CHAPTER VI
ADMINISTRATION OF TTD. WITHIN THE AMBIT OF TIRUMALA TEMPLE
God - realised saints who have described the glory of Supreme Being from their personal experience have expressed that they are never satiated doing so as His infinite nature presents before them new perspectives every time. Even the Vedas which are the ultimate authority on the almighty and one exclusive in nature readily that it is impossible to exhaust His excellence of knowing His splendour.

Such being the Lord's infinite nature, human being can only know and experience Him with the help of scriptural texts like Paranaes which relate His deeds during His manifestations and the spiritual experiences of sages. Listening to their exposition is enhances in this process. The practice of performing the hereditary rituals has a holy tradition and the spiritual divinity of this exercise is immense.

An in depth study about the rituals performed from time immemorial the background of the study reveals that different religious texts show that great saint Sri Ramanuja, the great Vaishnava preceptor, reached Lord Venkateswara on his knees as he thought it was sacrilegious to climb the hills on foot. The great devotional poet Sri Jeyasuriya Annamacharya, when he reached at Mokkala Perumal in "Knee-breaker", Mother Goddess 'Alivelu Manga' appeared and told him that to climb the Hills with Sandals is a sin. Such is the sanctity of the Hills. Even Mr. Sexton, the first Collector of Western Polar's has pointed out in his report that the pilgrims prostrate and pray even at the sight of the Tirumala Hills. To millions of His devotees the presiding Deity is 'Pratyaksha Daivam' He answers the call of every devotee in distress. They consider that pilgrimage to Tirumala, the abode of Lord Venkateswara as a test of devotion.
While referring to the manner of worship in Sri Venkateswara temple as has been stated earlier the worship in temples Ramanuja is said to have attempted to regulate it in accordance with pancharatnagama whose merit over the Vaikhansasagama is claimed to have been established by Yamunacharya in his Agama Pramanya, but met with a strong opposition in the temples at Tiruvendram and earlier at Jagannath. The result of his attempts at Tumala must have been similar to those in the above two centuries, in as much as we now find that the worship here is conducted according to the principles of vaikhansasagama.

Sri Govindaraja swami in a Tirupati temple who was traditionally installed by Ramanuja himself and was surprisingly worshipped in the same vaikhansa style Vaikhansasagama is based on vedic principles. As stated earlier the institution of parapatyadars is the oldest in the temple. He is primarily responsible to see that all the rituals are conducted properly and in time by the concerned hereditary Archakas Gamakas, Acharyapurushas, Jeeyangar etc. In addition to the parapatyadars, there is also Uttaraparapatyadars. He is an officer in the temple deputed for the purpose of announcing timings of rituals or ceremonies to the pilgrims who pay for certain services in the temple. Now-a-days in addition to the functions he also invites and asks them to be seated in the order in which they make payments by calling out their names at the appropriate timings for the conduct of the Arjuna sevas.

The role of Ramanuja has to be referred in the regulation of rituals in the temples. The later half of the 11th century and 1st quarter of 12th century A C formed a period of Sri Ramanuja’s activities in the cause of Vaishnava religion and the Visishtadwama philosophy, love of God and of well-being of people were the
fundamental tenets of his religion. The supremacy of Vishnu of the Hindu trinity over the rest of the Hindu deities was the main feature of his faith and philosophy. The influence of the life long activities of Ramanuja resulted in the formulation and systematisation of a detailed course of temple procedures in connection with the provision made for offerings to the deities in the temples on an augmented scale and the permanent endowments made for the temples that were established for Ramanuja's disciples and their descendents in the various Vaishnava centres for the propagation of Hindu religion. These are the panchamurthis which are prescribed by Vaikhanasa. In addition to these Rama, Lakshmana and Sita and also Krishna, Rukmini are there. Every one of these deities has inscribed own importance and one will find that there are 3 Yoga Pratishthas Rama, Krishna and Srinivasa in the sanctum sanctorum and if one observes the festivals and functions conducted in the temple, one may find importance being given to the festivities to all the three deities - Srinivas, Rama and also of Krishna. In fact Sri Ramanavami is conducted on a very grand scale. Similarly Krishnahastami is observed during Dhanunmasa, Krishna and Rukmini are put on bed for Ekathaseva and during that period it is Thuppavai which is read and not the usual Suprabhatam, i.e. "Kausalya Supraja Rama". This is how this temple has got the peculiar feature of depicting almost all the deities. One has to come to the conclusion that there is a confluence of all the divinities present in Srinivasa.

