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**TIRUMALA TIRUPATI DEVASTHANAMS,
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“Tirumala Kshetra Darshini” Series

TIRUPATI YATRA

English Rendering

A. Krishna

Telugu Original

Akella Vibheeshana Sarma



Published by

Tirumala Tirupati Devasthanams, Tirupati.

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Preface

**“Venkatadri samam sthanam brahmande
nasthi kinchana
Venkatesa samo devo na bhootho na
bhavishyati”**

There is no place in this world which can equal Venkatadri. There did not originate any God like Venkateswara in the past, and may not even in future.

Akhilandakotibrahmandanayaka, Sri Venkateswara Swami manifested on Venkatadri, the so called Kaliyuga Vaikuntam, and is blessing all his devotees by providing darshan. Pilgrims in multitude visit Tirumala everyday to worship Lord Venkateswara and have darshan of the divine, auspicious idol, and get abhaya (removal of fear) from Him.

The Tirumala Tirupati Devasthanams has resolved to publish books under the series ‘Tirumala Kshetra darshini’. It entrusted many proficient to write on peculiar properties of Lord Venkateswara, to make the readers know about remarkable attributes like - He is the God who manifests when pleaded for, He is a boon giver, the importance of the place where He manifested, the divine auspicious idol, Swami Pushkarini, Holy teerthas, daily worships, Swami Brahmotsavams and many such extraordinary epithets.

Akella Vibheeshana Sarma has written ‘Tirupati Yatra’ in telugu and it is translated into English by

A. Krishna. Hope this book will provide immense happiness to the readers and will give infinite information about pilgrimage to Tirumala.

In the Service of Lord Venkateswara

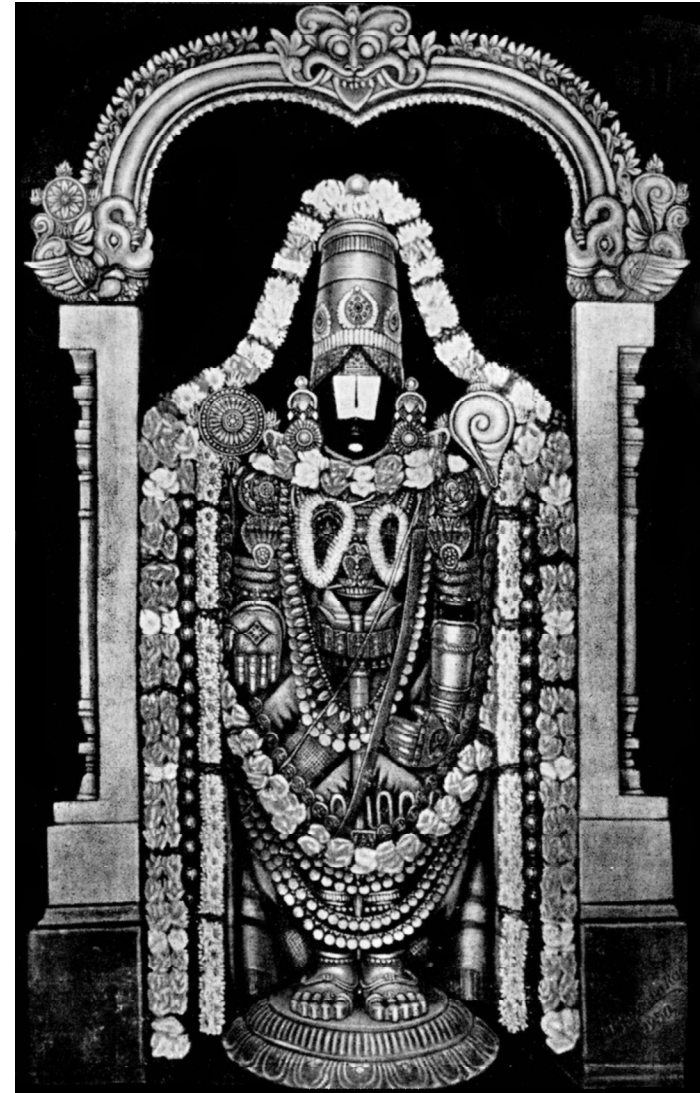

Executive Officer,

Tirumala Tirupati Devasthanams,
Tirupati.

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YATRA - Dictionary Meanings-Kinds of Yatras

‘Yatra’ is a feminine sanskrit word that ends with the sound of letter ‘Aa’. For this word the dictionaries have given meanings such as ‘going on tour’, ‘visiting Holy Places’, ‘spending time’, ‘observing Jatara’. If we go through the legends and epics, we come across the victories, journeys made by emperors and kings, the journeys made for the protection of *yaagaswa* (horse-intended for the Performance of yaga) and the journeys made for the protection of cowherds and cows. Similarly we come across in the epics like ‘Mahabharata’ and ‘Mahabhagavata’ one kind of sect going to the hill or to the sea - shore or to the wood for the fulfilment of their specific desire. Though ‘kasi-yatra’ has become a ritual in marriages of upper castes, it is basically an educational tour. In ancient times, poets, artists, scholars and scientists used to go on tour with their disciples to establish their excellence in scholarship. Now-a-days there are different kinds of yatras. They are ‘Vihara yatra’, ‘Vinoda yatra’, ‘Vignana yatra’, ‘Sahasa-yatra’ (Adventurous journey), ‘Antariksha yatra’, (space - journey), ‘Santi yatra’, ‘Teertha yatra’ and ‘Kshetra yatra’. In addition to these, the word ‘yatra’ is suffixed to some of the inauspicious journeys. At present we hear about Pada yatra and odarpu yatra.

Of all yatras, ‘Teertha yatra’ and ‘Kshetra yatra’ are the sacred ones. They have multi-purpose advantages. That is why the Indians in legends

repeatedly thought about this kind of yatras, taught us to follow them, announced loudly their sanctity and regarded them a means for the fulfilment of mundane and spiritual desires. Yatra for Manasa sarovar is famous for Hindus but it comes under 'Teertha yatra' and 'Kshetra yatra'.

In India, there are three important sects in Hinduism. They are Shaiva, Vaishnava and Shakteya. These sects have their own respective traditions, customs and holy places to visit. Of these sects Sri Vaishnava sect has become very popular amongst the people due to several reasons. It gives importance to the visit of 108 Holy Places. "Naalaayiram" is a Holy Text for Sri Vaishnavas. There are 'Pasuras' relating to 108 Holy Places in it. These Holy Places are called 'Tirupatulu' and spoken well by Alwars. Only Tirupati-Tirumala and Ahobila are in Andhra Pradesh.

Wide meanings for the words "Tirupati Tirumala"

'Tiru' is a Tamil word in both Tirupati and Tirumala. 'Tiru' is affixed to a number of villages and towns in Tamil Nadu. For example: Tirunelveli, Tiruchinapalli, Tiruvallikkeni, Tirunindravur. It has become a tradition for Tamil to affix the word 'Tiru' indicating the honour of persons. The word 'Tiru' is prevalent in traditions and customs of vaishnavas. Ex: Tirumeni, Tirumada Veedhi, Tiruppalliyelluchi, Tirumanjanam.

Tirupati speaks clearly about Sripati. Sri Mahavishnu is none other than Sripati. The places where in Mahavishnu with His consort Lakshmi is installed in worship form are called Tirupatis. But while speaking about the Holy Places in Tamil Nadu the word 'Tirupati' is not affixed to any Holy Place. The Holy Place Sri Rangam is called Sri Rangam but it is not called Tirupati. Sri Villiputtur is not called 'Villiputtur Tirupati'. This kind of dispute is not there for Tirupati in chittoor district of Andhra Pradesh. It remains a compound word without the necessity of being prefixed or suffixed by any word to 'Tirupati'.

In ancient times there was significance only for the word Tirumala. 'Mala' means 'hill'. When 'Tiru' has become a sacred term, Tirumala has become a Sacred Hill. Peyalwar, one of the Alwars described Tirumalai as a Hill where streams flow in plenty around it and hailed swami 'Tirumalai Mel'. But this town in ancient times was called Govinda Raja Pattanam, Achyutaraya puram, Kottur.

In Telugu Errana who worshipped "Venkatachalasthayi" gave importance to the term 'Venkata'. Sreenatha in "Kasikhandam" referred to the mountains as Sri Saila, Venkata, Ahobila, Sonadri, Salagramam. During the days of Tallapaka dynasty the place at the foot of the Hill was called 'Diguva Tirupati' and the place on the top of the Hill was called 'Yeguva Tirupati'. But for in their keertanas, the poets used it with a single meaning but in other places they used it

separately. As per the context we must understand the places described.

**‘Sripati puranayaka
Ramaku Tirupati Ramude mandu
Sri Venkatadri Tirupati Lopalanu’**

In the same way Kannada Haridasas hailed Him ‘Tirumala Tirupati Vasa, Kande Tirupati Venkata Ramana’ in Devara namagalu like Tallapaka poets. Whatever may be the reason, Tirumala has become a Sacred Place with the importance of Kshetra, Teertha and Divine traits.

Visitors of Tirumala of Ancient times

In Rigveda there are certain Suktas that indicate the Glory of Venkatachalam. Of these Suktas the famous Sukta is this.

**“Arayi! Kane! vikate girim gaccha sadanve!
Sirimbitasya Satvabhish Tebhishtwa
chatayamapi”(Rig. 7-153-8)**

The above Sukta speaks of the Glory of Venkatachalam and Venkatachalapati.

“O poor, blind, unwealthy, deformed and miserable people! go to Venkatachalam. Practice meditation and yoga on the Hill. All your sins will be burnt away on account of Sattvic, Merciful, Affectionate, Divine qualities of Venkatachalapati, the seat of Maha Lakshmi”.

Tirumala is clearly described in the book ‘Hari Vamsam’ written by Errana as a part of Galava’s journey. As per ‘Venkatachalamahatmyam’ there are descriptions about king Dasaratha’s visit to the temple Tirumala, his worship of swami and his aspirations for the sake of offspring. Likewise there are sources to speak of Sri Rama’s visit to Venkatadri. History says that the Hill is called ‘Anjanadri’ as Anjaneyaswami was born on this Tirumala Hill. There are legendary sources to speak of Markandeya and Balabhadra who worshipped swami. These are all legendary persons. In this context we must study the sankeertan of Tallapaka Annamacharya.

“Ila Saptarushulu vedaki Pradakshinamu
Lalaranjesina Devundatanditande
Nelavai Koneti Ponta nityamun kumaraswami
Kalimindapamu sesi kann Devunditande.
Yekkuvai Brahmadulu Neppudu Nindradulu
Takkaka Kolichiyunna tattvameetande
Chakka Naradadula sankeertanakun Jokki
Nikkina Sri Venkatadri Nilayundu Nitande”.

The above sankeertan speaks of how Saptarishis circumambulated Sri Venkateswara, how Kumaraswami performed penance at koneru, how Brahma, Indra and others worshipped for the attainment of that tattva and how Narada and others sang of Sri Venkateswara in utter delight”.

Ten Alvars were responsible who praised Swami in their ‘Pasuras’ making Him popular. The speciality

of these songs is that they are in Tamil language. There is an argument that Alvars came to Tirupati, stood at the foot of the Hill and praised the Hill and swami too. There is another argument that Alvars came to Tirumala climbing the Hill and worshipped Swami after getting astonished by the scenic beauty of the Hill there. Some others say that Alvars did not come to Tirupati but all Divya Tirupatis appeared in front of them. As a proof of this they say that Nammalwar mainly spent his time in the hole of a tamarind tree. Whatever may be the reason, as the Tirumala Tirupati were under the rule of Tamil kings, as there is a reference in Sangam Literature, as the services of Tamil kings took importance, as Tamil inscriptions are more in number at Tirumala Tirupati, there is no doubt to say that Tamils came to Tirupati in large numbers in the ancient times. In addition to it, the arrival of Tamils to Tirumala has increased much after the spread of Srimad Ramanuja tradition, after the implementation of Pancharatra worship style. Tamil Nadu regards Tolkappiyam Tiruvengadam as the northern boundary. It is quite natural that the states firmly establish their existence in their own regions.

Kannadigas - Haridasas

There is a great significance for kannada and Andhra regions in south India. The languages of these two states have developed together like the two branches of a river, like the two branches of a tree, like the twin babies of a mother, similarities are more

in these two language speaking people. The traditions and customs, the relations of the rulers between these two states have increased down the centuries, with the increase of vaishnava cult during the reign of Salva Narasimharaya, Sri Krishna Devaraya, Achyuta Devaraya, Tirupati has become a visiting place for both the states. Kannadigas in day to day affairs say that God is none other than Tirumalappa; Devaranamagalu palle of Sree Padaraya, Vyasaraya, Purandaradasa, Kannadadasa and Prasanna Venkatapati Dasu has increased the desire of visiting Tirumala among the people. During this time the literature of Tallapalla emerged greatly in Telugu and lasted for 150 years and inculcated devotion on Venkateswara among Telugu people. As a poet of the temple and as a sankeertanacharya of Vaishnavite temples, Annamacharya's services rendered with unpolluted devotion attracted Telugu people. Swami has become adored Deity not only for Rayalaseema people but also for Andhra people. At present worshipping Sri Venkateswara as our beloved Deity is indeed a milestone in the evolutionary process of our devotion. That's why Telugu people are next to Tamils in visiting Tirupati. They name their children Vengamamba, Venkata Ramana, Venkateswara, Srinivasa, Govinda, Govindamma, Yedukondalu as a mark of devotion to Swami. Likewise poets, scholars, singers treat swami as their own Deity and are expressing their devotion in different genres.

