"Vanyakodri Sama Dehanam
Hrshikinda Nooti Nishhana
Vanyakoda samsa dova na bhoote
na dhayishyati"

There is no place in the universe as sacred as Vanyakodri. There could be no manifestation of God like Sri Vanyakodara either in the past or even in the future - Krishna Janmashtami

Different religious texts show that great Vaishnavi sage, namely, Sri Ramanuja, the great Vaishnava preacher, reached lord Vanyakodara on his knees as he thought it was sacrilegious to climb the hills on foot. The great devotional poet Sri Tadayaka Ramacharya, when he reached at "Indalle Parvata" or "Maa-brokha", Mother Goddess "Vilvada Jangal" appeared and told him that to climb the hills with "Suddha" is a sin. Then in the sanctity of the hills, under Maa, Shankar, the great collector of "Western Hills" has pointed out in his report that the pilgrim procession and pray even at the site of the virudha "Villa". To millions of His devotees the Presiding Deity is "Pratyaksha deity", He answers the call of every devotee in distress. They consider

that pilgrimage to Tirumala, the abode of Lord Srinivasa
is a tanpura, a test of devotion.

Indian culture and spiritual offerings are in
its temples. Its fundamental postulate of Hinduism which
is translated in temple construction and worship, is the
principle of the evolution of one infinite, manifesting
in varied form and the stages by which man can gradually
ascend to divine consciousness. The temple is so built
and so adorned that a devotee feels an air of sanctity
as soon as he enters it. Worship purifies his heart,
controls his passions and fetches peace.2

Lord Venkateswara is "Swayambh" (self-manifesta-
tion) of Lord Vishnu. There is a plethora of references
to the temple in the puranas and in the Tamil literature
of the Sangam age. The innumerable beneficence acquired
by a pilgrimage to Venkateswara are mentioned in the
puranas and Sri Venkateswara is described as the great
giver of boons. While the antiquity of the temple seems
to be a hoary one, all the great dynasties of rulers of
the southern peninsula have paid homage to this shrine.

The way the Tirumala hill area was assigned to
the temple makes an interesting reading.

2. The Call of the Seven Hills—'The Hindu'dated 5,6,03,
p.25.
The Manipura hills are considered sacred and are looked upon as the property of Lord Venkateswara. In those days non-Hindus and "Untouchables" were not allowed to go up the hills. Later, the district superintendent, the districtadarsh, and the district "intrim" officer of the police and custom of the local town were permitted to go up the hills only on official work. Permission specially was sought by the Government for the purpose of maintaining law and order during the Madras Government period and other occasions. Four foreign missionaries who went up the hills without permission were prosecuted. The Government in 1873 required the "grant" who was managing the temple to prove the title of the "mane" to the hills. After representations the Government agreed to cut only 6.3 sq. miles of the area around the temple for the "mane", while demarcating the 4.3 sq. miles around the mosque, the Surveyor employed 100 ft. chain instead of 60 ft. chain by mistake and demarcated 10.33 sq. miles. This mistake was later reported to the Government. Then the Government directed that the area


already transferred to hands of the land owners and cultivating, but even by such 5. P.R.O., 1713, brow. of Madras, No. 10,115,1870 and manner of transfer of revenue was made to the owner, the revenue officers in 1933-44 were going on to 6. P.R.O., 1734, brow. of A.P., No. 4,115,1905.
rituals were actually conducted during the early part of 13th century. According to what was given to us through the inscriptions, it was believed that the management of a flower-garden at Tirumala was given to a fooyar under an agreement by Vangaladi, on a payment of 1000 bana. Eventually, the fooyar started showing interest in the management of the temple as well. While this was the state in the earlier part of the 13th century, measures were however adopted for the rehabilitation of the temple during the reign of Raje Rama IX of the first Vijayanagara dynasty. It is stated that the ritual existed in all forms of services rendered for Sri Venkateswara except in the case of the Vishnu Purana. The services to be performed for some time and that, this defeat was taken to the notice of the royal officer Ravana Udayyar by Magaayi ramar alias Tirumala Rauki. Anser with the request that it might be revived and continued for the merit of Rama Rama. 24 Samaan (learned brahmans) of Sidda Sankal alias Srivinayakuran were engaged for chanting the vedas in the presence of Sri Venkateswara. The king approved the arrangement and was pleased to grant the half-share belonging to

raja Vishnukunda (king's treasury) in the village of Siddhanath alias Srinivasapuram in Kotla Cholam situated in Valencia-Valanadu, as an astra for the purpose 3.