The archakas are supposed to conduct the utsavams, archana and pujas with all the sanctity according to the Agamasastras.

They, during the period of archakatvam may commit several types of
irregularities knowingly or unknowingly. That is why there is pavithrotsavam i.e. conducted in the temple. It is an annual function and its object is to the atonement of the sins of omissions and commissions arising in the daily worship and the other religious rites performed in the temple.

The administration of Srivaari Temple is partially in the hands of the Munisudars i.e., hereditary office-holders. The conduct of rituals both primary and secondary is attended to by the hereditary office holders. Functions and responsibilities by hereditary servants are laid down in Vaikhanasa Agamasastha and as regulated by the great saint Ramanuja in accordance with the custom, tradition and usage obtaining in the temple which has been statutorily protected.

It can be seen that while the ritual aspect of the administration is in the hands of the hereditary office holders, the TTD is concerned with the rendering of service to the pilgrims, worshippers and devotees.

The following are the main hereditary servants in Tirumala-Trivari Temples, who are by and large responsible for the rituals and functions in the temple.

6.1 Hereditary Servants of the Temple (Munisudars)

There are number of hereditary posts to perform the temple rituals in accordance with tradition, custom and usage viz., Aichaka Supervisor, Aichaka Grade I, Aichaka grade II, Aichaka Grade III, Enkangi, Adhyapaka Grade II, Yampunothara, Samavedavadya, Thallapakami Kaikaryada, Thaigondakaikaryada, Gollakaikaryada, Gamekar Supervisor, Gamekar (Senior), Gamekar (Junior), Paricharika (Junior), Bokkasamdar, Uttarapratapathyada, Kaikala Nuvahak, Sidhanthi Koti Kannikadaram, Sannadhvi (Sri Vedanarayanaswamy Temple
Nagalapuram) Sweepets (St AAT), Dhammakaitha Kankayada, Maniamdai, Melam-staff (Nagalapuram Temple), Purushwamvadyai, Tholappachari

6 1 1 Qualifications for the post of Archakas

Persons to be appointed as Archaka shall possess the following qualifications among others:

1. that the archakas in addition to their passing the prescribed tests in respective Agama sastras, should invariably equip themselves with sufficient knowledge and learning in Sanskrit and Hindu religion, culture and philosophy and working knowledge in puranas and epics like, Ramayana, Mahabharata, Bhagavadgita and Bhagavatham etc.,

2. they must have proper and correct 'Uchchāra' (pronunciation) as otherwise the very effect of these mantras would be lost,

3. they must possess possessing good conduct and character,

4. they must invariably be service minded in a spirit of piety but not money minded,

5. they must be able to recite Vedic mantras and slokas relating to rituals with clarity,

6. they should not be disabled or suffering from any violent and contagious disease and

7. they should not addict to any of the Saphtha Vyasanās

All the above said posts are filled up by direct recruitment or by promotion as per the merit and qualifications prescribed in the AP Charitable and Hindu Religious Institutions & Endowments Act, 1987
1. Archakas: Earlier there were four families. Such families take up Archakavarnam from Dwarkanatham day of Brahmothsavam for one year and relinquish on the Arkaipannam day of Brahmothsavam of the next year. Soon after the abolition of Manaschaya system in accordance with the Act 30 of 1987, this practice is not in vogue.

2. Gamekars (Cook): They attend to the preparation of both Annaprashasams and panyallas including prasakhas.

3. Ramaswamai Pasika: There is no particular service rendered by this family. Hence, the TTD stopped payment of his share. He took the matter to Court. The matter is sub judice.

4. Acharya Purohitas: There are 7 families namely:

1. Adharacharya (Theleppacharya)
2. Panavastu,
3. Pratvadi Bhayanakara
4. Veeravalli,
5. Purushu,
6. Dharma puru; and

(*The last two are now defunct.

5. Purohita Purohitas: During Anupa Sevas, the Head Purohita is paid cash emoluments as per datum.

6. Tallapakain: There are six brothers from the hereditary family of Sri Tallapaka Annamacharya and they receive Annamacharya kuthayas at the time
or Suprabhatham, Ekadashasara etc and these families receive honours by the TTD at the time of Ayyanathya annual celebrations.

Shanugunda Venkama (now Sri Murthy)

Supply of Murthyala Harathi for Ekadashasara daily.

