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TIRUMALA TIRUPATI DEVASTHANAMS
SAPTHAGIRI
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SEPTEMBER 2025

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TIRUMALA
SRI VENKATESWARA SWAMIVARI BRAHMOTSAVAMS
From 23-09-2025 to 02-10-2025

The Honourable Chief Minister of Andhra Pradesh, Sri Nara Chandrababu Naidu visited Tirupati on 19.07.2025 as part of 'Swachh Andhra - Swarna Andhra' Program. On this occasion, he visited TTD Sri Kapileswara Swami Temple, Tirupati and had darshan of Sri Kapileswara Swami and received Vedaaseervachanam. After that, he participated in the sanitary work along with the sanitary workers as part of the programme.





BHAGAVADGITA



jātasya hi druvo mṛtyur
dhruvaṁ janma mṛtasya ca
tasmād aparihārye rthe
na tvaṁ śocitum arhasi

For in that case death is certain for the born,
and rebirth is inevitable for the dead. You
should not, therefore, grieve over the
inevitable.

(Chapter - 2, Sloka – 27)

INVOCATION

tiruvīdhula merasī dēvadēvuḍu
garimala miñcina siṅgāramula tōḍanu...

.. tiru..

tirudaṇḍela painēgī dēvuḍidē tolināḍu
sirula reṇḍavanāḍu śēṣuni mīda
muripēna mūḍonāḍu mutyālapandirikrinda
pori nālugōnāḍu puvvu kōvila lōnu...

.. tiru ..

gakkana aidavanāḍu garuḍuni mīda
ekkenu āraavanāḍu yēnugu mīda
cokkamai ēḍavanāḍu sūryaprabhalōnanu
yikkuva tērunu gurra menimidōnāḍu..

.. tiru..

kanakapuṭandalamu kadisi tomimidōnāḍu
penaci padōnāḍu peṇḍlipīta
enasi śrī vēṅkaṭēṣuḍinti alamēlmaṅgatō
vanitala naḍumanu vāhanāla mīdanu...

..tiru..



In the sacred streets when taken on procession, He dazzles, this Lord of Lords,
excelling in His glory along with various embellishments !

On the first day, the Lord moves seated on the golden palanquin
on the second day, with all grandeur, He mounts Sesha
on the third day, He is taken in a bower of pearls
on the fourth day, He is seated in the flower-mantap during the procession.

On the fifth day, he mounts Garuda
and on the sixth day, He mounts the Elephant
On the seventh day, He moves on the Surya Prabha Vahana
and mounts the horse for the procession of the eighth day!

On the ninth day, He mounts the golden chariot
and on the tenth day, He ascends the wedding seat!
Sree Venkatesa along with His consort Alamelumanga,
dazzles amidst the women folk and on all these Vahanas!

- Annamacharya

Sankeerthana Courtesy

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HARATHI During Brahmotsavams

Harathi is given to the Lord in the Vahana Sevas during Brahmotsavams every day to save the Lord from the evil sight. Here is the list of Harati Points that are given to the Lord during the Brahmotsava Procession in the Mada Streets at Tirumala.

- ◆ Harathi will be given to the Lord at the starting point in the Vahana Mandapam
- ◆ In front of the main temple (Mahadwaram)
- ◆ Then a Harati at the south east corner of the temple (Sarkar Harati)
- ◆ Harati at Sri Tirumala Nambi Temple known as 'Tirumala Nambi Harati'
- ◆ Prabandha Thodakkam Harathi (The point where Tirumala nambi temple situated)
- ◆ Harati at South west corner (Sarkar Harati)
- ◆ Sri Ananthalwan Harathi
- ◆ Chinnajeeyar Mutt Harathi at Chinnajeeyar Mutt
- ◆ North west Mysore Harathi at Sri Lakshmi Varaha Swami Temple.
- ◆ Sri Ahobila Mutt Temple Harathi.
- ◆ Archaka Bhavan Harathi near Varaha Swami temple.
- ◆ Annamaiah Harathi at Varahaswami temple.
- ◆ Sri Varahaswami Harathi in front of Sri Varahaswami temple.
- ◆ Harati at North east corner (Sarkar Harati).
- ◆ Sri Parakalamutt Temple Harathi at north east corner.
- ◆ At the end, before Vahana Mandapam 'Kumba Harathi' and 'Mangala Harathi' will be given after Chuttumelam (the melam shows the completion of the Vahanam). Besides these Haratis hundreds of devotees stand in queue to give Harathi to the Lord on all the Brahmotsavam days both in the morning and evening except on Garudaseva day. During every utsavam there will be 'Nakshatra Harathi' and 'Mangala Harathi' near Swami Pushkarini in the evening. So, Devotees let you all come to Tirumala and take Harathis at any of these Harathi points and be blessed.



Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati



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Front Cover : Lord Srinivasa on various Vahanams at
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BEYOND THE HUMAN COMPREHENSION!

Those with divine powers are called ‘Devatas’ (angels). They also have another name —“khecharaas”, those who roam in the sky. They have divine powers that enable them to travel throughout the universe just by their will, even in the absence of any vehicles. But all the gods have their own select vehicles (vahanams). Idol worship, festivals, and carriage services - all are meant to bless us with redemption. One that carries is a carriage or vehicle. The vehicles of gods symbolise their powers. So we have to look at the uniqueness of vehicles from a philosophical perspective.

Garuda is the vehicle of Lord Vishnu. He is replete with the Vedas. That is why he got the power to carry Lord Vishnu. The Vedic power of Vishnu manifested as Garuda, the vehicle. It is an alternative embodiment of power, and also the flag of God. Shiva’s vehicle is the bull (bull), and bull means Dharma. Therefore, Dharma is the vehicle of Shiva. Similarly, the lion is the vehicle of Goddess Durga; it is a symbol of valour. Similarly, Hanuman’s vehicle is a symbol of devout servitude and faith. The elephant is a symbol of auspiciousness and great strength. Shesha symbolizes the power of carrying weight; the Kalpa tree – wish-fulfillment, Sarvabhoopaala vahana -- the omnipresence of God, the horse - speed, the chariot - the form of a temple, universe, and the human body.

By witnessing the deities on vehicles during festivals, the devotees can understand the qualities and powers of the vehicles, and if they keep the supreme God in their hearts, they too can become vehicles and receive the power and grace of the Lord. Though emperors can walk, they come on vehicles only as a mark of their stature. The vehicles of gods have divine power; so they can travel in the sky.

There are many vehicle (vahana sevas) services in the Srivari Brahmotsavam. By watching these services, we find that Lord Sri Venkateswara is the embodiment of all gods, all-powerful, all-pervasive, fulfilment for devotees, and the ocean of grace. The infinitude of Srivaru is beyond words and comprehension. Only the soul knows the essence of Srinivasa Paramatma. The vehicles of gods are the vehicles of knowledge that transform the beings, sanctify them, and carry them to the vicinity of gods. That is why, the gods make their powers discernible to us in the form of vehicles. They attract our minds and shower their grace on us. They are ‘festive vehicles’, that is those that bring joy and happiness! It is significant to note that we meditate upon an image of a deity along with his vehicle.

Srivari Brahmotsavams are the most sublime of all festivals. Every year, these festivals are held with great glory and splendour as a feast for the eyes of the devotees. A thousand eyes are not adequate to see these festivals. Tirumala is beautifully decorated during the Brahmotsavams. TTD gets ready to welcome the gods as well as the devotees. With the chanting of the name of Govinda, decoration of electric lamps, plethora of festoons and arches, and the hustle and bustle of the devotees, Tirumala appears like Sri Vaikuntha on the earth. Everyone is welcome for these Brahmotsavams, where all the gods participate with devotional fervour! Come! Come! Let us get immersed in this deluge of devotion whole-heartedly and bow down to Govinda!

Let us visit Lord Srinivasa for having eyes!

Let us chant the name of Srinivasa for having a mouth!

Let us walk to the Seven hills for having legs!!!

Let us visit the Primordial God Srinivasa adorned with jewelry and riding on a golden chariot with all the splendour reaching the sky!

“Vina Venkatesam Nanatho Nanatha! Sadaa Venkatesham Smarami Smarami
Hare Venkatesa Praseeda Praseeda! Priyam Venkatesa Prayacha Prayacha”

“Namo Venkatesaaya”

Tirumala Hill Shrine is visited by millions of devotees around world for a fleeting glimpse of their ever loving and most revered presiding deity Sri Venkateswara Swami varu.

The Aditya Purana mentions

*vEdEshu cha purANeshu vEmkaTESa kathAmRutam |
varNitam chEtihAsEshu bhAratAdyAgamEshu cha ||*

The history of Sri Venkateswara and his dwelling place vEmkaTAdri is eulogised in Vedas, Puranas, itihisas, Mahabharata and other Agamas. Whatever we know, how much ever we know and so much ever our heart throngs to know about Sri Venkateswara, it is like eternal nectar for all the devotees. There's so much content about the history of the Tirumala Hill Shrine and its presiding deity Sri Venkateswara Swami, the offerings of his devotees, but very few know about the important functionaries or 'Kainkaryaparas', who perform and offer divine services directly to Sri Venkateswara Swami. Among all the functionaries that offer their respectful divine services to Sri Venkateswara, Three are more important. They are Vaikhanasa Archakas, The Jeeyangar Swamis and the Acharya Purushas. It is always fascinating to know more about Bhagavan Venkateswara and different aspects of the day to day services of the Tirumala Hill Shrine. Let us try to briefly look at these three important functionaries of Tirumala Hill Shrine.

The Vaikhanasa Archakas play a very important role in all the rituals of the Shrine. The other two functionaries of the temple, Sri Sri Pedda Jeeyangar, Sri Sri Chinna Jeeyangar, Ekangi and the 7 Acharya Purushas of the temple, will offer their respective services to Lord Venkateswara, in all the rituals of the shrine.

There is a recorded document in TTD about the Kainkaryams that can be performed in the Tirumala temple by this three functionaries. This document is called 'Sawal Jawab Patti Fasli 1227', which literally translates to 'A tabular record of Questions and Answers'. This document contain statements, in the form of Question and Answer, from the above three functionaries regarding different type of Kainkaryams performed by them from time to time through out the year during all rituals. It was recorded by the East India Company, when they took the administration of temple from Arcot Nawabs in the year 1801 AD. It was recorded in the



The Three Important Functionaries of TIRUMALA TEMPLE

- Sri Archakam
Ramakrishna Deekshitulu

To understand how the daily proceedings of the temple are carried out, it is necessary to have a basic understanding of the important functionaries, who take part in all the rituals, from time to time. Let us briefly look at each of these three important functionaries role in all the activities of the Temple here in this article.

Fasli year 1227, which corresponds to 1817 AD. (Fasli Calendar is a chronological system introduced by the Mughal emperor Akbar basically for land revenue and records purposes in northern India and is also widely used where the kings of Nawab ruled.)

The British Rulers recorded this important details to avoid future claims and complications from one another of this three functionaries as they don't have enough knowledge on the rituals and kainkaryams that one can perform according to the usage and custom of the Tirumala temple. On 31st July 1801, the East India Company took the direct management of the temple. The first Collector of North Arcot (Tirumala is a part of North Arcot at the time of record) was Mr. Stratton, who was then styled the Collector, Western Poliams. He made very careful and exhaustive enquiries, not only about the territory entrusted to him but also about the history, tradition and resources, usage and custom of this temple. He asked a series of questions on all aspects of its administration and answers were furnished by those in actual management of the affairs of the temple and the information gathered were recorded as 'Sawal-e-Jawab' account.

Vaikhanasa Archakas : The Sawal Jawab Patti enumerate the details of Vaikhanasa Archakas, who were continuing their family hereditary job since the consecration of the temple by their ancestor Sri Gopinatha Deekshitulu, according to Sri Venkatachala Mahatyam. (The Venkatachala Mahatyam is a compilation made from as many as 12 Puranas (Dvadasa Puranas), which elaborates about the Tirumala Hill Shrine. This is the only source from Smriti regarding Tirumala hill temple). According to puranas, Sri Gopinatha was the Krishna Bhaktha priest at temple of 'Mannargudi Sri Rajagopalaswami temple' which is present in Tamilnadu even to this day. Sri Venkateswara

Swami appeared to Sri Gopinatha in his dream and instructed him to go to the seshachalam hills and find His own statue buried under an ant hill and that a potter by the name of 'Kuruva Nambi' would find him on his way and help him in finding the lord. The present 'Druvaberam' of Sri Venkateswara Swami was consecrated by the first priest Sri Gopinatha deekshithulu.

Further the family of Gopinatha, is said to be divided in to two families with two gothras, Gopinatha Deekshitulu belongs to 'Bharadwaja' gotra (same gotra as Lord Venkateswara) and the other one started after a great Archaka in the 10th century 'Sri Srinivasa Deekshitulu', who belongs to 'Kausika' gotra. According to rules laid by Dharma Sastras, Archakas are not permitted to render worship services, if a birth or death takes place in a particular family (gotra). Also called as 'jAtAsoUcham' and 'mRitAsoUcham' technically. So during the 10th century the Archaka family divided into two so that if one gotra gets asoucham, the other one will take care of worship of the Lord. At present these two families, in the course of time, further divided into four families, with two families each under Bharadwaja and Kausika gotras. The Sawal Jawab Patti records these four families named after the villages, they reside and enjoy income from the said villages as a gift from Kings, in and around Tirupati region.

1. Gollapalli Family and 2. Paidipalli Family belong to Bharadwajasa gotra, 3. Tirupatamma gari Family and 4. Peddinti Family belong to Kausikasa gotra.

The Tirumala Archakas have their surname as 'Archakam', which is their occupation itself and their names end with 'Deekshitulu'. So the Archakas with the name 'Deekshitulu', are the ones holding

the hereditary rights for Archakatvam services to Lord Srinivasa. All Vaikhanasas are by birth has to serve as Temple priests. 'Deekshitulu' literally means 'Deeksha - A Vow taken to fulfill, till their death'. Here the Archakas of Tirumala had taken the Vow of rendering 'Archakatvam services' to Lord Venkateswara throughout their life. The Archakas of Tirumala, Mannargudi (Tamilnadu) and Chidambaram (Tamilnadu) alone have their family last name as 'Deekshitulu' or 'Deekshithar' since ancient times. The names of the then heads of these families recorded in the Sawal Jawab Patti are

1. Archakam Venkatapathi Deekshitulu (Bharadwaja gotram), Inamdar of Gollapalli village.
2. Archakam Gopinatha Deekshitulu (Bharadwaja gotram), Inamdar of Paidipalli village.
3. Archakam Srinivasa Deekshitulu (Kausika gotram), Inamdar of Vemuru village.
4. Archakam Seshadri Deekshitulu (Kausika gotram), Inamdar of Chiguruvada village.

These four families hold hereditary right for rendering Archakatvam services to Lord Venkateswara, Tirumala hills and also Lord Varahaswamy temple. Among these four, the Tirupatamma gari and Peddinti families also hold Archakatvam hereditary rights for Lord Govindaraja Swamy temple, Tirupati. Their basic duties are also mentioned in the said document. It is interesting to read

this document and the language used in this document is Telugu language with very basic Chittoor (present Tirupati) district village accent.

The Archakas have to get up early and finish all their Morning Anushtanams in their residence at North Mada Street. And when Sannidhi golla calls them to the temple, they have to follow him with the temple keys 'Kunche Kola' to the temple. After opening the doors of the Bangaru Vakili, They have to perform Archana (daily worship sequence), Abhishekam, Morning, Afternoon and Evening Aradhana viz., Thomala Seva, Sahasranamarchana, Dhupa, Deepa offerings, Naivedyam and Mangala Harati. After the darsan commences they have to give Theertham, Satari and Chandanam to visiting devotees.

And at the end of the day, they have to check the Tiruvabharanam (Jewels) of Lord and all the gold and silver vessels used for Lord's Aradhana. Then to lock the doors and return to their residence with temple keys. Apart from this regular services, they also need to (be present all the four families) conduct annual visesha utsavams from time to time, like Brahmotsavams, Pavitrotsavams etc. And apart from Archaktvam service, the Archakas are also entitled to receive honors from temple according to custom and usage of the temple.

The Jeeyangar System : After the first functionary the Vaikhanasa Archakas, the Jeeyangar system is very important in the Temple rituals and festivals. Bhagavad Ramanuja instituted this Jeeyangar and Ekangi system during 11th century. Tirumala temple at present is being served by Sri Pedda Jeeyangar Swami, Sri Chinna





Jeeyangar Swami and Ekangis to cater to the needs of Kainkaryams in the temples under the administration of Tirumala.

'Ekangi' (or 'Ekaki' meaning a celebrate) literally means one who wears eka vastram with a Kashayam belt around waist signifying his service to Lord. The first inscriptional evidence to the Jeeyangar system, found to be around 13-14th century. They were also called as 'Dharmakarthis' (Trustees) of the temple. They perform majority of services in Sri Venkateswara temple and Sri Varaha Swamy temple, Tirumala, Sri Govindaraja Swamy temple, Tirupati. They also have kainkaryam services in Sri Kodanda Rama Swamy temple, Tirupati and Sri Padmavathi Ammavari temple, Tiruchanur (during Annual Brahmotsavams). Ekangis perform Kainkaryams under the supervision of Sri Pedda Jeeyangar. For all important festivals in the above said temples, Pedda Jeeyangar, Chinna Jeeyangar and Ekangi will offer their service to Lord Srinivasa.

