CHAPTER II

HISTORY OF TIRUMALA TIRUPATI TEMPLES
II. HISTORY OF TIRUMALA TIRUPATI TEMPLES

The historical Tirumala Venkateswara temple is well known in India. Millions of devotees flock to the sacred place all through the year. "Every day is a festival day at Tirumala", which is filled with colourful 'utchavams' to the Lord, who is believed to be the living God on the earth. The top of the Hill where the Lord stands in all glory is about 2000 ft. high amidst the cluster of Seven Hills as a part of Mount Meru. According to legend, the Seven Hills are said to represent the hood of the King of serpents - Adisesha. The Hindu conception regarding the chain of these Hills is that they depict the body of the serpent Adisesha, on which rests the God Vishnu, the protector of the world. The Seven Hills of the sacred region are believed to represent the heads of Adisesha, the centre of serpentine body being the seat of Narasimha, and the tail-end of the abode of Mallikarjuna of Srisaila. The beginning, the middle and the end of the vast creation, presided over respectively by the Trinity - Brahma, Vishnu, and Siva, and that the Serpent with its several coils is said to denote limitless time in a cosmic conception.

Andhra Pradesh is the fourth largest state in India. It has a population of 6,63,04,854 approximately covering an area of 2,75,068 square kilo meters.
Physiographically Tirupati-Tirumala are situated in the district of Chittoor, Andhra Pradesh, in the Southern region of India. Actually Tirumala is situated amidst picturesque surroundings of the top of 860 metre high sprawling seven hills of the Lord. On the Hills the Lords temple is located constructed and later developed by various generations of Royal devotees and commoners. This temple is one of the sacred, ancient and outstanding temples in south India. The name of the deity is Sri Lord Venkateswara. The deity is called in South India as Srinivas, in the state of Andhra Pradesh as "Yedu Kondala Venkateswara" and in the North as Balaji. The Beat of Lord Venkateswara i.e., the deity of the Great traditions of Hinduism, has naturally made Tirupati - a great religious importance for all the people in our country on general and particularly for Hindus. Lord Venkateswara is known for his sure and immediate response to the Prayers of his devotees and this accounts for the thousands of people visiting the Lord throughout the year from all over India. Even the hills and forests amidst which the Lord's temple has stood have been deemed particularly Sacred and Holy. No other South India Temple has attracted so many pilgrims or has been more opulent.

The Hill on which the all-powerful Venkateswara temple is located is surrounded by several hills at an
altitude, north: 3626 ft. high, east: 2750 ft. high, south: 2920 ft., and south-east: 3620 ft. high. There is no evidence to show when and by whom the famous Venkateswara temple has been built. Even the architecture of the temple structure does not offer any clue to the origin as it was believed to be reconstructed in the thirteenth century.

The Origin of Lord Venkateswara Temple

The Tirumala Hills, according to the Puranas, are one part of Mount Meru, and quite dear to Lord Vishnu, the supreme Deity, and said to be a sporting place of the Lord in vaikuntapuram. The Lord was brought to the earth by his Vahana (vehicle) Garuda. The peak originally was called 'Ananda' the resting place of Lord Vishnu. A fight between Adisesha and Vayu broke out, and consequently the great mountain broke up and fell on the earth. A later version brings out that the Lord Seshu prevented Vayu, the God of winds, from entering Vaikuntam. Both Vayu and Sesha argued until Vishnu intervened. Sesha appeared to have boasted that he was strong and that Vayu was not equal to him in strength and vigour. The Lord Vishnu said to him, "Let there be a contest. I shall judge; coil yourself round the peak of Ananda which is an offspring of Meru; coil among the peak with the strength. Vayu shall then try to dislodge you from

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Vayu then fiercely moved with the result that the inhabitants of the three worlds became greatly distressed. So they approached Adisesha and represented to him that the immediate reaction of their power was disastrous to all others. To mitigate the problem they requested Adisesha, the more amiable of the two to just lift one of his thousand hoods for a second. As a result, a portion of Meru was blown away, a bit reaching the earth in Tirumala hills, and assumed the name 'Seshachalam' since then.

Lord Vishnu, according to the first version, appeared in the form of Boar (Varaha), and manifested Himself on the bank of the holy Pushkarini in Divya Vimanam on the Hill of Venkatachalam. The Puranas reveal that at the request of Brahma and others, the Lord took his present form at the end of Dwaparayuga in his infinite grace and love towards the weak and sinning people on the earth. The celestials including Brahma are said to worship the Lord at Tirumala at Nityasuries, invisible to the eyes of the mortals.

Legends and Beliefs

Bhavishya Purana mentions how the Lord's idol was discovered by the then ruler, Tondaiman, in an ant-hill under a tamarind tree on the bank of the Swami Pushkarini. This also supports the legend associated with the construction of the first temple of the Lord in Kaliyuga. After this incident, King Tondaiman who came to worship the Lord Venkateswara at Tirumala was commanded by Him, and said, "I have become a house-holder. It is not proper that I should be homeless. Construct a temple for me. The credit for this shall be thine".\(^3\)

Then the ruler Tondiman took an oath that he should obey His orders. Following it, Lord Venkateswara and His consort Padmavathi Devi selected the place for the temple on the southern side of Swami Pushkarini tank on Tirumala Hills. The Lord desired that the temple should have two gopurams, a dwaja stambham, three prakarams, seven doors, mantapams for Yoga and Asthanas, a shed for cattle house for storing grain, oil, ghee and households for dining, decoration and ornaments. In accordance with his vow, Tondiman constructed a good temple for Lord Venkateswara as directed, and it was studded with precious gems, and a spendid-looking vimanam. The Lord gladly

accepted the Ananda Nitya Vimanam as His residence at Tirumala.

Another Puranic concept reveals that the Tirumala Hills along with the Hills of Ahobilam and the range of Hills at Srisailam form the body of Adisesha. Geographically it is a known fact that these Hills give the appearance of a cobra with its hood raised, basking in the open sun. The Seven Hills represented the Seven Hoods of Adisesha and the Lord as Kalingamardhana, Krishna who is presumed to dance on the Adisesha representing the rhythm in the limitless cosmos.