5 Yaminathatul Prepare flower garlands for decorating the deities.

Punchi Sambodhavadhyar. Recites Sambodham and does Aservadham at the time of Nitya Andana or Chaarathas. During the intervening year the Vedapalayanamandals render this service.

10 Jeeyanga's Pedda Jeeyanga, Chuma Jeeyanga. They are hereditary mandalas attending to all Aandiyasures. This is a service mandalas (Oodipug service) to Sri Var Temple. The Jeeyanga renders Oodipug service in Sri Var temple. He is, however, given a unique position of being a religious head of the Sri Varadhana cult. The great saint had managed to see that there is no completion of any ritual performance without the Sri Varsanathas taking part there in. Apart from this, the Jeeyanga has also been put in the position of Dharami, e.g. he maintains a duplicate account of the Hindu collections and also fixes his seal along with the seal of TTD on all the receptacles and those. His seal contains the picture of the Lord Hanuman. Jeeyanga is also given a share out of the Prasads and panyarams prepared and offered to the Lord. Though they are not on the pay rolls of the TTD, yet they get fabulous income.

As already stated, the internal administration of the temple concerns itself to ensure that these hereditary office holders discharge their functions, duties and
responsibilities in the manner prescribed in the scriptures. If the TTD finds that there has been any default or dereliction of duties on the part of the hereditary servants, they can take steps to punish them either by removal or by resorting to legal process.

The Archakas serve as a communication between the invisible God and the visible devotee. The IRS Commission praised Archana in Badrinath temple and suggested to other temples to follow the same. The imperceptible omnipotence of the Deity is to a great extent dependent on the manner in which the Archakatvam service is discharged. Now as far as Sri Venkateswara is concerned, it can emphatically be stated that Archakatvam service is being rendered by qualified Archakas and in the proper manner. Having abolished Mutasidar system by the Supreme Court these hereditary office holders are on the pay rolls of TTD. For the purpose of rendering Archakatvam service round the clock and also at different places namely in the sanctum sanctorum in sub-temples and at the places where Utsavams are conducted, they employ at least 42 to 50 Archakas. The Vantu Archakatva Mutasidar has necessarily to employ sufficient number of Archakas for rendering service. Similarly is the case with Gamekars. In both these cases, they approach the EO for permission before employing Archakas in the temple and also Assistants in the potus. The Executive Officer is expected to satisfy himself that the Archakas so employed have the necessary qualifications for rendering Archakatvam service and the assistants employed in potus are medically fit, devoid of contagious diseases.

In the earliest period of administration every one who was connected with the rendering of service to the temple had necessarily to be maintained, fed and sheltered at Trumala itself by the administrators for the simple reason that the temple was
located on the Hills in the forest area. That is how the system of allowing shares in
the prasadams and panyarams was introduced and now it is established firmly and
protected statutorily.

Thus as far as Sri Vaai temple is concerned, it is a service institution in the
sense it brings domain from Yamuna Tota and helps the Achakas in different ways
in the performance of both primary and secondary rituals. It is the Sri Vaishnavite
group headed by Jeeyangaal that recite paeulams rendered by Alwars from the Divya
Prabandam. Thus though the Jeeyangaal has not got the right to touch, to bathe and
decorate the Lord, his position and status as religious head and as Dharmanakshattra gives
him a special dignified position in the matter of conduct of rituals, festivals etc in the
temple.

Gamekars cook Annaprasadams like Chakkara Pongal, Pongal, Dadyothanam,
Pulihora Chittamnam etc in the inner Annaprasada potu located at Bangaru Bhavi and
panyarams such as laddu vada, appam tentola etc in the panyaram potu located in
Sampangi Pradakshinam. They prepare the Annaprasadams and panyarams with the
provisions issued by the TTD according to the prescribed dittam. Such coordination
of different functions of different hereditary personnel helps to ensure that all the
rituals, functions and festivals are conducted properly according to the Agamasastras
in time and without any sort of loss or deviation from the customs, practices and
usages.

In this connection it may also be pointed out that if one sits in the
Mukhamandapam for about two hours one will find as if that it is not the TTD
Officials that do the coordination. The temple personnel who conduct all the rituals,
are devoted and committed. No one guides any one there. It looks as if the Lord Himself is present there and He is the greatest coordinator. In this process of coordination TTD's role can be mentioned thus: the TTD supplies all the requirements to the Archakas, Jeeyangars to the potu and to everyone in the temple, i.e. to see that there is no lack of provisions for the purpose of conducting any type of festival or function.

