

"Tirumala Kshetradarshini Series"

SRI VENKATESWARA SWAMY DARSHAN

English Version

Gannamaraju Sai Baba

Telugu Original

Prof.H.S. Brahmananda



Published by

Tirumala Tirupati Devasthanams, Tirupati.

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PREFACE

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

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

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

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

Sri Venkateswara Swamy Darshan is the English version rendered by Gannamaraju Sai Baba. It is a pleasure to present this book to the readers who can acquire divine feeling after extracting the essence of it.

In the Service of Lord Venkateswara



Executive Officer
Tirumala Tirupati Devasthanams
Tirupati

Preamble

The delightful experience after the darshan of Sri Venkateswara Swamy is described in the Mangalasanam, a part of Suprabhatam like this :

**"Sarvaavayavasoundarya - Sampadaa sarva
Chetasaam
sadaa sammohanaayaastu - Venkatesaaya
Mangalam"**

(The elegance of Lord Venkateswara from toe to head is fascinating and may this be felicitated)

The above lines say that there is an indication of attraction when devotees have a darshan of Balaji. I have tried to describe the deluding mark of Srivaru following the path of His instructions.

The darshan of Balaji is so very attractive that the devotees keep on turning back with a wish to have His darshan again and again. Even this wish is described in Mangalasanam in this manner -

**"Aakaalatatwa masraanta - maatmanaamanu
pasyataam
Atruptyamrutarupaya - Venkatesaaya mangalam"**

(Till the time span ends - may Lord Venkateswara be felicitated who possesses an everlasting grace and who is providing darshan to countless devotees with His elegant form)

Lord Venkateswara is worshipped by many devotees since aeons, is being worshipped today and

will be worshipped even in future. But no devotee is satisfied with mere darshan. Many Pilgrims have a desire to see Him for a longer duration. There is a mysterious aspect in the divine idol which enhances a thirst in the devotees to see the Lord again and again. It is not a mere amonite idol. It is a divine soul enshrined in the divine statue and hence appears as if it is a living being. It has a pleasing heart, and boundless thinking. It's divine kinetic energy is spread in all the fourteen worlds. When the darshan of such a spiritually divine excellent form is perceived, the person feels thrilled, the body shakes, the eyes shed tears, the good and sins done by him is recollected and the smiling face of the God which is placed in some corner is smeared on the canvas of the heart and the devotee becomes happy. But in a very short duration he is pushed into this deceptive world. This divine power is rendered brilliantly through the 'Ananda nilaya Vimana'.

A miracle is experienced by all devotees when they enter the temple. The devotees take many wishes in the heart and with a desire to discuss their demands with the God, wait in the Queue lines for hours together, and which losing patience they pull and push themselves like children. The thirst with which they go to the temple, is quenched as soon as, they see the divine statue and when they hear 'Om namo Venkatesaya', and in such a mood they go into a Contemplation and reach the area where Jaya Vijaya idols are installed. The devotees have a darshan for a fraction of a second and they close their eyes entering

into a state of senselessness and then they feel a glow in their eyes. They carry the blessings of the god in their visions and become motionless. They will not have desires to place before God because their state of contemplation will be like those Gods who after taking ambrosia donot have any desire left with. This will be the inanimate condition of the devotees and to enjoy such a feel, pilgrims travel miles together to visit Tirumala and have a darshan of Lord Venkateswara.

This is the spiritual feel that do occur between the devotee and Lord Srinivasa. Every devotee enjoys such a divine condition in his heart and hence will become inexpressible. The devotees in such inanimate condition offer their desires in the Hundi in the form of gifts and receive prasadam and come out of the temple. There occurs a religion u refinement realted to Srinivasa's darshan before entering and after coming out of the temple.

Devotees from far past ages have been worshiping Lord Venkateswara and have been taking the darshan, as a result of which the Tirumala and Tirupati have become a 'Sacred land'. The aim of this book is to present a fact that all the deities of this area are reflections of Srinivasa, the incarnation of Mahavishnu Himself.

Srinivaso Vijayate

-H.S.Brahmananda

MAKE SRIHARI'S DARSHAN A 'SUDARSHAN'

The darshan of Lord Venkateswara is not like meeting a VIP, project our problems and get rid of them immediately. The darshan of Balaji should be a refined one : 'Su' means good, 'darshan' means (gnana-knowledge) a fruitful knowledge provider. The Wheel (weapon) that Sri MahaVishnu holds is meaningfully named as 'Sudarsan' because, it guides the asuras to a right path.

The Visit to Tirumala - Tirupati temples have now-a-days become a rejoicement in children, a walk for pleasure and amusement for the youth and a show off for vanity for the wealthy people. This matters very unpleasant to the elderly people. Let us try to understand the unpleasing factor and justify.

The first four chapters of this book enlighten the fact, how unfair it is to make the Trip to Tirumala an amusement trip. Tirumala has a religions history which states that many Rishis, deities, virtuous people, liberated souls have walked on this pious land. These facts are described in the first chapter. The second chapter explains how this place became pious due to the existence of many pious teerthas on these hills, which removes all sins, provides wisdom, teaches dharma and causes salvation. Every devotee should recollect the importance of all these teerthas and become pious. The third chapter depicts the worldly handsomeness of Lord Venkateswara which is seen on the Vimana (in the circumambulation) of Ananda

Nilaya, which is attracting the whole world towards His smiling face. The fourth chapter deals with the utsava the celebrations.

All the above facts are related to Swamy's darshan. There is a question as to when does this darshan be fruitful? How are we taking the darshan of Swamy in recent times? How many false routes are we following? Do we really become pious and become sin free merely by having the darshan of Venkateswara Swamy? These are the curious facts that are dealt in the fifth chapter.

Many other objectives like - why do we take bath in the pilgrimages? are being ignored by our contemporaries. The first two chapters clarify through the words of Puranas that the Visit to pilgrimages provide dharmika knowledge and bath in the pilgrimages removes all sins.

The sixth and seventh chapters enlighten certain topics - The dos and donts to be followed before Swamy's darshan, during the darshan and after the darshan; what are the rules related to food and behavioral aspects? what is its importance? How to behave with co-pilgrims? How to behave with Archakas, temple employees, and the attendants.

There are two parts in Srivari darshan - the first is darshan of the main deity and the second is the divine experience felt on the darshan of alteregos. The devotees must have patience, peaceful mind to enjoy these experiences. We get peace when we follow dharma. Dharmic peace is attained when we are away

from sinful acts. The Physical, Psychological, devotional, religious trickeries (subtle points) that are to be followed in the temple can be read in many places in this book.

We must have a peaceful darshan of the Lord. If we have darshan with a unpeaceful mind, it doesnot gives us the required satisfaction and it will be just like a mechanical part of our life. We must make the darshan a fruitful and a beneficial one.

There must be a refinement in the behaviour when anyone visits pilgrimage. The devotees must lose Rajas and tamas qualities and must gain Satwa quality. I heard from my elders about Tukaram regarding this aspect. Let us hear to the story-

Once, the relatives and friends of Tukaram made a pilgrimage tour in the surrounding places. They felt that the company of Tukaram would be a time passing factor for them and his words would give them energy. They knew very little about him. Tukaram told them : "I spend my time singing all the time in the praise of God. Panduranga dances according to my rhythm. I will not stop you from going to pilgrimage. I will send a representative of mine with you, please take it along with you", saying so, he gave them a bitter cucumber brought from his kitchen garden.

The devotees couldnot understand the secret behind Tukaram's word. They plugged cucumber wherever they took bath, dried it with a cloth, kept it in their bag, and atlast gave it back to Tukaram after their return from pilgrimage.

Tukaram thanked all of them and asked them to sit in a place, brought a knife from the kitchen, cut the cucumber into pieces and asked all the devotees to eat it thinking it as Prasadam. All of them ate and felt it very bitter. Everyone's face took an improper gesture.

Tukaram observed them and asked thus - 'why did the cucumber not lose its bitterness? I already knew that it was a bitter cucumber. I thought that it would lose its bitterness while taking bath in the pilgrimage. Oh! I see! Did it not lose the bitterness? He made faces and said - Even after visiting pilgrimages, it didnot lose its bitterness. He left the place singing to himself.

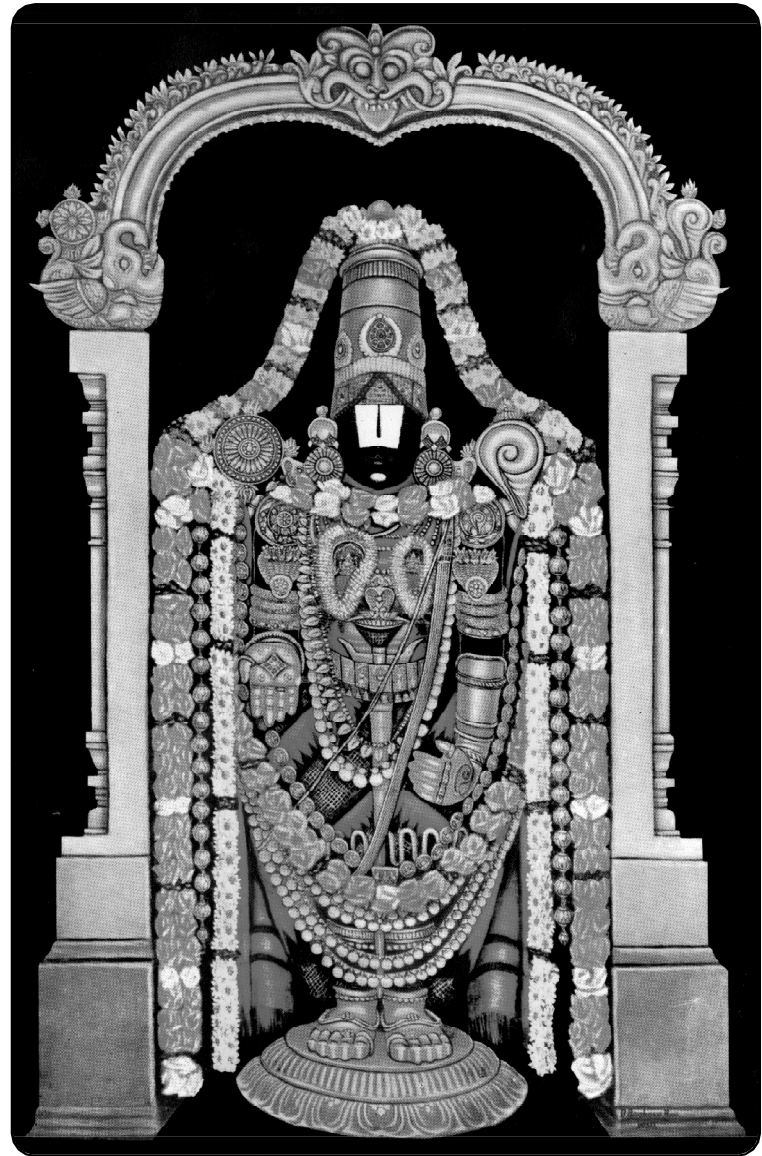
The secret behind this story is - The pilgrims must give up their bitter qualities after making pilgrimages. Tukaram did not make faces because of eating bitter cucumber, but he did it for the devotees who didnot give up their ego, materialistic affection, desires & anger.

Many devotees visit temples everyday with great difficulties. We cannot judge who is a true devotee or who is not among them.

Lord Krishna said a word - "Ye yathaa maam prapadyante taamstathaiva bhajaamyaham" (The way in which a devotee worships me, I will bless them in the same manner). So, thrive to get knowledge (Gnanam) from the Lord and them request him for salvation. It will be then called 'Sudarshanam'. Life becomes happier and unhyndered when aimed high. Wealth, wise children, health, dispassion are yielded easily. For this reason, refine darshan into 'Sudarshan'.

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Chapter -1
(Kshetra Darshanam)
Sri Venkateswara Swamy Darshan

Tirumala is an ancient famous Pilgrimage centre. Maha Vishnu took the avatara of Srinivasa in Kaliyuga after the Rama and Krishna incarnations. Venkateswara is an idol form of Srinivasa. The Worship form of Srinivasa is Venkateswara Swamy.