While referring to the manner of worship in Sri Venkateswara temple as has been stated earlier, the worship is according to Vaishnavacagama. The royal worship in temple Ramaa is said to have started to regulate it in accordance with ansheramacagama these words over the Vaishnavacagama is claimed to have been established by Venmacarya in his Agama Brahma, but not with a strong opposition in the temples at Trivandrum and earlier at Jagannath. The results of his attempts at Tirumala must have been similar to those in the above two centres, in as much as we now find that the worship here is conducted according to the principles of Vaishnavacagama. Govindaraja image in a Tirumati temple was traditionally been installed by Ramanuja himself and was surprisingly worshipped in the same Vaishnavac style 5.

vaikhana ogama is based on veda principles. As stated earlier the institution of varapujyadar 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, gaumukh, dharapurna, taya, etc. In addition to the varapujyadar, there is also uttarapujyadar. He is an officer in the temple devoted for the purpose of announcing timings of rituals or ceremonies to the pilgrims who pay for certain services in the temple. Now-again in addition to the functions, he also invites and ask them to be seated in the order in which they made payments by calling out their names at the appropriate timings for the conduct of the asfitasovam.

The role of samajal has to be referred in the regulation of rituals in the temple. The later half of the 11th century and 1st quarter of 12th century A.D. formed a period of id samajal's activities in the cause of vaishnava religion and the vishistadwaita 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 activity

10. Ibid, p. 84,
of Rasamaja resulted in the formulation and systemati-
cation of a detailed course of temple procedures in
connection with the provision made for offerings to the
devotees in the temples on an augmented scale and the
permanent endowments made for the temples that were
established for Rasamaja's disciples and their descendants
in the various Vaishnava centres for the propagation
of religion. The establishment of the institution of
acharya-purusha is represented in Tirupati by such
familiars as those of Namad&uacute;illai, Vandalai, Malaya,
Vaitavada Bhayankaram and Puravastu. Lastly they have
also attached each prominent Vaishnava shrine certain
cooilites known as &lsquo;Vankas for rendering service in
them.

According to Vaishnava agents, there are pancha-
茅rtoo in the sanctum sanctorum. They are:

1) Mahavira (Varaha Naras) or Lord Venkatesvara
or Lord Vishnu,

2) Shara Srinivasasurthy (Kastukha Dswam) who came
into being during 19th century and was consecru-
ated by Gram Sankar at Tiruchanur and
subsequently, transferred to sanctum sanctorum,

3) The third is Utsavamurtees or(Utsava Dswam)
Malayapparumal along with Sri Devi and Bhu Devi.
All the utsavams conducted outside the sanctum
sanctorum are conducted for these utsavamurtees.
4) The fourth is Nalulu Narasim or Sankar Srinivasa
Murthy.

5) The fifth murthy is Ugra Srinivasa Murthy (Snapan
Narayana) and it is stated that if Sun's rays fall
on him that is the end of Kaliyuga.

These are the panchamurthas which are prescribed
by Vaidhanasa. In addition to these Rama, Lakshmana and
Sita and also Krishna, Rukmini are there. Everyone of
these deities has his/her own importance and one will find
that there are 3 yogasras 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 festivites to all the three deities -
Srinivasa, Rama and also of Krishna. In fact Sri Ramanavami
is conducted on a very grand scale. Similarly Krishna-Navami
is observed. During Bhadarnasa, Krishna and Rukmini are
put on bed for kanthhasaya and during that period it is
prayed which is read and not the usual Suprabhatam, i.e.,
"Kumurya Supraja Nama". 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 utsavam,
archana and pujas with all the sanctity according to the
The administration of Srivari temple is partially in the hands of the Brahmans, i.e., hereditary office-holders. The conduct of rituals both primary and secondary is attended to by the hereditary office-holders. The temple is not only a watch dog to see to the proper discharge of duties, functions and responsibilities by hereditary servants as laid down in Vaishnavac Agamasutra and as regulated by the great saivismamruts 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-Tirupati Temples, who are by and large...
responsible for the rituals and functions in the temple.

Incidental Servants of the Temple - Ministering:

1. Archakasvam (Miradi): There are four families, each family takes up Archakasvam for a particular day of Panchastavam of one year and rotate among on the anniversary day of Panchastavam of the next year.

2. Pandits (Dhaka): They attend to the preparation of both Annanwadana and Kirthanas including Prakathana.

3. Prakatha Pandits: There is no particular service rendered by this family, hence, the 9th stopped payment of his share, a took the matter to court. The matter is sub-judice.

4. Acharaya Pandits: There are 7 families namely:

1) Annanwadana (Annamacharya),
2) Varavastu,
3) Vreachvadi Bhayanaka,
4) Vrechvadi,
5) Prakatha,
6) Vreenabandhu, and
7) Kondada.

(* The last two are now defunct)

5. Purushottam: Purushottam during Arjita Savas. The lead Purushottam paid cash remuneration as per distance.

6. Talluvalam: There are six brother sharing the remuneration. They recite Annanwadana Kirthanas at the time of Suprabhatam, Shanthasava etc.

8. Yajunakothal: there are four families. They prepare flower garlands for decorating the deities.

9. Suryakrit Saivarthovadham: to recite saivardham and does aavardham at the time of Sthrya Archanana to Sri Mahathana. He gets his turn in the alternate years, during the intervening year the Visparayamandalu renders this service.

