



TIRUMALA

TIRUMALA TIRUPATI DEVASTHANAMS



"Tirumala" is the combination of two words: *Tiru* (sacred or honorable) and *Mala* (hill or peak)— "**sacred mountain**" in the Dravidian languages.

Tirumala is a hill town in the Chittoor district of Andhra Pradesh, India. The town is a pilgrimage center for Hindus, with its Sri Venkateswara Temple. Tirumala is dedicated to the Shrimann Narayana, or Maha Vishnu. Sri Rengam, Tirumala and Badrinath are other Archavathara Vishnu temples.

Tirumala Hill is 3,200 feet (980 m) above sea level, and the town covers an area of approximately 10.33 square miles (26.8 km²). In the area are seven peaks from the Seshachalam range, part of Eastern Ghats. The seven peaks represent the hood of Adisesha and are known as Seshadri, Neeladri, Garudadri, Anjanadri, Vrushabadri, Narayanadri and Venkatadri. The temple of Sri Venkateswara is on the seventh peak (Venkatadri).



LORDS VIEW OF THE HILLS

In the Puranas, The Venkatam Hill is believed to be a part of the Mount Meru, which was brought on to the earth from Vaikuntam by Garuda (Lord's vehicle). The Hills are said to be a manifestation of Adi Sesa. Many Alvars, Vaishnavacharyas and saints praised the Tirumala Hill in their respective literatures. Several references to the Tirumala were found in Puranas. Tirumala is one of the 108 shrines of the Sri Vaishnava sect of Hinduism. According to the Puranas, Lord Vishnu raised in the Avatar of Swetha



Varaham from Pushkarini. This Swetha Varaha Avatharam was installed in a temple situated to the west of Swamy Pushkarni.

Venkateswara means "the lord who destroys the sins of the people". According to the Hindu scriptures, Vishnu, out of love towards his devotees, incarnated as *Venkateswara* and appeared for the salvation and upliftment of humanity in this Kali Yuga age. It is considered the supreme form of Vishnu in this age. The Venkateswara swami temple is also called *Kaliyuga Vaikuntam*.

It is said that Lord Kubera credited money to the god Venkateshwara (a form of the god Vishnu) for his marriage with Padmavati. In remembrance of this, the devotees going to Tirupati donate money, gold in Venkateshwara's Hundi ("Donation pot"), so that he can repay Lord Kubera.

THE MAIN TEMPLE

History: There is ample literary and epigraphic testimony to the antiquity of the temple of Lord Sri Venkateswara. All the great dynasties of rulers of the southern peninsula have paid homage to Lord Sri Venkateswara in this ancient shrine. The Pallavas of Kancheepuram (9th century AD), the Cholas of Thanjavur (a century later), the Pandyas of Madurai, and the kings and chieftains of Vijayanagar (14th - 15th century AD) were devotees of the Lord and they competed with one another in endowing the temple with rich offerings and contributions. It was during the rule of the Vijayanagar dynasty that the contributions to the temple increased. Sri Krishnadevaraya had statues of himself and his consorts installed at the portals of the temple, and these statues can be seen to this day. There is also a statue of Venkatapati Raya in the main temple.



After the decline of the Vijayanagar dynasty, nobles and chieftains from all parts of the country continued to pay their homage and offer gifts to the temple. The Maratha general, Ragoji Bhonsle, visited the temple and set up a permanent endowment for the conduct of worship in the temple. He also presented valuable jewels to the Lord, including a large emerald which is still preserved in a box named after the General. Among the later rulers who have endowed large amounts are the rulers of Mysore and Gadwal.

After the fall of the Hindu kingdoms, the Muslim rulers of Karnataka and then the Britishers took over, and many of the temples came under their supervisory and protective control.



In 1843 AD, the East India Company divested itself of the direct management of non-Christian places of worship and native religious institutions. The administration of the shrine of Sri Venkateswara and a number of estates were then entrusted to Sri Seva Dossji of the Hatiramji Mutt at Tirumala, and the temple remained under the administration of the Mahants for nearly a century, till 1933 AD. In 1933, the Madras Legislature passed a special act, which empowered the [Tirumala Tirupati Devasthanams](#) (TTD) Committee to control and administer a fixed group of temples in the Tirumala-Tirupati area, through a Commissioner appointed by the Government of Madras. In 1951, the Act of 1933 was replaced by an enactment whereby the administration of TTD was entrusted to a Board of Trustees, and an Executive Officer was appointed by the Government. The provisions of the Act of 1951 were retained by Charitable and Religious Endowments Act, 1966.