Their services in brief : They keep the wooden box containing two sets of Keys for the locks of Bangaru Vakili (which is called as 'Lachhena Beegala gutti') in the Pedda Jeeyangari Muttam, opposite to Tirumala temple. They will get ready early in the morning and guarded by Sannidhi golla to the main temple. Chinna Jeeyangar, Ekangi and Jeeyangari gumastha or Jeeyangari Mudra Manishi (who performs the duty of keeping the TTD's official seal

(Hanuman) and printing it on wax during sealing of temple doors) also follows Pedda Jeeyangar Swamy to the Bangaru Vakili. After opening of doors, the Ekangi have to light the two Akhandams inside Garbhagriham and he must maintain the lighting in those two Akhandams through out the day, by pouring Ghee into the lamps and adjusting the wicks. He also lights up the two hanging lamps on both the sides and the four other hanging lamps, also called as 'sara vilakku' in the Sayana Mantapam. During Srivari Abhishekam (either Mulavirat or Utsava Murti) they will handover the theertham, milk and other abhisheka dravyams to the Archakas, which in turn is offered to Srivaru. The usage and custom in the temple is everything that is offered to the Lord must be passed from the hands of Pedda Jeeyangar (or Chinna Jeeyangar or Ekangi, whoever is present) to the Archaka and then it is inturn offered to the Lord. Except during Naivedyam to Swami varu, where only Archakas are present inside the Garbhagriham (with the doors of Ramulavari Meda being locked), on all the other occasions, this convention is followed.

They also pass on Tulasi to Archaka, while performing Aradhana, Sathumurai etc. They will bring the basket filled with flower garlands of different sizes, Tulasi for use in Thomala Seva (Morning and Evening), from Yamunottarai ('Yamunottarai' is the place where all the flower garlands adorning Lord will be preserved. This is located to the right side of Sri Yoga Narasimha Swami temple inside Vimana Prakaram). Dhupam, Deepam, Harathi are passed by them to the Archaka on all occasions. They have to lead the Sattumurai and Prabhandha Seva Kalam that happens during every Thomala Seva and other such occasions. They will receive

the first Theertham, Satari and Chandanam honors after Sattumorai in the morning and evening Aradhana. The custom of the temple is while extending the Theertham honor, the person receiving the Theertham will stand outside of Kulasekhara Padi, facing Mulavirat and take the Theertham and after taking the Theertham, comes inside Garbhagriham and receive Satari, Chandanam and Prasadam. The order of precedence for this honor is Pedda Jeeyangar, Chinna Jeeyangar and Ekangi, followed by Acharya Purushas. They will lead the Sri Vaishnava ghoshti during all processions, (especially during Srivari Annual Brahmotsavams) and recite Divya Prabhandham along with Chinna Jeeyangar, Ekangi, Adhyapakas and Acharya Purushas. The custom of the shrine is during the Utsavam processions, the Divya Prabhandham recital is conducted in front of Lord's Vahanam and Veda Parayanam is conducted at the back of Lord's Vahanam.

At the end of the day, when the doors are closed the Jeeyangar Gumastha will put the Devasthanams Seal on all locks with wax.

The Acharya Purushas

There are totally 7 Acharya Purushas for Tirumala temple. They are

1. Thollappacharya (descendants of Tirumala Nambi)
2. Purisai (descendants of Ananthalan)
3. Bhavanachari
4. Prativadi Bhayankaram (descendants of Prativadi Bhayankaram Annan Swamy)
5. Veeravalli
6. Kidambi Dharmapuri
7. Paravasthu

Thollapacharya Acharya Purushas : They are popularly known as 'Prathama Acharya



Purusha' of Tirumala temple. First of the 7 families of Acharya Purushas and descendants of Tirumala Nambi (10th - 11th century), the Maternal Uncle of Sri Ramanuja. Their services include to bring 3 pots of holy water from Akasa ganga Theertham, situated about 5 Kms distance from the main shrine. This Theertham is used in worship and Abhisheka of Lord Venkateswara. They also have to recite 'Mantra Pushpam' at the end of Thomala Seva in the morning and evening, by handing over Tulasi to the Vaikhanasa Archaka, who in turn offer Tulasi at the lotus feet of Lord Srinivasa. They have to conduct daily Vedaparayana in the temple. Also whenever Lord's Tirumanjanam is performed, they have to recite Pancha Sukthams and other Vedic hymns along with Vedaparayanadars. They will also lead the Veda Parayana Ghoshti, during all Processions of Lord Srinivasa Utsava deities and the custom of the shrine is Veda Parayanam will be conducted at the back of Lord's procession. They will receive first Theertham honor (in Acharya Purushas), after Ekangi in Tirumala Sri Venkateswara, Sri Govindaraja, Tirupati temples. They will also conduct Ubhayams during the annual Adhyayanotsavams at Sri Tirumala temple and Sri Govindaraja Swami temple. Samaradhana is also conducted by them during 10 days Srivari Annual Brahmotsavams. They will maintain and administer Tirumala Nambi shrines at Tirumala (in South mada street) and in Sri Govindaraja Swami temple, Tirupati.

The Vaibhavam and the grandeur of Sri Venkateswara can not be ably described even by the ten thousand hooded Adi Sesha. It continues to surprise us with a new beginning everyday and it never ends, for we mere mortals can not comprehend The Ultimate Brahman, Sri Venkateswara. The more and more we get to know about the Sriyahpati, the mind and soul of the devotee will get immersed in the divine nectar of Bhagavan Srinivasa.

Purisai Family : Their services include to recite Divya Prabhandham during Seva Kalam and during the processions, they will recite Divya Prabhandhams in the Sri Vaishnava ghoshti headed by Pedda Jeeyangar Swamy. They will receive Theertham honors after Thollappacharya. They will also conduct Ubhayams during the annual Adhyayanotsavams at Sri Tirumala temple and Sri Govindaraja Swami temple. Samaradhana is also conducted by them during 10 days Srivari Annual Brahmotsavams. They will also maintain and administer Sri Madhura Kavi Alwar shrine in Sri Govindaraja Swami temple, Tirupati.

Bhavanacharya Family : Their services include to recite Divya Prabhandham during Seva Kalam and during the processions, they will sing with Sri Pedda Jeeyangar and recite Divya Prabhandhams. They will receive Theertham honors after Purisai. They will also conduct Ubhayams during the annual Adhyayanotsavams at Sri Tirumala temple and Sri Govindaraja Swami temple. Samaradhana is also conducted by them during 10 days Srivari Annual Brahmotsavams. They will also maintain and administer Sri Nathamuni Alwar temple at Sri Govindaraja Swami temple, Tirupati.

Prativadi Bhayankaram Family : Their services include to recite Divya Prabhandham during Seva Kalam and during the processions, they will join Sri Pedda Jeeyangar and recite Divya Prabhandhams. They will receive Theertham honors after Bhavanacharya. They will also conduct Ubhayams during the annual Adhyayanotsavams at Sri Tirumala temple and Sri Govindaraja Swami temple. Samaradhana is also conducted by them during 10 days Srivari Annual Brahmotsavams.

Veeravalli Family : Their services include to recite Divya Prabhandham during Seva Kalam and during the processions, they will join Sri Pedda Jeeyangar and recite Divya Prabhandhams. They will receive Theertham honors after Prativadi Bhayankaram. They will also conduct Ubhayams during the annual Adhyayanotsavams at Sri Tirumala temple and Sri Govindaraja Swami temple. Samaradhana is also conducted by them during 10 days Srivari Annual Brahmotsavams. They maintain and administer Sri Manavala Mahamuni temple in Sri Govindaraja Swami temple, Tirupati.

Kidambi Dharmapuri Family : Their services include to recite Divya Prabhandham during Seva Kalam and during the processions, they will join the ghoshti lead by Sri Pedda Jeeyangar Swamy and recite Divya Prabhandhams. They will receive Theertham honors after Veeravalli. They will also conduct Ubhayams during the annual Adhyayanotsavams at Sri Tirumala temple and Sri Govindaraja Swami temple. Samaradhana is also conducted by them during 10 days Srivari Annual Brahmotsavams.

Paravasthu Family : Their services include to recite Divya Prabhandham during Seva Kalam and during the processions, they will join the Sri Vaishnava ghoshti lead by Sri Pedda Jeeyangar Swamy and recite Divya Prabhandhams. They will receive Theertham honors after Kadambi Dharmapuri. They will also conduct Ubhayams during the annual Adhyayanotsavams at Sri Tirumala temple and Sri Govindaraja Swami temple. Samaradhana is also conducted by them during 10 days Srivari Annual Brahmotsavams. They prepare Chandanam and Betel Leaves in Sri Govindaraja Swami temple, Tirupati.





Tirumala Brahmotsavam

DIVINE CELEBRATION AND PILGRIM'S ETIQUETTE

- Dr. Raghavendra Siddharth

The Bhrigu Samhita, a timeless guide attributed to Maharshi Bhrigu, extols the path of sincere devotion (bhakti) and right conduct (dharma) as the foundation of spiritual life. Though it offers limited specifics on temple behavior, it affirms that inner purity and reverence are the true marks of a pilgrim. In parallel, the Agamas offer detailed prescriptions for deity worship, and ritual practice, providing the structural framework for sacred living.

It is in this spirit that Brahmotsavam, the grand annual festival at Tirumala, becomes more than a celebration. It becomes an invitation for every devotee to embody devotion through disciplined, mindful presence.

Conduct During Brahmotsavam: Marching in the Lord's Procession

As the Lord steps out in grandeur during Brahmotsavam, every devotee becomes part of a

celestial celebration. To preserve the sanctity of this experience, the devotee's conduct must reflect both outer discipline and inner reverence.

Modest Attire : Pilgrims must wear simple, traditional, and respectful clothing, covering shoulders and knees, honoring the sacredness of the temple and the festival.

Cleanliness and Purification : Ritual purity begins with physical cleanliness. A purificatory bath before entering the temple premises is a customary practice, symbolizing the washing away of worldly dust before meeting the Divine.

Quietude and Inner Stillness : The temple is a space of divine vibrations. Pilgrims are expected to maintain silence or speak softly, avoiding loud talking, laughter, or boisterous conduct. This preserves the sacred atmosphere for all.



MAJESTIC BRAHMOTSAVAM AT TIRUMALA

Tirumala, the abode of Sri Venkateswara, stands as one of the most revered spiritual centers in the world. Every year, millions of devotees gather to witness the grand spectacle of the Brahmotsavam, an awe-inspiring festival that glorifies the sacred presence of the Lord. This nine-day spiritual celebration is marked by devotion, tradition, and divine grandeur, creating an atmosphere of unmatched sanctity. Tirumala is a center of continuous worship, with daily rituals performed to honour the Lord. While these ceremonies hold immense spiritual importance, Brahmotsavam stands apart in its magnificence. Every day of the festival showcases grand processions where the deity is carried on beautifully adorned vahanas (divine vehicles) through the streets, blessing the devotees who come to offer their prayers. The celebrations include special prayers, cultural performances, and acts of devotion that unite devotees in a collective spiritual experience. Here Sathagiri is giving the significance of the vahanams for the benefit of Readers in the form of special box.

Order and Obedience : During darshan, vahana processions, and special rituals, pilgrims must follow the instructions of temple authorities and volunteers. This ensures not only personal safety but collective harmony.

Pradakshina (Circumambulation) : Circumambulating the sanctum or processional route in a clockwise direction is a traditional gesture of surrender and devotion. This should be done mindfully, without rushing or causing disturbance.

Offerings and Worship : Lighting lamps, offering flowers or fruits, or silently chanting—each act, however small, becomes profound when performed with sincerity. Pilgrims should offer only what is permitted by temple tradition and avoid leaving behind unnecessary items.

Respecting Boundaries : In designated areas, especially during sacred rituals, photography and videography may be prohibited. Observing such guidelines protects the sanctity of divine moments.

Clean Surroundings, Clean Mind : Littering defiles not only the temple but also the spirit of pilgrimage. Pilgrims must dispose of waste in designated bins and avoid bringing disposable materials where not necessary.

Reverence for Priests and Elders : Offering a humble salutation to temple priests, elders, and fellow pilgrims cultivates humility and recognizes the sacred in all.

Queue Discipline : Patience in long lines, be it for Darshanam or Prasadam (sacred offering), is not just social etiquette; it is spiritual training in surrender and self-restraint.

To witness Brahmotsavam is to witness the divine in movement, among the people. But to truly participate is to align one's behavior with the spirit of the event, graceful, pure, and reverent. The sacred hills of Tirumala do not merely host festivals; they shape pilgrims into vessels of divine awareness.

May every step taken, every word uttered, and every offering made during Brahmotsavam reflect not just faith, but the noble conduct that faith inspires. Follow these instructions while in Tirumala and be blessed by the Lord.



CLUES FOR PUZZLE

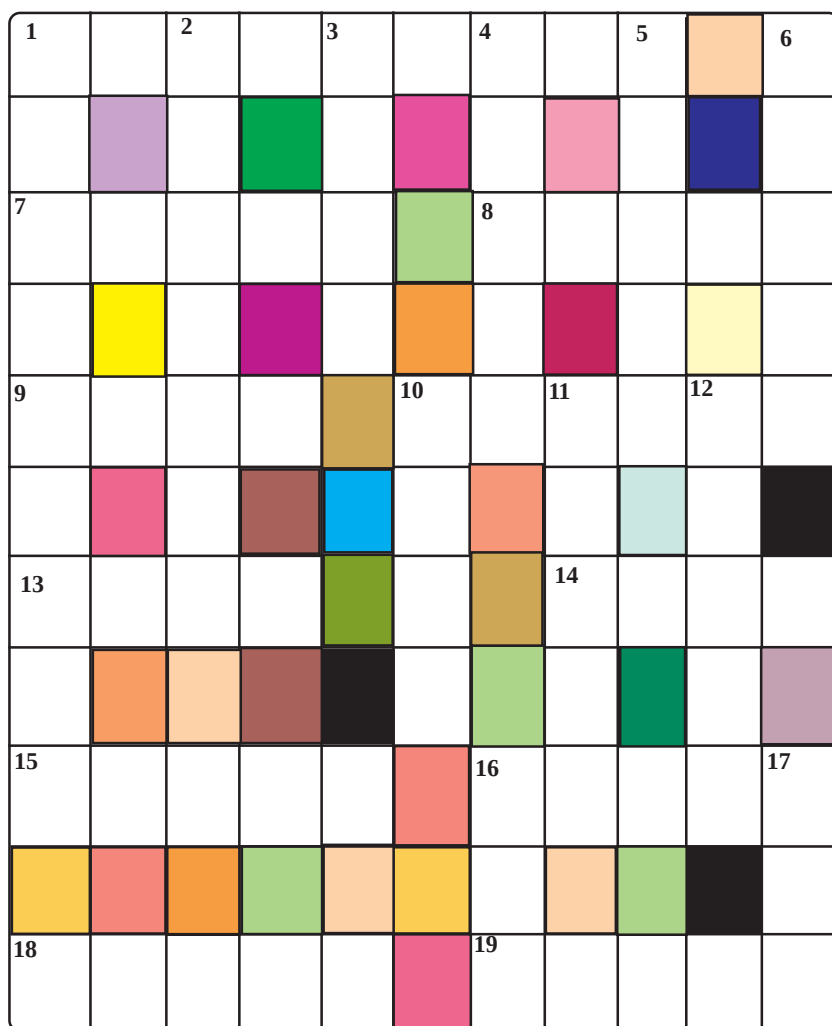
01. Son of Sumithra (9)
02. Son of Sathwathi (7)
03. Parvathi (4)
04. Son of Ravana (5)
05. Number of Metal rings Joined together (5) (Jumbled) (chain)
06. Vayudeva (5)
10. Sukracharya (4)
11. Person who flies an Aeroplane (5)
12. Strong (5)
16. Not Daughter (3)
17. Son of Raghu (5)

DOWN

01. Kumara Swamy (9)
07. Not tomorrow (5)
08. Wife of Indra (5)
09. Siva (4) (Jumbled) (Ugra)
10. Wife of Kasyapa (6)
13. Cry of unhappiness (4)
14. Manmadha (6)
15. Parvathi (5)
16. Seetha (5) (Jumbled) (Satya)
18. Yama (5)
19. Brahma (5)

ACROSS

PUZZLE



Compiled by - Sri T.S. Jagan Mohan



DHWAJAAROHANAM The Celestial Invitation

The Brahmotsavam festival begins with the sacred ritual of Dhwajaarohanam, a ceremonial flag hoisting that marks the commencement of the grand celebrations. On this auspicious day, the Garudadhwaaja, bearing the emblem of Garuda, the divine vehicle of Lord Maha Vishnu, is raised atop the Dhwaja Sthambham in the temple complex. This act is revered as a formal invocation to celestial beings, inviting them to partake in the divine festivities.

24.09.2025, Wednesday
Evening



SEPTEMBER, 2025

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SAPTHAGIRI



**“Nityotsava Pakshotsava Masotsava
Samvatsarotsavadi Vividhotsava Krtanandah
Srimad-Anandanilaya Vimanavasah”**

Thus, speak the lines from the Srinivasa Gadyam, a prose prayer to Lord Venkateswara, praising the Lord's divine qualities and attributes. It lavishes descriptions of his abode on Venkatachala (Tirumala) where various rituals and celebrations are held. The gadyam implies the presence of rituals, worship, and celebrations of the presiding deity Lord Venkateswara through the phrases like “nityotsava” (daily festivals), “pakshotsava” (fortnightly festivals), “masotsava” (monthly festivals), and “samvatsarotsava” (annual festivals).

Tirumala, throughout the year is vibrant with divine aura, reverberating with the ritual chants and pleasing sounds. Historically about

two thousand years ago, seeing the beautiful Self-manifested Image of the Sri Venkateswara, the devotees started to worship with greater devotion. Daily, Weekly, Monthly and Annual poojas are being continuously performed here.

