

DIVINE BRAHMOTSAVA VAHANASEVAS OF SRINIVASA

“Vyasa Bharati”, “Prajnabhaskara, ” “Vijay Shree”

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FOREWORD

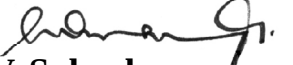
Brahmotsavam is a pinnacle of all divine celebrations pertaining to a temple God. And Srinivasa Brahmotsavam is the biggest mass celebrative occasion of Lord Venkateswara on Tirumala. The name and fame of Tirumala Sri Venkateswara Swami Vari Navaratri Brahmotsavam is enthusiastically wide spread as it is annually conducted on the Hill for 10 days. Lord Venkateswara goes on Rathayatra in four streets of Tirumala to bless the public and pilgrims by giving his splendid Darsan. On each day he goes on different Vahanas starting from Sesha Vahana to Aswavahana totally on 14 Vahanas. The festival commences with 'Ankuraropanam' (seeding the nine types of grains) and ends with Chakra Snanam (holy dip in Swami Pushkarini).

Brahmotsavam is a magnificent festival celebrated in memory of Srinivasa's self Manifestation Day under the leadership of Brahma, the great Son of Vishnu on a Grand manner for pleasing all the beings.

Dr. Rani Sadasiva Murty, Associate Professor of Rashtriya Sanskrit Vidyapeetha, Tirupathi, has taken keen interest to explain vividly all the divine events of Brahmotsavam. The original slokas in Sanskrit are taken from Ancient Puranas and they are rendered with due explanations and descriptions in a simple, clear and appreciative way.

I hope that this book of short narration would benefit the devotees who go through it with attention and also those who participate in the Brahmotsavam.

In the Service of the Lord


L.V. Subrahmanyam I.A.S.

**Executive Officer
Tirumala Tirupati Devasthanams**

Tirupati
14 -09-2012

OM NAMO VENKATESAYA

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Introduction to Brahmotsavams

वेङ्कटाद्रिसमं स्थानं ब्रह्माण्डे नास्ति किञ्चन ।

वेङ्कटेशसमो देवो न भूतो न भविष्यति ॥

There is no such a place in the Entire Universe which is equal to the holy Venkatadri. There is no other God equal to Lord Sri Venkatesa. Not even in future we can see any other such a great God.

There is an interesting account in the Brahma Purana about the self emergence of Lord Sri Venkateswara on this holy mountain.

आदौ कृतयुगे जम्बूद्वीपे भारतवर्षके ।

गङ्गायाः दक्षिणे भागे योजनानां शतद्वये ।

पञ्चयोजनमात्रे तु पूर्वाम्बोधेस्तु पश्चिमे ॥

मासे भाद्रपदे विष्णुतिथौ विष्णुसमन्विते ।

सिद्धयोगे सोमवारे गिरौ नारायणाह्वये ॥

स्वामिपुष्करिणीतीरे पश्चिमे भूत्यपश्चिमे ।

बृन्दारकाणां बृन्दैस्तु प्रार्थितो लोकरक्षकः ।

आविर्बभूव भगवान् श्रीनिवासः परः पुमान् ॥

It was in the earliest Krta Yuga, in the Bharata Varsha of Jambudvipa, in particular in the Southern part of the River Ganga nearly at a distance of two hundred Yojanas and at a distance of Five Yojanas West from the Eastern Ocean, in the month of Bhadrapada on the Tithi of Dvadasi on the Mountain of Narayana Giri, on the Western bank of Swami Pushkarini in the most auspicious Siddha Yoga of Monday, **Lord Srinivasa** has self-emerged by the request of all the GODS for the protection of all the worlds.

Ever since many daily festivals, weekly festivals, monthly festivals, annual festivals and so have been celebrated on this holy mountain through ages. One of such famous and holy festivals is BRAHMOTSAVAM.

The word BRAHMOTSAVAM literally means ‘*A Festival organized by Brahma*’. According to some of the Epic Sources it is on the day of Lord Sri Venkateswara’s Self Manifestation on the Tirumala Hills his son BRAHMA was called by HIM and asked to celebrate a festival in memory of His Manifestation Day. Ever since this festival has been celebrated under the leadership of Brahma. Hence it is called **Brahmotsavam**.

Secondly these annual celebrations are called Brahmotsavams because among all the festivals of Lord Sri Venkateswara these are the most magnificent annual festivals. Because of their GRAND nature they are called **BRAHMOTSAVAMS**.

According to the third reason these festivals are highly pleasing all the beings in the BRAHMANDAMS. Hence these are called **BRAHMOTSAVAMS**.

उत्सवं कुरु मे पुण्यं ब्रह्मन् लोकपितामह !
वर्षे वर्षे तु मासेऽस्मिन् कन्याराशिं गते रवौ ।
ये केचिदत्र कुर्वन्ति ब्रह्मप्रोक्तोत्सवं मम ।।
ते यान्ति ब्रह्मणो लोकं भूमौ कामानवाप्य च ।

ऐहिकं च फलं दत्त्वा स्वर्गमीप्सितमेव वा ।

मत्पदं च शरीरान्ते ददाम्येषां न संशयः ।।

– वराहपुराणम्

“O Grand father of all the worlds! You perform Brahmotsavams in my name for my pleasure. Every year whenever the Sun enters the sign of Virgo (Kanya Rasi) all my devotees should perform these Brahmotsavams with great devotion under your leadership. Those who participate in these special festivals will attain Brahmaloaka at the end of their lives having enjoyed all worldly comforts during their life time. If they perform these festivals with utmost devotion I shall bestow up on them for their worldly fulfilment and at the end of their lives I shall give them an eternal place in my abode Vaikuntha undoubtedly.”

These were the words of Lord Vishnu to his Son Brahma as found in the Varahapurana to perform Brahmotsavams.

1. Ankuraropana festival on the 1st day:

These holy Brahmotsavams spread for a span of ten days. On the first day the ritual of Ankuraropanam (Seeding the nine types of grains) is performed. Ankuraropanam has a great significance in all the days' long festivals of Lord Venkateswara. If the sprouts of all different kinds of seeds grow well in a very pleasing green colour people consider it as an auspicious sign for the future grace of Sri Lord Sri Venkateswara. At the time of Ankuraropanam, Vishvaksena, the Commander In Chief of Sri Maha Vishnu, is invited with Vedic invocations to the Yajna sala. There he is seated in an elevated mount of a vehicle and taken around the surroundings of the Tirumala hills for two purposes: 1. To observe the arrangements of the Grand Festival and 2. To collect appropriate clay for Ankuraropanam ritual. After the clay is brought Ankuraropanam will begin. Then Vishvaksena starts his journey to all the celestial worlds to invite the Rulers of all the worlds to the Brahmotsava Festivals of Sri Venkateswara. After the Invitation process of Vishvaksena is over He is

brought to the Tirumala Raya Mantapa and all royal formal services are offered to Him. After those services, Vishvaksena goes again to Yajnasala along with Garuda, Anantha and Sudarsana. Thus the Aunkuraropana festival of the first day ends.

2. Dhavajarohanam

This is the real beginning of the Grand Brahmotsavams while Ankuraropanam and Vishvaksena puja are preparatory events. On a new and large silk cloth the noble picture of Garutman the main vehicle of Lord Narayana is drawn. With appropriate silk ropes it is tied up to the Main Dhvaja stambha (Main Flag Post) of Sri Venkateswara. In a proper manner the worship of Dhvaja pata is performed with flowers, vermillion, turmeric powder and chandana and other worshipping material. Then Malayappa swami, the Processional Idol of Lord Sri Venkateswara and his two spouses Sri Devi and Bhu Devi are brought to the Tirumalaya Raya Mantapa in a golden Palenquine. While Sri Malayappa Swami is adorned with the most precious Diamond armour (Vajra Kavaca) and other golden ornaments his two spouses also are very brightly embellished with various beaming ornaments of different gems. The chief priests offer different prayers to the Great God and his Spouses with all attention while the Vedic scholars recite the Veda Mantras inspiring sanctifying the environment. Nadasvaram and other auspicious instruments are played by the experts of Music to accompany the ritual. Amidst such grand devotional recitations the Dhvaja Pata (The Flag) is hoisted on the cliff of Srivari Dhvaja Stambha.

