

# **SANCTORUM OF GODDESS PADMAVATHI**

(Translation of Siri koluvu)

*English Version*

**Prof. M. Madhusudana Rao**



*Published by*

**Executive Officer**

**Tirumala Tirupati Devasthanams, Tirupati.**

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**Prof. M. Madhusudana Rao,**

Telugu Original

**Julakanti Balasubrahmanyam**

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## **FOREWORD**

Alamelu Manga is the Consort of Sri Venkateswara of the 'Seven Hills'. She is also named Padmavathi. The Shrine where this Divine Deity is situated is called Tiruchanur.

This place is situated at a distance of 5km from Tirupati. This Temple is seen always filled with devotees who visit Tiruchanur after the Darshan of Sri Venkateswara of Tirumala.

According to Mythology, Srinivasa descended to Bhuloka (Earth) in search of Sri Mahalakshmi who left Vykuntha in anger. But he could not find her. In spite of marrying Padmavathi the daughter of Akasa Raju, who was herself par excellence of Lakshmi, Srinivasa was in deep anxiety because he was deprived of Mahalakshmi's presence. To his relief, he came to know that Sri Mahalakshmi was in Kolhapur (Maharashtra), and Srinivasa left for Kolhapur and did Penance to procure her, but all in vain. Later a voice (Akasavani) was heard which directed Srinivasa to Suka Maharshis's Ashram. It asked him to build a Lotus Pond and do Penance on the banks of 'Padma sarovara' to get Mahalakshmi. Following the words of Akasavani, Srinivasa reached Tiruchanur, built a Padmasarovara and did Penance for Twelve (12) long years. As a result, on the day of Shudha Panchami of Kartika masa, Sri Mahalakshmi took incarnation in the thousand petalled Golden Lotus on Friday in Padmasarovara. She became famous as 'Sri Padmavathi', for devotees. Srinivasa took her to his chest and left for Tirumala. But as per the request of Gods, Sri Mahalakshmi took the form of Archamurthi and is in Tiruchanur taking the name 'Padmavathi' and 'Alamelu Manga' and She is blessing the devotees.

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'Siri Koluvu' is a Telugu book written by Sri Julakanti Bala Subrahmanyam. This book narrates astonishing story of Origin of Padmavathi and the Utsavas of the Temple.

Prof. Mallavarapu Madhusudana Rao has translated 'Siri Koluvu' into English to facilitate the English knowing people to get sufficient information about the Glory of 'Sri Padmavathi'. I am thankful to the writer who has presented the book in comprehensive and easy style which will inculcate interest in every reader.

Hope that the readers will be showered with the blessings of Srinivasa along with Padmavathi in Plentitude.



**Executive Officer,**

Tirumala Tirupati Devasthanams,  
Tirupati.

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## **Author's Note**

Even while realizing that my capacities are inadequate, I ventured on this difficult work, as it is Lord Venkateswara who Himself made me work on this project. This is a humble attempt to recreate in another language, as far as possible, closest and faithful, to the original text. A sincere attempt is made to bring out the spirit of the text. I am deeply beholden to the authorities of T.T.D., Prof. Ravva Sri Hari, the evudite scholar and a SAHRIDAYA, for giving this good opportunity. I thank Sri C.Subba Rao, learned scholar in Sanskrit and English for helping me in translating some Sanskrit words and Annamacharya's Kritis. My wife Mrs. Uma Devi carried out the typing - half the work - with great patience. It is true beyond doubt that had she not done it, this work would never have seen the light of the day. I am greatly indebted to her forever, for this.

## CHAPTER-1

### TIRUCHANUR



In this book, let us know the most revered story of Alamelu Manga and about Tiruchanur, where the Universal Mother took Her incarnation in this Kaliyuga. This place, which is presently known to us as Tiruchanur means- Tiruchana meaning Sri Kantha. This is the place where Sri Mahalakshmi, the Abode of Wealth took Her birth. It was called 'Tiruchana Uru' - In course of time, it became Tiruchanuru in popular imagination.

In the ancient time, it was the Ashram of Sri Suka Maharshi. In course of time, it came to be transformed as Sri Sukanur and Tiruchukanur and Tiruchanuru. It is the Holy Place, where Rishis like Sri Suka performed penance for 'Loka Kalyana'. It is so acclaimed as a Holy Place, where Parasara, ( the grand father of Sri Suka) did penance in a nearby place called Yogimallavaram and it was believed that Lord Venkateswara performed penance on the banks of the Holy Lotus Pond, for winning the Love of Sri Mahalakshmi. As a result of His timeless Penance, Alamelu with over thousand Petals has Originated; She is called Padmavathi as She originated from the Petals of this Lotus Pond. Thus, the Universal Mother became VYUHALAKSHMI; as She is present in Swami's Bosom. As Alamelu Mangamma is worshipped as ARCHAMURTHI, this place is also known

as Alamelu Manga Pattanam. Around the same time, when Alamelu Manga became Swami's VYUHALAKSHMI, another important event took place: Swami married Padmavathi, the daughter of Akasaraju, the Emperor of Narayanavanam and the story of their marriage goes like this: In Tretayuga, during Sitalakshmi's sojourn in the forest, when Vedavati, (i.e., Vedalakshmi) was forcibly taken away by Ravana, Sitalakshmi prayed Sri Rama to marry Her. Sri Rama, who was devoted to only one wife, assured Her that He would marry Vedavati in Kaliyuga when She would be born as Padmavathi and when, He Himself takes the incarnation of Sri Venkateswara. Thus, accordingly, He married Padmavathi in Kaliyuga. He left Vaikuntham and came down to Tirumala to fulfil the desires of His devotees.

**Vaikuntham vaa parityakshye  
Nabhaktaam styaktu mutsahe  
Meiti priya himadbhakta  
Iti sankalpavanasi**

However, since He was separated from Sri Mahalakshmi, feeling deeply anguished, He appeared in the Unique Incarnation of Varahavatara.

Sri Mahalakshmi descended from Sri Vaikuntham and settled in Kolhapur Kshetra, as a result of the test of Bhrigu Maharshi. She came and settled there in huff.

Lord Venkateswara prayed to Sri Mahalakshmi and according to Her own wish, She originated as Alamelu Manga in the Ashram of Suka Maharshi, on the banks of the river Swarnamukhi. "Alarmel Manga" means a Holy Goddess shining on the Lotus. Hence, She is called Padmavathi. When Swami is Himself yearning for Her Grace, what about the ordinary mortals like us? Therefore, we must pray to Her with great Bhakti. First we must visit Tiruchanur to seek Her Blessings and pray to Her to see that Swami fulfils our desires, for She is present in His Bosom, Always Kind and Ready to protect the devotees. We should pray to Her without inhibitions or fear or sense of shame. She will fondle us like a child if we submit all our prayers to Her with sincerity and obedience. She always helps Her devotees.

She is the Eternal Source of Love and Kindness. She sees that Swami sanctions the desires of Their devotees. She is present as VYUHALAKSHMI in Tirumala and as Alamelu Manga or Padmavathi in Tiruchanur as ARCHAMURTHI.

**Paramatmudaina Hari Pattapuraniivi neevu  
Dhara mamu vicharincha tagu neeku Amma !  
Kamalaju gannatalli! Kamuni kannu talli !  
Amarula kannu talli ! Aadimalakshmi !  
Vimalapu nee patiki vinnapamu sesi mammu  
Nemaki yeliti daya neeke tagunamma !**

**Kamadhenu thobuttuga, kalpakamu thobuttuga  
Domati challani chandru thobuttuga  
Nee magani pampunanu nija sirulichithivi  
Nemapu vitaranamu neeke tagunamma  
Paala jaladhi kanyavu ! padmasanivu ! neevu  
Paala pande Sri Venkatapati devivi !  
Yelina itharibantla kihapara lichi ma  
Paala kaligitivi sambandhamu yelamma !**

Annamacharya in a moment of divine celebration, praises Her like this: "Oh Mother of the Universe! You are the Royal Consort of Swami. Only You are capable of protecting us by Your Omnipresence; You are the Mother of All Gods, Manmatha and Lord Brahma too, You are the Treasure of Kindness. Kamadhenu and Kalpataruvu are Your sisters, while the bright and delightful Chandrudu(Moon) is none other than Your brother, You were born in the "Sea of Milk!" Swami is present as Seshasai in the "Sea of Milk". Annamayya tells us their inalienable nature in another context: "Oh Mother, Alamelu Manga! You and Swami are one and the same. You are Swami's incarnation! Your Blessings are Swami's Blessings. You are eulogized by revered Rishis". She is Eternally present in the Divine Self of Swami. Swami is the God of All Gods, He is the BRAHMANDA NAYAKA-Benefactor of the Universe and Destroyer of all our fears and agonies of life and our saviour. Alamelu

Manga's knowledge and wisdom are infinite, as Her innate capabilities are limitless. She bestows Her blessings to the devotees, who deserve them, according to their capacities.

## **CHAPTER-2 SRI MAHALAKSHMI**

"Sri" means the Giver of riches. She is the Royal Consort of Srimannarayana, the Noblest of Mankind and She is known as Sri Maha Lakshmi, Maha Saraswati, Maha Kali and Parvati. She is worshipped by various names as Sri Mahalakshmi, Lakshmi, Padmalaya, Padmakamala, Sri Hari Priya, Indira, Loka Mata, Mother, Ksheerabdi Tanaya, Ramaa, Bhargavi, Lokajanani, Ksheerasagara Kanyaka. "Lakshmi" means a particular use, benefit, growth and welfare and God's benediction-as mentioned in many ways in Rigveda. The meaning of each of these words is infinite. Lakshma means a symbol or a sign of Something Eternal. Hence, She is called "Lakshmi", as she signifies Eternal Love of Srimannarayana. She represents the Happiness and Joy of the Lord, who is Her True Embodiment of all that is Truthful and Eternal. She is present in the Bosom of Sri Mahavishnu as Sri Vatsam, symbolizing Swami's Eternal Kindness and Love towards His devotees.

**Matarnamami kamale ! kamalayatakshi !  
Sri Vishnu Hritkamalavasini ! Viswamatah**

Hence, of all His names, the name Srinivasa is very significant. It means "Sri" is present in His Abode, that is His Bosom.

**Sritva swanyissarvai, srayasi ramanam sansrita girah  
Srunoshi preyamsam sritajana vachassravayasicha  
Srunasyetaddoshan janani nikhilan, sarvajagateem  
Gunaih srinasi twam tadihabhavatim sririti jaguh**

She is present with six grand qualities. She is present at all places, at all times and in all situations. She is always present in Srimannarayana's Bosom, first, She listens to the prayers of the devotees and conveys them to Srinivasa to makes Him fulfil their desires. Thus, She removes the sins of all Her ardent devotees and makes His world an Eternally Beautiful place of Happiness and Fulfilment. Hence, She is known as Chichakthi (i.e., both the Knower and the Known as mentioned in the book "Lakshmi Tantra"). It means that She is the Eternal Wisdom and Gnana. She is the true wisdom of the Ultimate. She is also worshipped as Kundalini Sakthi-meaning-the only True, Eternal and complete form of "Ananda". She is a power, without any form or material substance as it is a pleasure beyond ordinary reason or cause or result, as She is the symbol of Sri Mahavishnu's

Sankalpa-Vikalpa Rupalu (forms of will to create and transform) and She is the word, both movable and immovable experiences.

**Suryasya rasmayo yadvata  
Oormayo schambudho riva  
Sarvaisvarya prabhavena  
Kamala sri patheh tatha**

**-Jayakhya Samhita**

Her relationship with Him is like the relationship of sun with His rays and sea with its tides. As in LAKSHMITANTRA GRANTHAM, She is the energy and the Power of the Entire Universe! She is present in all the cosmic events and in all the different forms of His Universe - consisting of all Great Saints, Noble Men and Women, Crops and Plenitude of wealth. It is also mentioned in MATHSYA PURANA that She is present in many forms like Parvathi, like Rudrani for Rudra in Kailasa, in Heaven like Sachidevi as Indrani for Lord Indra, in Satyaloka, Saraswati as Brahmani for Lord Brahma and for Agnideva as "Swahadevi" in Swargaloka, She is known as All of Wealth i.e., Sakala Sampathswarupini, in Nagaloka as Nagalakshmi, for all the kings and emperors and monarchs, She became their begetter of kingdoms (Rajyalakshmi), according to their capacities, Gruhalakshmi for all the households, besides She is present all over the world, in many forms and modes. We find these descriptions of



Sri Mahalakshmi in all Her Grandeur and Benevolence in DEVIBHAGAVATHAM and BRAHMA VYVARTHA PURANA GRANTHAM.

**Grihalakshmih griheshveva  
Griheenam cha kalamsatah  
Sampatswarupa griheenam  
Sarva mangala mangala**

She also appears as noble housewives and holy and noble women, as wealth in all houses and happiest, joyful and welcome modes of presence in all the houses. All Puranas proclaim that She is present in all the houses as transcendental Spiritual Self.

She performs five valuable functions by Her Ownself.

**Tirobhava sthata srishtih  
Sthitih samhriti reva cha  
Anugraha ithi praveetam  
Madoyam karma panchakam**

**-Lakshmi tantram**

They are known as "KARMA PANCHAKAM" and they are as follows: (1) Creation (Srusti) (2) Preservation (Sthithi) (3) Favour (Anugraham) (4) Destruction (Samhrithy) (5) Disfavour (Thirobhavam) or destruction. To carryout these functions, She is bestowed

with the capacity of the Ultimate; this Ultimate is known as "Sri Mahavishnu".

**Shangunya vigraham devam**

**Tadrisyacha sriya yutam**

**-Ahirbudhnya samhita**

This Ultimate, who is called Srimannarayana has six attributes. They are 1. Gnana (Wisdom) 2. Aisvaryam (wealth) 3. balam (Strength) 4. Sakthi (Power) 5. Veeryam (Prowess) 6. Thejassu (Brightness) all these attributes are inalienable and present in Sri Mahalakshmi as His Internal Qualities. These Qualities are divided into two categories. They are: 1. In it's quiet, transcendental mode, it is Gnana (Wisdom), Aisvarya (wealth) and sakthi (Power): 2. In their Kinetic form, they are: Strength, Prowess and Brightness.

**Itham yada yada badha  
danavotha bhavishyati  
Tada tadava teeryaham  
Hanishyami mahasuran**

**-Lakshmi tantram**

It is mentioned in LAKSHMITANTRAM that She would make Her presence in this world as the destroyer of all the evil deeds in this world, whenever there is proliferation of anarchy.

**Yada yadahi dharmasya  
Glanirbhavati bhārata  
Abhyuthana madharmasya  
Tadatmanam srijamyaham**

Whenever Sri Mahavishnu takes incarnation in this world She would also appear in this world as His part. She does not act independently as She has no separate identity. We find a detailed description of Her Avatars in the valuable books namely JAYAKHYA SAMHITHA, LAKSHMI TANTRAM, SRI PRASNA SAMHITHA. She appeared as Sri, Keerthi, Jaya and Maya, on various occasions- but in truth, they represent the Royal Consorts of the Four Avatars of Sri Mahavishnu as Vasudeva, Sankarshana, Pradyumna and Anirudha. Besides these, we also come to know in the book called VIHAGENDRA SAMHITHA that, these four names, She also took incarnation in eight different names, according to the context. She also appeared in many incarnations as, 1. Sri; 2. Kameswari; 3. Kaanti; 4. Kriya; 5. Sakthi; 6. Vibhuti; 7. Iccha; 8. Preeti; 9. Rathi; 10. Maya; 11. Dhee; 12. Mahima, depending on the need of the situation to spread the message of Loka Kalyana. But we should realize that these Avatars are none other than incarnation of Sri Mahavishnu as His Sakthi Swarupa. It is also mentioned in the book called LAKSHMITANTRAM. On many occasions, Sri

Mahalakshmi took incarnation on Her own independently. She appeared in Her Satwaguna as Sri Mahalakshmi, in Rajoguna as Krishnaa, in Tamoguna, as Brahmi. In the book, called DEVI MAHATMYAM, She took the incarnation in nine different forms, namely; 1. Mahishasura Mardhini; 2. Yogindra (Mahakali); 3. Kausiki (Mahavidya); 4. Sunanda (Vindhyavasini); 5. Raktadantika; 6. Sakambari; 7. Durga; 8. Bheema; 9. Bhramari, Swayambhu. During the time of Manu, She appeared as Mahishasura Mardhini to destroy Mahishasura and as Yogindra (Mahakali) to destroy asuras called Madhu kytabhu and as Kausiki (Mahavidya) to kill asuras called Shumbha and Nishumbha. She once again killed the same asuras when She appeared as Sunanda, when they took birth again with the same names. She killed some more asuras as Raktadantika, as Her teeth became red with the blood of the asuras when She destroyed. However, She became a symbol of Kindness and Love and compassion to become Dhanyalakshmi by giving success to the drought- stricken people.

**Sri Dhanyaragni twam devi  
Prana tandula sangyakaha**

In DEVI MAHATMYAM, She describes Herself thus:

**Tatoham Akhilam lokam  
Atmadeha samudbhavaih**

**Bharihyami surah sakhaih  
Ravrishtaih pranadharakeh  
Sakhambhariti vikhyatim  
Tada yasyamyaham bhuvi**

"I will become known in the world as Sakambari by people's lives by making the crops and other fruits grown from Me, during the rainy season". She is also known as Gowridevi, which Personifies the fully mature crops yellow colour, tinged with red. She is born on in Margaseersha Shudha Panchami and this day is known as Sri Panchami, which is celebrated as a festival day. When She killed an asura called Durga, She became 'Durgamatha' and again taking birth as 'Bheema', She destroyed the asuras who were creating panic in the Himalayas. She destroyed an asura called Arunudi to become 'Bhramarisakthi' (meaning She appeared in the form of black bees), She is Sri Saila Bhramaramba. In Kritayuga, She appeared as Anaghadevi, the wife of Sri Dattatreya Swami, who represents the Thrimurthulu. She lived in Kolhapur by killing an asura called Karaveera. She became Sri Mahalakshmi to people who worshipped Her. She took birth in Padmasarovara as Alamelu Manga. She appeared as Bhargavi because of Khyati - the wife of Bhrigu Maharshi. Durvasa cursed Her to lose Herself in the sea because She insulted him. However, on Her

prayer to condole Her behaviour, he took pity on Her and told Her that She would appear during the churning of the sea (by asuras and suras) and marry Sri Mahavishnu. Thus, She took birth as Samudrakanya, Chandrasahodari and Sagara Putri to live as His Consort in Vaikuntham. She gave birth to a son by name Hayudu, when She was in the form of a Mare and Sri Mahavishnu was in incarnation of Hayagreeva swami. She appeared as Sri Vedanarayana as the Royal Consort of Sri Mahavishnu during the time of Sri Maha Vishnu's Mathsyavatara. During the time of His Kurmavatara She appeared as Kurmavati, as Bhumahalakshmi (during His Varahaswami avatara) as Bhumaha Lakshmi (during His Narasimha avatara) and as Sri Sitamahalakshmi (during His Ramavatara) and as Rukmini (during His Krishnavatara). Besides, She appears as Jaganmatha, Gajalakshmi, Dhanalakshmi, Dhanyalakshmi, Santhanalakshmi, Vidyalakshmi, Adilakshmi and as Vijayalakshmi to fulfil the desires of the devotees.

Dear readers! Now let us know the holiest and noblest story of Sri Mahalakshmi as Bhumahalakshmi (as VYUHA LAKSHMI) and as Alamelu manga in Thiruchanur and about the Glory and Magnificence of this shrine Tiruchanur in this book, (The sanctorum of Goddess Padmavathi) SIRI KOLUVU.

### **CHAPTER-3**

#### **THE MIRACLE OF PADMA SAROVARA**

In the ancient holy land of Bharata Khanda, there were regions, which were famous by the names of kingdoms called Chappannar. They were 56 countries. Once upon a time, it was called Kambojadesam, named after the king Kamboja. But, in course of time, it was forgotten and nobody now remembers their names. It was a land of plentiful of nature's gifts. With good crops, it was also known for excellence in Arts. There were great warriors and men with valour and women ready to sacrifice their 'mangalya' for a heroic cause. With plenty of wealth and splendour each home was joyful. It was as if Goddess Mahalakshmi was living amongst them. Every home was a divine place-Vaikuntham.

