

Sacred Complex in Tirumala

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DEFINITION OF SACRED COMPLEX:

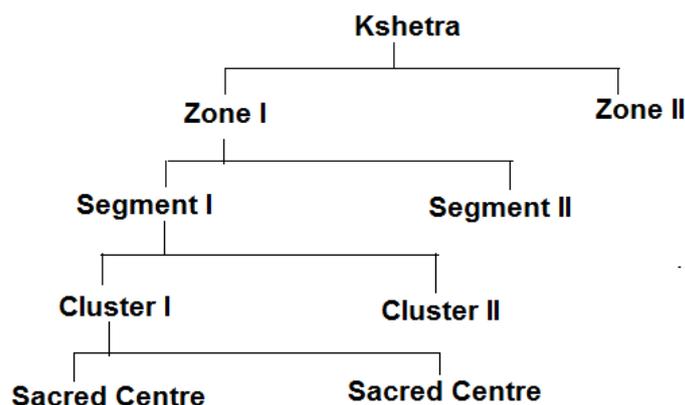
'A happy synthesis of sacred geography, sacred practices and sacred specialists of a Hindu place of pilgrimage reflecting a level of continuity, compromise, and combination between Great and Little tradition'. The sacred complex of Tirumala-Tirupati comprises the twin cities of Tirumala and Tirupati. Tirupati has located about 130 km from Chennai, in the Chittoor District of Andhra Pradesh in south India. Tirumala has seven sacred hills, and one of the hills houses the shrine of Sri Venkateswara 346 Current Issues in Tourism or Balaji (as the presiding deity Vishnu is known) whose Darshana is the most important attraction for pilgrims. Apart from its mythological and religious importance for Hindus, the deity is popular for its 'wish fulfilling power' and therefore attracts millions of visitors every year. The hill town of Tirumala functions as an exclusive pilgrimage center while Tirupati at the foothills resembles an urban center, though it retains its religious importance as a pilgrimage center and has many Hindu shrines. As such they present two distinct environmental conditions; Tirumala situated atop the Tirumala hills primarily consists of forests, lakes, parks, and small water reservoirs while Tirupati shows typical characteristics of an urban environment. Thus, it provides an interesting case study for articulating the pilgrimage–environment interaction because the near exclusiveness of Tirumala for pilgrimage implies that the environment in Tirumala may be directly influenced by the magnitude of visitation whereas, in Tirupati, a multitude of activities may contribute to environmental issues. In 2001 about 14 million pilgrims visited Tirumala. The study of Civilization and the concept of **Great and Little Tradition** led to many methodological innovations. **Robert Redfield** and his students, **Marriott and Milton Singer**, proposed several concepts and terms to facilitate the study of the complexity of Indian Civilization and emphasized the cultural role of the cities. The singer proposed the concepts of cultural centers, cultural performances, cultural specialists, cultural media, etc.

Vidyarthi (1961) selected Gaya in Bihar for an intensive study of a holy city as a dimension of Indian civilization. Substituting Singer's term "cultural" with "Sacred", Vidyarthi proposed the concept of Sacred Complex with three components- Sacred Geography, Sacred Performances, and Sacred Specialists. A sacred complex is an intricate and interdependent grouping of sacred centers, sacred performances, and sacred specialists; and is in cultural and structural relationship with the whole Hindu civilization.

THE MAJOR FINDINGS OF HIS STUDIES ARE THE FOLLOWING:

SACRED GEOGRAPHY:

Any holy city has two main parts- sacred and secular. The sacred part (**Kshetra**) is further divided into zones, segments, and clusters of sacred centers. It is a sacred center which is most important because rites are performed here, and it may be an idol in a temple, a tree, a bathing ghat, etc. The Sacred Geography may be explained through the following chart-



Each center has its importance and may have varying spread local, district, state, and Hindu universe.

SACRED PERFORMANCES:

The study is based on secondary data . Although there are number of studies regarding sacred complex Tirumala . The present paper focus its attention on festivals Teppotsavam (Float festival 06:00 PM Five days year), Padmavathi Parinayam (04:00 PM May), Abhideyaka Abhishekam (Jyestabhishekam 07:00 AM June), Pusha Pallaki (06: 00 PM July), Pavithrotsavam (08:00 AM August), Pushpa Yagam (08:00 AM November), Koilalwar Thirumanjanam (08:00 AM). These are sets of rites and rituals performed by the worshipper and different sacred centers and vary with the nature and importance of each center. These may be a recitation of mantras, meditation, floral offerings, oblations, donations, artistic performances, etc.