It can thus be seen that each one of the Murasi Institutions is independent by itself and is not subordinate to any one. The TTD has therefore been rightly said to be an institution of coordination and integration.

6.2 Rituals

While looking at pilgrims satisfaction factor in its right earnest, the TTD administration has the unceasing, relentless and demanding responsibilities to see that all the hoary old rituals, festivals etc., as prescribed in accordance with tradition, custom and usage in the Temples are carried to the minute detail.

The following are the rituals, sevas and other festivals in the temple which cannot on any account be avoided.

6.2.1 Suprabhatham: Chanting of certain slokas in praise of Lord by the Vedaprayananandais to awaken Him and to invoke His blessings. Rs 120/- ticket holders are admitted for this seva.

6.2.2 Viswarupa Darsanam: Suprabhatham is followed by Viswarupa Darsanam. This Darsan is regarded as very auspicious for the reason that the titham served to the devotees is Brahmateertham (that is) the theertham left over by Brahma and other Divinities who worship the Lord after the temple.
doors are closed i.e. after Ekaṭha Seva

623 Suddhi This is washing and cleaning of the sanctum sanctorum and the Sana Mandapam

624 Thonnalaseva Abhisekam with Milk and paṇḍalām etc to Śrī Bhoga Simhasa Murthy and the Mula Viṇat is decorated with sacred garlands brought by Jeeyangal (or his disciple Ekangal) from Yamunathoraī. This is an arjitha Seva (covered by Amanthranotsavam) Rs 220/- and Rs 100/- ticket holders are admitted and the following special Kaṇkayānas are rendered

1 Mysore Chamarām Sevices
2 Mysore Nakshatra Harathi Service

625 Koluvu The Koluvu or Darbar Simhasa Murthy is brought over to Ranga Mandapam. Before IIIM a pandit reads the panchangam (Almanac) and the Jiyyangal’s Accountant renders an account of receipts of the previous day (details of Hindi collections etc.). Thereafter, Śrī Koluvu Murthy is taken back to sanctum sanctorum

626 First Archana This is worship with the invocation of 1008 appellations of the Lord (i.e., Sahasranamarchana). Rs 200/- ticket holders are admitted to witness this seva. It is followed by Nakshatra Harathi and karpura harathi. There will be asuvadam to guhasthas who have paid for Amanthranotsavam

627 First Bell or Nivedana After Suddhi, there will be kaṇkayāna (food offering) i.e., Bāli & Sathumura (simultaneously nivedana takes place in Śrī
Varahaswamy Temple also)

6 2 8 **Sarva Darsanam** There will be Sarva Darsanam and free distribution of
Prasadam to the devotees as they come out after Darsan

6 2 9 **Second Archana** This is similar to the one in the morning except the
devotees are not allowed for Archana i.e. it is Ekantam and that Archana
is Ashtotara Namarchana. During this second Archana, **Ashtadhala
Pada Padmarakshasam seva is performed (with 108 Golden
Lotus Flowers) for 15 minutes. Rs 350/- ticket holders are admitted Then
the Utsava Murthya along with Sw. Devi and Blau Devi is taken out from the
Grihpragada for the purpose of celebrating Utsavams such as
Kalyanotsavam, Vasanthotsavam, Brahmotsavam, Unjal Seva,
Iheppotsavam etc

6 2 10 **Suddhi** There will be again cleaning of the sanctum sanctorum and the
sama Mandapam for night kaamkaryam

6 2 11 **Thomala Seva, Night Kaamkaryam and Night Bell** There will be again
Thomalaseva, Ashtotara Namarchana, Nivedana Sathamornai etc

6 2 12 **Sarva Darsanam** After the Night Kaamkaryam Sarva Darsanam
commences This Sarva Darsanam will be on till Ekantaseva (mid-night)

6 2 13 **Ekantha seva** This is putting the Lord to bed on a swing in the Sama
Mantapam and concluded by Harathi known as Tharigonda Venkamamba
Mutyala Harathi After Ekantaseva the temple doors are closed Rs 120/-
ticket holders are permitted for this seva

The Sarva Darsan is delayed in the morning by about two hours on
Wednesday  Because of Sahastakalasabhisekam,

Thursday  Because of Thiruppavada Seva and PooPangi Seva, and

Friday  - Because of Abhisekam to Mula Vinit

The following are the secondary rituals in the temple and are also known as the Aarti Sevas

6 2 14  Thiruppavada

Pulichola is prepared in large quantity (about six bags of rice). It is heaped up in the Mukha mandapam to take a pyramidal-trapezoid shape and delicacies like payasam, laddu pilchi, thenthola, appam etc. are deposited thereon along with coconuts, flowers, sandal paste, kurukum etc. and offered to the Lord to the chanting of appropriate mantras. Immediately after Nivedana (Anmaatu) the Guhastha and his party are admitted for darshan of the Thiruppavada and of Mula Vinit. The fee charged is Rs 5,000/- The guhastha and his family, not exceeding six persons are admitted for seva and darshan.