At one time, it was ruled by a king called Sankhana. His valour was matched by his limitless generosity. With his kind-heartedness, he loved all the citizens of his country. He had one quality, i.e., he was amenable to any kind of advice without thinking of its consequences. As he was kind-hearted, he used to give away anything without thinking, even for a moment, whether the person to whom he was giving deserved it or not. Naturally, because of this quality of misplaced generosity, he lost everything in his pos-

session, including his kingdom; nobody cared for him. His sorrowful condition was because of his ill-fated personality. He was left with poverty. He was made to leave his kingdom along with wife. Left in distress, he moved aimlessly like a vagabond. Disgusted with himself, he used to wonder at his own fate and uttered the following words to himself: "I was once an Emperor, with all the splendor and majesty. Now I am a destitute. The world, for whom I have given so much of my wealth and comforts, is now looking down upon me. We cannot bear with this condition. So, let us end this life". These words shocked his wife, who was devoted to him. She wept bitterly and prayed to God in these words: "Oh Lord Srimannarayana, if at all, You exist, spare my husband, protect him". She also swore by the power of her mangalasutra, like this: "Oh Goddess of the world! Save my husband and my mangalya". May be, because of their past, noble deeds, they saw some holy men, when they were wandering in their aimless journey. Falling at their feet, they prayed like this, with these touching words. There was a deep feeling in what they uttered: "Oh holy saints! You are our saviours. Only you can save us from our present sorrowful condition". Then, the holy men intuitively learnt about their past glory and present sorrow and uttered these words: "All your sorrows are because of your fate. Nobody can escape the deeds of

fate. Instead of bemoaning your sorrows, you can redeem your fate by taking bath in holy places and visiting temples and worshiping God. Very soon, you will get your kingdom and all your sorrows will come to an end". With these words, the holy men went away after blessing them. In such moments as these, affected by fate and feeling sad due to the sorrows of life, the value of meeting noble minds, talking and interacting with them increase our faith in the goodness in this world. The pleasures of this 'SATWA' are many; they lighten our hearts and give us new, enlightened thoughts and make us search new pastures of hope and renewal of joy. Visiting holy shrines is also one such activity to clean our minds of evil thoughts and deeds. Thus, the erstwhile king and his wife visited all the holy shrines: In Srirangam, they took a holy dip in Cauvery, and worshipped at the feet of His Holiness Shri Ranganathaswami and Jambukeswara. In Madurai, they feasted their eyes by worshiping Goddess Meenakshi and their devotion knew no bounds when they visited the holy temples of Rameswaram. With their minds filled with devotional thoughts, they also visited Kanchi to worship Varadarajaswami and Goddess Kamakshi; after visiting all these holy places, they finally reached the Seven Hills of Lord Venkateswara. They took a holy dip in Swarnamukhi River and performed the rituals by mentioning their

"Gothra nama" and worshipped Shri Gnana Prasunamba and Sri Kalahasteeswara. Then, a holy man came near the resting Sankhana and told him the following words: "Oh mighty king! There is a Holy Pond called "Padma Sarovaram", as it is known for its beautiful Lotus Flowers. This was created on the prayer of Venkateswara. Goddess Mahalakshmi was born in these Thousand-Petalled Lotuses. As those Lotuses are Golden Flowers, they shine in their Resplendent Brightness. Hence, the Goddess is known as Padmavathi and Alamelu Mangamma to all Her devotees. As this Goddess is known for Her Kindness and Benevolence, She is worshipped by all the Gods like Brahma, Sun, Moon and all the Navagrahas. You must go and take a holy bath in that Holy Pond with a strong will for the restoration of your kingdom. All your past sins will be atoned and your life once again will be happy with a sense of fulfilment". After listening to the holy words of this wise man, they were overwhelmed with inexplicable joy and decided to take bath. After seeing that Holy Pond, near Sri Kalahasteeswara temple on the northern banks of Swarnamukhi river, they were delighted. It was filled with Lotus Flowers and joyfully humming bees. They enjoyed themselves the pleasure of taking bath in the holy water, which was also a wonderful spectacle of many delightful creatures swimming in those waters.

That pond was surrounded by sweet, fragrant flowers and sweet smelling fruits. It was a wonderful spectacle of delightfully chirping birds. It was a soul filling experience, with its quiet, fragrant breeze filling their senses. It was here that Lord Venkateswara spent His days in worshipping and chanting the name of Mahalakshmi for Twelve Years. It was Shukla Panchami in Karthika masa on Friday on Abhijit lagna and Uttarashada star that Sri Mahalakshmi made Her Divine Presence as Alamelu Manga in this Holy Pond. Our past sins will be atoned, if we take a bath in this Holy Pond! Thus, the royal consorts by enjoying nature's beauty, which gave delight to their eyes and divine bliss, took a holy dip in that pond by invoking the blessings of Almighty God! By pronouncing their Gothra and nama, they prayed to Sri Mahalakshmi with reverence and devotion:

**Vanda Lakshmeem parasivamayeem**  
**sarvabhootantarastham**  
**Tejo rupaam kanakavasanaam**  
**sarvabhushojwalangeem**  
**Beeja puram kanaka kalasam hema padmam**  
**Adyaam saktim sakalajananeem**  
**vishnuvamanka sanstham**  
 (Atharvana vedantargata Sri Lakshmi hridayam)

"Oh Mother! You are quintessentially present in all the creatures, Glittering in all brilliance! You are

present adorned in Golden Attire and decorated Yourself with invaluable ornaments! You are the very Embodiment of Pure Joy and Eternal Beauty! You endow Yourself with the Holiest of mantras called OMKARA and seating Yourself ever so majestically on the left side of Sri Mahavishnu, by having water in the Golden Kalasa and Golden Lotuses in Your Hands, You Bless us, the troubled humanity with Karuna! We pray at Your Holiest Feet! Give us Your darshan to make our lives worthy!

**Daridrya dukhouga tamopahantri !**  
**Tvat pada padmam mayi sannidhastva**  
**Deenarti vichedana hetu bhutaih**  
**Kripa katakshai rabhishincha maam sreeh**  
**-Sri Lakshmi Hridayam (Atharvana vedam)**

And You drive away all our sorrows and poverty and sins! Oh Mother! Let us live at Your lotus feet! You shower Your Blessings on all of us the besieged and turn people!

**Amba ! prasida karuna sudayardra drishtya**  
**Maam tat kripadravina gehamimam kurushva**  
**Aalokaya pranata hridgata soka hantri !**  
**Tvatpada padmayugalam pranamamyaham sreeh**  
**-Sri Lakshmi Hridayam (Atharvana vedam)**

And

Oh Mother! With Your Kindness of Blessings show us with Your Karuna! We pray at Your Feet for Your Benediction!

**Suteevra daridrya vidukha hantraih  
Namostute sarvabhayapa hantrye  
Sri Vishnu vakshasthala sansthitayai  
Namo namah sarva vibhuti dayai**

**-Sri Lakshmi Hridayam (Atharvana vedam)**

And

You are the Destroyer of all our sorrows and fears! We salute to You! You are present in Swami's Bosom to bless us with wealth and plenitude! We prostrate before You! Give us Your darshan to make our lives holy!

**Agnana timiram hantu  
Shuddhagnana prakishika  
Sarvaiswaryaprada mestu  
Tvatkala mayi sansthita**

**-Sri Lakshmi Hridayam (Atharvana Vedam)**

And

You are the Giver of Enlightenment! Give us even a small ray of that Blissful knowledge!

**Alakshmeem haratu kshipram  
Tamah surya prabha yatha**

**Vitanotu mama sreya  
Stvatkala mayi sansthita**

**-Sri Lakshmi Hridayam (Atharvana vedam)**

And

Drive away the murky darkness in us! Sanction us all wealth and prosperity by removing our poverty!

In this manner, the king Sankhana with his royal consort prayed to Sri Mahalakshmi on the banks of this Pond with bhakti and in his trance like prayer to Her Holiness, Alamelu Manga symbolizing Universal Mother appeared in his vision. Then, he sang in great ecstasy the following lines:

**Jayatu jayatu Lakshmeerlakshanaalankritangi  
Jayatu jayatu padma padmasadma bhivandya  
Jayatu jayatu vidya vishnu vamanka sanstha  
Jayatu jayatu samyak sarva sampatkaree sreeh**

**-Sri Lakshmi Hridayam (Atharvana Vedam)**

"I praise You, Goddess, who is shining with all the noble qualities and who is praised by no less a person than the Lord, (who is born in the Lotus) and living in Splendid Brightness in the Left Hand position of Lord Vishnu (who lives in Vaikuntha). All be well with You, the Giver of all wealth. He praised Her also in these words: "You are a Goddess praised and eulogized by all the Gods. You are called Bhadra and

You are the daughter of Goddess Lakshmidēvi. You are called Nithya. You are the Eternal Source of Wisdom and Divine Knowledge. You are also called Sathyadevi, as You are present in all these still and motionless and yet moving objects".

**Jayatu jayatu ramya ratna garbhantarastha!  
 Jayatu jayatu sudhaa sudha jambunadabha !  
 Jayatu jayatu kanta ! kantimatbhasutangi !  
 Jayatu jayatu santa seeghra magacha samye !  
 -Sri Lakshmi Hridayam (Atharvana Vedam)**

As the mighty king lost himself in a trance, failing to describe Her greatness and majesty any further in words, he lost himself in silence. In that trance like condition, he had a vision. In that vision, he had seen a marvellous spectacle. In that spectacle, he heard the words of a holy man like this: "Oh! Mighty and noble king! When you have taken the bath in all the holy rivers and ponds, all your past sins have been atoned! Now you are shining with resplendent brightness, blessed with divine sanction. As you are blessed with the vision of Her Holiness, you are shining like pure, molten gold, without impurities. If you come along with Me, I will take both of you, the royal consorts, to a place of Great Bliss and Divine Presence". As they followed with obedience and devotion, the footsteps of the holy man, they saw a spectacle of rare beauty.

When they asked him, where was he taking them, he replied that they were going to the Divine Shrine called Sri Venkatachalam. It is known in many names: In Krithayuga, it was called Vrishachalam; in Thretayuga, it was called Anjanachalam; in Dwaparayuga, it was known as Seshachalam. It was such a Pious and Holy Mountain that it would remove all our sins. It would drive all our sins like the dark clouds being driven away by sun's sharp rays. Even the mere touch of these Venkatachala Mountains would remove all our sins. It would also give us wealth, children and health and intelligence and great strength of mind. Like this, it would endow us with whatever we pray for! It is a delightful place with nature in full blossom! Flowers bloom; lakes, ponds and humming bees and flower gardens and green trees and fragrant air - all these nature's bounties make this Venkatachalam a marvelous spectacle of Heaven on earth! With the presence of rare birds, wild animals and great Rishis in their meditation in the caves and Yogis-they are all eternal symbols of God's presence on earth. Also, the brilliantly shining precious stones and diamonds make a feast to our eyes. Once upon a time, the most glittering mountain called, Meru, went on a penance to please Lord Brahma. It appealed to Lord Brahma to make it eternal, shining with precious diamonds and perennially rich in all nature's bounties. From then onwards, it has become the Shining Abode of all that is Great



and Bountiful. It is also known as Sri Venkatachala Kshetra, where all the Rishis and Gods are in penance. Also, all good people and noble souls are in penance. They worship all the natural forces for the welfare of humanity and the universe at large. It was on this place that noble Rishis like Suka, and Lord Brahma and others were chanting the Vedas as all the Hills are reverberating with the Vedic incantations. Some great men and yogis are dancing in joy along with the peacocks and serving at the Feet of Lord Venkateswara. The cuckoos and parrots are chanting the Puranas. This beautiful mountain is shining even more brightly with the spiritual power of these Rishis. There is also a Holy Pond called Swami Pushkarini. It was brought to this world by the Garutmanta as ordained by Lord Mahavishnu. There are many other ponds and water falls and sacred places where people take their bath. They are known as pushkarinis. As there are many such pushkarinis, that Hill is known as Pushkaradri. The small rivulets and tanks, filled with Holy water, to their brim, not only purify the past sins of the devotees but also cure their illnesses. Hence, this place is known for its beneficial qualities of further enriching all the joys and happiness of the devotees. Lord Vishnu made this mountain His Abode along with His Consorts, Sri Mahalakshmi and Bhummhalakshmi for the sake of His devotees, on the prayer of other Gods and

Sage Narada, and all the Rishis. Since then, He has been present on this Holy Hill along with His Consort Sri Mahalakshmi and become the only God in the Kaliyuga.

**Emi valasina chichu neppudainanu  
Emaraku kolichina nitade daivamu**

He is the God sanctioning all our desires and fulfilling our hopes. Also, Sri Mahalakshmi, with Her Kind Heart and Benevolent Self prays to Lord Srinivas to fulfil all our prayers. She also enthuses the Lord to grant our desires. She is seated on a Lotus in a rectangle and is known as VYUHALAKSHMI, as She is eternally present in Her Lord's bosom. As She appears hidden in the bosom, we can also see Her in the form of SWATANTRA VEERALAKSHMI on the banks of Swarnamukhi river in Sukapura. She is present as ARCHAMURTHI, the deity worshipped in temples. "Oh mighty king, Sankhana! As you have taken Holy bath in the Lotus Pond and worshipped Alamelu Mangamma as Veera Lakshmi all your past sins have been atoned. One can worship Swatantra Veera Lakshmi as all the devotees can worship Her at all times. But, they cannot worship "VYUHA LAKSHMI" as She is present in Lord Venkateswara's Bosom. She listens to the devotees' prayers first and then prays to Lord Venkateswara for their fulfilment. She is present as "VYUHA LAKSHMI" in Swami's Bosom. Her

mind is ennobling. Her Kindness is Eternal. She always gives Her grace to all Her devotees at all times.

**Kataksha ihakamadhuk, tava manastu  
chintamanih  
Karah surataruh sada navanidhi stvamivendire  
Bhavettava dayaraso mama rasayanam  
chanvaham  
Mukham tana kalanidhi rvividha vanchithartha  
pradam  
-Sri Lakshmi Hridayam (Atharvana Vedam)**

She is called VYUHALAKSHMI. She is our Kamadhenu and Chintamani granting all our prayers. Her 'Two Hands' are the Kalpavriksha. Her DIVYASWARUPA - i.e., Her Divine Presence is a symbol of Infinite Wealth. We are overwhelmed by Her intimate Kindness, as Her Divine Beauty inspires many possessed artist! Even by our mere looking at Her Most Gracious Face removes all our sins; all the enlightened souls worship VYUHALAKSHMI with their devout prayers, poems and songs.

**Gunaistata prasavitruvaraneeya gunorjata  
Prakasamatimartischa dhyeya buddhi  
prachodika  
Durannad durga hatyacha paatukadupa patakak  
Swagayakatrana daksha Gayatreiyudita Ramaa  
-Sri Venkatachala Maahaatmyam (Adityapuranam)**

She is Ubiquitous in Her Presence, with Her Wisdom of the Holiest of Gods, Gayathri; She is the Creator of the all that is Changing and Eternal. She is the source of Gnana-and is worshipped by the noble men. She inspires good thoughts and deeds in us! She Saves us from our unintended evil deeds. If we worship Her and Swami by Gayathri Mantra, we will be blessed with the fulfilment of all our desires by the Gracious Kindness of Sri Lakshmi Venkata Ramana Swami.

**Sri Vatsa vakshasam srisam srilolam  
srikaragraham  
Sri mantam srinidhim sri dhyam srinivasam  
bhajenisam**

Swami wears Sri Mahalakshmi as Srivatsam in His bosom. Swami, Lakshmi pathi looks after Her with Infinite Love- He, the source of All Forms of Knowledge and Wealth! They spend all Their time in redeeming the suffering humanity. They are worshipped by the devotees in the Holiest of Shrines called Venkatachalam.

In these Holy Mountains, there are Seven Hills called - Seshadri, Garudadri, Venkatadri, Narayanadri, Vrishabhadri, Vrishadri and Anjanadri. Hence, this Shrine is called SAPTHAGIRI. Lord Srinivasa invokes His Divine Blessings, as the Protector of all His devotees. While saying these words, the noble man

accompanied the king and his royal consort to Swami Pushkarini and explained the significance of the Holy Pond in these words:

**Swami pushkarini snanam sadguroh  
padasevanam  
Ekadasi vratam chapī traya matyanta  
durlabham  
Durlabham manusham janma, durlabham  
tatra jeevanam  
Swami pushkarini snanam traya matyanta  
durlabham**

"Performing the holy ritual on Ekadasi, doing service to noble souls and taking holy bath in this Swami Pushkarini - are truly fortunate events in any body's lives. You are blessed with all these three events. Today is Ekadasi. You can accept Me as your path-finder. After performing your Sankalpa, you can take a holy dip in this Pushkarini. Taking Me as your instructor and path-finder, now you can visit the temple of Lord Srinivasa". After they took a bath in Pushkarini, He took them to the temple of Advaraha swami and after asking them to next visit the temple of the Lord, who was possessing Alamelu Manga as VYUHALAKSHMI in His bosom, the noble man disappeared. Spell bound with these miracles and wonders of Nature, the royal consorts, attended the temples

of Lord Srinivasa. They were wondering whether it was a dream or mere illusion, as they continued their journey to Sapthagiri Hills. After paying respects to the Lotus Pond, they climbed Mountains with deep devotion and were enamoured by Nature's beauties. They spent all their time in praying Lord Srinivasa. King Sankhana's mind and thoughts were filled with devotion to Him. He was chanting the names of 'Srinivasa' and 'Govinda'. With deep love, he uttered these words; "Oh God! give me Your darshan! I have no hunger or thirst, as I am praying to You. All my thoughts and feelings and mind are filled only with You. Oh! Goddess, Alamelu Mangamma! on our behalf ask Your Lord to show His Benediction and Infinite Kindness to us!" Praying like this, they spent six months in great joy and with a sense of fulfilment. One day he was praying like this with folded hands;

**Sri Venkatesam ! Lakshmisam ! anishtaghna  
mabheeshtadam  
Chaturmakhera tanayam srinivasambhajenisam**

"Oh Lord Venkateswara! You are the Lord of All Mountains! You are our Benefactor! You are the Source of all that is Beautiful and Eternal. We always pray to you!" As they were praying in this manner, an appearance was shining in a glittering manner.

**Tataswami saro madhyadu datishthanmahadbhutam  
Aneka surya sankasam subhayacha dishodasha  
Divyam vimanam tatraiva tasthau devah sriyahpatih  
Sankha chakra gadapanih sri bhumi sahitah parah**

It came out of the Holy Pushkarini. It was like a Resplendent White Mighty Cloud. It was marvellous to see such a spectacle! It was also bedecked with many rare and precious stones. It was the Abode of Lord Srimannarayana. In it, they saw Srimannarayana along with Bhu-Neeladevi in Their Splendid Appearance. They were decorated with many jewels of scintillating beauty, and fragrant flowers. As they made Their Appearance, all the Gods showered flowers, chanting their Names. The royal consorts saw the divine spectacle as they were fortunate. Lord Srinivasa blessed the royal couple in the following words; "Oh mighty king! I have appeared before you to tell you that all your past sins have been atoned. You have visited Me and Sri Mahalakshmi who is in My Bosom. Now you are pure. You are shining like molten gold. You will get your kingdom back soon. You will enjoy all your past comforts, pomp and glory". After that, Sankhana regained his kingdom by defeating all his enemies and attained Moksha after leading a happy life. He achieved Kaivalya (Supreme end). By reading this story, we come to know that, by making a trip to Tirumala to seek the Blessings of Lord Srinivasa, all

our sins and sorrows would disappear. This should enthuse all the devotees to pray to Him for His Blessings.

Earlier, Tiruchanur was known as Adivarahakshetramu. Now we should know about this Adivarahakshetramu. It was created as Adivarahakshetramu, long before it came to be known as Sri Venkatachala Kshetram. It was called Adivarahakshetram as Sri Mahavishnu Appeared as White Pig in One of His "Avataras". Since Bhudevi sat on His left thigh it came to be known as Bhuvaraha Kshetramu. There are Two Goddesses besides Him in Vaikuntham. They are, Sri Mahalakshmi and Bhu Mahalakshmi. The two Goddesses, namely Sri Mahalakshmi and Bhu Mahalakshmi were responsible for the incarnation of Padmavathi. Vedavati in kaliyuga appeared with the spirit of Bhudevi of Tretayuga and with the spirit of Sri Mahalakshmi She appeared as Padmavathi in the Golden Lotus Pond. In any case, in one word, whether it is Sri Varahakshetra or Venkatachala or Sri Padmasarovara-all these are the incarnations of Bhu Mahalakshmi and Sri Mahalaskshmi.

These are not fortuitous events: without the determination of Bhu Mahalakshmi, the incarnation of Varaha Swami - would not have been there; had Sri

Mahalakshmi left Vaikuntha, there would not have been the incarnation of Sri Venkateswara nor the existence of Holy Venkatachala Kshetra. In a similar way, neither Kolhapur nor Tiruchanur would have existed. Thus, the Two Wives of Srimannarayana were the Divinely Given incarnations. Whether, we call Them Harikoluva or Venkatachala or Sirikoluva (which became Tiruchanur) - These Shrines are Blessed Shrines for human liberation (moksha).

**Sri Lakshmi Venkataramana Govinda !  
Govinda !! Govinda !!!**

#### **CHAPTER-4**

#### **PARANDHAMA IN SRI VAIKUNTHA**

It is known as Sri Vaikuntha. There, Sri Mahalakshmi is resting on the thousand-headed Adishesu. Sri Mahavishnu is resting in the Milky Sea, where waves are tossing. Adishesu has a forked tongue, from which poisonous flames emerge. The eye balls of him are frightening. In any case, Sri Mahavishnu is resting peacefully there. He is resting in quiet composure, leaning on His Right Hand; Srilakshmi and Bhulakshmi are pressing His Tender Feet, with great care and love, while, He is in great comfort. Even as He appears looking outwards, He looks inward, indicating that "He is present Every

where". He looks after the mutable and immutable things. Nothing Hinders Him from His vision. He appears to be disinterested but He knows all and sees all. All the devotees look at Him with great devotion and become spellbound. His Brightness and Radiance are Glittering! They are insatiated by His Beauty. Their eyes are dazzled by the radiance of His Beauty, as they crave for looking at His Beauty. Everybody wonders at the reason for His Radiance. They think that it is due to the magnificent presence of Sri Mahalakshmi and Bhulakshmi. All the devotees are spellbound looking at His Beautiful Face of Transcendental Beauty. On one side, He is surrounded by Rishis and Yogis and Gods. Not only Gods, there are yakshas, gandharvas and kinneras and kimpurushas. They are also praying to Him in devotion. On the other side, Narada, the Devarshi is playing with delight veena to praise His Qualities. They are all in a joyful mood. All the devotees are hoping that their song is heard by Him.

Everybody imagines that Sri Hari is listening to his song or answering his prayers or blessing him with His Benign Kindness. Swami is listening to every one's prayer and making everybody happy with His Divine Presence. However, His imagination and thinking is concentrated on the Lotus Flower, emanating from His navel. On that Lotus, Lord Brahma is present. As He

symbolizes all that is eternal, all the creation is present in His Mind.