It is called Adi Varaha Kshetra. It is more than two hundred crore years old as told by archeologists. Even from the Vedic times, devotees considered Tirumala as a sacred and divine place of great richness. Since then it is considered a great Vaishnava Kshetra.

"Vishnuh parvathanamadhipatih" is a saying of verses. That is why we observe that the vaishnavite temples are seen only on Hills and valleys. It is called 'Sree Parvatha' in Rigveda.

"Araayikaane vikate girim gacha sadanve

Sirimbi tasya satvabhisvetabhishtvachatayaamasi"

-(Rigveda 10-15-1)

The meaning of the sloka is though you are poor, you are in loss of internal and external sights, if you aspire to get rid of sin, and get spiritual richness, you go to Sri Parvata where Lord Venkateswara is installed and pray Sri Hari along with the devotees of the Lord.

The veda says - if you are interested and anxious to get Purushartham i.e., Dharma, Artha, kama, and Moksha or interested to achieve wealth, spirituality,

you pray God Venkateswara Swamy existing at Sri parvatam.

True! if you read the conversation of Indra and Upendra of veda, and the story of Bhrigu Maharshi in Venkatachala Mahatmyam, it will be clear that Sri Maha Vishnu came to Earth in search of Laxmi Devi and He is residing permanently at Tirumala, His favourite Kshetra. 'Sri' means Lakshmi. As He is the residing place of Lakshmi, He is called 'Srinivasudu'. It is also called 'Sri peetam' as per Veda. 'Tiru' is a Tamil word which is used to say 'Sri' and 'Mala' means Parvata. Hence Tirumala is called as 'Sri Parvata'. It is also called Sri sailam. This is a place of Srinivasa who grants wealth to Kubera, the owner of mine treasures. By all means, it is called a Divine Place granting prosperity.

This is a story of kruthayuga. Sri Maha Vishnu in the form of VarahaSwamy uplifted the Earth from the sea. Since then, VarahaSwamy is wandering on Tirumala Hill along with Ramaa happily as said by Puranas.

**"Mayavee Paramanandam
Tyaktva Vykuntamuttamam
Swamy pushkarini teere
Ramaya saha modate"** (Brahmanda Purana)

It means that Sri Maha Vishnu known as Mayavi after leaving delightful Vykunta is playing with Ramaa on the bank of Swamy Pushkarini. Even now Sri Varaha Swamy is Staying with His Consort Laxmi on the north west of Pushkarini. Srinivasa asked them one hundred feet of land to construct temple for His stay. He

promised to share the gifts offered by the devotees as mentioned in legends. The tactful drama played by Srinivasa in the form of a mortal being took place in the beginning of Kaliyuga. At that time Srinivasa bestowed two boons on VarahaSwamy.

1. Firstly, devotees will visit VarahaSwamy after taking bath in Pushkarini and then only have darshan of Sri Venkateswara Swamy of Ananda Nilaya. This is the first boon. This rule is to be followed.

2. The first Naivedyam food (offering) will be submitted to VarahaSwamy Prior to Srinivasa. This is the second boon.

VarahaSwamy is also named as 'Govinda' as told by elders. The name "Maha Varaho Govinda" is found in Vishnu Sahasra Nama Stotram. "Go" means Earth; "Vinda" means who has procured. Devotees will call me Govinda said Srinivasa .

When devotees visit Tirumala, they will recollect the mythological story of Sri VarahaSwamy. This is the hidden myth behind Srinivasa Darshan. As soon as devotees step in to Tirumala, they feel as though they are at flight i.e., in bliss. This is the divine experience of the devotees who visited Tirumala since the cycles of ages. There is no pilgrimage centre like Venkatadri and no equal God to Venkateswara as narrated by Brahmanda Purana.

**"Venkatadri Samam sthanam, brahmande nasti
kinchana
Venkatesa samo devo no bhooto na bhavishyati."**

There is no divine place equal to Venkatadri and no God equal to Venkateswara in past and future.

Sri Krishna Avatara took place in Dwaparayuga. After completion of Sri Krishna Avatara, Kaliyuga began.

Srinivasa introduced himself to Padmavathi, saying thus -

**Sindhuputrakulam prahuh asmakam tu pura
viduh
Janako Vasudevastu janani Devaki mama
Agrajaswetaketustu Subhadra bhagini mama
Partho api me sakha devi Pandava mama
bandhavah**

"My parents are Devaki and Vasudeva. Balarama is my brother. Subhadra is my sister. Arjuna is my friend and Pandavas are my relatives. My caste is Sindu putra (Moon dynasty)" as told by the persons versed in the Puranas.

'Anjanadri' is one among the Seven Hills. Hanuman was born here. A mythological story says that during the time of Vanavasa, Sri Rama had visited Anjanadri. The mention of Sri Rama is made in Srivari Suprabhatam saying

**"Kausalya Supraja Rama, Purva Sandhya
Pravartate
Uttishttha Narasardula, kartavyam
daivamanhikam!"**

"Good son of Kausalya! The Sun is rising in the east, Oh! great man! wake up, it is time to perform Vedic Rituals to You."

Inside the golden door of Sri Venkateswara temple, the first portion behind Jaya and Vijaya is named as "Ramulavari meda". Banjara devotees (the followers of Hatheeram) call Swamy as Sri Ram Balaji. This stands as a proof of Rama's visit during His vanavasa.

The memories of the stories of Rama and Krishna Avataras bring a divine touch when anyone visits Tirumala. Every stone, tree, hill, valley, lake, insect, animal and bird in Tirumala are the forms of Srinivasa. They are all different forms of Lord Venkateswara. Bhagavad Ramanuja (11th century) walked on his knees and reached the Hill. He thought that even the touch of feet on the Hill is a sin. This holy thought of Ramanuja reveals the chastity and divinity of the pilgrimage and importance of mythology.

Tirumala Srivari Darshan starts from Alipiri. As soon as we reach "Gali Gopuram" climbing the steps of the Hill and after touching the head to "Talayeru" (a sand stone) all our sins will vanish. The elements of the body will be purified. As soon as we step up the "Mokalla Mettu" bad qualities like Kama, Krodha will perish and mild - gentle thoughts will arise. After reaching Tirumala, human soul (Jeevudu) will wake up. It is hard to climb the steps on knees to get rid of sins and request Swamy to uplift to attain salvation (Moksha). The secrecy of Yoga Marga is hidden in climbing up the Hill.

Tallapaka Annamayya is a virtuous person (15th century). He Praised and described Tirumala in a grand manner.

Pallavi

**Adivo alladivo Sri Harivasamu
padivela Seshula padagalamayamu**

Charanam-1

**Ade Venkatachala makhilonnatamu
Adivo Brahmadula Kapurupamu
Adivo nithyanivasa makhilamunulaku
Ade chududade mrokku dananda mayamu
//Adi//**

Charanam-2

**Chengatanalladivo Seshachalamu
Ninginunna devatala nijavasamu
mungitanalladivo mulanunnadhanamu
Bangaru sikharala bahubrahmamayamu
//Adi//**

Charanam-3

**Kaivalya padamu venkata nagamadivo
Sri Venkatapatiki Sirulainavi
bhavimpa sakala sampadarupamadivo
pavanamulakella pavanamayamu
//Adi//**

That is the residence of Sri Hari, it is spread over with ten thousands hoods of Adishesha. Venkatachalam is the greatest of all in the world. It is the residence of

all sages. It is a wonderful place even to Brahma etc., Let us see and salute to Venkatachalam.

This is a Hill called Seshachalam near by Venkatachalam where all deities are residing. Venkatachalam is considered as a treasure mount in front of us. It is non Perishable. The peaks of Venkatachalam are made of gold which shower heaps of wealth. It is the sacred place of whose darshan leads to salvation. It is the most sacred among all pilgrimage centres. Tirumala Hill is described as Golden Hill in Skandha Purana. These Hill ranges appear like a snake. The colour of this Hill is not like blackstone. But it shines like a cast gold among green trees. Deities, Sages, Saints, Kinnera, Kimpurusha etc., will be wandering in these Divine Hills. There is a saying that Gods like Brahma will come over to this place to worship Lord Venkateswara during nights. Here, Gold is not mere metal gold, but it is Yoga siddhi (attainment of divine knowledge). It is mentioned by Maha Yogi Vemana as knowledge of Hemataraka. Moksha Lakshmi is also a form of gold. Seshadri with golden peaks is providing divine knowledge relating to Brahma.

This is the divine wisdom (Brahma Vidya) provided by Seshadri with brightening golden peaks.

Annamacharya described Seshadri as Vykunta on Earth.

Pallavi

**kattedura Vykunthamu - kanachaina Konda
Tettelaya mahimale - Tirumala Konda
//Kattedu//**

Charanam-1

**Vedamule silalai velasinadi konda
Ye desa punya rasule - uerulaindi konda
Gadili Brahmadi lokamula kanula konda
Sri devudundeti seshadri konda**

||Kattedu||

Charanam-2

**Sarva devatalu mrugajatuli elinche konda
Nirvahinchi jaladhule - nittaina kond
Urvi tapasule taruvilai nilichina konda
Purvaputanjanadri - ee podavaati Konda**

||Kattedu||

Charanam-3

**Varamulu kotaruga vakkaninichi penche konda
Paragu Lakshmi kantu sobhanpu konda
Kurisi sampadalella guhala nindira kond
Sirulaina didivo - Sri venkatepu konda**

||Kattedu||

"Vykunta in the form of Tirumala is standing in front of us. It is "SriNidhi". It is full of glory. The rocks seen there, are sacred vedas. Rivers flowing are heaps of holyness (Punyam). Tirumala is itself Vykunta which stands second to Satyaloka. Deities wander in Tirumala in the form of animals. Water of seas became hard and got shaped into Hilly rocks. Many Rishis are born as trees in Tirumala. It is a place which showers limitless boons needed for devotees. It is the cause for growth and prosperity. There are caves filled with valuable

Treasures. Tirumala is a place for auspicious ceremonies of God."

There is no exaggeration in the words of Annamayya. The story of Anantalwar reveals the truth. Once Anantalwar proceeded on a southern tour. His wife gave him a pack of sweet pressed Rice (Poha) as food for the Journey. After getting down the Hill, he opened the pack near a well to eat the pressed rice. He found ants in the pack. Anantalwar saluted them. He felt sorry and said "Alas! I have committed a sin. Who would be these sages who have been wandering in Tirumala in the form of ants? I Separated them from God". With a grief he returned back to the Hill and left them free. He felt happy for having left them free in the premises of Lord Venkateswara. This is how pilgrimage centre is considered as sacred and holy place.

Kulasekhara Alwar, another devotee (8th century) had a peculiar desire and prayed thus - "Swamy! Venkatachalapathi! Had I been a door step in front of You, I could have seen the Lotus face of Yours always." Even now we can see him in the shape of door-step in front of Sri Venkateswara Swamy's Sanctorum. That is why the door-Step of Garbhagudi (Sanctorum) is called "Kulasekharappadi."

There are many instances to recollect the devotees like Kulasekhara Alwar. It is quite appropriate to call Tirumala as 'Bhooloka Vykunta'. The Divine Hill Tirumala which attracts us prior to darshan has a lot of mythological fame. That is the strength of that location.

Kshetra darshan is the first stage during the darshan of Srivaru. This pilgrimage is the natural wealth of Sri Venkateswara Swamy. Nature itself is an other form of the Lord.

A tamarind tree stood as a witness for the marriage of Srivaru. The waters that helped in cooking food for marriage are AkasaGanga, lakes like Papavinashanam; the iron crow bar thrown by Anantalwar that hit the chin of Srivaru; the cowherd (Sannidhi Golla) who died after throwing an axe on Srivaru - They are all speaking to devotees everyday. This is another important feature of Tirumala.

Reciting the sankirthanams of their ancestors in traditional services such as Melukolupu, Pavalimpu, and honour which the bride's party give during marriage ritual, those people, i.e., the successors of Tallapaka dynasty, and submission of the pearls' Harati during Ekanta Seva, i.e., the successors of Tarigonda Vengamamba are residing in Tirumala generations together and are protecting their culture.