Another version tells the story that in the early periods of Kaliyuga in Kalahasti, there lived a pious and learned Brahmin named Purandara Somayaji. After performing penance, he was blessed with a male child named Madhavat who, unlike his learned father was lustful. He took a fancy for a chandala woman. He gave up all caste rules and lived with her happily for a period of twelve years on the banks of Krishna. Subsequently, he became crazy, roamed about, and followed a party of kings, on a pilgrimage to Tirumala. Climbing the Hill, he stood along with others in front of the temple. A horrible stance brought all the Devas from heaven to earth to discover the reason. Suddenly, there shot up a fire enveloping his body and burnt all his sins. From then, the hill came to be called 'Venkatachala' meaning the
Hill which burnt away all sins. It was believed that Madhava would be reborn as the illegitimate son of Chola King to be ruled over the region of Tondamandalam. Later, the Hill assumed several names, and most of them proved quite significant, such as 'Seshachala', 'Garudachala', Venkatadri', 'Narayanadri', 'Vrishabhadri', 'Seshadri', 'Anjanadri', 'Varahadri'. These are found in the following Suprabhata version of the Lord, recited in the morning hours every day Tirumala Hills, as the waking recital for Lord Venkateswara.

SRI SESHA SAILA GARUDACHALA VENKATADRI, NARAYANADRI, VRUSHBHADRI, VRUSHADRI, MUKHYAM, AKHYAM TWEDEYA VASATVAMISAM VADANTSE SRI VENKATACHALAPATHI TAWA SUPRABHATAM. 4 So goes.

The earliest mention of Lord Venkateswara's shrine was made in Tholkappiam,5 a work of the second century B.C. Out of twelve Alwars of Sri Vaishnavas, ten of them had gloriously hymned the Lord Venkateswara.

Etymologically, the term Lord Venkateswara means both 'Venkata' and 'Eswara' that is, Venkata denoting Vishnu, and Eswara Siva. Thus, the term reveals the traditions of both Vaishnavism and Shaivism. Generally, Sri Vaishnavas hold that the Lord is exclusively Vishnu, while

5. Reference in Tholkappiam.
Shaivites who consider the Lord as their deity Lord Siva to hold in equal and similar regard that He is Lord Siva. Some devotees firmly believe that the deity is Adiparasakthi. Some of them consider that the Lord is the union or a combination of the elements of Vishnu and Siva. It is in fact 'Hari-Hara Murti'. From these viewpoints, etymologically, the term 'Hari-Hara' denotes the two deities of Lord Vishnu and Siva. That is, Hari meaning Vishnu, and Hara, Siva. Thus, out of the combination of these two terms 'Hari-Hara'. finally has emerged the term 'Venkateswara'.

The origin of the temple at Tirumala seemed varied in character. The basic point is that Lord Vishnu came to reside in the Seven Hills for which an occasion and a meaningful cause have to be understood through the story of the Saint Brighu's investigation to discover the supreme God, as narrated below:

Once upon a time, the Saptha maharishies Atri, Kasyapha, Bharadwaja, Viswamitra, Gowtama, Vatishta, Jamadagni, and others, performed Yaga to promote place in the country. But, just before offering the 'Haris' to Devandra, the great saint Bhrugu was asked to discover the most patient God among the three murties, i.e. Brahma, Siva, and

6. According to Puranic Tradition, the origin of Venkatesawara temple is varied in character.
Vishnu, and which of the three manifestations was really the supreme. There is no doubt that the Supreme is only one, but He manifests Himself in three forms as Sattara, Rajasa, and Tlamasa, dominating in each case, and discharging the essential functions of creation, protection, and destruction respectively. Each of these functions has been assigned to each one of the three deities, Brahma in charge of all creations, Vishnu, looking after all creations with the dominating character of Sattara, i.e., the Strength. Finally, Siva, who is deputed to the function of destruction, his quality being Thamasa. But at the back of all these classifications, there is the notion which makes all the three except the manifestations of the one, each one of the three being regarded as the Supreme. In this matter of unity, there is the possibility of two classes - those who make Siva the Supreme Deity, and those who make Vishnu, the Supreme, Brahma often not appearing. It is this integrity and unity in type that formed the main contention of the discussion of these wise men. But they found good and important causes for regarding each one of these deities as the main and Supreme Deity, and unable to decide once for all.

So Maharishi Bhrugu, the most dominant and the wisest figure among the saints, was commissioned to on a pilgrimage to various abodes of these deities to personally
discover the Supreme deity through his personal observation. Accordingly, Bhrugu first visited the abode of Brahma in Satya Loka, otherwise called Brahma Loka. Brahma was in full assembly, and He treated the guest, Bhrugu, with all respect, but without due forms of welcome, perhaps realising the purpose of his visit. Lakshmi, considering the incident as inexcussable, left Vaikunta to do penance on the earth. Saint Bhrugu returned and reported what had taken place in the abodes he visited. On the basis of his report, all voted in favour of Lord Vishnu as the Supreme God.

This gave the occasion for Goddess Lakshmi to pick up a quarrel with her husband. Bhrugu's kick on the chest of the Lord fell on her. Consequently, she became angry feeling that Lord Vishnu should not have allowed such an act to take place. So she declined to remain on Her consort's chest, and left the Heaven. Lord Vishnu unable to bear the separation of His consort Lakshmi, decided to go to a suitable place to spend His time peacefully, and discovered a beautiful site on the Seshachala Hill.
GOVINDARAJA TEMPLE, TIRUPATI

Tirupati Town came into existence in the middle of the twelfth century, with the building of Sri Govindaraja temple. Before that there was a small village named Kottur to adjacent the place where the Govindaraja temple stood, there was a small idol dedicated to Lord Krishna. It was said that the famous Vaishnava teacher Ramanuja founded the Govindaraja temple and a small settlement around the temple called Ramanujapuram, confined to four Mada streets. During Vijayanagar dynasties, the settlement grew, and the temple attracted the pilgrims visiting Tirumala.

The accession of Kulottunga (1070-1120 A.D.) had significant consequences as far as Vaishnavism in Southern India was concerned, as the king was an ardent Saiva. Vaishnava activities at that time under Ramanuja were preudent, with the result then religious rival groups, asserted that there was nothing greater than siva and vice versa. Recalling the insulting attitude of the Vaishnavas Kulottunga remarked that the proper place for Vishnu was not the earth, but the sea. As a result, the vaishnavas became insecure, fearing the safety of their God. They got into the sanctum and took possession of the Utsavamurti and feed from Chidambaram to Kottur, hiding the idol. Not risking the hostility of the Chola ruler, Ramanuja fled to the Hoyasala kingdom when then flourished in the modern Mysore State.
Ramanuja lived there for years and returned to Srirangam only after the death of Kolottunga in 1120 A.D. He visited Tirumala in the meantime and realised that the idol of Govindaraja brought from Chidambaram was hidden below the Hill. He put up a modest for Sri Govindaraja adjacent to the shrine of Krishna, already in existence. This event was inscribed about 1130 A.D.

The Govindaraja temple received greater attention with the advent of Vijayanagar rule over Tondamandalam.

Interesting data about the Govindaraja temple was learned from the inscriptions of the Saluva Dynasty as described.