The services rendered by Kannadigas for swami are commendable. Especially the Hoyasala kings, Tuluva dynasties, Mysore Maharaja rulers, Surapura samsthana rulers, Yadavas have made their permanent devotion by different services. There is a 'State guest House' at Tirumala for kannadigas. The people who worship swami next to Andhras and Tamilians are Kannadigas.

Tirumala outtarahulu (Visitors from North India)

People from North India who come to Tirumala are the next important visitors. Vallabhacharya who propagated Bhakti cult in North India was a Telugu person. After the fall of Vijaya Nagara Empire followed by Mohammadan rule and British East India company, Mahantis with their unpolluted services propagated devotion on Srinivasa in North India. They introduced Swami to the Northerners as Balaji. It is due to Mahantis efforts that the name of Balaji is established for Sri Venkateswara. North Indians like Dharmadas, Bhagawandas, Mahaveerdas and Prayagdas have struggled hard for the development of Tirumala. With the arrival of North Indian Uttaradi Muths, Rajasthan choultries have come up in Tirupati and Tirumala.

Other visitors to Tirumala

The devotees coming to Tirupati from Maharashtra are also great devotees. According to Sri Venkatachala Mahatmyam the arrival of Lakshmi Devi to Kolhapur is the prime cause of devotion amongst Maharashtrians.

Kannada Haridasas are mostly from Maharashtra. The tradition of going from one kshetra to another kshetra singing keertans and spreading devotion widely to other states is factual and it originated from Maharashtrians. Pandari keertans belong to this category.

The speciality of Sri Venkateswara is that the devotees from all parts of India are coming to Tirumala. 'Kalau Venkatanayakah' is the first cause for their belief in Srinivasa and the other cause is because of the spread of Srinivasa's Glory. Besides these, various spiritual programmes by T.T.D are being conducted in different regions. With this inspiration, the temples in foreign countries have come into existence. On account of T.T.D's efforts not only Hindus but also people from other religions are coming to Tirumala by giving declaration.

The speciality of Tirumala is that even Mohammadans are taking part in the services of swami. The story of Bibinchar is the best example to state that one should not insult the other religion but treat it with love and affection. This is the main reason behind it.

Routes to Tirumala

In olden days there were four routes to reach Tirumala. They were all either foot-paths or paths intended to go in small vehicles. The first route is 25 miles of a distance from Talakona i.e., Siddheswara kshetram to Tirumala through the forest. The second

route from kadapa Dist. is from Balapalli, via Mamandur to Tirumala. It is a ghat route. The staircase is still existing. One or two mantapams (resting places) can be found on the way. One mantapam is Eetakayala Mantapam which is seen besides Gogarbhham dam. The third route is from Tirupati via, Alipiri to Tirumala. The fourth route is from Chandragiri Via, Sri Vari Mettu. Perhaps Vijaya Nagara Emperors might have travelled to Tirumala through this route. There is a talk amongst the people that after hearing the bell of food - offering (Naivedyam) to swami, the rulers of Chandragiri used to take their meal.

In addition to these four routes there was a route to Sri Kalahasti Via, Kapilateertham, Akkarampalli, Mangalam, Chennayigunta and Karakambadi. There was also a route from Sri Kalahasti to Narayanavanam, Nagalapuram Via, Tondamanadu, Gudimallam, Neelisanipeta, Gajula mandyam, Kallur, Attur and Puttur. There was also a route to Puttur Via, Tirupati, Tiruchanur, Appalayagunta, Tirumanyam. Many other routes are mentioned in Meeanji Khafiyats. For example the routes from Mamandur, Settigunta on the north, the routes from Tirupati, Kapilateertham, Peruru, Sree Vari Mettu on the south, the routes from Karakambadi, Kalahasti on the east and, the Nagapatla ghat route on the west. In addition to these routes there was a tunnel to reach Tirumala from Kapilateertham. The emperor Tondaman used to go through this route and worship swami.

To reach Tirupati there are many roadways, railways and airways. In Tirumala there are two Foot Paths-Alipiri to Tirumala, and Sree Vari Mettu to Tirumala and two roadways (to climb up and climb down). A Plan was launched to build a railway but it was nipped in the bud stage itself due to spiritual reasons. For V.I.P.'S visit to Tirumala, the construction of helipad was planned but was abruptly stopped due to the protest made by spiritual heads. To-day there are railway facilities from Tirupati to different states. Likewise there are facilities to go to different places from Renigunta. At present there is airway facility to go to Hyderabad, Delhi from Renigunta airport. In olden days there were Delhi route and cart route but today motor cycles, small cars, T.T.D Buses, R.T.C. Buses and private taxis have become the means of transport.

“Venkatachala yatrayam

Paadamekam Muneeswarah

Brahmahatyadi Papaghnam

Samsararnava Tarakam.”

The above verse means that if we step up atleast once on Venkatachalam, it will burn away all our sins and will take us across the ocean of samsara (mundane world) easily.

Tamilians Mode of journey to Tirumala

The mode of journey to Tirumala made by Tamilians is of different kinds. One kind of Pilgrims

coming bare footed from Salem and Coimbatore in yellow clothes, they go to Tirumala in groups halting at stages on the way.

Tamilians like to visit swami in the month of Peratasi. They give importance mainly to saturday. Whether they go to Hill or not, it is their tradition to take head bath, wear Tirunamam, light the flour lamp, observe fast on saturdays in Peratasi month. We find Tripundras on the faces of Tamilians in this month.

Alwars in their Pashuras have mentioned about Sravana star in 'Naalaayiram', which is called as Dravid Veda. Sravanam is Tirunakshatram of Swami. Just as Tamilians worship Lord Subrahmanya Swami on the day of Kritika star, they worship Tirumalesa on the day of Sravana star. There is a mention of 'Dwadasi' tithi in Naalaayiram. Hence Tamilians like to visit swami on the day of 'Dwadasi' too. There is a saying 'Sani Neeradu' in Tamil. Its meaning is 'take head bath on saturday'. Some others call it 'Suni neeradu' i.e, about taking bath under the water falls.

Prasanna Venkata Dasu, a Kannada Haridasa addressed Swami as "Dravida Veera". The reason for addressing swami as 'Dravida Veera' is that, they might have seen Tamilians in more number when they visited Tirumala or they might have seen Sri Vaishnavas every where or studied 'Naalaayiram' or heard the words of Tamil Vaishnavas. Tamilians devotion towards Swami is in some other form too. One form is that they keep a tumbler in worship - room, tie an yellow cloth

around it and put money in it now and then for pilgrimage to Tirumala. Whenever they face difficulties, whenever their dear ones get bed-ridden they vow that they would serve swami and submit vow - offerings. There is a custom amongst the devotees that, if anyone is unable to go to Tirumala they request the others who are under pilgrimage to keep their money and gold in Hundi. The pilgrims oblige and they get it safely and submit it to swami. All along the way they come in groups hailing swami 'Yelumalaiyane Tiruvengadava', 'Govinda', 'Govinda' proclaiming that they are the devotees of Swami. This is another form. In Sri Vaishnavas there are Vadagalai and Tungalai traditions.

Vaishnavas think of Bhagavad Ramanuja and Vedantadesika as the fore runners of Tungalai and Vadagalai traditions respectively. As Ramanuja is said to be the incarnation of Adishesha, as Tirumala being the form of Adishesha, as Ramanuja rendered innumerable services to the Lord on the Hill, it has become natural for Tungalais to come to Tirumala. "Naalaayiram" being Dravida veda is regarded as an absolute standard text for Tungalais. But for Vadagalais the specific Vaishnava traditions depicted in Sanskrit are the favourite ones. They like Naalaayiram and Alwars which is said to be their speciality. For this reason Vadagalai and Tungalai sects were established in Tirupati and Tirumala. The traditional, service oriented Sri Vaishnavites take up their Tirumala yatra to take part in specific celebrations.

The orthodox, traditional observers like Peddajeeyar, Chinnajeeyar, Ekangi Vaishnavites show their zeal in worshipping swami during “Sattumurai” celebrations held at Tirumala. In the same way they play important role during study celebrations (Adhyayana utsavas) held on the Hill. Besides these, they take part only in the celebrations relating to Acharya Purushas and of Alwars. That’s why their place is permanent in birthday celebrations of Bhagad Ramanuja and in the celebrations held in the garden of Anantalwar who built a public - garden (udyanavanam) in Tirumala. While the Alteregos are taken out in the procession along the streets of Tirumala, the orthodox brahmins don’t enter the temple for swami’s worship. It is their belief that swami’s magic powers will come to (idol - deities) Alterego’s. As the priests in those days were less in number and the services rendered by them inside and outside the temple were beyond their capacity, this might have been the reason for not entering into the temple. The orthodox Sri Vaishnavites in large numbers conduct a meet in front of Malayappa Swami during Brahmotsavams especially on the day of Garudotsavam. In the same way the traditionalists (orthodox people) won’t like to enter the temple. They don’t like to stay where there is neither a draw-well nor well with steps. They visit Alarmelmangai Tayar at Tiruchanur and from there they go to Tirumala and visit Varahaswami as per tradition. This is how they express their devotion.

There are Kanchimatam, Pushpagirimatam at Tirumala as per Saivite traditions. Likewise there are Uttaradi, Udupi, Raghavendra and Vyasaraya matas as per Madhwa (Dwaita) traditions. The orthodox brahmins like to take shelter and meal in those matas. Those who don’t like recent times hotels, prefer to stay at the matas. The others stay at T.T.D rooms and go to Matas of meals. These are their choices of selection.

Kannadigas Mode of journey to Tirumala

In olden days Kannadigas used to go to Tirumala in groups on foot. But they are not coming on foot from far off distances like Tamilians. The villagers in groups come to Tirumala on foot when one person stands before them sounding the bell and blowing the large trumpet. This sort of custom is still in vogue amongst the villagers. There are many advantages in this mode of journey. The first advantage is that they take care in preventing the attack of wild animals while going through the forest. The second advantage is that when somebody breaks in the middle of journey he can take protection from the other group listening to the sound of bells.

The mode of journey by Kannadigas is well described in “Devaranamagalu”. A person by name Vijayadasulu asked Kannadigas to make a pilgrimage whole heartedly without confusion. Purandaradasu asked the devotees to follow Dasas and taught them the disciplinary method (Follow the Dasas and stay

along with them through out the travel). Vyasavittaladasulu referred in their writings about pilgrims who come to Tirumala from different regions of Karnataka, i.e., they say that many Kannadigas visit Tirumalesa.

It is clearly understood from Haridasa literature that Kannadigas like to perform Pulangi Seva (Flower-worship) on Thursday, Punugu Seva on Friday in weekly celebrations and Garudotsava, Rathotsava Seva and Ratha Saptami in Annual celebrations. They think that Tirupati yatra is none other than giri yatra. As an example Vijaya dasulavaru made a beautiful description of the pilgrimage. “While churning the Milk of Ocean Swami took on his Mandara mountain. During this churning, the Devas and Danavas ran helter-skelter for fear seeing the poison gushing out from the ocean. Taking the order of Mahavishnu Parama Siva swallowed the poison and quenched the fiery thirst of the poison. During the incarnation of Sri Krishna, He lifted the mountain with His little finger and saved the cows and cowherds. During the incarnation of Sri Rama He pitied with affection, Hanuman who brought Sanjeevani to save Lakshmana who fainted in the war.”

Vijayadasa’s devotion is very deep and boundless. He guaranteed that the pilgrims who make pilgrimage to Tirumala will be blessed by Venkateswara, the incarnation of Lord Vishnu lying on the couch of Adishesha.

The month of ‘Sravana’ (August month according to English calender) is important for Kannadigas. As

Swami’s star being ‘Sravana’, they worship Swami on Saturdays in the month of Sravana. If anybody in their house faces trouble, they pray to Lord and tie the vow-offerings. Afterwards they come to Tirumala and pay their gratitude in different forms.

Some of the Kannadigas worship swami in silence. The tradition of Kannadigas coming to Tirumala in silence is described by Ugra Sreenivasa vittalarayadasa. When they come to Tirumala a day before Kshetra darshan, they observe fasting. As per the directions of Salva Narasimharaya and as per the order of Sree Padaraya Mulabagalu, Matadheesulu (The head of monasteries) show their zeal in visiting Aahnika mandapam of Sree Vyasaraya who rendered services to Swami for twelve years. Not only that they visit with devotion Sampangi Prakara Pradakshina, the place where Vyasaraya sat and performed penance. They opine that Pulangiseva to be performed on Thursday and re-embodiment of Vimana Venkateswara in aerial vehicle were suggested and installed by Vyasaraya, himself.

Vijayadasa, one of the Haridasas described the tradition of circumambulating round the Sanctum Sanctorum five times. Who ever observes this tradition, will be blessed with the high positions.