Having reached the cliff of the Flag post, there from Garuda proclaims to all Dikpalakas, Gods and Demigods like – Yakshas, Gandharvas, Kinnaras, Kimpurushas, Vidyadharas, Siddhas, Nagas and others to attend the Grand Brahmotsava Festival. Having received his invitation all the Gods and divine clans arrive to the place of festival with a great devotion and dedication.

The Special attraction of these festivals is the VAHANASEVAS or the Services on vehicular sacred mounts to Srinivasa. The Processional Idol (Utsava Murti) Malayappa Swami sometimes along with his two Di-

vine Consorts Sri Devi and Bhu Devi and sometimes alone mounts different vehicular sacred mounts and moves around the Four holy Mada Streets of the Tirumala Temple giving a splendid Darshan to his Devotees who come from the entire length and breadth of Bharata Varsha.

1. Pedda Seshavahanam

कन्दर्पकोटिसदृशं कमनीयवेषं
मुक्तावलीललितकण्ठमुदारहारम् ।
पीताम्बरद्युतिविराजितदिव्यदेहम्
श्रीवेङ्कटेशवपुरात्मनि सन्निधत्ताम् ।।

The most pleasing form of Lord Sri Venkateswara is equal to that of more than one crore cupids or Manmathas. Such great form is now very beautifully adorned with many necklaces and chains made of pearls, emeralds, rubies etc,. His divine form is bright in his yellowish new silk garment. May such great GOD settle in our hearts for ever.

Among all the Vahanasevas the first one is the Pedda Shesha Vahanam. It was event of Dhvajarohana or the Flag hoisting function. The Vehicle of Peddashesha Vahana is made ready for its move in the four Mada Streets of Tirumala Temple. The Vehicle of Pedda Seshavahana is decorated with different kinds of flowery garlands, electric lamp series and other kinds of decorative things. Among the most resonant Vedic recitations the Divine mothers Sri Devi and Bhu Devi and the Prime God of the Festival Sri Malayappa Swami are brought to the Vhanamanatapa (The Hall of the Sacred Vahanams). All the three idols are adorned with different kinds of jewelry and fragrant flowery garlands. The three deities cast their gracious looks on the worlds with great compassion. Their new silk garments emit splendorous rays.

At the threshold of the Vahana Mantapa (The hall of the Divine Vahanams) The Officers, Vedic scholars, The teams of chief priests, The holy Vaishnavite Swamijis (Jiyyangars), The artists of different auspicious musical instruments and devotees from different places await the first move of the Vehicle Pedda Sesha vahanam.

The majestic appearance of Peddaseshavahana is highly pleasing. He is shining with his Seven Big hoods. The seven hoods of The Pedda

Sesha or the BIG SEHSA SERPANT are philosophically interpreted as the seven prime causes of the world : Mahat or the Universal Intelligence, Ahankara (The Universal SELF) and the Five Subtle Elements Sabda – The sound, Sparsa – The Touch, Rupa – The Color, Rasa – The Taste and Gandha - The Smell. The Pedda Sesha himself is said to have been the very form of Prakriti. The mounting of Sri Malayappa Swami on Peda Sesha is explained as the association of the Parama Purusha with Prakriti. Soon the devotees see the Great God on the Pedda Sesha vahanam their minds are filled with great joy and start reciting different kinds of stotrams.

क्षीरसागरतरङ्गसीकरासारतारकितचारुमूर्तये ।
भोगिभोगशयनीयशायिने माधवाय मधुविद्धिषे नमः ।।

The devotees imagine the splendorous form of Lord Vishnu in the Divine Vaikuntha where he is in Yoga Nidra on the bed of Adi Sesha while the foam raising from the milky ocean is falling drop by drop on the entire body of Mahavishnu imitating the light of Stars. We offer our sincere salutations to such great GOD Madhava. This is the feeling in the heart of every devotee.

While all the devotees are enjoying the view of Sri Varu in an ecstatic mood, all the GODS, SAGES and other members of different divine regions invisibly watching this festival being in invisible forms. Some poets are praising the grandeur of Pedda Sesha in the following manner bringing a comparison between the Super Disc of Full Moon and Pedda Sesha. They say -

नेदं नभोमण्डलमम्बुराशिः
नैताश्च ताराः नवफेनभङ्गाः ।
नायं शशी कुण्डलितः फणीन्द्रः
नायं कलंकः शयितो मुरारिः ।।

This is not the endless large sky...But it is the Milky Ocean. These are not the Stars.They are sprinkled drops of milky foam raising from the big waves of the Milky ocean.

This is particularly not the Super Full Moon. He is the King of the Serpents with bright white splendor in a coiled posture. It is not black spot in the Moon but it is Lord Murari or Vishnu sleeping on this Phanindra.

While Srinivasa is moving in the Four Mada Streets on this Peddasesha vahanam, the festivity touches the heights of sky every where. The auspicious music of the instruments is appealing to the ears. Devotees from Kerala, Karnataka, Tamilnadu, Maharashtra, Gujrat and all other regions arrive and stand on the either sides of the procession and with folded hands offer their salutations to Srivaru. In front of the procession some teams of devotees sing in praise of the GOD.. Some others dance in a blissful state. Still others lay steps rhythmically doing bhajans. In this procession the line between the Earth and Sky disappears. Now everywhere it is divine...serene and noble spirited.

A great pleasure prevails in all the thousand faces of Adi Sesha also for being the first Vehicle of The Great God in the Brahmotsavams.

अरे भज हरेर्नाम क्षेमधाम क्षणे क्षणे ।
बहिस्सरति निश्वासे विश्वासः कः प्रवर्तते ।।

This is the very thought of all devotees. Oh my dear friend! At every minute remember the divine name of Hari. It is the best source of our protection. Once the last breath streams out from this mortal body whom can you trust up on? With this high philosophic feeling all are serving the God. And the Vehicle of Peddasesha after completing its moment in all the four Mada Streets is reaching the Vahana Mantapam.

For the well being of all the worlds the priests offer KUMBHA HARATI to Srinivasa, Sri Devi and Bhu Devi. Along with the vibrant Vedic readings the Vahana enters the Vahana mantapa for rest.

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2. Chinna Sesha Vahanam

जाम्बूनदैराभरणैः प्रदीप्तं
वक्षस्थले दक्षकुचोर्ध्वभागे ।
श्रीवत्सलक्ष्माञ्चितदिव्यरूपं
श्रीवेङ्कटाधीशमहं प्रपद्ये ॥

It is now the event of the procession of Srivaru on Chinna Shesha Vahanam or the vehicle of Small Sesha Vahanam. The vehicle is very beautifully decorated and shining with golden brilliance. The little Vehicle of Brahma the chief organizer of the Festivals of Srivenkateswara is in the fore front. In that empty Plank chariot the Creator Brahma watches the arrangements sitting in invisible form. He proclaims to all the worlds that the Brahmotsava festivals of Sri Venktewara are in progress here in the Bhuloka in the holy Tirumala hills.

The pleasing sounds of the Auspicious musical instruments sanctify all the quarters of the Universe till the ends. As said by the Sage Bhruhu in the holy treatise Arcana Tilaka the Five Gross elements : Pancha bhutams : The Earth, The Water, The Fire, The Air and The Ether (Prthvi, Ap, Tejas, Vayu and Akasa) are serving the Lord Srinivasa through the Mrdanga, Conch, Bells and Nadasvara instruments and the human voices respectively.