Even the earliest recorded evidence from the Tamil poetic collection, *Silappadhigaram* mentioned about Vengadam (Tirumala) which is on the northern boundaries of present-day Tamila Nadu. It is vibrant with celebrations and festivals throughout the year.

There is no wonder that the devotees of Srinivasa, though satisfied with His darshan even for a fleeting moment, throng the shrine of Venkatachalam for His darshan again and again enduring the challenges and hardships. The devotees are curious to know and witness the

THE GRANDEUR OF BRAHMOTSAVAMS Through the Ages

- Dr. Siva Kumar Challa



SEPTEMBER, 2025 16 SAPTHAGIRI

grandeur of different ceremonies conducted for the Lord of Seven hills. In the Tirumala Venkateswara Swami's shrine, 'Every day is a festival day at Tirumala, pilgrims will be overwhelmed to know about all these festivals. The devotees want to participate enthusiastically in all the festivals that are being held on special auspicious days of the year. The nine-day annual Brahmotsavam is the crowning jewel of all these festivities.

Puranical description and Brahma's inaugural Utsavam : The Tirumala Brahmotsavam is a profound blend of devotional, cultural, ritual, and historical aspects over the time. Originating from the divine legend starting from Brahma's worship, it has evolved through the royal patronages of Pallavas, Cholas, Vijayanagara kings. Today, it is an annual spectacle, deeply rooted in tradition yet alive in contemporary devotion and grandeur.

According to the *Varaha Purana* and temple tradition, Lord Brahma himself performed the first nine-day festival (*Brahmotsava*) on the banks of Swami Pushkarini to honor Lord Venkateswara's protection of the world, hence the name "Brahmotsava"—Brahma's festival. Even today at the start, a small empty wooden chariot (*brahma ratham*) is carried before the deity in the processions to symbolically commemorate Brahma's presence.

References from Alvars' compositions : Though Alvars (the 12 Tamil poet-saints of Sri Vaishnavism) don't use the word "Brahmotsavam" explicitly in their Divya Prabandhams, they do describe the spirit and grandeur of such festivals at Divya Deshams (including Tirumala) in poetic and devotional terms. The concept of Utsavam (festival) as performed for the Supreme Lord—decorating Him, processions on vahanas, music, dance, and community participation—is very much embedded in their hymns, and the spirit of Brahmotsava is reflected in many Alvars' poetry.

Periyalwar in his Tiruppallandu, "pallandu pallandu pallayirathandu", Periyalwar opens with a call for eternal auspiciousness to Lord Vishnu as He is carried in procession (Utsava Murti). The imagery matches with the Brahmotsava's Dhvajaarohana (flag hoisting) and vahana-seva, with devotees thronging in joy. This is a kind of portrayal of festival devotion, chanting, crowd participation, and welcoming the Lord in splendor.

In Tiruppavai of Andal (V./ 24 & 27) in the verse "anru ivvulagam alandai adi potri", Andal celebrates Vishnu's Vamana avatar (Trivikrama) and the joy of His devotees. She pictures the whole village gathering, singing, and rejoicing—similar to Brahmotsava crowds around vahana processions. The verse "koodarai vellum seer govinda" describes offering garlands, flowers, and lamps to Lord Govinda



PEDDA SESA VAHANAM
The Eternal Companion
of the Lord

Following Dhvaj arohanam, the Pedda Sesa Vahanam procession takes place in the evening. Throughout the ages, Aadi Sesa has played pivotal roles in Lord Vishnu's incarnations. In Tretha Yuga, he was born as Lakshmana, the devoted younger brother of Lord Rama, whose dedication and sacrifice symbolize selfless service to dharma. In Dwaapara Yuga, he took the form of Balarama, the elder brother of Lord Krishna, known for his strength and protection of righteousness. During the procession, Lord Venkateswara is gracefully seated upon the seven-hooded serpent, radiating divine majesty. Aadi Sesa ensures protection and prosperity for all who seek the Lord's blessings.

24.09.2025, Wednesday
Night Utsavam



CHINNA SESA VAHANAM The Serpent of Cosmic Balance

On the second day of Brahmotsavam, the sacred procession begins with Chinna Sesha Vahanam, where Lord Venkateswara is carried on the five-headed divine serpent Vaasuki. In the sacred event of Ksheera Saagara Madhanam (churning of the cosmic ocean), Vaasuki served as the mighty rope, allowing celestial forces to bring forth divine nectar. This moment from ancient scriptures showcases the role of Vaasuki in maintaining cosmic equilibrium, reinforcing the Lord's presence in every fundamental element of creation. Tirumala itself is deeply associated with serpent divinity, as the hills are considered the embodiment of Aadi Sesha. The presence of the Lord on Chinna-Sesha-Vahanam reiterates His protective and eternal role over devotees, symbolizing stability, surrender, and divine guardianship.

25.09.2025, Thursday
Day Utsavam

amidst celebratory singing and feasting. It clearly resonates with Brahmotsavam's Deepa Alankara, Pushpa Alankara, and prasada vitarana.

Tirumangai Alwar's *Periya Tirumozhi* describes Lord Venkateswara of Tirumala in festive mood: adorned with fresh flowers, majestic crowns, and ornaments, led in a grand procession with music and dance. This reflects Brahmotsava vahana processions (like Garuda Seva) and Dolotsava.

Nammalwar in his Tiruvayimoli verse "*margali tingil marai oli peri...*" describes festivals celebrated with conches, drums, dancers, and devotees filling the streets as the Lord is brought out in procession. It clearly echoes Brahmotsavam: Garudavahana, and daily street processions (veedhi ula).

Brahmotsavam deciphered from the inscriptions on the walls of the Temples :

Tirumala Temple houses more than 1,000 inscriptions in Tamil, Telugu, Kannada, and Sanskrit. Over 640 are on walls of the hill shrine itself. Until 1582/ CE, it is evident from the inscriptions, the festivals were held as many as twelve times a year. These records document continuous royal patronage by Pallavas, Cholas, Pandyas, Kadavarayas, Yadavas, Telugu Pallavas/Cholas, and Vijayanagara emperors, each contributing land, money, and ritual support.

Recorded Festivals conducted before 10th Century CE: Many inscriptions give the direct evidence of performing Brahmotsavams by many kings and other patrons.

First among them are Queen Samavai's endowments. The earliest firm epigraphical reference dates back to 966/ CE, when Pallava Queen Samavai donated land and endowments for temple festivals. Records mention two Brahmotsavas annually—one in Purattali month and another around Margali Muktoti Divvadi. Land and jewels (including crowns) were specifically donated to subsidize festival expenses.

Subsequent epigraphical evidences of Dynastic Patronage continued till 17th CE. In 1019/ CE Rajendra Chola-I's inscription mandates upkeep of temple kitchens and severe sanctions for lapses. It reveals Kitchen/Potu regulations in inscriptions. Belathur inscription 15th/ CE: Feudatory Devijeeya donated land specifically for naivedya offerings in Tirumala temple. We can also understand there are specific endowments for Festival Rituals & Sequence, Inscriptions by subsequently Chola ruler Rajendra Chola (1019/ CE) followed by many Vijayanagara rulers.

Here are epigraphical reference for key inscriptions related to Tirumala's Brahmotsavam from its early origins up to the 18th century:

1. Pallava Queen Samavai (c./ 7th/ c. / 966/ CE), Her grant of the Bhoga Srinivasa silver idol, jewels, perpetual lamp, and nine-day festival is recorded as No./ 18/ TT in early TTD epigraphical volumes.

2. Early Inscriptions Volume I (Pallavas, etc.), The catalogued list in Early Inscriptions Vol/ I includes multiple inscriptions of early Pallavas labeled GT 219, GT 223, GT 233, TT 118, etc. These volumes also contain the Samavai grants.

3. Rajendra Chola I (c./ 1019/ CE): The detailed inscription on temple kitchen regulations is documented, but the precise TTD serial number isn't always cited. It's referenced in the New Indian Express overview.

4. Pandya, Chola & Kulottunga I Era, Chola-era grants by Parantaka and Rajaraja I are in early volumes (e.g., GT or TT serials), while Kulottunga's inscriptions are fragmentarily preserved in those collections.

5. Vijayanagara Kings (14th–16th c.), Harihararaya II (1403/ AD): Inscription No./ 57/ TT, Serial No./ 187—on offerings like rice, ghee, herbs—etched on south wall of first prakara.

Devaraya II (1429/ AD): Inscription No./ 188/ TT, Serial No./ 19 mentions payasa offerings; located on south wall of first prakara.

Saluva Narasimharaya (1470s): Numerous inscriptions about 169 numbers detailing Mandapam constructions, Dola Unjala festival, village grants for temple use.

From these records we can understand that there were multiple annual Brahmotsavas up to 12 recorded. Today, a nine-day festival is maintained annually in Asvina (September), with two versions (Salakatla and Navaratri) in the year where an adhika masa occurs. Daily processions feature Sri Malayappa with Goddess Sridevi & Bhudevi on the traditional vahanas, appealing to millions, offering the experience of Vaikuntha Anubhava

The present day Brahmotsavas are understood from the inscriptional evidences about the Festival established by Queen Samavai. With great devotion, she humbly requested to carry out her wish to the subsequent generations to conduct the Purattasi Month Brahmotsavam. In her own words:

“The Feet of those that protect this charity shall be borne on my head and the protection of Lord Srinivasa (is sought for this)”.



HAMSA VAHANAM

The Essence of Purity and Wisdom

The image of the Lord riding the graceful 'Swan' is a sight of serenity and enlightenment, carrying deep philosophical significance. In Hindu tradition, Hamsa is associated with purity and discernment. It is believed that this divine bird possesses the ability to separate milk from water, symbolizing the capacity to distinguish truth from illusion. This ability represents spiritual wisdom and clarity, guiding devotees toward higher consciousness. The appearance of the divine upon the Hamsa Vahanam evokes a contemplative stillness among those who witness it.

25.09.2025, Thursday
Night Utsavam

THE SACRED FIRST GLIMPSE IN TIRUMALA

- Ms. Akhila Madhu

In the divine tapestry of Tirumala's sacred traditions, one story stands out with quiet reverence and unwavering continuity—the tale of the Sannidhi Golla, the humble yet privileged devotee whose lineage has been blessed with the unique honour of beholding Lord Venkateswara first each day.

According to temple lore, Srimannarayana, in search of Goddess Lakshmi who had departed from Vaikuntha, arrived on Earth and took shelter beneath a large tree by the southern bank of the Pushkarini in Tirumala. It was a Yadava, a humble cowherd, who first beheld the Lord upon His arrival. Deeply moved by his devotion, the Lord granted the Yadava's lineage the right to the first darshan—a privilege that continues unbroken through generations until the end of Kali Yuga. These descendants are today revered as the 'Sannidhi Golla', and they continue to play an integral role in the temple's early morning rituals.

An Auspicious Beginning: The Brahma Muhurta Rituals

Before the break of dawn, at 2:30 a.m. during Brahma Muhurta, the Sannidhi Golla awakens and prepares for his sacred duties. He bathes, marks his body with divine names, chants "Govinda..! Govinda..!" and sets out on his spiritual path. With a staff in hand and Govinda's name on his lips, he proceeds to the homes of the Vaikhanasa Archakaswamis, the priestly custodians of the Lord's worship, located in the Uttara Madaveedi (streets) of Tirumala. With deep humility and devotion, he invites the priests to begin their service.

As they walk toward the temple, the Sannidhi Golla leads the way, lamp in hand, repeatedly proclaiming, "The path to the



servants of Sri Swamy, the path to the servants of Sri Swamy!” This ancient chant ensures their unhindered and sanctified entry. Upon reaching the Golden Gate, they are joined by the Sri Peddajiyangarla Mutt’s Jiyangar and his assistant, the Ekangi.

Opening the Golden Gate: A Ritual of Divine Responsibility

A special leather pouch, sealed and secure, is then opened by the Sannidhi Golla. In the presence of the priests, Jiyangars, and temple officials, he inspects the seals on the three large locks guarding the Golden Gate.

He is the first to slightly push open the golden gate, stepping inside just before the Suprabhatam begins. As the priests chant, “Kausalya Supraja Rama...” the Ekangi, priests, and the Sannidhi Golla enter in solemn procession, and the gates are shut behind them. In the flickering glow of the lamp he carries, the Sannidhi Golla guides the priests to the sanctum sanctorum, where they behold the resplendent Lord Venkateswara—the Akhilandakoti Brahmandanayaka—shining in blissful silence at Anandanilayam.

Service with Flowers and Light

The morning and evening services include intricate floral offerings. A large bamboo basket, known as Yamunotharai, is prepared with garlands made of jasmine, molla, roses, tulsi, davanam, and other fragrant seasonal flowers. These are carried by the Ekangi, preceded by the Sannidhi Golla bearing a torch, as they walk to the temple with traditional instruments playing—drums, trumpets, and bells—signifying the arrival of divine offerings. After circumambulating the Dwajasthambam (flagstaff) under a ceremonial parasol, the garlands are respectfully placed near the Kulasekharapadi, from where the Ekangi takes them inside to offer before the Lord. The Sannidhi Golla, ever humble, halts at the threshold—Kulasekharapadi, never crossing it.

Guardian of the Procession

When the ceremonial idols are taken out or returned to the sanctum during festivals or special sevas like Thomala Seva or Ekanta Seva, the Sannidhi Golla walks ahead with a lamp, declaring, “Let’s go to the Sannidhi! Let’s go to the Lord!” His role is not merely ceremonial; it is protective, guiding the sacred processions with dignity and ensuring smooth passage. At night, when the Bhoga Srinivasa



SIMHA VAHANAM
The Roar of Divine Power

The lion has always been regarded as the symbol of royal supremacy, representing unmatched courage and unwavering protection. The Bhagavad Gita reinforces this divine association, where Lord Krishna declares, “Among animals, I am the Lion” signifying His supreme nature. The significance of Simha-Vahanam extends beyond mythology—it serves as a testament to divine guardianship, reassuring devotees that the Lord stands as their eternal protector in times of adversity. As the procession unfolds, devotees chant with devotion, seeking the Lord’s blessings for courage, strength, and righteousness in their journey through life.

26.09.2025, Friday
Day Utsavam



MUTHYAPU PANDIRI VAHANAM The Palanquin of Divine Grace

The gentle sway of the palanquin, illuminated by sacred lamps, mirrors the grace of divine presence, assuring devotees that the Lord's blessings flow abundantly upon all who seek refuge in Him. The silken white sheen of pearls reflects the attributes of tranquility, wisdom, and peace, reminding devotees to lead lives filled with virtue and devotion. As the sacred procession moves through the Mada streets, devotees sing hymns, expressing gratitude and devotion towards the eternal protector of dharma.

26.09.2025, Friday
Night Utsavam

Murthy is laid to rest, the Sannidhi Golla lights the twin lamps beside the Lord's resting place—symbols of his devotion and his trusted service.

The First Offering : A Mark of Honour

The Sannidhi Golla is also honoured in the first sacred sacrament of the day. The milk offered to the Lord in the early morning is first given to the priests, then to the Jiyangar, followed by the Ekangi, and then the Sannidhi Golla. Similarly, in the evening, after the Archaka receives the Brahma Theertha (holy water) and sandalwood sticks, they are passed to the Ekangi and then to the Sannidhi Golla. The first tumbulam (betel leaf offering) is likewise given to him as a mark of divine favour.

A Legacy of Divine Service

The story of the Sannidhi Golla is not just a tale of ritual; it is a legacy of selfless devotion passed down through generations. In the silent hours of dawn, when the world sleeps and the stars still glimmer over Tirumala, the Sannidhi Golla stands as a reminder of faith's quiet strength. His steps, chants, and lamp-lighted path continue to echo the eternal bond between the Lord and His most humble devotee—the first to see, the first to serve.



HOLY TIRTHAS IN TIRUMALA

Sixty three crore tirthas are there across Tirumala Hills. Among them, one thousand and eight tirthas are prominent. Swami Pushkarini is the holiest of all the tirthas in Tirumala. There are some magnificent Tirthas in Swami Pushkarini. They are - Markandeya tirtha in the east, Varuna tirtha in the west, Yama tirtha in the south, In the North there is Kubera Tirtha, Gaalava Tirtha in North East, Agni tirtha in South East, Debt Relief Tirtha in South West, Vayu tirtha in North West, Saraswati Tirtha in the middle. One should bathe with devotion, attention and with calm mind. One should take a bath seeking mental purification and spiritual wisdom.



SEPTEMBER, 2025



SAPTHAGIRI



The group of hills lying in the shape of a coil named as Tirumala hills has a distinct feature in South India between the 13th and 14th degrees of north latitude and east longitude 79 degrees.

Each of the seven hills has a divine name, which has their roots in the Hindu mythology, such as Vrishadri, Vrishabhadr, Narayanadri, Garudadri, Anjanadri, Neeladri and Venkatadri. The floristic composition in the forests vary from dry mixed deciduous to thorny scrub with occasional patches of dry evergreen growth and can be assumed to have reached the climatic climax of the region.

As per Hindu mythology, forests are viewed with a tinge of sacredness. Every fable associated with the Hindu literature has a strong connection with forests, the rich flora and fauna and the biodiversity. It appears to be a deliberate attempt to create a strong bonding between the forests and the sacred scriptures to save the forest by creating a sense of affection, bonding or even fear.

Tirumala hills are nestled deeply inside the biodiversity-rich Sri Venkateswara National Park and Wildlife Sanctuary, which spans nearly 52,000 hectares in the Seshachalam hills of the eastern ghats.

It is not only a biodiversity hotspot, but also a divine land entwined in literature pertaining to Lord Venkateswara. Within this protected ecosystem, the Tirumala Tirupati Devasthanams (TTD), the custodian of Sri Venkateswara temple at Tirumala, manages an enclosed area of about 27 sq. km.