10. Jeyanagar: Srida Jeyanagar, Chinna Jeyanagar. They are hereditary directors attending to all Kainkaryaana. This is a service institution (vediga service) in Sri Varth Marutha. The Jeyanagar renders vediga service in Sri Varth temple. He is, however, given a unique position of being a religious head of the Sri Vannamanya cult. The great saint had managed to see that there is no completion of any ritual performance without the Sri Vannamanya taking part there in. Apart from this, the Jeyanagar has also been put in the position of Bharhakarta e.g. he maintains a duplicate accounts of the Mandala collection and also fixes his seal along with the seal of TM on all the receptacles and locks. His seal contains the picture of the Lord Hanuman. Jeyanagar is also given a share out of the Preedana and Vannamsa prepared and offered to the Lord. Though they are not on the pay rools of the T.M,
yet they get fabulous amounts by way of shares in the
greements and any grants offered to the land. 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 Raja
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 Archanas served as a communication between the
invisible soul and the visible devata. The WCI commission
proposed archanas in Madanath temple and suggested to other
temples to follow the same. The intangible ambience of the deity is to a great extent dependent on the
manner in which the Archanas are discharged,
Now as far as Sri Venkateswara is concerned, it can emphati-
cally be stated that Archanas are being rendered by qualified Archanas and in the proper manner. For the
purpose of rendering Archanas round the clock
and also at different places namely in the Sanatana Sanato-
rum in sub-temples and at the places where Sevamas are
conducted, they employ at-least 42 to 50 Archanas.

13. C. Anna Reddy, Administration of Temples, 1962, p.27.
The venu archakatva drusadiar has necessarily to employ sufficient number of archaken for rendering service. Similar to the case with samhara, in both these cases, they approach the S.O. for permission before employing archaken in the temple and also assistants in the Nata. The S.O. is expected to satisfy himself that the archaken so employed have the necessary qualifications for rendering archakatva service and the assistants employed in nata are medically fit, devoid of contagious diseases. The archaken drusadiar and samhara drusadiar pay their servants and maintain them.

In addition to the vennangara and samhara, there is the institution of nakha varadha consisting of 7 families whose names are:

1) Adhanakha (Kholapakharya),
2) Narasavatu,
3) Varutavadi mayantra,
4) Vooravalli,
5) Varissi,
6) femmespuri, and
7) randaal.

(The last two families have become defunct)
<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of the Tirasisdr (Hereditary office holder)</th>
<th>Total Income (prior to 27.10.1976)</th>
<th>Total Income (from 27.10.1976 onwards)</th>
<th>Approximate Expenditure</th>
<th>Net Income of the Tirasisders at Rs.300/- per year</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Archaka</td>
<td>38,69,443.26</td>
<td>13,02,774.02</td>
<td>1,90,300.00</td>
<td>30,52,811.30</td>
</tr>
<tr>
<td>2.</td>
<td>Ganakar</td>
<td>25,60,001.73</td>
<td>25,32,955.73</td>
<td>4,73,000.00</td>
<td>29,85,956.73</td>
</tr>
<tr>
<td>3.</td>
<td>Pedda Jeayanger</td>
<td>6,14,705.36</td>
<td>6,06,705.35</td>
<td>58,600.00</td>
<td>3,46,135.35</td>
</tr>
<tr>
<td>4.</td>
<td>Chinna Jeayanger</td>
<td>3,99,330.00</td>
<td>3,90,330.00</td>
<td>53,500.00</td>
<td>3,43,730.00</td>
</tr>
<tr>
<td>5.</td>
<td>Ramaswami Pasika</td>
<td>4,59,142.85</td>
<td>4,50,142.35</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>6.</td>
<td>Sirinar Archaka</td>
<td>6,144.11</td>
<td>3,144.11</td>
<td>-</td>
<td>3,144.11</td>
</tr>
<tr>
<td>7.</td>
<td>Urchita Vadjar</td>
<td>42,145.04</td>
<td>7,373.34</td>
<td>-</td>
<td>7,373.34</td>
</tr>
<tr>
<td>8.</td>
<td>Tarigonda</td>
<td>3,252.50</td>
<td>3,252.50</td>
<td>-</td>
<td>3,252.50</td>
</tr>
<tr>
<td>9.</td>
<td>Pallapakan</td>
<td>20,512.00</td>
<td>5,092.00</td>
<td>-</td>
<td>5,092.00</td>
</tr>
<tr>
<td>10.</td>
<td>Sankara Vadjar</td>
<td>21,790.75</td>
<td>21,790.75</td>
<td>-</td>
<td>21,790.75</td>
</tr>
<tr>
<td>11.</td>
<td>Solia</td>
<td>49,221.25</td>
<td>49,221.25</td>
<td>-</td>
<td>49,221.25</td>
</tr>
<tr>
<td>12.</td>
<td>Kaikala Reddy</td>
<td>1,229.15</td>
<td>1,229.15</td>
<td>-</td>
<td>1,229.15</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>73,33,924.48</td>
<td>32,31,279.13</td>
<td>7,38,200.00</td>
<td>44,21,793.13</td>
</tr>
</tbody>
</table>
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 as temple itself by the administrators for the simple reason that the temple was located on the hill in the forest area. That is how the system of allowing shares in the proceeds and panyam was introduced. That was how it got itself established firmly and is now protected statute wise. The income of temple as can be seen in the Table no. 3.