Many teams of devotees following the troops of instrumentalists utter repeatedly the name of GOVINDA. There are seen the holy couples of people who are participating in the Arjita Dampati Seva. Along with them there are Acharya purushas, Archakasvamins, Jiyyangars, Vedic Savants and officers. The Vibrant sounds of Vedic chants fill all the directions with a kind of tranquility and nobility.

In the front side and back side of the Vehicle people of different regions who are experts in different folk arts are formed into some groups and present their talents as a holy offering to the GREAT GOD. Entire Na-

ture is very calm and pleasant with the impressive utterances of different names of HARI. The Seshadri mountain enjoys the arrival of devotees.

The magnificent appearance of Sri Malayappa swami on Chinna Sesha is a result of the great virtues of the devotees. Keeping that golden Chinasesha vahana on four big logs a big team of very strong paricarakas carry it in the four Mada Streets.

While the Pedda Sesha vahana is the symbolic form of Prakrti the Chinna Sesha is the Jivatma or the Individual Self. While Peddasesha has Seven Hoods Chinna Sesha has only Five hoods. The Five hoods of Chinashesha are representations of the Five sense organs : Tvak (The Skin), Cakshu (The Eye), Srotra (The Ear), Jihva (The Tongue) and Ghrana (The Nose). So the moment of Sri Venkateswara is nothing but the symbolic appearance of Swami in all the hearts of worldly beings. So He is called Sarvabhuta Chittadhivasi Vasudeva. Vasudeva means one who dwells in the hearts of all beings. He is further called Sarvantaryami.. Who moves in the inner hearts of all. So for his fulfillment of Sarvantaryamitva he needs one vehicle. That is Jiva the Individual Self or Individual Consciousness. That Jiva is Chinna Sesha of this context.

The worldly objects are poisonous. The five sense organs perceive them. If the devotees for get the nectarous name of Hari and are attracted by the worldly objectives their purpose of living becomes futile. They will be bound by the worldly relations and bondage of birth and death and will be far away from the path of Moksha. Hence one should always recite the name of Vishnu in different ways and in different styles with utmost devotion. It liberates the devotees from all troubles. This is the inner meaning of Chinna Sesha vahana.

श्रीश्रीनिवास! चरणौ तव वन्दे लोकपावनसुकुङ्कुमवर्णौ ।
श्रीप्रदौ किल सुरर्षिनुपाणां श्रीऋगादिनिगमागमवेद्यौ ।।

Oh Lord Srinivasa! I offer salutations to your holy feet. Your divine feet are capable of purifying all the worlds. They are vermilion red in color.

They bring all kinds of prosperity to all devotees including the Gods, Sages and kings. They can be understood only by the Vedas like Rgeveda and other sacred texts.

Reciting slokas of this kind the devotees serve Chinna Sehsha Vahana.

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3. Hamsavahanam

On the second day evening the Lord is again taken out in a procession on Hamsa (Swan) as his vehicle.

The vehicle of HAMSA is made ready for setting its journey from the Vahana Mantapa. While All the Priests, Vedic Scholars, Officers, Music Artists, Servants and other devotees wait at the threshold of the Vahana Mantapa the curtain is unveiled. All the devotees with a great devotion have the pleasant Darsan of Sri Malayappa Swami in the form of Goddess of Learning Sarasvati holding the jewel studded Veena and Pustakam in hands to remove all the difficulties of His Devotees.

Goddess Sarsavati is one of the Divine forms of Para Sakti. She is the Spouse of Brahma, The Creator. She is the Goddess of Knowledge and Wisdom. Hence the devotees praise her in many ways.

वीणाधरे विपुलमङ्गळदानशीले
भक्तार्तिनाशिनि विरिञ्चिहरीशवन्द्ये ।
कीर्तिप्रदेऽखिलमनोरथे महार्हे
विद्याप्रदायिनि सरस्वति नौमि नित्यम् ॥

“O Goddess Sarasvati! Always I offer my salutations to you. Holding Veena you vividly deliver all kinds of auspicious things to us. You are the dispeller of darkness in us. You clear all our troubles. You are adorable even to Brahma, Vishnu and Mahesvara. you bring us great fame. You fulfill all our desires. You are such a Great Goddess.”

This is the essence of the prayers of her devotees.

The word HAMSA has many meanings:

1. **Hamsa is a Bird in Pure White Color with Milky White wings.** Hence it is also called with different names such as *Sveta Garut, Chakranga, Kalakantha, Sitachhida, Sitapaksha, Manasalaya* and *Manasauka*.

Hamsa is the vehicle of Brahma and the same is the vehicle of the Mother

Goddess Sarasvati also. Hamsa is the symbol of purity. The bird Hamsa according to the scriptures has the ability of separating milk and water. Hence its Darsana is believed to give us a high intellectual capability and can distinguish good from bad.

2. Hamsa means Bhanu, the Sun

The Sun or the Savitr Deva is the Chief Deity of GAYATRI MANTRA. He is the bestower of Knowledge. Such SUN in the form of HAMSA now becomes the vehicle of The Sarsvati form of Srinivasa on this holy occasion of Divine Brahmotsavams.

3. Hamsa means a Greedless King

When a king is selfless and greedless his heart becomes the abode of the great God Srinivasa. Hence such rulers are said to be the Hamsa to be the vehicle of Srinivasa.

4. Hamsa means the Paramatma

The Universal Soul or Paramatma is said to have been the Supreme Hamsa. So in this Context Sarasvati mounting upon the Swan represents the form of Ultimate Knowledge is the very essence of the Supreme Divinity.

5. Hamsa means a Yogi of higher status

This indicates that the God Sri Venkateswara is the pure form of Knowledge and he dwells in the pure hearts of the Parmahamasas or Great Yogis those who are seekers of that Supreme Realization.

6. Hamsa is Mantra

The Scriptures say “Mananaat Trayate iti Mantrah. Mantraadhinam tu Daivatam”. Mantra protects us all just by uttering it. The related Deity of it lies in it.” Hence in the sense of MANTRA if HAMSA is taken MANTRA is the locus of Knowledge.

7. Hamsa means Guru

With out the grace of Guru no one can have the Deva sakshatkara. So Guru is Divine. So the Srinivasa Tattva is in the great Gurus. To symbolize this Srinivasa appears in the form of Saraswati mounting on Hamsa.

8. Hamsa is a kind of Horse

Among different kinds of horses there is a horse with name HAMSA. So Hamsa vahana of Sarasvati can be taken as another Asva Vahana of Srinivasa.

9. Hamsa means Siva

Hamsa is one of the 1000 epithets of Siva. The heart of Siva is Vishnu and Vishnu's heart is Siva. This is symbolized here.

10. Hamsa means a kind of Cow

A cow white in color, with tawny eyes, copper colored horns and a big face is called HAMSA. Such a cow is a mark of all kinds of prosperity and auspiciousness. Srinivasa in the incarnation of Krishna is popularly known as GOPALA. His beloved cow is Hamasa. He resides in that Cow and bestows all the worlds with prosperity. This is the essences of this HAMSA VAHANA.

While such great vehicle of Hamsa bearing Paramatma in the form of Sarasvati on its back while moving in the Four Mada vithis it is really a divine experience to all devotees to witness it. It is the remover of all sins and gives all kinds of knowledge.

4. Simahavahanam

प्रह्लादाह्लादकं लक्ष्मीनृसिंहं भक्तवत्सलम् ।
दैत्यमत्तेभदमनं श्रीनिवासं भजेऽनिशम् ।।

On the third day morning the Lord Malayappa Swami is taken out in a procession on Lion symbol as his vehicle. In all the Puranas it is well said that Sri Mahavishnu is the destroyer of the demons. His endless valor is used for the annihilation of all the demons who cause disturbance in the peaceful living of sages and yogins by troubling their yajnas and penance. While the pleasant form of Srinivasa is to grace his devotees his Fierce appearance in the form of Narasimha is to cause a dreadful feeling in the hearts of Demons.