6 2 15  Sahastakalasabhisekam

One thousand and eight silver kalasams filled with paramala theertham are placed on a bed of paddy and are consecrated with appropriate rituals. Abhisekam is done with the consecrated theertham as prescribed by the agamas to Sri Bhoga Srinivasa Murthy Sri Malayappaswamy and His consorts, and to Sri Vishwaksena to the accompaniment of Homam1, Mangala Vadyam1, Vedapatanam1 (Purushaskalam) Recitation of Divya Prabandham and Neerattam1. It takes place at about 5 30 a.m. only on Wednesday. The fee charged is Rs 5000/- and the guhastha
and his family not exceeding 10 persons are admitted for seva and darshan

6.1.16 Annual Vasanthotsavam

Vasanthotsavam is a three day festival. On the first day Sri Malayappaswamy and His Consorts Sri Devi and Bhu Devi are brought out to Vasantha-mandapam and given a ritualistic (abisekham) sacred bath. On the 2nd day there will be procession on a Silver-Chariot for the Lord and His Consorts with all pomp and splendor followed by ritualistic sacred bath (abhiusekam) in Vasantha-mandapam. On the 3rd day there will be ablusekam to Lord and His Consorts Sri Rama Sita Lakshmana and Anjaneya and to Sri Krishna and Rukmini in the Vasantha-mandapam. And in the evening all of them are taken out in grant procession. The fee charged is Rs. 3000/- and the grhastha and his family not exceeding 15 persons are admitted for this Utsavam and darshan on each day.

6.2.17 Vasanthotsavam

The Utsavamurty and His Consorts Sri Devi and Bhu Devi are taken to Kalayanamandapam after 2nd Bell and given ritualistic sacred bath and naivedyam to the accompaniment of Mangala Vadyam, Vedaprayanam, Recitation of Divya Prabhandham and Neeramam. The fee charged is Rs. 3000/- and the grhastha and his family not exceeding ten persons are admitted for this Utsavam and darshan.

6.2.18 Koil Alvar Tirumanjanam

This is purificatory function. The Sanctum Sanctorum Sayanamandapam Ramulavai Meda Saapana Mandapam and the entire temple premises including all vessels akhandams etc. are washed and cleaned. The whole place is then smeared with disinfectants like camphor sandal paste saffron turmeric etc. During the period
of clearing, Dhruva Murthy and Sri Bhoga Sundara Murthy will be covered with Ghatatapam and all other deities will be brought out and seated in the southern portion of Ranga Mandapam. After the process of clearing is over there will be purificatory stadhana and offering of Visesham narrayana etc. The fee charged is Rs 5,000/- and the guhasta and his family not exceeding 5 persons are admitted for this seva and darshan.

6 2 19 Theppotsavam

Sri Malayappanmal re the Usava Murthy, along with Sri Devi and Brindavi, fully decorated will be taken out in procession on a Thuthu and placed on a beautifully decorated float in the Pushkarani. The float goes round the Pushkarani thrice to the accompaniment of Mangala Vadyam Vedaparayanam and Mantras. The theppotsavam is performed five days in a year and Rs 2,500/- ticket holders are allowed not exceeding five persons for this seva.

The guhasta will be seated at a venuige point on the bank of Pushkarani. The fee charged is Rs 5,000/- and the guhasta and his family not exceeding 12 persons are admitted for this Usava and darshan.

6 2 20 Pavithrotsavam

This is a festival intended for expiation of the sins of omissions and commissions arising in the daily worship and other religious rituals performed in the temple. It is a purificatory ceremony, thereby the Divine energy which permeates from the holy temple is recharged by the recitation of Mantras, Vedas, Puranas, Vrabhandams etc and by the performance of Homam. The deity is decorated with Pavithram and garlands. The fee charged is Rs 7,500/- and the guhasta and his
family not exceeding five persons are admitted. Being an essentially purificatory
ceremony this function is performed in August month on a grand scale.