Thus so far as the Sree Varathram temple is concerned, it is a service institution in the sense it brings to last from various areas and helps the personnel in different ways in the performance of both primary and secondary rituals. It is the Sree Vaishnavite group headed by Sanyangara that mutu service rendered by Akasa (Sleena) from the divya prabandam. Thus, though the Sanyangara has not got the right to touch, to bathe and decorate the Lord, his position and status as religious fool and as Dharmaqarta gives him a special dignified position in the matter of conduct of rituals, festivals etc. in the temple.

Samaras ook manifests like Chakkara Pongal, Pongal, Dasyothamam, Pulihora, Chitramnam etc. in the
Inner annaprasada ruti located at mangoor navu and mangoor such as laddu, vada, appam, tandoi, etc.
in the mangoor ruti located in annapri rathsasam. They prepare the annaprasada and mangoor with the
orvisions issued by the T.O according to the prescribed dictum. Such coordination of different functions of
different miresiders helps to ensure that all the rituals,
sessions and festivities are conducted properly according
to the scriptures 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 visits the rathsasam for about two
hours one will find as if that it is not the T.O officials
that do the coordination. The coordination is such by
different miresiders and it will be surprising to find
that every miresider does his work with promptness and
punctuality. All 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 T.O's role can be
mentioned thus - the T.O supplies all the requirements
to the rathsasam, mangoors to the navu and to everyone
in the temple, i.e., to see that there is no lack of
provision for the purpose of conducting any type of
festival or function.

It can thus be seen that each one of the visual
institutions is independent by itself and is not sub-
ordinate to any one. The Deva has therefore been rightly
said to be an institution of coordination and integration.

The following are the normal and primary rituals
in the temple which cannot on any account be avoided.

**Rituals - Primary and Secondary :**

1. **Suprabhātma :** Chanting of certain slokas in
   praise of Lord by the Vedaprāyanakara to awaken 
   and to invoke the blessings.

2. **Vikasana Parayanam :** Suprabhātma is followed by
   Vikasana Parayanam. This Parayan is regarded as very
   auspicious for the reason that the círcahn served to the
   devotees in Prahanakaranam (that is) the bhiksham left
   over by tama and other "dignities who worship the Lord
   after the temple doors are closed i.e. after Mantapa Sava.

3. **Puditha :** This is washing and cleaning of the
   sanctum sanctorum and the Deiva Mantapa.

4. **Shoogaligaya :** Abhisekam with milk and garland
   etc., to Sri Moha Srinivasa Surya and the kula virat is
   decorated with sacred garlands brought by Jeeyangar (or
   his disciple Jagni) from 'yamathom'. This is an
   arjitha sava (covered by Ammantronotsavan). During the
save the following special Keikaryams are rendered:

1. Ayya Chamaram Service.

3. Koluma: The Koluma or Narhar Gopinavasu Utsa is brought over to Ranga Mandapam. Before this, a sandit reads the Naarchanam (Adhara) and the Naarangi's Accountant renders an account of receipts of the previous day (details of anna collections etc.). Thereafter, Sri Koluma Utsa is taken back to Naarchanam.

4. Pooja Arohanam: This is worship with the invocation of 1008 appulations of the Lord (i.e., Sreearchanacharanan).

It is followed by Nachikatra Harathi and Narhari Harathi.

There will be aaruda to grishasthas who have paid for sharanotsavams.

5. First Bell or Nivada: After Siddhi, there will be Keikaryam (food offering) i.e., Bell & Naachura (simultaneously Nivada takes place in Sri Varahashwamy Temple also).

6. Sarva Darshanam: There will be Sarva Darshanam and free distribution of the temples stores of Anna Prasadum to the devotees as they come out after Darshan.

7. Second Arohanam and Second Bell: This is similar to the one in the morning except that devotees are not allowed for Arohanam i.e., it is Shanath and that Arohanam
Then the Udana stotra along with the dev and the dev
is taken out from the garbha griha for the purpose of cele-
brating devatas such as Kalyanaswar, Vasanaraswar,
Mahabharata, Unjai Deva, Mahakaleswar etc., etc.

10. Jyothi: There will be again cleaning of the
sanctum sanctum and the main santapan for night fain-
tneron.

11. Dwadashavan, Dwadashavan and Dwadashavan;
there will be again Yudhakasvo, Adivasara Samruthina,
Bhodana, Jarnutdram etc.

12. Svaro Baresam: After the night santapan
serve Baresam commonly. This serve Baresam will go
on till Chantnawara (midnight).

13. Janata Baresam: This is putting the lord to
bed on a swing in the main santapan and concluded by
Yatris who known as Narayande vandhi baba (Vandhi Barseh)
after Chantnawara the temple doors are closed.