The Puja procedure (according to Vykhanasa Agama Sastra) established by Gopinath is being followed even for today. The divine service namely "Jiyyangar" introduced by Srimad Ramanuja is being followed now. Maha Vishnu is known as protector of Vedas. The greatness of Maha Vishnu is being announced continuously by reciting Four Vedas and discourses on Puranas.

Srivari darshan begins with Veda nada sravanam. (hearing), one of the nine ways of devotion (Nava vidha

Bhakti). Sankirtana of names of Govinda (Govinda Namalu) chantings of 'Govinda' ring in the hearts of devotees like the sound of bells. They remind us about the existence of Lord Venkateswara on the Hill. Thus devotees will become free for sometime from the earthly bindings and feel spiritual calmness.

Sins committed in different parts of the land are perishable in Kshetras and Teerthas. The gentle life styles such as regulated life, meditation, Yoga practice, moderate food, relaxation are prescribed during the stay in pilgrimages to obtain physical, mental and internal purity.

Tirumala is a physical symbol of Srivaru. Ranges of Seven Hills are important in Tirumala. These are called "Sapta Girulu". Addressing Srivaru as "Yedu Kondalavada! Venkata Ramana! Govinda" is very much liked by Him. Sapta Girish means sporting pranks on Seven Hills and staying permanently as "Tirumala Nayaka".

"Sri Sesasaila Garudachala Venkatadri

Narayanadri Vrushabhadri Vrushadri

Mukhyam

Akhyam Twadeeya vasateranisam vadanti

Sri Venkatachalapathe Tawa Suprabhatam".

Oh! Swamy! Your residence Tirumala is called as Seshadri, Garudadri, Venkatagiri, Narayanadri, Vrishabhachalam, Vrishadri (Anjanadri) etc., A warm wakeup for You!

'Vrisha' means Dharma. There is Veda pathasala (School where Veda is learnt) on Dharmagiri.

Narayanadri-Narayanagiri are the places of pranks of Srivaru. Seshadri has a mythological fame. Anjanadri reminds us of the birth of Anjaneya. As we climb the Hills, we get reminded of the greatness of Srivaru and our hearts will have His darshan through out our journey.

'Kshetram' means a place. 'Tirumala' is a Kshetram. But there are a lot of (rivers, streams, reserviors) places of holy water (Teertham). To witness and perform Tapa, Rishis, Deities used to come to this Abode since past many ages. Likewise human beings started to come and visit the places. Hence it has been called as "Teertham" by the elders.

Maharshi Vyasa opined that it is a sacred work to visit Teertha. The pilgrimage to Teertha is a sacred work and it is a hidden factor unknown to Rishis even. It is greater than performing Yagnam.

**"Rushinam paramam Guhyamidam Bharata
sattama!
Teerthabhigamanam punyam yagyirapi
vishishyate!"**

* * *

Chapter -2 (Teertha Darshanam) Visiting Teertha - Taking bath

"Sri Venkatachala Mahatmyam" is a myth related to Tirumala kshetra. "Sri Venkatachala Itihasamala" describes the Srinivasa's personality. These two books, are enriched mainly with information of holy places in Tirumala. This Pilgrimage consists of sixty six crores of Teerthas. Some Puranas mentioned hundreds of Teerthas. We donot know the names of a many teerthas. Akasaganga, Gogarbham, Japali teertha, Tumbura teertha, Papavinashanam, Kumaradhara are some of the known Teerthas. When we read the history of teerthas, the sense of Dharma is awakened. The holy waters of these teerthas are continuously merging into the waters of Mahateertham "Pushkarini". The divine Pushkarini which is located on the north east of Srivari temple is very sacred. The confluence of waters of all rivers takes place once in twelve years as told by Sastras. The myth associated with this place says that every moment waters of all rivers have close touch with Swamy Pushkarini. It became Swamy Pushkarini because of its greatness. Seshadri became Kridadri to Swamy and Pushkarini became bathing region for Swamy. The Kshetra Mahatmyam tells that both Seshadri and Pushkarini were brought from Vykunta to earth by Garutmantha. A number of stories discribe about how many distressed People, Patients, Saints, Sages, Deities had a bath in this Pushkarini and got relieved from all sins by the grace of Venkateswara.

The prototype of Srivari temple approximately belongs to five thousand years to the past. At that time, it is said that a branch of river Viraja was flowing and on the bank of Viraja river Srivaru appeared on Lotus Flower. According to this story, the residence of Swamy is in the middle of water. Sravana is the Janma Nakshatra (birth star) of Srivaru. It belongs to Makara Rasi. Makaram will have more grip in water. Wealth is a form of water. Astrological factor says that Swamy is attracting wealth proving the strength of His residence on the banks of the rivers.

Performing of Abhishekam (bathing) to Swamy with the water of AkasaGanga (river in heaven) is being made from the times of Tirumala Nambi. It is a custom. Even now a days the brahmins will bring AkasaGanga with brass pots for performing Abhishekam to Swamy on fridays. There is a mention about it in Suprabhatam.

Invisible deities will come in groups and worship Lord Venkateswara during nights. Sapta Rishis, like Atri will offer Lotuses of AkasaGanga to the Lotus Feet of Srinivasa.

Japali Teertham

Japali is another place of holy water. It is meant for bathing. "Once it was an Abode of Anjana Devi, mother of Anjaneya. Later it became teertha" says the Sthala Purana (Auspicious place). SriRama along with Vanara (monkey) troops came here and took bath. After taking bath in this divine teertha, He killed Ravana and got enthroned. It indicates the story of Tretayuga. It is

also told that Hanuman built a cottage for SriRama who took rest in it, prior to waging a war against Ravana.

Vykurta teertha is another sacred teertha. Here some of the Vanaras (monkeys) entered into the cave and had darshan of Srimannarayana. A story from Varaha Purana specified about the disappearance of the cave after some days.

Another sacred teertha is Tumbura teertha. History says that Tarigonda Vengamamba had performed penance for a long time here. 'Ghona' is the first name of Tumbura teertha. Tumbura was a Gandharwa. Barhi was a king who was famous for charity. Tumbura was influenced by the charity of king Barhi and Praised his valour and charity and in return got a veena embeded with Gems from Barhi.

Tumbura with veena met Narada. Narada turned wild and cursed him. "Alas! we are here to praise Lord Venkateswara. You have committed a heap of sins by praising the human beings with your mouth. Take birth on the earth to reap the consequences of the sins. With the grace of God Vishnu you will become a Gandharwa again".

Tumbura descended to earth and performed intense penance. Srivaru said "Tumbura! deities like Brahma will come only during palguna masa to take bath. You too take bath in this lake along with me and other deities. Soon after taking bath as ordered by Srivaru, Tumbura got the form of Gandharwa and power of sky travel.

This Tumbura took birth as a rakshasa 'viradha' in Tretayuga and was killed by Sri Rama and in this way he got salvation. Tumbura was born again as Sanjaya in Dwaparayuga. Sanjaya explained the scenes of Mahabharata war to Dhritarastra. Through Sanjaya we received Bhagavadgita preached by Sri Krishna. The great pranks of Sri MahaVishnu echoing in all ages are seen from stories of Mythology.

Sri.P.V.R.K.Prasad in his book "Tirumala Leelamrutham" wrote in detail how to take bath in Divine Teerthas.

Bath is to be taken with knowledge. We must know the divinity of teertha before taking bath. We must recollect the great persons who attained salvation while taking bath. We must repent for sins that we have committed and we must leave the result to God saying 'Krishnarpanamastu'. By doing so, all our sins will vanish and we become purified.

Teertha darshan and bathing is a part of Srivari darshan. It is an important fact to say that bathing cleans all our sins. The elders say "Vem" means sin (papam) "Kata" means burning. I am referring this matter to speak that washing off sins is due to our bath in sacred lakes.

Why should we take bath with knowledge? What sort of knowledge do we earn with the story of Tumbura?

Annamayya explained it in detail in one of his Sankirthanas -

"Manujudy putti manujula sevinchi Anudinamunu Dhukhamonda nela?"

He says that there is no use in serving mortal human beings. Nobody gets benefited by serving such mortal beings. There would not be any being who got spoiled by serving God with faith towards Him. This is the knowledge we get after taking bath in teerthas. That is the main purpose of temple visit even. The tradition of taking bath in teerthas provide this factual truth. The kindness of Srinivasa is spread all over these teerthas. Every story of teertha carries endless righteous sense.

Let us know about another teertha and its sacred teaching.

There is a story about Kumaradhara (teertha).

Once an old brahmin came over to Venkatachala to commit suicide. He called Srivaru and other deities loudly and expressed his agony. Srivaru appeared before him in the guise of a prince and said "Stop! Do not jump from the Hill. Do not commit suicide. God has given this body to serve Him. Sastra says committing suicide is a great sin. Do you know about the Sastra?"

The old man stopped his attempt. Swamy took him to one of the teerthas and urged him to take bath. Soon the old man became young. Later he became rich too. The teertha in which old brahmin took bath is Kumaradhara. It is narrated in Markandeya Purana.

There is one more story in Skanda Purana. Skanda means Subrahmanya Swamy. As Subrahmanya Swamy

took bath in it, it became Kumaradharika. Subrahmanya Swamy became the Commander-in-Chief of the deities. He killed Tarakasura.

We come to know of two things from these mythological stories.

1. God has given this body to do Service to God.
2. God has given wealth for charity.

Keeping these two in mind one must take bath in sacred teerthas.

Firstly we must say one word "Many a devotee donot know how to take bath in Pushkarini. Married couple have to offer tambulam along with dakshina to brahmins. Husband and Wife should take dip in water thrice duly tying the borders of the sari and dhoti before bath. This is a rule of bath according to elders' word.

The people who wish to have booned children used to take bath in Pushkarini and are still following the custom. After taking bath in Swamy Pushkarini, we must first visit VarahaSwamy Temple and then go for Srivari Darshan.

The prayer offering to God should be like this:- "Oh! Swamy! I came from distant place to serve Your Lotus Feet. Iam doing service. Be kind enough to grant me fruit for rendering my service only once, considering it a constant prayer and service".

Sloka is like this :-

**"Aham Doorataste padamboja yugma
pranaameschayaagatya sevam karomi
Sakrutsevaya Nityasevaphalam twam
prayacha! prayacha prabho Venkatesa"**

Will God bestow mercy for one time service. The word "Sakruth" indicates promise made by Sri Rama.

The word Sakruth carries great secret of God's grace.

Once Vibhishana came to Sri Rama and Prayed for shelter. Sri Rama gave shelter for him. Sri Rama announced his vow to give shelter:-

**"Sakrudeva Prapannaya Tawaasmeeti Cha
Yachate!
Abhayam Sarvabhutebhyo Dadamyetadvratam
Mama"**.

"Once seek shelter in Me and pray that I am yours. I will protect the Entire Universe. This is my Principle".

"Let Srinivasa protect all of us".

* * *

Chapter -3

(Archamurthi Divya Darshanam)

Darshan of Srivari Archamurthi (Idol)

Bhagavadramanuja treated Srinivasa as Paratatva (unseen factor) and worshipped him. The nature of Srimannarayana is a great secret. His glory will be identified only by saints, who spend their time in deep meditation.

Swamy is a creator, organiser and destroyer. He is a supreme being. His glory is described as follows:-

"Akhila Bhuvana Janmasthanema Bhangadileele
Vinata Vivida Bhutavrata Rakshaika Deekshe
Srutisirasi Videpte Brahmani Srinivase
Bhavatu Mama Parasmin Semushi Bhakti Rupa"

"Oh! Lord! You are maintaining creation, organisation, destruction of fourteen lokas with great heart. You have taken oath to protect all living beings. Paratatva (unseen factor) proposed by Vedas is Srinivasa. Let my devotion towards Srinivasa remain constantly in my mind.

Srinivasa stood as a Worship Form in Ananda Nilaya Vimana to boon darshan to His devotees. Agama Sastra is playing an important role behind this Worship Form. God took Worship Form only to come closer to His devotees and hence sets the name Bhakta sulabha (easily reachable). The decorations, services, gifts offered by us is accepted by the God happily and He shows kindness. This is the result of Idol worship.