An inscription of 1456 A.D. states that a Hunting festival was celebrated on the second day of the month of Thai. Another record of 1467 A.D. states that Govindaraja, Sridevi and Bhudevi were given a holy bath with water obtained from a tank arranged by Ramanuja. An epigraph of 1475 A.D., reveals the oil and betel offered to Lord Venkateswara were being brought to Govindaraja at the time of his Tirumanjanam on the day of Krittika star in the month of Karttika. A certain teacher, named Van-Sathakopa Jiyar, constructed the varandah of the Vasanthamandapam, at the entrance of the Govindaraja shrine, but the unfinished roof
was completed by Nallar-Angan dai during the twelve days of
the Vaikhasi festival. The inscription also reveals that
Govindaraja was taken in procession through the streets on
the day of Sankaramandapam and during the Kanuppadi
festival. One more record of this time mentions that
offerings made to Lord Venkateswara are brought down from
Tirumala to Tirupati, Govindaraja and Sudikuduttanachachiyar
go out to welcome them.

The Govindaraja temple came in for greater
patronage during the rule of the Saluva dynasty of
Vidyanagara. A certain Appa Pillai built a mantapam in front
of the kitchen in 1506 A.D.

Special Features of the Temple

There are two shrines, in the centre of innermost
enclosure. These two shrined are enclosed by an outer wall.
The shrine to the south is that of Krishna, popularly known
as Parthasarathi, while the inner shrin to the north is that
of Govindaraja, according inscriptions of 16th Century. The
position of gopura face the shrine of Krishna, and not the
shrine of Govindaraja. The innermost gopura was built in the
13th century, and the central gopura in the 15th century,
and the outermost was built in the 17th century. The
Govindaraja shrine is said to have been built by Ramanuja in
1130 A.D. i.e. a century before the innermost gopura was
built. Still, the gopura was built so as to face Krishna shrine and not the Govindaraja shrine. Another peculiar feature to be seen in this temple is the mixture of architectural styles. Inside the Govindaraja shrine the pillars of the open varandha on the three sides of the Garbhagriha Antarala and the Mukhamantapam are of the Chola style while the structures are of a later period.

The data of the present shrine of Govindaraja reveals that Vaishnava tradition ascribe its building to the great teacher Ramanuja about 1130 A.D., and the date falls within the period of Chola rule. The Chola capitals on the pillars of the varandah round the main shrine and its mukhamantapam indicate this date. These pillars are similar to those of Parameswara temple at Jogi-Mallavaram which belongs to the middle of the 10th century and which is a pacca Chola temple.
GODDESS PADMAVATHI AMMAVARI TEMPLE AT TIRUCHANUR

Sri Padmavathi temple was built by Saint Ramanuja in the twelfth century, and the worship in the temple is accordance with 'Pancharatra Aagama'. The temple is located about 3 kms. to the south of Tirupati. According to the legends, the Goddess Lakshmi revealed Herself in a golden lotus in the Pushkarini known as Padma Sarovaram, which was believed to have been dug by the Lord with his Gadayudha when He came there in search of Goddess Lakshmi. Among the festivals conducted there, Panchami Thiratham during Kartika Brahmotsvam is famous, attracting a large number of devotees. On that day pasupu, kumkum, pattu saree, flower garland with laddu padi are brought from Tirumala temple with honours. It is believed that the visit to Venkateswara temple at Tirumala fulfils one's wishes only after a visit to Padmavathi's temple in Tiruchanur. The Abhishekan to the Goddess is done on every Friday.
SRI PADMAVATHI AMMAVARX TEMPLE, TIRUCHANUR

PROGRAMME:

Suprabhatham : 5.00 AM TO 5.30 AM
Sahasranamarchana : 5.30 AM TO 6.00 AM (4 persons allowed)
Suddhi, First Bell : 6.00 AM TO 6.30 AM
Sarva Darsanam : 6.30 AM TO 11.30 AM
Suddhi, 2nd Bell : 11.30 AM TO 12.00 NOON
Sarva Darsanam : 12.00 NOON TO 6.00 PM
Suddhi, 3rd Bell : 6.00 PM TO 6.30 PM
Sarva Darsanam : 6.30 PM TO 8.45 PM
Night Suddhi : 8.45 PM TO 9.00 PM
Ekantha Seva : 9.00 PM TO 9.30 PM

ON FRIDAYS:

Abhishekam : 9.00 AM TO 10.00 AM
(One person will be allowed
for Rs.100/- ticket)
Abhishekam Darsanam : 9.00 AM TO 10.00 AM
(Rs.5/- per head)

ARJITHA PRASADAMS

ARJITHA SEVAS

Tiruchi Utsavam Dosa
Elephant Vahanam Dadhyodhanam
Tiruppavada
Dolotsavam
(on Fridays only)
(5gms Silver dollar
will be given to grîhasta)

Pullihora
Pongal
Chakkarapongal
Kesaribath
Sakaribath
Seera

In addition to this, devotees can perform Astothara sathanama can be performed to Goddess on payment.
SEVAS AT TIRUMALA SHRINE

Daily Sevas

Every day Sri Venkateswara temple begins with the Suprabhatham, and the Lord is ceremoniously awakened from His rest at night. Bhoga Srinivasamurthi is taken from His bed-chamber to the sanctum sanctorium. Harathi, milk and butter are offered to the Lord, and now He is ready to bless the devotees in His Visvarupadarsanam.

After the sanctified cleaning of the garbhagriham, the morning worship of Thomala Seva takes place. Abhishekam with sacred water brought from Akasaganga is performed to the Bhoga Srinivasamurthi. The Lord is then adorned with flowers and garlands. Naivedyam of cooked rice is offered to the Lord, followed by darsanam to devotees.

At the Lord's durbar, Koluvu Srinivasamurthi is brought to the Tirumamani Mandapam with all paraphernalia. An account of the previous day's collections in the Hundri is read out.

Ashtottara Sahasranama Archana is the next Seva when the worship is performed in tune with the chanting of the thousand and one names of the Lord, along with the participation of the devotees. Following this, all the cooked food is taken inside the sanctum sanctorum, and it is

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the day's main food-offerings to the Lord with the chiming of the two big bells in Tirumamani Mandapam, and again pilgrims are let in to have free darsanam.

After dharma darsanam, the noon-puja takes place after suddhi and Ashtottara Sahasranamam Archana. A second offering of food to the ringing of two bells takes place. Again, pilgrims are allowed to have free darsanam, and it is done privately in order to make more time available for dharma darsanam. During the night, Thomala Seva is once again performed privately.

Ekanta Seva is the last Seva for the day in the temple, when Bhoga Srinivasamurthi is put to bed on a velvet matters spread over a swing-cot, suspended by silver chains in the sayana Mandapam.