Sri Vishnu saw Lord Brahma, who spoke thus in humility and obedience: "Oh Our Lord and Father! We are ready to follow Your command!" and saying this, he Kneeled before Lord Vishnu, who spoke thus: "Oh my dear sir! I am granting the strength and capacity to You to create all this world and nature. You have to carry out this duty with devotion as a holy purpose, without being lax and I will protect all the creation You have thus carried out". Having spoken thus to Lord Brahma He addressed all the others, standing before Him: "All those standing before Me, yaksha, gandharva and kinnera and kimpurusha and all the Rishis of great penance- all of you should carry out your appointed duties with devotion and dignity. All of you must feel that every duty is a Holy duty and you are the protectors of Dharma. In your rule, all the people must live in peace and comfort. Narada is also playing the veena, called "Mahati" and looking at Lord. Vishnu continued with His journey in all the Three Worlds (THRI LOKAS).

In this manner, while Brahma was continuing with this creation, the timeless eternity continued uninterruptedly. Time is eternal and endless. It never stops for anybody. It is God's incarnation. Brahma created a wonderful spectacle of Nature. There was Nature's

plentitude with wonderful flowers and fruits and birds singing melodious songs. Brahma also created Man with Gnana and with this gnana he developed BHAKTI to attain MOKSHA; even the Gods are jealous of human beings. Lord Brahma created the human world with great care and rare interest. Many Rishis and devoted yogis were doing penance for the welfare of humanity. Like that, the creation of Brhama continued ceaselessly for many years. However, in this quiet, peaceful world, the Rishis had vision of dissonance and unquiet and many inglorious scenes. There were many sorrows, famines and earth quakes and deluge and fearful diseases which struck the world. In addition to that, there was the fear of asuras: that is bad people. All the humanity was struck with fear and utter helplessness. Then all the Rishis went to Brahma to seek his help and benevolence to redeem humanity from those sufferings. They were thinking how to protect humanity from all those dangers and make them realize MOKSHA. Brahma, realizing the grim situation, took them to Lord Siva, who told them that Lord Vishnu could redeem the suffering humanity. He took them to Lord Vishnu. They prayed to Him like this: "Oh great Lord! all the Gods and Rishis are praying to You, only You are capable of helping the humanity". To this, Vishnu in His quiet, dignified manner assured all the Rishis and Gods with these words: "You have visited Me and sought My blessings. Now, you

need not worry. I will remove all the evils and fears in the world. In future, all the weak people and sick people cannot have moksha. They cannot go to heaven. There will be many horrors and difficulties. The only answer is that I should make an Avatara in the world. I must be present in the world till the end of Kaliyuga. For this, Sri Mahalakshmi and Bhulakshmi have to play a very important role. In the past also, they played a pivotal role for Loka Kalyana. In any case, without them, My presence in Kaliyuga will become futile. As always, in All My Incarnations, in this Avatara also, Srilakshmi and Bhulakshmi will play a prominent role. Their role is of great significance. The great sage of Gods Narada also will be of help in this Loka Kalyana.

## **CHAPTER-5**

### **VISIT OF FOUR GREAT RISHIS TO SREE VAIKUNTHA**

In the past, there were four famous Rishis called Sanakasa, Nandana, Sanatkumara and Sanatsujathulu. As they were born with the will and desire of Lord Brahma, they were blessed with great spiritual wisdom. They were thus known as the Brahmanasaputra implying that they were born with the divine wisdom and closest to the heart of Lord Brahma. Though they were of the size of a thumb, they could

go anywhere at all times with their infinite spiritual wisdom. As they were moving to all the places, sending their rays of wisdom, they entered Vaikuntha to seek the Blessings of Sri Vishnu, who is the Lord of All. Then an unfortunate event took place.

As they were reaching Vaikuntha, they were stopped at the entrance by Jaya and Vijaya. They told those four wise men that His Lordship Sri Mahavishnu was in Ekantha and nobody was allowed to go inside. Now, we must realize that, in some moments, even the most peaceful souls also would get perturbed even for trivial things and behave in an angry manner! Same thing happened here also. On being told that they would not be allowed into Vaikuntha, the four 'Rishis' cursed the helpless servants of Sri Vishnu, called Jaya and Vijaya, who were amazed and struck with great fear. As it created some panic, Sri Mahavishnu rushed out of His Ekantha and understood the seriousness, of the problem. However, He appeared calm and quiet. For, He is above all these disturbances! He gave Darshan to the four 'Rishis' to their heart's content. Struck with fear and filled with despair, Jaya and Vijaya prayed to Him for His Benediction to come out of the curse, pronounced by the four 'Rishis'. However, knowing as He does, all the causes for all actions, only advised them to be born as Rakshasas in their next three births, and worship Him with hatred

and enmity. Thus, another Avatara of His took place. All the Gods were happy. Sage Narada proclaimed thus: "a new Avatara of Him will take place." After that incident, solemn quietness ruled Vaikuntha as ever!

## **CHAPTER-6**

### **COMING OF BHULAKSHMI ON TO THE EARTH**

Sri Mahavishnu was in a mood of contemplation, thinking about that event. Bhu Mahalakshmi and Sri Mahalakshmi asked Him like this: "Oh Our Lord! Tell us what You are thinking". Then He told about the incident, in which Jaya and Vijaya were cursed by the four 'Rishis'. First He told Bhu Mahalakshmi like this: "Bhudevi! These are My words. Follow them. You must enter Earth as a symbol of plentitude of wealth, joy and pleasure for everybody. All the parts of The Earth will be resplendent with brightness and every moment of it will be filled with spiritual wisdom. Your spiritual presence and divine beauty encompasses the whole world, you will be known as Sri Bhu Mahalakshmi. By Your presence, a Holy Shrine will be established through which all the people will seek redemption (MOKSHA). Hence, I advise You to immediately go there. You will become responsible for My "Avatara". To these words of Her Lord, Sri Bhu

Mahalakshmi spoke like this: "Oh Lord! Whatever You pronounce, I shall oblige. Your Utterance to us is as Holy as the Vedas". Then, Sri Mahalakshmi wondered, what She should do. To this, Sri Mahavishnu consoled Her with these words: "As Sri Bhulakshmi is becoming responsible for Loka Kalyana, You will also appear in Another incarnation to Me. Believe Me, that will not be incarnation, but We will Appear as We are in Two different places on Earth and offer Our 'Darshan' to Our devotees. You have to wait as the time has not come for it".

## **CHAPTER-7**

### **BHU MAHALAKSHMI-ADI VARAHASWAMI**

As promised by Lord Vishnu, He appeared in the incarnation of Adivaraha swami. For that, as proclaimed by Him, Bhulakshmi appeared first in the Adi Varaha Kshetra. The story is like this: As Time passed in eons, Lord Brahma continued ceaselessly this creation, in all its splendor and magnificence. However, after performing the act of creation uninterruptedly, He felt a bit tired and naped into sleep. Then, all his creation came to a sudden halt, resulting in chaos. The Sun and Moon lost their directions. There was deluge as all the Universe was filled with endless rain. Sanaka and Sananda (who were cursed to lead the lives of ASURAS), were destroying the Universe in the guise



of Hiranyaksha and Hiranyakasipa. They were causing a lot of misery to the 'Rishis' by destroying their holy places of Yagna and Tapa. In the temples, they obstructed people from performing their worship. Hiranyaksha making the whole Universe into a ball was playing with it. He created great havoc in nature and all humanity was terminated by his evil deeds. Bhudevi was anguished by his evil deeds and prayed to Sri Mahalakshmi with folded hands to save the tormented humanity, who prayed to Him. As His creation was suffering, Brahma woke up to realize the suffering in the world. He too, prayed to Sri Mahavishnu to redeem the suffering humanity. Then, Sri Mahavishnu, who is known for His infinite Kindness to His 'bhaktas' felt the deep pangs of suffering and became angry to take the form of the fearful Avatara called Swetha Varaha. How does this Avatara look like? It has very sharp and curved, White teeth. It makes a thunderous roar, shaking all the Universe. It has the form of an Giant sized animal. With this form Sri Mahavishnu, Shining in Resplendent whiteness of Varahavatara, entered here through the torrential floods. As He was rescuing the Universe by the use of His Teeth, Hiranyaksha stopped Him. After fighting a fearful battle with him, Sri Mahavishnu in Varahavatara destroyed him. He also retrieved him by the forces of His Teeth and saved the humanity. Gods praised His

Heroic deeds. They eulogized Him in many words and in many ways. Even as the yakshas and kimpurushas sang His praise, His anger did not become lessened. As the whole Universe was spinning on His Teeth, Bhudevi was deeply moved by that touch, and She prayed to Him in these words: "Oh! Lord Varahadeva! You have saved all of us from the treachery of Hiranyaksha, all of us are happy for this! His torture destroyed Me for a number of years. I suffered much anguish in his hands. I am happy now to see You. You are now in the incarnation of Varaha! You are Appearing in this beautiful form as Varaharupa. I am greatly delighted by Your Appearance! Hence, I pray to You to accept Me as Your Consort". To these words, Sri Adivaraha replied in All Kindness and Benevolence, thus: "I want to tell you, Oh Goddess Bhulakshmi! I took up this form only to save You from the clutches of Hiranyaksha. I also created Loka Kalyana! I have taken up this form only for Your sake. Now I will accept You as My Consort. I will stay here along with You on this Earth and become known to everybody as Bhuvarahaswami and this Holy Shrine would be known as Bhuvarahakshetra, Adivarahakshetra and Swethavarahakshetra. Also, this kshetra will become important for Another Avatara of Mine!" Sri Mahavishnu turned towards Garutmanta, who was standing before Him in obedience and told him like

this: Oh ! Mighty king of the world! You have been devotedly serving in All My Avatars! In This Avatara, I have saved Bhulakshmi as This Avatara is meant for Her only. As I wish to stay here along with Her. I want you to go to Vaikuntham immediately and tell Sri Mahalakshmi about My Desire and bring Her here". After this, Garutmanta, the mighty bird, known for his prowess, narrated all these events to Sri Mahalakshmi. After listening to the words of Sri Mahavishnu, through Garutmanta, Sri Mahalakshmi left Vaikuntham, after leaving behind Her Original Spirit. She, thus, reached the Earth. Garutmanta established the Mountain on which he brought Sri Mahalakshmi on to the Holy Place on the northern side of the bank of Swarnamukhi river, as desired by Sri Mahavishnu. Then, Sri Mahavishnu sat on the Splendid White Teeth, along with Bhu Mahalakshmi. All the Gods, yakshas and kinneras, Rishis and yogis came there. All of them eulogized the Splendid Beauty of Sri Mahavishnu on whose Teeth the Earth was shining all too brilliantly. They all sang in praise of Him in these words for destroying Hiranyaksha and rescuing Bhudevi- "Oh Swethavarahaswami! Thousand salutations to You! Hari! Your noble deeds are marvelous! Your deeds in destroying Hiranyaksha deserve all praise! Your Appearance in Swethavaraha is, indeed, Beautiful. You have destroyed Hiranyaksha! So,

what is the need for Your Appearance as Swethavaraha any longer! We pray You to give up that Form. For, in This Form, You Appear frightening! All the Gods, Rishis and Munis are afraid of seeing You! Oh Sri Hari! now You can have peace in Your mind! You can Appear Beautiful and Peaceful in Your Original Form". Then they also prayed to Sri Bhu Mahalakshmi, who was present on the Shining Teeth like this: "Oh Mother of all of us! Only because of Your Kindness Sri Mahavishnu has taken up This Avatara! This is an Unique Avatara. Oh Vasundhara! You are the Embodiment of All Wealth. You and Sri Mahalakshmi are inseparable! You may look different physically but You are the one and the same in mind and spirit. Oh Hiranmayee! Bless us with Your Kindness. The Earth is full of treasures and crops. "Oh Mother of the world! Grant us the pleasure of seeing You! We are very happy to see You along with Srihari in His Avatara as Adivaraha!"

**Ratnagarbha sthithe Lakshmi Paripurna**

**hiranmayi**

**Samagacha samagacha sthitva supurato mama**

Filled with happiness, with the words of all the Rishis and Gods, Sri Mahalakshmi spoke to them like this:" Oh Gods! I have Appeared in This Avatara to destroy Hiranyaksha. Bhulakshmi is responsible for This Avatara! I will stay here along with Sri

Bhulakshmi to give Darshan to you all! I agree to give Darshan to you as Sri Bhuvahaswami and Sri Adivarahaswami and Sri Swethavarahaswami. From now onwards, This Shrine will be known as Bhuvarahakshetram, Adivarahakshetram, Swethavarahakshetram". With these words, Varahaswami Appeared in a Pleasant Form, without the anger. Sri Bhu Mahalakshmi, who was present on the Teeth of Sri Varahaswami also became Kind and Appeared in Her Benign Mood. She sat on the left thigh of Sri Vishnu by giving Her Blessings to all Her devotees. All the Gods showered fragrant flowers and played soulful music on seeing that marvellous sight. All the devotees sang melodiously of the Greatness and Bliss of Sri Vishnu and Bhu Mahalakshmi, Who showered Their Blessings on them. All the devotees left for their places after getting their desires fulfilled. Then, Sri Vishnu spoke thus to Sri Mahalakshmi, whom Garutmanta brought from Vaikuntham: "Sri Mahalakshmi, as You have also come Here, We are happy. Initially, I thought that You would show disgust by looking at My Form as Adivaraha. Therefore, I did not invite You to come Here". To these words, Sri Mahalakshmi replied thus: "Oh Lord! I am with You in whatever form You are and wherever You are. I cannot be separated from You even for a moment. Therefore, I have joyfully come Here to be with You to work for Loka Kalyana. Hence, I request You to

accept Me along with Sri Bhulakshmi". Sri Vishnu, who knows everything, assured Her in these words: "Oh My Dear Consort! Adilakshmi, I will stay Here for some more time on This Earth. So, You can also stay along with Me", and embraced Her to make Her live in His Bosom as "VYUHALAKSHMI". From then onwards, Sri Bhulakshmi was present on His left thigh; and He used to give His Darshan to His devotees in His Magnificent Form. Thus, Sri Adivarahakshetram came into existence due to Sri Bhulakshmi. Like that, many eons have gone by. Thus, Sri Venkateswaraswami Appeared in Varahakshetram as it was the place where Sri Mahalakshmi came from Vaikuntham to live there. Now, we should know the pious story of how Sri Venkateswaraswami Appeared in Sri Varahakshetram.

## CHAPTER-8

### MAHALAKSHMI IN SRI VAIKUNTHAM

It was a marvelous day of great joy and felicity. Sri Lakshminarayana and His Consort were indulging Themselves in a Playful Mood. As They were thus regaling Themselves in Great Delight, there was a terrible noise, indicating destruction. As Sri Mahalakshmi became frightened of it, She asked Him "what were those cries of despair born of deep sorrow and agony?" She was frightened by those voices. However, He, ever

quiet and knowledgeable, told Her that they were the voices of the despairing and despondent souls. We hear their despairing voices even in Vaikuntham. They represent the coming days of disorder and utter chaos in the Kaliyuga. When His Consort wanted to know the answer to those problems, He replied thus: "There is only one answer, We should take a New Avatara in Kaliyuga. We should Appear as We are in Vaikuntham". To these words, She immediately agreed to follow Him wherever He goes, in Obedience and out of Love to Him. However, He advised Her to first visit the Earth and He would follow Her. As She was surprised, He explained to Her that in Kaliyuga, there are many people with sin and evil in their minds. Therefore, They should see that the real devotees are not affected by these evil-minded people. He also told Her that She has a very important function to perform for the Loka Kalyana. By Her Divine Acts, Kaliyuga will become Holy and Happy, like Vaikuntham. Thus, He asked Her to leave for the Earth. She immediately started off on that journey. She had a doubt, that is born out of Her abiding love for Sri Vishnu. She told Him in despair that as She could not live separated from Him for long. He should come to the Earth to live with Her. However, He consoled Her by reminding Her of Her responsibility. He told Her that for Loka Kalyana, They should be separated. Without Her, He

would be incomplete. Thus, as He made Her to get ready and as They were talking to Each Other, They were disturbed by the arrival of Bhrigu Maharshi, who was in an angry mood.

## CHAPTER-9

### ADILAKSHMI IN A MOOD OF HUFF

This is the story of how Sri Mahalakshmi left Vaikuntham in a huff. Bhrigu Maharshi reached Vaikuntham after testing Brahma in His Satyaloka and Shiva in Kailasa. As he was already filled with despair and sadness, he faced disappointment in Vaikuntham. He dashed into the sacred place where Sri Vishnu and Sri Lakshmi were in a state of Happiness. At that time, Adishesu in his 'Ksheera Samudra' (Sea of Milk) was protecting Sri Vishnu like an umbrella, and making his body as the comfortable place for Sri Lakshmi serving Him in Great Joy. It was a Beautiful Sight beyond words. Sri Mahavishnu was lying in a Blissfully Happy Mood. Sri Mahalakshmi was leaning Her Head against His Chest. It was a wonderful sight to see how Sri Mahavishnu and Sri Lakshmi were in a Happy State. It was as if They were exchanging Pleasantaries through their eyes. It was a Marvelous moment of Divine Joy, when Bhrigu Maharshi barged into Their privacy though chanting

the Divine Names of Sri Lakshminadha and Sri Mahalakshmi. They appeared to be inattentive to his chantings. Sri Adivishnu brought Her even closer to Him. But, Bhrigu Maharshi was in an angry mood having been displeased in Satyaloka of Brahma and Kailasa of Shiva. As he felt that the same kind of disregard was shown to him, he became restive and lost his discretion and in a fit of terrible anger, tried to hit on Swami's Chest with his foot. It was a terrible event. Sri Mahalakshmi was shocked beyond words. She ran helter skelter as Bhrigu's foot touched Swami's Chest forcefully. As He was nonplussed by that incident, He saluted Bhrigu Maharshi respectfully and told him that it was His mistake to have not seen and to have not received him properly. He made him sit comfortably on the Adishesu and did a very good thing! While appearing to press His feet howsoever gently, He crushed the "eye" Which was representing Bhrigu's ego. This made Bhrigu confess his bad behaviour and prayed to Him to exonerate him. Thus, He left Vaikuntham after chanting His name many a times. Sri Mahalakshmi was surprised. She thought that Sri Vishnu, instead of punishing him, was doing service to him. She thought that he touched the Holy Place in His bosom where She dwells. She became angry and both Sri Vishnu and Mahalakshmi became unhappy with that incident.

## **CHAPTER -10**

### **SIRULA THALLI'S ARRIVAL ON TO THE EARTH**

After thus feeling hurt, She left the Heavenly Place of Vaikuntham and Sri Vishnu Too and reached the Ashram of Kapilamuni, in Pathala. As a result of this sorrowful event, Sri Mahalakshmi was leading a lonely life, in a secluded manner. Without Sri Mahalakshmi, Vaikuntham became a lifeless place without joy. His mind was filled with despair and loneliness. As there is a feeling of dejection, He went in search of Her. He started His journey with great determination. He cried in great agony and despair. He went on searching, though in vain. He thought that it was futile to return to Vaikuntham without Her. After going to many places He finally reached Venkatachalam, which is known as Bhuvarahakshetra. When Sri Mahalakshmi reached Kapilamuni's Ashram She was received with Bhakti. Kapilamahamuni gave Her solace after listening to Her Hurt Feelings. He advised Her to stay there as long as She intended. She could spend Her life there in Penance and Prayer. Thus, Sri Mahalakshmi spent Her time in quiet Meditation and Penance, without drawing anybody's attention. Agasthya and other Rishis went to Kapila's Ashram in the underworld (pathalaloka) and prayed to Sri Mahalakshmi in these words: "Oh Mother of the World! We pray to You to

make Your Presence in Karavirapuram, which is also famously known as Shivalaya, Padmavathipuram and Dakshinakasi and shower Your Blessings on Your devotees. This Kshetra has Greater Value than Kasi. For in this Place, not only do we get Moksha but our desires also get fulfilled. Here, along with Lord Shiva, other Gods are also present. It is also believed that Lord Vishnu told that there, in Karavirapuram, has more significance than Kasi. Not only this, in the Yagna performed by Daksha, the eyes of Sathidevi have fallen on This Holy Place". Accepting their prayers, Sri Mahalakshmi appeared only in some forms of ARCHA RUPAM in Karivirapuram.