Tirumala has a unique place in the Hindu world, as the final rites for the ancestral spirits are performed here in Tirumala.
TEPPOTSAVAM (FLOAT FESTIVAL) (06:00 PM FIVE DAYS A YEAR)



Every year during Phalguna Pournami, this festival is celebrated with great festivities. The month of Chaitra (March) remains in Swami Pushkarini for five days. First One day Lord Rama was consecrated with Sita and Lakshmana and taken Experience a celestial journey aboard the beautifully decorated floats of Swamy Pushkarini. the next day, Lord Sri Krishna and Rukmini were offered puja and had fun floating. In the three remaining days, starting from Trayodasi, for Pournami, Sri Malayappa Swami and Sridevi and Bhudevi were brought Climb onto the temple tank. On the third day, there will be three rounds Five rounds, last day utsava murtis will be knocked out Ride seven wheels on a beautifully decorated chariot. herd of pilgrims See the majesty of God, the charm of the full moon on this special day is an additional attraction for the divine beauty of God. Arjita seva ticket holder Those who participate in this chariot festival will get a darshan from the Lord after the festival.

PADMAVATHI PARINAYAM (04:00 PM MAY)



The festival takes place in May. Art Deco Parinayotsava Mandapam in Narayanagiri Garden is a place for celestial bodies Marriage of Lord Srinivasa and Goddess Padmavathi. This annual three-day festival takes place under the moonlight at night. During this month's colourful ceremonies in Navami, Dasami and Ekadasi Vaisakha, Sri Malayappaswami, festival god of Lord Venkateswara, arrives Style every day on Gaja, Aswa and Garuda Vahanas, while Sridevi and Bhudevi arrive in different sedan chairs. every day after the wedding Parinayotsava Mandapam, 'Kolu' held. while reciting Vedic hymns and Singing the pious son, the Lord returns with Sridevi and Bhudevi temple. On the first day, Lord Sri Malayappa Swami arrives in the celestial kingdom Gaja Vahanam Separated with his two wives, Goddess Sridevi and Goddess Bhudevi sedan chair.

This sacred marriage is celebrated according to the Hindu matrimonial tradition in a fun way. In this setting, the Lord sits in the exquisite Decorate Parinaya Mandapam with his two consorts in front. Edurukolu (receiving opponent), (Pula Bantata) flower ball game, Vastra Dharana (offering new clothes) is traditionally performed. the same process will take place over three days. At the end of this great marriage, the fire Cookies add extra charm to the whole ceremony. after finishing Lord Malayappa Swami returns with Sridevi and Bhudevi for the wedding ceremony at the main temple.

ABHIDEYAKA ABHISHEKAM (JYESTABHISHEKAM) (07:00 AM JUNE)



According to the Hindu Almanac, the festival takes place during the holy month of Jyestha, The banquet was completed to coincide with the star of Jesta in the constellation. This The festival is also called "Abhidhyeyaka Abhishekam". "Abhidhyeyakam" means protective shield or armour (which cannot be destroyed). To fight evil, the Lord appeared with this protective armour in this Callieuga. Because of this special abhishekam (day bath) The special "Armor of God" of this festival is also known as Abhidhyeyaka Abhishekam. Since this festival takes place in the month of Jesta, it is also known as "Jesta Bishakam". According to the legendary temple, this particular Abhishekam is usually A year of protection for Lord Paswami of Malaysia and his deity Utsava Sridevi and Bhudevi's spouses are protected against damages that may occur during

Processions and Tirumanjanam (holy baths) vary throughout the year Festive occasion. Meanwhile, the festival lasts for three days. After the second bell each day, The lord and his wife were brought to the Kalyanotsava mandapam in Sampangi Prakaram and Snapana Tirumanjanam singing Vedic mantras. Snapana Tirumanjanam includes the bath of the gods involves holy and sacred water mixed with spices including turmeric, Sandalwood Sauce, Honey, Milk and Curd. Later, the Lord and his bride wore different costumes (especially kavachams) on each of these days. On the first day, the Lord meditated on the pilgrims in Vajrakavacham (armour encrusted with diamonds), while on the second day Muthyala kavcham (armor with beads) and Svarna kavacham (armor) Gold) on the third day. This Svarna kavacham still adorns the Lord and his Spouse all year round, only in Abhidhyeyaka Abhishekam Next year.