TOUR OF THE TEMPLE

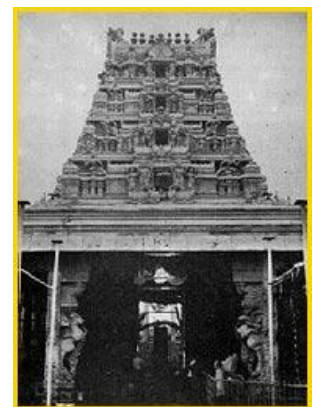


Padi Kavali Maha Dwara: The Padi Kavali Maha Dwara or Outer Gopuram stands on a quadrangular base. Its architecture is that of the later Chola period. The inscriptions on the *gopuram* belong to 13th century. There are a number of stucco figures of **Vaishnava** gods like **Hanuman**, **Kevala Narasimha** and **Lakshmi Narasimha** on the *gopuram*.

Sampangi Pradakshinam: The path for circumambulating the temple is called a *pradakshinam*. The main temple has three *prakarams*. Between the outermost and middle *prakarams* is the second pathway for circumambulation known as the Sampangi Pradakshinam. Currently, this pathway is closed to pilgrims.

The Sampangi Pradakshinam contains several interesting *mandapams* like the Pratima Mandapam, Ranga Mandapam, Tirumala Raya Mandapam, Saluva Narasimha Mandapam, Aina Mahal and Dhvajasthambha Mandapam.

Krishna Deva Raya Mandapam After passing through the Padi Kavali Maha Dwara, you will find yourself in an open *mandapam* called the Krishna Deva Raya Mandapam or Pratima Mandapam. This *mandapam* gets its name from the *pratimas* or bronze portrait icons of the Vijayanagara emperor Krishnadevaraya and his two consorts, Tirumaladevi to his left, and Chinnadevi to his right. All three icons face the main shrine, with their hands joined in supplication. In the southern wing of the Mandapam, is a statue of Venkatapathi Raya of the Aravidu dynasty, who ruled over Chandragiri around 1570 AD. To its side are stone statues of Achyutha Raya, who succeeded Krishna Deva Raya to the throne, and his wife Varadajamma. This Mandapam is believed to be built in later Vijayanagara times (early half of the 16th century). This Mandapam is full of exquisitely beautiful pictures of the Vijayanagara period like, Rama breaking the bow, Rama Pattabhishekam and Krishna Leela. Sri Vaishnava symbols or the Urdhvapundras flanked by a conch and disc are carved at the top of the two main pillars of the Mandapam.



Ranga Mandapam, also called the Ranganayakula Mandapam, is located in the south-eastern corner of the Sampangi Pradakshinam. The shrine within it is believed to be the place where the *utsava murti* of Lord Ranganadha of Srirangam was kept during the 14th century, when Srirangam was occupied by Muslim rulers.

It is said to have been constructed between 1320 and 1360 AD by the Yadava ruler Sri Ranganadha Yadava Raya. It is constructed according to the Vijayanagara style of architecture.



Tirumala Raya Mandapam Adjoining the Ranga Mandapam on the western side, and facing the Dhvajasthambha Mandapam is a spacious complex of pavilions known as the Tirumala Raya Mandapam or Anna Unjal Mandapam. It consists of two different levels, the front at a lower level and the rear at a higher. The southern or inner portion of this Mandapam was constructed by Saluva Narasimha in 1473 AD to celebrate a festival for Sri Venkateswara called Anna Unjal Tirunal. This structure was extended to its present size by Araviti Bukkaraya Ramaraja, Sriranga Raja and Tirumala Raja. It is in this Mandapam, that the *utsava murthi* Malayappan, holds His annual darbar or *Asthanam* during the hoisting of the Garudadhwaja on Dhvajastambham to mark the commencement of *Brahmotsavam*. Incidentally, the *prasadam* distributed on this occasion is still called Tirumalarayan Pongal.

The Mandapam has a typical complex of pillars in the Vijayanagara style, with a central pillar surrounded by smaller pillars, some of which emit musical notes when struck with a stone. The main pillars have rearing horses with warriors mounted on them. Some of the best sculptures of the temple are found in bold relief in the Mandapam. The bronze statues of Todermallu, his mother Matha Mohana Devi and wife Pitha Bibi, are kept in a corner of the Mandapam.

The Vimana Pradakshinam is the commonly-used circumambulatory pathway around the central shrine. The *vimana* over the sanctum can be seen from this pathway. Pilgrims who have taken a vow of performing Angapradakshinam perform it in the Vimana Pradakshinam.