In the ancient days, Lord Brahma created three children in His image, but unfortunately, all of them turned out to be asuras, known as Gayudu, Lavanudu and Kolanudu, and of these, Lord Vishnu destroyed Gayasura and Lavanasura. Only Kolanudu remained. Kolanudu means, a person who kills pigs; he developed enmity towards Lord Vishnu and other Gods. As he did not find any means of showing his enmity towards Gods, he decided to show it for the Gods through the means of Penance. Thus, he went on penance by handing the reins of power of Padmavathapuram to his sons and after a few days, an asura by name sukesi destroyed kolanudu's hundred children and occupied their kingdom. Sukesi be-

came a remorseless king destroying all civilized and moral practices causing great suffering to all the Gods. Then, Gods approached Kolanudu and prayed to him to rescue them. Kolanadu, accordingly, killed Sukesi and got back his kingdom; but his enmity against the Gods did not mitigate. Thereafter, he declared war against the Gods, whom he could not defeat. He did not understand why he was failing in his war against the Gods. Finally, he realized that it was because of the Grace of Sri Mahalakshmi (who came from Vaikuntham) for the Gods that hence, he is unable to destroy them. After thinking deeply, he decided that he should somehow see that the Gods were not protected by Mahalakshmi. For that, he decided that penance was the only way out. Leaving his kingdom in the care and custody of his son, Karavira (along with the support of his three sons), he went on Penance to win the Grace of Sri Mahalakshmi, who, pleased with his Penance, granted him a Boon. He prayed to Her like this: "Oh Jaganmatha, Goddess of the world! I pray to You to leave this Padmavathapuram and go somewhere else! I request You not to enter this kingdom once again". Accepting his prayers, She left Kolhasura's kingdom. He had four sons (who were given to him by the Grace of Lord Brahma), called Karavira, Visalasura, Kalandhaka and Lajjasura. He went on penance by keeping the kingdom in the hands

of Karavira, being forced by his wife Kadamba. His remaining three sons would help Karavira. Unfortunately, Karavira was more cruel than Sukesi. He tormented Gods and Rishis and destroyed all the human beings. As a result, man's faith in Gods was lost. Lord Siva waged a war against Karavira and his three brothers. Karavira, however, before his death, prayed to Lord Siva to name his kingdom as Karavirapuram, to which Siva agreed. From then onwards, the kingdom was known as Karavirapuram. Becoming angry with the Gods for killing his sons, Kolhasura set out to destroy all of Them. When They prayed to Sri Mahalakshmi to kill him, She told Them that he would be invisible for hundred years. From then onwards, Kolhasura went on perpetuating his cruel deeds and after the completion of hundred years, Sri Maha Lakhmi, Katyayani, Thryambuli, Kedareswar and other Gods attacked Karavirapuram and finally in that war, Kolhasura realized that his death was nearing and thus prayed Lakshmidēvi, in these words: "Oh Mother of the world! (Jagajjanani), I pray to You to name this kshetra as Kolhapura; not only this, I pray to You to Stay Here and Grant the Desires of the devotees". Thus, from then onwards, Kolhapur became popular as a Sadhana Kshetra (Field of accomplishment) and Siddha Kshetra (Field of attained). All the Gods chanted the name of Sri Mahalakshmi. Viswakarma

built a Beautiful Temple, with Wonderful Sculpture for the sake of Sri Mahalakshmi. In this Temple, there are sixteen compounds, made up of iron, brass, copper, silver and gold. In the centre of this temple, he built Chintamani griha, which is impregnated with nine precious diamonds (nava rathnalū). Goddess Sri Mahalakshmi Benevolent and Gracious, discarding Her earlier posture of ferocity. She was Glittering in Her Grace, and made Holier by chanting the Vedic Mantras. She was Present in Chintamanigriha, being seated as Simha Vahini (name of a raga in Karnataka music). All the Gods lived there with devotion and established Holy shrines by their names. Sri Mahalakshmi- is Present there with Four Hands, as She destroyed the ferocious Kolhasura with Her Seventeen Hands. She has Gada (Mace) and Dhalu (shield) in Her Two Hands and Mathangaphala and panapatra in Her Lower Two Hands. We find Her sitting on Simha Vahana (Lion's Abode) and present as Sthanakamurthy (Image of a God presiding over a place, that is a local deity). She is sitting facing westwards, shining in Her Grace and Brightness.

In the meanwhile, Sri Mahavishnu after being Deserted by His Consort, Sri Mahalakshmi, underwent many difficulties. Suffering from Thirst and Hunger, He went round in Desperation and Finally reached a Tamarind Tree near the Pushkarini in Venkatachala

Kshetra. He took Shelter in a Hole in the Trunk of that tree. What a pity? Even the Lord Felt Desolated in the Absence of His Consort. Lord Brahma and Siva went and told Sri Mahalakshmi of the Sorrowful Condition of Sri Mahvishnu. However, She did not Relent. But, out of Pity to Him, She agreed to Remove His Hunger and Thirst by becoming Gopalika. While Brahma became the Cow, Siva became the Calf; Lakshmidēvi as Gopalika handed Them over to the Chola King. Thus, while as the cows went in a herd, the New Cow and Calf secretly Went and Gave Milk to Srinivasa, who was hiding Himself in a small mound. Srinivasa used to Drink that Milk with Great Satisfaction. As this Cow was Giving Milk to Srinivasa, it did not give Milk at home. So, naturally, as all the people became curious, the King sent his messengers to find out the secret. Next day, the messengers finding that the New Cow was pouring Milk onto the Mound, hit the mound with their axe, which injured Srinivasa, Who was in that Mound. As He was injured, blood started blurting out from His Forehead. Seeing this, the messenger died on the spot. On knowing that incident, the king reached that spot hurriedly, and prayed to Srinivasa to pardon his sin. Then, Srinivasa cursed him to become a demon. However, He took pity on him and the King Akasaraju performed marriage of his daughter

Padmavathi with Him. He gave a Golden Crown as a gift to Akasaraju. When he wears that crown, his sin would be atoned. Afterwards, He gave a Boon to the shepherds that they would be the first persons to see Him Every Morning. Afterwards, Srinivasa visited Varahaswami and told him about His story and prayed for One Hundred Feet of Land for Him to Live in Kaliyuga. Srinivasa, wanted that all the pilgrims, who come to see Him, must first visit Varahaswami and give their offerings. After listening to the sad tale of Srinivasa, Varahaswami asked Vakulamatha to offer Her services to Him.

## **CHAPTER-11**

### **VEDALAKSHMI**

One day, Lord Srinivasa was Hunting on the Seven Hills. At the same time, Padmavathi, the daughter of Akasaraju, was present in the garden, enjoying Herself its beauty. Immediately after seeing Each Other, They were attracted, as if Their Relationship was Eternal. But, Lord Srinivasa was hurt when Her companion threw stones. As blood was bleeding from His Forehead, Vakulamatha was deeply anguished. When She asked Him if Their relationship would fructify at all, He revealed the secret of Her Birth.



## CHAPTER-12

### VEDALAKSHMI AS PADMAVATHI

Lord Srinivasa revealed to Vakuladevi the secret of Vedavati's birth in the following manner: "This Padmavathi is none other than Vedavati, who went in search of Sita in Lanka in Tretayuga. She came to This Earth only to Marry Me, as part of a Divine Presence of Vedalakshmi. In the past, there was a Holy Brahmin called Mayudu, who was chanting the Vedas every day. While he was chanting the Vedas, he saw Urvashi and fell under her spell and this led to their giving birth to Lakshmi Devi. Since Lakshmi Devi was born while he was chanting the Vedas, he called Her Vedavati and looked after Her. As She grew up, he undertook Penance in a forest called Niranjanaranya, to marry Me. But, when Ravana forced her, She Burnt Herself in the Holy fire and cursed him that he would be killed by Lord Vishnu. Thus, Vedavati, after being burnt by the holy fires, reached the God of fire who sent Her (instead of Sita) to Lanka. After the extinction of fire, when Sita asked Him to marry Vedavati, He told Her that He would marry Her (as Padmavathi) only in Kaliyuga, after coming to Earth as Lord Venkateswara. Thus, Vedavati, who is a part of Sri Mahalakshmi, was born as a daughter to Akasaraju in the Golden Lotus, who looked af-

ter Her with great care, devotion and love. Not only this, You are none other than Yashoda in Dwapara Yuga. Then, as you looked after Me with affectionate care and tender love, You had an unfulfilled desire to see My marriage, but that desire could not be fulfilled. So, Vakulamatha is negotiating the Marriage with Padmavathi in this birth". Hence, the Marriage is fixed to be celebrated on Vaisakha Suddha Dasami , Friday in Poorva Phalguni Nakshatra, when He took a Loan from Kubera to marry Padmavathi. Then, the Lord wanted Sri Mahalakshmi to be with Him at the time of Marriage. He pleaded with Her in several ways. All the Gods sent the Sun God (Surya) to Kolhapur to bring Her. She agreed to Accompany the Sun God to attend the Marriage and gave Him enough comfort and solace and made the Lord as a Bridegroom in splendid way. After the Marriage, She left for Kolhapur, not heeding the Pleas of Lord Srinivasa.

However, after the Marriage, the Lord's mind was filled with a deep sense of Grief and Loss. He felt that His life was colourless and meaningless. He expressed His sorrow to Padmavathi in the following words: "My Life without Sri Mahalakshmi is full of despair and futile. After leaving Vaikuntha, I suffered many insults. I hid Myself in the bark of a tree and suffered thirst and hunger. I was injured brutally by an illiterate shepherd boy. Your servants beat Me up. I also

took Loan from Kubera and was wandering aimlessly! What fate had befallen on Me! I was once upon a time the Lord of Vaikuntha. Anyhow, My life has taken a turn for better after My Marriage with You. My mind is full of agony and distress after Sri Mahalakshmi left Me. How can I fulfil the prayers of My devotees in this state of mind? I Myself will be in a distressed state of mind, until I have the Kindness of Mahalakshmi. Therefore, I want to go to Kolhapur to win Her Grace. I want You to permit Me to go to Kolhapur". As He spoke these words in great sorrow, and His condition was pitiable, Padmavathi asked Him to go to Kolhapur to bring Her. She bid Him farewell. Thus, Swami left for Kolhapur in Great Hope.

## **CHAPTER-13**

### **SWAMI'S KOLHAPUR VISIT**

As He reached Kolhapur, His mind was filled with Delight by seeing its Magnificence. Sri Mahalakshmi was staying there in all Her Glory and Majesty. Kolhapur appeared All the more beautiful, as He was till then living in open fields consisting of hills and valleys. He started appreciating its Splendid Beauty with great delight. What a Magnificence He found in Kolhapur! There were Tall Golden Towers all around! There were scapes. One can see Gold and Diamonds Shining all around. Golden Gates and Walls were be-

decked with gems and diamonds. There were Broad streets with Splendid gardens and halls reverberating with music and lilting sounds. People were showing great hospitality. Vedas and Puranas were chanted as Towering Buildings were Shining with Marvellous Decorations. Thus, all in all, Kolhapur was a Magnificent city, Splendid and Majestic, in all respects. Sri Mahalakshmi's Temple was at the heart of Kolhapur, with huge compound walls. Swami was wandering at the marvellous quality of the Temple of Sri Mahalakshmi. In its inner side, there was a tall wall to cross for entering the inner premises. There was a wall impregnated with many Diamonds and Gems such as Padmaraga Prakaram (rampart), Gomedhika Prakaram (rampart), Vajra Prakaram (rampart), Vydurya Prakaram (rampart) and Indraneela Prakaram (rampart). Chintamani Hall is in the midst of many splendoured halls. In every Prakaram (rampart), there were armed soldiers wearing Sankha and Chakra, protecting the Temple at all times. At the entrance of every Prakaram, All the Gods riding on the Chariots, Elephants and Horses were watching the Temple. There were wonderful Flower Gardens, Orchids and Melodious chirping of birds between the Prakaras (ramparts). As we tread into the centre Temple, we find Chintamani hall. It is filled with pleasure and great joy. That Diamond Studded Hall has many Powers. It is Divine too. In that Holy place, Sri

Mahalakshmi is Sitting in Divine Glory and Rare Majesty on a Golden Throne, studded with diamonds. She is the Queen of Great Dignity and Poise. She is the Goddess, who guided Lakshmi, Parvati and Saraswati. She is the Parameswari, Omkara Swarupini, Parathpari. As She is the Jagadeeswari, on both sides, Mahalakshmi and Mahakali are serving Her.

All the Three Gods (Thrimurthulu), and other Gods like Indra and other important Gods are their followers and many such divinities wait at the Divine Place of Sri Mahalakshmi to have Her Darshan. They were waiting for Her Grace without feeling tired or impatient. They were like the traditional chakora birds. All the people were waiting in Hope for getting Her Darshan. They were chanting Her name in word and spirit. But, the Loka Janani was unmoved by them. Radiant light was Shining from Her Face. From Her Divine looks, Kindness and Compassion was emanating from all sides and Blessing all Her devotees. Her Eyes were overflowing with Enormous Kindness. There was a Benevolent Smile on Her Lips. She was the centre of granting Grace and Benediction to all people around. Even looking at Her, removes all our sins. She Grants all our wishes. It is our fortune to see Her. She is a DIVYAMANGALAMURTHI! She symbolizes Eternal Truth, Peace and Bliss! Srinivasa entered Kolhapur with all its Beauty and Kindness to

fellow creatures. He looked at the place in great marvel and wonder. There was a Marvellous delight and feeling of enormity in His Mind . He was walking with a Pleasant Curiosity to know about Kolhapur. Its beauty continued to delight Him. He drew attention from the Rishis, Gods and the pious women as they began thinking about Him like this: "Who could this Man be ? Though He has all brightness and splendour in His demenour, there appears to be a certain amount of sadness in His Face!" With those feelings, they were looking at Him now and then, as they went away from the temple praising the Splendid Beauty of Sri Mahalakshmi. He entered the Temple, listening to the words of Praise of Her. To His great surprise, He found only empty space as all the devotees were looking at Her in Great Joy. But He decided not to leave Karavirapura without seeing Her. He wanted to go back only by taking Her with Him. So, He went on Penance for Her sake. He was dismayed that Sri Mahalakshmi was giving Darshan to everybody except for Him. He feared that He might have done some wrongful deed to make Her Angry. Every day, He was taking Holy Bath in Padmakundam, Kapilathirtham, Pananaganga and Rudraprayag. He was chanting Her Name and praying to Her with a lot of Devotion and a Strong Desire to have Her Darshan. Everybody was surprised to see why He was making such an arduous effort, when everybody was able to have Her Darshan,

so easily. But, She was unrelented and did not give Her Darshan to Him. Srinivasudu also did not lose hope and did Penance for 10 years with Infinite Devotion, but to no avail.

## **CHAPTER-14**

### **THE INVISIBLE VOICE**

As He was thus doing Penance with Great Devotion and Determined Will, to have Her Darshan, one Friday in the Morning, there was a Glittering Light making all Karavirapura Shine in all its Splendor. As He was getting ready for His Penance, after Performing all the Rituals, He Heard quiet Mellisious words like this: "Oh Srinivasa! You are making Penance for the Darshan of Sri Mahalakshmi. Carefully listen to these following words-Sri Mahalakshmi has reached Kolhapur after leaving You in Vaikuntha to kill an asura called Kolhasura. Thus, She took This Avatara in Kolhapur for Loka kalyana. You cannot see Her now or at any time in Her Present condition as She is in Ugrarupa i.e., in a State of Mind of Anger. So, for You to have Her Grace, there is only one way, that is, You should Create a Lotus Pond on the bank of Swarnamukhi river by using Your Spear. It is a Holy Place, where many Rishis are doing their Penance in their Ashrams. You should Install Golden Lotuses from Heaven and worship Sri Mahalakshmi for Twelve

Years and then You can have Her Darshan. She will show all Her Grace to You. She will give Her Darshan to You in all Her Peace Without Anger. Thus, once again, She will Unite with You Once Again and Regain Her Position in Your Bosom. Thus, You can fulfil all the desires of Your devotees. In Kaliyuga, all the devotees will chant Your Name as "Kalou Venkata Nayakaha".

Being filled with Great Satisfaction after listening to these words, He felt Happy that He could spend Seven Years in Kolhapur. He could see many Gods there, than in Kasi and do service to Them. He entered the Temple, where Sri Mahalakshmi was Present and uttered the following words in Utter Devotion with His Folded Hands thus: "Oh Mahalakshmi! I will always be waiting for You and Your Grace. I pray to You to Give Me Your Grace for Loka kalyana in Kaliyuga".

## **CHAPTER-15**

### **SWAMI'S PENANCE**

As ordained by Sri Mahalakshmi, He reached Venkatachala and after taking bath, He had the Darshan of Varahaswami. He took precaution so that Vakulamatha and Padmavathi did not know of His presence there. He reached the northern side of Swarnamukhi river, near the Ashram of Sri Suka

Maharshi. He brought many Splendorous Flowers and built a tank and with the help of Vayudeva, He could get Golden Lotuses and planted them in the Pond. He also installed Sun God on the eastern side so that the Lotus Flowers are always in Bloom. Then, as His penance became more and more intense, Indra, the King of Heaven, became afraid of Him and had a fear that somebody was doing Penance to dethrone him. He immediately sent Apsaras to obstruct His Penance. Those Apsaras tried all their tricks to obstruct His Penance, but to no avail and they returned. Like this, His Penance continued unabated for Twelve Years and continued into the Thirteenth Year also. As He was doing Penance for the Darshan and Grace of Sri Mahalakshmi, in Venkatachala, Padmavathi's condition was no better. As He left Venkatachala leaving behind Her Twenty Two Years ago, She was leading a life of despair and sorrow and loneliness. She told Her Misery to Vakulamatha, Unable to control Her sorrow any longer in these words: "Oh, great mother, Vakuladevi! I had a dream. In that dream, I had seen My Lord facing many difficulties, suffering Thirst and Hunger. I am deeply disturbed to see Him to lead a life of suffering". She broke down inconsolably. To those words of sorrow of Padmavathi, Vakuladevi consoled Her thus: "My dear daughter, Padmavathi! You are the daughter of Akasaraju and You are also

the Princess. But, You are weeping like a coward. Your Husband is also an Extraordinary Human Being. He is none other than Sri Mahavishnu. He will soon return; so do not weep like an Ordinary Soul. You can trust my words". With these words, She got Greatly relieved and got Courage. Elsewhere, all the sages like Kapila and others, on seeing the Penance of Sri Mahavishnu, which was of the Highest Order, went to Pathalaloka to tell Sri Mahalakshmi about it and Prayed to Her not to be Angry any longer and go to Him. Kapilamuni also advised Her to Understand and Accept the Good Heart of Sri Mahavishnu, who was Repenting for His Past Mistake. Bhrigu Maharshi, whose senseless anger and pride caused the separation, also prayed to Her with folded hands like this: "Oh Mother to All Humanity and Divine Source of All Riches, what I have done in hitting at the Heart of Sri Mahavishnu, which is the Seat of Yours is a terrible deed, for which there is no excuse. But, let me tell You, I did so, on the advice of Narada and other Rishis, who wanted the world to know His kind and Your Hearand love. But, I know, my behaviour was unpardonable, in any manner and therefore, pardon me and Go and Reach Your Lord Who is in Great Agony, Without You. Understanding that She might have acted in haste, and accepting that perhaps, women are also some times responsible for the sorry plight of

their families, She disappeared from Patalaloka from Kapilamahamuni's Ashram.

## CHAPTER-16

### ALAMELU MANGA'S INCARNATION

It was a Momentous Occasion. It was the day all the humanity was Fortunate to realize that their desire was fulfilled. It was the Holiest of days. It was in Karthika Masa, Suklapaksha Panchami, Friday, in Uttarashada Nakshatra and Vijaya Lagna that Sri Mahalakshmi Appeared in the Golden Lotus Pond. That Golden Lotus Pond was Resplendent in all the Brilliant Hues and spreading its Fragrance all around. As She was Appearing, Bedecked with all the Rarest of Diamonds and Gems, it was a Divine Spectacle and a Divine Moment. It was an occasion when all around there were Mellifluous Songs and Nature was Decorating Itself in all its Splendid Joy. There was a Shower of Divine Blessings.

**Jayatu jayatu Lakshmeerlakshanaalan kritangi**  
**Jayatu jayatu Padma padmasadmabhivandya**  
**Jayatu jayatu vidya vishnuvamanakanstha**  
**Jayatu jayatu samyak sarvasampatkari sreeh**

Gandharvas were dancing with infinite joy. She was Bedecked in the Golden Chariot Appearing as a Sixteen Years Old Divinely Beautiful Girl. Nobody

can describe Her Divine Beauty. As Her Eyes were Glittering in Their Beauty, Her Face was Shining like the Full Moon. Her Beauty was Multiplied by the Beauteous Smile on Her Lips. As Her Nose was so Beautiful and Sharp like the Bud of the Sampenga Flower, Her Teeth were Shining in Their Brilliance, in White Colour. Her Forelocks were moving ever so tenderly by the gentle breeze of the Padmasarovara. They were curling and gently moving like the Black Bees. She was none other than the Mother of Our Universe. Her Presence was made all the More Glittering with the Golden Crown Shining on Her Head. Her Neck was decorated with Many Ornaments. She was wearing Bangles in Her Hands, Anklets and Waistbelt. She was moving ever so gingerly and splendidly with rarest of Beauty and Charm, that all the Universe was Spellbound by Her Presence. The Golden Lotus Flowers were shining in Her Hands, as She was also wearing the Golden Lotus round Her Neck. In this manner, She Appeared as the Sixteen Year Girl in Her Beauty, giving Ecstatic delight, to us. Then, all the people started chanting Her praise like this: "Oh Mother of all humanity! All the joy and Goodness flow from You. Oh Goddess! You, who was Praised by Brahma, always victory comes to You. You, who is always present in Sri Vishnu is a symbol of All Knowledge. You are the Giver of All Knowledge. You

are the Giver of all forms of Wealth, Strength and Courage. All the good things happen to us because of You". Her immortal Greatness is eulogized by the Rishis, Yogis and Sages of all times and Gods. Srinivasa was also inspired to see Her Beauty in a Moment of Joy. Then, He stopped His Penance. As She has reached Him after so much of time, separation and agony, He put the Kalhara Mala and brought Her closest to His Bosom. Thus, when Srinivasa and Padmavathi came Together, all the Yakshas, Gandharvas and Kinneras showered their Floral Blessings on Them. They also sang the Holiest and Happiest songs. They were also praised by Brahma and other Gods.

**Om Namasriyi Lokadhatrai Brahmamatre**  
**Namo namaha**  
**Namaste Padmanetrayi padma mukhyi**  
**Namo namaha**  
**Prasanna mukha padmayi padma kantyi**  
**Namo namaha**  
**Namo bilwa vanasthayi vishnupatnyai**  
**Namo namaha**  
**Vichitra kshauma dharinyi prithusronyi**  
**Namo namaha**  
**Pakva bilva phalapeena Tungastanyai**  
**Namo namaha**  
**Surakta padma patrabha karapada tale subhau**

**Suratnangada keyura kancheenupura sobhite!**  
**Yaksha kardama sanlipta sarvange**  
**katakojwale !**  
**Mangalyabharanaischitraihi muktaharai**  
**rvibhushite !**  
**Tatankai ravatamsaischa sobhamana**  
**mukhambuje**  
**Padmahaste namastubhyam praseeda**  
**Harivallabhe !**  
**Rugyajussama rupayi vidyayite**  
**Namo namaha**  
**Praseedasmin kripadristi patai raloka**  
**yabdije**  
**Ye dristaste tvaya Brahma Rudrendratvam**  
**samapnuyuh**

To these prayers, She Blessed Her devotees like this: "It gives Me great pleasure to see all the Gods and My devotees. I will Grant the prayers of all of My devotees, who worship Me with the Holy leaves of the Bilva Tree and they will get all those valuable things and property they have lost and will achieve all round progress in their lives. I will Bless them with all the fulfilment of their desires in this world and elsewhere, easily. All the devotees who have taken bath in This Holy Lotus Pond Today, will have long and happy life. I will Bless them with Good Learning, Good Children and Wealth". All the Gods Praised Her

in their humility with great devotion since She was born in the Golden Lotus Pond, they would call Her by various Divine names, as Padmasani, Padmahasta and Padmavathi and they Prostrated before Her with devotion. Afterwards, Srinivasa once again invited Sri Mahalakshmi, (who was present as Padmavathi) to be in His Bosom, in the Holy Presence of all the Gods, Thumbura and Narada and other Sages and many devotees. Thus, once again, Sri Mahalakshmi returned to His Bosom as VYUHALAKSHMI and Padmavathi with Two Golden Lotuses in Her Hands lived in Sri Swami's Bosom and sat on the Golden Lotus.