According to the latest India State of Forest Report (ISFR) by the Forest Survey of India (FSI), about 24.4 sq. km of the TTD-maintained 27 sq. km area—nearly 90%—is classified as forest. This includes 889 hectares of Medium Dense Forest and over 1,540 hectares of Open Forest, reflecting the region's ecological richness and intact green cover. The richness of the Tirumala forests goes beyond the well-maintained greenery. Most of the thick forest is impregnable and is considered sacrosanct for human intervention.

There are hundreds of revered water spots called "Theertham" across the Seshachalam hill ranges, which

**Protecting
and**

Worshipping

THE TIRUMALA FOREST

SEPTEMBER, 2025 **23** SAPTHAGIRI

- Sri Atthi Rangarajan





KALPAVRUKSHA VAHANAM The Tree of Divine Blessings

In Hindu tradition, Kalpavriksha is revered as the divine source of boons, prosperity, and fulfillment. It is said to have emerged from Ksheera Saagara Madhanam, bestowing riches upon gods and sages alike. Through this procession, the Lord reassures His devotees that He is the supreme giver of blessings, ever ready to grant spiritual wisdom, protection, and prosperity to those who surrender to Him. The presence of Kalpavriksha in Brahmotsavam signifies the boundless grace of the divine, encouraging devotees to seek not just worldly riches, but the eternal wealth of devotion and righteousness.

**27.09.2025, Saturday
Day Utsavam**

have a great religious significance. The devotees throng the spots during specific time periods in a year, i.e., when the Theertham specific festival is celebrated at the spot. The devotees are allowed to trek the forest This way, the TTD's forest department not only ensures continuance of the centuries-old legacy of the Theerthams, but also protects the forest from possible damage due to human footprint.

Rare flora

The Tirumala forest is endowed with a number of endemic and culturally significant plant species, which are considered a pride of the Seshachalam region. Red Sanders (pterocarpus santalinus) is the most significant tree variety that is found in abundance in this forest. This endemic variety is not found anywhere else in the world other than the Seshachalam ranges. It is called as 'Yerra Chandanam' in Telugu. As the name suggests, the sandalwood tree has a thick red trunk. For ages, this tree was traditionally used to build the temple chariots, seats and other furniture. It is a protected tree species and hence not meant for rampant cutting.

Another tree is the sandalwood (santalum album), which is called as 'Srigandham' in Telugu. It is rich in divine fragrance and as such, considered a symbol of purity and devotion. The sandal paste is used in daily rituals at the temple and also for the 'Abhishekam', the daily celestial bath given to the deities. In view of its regular usage and the scarce availability, the TTD has taken up sandalwood plantation in over 100 hectares of area within its domain.

Cycus beddomei is a rare, endangered and prehistoric plant, which is considered to be a botanical relic. It has also been found to be extensively used in sacred offerings in the local temples.

Karakkaya (terminalia chebula) has a high reference value in Ayurveda stream of medicine and is also a highly preferred plant in preparation of traditional medicine. More importantly, the plant is used in rituals meant for purification.

Similarly, terminalia bellirica (Thani in Telugu) and phyllanthus emblica (Usiri in Telugu) are also considered part of the 'Triphala', which have huge significance in preparation of Ayurvedic drugs. The list not only shows the richness and diversity of the plant species found in the Tirumala forest, but also their intricate association with the various temple traditions. The TTD has been taking due care to

protect the rich forests so as to perpetuate the plants that have a vast purpose in the day to day activities of temple administration.

Several trees are associated with deities in the Hindu pantheon of Gods. For example, Raavi is considered an embodiment of Lord Vishnu, neem is associated with Goddess Durga, Bilva with Lord Shiva, Banyan with Lord Brahma, Usiri with Goddess Lakshmi. Holy Basil is considered favourite to Lord Vishnu. Jammi is the favourite of Shani Bhagavan. All 'Doshas' associated with him get cleansed by worshipping Jammi tree. Atthi (or fig tree) is associated with the presiding deity of Lord Varadaraja Perumal in Kanchipuram.

Rich fauna

The animals roaming in the forest have no less significance compared to the floral diversity. Animals are considered to be 'divine companions' of the deities in Hindu mythology. Every Hindu deity is associated with an animal, which is, in essence, meant to not only revere them, but also protect the species from possible human onslaughts.

Indian Leopard (*panthera pardus fusca*), which is known in Telugu as Chirutha Puli, is considered the guardian of the forest. The widespread presence of this animal is believed to discourage the foray of smaller predators. In Hindu mythology, Durga Devi is seen mounted on this animal in some traditions.

Sloth Bears (*melursus ursinus*, Elugubantu in Telugu) are found abundantly in the Seshachalam ranges. The animal also holds a vital place in Hindu mythology. Spotted deer ('axis axis', called 'Chinna Jinka' in Telugu) and Sambar Deer (*rusa unicolor*, called 'Pedda Jinka' in Telugu) are some of the peaceful inhabitants of Lord Maha Vishnu's sacred groves.

Indian Pangolin ('*manis crassicaudata*', 'Ballu Pamu' in Telugu) and slender loris ('*loris lydekkerianus*', Devangapilli in Telugu) are some of the shy, timid and mysterious creatures that inhabit the holy hill region. They symbolise innocence and endurance. The Slender Loris is found near fig trees (Raavi Chettu) and are regarded as sacred to Lord Shiva.

Civet cat ('*viverra civettina*' or 'Punugu Pilli' in Telugu) is a source of Punugu, a traditional aromatic substance offered to Lord Venkateswara during the daily rituals and preserved as sacred perfume. This is also found in this forest.



SARVABHOOPALA VAHANAM
The Supreme Ruler of the Cosmos

The name Sarvabhoopala, meaning Lord of Lords, reaffirms His divine authority over all celestial, earthly, and spiritual domains. This Vaahana carries a profound message—while earthly rulers govern their respective lands, true justice, protection, and dharma are upheld by the Supreme Lord alone. Devotees witnessing this grand procession are reminded that power and authority must always be exercised with wisdom, compassion, and righteousness. Through this majestic display, the Lord instills the essence of divine leadership, ensuring harmony in the universe.

27.09.2025, Saturday
Night Utsavam



MOHINI AVATHARAM The Enchanting Manifestation of Wisdom

This unique procession recalls the revered episode of Ksheera Saagara Madhanam, where Lord Vishnu in the form of Mohini distributed nectar among the gods, ensuring the victory of righteousness over deception. Mohini Avatharam represents intellect, wisdom, and strategic foresight, teaching devotees that divine intervention always safeguards the path of dharma. By assuming the form of Mohini, the Lord exemplifies the sharpness of mind, reinforcing the truth that wisdom and righteous action must guide every aspect of life.

28.09.2025, Sunday
Day Utsavam

Last but not the least, the Asian Elephant ('*elephas maximus indicus*') is present in this part of the Eastern Ghats, which represents an elephant corridor. The elephant is not only part of the temple paraphernalia, but the 'Gaja Vahanam' is one of the favourite celestial carriers used in the procession of the deity of Lord Venkateswara. The TTD has taken up integrated conservation and fire management in this forest by recognising the sacred and ecological significance of this region.

TTD, in collaboration with the Andhra Pradesh Forest Department and with the support of Wildlife Institute of India (WII), has taken up a comprehensive biodiversity study of the Tirumala forest landscape. The project will provide valuable insights into species diversity, ecological health and management priorities.

The TTD's forest department has also taken up creation and maintenance of fire lines beginning each November within and outside its enclosure, to prevent summer fire.

Similarly, the TTD has also constructed saucer pits and water troughs throughout the forest zone, providing for essential hydration for the wildlife during dry months. This not only reduces heat stress for animals in summer, but also prevents their foray into the nearby human habitations.

The devotees visiting Tirumala have to keep in mind that the forest route taken by them is not only sacred, but also home to rare trees and animals. Their prayers will be answered when they keep the forest, which is the home of Lord Venkateswara, is preserved in its natural and pristine form.



TTD Launches NEW MOBILE APP

The new Mobile App, "T.T. Devasthanams" was released by TTD is a One stop solution for devotees. T.T.D. is providing all services evolving the needs of the pilgrims through this app. In this app, devotees can make their Darshan bookings, e-Hundi Payments, Donations etc. Devotees can also watch SVBC live programs in this app. Devotees may get utilise of this app and be blessed by Lord Srinivasa.



SEPTEMBER, 2025

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SAPTHAGIRI

THE SACROSANCT PLACES IN AND AROUND TIRUMALA

Tirumala, located in the district of Tirupati, Andhra Pradesh, is one of the most significant centers of pilgrimage in India. It is a grand abode of righteousness. There are many sacrosanct and worth visiting places in and around Tirumala, the divine abode of Lord Venkateswara, the direct manifestation of Lord Vishnu in Kaliyuga. Tirumala, a part and the parcel of the forest area, is situated approximately at an altitude about 2800 feet above sea level. It has two ghat roads and two main step ways. It is charged with many mysteries and special features. Now, Let us have a glance.

SRIVARI PAADAALU (SACRED FEET) ON NARAYANAGIRI

Lord Srimannarayana from Vaikuntam came and firstly placed His foot on Narayanagiri which became a grand and divine place. Srivari Paadaalu, believed to be the footprints of Lord Vishnu, is located on Narayanagiri, Tirumala. As a symbol for the incident, the feet of Srivaru are receiving the worship and offerings of His devotees. Narayanagiri is famous for its gigantic height. On Ashadha Suddha Ekadasi, Chatra Sthapanotsavam will be celebrated in a grand manner. On the auspicious day, Bhuchakra umbrella will be placed on the feet of the Lord. The priests used to perform worship and other rituals to the Divine Feet. Just as Tirupati lies on the foot of Tirumala, Tirumala is also reclined at the foot of Narayanagiri. There is bus facility for the pilgrims from Tirumala Bus Stand.



SILATHORANAM

Silathoranam is a rock arch formed naturally and it is a protected geological symbol for the range of hills and it is like a mirror to the antiquity of Seshachalam Hill range in which Tirumala is located. Mythologically, when Lord Venkateswara initially stepped His first foot on the Hill and the second foot on the Silathoranam is when He came to the earth. According to legends, when this festoon is like the entrance, the Lord started His travel from this place and reached the temple treating this festoon as the entrance. The arch, which spans about 25 feet with 10 feet width, is a wonderful rarity. This entire area was once upon a time completely covered with sea waters. Owing to the evolution of the earth, many addition and deletions were occurred and the sea went the southern side. The rock festoon is nothing but the geological embodiment emerged in the continuous process.



CHAKRATHEERTHAM

Tirumala is renowned as 'Teerthadri' as it is the abode of several holy water bodies. The Puranas mentioned 108 Teerthas significantly. Among them, Chakrateertham is the best theertham in the name of the holy Discus of the Lord. It is in a valley near the rock festoon three kilometres away from Tirumala temple in the north-west side. It is said that Lord Vishnu killed a demon with His Discus who was about to gulp a brahmin named 'Padmanabha'. As a symbol of this incident, Lord Sudarshana Chakrathalwar manifested as a boulder here. Lord Sri Lakshmi Narasimha Swamy can also be seen here. On the twelfth day in the month of Scorpio (Vrushicam), the Lord comes to this place in a procession with auspicious musical instruments.





SRI ABHAYA ANJANEYA SWAMY MANDIRAM

Though the principal deity here is very antique, the construction of the Mandir of Lord Abhaya Anjaneya came to its sublime shape with the help of some local residents recently. This glorious temple is on the way to a Vedic school to the northwest side of Tirumala temple in the most beautiful, natural and jubilant surroundings. In the past, a place named Bhaakarapet (near Srinivasamangapuram) pass is one of the foot-paths which lead to the way to Madanapalle. Pilgrims who travel through this way will first visit Balavenkateswara Swamy near Bhaakarapet and break the journey and take rest there for the night and reach Tirumala in the morning through Swamikona forest, Pulibonu and Tenkayanettu. In this process, a stone pandal was formed during the days of Vijayanagara kings. In its shade, Lord Abhaya Anjaneya receives worship as Abhaya Anjaneya Swamy from His devotees. But, the old path is not in use now. The Murthi Nayani Lake near it that serves Tirumala as an overhead tank is really a worth visiting place.



NAGULA BAVI

The place called Nagula Bavi is actually Naga Teertham. There are many images of snakes carved on a big boulder here in a special manner. Near to this place, a 'koneru' (Pond) appears in a beautiful manner. The form of Adishesha is the reason for the name Seshachalam to Tirumala symbolizing a serpent. Nagula Chaviti is a special day of worship here. Through Varaha Swamy Rest House which are near to Tirumala temple, one can visit the temple of goddess Balagangamma after crossing the road. One can reach Naga Theertham after turning to the left side from that place.



NAKSHATRAVANAM (A FOREST FRAMED WITH STARS)

There are 27 stars as per astrology. The TTD initiated through the Department of Forests formed Nakshatra Vanam by planting the trees are representing the 27 stars based on the Vedic astrology in the shape of a star. It is on the way to Papa Vinashanam and it is near to Paruveta Mandapam. It is a cluster of Madapams constructed for Lord Malayappa Swamy to go for hunting for recreation on the auspicious occasion of Sankranti. Recently, it was renovated. To visit the divine places like Paruveta Mandapam and Nakshatravanam in natural and pleasing surrounding is really a feast for the eyes of the devotees.



KALTHERU

'Kal' means a rock in Tamil. 'Teru' means a Chariot. Devotees know about small Brahma Ratham and 'Koyya' Ratham of the Lord as 'Bhoga Teru', but many of the devotees do not know about the rock chariot. The rock chariot is a strongly built rocky 'mandam' in the T. B. Gardens in Tirumala in the past which is on the way to Srivari Mettu and the devotees can see while entering Tirumala. In fact, this rocky festoon endowed with beautiful sculpture and huge wheels stood there in the junction of the North and the East Mada streets of Tirumala in a solemn way. In the course of road-widening for the convenience of the pilgrims, this chariot was shifted from there. But it was not possible to lift the huge stone wheels as they were embedded in the earth firmly and they were not able to lift up. Elope Kayaker, an intimate officer of Vijayanagara emperors, Sri Krishnadeva Rayalu and Achyuta Rayalu, established this chariot in 1527 in Tirumala.

KSHETRA PALAKA GUNDU (A BIG STONE)

The guardian of Tirumala is Lord Rudra. There used to be a big boulder in the name of Tirumala 'Kshetrapalaka Sila' in the temple of Tirumala. It is believed that it rolls around during nights to watch and guard Tirumala. One day, a boy fell down underneath this boulder and died unfortunately. So, it was shifted to Gogarbha Teertham which is away from the main temple. There will be a holy ceremonious bath and worship to this boulder on Maha Shivaratri every year. Gogarbha Teertham and Pandava Teertham are located at a distance of a kilometer to the northeast side of Tirumala temple which are worth visiting places.



HATHEERAMJI MUTT

Hatheeramji Mutt is a big royal palace-like building to the south-east of Tirumala temple at a remarkable height. Hathiram Bavaji is the founder of this Math. He was a staunch devotee of Lord Venkateswara. It is believed that he used to play dice with the Lord. The Britishers entrusted the administrative responsibility of this temple and other associated temples to the Mahants of Hathiram Mutt. The Mahants continued to be the enquiry officers of Tirumala till 1933. They introduced a number of schemes and services for the facility of devotees. In this beautiful and artistic construction, one finds Mahant Gadde the place where Hathiram Bavaji and the Lord used to play dice. Besides, there are Lord Krishna's temple, ten incarnations of Lord Vishnu and the image of Lord Hanuman which are worth visiting places.



ANANTHALVAN POOLA THOTA (GARDEN)

Ananthalvan flower garden is a beautiful garden to the southwest side of Tirumala temple. This is a great symbol of a great devotee's legend. Tirumala is regarded as Pushpa Mandapam while Sriragam is called Bhoga Mandapam and Vishnu Kanchi is renowned as Tyaga Mandapam. While Tirumala Nambi is a pioneer of 'Pushpa Kainkaryam', Ananthalvan is the one who continued this auspicious practice. On the last day of Tirumala Brahmotsavams after Dhvajaavarohana Bagh Savari festival will perform. 'Bagh' means garden. Sri Malayappa Swami along with His consorts Sridevi and Bhudevi proceeds to this Ananthalvan Garden which is known as Purisaivari Garden. Pogada tree is worshipped in the Brindavan of Ananthalvan. While Ananthalvan was digging a lake, the Lord came to him in the guise of a child to help, but Ananthalvan angrily threw his crowbar on Him and injured His chin. The bleeding child rushed and entered the temple and disappeared there in a reverse manner. As a mark of the Lord's entry into the temple in a reverse circumambulatory way, Bagh Savari Utsavam is also performed similarly.



There is no paucity of places of interest around Tirumala temple, if one has faith, devotion and religious zeal. Many places like Shanku Teertham, Tarigonda Vengamamba Brindavanam, Japali Theertham, Akasha Ganga, Papavinashanam Teertham, Dams, Rock Garden near Shila Thoranam, etc., The Puranas, legends, the miracles of the Lord, folk tales, local stories all intertwined with each other and attract the attention of the devotees. Visit all these places in your next visit to Tirumala.

Om Namo Venkatesaya!