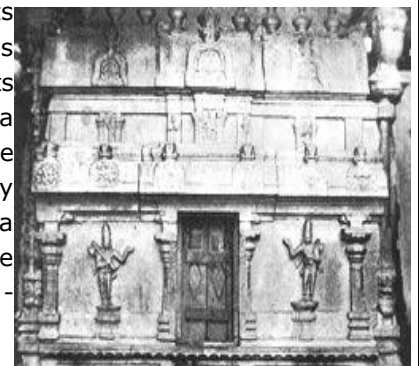


Brahmotsavam procession

The Main Shrine includes the sanctum and the three successive halls in front of it upto the Bangaru Vakili. It consists of the:

- Snapana Mandapam, a square hall.
- Ramar Meda, a rectangular hall.
- Sayana Mandapam, also rectangular in shape, where the Ekanta Seva is performed.
- Sanctum or Garba Griha, in which the idol of Lord Sri Venkateswara stands. In between the sanctum and the Sayana Mandapam, is the celebrated threshold, called the Kulasekhara-padi.

Sankeertana Bhandara Adjoining the porch of Bhashyakara Sannidhi on its western side, is a small room called Talapakamara or Sankeertana Bhandara. It was constructed to preserve the collection of *sankeertanas* composed by the Talapaka poets (Talapaka Annamacharya, his son Pedda Tirumalacharya and grandson Chinna Tirumalacharya), who were minstrels attached to the hill shrine. Annamacharya, the greatest of the three poets, came to the hill shrine in 1424 AD and served the Lord by rendering songs that he had composed, during some sequences of worship. He was a senior contemporary of Purandara Dasa, and his songs mark a significant stage in the evolution of South Indian music. His songs can be classified into three groups - Adhyatama Sankeertanam, Sringara Sankeertanam and Srungara Manjari.



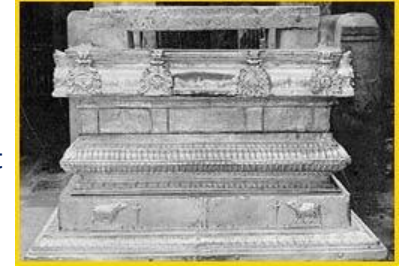
The songs were preserved in the Talapakamara for more than four hundred years, before they were transferred to the TTD office in Tirupati for the preparation of transcripts for publication during the days of the last Mahant, Prayaga Das, at the instance of the TTD epigraphist, Sri Sadhu Subramania Sastry.



BANGARU BAVI:

In front of the Potu is a well called the Bangaru Bavi

The site of the Bangaru Bavi is as directed in the Vaikhanasa Agamas, and it is constructed according to the Vijayanagara style of architecture.



GARBHA GRIHA:



The Garbha Gruha or sanctum is where the main idol of Lord Sri Venkateswara resides. The idol stands majestically in the Garbha Gruha, directly beneath a gilt dome called the Ananda Nilaya Divya Vimana. This exquisitely-wrought idol called the Mulabheram, is believed to be self-manifested, as there has been no known sculptor possessing the capability to sculpt idols so proportionately and beautifully. Further, no human being is known to have installed it in the shrine.

Ordinarily, the Lord wears a gold *kiritam* which has a large emerald embedded in front. On special occasions, he is adorned with a diamond *kiritam*. On his forehead, the Lord has a thick double patch of upwrought *namam* drawn with refined camphor, which screens his eyes. In between the two white patches is a *kasturitolakam*.

His ears are bedecked with shining golden *makara kundalas*. The fist of His raised right hind hand is implanted with a gem-set *chakra*, and the corresponding left fist with the *sankhu*. The slightly outstretched front right hand, has its fingers pointing to His lotus feet, as the only recourse to His devotees to attain oneness with Him and enjoy eternal bliss. His front left hand is akimbo to assure His devotees of protection, and to show that the *samsara sagara* is only hip-deep if they seek His refuge. His body is clothed with a pitambaram tied with gold string, and a gold belt to which are attached tiny, jingling gold bells. He is adorned with precious ornaments. He has a *yajnopavita* flowing down cross-wise from His left shoulder. He bears Sri Lakshmi Devi on His right chest and Sri Padmavathi Devi on His left chest. He bears *Nagabharanam* ornaments on both shoulders.

His lotus feet are covered with gold frames and decked with clinging gold anklets. A strong curved belt of gold encompasses his legs. During *Abhishekam*, we can have *darshan* of Goddess Lakshmi. The Ananda Nilaya Divya Vimana was covered with gilt copper plates and surmounted with a golden vase, in the thirteenth century, during the reign of the Vijayanagara king, Yadava Raya. Pilgrims are not allowed to enter the Garbha Gruha (beyond *Kurasekara* path)

BANGAARU VAAKILI:

From the Tirumamani Mandapam, you can enter the Bangaru Vakili to reach the inner sanctum sanctorum.