The Swaro baresam is delayed in the morning by
about two hours on

- Wednesdays = Because of Suhagkalusabhamakam
- Thursdays = Because of Thiruppadnai Deva and Moolangi
  Deva; and
- Fridays = Because of Suhagakam to Pula Virat.
The following are the secondary rituals in the temple and are also known as the Arjina Sreyas:

1) *Timrapravada*:

'Vulokara' is prepared in large quantity (about six bags) of rice. It is brought up in the *maho-undarsan* to take a pyramidal-triangular shape and decorated like *payauna*, *ledda*, *jilali*, *thanthola*, *appan* etc. are deposited thereon along with coconuts, flowers, sandal paste, *konkum* etc. and offered to the lord to the chanting of appropriate mantras. Immediately after *Nilodana* (*Anabati*) the *grhaastha* and his party are admitted for darshan of the *Timrapravada* and of 'Hila Virat'. The fee charge is Rs.3,000/-, the *grhaastha* and his family, not exceeding 10 persons are admitted for sava and darshan.

2) *Sahagramlokamichokam*:

One thousand and eight silver kalasams filled with *portikola* theerthaa are placed on a bed of paddy and are consecrated with appropriate rituals. *Bhishokam* is done with the consecrated theerthaa as prescribed by the agamas to Sri Dhupa *Arinivaasa* *turthy*, *Sri tala-yappaanay* and his consorts, and to Sri Vishwookseena to the accompaniment of 'Homan', 'Mangala Vadyam', 'Veda ratnam' (*purnamshaaktam*), recitation of *Divya* 'rabandhanam and *reka-ttan*'. The fee charge is Rs.2,500/- and the *grhaastha*
and his family not exceeding 10 persons are admitted for aarti and darsan.

3) Annual Vasanchatrayavan:

'Vasanchatrayavan' is a three day festival. On the first day Sri Dhanayogavani and his consort Sri Devi and Shri Devi are brought out to Vasantha-shandirap and given a ritualistic abhisheka, seated both. On the second day there will be procession on a silver-chariot for thelord and his consort with all pomp and splendour, followed by ritualistic sacred bath (abhisheka) in Vasantha-shandirap. On the third day there will be abhisheka to lord and his consort, Sri Hanu, Sita, Hanumana and Anjaneya and to Sri Krishna and Radhini in the Vasantha-shandirap. And in the evening Pasi of they are taken out in a grand procession. Fee charged is Rs.2,500/- and the grhastha and his family not exceeding 15 persons are admitted for thid vasanavan and darsan on each day.

4) Vasanchatrayavan:

'The Utsavamurthy and his consorts Sri Devi and Shri Devi are taken to Kalyanamandapa after 2nd yd and given ritualistic sacred bath and naivodyam to the accompaniment of Mangala Vadyam, 'Vedaparayanam' recitation of 'Divya Prabandham' and 'Nectaranam'. The fee charged is Rs.1,500/- and the grhastha and his family
not exceeding 15 persons are admitted for this utsava and darsan.

3) नीला ज्वार पर्याप्तिनामः

This is a purificatory function. The mangle sahasranam, ज्वारामाण्डलम्, नामलोकरी विडा, श्रीगणेश धन्दणा and the entire temple premises including all vessels, almirahs etc. are washed and cleaned. The whole place is then smoothened with disinfectants like camphor, sandal paste, saffron, turmeric etc. During the period of cleaning, विश्रुत मुर्थि and श्री नागार्किणीयार मुर्थि will be covered with विद्यापन and all other deities will be brought out and seated in the southern portion of नागा धन्दणा. After the process of cleaning is over there will be purificatory anahana and offering of तीरंगा नैवद्यम etc. The fee charged is ₹1,745/- and the gruheeta and his family not exceeding 10 persons are admitted for this utsava and darsan.

6) चीड़ियापुरस्वरूपः

Sri चीड़ियापुरस्वरूपः i.e. the utsava murthy, along with Sri Devi and Bhudevi, fully decorated will be taken out in procession on a rituvi and placed on a beautifully decorated float in the pushkarini. The float goes round the pushkarini thrice to the accompaniment of जंगला वद्यम, वेदार्कार्यानम and शंतरस.
The grinaastha will be seated as a vantage point on the bank of Kedarkatni. The fee charged is Rs. 1,500/- and the grinaastha and his family not exceeding 12 persons are admitted for this Utsavan and darsan.

7) Kavithapatgavam:

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 penitentiary ceremony, whereby the divine energy which possesses the holy caupa is recovered by the recitation of mantras, Vedas, Puranas, Vedantas etc. and by the performance of Puja. The deity is decorated with 'avithu' and 'gurudanda'.

The fee charged is Rs. 1,500/- and the grinaastha and his family not exceeding 12 persons are admitted.

8) Kalyanandavan:

The Utsavasththi along with Sri Devi and Bhudevi are brought to Kalyanandavan on a Tirath. Marriage ceremony with Devas and Deveshvara is celebrated. There will be recitation of the family lounge (towards) of the Lord and of Sri Devi and Bhudevi, 'Angala Sutra Charama', and exchanging of garlands etc. The fee charged is Rs. 1,000/- and the grinaastha and his family not exceeding 10 persons are admitted for this Utsavan and darsan.
FIG. 7 KALYANOTSAVAMS PERFORMED AT TIRUMALA TEMPLE
9) **Utsava Gava**

This is conducted in aina halal (Hall of mirrors) on a daily decorated Utsal (Saaly). It is sung slowly to the accompaniment of Vedapathana and Kangala Vedamota. The fare charged is Rs.1,000/= and the grhatha and his family not exceeding 6 persons are admitted for gava and darshan.