Telugu Original by : 'Green Journalist' Sri B.V. Ramana
Translated into English by : Dr. M. Krishna Kumar



On the occasion of Anivara Asthanam, on 16.07.2025 Sacred silk clothes (Saare) were offered to Lord Srinivasa from Sri Ranganatha Swamy temple, Srirangam (TN). Special pujas were performed to the Sare at Tirumala Sri Pedda Jeeyar Swamy Mutt. As part of this, Sri Sri Pedda Jeeyar Swamy, Sri Sri Chinna Jeeyar Swamy, TTD Chairman Sri B. R. Naidu, E.O. Sri J. Syamala Rao, I.A.S., Addl. E.O. Sri Ch Venkaiah Chowdary, I.R.S., took them in a procession along Mada streets, and later offered to the presiding deity.



The former Vice President of India, Sri M. Venkaiah Naidu had darshan of Tirumala Swami along with his family members on 28.07.2025. After the darshan, he was offered Veda Asheervachanam by the Vedic scholars at the Ranganayakula Mandapam, while the TTD Additional E.O. Sri Ch Venkaiah Chowdary, I.R.S., presented the Theertha Prasadam. On this occasion, TTD Board Member Sri Bhanu Prakash Reddy and other TTD officials participated.



The 'Sadgamaya' training programme was inaugurated and organized jointly by the TTD and the HDPP on 28.07.2025 across TTD-managed schools in Tirupati and Tirumala. This programme focuses on imparting various aspects like introducing Bhagavad Gita, Ethics, Indian culture and traditions and on many more aspects. The training sessions are being conducted for students of classes 8, 9, and 10. Relevant books were also distributed to the students as part of the initiative. The inaugural programme held at SGS High School in Tirupati was attended by the TTD HDPP Secretary Sri Sriram Raghunath, TTD, DEO Sri Venkata Sunilu and other officials and school staff.



In connection with the birth anniversary celebrations of the Maharaja of Mysore, TTD performed traditional Pallavotsavam in Tirumala on 21.07.2025. As part of this, Sri Malayappa Swamy along with Srivevi and Bhudevi were taken in a procession to the Karnataka Choultry, where the representatives of the Mysore royal family offered traditional rituals to the deities. There, officials from the Karnataka State Government and representatives of the Mysore royal family extended a formal welcome and performed a special Harathi to the deities.



To make SRIVANI Darshan tickets more convenient for devotees, TTD Chairman Sri B.R. Naidu along with TTD EO Sri J. Shyamala Rao, I.A.S., inaugurated the new Srivani Darshan Ticket Centre in Tirumala, opposite Annamaiah Bhavan recently. TTD Trust Board Members, Tuda Chairman, Sri C. Divakar Reddy, TTD Additional E.O. Sri Ch. Venkaiah Chowdary, I.R.S. and other officials participated in the programme.





Sri Ramanujacharya, a towering icon of the eleventh century, is not only a philosopher and reformer but also remains enshrined in the spiritual consciousness of Tirumala as the revered preceptor of Lord Venkateswara. This recognition is not just symbolic; it is integrated into the temple's daily rhythm, scriptural recitations, and theological structure.

His arrival in Tirumala marked a decisive moment in the evolution of Sri Vaishnava thought and practice. Ramanujacharya did not approach the deity as a ritual observer or administrative guide alone. His devotion was rooted in the principles of Vishishtadvaita Vedanta, where the soul retains its distinction while remaining entirely dependent on the Supreme. The presence of the Lord in Tirumala was, to him, not a representation but a real, divine manifestation. Worship was an encounter, not an act of reverence to an image but a conscious communion with the Infinite, who chooses to dwell among devotees.

LORD VENKATESWARA AND SRI RAMANUJACHARYA

The Philosopher Who Served the Divine Will

- Smt. Shridevi Muralidhar

Ramanujacharya emphasized that surrender was not an act of emotional abandonment but an affirmation of one's true nature. The soul realizes its liberation by aligning itself with divine purpose, not through renunciation but through intelligent and loving service. This understanding shaped his approach to temple rituals. He did not innovate for the sake of novelty. He reestablished order based on scriptural authority, integrating Vedic and Agamic traditions in a way that upheld spiritual dignity and scriptural clarity.

One of the most defining episodes of his presence in Tirumala is preserved in temple tradition. When doubts arose about the identity of the deity enshrined on





the hill, Ramanujacharya, in a moment of unwavering conviction, invoked divine clarity. The Lord, it is said, affirmed His nature by revealing the conch and discus, unmistakable emblems of Lord Vishnu. This gesture was not decorative—it was doctrinal. It established Lord Venkateswara as the Supreme, not in metaphor, but in metaphysics. The transformation of the devotee into the spiritual guide of the very deity he worshipped reveals the depth of this recognition.

Ramanujacharya was not just a teacher; he was entrusted with the continuation of the Lord's will. The practical implications of his vision were profound. He organized the temple's daily offerings, processions, and chants with precision, ensuring that each act of worship reflected the underlying philosophy. The inclusion of the 'Naalayira Divya Prabandham' in temple liturgy and the careful structuring of offerings were not administrative choices. They were spiritual affirmations—that devotion must be informed by knowledge and ritual by purpose.

Guidelines to Devotees for RATHOTSAVAM



On the eighth day, the grand spectacle of Rathotsavam unfolds, filling Tirumala's sacred hills with devotion. The divine chariot, adorned with sacred idols, represents the grandeur of celestial travel, signifying the journey towards spiritual liberation. The procession is accompanied by the sacred representations of Daaruka, the charioteer of Lord Sri Krishna, and the four divine horses— Sugreevam, Shaibyam, Meghapuspham, and Valahakam—each symbolizing strength, devotion, and celestial energy. In view of the prestigious Rathotsavam, all devotees must follow the guidelines mentioned below for their own safety and enhanced devotional and spiritual experience of the Rathotsavam event.

- ◆ Devotees standing from Vahana mandapam to Golla Mandapam in front of Srivari temple should take extra care in view of narrow passage.
- ◆ Devotees are requested not to stand on either side of the Ratham.
- ◆ Devotees should avoid standing on right side when the Ratham is turned to that side.
- ◆ Devotees should not throw coins, salt or pepper grains on the Ratham.
- ◆ Devotees should be retrained and focus on witnessing the event from the side rather than rushing to become part of the exercise to drag the huge Ratham.

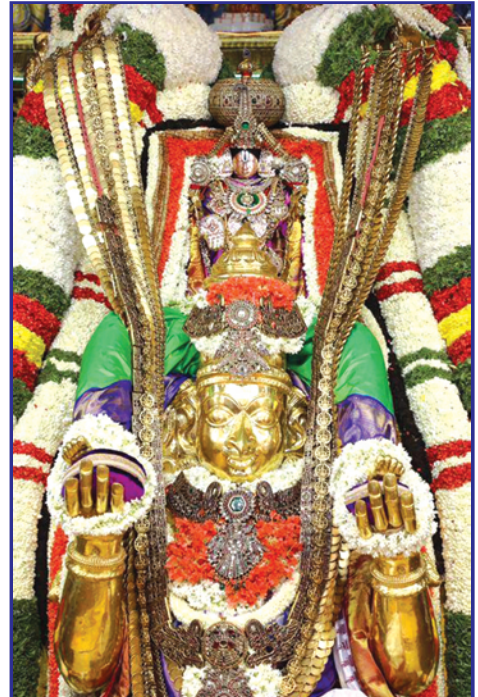
References & Sources :

The understanding of Sri Ramanujacharya's relationship with Lord Venkateswara and his foundational contributions to the Tirumala temple draws upon multiple reliable sources, including the official documentation and articles from Tirumala Tirupati Devasthanams (TTD), detailed theological analyses from Ramanuja.org, scholarly summaries from many elders, and the *Wikipedia* article on Vishishtadvaita Vedanta. These collectively offer a rich account of his theological, ritual, and institutional reforms and his enduring influence on Sri Vaishnava philosophy and practice in Tirumala.



Elaborate Arrangements for GARUDASEVA DAY

In view of the safety and comfort of the devotees, TTD will take many measures for the convenience of the devotees on the Garuda seva day. Every year two wheelers are not allowed in the ghat roads. For the safety of pilgrims as well to avoid traffic congestion in Tirumala, TTD will request the public to use public transportation. RTC buses will also been arranged to go to Tirumala from various places. TTD will set up some mobile clinics, ambulances, doctors and paramedical staff at four corners of Mada streets for medical services to devotees. Some large digital screens will be set up in many places to watch Vahanaseva on Garudaseva. Besides many TTD cops, police personnel will also been deployed to vigil the Garuda Seva. Elaborate Annaprasadam, water, arrangements will also be made for the pilgrims.



GARUDA VAHANAM The Majestic Carrier of Divine Glory

Lord Venkateswara is carried in great splendor on Garuda, His most devoted celestial vehicle and an embodiment of unparalleled wisdom and strength. Garuda, also called Garutmantha and Vainatheya, holds an esteemed place in Hindu tradition. In the Bhagavad Gita, Lord Sri Krishna declares Himself as Garuda among birds, signifying the mighty eagle's divine supremacy. With wings that span cosmic distances, Garuda is a symbol of power and unwavering loyalty, often depicted as the eternal guardian of Lord Vishnu. His presence ensures protection from adversity, making this Vaahana one of the most anticipated moments of Brahmotsavam. Ancient scriptures recognize Garuda as Veda Swaroopi, an embodiment of sacred knowledge. Garuda Purana, one of the eighteen revered Puranas, is dedicated entirely to him, glorifying his wisdom and influence over cosmic order. In Tirumala, Garudaadri, one of the sacred seven hills, carries his name, reinforcing his significance in this holy land.

28.09.2025, Sunday
Night Utsavam



Sri Srinivasa Govinda
 Sri Venkatesa Govinda
 Bhakthavatsala Govinda
 Bhagavata Priya Govinda
 Nityanirmala Govinda
 Nilameghasyama Govinda
 Purana Purusha Govinda
 Pundarikaksha Govinda
 Govinda Hari Govinda
 Gokulanandana Govinda
 Nandanandana Govinda
 Navanitachora Govinda
 Pasupalaka Sri Govinda
 Papavimochana Govinda
 Dustasamhara Govinda
 Durita nivarana Govinda
 Sistaparipalaka Govinda
 Kastanivarana Govinda
 Govinda Hari Govinda
 Gokulanandana Govinda
 Vajramakutadhara Govinda
 Varahamurtivi Govinda
 Gopijanalola Govinda
 Govardhanoddhara Govinda
 Dasarathanandana Govinda
 Dasamukha mardana Govinda
 Pakshivahana Govinda
 Pandavapriya Govinda
 Govinda Hari Govinda
 Gokulanandana Govinda

Matsyakurma Govinda
 Madhusudana Hari Govinda
 Varahanarasimha Govinda
 Vamana Bhrugurama Govinda
 Balaramanuja Govinda
 Bauddha Kalkidhara Govinda
 Venuganapriya Govinda

Venkataramana Govinda
 Govinda Hari Govinda
 Gokulanandana Govinda
 Sitanayaka Govinda
 Srithaparipalaka Govinda
 Dharidrajanaposhaka Govinda
 Dharmasamsthapaka Govinda
 Anatha Rakshaka Govinda

Govinda Naamaas

A POWERFUL INVOCATION OF ENERGY & DEVOTION

- Dr. B. Sandhyaa Bombay

The Bhagavata Purana and the Ramayana are not just stories; they carry a powerful message about the transformative power of devotion or Bhakti. The story of Prahlada shows us the power of devotion. Despite facing many challenges and hardships, his faith in Lord Vishnu keeps him grounded. By simply chanting Vishnu's name, Prahlada finds comfort in his belief. The *Ramayana* tells us about Hanuman, who represents selfless devotion and strength. He finds his power in chanting and remembering Lord Rama's name. In hard times, it's not just his strength that helps him; it's also his deep spiritual connection. In our daily struggles, we can find inspiration in their examples and take part in chanting. This can include saying the names of Govinda, Madhava, Dasaradha, Nandana, or any sacred name that touches our hearts. Chanting *Govinda Naamaas*, the 108 names of the God, brings a sense of calm. These divine names create gentle vibrations that can ease our busy minds and troubled hearts. The practice of divine chant reminds us that even when life gets hectic, we can seek peace and clarity through the timeless remedy of devotion.

Nurturing the Soul Through Devotion : This encounter serves as a reminder that actual vitality comes from the choices we make and the paths we pursue. It invites us to reflect on what truly nourishes our spirit and well-being. The true nourisher is Bhakti, a concept rooted in ancient Indian spirituality that signifies devotion to a personal deity. Over the years, it has come to emphasize an individual's connection to the divine, fostering grace and compassion. This heartfelt practice transcends rituals, encouraging seekers to find solace by surrendering to a higher power. Through practices such as puja, prayer, kirtan, and meditation, we can transform our daily lives, even turning

the simplest tasks into acts of bhakti and reverence. When we cultivate Bhakti, we establish a profound relationship with the divine, creating a sanctuary within us—a place of peace, understanding, and joy.

Unveiling the Path to Serenity : The practice of Bhakti reminds us that every moment holds the potential for transformation. Take, for example, the 108 names of Lord Venkateswara. Each name is a window into a deeper understanding and appreciation of the divine, allowing us to explore our spiritual path in numerous ways. Ultimately, Bhakti is about discovering joy in devotion and recognizing its transformative power. It inspires us to find beauty in our everyday lives and encourages us to live with purpose and passion. Let us embrace the spirit of Bhakti, allowing our hearts to lead the way to a life filled with love, gratitude, and peace.

The magic of Govinda Naamaas : Nava Vidha Bhakti highlights nine distinct forms of devotion to connect with the divine, with Naama Sankeertan being a powerful expression. Chanting sacred names, such as Govinda Naamaas, transforms our spiritual practice and intertwines our lives with the divine presence, fostering devotion. Engaging in listening, singing, remembering, and serving through this practice leads to spiritual awakening and a deeper connection with the universe. Personal experiences illustrate the transformative power of chanting, guiding us to peace, understanding, and a meaningful existence rich in wisdom. This journey uncovers a profound sense of purpose and belonging in the universe's enchanting magic. Govinda Naamaas transcends mere chanting; it's a journey into the essence of Sri Venkatesa Govinda. This heartfelt composition fosters inner peace and spiritual connection, offering a moment of refuge in our busy lives. It encapsulates the power and joy that Vaikuntavasa represents.

Apadbhandhava Govinda
Saranagatavatsala Govinda
Karunasagara Govinda
Govinda Hari Govinda
Gokulanandana Govinda
Kamaladalaksha Govinda
Kamithaphaladhata Govinda
Papavinashaka Govinda

Pahi Murare Govinda
Srimudrankita Govinda
Srivatsankita Govinda
Dharaninayaka Govinda
Dhinakaratēja Govinda
Govinda Hari Govinda
Gokulanandana Govinda
Padmavati Priya Govinda

Prasannamurti Govinda
Abhayahasta Pradarsana Govinda
Martyavatara Govinda
Sankha Chakradhara Govinda
Sarnga Gadadhara Govinda
Virajatiratha Govinda
Virodhimardhana Govinda
Govinda Hari Govinda
Gokulanandana Govinda
Salagramadhara Govinda
Sahasranama Govinda
Lakshmivallabha Govinda
Lakshmanagraja Govinda
Kasturitolaka Govinda
Kanchanambaradhara Govinda
Garudavahana Govinda
Gajaraja Rakshaka Govinda
Govinda Hari Govinda
Gokulanandana Govinda
Vanarasevita Govinda
Varadhibandhana Govinda
Edukondalavada Govinda
Ekaswaroopa Govinda
Sriramakrishna Govinda
Raghukulanandana Govinda
Prathyaksha Deva Govinda
Paramadayakara Govinda
Govinda Hari Govinda
Gokulanandana Govinda
Vajrakavachadhara Govinda
Vaijayantimala Govinda
Vaddikasulavada Govinda
Vasudevatanaya Govinda
Bilvapatrarchita Govinda
Bikshuka samstuta Govinda
Stripumrupa Govinda
Sivakesavamurti Govinda
Govinda Hari Govinda
Gokulanandana Govinda
Brahmandarupa Govinda
Bhaktarakshaka Govinda
Nityakalyana Govinda
Nirajanabha Govinda
Hathiramapriya Govinda
Harisarvottama Govinda
Janardhanamurti Govinda
Jagatsakshirupa Govinda
Govinda Hari Govinda
Gokulanandana Govinda





HANUMANTHA VAHANAM The Eternal Symbol of Devotion and Strength

Among the seven sacred hills of Tirumala, Anjanaadri is named after Anjana Devi, the divine mother of Hanuman. It is believed that Hanuman himself blesses this holy region with his protective presence, ensuring that devotees who seek the Lord's blessings are shielded from hardships. This Vaahana procession is a reminder of Hanuman's unparalleled devotion, teaching the virtues of faith, courage, and perseverance. As devotees chant the glories of Lord Venkateswara, the spirit of Hanuman instills renewed strength, reminding all that true service to the Lord is the path to ultimate fulfillment.

29.09.2025, Monday
Day Utsavam

From sacred hills to hearts and homes : The chant of Srinivasa Govinda echoes not just from the sacred hills of Tirumala but also fills the hearts and homes of every one and beyond. From the small neighborhood temples on Saturday mornings to the grand Brahmotsavams of Tirumala, this timeless melody highlights the richness and vibrancy of Hindu culture. It serves as a reminder of our spiritual roots, bringing communities together in devotion and celebration. Each note carries centuries of tradition, uniting devotees in a shared journey of faith and inspiration. In these moments of collective worship, we find strength, hope, and a profound connection to our heritage, inspiring us to live our lives with purpose and devotion. It unites devotees, fostering devotion and lasting affection.

Finding Power in Daily Routine : Chanting has a remarkable ability to elevate our mental well-being and bring a sense of tranquility into our everyday lives. When we engage in this practice, we tap into a deeper part of ourselves, allowing the rhythmic sounds and vibrations to wash over us, fostering peace and clarity. Indeed, in the hustle and bustle of modern life, it's easy to feel overwhelmed and distracted. However, dedicating even a few moments to chanting can transform our mindset. It serves as a powerful recharger, connecting us with our inner selves and grounding us amid chaos.