There are two tall copper images of the *dwarapalakas* Jaya and Vijaya on either side of the door. The thick wooden door is covered with gilt plates depicting the *dasavataram* of Sri Maha Vishnu.

The doorway is directly in line with the Padi Kavali and the Vendi Vakili. It admits pilgrims to the Snapana Mandapam. Suprabhatam is sung in front of this door.





RAMANUJA SHRINE: Adjacent to the Sangeeta Bhandara in the northern corridor of the Vimana Pradakshinam is the shrine of Sri Ramanuja, the great Vaishnava Acharya. It is also called the Bhashyakara Sannidhi.

Ramanuja was the architect of Tirupati and the father of the Sri Vaishnava community there. He designed the Nandanavanams or flower gardens of the temple. He was mainly responsible for managing the worship procedures and other affairs of the Sri Venkateswara temple.



The shrine was built around the 13th century. It overlooks the western end of the Tirumamani Mandapam. The Pandyan emblem of two fish and a hook is carved on the wall next to the entrance.

The right hand of the stone image of Ramanuja is held in the gesture of exposition (*vyakhyana mudra*), and the left hand in the form of boon bestowal (*varada hasta*), or of holding a book (*pustaka hasta*).

The shrine figures prominently during the festival of Adhyayanotsavam, which is a typical Pancharatra observance. Special worship is conducted in this shrine during Gandhapodi Utsavam and Bhashyakara Utsavam. The *utsava murthi* of Ramanuja is taken in a grand procession to meet Malayappa near the Padi Kavali.

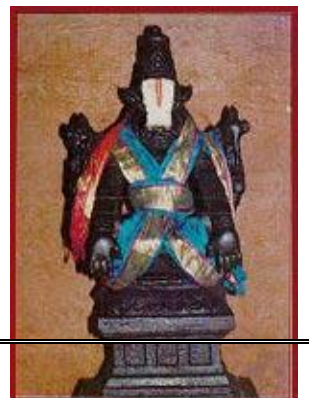
THE KALYANA MANDAPAM: Kalyanotsavam or marriage festival is celebrated in the Kalyana Mandapam. The Kalyana Mandapam is architecturally similar to the Tirumala Raya Mandapam. At its western end, is a small *mandapam* carried on slender cut-stone pillars and surmounted by a *vimana*.



On the South of the shrine is a raised portion called the *Yagasala* where *homams* are performed in connection with *Brahmotsavam* and other festivals.

SRI VISHVAKSENA TEMPLE is located at the northern side of the main temple, in the Mukkoti Pradakshinam. Sri Vishwaksena occupies an important place in the Vaikhanasa Agama. In Vaishnavite functions and temple rituals, Sri Vishwaksena is worshipped first. Vishwaksena is said to be the chief of the army (of the Lord) and is believed to protect the function or ritual from evil.

The idol has four hands - the upper two holding a *sankha* and *chakra*, the right lower in *Avgana hastam*, and the left lower on the hip i.e. *Gada hastam*. The idol of **Vishwaksena** and its worship are strictly in accordance with the Vaikhanasa Agama. During the daily worship of Lord Venkateswara, the garlands and flowers (called *nirmalya*) from the Lord's idol are removed and Vishwaksena is worshipped with them. Before commencement of the annual Brahmotsavam, the Senadhipathi or Vishwaksena Utsava is performed followed by Ankurarpana. According to popular belief, Vishwaksena provides clearance for the function to start and looks after the arrangements for the festival. His idol is also taken out in a procession during the Adhyayanotsavam.



Sri Yoga Narasimhaswami Temple: The sub-temple for Sri Yoga Narasimhaswami, facing the west, is located in a *mandapam* in the north-eastern



corner of the first *prakaram*. Yoga Narasimhaswami is also known as Girija Narasimhaswami.

The idol of Yoga Narasimhaswami is sculptured according to the Sastras. He is seated with two hands on his knees, and girdled by the Yogapatta. A ceremonial bath (Tiru-Manjana) is given to the idol in the sanctum on Saturdays; and on the fourteenth day of the bright half of the month of Vaisakha (according to the lunar calendar), *Swati Nakshathram* the idol is specially worshipped on account of Narasimha Jayanti.