Like Alwars Kannada Haridasas eulogized swami. For them God means Tirumala Appadu. Whenever they face difficulties they say ‘Sankata bandaage Venkata Ramana’ as per their tradition. Purandara dasu

sang hundreds of 'Devaranamagalu' on Swami. when he visited Annamacharya, Annamacharya felt happy and praised him as the incarnation of Vittal himself. Kannadigas observe the tradition of going to Tirumala singing keertans, playing stick-dance (kolatam), applying vermilion (kumkum) on every step with all their devotion. This is called Metlotsavam. The T.T.D Dasasahitya project is conducting the celebrations very efficiently.

Andhras mode of journey to Tirumala

As Tirumala is in Andhra pradesh, and as Telugu people consider Swami as their household deity, the pilgrimage to Tirumala has become a part and parcel of their life. Like Kannadigas Sravana Saturdays are important for Telugu people also. In times of difficulties worshipping Swami, making vow-offerings, praying with devotion, are the traditions followed by generations/ages together. The mode of journey to Tirupati - Tirumala is clearly there in Sankeertans of Annamacharya.

Nana dikkula narulella

Vanalalone Vatturu gadali

Satulu Sutulu barisarulu bandhuvulu

hitulu goluvaga nindarunu

Satasahasra todane vatturu gadali

mudupulu jalelu mogidala mutalu

kadaleni dhanamu gantalusu

kadu manchi manulu karulu durgamulu

Vadigoni chelanguchu vatturu gadali
magutavardhanulu mandaleswarulu

jagadekapatulu jaturulunu
tagu venkatapati darsimpanga bahu
vagala sampadala vatturu gadali

“People from four corners
come to Tirumala before the onset of monsoon
Along with their wives, sons, neighbours, relatives
and friends

They come to worship swami
with their vow-offerings, jalelu, bundles
money and gems at full speed
Magutavardhanas (Emperors),

Mandaleswaras (Kings)
(conquerers)Jagadekapatulu, Jaturulu (wise people)
come together to visit swami
and offer their wealth.”

He also described about the people who come to Tirumala for Swami's blessings, not only from Telugu region but also from far away places, in this way. By worshipping swami they become great and greater year after year. But the local people are kept in 'Maya'/illusion', Annamacharya opined metaphorically.

The mode of journey to Tirumala during the reign of Vijaya Nagara is clearly understood from 'Annamacharya charitra' written by Chinnanna. He wrote it in couplet form just as Palkuriki Somanna wrote about the mode of journey to Sri Saila.

Naludesal parikinchi nana vidhamula
Vilasillu Sri Ramu velluval le
dandelu Srutigudi talasangatula
dandi maddelalu chittaramuga mutta
nananda bashpamu ladara nagatula
nananda nandanu nankinchi padi
tanmayalagu chunjutrapu natyagatula
jinmayu nandune chikki chokkuchunu
Sankadulanu pera janudenchuvari
nanupadambunidi maharlokamanuchu
Govinda Govinda Govinda yanuchu
na varusane NaraHari Hari yanuchu
Tirumalappanu nadu jeekaramunna
Varamulappani mrokki varninchuvari
nerulandu rangu vannelu pisalinchu
narapyna niduda mayura kanthamulu
natiyinchu Krishna janapungireetamulu
batuvyna begade parutakulunu
pilikuchula nekku pettina dindlu
phalarekhala nindu patte namamulu
ghanamyna Sankha chakramula mudrikalu
panuvada devara bonamul puni
koneti rayande kondalavade
kanika rukala kanajala vade
varamula rayade vade Timmappa

“Looking at four directions
 Flourishing in many ways like the flood of Rama’s
 glory

Tuning the musical instruments

Touching the drums strangely
 Trickling down the tears of joy
 Singing songs with utmost delight
 Dancing in strange gestures totally immersed
 They reach the Lord fully intoxicated
 Like Mahasloka this is the abode
 of pilgrims coming in the name of sanakadus
 saying Govinda, Govinda and Govinda
 calling Him Hari, Narahari
 Before they reach Tirumalappa
 They worship those who describe the granter of
 boons

shining in different colours in their contours
 stretching the throats vertically like the peacock
 pretending with the crowns of deer
 Tying the barks of parutakulu
 And datti around the waist
 Applying the vertical lines on the forehead
 stamping conch and disc on the shoulders
 Keeping bonas on the head
 Hailing the Lord Koneti Rayade, Kondalavade
 who takes the coins from the devotees
 To grant boons Timmappa, granter of boons.

There are so many matters of Tirumala pilgrimage
 in ‘Chandra Bhanu Charitra’ written by Tarigoppula
 Mallanna. After a long time, Vijayaloludu meet Chandra
 bhanu and revealed Tirumala matters and described
 the places he visited.

Anasana vratamuche satula karmyambuna
ganapattuvori beegamulavaru

**mrokku dirchutakuny muka mugalugudi
 Yetenchu talamopotindla varu
 branamul pidikitambattuka yittattu
 demalani sirasu kodemula varu
 dyhikayasambu dalampaka dorluchu
 nadatenchu poralu dandamuvaru
 namatamata mrokkuva radugu nadugu
 dandamulavaru migula sandadi yonarchi
 nadari pannaga sarvabhouchacha lendru
 goluva kotanukotlu penguta mamara**

“The pilgrims appear to be Beegas
 coming to fulfill the aspirations of their fasting
 wives.

come Talamopotindlavaru to Tirumala in groups
 To submit their vow-offerings
 come sirasu kodemulavaru
 Holding their lives in their fists
 come to Tirumala without caring the tiredness of
 their bodies

rolling round the temple.
 Asking again and again the worshipers
 Making the din and bustle
 To worship saarvabhaumachalendra
 come to Tirumala in large numbers.”

Annamayya said another word:

**maru chetu leeyavaddu marugallee yavaddu
 beerana gundelu gosi pettavaddu
 gorapadi chichulona gundalu choravaddu
 ooraka mee varamani unna chalu**

**sididala liyyavaddu jeevalam jampavaddu
 badi badi paggalambaravaddu
 sidi meeda bittarapu chimmulu chimmaga
 vaddu**

Kadanundi daringanna chalu

“Don’t give hands nor legs in exchange
 Don’t give the heart cutting it off at once
 Don’t jump into the pits of fire
 Enough to say that we are yours
 Don’t hang nor kill the animals
 Don’t run after the paggas repeatedly
 Don’t spray the strange words at the rich
 Enough to stand at the last and find the way.”

This is the advice given indirectly to veera shaivas
 asking them to step their false traditions.

Chanting of Govindanama

Generally the devotees won’t chant one
 namasmarana in mass in any temple. But in Tirupati
 Tirmala yatra we hear the devotees say ‘Govinda,
 Govinda.’ There are two reasons for saying so:

The first one is Bhagawad Ramanuja didnot find
 any difference between Govindaraja swami at Tirupati
 and Sreenivasa at Tirumala. He made an ordinance to
 conduct the services to Govindarajaswami as in
 Tirumala.

The second one is Swayambhu Idol Mahavishnu
 who stood in worship - form at Tirumala after the end
 of Krishnavatara. He is Himself Venkata Narasimha,

Venkata Rama, Venkata Krishna. Sri Krishna lifted the Govardhana mountain and gave shelter for the cows and cowherds. As the devotees climb the Hill, they chant Govindanama. Swami got up and stood from the ant hill preventing the blow of the axe for the reason that it may hit the cow.

It is clearly explained in the book “Tirumalai olugu”, in the sloka “Ghushyate sanghasah ucchai Govindeti Punah - punah” that the devotees in groups utter the words ‘Govinda, Govinda’. Annamayya perhaps for this reason wrote these lines:

**Kolichite rakshinche Govindunditandu
ilaku Lakshmiki magandee Govindunditandu**

“If worshipped, rescuer is Govinda
He is the consort for Bhudevi and Lakshmi”

picturised the scenes of Krishnavatara

**Pondi Sri Venkatadri py posangandirupatilo
andamy pavvalinchina aa Govindunditandu**

“On Venkatadri and at Tirupati
lying down lovely is that Govinda”

and also said about the necessity of uttering Govindanama heartfully and in plentitude.

Uragadrivasu vittala dasulu in Kannada said about the devotees climbing the hill and uttering the names ‘Govinda, Sacchidananda and Mukunda’. Likewise he described the scene saw by him of devotees rolling down round the temple premises.

In the days of Annamayya pilgrims coming to Tirumala -

**Pettanadi nudutanu perumalla lanchanamu
dattamy bhujamulandu daivasikhamani
mudra**

**nettana nalukaminda neelavarnunamamide
tanuvupyndulasi padmakshamalikalu
dinamu gadupu ninchedi Hariprasadanamu**

“Wear the upright marks in the forehead
Stamp of daivasikhamani on the shoulders
and always the name of Neelavarna on the tongue
Wear on the body the beads of Tulasi / ocimum
Spend the day taking only food - offering.

are known to us from the description mentioned above. Selling of food is the greatest sin and especially in pilgrim centres. That’s why the T.T.D is encouraging the project “Nityannadanam”. For this project lakhs of rupees are coming in the form of donations.

**Outtarahulu/Northern people’s Mode of journey
to Tirumala**

It is common to call the pilgrims coming to Tirumala as parasthalulu, and foreigners. Parasthalulu mean’s the people having their residence in their own land other than Tirumala. In day to day usage they are called ‘Parashalu’. The word ‘Parasha’ is there in many Sankeertans of Annamacharya. The people other than Andhras are called ‘Desantharulu’. Annamayya mentioned the monasteries of Desantarulu

**Sanjeevani parashala kodavaganu
padali purushalella podigi Sevincheru
Tirumy koneti chantandeertha phalamulanella
Parashula kosageeni paramatmudu**

“The pilgrims from off places
Worship swami in plenty
Paramatma gives them
Innumerable boons.

Purandara Dasa said that “Allalli parisheya gumpu mattalli topina tampu” Outtarahulu (Gujaratees, Rajasthanees) in their pilgrimage to Tirumala go behind their guru chanting Bhajans. Their favourite utterance is ‘Giridhara gopala’.

Outtarahulu give utmost honour to Vallabhacharya, a well known Telugu poet. It is he who propagated Bhakti cult in North India. It is said that he used to sit at a pillar in Varahaswami temple and perform penance. That’s why outtarahulu visit Varahaswami first and then the pillar of Vallabhacharya and later on go to visit Tirumalesa. In the same way Nepalis have been visiting Tirumala from the beginning.

Annamayya while worshipping Sreenivasa composed many Radha Madhava Keertans and also jagannatha stutulu and united all Vaishnavites (devotees).

Sree Vari Mettu Pathway:

Nobody call the Prime Deity as “Sree Varu” in any temple but for Tirumala swami Sree Varu, Sree

Vari Brahmotsavalu, Sree Vari Mettu are the names uttered by the devotees. Vaishnavites call swami “Sreenivasaperumal”. This might be the reason for the spread of these words.

Sri Parvatam is one among the Tirumala Hills. There is a verse in Suprabhatam- “Sri Sesha Saila Garudachala Venkatadri Narayanadri Vrushabhadri Vrushadri mukhyam”. The first word in the verse is Sriparvatam. The pathway of Sri Parvatam is itself Sri Vari Mettu.

The pathway of Sri Vari Mettu is the oldest of all ways to reach Tirumala. The practice of worshipping swami at Sreenivasa mangapuram, going to Sri Vari Mettu and from there reaching Tirumala by climbing the stairs has been in vogue from the past to this day. At present the T.T.D has provided many facilities for the pilgrims walking along this way. Mettu means staircase. This pathway is also like Alipiri. Making Chandragiri as their main camp Vijayanagara kings used to go to Tirumala along this way. From here, it is said that there was a way up to Avvacharikona. People used to carry stone pillars along this way. This was also called Venuguladari. There is one Nadachali on the way to perform ablutions by the orthodox Sri Vaishnavites. The Anjaneya swami, idol is worth worshipping.

There is a talk amongst the people that after the marriage of Swami with Padmavati they stayed at Sreenivasa Mangapuram for six months because saint

Agasthya advised them not to climb the hill in yellow clothes (Newly wedded couple wear these clothes). This temple was renovated by Tallapaka dynasty. There is 'Kalyani' river near this temple.

The rules intended for residence at Tirumala during the past:

Tirumalesa being the incarnation (Salagrama worship form) of Mahavishnu Tirumala has become a sacred place for Sri Vaishnavites. There is no doubt that Vaishnavites used to come to Tirumala for the protection of sanctity. But we can not say clearly in which way (path) they come and what are all the holy and mythological places they visit on the way to Tirumala.

According to the legends the saints like suka, the penancers like Bhrigu, the sacred persons like prahlada, the kings like Ambareesha considered Tirumala hill itself as the incarnation of Mahavishnu and stayed at a distance and had a fear of climbing the Hill on foot. It is clearly understood that they used to take bath in the rivers flowing down the Hills and do penance for the realisation of Narayana.

As Tirumala is a forest area and full of rocks, the place is not suitable for the spread of a city. Chendivalan Dhrumakutharudu in olden days built a street on the west of the temple and made arrangements for the stay of kainkaryaparulu (Archakas). In course of time one Sree Veedhi was built from south to north

on the bank of Swami Pushkarini for the conduct of celebrations (Utsavas). Some kainkaryaparulu used to reside there permanently.