Hence on this holy occasion Srinivasa having assumed such marvelous form of YOGA NRSIMHA mounted up on the SIMHA VAHANA. This Nrsimha form of Vishnu is for protecting the good and punishing the evil.

While the Asuri emotions in human beings start swallowing the worlds with unfettered madness and their beastly desires are with unpreventable wrath wandering in the forests of objective world a GREAT LION is needed to kill all those beasts of desires and a GOD like NRSIMHA is necessary for suppressing those ASURI EMOTIONS. Hence today is meant for SIMHA vahana with NRSIMHA MURTI on it. The DIVINE LION GOD NRSIMHA firmly holds the Six internal demonic feelings of human beings : Desire, Anger, Greed, Infatuation, Intoxication and Jealousy and tears them with his 10 sharp claws. To indicate this He is showing his sharp paws to all his devotees. His mane is emitting sparkling light like the lightning and even imitating the flames of fire. On seeing such an inspiring form of Nrsimha Swami all the devotees are expressing their blissful feelings. Every mind is filled with great joy. All the people equivocally utter the divine names of Hari.

सोमार्धायितनिष्पिधानदशनः सन्ध्यायितान्तर्मुखः
बालार्कायितलोचनः सुरधनुर्लेखायितभ्रूलतः ।

अन्तर्नादनरोधपीवरगलत्वक्कूपनिर्यत्तडित्-
तारस्फारसटावरुद्धगगनः पायान्नृसिंहः स वः॥

His sharp fangs are white in colour imitating the beauty of a crescent of New Moon. His Wide opened mouth of Nrsimha Swami is reminding the hues of evening's Red Sky. His eyes are as reddish as the raising Sun at the time of dawn. The curvy eyebrows of that God of the Gods are like two rain bows. His stable and noble roars are just like the gentle thundering sounds of clouds accompanied by the lightning sparks. Such great Nrsimha may protect you.

5. Mutyapu pandiri vahanam

गुणौघैरपारं स्फुरद्रत्नहारं
स्मरदोषहारं स्वभक्तेष्टपूरम् ।
भजे वेङ्कटेशं फणीशाद्रिवासं
सदा मन्दहासं श्रियासद्विलासम् ॥

On the evening of the third day, the Lord is again taken out in procession along with his concerts Sri Devi and Bhu Devi in a palanquin decorated with a canopy of pearls. Pearl is said to be a symbol of purity and royalty.

The Pearl Palanquin is well decorated with different fragrant flowers like Mallika, Malati, Sevantika, Brhatsevantika, Pumnaga etc., In between the flowers there are the pious leaves of Tulasi adding a special beauty to the garlands in green colour. The pearls chains held on all sides of the Palanquin are brightly shining like the pure hearts of good people.

लक्ष्मीनाथं कमलनयनं हारकेयूरभूषं
सर्वव्याप्तं बहुगुणभरं दोषदूरं दयाब्धिम् ।
स्वानां तापत्रयहरमजं निर्विशेषं विशेषं
लोकातीतं पुरुषमतुलं भावयामीष्टदेवम् ॥

The pearl like holy letters in the beautiful compositions like this are being offered to Sri Srinivasa by the devotees. The drops of tender moon light falling from the sky at the advent of twilight are looking like the shower of pearls from the sky. While the Palanquin of Sri Malayappa Swamy is moving from the side of Swami Pushkarini the pure white drops of water gently carried by the soft breezes are sprinkled up on Srinivasa just like a spray of pearls on the Great God.

While the Palanquin of Pearl is so beautiful as this the God on this vahanam is more beautiful with his splendor with different ornaments such as Vajarakavacham, Jeweled Crown and all other divine ornaments. The Pearl like gracious looks of Srivenkateswara are splayed till the ends of all directions to fall up on all His devotees may they be human beings, Gods, Yakshas, Gandharvas, Kinnaras, Siddhas, Nagas, Garudas, Kimpurushas, Vidyadharas and so on.

It is really a great and blissful experience to all the devotees to watch this rare occasion of Mutyapu pandiri vahanam.

6. Kalpavriksha vahanam

Kamadhenu, Kalpa Vriksha and Chintamani are such great things in the Heaven of Devendra which are capable of fulfilling all desires of the seekers. They can give them any kind of wealth or physical things in the universe. They can make a pauper a rich man in no fraction of seconds. There is nothing in this world which cannot be given by these three just by mere request of the seekers.

In the Heaven there are five Kalpa Vrikshas viz. Mandara, Parijata, Santana, Harichandana and Kalpa Vriksha. These five Divine trees are called Kalpa vrikshas these can stay till the end of Kalpas i.e. equal to the length of time of a Day of Brahma the creator. Further they are capable of providing all the desired objects of all the seekers Kalpyante abhiistarthah etaih iti kalpa vrikshah). So also these are called Kalpa Vrikshas.

On the fourth day of the festival the Lord is taken out in procession in the morning on such Kalpa Vruksha as his vehicle.

What can be reason? Here is the reply for this question in this sloka from Aditya Purana.

कामधेनुः कल्पवृक्षः चिन्तामणिरिति त्रयम् ।
वेङ्कटेश ! त्वमेवासि शेषागे सर्वदानतः ॥

Kamadhenu or Kalpa Vriksha or Cintamani may give only physical things are mental comforts. But Sri Venkatesa of this great Seshadri can bestow what all these three can give and beyond He can bestow Moksha up on his Devotees. These three cannot give Moksha to the devotees like Sri Venkateswara. So Kalpa vriksha thought of serving Srivenkateswara for two reasons: one is in order to get always such a bestowing power from Sri Venkateswara and the other one is having recognized the greatness of the Swamin with desire to serve him also this tree has now become a Vahana of Him.

On the Tirumala hills the hill, Swami Pushkarini, Ananda nilaya and every other thing is holy and great. They are capable of giving what a Kalpa

vriksha can give. So Kalpa vriksha felt belittled and humbly is serving Lord Venkateswara for its ability of giving more and more to seekers and much more to the devotees of Srinivasa.

सर्वार्थपूरणे चापि त्वत्समोण्डे न कुत्रचित् ।

प्रसन्नो नीलमेघस्त्वम् श्रीभूविद्युत्समन्वितः ॥

Lord Sri Venkateswara is such a great God that in bestowing the desires of his Devotees no other God is as great as this God. He is the most pleased Divine Blue Cloud accompanied by the two stable lightnings on His either sides in the form of Sridevi and Bhudevi. What else do we need than silently accepting what the greatest things the great GOD bestows up on us?

7. Sarva bhupala vahanam

वेङ्कटेशचरणौ तव वन्दे सर्वतीर्थशरणौ शरणौ मे ।
माविधातृशिववीशफणीशेन्द्रार्कसोमहुतभुङ्मुखवन्द्यौ ॥

On the fourth day evening the Lord is again taken out in procession on a vehicle called as Sarva Bhoopala Vahanam signifying that He is the Lord of Lords.

One who has no grace of Vishnu cannot become a ruler. In every ruler may be of a region or a country or a continent or the entire earth or even of all celestial regions, unless there is the aspect of Vishnu one cannot become ruler. So every ruler having realized this fact should rule his respective regions according to the line of Dharma. If any one crosses the limits of his Dharma and clings to Adharma he will be punished. This is an eternal lesson for all human generations.