The temple of Garuda (also called Garudalwar), is directly opposite the presiding deity in the Sri Venkateswara temple. Garuda is a faithful devotee of the Lord and he stands with his hands joined in supplication (the Anjali pose). Being the Lord's mount he is shown with outstretched wings, ever ready to carry him. You will find Garuda's image not only in the shrine but also at the corners of the *prakarams*, *mandapams* and *vimanas*.

At the commencement of the annual Brahmotsavam of Lord Sri Venkateswara, a flag with the image of Garuda is hoisted on the Dhvajasthamba. It is believed that the *Prasadam* offered to Garuda in this temple, if partaken, will bless the sterile with children. Every day, after completing the early morning *puja* conducted for Lord Sri Venkateswara, the Bali Bera of the Lord is taken out in a palanquin to give offerings to Parivaradevatas. The Lord is believed to personally supervise the food arrangements made for his subordinates, attendants and devotees. The palanquin called Sibika is considered to be Garuda himself. An *utsava murti* of Garuda is kept in the Ramar Meda along with other bronze images.

Tirumamani Mandapam (Mukha Mandapam) The first view of the Lord can be obtained from the Tirumamani Mandapam. It was built by Mallanna or Madhavadasa, who was the Chief of Chandragiri in the fifteenth century. The Mandapam is supported by sixteen carved pillars, which introduce a natural division of the area into three aisles.

The Mandapam serves as an Asthana Mandapam, where Koluvu Srinivasa holds court after the Thomala Seva in the sanctum, listens to the reading of the almanac, and presides over the giving of daily rations of rice. The recitation of Suprabhatam also takes place here. There are two massive, inscribed bells, which are known as Tirumani or Tirumahamani, which give the Mandapam its name. It is said that these bells were used during the Naivedyam in the sanctum. On the eastern side of the Mandapam is a small shrine dedicated to Garuda. On the northern side is a *gangala* or large brass vessel covered with a sacred fabric, for depositing all votive offerings.

The Sayana Mandapam, also called the Ardha Mandapam, is directly in front of the sanctum (in accordance with the Agamas). This is as close to the sanctum that the pilgrims can get. The Mandapam is connected to the sanctum by the threshold called Kulasekhara-padi, after an Alwar who wished to be reborn as the threshold to the Lord's shrine. The main function of this Mandapam is to facilitate the performance of rituals that cannot be accommodated in the sanctum. The Mandapam is so called because it is here that the representative icon of the Lord (Bhoga Srinivasa) is ceremoniously put to bed as the last sequence (Sayantsava or Ekanta Seva) of daily worship.

ANNUAL BRAHMOTSAVAM: *The Brahmotsavam of Sri Venkateshwara as the name signifies, is of high magnitude and voltage. Lakhs of devotees prong the hill temple for a glimpse of the almighty. The Lord roams around the streets of the Tirumala with all elegance and grace. The pilgrims inspite of all the problems and crowds reach the hills to get lost in the bliss of almighty.*



PLACES IN AND AROUND TIRUMALA

Sri Varahaswami Temple in Tirumala is to the north of the Sri Venkateswara Temple, on the banks of [Swami Pushkarini](#).

According to legend, Tirumala was originally Adi Varaha Kshetra (the home of Sri Adi Varaha Swami), and it was with his permission that Lord Sri Venkateswara took up residence here. According to the Brahma Purana, pilgrims should first offer *naivedyam* to Sri Adi Varaha Swami, before visiting the Sri Venkateswara Temple. According to Atri Samhita (Samurtarchanadhikara), the Varaha *avatara* is worshipped in three forms:

- 1 Adi Varaha
- 2 Pralaya Varaha
- 3 Yajna Varaha



The idol of Sri Varahaswami in Tirumala is that of Adi Varaha, as it resembles the description of the Adi Varaha *murti* in Vaikhanasa Agama texts.



Sri Bedi Anjaneyaswami Temple is located on Sannidhi Street, opposite the main temple. (In the Vaishnavite tradition, it is customary to have either Garuda or Anjaneya opposite the main temple.)

The idol of Sri Anjaneya is shown with its hands folded in supplication (the Anjali pose). Sri Anjaneya is a devotee of Sri Rama, just as Garuda is of Sri Maha Vishnu.

Abhishekam is performed every Sunday and special offerings are made on Hanuman Jayanti.

Sri Anjaneyaswami Temple is located opposite the Sri Varahaswami temple on the north-eastern banks of the Swami Pushkarini. It was constructed during the Mahant's period. The idol's hands are joined in supplication (in the Anjali pose).