## CHAPTER-17

### HOW SRI MAHALAKSHMI APPROACHED SRINIVASA

Thus, after finding Her place in the Lotus of Divinity in Sri Vishnu's Bosom, Sri Mahalakshmi came to be known as VYUHALAKSHMI and BHUTHAKARUNYALAKSHMI (splendor of compassion to all created beings). Because of Her Kindness, devotees call Her BHUTHAMAHALAKSHMI. She also appears on Swami's Body by many names such as Bhagyalakshmi; She is called Dhanalakshmi as She is Present in His Tender Hands! Veeralakshmi as She is on His Two Shoulders! she is Present in His Bosom as Bhuthakarunyalakshmi and in His Sword

as Sowmyalakshmi; and as Keerthilakshmi and Sowmyalakshmi and Sarvasamrajyalakshmi. Thus, She is Present from His Feet to His Entire Body. She is also responsible for making Him a Wealthy Man.

**Vaktrabje Bhagyalakshmihi karatala kamale  
sarvada Dhanyalakshmihi  
Dordande veeralakshmirhridaya sarasije  
bhootakarunya Lakshmihi  
Khadgagre sauryalakshmihi nikhilaguna  
ganadambare keertilakshmihi  
Sarvange sowmyalakshmihi sarvasamrajya  
Lakshmirmayitu vijayatam**

Therefore, She is Praised as Tirumala Srinivasa, thus: from Foot to Heart, who is made the Embodiment of wealth, we pray that He lives always in Happiness. Because of Her inalienable relationship with Him, He is called Anandanilaya. Because of this, He is called "Kalau Venkatanayakaha". It means that He offers Wealth, the Qualities of Charity, Prowess, Kindness, Fame and balance of mind. All Gods Praise Him, as Eight forms of Goddesses are present in Him, in these words;

**Srivatsa vakshasam srisam srilolam  
srikaragraham  
Srimantam srinidhim sridyam srinivasam  
bhajenisam**



"Oh Swami! You have the Mind of Srilakshmi in Your Bosom. You are Lakshmiopathi. Always You are in the Happy Company of Sri Mahalakshmi. We get everything by chanting Your name. Like this, everybody is filling his or her mind with the joy of chanting their names!" Thus, He is called Srinivasa, as He is Bestowed with Plentitude of Wealth, as He is in the Presence of Sri Mahalakshmi. As He was thus going to Venkatachalam, (from Padmasarovaram) along with Sri Mahalakshmi, all the Gods and Rishis like Suka, and His devotees were praying to Him like this: "Oh God of Gods! We want to celebrate the Holiest moment, when Sri Mahalakshmi Appeared as Alamelu Manga and Padmavathi". Then Lord Brahma performed Brahmotsavams for Sri Padmavathi. In those celebrations, every morning and evening, She was carried on a Palanquin. Like this, arrangements were made for the celebrations of Sri Mahalakshmi as "Swatantra Veeralakshmi". Every year on the Panchami, the day when She Appeared, Saree and Other Valuable things are brought from Tirumala Swami. Not only this, as a symbol of Her Appearing there, Sri Mahalakshmi is worshipped in 'Archa Rupam'. As per the request of Her devotees, Tirumala Srinivasa showered All His Blessings on them.

## **CHAPTER-18**

### **DIALOGUE BETWEEN PADMAVATHI AND VYUHALAKSHMI**

In the meanwhile, in Anandanilaya, where Padmavathi, the daughter of Aakasaraaju expressed Her Anguish and Loneliness, all these Twenty Two Years to Srinivasa, She told Him like this: "Oh dear Swami! I can no longer bear this separation from You and from now onwards, do not leave Me". To these words, Srinivasa, in His Inimitable Gentle Style, with Tenderness and Love, consoled Her like this: "You are not an ordinary human being: Your birth has a Divine cause. In Tretayuga, you were Vedavati, who went to Lanka as Sita. You are the Very Incarnation of Vedas and Sri Mahalakshmi. You are Born in This Vedabhumi which is made Holier by Your Birth. I will not leave You again and You will live in My Bosom as VYUHALAKSHMI. You and Alamelu Manga may Appear differently but You are One and the Same. Not only this, My Avatara now is Unique and Valuable. In all My Earlier Avatars, My Wives were Consorts; but in This Avatara, as Srinivasa, there are no wives, as all of them are Present in Me. I am in the Fullness of Wealth, as I was in Vaikuntha. By thinking of Me will remove all the sins and by Praising Me, All Desires will be Fulfilled. By having My DARSHAN, the mind will be filled with Inexplicable Joy". Thus, when

Srinivasa took Her close to Him, Padmavathi became "VYUHALAKSHMI" living in the Bosom of Srinivasa. She also became Bhuthakarunyalakshmi by showing Her Kindness to all the Creatures. Thus, Sri Mahalakshmi was Present as VYUHALAKSHMI by being Present in Srinivasa's Bosom. Thus, people are worshipping Her in both of these Avatars. As Time was thus unfolding itself, the Lord of the Seven Hills spoke to Mahalakshmi.

## CHAPTER-19

### DIALOGUE BETWEEN SWAMI AND VYUHALAKSHMI

Now we come to know a very interesting episode in the conversation of Sri Mahavishnu and Sri Mahalakshmi, when Swami tells Her like this: "Oh My Dear Divine Self ! We have been separated for such a long time after We left Vaikuntha. Now, I am very Happy that once again You have installed Yourself in My Bossom. Therefore, from now onwards, You must participate in all the activities on this Earth. You must shower Your Blessings on Humanity. When I Married Padmavathi You were there. I think You remember that event. For the Expenses of Our Marriage, I had to Borrow so much Money, from Lord Kubera. I have been Paying Interest on that Loan since then and as the interest is growing, I am worried not knowing

how to Repay it. Therefore, I am pleading You to suggest some way out of this predicament". To this, Sri Mahalakshmi, replied thus, in a somewhat Angry manner-"Oh My Lord! first of all, You took that Loan on Your own. You have invited Me to that marriage but You did not think of taking that Loan From Me. Had You asked, I would have given that money and now Your suffering would not have been there. I felt belittled when You asked money from Lord Kubera, and not Me. Every one was ridiculing that, You did not take money from Me, as You were known as Lakshmipathi. Naturally, I felt-deeply sorrowful as everybody was making fun of You. So, I became Angry and left for Kolhapur, unable to bear with Your cunning nature. Even as You came to see Me in Kolhapur, I went to Pathalaloka. I hope, at least, now, You have realized My Sorrow and Pain". To these words, He replied thus consoling Her: "Oh My dear Sridevi! there is one important reason for not taking money from You. You have not yet recovered from the pangs of Our separation and Your presence at My Second Marriage was a sufficient Gift for Me. Hence, asking money at that time was inappropriate, I thought. So, I did not think it right to Ask You". Then, Sri Mahalakshmi, known for Her Kind Heartedness, in All Happiness, asked Him to forget the past and promised to give the money to pay to Lord Kubera. Overwhelmed with Joy, He praised Her and asked Her not

to give Him the entire money, as He would like to pay Only the Interest till the End of Kailiyuga. After paying the Total Amount at the End of Kaliyuga, They would Return to Vaikuntha. Till then, They would give Their Blessings to the people in this Place, known as 'Kaliyuga Vaikuntha'. He told His opinion to Her like this: "I am only Seeking Your Help in saving the trouble -torn humanity, Our Goal is always Lokoddharana (welfare of humanity) - People in Kaliyuga, knowingly or unknowingly, commit many mistakes, resulting in their suffering. When they crave for Our Blessings to remove their sufferings, with their prayers, "Govinda", "Govinda" We must become one with them with unfailing readiness to help them in removing their sufferings and agonies of life. They pray to Us like this; "Help us Oh Lord! when we are hungry, tired and emaciated and faced with many difficulties in society". They continuously chant Our Names to reach This Venkatadri. They pray to Us in all their agonies and difficulties. Whoever prays to Me with Ardent Devotion, I will Accept their Wealth and Money- whoever suffers from diseases and have Money ill- begotten from sinful activities, I will Relieve Them of their sins. In this manner, I will not purify them of their past sins but make them lose their ill- begotten wealth. This does not mean that I am accepting only the money of sinful people, I also accept

the offerings and gifts given by Good people and devotees and people who have Faith and Devotion Towards Me. Some devotees offer their gifts out of devotion without accepting any thing in return from Us. Some Devotees Offer Their Wealth For Serving Humanity. I Will give some such money from these noble minds to Lord Kubera as interest for the money I have taken from him. I will also spend this money for the Welfare of Pilgrims, for Their Health, Education and Providing Food and Succour to Them. Therefore, I Need Not Withdraw The Loan Repayment Agreements Which is Valid till the End of Kaliyuga"- However, not satisfied with His words, She wanted to find out why He asked Her money from Her. To this, the Lord, with a Gentle Smile as always on His Face told Her like this: "My only Plea to You is to Grant More Wealth to the devotees so that, I, in turn, can Accept their Money". However, not being convinced with His words, She further told Him that the human beings, in Kaliyuga are full of greed and evil mind. There is no use in giving money to them and so She would not give them money from Her Hands. She will only give that money to Him; He Himself can give that money to them. Then, the Lord, in His Gentle Manner, told Her to give the money to the devotees, while He would get that money from them by removing all their obstacles and Bless them with children and make them Happy; their hap-

piness will give Him Greater Fulfilment and Joy. But, even while She remained stubborn in saying that the human beings in Kaliyuga are evilsome and greedy, He began to convince Her with these words of pity and great compassion to Help even the sinful humanity: "I will Appear in the dreams of some of the devotees, who are suffering from diseases and past sins, and make them pay some money as part of their debt, while they cannot any way pay the total amount, the interest will increase making them afraid of their sins. Fearing that I would punish them, they would come closer to Me and I will remove all their diseases and sufferings and collect all the interest from them. I will separate the money from the noble minds from the money of the bad people and I will give all the sinful money to the bad people, to make them suffer. As a result, all the bad people will suffer the consequences of all their sinful acts of the past. Whereas, I will Spend All The Good Money for the Welfare of Noble Activities to Spread all the Messages of Spiritual Wisdom and Happiness of life in this Holy Place. Thus, You are granting Greater Blessings and fulfilment even for small offerings from them. As a result, many people come here to fully realize the Greatness and Splendour of This Place. The Kshetra Mahima will spread Far and Wide. Everybody will feel Strengthened to believe that This Kshetra is Created only to relieve them of

their sufferings. In My own way, I will be their Benefactor. As You Grant them More Wealth, they will use that money for celebrating many Holy Festivals and offering many Gifts to Me. Thus, Oh Mahalakshmi! Once again I plead to You, to give Me Great Strength and capacity to give MOKSHA to the devotees". As these words elated Her thoughts, She told Him thus; "Oh Great Lord! Now in this moment, I promise You, that, I will grant endless wealth to all the devotees, I will also punish all those miserly people". By thus becoming His VYUHALAKSHMI, She Granted infinite wealth to the devotees. In this way, Lord Venkateswara is present as the Main Deity as Sri Mahalakshmi is Present in His Bosom as VYUHALAKSHMI. Thus in Venkatachala, "Kaliyuga Vaikuntham" is established. He is praised and worshipped as 'KALAU VENKATA NAYAKAHA'. As She is present in His Bosom, She called Herself as "Srinivasa", By Their presence, They are spreading Their Glory and Magnificence in This World. Therefore, from then onwards everybody in many forms of worship such as Thomalaseva, Archana and Naivedya are being performed to Worship Him. After these Sevas to Swami, similar Sevas are performed for Alamelu Manga, too, and on Every Friday, Abhishekam is performed to Her. For Swami also Abhishekam is performed. It is a pleasure and immense joy for all of us to Chant Her Names.

She is the Giver of peace, as She is the Queen of the Bosom of Sri Mahavishnu. She is the most Beloved of Him, as She is the Embodiment of Karuna, Compassion. Seating Herself on the tenderest Lotus Petals, She Herself shines ever so Beautifully on those Lotus-Petals. Being ever present in His Bosom, She is the Eternal Embodiment of Love, Karuna (compassion). We Salute Her, as She is Worshipped by all the Gods. "Oh Mother! All the suffering humanity prays to You for redemption of their sorrows! You are the Dhathri, Mother Earth! We salute You.

**Matassamasta jagatam Madhukytabhareh  
Vaksho viharini manohara divyamurthe  
Sri Swamini Sritajana priyadanaseele  
Sri Venkatesa dayite tava Suprabhatam !**

You are the Mother of the World. You have killed asuras called Madhu and Kytabhu. In Swami's Bosom, You make a Beautiful presence, fulfilling the desires of the devotees! You are Dearest to Swami. Let All Good Things Happen to You!"

## CHAPTER-20 VYUHA LAKSHMI'S GLORY

**Eeshanam jagatosya Venkatapathervishnoh  
Param preyasim  
Tadvakshasthala nityavasa rasikam tatkshanti  
samvardhinim  
Vatsalyadi Gunojwalam Bhagavateem vande  
jaganmataram**

She is Shining Delightfully as Alarmelu Manga or Alavelu Mangamma. Seating Herself in His Bosom, She rules the world with Her Qualities of KARUNA and DAYA.

**Srimatsaubhagya jananeem stami  
Lakshmeem sanataneem  
Sarvakama phala vaapti  
Sadhanaika sukhavaham**

She is, thus, present as VYUHALAKSHMI in Venkatachala Kshetra and worshipped as Alamelu Manga by Her devotees.

**Matarnamami kamale ! Kamalayatakshi !  
Sri Vishnuhritkamala Vasini ! Viswamataha !**

Swami is also known as "Srinivasa" as She is present in His Bosom. "Sri" means, embodiment of karuna, love: as She Bestows Her love on all the crea-

tures. Not only this, She makes Swami also Shower His Blessings on all the creatures. Hence, She is also known as Bhuthakarunyalakshmi. She endears Herself to Swami by Seating Herself in a small protrusion. She has a Noble purpose by first listening to Her devotees' prayers with a lot of Love and Kind Patience and then not only passion them onto Swami but sees that Swami fulfils all their desires. Thus, She is truly instrumental in fulfilling Her devotees' prayers. She is, thus, known as VYUHALAKSHMI - Vyuha means secret - it means She is present hidden, unseen by us in the mind and spirit of Srinivas and make Him fulfil desires of devotees. Let us now know one noble story of how She showered Her infinite Kindness on Her devotees.

## **CHAPTER-21**

### **HER DIVINE GRACE**

This is the noble story of a devoted Brahmin, called Atmaram of Madhya Pradesh. He was known as Atmaram, as he used to spend all his time in thinking and chanting God's infinite names. He used to revel at the many kinds of God's wonderful deeds and went on mulling over them. Thus, he spent all his time in experiencing divine presence in his thoughts and deeds. Thus, people called him Atmaram, but his real

name was unknown. People in that kingdom showed a lot of reverence to his deeds and thoughts. He used to feed all his friends and relatives every day, unmindful of the time and he also used to give them sermons about good habits and thoughts. It is, indeed, gratifying to see that. Atmaram used this human life, which is God's gift, in all Divine Activities, but as he spent all his wealth in those activities, he became poor and faced many difficulties. As a result, he had to leave his house and his native place. He became a vagabond. After thus moving from place to place like a helpless vagabond, finally, he reached Venkatachala Kshetra to realize his life's ambition of getting Swami's KARUNA. He reached Kapilatheertham, which is located at the foot of the Seven Hills. He worshipped Sri Kapileswara Swami, who is in the companionship of Sri Kamakshi. Afterwards, as he was climbing Venkatadri Hillock, he saw a very interesting cave, where he wanted to take rest. He heard the 'Omkara naada' from inside that cave. As he entered the cave, he saw a yogi sitting on the stone and doing Penance. He prostrated before that yogi; his name was Sanathkumara. He told that yogi his pathetic story of how he had lost his house and households and his wife and became a vagabond. The yogi using his divine vision, consoled the sorrowful brahmin with these words: "Oh Brahmin (lord of the earth)! All your

present suffering is because of your past sins in your earlier birth. You have atoned all your past sins as you have taken the Holy Bath in Kapilatheertham. You must seek the blessings of Sri Mahalakshmi. At present, She is present as VYUHALAKSHMI in the Bosom of Sri Venkateswara Swami in This Holy Venkatadri Kshetra. If you get Her Blessings all your sorrows will disappear and you will once again lead a happy life. I will teach you Vyuhalakshmi Mahamantra.

**Dayalola Tarangakshi purnachandra  
nibhanana  
Janani Sarvalokanam Mahalakshmihi  
Haripriya!  
Sarvapapa Harasaiva Prarabdhasyapi  
karmanaha  
Samhrutautu kshamasaiya sarvasampat  
pradayini  
Tasyavyuha prabhedastu Lakshmihi sarvapapa  
pranasini  
Tatraya Vyuhalakshmihi samugdha karunya  
vigraha !  
Anayasena saa Lakshmihi sarvapapa pranasini  
Sarvaiswarya prada nityam tasya mantra  
mimam srunu !**

**Vedadimayai matrecha Lakshmyi nati padam  
vadet  
Parameti padam choktva Lakshmya iti padam  
tatah  
Vishnu vakshasthitayai syat maya sritarika  
tatah  
Vahni jayasta mantroyam Abhishtarta  
suradrumah  
Dwibhuja vyuhalakshmisadyadbadha  
padmasana priya  
Srinivasanga madhyastha sutaram kesava priya !  
Tameva saranam gacha sarvabhavena satvaram  
Iti Mantra mupadisyad dadruse na kutra chit !**

Every day, by praying to Sri Mahalakshmi after taking bath thrice a day, chanting this Mahamantra, you can win Her KARUNA and all your desires will be fulfilled. You must chant this Mahamantra with sincerity and purity of mind. Then the yogi taught the following words:

"Sri Mahalakshmi is shining like the full moon. She is not only the beloved of Him, but She bestows Her KARUNA on Her devotees, through Her Benevolent looks. She not only removes all kinds of faults, She also Pardons the sins of past births. Her kind actions are known in this world as Lakshmi, Keerthi and Jaya. Of them, She is present as "Lakshmi" in the Bosom of Sri Venkateswara. Her Divine Splendor be-

comes Resplendent with Her Kindness to Her devotees. She is also the source of Eternal Wealth. I am now giving you a Holy Mantra, the Source Mantra (Beejakshara) about such a Mother of the Universe "VYUHALAKSHMI" and I want you to chant it: You must chant by adding the words, veda, matha, Lakshmi, Paramalakshmi, Vishnuvakshitahi, maya,tarika, vannijani. If you chant the mantra, like this, She will Endow you with all the Riches. Thus, Atmaram, if you take Holy bath thrice a day, in the Pushkarini of the Swami and if you worship Her with devotion, you will get Her Benevolence. This is the only sure way for you to achieve your Wealth and True Happiness".

Thus, Atmaram after having the darshan of the great Sanathkumara Yogi and knowing the Divine Sri Mahalakshmi Mahamantra, went to Venkatachala by taking a dip in the Holy rivers with devotion on his way and he was spell bound after seeing the Glittering Ananda Nilaya Vimana; after doing pradakshina , he completed taking the bath in the pushkarini, which is brought from Vaikuntha by Sri Mahavishnu onto This earth!

**Swami pushkarini snanam sadguroh  
padasevanam  
Ekadasi vratam chapī traya matyanta  
durlabham**

**Durlabham manushamjanma, durlabham  
tatrajeevanam  
Swami pushkarini snanam trayamatyanta  
durlabham**

There are three noble things one can fulfil: taking bath in the Holy Pushkarini; following Ekadasi Vrata on the Holy Ekadasi thithi, and performing the Padaseva of sadguru; also being born as a human self, and living with humanity. Therefore, Atmaram is fortunate in all these aspects. After taking bath, he first had the Darshan of Sri Swethavaraha swami according to the tradition of the Kshetra; he followed this by having the Darshan of Sri Adivaraha swami. Then, he praised Lord Venkateswara in these words: "He is the Lord, who has made this Venkatachala Kshetra a place for fulfilling all the desires of his devotees. How wonderful is He, Resplendent with Beauty! His Face is made beautiful with Lotus-like Eyes with a Benign Smile Glittering on His Face. His Feet are tinkling with quietly Resonant bells on His Tender Feet. There is a Glittering Golden Sword. He is Shining in a silk dress, with a Waist Chain (vaddanam)! Lotus in His navel, in His Hands Shining with SANKHA CHAKRAS, Kaustubhamani on His Heart and Glittering Diamond Chains on It. His Glittering body is decorated with many chains and Ear Lobes. His Head is bedecked with the Diamond Crown! What a Splen-



did Beauty! How Divine is it, indescribable Beauty is it! How fortunate are the people of this Earth! They are Blessed by Sri Venkateswara, who is known as the God of Kaliyuga (KALAU VENKATA NAYAKAHA). He has given His Incarnation on Earth for giving Darshan to the people of This Earth. Atmaram's mind was filled with devotional fervour. So, he was feeling ecstatic on seeing His Most Supremely Beautiful Appearance. He was also offering His prayers to VYUHALAKSHMI like this: "Oh Mother of the Universe! Mahalakshmi! You are responsible for the Greatness of the Swami! You are Shining in His Bosom to drive away all our sins and make us cross the most fearful experience of making our journey in this SAMSARA, which is a dark, labyrinthine, inscrutable space. Your Greatness is inestimable than all the Beautiful things in this world! All the Gods pray at Your Feet as Your Benign looks drive away all our suffering and all the learned people shine with Your Kindness on them.