The Idol form is also called Dhruvabera, Moola Virat. The worship form may be made of stone, metal, wood or cement. They may also be installed by deities, rishis, greatmen and devotees. The Idol Form is for worship. The Main Idol of Srivaru is having wonderful Divine Role. It is Self Existent and Self Formed image. It is Self Formation. It is a kind of Divine stone (Salagrama) which represents MahaVishnu. It is above all the arts of sculpture. Sri Venkatachala Mahatmyam says "Srinivasa himself took birth in the stone form as Sri Venkateswara being independent in standard, Shape figure and qualities."

Swamy appeared in an Idol Form with four arms. It is Dhruvabera of Srinivasa.

**"Vanamali gadi Sargnee Sankee Chakree Cha
Nandakee
Srimannarayano Vishnuh Vasudevobhi Rakshatu"**

The four armed Srimannarayana wears Vanamala (Garland of Tulasi) Kowmodaki (mace) Sarngam (bow) Panchajanyam (conch) Sudarshana (disc). This is mentioned in Vishnu Sahasranamam.

Swamy has five forms. Each form is having its own greatness.

1. Para swarupam:- Vishnu is resting on Adishesha while Sri Devi, Bhu Devi are offering service. He is worshipped by Ananta, Vishwaksena, Garuda. It is real and permanent form worshipped by sacred people.

2. Vyuha swarupam:- To maintain creation, organisation and destruction and to show kindness

towards living things- Vishnu himself took shapes of Vishnu, Purusha, Satya, Achyuta, Aniruddha. Worship of Vishnu is a sort of worship offered to God of strategy. (It is a part of strategy of Vishnu in Vamana Avatara to end the proudness of Emperor Bali). He is a Juggler.

3. Vibhava swarupam:- The aim of this Vibhava Swarupa is to punish wicked people and protect virtuous people and to establish Dharma. Sri Rama Sri Krishna etc., are such Glorious Avatars.

4. Antaryami swarupam:- He is indwelling spirit. He will be shining at the depths of Lotus hearts of devotees in the kinetic power. Yogis will undergo deep meditation to witness the brilliant consciousness.

5. Archa swarupam:- To bless and protect the dependents, He lives in the Idols made of different materials. Without any restriction of places and time, He is being worshipped in temples and houses. This Swarupa depends on temple priest for worships.

Though Sri Venkateswara Swamy stands as an Idol, the remaining four forms spread over the Kshetra, Teerthas, Puranas, History, Yoga and in the hearts of devotees. When we observe this it comes to our sense that it is not mere ordinary Idol but it is Universal form of God. It showers kindness on devotees. Its brightness and glory is being experienced only by inner eye. This is the pious factor of this self emergent Idol.

The self existent image is powerful in many ways. Pandita vedantam Jagannathacharya mentioned that

"Out of Self Existent Idols in the Universe, the Idol of Sri Venkateswara Swamy is foremost and incomparable in glory (Sri Venkateswara Vybhavam (Page IX) TTD Publication).

Legend says that deities like Brahma will come and worship the Lord during the nights. The Vyuha Swarupa is worshipped as per Vykanasa methods. Vibhava Swarupa Srinivasa Murthy carried on His existence in Rama and Krishna Avatars. As a indwelling spirit Swamy is talking to people belonging to all races, languages, Male and Female as a relative without discrimination. Though He is Supreme, He undertakes works silently. This is the speciality of this Tirumala kshetra.

Tyagaraja Swamy praised Venkatesa "Our Two eyes are not enough to see you. We need Ten thousand eyes.

Pallavi

**Venkatesa Ninnu Sevimpanu padivela kannulu
kavalenayya!**

AnuPallavi

**Pankajaksha Paripalitha Munijana
Bhavukamagu Divya Rupamunugonna**

//Venkatesa//

Charanam

**Yogi hrudaya Neevegatiyani Jana
Bhagadheya Varabhogeesa Sayana**

**Bhagavatapriya Tyagarajanuta
Nagachalamupy Baguga Nelakonna.**

//Venkatesa //

Tyagaraja praised Swamy as "Paripalita Munijana". It means Swamy always shows His greatness to protect Rishis and virtuous people. Srinivasa lives in the hearts of Parama Yogis. This is an appropriate comment made by Tyagaraja.

Sri Annamayya was thrilled on seeing the Mula Murthy of Srinivasa and praised His Glory Thus -

Pallavi

**Podagantimayya Mimmu - Purushottama
Mammu
Nedayakavayya Koneti Rayadaa
*//Podaganti //***

Charanam-1

**Kori Mammu Nelinatti Kuladyvamaa chaala
Nerichi Peddalichina Nidhanamaa
Garavinchi Dappideerchu kalameghamaa!
Maku
Cheruva Chittamuloni Srinivasuda!
*//Podaganti //***

Charanam-2

**Bhavimpa Kyvasamyna Parijatamaa! Mammu
Chevadeera Gachinatti - Chintamanee**

**Kavinchi Korikaliche - kamadhenuvaa!
Mammu
Tavy Rakshincheti - Dharanidhara.....**

//Podaganti //

Charanam-3

**Chedaneeka bradikinche - Siddhamantramaa!
Roga
Ladachi Rakshinche - Divyowshadama!
Badibayaka tirige - Pranabhandudaa!
Mammu
Gadiyinchinatti Sri ven-katanathudaa!
*//Podaganti //***

Oh! Lord! we saw You. Oh! Great God! Do not leave us! You are our house-hold Deity. You are guiding us. You are 'great wealth' given to us by our ancestors. You are a black cloud to quench our thirst. You are the Deity stayed in our hearts. You are our handy Parijata. You are our handy gem namely Chintamani to satisfy our wants. You are a mythical cow to fulfil our desires. You are a king to protect us. You are a good medicine to cure our diseases. You are a readymade mantra for us to lead a happy life. You are my everlasting close relative.

In Andhra Pradesh, Tamil Nadu, Maharastra, Sri Venkateswara is being worshipped as house-hold deity from the times of forefathers.

Telugu people worship Srinivasa as their house-hold deity. He talks to us like an elderly person of our family. This is the facility available in worshiping the

Idol form of God. He has great affection for His devotees.

A Legendary words of Lord Srinivasa are like this: "I can leave Vykunta. But I cannot leave my devotees even for a moment. Devotees are the only near and dear ones of mine. My aim is to protect them." God took such an oath. We cannot find any other God like Balaji.

*"Vykuntam va Parityakte - na Bhaktamstyaktu-
mutsahe!"*

Metipriya hi madbhakta - Iti Sankalpavanasi"

Lord appears to different persons in different forms. If any one disobeys His words, He makes the person to come to His way like a mother by provocation, affection and humour but will never leave His devotees at any time. This is experienced by crores of devotees when they have darshan. No body knows the secrecy of it. Swamy is our original wealth given by our elders. Our elders say that "Swamy is a great and original treasure provided by our ancestors. You continue to worship Swamy even after our times."

Swamy is like a black cloud. This blackness is a symbol of unknown secrecy of Philosophy.

Gopikas in Bhagavatha were in search of Sri Krishna. They asked the Jasmines of the whereabouts of Swamy.

**"Nallanivadu padma nayanambulavadu
kruparasambu py
Jalleduvadu Mowliparisarpita Pinchamuvadu
Navvu ra**

**Jilledu Momu Vadokadu Chelwala Manadhanambu
docheno**

**Malliyalara! Mee Podala Matuna ledu gadamma
cheppare!"**

The black diety of the former aeon is now Srinivasa of this kali age. He has Lotus eyes like Sri Krishna. He is Kind Hearted. He has gentle smile on His face even now. He preserves, the secret of all human beings of the world. Long ago Sri Krishna did the same. Isn't it?

The black cloud rains. Swamy fulfils the needs of devotees and rescues them from hunger and thirst. He gives wealth. He gives thoughts for devotion. He gives salvation. So He is Bhakta Parijata (i.e, a mythical tree of heaven.) and Bhakta Chintamani (mythical gem). It is said in the Puranas that Bhakta Parijata and Bhakta Chintamani will fulfil the desires of devotees.

There is a secret in addressing Swamy as "Siddha Mantram". Swamy goes personally to devotees and make them to repeat His sacred name many times. His name is itself Siddhamantram. He makes them to utter His sacred name repeatedly and uplift them. Narada changed Prahlada into a Vaishnavite while he was in the womb. The mantra taught by Narada is 'Narayana Mantra'. It is not achieved by Prahlada. Prahlada got it by birth. Venkatesha Mantra reaches that devotee who deserves it. There are many incidents where great atheists changed into theists and got salvation.

He is a divine medicine. It is an excellent medicine to escape rebirth. There is no need for any other

medicine. Once we receive this medicine, the grief, hardships, anxieties either physical, mental, a spiritual, all will disappear. Swamy is a sea of nectar. Swamy is a close relative. This secret is opened by Bhishma in Vishnu Sahasranama.

The distressed persons having weak body due to old age, trembling with fear, suffering from dreadful diseases will get rid of grief and feel happy with chanting the name of Narayana. The same matter is narrated in the Sloka:-

**"Aartaa Vishanna Sitalascha bheetah
Ghoreshu cha Vyadhisu varthamanah
Sankeertya Narayana sabdamatram
Vimukta dukah sukhino bhavanti!"**

So Srinivasa is known as close relative. Imagine how good we feel when we see Swamy in sakshatkara (manifestation).

Temple Darshan

The word 'Kovela' of Telugu is called Devalayam in Sanskrit. In Tamil it is called Koil. "Ko" means God. "Il" means temple. It is temple of God. The Vishnu devotees consider the temple as Alwar. Everyday it is kept clean with perfumes. Sweet smells of musk, sandal wood, civet along with fragrance coming out of food stuffs offered to God (Naivedyam) make Ananda Nilayam a Place full of spirituality, cheerfulness, sweetness to the mind of the devotees.

First we witness the temple tower which is called Padi kavali (Maha dwara gopuram). Deities will be

waiting here for darshan of Venkateswara Swamy. Padikavali is surrounded by thickest compound wall. It is also called "Sampangi Prakara". There is one more compound wall inside of it. Inside it there is a small way to go round the innermost shrine of Ananda Nilaya called Vimana Prakara. Inner to it, there is Pradakshina marg. It is called "Chulika". On Ekadasi, Dwadasi days of Dhanurmasa (December-January) devotees will circumambulate through this way as it is named "Vykunta Dwara" to receive the blessings of God.

After crossing all these ramparts, Swamy will give you darshan. In Surrounding place, within the premises, we can see Krishnaraya Mandapam, Ranganayaka Mandapam, Addala Mandapam, Tirumalaraya Mandapam, Kalyana Mandapam (in Sampangi Prakara), Kitchen (Padipotu), Bangaru Bavi (Laxmi Teertha), Poolabavi (Bhuteertha), Dhvajastambha Mandapam, Vendi Vakili (Silver door) Varadaraja Swamy temple, Ghanta Mandapam, Garudalwar, idols of Jaya and Vijaya. In every place some Puranic memories belonging to Swamy strike our minds.

The main door in between the idols of Jaya, Vijaya is golden door. After entering into it, at first we see Snapana Mandapam. Everyday the traditional service (koluvu) is offered to Bhoga Srinivasa Murthy. The passage inside of it, is "Sri Ramulavari Meda". It is named so because sometime ago, the Idols of Sri Sita Rama Lakshmana and idols of their family members were seen here. Infront of Sanctum Sanctorum

(Garbhagudi) there is "Sayana Mandapam" (Mandir). Ekanta Seva is observed here every night. This seva is called Pavalimpu Seva for Swamy. After this mandir, there is another door-step called "Kulasekharappadi." Inside it, there is the shrine of Lord Venkateswara named "Ananda Nilayam."

Ananda Nilayam

The Divine Idol of Lord Venkateswara is seen nearer to westside wall in Gharbhagudi (Sanctum Sanctorum). Swamy stays always in standing position. The standing posture of Swamy indicates readiness to protect His devotees. To get up from lying position, one will have to sit and stand, erect. Swamy has no such leisure time. He will hear the grievances of lakhs of devotees in this standing posture. To solve the problems of devotees, He will be ready to instruct the concerned with bow and arrow as Sri Rama of Treta Yuga.