The Science of Chanting : Scientific insights show that chanting helps cultivate a serene environment within and around us. By making it part of our daily routine, we can uplift our spirits and spread positivity, creating a ripple effect of inspiration. Each nama in the Govinda Naamaas connects us to the divine, spreading divine energy, grace, spiritual growth, and inner peace even in challenging times. A few minutes can bring clarity and calm, connecting us to the divine. Embrace this journey and let the joy of Govinda Naamaas light your life!

Transformative Benefits of chanting Govinda Naamaas : Chanting is a powerful tool for enhancing our mental well-being and providing a peaceful escape from the chaos of daily life. As rhythmic sounds and melodic vibrations envelop us, chanting turns an ordinary moment into a joyful celebration. Taking moments to chant amidst our relentless demands can shift our perspective, alleviate stress, and foster a deep sense of relaxation. By embracing this simple yet transformative ritual, we can cultivate a serene mindset that enriches our overall experience. 1. Calming the mind 2. Reducing stress. 3. Increasing focus. 4. Fostering devotion. 5. Promoting spiritual growth.

Let's chant the uplifting melody of *Govinda Naamalu* and illuminate our lives with joy!



SEPTEMBER, 2025 **36** SAPTHAGIRI





VISHWAKSENA

The Commander in Chief

—Dr. Balaji Deekshitulu P.V.

Tirumala is a place of eternal auspiciousness, with festivals, fortnightly, monthly and annual festivals for the Lord Srinivasa. In this Adi Varaha Kshetra, the Kainkaryas held for the Lord are held regularly with Vaikhanasam. In every festival held in Vaishnava temples, the programs begin with the worship of Vishwaksena as the Vaishnava Ganapati.

“Yasya dvirada vaktraadya: paarishadya: parasshatam vighnam nighnanti satatam...” Vishwaksena is the eternal abode”. Such Vishwaksena is one of the supreme devotees of Srimannarayana.

Once the gods, unable to bear the sufferings caused by the demons, came to Vaikuntha and prayed to Srimannarayana to save them from the clutches of the demons. Then Vishnu called Chandra and told him to take on the task of the

demons. Appreciating Chandra's bravery and prowess in chasing and defeating those demons with the grace of the Lord, Narayana gave him the command of the entire army. He is Vishwaksena. It is said that Vishwaksena is the form of Sri Mahavishnu, who resides in Sri Vaikuntha. He is the leader of all auspiciousness and the remover of obstacles. The Vaikhanas Agama says that those who worship and meditate on Vishwaksena do not face any obstacles, dangers or difficulties.

The Sri Vaishnava Agamas worship Vishwaksena as the foremost deity. Vishwaksena is depicted with four arms, wearing a conch, a discus, and a mace, with his four fingers folded and his index finger pointing upwards. In some images, a staff is worn instead of a mace. The Agamas state that if one takes refuge in the Lord, he will remove all sins and light the light of knowledge in the devotees.



GAJA VAHANAM **The Symbol of Royalty and** **Divine Protection**

This divine vehicle is deeply associated with protection, wisdom, and spiritual endurance, reflecting the Lord's ability to safeguard His devotees. Airavata, recognized as Lord Indra's celestial mount, is also venerated as the elephant of divine victory. In Vaamana Avathara, Lord Vishnu assumes the name Upendra, signifying His divine authority over celestial realms. The presence of Airavata in Brahmotsavam reminds the devotees that true strength lies in humility and complete faith in the Lord's grace. As Lord Venkateswara's procession moves forward, devotees gather in awe, chanting sacred hymns, recognizing that His presence brings boundless blessings and unwavering protection.

29.09.2025, Monday
Night Utsavam

Suthravathi devi and Jaya devi both are wives of Vishwakshena. Vishwakshena is the head of all the Vaishnava groups and the commander of Srirannarayana. 'Vishva' means the one who leads all these worlds as a 'sena'. He is the head of the fourteen worlds in this creation: Atala, Vitala, Sutala, Talatala, Rasatala, Mahatala, Patala, Bhuloka, Bhuvarkala, Suvarlaka, Maharlaka, Janoloka, Tapoloka, Satyaloka. Just as the Shaivagama worships Ganapati first in every auspicious event and offers the Agratambulam, the Sri vaikhanasagama worships Vishwakshena first in every event. If the Shaivagama worships Ganapati as a lump of turmeric, the Srivaishnavas worship Vishwakshena as a koorcha. When someone undertakes any event, it becomes successful only through the power of will. Without a strong will, we cannot do anything. The symbol of such a will is the Rakshabandhana Sutra. The symbol of that will is Sutravathi Devi, who is also the wife of Vishwakshena. Mother Jayadevi, who gives victory to those who accept the Sankalpa without any difficulties or obstacles in their work, is also the wife of Vishwakshena.

In the Tirumala temple, where Nityakainkaryam is conducted according to the Agama of Srivaikhanasa, every function such as Nityahomam, Nitya Aradhana, Kalyanotsavam, Vasanthotsavam, Jeshtabhishekam, etc., begins with Vishwakshena Puja. However, during the Mrit Sangrahana program held the day before during



Ankurarpanam is a significant ritual in the Vaikhanasa Agama Shastra. It is a tradition of prayers for success before the commencement of any major festival. Performance of Ankurarpanam a day ahead of all festivals is a Agama standard practice followed at Tirumala .

In the Kanya month Hastham asterism, the 'Ankurarpanam' and the procession of Vishwakshena, (the Senadhipathi) the commander-in-chief of the celestial forces is conducted. Vishwakshena rides around the four 'mada veedhis' (main streets around the temple) and drives away all demonic forces and ensures that all is well.



Brahmotsavam, Pavitrotsavam, and Pushpayagam, Vishwaksena, the commander of all armies, proceeds in four streets in a festive atmosphere. He participates in the Medhini Puja in the Vasant Mandapam and departs. Vishwaksena is the God who conducts all the festivals without any obstacles. Let us devote ourselves to such Vishwaksena in the service of Lord Narayana.



Tirumala as a Clean and Pollution-free 'Kshetra'

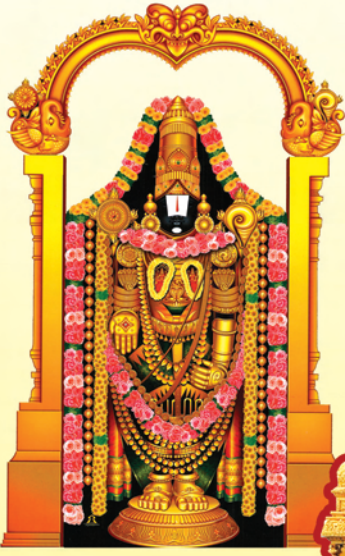
Habit has a dynamic nature. It ensures a healthy mind and body which are the prerequisites for worshipping God. God helps those who help themselves. How can one adore God when one's body and mind cannot cooperate with each other? In the Karma Yoga, Lord Krishna says: 'Do your duty. Do not expect the results.' It is the quintessence of the Gita. It is the primary duty of every individual to keep himself clean and maintain his surroundings tidy and holy. The TTD is doing a lot to maintain the hills cleaner and greener for the hygiene of the devotees. One should participate in enhancing the viable actions in keeping one's environment healthy and divine. The T.T.D is doing its best to eradicate the evils of plastic use and polluted environment. TTD took a decision to ban the plastic goods at Tirumala. As part of its echo drive to protect the environment on the hill shrine, TTD has decided to enforce a complete plastic ban on the hill shrine of Tirumala. Using and carrying plastic bottles, carry bags, covers etc. were banned in the Tirumala. Instead of that, cloth and Jute bags were introduced. Devotees coming to Tirumala should voluntarily cooperate with the T.T.D. staff.



SURYA PRABHAVAHANAM The Radiance of Divine Enlightenment

This procession symbolizes the eternal brilliance of the Lord, who governs the universe and sustains all living beings. According to Purusha Sooktha, the Sun is born from Lord Narayana's divine sight, affirming the truth that He alone grants radiance to the cosmos. The sacred verse "Chaksho! Suryo Ajaayathah!" illustrates this celestial connection, declaring that the Sun exists through His divine will, creating and sustaining worlds. This profound association has led devotees to worship the Sun as Suryanarayana, acknowledging that His divine light dispels ignorance, strengthens the mind, and nurtures physical and spiritual well-being.

30.09.2025, Tuesday
Day Utsavam



The Shrine of Marvels **ANANDA NILAYAM**

- Sri K. V. Murali Krishna

The very act of chanting and listening of the Lord's name 'Anandanilayavasa', the resident of Anandanilayam, fills hearts of devotees with transcendent ecstasy. The Lord Venkateswara's saga is still more blissful. The hill on which he stands is splendid. Amidst these hills, the very sight of Anandanilayam, a uniquely glittering golden shrine, is still more magnificent. The darshan of Lord's most attractive mesmerizing life size form makes our hearts reverberate with divine tunes of blissful ecstasy. In the sanctum sanctorum of Anandanilayam he stands in the posture of a lion in a unique posture. He is praised by his devotees with one thousand holy names. He adorns beautiful garlands of scented sacred flowers and gem studded ornaments. He is offered mouth watering delicious 'Naivedyam', food offerings. Even Lord Brahma has no words of expression to describe the grandeur of Lord Venkateswara. But still let us at all times meditate upon his divine glory. Let us have his darshan so as to cleanse away all

our sins of past and present births. May we be endowed with virtues through his divine darshan.

According to the legend of Tirumala, Lord Brahma himself descends on earth to conduct a ten day 'Brahmotsavam' celebrations of 'Akhilandakoti Bramandanayaka' who is supreme and matchless among the seven worlds, alongwith his consorts—Sridevi, Bhudevi. The 'Veda swaroopa' Garuda, Lord's mount, is entrusted with the task of inviting all gods and goddesses to Brahmotsavam. Now it's 'Brahmotsavam time!'. Hey devotees!, be in haste to reach Tirumala. It will be a great feast to the eyes to visualise the Lord Venkateswara's grandeur during the celebrations of Brahmotsavam. Let us all participate in these most auspicious celebrations with great enthusiasm and let our life's get sanctified.

Lord's Mesmerizing Form

*Srivenkatesam ati sundara mohanangam I
Sri bhumikaanta aravinda dalaayataaksham II*



SEPTEMBER, 2025

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SAPTHAGIRI



The above verse throws a light on the most captivating appearance of Lord Venkateswara with wide lotus-like eyes and charming body. He preferred to stay amidst his ardent devotees rather than in 'Vaikuntam', his celestial abode. On top of Venkatadri hill he manifested himself as a 'Saligrama' stone idol with Goddess Lakshmi on His right chest. Since Goddess Lakshmi resides in Lord's chest, he is praised as 'Srinivasa'.

Lord's Unique Posture

The self-manifested 'Salagrama' idol is adorned with a gem-studded golden crown and a 'Yagnopavitam' over the shoulders. It has four arms. The upper right arm holds the Sudarshana Chakra while the upper left arm holds the Panchajanya, the conch. The lower right hand of the Lord is in the 'Varada hasta' posture that reveals his compassion towards his devotees. The lower left hand is in the 'Katyavalambita' posture. The fingers of the left hand rest on the left thigh, with the thumb of the hand parallel to the waist line, signifying that in accordance with Vedic phrase '*Samsara sagara samuttaranaika setho*', he will rescue his devotees from the clutches of worldly suffering by being a mighty bridge with the support of his sturdy knees.

This marvelous form of Lord Venkateswara manifests an upsurge of spiritualistic divinity that fills the hearts of devotees with spectacular scintillations of eternal bliss. Visit this Anandanilayam and get 'Spiritual Bliss'.



Tirumala Tirupati Devasthanams

TTD Festivals and Rituals in October 2025

- 01 Mahanavami
- 02 Vijayadasami
- 02 Gandhi Jayanati
- 03 Tirumala Srivari Backsavari Utsavam
- 16-19 Srinivasa Mangapuram Sri Kalyana Venkateswara Swamivari Pavithrotsavams
- 20 Narakachaturdasi, Deepavali
- 21 Kedaragowrivratam
- 25 Nagulachavithi
- 30 Tirumala Srivari Pushpayagam



CHANDRA PRABHA VAHANAM The Lunar Grace of the Divine

The sacred verse from Purusha Sooktha states, "Chandrama Manaso Jaathaha", meaning the moon is born from the mind of Lord Narayana. This celestial association portrays tranquility, emotional balance, and divine wisdom. Lord Venkateswara, seated upon Chandra-Prabha Vahanam, signifies His role as Kaala Swaroopa, the embodiment and regulator of Time. Through this procession, devotees recognize the Lord's eternal influence over cosmic cycles, reinforcing the truth that all time arises from Him and flows through His divine will.

**30.09.2025, Tuesday
Night Utsavam**



SUPREME PERSONALITY OF GODHEAD IS LORD SRINIVASA

- Smt. Rajalakshmi Srinivasagopalan

Puranas means ancient. Although ancient, they are innovative. They contain knowledge related to many subjects which describe gods, incarnations of God, special features, astronomical subjects, stories of sages, etc.

Avatara means descent. It means coming from the divine to the earth. Lord Vishnu left Vaikuntha and descended to the earth. Later, he appeared as an 'Archa Murthi' on the Tirumala Hills. He became a blessing to humans, fulfilling their desires, protecting them from dangers, and becoming a god who responds when called upon. Let us learn and know about the pre-divine incarnation of Lord Vishnu, the leader of the universe, who is known as Sri Srinivasa.

Many sages were born in the land of India, the land of asceticism, the land of knowledge, and the land of purity. Bhrgu Maharshi was one of them. It is said that, he was born from the heart of Brahma. He is famous as one of the Nava

Brahmas. Marichi, Bharadwaja, Angirasa, Pulastya, Pulaha, Kratu, Daksha, Bhrgu Maharshi, Vasishtha, etc. are called Nava Brahmas. Kardama Prajapati gave his daughters in marriage to the Nava Brahmas. Bhrgu maharshi married Kardama and one of Prajapati's daughters, Khyati.

Bhrgu Maharshi was a man of great knowledge. He had a divine eye in his feet. He was described as a practitioner of Dharma. He was a great man who uplifted many people through his penance. Bhrgu conducted research on many things related to astrology. He stood in the forefront for the welfare of all and accomplished tasks. His great service brought him incomparable fame.

In the story of Bhrgu Maharshi's work for the welfare of the world, Lord Vishnu came to this earth and incarnated as Srinivasa, becoming the cause of it.

Once, the sages were performing a yagna in the Naimishara forest. At that time, Narada, who constantly chanted the name of Hari and wandered through the three worlds, arrived there and raised a question about dharma. There must be some transcendental meaning in that.

O great sages! Who among the gods and goddesses will get the fruits of this sacrifice that you are performing? He asked. Then all the sages asked Bhrigu Maharshi to discuss among themselves and resolve that doubt. Then Bhrigu Maharshi set out for the three worlds to find out who is the best among the gods? To whom should this sacrifice be given? He set out for the three worlds. First he went to Brahma Loka. There Brahma was discussing the matters of creation with Goddess Saraswati. He did not notice his arrival. Unable to bear it, Bhrigu cursed Brahma. Then he went to Kailash. There too, Lord Shiva and Maa Parvati, were dancing and did not notice Bhrigu's arrival. Bhrigu cursed them all. Finally, he went to Vaikuntha. There too, Lord Vishnu is sitting on the Adi Sesha and talking to Lord Lakshmi. It seems that Lord Vishnu did not even notice the arrival of Bhrigu. If he wanted to know who was the best, he put a test to the Lord. Moreover, unable to bear this insult, he kicked Lord Vishnu in anger on his chest. Lord Vishnu immediately recovered, paid homage to the great sage, washed his feet and consoled him. Then he gouged out the eye beneath his feet.

With that, the illusory pride in Bhrigu was removed and he praised Lord Vishnu in many ways. He told all the sages that his work had been fruitful, that Lord Vishnu was the best, that Pankajaksha was the supreme god, and that the fruits of the yajna would be bestowed upon him alone. He cleared their doubts. All the sages were happy and offered the fruits of the yajna to the Supreme Lord, Lord Narayana who is full of "Sattva Guna".

Sriman Narayana's Incarnation : After this incident, Sri Mahalakshmi got angry in Vaikuntam. She felt that it was not appropriate to wash the feet that had been kicked on the chest where she lived and paid respect. She came to earth thinking that she could not stay there. Sri Maha Vishnu also came in search of Sri Mahalakshmi. Thus, he incarnated as Srinivasa. Sriman Narayana took many incarnations on earth and saved this earth. He keeps coming whenever there is a disruption in dharma. We all know the ten incarnations. The story of Swami incarnating in various forms is very interesting. It is enjoyable. Narayana is the form of Parabrahm. He is the cause of all causes, the divine pastimes of Saththagiri, who is considered the Kali Yuga god, are many. It is virtuous to chant the auspicious eight-lettered mantra, "Om Namō



RATHOTSAVAM

The Majestic Chariot Festival

Tirumala is overflowing with devotees, eager to witness Malayappa Swamy's glorious appearance upon the chariot. The sacred verse "Rathotsavam Keshavam Drishtva Punarjanma Na Vidyate" asserts that those who behold the Lord upon His chariot shall be freed from the cycle of rebirth, attaining eternal bliss. As the chariot moves through the temple streets, devotees raise their voices in joyful prayers, knowing they are witnessing a divine moment of unmatched spiritual significance. The presence of Lord Venkateswara upon Rathotsavam reinforces the belief that His blessings carry devotees beyond worldly suffering, leading them toward salvation.