6.2.21 Kalyanotsavam

The Utsavamurthi along with Sri Devi and Bhudevi are brought to
Kalyanamandapam on a Truch. Marriage ceremony with Horam and Meras is
celebrated. There will be recitation of the family leenage (pawara) of the Lord and
of Sri Devi and Bhudevi Mangala pura Dham and exchanging of garlands etc.
The fee charged is Rs 2,500/- and the guthasala and his family not exceeding 10
persons are admitted for this Utsavam and darshan Kalyanotsavam is celebrated
everyday inside the temple except during Brahmotsavam and on some festive
cassions.

Pratyeka Kalyanotsavam is performed with usual rites and ceremonies on
payment of Rs 750/- on the dates chosen by the guthasala in advance.

6.2.22 Unjal Seva

This is conducted in Ama Mahal Hall of music. The Utsava Murthy, Sri
Devi and Bhudevi are seated on a gaily decorated Unjal (swing). It is swung slowly
in the accompaniment of Vedapathana and Mangala Vadyam etc. The fee charged is
Rs 1,000/- and the guthasala and his family not exceeding 5 persons are admitted for
this seva and darshan.

6.2.23 Vahanam Seva

The Utsava Murthy will be mounted on the Vahanam concerned and
worshipped. Damar and Hara will be done. Vahanams (1) Vahanams - Geldar,
Garuda, Kalpavritsha, Pedaasaka, Suryaapahila and Sarvalaavopala (ii) Vahanams
Silvat Garuda, Chnna Sesha, Chandrapabha, Simha, Hansa, Hanumantha, Gaja, Aswa (Horse)

6 2 24 Cherupulu Anna Prasadams

A pilgrim devotee who desires to offer any of the prasadams prescribed can do so by making payment for the same as shown below. The prasadam will be prepared in Srivani Potu, offered to the deity and then delivered to the grhastha.

6 2 25 Pallu or padulu (sweet) offerings

Pilgrim devotee who desires to offer any of the panyarams prescribed can do so by making payment for the same as prescribed by the TTD, panyarams will be prepared in Srivani potu, offered to the deity and then delivered to the grhastha.

6 2 26 Sahasra Deeparankara Seva

Sahasra Deeparankara Seva (on Sravana Nakshtam : the birth star of Lord Malayappa swami) is performed in Koluvu Mandapam every day. Only 414 car will participate on payment of Rs 1,000/- This seva is celebrated with all the pomp and grandeur as in the case of Unjal Sevas during the Brahamastavam period. This seva is conducted in Koluvu Mandapam so as to facilitate the pilgrim public present at Tirumala on that day to witness the celebration and derive heartfelt satisfaction.

6 2 27 Vastralankara Seva

This seva is performed on every Friday only. 2 members will be allowed on payment of Rs 12,500/- Melchet and Utsareeyam set is presented to Moolavirat after Thuumanjanam.

In addition to the above rituals and festivals another important festival that is conducted at Sri Vail Temple, Tirumala and which attracts thousands of pilgrims
is the Annual Bramhosavami lasting for 9 days which falls during Tamil month of
Purattasi (Ashwayuja Masa). Particulars of various Ajthia Sevas performed in
Thirumala Temple are shown in Table No. 6.5

6.2.28 Dittam

Dittam is a prefix form of Datta in Sanskrit, meaning derived or
prescribed in respect of the many services in a temple and many rituals and offerings,
the quantity of grain, milk, ghee, vegetables, oil, incense and such other articles is to
be found laid down in the ancient records of the temples. Accordingly, the item
Dittam had been defined to mean the schedule of articles and other requirements of
worship or offering in connection with the daily dhupa, deepa, naivedyam, pachaka,
paricharika and other general, special or periodical services, ceremonies, observances
in the TTD.

The Dittam, in the case of TTD in respect of different sevas and rituals
and also for pūkthrāms was approved in the year 1950 and the same Dittam
continues even now.