10) **Vahanam Gava**

The Utsava purthi will be mounted on the Vahanam concerned and worshipped. Dattan and Harathi will be done. **Vahanam**:

(i) **Vahanam** - Golden Garuda, Mahavibhesha, Peddasena, Suryaprabha, and Savabhoopala

(ii) **Vahanam** - Silver Garuda, Chinna Dhanu, Chandraprabha, Sita, Hanumanta, Gaja, Asma (Torso).

The fare charged is Rs.53/= for item (i) Rs.52/= for each Vahanam (i.e. Rs.52 + Rs.1 for Dattan and Harathi) and for item (ii) Rs.33/= for each vahanam (i.e. Rs.32 + Rs.1 for Dattan and Harathi). The grhatha and his family not exceeding 6 members are admitted for the gava.

11) **Charupalya (Daha Prasad)**

A pilgrim devoted who desires to offer any of the prasada prescribed can do so by making payment for the same as shown below. The prasada will be prepared.
Statement showing the number of Agita Sevas performed from 1975-76 to 1979-80

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Kalyanotsavan</td>
<td>3,663</td>
<td>3,650</td>
<td>6,300</td>
<td>9,104</td>
<td>9,119</td>
</tr>
<tr>
<td>Unjal Seva</td>
<td>107</td>
<td>399</td>
<td>592</td>
<td>397</td>
<td>1,131</td>
</tr>
<tr>
<td>Tappotsavan</td>
<td>-</td>
<td>-</td>
<td>27</td>
<td>57</td>
<td>53</td>
</tr>
<tr>
<td>S.K. Abhishek</td>
<td>263</td>
<td>263</td>
<td>295</td>
<td>290</td>
<td>319</td>
</tr>
<tr>
<td>Tirupavada</td>
<td>35</td>
<td>46</td>
<td>43</td>
<td>57</td>
<td>53</td>
</tr>
<tr>
<td>S.J. Seva</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>0</td>
</tr>
<tr>
<td>Vasantotsavan</td>
<td>48</td>
<td>73</td>
<td>47</td>
<td>73</td>
<td>42</td>
</tr>
</tbody>
</table>
in Deivari Pota, offered to the deity and then delivered to the grha patha.

12) Dhul or Khul (sweet) offerings:

Pilgrim devotees who desire to offer any of the ponnarana prescribed can do so by making payment for the same as shown below. The ponnarana will be prepared in Deivari Pota, offered to the deity and then delivered to the grha patha.

13) Janardana Naapalkara Seva:

Janardana Naapalkara Seva (on Gruvane Mukhara/ yu, i.e. Birth star of Lord Yankatore) has been newly introduced as Circular Yeavvar, from 22.12.1979. Grha patha can also partake on payment of Rs.2,000/-. This Seva is celebrated with all the pomp and grandeur as in the case of Unjal Sevas during the Kshetram period. This Seva is conducted in Kshetram temple so as to facilitate the pilgrim public present at Tirumala on that day to witness the celebration and derive heartfelt satisfaction.

The Table No. 4 shows the number of Arjitha Sevas performed from 1975-76 to 1979-80. Monthwise performance of Arjitha Sevas during the year 1979-80 is depicted in Table No. 5. The graph depicting the number of Kalyanastevans performed from 1975-78 to 1979-80 and also during 1979-80 (monthwise) is enclosed.
### Table 5

Statement Showing the Arjita Sava performed during the year 1979-80 (Month-wise)