Sri Anjaneyaswami is believed to be a bestower of boons and a protector from all evil. At the temple, Abhishekam is conducted every Sunday





Teerthams in Tirumala

There are several *teerthams* in Tirumala:

- | | |
|---|---|
| <ul style="list-style-type: none"> • <u>Swami Pushkarini</u> • Akasaganga Teertham • Papavinasanam Teertham • Pandava Teertham • Kumaradhara Teertham • Tumbhuru Teertham • Ramakrishna Teertham | <ul style="list-style-type: none"> • Chakra Teertham • Vaikuntha Teertham • Sesa Teertham • Sitamma Teertham • Pasupu Teertham • Japali Teertham • Sanaka Sanandana Teertham |
|---|---|

Swami Pushkarini

Swami Pushkarini was originally in Vaikuntam and belonged to Sri Maha Vishnu. It was set on Earth by Garuda, for the sport of Sri Venkateswara. It is adjacent to the Sri Venkateswara temple.



Pilgrims bathe here before entering the main temple.

The *mukkoti* of Swami Pushkarini (the merging of over three crore *teerthams* in Swami Pushkarini) occurs on **Mukkoti Dwadasi** (the twelfth day of the fortnight of Dhanur Masa). Therefore, it is believed that bathing in the Swami Pushkarini on this day, is equivalent to bathing in the holy river, Ganges.

On the western bank of the Swami Pushkarini is the Sri Varahaswami temple, while on its southern bank is the Sri Venkateswara temple.

The wooden-float festival of Lord Sri Venkateswara in the month of February/March and Avabhrudhasnanam or Chakrasnanam during Brahmotsavam takes place in the Swami Pushkarini.

Festivals at Teerthams

Teertham	Day on which the Festival is Held Every Year
Kumaradhara	Magha Pournami
Ramakrishna	Pushya Pournami
Tumbhuru	Phalguna Pournami
Chakra	Karthika Masa - Ksheerabdi Dwadasi



Other Places in Tirumala



Silathoranam

Silathoranam is a natural rock formation in the form of an arch, near the Chakra Tirtham. Geologists have identified the rocks on the hill as pre-Cambrian, and this arch formation suggests an antiquity of several million years to the Tirumala hill. It is said that there are only two other natural rock arches of such great antiquity in the world

TTD GARDENS



The TTD Gardens - ornamental, landscape and flower gardens - occupy an area of 460 acres in Tirupati and Tirumala.

There are four nurseries at Tirumala with mist chambers - in the Travellers Bungalow area, Gogarbham Dam area, Sri Padmavathi Guest House area and Divyaramam area wherein ten lakh plants are propagated annually. Hybrid varieties of crotons, hibiscus, bougainvilleas have been released through hybridisation and mutation and named after great personalities - Croton Ramanuja, Tirumalanambi, Neelam, Dr.N.T.Rama Rao and bougainvillea varieties like Sharada Mukherjee and Dr. Shankar Dayal Sharma. There are about 200 varieties of plants in the gardens. The Department of Gardens has released a number of books and publications like Plant Wealth of Tirumala, Angiospermic Wealth of Tirumala, The Ornamental Designs, Inti Thotalu, Thota Panulu. The Garden Department has a large germplasm collection of various ornamental varieties collected from various places in India and abroad.

Asthana Mandapam The Asthana Mandapam or Sadas Hall is an auditorium near the main temple complex, where cultural events are held.



Sri Venkateswara Dhyana Vignana Mandiram

The Sri Venkateswara Museum was established in 1980. Stone and wooden carvings, articles used for *puja*, and traditional art and architecture are displayed here. Now, a new building, called the Sri Venkateswara Dhyana Vignana Mandiram has been constructed for the purpose. The building also has meditation halls for pilgrims.



DHARSHAN AT SRI VENKATESWARA TEMPLE

As more than fifty thousand pilgrims visit the Sri Venkateswara Temple every day, TTD has organised efficient systems to ensure the smooth movement of pilgrims.

- [Vaikuntam Queue Complex](#)
- [Sarvadarshanam](#)
- [Special Entry Darshan \(Seeghra Darshan\)](#)
- [Sudarsanam Token System](#)
- [Special Darshan for the Physically Disabled and the Aged](#)
- [Divya Darshan](#)
- [Darshan Timings](#)



Vaikuntam Queue Complex

The entrance for darshan is through the Vaikuntam Queue Complex. The complex is a series of interconnected halls that leads to the main temple. An efficient queue system ensures that pilgrims move in an orderly fashion through the Queue Complex, towards the main temple. The halls in the Queue Complex are clean, spacious and airy. TTD provides a wide range of facilities in the Queue Complex:

- Food is provided for the waiting pilgrims free of cost.
- Milk, Coffe & Tea provided for waiting pilgrims free of cost.
- Medical aid
- Sale of photographs, calendars and other TTD publications
- Toilets
- Closed Circuit Television, through which devotional programmes and music are relayed
- Cloak rooms near the Vaikuntam Queue Complex entrance
- Places where footwear can be deposited, free of cost (at the entrance)

There are officers to look after the facilities in the Vaikuntam Queue Complex, regulate the queues and attend to complaints.