PUSHA PALLAKI (06:PM JULY):



According to the tradition followed by the Devasthanams, the temple has Dakshinayana (winter solstice) in July. Anavar Asthanam, Great Durbar On this day (usually July 16) Lord Venkateswara's feast day is celebrated. On this day, the accounts of the previous year are presented to the master and a new one begins Financial Yal opens a new book. Deposits for all major monastery officials They have the badge of duty at the feet of the Lord and bring them back. Importance The purpose of the ceremony is for the Lord to allow them to assume their respective functions because He finds them suitable. At night, the Lord walks the four motorized streets of Richly decorated sedan chairs. It's an amazing sight for believers Participate in this arjita seva to witness and enjoy the majestic presence of the Lord

PAVITHROTSAVAM (08:00 AM AUGUST)

Tirumala Tirupati Devasthanams (TTD) Srivari Pavithrotsavam is celebrated on important days every year Ekadasi, Dwadasi and Trayodasi in the month of Sravana according to the Hinduism calendar. This festival is called the "Festival of Purification". This festival was celebrated in 1463 AD by Saluva Mallaiah Deva Raya According to the 157 Tirumala inscription of the current Saluva

Narasimha period At the Srivari temple. During these three days, Tirumanjanam and Homam Performance to major idols of Lord God and Lord Sri Venkateswar Swami. Ankurapanam day is celebrated as a prelude to this purification festival Nine seeds were previously sown in an earthen container marking the beginning of the festival. The meaning of the party is The priests symbolically sought forgiveness from the Lord for all their negligence and Intentionally or unintentionally committed commissions during a performance Rituals to the main deity take place in the temple every day of the year throughout the year. to exist Ankuarpanam Festival, Lord Senadhipathi's parade god is removed Parade to Vasantha Mandapam. first day Pavithrotsavam, Homam (fire prayer) in Yagasala Located inside the temple, followed by Snapana Thirumanjanam (natural bath) About two hours for the parade of deities with sandals, turmeric, milk, curd and Honey.



At night, the deities of the parade went out for a pleasant walk Around the four automobile streets, blessing the gathered pilgrims Lord Paswami of Malaya wears dazzling gold and diamond jewellery. To exist On the second day, after the special puja of Snapana Thirumanjanam (Heavenly Body Bath) The silk thread called "Pavitharalu" is a sacred thread.

The particularity of this thread is that it comes in five colours, namely black, Blue, red, yellow and green. "Pavithralu" will be tied around the head, neck, waist The lord waited before taking part in the procession. They are also associated with various deities Deities in the temple and sub-temples located in the Prakasam Including Ananda Nilaya Vimana Venkateswara Swamy, Yoga Narasimha Swamy And so on, and Lord Sri Bhuvharhaswamy next to Swami Pushkarini.

These sacred silk threads are woven from special varieties of high-quality cotton It only grows on land designed to grow Tulasi plants Sacred to Hindus. Saint Homam on the third day followed by Snapana Tirumanjanam, This is followed by ceremonies such as Vishesha Samarpana, which parades through the four Mada streets And ends with Purnahuthi which takes place inside the main temple.

PUSHPA YAGAM (08:00 AM NOVEMBER)



The ceremony follows the annual Brahmotsavams Sravanam also happens to be Lord Venkateswara's birth star, usually in According to the Hindu calendar, the month of Kritika falls in October or November. Ankurapanam is done before Pushpayagam. that day, after Daily puja with Sri Malayappa Swami and seated Sridevi and Bhudevi Special golden platform for Sampangi Mandapam. Providing Tirumanjanam to Their adoration by utsava murtis is done in a variety of floral shades. After The parade takes place at night. According to the scriptures, this holiday is usually To save the earth from natural disasters such as earthquakes

and hurricanes, Epidemics and appease the Lord to save human, animal and plant life from All disasters. The Pushpa Yagam festival started in the 15th century, Restored by TTD in the 1980s.

KOILALWAR THIRUMANJANAM (08:00 AM)

Koil Alwar means "Holy Land". Alva means "devotee". Meaning of Tirumanjanam "Cleanse with aromatic ingredients". Koil Tirumanjanam is purification Ceremony at shrine and temple sites by devotees (temples only Staff are authorized to clean temple premises). the whole ceremony Deities and other objects are removed from the sanctum sanctorum and cleaned, while "Mula Virat" is covered with a waterproof coating. whole Garba Grisham, including floor, ceiling and walls, sub-shrine within a shrine, puja Washing items with water and Tirumanjanam, which is a Camphor, salad dressing, saffron, Kicchili Gadda turmeric (a root vegetable), etc.



Apply as a disinfectant. So the cover of the Lord God Removed, idols, deepam and other items inside have been replaced. Special Then the main deity is dedicated to Puja and Naivedyams. This ceremony is performed strictly according to the agamas and is performed four times year i.e. Before Ugadi, Anivara Asthanam, Vaikunta Ekadasi and Year Brahma

Conclusion: Till to day all the above festivals and Pujas are performing at Tirumala without fail even during corona period the puja performance performed regularly without pilgrims. Afterwards the festivals are performing and public are participating. Therefore Lord Venkateswara is Kaleyuga Divam in past, present and future.

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