<table>
<thead>
<tr>
<th>Name of Arjita Sava</th>
<th>April '79</th>
<th>May '79</th>
<th>June '79</th>
<th>July '79</th>
<th>Aug. '79</th>
<th>Sept. '79</th>
<th>Oct. '79</th>
<th>Nov. '79</th>
<th>Dec. '79</th>
<th>Jan. '80</th>
<th>Feb. '80</th>
<th>March '80</th>
<th>April '80</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amantraotsavan</td>
<td>564</td>
<td>574</td>
<td>780</td>
<td>645</td>
<td>691</td>
<td>440</td>
<td>793</td>
<td>620</td>
<td>734</td>
<td>645</td>
<td>439</td>
<td>653</td>
<td>7,740</td>
</tr>
<tr>
<td>Kalpotsavan</td>
<td>657</td>
<td>959</td>
<td>972</td>
<td>739</td>
<td>752</td>
<td>403</td>
<td>641</td>
<td>593</td>
<td>632</td>
<td>641</td>
<td>552</td>
<td>698</td>
<td>9,110</td>
</tr>
<tr>
<td>Brahmaotsavan</td>
<td>21</td>
<td>26</td>
<td>32</td>
<td>15</td>
<td>43</td>
<td>65</td>
<td>42</td>
<td>21</td>
<td>17</td>
<td>17</td>
<td>7</td>
<td>10</td>
<td>336</td>
</tr>
<tr>
<td>Nujal Sava</td>
<td>47</td>
<td>114</td>
<td>155</td>
<td>93</td>
<td>101</td>
<td>53</td>
<td>120</td>
<td>93</td>
<td>130</td>
<td>69</td>
<td>65</td>
<td>65</td>
<td>1,131</td>
</tr>
<tr>
<td>Pragotsavan</td>
<td>9</td>
<td>6</td>
<td>-</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>-</td>
<td>3</td>
<td>6</td>
<td>4</td>
<td>3</td>
<td>53</td>
</tr>
<tr>
<td>S.K. Abhishekhan</td>
<td>7</td>
<td>35</td>
<td>40</td>
<td>11</td>
<td>23</td>
<td>20</td>
<td>38</td>
<td>25</td>
<td>32</td>
<td>20</td>
<td>23</td>
<td>21</td>
<td>319</td>
</tr>
<tr>
<td>Tirupavada</td>
<td>1</td>
<td>6</td>
<td>5</td>
<td>5</td>
<td>6</td>
<td>3</td>
<td>4</td>
<td>7</td>
<td>3</td>
<td>5</td>
<td>3</td>
<td>2</td>
<td>59</td>
</tr>
<tr>
<td>S.O. Sava</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>0</td>
</tr>
<tr>
<td>Vasantotsavan</td>
<td>-</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>9</td>
<td>3</td>
<td>7</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>45</td>
</tr>
</tbody>
</table>
In addition to the above rituals and festivals, another important festival that is conducted at Sri Varal Temple, Tirumala and which attracts thousands of pilgrims is the annual Uchāpūšṭaṇam lasting for 10 days which falls during Kanyanasa (nawayya:na). The other important festivals are Mhayostovan in the month of Harshad, Javidentovan in the month of Apana and Sahta Satheshi on Tahta saddha satheshi.

'Uttan' is a prakrit form of 'risba' 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, income and such other articles are to be found laid down in the ancient records of the temple. Accordingly, the term 'Uttan' has been defined to mean the schedule of articles and other requirements of worship or offering in connection with the daily dhupa, dhasa, naivedyan, prathikan, paricharin and other general, special or periodical services, ceremonies, observances in the TTD.

The 'Uttan', in the case of TTD in respect of different ahas and rituals and also for prathiktime was

15. The TTD Act 20 of 1979 (Sec. 2 (9)).
approved in the year 1960 and the same 'pitam' continued even now. The TTD began conducting kalyanotsavam as a circular utsavam and started issuing pitam articles in respect of only one kalyanotsavam with effect from 22.9.74. The aranmula aminicidars disputed the change and went to Court and also have filed representations before the Commissioner, Endowments. The matter ended in a compromise. The aminicidars due to the aranmula aminicidars as a result of the compromise have also been paid during the year 1979.

The total expenditure on pitam (relying to essential rituals other than Arjitham and Upeksham) for all the temples put together is:

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount (in lakhs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1977-78</td>
<td>17.93</td>
</tr>
<tr>
<td>1978-79</td>
<td>17.35</td>
</tr>
<tr>
<td>1979-80</td>
<td>21.26</td>
</tr>
</tbody>
</table>

The expenditure on Arjitham and Upeksham on Sri Varahadwipa Temple, Tirumala is as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Arjitham (in lakhs)</th>
<th>Upeksham (in lakhs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1977-78</td>
<td>142.93</td>
<td>110.45</td>
</tr>
<tr>
<td>1978-79</td>
<td>102.99</td>
<td>111.90</td>
</tr>
<tr>
<td>1979-80</td>
<td>105.58</td>
<td>183.26</td>
</tr>
</tbody>
</table>

16. Resolution No. 5832, dated 3.4.79, Board of Trustees, TTD.
It is to be noticed that it is the fundamental right of a 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 incurring wasteful expenditure or risks and ceremonies". This object shall have to be guiding factor or principle in fixing or revising dition of any institution.

The proposals for fixation or revision or modification or cancellation of dition in respect of any temple or institution specified in the first schedule of the Act should generally be initiated by the Collector or the other officer in charge of the temple or institution as the case may be. The proposals have to be examined in all their aspects and if he is satisfied the executive officer has to place them before the

Management Committee for 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 objections, if any received shall have to be placed by the ex-officio-treasurer 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.

Ugramam (TTD Stores):

For the purpose of preparing prasadams and pongal, temple administration has got store room known as Ugramam. It functions under the supervision of the onさま Viśāh. In the Ugramam all the stores required for the purpose of preparations of Annaprasadams and other prasadams are stored and issued. At a time about 15 days requirements are stored in this Ugramam. Purchases in the Ugramam are made through the TTD Cooperative Stores. Ugramam chits are issued by the Vaishkar and Temple Inspectors in accordance with the定价 and the provisions
are issued to the vatu for preparation of prasadams and penyams. As already stated in this connection, it may be added that the sevayengar functions as pranakarta. Upon the time of issue of provisions from the igranam to the vatu section for the purpose of preparation of prasadams and penyams, the provisions are issued in the presence of the sevayengar's representatives. It can thus be seen that Ramanuja was careful enough to see that the temple accounts are always kept in duplicate, one with the temple authorities and the other with the sevayengars, thereby ensuring that all practices are curbed to a great extent. This is why the sevayengar is also called a pranakarta for the purpose of temple administration. It can be seen further that there is a sort of coordination and cooperation among the sreechillas on the one hand and the vatu officials on the other.