At the request of the devotees, Amantranotsava Seva, covering Thomala and Archana Sevas, takes place. Devotees can participate in Nityakarpuraharathi, Nityanavanita and Nitya Archana Sevas also by special arrangements.

After free darsanam to the pilgrims following the noon-puja, Kalyanotsavam is celebrated every day at
Kalyana Mandapam when Sri Malayappa Swami (Utsavamurthi) along with His consorts are brought there from the sanctum sanctorum, and regular marriage rituals are performed.

Brahmotsavam can also be performed by devotees in a shortened form within the temple precincts when Sri Malayappa Swami and His consorts are worshipped. Vasantotsavam is also similarly performed by the devotees for their happiness and prosperity.

Unjal Seva is another colourful event, when Sri Malayappa Swami and His consorts are seated on a cradle at Aina Mahal, known as Mirror-Hall, and swung to the accompaniment of Veda-parayana, and mangala vadyam. The Utsavamurthies are mounted on the vahanams like Garuda, Sesa, Hanumantha, Elephant and worshipped. The Unjal Seva, known earlier as Anna Unjal Tirunal, dates back to the days of Saluva Narasimha of the fifteenth century, and was performed once a year. Now it takes place as a daily Seva.

Weekly Sevas comprise (1) Vishesha Pooja to take place on Mondays, and (2) Astadala Pada Padmaradhana, to be celebrated on Tuesdays.

On Wednesdays, Sahasrakalasabhishekam is performed. The Utsavamurthis are brought to the Tirumamani Mandapam,
and abhisheka is done with sanctified water filled in one thousand and eight vessels.

On Thursdays, Pulangi Seva is performed to the Dhruvamurthy. All the ornaments are removed, and the Tirumanga kappu and kasturi on the forehead are scrapped, leaving just a trace of them. The eyes of the Lord are visible to a greater extent, and the darsan on that occasion is called 'Netra darsanam'. The Lord is decorated with flowers and garlands and dressed in blue silk tunic, with the sword fixed in the waist.

The Tiruppavada Seva consists of offering huge quantity of cooked rice as pulihora, and it takes place on Thursdays only. Devotees participate by previous engagement.

On Fridays, Abhisheka is done to the Dhruvamurthi and His consorts on His bosom. Pancha karpuram, civet oil, saffron, kasturi, turmeric paste, khus-khus, gingelly-oil, butter, sugar and milk, are the main items used for the abhisheka.

Circar Unjal Seva is performed in the Koluvu Mandapam every day evening. The Utsavamurthi along with His consorts, is placed on a decorated unjal (swing).
<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of the Seva</th>
<th>No. of persons allowed</th>
<th>Time</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Special Entrance (For Darsan)</td>
<td>1</td>
<td>During Sarva Darsan</td>
<td>25.00</td>
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<tr>
<td>2.</td>
<td>Suprabhatha darsanam</td>
<td>1</td>
<td>2.30 a.m.</td>
<td>50.00</td>
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<tr>
<td>3.</td>
<td>Amanthramothevam (For Suprabhatam and Thomala)</td>
<td>2</td>
<td>3.30 a.m.</td>
<td>400.00</td>
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<td>4.</td>
<td>Thomalasevam</td>
<td>1</td>
<td>3.30 a.m.</td>
<td>100.00</td>
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<td>5.</td>
<td>Archana</td>
<td>1</td>
<td>4.30 a.m.</td>
<td>100.00</td>
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<tr>
<td>6.</td>
<td>Ekantha Seva</td>
<td>1</td>
<td>10.30 p.m.</td>
<td>50.00</td>
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<tr>
<td>7.</td>
<td>Visesha Pooja (Only Mondays)</td>
<td>5</td>
<td>6.00 a.m.</td>
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<td>8.</td>
<td>Astadhala pada Padmaradhana (Tuesdays)</td>
<td>5</td>
<td>10.00 a.m.</td>
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<td>9.</td>
<td>Sahasrakalasabhishekam (Wednesdays)</td>
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<td>10.</td>
<td>Thiruppavada Seva (Thursdays)</td>
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<td>5.30 a.m.</td>
<td>3500.00</td>
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<td>11.</td>
<td>Weekly Abhishekam (Fridays)</td>
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<td>3.30 a.m.</td>
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<tr>
<td></td>
<td>(a) Poorabhishekam</td>
<td>1</td>
<td>3.30 a.m.</td>
<td>500.00</td>
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<tr>
<td></td>
<td>(b) Civet Vessel</td>
<td>1</td>
<td>3.30 a.m.</td>
<td>200.00</td>
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<td></td>
<td>(c) Kasthuri Vessel</td>
<td>1</td>
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<td>100.00</td>
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<td></td>
<td>(d) Nijapada Darsanaseva</td>
<td>1</td>
<td>3.30 a.m.</td>
<td>50.00</td>
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<td>12.</td>
<td>Combined Seva on Fridays (Thomala &amp; Archana)</td>
<td>1</td>
<td>6.30 a.m.</td>
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<td>Sahasra Deepalankara Seva (Everyday)</td>
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<td>Kalyanothevam (Everyday)</td>
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<td>15.</td>
<td>Parthyeka Kalyanothsavam (Everyday)</td>
<td>5</td>
<td>10.30 a.m.</td>
<td>500.00</td>
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<td>16.</td>
<td>Arjitha Brahmothsavam (Everyday)</td>
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<td>1.00 p.m.</td>
<td>500.00</td>
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<td>(a)</td>
<td>Pedda Sessa Vahanam</td>
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<td>(b)</td>
<td>Silver Garuda Vahanam</td>
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<tr>
<td>(c)</td>
<td>Silver Hanumantha Vahanam</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>17.</td>
<td>Surya Prabha Vahanam (Sunday)</td>
<td></td>
<td>100.00</td>
<td></td>
</tr>
<tr>
<td>(2)</td>
<td>Chandra Prabha (Monday)</td>
<td></td>
<td>100.00</td>
<td></td>
</tr>
<tr>
<td>(3)</td>
<td>Simha Vahanam (Tuesday)</td>
<td></td>
<td>100.00</td>
<td></td>
</tr>
<tr>
<td>(4)</td>
<td>Kalpa Vriksa Vahanam (Tuesday)</td>
<td></td>
<td>125.00</td>
<td></td>
</tr>
<tr>
<td>(5)</td>
<td>Horse (Aswa) Vahanam (Wednesday)</td>
<td></td>
<td>100.00</td>
<td></td>
</tr>
<tr>
<td>(6)</td>
<td>Gaja (Elephant) Vahanam (Thursday)</td>
<td></td>
<td>100.00</td>
<td></td>
</tr>
<tr>
<td>(7)</td>
<td>Hamsa (Swan) Vahanam (Friday)</td>
<td></td>
<td>125.00</td>
<td></td>
</tr>
<tr>
<td>(8)</td>
<td>Sarva Bhoopala Vahanam (Saturday)</td>
<td></td>
<td>125.00</td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td>Dolothsavam (In Mirror hall within the Temple premises)</td>
<td>6</td>
<td>1.00 p.m.</td>
<td>750.00</td>
</tr>
</tbody>
</table>

**Periodical Sevas**

*Sahasra Dipalankara Seva* is conducted on *Sravana* nakshatram day. The Lord and His consorts are brought to the Unjalan Mandapam where one thousand and eight ghee wick-lights greet them.