There are statues of Bhoga Srinivasa Murthy, Koluvu Srinivasa Murthy, Ugra Srinivasa Murthy, Idol of Malayappa (with Sri Devi, Bhu Devi meant for Procession) along with silver idols of Rukmini, Sri Krishna and the five metalled idols of Sri Sita - Rama - Lakshmana, and the idol of Sri Sudarshana Chakratalwar and some small (divine stones) salagrams representing Vishnu are receiving daily worships according to Sastra. Along with the main idol of Lord Venkateswara in Sanctum Sanctorum, all the above idols of deities are receiving daily worships.

Description of the Main idol

Lord Venkateswara appears in a wonderful and delightful manner twisted in three postures (Tribhangi) with a slight bent of waist wearing discus (Chakra) on the right shoulder, conch (Sankhu) on the left shoulder, showing the right arm down towards His feet granting boons, and showing the left arm assuring security.

The divine image of Swamy is described splendidly in Srinivasa Gadya-

**"Naveena paritapta kartaswara kavachita
Mahaneeya pradhula salagrama parampara
gumphita Nabhi mandala paryanta lambamana
pralambadeepti vishala vakshah sthalah".**

He is decorated with ornaments, vanamala, His shoulders, arms, waist, calves, Lotus Feet are also decorated. The Swamy with wide chest, decorated with the garland of salagrama covered with gold, is receiving His daily, fortnightly, monthly, yearly celebrations. The Glory of Srinivasa with decorated ornaments, garlands, long crown makes us motionless. The pride of kingship of the God will make us motionless completely. The details of the formation of other images, the images of Sri Devi, Bhoo Devi on the chest of Sri Venkateswara Swamy does not matter to the devotees much.

Let us see the idol of Swamy very closely. It is possible to see Him closely in the early morning on Friday at the time of bathing (Abhishekam) in Brahma Muhurtam.

Annamacharya described the handsomeness of Srivaru in detail from Head to Toe. During the time of Abhisheka no ornament will be seen. He appears very nice with waist cloth. The vertical mark on the Forehead will be reduced to half. The devotees who witnessed the real handsome appearance in the circles of bright lights, will remember Vakulamalika. Otherwise they themselves become Yasoda and Vakulamalika. In the circle of divine light of God, devotees will shine like small lamps. It is beyond description. We feel the wrong motion that Swamy appears handsome on account of wearing ornaments. It seems that the ornaments occupy divine body of God, their origins became significant.

Annamayya's Sankeerthana is as follows:-

Pallavi

Kanti sukravaramu gadiya ledinta
Anti Alamelumanga - Andanunde Swamy ni
||Kanti||

Charanam-1

Sommulanni Kadabetti - Somputho gonamu
gatti
Kammani Kadambamu - Kappu panniru
Chemmatona vesthuvalu - Rommutala
Molachutti
Tummeda Mychayatona - Nemmadi nunde
Swamyni
||Kanti||

Charanam-2

Patcha kappurame nuri - Pasidiginnela nunchi
Techchi Sirasadiga - diganaladi

Atchcherapadi chuda - andari kannula kimpai
Nitchchemalle poovuvale - nitu Tanunde
Swamy ni

||Kanti||

Charanam-3

Tattu punuge kurichi - Chattalu chesichi nippu
Patti kariginchi vendi - Palyala ninchi
Dattamuga Menu ninda - Pattinchi diddi
Bittu Vedula muriyu - Chunde bittari Swamyni

||Kanti||

He looks like a twenty five year young man. He is fit for marriage. He is all time bride groom. With lengthy hands, wide chest, wide forehead, handsome cheeks, lengthy ears, pointed nose, dignified mouth with gentle smile, arms granting protection and boons, Sri Lakshmi resides on chest, strong leg calves, small twist near waist (dancing position of Sri Krishna), His Lotus Feet sprinkling kindness, and Lotus Pedestal. This glorious posture of Srivaru has hypnotic impact upon the devotees. All Salute Him closing their eyes. They forget themselves without any materialistic awareness.

In the mean time, the Abhishekam to Swamy begins. Friday is an important day for Sri Lakshmi, who resides on His Chest. He likes Abhishekam to be performed both for Him and His wife on the same day. The time of bathing to Swamy is an important time in Srivari temple. Jiyyars (Vaishnavite saints), administrative officers of temple, Yekangulu (saints), servants, temple priests will take part in Abhishekam.

The crude camphor, musk to put vertical mark on the Forehead of Swamy will be collected by them from shelf of perfumes. The material will be brought in silver pots. Officers bring saffron (kumkuma puvvu), Paste of green gram, sandal pills, turmeric in silver pots. Cooks of Vaishnavite house-hold bring perfume mixture of saffron, Crude camphor, civet, and sandal paste.

When these people gather, Abhishekam begins to Srivaru embraced by Lakshmi. Sri Lakshmi stays always on His Chest. The priest will wear the auspicious turban. He salutes to both Sri Lakshmi and Srivaru. He takes the golden conch filled with divine Ganga water and pours water on the crown of Srivaru. Behind priest, vedic pandits will recite Vedic hymns. Crown of Srinivasa is symbol of the Hill. After Abhishekam with divine Ganga water, Swamy takes bath with milk in huge quantity of two big vessels and water in two big vessels brought from golden well. The Abhishekam will take an hour's time according to mantras of Vykanasa Agama in grand manner. Soon after Abhishekam they apply the green paste from Feet to Crown of Srivaru. Sri Lakshmi sat on the chest takes bath with turmeric water (Sri Lakshmi likes turmeric as it is a good fortune). Again she will have bath with pure water. The water will be sprinkled on devotees, blessing them "PoothoBhava". By the time they complete recitation of Vedic hymns, Vaishnavite saints and pandits complete the recitation of Dravidian Vedic Neerattam (Ten Pasuras).

At that time, drawing curtain, they take cloth called "Vastram", remove Snanasati, and wipe out gently the wetness from the divine body of Sri Venkateswara. They tie a dry cloth round the Head to make it convenient to keep the crown over Head of Lord Srinivasa as a protection. The priests make Srinivasa to wear twentyfour cubits of cloth woven with a silk border, while Jiyars fan with Alavattam made of silk. They put on upper cloth measuring twelve cubits. They put on vertical mark on the Forehead of the Swamy upto the standards with crude camphor, musk. This is called "Neela Tirumanikapu" and this will make the Holy Face of Srivaru shine brightly. The recital of glory of His status will be completed. The mixture of fresh butter of cow, and sugar will be offered to Swamy along with Betel leaf. The screen will be removed after lighting campher (Harati) offered in a golden plate to Srinivasa.

The hearts of devotees waiting, feel thrilling with darshan of Swamy. They search for some more things eagerly. The devotees feel overjoyed with stretched necks and watch eagerly without winking their eye-lids. When they see natural divine handsomeness of Srinivasa, they come out of the temple with the divine impression that they are very very fortunate. They leave the temple after taking teertha.

Ornaments - Decoration

In a sankirthana "Kanti Kanti Niluvu Chakkani Menu Dandamu" Annamayya mentioned the glory and brightness of Srinivasa's ornaments.

Sri P.V.R.K. Prasad Garu in "Tirumala Leelamrutham" narrated some of the important matters relating to ornaments, and garments of Srinivasa.

One can see and enjoy the beauty and glory of ornaments decorated to Swamy either during Tomala or Archana seva.

Except for a few hours on Thursday and Friday, the remaining days of a week, we can see only the Face of Srinivasa. Even the Face is not completely visible. Eyes and Forehead are covered with Vertical Marks (Namam). A part of the face is seen. The entire image including Feet is covered with ornaments and silk clothes. Role of ornaments is important at the time of darshan. Many people donot know the importance of ornaments. Let us see some details:-

Golden Lotus pedestal (Suwarna Padma Peetham), Golden Feet, anklets (Nupuram) made of small bells, Silver anklets, girdle (kanchigunam) girdle with hood of snake (ornament for abdomen) Dasavatara Rasana (a girdle with dasavatara images and small bells) small and big necklaces, Necklets, golden locket shaped like a tiger's claw, Gopuharam (five rows of necklace hanging upto navel) golden sacred thread, (Yagnopavitam) ordinary sacred thread, garland of Tulasi leaves, haram with Four armed Lakshmi image, Ashtottara Nama Necklace, Sahasranama hara, Surya dagger, Vykunta, Kati hasta, (arms kept on waist), bracelets, Nagabharanam, ornaments for shoulders, Ear ornaments, disc, conch and crown. These are all the

ornaments used for decoration of Lord Venkateswara daily.

On particular days, and on Friday, Crown made of gems, Makara Kanti (Crocodile shaped necklace) silk clothes with golden border will be decorated to Srinivasa. After that, worships of Sri Lakshmi and Bhudevi will be performed along with the recitation of Sri Sukta and Bhu Sukta.

The loveliness, Charm of Srinivasa is due to the greatness and glorified presence of Lakshmi and Bhudevi. We must recognise that Sri Venkateswara Swamy is staying at Tirumala as a member of universal family. This universe is His retinue. He is accepting the celebrations performed outside the temple for the sake of His retinue.

* * *

Chapter -4 (Utsava Darshan) Darshan of Alteregos

Srivaru is lover of everlasting celebrations. Srivari temple is always ever green. Our protector Sri Venkateswara Swamy accepts happily the offerings and decorations of ordinary folk whatever they may be. The special puja is being performed to the Principal images and one or the other celebration is being conducted everyday.

The images that receive the celebrations are called Ustava Murthulu. He has another name called Malayappa Swamy. All celebrations are conducted in His name.

Kalyanotsavam (marriage) is an important celebration which takes place everyday. As the Avatara of Srinivasa was intended to marry Padmavati, Srinivasa became world famous as Kalyana Murthy. People tie a knot of offering and conduct marriage of Swamy with the desire that their children must get good matches for wedding. Sri Venkateswara Bhakti channel is telecasting the Kalyanotsavam of Srivaru daily. The darshan of Kalyanam of Srivaru is possible in every house world wide. According to Vedic Vykanasa Sastra, a five offering (Homa), Ankurarpana (germination), Sankalpa (resolution), Deeksha kankana dharana (tying sacred thread around the wrist with a row), drawing the curtain, presentation of the bride as

a gift, tying of sacred thread round the neck of the bride (Mangala sutram), offering of grain to fire (Laja Homa), lastly yellow rice poured over the heads of bride and bridegroom (Talambralu), "Varanamayiram" an indication of marriage of Sri Ranga with Goda Devi will be performed by rolling the coconuts in opposite direction to either of them. The recital of Pasuras i.e., "Varanamayiram" written by Goda Devi will take place. It is a dravidian Vaishnava tradition.

The married couple witness the marriage of Swamy with Sri Devi, Bhu Devi without closing their eyes nearly for three hours. They feel happy as if marriages are performed to their children. Ours is Vedic religion. This helps us to lead a virtuous life with honesty. Marriage and its morality are important factors in life. Marriage celebration of Srivaru teaches us the above two moral principles.

There is a rule that both husband and wife together have to serve God. Such couple are called "Ubhayadarulu". Ubhaya means two in number or a married couple. The great and strong Hindu culture is being propagated through Srinivasa Kalyanam.

Srinivasa as a proprietor honours the priests, offering services to him right from morning befittingly. Many people do not know this. After completing puja, on behalf of Srinivasa, fruits, betel leaves, nuts, Rice are given to priests. After receiving the gifts from Sri Venkateswara, priests bless Srinivasa to always flourish with wealth and later they salute to His Feet.

After performing Kalyanotsavam and other pujas, priests are being honoured befittingly with fruits, betel leaves with nut, and money on behalf of Swamy. Thus Swamy is protecting the virtue of the proprietor. Whenever we participate in celebrations, we must notice the secrets of divine life of Hindu Dharma and its accute virtues.

In ancient times, Vishnuchitta, a devotee of Vishnu, blessed his son-in-law Sri Rangeswara, when He performed marriage of his daughter Goda Devi with Ranganatha and blessed them to always be rich and flourish for crores of years together - "Pallandu Pallandu, Pallai rittandu palukodi Noorairam" This is a blessing given by Vishnuchitta as a father-in-law.