To instruct these all time principles, on this occasion of Brahmotsavams all the rulers become a vehicle to carry upon them Sri Venkateswara with great devotion. As mentioned in the Slokas like:

सूर्येन्दुभौमबुधवाक्पतिकाव्यसौरि -
स्वर्भानुकेतुदिविषत्परिषत्प्रधानाः ।
त्वद्दासदासचरमावधिदासदासाः
श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥

The Navagraha nayakas The Sun, The Moon, Mars, Mercury, Jupiter, Saturn, Rahu and Ketu and also all the rulers of celestial world become the servants of servants of servants of servants of Srinivasa. They are all now in the team of the Sarvabhupalas.

हरिश्चन्द्रो नलो राजा पुरुकुत्सः पुरुरवः ।
सगरः कार्तवीर्यश्च षडेते चक्रवर्तिनः ॥

The six famous Chakravartins Harischandra, Nala, Purukutsa, Pururava and Sagara are all there in the team of Sarva bhupala vahana.

गयाम्बरीषौ शशिविन्दुरङ्गः शिविर्मरुत्तश्च पृथस्सुहोत्रः ।
रामौ दिलीपो नृगरन्तिदेवौ ययातिमान्धातृभगीरथाश्च ॥

Similarly the sixteen Maharajas : Gaya, Ambarisha, Sashibindu, Anga, Shibi, Maruttarat, Prthu, Suhotra, Parasurama, Rama, Dilipa, Nrga, Rantideva, Yayati, Mandhata and Bhagiratha are also there in the Sarvabhupala team of this day.

All these kings are iconic of Dharma and other noble qualities. On seeing this Sarvabhupala Vahanam we remember all these exemplary kings and try to follow our Dharma. This brings all the devotees so close to the grace of Lord Srinivasa.

Mohini Avataram

गोबृन्दावनगं बृन्दावनगं गोकुलाधिपम् ।
उरुगायं जगन्मोहं श्रीनिवासं भजेऽनिशम् ॥

Lord Srimannarayana is God of the Gods. As Vishnu, as Sri Rama and as Sri Krishna he has unparalleled charms. Among all the gods he has “Jaganmohana” as his special epithet. His extraordinary beauty intoxicates even men. Hence it was said, “Pumsam mohana rupaya” by the scholars. “Jaganmohini” form is one among many unusual incarnations of Vishnu.

On the fifth day morning the Lord is taken out in procession decorated in the attire of Mohini Avataram (One who in the Ksheera Sagara Madhanam, distributed the Divine Nectar). By the side of the vehicle of Jaganmohini in another ivory palanquin The child Sri Krishna with fistful butter is seated.

On hearing the name Jaganmohini the story of churning the Milky ocean is recollected by the devotees generally. An interesting prelude is there for the incident of Samudra mathana. It was in the Adi Kṛta Yuga. By mere thought of anything every body is getting every thing. All the Gods and Sages were vexed with this. They wanted something different from the

way of their living. All of them want to immortalize themselves. So they approached Lord Mahavishnu and requested him to instruct them what to do. Then he said to all, “Mathanam kuru (Do Churning)”. Then all the Gods with the help of Demons started churning the Milky Ocean. Then their churning stick was the Manthara Mountain. The king of the snakes, Vasuki was their rope. To help them while the mountain was drowning, Vishnu in the incarnation of KURMA stood under the Manthara mountain. The process of churning was in progress. All kinds of precious things like Chintamani, Kamadhenu, Kalpavriksha, Airavata, Mahalakshmi and other things totally 14 in number called 14 Maharatnas were born out of churning. In the mean while the dreadful poison Kalakuta which was born was swallowed and kept in his neck by Lord Mahesvara for the welfare of all the worlds. Thence he was called Garalakantha. After all such wonderful incidents at the end was emerged Amruta. While the Demons were fighting with Gods to take away the vessel of Amruta in between the GODS and Demons there came the most stunningly beautiful young lady Sri Jaganmohini the female incarnation of Lord Sri Vishnu for settle their quarrel and distribute the Amrta in a proper manner.

This story of Samudramathana is known to all. But on parallel lines there took place another Mathana by the sages sitting inside the caves of mountains through the process of penance. They started churning but their own manas (mind). Their Manas was the ocean. Their Samkalpa was the Manthara Mountain like churning stick. Their Yogasadhana in the astanga method is the rope of churning. There also they had the experience of attaining the 14 yoga ratnas like Ashta Siddhis etc., At the end they attained the Yogamrta. While there was a clash between the inner Asuri and Daivi powers there also emerged JAGANMOHINI by herself in the form of KULANGANA or KUNDALINI for proper distribution of Amrta. But this second episode is less popular and known in the Yogic field only.

Such beautiful Goddess Mohini is today’s form of Srinivasa on the elevated mount moves in the four Mada streets to please all the devotees by showering her nectarous blessings to all. On seeing such a most beautiful female aspect of Srinivasa and by her side the little Balakrishna all the devotees on the either sides of the Mada vithis were offering their devotional prayers such as:

अनन्तकन्दर्पकलाविलासं किशोरचन्द्रं रसिकेन्द्रशेखरम् ।

श्यामं महासुन्दरतानिधानं श्रीबालकृष्णं शरणं गतोऽस्मि ।।

Every heart is dancing with great joy to see the magnificent divine aspects of Lord Srivenkateswara and offering their Nirajanas with camphor flames at every stage. Expressing their pleasure in dancing and singing in different styles of both classical and folk art forms.

8. Garuda vahanam

भवाब्धितारं कटिवर्ति हस्तं
स्वर्णाम्बरं रत्नकिरीटकण्डलम् ।
प्रलम्बसूत्रोत्तममालभूषितम्
नमाम्यहं वेङ्कटशैलनायकम् ॥

Among all the Vahana sevas Garudavahana is the most important one. There are many special events on this day particularly during this Vahana seva.

On the fifth day evening the Lord Sri Venkateswara is taken out in procession specially decorated, with his main devotee and chief vehicle Garuda (Garutmanta) the king of birds as his vehicle. It is a unique occasion when thousands gather together and would like to witness the procession. This day is also represented by the Chief Minister, Govt. of Andhra Pradesh by symbolically offering new silk clothes to the Lord as a mark of obeisance and thanks giving to the Lord of the Universe. It is believed and said that it is highly meritorious and mukti pradam to have darshan of the Lord seated on Garuda.

भक्तानुकम्पे गरुडध्वजोऽयं
स्कन्धमारुह्य किरीटकण्डली ।
पीताम्बरश्चारुसुमन्दहासः
श्रीकौस्तुभो भासि नमो नमोऽस्तु ते ॥

The kind hearted GOD Srinivasa with a desire to bless his devotees mounts on the back of Garutman on this day. One of the special features of this Garuda Vahana seva is that the special ornaments like Makara Kanthi, Lakshmi Haram, Sahasranama Haram etc., which on all other days exclusively adorned to the Mula Virat or Dhruvabera in the Sanctum Sanctorum are today adorned to Sri Malayappa Swami. Similarly the flowery garland of Godambika Devi of Villiputturu is specially brought on this day from Tamilnadu and the priests decorate Srinivasa Swamy with that Gar-

land. Beautiful, colorful and round-shaped white umbrellas which devotees send from Tamilnadu also can be seen in the huge Convoy of Sri Swamy varu as a mark of His Ananthakoti Brahmanda Nayakatva.

गरुडो वाहनाधीशः पादुकाकारमाश्रितः ।

पादुकाधारणाद्विष्णोर्वैकुण्ठं लोकमाप्नुयात् ।।

As for the philosophic interpretation GARUDA is the very form of the Vedas. So Mounting of Srinivasa on Garuda suggests that the Vedas alone are capable of spreading the message of Vishnu tattva to all the ends of directions.

Garuda is the chief vehicle of Vishnu. Garuda is the Sandals of Vishnu. One who bears the Vishnu padukas on his head will attain Vaikuntha by the grace of Srinivasa. Hence all the devotees in thousands and lakhs like very much to watch the Garudavahana festival with great devotion.