*Koil Alwar Tirumanjanam* is purificatory function of the sanctum and the whole temple precincts, performed on the day before Ugadi (Telugu New Year Day), Anivara Asthanam, Brahmothsavam and Vaikuntha Ekadasi.
Pavitrotsavam is essentially a three-day annual purificatory ceremony and its object is to expiate the sins of commission and omission arising in the daily worship and other religious rites performed in the temple. First it was instituted in 1493 A.D. by Saluva Narasimha with the recitation of the Vedas, and the reading of puranams on all the days. This was not observed for a long period. It has been revived, and the festival is celebrated with all enthusiasm in August, commencing from Sravana Suklapakasha dasami.

Pushpayagam is a grand celebration which consists of offering different kinds of sweet-scented flowers to the Lord on Sravana nakshatram day in November, following the annual Brahmotsavam.

The annual Vasanathotsavam is the festival celebrated in the month of April, commencing on Sudha Trayodasi for three days to Lord Venkateswara and his Consorts. The principal attraction is the silver chariot.
procession of the Lord and His consorts on the second day. On the third day of the festival a full-moon day, not only

Sri Venkateswara and His consorts, but also Sri Rama, Sita, Lakshmana, Sri Krishna and Rukmani, are taken in an impressive procession on all the four Mada streets round the temple.

The Annual Teppotsavam takes place during the month of Phalgunam for five days. The deities after colourful decoration adorned by jewels and flowers are placed in the flood-lit float and towed round in the Swami Pushkarini to the accompaniment of Nadasvaram music and vadaparayanam.

Padmavathi Parinayotsavam was recently performed by the TTD dates which likely to be annual feature.
<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of the Seva</th>
<th>No. of persons allowed</th>
<th>Time</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Vasanthothsavam (For one day)</td>
<td>10</td>
<td>2.00 p.m.</td>
<td>3000.00</td>
</tr>
<tr>
<td>2.</td>
<td>Float Festival (For one day)</td>
<td>5</td>
<td>6.00 p.m.</td>
<td>2500.00</td>
</tr>
<tr>
<td>3.</td>
<td>Koil Alwar Thirumanjanam (Yearly 4 times on specified days)</td>
<td>10</td>
<td>11.00 a.m.</td>
<td>3000.00</td>
</tr>
<tr>
<td>4.</td>
<td>Pavithrothsavam (3 days seva)</td>
<td>5</td>
<td>-</td>
<td>5000.00</td>
</tr>
<tr>
<td>5.</td>
<td>Pushpa Yagam (Once in a year on first Sravanam after brahmothsavarn)</td>
<td>5</td>
<td>6.00 a.m.</td>
<td>3500.00</td>
</tr>
<tr>
<td>6.</td>
<td>Abhideyaka Abhishekam (Once in a year for three days generally during June)</td>
<td>5</td>
<td>8.00 a.m.</td>
<td>2000.00</td>
</tr>
</tbody>
</table>

Devotees who wish to do Anna Prasada (Rice and Food offerings) to Srivar can do so as follows:

<table>
<thead>
<tr>
<th>Item</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dadhyodhanam</td>
<td>75/-</td>
</tr>
<tr>
<td>Pulihora</td>
<td>100/-</td>
</tr>
<tr>
<td>Pongal</td>
<td>110/-</td>
</tr>
<tr>
<td>Cha.Pongal</td>
<td>135/-</td>
</tr>
<tr>
<td>Sakarabath</td>
<td>150/-</td>
</tr>
<tr>
<td>Payasam</td>
<td>125/-</td>
</tr>
<tr>
<td>Seera</td>
<td>300/-</td>
</tr>
<tr>
<td>Jilebi</td>
<td>600/-</td>
</tr>
</tbody>
</table>

Pulihora 350/-
Vada 350/-
Poli 350/-
Dosa 350/-
Laddu 750/-
Thenthola 350/-
Sukiyam 300/-

Those devotees who wish to perform the following utsavams on specified day of their choice every year can do so by depositing the amounts as noted against each as Trust fund for Sevas, with the T.T.D.

1. Kalyanothsavam (10 persons) 20,000/-
2. Prathyeka Kalyanothsavam (5 persons) 5,000/-
3. Brahmotsavam (5 persons) 5,000/-
4. Unjal Seva (Dolosthavam) (6 persons) 7,500/-
5. Amanthranothsavam (Two persons) 4,000/-
6. Thomalaseva (one person only) 1,000/-
7. Sahasra Namarchana (one person) 1,000/-