Annamacharya also began to carry on paternal customs, manners on behalf of Goddesses while starting Srivari Kalyanotsavam. Even now the members of Annamayya family are offering this service.

Pilgrimage, kshetra Nivasa (Stay in the area), Darshan, service are the main sources to develop realtionship with Sri Venkateswara Swamy. One must realise it. We should approach Swuamy without ego. We must come to Swamy to offer what we have. Works done by the family members of Tallapaka was a service. Works attended by Sri Krishna Devaraya was a service. The great services rendered by them led to such splendid temple celebrations which is lasting till-today.

The Celebrations related to marriage such as Vasanthotsavam (Holi), Dolotsavam, Unjalaseva, Lovers

quarrel, Palanquin procession, Solitary worship etc., are being performed to newly married couple. So the husband of the world Srinivasa is suitably called Srivaru. He is the only male. The entire creation is female. With this view only, we have to serve God. We must understand that the entire creation is an object of pleasure, and the entire world is a play ground for Him. We are dolls in His Hands. We have to serve Him with this view only. That's why the celebrations are arranged.

Brahmotsava Darshan

Brahmotsavas are performed every year during Dasara (Called as Kanyamasa in Agama Sastra) for nine days, to be able to perform Chakrasnana on the day of Sravana nakshatra (the birth star of Venkateswara Swamy).

In former times, the Brahmotsavas for nine days were organised by kings, Chieftains, and rich people. At present the temple authorities are celebrating them.

In olden days devotees were not coming for darshan in a hurry. Both the rich and the poor, used to come calmly and slowly and render their services. They used to go over to Tirumala in bullock carts along with grain and other articles. They used to stay for a few days and serve God according to their tradition as taught by their teachers. They considered Jiyars, priests attendants as representatives of God and honoured them. With their permission only they were coming down from hill. The priest is an image of Sri Hari and is treated as walking God. In those days,

devotees were organising the procession of God on different Vehicles every day. Brahmotsava celebrations were being conducted even prior to Annamayya's period. People never cared the hot sun, the rain. They simply trusted God Kondala Raya as their house-hold deity and took Pilgrimage.

Annamayya described in one Sankirtana the services of vehicles conducted during Brahmotsava.

Pallavi

**Tiruvedhulamerisee - Devadevudu
Garimala minchina singaramulatodanu**

//Tiru //

Charanam-1

**Tirudandelapainege - Devudide Tolinadu
Sirula rendavanadu - Seshuni Meeda
Muripena Mudonadu - Mutyala Pandiri**

Krinda

Pori Nalugonadu - Puvvu Kovilalonu

//Tiru //

Charanam-2

**Gakkana Aidavanadu - Garuduni meeda
Yekkenu Aravanadu - Yenugu meeda
Chokkamy Yedavanadu - Surya prabhalonanu
Ikkuva Terunu gurra - Menimidonadu**

//Tiru //

Charanam-3

**Kanakaputandalamu - Kadisi Tommidonadu
Penachi padonadu Pendlipeeta**

Yenasi Sri Venkatesudinthi Alamelmangatho Vanitala Nadumanu Vahanala meedanu

//Tiru //

Sri Malayappa Swamy with Sri Devi and Bhu Devi proceeds in sacred streets of Tirumala in procession. He is well decorated with precious ornaments, garlands and flowers. God enjoys Vahanaseva on different Vehicles one after the other for nine days.

On carriage arranged with sacred poles - first day; Sesa Vahanam - Second day; Mutyala Pandiri - Third day; Pula pandiri - fourth day; Garuda Vahana - Fifth day; Gaja Vahanam - Sixth day; Surya Prabha Vahanam - Seventh day; Chariot pulled by Horses - Eighth day; Golden palanquin- Ninth day; Pendlipeeta - on decorated pedestal arranged for bride and bridegroom during marriage - Tenth day.

Even now with slight differences, vehicles for processions are in existence. There is no wedding celebration on Tenth day. But Chakrasnana is performed on that day. Brahmotsavas start with Garuda Dhwarohanam (rising up of the banner as a token of invitation to deities and devotees) and ends with Chakrasnanam. The devotees feel that they are amidst all deities and hence are well protected. Every vehicle of Swamy speaks of adventures and great deeds of Swamy. We can have the picturisation of Glory of Srinivasa at the time of Brahmotsavam.

We must understand one thing mainly that Srinivasa is king of kings, He is an Emperor. So all the kings of

this Universe carried his palanquin. The Sarvabhupala Vahanam seva is still in vogue. Kings are the heads of human beings only. Sri Venkateswara creates kings and writes their fates. So He is king of kings, great king.

**Paatra daanotsava prathita Venkataraya
dhatrisa kamitharthapradaya
gotrabhinmaniruchiragatraya
Ravichandranetraya Seshadrinilayaya te namo ||
(Narayanaya namo)**

Whatever is to be given to any being is called patradanotsavam. The people who participate in Brahmotsavams, will be blessed in this way.

Imagine how many crores of people are getting the charity of glory of life due to kind heartedness of God. Our glory is not ours. It is given to us by God. We Submit the same to Swamy. Even kings beg Swamy to fulfil their desires. Sri Krishna Devaraya along with his wives is standing at Padi Vakili with salutation to God to get His grace. Sri Krishna Devaraya who had darshan for seven times, submitted gold, wealth in huge quantities weighed in scale to God. These services are not mentioned on any inscription. "He decided to submit" this word is only available on inscription. Like wise Pilgrimages are not in our hands. If our proposal is good, Srinivasa takes care of us and drags to His presence like tying the thread to the leg of a bird. He pours endless kindness on them and gets their services. Krishna Devaraya served Srinivasa honestly and earned name and fame permanently. He became one of the

family members of Srinivasa. God was pleased with his services and hence blessed Krishna Raya.

On review, it is true, that Srivaru will come out of temple to grant darshan to devotees. The saying of elders' is "It is not the darshan you get. It is the darshan he gives". We are not seeing Him. He is granting darshan to us. With this, man cultivates humbleness and humility, only the obedient follows righteousness.

**Yatra completes with the darshan of Sri
Padmavati Ammavaru**

We are calling the Goddess Sri Padmavati as Ammavaru at Tiruchanur. According to Padma Purana, Sri Lakshmi Devi proclaimed Her two forms in Kaliyuga. The first form in Vyuhalakshmi and her second form is Veeralakshmi. She is flourishing as Vyuhalakshmi on the Chest of Srivaru and as Veeralakshmi at Tiruchanoor.

**"Dhanyatma! Neetoda dabbaradagaradu
Cheppede nippude siddhamuganu
Mahiyandu dana dharmaparopakaramul
Chesi neekarpana Seyuchunna
Variki dhanadhanya vara sampadalanittu
Nandulo lobha papatmulaina
Narula dhanambulu nanata nashiyimpa
Jeyudu, nadivruddhi jeyanu"**

Vyuhalakshmi Devi said to Srinivasa! "One should not speak lies. I will grant wealth to those who will spend their wealth for good works, like charity etc.,

and offerings made to You. I will perish the wealth of misers day by day".

So part of our money earned honestly should be submitted to God in the form of gifts. Then only Lakshmi Devi pours wealth.

Veeralakshmi means Lakshmi who kept Srivaru in her heart as told in legend. Alike Srivaru, Padmavati appears with four arms in a dignified posture and is receiving services at Tiruchanur according to Pancharatragamam sastra. That's why one must have darshan of mother Sri Padmavati and then fulfil the Process of Pilgrimage.

* * *

Chapter -5 (Darshana Saphalyam) Success of Darshan

When we keep our mind and body under control, pray Srinivasa with peaceful mind, and render services to obtain punyam (holiness) and not sins, then only Srivari darshan is said to be fruitful. The nature of today's man is filled with the quality of Kali. So this is called Kaliyuga.

The nature of men in Kaliyuga is described in Sri Madbhagavatam, thus -

Champakamala :- (Poem) Telugu

**Alasulu Mandabuddhibalu Lalpatarayuv lugra
roga sam
Kalitulu Mandabhagyulu Sukarmamulevvi
yun eiyajalaree
Kaliyugamandu Manavulu Kavuna neyyadi
Sarvasowkhyamu
Yalavadu nemitambodamu natmaku santi
munindra cheppave.
(1-44)**

The humanbeings in Kaliyuga are lazy, foolish, with short life, suffering from dreadful diseases and are unlucky. Like in previous ages, no body lives for hundreds of years in Kaliyuga. It is very difficult for him to live for eighty years inspite of having medical facilities. They are unlucky. Here lucky means grace of God. Every one is facing one or another sort of

misfortune. They are unable to perform good and sacred works. The people may be rich or poor but are misfortunates. There is no chance of achieving peace of mind. "Hearing to Bhagavata is the only way left to people of Kaliyuga to lead peaceful and sacred life", Vyasa propounded such a theory.

Now a days every one is in "urgency", and "hurry". Hurry is an ill-luck of persons of Kaliyuga. If we understand the situation, we can know the reason for creating problems for self. Kaliyuga persons desire the good result of punya but will not do good and holy works. Nobody likes the results of sin. But they commit sins deliberately. They seek many ways and means to earn wealth illegally. They do not care in spoiling others. He feels "I should be safe, I want all". These two qualities - proud and attachment are deep rooted in hearts. It provokes man to commit mistakes. There is a wrong opinion among the people that "Srinivasa likes interest on money. If we pay interest of amount, He will fulfil our wants". This sort of ignorance is developed in the minds of people.

In sanskrit "Va" means not only sins but it also means salvation and nectar. "Kata" means perishable as mentioned in Bhavishyottara Purana. "Kata" means Aishwarya (Prosperity) as per Vamana, Varahadi Puranas. As this Hill grants salvation and Aishwarya, it is called 'Venkatachalam'. These two meanings are closely associated. It is not difficult to co-ordinate them.

As far as sins exist, no knowledge is gained. Without knowledge salvation is not possible.

Jayatheertha while writing commentary on Brahma sutra Bashyam of Sri Madhvacharya, explained the relationship between sin and knowledge.

As sins sustain, practice for gnana is not possible. We have no mind to go through Sastra. Even if we read, it cannot be understood. If we know the meaning we will not be ready to follow it up some times. Though we know the meaning and we donot implement or put into practice, then there is no use of knowledge.

Hurdles may be coming for the acquisition of knowledge. When sins perish one can overcome hurdles, and practice for knowledge continues. As long as sins persist, we cannot enjoy richness or poverty. If we want wealth, if we want to enjoy it, we should get rid of sins. Knowledge, Aishwarya, salvation are gained only in the absence of sins. "Nanyah pantha Ayanaya Vidyate" says Purusha Sukta. Salvation is possible only with knowledge but not with works (Kriya).

•••••

We cannot get rid of sins by dropping sinful money and gold in Hundi (Box to drop gifts). With repentance not to repeat sins again, we must come to the Hill.

1. With determination to get rid of sins, one should repent and take bath in different teerthas.

2. We must read the books of devotees who are uplifted to understand the value of bath before taking it.

3. You come to Tirumala Kshetra along with elderly person or pandit who knows the importance of

Pilgrimage and teerthasana. You carry certain books with you, to know the facts with their help.

(Leelamrutham' by Sri P.V.R.K. Prasad)

We must follow the above said three principles on the Hill. It does not matter to visit Srinivasa once in two or three years. But Pilgrimage must be sacred and useful to turn our lives to reach the goal (salvation)

**"Neevu Kavalenanna riktu Dhanapatiniga
Bhavukambuga raktu Bhaktuniga Jetuvo Govinda"**

"God can remove our wealth and make us poor. He can change the person into a devotee who is a lover of luxury." This secrecy is revealed by a devotee. If we see Lord Srinivasa with devotion, we get knowledge and then relief (peace). Aishwarya, Amrutatvam are the blessings of God. They cannot be earned or secured with money and action.

"The sin committed in other places, will perish by serving deity in Punya kshetra. But the sin committed in Punya kshetra will not perish even in Brahmaloaka". This is the meaning of great sloka narrated by elders.

**"Anyakshetre krutham papam punyakshetre
vinashyati
Punya kshetre krutham nyva Brahmaloake api
Nashyati"**

We must know the meaning of it, and avoid sins. Stealing or misuse of money or property related to God is a great sin as dictated by our ancestors.