9. Hanumadvahanam

अज्ञानसागरसमुत्तरणे प्रशस्तं
 सुज्ञानसेतुरचने निपुणं बुधेज्यम् ।
 लक्ष्मीपतिं सुरवरार्चितवेङ्कटेशं
 दारिद्र्यपूर्वदुरितौघनिशाचरघ्नम् ।।

In the morning of the 6th day of Brahmotsavams the devotees have the pleasure of witnessing the most inspiring source of devotion **Sri Hanuman** as the vehicle of **Srinivasa** who assumes the form of **Sri Venkatadri Rama**. Hanuman was the personification of the BHAKTI in the form of the most trusted and self less service to the Lord in his incarnation as Sri Rama in Treta Yuga. No exaggeration is there to say that Lord Hanuman was the greatest devotee of Lord Sri Rama.

As in the prayers like **रामरावणयुद्धरामतुरङ्गं श्रीरामदूतं शिरसा नमामि** it was heard that Hanuman was Rama's horse in the war between Rama and Ravana.

As if it were to remind the devotees that great incident, again in these annual Brahmotsavams Hanuman appears as the vehicle of Srivaru. Sri Venkateswara in the form of Sri Rama, in the Varada Mudra for gracing his devotees, mounts up on Hanuman on this occasion.

आञ्जनेयमतिपाटलाननं
 काञ्चनाद्रिकमनीयविग्रहम् ।
 पारिजाततरुमूलवासिनं
 भावयामि पवमाननन्दनम् ।।

I meditate up on Hanuman, the son of Anjana Devi and of the God Pavamana. His face is very pink in color. His form is very charming like that of a golden mountain Meru. He immensely does the Rama japa and Kirtana sitting under the shades of the divine Parijata Tree. Hanuman the vehicle of Sri Rama is the heroic one who freed the sorrow of Sita. He is the greatest among the monkeys. He is the slayer the demon Akshaya, the son of Ravana. He is the one who trembled the entire city of Lanka with his valor. His speed is equal to that of wind. He is the most self controlled celibate, the best among the wise and always stands in the fore front of Monkey-warrior troops.

On seeing such great devotee of Sri Ramachandra every body will surely get all kinds of virtues, will be freed from grief and attains the blessings of Srinivasa.

While the vehicle is such a great one the God on the vehicle Sri Rama is still greater. He is all pleasing God. Every one feels himself as the most dearest one to Sri Ramachandra. Hence different people used to call Sri Rama in different ways expressing their affection to him as found in the following sloka.

रामाय रामभद्राय रामचन्द्राय वेधसे ।
रघुनाथाय नाथाय सीतायाः पतये नमः ॥

Dasaratha used to call him RAMA. The chamberlains (Antahpura Kanchukins) used to call him Ramabhadra. His Mothers used to call him Ramachandra. For sages like Vasistha, Visvamitra and others he was Vedhas or Para Brahman. The people of Ayodhya used to call him Raghunatha. His wife Sita used to address him “Natha” and for the people of Mithila (the city of Sita’s Birth) he is Sitapati.

In this manner, whatever may be the way his devotees call Him, He blessed them all with equal grace and without any difference and delay.. Such a great combination is that of Rama and Hanuman.

10. Gajavahanam

On the sixth day evening the Lord is taken out in procession on Elephant (Gaja) or Airavatam as his vehicle. For both Srinivasa and his spouse Sri Devi the Elephant is one of the most dearest vehicle.

अश्वपूर्वा रथमध्यां हस्तिनादप्रबोधिनीम् ।
श्रियं देवीमुपह्वये श्रीर्मादेवीर्जुषताम् ।।

This is an extract from Srisukta. Sitting in a chariot of horses the mother of the Universe Sridevi always likes very much to declare the news of Her arrival to the worlds through the grand trumpet sounds of the quarterly elephants.

Further we can see two elephants on the either sides of Goddess Lakshmi. Those two elephants are Para vidya and Apra Vidya. So wherever these two Vidyas prevail there exists the grace of Sri Mahalakshmi in plentitude. Hence Sri Malayappa swami mounts up on Gaja on this sixth day.

Sri Mahavishnu also likes Gaja or Elephants very much. We find in Sri Madbhagavatam (Gajendra Moksham) Lord instantly coming to the rescue of Gajendra and get him relieved from the clutches of the Crocodile. It is really a great instance to prove the magnanimity of Lord Srivenkateswara. Hence he is called Bhakta sulabha and Bhakta priya and Bhakti priya.

An all time curious question of all devotees is what should we offer to Lord for obtaining his grace. Should we offer our behaviour? Or Should we reach a certain age? Should we be thoroughly knowledged? Should we be born in a high race? Should we exhibit our valor in the wars? Should we be the most beautiful people in the world? Should we be very rich for obtaining his blessings? These are all the questions often the devotees get in their minds. A suitable reply is given to all these questions in this context in the following sloka.

व्याधस्याचरणं ध्रुवस्य च वयः विद्या गजेन्द्रस्य का?
 का जातिर्विद्रुसस्य यादवपतेरुग्रस्य किं पौरुषम् ।
 कुब्जायाः कमनीयरूपमधिकं किम्? तत्सुधाम्नो धनम्
 भक्त्या तुष्यति केवलं न च गुणैः भक्तिप्रियो माधवः ।।

What is the practice of a hunter (Dharmavyadha)? What is the age of Dhruva?

What is the learning of The king of the Elephants (gajendra)? What is the caste of Vidura? What is the valor of the age old ruler of Yadu vamsa Ugrasena? What is the beauty of Kubja (the humped woman)? What is the richness of Sudhama? Though these people do not have any such worldly possessions with them they are all equally blessed by Mahdava because of their exclusive and undisturbed DEVOTION (BHAKTI). Madhava doesn't expect any other virtues in his devotees except their BHAKTI. Madhava is Bhaktipriya. That is how he blessed GAJA and made it his vehicle in the Brahmotsavas.

11. Svarnarathotsavam

जगज्जालपालं कनत्कण्ठमालं शरच्चन्द्रफालं महादैत्यकालम् ।
नभोनीलकायं दुरावारमायं सुपद्मासहायं भजेऽहं भजेऽहम् ।।

This is a very pleasant event to all the devotees to behold Sri Malayappa swami varu with his two spouses Sri Devi and Bhu Devi the Divine Mothers of the whole Universe on the GOLDEN CHARIOT. This svarna rathotsava takes place on the evening of sixth day between the Hanumadvahanam and Gajavahanam. This takes place very immediately after the Vasantotsava of the day. Another name of this Svarna Ratha seva is Suvarana Ratha Ranga Dolotsava.

Here the devotees can see all the royal services (Rajadhiraja Lanchanas) offered by the priests to the Great God of the GODS. All kinds of auspicious musical instruments are played for the pleasure of the Lord Srinivasa. While the Veda Pandits recites Vedic Hymns from Rgveda, Yajurveda, Samaveda and Yajurveda the other devotees to sing in different ways to join their voices in praising Srinivasa with prayers such as:

कृताम्नायगानं खगाधीशयानं विमुक्तेर्निदानं हरारातिमानम् ।
स्वभक्तानुकूलं जगद्वृक्षमूलं निरस्तार्तशूलं भजेऽहं भजेऽहम् ।।

The golden Chariot when seen even from distance looks like as if it were the moving - golden replica of the Mahadvara of Sri Swami's main Temple. It causes such a surprising pleasure looking as if it were another Anandanilaya.

The Chariot which is moving in the four Mada vithis is the other form of the entire earth. The four horses of it are the four Vedas. Brahma is its charioteer. Pranava is the whip in the hands of Brahma to steer the horses. Saucam, Dharma, Tyaga and Yoga are the four wheels of the chariot.