Sarvadarshanam

Sarvadarshanam means 'darshan for all'. The timings for Sarvadarshanam are different on different days of the week. Please refer the weekly [temple programme](#) for the timings. On normal days, about 18 hours are allotted for Sarvadarshanam and on peak days, it is open for 20 hours. Around 50,000 pilgrims visit the main temple every day.

Special Entry Darshan (Seeghra Darshan) The Seeghra Darshan facility is introduced on 21-09-2009 to provide quick Darshan for the Pilgrims. The cost of the Ticket is Rs.300/- per pilgrim. The tickets will be issued at VQC-I in a separate queue line with 4 counters, after taking the tickets, the pilgrims are directly allowed for Darshan. Seeghra Darshan tickets will be issued on all the Sarva Darshan timings.



The *darshan* timings are the same as that for Sarvadarsanam.

Special Entry Darshan Timings (Seeghra Darshan)

MONDAY	7:00 AM TO 5:00 PM
TUESDAY	8:00 AM TO 2:00 PM
WEDNESDAY	9:00 AM TO 2:00 PM
THURSDAY	9:00 AM TO 5:00 PM
FRIDAY	9:30 AM TO 9:00 PM
SATURDAY	7:00 AM TO 9:00 PM
SUNDAY	7:00 AM TO 9:00 PM

Divya Darshan

1. Divya Darshan facility is provided for pedestrian who come on foot to Tirumala through Gali Gopuram or Srivari Mettu.
2. Bio-metric counters are established on these foot paths, to facilitate free darshan, free accommodation (P.A.C) and free food facilities at Tirumala.

Sudarshan token System

The *Sudarsanam* token system was introduced to minimise the waiting time for Sarvadarsanam, Special Darshan and other paid darshan/sevas. Some of its features: The tokens are available Rs.50/- token at the

1.Second Choultry (behind the Railway Station), 2.Bhudevi Complex,3. Alipiri Tollgate,4.Sreenivasam in Tirupati,5.Srivari Sannidhi, Tirupati, 6. RTC Bus stand in Tirupati,7.TTD Information centre ,Renigunta (opp to Railway Station).

The time of *darshan* is indicated on the tokens.Pilgrims can enter the Vaikuntam Queue Complex at Tirumala at the time indicated on the tokens. . As this system saves on waiting time, it provides pilgrims with enough time to visit temples in the vicinity like Sri Govindarajaswami Temple and Kapila Teertham at Tirupati, Sri Padmavathi Ammavari Temple at Tiruchanur and Sri Kalyana Venkateswara Swami Temple at Srinivasa Mangapuram.To help TTD keep a track of the number of pilgrims and ensure their smooth flow, one token is issued per head. Collective tokens for groups are not issued.Sudarshan tokens to a tune of 5000 perday, Tuesday and Wednesday 2000 perday will be issued from 05:00am

Some precautions for you to take:

- Collect your Sudarsanam token only from TTD-run counters. Tokens issued by others are not valid.Do not exchange tokens.
- Do not trust touts.

Special Darshan for Physically disabled and Aged

This special *darshan* is arranged for the physically challenged Persons/ Old aged people / Heart patients / Ostomy patients through P.H.Gate, Mahadwaram, Sri T.T., Tirumala in three slots every day i.e. 10:00A.M., 03:00P.M. and 10:00P.M. If necessary, such pilgrims can be accompanied by an attendant.



Other Tourist Attractions in and around Tirumala & Tirupati within chittoor Dist.