**Na visham vishamityahuh
daivasvam vishamuchyate
vishamekakinam hanti
daivasvam Putrapautrakam**

Poison is not a poison. God's wealth is real poison, it kills the person who swallows it. If any person misuses God's money for personal pleasures and doesn't refund it, then he and his forthcoming generations will also be cursed. Our ancestors treated lands, money, property related to God as poison. Hence properties of Gods are remaining for thousands of years. Now-a-days man is developing the mentality to swallow both the temple and lingam inside the temple. Lingam is emblem of Siva. They do not know the temple culture.

We have to protect our temple culture. To make the darshan fruitful, we must know all these matters referred so far.

We can know the Punyam (holiness) when it is done. But we do not notice when we commit sin. There is mesmarism in the sin.

Dr. Deevi Srinivasa Acharyulu, Sri. Damesa Chinna Venkataraya Kavi have brought to light the following information on the basis of descriptions from 'Sri Venkatachala Mahatmyam'.

In those days, Tirumala was a place of Penance. Many worshipers continued their penance, upasana for a longtime.

Some of them were reciting Ashtakshari Mantra. Some others were worshiping Gopala, Jagannadha,

Taraka Mantra, Trivikrama, Dwadasakshari mantra, Narsimhopasaka. Some of them were uttering omkara; Mukti beejopasana, Varahamantropasana Sri Mannarayanopasana, Sri Hari Upasakulu. Like this many great people worshipped Srivaru in differnt ways, forms, stages aspiring different advantages.

These people do their penance in different ways and in peculiar types. Some people stand on a toe; some wear red clothes, some wear Aksharamala, some stand on single foot; some are Kamala Homa Tatparulu and others are kumbakadanulu.

Some were performing their penance in tortoise posture. Some others were in Gomukha Asana, Dasa dhistata Yogakarana, Nadisudda, Panchagni madhyasthita, Padmasana, Pranavasanasthita, Parnasanasthita, Poorvasana, Palamoolasana, Bhadrasanasthita, Bhoosayanulu, Rechakam, Valkadarulu, Vayubhojanulu, Simhasanasthulu, Saints, Sushumna Yogis, Suryonmukhulu, Swastikarana. Those people were like this.

The description of these matters given here, is that though we establish Dhyana mandir on the Hill, there is no time for the pilgrims to go and sit for meditation on Sri Hari at least for few minutes. It is not the fault of anyone. It is the significance of Kali aeon.

As the subject of meditation has come for discussion, I am telling you. In other places it requires fifteen minutes to enter into meditation, but it takes five seconds on any part of the Hill to reach the

universal divine spirit. Such lightning power is there in this divine Abode. Let us understand it to make our lives significant. That's why this chapter is called "Darshan Saphalya". The ancestors directed us to do some works for the fruitful Darshan of Tirumala. These matters are mentioned in Sri Venkatachala Mahatmyam.

At first we are asked to do "Annadana", carrying rice, Vegetables etc., to Tirumala. Distributing the cooked food to pilgrims is real Annadana. The farmers of Tirumala area were performing Annadana to pilgrims fifty years ago. The whole Pilgrimage is considered as going to theertha. After their return to their places, they distribute prasada and conduct Annadana. It is an important matter.

One more service is Marjanam, (Sweeping and cleaning, sprinkling water and drawing Rangoli). It is most important service. It is called "Karaseva" in the north. It is almost like Srivari Seva. The darshan of Srinivasa becomes fruitful with these services - providing accommodation, sprinkling water before chariots proceeding in streets to make the way clean. This is called Jalasechana. The chariot is called Madiratham, supply of drinking water, making garlands, submission of ornaments, to grow flower and fruit trees, free education etc., services made on the Hill Tirumala lead to earn punyam.

It is true that centuries ago, devotees might have done all these services. Gradually temple management, administration, establishment are formed to carryout

all services and celebrations. The service that remained for pilgrims is darshan only. There are some of the devotees taking part in these services voluntarily. Some of the devotees are making their Pilgrimage a grand success. Veda, Sanskrit, Music, Dance colleges, Medical institutions are functioning as a part of service to Srinivasa. These services make us worthy gain the grace of God.

Though Annamayya served Lord Venkateswara for decades and had a darshan of Lotus Face of Srinivasa, he grieved "I am unable to escape from illusion."

Let us go through his Sankirtana :-

Pallavi

**Yekkadi Manusha Janmambettina Phalame
munnadi
Nikkamu Ninu Ne Nammiti Nee
Chittambikanu.**

॥Yekkadi॥

Charanam-1

**Maruvanu Aharambuna, Maruvanu Samsara
sukhamu
Maruvanu Indriyabhogam - Madhava Nee
mayalu
Maricheda Sugnambunu - Maracheda Tatwa
rahasyamu
Maracheda Guruvunu daivamu - Madhava
Nee Mayaa**

॥Yekkadi॥

Charanam-2

**Viduvanu Papamu Punyamu - Viduvanu Naa
Durgunamulu
Viduvanu Mikkili Yasalu - Vishnuda Nee Maya
Vidicheda Shatkarmambulu - Vidicheda
Viragyambunu
Vidicheda Nacharambunu - Vishnuda Vee
Maya**

॥Yekkadi॥

Charanam-3

**Tagileda Bahulampatamula - Tagileda bahu
bandhambula
Tagileda Mokshapu Margamu - Talapuna
Yentaina
Agapadi Sri Venkateswara - Antaryami vai
Nagi Nagi Nanu Neeveliti - Naka Eee Maya**

॥Yekkadi॥

"What is the use of begetting human birth.

I truly trust You and my mind is Yours.

I cannot forget food and household happiness and pleasures of sense organs. Oh! Madhava all are Your tricks. I forget good knowledge, I forget secrecy of nature, I forget teacher and God- These are all part of Your play.

I cannot leave sin and virtue. I do not leave my bad qualities, I don't leave more desires- These are all Your Maya.

I leave Satkarmas and detachment.

I leave traditional customs. Vishnu everything is Your Maya.

I think of troubles and domestic affairs.

I never think a way to salvation."

Lord! Venkateswara! You have given darshan and as Antaryamee, You have taken care of me. Do you want to test me? Have I to undergo Your play tricks?

Sri Hari will console such repented hearts. So Tarigonda Vengamamba, Malayala Swamy did deep penance in the caves of Tirumala Hill for a longtime. Keeping in mind this matter, according to Vaishnava Bhagavata Dharma, we must catch hold of Lotus Feet of Sri Venkateswara. The same message is also given by Sri Krishna in Bhagavadgita to Arjuna.

**"Sarvadarman parityajya - Mamekam Saranam
Vraja**

**Aham Twa Sarwa Papebhyo - Mokshayishyami Ma
Suchah"**

"Oh! Arjuna! you leave all objects away and come under My shelter. I will wipeout your sins and you will become free from all wordly attachments" Krishna consoled Arjuna.

The secrecy of Varadahasta of Bhagavan reveals the same message. This was conveyed in 'Suprabhata Seva' by Prativadi Bhayankara Annan Swamy.

"Swamy! Just as You showed Your Feet to Arjuna as a charioteer to get protection, now Your arm is showing those Feet to us.

**"Parthaya tatsadrusha Sarathinaa twayiva
yow darshitow Swacharanow Saranam vrajeti
Bhooyopi Mahya miha tow Karadarshitow te
Sri Venkatesha Charanow Saranam Prapadye"
(Prapatti-11)**

"Iam praying Your Feet to protect me."

"The sea of samsara is only knee-deep for My devotees. It will not be very deep. My devotees can easily cross the sea of samsara", says Srinivasa keeping His arm on the waist. This is the Secrecy of katihasta as explained by elders. When we get such protection from Swamy, then only we gain His grace which grants immortality. His grace protects us, our children and their children likewise. When we serve God Venkateswara with this view, the service of darshan will become fruitful.

Let us come back from temple chanting this verse in our mind -

**"Hymordhvapundra majahanmakutam sunasam
Mandasmitam Makarakundala Charugandam
Bimbadharam Bahula Deerghakrupakatksam
Sri Venkatesha Mukhamatmani sannidhattam"**

* * *

Chapter - 6 (Punardarshana Praptirastu) Blessed be the darshan again

The return journey is the last stage of Srivari darshan. Then we bless ourselves that we should have darshan again. The Temple tradition also tells about it. I am telling you what I have heard from the elders.

In olden days after completion of certain services or puja, people were saluting the priest expecting blessings and permission. Then they bless us to have darshan again. So it is said as a saying that "though the boon be granted by God, it should be granted by the priest too" If not priest, traditional teacher/representative used to give this blessing.

It is very difficult to hear the separation from Swamy. In ancient ages, there were instances that Always used to weep when separated from God. These instances are found in 'Pasuras'. Godadevi's separation from her companion is the same description. Sri Krishna Raya climbed up the Hill so many times though there were no suitable facilities to have Punah Darshanam. Swamy's attraction is so great everyone desires for Punah darshan.

Here one question arises whether we want to see God? or Swamy wants to see us? To tell the truth that we are inefficient in aspiring for seeing God, the desire to see God is arisen by him only. So God's grace is in plentitude, than the devotion which we have towards Him.

In Sri madramayana this secret is seen at the end of Sundarakanda.

Sita said to Anjaneya, "The time fixed to me by Ravana is only two months. Only one month is leftout now. Some how, I can save my life for one month. After one month I will not live for a minute more. Rama should come and save me within this month. Inform this to Rama."

Hanuma told Rama the matter told by Sita. Then Rama said "There is no danger to Sita. If she lives for one month, She can live for any length of time. But I cannot tolerate separation from her even for a minute. Let us go."

Chira jeevati Vydehi yadi masam dharishyati

**Kshanam sowmya na jeeveyam vina tamasite
kshanam**

Sree Ranganatha expressed some words on behalf of Tiruppan Alwar.

"Oh! Loka Sarangamuni! You are not allowing that devotee inside the temple. At least you take me to him. I am very much pleased to hear Nadanirajanam of this great singer. I cannot stay without seeing him."

Even we belong to the same status. It is He who gives darshan. We are dependents on Him. We have no independence. Those devotees who have thought of dependence will have no love and hatred. Then only we enjoy darshan. Every where we can have darshan of Srinivasa when we enjoy it.

"Oh! God! we are blessed. Oh! Srinivasa! give darshan again." This is the prayer of every living creature. It is difficult to visit Tirumala again and again. Hence temples of Sri Venkateswara are appearing in thousand numbers all over the world. In spite of that, lakhs of people are coming over to Tirumala. Tirumala is the place where Srinivasa stayed happily. Hence it is appropriate to call Tirumala as Bhuloka Vykunta.

* * *

Chapter - 7 (Piliste Palike Antaryami) God responds to our call

Though Srinivasa resides on Tirumala Hill, He stays firmly in the hearts of all living creatures. Whoever chants the name 'Srinivasa', Swamy responds to the call in Kaliyuga.

MahaVishnu responded to the call of Prahlada in Krutayuga. He proved His omni presence and gave darshan in pillar also. He killed Ravana with the help of troops of Nara - vanara in Tretayuga and proved Himself to be the creator and destroyer of the world.

He proved that all are in Him and He is in all, by showing His "Viswa Rupa" in Dwapara Yuga. Srinivasa is doing the same thing in Kaliyuga. What Paramapada Rishis and sages aspire and perform penance, what divine secret the sastras fail in commenting; that Paramapada is kindled in the hearts of all. It is the glory of Srinivasa Avatara.

The plays/pranks of Srivaru are endless. The experiences of devotees spread over thousands of stories. Incurable diseases are cured. Unmarried people will get married soon. Unemployees will get employment. Visa will be granted. The poor will become rich and earn crores of rupees. Foolish fellow becomes wise. Srinivasa makes every impossible, into possible residing in all and He is for all. He is residing in the middle of Rishis. Great sages are making the place as Brindavan where love and hatred do not exist. He is enlightening Himself as Paramananda swarupa.

Srinivasa is being worshipped in the idol form in Kaliyuga.

**Sarvaga manamacharah pradhama pari
kalpyate
Acharaprabhavo Dharmah Dharmasya
prabhurachyutah**

Vyasa maharshi said in Vishnu Sahasranamam "Dharma comes out in the shape of truth. Sri MahaVishnu protects Dharma."