Satyam is its path. It gives the viewers a great divine feeling that their heart has attained such a huge form of Ratha to carry Srinivasa, Sri Devi and Bhu Devi. Indeed to invite the great God into our hearts we should have such purity of heart.

When we maintain Purity of heart, cling to the quality of Dharma, prepare to relinquish self centeredness and being desirous of the essential Union with Paramatma i.e. Yoga and if can follow the path of Dharma it is certain that Paramatma will dwell in our heart-chariots of golden hue. Then every heart of the devotee sings in praise of the great God in the following manner:

जराजन्महीनं परानन्दपीनं समाधानलीनं सदैवानवीनम् ।
जगज्जन्महेतुं सुरानीककेतुं त्रिलोकैकसेतुं भजेऽहं भजेऽहम् ॥

12. Suryaprabha Vahanam

Perhaps on seeing Sri Swami varu on different sacred and divine Vahanams the Sun God also is curious to serve Lord Sri Venkateswara. So he has become one of the Brahmotsava vahanams of Sri Venkateswara. As a result Suryaprabha vahanam is made ready for the service of Srivaru.

After the early morning Suprabhata Seva to the main Idol in the Sanctum Sanctorum having offered all the pre-dawn offerings and Kainkaryams to Swami varu, the team priests made ready the early morning **Vahanam Sri Suryaprabha vahanam**.

The Suryaprabha Vahanam is such a brilliant one causing a blissful feeling to all devotees it seems as if it were the very divine form the great GOD SURYA DEVA had arrived to the earth to become a noble chariot of Sri Venkateswara.

Lord Surya is a the very form of Srimannarayana. Hence the devotees call him him Pratyaksha Narayana or Sri Surya Narayana Deva.
The divine form of Surya is praised by the devotees as:

पद्मासनः पद्मकरो द्विबाहुः पद्मद्युतिः सप्ततुरङ्गवाहः ।
दिवाकरो लोकगुरुः किरीटी मयि प्रसादं विदधातु देवः ॥

The Sun God is seated in the Lotus seat. He has two hands and bearing lotuses. His brilliance is similar to that of lotuses. The Seven horses are attached to his chariot. He is adorable to all the worlds. May that great God shower his favours up on us.

This is the essence of all the prayers of devotees.

जपाकुसुमसंकाशं काश्यपेयं महाद्युतिम् ।
तमोऽरिं सर्वपापघ्नं प्रणतोऽस्मि दिवाकरम् ॥

His splendor resembles the splendor of Japa flower. He is the noble descendent of the Kashyapaprajapati. He has great effulgence. He is the dispeller of darkness. He destroys all our sins. I offer my salutations to that GOD of the Day.

This is the way of praying by some others.

Now sri Malyappaswami mounted upon the Vehicle in the form of Surya Deva. Here the wonderful sequence is that The GOD VISHNU mounted up on his own divine aspect.

Vishnu on Vishnu. It is very rare occurrence. The God is bestowing all blessings on his devotees.

The Vedic prayers, Mangala Nirajanams with camphor flames, holy Govinda Name chanting of the devotees, beautiful dances, melodious bhajana sankirtanams and many other devotional folk art performances are making the world something different.

Every where nothing else is there except devotion. Minds are filled with devotion. Words are filled with devotion. Deeds are devotional. All the Trikaranas _ Mind, Speech and Deed are all offered to the praise of Devadeva. Hence the devotees are alerting all the parts of their bodies like this:

जिह्वे कीर्तय केशवं मुररिपुं चेतो भज श्रीधरं
पाणिद्वन्द्व समर्चयाच्युतकथाः श्रोत्रद्वय त्वं शृणु ।
कृष्णं लोकय लोचनद्वय हरेः गच्छाङ्घ्रियुग्मालयं
जिघ्र घ्राण मुकुन्दपादतुलसीं मूर्धन्नमाधोक्षजम् ॥

O my Tongue! Sing in praise of Kesava, O my Mind serve the Slayer of the Demon Mura. O my Pair of Hands! worship Sridhara. O my Pair of Ears! please heed to the divine stories of Acyuta. O my couple of Eyes! Behold the beauty of Lord Krishna. O my two Feet! Go to the temple of Hari. O my Nose smell the fragrance of the holy leaves of Tulasi offered to the feet of Mukunda and O my Head! Get bowed down your self as a gesture of salutation to Adhokshaja.

In this way all the devotees are serving the GOD Srinivasa on Suryaprabha Vahana.

The Suryaprabha vahana is accompanied by many chariots, Horses, Elephants, Bulls with elevated humps and so on. It is really a great festive experience with full of divine feeling in all the hearts of the devotees.

13. Chandraprabha Vahanam

स शङ्खचक्रं स किरीटकुण्डलं सपीतवस्त्रं सरसीरुहेक्षणम् ।
सहारवक्षस्स्थलकौस्तुभश्रियं नमामि विष्णुं शिरसा चतुर्भुजम् ।।

While the devotees are offering prayers of this kind describing various aspects of Lord Srinivasa the processional deity Sri Malayappaswami Varu having mounted on the Chandraprabha vahanam is about start his evening visit of devotees. The Crown of Swami varu represents Upanishads.. His two ear ornaments are Jnana and Vairagya. His silk garments are the Vedas. His Yajnopavita is Pranava. His eyes are the Bhakti and Karma.

His Kaustubha Mani is the Jivatma. His Srivatsa is Jivachaitanya. That is why he has given equal status to all the Jivas on par with Sri Mahalakshmi who is on his vakshasthala.

In the pleasant twilight while all the lotuses are about to sleep and while the lilies (Kumuda flowers) are blooming, while the chakoras are waiting for the beautiful rays of the moonlight, while the entire earth due to the reflection of the milky beams of the Moon shining like the milky ocean and while all the stars in the sky started their celestial dance to express their devotion to Sri Venkateswara the moon has become the vehicle of Srivaru.

On the Chandraprabhavahanam Lord Srinivasa is about to move in the Mada streets assuming the form of the five years young Bala Krishna in posture of eating butter. On seeing that young Child Sri Bala Krishna all the people are praising him in different ways just as:

नन्दनन्दनपदारविन्दयोः स्यन्दमानमकरन्दविन्दवः ।
सिन्धवः परमसौख्यसम्पदां नन्दयन्तु हृदयं ममानिशम् ।।

May the nectarous honey drops springing from the lotus feet of the young son of Nanda become great rivers to bestow up on us extreme bliss and endless wealth and please our hearts forever.

This is the essence of the prayers of all.

The Moon has become the vehicle of Sri Venkateswara. The while milky beams of the FULL MOON are consisting of the power of all his sixteen candra kalas : Amrta Kala, Manada, Pupha, Tushti, Pushti, Rati, Dhriti, Sashini, Candrika, Kanti, Jyotsna, Sri, Priti, Angada, Purna and Purnamrta.

While the Vahanam is moving in all the four Mada streets the hearts of the devotees are filled with great Joy.

14. Rathotsavam

On the penultimate day (eighth day) morning the Lord Venkateswara is taken out in procession along with his concerts seated on a fully decorated Chariot pulled by the devotees with the chanting of Govinda Nama Smarana. Tirumala will be flooded with devotees to witness this occasion. It is believed and said that those who witness the Lord seated on the Chariot during Rathostavam will not be reborn. Idols of Daruka the charioteer of Lord Sri Krishna and four horses are placed before the Lord on the chariot.

श्रीवल्लभेति वरदेति दयापरेति
 भक्तप्रियेति भवलुण्ठनकोविदेति ।
 नाथेति नागशयनेति जगन्निवासे
 त्यालापिनं प्रतिपदं कुरु मां मुकुन्द ।।

While the devotees offer their prayers to Lord Sri Venkateswara with different divine epithets in this manner, the Ratha Vahana festival of Srivaru is about to start. The chariot is well decorated with different kinds of fragrant and colorful flowery garlands. Four beautiful plantain trees are attached to the four corner pillars of the Ratha. Different designs and pictures are carved on all sides of the Ratha bringing an added beauty to it.