Brahmotsavam of Lord Venkateswara in Tirumala

Prologue: Sri Vari Temple at Tirumala is a synonym for "Nithya Kalyanam, Pacha Thoranum" which means that there is daily festival with festoons of green leaves in the temple of Lord Venkateswara, the presiding deity of Tirumala. Yet the annual Brahmotsavam celebrated for 9 days during Sep-Oct in honour of the Lord is unique in itself. The precincts of the temple is illuminated in a grand manner which offers ecstasy and grandeur to lakhs of pilgrims who throng to see the Brahmotsavam every nook and corner of the country. Molodious music and devotional songs are sung by the Asthana vidwans of T.T. Devasthanams. Religious hymns from the Vedas and the Puranas are recited by eminent vedic scholars and purana pandits everyday. On all the festival days, the deity is seated on different vahanas and take in a procession on all the four streets of the temple. Pilgrims without difference in class, caste or creed assemble on all the four streets to have the darshan of the Lord.
Origin of the Festival: The annual Brahmotsavam celebration is unique in itself because it marks not only the largest number of devotees attending the festival but also overreaches the target in terms of income. The annual Brahmotsavam is being celebrated from times immemorial without much change in its procedural patterns. The daily vahanam procedure has been the same throughout except for abharana alankarams, time-bound procession and modern technique in illumination. The origins of the Annual Brahmotsavam at Tirumala are described in sacred looks like Varahapurana, Venkatachala Mahatyam, Sri Venkatachala Ithihasam. The origin goes back to pallava dynasty during the reign of Dantivaraman Pallava who celebrated the annual Brahmotsavam for seven day during the month of Marghashira. Later some pallava rulers endowed lands and gold towards the cost of the Brahmotsavam. During the 10th and 12th centuries, two Brahmotsavam were celebrated in the months of Bhadrapada and Margasira and second festival was also observed in the month of Ashada also. Later Harihara Raya II of the Vizayanagaram Empire instituted a fresh Brahmotsavam and donated some villages to the Lord to meet the expenditure towards the celebration of a fresh Brahmotsavam. The annual Brahmotsavam which falls in the month of Badrapad has become popular. It is celebrated for 9 days. The first day of the festival starts in the evening.
when Sri Viswak Sena is worshipped and taken in a procession on four streets of the temple to collect the sacred earth to perform homa in the Yogasala everyday. The actual utsavam commences on the second day in the morning with the hoisting of Garudadwaja. The processional deity Sri Malayappaswami and his two consorts Sridevi and Bhudevi are taken in tiruchi and thereafter seated in Tirumala Raya Mandapam. The auspicious time for dwajarohanam is fixed by the ARchakas and other religious people and the Garudadwaja is hoisted by the chief Archaka Mirasidar along with vedic recitals and Mangala vadhyya. Thereafter the Brahmotsavam continues for nine days when the Utsava is taken on different vahanams according to traditional norms. It is believed that Brahma himself will surprise the arrangements and so. He is taken in a small decorate chariot preceeding the procession of the utsavam. In the night of the first day the Malayappaswamy is mounted on a Big Adisesha Vahanam and taken round the four streets of the temple with all paraphernalia of decorated temple elephants, horses and bulls. In the morning of the second day, the deity is taken in a small Adisesha Vahanam and in the night, the Lord is routed on Hamsavahana. Particularly in the night the procession gives added splendour or gaiety due to the installation of illumination on the temple gopuram and the walls of the temple. Simha vahanam in the morning and Muthya Pandiri or a pandal
decorated with pearls are the vahanams on the morning and evening of the third day festival. Kalpakauriksha or a tree of silver leaves, golden apples and other fruits is used to carry the deity with his consorts in the morning of the fourth day and in the night, the deity is taken in Surva Bhupala Vahanam gilded with gold. Of all the days, the fifth day of the festival offers pomp and gaiety because Mohini Avataram in the morning and Garudaseva in the evening are the highlights of the festival. The lord is decorated in the female from Mohini, a divine damsel. It is believed that Lord Vishnu himself assumed the female from Mohini to provide "Amruth" to Suras and deceive the Asuras. The deity will be adorned all feminine ornaments and mounted on an ivory palanquin and taken in a procession on all the four streets of the temple. The highlight of the whole Brahmostavam marks the Lord's Garudaseva in the night. Devotees from all parts of the country assemble at vantage
points to have the darsan of the Lord. It is a feast to the eye to see such a thrilling sight. The average assembly of the pilgrims for this Garudeva every year is estimated to be nearly 1 1/2 lakhs. The utsavar is decorated with special ornaments like Mahara Kantika, Lakshmi Haram of the Moolavar. The grandiose should be experienced but cannot be described in words. In the morning of the sixth day of the festival, the Lord is taken on Hanumantha Vahanam on all the four streets of the temple. In the evening the deity and his consort are dressed in white clothes and taken to Vasnatha Utsava Mandapam. After returning to the temple, once again the Lord is mounted on Elephant Vahanam. In the morning of the seventh day the Lord is taken on Surya Prabha Vahanam and in the evening the Lord adorns Chandra Prabha Vahanam. The Rathostavam or the Car festival marks another thrilling experience to the devotees on the morning of the eighth day. The wooden chariot of a huge size, which has been decorated earlier with all varieties of coloured clothes, dummy figures and green leaves, is used to carry the deity to the enjoyment and devotion of the pilgrims. The car will be dragged by the devotees who feel immensely pleased to serve the Lord in an indirect form. Rathotsavam also attracts more people like Garudaseva who feel joyous on the seeing the paraphernalia of decorated elephants, horses and bulls in addition to the chanting of vedic hymns by veda pandits and
acharya purushas. In the night the Lord is taken on Aswa (Horse) Vahanam. On the next day in the morning the Lord is taken in a procession to Pushkarini on the bank of Varahaswamy Temple and the Chakraasnana is celebrated at the auspicious time when Sudharsana Chakra is immersed into the sacred tank. Devotees from neighbouring places are ready to take the holy dip in the pushkarini at the auspicious time which is believed to absolve their sins committed knowingly or unknowingly so that they can attain Moksha or Salvation. Afterwards the deity is mounted on a golden Tirumobi and taken back to the temple near the Dwajasthambam and Dwajaarohanam or lowering of the Garudadwaja will be performed and with this all the celebrations connected with the Brahmotsavam are completed. The first Brahmotsavam celebrated in the month of Bhadrapada is called the Primary Brahmotsavam and the other Brahmotsavam celebrated in the month of Aswayaji is termed Navarathri Brahmotsavam, the main difference lies in the use of silver car on the eighth day of Navarathri Brahmotsavam instead of the wooden chariot. All the other vahanams on all the days are common. This kind of "Double Brahmotsavam" comes in every three
years as a result of Adhikamasam or extra month in every three years. Prasadams on all ordinary days and special days are offered to God according to “diltano” or supply of provisions and preparation of food-stuffs maintained in the records. Not only during festival days but also on ordinary days purana kalaskepam, traditional and devotional music, vedapatanam, chanting of Mahabharata and Ramayana are carried on by T.T.D. Asthana Vidwans specialized in such faculties and also by regular employees appointed for such religious discourses. It is an established belief that the Lord is enshrined atop the Seven Hills for the emancipation of Human beings and also to beslow boons on their for material and spiritual happiness.

Sreevari BRAHMOTSAVAM

The present-day arrangement of the vehicles for processions in the festival is as follows: on the day proceeding the dhvaja-arohanam is the procession of Senadhipati or Senai-Mudaliyar and then seed-sowing, ankurarpanam; the dhvajarohanam on the evening of the first day after a procession of the Images in a golden tiruchi, a palanquin-like vehicle, and on the night the procession on the big sesa-vahanam (serpent vehicle);
On the Second day
Morning: Small Sesa-Vahanam
Night: Hamsa(swan)-Vahanam

On the Third day
Morning: Simha (lion)-Vahanam
Night: Mutyapu-Pandali (pearl canopy)

On the Fourth day
Morning: Kalpa-vrksa
(divine wish-giving tree)
Night: Sarvabhupala (Lord of the entire earth a canopy)-Vahanam

On the Fifth day
Morning: Palanquin with the Deity in it dressed as a bewitching beauty Mohini;
Night: Garuda (Brahmani kite) Vahanam