**Lakshmi pradana samaye navavidrumabham  
Vidya pradana samaye saradindu subhram  
Vidveshi varga vijaye cha tamala neelam  
Devim triloka jananeem saranam prapadye**

You are Shining with all the Glittering purity of the Full Moon. You are the Mother of Lord Brahma

and Manmatha. All the Gods are Your Children. Through You, we submit our prayers to Him as Your Kindness is infinite and inestimable. You showed on us the Real and Eternal Pleasures of Truth. Oh Mother! You are the Daughter of the PALASAMUDRA (Sea of Milk) as you are also the Benevolent, Royal Consort to Sri Venkateswara, who is resting on Seshathalpa in PALASAMUDRA (Sea of Milk). You grant us both Material Pleasures and Divine Bliss". With these prayers, Atmaram made Upasana of Sri Mahalakshmi with the help of the Divine Mantra, taught to him by Sanathkumara yogi. Thus, Atmaram by devoutly worshipping Swami and Sri Mahalakshmi at Venkatachala Kshetra, which is the Holiest Place on This Planet, reached a supreme level of Spiritual Delight. He had the pleasure of a good teacher (Sadguru) divine mantra (divya mantram) and holy place (Punya Kshetram). Thus, he spent all his life in the worship of Swami and Sri Mahalakshmi. Being deeply devoted to Her worship, he lived in his own world. Naturally, this mundane world thought him to be a mad man. He spent six months in that manner, truly living in His presence and worshipping and performing "Upasana" of Sri Mahalakshmi, present in Swami's Bosom as VYUHALAKSHMI. In response to his devotion, one day Sri Venkateswara Appeared before him, along with Sri Mahalakshmi. He was spellbound on seeing Him

- marvellous presence - Shining with the Golden Crown, Ear rings and Her Benign Presence. Filled with an Ecstatic feeling, he chanted His Divine names. Being filled with satisfaction, Swami told Atmaram these following words: "Atmaram! By taking bath in the Holy Pushkarini all your past sins have been atoned and by your fervent devotion (Upasana) to Sri Mahalakshmi, you have part- taken Her KARUNA. Hence, from now onwards, you may show your charity in a happy manner, without losing your wealth". After being Blessed by the Divine Vision of Swami and Sri Mahalakshmi, he returned to his village with a fulfilled mind. He also did not forget Sanathkumara, his path-finder for Divine Bliss and continued his charitable activities. Thus, Sri Mahalakshmi is present in His Bosom to make him Srimatha and Srinivasa.

**Dwibhuja vyuhalakshmihi syat badha  
padmasana priya  
Srinivasam ga madhyasta sutaram kesava  
priya  
Tameva saranam gacha sarvabhavena  
satvaram**

She is responsible for fulfilling all our desires and hopes. She is present in His Bosom as a small spot in His heart, as Srivatsa, symbolizing Her Benign Kindness. She is known as Lakshmi - "Lakshma" means a

mark. Lakshmi is a symbol of Her infinite kindness. Hence, She is showing Her kindness to all the creatures in this world.

## **CHAPTER-22**

### **VYUHALAKSHMI AS ANANTHALVAN'S DAUGHTER**

Let us know the story of a great devotee called Ananthalvan, who is a contemporary of Sri Bhagavat Ramanuja (1017-1137) and his disciple. Ananthalvan reached the Holy Place called Tirumala, as ordained by his teacher to worship Swami with Fragrant Flowers. So, he wanted to develop a garden himself along with His wife. He dug a small tank with the help of his wife. As he felt it was a Divine Activity, he wanted himself to undertake the hard work by not involving any body other than his wife. However, Swami wanted to help His devotee in this activity and Appeared as a Small Boy to offer His Help. But, Ananthalvan refused His Help and drove away That Boy. However, He continued to Help His fervent devotee without his knowledge in Helping his wife in carrying the soil. Realizing this, Ananthalvan became angry and threw the crow bar at Him, by which He was injured in His Chin. Failing to control his anger, he ran after the Small Boy, who Disappeared into a small hut. When he went to have His Darshan, after a while, he saw Srinivasa's

Bruised Chin being attended to by the priests, who were telling among themselves, that Injury might have been caused by some devotee. On seeing Srinivasa, in the Tender Face of That Small Boy, he was spell-bound to realize that the Small Boy was none other than Swami Himself. There are many such marvellous tales in the life of this noble devotee: We can see the crowbar used by Ananthalvan being hung on the northern side of temple's main entrance (Mahadwara). It is also written as "Ananthalvan's crowbar".

There is another tale of Holiness in the life of his devotee, which we should know: he developed a marvelous garden with the most beautiful plants; such as tulasi, chrysanthemum, jasmine, lotus, roses, besides, kanakambara, machipatra, davanam, like this there were many many plants. Every day; he used to devoutly make garlands with the most fragrant flowers and dedicate them to Him at the Thomalaseva. In those beautiful garlands, Swami's Beauty become even more Splendid. Thus, Swami had a desire like this: "When the flowers themselves are so beautiful, the garden must be even more joyful. So I should visit that wonderful garden Myself". So, He left for the garden after the completion of Ekanta seva. Spell-bound by its splendid beauty, beyond words, Swami and Sri Mahalakshmi experienced the supreme bliss of the garden. They were in a way, playful like children ex-

changing fragrant flowers. While Swami decorated Supreme Mother in Her hair-do, He Himself smelling their fragrance, threw the beautiful flowers around. Mother was no less delighted; marvelling Herself at the scintillating beauty and sweet fragrance of the flowers, She spent Her time in a very happy manner, forgetting Herself. Not only this, She shared Her delight with Swami. While They spent Their time in supreme delight that night, next morning, Ananthalvan became angry and frustrated on seeing the garden being thus devastated. Scolding the people, who caused so much destruction to his garden, he decided to keep a watch of it, every night, but he failed to catch hold of those "thieves", who went on taking away flowers. Feeling despaired, he prayed to Swami with a deeply beholden self: "Oh Swami! Venkateswara! I cannot protect my garden. I pray to You to protect the garden Yourself! Oh! Mother, at least You should save the garden". Moved by His bhakta's prayers, Swami and Mother decided to help him. On the ninth night, Ananthalvan was keeping a watch of the garden, by hiding himself behind the tulasi plants, he apprehended that somebody was moving around, Silently moving behind the plants, he vaguely saw two persons, a male and a female walking hand in hand in a joyful manner and beginning to take away flowers, and in a fit of uncontrollable anger, he caught hold of Both of Them.

While They were grappling with him, the Male ran away, leaving behind the Female individual alone. Ananthalvan, feeling that at least he could catch one of Them, tied Her to the Sampenga tree and questioned 'who are you?' She told him half in fear like this: My dear son, I am like your mother, Leave Me Alone. My Husband destroyed the garden; He is a thief. Any way, you cannot catch Him and We will not come to your garden any more". But, unmindful of Her prayer, he ran after Her Husband, who went round the temple in the Opposite Direction (Apradakshina) and finally disappeared at the garden. Believing that anyway, Her Husband would come there to take Her, He slept near the sampenga tree.

Next morning, when the precious Golden Gates of Swami's Temple were opened, the priests chanted Suprabhatha and were anxious in not seeing Sri Mahalakshmi in the Form of Golden Icon in Swami's Bosom. As they were deeply disturbed, swami told the priests like this: "You do not at all worry about Alamelu Manga. She is at Present in a Human Form in Ananthalvan's Garden, Tied to the sampangi plant there. You go there in a Ceremonious Manner, and tell Ananthalvan to bring Her in a Flower-Bedecked basket like a Bride, like Her father; He will convince Her. As they went and told Ananthalvan, the words of Swami's words, that he was Divinely Blessed, and

prostrated before him for his pure devotion, he felt deeply Humble and he Apologized to the Mother and took Her in a Holy procession to the Temple and presented Her to Swami. Immediately, She Disappeared from the flower - bedecked basket to Enter Swami's Bosom. Then, Swami told his devotee like this: My dear uncle! Ananthalvan You have given your Daughter, Sri Mahalakshmi (VYUHALAKSHMI) and performed your duty as Her father, you are my father-in-law who gave your daughter to Me in Marriage. So, your story will live Eternally".

Even today, after Brahmotsavams and Dhvajarohana, as a remembrance of the sampangi plant where She was tied, Sri Swami would go round the temple in Apradakshina (opposite direction) in a chariot to Ananthalvan's garden. Thus, Ananthalvan's story became eternal. Even now, his descendents participate in offering flowers to make their lives Holy. We can see this garden as also Samadhi in the southwestern side of Swami's temple. Born in 1053, he was 36 years younger to his guru and died after 84 years after spending all his life in giving flowers to Swami. He left for Heavenly Abode on Purvaphalgun (Pubba) star on "Thiruvadpuram day", he achieved paramapadam. It is significant that it was on the same day that Godadevi was also born. On that day of his Samadhi, Srinivasa with His Consorts visit the Gar-

den and Decorates it with Floral Garlands and Sathari(in vaishnava tradition, it is a thing resembling a crown, with Vishnu's feet impressed on it. It is placed on the devotee's head in the temples). Even today, that is how we see, how Swami remembering His devotee's devotion and celebrates His love for His devotees.

## CHAPTER-23

### ALAMELU MANGA'S KINDNESS

Now let us know another story of another great devotee, who is the very Incarnation of Sri Venkateswara, that is, Tallapaka Annamayya, who is born as the Embodiment (amsa) of Swami's Sword (that is Nandakayudha). He is also said to be the Incarnation of Sri Hari. He is so blessed that Swami used to give His Darshan to him to fulfil all his desires. Therefore, he got Swami's Blessings for His Darshan to three of his generations and sanction Moksha (liberation) to the next generations and perform sevas, the sevas at His Divine Feet for all the generations of his family.

He also won the Kindness of His Royal Consort Alamelu Mangamma. Hence, he is known as the Blessed Annamacharya (*VARALABDHUDAN NAMACHARYA*) and *APPANI VARAPRASADI ANNAMAYYA*. There are many, many interesting sto-

ries, which create perennial devotion in us. There are at least two stories of devotion of his like how he grew from an ordinary boy to a Great Devotee of the Swami.

First, there is this story of naturally born devotion to Swami from childhood, when, at the age of eight as a child, he was rescued by Alamelu Manga Herself, when he was tired and could not continue his journey to Tirumala. The second is a real life incident in his life when the Mother Herself gave evidence in support of him for deciding the dispute between Jandras and Padmasalees. We came to know the first story through China Thiru Vengalanadhudu (who is also called Chinnanna), the grandson of Annamayya. He has also written many KAVYAS and is a learned man and the family deity (Kula Devata) for weavers. Annamayya lived in a small village called Tallapaka. The village is known as Tallapaka as the huts were covered with palmarin leaves. All the eighty houses in that village looked like Ashrams of the erstwhile Rishis. There is one small Chennakesava temple at the end of the village, built by Janamejaya Maharaj, while there is another temple, Siddeswaralayam, which appeared to be more like a palace, innovated by Pramada Ganalu. While both of these temples were ancient and of great value and significance, the walls of the Chennakesava Swami temple and Crescent (Gopuram) show, on close observation, that it is a more

ancient temple. The God Chennakeseva Swami embedded on two feet rocky pedestal, always appears to us in endless newness, shining and showering His Blessings on His devotees. We will be spellbound and drawn to a new world of Joy and Fulfilment on looking at the Shining Face of Chennakesava Swami. His shining black face is made brighter by the incandescent light of the nearby oil lamp.

One day on a quiet afternoon, an important event took place when Annamayya entered the temple and sang a song with his natural flair;

**Chinna chembutho neellu seekaya yudakambu  
Allambu bellambu aratipandu  
Tenetho magina tiyya mamidi pandu  
Bangaru pidikillu panasatonalu  
Sogasina yougulu sojjelu kabjalu  
Chakkeram mandaga lukkerallu  
Ariselu simmilu doselu kallosul  
Palakulelakul palapongu**

*(A tumbler full of water, conciana water,  
Ginger, jaggery, fruit of banana,  
Sweet mango-fruit ripened-black with honey,  
So many handfuls of golden jack-tree carpels,  
Beautiful yangis, sojjas, kajjas, sugared flour,  
sugared mandagas, seasamunna-jaggery balls,  
Kollasuls, rice-flour biscuits, cardamom and cream)*  
(The above said are South Indian eatables)

Though he was black in colour, his appearance was bright and pure with a plait on his head and marks of vibhudi on his forehead and red cloth upto his knees and a small piece of cloth on his shoulder and the holy thread hanging from his shoulder. He was carrying fruits and specially made eatables in a copper plate with a copper tumbler in his right hand. His song, though irregular, was mellifluous as his voice was pure and good to listen. After singing his usual song, he murmured the following words as if he was speaking to the Benign Deity: "Oh God! My dear small child Chennakesava! Since my father is away and nobody would feed you, I have brought my offerings for you. Take bath as usual and accept my offerings". With these words, as he failed to perform Abhishekham to the Deity, (as he is too short to touch the Deity, which is on a higher pedestal) he requested Swami to bend His Head a little so that he could perform the Abhishekam. Accordingly, Swami with His ever Gracious Smile bent His Head so that Annamayya could perform the Abhishekam and make the markings (namalu) on His Face and Feed Him with Devotion and purity of mind. As He Accepted Annamayya's offerings, Annamayya's mother became furious with him for being reckless and irresponsible in not helping his brothers in their work and telling a lie that Swami Himself Accepted All His Offerings. His father too, finding fault with

Annamayya, beat him and gave him a cruel punishment that he should go to the field and bring grass for the cattle. Poor Annamayya! Not knowing what to do, became deeply sad. But, even in this sorrowful mood, whenever he thought of how the Swami accepted his offerings made him truly joyful in his head and heart. He is a devotee par excellence, born to Serve God. It is sad that while others admired his sweet songs for God, his parents and others at home were punishing him cruelly. Even he was praying to the God of Seven Hills, he cut his finger, as he was cutting the grass and blood was oozing out from the wound. In that sad moment of bitterness towards to his people at home, a sweet song flowed out of his lips in an unpremeditated manner, eulogizing Sri Venkateswara as The Only True God:

**Taga bandhuvula tanaku, dallulunu  
dandrudulunu  
Vagalabettuchu tiruyuvare kaka  
Migula veerula pondu melanuchu harinatma  
Dagilinchaleka chintaparudanaithi  
Anta hitula tanaku annalunu dammulunu  
Vantu vasiki benagu vare kaka  
Antaratmudu venkatadreesu goluva kitu  
Santakutamula yalajadiki lonaite**

*(No kinsmen are they, nor mothers nor fathers,  
But Lingers me woes;*

*I thought they brought me bliss, ignored  
Hari and bought me sorrows.  
Are brothers, and younger, my well-wishers indeed!  
Who bargain and gain their lot of legacy amain;  
Rejecting service of Lord Venkatesa, the soul of my soul,  
I was upset by the world's vanity fair).*

Becoming unhappy with all his relatives, he identified all his mind and self, spirit and desire with Sri Venkateswara and prayed to Him to fulfil his fervent devotion to Swami. Surrendering himself, in True Bhakti, he prayed to Swami to lead him towards Himself. Swami, with His Kindness for His BHAKTAS led Annamayya towards the Seven Hills, which is verily the Abode of Eternal Joy of the rarest kind. In the meanwhile, a procession of BHAKTAS was passing that way before Annamayya. They were doing Bhajans and Uttering Swami's "Govindanama" like this: Govinda! God of Seven Hills! Venkataramana! Govinda! Our Protector,

**Govinda! Edukondalavada !  
Venkataramana ! Govinda !  
Aapad bandhava Govinda !  
Adugadugu dandala vada Govinda !**

*Govinda ! Lord of Seven Hills !  
The Lord who ends our trouble! Govinda !*

*Kinsman of the needy! Govinda !  
The Lord that's saluted at every forward step!  
Govinda.!*

Annamayya felt that procession consisted of Rishis like Sanaka, Sanandana, Sanathkumar, Sanatsujata in their disguised form, chanting Swami's name. In that procession, while some were playing musical instruments like Chirutalu, others were playing Mrudanga and some were carrying lights shining on 'garuda stamba', (post erected in a temple with bells on it) some others were wearing yellow and saffron dress. Some devotees in a mood of devotional frenzy were dancing, with tinkling bells round their ankles. All in all, all those devotees were in truly impassionate devotional frenzy. Annamayya forgot the injury to his finger and (they endeared devotees themselves with an invitingly pleasant smile towards him), finding enough love and affection in them, he prostrated before them and in utter obedience, enquired about them where were they going. They told him that they were going to the Abode of Sri Venkateswara to make their lives worthy of His Benevolence. Their lives would become Pure and Holy. They found out from him about the injury. Annamayya told them with great joy that songs of Swami come out of him in a spontaneous, unpremeditated manner and his relatives, thought that he was but a mad man and he cut his hand while cutting

the grass. While he was saying this, to his surprise, he found that, the injured hand became normal. He, thus, realized that they were not ordinary people, but Rishis and Holy men. Expressing their happiness, they told him that His name has significance as it symbolizes the incarnation of Parabrahmas. They asked him to follow them to Venkatachala Kshetra, so that he could also reach the Divine Feet of Seshadri. He is the only means of wishing our welfare, and none other. He is closest to our mind and spirit and friend and Abode of all our happiness. Thus, they asked to go with them to the Abode of Seven Hills, without any further thought. Following them obligingly, he also started chanting with great fervour the Names of Lord Venkateswara, as "Govinda" and followed them in the Hilly path of Tirumala and in a spontaneous manner he sang like this:

**Vedukondama venkatagiri venkateswaruni  
Aamati mokkalavade Aadidevude vadu  
Thomani pallala vade durita durude || Vedu ||  
Vaddi kasula vade vanaja nabhude, puttu  
Goddu randraku biddela niche Govindude ||Vedu ||  
Elami gorina varaliche devude vadu  
Alamelmanga sri venkatadri nadhude || Vedu ||**

*Let's pray the Lord of woeless Hill  
The Lord who cuts off hardships*



*He's the First-ever God, prayed in troubles;  
He's the sinless one whose plates offer eternal success;  
The one with the navel-lotus, pleased with interest paid;  
The one who blesses barren women with children;  
The one who grants all prayed for boons;  
The Lord of Woeless Hill and Alamelu Manga.*

Singing along with them mellifluously, he reached Tirupati, and he was taken care of with great affection by Namala thatha who is the Eldest of the troupe and inspired him with these words: "my dear son, Annamayya! Sri Padapuri is the name of this place and the big tower you are seeing belongs to Sri Govindarajaswami: this place is also known as Govindarajapatnam after Him. He is said to be the Elder brother of Sri Venkateswara Swami, as it is located at the Feet of Srinivasa, This place is known as Sri Padapuri. This is Gangamma temple, Gangamma thalli is the village Goddess. All of us should pray to Her before entering the village. So, you should also pray to Her for Her Kindness, so that She will remove all the obstructions in our journey". Then, all the devotees prayed to Gangamma thalli. He continued to describe the Glory of the Seven Hills in the following words: "We find in that direction, Hills in Serpentine curves. They are the Holy Seven Hills where Swami has His Abode. That is one place, where all the people go in thronging multitudes and we should also go there

to seek His Blessings!". They reached Alipiri on their journey as the first step. Annamayya, appreciating nature's bounty lost himself in enjoying the quiet serenity of the atmosphere and thought to himself like this: "What a wonderful spectacle, Hills, Rills, Gardens, Temples and Golden Towers! It is exactly what my mother Lakkamamba described all these Hills in a number of tales; the Hills are slowly curving like snakes. It looks as if these Hills are like Adishesu in Vaikuntha bearing Sri Venkataramana Swami". Again, in a mood of spontainity he sang another song, filled with bhakti:

*Lo ! behold! yon is Hari's Abode  
Ten thousand Sessa's hoodsread glories*

All the devotees accompanying him were also taken into a ecstatic mood by dancing and singing along with Annamayya, who was dancing in a Divine Spell of Joy. He sang in praise at the Divine Feet of Swami in Alipiri like this:

**Adivo alladivo Sri Harivasamu  
Padivela seshula Padagala mayamu**

While he lost himself in his world of appreciation of God's creations by worshipping Sri Lakshminarasimha and enjoying by seeing other small Hills like Chinna ekkudu, Pedda ekkudu, Gali Gopuram, Muggubavi and Dova Narasimha, he was

left behind by others who continued their journey, unmindful of his absence along with them. Then, a divine event took place: nothing in this Universe happens without Divine intervention; this is true, in every case. While he was thus continuing his journey, he felt unmatched to the task ahead: he felt the pangs of thirst and hunger and while he was trying to cross a fairly big Hill, popularly known as 'Mokalla Parvatham' he felt weak and tired and collapsed in one corner, even while chanting the name of Swami as "Govinda!" Then, he heard the quiet, Serene Voice from somewhere: "Oh My Dear son, Annamayya! Get up and sit right". Even as he woke up, and finding none around him, he was still in the spell of That Divine Voice as once again he heard those sweet, affectionate words, Full of Tenderness and Inexpressible Love coming from the depth of one's sentiment. He felt that those words were uttered by his mother. In a deeply impassioned plea, he prayed to rescue him. She was like his mother. Then, that "Divine voice" which is none other than the "voice" of Alamelu Manga advised him to remove his footwear (as it is not good to climb the Divine Hills with footwear) to see Her. For, that Tirumala Kshetra is the Holiest and Purest of all places. All the Hills are Full of Salagramas, as Swami Himself is a representation of Salagramas:

*She brought to him the graceful food  
That Hari and She herself had together eaten,  
And fed him with its several tastes,  
And consoled him as he was fully refreshed*

Then a miracle presented itself before him: he could see the scintillating presence of the Mother inviting him to Herself with Her Benign Smile. She Appeared in all Her Divine Beauty like this: Her face was shining like a Full Moon, White and round with Black locks of hair fluttering on it, and wide eyes. Decorated in Magnificent Ornaments, as the Red kumkum shining on Her Forehead between the two eyebrows like Resplendent Sun in shape and brilliance, She had Nose stud, Ear rings, Waist chain (Vaddanam), Diamond straps on Her two shoulders, many chains and many Diamond- studded ornaments - Green Bangles, Anklets, Reddish yellow (sindhurapu colour) saree. She is none other than Adilakshmi Herself! He was lost in deep Devotion and Admiration, beyond words - as he looked at Her in an animated manner - he was naturally speechless; as he looked around, he found that they were not mere lifeless inanimate stones and Hills but Holy Places of Divine Presence. They are Narasimha Salagramas (a kind of sacred stone, a species of black ammonite worshipped by the Vaishnavas). They are Hills where Sri Vishnu is Present. He prayed to Her with folded hands and fell

at Her Feet. Then the Mother in Her Kind Benevolence gave him Swami's prasadam, consisting of a number of delectable eatables, made up of ghee and other sweet and fragrant ingredients. He is so blessed and fortunate that none other than the Mother Fed him with Her own Hands with Fondling love in Small Morsels. Naturally he forgot his own mother Lakkamamba as she led him towards the Holy Tirumala Kshetra, the Abode of God of Gods, Srinivasa.