**01.10.2025, Wednesday
Day Utsavam**



ASHVA VAHANAM
The Divine
Messenger of Energy
and Transformation

The presence of the Lord upon Ashwa-Vahanam serves as a reminder that divine justice is always imminent, ensuring the balance of cosmic order. As devotees witness the Ashwa-Vahanam procession, they are reminded that the Lord's energy propels the universe forward, guiding souls toward righteousness and ultimate realization.

01.10.2025, Wednesday
Night Utsavam

Venkatesaya", Govinda, Govinda." Appearing for us as an archaic form, that divine form is considered as a gold coin that fulfills desires, a protector of dangers, a protector of usury, and a God who answers when called upon. As a divine pastime, the Supreme Soul appeared on this earth on the seven hills of Tirumala, as our good fortune.

That is the divine play that took place with Bhrigu Maharshi as the cause. Our sages are the ones who shaped man into an understanding person. They were kind enough to form a society and make us grow. They gave us the eternal, timeless Vedas and their essence. They worked continuously for the welfare of the world. They did not ask for anything from us. They gave the fruits of their penance to humanity. Among such great sages of ours, Bhrigu Maharshi, who was the cause of the divine incarnation of Srinivasa, is eternally remembered. There is no doubt that Lord Srinivasa is Omnipotent, Omniscient. Omnipresent and is Supreme who blesses His devotees the utmost boon Salvation in this kaliyuga.



SOLUTION TO PUZZLE

1 S	H	2 A	D	3 A	N	4 A	N	5 A		6 A
A		N		R		K		H		N
7 T	O	D	A	Y		8 S	A	C	H	I
R		H		A		H		N		L
9 U	G	A	R		10 K	A	P	I	12 L	A
G		K			A		I		U	
13 A	L	A	S		V	I	14 L	A	S	I
N					I		D		T	
15 A	G	A	J	A		16 S	T	A	Y	17 A
						O				J
18 P	A	A	S	I		19 N	A	L	W	A



In Hindu tradition, every God is believed to have a special kavacham, which means an armor - not made of metal, but of powerful and divine words. These sacred text / mantras, written by ancient saints, are full of spiritual energy. When we chant them with devotion, they act like a protective shield that guards us from fear, sadness, and negative energies. Among all kavachams, Sri Venkateswara Vajrakavacham is one of the most powerful. The word "Vajra" means diamond or



thunderbolt — strong, unbreakable, and full of energy. This kavacham is like a spiritual diamond armor that protects our

body, mind, and soul. Lord Venkateswara, the presiding deity of Tirumala, is regarded as the guardian of Kali Yuga -the modern era where stress, distractions, and confusion dominate our lives. This kavacham invokes His divine protection for every part of our being - from our thoughts to our breath. It starts with a prayer to Lord Narayana, the source of all life, and reminds us that the Lord is everywhere - in nature, within us, and in every living breath. Chanting it daily, especially in the morning and evening, brings peace

SRI VENKATESWARA VAJRAKAVACHA STOTRAM

Markandeya Uvaacha |

Naaraayanam parabrahma sarva-kaarana-kaaranam |
Prapadye venkatesaakyam thadeva kavacham mama || 1 ||
Sahasraseershaa purushoo venkatesa sirovathu |
praanesaha praana-nilayaha praanaan rakshathu me harihi || 2 ||
aakaasaraatsuthaanaatha aathmaanam me sadaavathu |
devadevothamoo paayaadheham me venkateswaraha || 3 ||
sarvathra sarvakaaleshu mangaambaajaa nireeswaraha |
palayenmam sadaa karma-saaphalyam naha prayachhatu || 4 ||
Ya Yetha-dwajrakavacha-mabhedyam venkatesithuhu |
Saayam praathaha patenithyam mruthyum tharathi nirbhayaha || 5 ||
Ithi Markandeya krutham Sri Venkateswara vajrakavacha stotram
sampoornam ||

The stotram finds its origins in the Skanda Purana, where it is described as a powerful prayer revealed by divine sages. According to legend, the hymn was bestowed upon a devotee or sage as a spiritual "armor" (Kavacha) to shield against physical, mental and spiritual adversities. The term vajra (diamond) symbolizes indestructibility, signifying that the hymn invokes Lord Venkateswara's invincible protection.

Lord Venkateswara, an incarnation of Lord Vishnu, is worshipped as the Lord of Kali Yuga. The Vajra Kavacha Stotram is not merely a collection of verses but a metaphysical shield, encapsulating the deity's boundless compassion and omnipotence. One who chants this Kavacham daily will get abundant blessings.

SRI VENKATESWARA VAJRAKAVACHAM

The Protector

- Ms. Bodasakurthi Srividya

and removes deep fears, even the fear of death. While it may seem like mythology, the effects are very real and have been felt by devotees for centuries.

Modern science also supports the power of sound and vibration. Each Sanskrit syllable has a frequency that impacts the brain and nervous system. When we chant or even listen to this kavacham, it calms our mind, improves our breathing, and creates positive emotions. It acts like mental therapy, helping us stay strong, focused, and relaxed.

Today's youth face a lot of stress through many ways— exams, peer pressure, anxiety, overthinking, and mobile addiction. Just five minutes of chanting this kavacham every day can help. It boosts confidence, reduces fear, and improves concentration. It is like installing positive energy into our minds. Even ancient kings and sages chanted kavachams before facing great challenges. In the same way, we face our own battles every day through stress, anger, laziness, or fear. This kavacham becomes our inner weapon. Chanting it regularly helps us follow the right path, stay disciplined, and become better individuals. Students can chant before exams, professionals before work, and parents with their children as part of their daily routine.

It creates a peaceful habit that brings long-term mental and emotional balance. It's not just a prayer, but also a life tool. The vibrations from this chant cleanse the mind and soul. Even when we feel tired or low, listening to it can lift our mood. In today's digital world, where people are often lost in screens and shallow entertainment, this kavacham brings them back to their true self. It teaches values like patience, kindness, courage, and inner strength. It improves memory, speech, and sleep, while connecting us to something higher. Schools, homes, and offices can all benefit from this sacred chant. It builds a peaceful, positive environment. The Venkateswara Vajrakavacham is not limited to temples — it belongs in everyday life. It reminds us that we are never alone , God is always with us. In a time where so many feel empty or anxious, this ancient practice brings love, light, and strength.

Even science agrees that mantras heal the mind. That's why this kavacham is like an ancient version of a modern wellness app. It's timeless, powerful, and gifted to us by the saints for our protection. Let's not forget this treasure. Let's chant it with devotion. Let's teach it to children. Let's carry Lord Venkateswara's strength in our heart like a divine shield. No matter how hard life gets, this kavacham will protect, guide, and support us always.



CHAKRA SNANAM

The Sacred Ritual of Purification

This ritual is held for the Utsava Moorthi of Lord Venkateswara and His consorts, Sri Devi and Bhoo Devi, in the sacred precincts of Lord Varaha Swamy's temple, located on the banks of Swamy Pushkarini. Following the abhishekam, the Sudarshana Chakra, the celestial weapon of Lord Vishnu, is ceremonially immersed in the holy waters of Swamy Pushkarini. This moment is considered deeply auspicious, attracting thousands of devotees who take a sacred dip alongside the divine discus. It is widely believed that bathing in these sanctified waters alongside Sudarshana Chakra absolves sins, cleansing the soul and granting spiritual merit. As the waters ripple under the chanting of sacred hymns, devotees experience an overwhelming sense of renewal and divine grace, marking the completion of their spiritual journey during Brahmotsavam.

02.10.2025, Thursday
Day Utsavam

AYURVEDIC MEDICINES FOR HEART HEALTH

Telugu Original by : Dr. C. Madhusudana Sarma
Translated by : Dr. M. Krishna Kumar

Ayurvedam



Human heart has a significant role in protecting the overall well-being of a human being. In modern times, it is a conspicuous factor to note that the problems related to heart are being increased day by day ignoring the impact of ancient dietary habits, life-style and other various reasons including age and gender difference.

Reasons : Over consumption of food, fast foods, junk foods, unlimited intake of food items available outside, food with high oil content, fats, spicy food, fry items, consuming alcohol, smoking, mental stress, life-style without proper exercise, overweight, diabetes and blood pressure are becoming responsible directly and indirectly for many heart diseases. Keeping all these significant issues in view, the ancient Ayurvedam has given utmost significance to the process called 'Nidana Parivarjanam' for avoiding all kinds of health diseases. Broadly speaking, different aspects related to heart diseases may influence the body and mind of the individual and the process helps a human being in leading a healthy life. Since ancient times, the medicine prescribed by the ancient sages is useful and suitable for practice as it protects heart from various diseases and gives quick relief from them and it cannot lead to any other complication.

The following medicines related to food will help in giving good results:

Kitchen Medicines : Take daily one gram of cinnamon powder mixed with required honey or with 50 ml of diluted buttermilk one or two times half-day. It will protect heart because of its blood-thinning properties and it would not create any blocks in heart. If one takes 10 ml ginger juice, with 10 ml honey or 50 ml water once a day, it will protect the heart from obstacles and makes the blood circulation smooth. If one takes one gram of the mixture

of turmeric powder and cinnamon powder equally with required honey or water once a day it will protect the health of the heart.

Take 200 ml of honey and put 100 grams garlic peels in it and keep them for ten days. Consume two or three garlic peels daily in the morning or take the first morsel of rice with one or two garlic peels during the morning meal and chew it once a day. It will raise the level of good cholesterol called HDL and it will reduce harmful LDL, VLDL and Triglycerides. Take the seeds of sunflower, pista, and almond, two or three spoonfuls each or take any single item five to six spoonfuls after soaking them in water for 7 to 8 hours, heart will be protected from ailments.

Ayurvedic Medicines : The medicines like Arjunarista, Arjuna Chooranam, Amalaki Rasayanam, Srungi Bhasma, Prabhakaravati, Lasunadivati, Ajamodaram, Srungarabharasa, Nisa Amalaki. Chyavanaprasa and Hrudayarnavarasa must be used under the supervision of expert Ayurvedic doctors for achieving wonderful results.

Rules and Precautions : 1. Depending on the age, body nature, climatic condition, weight, body exercise, and other affiliated issues, it is good to drink slowly 5 to 6 litres of water daily. 2. Timely meals is essential. Taking stomachful food at a time is not at all advisable. 3. Sufficient rest and sleep are mostly needed. 4. Every day at least half an hour to one hour physical exercise is required depending on age and health conditions. 5. It is better to be away from mental stress. 6. The activities like meditation, Yoga and Pranaayamam help in keeping one's heart safe and secure.



DHWAJA AVAROHANAM The Graceful Conclusion of the Grand Festival

The Garuda Dhwaja, hoisted on the first day, is revered as a divine invitation extended to celestial beings, calling them to witness and bless the festival. As it is gracefully lowered, it symbolizes the successful completion of Brahmotsavam, leaving devotees spiritually enriched and blessed. Visiting Tirumala during Brahmotsavam is considered immensely meritorious, offering the rare opportunity to experience the Lord's divine presence amidst sacred festivities. Blessed are those who witness the celestial grandeur of Akhilaandakoti Brahmaanda Naayaka, the Lord Venkateswara, as His divine grace fills the hearts of all who seek Him. The grandeur of Brahmotsavam, culminating in Chakra-Snanam and Dhwaja-avarohanam, strengthens the connection between the Lord and His devotees, reaffirming the eternal truth that His presence is ever-boundless, guiding all toward spiritual fulfillment.

02.10.2025, Thursday, Night Utsavam

Match the following according to the clues given in the box



(a)



(c)



(e)



(d)



(f)



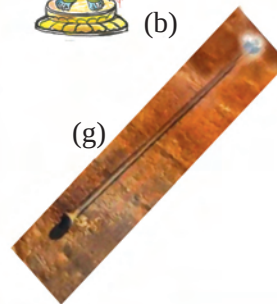
(b)



(h)



(i)



(g)

1. Name the Vahanams related to Brahmotsavams in Tirumala
a) Garuda f) Kalpavruksha h) Hanumantha
2. Write down the order according to Avatar
b) Vishnu d) Vamana c) Thirvikrama
3. Name the articles that are presented in the Tirumala Temple
g) Crow bar i) Thulabaram e) Hundi

Colour the Picture



Connect the dots using numbers and draw the Picture.



ASHTA DASHA SHAKTI PEETHAS

Ashtadasa Peetha Sthothram lists the 18 Shakti Peethas which are located in various parts of India. Children chant Ashtadasa Saktipeeta stotram daily in the 'Navarathri' Days and be blessed.

ASHTADASA PEETHA STHOTHRAM

Lankaayaam shaankaree devee Kaamaakshe kanchikaa puree
Pradyumne shrungalaa devee Chaamunde kramancha pattane
Aalampuree jogulaamba Shreesaile bhramarambikaa
Kolhaapuree maha lakshmee Mahurye ekaveerikaa
Ujjainyaam mahamkaalee Peetikayaam puruuthikaa
Odyayaam girijaa devee Maanikye draaksha vaatikaa
Harikshetre kaam rupee Prayaage maadhaveshvaree
Jwalaayaam vaishnavee devee Gayaa mangalya gaurika
Vaaranaashi vishaalaakshi Kashmeerethu saraswathee

Name of the Goddess	Name of the State	Body Part
Shankari Devi Temple	Srilanka	Groin
Kamakshi Devi Temple	Tamilnadu	Navel
Shrinkala Temple	West Bengal	Part of stomach
Chamundeshwari Temple	Karnataka	Hair
Jogulamba Devi	Telangana	Teeth
Bhramaramba Mallikarjuna	Andhra Pradesh	Neck
Mahalakshmi Temple	Maharashtra	Eye
Ekveera Temple	Maharashtra	Left hand
Mahakaleswar Temple	Madhya Pradesh	Upper Lip
Kukkuteswara Swamy	Andhra Pradesh	Back
Biraja Temple	Odissa	Part of Abdomen
Bhimeswara Temple	Andhra Pradesh	Left cheek
Kamakhya Temple	Assam	Genitals
Alopi Devi Mandir	Uttar Pradesh	Fingers
Jwalamukhi Temple	Himachala Pradesh	Head
Mangla Gauri Temple	Bihar	Breast
Vishalakshi Temple	Uttar Pradesh	Nose
Sharada Peeth	Kashmir	Right Hand

The Maha Shakti Ashta Dasha Shakti Peethas are 18 holy shrines which is believed to be the places where Maa's major body parts have fallen and house the divine spiritual energy.

**Ashtaadasha peettaani yoginaamathi durlabham
Saayamkaalam paten nithyam sarva shatru vinaashanam
Sarva divyaharam rogam sarva sampathkaram shubham**

If you read in the evening daily, you can get rid of all your enemies, and also cures all diseases and will get good health and wealth.

DO YOU KNOW?

MATCH THE PANCHABERAS AT TIRUMALA WITH THEIR NAMES



(a)

1. Bhoga Sreenivasa Murthy



(b)

2. Utsava Sreenivasa Murthy



(c)

3. Ugra Sreenivasa Murthy



(d)

4. Sreenivasa (Moola Murthy)



(e)

5. Koluva Sreenivasa Murthy

Answers : (a) 4 (b) 1 (c) 5 (d) 3 (e) 2



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 38

'Sapthagiri' introduced QUIZ for Children. Read the entire Magazine and find out the answers for the Quiz and fill in the blanks with the answers following the Rules and Regulations given below.

1. The Sandalwood in Telugu is called
2. The Scientific name of 'Karakkaya' in Telugu is
3. What is the name of the civet cat in Telugu?
4. The beloved mount of Lord Venkateswara is
5. Lord Venkateswara's Panchajanya is called in English
6. The lower right hand of Lord Venkateswara is called
7. Sage Bhrgu had a divine eye in his
8. Who is the son of Sumithra?
9. Who is Akshayakumara?
10. Who is the wife of Indra?
11. The person who flies an aeroplane is called
12. Who is the 'guru' of Upamanyu according to the Mahabharatha?
13. Tiruppallandu, Pallandu Pallandu Pallayirathandu relates to which Alwar
14. Periya Tirumozhi was written by
15. Who gave 'Bhoga Srinivasa Silver idol'?
16. Good cholesterol is also called
17. Mention the name of Agama for performing 'kaimkaryam' of Lord Venkateswara in Tirumala.....
18. One who wears Ekavastram with Kashayam belt in Tirumala is called.....
19. In the 'Kaltheru', what is the meaning of 'kal' and 'Teru'?
20. Tirumala Sri Venkateswara Swamyvari brahmotsavams from to

RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-09-2025.
8. Three winners will be selected through lucky dip among the participants who submit all the correct answers.
9. The names of the winners will be published in the magazine.
10. The children of the employees working in the office of the Chief Editor, T.T.D. are not eligible to participate in the quiz.
11. No information will be provided over phone regarding the quiz. Participants should send their details legibly.

Name of the Child :

Age : Subscription No. :

Full Address :

.....

.....

Cell No. :

Your answers should be sent to the

Address given below:-

The Chief Editor, Sapthagiri Office,

2nd Floor, TTD Press Building

K.T. Road, Tirupati - 517507

Tirupati District, Andhra Pradesh



GENERAL PREDICTIONS FOR THE MONTH OF SEPTEMBER 2025

- Brahmasri Thangirala Venkatakrishnapurna Prasada Sidhanti,
The T.T.D. Astrological Scholar, Relangi



Aries (Mesha) :

You will get good results in all matters. You will excel in competitive exams. You will succeed in all your endeavors by the end of the month. There will be an increase in your financial situation.