The beauty of chariot is deified with the Tiru Namam drawn on all four sides of it on its cliff.

Sri Malayappa Swami with his two divine spouses Sri Devi and Bhu Devi sat on that chariot very graciously.

The chariot mounted by him is the replica of the Universe. The word “Jagat” is Sanskrit equivalent of Universe. “Jagat” means that which always incessant moment. So it is not hyperbolic to say that the entire Jagat is the chariot of Lord Srinivasa. The scholars explain this Ratham in different ways.

Some of them say that Srinivasa is the inner consciousness of all and the Prakrti is the vehicle of that Supreme Consciousness (Paramatman). Hence the Prakrti is said to have been the best of all chariots of Sri Swamivaru. For the very reason, Jagat which is the manifestation of Prakrti is here considered to be the Ratha of Srinivasa in this festival. As said in the following Sloka:

जले विष्णुः स्थले विष्णुः विष्णुः पर्वतमस्तके ।
ज्वालमालाकुले विष्णुः सर्वं विष्णुमयं जगत् ॥

Vishnu is in water. He is in Land. He is on the cliff of the mountain. He is in the flames of fire. Vishnu is all-pervasive in this Jagat. This is a classical example to prove that Jagat is the Chariot of Vishnu.

Similarly in the Kathopanishad there is a beautiful metaphoric expression:

आत्मानं रथिनं विद्धि शरीरं रथमेव च ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥

According to this citation, this mortal body is a chariot. The inner Self Consciousness which is the form of Vishnu is the charioteer. If one can imagine the caves of the devotees' mouths who repeatedly utter the word "Govinda" are the chariots of the God. If one can immensely meditates upon, Lord Vishnu can be seen in eyes, mind, thought, speech, devotion and the body. All these are different chariots of Sri Mahavishnu who is Omnipresent.

समस्तपापौघविनाशकारणम्
समस्तपुण्यौघसमृद्धिकारणम् ।
श्रीवेङ्कटेशस्य पदारविन्दं
लोकोत्तरं तं सततं नमामः ॥

All the devotees, with prayers of this kind, are following the divine chariot or the Divyaratha of Govinda in this Brahmotsava festival. As said in the Scriptures one who sees Kesava seated in this Divine Ratha will be freed from the cycle of Birth and Death. (स्थस्थं केशवं दृष्ट्वा पुनर्जन्म न विद्यते।)

15. Asvavahanam

निशितासिधर! ब्रज कल्किनृप!
 प्रणतार्तिहर! प्रणवाश्वचर!
 कलिकल्मषपीडितदीनजनान्
 पुरुषोत्तम! पाहि दयाम्भुनिधे!!

The incarnation of Kalki is the 10th and the last among all the special incarnations of Lord Vishnu. This incarnation of Vishnu is meant for gracing His devotees with all kinds of prosperity and protection in this drastic Kali Age. To suppress the evil influences of KALI this incarnation of Vishnu is meant. For this sake Kalki bears in his hands the Sword of Jnana and mounts up on the Horse of Pranava. That divine Horse of Pranava is the vehicle of the Day of Sri Srinivasa during the Brahmotsavams. To purify all the worlds Sri Malayappa swami is on that Divine Horse and sets his journey in the four Mada Streets which are representatives of the four Vedas : Rgveda, Yajurveda, Samaveda and Atharva veda.

Sri Venkateswara always likes to move in the path of the Vedas. These four Mada streets are the very form of Veda marga. Hence he is moving in this path to bless his devotees.

This is the vehicle of the night of the 8th day. The instruments of Ghana, Tantri, Sushira and Atodya type are all being played with a

यज्ञेशाच्युत गोविन्द माधवानन्तकेशव ।
 कृष्णविष्णो हृषीकेश वासुदेव नमोऽस्तु ते ।।

For this reason only all the devotees are singing in praise of the great GOD with innumerable epithets.

स्मरणात् सर्वदोषघ्नं श्रवणादिष्टवर्षिणम् ।
दर्शनान्मुक्तिदं वीरं श्रीनिवासं भजेऽनिशम् ।।

Just by remembering His name His devotees will be set free from all sins. By listening to his great stories one will be set free from all sins. By seeing His great form one will get liberation. Such a great occasion is this Brahmotsavam where we can utter His names, listen to his prayers and can directly see his divine form. So what cannot we obtain., Surely everything.

16. Chakrasnanam

गंगादितीर्थजनकपादपद्मं सुतारकम् ।

शंखचक्राभयवरं श्रीनिवासं भजेऽनिशम् ॥

Chakrasnanam is the end ritual of Brahmotsavams. A holy bath taken at the end of any Yajna is called Avabhrtha snanam. This Avabhrtha Snana at the end of the Brahmotsava Yajna is called Chakrasnanam. Chakrasnana alone is as much important as the rest of total Brahmotsava vahana sevas all together. On the tenth day morning, last day of the Brahmotsavam, special abhishekam (Avabhrutha Snanam) is held for utsava murti Malayappaswami and his concerts Sri Devi and Bhu Devi in the complex of Lord Varaha Swamy temple on the banks of Swamy Pushkarini. This ritual of Abhisheka for Malayappaswami, Sri Devi and Bhu Devi is performed in the presence of thousands of devotees. Along with the God and Goddesses the abhisheka ceremony is offered to Sudarsana Chakrattalvar also. This is a very rare honor. Among all the internal attendants of Sri Swamivaru only Chakrattalvar is the recipient of this honor. This is the boon given by Sri Swamivaru to Sudarsana Chakra.

The reason for such boon is that Sudarsana through out all the 365 of days of all the years incessantly protects the devotees from the evil effects on the Tirumala hills. Particularly during the Brahmotsava days Sudarsana follows the devotees of Sri Swamivaru like their shadow and protects them all from all kinds of calamities. He drives away all evil forces like Bhutas, Pretas, Pisacas and Demonic powers. Having pleased with the bhakta rakshana vrata of Sudarsana, Sri Swamivaru gave this boon to him to receive the Abhisheka ceremony along with him on the last day of this grand festival. Regarding the same Swamivaru ordered Brahma also to give a share to Sudarsana in the Abhisheka seva. Accordingly Sudarsana is also brought along with Malayappa Swami, Sri Devi and Bhu devi to the temple complex of Adi Varaha Swami.

In this Abhisheka seva for Malayappa Swami, Sri Devi, Bhu Devi and Sudarsana the ritual of Abhisheka through Sahasra Dhara patra is performed. Through that vessel of one thousand holes the fragrant waters of turmeric and sandal paste is poured up on them four while the Pancasukta pathana accompanies the activity. Then they are offered Pancamrta Snana.

Later abhisheka with turmeric waters is offered to them. Finally Suddhodaka snana is offered. After that new and dry cloths are enwrapped to the four deities. Thus the Abhisheka is completed.

After the Abhisheka ceremony is over, the Sudarshana Chakra (Disc weapon of the Lord) is immersed in the waters of Swamy Pushkarini. A large number of devotees wait for this holy and rare occasion and simultaneously take a dip in the Pushkarini waters at that time. It is believed and said that one will get absolved from sins by taking a dip in Swamy Pushkarini simultaneously along with the Sudarshana Chakra on this day. Those who witness this rare Chakra snana ceremony will attain a permanent place in Vaikuntha.

वैकुण्ठवासं वैकुण्ठत्यागं वैकुण्ठसोदरम् ।
वैकुण्ठदं विकुण्ठराजं श्रीनिवासं भजेऽनिशम् ।।