One organisation in the name of Dharma Prachara Parishad is working as an institution to protect Dharma. Wherever you may be, if you save and follow Dharma, it is considered to be serving God at Tirumala. Srinivasa, Himself is the form of Dharma.

"Dharmo Rakshati Rakshitah" indicates the existence of Srinivasa in inner hearts of devotees. With spirit of Dharma you think to live and let others live. These two ways lead to worship of God. Antaryami is present wherever you search. In which ever idol form you worship, God will respond. Particularly His existence is in Tirumala.

Annamayya praised Sri Venkatesa and expressed his thought :-

Pallavi

**Nee Vanaga nokachota nilichi unduta ledu
Nee Vanuchu Kanugonna nijamella Neeve
//Nee Vanaga//**

Charanam-1

**Tana atmavalene Bhootamula Yatumalella
Anayambu Kanugonna Yatade neevu
Tanu kannatalliga Taganitara kantalanu
Anaghudai madi Joochu natade neevu.
//Nee Vanaga//**

Charanam-2

**Satata Satyavrataacharasampannudai
Atisayambuga melagunatade neevu
Dhruti dooli dravyambu Trunamuga bhavinchu
Hatakamukundaina yatadeneevu
//Nee Vanaga//**

Charanam-3

**Modamuna Sukha - dukhamula nokkareetiga
Adarimpuchununna yatade neevu
Vedoktannatimaina Venkatachalanatha
Adiyunu nantayambu nantayunu neeve
//Nee Vanaga//**

Oh! Srinivasa! You will not stand in one place. You are present in all places. You are soul of all. You treat all women as mothers and respect them. You are the real follower of our tradition and culture. You treat the wealth as straw. In your view happiness and sorrow are one and the same. Oh! Srinivasa! You are Yourself the beginning and the end.

Man is God. when? when he realises that "all are equal. The souls existing in all is one. Prahlada had the same thinking on all creatures. Potana showed his

traditional culture of Bharat. Sri Venkateswara lives as Antaryami (soul) in the hearts of people like Prahlada and potana. There is no down fall to the devotees or servants of Sripati.

Prahlada used to go far away from women, when he saw them, thinking them as mothers (Kannu doyikini nanyakantaladdambaina - matrubhavambuna maraluvadu). Prahlada treated woman stranger as mother. Sri Rama behaved like this. He is a noble man. Srinivasa dwells nearer to the people who speak truth all the times. Some of the great people who were praised are still being praised on account of their Satya Vrata. Aesthetics, Spiritual teachers like Sri Sankara, Srimadramanuja, Madhwacharya are Satyavrata. Srinivasa dwells in the hearts of all these great people. The people who treat other's money as soil, are also great men (Para dravyani loshtavat). Sri Madramanuja was fond of Lotus Feet of Srinivasa and treated them more than gold and rest of the things as straw. Bhagavan gives darshan in the form of Ramanuja also. Srivaru will become intimate to the aesthetics who look upon the duals (happy-sorrow, fame-defame, honour-dishonour, birth-death) equally. Srinivasa is hidden in Veda.

Emperor Bali while giving three feet of land as charity, praises the Maha Vishnu as standard form of Veda. The echo of pranavam in vedanata is Srinivasa.

Witnessing Srivaru on this Hill is a good fortune. It is more fruitful than performing all sorts of yagnas.

The main and great aim of Swamy darshan is attainment of Moksha. Vedas said "great aesthetics saw the Divine Feet in deep meditation. The same image of Srinivasa is standing in the form of idol in Srinivasa temple". (Tad Vishnoh Paramam Padam sada pasyanti Surayah) The form of Trivikrama, Vamana is an example of Vykanasa puja for great Vishnu.

Treni pada vichakrame - Vishnurgopa

adabhyah

Tatho Dharmani dharayan - Vishnoh karmani

viswatayatho

Vritani Paspase - Indrasya Yujyassakhah

The Yogis who have the darshan of Sri Hari at Paramapadam through their Tapovision is the same Murthy (Idol) of MahaVishnu at Srivari temple. The epic story of BaliChakravathy produces an evidence of Vamana Murthy and He is worshipped by Vykanasa devotees.

Srinivasa lives in the hearts of every man and woman who protects Dharma. He is immanent. The indwelling as Antaryami is clearly seen. The objective of the God is to take a birth as a human being. The Vaishnavites propogate Vaishnava Dharma in the entire Bharat as "helping the needy is equal to the worship of God".

The attainment of knowledge is climax for devotion and fruitfulness of kshetra darshan. Will we attain knowledge, there is no use of devotion which cannot fulfil our want for divine experience. It is like carrying

sandal woods without enjoying its fragrance due to cold. We will not become free from bitterness of sins in spite of taking bath in many number of holy water tanks. People like us spoil the sanctity of holy water. Knowing the fact, it is good to safeguard the sanctity of holy waters and avoid insult of Antaryami (soul) (Tirumala- Tirupati Dharma kshetralu).

We all must notice one thing - To uplift the human race, Hindu religion introduced traditional worship of man like God. The divine message of this tradition is to see God as a virtuous person and it expects the same from man. Pilgrimages are linking places of Bhagavan and Bhakta.

Ancestors constructed temples as educational centres to overcome Rajasa, Tamasa gunas and protect the society with Satvaguna. They taught us to cultivate good qualities. They taught us to dedicate our hearts to Srivaru. Annamayya explained the importance of dedication of heart to Srinivasa.

"All earthly fons will be removed, when our pure and clean hearts are dedicated to Sri Venkateswara."

Having taken a human birth, we have to discharge certain duties.

Pallavi

**Antarangamella Sri Hariki Oppinchakunte.
Vinta Vinta Vidhamula Veeduga bhandhamulu**

//Anta//

Charanam-1

**Manujudai phalamedi mari gnaniyowdaka
Tanu netti Phalamedi Daya galugudaka
Dhanikudai phalamedi Dharmamu Seyudaka
Panimali Madisite pasena bhavamu.**

//Anta//

Charanam-2

**Chadiviyu Phalamedi Santamu Kalugudaka
Pedavetti phalamedi Priyamadudaka
Madigalgi phalamedi Madhavudalachudaka
Yeduta Tanu Rajaite Yelena Paramu**

//Anta//

Charanam-3

**Pavanudai phalamedi bhakti kaliginadaka
Jeevinchi phalamedi Chintadeerudaka
Vvelu phalamedi Venkateshu kannadaka
Bhavinchi Ta Devudyte Pratyakshamowna**

//Anta//

The meaning of this Kirtana is

There is no use of human birth till he attains knowledge. For having physical body, we have to serve the creatures with kindness. There is no use of wealth without charity. Education must impart obedience and peace. One should talk politely, calmly. For having heart, we must worship God. King can rule the kingdom on earth. But he cannot rule the heaven. Devotion only makes man purified. Our lives will not be purified till

our wants, sorrows are ended. If we donot get darshan of Sri Venkateswara our lives go waste.

The song needs no explanation. But the last word is important. Who ever thinks "Aham Brahmasmi", let him think such devotees develop the qualities like knowledge of God, Kindness, Dharmam, Peace, love, meditation, devotion, happiness and visit Srinivasa, the Lord will not appear said Annamacharya.

Darshan of Srinivasa means seeing in dwelling Super Being. This matter was grasped by Srimadramanuja from the angle of Tatwa.

Keeping in mind the experience of an ordinary man there is a wonderful sankirtana of Annamacharya.

Pallavi

**Antaryami Alasiti solasiti
Intata Nee Saranide chochhitinee**

||Antaryami||

Charanam-1

**Korina Korkulu Koyani katlu
Teeravu Neevavi Tenchaka
Bharapu Paggalu Papapunyamulu
Nerupunabova Neevu Vaddanaka**

||Antaryami||

Charanam-2

**Janula Sangamula Jakkarogamulu
Vinuviduvavu Neevu vidipinchaka
Vinayapu dnyamu Viduvani Karmamu
Chanavadi Nivatu Santaparachakaa**

||Antaryami||

Charanam-3

**Madilo Chintalu - Mayilalu Marugulu
Vadalavu neevavi - Vaddanaka
Yedutane Sri Venkateswara nivade
Adanugachitivi Attittanaka**

||Antaryami||

Oh! Antaryami! Iam fully tired and so I seek your shelter.

All the wants are tied. Except for you no body can cut them. Sins and Virtues are strong ropes. They will not go unless you say no. Dreadful diseases will not be cured till you treat them. Disgrace, fate will not leave us unless you pacify. Grief, dirty thoughts are hidden in the hearts. They will not disappear till you reject them. You are infront of me. You save me without second thought. Annamayya taught the principle "Appeal to protect". We are dependents on indwelling spirit. We play without knowing that it is the play directed by God. Gajendra had the same experience. Gajendra became victim of Crocodile. Who told Gajendra to get into the lake? who told it to disturb the water? Who asked him to become a victim of Crocodile.

Lastly Parameswara who created trouble, came to rescue and saved it. After long struggle for thousand years, Gajendra realising his inability, prayed Bhagavan to come to his rescue like this :-

**"Laa okkintayu ledu Dhairyamu vilolambayye
Pranambulun
Thavuldappenu Moorcha vachhe Tanuvun dassen
sramambayyedini**

**Neeve tappa nitahparamberuga Mannimpadagun
Deenunin
Rave Ishwara! Kavave Varada! Sanrakshinchu
Bhadratmakaa!"**

"I lost strength, I lost courage, life is wavering. I became unconscious and tired. It became a burden. Except you, I donot know other things. Please excuse me. I humbly pray to come immediately and save me."

After facing much trouble, Gajendra prayed Bhagavan. Then Sri Maha Vishnu sent His weapon Sudarshan Chakra which killed crocodile and relieved Gajendra.

There is a meaning - Annamayya alone is not tired. It is all humanbeings who are tired. On behalf of human beings Annamayya sang this sankirtana.

As Srinivasa is protecting, the life is under control. Otherwise it would have been merged in sea of sins like Godavari river long ago. When we think on these lines, we feel that God shows a right path after His darshan. To see the good-way, Tyagaraja appealed to God to remove the curtain that was hanging between God and himself. Devotees of Sri Hari like Purandaradas praised God and got upliftment. That is the good way in which way devotee, with humbleness, honestly pray to God to excuse as they are petty creatures, culprits. Annamayya expressed this concept in a good style. This is better example for attainment of knowledge.

Pallavi

**Purushottamudaveevu - Purushadhamuda
Nenu
Dharalona nayandu - Manchitanamedu**

||Purushottamuda||

Charanam-1

**Anantaparadhamulu - Atu Memu sesevi
Anantamaina daya - Adi Needi
Ninu Nerugakundeti - Neechagunamu Naadi
Nanu Nedaya Kundeti - Gunamu Needi**

||Purushottamuda||

Charanam-2

**Sakala Yachakame - Sarasa Naaku pani
Sakala Rakshakatwamu - Sari Nee Pani
Prakatinchi Ninnudoore - Paluke**

Nakippudunu

Vekalivy nanugache Vidhamu Needi

||Purushottamuda||

Charanam-3

**Neramintayu naadi - Nerupintayu Needi
Sareku Agnani Nenu - Gnanini neevu
Eee reeti Venkatesha - Itte nannu Elitivi
Dharunilo nindenu pra - tapamu needi**

||Purushottamuda||

You are Supreme Being. Iam very mean. There is no goodness of mine. We are committing limitless faults.

You are showing unlimited kindness. My bad habit is I am not recognising You. You will not leave me behind. That is Your good quality. Begging is my beloved work. Protection to all is Your aim. Though I hate, You will save me. Faults lie with me. All skills are Yours. I am foolish. You are clever. In this way You protected me. Earth is full of Your Valour.

Kshama Yachanam (Prayer to excuse us.)

**"Agnanina Maya doshanaseshan vihitan Hare
Kshamaswa twam Kshamaswa twam Seshashaila
sikhamane."**

Oh! Sesa sailadhipati, Tirumalesha! being ignorant I have committed many mistakes. You must excuse me and uplift me.

Srinivasaya Mangalam

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