There were hard and fast rules for the permanent dwellers at Tirumala. As Tirumala is a natural forest area, there is a restriction that one should not eat fruits to their will and wish. The rule is that after offering the fruits to Swami, the dwellers should take them as Prasadams and lead their lives. Archakas are informed that they should not cook food in their houses but should cook in the temple and submit it to Swami and later on to their household Deities and offer prayers to forefathers. According to the seasonal times they should perform puja with ghee and with other materials to the deities and to the forefathers. There is a prohibition that they should not eat vegetables, fruits and other items against the traditions of the temple. Those who live in Tirumala are provided a facility that at the time of giving birth (delivery), death and unexpected events they (Victims) should be taken to Adivara. As the animals and birds are the forms of Bhagawan, the tamasic human beings should not kill them, should not offer animal sacrifice, should not wear shoes and should not climb with vehicles during celebrations - Vamana Purana clearly states that yavanulu, patitulu, papulu (sinners) should not climb the Hill which is surrounded by thick natural forest. At last paramasiva was allotted a place in the south east corner at a distance of one yojana in Adivaram but for kainkaryaparulu (Archakas) only a limited place around

the Pushkarini was allotted. There is no wonder in saying that the pilgrims going to Tirumala in those days were less in number.

The person who came to Tirumala to submit water-offering was Tirumalanambi. He was the maternal uncle of Ramanuja. In the same way the persons who came for the construction of udyanavana (public garden) were Anantalvan and afterwards Bhagawad Ramanujulu. Subsequently came Tiruvarangapperumal Araiyaar, Vedantadesikulu, Manavala Mahamunulu.

The contents in the book “Tirumala samaya charamulu” clearly say that Tiruvarangapperumal started via Kanchipuram, worshiping Devarajapperumal, reaching Tirumala Adivaram, serving Govindaraja swami, saluting to the feet of parankusa parakalura near the divine tree Chinchu at the foot of the Hill at Alipiri, climbing the Hill, worshiping Narasimha swami on the way and reached Tirumala.

History says that Bhagavad Ramanuja visited Tirumala three times. He took steps to perform Adhyayanotsavalu (study celebrations) in Tirupati as in Tirumala saying that there is no difference between Tirumalesa and Govindaraja swami. He installed the idols of Alvars in Tirupati as there were no temples for Alvars as in Tirumala. Not only in Tiruchanur but also in Tirumala he took steps to widen Madaveedhi for the conduct of Brahmotsavams and also made facilities for the service-oriented people. He did not go to Tirumala for a long time. Everyday he used to go to

Alipiri from the premises of Govindaraja swami and heard the secrets of Srimad Ramayana from Tirumalanambi. As Tirumala is a sacred Salagrama (rock) one should not keep foot on it. He used to climb the Hill on knees during those days. Alipiri on the foot-path of Tirupati-Tirumala and Narasimhalayam on the foot - path of Alipiri - Tintrini tree were said to be famous.

Importance of Tirumala Hill

Some temples are situated on the banks of rivers. Some can be seen in the forests. Some others are on the mountain tops and others are in caves. The temple of Sri Venkateswara is on the mountainous forest area. Both the Hill and the river have become sacred on account of Swami's presence. Swami said to Siva, “Anantoham Mahadeva Sthasyami Giri Rupadhrut Mahadeva! “Mahadeva”! I am in the form of a Hill though I am infinite and eulogized greatly about the Hill.

Reach the Hill that touches the top of the sky and then worship the God. Climbing the tower of Venkatagiri, take shelter at the Feet of Bhagawan standing on the cliff and subsit always at the feet of Bhagawan.

Annamacharya sang many keertans on the Glory of the mountain mixing them with the feelings of Alvars and the legendary matters. Of all the keertans the most famous keertan is -

“Adivo Alladivo Hari vasamu”.

The second one is

**“Kattedura vaikunthamu kanachayina konda
Tettelaya Mahimale Tirumala konda”.**

Nature in Tirumala was wonderful and beautiful during the time of Annamayya. There must have been good weather, not causing any tiredness to the pilgrims. That’s why he said,”

**“Toranamule trovella
moorata baralumunchina lathala
Vinjamaralunu visanakarralunu
gonje godugeve kondella”.**

“Festoons all along the way
with the creepers in lengthy way
vinjamaras and hand fans
Full of umbrellas is this hill.”

The peacocks, the groups of kokilalu (the nightingale), different races of birds, the trees that offer aspiring fruits were easily available for the pilgrims in those days. In the same way there was monasteries and towers as the resting places for the pilgrims.

Now we say that Tirumala is a garland of Seven Hills, but in Krutayuga it was called ‘Vrushabhadri’. In Tretayuga it was called Anjanadri. In Dwapara it was called Seshachalam. According to another version it was called Anjanachalam in Krutayuga and Venkatachalam in Tretayuga. That’s why Annamayya vividly described the area of this Hill.

**‘Ade chudu Venkatadri Nalagu yugamulandu
Velugondi prabha miraganu?’**

“Look at Tiruvenkatadri shining forth in four
yugas.”

There is a reference about the Seven Hills in Suprabhatam and Sreenivasa Gadyam. Sri parvatam, Seshasailam, Garudachalam, Venkatadri, Narayanadri, Vrushadri are the Seven Hills. In addition to these some other Hills like Chintamani, Gnanadri, Teerthadri, Pushkaradri, Kanakadri, Simhachalam, Anjanadri, Varahadri, Neeladri, Sreenivasagiri, Anandadri, Sumeru sikharam were mentioned in legends. Kannada Haridasa mentioned the Hills also as Sugandha parvata vasa, Saptagiri vasa, Kondalagiriya vasa along with these names.

It is quite natural that the people go up the Hills when any Natural Calamity takes place. Swami is there on the Hill inviting the devotees who are deeply immersed in the ocean of samsara getting disappointed, whatever it may be, it is worthy to note that Tamilians call swami “Tiru Vengada mudaiyan”. This Hill is called Varaha kshetra because of the story of Varaha Swami. But in course of time the name ‘Venkatadri’ is fully established.

In some of the temples the visit of temple - tower is important. It is called “Giri Sikhara Darshanam”. Vijayadasa, Kannada Vaggeyakara sang two lengthy keertans on ‘Giri Sikhara Darshan’. They are ‘Giriya

Sikharavakande' 'Giriya Sikharavanodi". As soon as the pilgrims reach Tirupati, they look at the temple - tower, bow their heads, fold their hands and prostrate before the tower with all their devotion. They suminate this experience repeatedly and go forward. This scene is beautifully described by Vijayadasa. He said that those who don't have Bhakti sadhans are denied the opportunity of visiting the Hill, one step in Tirumala is enough to uplift his entire race. Uragadri Vittaladasa said that until and unless one has punya pakam (results of virtues) one cannot get Giri Darshan. Vedanta Desika in his "Daya satakam" sang about the Hill.

**"Prapadye tam Girim prayah
Sreenivasanukampaya
Ikshu sarasravantyava
yanmurtya sarkarayitam".**

That the mercy of Sreenivasa flowed like the flood of sugarcane juice and got solidified and transformed into Sugar Hill called 'Tiruvenkatachala parvatam'.

Paramasiva taught Sanakada Maharshis that the visit of Venkatachala will not be available without the devotional practice in the innumerable births of aeons past. This legendary matter is as follows in the words of Vijayadasa.

**"Anantajanumake sadhanakudadallade
EeNaga Darigu Darusana Vagadu".**

Giridarshanam, Giri Pradakshinam are important for Saivites also.

Stages (Dharmashalas/Halts for resting) in Tirupati - Tirumala Yatra Alwar teertham

It is known to all that the pilgrims coming to Tirumala are increasing day by day. In olden days so many places were there providing opportunities for the completion of ablutions for the pilgrims. Thirty years ago there were tanks around Tirupati.

There is a tank called "Brahmagundam" in front of Jyoti Talkies where Dhobis were washing the clothes. Beside it there is drinking water tank called "Narasimha Teertham". There is another tank adjacent to the road on the east of these teerthas. That is called 'Ramachandragunta' and is now called Ramachandra pushkarini'.

There was a small water tank near Paruveta Mandapam on the Tirupati - Renigunta road - way. There was Ponna stream on the banks of Suvarnamukhi on the west of Tiruchanur. There was a sprouting spring in the premises of Tirupati Govindaraja swami. Likewise there was "Pata koneru" very near to Govindaraja swami temple. There was a 'Singarayagunta' on the way to Alipiri and another tank near the court. There were all water available spots for the pilgrims. In addition to them were Tatayagunta, Mallayyagunta and Tallapaka cheruvulu in the premises of market and TUDA. In spite of having these water facilities it is quite natural for the pilgrims to aspire for the natural water - fall. That water - fall is 'Alwar Teertham.'

Though Tirumala is a Vaishnavite kshetra, there exists Eswaralayalu, Saktyalayalu in the surroundings of Tirupati Tirumala. Of these Kapileswaralayam, Kapilateertham are very important. The water fall from the Hill is at Kapileswara sannidhi. But is called “Alwar Teertham” due to many reasons. In the surroundings of Alwar Teertham there is a temple called ‘Nammalwar’. Nammalwar occupies the highest place of all Alwars without dispute. There is Nammalwar sannidhi in Tirupati. There is an inscription on the wall of Nammalwar temple very near to Alwar Teertham. It reads:

“There is a saint living here endowed with divine knowledge. He is preaching Brahma Vidya to the human beings.”

It is true that Vaishnavacharyulu and the devotees tried to propagate the name of this water fall as Alwar Teertham with a number of proofs fearing with the increase of Saivites visiting Kapilateertham. There are many references in the book “Tirumala Samayacharamulu”.

They made an ordinance to conduct Avabrudham during Govindaraja swami celebrations, Vanabhojanotsavam, Teertha bhigamanotsavam in the month of karteek, and Saityopacharam of Tirupural dug in the river Swarnamukhi on full moon day in the month of Magha.

The Alteregos of Alwars immersed in Teertham along with the Prime Idol was named Alwar Teertham.

“Tirumala samayacharamulu” clearly state that they drove away the Saivites punishing and planted four Chakra Silalu (Idols) in four directions and even in the presence of Kapileswara.

Achyutadevaraya conducted coronation ceremony at Kapilateertham. The inscriptions say that Peda Tirumalacharyulu took steps in founding Chakrasila in this teertha. Even today we can recognise the plates of Sudarshan Chakra sila in four directions.

Chakra Teertham is another name for Kapila Teertham. There is name called Chakrateertham for Kapilateertham. Indra by name Chakrudu went to the ashram of Gowtama in his absence said to Ahalya cock and bull stories and spent conjugal life with her, knowing the affair between Chakrudu and Ahalya Gowtama cursed him. The cursed Indra bathed in Kapilateertham and got rid of the curse. Thus Kapilateertham is called Chakrateertham. There is a temple for Chakratalwar here.

There is a cave in the hill on the western side of Kapilateertham. There are steps from Sandhya Vandanam Mandapam to the cave. There is an idol of Narasimha swami in the cave. The pilgrims can go up to the idol of Narasimha swami. There is utter darkness behind it. Through this cave it is said that Tondaman emperor and other yogis went up to Sanctum Sanctorum of swami and worshipped Him.

However it has become a regular routine for the pilgrims to bathe in Kapilateertham, Alwar teertham

irrespective of whether they are Saivites or Vaishnavites. Kapileswaralayam of this place is known as cave temple. The puranas utter that there are five more holy teerthas above Kapilateertham. In these mountain ranges there are Maalaadigundam water - falls. In olden days the hair - offering was submitted here and the pilgrims used to Pray Venkateswara swami carved on the Hill. The elders say that the dalits in those days used to go up to Alipiri, worship the Hill and return back from there itself.

Alipiri

The place at the foot of the Hill is called 'Adivaram' by Tamilians. The orthodox people call it 'Adipadi' (First step). But to-day it is well-known as 'Alipiri'. There are two stories about it. One story is that there is a big Tamarind Tree with the entity of Adishesha. The importance for Tamarind Tree is more in Vaishnavam. Nammalwar used to give darshan for a long time, staying in the hole of Tamarind tree. As there is puli (Tamarind tree) in Adivaram, it is established as Adipuli and in course of time it is transformed into Alipiri. There is another interesting story. Once Hyder Ali came to attack Tirumala. He enquired about the Deity of the Hill. The Hindu minister replied that it is Varaham. The meaning of Varaha is 'suvar'. When Hyder Ali heard the word, he galloped like his horse. Then the people said, "Alipare", meaning Ali ran away. Alipare has become Alipiri in day to day usage.

Padala Mandapam

In normal usage, Padala Mandapam is called "Padala Mantapam". The carved statues of the pilgrims prostrating and worshiping Sree Varu are seen in this Mantapam. Those statues might be the statues of Harijans who were unable to step to Tirumala or they might be Vaishnavas who made total surrender to Sree Varu. The importance here is only for the Feet of Swami and His shoes.

The devotees observe fasting on Sravana saturdays and offer flour food. They draw the symbol of Swami on the flour, not in one place but in two places. One is in the house of Harijan in Sri Kalahasti Agraharam on the north tip of Tondamandalam. The second one in the house of another Harijan at Kanchipuram in the south.