Pudh (Kichan): Here manyara prasadams (laddu, vada, appam) are prepared by the samakara under the direct supervision of the vatu Inspector and overall supervision and control of vatu veerakar. After offering to the Lord, prasadams are sent to Vagmapaill for sale and delivery to sreechillas and to the grisaethas according to the prescribed shares.
Lord Venkataramana's annual kitchen bill is Rs.2.5 crores, making it perhaps the biggest in the world! Sixty cooks are busy making rice and waste preparations round the clock in the traditional style. The kitchen is situated next to the samadhi samadhipa. No gadgets like grinders etc., are used. Nor is tap water used. All the water for the preparations is drawn manually from the "Dhaguta dham" a polayu jarra or spring near the golden wall.

A lion's share of the kitchen bill is claimed by
ghee Rs.1 crore, 
peels of other spices are: almonds, 
dried grapes and cashewnuts Rs.40 lakhs; pepper Rs.30 lakhs; rice Rs.25 lakhs; sugar Rs.15 lakhs; grey dal Rs.15 lakhs; and miscellaneous Rs.25 lakhs.

A cooperative store was formed by the TTD in the early '40s to buy provisions for temple's use. The cooperative store's annual turnover is Rs.5 crores. Half of its provisions are consumed by the devateshans.

In addition to distributing free prasadham (a rice preparation) to over 50 lakh pilgrims annually, the TTD kitchen prepares several items like laddus, vadas and appams.

---

Vaghavalli (Sales Counter of Orsadam):

Here the panagaras are stocked and issued to the sales counters in the temple and to the Andhra Bank counters (opposite to Sri Varri temple) outside the temple. It is from Vaghavalli that panagaras are distributed to the tiruvadai, guramathas etc., according to the prescribed scale. This is under the supervision of the Beta Vaishnava. Perhaps, Tirunadu is the only place where panagaras (prasadas) are sold through nana, a scheme introduced in 1979.

Jewellery:

Regarding the jewellery, it may be pointed that the jewellery of the lord can be divided into 2 sections viz., soma samayana jewellery that has been entrusted to Vanthu Anrakha Tirassadar. He is held responsible for the safety of such jewellery. There are what are called Viseshabharanams which are kept in the custody of Poishkar. The Poishkar issues the Viseshabharanams on special occasions, and whenever very high dignitaries visit the temple for the purpose of decorating the Lord. Thus the temple jewellery i.e., decorated to the Lord is in the hands of two separate institutions, i.e., Poishkar having the custody of Viseshabharanams, and Vanthu Anrakha Tirassadar having the custody of soma
accompanying jewellery.

It is thus evident that the religious activities although confined to the precincts of the temple, have to be made on an elaborate scale with utmost care. It was seen in the chapter how the inter actions and intra services between the hereditary servants are carried out with a round-the-clock precision in the temple administration with the coordination of the temple officials.

There is however a major controversy going on for the last few years over the hereditary rights of the priests and it had assumed a great proportion inviting lot of public attention too. The government of Tamil Nadu, 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 Telangana. In addition to abolishing the hereditary rights, it is recommended that there should be sufficient rules to enable the administrators to take action against the defaulting Archakas for misconduct or negligence of duty, disobedience of the directions of the authorities. It can be understood that, it is not to the liking of the hereditary Archakas who get a benefit of almost Rs.1.3 crores per annum, without a share being parted to the temporary Archakas whose services are hired as per law for the conduct of the rituals,
that their rights involving bulky benefits are tempered with or taken away. It is felt that in this shrine with heary traditions and which also saw the self less services rendered to the Lord by such great saints like Sawayana and others, the priests should not be allowed to set their mind on material benefits. If allowed to continue unchecked the 'Archakatvan' which was deemed as a privilege and been for the blessed ones would loose all its respect and the Archakas may be viewed as persons with commercial motivation rather than dedicated devotion.

For their existence, reasonable remuneration in cash instead of in kind in the form of offering in many cases (archakas) may be arranged. This type of arrangement prevents malpractices and extra food offered to the deity will be available for free distribution to the pilgrims.

The system of 'Archana' (chanting) which was in vogue prior to 1964 the process in which, the Archakas and their assistants would be checked whenever they come out of Pongara Velli, should be revived with immediate effect.

The TIQ 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 this prestigious religious institution wherein, the faith of the devotees can be sustained due to the observance of
age old traditions and customs. The science should
benefit the TN administration only to the extent of
providing better pilgrim amenities not at the cost of
religious sentiments.