On the Sixth day
Morning: Hanuman (Monkey-God)-Vahanam
Evening: Tiruchi with the three Deities in it in white gowns sprinkled thickly over with saffron mixed sandal, (giving an appearance of Vasantam, turmeric water mixed with lime) as the customary function in the marriages on its sixth day, and thereby the procession itself is designated Vasanta Utsavam.
Night: Gaja (Elephant) Vahanam
On the Seventh day
Morning: Surya-prabha (sun's halo) Vahanam
Night: Chandra-prabha (moon's halo) Vahanam

On the Eighth day
Morning: Vahanam Rathotsavam (car procession)
Night: Aswa (Horse) Vahanam

On the Ninth day
Morning: First procession in Pallaki (palanquin) the day of sravanam star, being considered as Sri Venkateswara's birth asterism. Second procession in Tiruchi distributing oil and turmeric powder for tirthavari, avabhrtha (ablution) at Sri Varaha-svami-pushkarini.
Night: Procession in tiruchi and the dhavaja avarohanam, withdrawal of the flag from the flag-staff

Devotees from all over India visit Tirumala in large numbers and participate in these Sevas (Table 2.1) with joy and happiness and derive satisfaction and inner peace.
TABLE 2.1

Pilgrims Visiting Tirumala - A Statistics

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of State</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Andhra Pradesh</td>
<td>140</td>
<td>56</td>
</tr>
<tr>
<td>2.</td>
<td>Tamilnadu</td>
<td>60</td>
<td>24</td>
</tr>
<tr>
<td>3.</td>
<td>Karnataka</td>
<td>45</td>
<td>18</td>
</tr>
<tr>
<td>4.</td>
<td>Foreign countries</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>250</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Source: Based on Researcher's Survey.
Theerthams

Introduction: Theerthas are the places where the devotees go and have dip in the Holy water to wash away the sins. Several centuries back people used to treat every water hole as a sacred theertha in Tirumala Hills. All theertha's water was believed to converge into the swami pushkarini through under ground channels.

In Tirumala Hills, according to puranas, there are 66 crore of Theerthas existing. Out of these 1108 are considered important. Out of these 1108 theerthas about 108 are considered important. There are the under mentioned theerthas are being visited by the devotees.

1. Swamivari Pushkarani
2. Gajendra Theertham
3. Gogarbha Theertham
21. Vishwakshena Theertham
22. Anjaneya Theertham
23. Karthikeya Theertham
24. Garuda Theertham
25. Krishna Theertham
4. Akasaganga Theertham

5. Papavinasanam Theertham

6. Jabali Theertham
7. Kumaradhara Theertham
8. Sanakasananda Theertham
9. Ramakrishna Theertham
10. Thumbura Theertham
11. Shesha Theertham
12. Namala Theertham
13. Seethamma Theertham
14. Naga Theertham
15. Chakra Theertham
16. Dheva Theertham
17. Vaikunta Theertham
18. Bhima Theertham
19. Kapila Theertham
20. Seethapala Theertham
It was during the eighth century that the Alwars recognised Tirupati temple as a temple of shrine. In the Tamil region, Shaivism became a dominant faith. Even the kings of the region were patrons of Saivism. Vaishna idols dwindled in large numbers, and the peaceful life of the vaishnavas was disturbed by the developing sectarians' intolerance of the Saivites. As a result, the Vaishnavites turned their attention to the Lord Vishnu shrine in Tirupati which was the northernmost boundary of the Tamil region, and was free from sectarian beliefs. They began to visit the place in large numbers. The Vaishnava Alwars sang in praise of the Lord, describing Him as "Self-manifestation of Vishnu", "Destroyer of Sins", and "Giver of all Boons".

By Alwars, the praise of the Lord was a turning point in the history of Tirumala temple. It was the beginning of its popularity. Also, it was the origin of the belief that the Deity was the great fulfiller of peoples' wishes. Under such implicit faith, people turned to Lord Venkateswara for help in their critical situations, or to realise their desires and expectations.

Since the Venkateswara temple was located on the hill, it was not easily accessible to all in those days. The
Vaishnavities built a temple in Tiruchanur, and installed a silver replica of the Lord there. Those who could not climb the Hill, offered their worship there and contented with it. The Saivite impact later spread to Tiruchanur, and also a Siva temple sprang up there. To avoid sectarian differences and clashes, the Vaishnavites desired to confine their activities to Tirumala region only.

In the nineteenth century A.D., the Vaishnavites felt the need to have a proper temple at Tirumala hill, and their interest became an accomplished fact. Sanctum Sanctorum with an anti-chamber for the priests to stand and worship, was constructed. During worship, some kind of food offerings were made. Perhaps, this was quite sufficient to feed the priest and two or three other persons attached to the temple.

Subsequently, the replica of Lord Venkateswara which was in Tiruchanur temple was taken to Tirumala Hill and, after due ceremonies, was installed in sanctum sanctorium. This idol, called Bhoga Srinivas was placed inside for the convenience of worship, for daily abhisheka, for 'sayana' ceremony at night. This could be done only to a portable idol i.e. the Murthi, and not to the original Murthi (i.e. Mula Murthi).
The installation of Bhoga Srinivasa Murthi in the sanctum sanctorum of the temple was an important occasion, because, with it, commenced the ritualistic type of worship in the temple, such as pujas, festivals, and food offerings to the deity as per the Vaishaka agamas, which were introduced, and later developed. In fact, the development of the temple from that time was gradual and steady, and spread over a period of six centuries. Development took place in the form of expansion of its structure, i.e. construction of additional chambers to the sanctum sanctorum, Vimanams, Prakarams, etc. and induction of other replicas of the Lord into the temple with His consorts, Bhudevi and Sridevi and other shrines such as Sri Raghunadha and Sri Krishna. Contributions made by several rulers, their administrators, and officers, helped to maintain the various kinds of pujas, festivals, and food offerings. Not only these, ornaments were presented to Lord Venkateswara and other idols, and money donated for the construction of mutts, kutams, and choultries for lodging and boarding of the pilgrims.

During Ramanuja's period (1017-1137 A.D.), the temple of Lord Venkateswara received great impetus for its growth and development, including the founding of Tirupati. He believed that there should be a growing town at the foot of the Hill to serve as a convenient halting place for the devotees on their way to Tirumala Hill. After the death of
Ramanuja, shrines were constructed for Ramanuja both in Tirumala and Tirupati temples.

Yadava Kings

The Yadavaraya Kings of Narayananavanam, were the early great patrons of Lord Venkateswara. One of the Yadavaraya kings was Veera Narasinga Yadavaraya who built the present famous Ananda Nilayam, i.e., Vimanam over the Sanctum Sanctorum. In fact, the king wanted to make Tirumala temple as 'Suragiri' i.e., the capital of Indra, in brilliance, and for this, the King gilded the Ananda Nilayam. After three and a half centuries, the Sanctum Sanctorum from the time of its installation in 900 A.D. had for the first time a gold plated Vimanam that shines under the Sun and the Moon, greeted by all the visiting pilgrims even today.