S.No	Tourist Spot	Theme	Place
1	Akasa Ganga	Pilgrim Centres	Tirupati
2	Chandragiri Fort	Monuments	Chandragiri
3	Goddess Alamelumanga Temple	Pilgrim Centres	Tirupati
4	Hare Rama Hare Krishna Mandir	Pilgrim Centres	Tirupati
5	Horsley Hills	Hills & Valleys	Madanapalle
6	Kalyana Venateshwara Temple, Narayanavanam	Pilgrim Centres	Narayanavanam
7	Kanipakam	Pilgrim Centres	Kanipakam
8	Kapilathirtham	Pilgrim Centres	Tirupati
9	Kaundinya Wildlife Sanctuary	Wild Life	Palamaneru
10	Kodandarama swamy Temple	Pilgrim Centres	Tirupati
11	Lord Venkateswara Temple	Pilgrim Centres	Tirupati
12	Nagalapuram Temple	Pilgrim Centres	Nagalapuram
13	Sila Thoranam	Leisure Spots	Tirupati
14	Sri Agastheswara Swamy Temple	Pilgrim Centres	Tirupati
15	Sri Kalahasthisvara Temple, Kalahasthi	Pilgrim Centres	Kalahasthi
16	Sri Kalahasti	Pilgrim Centres	Kalahasthi
17	Sri Venkateswara Sanctuary	Wild Life	Tirupati
18	Swami Pushkarini	Pilgrim Centres	Tirupati
19	Talakona	Hills & Valleys	Talakona
20	The Govindarajaswami Temple	Pilgrim Centres	Tirupati
21	Tiruchanur	Pilgrim Centres	

For Temples at Tirupati refer to Tirupati page of this web site.

HOW TO REACH: **AIR:** Renigunta Air Port is only 15 minutes drive from Tirupati. After landing one can hire a taxi or board a state run Bus to reach Tirupati. Chennai Airport is also only 3 hours of drive from Tirupati. The Pilgrims from Bangalore reach Tirupati via Chittoor or Madanapalle by road by hiring affordable taxi or boarding the state run Buses.

Railways: Indian railways run trains from almost all the corners of the country, from Kolkata, Chennai, Bangalore, Kanyakumari, Pondicherry, Trivendrum, New Delhi, Mumbai, Jaipur etc. **Road:** By Road Tirupati and Tirumala are easily accessible as each of the southern states run buses to these convenient timings.

ACCOMMODATION: TTD provides accommodation at Tirumala and Tirupati at affordable rates. Tirupati many non-private lodges and hotels are available as per the budget of every pilgrim.



PLACES AT THE FOOT OF THE HILL & FOOT PATH

KAPIL TEERTHAM : The Holy Temple of **Kapila Theertham** is the only temple dedicated to Lord Shiva in over a 50 mile radius of the holy temple cities of Tirupati and Tirumala that abound with temples of the Vaishnavait Deity Vishnu. This huge temple stands at the entrance to a mountain cave in one of the steep and vertical faces at the foot of the amazing hills of Tirumala, where the waters of the mountain stream Paapa Vinasanam fall as a huge waterfall. A huge stone statue of a seated bull "Nandhi", Lord's Shiva's steed, greets devotees and passersby at the entrance to the temple.



One of the holiest of Hindu saints, Saint Kapila Maharshi, was said to have lived here, worshipped, and meditated in this very cave before the idol of Lord Shiva and hence the name "Kapila theertham", the word "theertham" meaning a holy lake or holy pond that formed due to the waterfalls. This temple received very good patronage from the Kings of Vijayanagara in the 13th thru 16th centuries, especially Saluva Narasimha Deva Raya, and the eternally famous Sri Krishna Deva Raya, and some of the later rulers like Venkatapathi Raya, and Aliya Ramaraya, Sri Krishna Deva Raya's Son-in-law.

Under the able administration of the TTD, this temple receives continued protection and sustainance, annual festivals that are celebrated in a pomp and celebration no lesser in significance than the popular Brahmotsavam of Tirumala on the hilltop.

ALIPIRI: *Alipiri is at the base of Tirumala and it is the starting point to climb the hill-either by walking or by vehicles. There you see a tall statue of Garuda & on the way you see the tall statue of Hanuman.*

FOOT PATH : For those of you who would like to climb the hills to Tirumala to fulfil a vow, there are two well-laid stone footpaths leading to Tirumala. These paths are called *sopanamargas*. The more ancient of the two *sopanamargas* which starts from **Alipiri** at the foot of the hills, is about 11 km in length, and is the commonly-used route. The other *sopanamarga* (**Srivari mettu**) from Chandragiri, though only about 6 km in length.

1.Token facility is provided for pedestrian who come on foot to Tirumala through Gali Gopuram or Srivari Mettu.

2.Bio-Metric counters are established on these foot paths, to facilitate free darshan, free accommodation (P.A.C.) and free food facilities at Tirumala.TTD provides several facilities to pilgrims who walk up the hills to Tirumala. APSRTC runs free buses from the Tirupati Railway station to Alipiri, with a frequency of 30 minutes. Pilgrims who intend to walk up the hills to Tirumala can use these buses.