The right foot on the north and the left foot on the south appear as impressions of Swami's feet. They measure the impressions and make shoes for Sri Varu. They stitch frills and fringes beautifully. One person from Kalahasti and another from Kanchi come to Alipiri keeping the shoes on their heads, begging alms from every village, they worship in Alipiri and then keep them in worship-room. The pair is perfect in measurement though the measurements are not known to either of the two. This means that the Feet of Swami have stamped there. It happens once in an year. But this tradition is not in vogue now. These shoes get worn out as Swami roams about in Hills and Valleys.

What ever may be the story, the impressions of Feet appear along the foot - path of Chandragiri, Tirupati, and Tirumala Papavinasanam. We can see these impressions even at Tondavada. But once there was a temple called 'Alagari singh' just opposite to this mandapam. But there is Lakshmi - Narayanaswami temple here, today.

Alagiri singadu

In Tamilnadu there is a sacred place called 'Aligar coil'. The name of the swami there is 'Sundarabahu'. There is Narasimha temple over there. Because of this, the Narasimha temple might have flourished in 'Adivaram'. The reason for this might be that the pilgrims going to the temple through the forest used to worship first Narasimha swami to get rid of the fear of wild animals. As Annamayya was the devotee of Narasimha swami, the pilgrims might have worshipped Narasinga here.

Talayeru gundu

This is purely Telugu compound word (samaasam). This kind of compound words are also seen in Annamacharya charitra. There is a huge boulder on the foot-path to Tirumala. There is a belief amongst the people that the pilgrims going to Tirumala when touch Talayeru gundu with their knees, they get freed from knee pains and headaches. This kind of tradition is there in some of the temples. They touch their heads to get rid of headaches. The magnetic power in certain stones might be the reason for their belief.

Sreepadalu

There is a talk amongst the people that Bhagawad Ramanuja came to Tirupati, observed fast- for three days and climbed the Hill. He used to go from the Govinda Rajulu temple to Adivaram for an year, continuously.

History says that Tirumalanambi (on the Hill) climb down the Hill and teach the secrets of Ramayans at Talayeru gundu. Venkateswara Itihasamala clearly states that one day there was delay in performing puja at noon and Tirumalanambi was very much displeased. Just then the scented Divine Feet of Swami appeared just opposite to him and he installed them then and there owing to this. That place has become sacred. Annamayya sang the following keertan with all devotion.

Brahma kadigina padamu

Brahmamu da nee padamu

Paramayogulaku baripari vidhamula

Paramosagedi nee padamu

Tiruvenkatagiri tiramani chupina

Paramapadamu nee padamu

“It is thy feet that were washed by Brahma

Thy feet are Brahman

It is thy feet that granted salvation

For the great yogis in many ways

It is thy feet that showed

Tiruvenkatagiri Tiramani.

Kummara Mandapam

At present the pictures relating to this mandapam do not appear here. This mandapam relates the story of Bhima, a potter during the rule of Tondaman emperor. It was his duty to prepare cooking pots and offer them to Swami. After making pots he used to make earthen flowers with the remaining mud and offer them to Sri Venkateswara Murthy. Though Tondaman emperor was offering golden flowers, they were slipping down. As per the directions of Swami, Tondaman emperor met Kuruvarati Nambi and talked to him about it. At last, the king and the potter got cleared off their doubts and obtained salvation. Venkatachala Mahatmyam's stories relate these incidents. Annamayya referred this story in many instances. For example.

**Kuruvanambi Tirumala Kuruvanambi nee
charanamule kolichi bratike kiritamu kade
raju**

**Kondalalo nelakonna koneti rayaduvadu
kondalanta varamulu guppeduvadu || Konda ||**

**Kummara dasudina kuruvaratti nambi
immanna varamullella ichchinavadu
Dommulu sesina yetti Thondaman
chekkuravarthi
Rammanna chotiki vachi namminavadu
|| Konda ||**

The crowned king live on worshipping the Feet
He is koneti Rayudu flourished on the hills

He is the shower of boons in plenty
Kuruvarati Nambi, the kummaradasa
Presented the boons that are asked for
Tondamana chakravarti who made in ornaments
came where he was asked to come.

After Kummara Mandapam there is a straight
Verticle up hill to climb - the next stage is gali gopuram.
(The tower of the temple).

Gali gopuram

The elders say that there are two reasons for getting this name gali gopuram. Where there is a tower, there must be a temple. Where there is a temple, there must be an idol. But here there is neither a temple nor an idol. This being an empty tower, has become gali gopuram in regular usage. Blowing of severe wind at this tower might be one reason. Some argued that once this tower was called empty tower and the deity on the Hill was mother Goddess. Venkateswara's Tirunamam, conch and disc were set on the tower. There are two small temples in this premises. Some say that gorakshanatha, a siddha, performed penance here. Tallapaka poets addressed Swami "Gorakkur, Gorakkure" while describing Venkateswara. There is a temple trust and gali gopuram for the protection of these temples. Uragadri Vittaladasa, one of the kannada Haridasa said, "Mellamellana Bhaktarullasavane Torva chalva goligopura Dwarakke Saranu".

Temple of Narasimha in the pathway

Just as there is a Narasimha temple at Alipiri, there is a temple on the way too. “Tirumala olugu” a text in Tamil gives evidence that Tiruvarangapperumal Arayar worshipped this beautiful Narasimha Swami in the forest. The temple that stands at the entrance of Avvachari Kona on Garudadri is Lakshmi Nrusimhalayam. There is a name ‘Simhadri’ for Tirumala/“Simhadri” is another name for Tirumala. History says that Hiranya kasipu was killed here only. After killing Hiranyakasipu, Ugra Narasimha Swami while roaming in the forest, could not recognise either Lakshmi Devi or the Three crores of Gods. When Lakshmi devi was worried, the Trinity gave a word to Lakshmi that they will not allow Sri Narasimha Swami to cross Garudadri. History says that when Lakshmi came in the guise of Chenchu Lakshmi, Ugra Narasimha Swami was pacified. Some say that Salva Narasimharaya renovated this temple. This temple must have been established to give further protection to the pilgrims and to get mercy from Swami who started from Alipiri.

Akkagarlu

There is a mandir for Akkagarlu on the bus route after passing Narasimha temple. Sometime in the past, it was on the old foot-path. Some say that when the road was being laid, it could not hold strength and many of the people lost their lives. After wards Akkagarlu were sent on to the ghat road. Akkagarlu

were in the form of stone idol on the old foot-path. There were no doors for this mandir. People believe even today that Akkagarlu have the powers as much as the village deity. Here the water drops are falling down through the crevices of the hill boulders. The devotees treat this water as teertham.

Avvacharikona

Avvacharikona is a valley on the way to Knee mountain on the foot-path to Tirumala. History says that this valley was named in the name of Avvachari, a Vaishnava devotee. Some say that after the visit of Narasimha swami temple the pilgrims go down the valley and again come up to the Hill. So it is called ‘Avvali chariya’. There is a tradition to look at the beautiful scenes of Chandragiri from here. Some others say that the pilgrims looking at the green trees, deep valley and beautiful scenes expressed their wonder ‘Vahvakona’. That is why it was named as Avvacharikona. Still others say that as the cold starts from here, it is named as Avvachalikona.

Mokallamudupu

Mokallamudupu is a Hill area with highest steep steps on the foot-path to Tirumala. In those days it was very difficult for the pilgrims to climb up the steps from Avvacharikona. Even the elephants used to touch their knees and climb the Hill. While climbing the Hill the pilgrims hold their knees. This might be the reason for naming it ‘Mokallamudupu’. Urugadri Vittaladas

in his Sankeertans sang of the mountain as mentioned here.

“Tirutirugi Tiruvanu karuvu Arasuvante
Tirudiri Monakala Murigi Saranu”.

It is the poet's thought that the pilgrims have to climb the Hill stopping here and there on the way just as the cow stops and cries for its calf. Annamayya climbed the Hill with shoes, got tired and fainted under the bamboo bush. Then the Goddess appeared before Annamayya and advised him not to climb the Hill with shoes. She Herself fed him with consecrated food. In this context Annamayya spoke spontaneously one romantic satakam with the makutam 'Venkateswara'. This is clearly said in Annamacharya charitra. The Goddess directed him to go to Tirumala deva and worship Him. This is the first romantic satakam. The verses in this satakam are beautiful gems.

**Araselu nune buriyalu nougulunjakkera
mandegal vadal
Burudalu palamandenga lapupamu
layyalamelu Manga nee
Karuduga vindu vettunbaramanna satambula
supakotla tho
nirata vinirmalannamula netula sonala
Venkateswara!**

Karuduga vindu Vettu baramanna satambula
supakotla to Nirata vinirmalannamula Netula sonala
Venkateswara”.

Trova Bhashyakarulu

It is true that Bhashyakarulu means Bhagawad, Ramanujulu. Of all the writings of Ramanuja, 'Sri Bhashyam' is very important. He is the founder of southern Vaishnavism. He is a sacred person who has streamlined the rituals of worship in Sri Rangam, Kanchi, and Tirumala Kshetra. The idol of Ramanuja can be seen in the temple of Govindaraja swami, on the way to Tirumala and also in Sri Vari temple.

Once Ramanuja was making journey to Venkatachala, Tirumalanambi, Anantalwar took the riped mangoes of Swami, met Ramanuja and submitted them to him. Then Ramanuja took with so much of devotion and ate them saying that whenever food-offering of Swami is available, we must take it at once. The seeds that fell on the soil began to sprout. At the place of mango trees the people constructed a mandir and installed the idol of Bhagawad Ramanuja and started worshiping. Annamayya extolled the Bhashya Karulu in a Keertan.

**Gatulanni Khilamyna Kaliyugamandunu
Gati itande chupe Ghana Guru daivamu
Niyamavasu litandeka nilipenbrapannulaku
Dayato Mokshamu Chupendaga neetande
nayamai Sri Venkatesu naga mokki vakitanu
Dayanjuchi mammu nitte tallidandri daivamu**

“When all the ways are closed in Kaliyuga
The great Guru and God is he who showed the
way

Kalyanakatta

It is quite natural for the pilgrims to secure accomodation first, soon after reaching Tirumala. The facilities of accommodation are of different kinds-Free accomodation, rented accommodation or residing at Matas etc. After securing accommodation they walk towards 'Kalyanakatta' and get their heads tonsured as their vow-offering.

The compound word 'Kalyanakatta' is a strange one. This kind of name is not prevalent in any other temple. The common usage in Tamil is Mudi seluttuvadu but in kannada it is Mudi Samarpane. Telugu people say that it is the submission of hair offering. The place of submission is called 'Kalyanakatta'. There are two reasons for naming it.

The river that is near by Srinivasa Mangapuram is 'Kalyani'. On the banks of kalyani there were barbers platforms. The devotees coming through this way used to submit their hair, and take their bath in kalyani. After forming a group they used to go to Tirumala via Sri Vari Mettu.

The route of Sri Vari Mettu dates 1000 years back. While Immadi Narasimharayulu was constructing Chandragiri Fort, this route was in vogue. Then the name of this route was "Sri Pati Mettu". At present the devotees are going to Tirumala through this route.

'Kalyanam' in Buddhism reveals the renunciation state. Giving up Egoism is necessary for any man.

The hairs grow on the head. Removal of growing hair has become important. That too the thoughts of good and bad are related to the head. They come out in a haphazard manner. The elders say that the submission of hair-offering is like the removal of weeds from the crop. There is a tradition of offering the head in Veera Bhakti and Tamasa Bhakti. In course of time the submission of hair offering stood in place of the head. Getting Tonsured is the tradition still in vogue. In submission of the hair, won't agree the cutting off of hair by scissors and keeping the mustache as it is. As Tirumala is a sacred place, there are no restrictions of Tithi, Vara, Nakshatra, Masa for submission of the hair like wise there are no differences of day, noon and night. Some of the devotees even today observe the tradition of submitting the hair of their children before completing one year of age.

Padma Purana says :

"Teerthopavasah Kartavyah Siraso

Mundanam tatha

Sirogatani Papani yanti Mundanatoyatah"

Swami Pushkarini

There is 'Pushkarini' that presents Sarvateertha Phala Siddhi in Tirumala. Swami means Kumara swami. History says that Kumara swami made Penance in this teertha. There is a story that as Swami appeared in Pushkarini to the king Sanaka Maharaju, it has got its name.

All Kannada Haridasas prayed this Pushkarini. Prasanna Venkatadasula Varu eulogized like this: “Swami Pushkarateera Nilaya namo”. Jagannatha Dasa Praised Swami “Teerthottamatva Sapekshe”. Vyasa Vittala Dasulu Praised “Swami pushkarini Nivasa Nadakamita Pradane Lakshmisa”. Purandaradasula varu in his “Nodu Nodu Venkatesa” keertan spoke about Him: “Swami Pushkariniya Teeradalli vasa madida Swami vasa madida”. Harapana Halli Bhimavva, the poetress in her keertan ‘Appa venkobana Netradali’ worshipped swami: ‘Swami Pushkariniyali snana Panavamadi Nodedanu.’ In the same way: “Swacchavada swami Pushkariniya”, she spoke about the purity of swami.