Pallavas

The Pallava Kings appeared to be the earliest donars to the Lord's temple. From the inscriptions at Alamelu Mangapuram, Sri Vijaya Dantivarma of Pallava undertook the repairs of the Lord's temple and the Sopanamarga, i.e. the foot-path way. In fact, Pallavas' achievement is on the whole very considerable towards public works, as well as pious acts of benefactions to the
religious and economic organisation. Pallava Kings used to visit Lord Venkateswara at Tirumala at the time of their coronation, and also after winning the battle to obtain the blessings of the Lord.

Chola Dynasty

It has been pointed out that the Kings under Chola Dynasty were great builders of cities and temples, and patrons of Lord Venkateswara. In fact, the Kings of Chola laid their treasure at the feet of the Lord along with their bodies and mind.

Vijayanagara Rule

Under the patronage of Vijayanagara Kings, the idol at Tirumala came into great prominence. During that period, Jiyyars were provided with all privileges. The chanting of vedas was instituted by Devaraya, while the image of the deity was being carried around on festival occasions. Half of the revenue collection of the villages was paid into the temple treasury.

Krishnadevaraya's Patronage

Krishnadevaraya was a great devotee of Lord Venkateswara at Tirumala and Lord Siva at Kalahasti. During essential and crucial periods, he visited Tirumala and
worshipped the Lord, and then rode to Kalahasti to pray to Lord Shiva. In all, he paid seven visits to Tirumala accompanied by his two queens, tirumala Devi and Chinna Devi. He presented a gold crown set with precious gems, and gold plates for waving camphor lights. After capturing Udayagiri in 1514 A.D., he had a Kanakabhishekam performed for the Lord with 30,000 varshas, presented ornaments and granted villages. The queens offered to the Lord pendants, Navaratna prabhavali, etc. At the end of his war with Gajapathi, he gave a pendant and necklace for the Lord, and also 30,000 varshas for reguilding the Vimanam over the sanctum sanctorum, together with the grant of tolls (Sunkama) for the expenses of morning offerings to the Lord. The guilding of Divya-Vimanam with gold was completed by 1518 A.D. by Sri Krishnadevaraya. In the temple of Lord Venkateswara in Tirumala on either side of Sri Krishna Devaraya, there are copper statues of only these two queens, the statue of Chinna Devi on the right, and on the left Tirumala Devi. Their names are inscribed on the shoulders of the statues. Finally, Sri Krishna Devaraya appointed a number of temple administrators to carry out the daily offerings and pujas to the Lord. Towards the end of the fourteenth century in the period of Mangi Dewa's son, the recitation of the heartening suprbhata came into vogue. The
practice of using Pachakarpuram and Kasturi for the original idol after abhishekam orginated thereafter.

**Achyutaraya**

Achyutaraya was a pious and noble person, devoted to Lord Venkateswara, and had spent much of his time at Chandragiri before he became the ruler at Hampi. In the year 1531 A.D., he constructed the Link Kapilatheertham providing with stone steps and mandapams all around, so that pilgrims might conveniently bath there before they proceeded to Tirumala. Devotees firmly believed that all holy streams of Tirumala flowed into the tank, and so considered their bath in that tank sacred. Achyutaraya's first coronation was celebrated at Tirumala where he was bathed in the sacred water poured out of the couch of the hand of Lord Venkateswara. In 1533, the King Achyutaraya, in his zeal for worshipping the Lord, by himself performed Sahastra Namarchana in the temple, and presented to the Lord a big Kapha, i.e., garment for the body fully studded with diamonds and pearls. In the same year, Achyutaraya reconstructed the stone steps of Swami Pushkarini, and also constructed a new tank adjacent to the first one, and named Achyutaraya tank. Finally, this Koneru fell into ruin, and later in the nineteenth century, it was filled up and converted into a garden by the management of the Mahants of
Hatiramji Mutt. The statue of King Achyutaraya and his Queen Varadaraja Ammal, adorn Tirumala temple on the southern side of the entrance in the temple. In the case of Hindu religion, he had sent a number of clamsels to Tirumala from his capital to serve Lord Venkateswara in their humble way, and live on the prasadams granted to them from the temple.

Sadasiva Rayalu

Sadasiva Raalu paid only one visit to Tirumala. He abolished devadasi dancing in the sanctum sanctorum due to the pollution that had crept into the sacred place because of the unholy association of the temple priests with the Devadasis. In the year 1561 A.D., his minister Tirumalaraya built Tirumalaraya Mantapam on the left side of the Dhwajasthamba Mantapam. After the defeat of Sadasivaraaya in the battle of Tallikota in the year 1565 broke the Vijayanagar power, and marked the beginning of Vijayanagara's end. It also closed the line of kings who contributed to the growth and development of Shri Venkateswara's temple at Tirumala.

The kings who followed King Sadasivaraya were unable to contribute any amount to temples in Tirupati and Tirumala. New endowments, though very few in number, were made only through private sources, especially from the devotees.
The impact of the Tamils in Tirupati-Tirumala which was very popular at the time of leadership of Tamil rulers declined with the fall of Vijayanagaram authority, and finally ceased to be when the Telugu speaking administration of Golkonda began to exercise their sway over the region. Since then, every year the temple gave the Golkonda Nawab large amounts of money out of its revenue. The receipts of Lord's temple came from the offerings of the devotees, which depended on their economic prosperity of the nation, its agricultural turn over, trade, and the availability of currency. The long and continued wars destroyed production, manufactures, and trade, and brought about social disorganisation.

Religious Teachers of the Time

Vyasathirtha was the founder of the Vysaraya Matha. Even though Krishnadevaraya's religious leanings were towards Vaishnavism, tradition revealed that Vyasathirtha had spent twelve years at Tirumala, worshipping the Lord on each Thursday during that period. It was said that the Lord assumed a ferocious appearance in His hunting dress of a loose gown with a sword swung in the belt, and His whole body adorned with flowers and that the priests were frightened by the Lord's look. Vyasathirtha stepped in, and
officiated as the priest on each Thursday evening during His Pulangi Seva. At the end of twelve years, he brought back the usual calm look of the God, and restored His worship on Thursday evenings to the temple priests who gladly resumed it. Vyasathirtha did not afterwards desire to worship Him directly in the sanctum. To this day, the devotees of Madhava community assembled on a raised platform under a pouch to the north of the central shrine just facing Vimana Srinivas, and read puranas and held popular religious discourses.