It is to be noticed that it is the fundamental right of religious denomination
or its representative to administer its properties in accordance with law, and the law
must, therefore, leave the right of administration to the religious denomination itself
subject to such restrictions and regulations as it might choose to impose. In this
connection, it has to be kept in view, as pointed out by the Supreme Court that it
could not be the intention of any religion to destroy the institution and its endowments
by incuring wasteful expenditure or rites and ceremonies. The object shall have to
be guiding factor or principle in fixing or revising dittam of any institution.
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<td>Except on</td>
<td>Rs 100/-</td>
</tr>
<tr>
<td>10</td>
<td>Sahasra Deepalankara Seva</td>
<td>5</td>
<td>Every day</td>
<td>Rs 1000/-</td>
</tr>
<tr>
<td></td>
<td><strong>WEEKLY SEVAS</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Visesha Pooja</td>
<td>5</td>
<td>Monday</td>
<td>Rs 3000/-</td>
</tr>
<tr>
<td>2</td>
<td>Astadala Pada</td>
<td>5</td>
<td>Tuesday</td>
<td>Rs 3500/-</td>
</tr>
<tr>
<td></td>
<td>Padma Aacharana</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Sahasra Kalasabhishekam</td>
<td>6</td>
<td>Wednesday</td>
<td>Rs 5000/-</td>
</tr>
<tr>
<td>4</td>
<td>Thruppaavada Seva</td>
<td>6</td>
<td>Thursday</td>
<td>Rs 5000/-</td>
</tr>
<tr>
<td>5</td>
<td>Poornabhishekam</td>
<td>1</td>
<td>Friday</td>
<td>Rs 750/-</td>
</tr>
<tr>
<td>6</td>
<td>Civel Vessel (Purugu Ginne)</td>
<td>1</td>
<td>Friday</td>
<td>Rs 300/-</td>
</tr>
<tr>
<td>7</td>
<td>Musk Vessel (Kastani Ginne)</td>
<td>1</td>
<td>Friday</td>
<td>Rs 150/-</td>
</tr>
<tr>
<td>8</td>
<td>Nijapada Darshanam</td>
<td>1</td>
<td>Friday</td>
<td>Rs 100/-</td>
</tr>
<tr>
<td>9</td>
<td>Vesalankara Seva</td>
<td>2</td>
<td>Friday</td>
<td>Rs 12500/-</td>
</tr>
<tr>
<td></td>
<td><strong>PERIODICAL SEVAS</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Vasanithotsavam</td>
<td>10</td>
<td>April</td>
<td>Rs 3000/-</td>
</tr>
<tr>
<td>2</td>
<td>Padmavathi Srinivasula Parnayam</td>
<td>5</td>
<td>May</td>
<td>Rs 5000/-</td>
</tr>
<tr>
<td>3</td>
<td>Abhisheya Abhishekam</td>
<td>5</td>
<td>June</td>
<td>Rs 2000/-</td>
</tr>
<tr>
<td>4</td>
<td>Pushpa Pallaki</td>
<td>5</td>
<td>July</td>
<td>Rs 1000/-</td>
</tr>
<tr>
<td>5</td>
<td>Pavithrotsavam</td>
<td>5</td>
<td>August</td>
<td>Rs 7500/-</td>
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<td>6</td>
<td>Pushpa Yagam</td>
<td>5</td>
<td>November</td>
<td>Rs 3500/-</td>
</tr>
<tr>
<td>7</td>
<td>Koli Alwar Tirumahanam</td>
<td>10</td>
<td>Yearly four times</td>
<td>Rs 3000/-</td>
</tr>
<tr>
<td>8</td>
<td>Float Festival</td>
<td>5</td>
<td>Five days in a year</td>
<td>Rs 2500/-</td>
</tr>
</tbody>
</table>

Source: TTD Administration Report
The proposals for fixation or revision or modification or cancellation of Dignity in respect of any temple or institution specified in the first schedule of the Act should generally be initiated by the Peishkar or the other officer in charge of the Temple or institution as the case may be. The proposals have to be examined thoroughly and the Executive Officer has to consider to place them before the Management Committee for its consideration. On approval by the Committee, the proposals shall have to be published in the notice board of the temple or institution concerned with a notice to the effect that any person having interest may submit his objections or suggestions to the committee within 10 days from the date of such publication. The objects so received shall have to be placed by the Ex-Officio Member Secretary before the next meeting of the committee for consideration. The Committee has to after considering the objections and suggestions pass such orders as it may think fit on such proposals. The orders so passed by the Committee shall be implemented by the Executive Officer.