Annamayya said, “Sakala Gangadi Teertha Snana phalamulivi Swami Pushkarini Jalame naku”: “The water in Swami Pushkarini is the teertham of several rivers”.

The sanctity and beauty of koneru is beautifully described as given below.

**Devuniki Devikini teppala Konetamma
Vevela mukkulu lokapavani nee kamma**

**Dharmartha kama Mokshatatulu nee
sobanalu**

**Armili nalugu vedalade nee darulu
Nirmalapu nee jalamu nindu saptasagaralu
Kurmamu nee lotu o koneramma**

**Tagina Gangadi teerthamulu nee kadallu
Jagati Devatalu nee jala jantuvulu
Gaganambunyalokalu nee dari medalu
Moga nee chuttu makulu munuloyamma
Vaikunthanagaramu vakile nee yakaramu
chekonu punyamule nee jeeva bhavam
Yekadanu Sri Venkatesunde neevuniki
Deekoni nee teertha maditima kavavamma**

“The pushkarini is Teppela Konettamma for God
and Goddess
Thousands and Thousands of salutations to Thee
Dharma, Artha, Kama, Moksha are thy ornaments
The four Vedas are Thy darulu
The Pure waters of Thy Pushkarini is seven seas
Thy depth is the tortoise ‘o’ Koneramma
The waters of ganges are thy Kadallu
The angels of this world are Thy water beings
The upper worlds are Thy stairs
Around Thee are the leaves who are none other
than saints

The door of vaikunta is Thy form
The virtues thou receive are thy lively life
Thy existence is Sri Venkateswara
We bathe in Thy waters here.

Sri Venkatachaletihassamala describes like Vamana
Purana in this manner -

**“Dravideshu Mahapunya ssevitā Stri
dasairgiri
Tasya Srīngeshu Mahatī Punya papa vinasini**

Swami Pushkarini Nama Sarasi
Sarvakamada
Trailokya Vartinam Brahmam Stirthanam
Swami Neehiseeti
Swami pushkarini tyetannamadheyam cha
tatsmrutam
Markandeya Samasthanam Teerthanam
Swamineeyate
Swamitvasya Pradhanaccha Swami
pushkarini tvayam
Teerthanam Swami bhutatva duchyate
Swartha Namatah”.

Bhuvvaraha Darshan

‘Varahakshetra’ is an ancient name for Tirumala. Peyalwar one of the Alvars in his pasuram “Purindu Madavedam” said, “Vengadame Melorunaal Mankottu kondan Malai”. The white tuskers saw their reflections on the ground and tried to fight with them thinking that they were their opponents. In the strike, white pearls shed down from their tusks. Seshachalam is a place where pearls are shedding down. In the ages past the mountain where Sri Varahaswami came to after saving the earth from the seas with His fangs is Venkatachalam.

Tarigonda Vengamamba narrated the conversation between Varahaswami and Sreenivasa in her book ‘Venkatachala Mahatmyam’. Varahaswami said to Sreenivasa:

Ee Parvatamuna vrushabhasurudu cheri
vidivadi Syamaka
Dhanya mendundinanda grahinchi

Konipovunganuka na krurasurunitoda
bahudinambulu ghorabandanambun
jeyuchununti; nammaya rakshasun dendam
jikkakane yundi chekkenganuka
vani sikshinchi ichatiki vacchi ninnun juchiti

“Vrushabhasura came to this mountain
 And searched for the syamakadhanyam
 While taking it away I fought
 With him many a day - he
 Was not caught
 When I caught him, and punished him
 Came here and see you.”

Venkateswara prayed to Varahaswami asking Him to show the place to reside till the end of kaliyuga. We should not tempt the poor we should not give room to the rich people. “I won’t give the land without money” said Varahaswami. When Venkateswara prayed then Bhuvvarahaswami agreed. There is a proverb that ‘the horns that come later are stronger and more powerful than the ears that come earlier’. True to this proverb Venkateswara who came later has become more important than Varahaswami who came prior to Him. In due course of time, visiting Varahaswami before the Darshan of Venkateswara has procured a prime importance.

In Sri Venkatachala yatra kannada Haridasulu described the visit of Varahaswami after bathing in Swami Pushkarini. Urugadrivasa Vittaladasu was observing the Vratam of ‘Notibeegala’ bathing in

Swami Pushkarini described like this.

“Bagi Varaha devara Vandisi
Begadi Harake Kai Kondina devane.”

and surrendered to Swami saying “Bhudeviyu
Ramana Adi Sri Bhavaraha murthiya Sree Padayugakke
Saranu”.

Prasanna Venkatadasa has prayed Swami in this
way -

“Sanuragadi Sree Varahagenamisi
Tanakhila Punyavanu sure Goladanane”.

He called Swami ‘Swami Varaha Venkata Nayaka’
and felt utmost delighted whole heartedly.

Tamilians consider Varahaswami as ‘Gyanappiran’
and worship Him. He is Dharani vahudu, Adi varahudu.
He is the deity appearing to be keeping the earth on
His fangs. This is the rare idol. One leg is on the head
of the serpent and the other leg is on rasatalam. Swami’s
face which seems to be touching the chest of Bhudevi
looks strange. Chinnanna descibed as if Swami is
inhaling the fragrance of the breasts and the nectar of
her face. The face of Bhudevi looks like lotus and the
face of Swami is very near to her face. The lotuses in
her hands are upto her ears vertically. They are touching
the shoulders of Swami and so the lotuses are touching
the ears of Goddess. That’s why chinnanna said, “Keli
tamaralana Sruti Dvayamu Lankinchi”. In His upper
hands are the conch and the disc. In the lower hands,
the left hand appears to be holding Bhudevi.

While making journey to Tirumala
Tiruvarangapperumal climbed Venkatachala, visited
Narasimha on the way, bathed in Swami Pushkarini
and performed all kinds of rituals.

“Vanattavarkum Allada varkkum Mattellavarkkum
Ichappiranai yallalle nan kuda Nalladuve.”

For better that the angels, human beings the
inhabitants of hell, Gnana Varahaswami there is not
even one good thing I have ever seen except Swami.
This is conveyed to Sri Varaha Lakshmi in ‘Tirumalai
balugu”.

There is a reference in Venkatachaletihasaamala as
per Vamana purana:

**“Tatraste kolarupe tu
Mahavishnuh sanatanah
Uddhrutam Dharaneem Dev eem
Alingyanke vidhaya cha
Aradhito muniganaih
Tri sandhyam Sraddhayanvitaih”**

“In three twilight hours
With so much of devotion
The saints, Brahma
Bhudevi and Lakshmi
Worship Mahavishnu
The Primordial deity
Mahavishnu who is in spherical form.

Aswatta - Tintrini trees

There is a tree on the southern bank of Swami
Pushkarini. Under the tree there is an ant-hill. In it Swami

has lived for ten thousand years and no one has noticed it. On the instruction of Brahma only, the Tamarind tree has grown up here. This tree is well known that its shade towards any direction doesn't turn. It stands still only in one direction. Chinnanna in 'Parama yogivilasam' described as follows.

**“uttunga bhagamuna
na yahikulatpati yavatara maguchun
dirugani chinta kente bhakti mokki”**

“On the upper part of Swami Pushkarini
The shade unturned tamarind tree showed
its utmost devotion.”

“In Venkatachala Mahatmyam” Vengamamba described her ideas in this way: ‘Dasaratha is Tintrini Tree, Kausalya is ant-hill, Lakshmana is the Sesha Parvatam, Ayodhyapuram is the pious forest. Sarayu is Swami Pushkarini. Ramachandra is Sreenivasa, the resident of the ant-hill. In Dwapara aeon, Vasudeva is Tintrini tree, Devaki is the ant-hill, Bala Bhadra is Pannagachalam. Madhurapuram is Venkatadri Hill, Yamuna river is Sri Swami Pushkarini.

‘Aswatta tree’ is a powerful tree. Venkateswara who sat between parvati (consort of Shiva) and Bharati (consort of Brahma) sat under the Aswatta tree called kubera to Him and asked money in secrecy. At last an agreement was fixed. The promissory note was prepared. Brahma, Rudra became witnesses. As there was a rule that the witnesses should be in an odd number, Aswatta was made a third witness.

Uragadrivasa Vittaladasa, a kannada Haridas saluted to the Pushkarini and Aswatta tree as given under:

“Teertha mahimopeta Swami Pushkarini
Tata virajita Aswatta Vruksha Rajanige Saranu”.

Bedi Anjaneya Swami

Just opposite to Sri Vari temple in Tirumala there is Anjaneya Swami on the mound. This swami is called Bedi Anjaneya swami. There is a story that Sri Rama met Hanuman for the first time here. There is another story that Hanuman being mischievous was put in fetters by his mother. But in kannada ‘Bedi’ means worship. Pilgrims pray to Anjaneya Swami to have the darshan of swami as a part of their prayer. That too, He is Aradhya Daivam for the followers of Dwaita but for Visishtadvaitas ‘periyattiruvadi’ and for Outtarahulu he is Paurushavatara Murthy. The household deity Swami stands on the mound to say that the devotees are greater than Himself. Swami is Venkata Rama. So the presence of Hanuman is Anwarthakam. Annamayya eulogized swami in many ways.

Govinda Rajacharyulu in the premises of the temple wrote commentary on Srimadramayana in the name of Govinda Rajeeyam. For every Brahmotsavam the clothes will be taken to swami from here as per the Govt. gifts.

Garudagambham

After crossing the silver door in Tirumala Sri Vari Temple Garudalwar Sannidhi is adjacent to

Garudagambham. Its place is changed regularly and at present it stands in the presence of Bedi Anjaneya sannidhi. Breaking the coconuts, submitting the vow-offerings by the common devotees are performed here only.

Annamayya sang of those who received boons from the Lord.

**“Garudagambhamu kada
kadunbranacharulaku
varamu losageni - Sri Vallabhudu”**

“At Garudagambhamu are bestowed
The boons for many pranacharas”

This is called ‘Akhandam’. Here are four lamp posts. They are at about 6 feet high with the inscripted idols of Disc, Garudalwar, Hanumanthudu and Conch on the four alloyed metal pillars.

The devotees aspire that the lamp should always be in lighting condition in Sri Vari temple of Tirumala. The lighting of ghee lamps is in usage only at Tirumala. Many great people offered cows to swami for this reason. They arranged a trust for feeding the cows. On the days of Brahmotsavam the devotees take steps to light the lamps always in their houses for 10 days. When it is not possible they send money to T.T.D by M.O. and in return they receive prasadam. what so ever be the reason, the lamps are burning always at Garudagambham.

The convenient visiting places for the common pilgrims in Tirumala Srivari temple

Padikavali Tamilians call padikavali as “Periya Tiruvasal”. It means the main door. The height of this tower is 50 feet. The tallest tower is the first tower. History says that Tondaman emperor constructed this tower because Swami inspired him to do so. Devotees used to come either through Q complex or through the special entry door. Tradition holds that those who enter through Mahadwaram (Main door) wash their feet in the continuously flowing water here and enter the temple.

Anantalwar gaddapara (crowbar)

After crossing the padikavali an iron crow bar appears on the wall is named ‘Anantalwar gunapam/ gaddapara’. On the order of Ramanuja, Anantalwar, a Vaishnavite came to Tirumala with his wife for flower offering (pushpa kainkaryam) - to Swami. He took a decision to build a tank for watering the plants of the garden. He was the person who did not like anybody to share his work except his wife. Even when Swami came as a boy to help him there was no use. At last the wife of Anantalwar agreed for the boy’s co-operation. The reason for that was she was a pregnant. When the work of digging the tank was being continued at full speed Anantalwar smelling a doubt lifted his head and saw the boy. He tried to catch the boy but it all went in vain. Then he threw the iron crow bar at him. The bar hit the chin of the boy. In the

evening Anantalwar saw blood oozing from the chin of Swami and realised that the boy appeared in the morning was none other than Swami. When he wept, Swami consoled him and asked him to hang the iron bar on the wall so that all the pilgrims can look at it. This story is found in ‘Venkatachala Itihasam’.

Annamayya sang of this story in his keertans.

Anantaluvvari cheruvu gatta

mannumoyagandelise me natanalu

kondalalo nelakonna koneti rayaduvadu

kondalanta varamulu guppeduvadu ||

Achapu vedukato Anantaluvvariki

muchili vethiki mannu mochinavadu

machika dolaka Tirumalanambi toduta

nicha-nicha mataladi nachinavadu ||

“Thy pretensions are known to us

When thou carry the soil to the tank of Anantalwar

Thou art Konetiraya flourished on the Hill

Thou art the showerer of boons in plenty

Thou carry the soil very gladly

For Anantalwar and

Thou speak to Tirumalanambi

Very dearly.

Weighing place (Tulabharam)

The balance is seen near the Tirumalaraya mandapam. In sankshit the balance is called “Tula”. In olden days the kings used to perform

“Tulapurushadanam”. The devotees pay money as they wished to offer when their diseases are cured, and are blessed with children. The money equivalent to their weight or to their children’s weight is weighed and submitted to swami. If needs be, the T.T.D will provide coins. The secret of Tulabhara is not mere submission of the coins. At the time of entry into the temple every devotee will have to judge for himself. The main purpose of temple entry is to maintain equanimity of mind. “Equanimity of mind is the Sun and Substance of all Vedas”, said Annamayya ‘Samabuddhe yandariki sarva vedasaramu’.