Then, Annamayya like a small child, innocently prayed to Her to tell him about Her and where does She live like this: "Oh Mother! You told me that You are Alamelu Mangamma and that You are the Royal Consort. Where do You live and from where do You bring these Prasadam?" To this innocent inquiry, the Mother replied thus: "Oh my very dear son Annamayya! I am the Royal Consort of Venkateswara, who is known for His Eternal Grace and Kindness towards All His Ardent Devotees. I am known as VYUHALAKSHMI as I live in Swami's Bosom and He is called Sri-nivasa because of My presence in Him. He has descended from Sri Vaikuntha in His Incarnation from Vaikuntha on to This Earth. He is the True Benefactor to all His devotees, never failing to listen their woes and fulfilling all their desires like 'Kalpavruksha' and 'Kamadhenu' and 'Chintamani'. As

We have come from Vaikuntha only for fulfilling the desires of Our devotees, We are One and the Same, Indivisible and Unified, Our pleasure is in eternally fulfilling our devotees' wishes. But, you should also know about yourself! Sri Venkateswara has Five Weapons (panchayudhalu) as Sudarsana Chakra, the wheel, Panchajanya, the sankham, Kowmuda, the Gada Mace, as Sharanga the bow, Nandakam the sword. You are none other than the incarnation of sword Nandaka and hence you are a part of Our activity of Loka kalyana. You are as eternal as Your divine representation. Therefore, be aware that you are the representation of God Himself! You have a divinely ordained role in the welfare of humanity, that is Loka Kalyana. As Nandaka Sword (Nandaka Khadgam), you had the rare, divinely sanctioned fortune of being a witness to the Acts of the Swami for Loka Kalyana, by destroying the evil and perpetuating virtue, His Noble Deeds and His love for Humanity, as Nandaka Sword in your earlier incarnation. In this incarnation as Annamayya, I Ardain you to spread and popularize Swami's Divine Acts and Songs (Keertanas) of Love with your thrikarana - in your mind, heart and soul for the appreciation of all people and God Himself. Your ardain desire should be to inculcate the spirit of Sri Venkateswara Swami in all the people; in particular, among the Telugu people and win their appreciation.

All your impassioned keertanas should be as Holy as Vedas and should become the ultimate Truth". With these words, the Mother Blessed him with Her Kindness by sanctioning him enough strength for his mission. Fortunately, for us, this is, indeed, a great moment in his journey towards fulfilling His, attachment to Swami since his childhood. From then onwards, his very word became as Eternal Parabrahma, as 'Om kara' naturally originated from his voice, it became the very symbol of Omkara. His very first utterance is about Alamelu Mangamma Herself. He sang with deep devotion like this:

**Yogyata leni kashtuda neyogyada nannita jada  
garbhani  
Rbhagyuda nee kripamatiki braptuda no  
yalamelu manga na  
Bhagyamu nee grupakaruna brapyamu kavu  
matanchu sare nee  
Bhagyavati siromanini brastuti seseda  
venkateswara !  
Atade neevu, nee vanaga naatudu, nee paluke  
talapanga  
Natani palku, nee hridaya matade, po yalamel  
manga nee**

**Chetide sarvajantuvule jeevana mantayu  
nanchu nannuni  
Vratamu sannutinchu nanivarana nee sati  
Venkateswara!  
Mangala mammakun sakala mangala  
mambuja netrakun jaya  
Mangala mindira sati ki me Alamelmangakun  
Mangala mandu nee mariyu mangala mandunu  
devaloka di  
Vyanga nella mee satiki naratu litturu  
Venkateswara !**

*Good for nothing am, I born to bear hardships;  
Fit for nothing am I, unblest from mother's womb,  
Yet am I by Alamelumanga taken kindly;  
My blissful blessing thy kindness is, O Mother!  
Protect me ! Saying so I pray this Goddess  
O Lord Venkateswara ! again, again, yet again.  
Thou art He and He is thee: They word is His  
O Alamelumanga ! He is they heart, indeed !  
The life of living things all but in thy sway:  
So Sages praise thy impassable spouse, O  
Venkateswara!  
Victory be to Mother, the Lotus-eyed!  
Victory to Indira ! Victory to Alamelumanga!  
Victory! Victory ! shout I: Victory ! Victory  
Heaven's Goddesses echo, saluting thy spouse,  
Venkateswara!*

He compiled a sathaka consisting of 100 poems to express his bhakti with a deep fervour as AASUVU. Alamelu Manga blessing him praised his efforts in worshipping Swami and wanted him to continue to serve Him with bhakthi and in enlightening the world about His Magnificence and Divinity. She showed the Divinely Bright and Shining and Marvellous Hills of Sri Venkateswara and told him like this: "I want you to visit there and serve Tirumalagirivasa and make others also blessed by making them listen to your songs on Him. He reached the Abode of the Swami by singing joyfully songs in His Praise. This is not only a truly Blissful Moment in Annamayya's life, but also in the world of Telugu poetry. Telugu people are blessed by his evocation of Swami's Greatness and Divine Bliss:

**Kattedura vykunthamu kanachaiana konda**  
**Tettelaya mahimale Tirumala konda !**  
**Vedamule silalai Velasinadi konda**  
**Yedesa punyarasule yerulainadi konda**  
**Gadili Brahmadi lokamula konala konda !**  
**Sri devundeti seshadri ee konda**  
**Sarva devatalu mrugajatulai charinche konda**  
**Nirvahinchi jaladhule nittacharulaina konda**  
**Purvidapasule taruvulai nilichina konda**

**Purvaputanjanadri ee podavati konda**  
**Varamulu kotaruga vakkaniinchi penche konda**  
**Paragu lakshmikantu sobanapu konda**  
**Kurisi sampadalella guhala nindina konda**  
**Virivainadidivo Sri Venkatapu konda**

*Before our eyes is Vaikuntha on this hill;  
 Miracles heaped up on this Tirumala hill,  
 This Hill is shaped with stones as Vedas,  
 Virtues heaping up and flowing all around.  
 This hill does edge on worlds like Brahma's;  
 This hill is Seshadri, the abode of lakshmi's Lord.  
 This hill is where all gods in animal forms wander;  
 This hill is shaped of oceans risen to heights.  
 This hill is whereon hermits stand like trees;  
 This tall hill is but Anjanadri of yore.  
 This hill is stored up boons that grow;  
 This hill is auspicious to Lakshmi's Lord.  
 The caves of this hill are filled with reassures;  
 This hill of plenty is here that suffering ends.*

## CHAPTER-24

### ALAMELU MANGA GIVING WITNESS

Let us know a real life incident which took place in the most joyous and Holy Abode of Padmavathi. In the ancient times, in the Andhra desha, there were

many people belonging to many cultures and professions, leading a happy life by practising noble values with mutual respect and affection for each other. Among them, one such caste of people were weavers, who belonged to two sects, namely Padmasali and Jandra. At the beginning, they were only one caste, but in course of time, while some people were drawn towards Vaishnavism, others worshipped Lord Siva. Padmasalis followed Vaishnavism, while Jandravaru followed Saivism. Unfortunately, because of that difference in their religious interests, animosities arose between them; as a result, Padmasalis belonged to Kudi Kulam, Jandras (Devangas) belonged to Edama Kulam. Bhavanarishi became the main deity for Padmasalis while for the people of the Jandra sect, Pancha Maharshi was their main deity. Now, let us know the legendary tale of how the dispute between them was resolved by Chinnanna, Annamacharya's grandson.

Brigu Maharshi, one of the offspring of Lord Brahma was also known as one of Nava Brahmas. He married Khyathi, the daughter of Dakshaprajapathi and had two sons called Dhata and Vidhata and daughter called, Lakshmidēvi. Dhata gave birth to yogi called Mrukandudu. Markandeya, the son of this Mrukandudu was bachelor, greatly devoted to the purity of mind and life. While this Markandeya was per-

forming the Holy Ritual of Fire, two noble persons called Pancha Maharshi and Bhavana Maharshi rose from the fire pit (Homagundam). The people of Jandra sect belonged to the kin of Pancha Maharshi. Bhavana Maharshi marrying Bhadravathi, the daughter of Sun God got hundred sons, who became famous by producing clothes for all the Gods and asuras and humanity; they belonged to the mother-in-law's side of Lord Srihari and the maternal side of Lakshmidēvi. While they were leading a happy life in mutual cooperation, and following same profession, unfortunately, differences arose in course of time and they became almost totally divided due to the sectarian religious interests each of them followed. These people lived in places like Tirupati, Thiruchanur, Yogi mallavaram, Narayanavanam, besides some other places. New differences cropped up during the 16<sup>th</sup> century, around the year 1541. Their differences were due to the fact that each of these two sects (Padmasali and Jandra) believed that Sri Mahalakshmi belonged to their particular sect and it became an insurmountable issue between them. They decided to solve that problem amicably in the presence of elderly and knowledgeable people. They sought the help of one famous man called Tallapaka China Vengalanadhudu, who was the grandson of Tallapaka Annamacharya. He was also known as Chinnanna. Thus, he agreed to solve their problem,

they entrusted this job to him to deliver justice to them to their satisfaction, as they had full faith in his capacities for correct judgment.

**Chinnanna dwipada keragunu**  
**Pannuga bedatirumalayya padamuna kerugun**  
**Minnandi morase sarasim**  
**Ganna kavivambu padya gadya srenin**

Chinnanna, a great devotee of Swami at Tirumala for generations together with Trikarana was a famous member who belonged to the family of poets of Tallapaka. He enthralled with his poetic genius on sections of the society, the ignorant, as well as, the wise, alike. It is believed that since his childhood, he was fortunate of being fed by Alamelu Manga. As he was thus breast fed by Her, he got strength in his physical and imaginative self. Being inspired by Her, he wrote mellifluous poetry and kavyas, such as Ashtamahishi Kalyanam, Paramayogi Vilasam and Usha Kalyanam; besides these, he also wrote couplets on the life of Annamacharya, and the life of his father, Pedathirumalayya and his own life. Because of his eternal popularity of his poetic genius and its ability to appeal to all classes of people, he commanded a lot of respect and deep devotion of people and most important, it is believed that he would talk to Alamelu Mangamma. When he prayed to Her with devotion,

She responded to his call with Her benign smile and took him into Her fold and fondled him with Maternal Affection. As She showed Her Maternal love and affection to him, he was playful in Her moods with Her. As She breast fed him, he would play around with Her as an infant child and cared Her gently with his tender hands. She also protected him at all times with great care and loving concern. His reputation grew and many things about his pure devotion and association with Alamelu Manga became a popular legend. As he in himself became an institution of justice and epitome of spiritual wisdom and a preceptor, unparalleled in his gnana and capacity for instructing others, both the sects, the Padmasalis and the Jandras rightly chose him to deliver justice concerning the question, to which sect does Sri Mahalakshmi belong. Thus, they approached him with offerings of flowers and fruits in golden plate and prayed to him to solve their problem. They explained their problem in an explicit manner and he agreed to do justice to them. The place and time of his judgement were also decided. It was to be on the full moon day (Poornima) of the year Shubhakritha and the month of Karthik at eleven in the morning in the auspicious time of Chandrahara. It was the divine moment of Her intervention that people remembered and celebrated with unimaginable wonder and deep reverence. It was on Thursday, October

23, 1541, the Holy Place and the seat of justice on that day was in the front yard of the Temple of Alamelu Manga. Let us now know how at that Holiest of moments that Alamelu Manga Herself gave witness to the fact that She belongs to the sect of the Padmasalis, in the presence of Chinnanna. It was a moment of great marvel and wonder and awe that the Goddess Herself became a witness.

### **ALAMELUMANGA PATNAM**

It was a small though beautiful place, made elegant by a water tank, with water in it shining like a mirror. It was indeed a truly beautiful sight, feast to the eyes, to see Lotus Flowers blooming in it. Therefore, it is called 'a pond of Lotus' by illiterate people, while learned people praising the wonderful spectacle, called it 'Padmasarovara', from which Alamelu Manga originated.

To describe its prepondent beauty- as the black bees were humming with their beautiful sound, the shadows of the huge ficus trees were reflected in it shining, distilled water, parrots and cuckoo birds were singing with their soul - filling chirping sounds, there were the homes of Sri Vaishnava pandits and other preceptors surrounding the Pond. Behind these homes, people of other communities like Vysya, Padmasali

and Jandra, Telaga, besides other communities lived there. On the eastern side of the pond, there is the temple of Sun God, while on the Western side, there is the Temple of Suryanarayana Swami, whose Deity was supposedly installed by Lord Srinivasa Himself. Hence, that shrine was also called Bhaskara kshetra. It was there, in that place that, Sri Venkateswara made Penance for 12 years for the sake of Sri Mahalakshmi, who deserted Him and came to This Earth in a huff. As Sri Mahalakshmi Appeared in a Thousand Petalled Golden Lotus, She is known as Padmavathi and the Pond is known as Padmasarovara. On the southern side of this temple of the Sun God and the south-eastern side of the beautiful pond, a temple is Shining in All Glitter and Beauty, that is the Temple of Sri Padmavathi. She gives Her darshan to Her devotees in the posture of "ARCHAMURTHI", facing eastwards in This Temple. She always sanctions the desires of Her devotees. On the southern side adjacent to Her Temple, there is the Temple of Sri Krishna and Balarama. The devotees continuously throng Her Temple. While some devotees visit Her Temple before going to Tirumala for His Darshan and Benediction, others visit This Temple, following their visit to Tirumala. Some devotees making This Place their homes, worship Her. Always, the Temple is full of busy activity.



Located on the banks of the Swarnamukhi river, it is known as Tiruchanur or it is called as Alamelu Manga Patnam. As Suka Maharshi built his Ashram, there it was known as Sri Sukapuram and in course of time it came to be known as Tiruchanur. It is called Chiruthanoor by illetrate people. All the devotees chant their prayers in the following manner with fervour and profound sentiment and purity of mind: "Oh Goddess, Mother of the Universe! Alamelu Mangamma! You are the Royal Consort of Srinivasa and all the Thrimurthis chant Your Holy Name. We worship You here as the ARCHAMURTHI! You are also the VYUHALAKSHMI of Sri Venkateswara! As we pray to Him, we pray to You to carry our prayers and desires to Him. We pray to You to make Him fulfil our desires". Thus, accordingly, Alamelu Mangamma, the Embodiment of KARUNA, after first listening to the prayers of Her devotees, carries them to Him as She is present in His Bosom as ARCHAMURTHI. She also makes Him fulfil their desires. She sees that He fulfils all their prayers and wishes. Thus, She makes the devotion of His bhaktas increase for ever. She makes Him fulfil all their desires and wants. She Blesses the barren couple with children and Wealth for the poor people; whatever Her ardent devotees pray for, She gives them in Plentitude. She sanctions them good thoughts and noble actions. Sri Venkateswara is also

anguished for Her Kindness. He can fulfil the prayers of the devotees with Her Abundant Kindness. So, to seek Her kindness, He performed Penance for twelve years in Tiruchanur and finally when She sanctioned Her Grace, He became a fulfilled self. She Blesses all the devotees, alike, unmindful of their virtues or deficiencies. As Her love is Universal to any devotee, whoever prays with true bhakti. She is praised as "Affection is Her Shining Divinity" (Vathsalyadi Gunojwalam). Deeply felt by His Penance, She even forgot Her anger in leaving Vaikuntha, such is Her Noble Heart! She took birth in This World as Padmavathi to fulfil His desire by taking Her Avatara in Tiruchanur. She is present as VYUHALAKSHMI in the Lotus Bosom of Swami in Enshrining the values of "Loka Kalyana" in This World.

It was on That Day, a Miracle was going to take place in the Holy Temple of Sri Padmavathi. The atmosphere was agog with activity. All around in the Temple and in Padmasarovara, the whole place was Shining with Divinely Lit Brilliance. All the people's minds were filled with expectation and anticipation of a Celestial Event, unknown and unheard of in human history, that is the Goddess Herself would give witness to the dispute! Whatever may be Her Judgment, listening to Her Divine Voice is a blessed experience for everybody. It is Mother's Voice. As all the

streets, and spaces were overcrowded, it was like busily plying, honeybees, restlessly disturbed, as their beehives were destroyed, the most learned people like Vaishnavacharya, Jeeyars, Vedic scholars, yogis, sadhus and holy men and young and old, alike, priests, servants - all are waiting with anticipation to listen to Her Divine Voice. All of them - rich and poor, people from all the social sections, including Padmasalis and Jandras reached that Holiest Place! The minds of all those people were filled with a profound sense of wonder and curiosity. All the bhaktas wanted to see Her and listen to Her Eternal Voice! On That Day, the Deity was Specially made up All Shining and Glittering in all too Shining Brilliance. Decorated with the Glittering Crown, radiant with Studded Diamonds, She is giving Her Benevolent Presence. All the devotees were spell bound and are seeking Her Blessings. Her Arms were also Shining with Navaratnas. With impressive kumkum on Her Forehead, She is our First Mother.

All Her devotees were filled with inexpressible delight. Each of Her decoration on Her Divine Self symbolized the joy of Her devotees! Each of the particle of the God symbolized the future prosperity and fulfilment. The Emanating light of Her Shining Ornament is a Pathfinder. All the devotees were invoking Her Greatness in this manner: "Oh Mother of the Uni-

verse! You are residing in the Bosom of Sri Mahavishnu; the destroyer of asuras, Madhukytabha. Oh! The Dearest Companion to Venkateswara! Oh Mahalakshmi! Let all the best things befall on You! With Your Darshan, all our lives become fulfilled in this world and elsewhere. The forecourt of the Temple was filled with the feeling of Holiness on that memorable occasion, as where all the people were waiting to listen to Her Judgement. A replica of Her Deity (UTSAVAMURTI) in the Golden Palanquin was kept on a pedestal. She was Bedecked in crimson saree with the spreading of all the Fragrance all around. Garlands with New Flowers and Shining golden Ornaments made Her Appear even much Brightly. All the priests were chanting the mantras with devotion invoking Her Blessings. Also, the chantings of Vedic Mantras along with the mellifluous songs of the bhajantris made the atmosphere Pious and welcome to the occasion.

In the midst of the forecourt, a noble man was seated facing the northern side. His hands were shining with bands and bedecked with diamonds; there were Makarakundalalu in his ears, soft silk turban was adorning his head. Though he appeared to be black in complexion, his face was radiating with a rare divine splendor. Dignified and solemn on the occasion, he was none other than Tallapaka Tiruvengalanadhudu, who was also known as Chinnanna. His mind was

filled with a transcendently quiet mood! All the people were whispering to themselves about the greatness: he would make Alamelu Mangamma give witness, he is fed by the Holy Mother in his childhood. Even his mere utterance made Her give Her blessings. All the people were paying their respects to him as he gave his blessings to them. Even as he appeared to be blessing people, he was looking deeply inwards, invoking Her Divine Blessings. The two sects of Padmasalis and Jandras were seated in front of Chinnanna, joyfully waiting in anticipation to listen to Her Judgement. In that supremely surcharged moment, filled with rare devotion and divine fervour, exactly at around Eleven o' clock in the afternoon on Thursday, on Karthika Purnima, the Divine Event Truly occurred. A Thundering Sound of Bells pierced the silence from the Sanctum Sanctorum of the Temple. It was like the sound of the temple bells rung by the priests at the time of rituals. That thunderous sound, was however, Unique and could not be heard at all again! The priests were offering naivedyas and lighting camphor to the Supreme Deity and Universal Mother and showing them to all the devotees who were in quiet anticipation of some Celestial event. There was the Harati and the devotees were chanting the names of Govinda with a crescendo and accepted prasadam with devotion. The Temple forecourt was

reverberating with the chanting of the names of "Lakshmi Venkata Ramana Govinda Govinda". The elders of the Padmasali sect as well as Jandra sect, after prostrating and offering their respects to Chinnanna spoke to him like this; "You are a blessed person! You belong to the family of Annamacharya with the spark of Nandaka Khadga. You are his much revered grandson and you are also Blessed with the Divine Grace of Alamelu Manga, like him. You are Blessed being fed by Her and your word will be followed by Swami and Alamelu Manga. In particular, Padmavathi will gladly accept whatever you tell Her; your utterance and Her divine sanctity of your prayer are inalienable! Your blessings are none other than Mother's Blessings! So, we pray to you to seek for our sake, Her Judgement in resolving our dispute. We belong to the weaving community. It is mentioned in Puranas that Sri Mahalakshmi was born in our two sects. She is our sister-in-law. We are living in Narayanavanam, Tiruchanur, besides some other places. We are offering saree woven by us to Sri Mahalakshmi. However, as we were offering the saree over the years, there was a dispute between our two sects, who should offer the saree first to Her. Therefore, we pray to you, Learned Chinnanna, Oh! to decide to which sect does She truly belong! We swear by your decision and we offer the saree to Her in all

the Holy Temples at many places and offer other gifts, due to Her from Her maternal side. So, we believe that you can make Her utter the truth to which sect does She belong! This is our humble prayer to you! So, be kind to us in resolving this problem between our two sects. There was a mood of rich and profound silence---the air was filled with anticipation of some Celestial event. Prostrating before the Universal Mother and praying to Her with pure devotion, he advised the devotees like this; "Today is the Holiest and Memorable day. It is a Day of Great Rejoicement and fulfilment for all of us in Tiruchanur. We are here now to listen to Her Celestial Words. So, all of you pray to Her in solemnity and silence and recount the Divinely Supreme Deity before your eyes! Let good things befall on all of us!" Then, doing a dhyana of Her, he sang a "sankeertana" of Annamacharya, about Alamelu Mangamma: He also prayed Her like this: "Oh Alamelu Manga! Your blemishless presence makes Swami's eyes sparkling with Celestial Brightness and being present in His Bosom as "VYUHALAKSHMI", You are protecting all Your devotees. With Your quiet Presence and Showing Love and Affection to Him, You have made Him Your Beloved Companion, forever. With Your words of Love, You are living in His Bosom like a Royal Consort". He also invoked His blessings.