6229 Ugranam (TTD Stores)

For the purpose of preparing prasadams and panyarams temple administration has 20 stores known as Ugranam. It functions under the supervision of the Puro Peishkar. In the Ugranam all the articles or items required for the purpose of preparations of anna prasadams and other prasadams are stored and issued. At a time about 15 days requirements are stored in this Ugranam. Purchases for the Ugranam are made through the TTD Main Store. Ugranam chits are issued by the Peishkar and Temple Inspectors in accordance with the Dignity and the provisions are issued to the puro for preparation of prasadams and panyarams.
6230 Potu (Kitchen)

Here panyara prasadams (laddu, vida appam) are prepared by the Ganeckars under the direct supervision of the potu Inspector and overall supervision and control of potu peishkar.

Lord Venkateswara's annual kitchen bill is Rs 12 crores, making it perhaps the biggest in the world, more or less ninety cooks are busy making rice and sweet preparations round the clock in the traditional style. The kitchen is situated next to the sanctum sanctorum. No tap water is used. All the water for the preparations is drawn manually from the "Bangaru Bavi" a Teugu phrase meaning the Golden well.

The TTD is distributing free prasadam to over 1 crore pilgrims annually, the TTD kitchen prepares several items like laddus, vidas and appams.

6231 Vaghapadi (Sales Counters of Prasadams)

Here the panyarams are stocked and issued to the sales counters in the temple and to other identified banks counters at various places outside the temple. This is under the supervision of the potu peishkar. Perhaps, Tirumala is the only place where panyarams, prasadams are sold through banks, a scheme introduced so long back. Table 6 6 presents the particulars of receipts and payments on sale of prasadams during the years 1990 91 to 1996 97.

6232 Jewellery

Regarding the jewellery, it may be pointed that the jewellery of the Lord can be divided into 2 sections viz., saca samarpama jewellery and other jewellery as called Viseshabharanams which are kept in the custody of Peishkar. The Peishkar issues the jewellery on special occasions and whenever very high dignitaries visit the temple for
<table>
<thead>
<tr>
<th>YEAR</th>
<th>RECEIPTS</th>
<th>PAYMENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1990-91</td>
<td>10.17</td>
<td>11.23</td>
</tr>
<tr>
<td>1991-92</td>
<td>10.31</td>
<td>14.55</td>
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<tr>
<td>1992-93</td>
<td>12.72</td>
<td>15.79</td>
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<tr>
<td>1993-94</td>
<td>11.43</td>
<td>16.02</td>
</tr>
<tr>
<td>1994-95</td>
<td>8.79</td>
<td>15.07</td>
</tr>
<tr>
<td>1995-96</td>
<td>9.55</td>
<td>12.55</td>
</tr>
<tr>
<td>1996-97</td>
<td>11.80</td>
<td>12.88</td>
</tr>
</tbody>
</table>

Source: TTD Budget
Fig. I  Sale of Prasadams in selected years

TIRUMALA TIRUPATI DEVASTHANAMS
SALE OF PRASADAMS

(Rs in Crores)
the purpose of decorating the Lord.

It is thus evident that the religious activities though confined to the precincts of the temple have to be made on an elaborate scale. It was seen in the chapter how the interactions andrama services between the hereditary servants are carried on with around the clock precision in the temple administration with the coordination of the TTD officials.

There was however a major controversy for the last few years over the hereditary rights of the Murasidars and it had assumed a great proportion inviting lot of public attention too. The Government of Andhra Pradesh, since last few years has been actively considering the desirability of abolishing the hereditary rights of priests and other temple servants as was done in the neighbouring state of Tamil Nadu as per A.P. Endowment Act 30 of 1987. In addition to abolishing hereditary rights, it is recommended that there should be sufficient rules to enable the administrators to take action against the defauling Archakas for misconduct or negligence of duty, disobedience of the directions of the authorities.

It is felt that in this shrine with hoary traditions and which also saw the selfless services rendered to the Lord by such great saints like Ramamya and others, the priests should not be allowed to set their mind on material benefits. If allowed to continue unchecked the Archakatvan1 which was deemed as a privilege and boon for the blessed ones would loose all its respect and the Archakas may be viewed as persons with commercial motivation rather than dedicated service.

For their existence, reasonable pay/remuneration may be paid. This type of arrangement prevents mispractices and more need offered to the deity will be
available for free distribution to the pilgrims. The system of 'Shridhara' (checking which was in vogue prior to 1964 the process in which the Archakas and the Assistants would be checked whenever they came out of Bangaru Vakul) should be continued.

The TTD has to be cautious that the influence of the modern living where new scientific devices are guiding the mankind do not undermine the importance of the pious religious instruction wherein the lack of the devotees can be sustained due to the observance of hereditary rituals, festivals and utsavams in accordance with