Flag staff

The Flag staff is called “Garudagambham”. During Brahmotsavam, hoisting the picture of garuda and lifting up would have been the reason for calling it so. It is a glittering pillar with Gold plating. The speciality of this pillar is appearance of “Garuda pratima”. It is strange to see the name of “Vadagalai” in addition to “Tengalai” on the pillar.

The decoration of garudagambham in many ways and tying the bracelet to swami is well described by Vyasa Vittaladasa.

**“Garudakambhava sutta paripari vaibhava
dinda**

Siriya Venkatage kankana kattida raga”.

Uragadri vittaladasulu said,

**‘Sarvaguna sampurna vaikuntha mandirana
Sarvamaya Suvarna Stambhakke saranu’**

“Salutations to the pillar covered with gold
In the chamber of vaikunta with all the perfect quali
ties.”

and prostrated to the premises of external place
saying like this.

**“Brahmanda dodeyava divyanilaya doleruva
Bahiravaranakke Saranu”.**

He resorted to Tirumala vaikunta mandiram, golden
pillar and external premises of the place.

Vendi vakili/Silver door

The door that appears with the covering of silver
is called ‘Vendivakili’ or ‘Nadimi Vakili’. At the door
there are images of Mahant Babaji and Sri
Venkateswara swami playing the game of dice. On the
doors are the figures of Dasavatara the, ten
incarnations of the Lord. The silver door indicates that
the devotees must enter the temple with a perfect purity
of heart.

Ranganatha Swami

Soon after crossing the silver door and entering
the temple, Ranganatha swami appears lying on
Adishesha. Above and below Ranganatha swami appear
the idols of Sri Varada Rajaswami and Sri
Venkateswara swami respectively. The Three vaishnava
deities indicate the importance of the three kshetras
such as Sri Rangam, Kanchi and Sri Venkatachalam.
Everyday, early in the morning, the devotees
circumambulate the temple (Angapradakshina) from

this Sri Ranganatha swami’s place. Even after Darshan
they prostrate before swami in this place.

Varada Raja Swami

Sri Varada Rajaswami temple is on the south-east
corner of Vimana Pradakshina Marg. The idol of Varada
Raja swami of about 4 feet height was installed here.

The sacred and important places of visit for Sri
Vaishnavas are Sri Rangam, Kanchi and Tirumala.
‘Varada Raju’ is the name of deity in Kanchi. Elders
say that this temple was built to worship Varada Raju
even at Tirumala temple.

Everyday Three times Nivedanas are held for
swami. Every year on the birth day (Jayanti) of Varada
Raja, Abhishekam, Archana are conducted on a
grand scale.

Mahamani mantapam

‘Mani’ means bell in Tamil. Mahamani means big
bell. Where there are big bells, that place is called
Mahamani mantapam. Generally there will be only one
bell in any temple. But in Tirumala there are two bells.
One is ‘Narayana bell’ and the other is ‘Govinda bell’.
Elders say that they were on either side of the Sanctum
Sanctorum, but now they are in one place.

The bell is important for any temple. The sound
of the bell indicates that pujalu and Nivedanalu are
being performed. Inside the Sanctum Sanctorum the
bell that is rung is a different one. When the sound of
these bells reach gantamantapam, the bells start ringing

from here. On hearing the sound of bells the kings of chandragiri used to take their meal. Harapana Halli Bheemavva described in utter delight, “After visiting Srinivasa with open eyes and after seeing the different kinds of vessels of food-offering and after hearing the melodious sound of the bells, I have become sacred.”

**‘Annapurneyanode adhika gantiyanada
enna kiviga nanda O! deva’.**

Jaya Vijayulu

If Jaya and vijaya are in the form of stone idols in Vaishnava temples, they appear in Tirumala in metal form. Vaikhanasulu speak of these idols as ‘Chanda Prachanda’. The speciality of these idols is that they symbolise and say that the devotees should enter the temple in perfect purity. It is not known surely when these ten feet tall metal idols were installed. Around these idols are arranged golden doors, one on either side. At present ‘Mahalaghudarshanam’ is being implemented from this place only.

Darshan of Swami

There may be so many idols in temples in the world. But the attraction and beauty of Srinivasa idol is not there for the other idols. Even in Suprabhatam the whole body of swami is described as ‘Sarvavayava soundarya’. The elders say that we must see swami from Feet to Head.

“The Head of Swami is decorated with a golden crown studded with gems with a glow of innumerable

suns. His face is the beautiful face with a gentle smile like the rays of the moonlight. His Forehead is decorated with Kasturi Tilakam and Kasturi. His nose is equivalent to champaka flower. His ear ornaments are the precious Makarakundalalu studded with the gems, pearls and gold. His throat is bedecked with kaustubhabharanam. He is the Lord of this world, the destroyer of Nakra. He is Vikramaseeli, bearer of Sudarshan disc, Srivatsalanchanudu. He is garlanded with the gold, and gems, Padaka, Mauktikahara, Kalhara. He is in silk clothes, Trivalihara sobhitudu, the bestower of blessings”. The feeling we derive with His darshan is undescribable. His standing posture indicates that His Foot is the only resort for the people, who are immersed in the ocean of difficulties.

Though it is not possible for the devotees to have Darshan of swami from Hair to Foot or from Head to Toe, the Darshan of swami at least for a fraction of second is regarded (as) a great festival. Those who can go up to kulasekharappadi can have Swami’s darshan to a certain extent. Those who are blessed with the laghu darshan can have Swami’s darshan in splendour at a distance.

There are Panchaberas inside the temple. Among them Dhruva Murthy is important. Malayappa is procession deity (alterego). It is impossible to describe swami through words. He appears new in each and every kainkarya. Especially swami on friday is the

centre of attraction for all the three worlds. Tallapaka poets described swami very beautifully.

**‘Kanti Sukravaramu gadiya ledinta
Anti Alamelu Manga andanunde swamini’**

“We saw Him early in the morning
With His consort Alamelmanga”

Vakulamata

After having laghu darshanam of swami the pilgrims see the big bells on the way, and cross the compound, observe the golden well, climb the steps and reach the kitchen house of Vakulamalika. She has many names such as Pachana Lakshmi, ‘Vakuladevi’, ‘Vakulamalika’ and ‘Madappalli Naacchiyar’.

Yasoda who brought up Sri Krishna in Dwaparayuga regretted that she had not performed His marriage and she felt unhappy. Sri Krishna consoled her and granted a boon that she would perform His marriage in Kaliyuga when He descends as Sreenivasa and she as Vakulamata. Yasoda of that day is now Vakula devi. As per Agama sastra she is called “Pakalakshmi”.

Distribution of Teertham - Sathari

Some time back, Teertha Sathari were given to the devotees near kulasekharapadi. This ritual was held at Sayana mandapam for some time. Owing to heavy crowd of the pilgrims, this facility was arranged on the upstairs from which the pilgrims come out after the

darshan of Vakulamata. The idols here were once in Ramarmeda in the temple. Medu in Tamil means an elevated place. The idols in the medu can be found now at Teerthas. The retinue of Rama i.e., Angada, Hanumanta, Sugriva idols can be found here. Elders say that these idols were presented to Ramanuja by a devotee. After crossing this place, yagasala is seen, which is intended to be used everyday and during Brahmotsavams, sometimes back; it was Kalyana Mandapam where marriages are performed. Then comes the sharpen stone on which the sandal is worn out.

The devotees usually like to have ‘Sree Vari Teertham’. There was a custom that the devotees used to carry “Swami Teertham” to their dear ones just as kasi pilgrims get “Gangateertham”. But there is no opportunity now-a-days. May be sometime in the past Teertham was perhaps sold like prasadam!/? Vyasa Vittaladasu in his song ‘Jaya Jaya venkata Ramana’ described how one litre of teertham was sold for 20 (old coins) paise.

**“Ippattu Duddege Seru Teerthava mari
Duddukatti jalige phalisuva jananino”.**

Vimana Venkateswara Sannidhi

Of all the idols in Anandanilayam, the special darshan of one idol is of Vimana Venkateswara swami. The kannadigas eulogized swami in many occasions. History says that when Vyasaraaya was performing

kainkarya to Tirumalesa, he reinstalled Vimana Venkateswara swami.

“Salutations to the golden tower where Vimana Sreenivasa Devara” is installed, Vijaya dasulu eulogized swami (‘Hema gopuradi Vimana Srinivasa Devaranu nodi namisi’).

“Srinivasa is my saviour who is taking out procession in Golden Vimana adorned with the flowers” said Urugadri Vittala dasulu (**Sumanasaru hrnmadi dhyanisuva kanchana Vimanadali Chelagutiha Srinivasanige Saranu**).

“It is installed in Vimana with His consort of Bhudevi, Varahaswami Pushkarini and teerthagalu”, said Guru Govinda Vittala dasulu (**Bhumipati Varahaswami Pushkarinyadi aa Mahateerthagala Vimanasthitana**).

Prasanna Venkatapatidasulu said the same verse, and praised Swami. Swami is seated along with the other angels in the presence of Bhuvahaswami. The devotees are of the opinion that the darshan of this murthy is equivalent to the darshan of Mula Murthy/ Prime deity, The destroyer of sins and the auspicious deity.

**“Tata anandanilaye Tondaman Nrupanirmite
Vimanagre Sreenivaso raraja Bhagawan
Harih”**

It means Anandanilaya was built by Tondaman the emperor. Srinivasa installed on the top of vimana is none other than Bhagawan Harih.

Hundi

The place where the devotees offer coins and gifts is called ‘Hundi’. This is in the shape of ‘Dhamarukam’. Below the hundi is a huge vessel, a cauldron (gangalam) and it is tied tightly with the cloth above the Hundi. Its speciality is that it appears in the form of a lady. Some imagine that the Goddess indirectly offers wealth and sees that pujas are duly performed to Swami. Vaishnavas salute to Hundi thinking that Swami is offering to Ramanuja the heaps of gold, money and precious gems from this Hundi.

Sri Krishna was blamed on account of keeping syamantakamani with Him. But he got rid of the blame. Then Sri Krishna thought that whoever possesses a valuable thing was sure to be blamed. So He shot out the gem with His arrow. The arrow fell in the place where the hundi is now placed. Some say that if the gem is originally precious, it will produce gold.

It is true that the devotees will offer gifts if their desires are fulfilled. In olden days there was no hundi. Purandaradasa vittala said that it is good to see gifts (offerings) coming in the name of God, from all the seven continents. He carved his words thus:

**“Tappuganike kappagalanu saptadweepa
galinda tarisuva.”**

He was surprised to see the gifts coming right from kasi down to Rameswaram and sang of the gifts in his keertan,

**“Kasi Rameswara dinda lilli
Kanike Baruvadu chanda”.**

Vyasa Vittaladasulu in his keertan ‘Jaya Jaya Venkata Ramana’ said, that even if the devotees are poor, he makes them get tied with vow-offerings. Until he receives those offerings he won’t leave them.

**“Badava Ballidaraudu chidadale Avarinda
Mudupu Hakila Kondu Mundake
Bidavodeva”**

Purandaradasu made a remark that if the devotees by mistake forget to submit the offerings or submit less offerings, he will collect from them with the interest.

**“Kasu Tappidare Patti Baddi
Kasu Bidade gantu katti
Dasanendara Bidagattinamma
Kesakki Timmappa Setty”.**

Prasanna Venkatadasulavaru in his keertan “Venkatesana Mahimeyahogaluva” described about the gifts and coins offered by the people. Balaji abides to His word. He counts the coins and showers boons.

**‘Tappade nudidandanu, mudipina
Kappa venisi kumbanu
chappanna desastharu bandu sa
marpane maduvaru’**

It is quite natural for Andhrites to submit different kinds of gifts addressing Swami as “Vaddi Kasulavada! Apada mokkulavada!” If the gifts are beyond measure, it will be submitted to higher officials. This tradition is

in vogue now. It is also customary to submit the Gold Crowns, Ornaments to the higher officials.

Tallapaka Ara

Soon after crossing the room ‘Sabhera’ the room that appears is Tallpaka ara. This is also called the ‘Copper sheets room’. Just as the plates of wave offerings, (Harati) silver coated fire sticks, the silk clothes are preserved in sabheras, the sankeertana sheets written by Tallapaka poets are preserved in ‘Tallpaka ara’. It is a strange concept to hear the carving of literature on the sheets of copper in the entire world. Inside these rooms husks and copper sheets were being stored. With the efforts of Sri Sadhu Subrahmanya Sastry and Prabhakara Sastry the sankeertans of Tallapaka saw the light of the day. On the chest of this ara the idols of Annamayya and his son pedda Tirumalayya are carved. In the past, special pujas were performed here. The lovers of literature stand in astonishment, folding their hands and should definitely salute ‘Tallapaka Ara’.

The following is the keertan of chinna Tirumalacharya.