Libra (Tula) :

Travels will be fruitful and enjoyable. Family members will achieve success. Enjoy a healthy life. Live a luxurious life. They become self-reliant. Working people will have great time.



Taurus (Vrishabha) :

Expressing artistic feelings, harmonious relationships with siblings, and displaying the Business, writing style skills in written essays will give you good results. Go ahead with ease.



Scorpio (Virshchika) :

You will be energetic and strong enough to face any competition. You may suffer from infections, fever. Health should be taken care of. Follow truth.



Gemini (Mithuna) :

Some health issues may bother your father, so you should take care of his health and consult a doctor and get treatment if necessary.



Sagittarius (Dhanu) :

You will get good luck and higher education opportunities. You will be religious and inclined towards spirituality and luck will come along during this time.



Cancer (Karkataka) :

They are strong-willed, persistent, and action-oriented. They achieve their ambitions with pride, self-confidence, and courage. No matter how many difficulties they face, they overcome them all and achieve success.



Capricorn (Makara) :

Transitions in life bring understanding and acceptance. Develops an inherently strong perspective. With experience, you can sense and overcome obstacles that lie ahead.



Leo (Simha) :

You will be healthy. There is a possibility of changes in the purchase and sale of assets. You will benefit from these transactions. You will complete all projects with good planning. You will benefit in money and family matters.



Aquarius (Kumbha) :

You will benefit from the connection with relatives and friends, and from going on official duties. You will gain financial stability. You will gain social respect and fame.



Virgo (Kanya) :

Power yoga will lead to expansion of power. You will achieve your goals on time by being precise. Others may be bothered by your rudeness. You should drive with discipline to avoid accidents.



Pisces (Meena) :

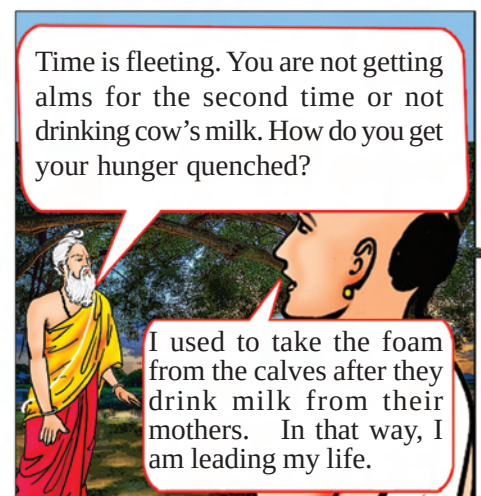
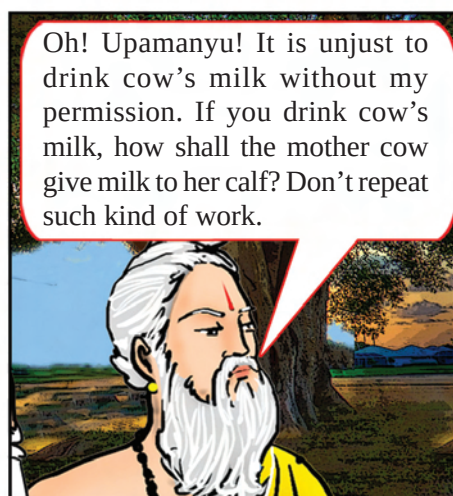
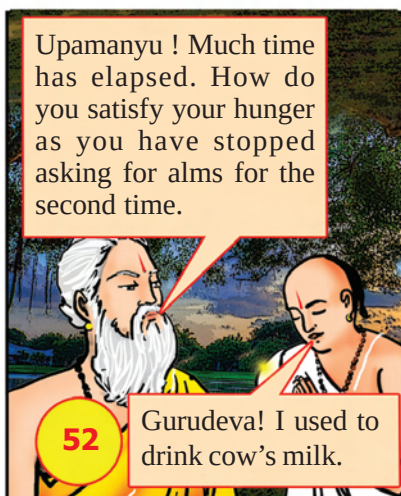
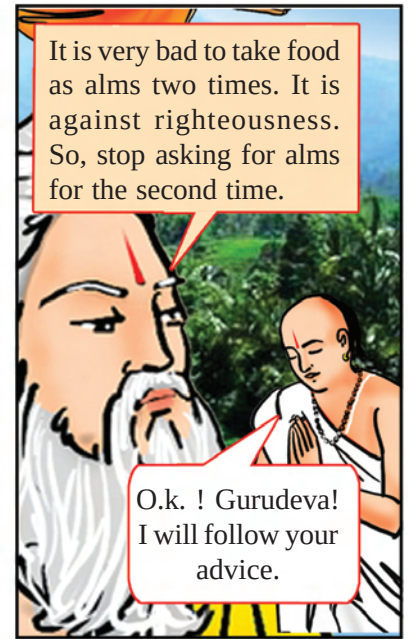
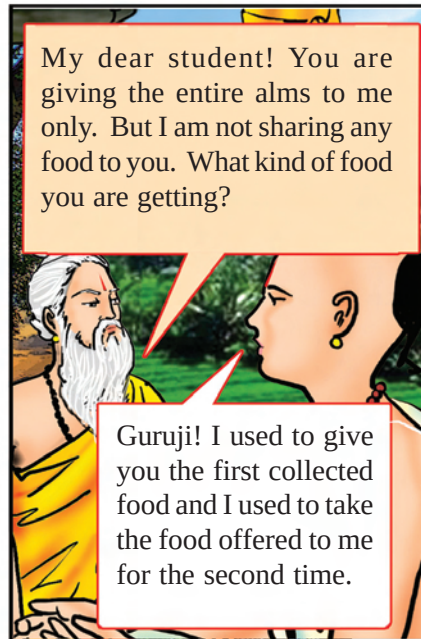
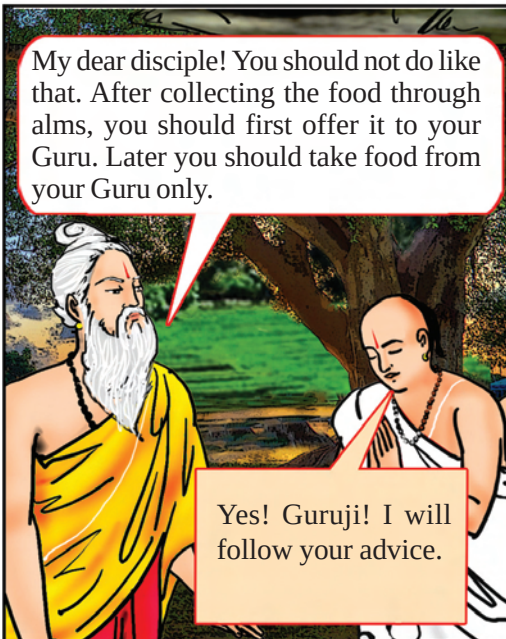
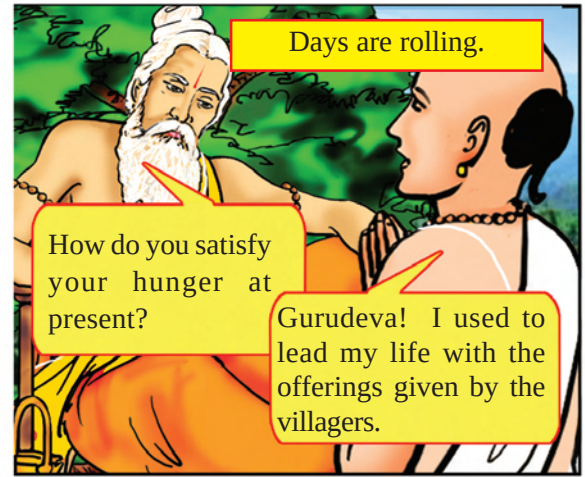
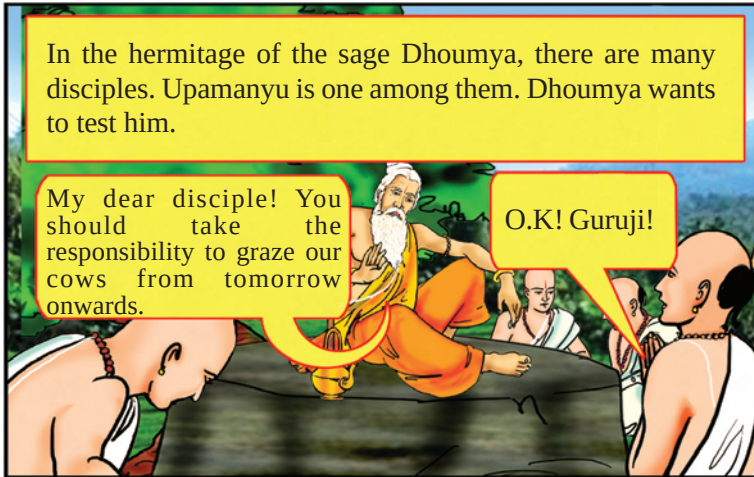
You will buy real estate like a house. Your income sources will increase. You will be recognized for your academic merit and advance in job placement in competitive exams.

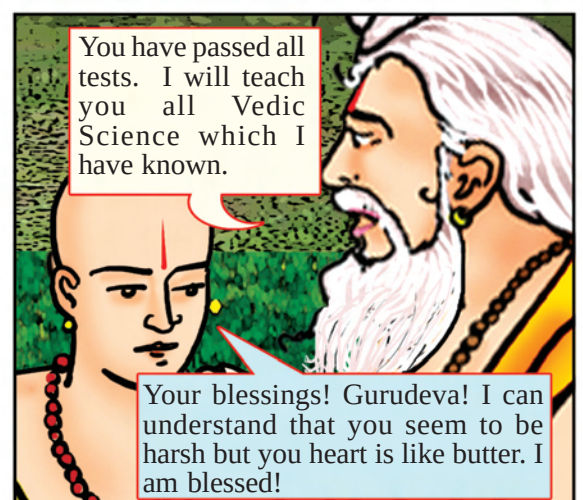
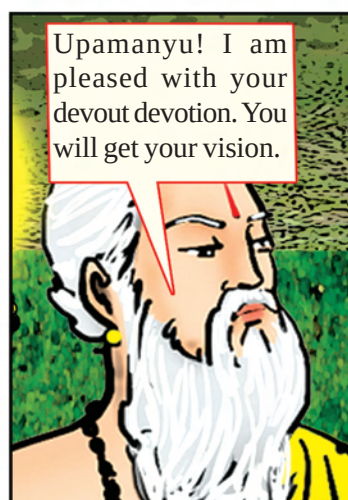
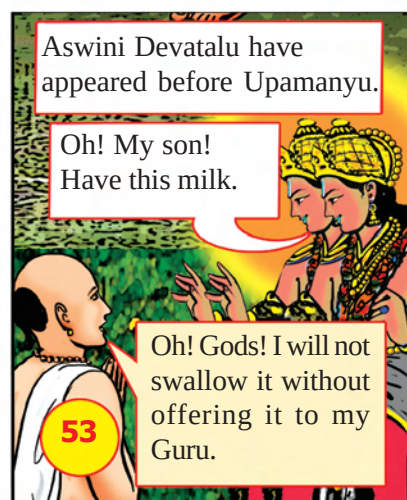
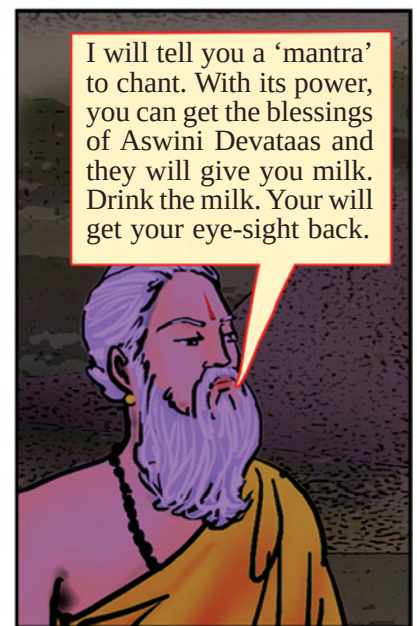
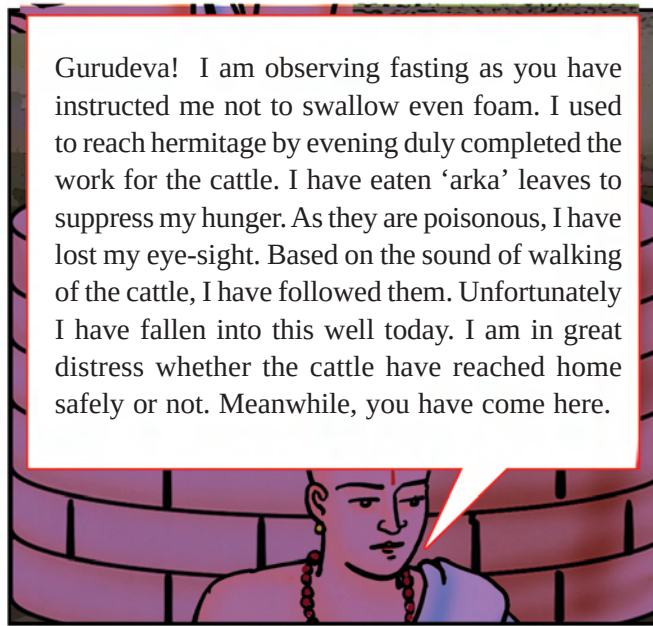
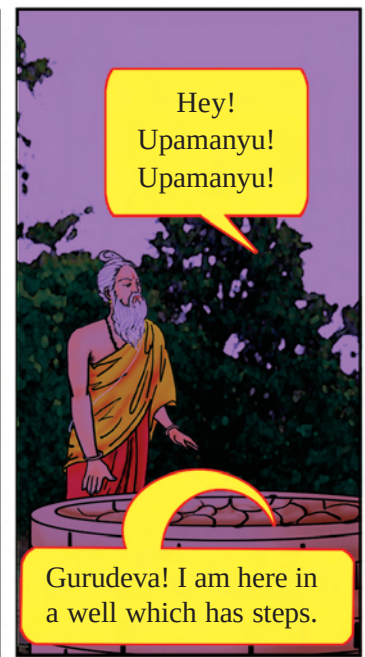
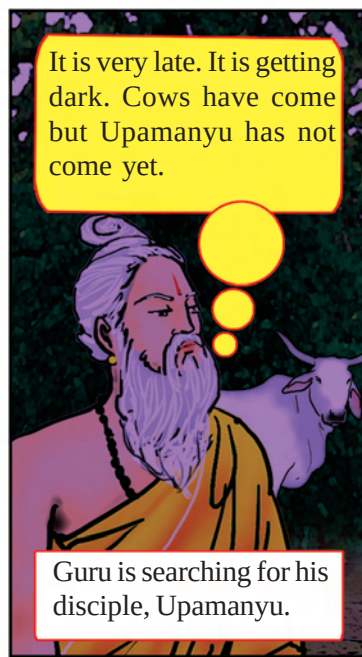
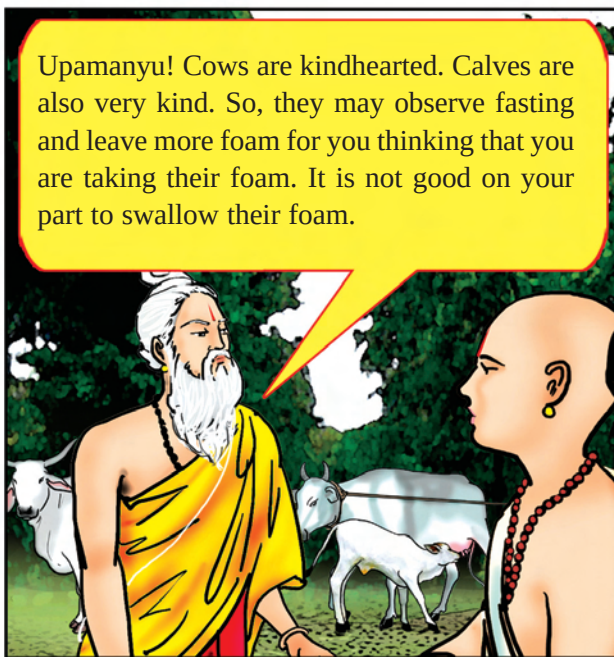
Subham Subham Subham



A GURU'S EXHORTATION IS MYSTERIOUS!

Original Story in Telugu by :
Kalarathna Dr. Kampalle Ravichandran
Pictures by : Sri Thumbali Sivaji
Translated by : Smt. J.C. Gnanaprasuna







TIRUMALA TIRUPATI DEVASTHANAMS
SAPTHAGIRI
SPIRITUAL ILLUSTRATED MONTHLY



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Answers for the
QUIZ
Published in the Month of
JULY 2025

1. In Tallapaaka in Andhra Pradesh.
2. Approximately 95 kms.
3. Jamadagni
4. 10-07-2025
5. Indra
6. Krishna Jeeraka
7. Dadhichi
8. Jagadguru Sri Adi Sankaracharya
9. Kalady in Kerala.
10. Kurukshetra
11. Drushtadyumna
12. Amba
13. The sage Vyasa
14. Lakshmana
15. Iravan
16. Yashoda
17. Dharani Devi
18. Kapila
19. 06.07.2025
20. Badhri

**Winners for the Month of
July 2025**

P. SRIVANI
Subscription No. 1776
TELANGANA

RAJATH KRISHNA. S. PAI
Subscription No. 5136
KERALA

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The painting of the puja of 'Goddess Durga' performed in connection with 'Dasara Celebrations' held in the Palace of the King of Mysore. The painting was portrayed by the then painter Sri Y. Subrahmanya Raju during the years 1934-45.

- Photo courtesy – Mysore Palace Board, 2007



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DEVI NAVARATRI
Starts on 22-09-2025