**Ninnu dhyanamu chesi nichanichandallapaka
Annamayyanga reduta nadigovayya
panni yatanine chuchi patakulamyna mammu
manninchavayya O! Madhusudana
Sankeertanalu chese Sarendalla pakannayya
ankela nee Sannidhine adigovayya
ankinche ne varivarandanani dushtundunaina na**

**Sanke deerangavavayya sarveswara
Padalandunnandu Tallapaka Annamayya meeku
Adarana muktundy adigovayya**

Oh! Look at Tallapaka Annamayya
who meditated upon thee
oh! Madhusudan! Just thou sees Him
See us and forgive our sins.
oh! Look at Tallapaka Annayya in Thy presence
Singing of sankeertans
oh! Sarveswara!
I have become wicked save me relieving all my
fetters.
Oh! Tallapaka Annamayya looks at Thy feet
Aspiring for liberation.”

The devotion of Annamayya on Srinivasa is extraordinary. Though he wrote 32 thousand keertans what he aspired for at last is this.

**“Dachuko nee padalakundaga nenjesina
pujalivi
puchi neekiriti rupa pushpamulivi yayya**

**Okka Sankeertane chalu voddikai mammu
rakshinchanga
takkinavi bhandarana dachi undani
Vekkasamagu nee namamu vela sulabhamu
phalamadhikamu
dikkai nanneliti vinka navi
teeraninadhanamayya!!**

**Ee mata garvamu gadu nee mahime
koniyaaditingani
Chemunchi na swatantryamu cheppina
vadanganu
nemana badevadanu neramu lenchakumi
Sri Madhava ne nee dasunda Sri
Venkatesudavayya”!!**

Oh Lord! save my pujas performed at Thy feet
These are the flower of fame sprouted
One Sankeertan is enough to save us
Save the remaining Sankeertan in Thy treasure.
Oh! Lord! The value of Thy name is within my
reach the fruits are more
Thy name is my money, look after me well
This word is not my vanity. I glorify Thy name
only
I didn't say these sankeertans independently
Don't find fault with me for singing on my own
accord
I am Thy servant Sri Madhava, Sri Venkatesa.

Sannidhi Bhashyakarulu

Sannidhi Bhashyakarulu are seen just opposite to Hundi and beside the chest of Sankeertana. Bhagawad Ramanuja is called ‘Bhashyakarulu’. As he is in the presence of Sri Varu, he has got the name “Sannidhi Bhashyakarulu”. The credit goes to Sri Ramanuja who made Tirumala Kshetra a perfect pious place.

There is the idol of presiding deity of Ramanuja in the posture of vyakhyamudra and five metal alloyed

idols of procession deities in a small room. Every time the prasadam offered to swami, will be offered to Sri Bhagawad Ramanuja also.

Bhagawad Ramanuja hugged his own teenage looking idol by himself and handed it over to Anantalwar.

While climbing Tirumala Hill for the first time, Sri Ramanuja took rest for sometime at Mokallamitta. Here another idol of Ramanuja was installed. This deity is called “Trova Bhashyakarulu”.

Every month the celebration of Aardra star for Sannidhi Bhashyakarulu and every year the birth-day of Bhashyakarulu are being held on a grand scale.

Annaprasadam

Cooking and eating at one's own residence is prohibited in Tirumala. There is a rule that the food prepared in the temple should be taken as prasadam and the people should lead their lives in this way. Afterwards with the increase of population, Monasteries/Matas have flourished here as per the customs and traditions of their respective religions. It is said that the consuming of prasadam within the reach of common men started here itself. With this pretext different kinds of celebrations in the name of Swami and prasadam as per the type of celebration are being conducted. Prasadam (Laddu) is available for those who have taken tokens. It is said that sometime in the past, there was no Laddu prasadam. But later on Laddu

prasadam has become world famous. It has become a habit to ask for Laddu prasadam, by our neighbours when we return to our house.

Of all food offerings ‘odu’ prasadam is famous. Tallapaka poets and Haridasulu spoke well about these food offerings. Sometimes back, cooking in Tirumala was done in earthenware. The direct evidence for this is the story of kuruvartinambi, a potter. Receiving prasadam in earthenware is far better than that of wooden ware and leaves. During the days of prasadam distribution in the broken pieces of pot, ‘odu’ prasadam was in use. In Tamil ‘odu’ means broken piece of pot. Giving prasadam in broken piece of pot is called ‘odu’ prasadam. In course of time many changes have taken place.

**“Vuppu ogaragalane marisi
Vuchita dindali Harava galisuva”**

Salt is a must in food offerings. Ogiram means food material. The sale of prasadam was well described by purandaradasula varu.

“Anna vellava mari Hannuvattu yella”

The sale of prasadam was also well described by Vyasavittala Rayalu.

Kanakadasa threw the blame on the sale of prasadams made of Appalu, Atirasalu, ghee kajjayamu, Elachi, dry ginger and black pepper.

**“Kajjaya rasulanu chappanna desalaku
amme setty”**

“The heaps of kajjaya were sold for chappana states.”

Black pepper is used in the preparation of many Prasadam at Tirumala. It is called ‘Milagu’ in Tamil. ‘Milagu ogirai’ means the food material in which black pepper is used. Afterwards the use of mirchi was increased and yet the black pepper is important in food materials like pongali, Pulihora (food prepared with Tamarind Juice) and dadhyodanam (curd rice) came into use so that it can be easily distributed to the devotees.

An opportunity occurred to prepare different kinds of prasadam as per the traditions of Tamilians, Kannadigas and Andhrites. A bigger part of prasadam was allotted to temple servants and mirasidars and only the negligible part was reaching the common people. After abolishing Mirasi system, the distribution of prasadam in Temples was improved. During Darshan hours, one thing that is to be appreciated is T.T.D is continuing to offer some prasadam or the other. Of the food materials, pulihora, pongal, kadambam, chekkara pongali are distributed to the devotees in a neat and mannered way. It is good to accept prasadam of swami in the temple premises itself. Some opine that if it is taken outside the temple, it is not called prasadam. Sometime in the past, small laddus were reaching the devotees. The inner meaning of

accepting prasadam is that the devotee feels pious and satisfied with prasadam after having the Darshan of swami, receiving teertham and offering gifts in Hundi.

Pratima Mandapam

After eating prasadam, and after washing our hands, and after moving ahead, we can see pratima Mandapam. Here we can see the idol of Sri Krishnadevaraya with his wives in the posture of saluting with folded hands. However great they might be, they are the servants of Venkatapathi. This thought arises in the minds of the pilgrims. During their journey, during their temple-visit or during the seva kainkaryas if the temple officials had committed any mistake, it appears as if Sri Krishnadevaraya is asking for forgiveness on their behalf.

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Annexure

1. Important Telephone numbers
2. Lodging facilities for the pilgrims in Tirupati
3. The temples and visiting places in and around
Tirupati
4. Free facilities made by T.T.D
5. Accommodation facilities for the pilgrims at Tirumala
6. Sree Vari celebrations made easy within the reach
of common devotees in Tirumala
7. The places of visit, Teerthas in Tirumala
8. Important celebrations in Tirumala
9. Information for the pilgrims in Tirumala
10. other items.

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Important Telephone numbers**Tirupati** **code - 0877**

Executive Officer - - - - -	2264160
Joint Executive Officer - - - - -	2264877
Chief vigilance & security Officer - -	2264702
Public Relations Officer - - - - -	2264561
T.T.D. call centre - - - - -	2233333

Tirumala

Executive Officer's Camp Office - - -	2263261
J.E.O. Camp Office - - - - -	2263218
C.V & S.O. Camp Office - - - - -	2263304
Security Toll free no. - - - - -	1800, 4254141
Mobile clinic - - - - -	2264576
I Town Police station - - - - -	2289027
II Town Police station - - - - -	2289031
Crime Police station - - - - -	2263423
Aswini Hospital - - - - -	22636015
Fire station - - - - -	101
C.I. of Police - - - - -	9440796799-100
Sri Vari Seva - - - - -	2263544

Accommodation facilities for the pilgrims in Tirupati

Just behind Tirupati East Railway station there are choultries like Sri Govindaraja Swami, Sri Kodanda Rama Swami, Bhudevi Yatrika Vasati samudayam, Sri

Venkateswara guest house, Sri Padmawati guest house, Sreenivasam, Madhavam and Vishnu Nivasam etc.

Temples and places of visit in and around Tirupati

Tirupati - Sri Govinda Rajaswami Temple

Tirupati - Sri Kondanda Ramaswami Temple

Tirupati - Sri Kapileswaraswami Temple

Tirupati - Sri Lakshmi Narayanaswami Temple

Tiruchanur - Sri Padmavati Ammavari Temple

Srinivasa Mangapuram - Sri Kalyana Venkateswara
swami Temple

Narayanavanam - Sri Kalyana Venkateswara swami
Temple

Nagalapuram - Sri Veda Narayanaswami Temple

Karveti Nagaram - Sri Venugopalaswami Temple

Valmikipuram - Sri Pattabhi Ramaswami Temple

Tarigonda - Sri Lakshmi Narasimhaswami Temple

Tirupati - S.V. Museum - Zoo, waterfall at
Kapilateertham

Free services provided by T.T.D

There is free bus service from Tirupati Railway station to Alipiri - The rooms in Dormitory choultry in Tirumala, Free bus service. Free car parking in Tirumala - Free Foot stand - Free tonsure - Free Darshan during allotted timings providing facility - Free treatment in Aswini hospital. Free Darshan for the aged and the patients - permission for Sri Hari seva - Facilities for watching the spiritual, musical, dance programmes -

Free entry into Museum - Free prasadam inside the temple - Free meals under the scheme 'Nityannadana pathakam' outside the temple.

Accommodation facilities for the pilgrims in Tirumala

Centres for allotment of Rooms

1. Padmavati guest house complex - Tirumala
2. T. B. counter, Tirumala
3. C.R.O. (ordinary) Tirumala
4. C.R.O. (Free) Tirumala
5. A.R.P. Centre Tirumala
6. M.B.C. Centre Tirumala
7. Centre for allotment of Sri Kalyana mandapalu - reception - I office - Tirumala.

Sri Vari celebrations (utsavas) easily accessible for ordinary devotees at Tirumala

Service of lighting thousand lamps in the evening 'Sahasra Deepalankarana seva' -

Sri Vari Procession in Madastreets (circumambulation) every day in the evening.

Garudaseva celebration on every Full-moon day.

Sree Vari Processions in Madastreets during Brahmotsavams.

Jayanti and Vardhanti (Birth-day and death day) programmes of Annamayya in Narayanagiri udyanavanam (Garden).

Teerthas and places of visit at Tirumala

Swami Pushkarini - Sankha Teertham - Chakra Teertham - Jabali Teertham - Pandava Teertham - Akasaganga - Papavinasana Teertham - Sanakasanandana Teertham - Rama Krishna Teertham - Tumburu Teertham - Sumaradham - Sessa Teertham Dharmagiri Veda Patasala - Silatoranam - S.V. Museum - Anantalwar Tota/garden - Mahantu Mantapam - Vengamamba Brundavanam etc.

Important celebrations (utsavas) at Tirumala

Sri Padmavati Srinivasula parinayotsavam
(marriage celebration)

Sri Vari Pavitrotsavam

Sri Vari Sikyotsavam

Sri Vari Brahmotsavams

Karteeka Vana Bhojanotsavam

Sri Vari Adhyayanotsavam

Sri Vari Paruvetamantapotsavam

Sri Goda Parinayotsavam (marriage celebration)

Sri Vari Jyesthabhisheka mahotsavam

Sri Vari Pushpayaga Mahotsavam

Informations for the pilgrims visiting Tirumala

1. The pilgrims should visit to Tirupati - Tirumala taking the co-operation of the officials concerned with

a pre - plan regarding Journey - Accomodation - Sevas.

2. The Pilgimage to Tirumala should be in the form of a pious and devotional tour till the return.
3. Pilgrims should remember that they should not walk in the circumambulation path (madaveedhi) with their foot wear.
4. Traditional dress should be worn, during Sevas.
5. Submit the declaration form if the Pilgrims are non - Hindus.
6. Don't believe the mediators.
7. Cell phones are prohibited in the temple.
8. Don't allow strange people into the rooms.
9. Remember that the Alcoholic drinks are prohibited.
10. Pilgrims can contact even on phone with the person concerned and can inform their problem.

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Other aspects

Get sufficient information (about TTD) by watching Sri Venkateswara Bhakti Channel and Advertisements.

Become aware of various aspects through Saptagiri monthly magazine (English, Hindi, Telugu, Tamil, Kannada, languages) published by TTD.

Get knowledge by buying and reading Religious books sold by TTD.

Get a good chance to donate money for TTD projects.

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C.A. Krishnamacharyulu

Venkatachaletihhasamala - N.C.V. Narasimhacharyulu

Venkatachala Maahaatmyamu - Tarigonda

Vengamamba

Hari Koluvu - Julakanti Bala Subrahmanyam

Kannada

Sri Kshetra Tirupati - Adya Ramacharya

Hari Dasaru Konda Srinivasa - H.R. Satya Narayana

Rao Y. N. Gundu Rao

Tamil

Tirumalaikkoyil Olugu

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The Festivals and rituals at

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The Tirumala Temple

- W. Ramesan

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