Praising Their qualities are always protecting the devotees, who pray to Them with devotion, he sang another Annamacharya's poem: Oh Universal Mother! You and Srinivasa are inalienable self. Your utterances are nothing but His utterances. All the Rishis and noble men seek Your KARUNA

And

You gave us the pleasure and power of pure utterance. You are always present in my mind and in every word I utter!

And

Oh Mother! You have fed me with Your milk in my childhood!

Oh Universal Mother! You Know Everything. You are a Sarvagna. Accept me with all the good and bad in my utterances, Show Kindness on me. I am pleading with You for an answer to the problem of these devotees, belonging to the Padmasali and Jandra sects. They spend all their lives only in Your service. They are weavers and with their noble service, they are doing a lot of good to society. But, as they are living happily by Your KARUNA, a dispute arose between them: that both of them are claiming that You belong to their sect and that each of them want to offer their devoutly woven saree, besides fruits and other precious things to You first. As a result, animosity and

hatred developed between them. Hence, they are praying to You to resolve their problem". Oh Our Beloved Mother! You know that their Bhakti towards You is great. They have come to me to settle their dispute. So, I pray to You, to let us know to which sect You belong from Your maternal side and from whom would You desire to accept the first offerings". With these words of devotion to the Mother, Chinnanna went into dhyana as the atmosphere was filled with expectant silence of a Celestial event. After a few moments of hope and expectation in people's minds, a Mellifluous Voice pierced through darkness; it was resonating with rare energy everywhere in Tiruchanur. As the voice, which was vibrating with Supreme Power and energy came to an end, A Transcendental Light followed. As people were awaiting for the final word of the Mother in rapt attention, their minds were filled with rapture, when they heard the following words of the Mother:

"I belong to the Padmasali sect on My Maternal side; hence, in all My Shrines and special occasions and festivals, the people of Padmasali sect should first perform all the rituals and Holy practices and traditional customs, to Me and the people of the Jandra sect are not involved in this. They can, however, follow all the rituals and customs after the performance of Padmasalis".

All the people listened to these Unique Celestial Voices in rapture, as Her words reverberated all over. Her words were like the Mantras. And everybody wondered if such things really happen in Kaliyuga. All in all, it was a divinely sanctioned "moment"! With the rapturous chanting of "Govinda namas", the mood became fervently Devotional. From then onwards, on Mother's Karthika Brahmotsavams, the Padmasalis offer the saree, woven by them. Also, in Narayanavana Brahmotsavam and at the time of Dhvajarohana, they follow these ritual and traditional customs. As they listened to Her voice, chanting Her Names, they dispersed after showing their reverence to Chinnanna.

### **PADA KANUKA SASANAM**

Afterwards, out of great reverence and profound bhakti and immense gratitude, the devotees of the Padmasali sect presented ten thousand varahas at His feet along with a 'danasasanam'. In addition, they also took a Holy oath that every year they would give one Golden coin from each weaving loom to Chinnanna for performing all the Dharmic programmes. As they wrote this oath in this sasanam, this is known as 'Padakanuka sasanam' and this sasanam is written on two copper plates. The first plate, which is of 11½ inches in length and 8 inches in width shows the picture of Srivenkateswara's Original Deity in the first

page; the second page describes the sasana. The second plate, which is of 11½ inches in length and 8 1/16 inches of width, on its first page describes the developments after the sasana in the first plate, while upto half of the second page describes the Sasana and the picture of Alamelu Manga. Each of these plates have a thickness of 1/16 inches. We can find both these plates in T.T.D. Museum.

Chinnanna by adding ten thousand varahas to the ten thousand varahas presented to him by Padmasali and with these twenty thousand varahas, he bought a mine of the slate rock called Allagattu, which is on the eastern side of Chandragiri and donated it to the nation. He wrote in the following manner in the same Sasana; "whoever wants to build a temple by utilizing the stone from this mine, half of the Punya (Dharma) belongs to Chinnanna, while one fourth of it belongs to the donors of the temple and the remaining to the Padmasalis". In this manner, a great real life legend comes to an end.

In this legend of great marvel and bhakti, we come to realize that Chinnanna is gifted with a divine poetic inspiration by virtue of Alamelu Manga feeding him in his childhood. Sri Venkateswara also Blessed him with Makarakundala. Thus, while Annamayya was Blessed by Alamelu Manga, Chinnanna was also blessed by Her. It is, indeed, our good fortune that the

descendants of Tallapaka poets have received All the Blessings of Sri Hari and Alamelu Manga and they inturn have distributed it through their poetry. The Telugu people are indebted to Tallapaka poets.

## **CHAPTER-25**

### **VYUHALAKSHMI'S KINDNESS TO VENGAMAMBA**

Now, let us know the story of another great devotee, whose life is an example of a true "bhakti". She is Tarigonda Vengamamba. Her story is a saga of pure and selfless devotion, with total surrender to Sri Venkateswara. She lived about 250 years ago. She spent all her life in worshipping Him by presenting garlands, made up of bacillus (tulasimalalu) and sing His songs in great joy. Unmindful of the world around Her, she had only one awareness that is to continuously sing Sankeertanas with Trikarana.

She lived in a small village called Tarigonda, near Vayalpadu in Chittoor District. Born to Kanala Krishnayya and Mangamma with the blessings of Sri Venkateswara, she was named as Venkatamma and in course of time, she came to be known as Venkamma. Since her childhood, she spent all her time in performing bhajans in His name. As she involved herself in such with deeply religious activities since her childhood, her parents wondered whether she was, indeed

in a true state of bhakti or was it madness and they decided that, perhaps, her marriage could make her "sane". However, she refused to be married to a human self, as she believed that none other than Lord Venkateswara was her divinely chosen companion. Finally, in any case, she was forcibly married, very much against her will, to Injeti Venkatachalapathi, who belonged to the neighbouring village. As destiny will set, unfortunately her husband passed away even before she set out for her married life. But, unmindful of this, she continued to wear flowers and bangles and telling everybody that her husband was Lord Venkateswara Himself. Also, at that time, she took a Upadesa from her preceptor, called Rupavatara Subramanyam and from then onwards, she was in constant 'dhyana' of Sri Venkateswara. The people of that village, did not like her behaviour and gave her enough trouble, with their pungent words. Unable to bear their vitriolic utterances she had to leave for the shrine of Tirumala, leaving behind her parents in the village.

### **HER LIFE IN TIRUMALA**

Her life in Tirumala is a saga of true devotion. Unmindful of many difficulties of lack of shelter and enough food to eat, she continued to live in her world of bhakti for the Swami. She was biding her life by feeding herself with Swami's prasadam given by the

priests and taking shelter under the trees or in small temples. Swami deeply moved by her fervent devotion, used to talk to her and listen to her songs in rapture and sometimes dance to them. Swami was lovingly looking forward to see her; He accepted with love her offerings of flowers or fruits. But, in any case, she never told Swami of her difficulties. However, finally, unable to bear her sufferings, any longer, she prayed to Swami to rescue her from that suffering like this:

"Oh Swami Lord of the Seven Hills! Venkata Ramana! You are the only being related to me! To whom can I express my sorrows, except You? So, I pray to You to understand my sorrowful condition! Here, there is no shelter for me to protect myself from sun and rain. I am taking shelter only under trees or a small temple, suffering in cold and rain. How can I fulfil my deepest desire of praying to You? I will never leave You, whatever my difficulties may be! Hence, Swami! Lord of the Universe! I pray You to provide me shelter for ever to live at Your Holiest of Presence; also provide me facilities for getting some food. I will no longer pray to You for anything more". She prayed to Him with great fervour and deep feeling. Even while she was telling those words, she naped and then went into deep sleep, in which she had Swami's Darshan. It was a moment of Divine vision.

She had His Darshan in all His Glory. She envisioned Swami like this; melodiously tinkling anklets on His Golden Feet; Shining Golden cloth round His loin with the golden Nandaka Khadgam hanging from it; Thread round His waist; the right hand assuring His grace; (varada hastham) left side on His waist (Kati Hastham); Sankha Chakralu on His other hands! Shining Mani Kousthubham on His Chest; golden chains on His neck, Vyuhalakshmi brilliantly shining in His Bosom! His Forehead, with mark (namam) of camphor! Golden Crown Studded with Diamonds. He had All Benign Smile with Golden Earlobes. She is, indeed, blessed to have His Darshan. Blessing Her, Swami, who is known for His Love and Affection for His devotees, spoke to Her like this: I am happy to know that you want to live to pray to Me in this Seshachala Shrine! You are asking for shelter and some food to eat. But, I want to tell you one thing: I may be the Lord of the Seven Hills. All these Seven Hills do belong to Me. There is no doubt. Sri Mahalakshmi is present in My Bosom as VYUHALAKSHMI. She is not only My Royal Consort, but also the Mother of the Universe. Only because of Her I am known as the God in this Kaliyuga (KALAU VENKATA NAYAKAHA), Granting prayers of all My devotees. My kind deeds to My devotees are known to them only because of fear. Hence, I want you to pray to Her

for fulfilling Your desires". With those words, her dream lapsed. She found herself in a deep trance after His Darshan. It is, indeed, a Marvel. She went worshipping Alamelu Manga, the Universal Mother in this manner: "Oh Mahalakshmi! the Most Beloved of Vishnu Bhagavan! Your Transcendental Presence is found in all the living and non-living things, alike. Your Divinity is enshrined in all things! You are the Originator of all knowledge! I pray to You in all devotion to make me see Your Benovolent Presence! You are His Royal Consort and You sanction all our desires! You are the source of all creation! You drive away all our fears! You are the Embodiment of all the Wealth in This world. Always, Your Dignity and Ardour are flawless. I pray to You to provide me Your Darshan". She continued her prayer to the Most Benovolent Mother in this manner: "Oh Mahalakshmi! Everybody from the most ordinary people like me to Swami crave for Your Divya Darshan and for Your Grace! Even Swami craved for Your Divya Darshan not for one day or two days but for 10 years in Kolhapur and afterwards for 12 years near Padmasarovaram and prayed to You to win Your Grace. He then became Srinivasa, with Your Presence in His Bosom, and sanctioning All Wealth and Happiness to the devotees. I am praying to You, Oh Mother! as I am ordained by Swami. As You are Granting Infinite Grace



to the devotees, we are all praying to You to pardon our sins and grant our prayers. Swami and You are one and the same, in helping the devotees in their difficulties. You are the Deity of Kaliyuga and none can equal in Your Benevolence! Whatever Praise we give to You is inadequate. Hence, I pray to You to fulfil my desire in providing permanent shelter to me on this Venkatachala, the Holiest of Shrines. She praised Her in this Sankirtana:

*May I stay here ? Mother !  
Do you take care of me ? Alamelumanga !  
I don't know why, but thy lord told me  
To beg permission of thee and stay here:  
Accept me with kind of compassion : I come  
To stay desirous of soul's liberation.*

*I can't across countries roam;  
I can't with dualists argue much;  
I can 't adore the kings of kingdoms:  
I can't amass wealth for giving alms.  
I can't my body tire; hardships  
I can't bear; what can I do?  
I can't stand among assemblies of men;  
Here I shall stay doing thy marvellous will.  
Shall I reach for the prop seshachala's Lord  
Who is but Narasimha of Tarigonda?*

*Kindly speak out: I meditate upon  
Thy felt, the ultimate heaven of all.  
(This song was sung extempore by Tarigonda  
Vengamma herself)*

With these words of Vengamamba, the Universal Mother showered Her Blessings and granted her prayers and gave her Darshan. As Alamelu and Swami are one and the same in protecting the devotees, Alamelu Manga takes the side of the devotees to make Swami accept their prayers. After listening to her prayer, Swami and Alamelu Mangamma decided to grant her desires by providing shelter in the precincts of the Temple itself, so that she can devote all her life in Their dhyana. Swami asked Atmaram Das, His personal devotee in his dream to look after the needs of Vengamamba for shelter and succour. This Atmaram is one of the devotees of Hathiram Bavaji, who played dice with Swami. Hathiram Bavaji himself was one of the Swami's great devotees. Being greatly pleased with Swami's words, Atmaram Das met Vengamamba and told her most obediently like this: "Oh devoted mother, Lord ordained me to look after you by providing shelter and I request you to kindly accept my service to make me happy. You can devote all your life in His dhyana". Thus, a small thatched hut was built on the north-eastern side of the temple in the path of Mahapradakshina, beside the Lord's rock

chariot. From then onwards, she is provided with material for preparing food by Vakuladevi. This episode took place in 1843 - 1933 during the reign of Mahants.

Thus, she spent the rest of her life in worshipping Swami and entered into Samadhi, by seeking Unification with the Almighty. She used to spend all her time in presenting garlands made up of bacillus in the morning and involving herself in her literary activity in the afternoon, while in the evening, she offered Karpura Neerajanam in the evening. She spent the night in satsang with Swami and His dhyana. Swami was Greatly Happy to receive the service called Muthyala Harathi (which is an aarathi of camphor). She grew a flower garden to make the garlands and offer them to Him. She spent her time in His dhyana or writing literary works of great value and worth. It is a belief among people that Swami would spend His time in listening to her words, after Ekanta seva. She also excelled herself as a poet. She wrote *NRUSIMHA SATHAKAM, NARASIMHA VILASA KATHA, RAJAYOGA SARAMRUTHAM, BALAKRISHNA NATAKAM, SRIKRISHNA MANJARI, RUKMINI NATAKAM, GOPI NATAKAMASTANGAYOGA SARAM, MUKTIKANTHA VILASAM, VENKATACHALA MAHATMYAM, DWIPADA BHAGAVATAM, VASISTA RAMAYANAM, RAMA PARINAYAM, JALAKREEDA VILASAM, VISHNU PARIJATHAM, SIVANATAKAM*, besides

many other works of great profundity and pure devotion. In her innumerable keertanas and songs in a spontaneous manner, she always believed that Lord and Sri Narasimha swami are inalienable and they are one and the same. Thus, she led a fruitful life of a great devotee dedicating herself to His service, and entered into a state of Samadhi in her living self on Sravana Suddha Navami in the year 1817. It is a widespread belief that from then onwards, she would enter the Temple through the underground tunnel to offer her Karpura Harathi (aarathi of camphor) to Swami every night after His Ekanta seva. Now also, we can see Samadhi in Tirumala on the northern side of the Temple. We can also find that Karpura aarathi is offered everyday to Swami after the Ekanta seva as this is the last service to Him.

### **MUTHYALA HARATHI**

Ekanta seva is performed as the last service to Swami. Ekanta seva means the service to Put Him to Sleep. A Deity called Manavallappa Perumal (meaning "always a bridegroom") is kept on the Golden Cot, hung with silver chains. At that time, the arathi called Muthyala Harathi of Tarigonda Vengamamba is offered to Him. Afterwards, the same harathi is given to Bhoga Srinivasamurthi. As Swami is Shining and Swinging in Divine Brightness in the Golden Cot, a

quiet song of rare mellifluence is sung by the family members of Tallapaka Annamacharya using the DANDA. They sing the song "Jo Achyuthananda, jojo Mukunda! Rave Parmananda Ramagovinda" to put Swami to Sleep. Thus, while receiving harathi of Tarigonda Vengamamba on one side and listening to the mellifluous song of Tallapaka Annamacharya, on the other side, He will resume His Yoganidra (Eternal Sleep)-and this scene one has to see for oneself its splendor and magnificence, as any amount of words fail to give full expression to it. Like this, the karpura harathi (aarthi of camphor) is offered to Swami and VYUHALAKSHMI in His Bosom every day. Swami is always Shining in His Celestial light as the devotees go into rapture and Swami gives His Blessings to them. Now let us listen to one of the songs of Mangala Harathi of Tarigonda Vengamamba to Swami and His Royal Consort:

### **MUTHYALA HARATHI**

**Sri Punnagadri vara sikharagra vasunaku  
Papandhakara ghana bhaskarunaku  
Aa paramatmunaku nityana payiniyaina  
Ma pali Alamelu mangammaku  
Jaya Mangalam nitya Subha mangalam || Jaya ||**

**Sarananna dasulaku varamittunani birudu  
Dhariyinchu yunna paradaivamunaku**

**Maruvula dee birudu niratamani pathini  
Emaraniyya nalamelu mangammaku  
Jaya mangalam nitya Subhamangalam || Jaya ||**

**Ananda nilaya mandanisambu pasiyinchi  
Deenulanu rakshinchu devunakunu  
Kanukala nonagurchi ghanamuga vibhuni sa-  
Nmaninchu Alamelu mangammaku  
Jayamangalam nitya Subhamangalam || Jaya ||**

**Paramosaga na vantu narulakani vykuntha  
Maracheta chupu jagadatmunakunu  
Siri losaga tanavantu siddhamani nayakuni  
Uramapai koluvunna sarathi sutaku  
Jayamangalam nitya Subhamangalam || Jaya ||**

**Telivito mudupulitu temmu temmani parusha  
Nalikinchi ki konedi Achyutunaku  
Elami pakambu jeyinchi andarakanna  
Malaya kepudosage mahamataku  
Jayamangalam nitya Subhamangalam || Jaya ||**

**Tarachina dharma satramulakunu, phalapushpa  
Bharita sringaravana panktulakunu  
Muruvoppu ugranamulaku, bokkasamulaku  
Sarasambulagu pakasalalakunu  
Jayamangalam nitya Subhamangalam || Jaya ||**

**Ahivyri mukhya vahanamulaku, godugulaku  
Rahi noppa makara toranamulakunu**

**Bahavidha dhvajamulaku, patuvadya vitatulaku  
Vihita satkalyana vedikalaku || Jaya ||**

**Darachakra mukhya sadhanamulaku, manimaya  
Bharana divyambara pratatulakunu,  
Karacharana mukhyanga gana sahitamai, subha  
Karamaina divya mangalamurtiki || Jaya ||**

**Kalita sugnanadi kalyana gunamulaku  
Balamoppu namita prabhavamunaku  
Valagonina sakala parivara devatalakunu  
Chelagi panulonarinchu sevakulaku || Jaya ||**

**Alaraga Brahmotsavadulai santatamu  
Valanoppu nityotsavambulakunu  
Palu pondu viswa prabhutva mulambunaku  
Naluvondu vara vimanambulakunu || Jaya ||**

**Araya tarigonda Narahari yaguchu nandariki  
Varamu losage srinivasunakunu  
Mariyuchunna viswathomukhunitlu bhariyinchu  
Sirula velayuchunundu seshadriki || Jaya ||**

**Jayamangalam nitya Subhamangalam || Jaya ||  
Jayamangalam nitya Subhamangalam || Jaya ||**

*To the Lord that dwells on top of Seshadri,  
Who is like sun in dispelling the darkness of sin;  
Who is the soul of souls; and to Alamelumanga,*

*Our Prop ever present and everlasting,  
Glory be to them, ever-auspicious glory!  
Glory to be them, ever-victorious glory!*

*To the god that hears the little to grant  
The wishes of devotees of self-surrender;  
To his queen who goods him ever and again,  
To keep up his tittle, to mother Alamelu Manga;  
Glory be to them, ever-auspicious glory!  
Glory be to them, ever-victorious glory!*

*To the god who dwells in the abode of bliss  
And always protects the helpless sufferers;  
To mother Alamelu Manga who always honours  
Her lord with gifts of several kinds;  
Glory be to them, ever-auspicious glory!  
Glory be to them, ever-victorious glory!*

*To the soul of universe who Is avowed  
To liberate men and puts vaikuntha in their palms;  
To his Lady Presiding his heart who is avowed  
To bestow wealth on them;  
Glory be to them, ever-auspicious glory !  
Glory be to them, ever-victorious glory !*

*To Achyuta who beackons vows to be wisely paid  
And harshly collects them from his devotees;  
To the great mother who tirelessly cooks and serves  
Food for all unmindful of time and tide;*

*Glory be to them, ever-auspicious glory!  
Glory be to them, ever-victorious glory!*

*To the wonderful, strange mandapas,  
Streets and divine theerthams;  
To the great cupolas, campuses  
And everlasting golden towers;  
Glory be to them, ever-auspicious glory!  
Glory be to them, ever-victorious glory!*

*To the densely strewn inns and groves  
Filled with beautiful flower and fruit;  
To the pantries, treasure-houses  
And kitchens filled with tasteful dishes;  
Glory be to them, ever-auspicious glory!  
Glory be to them, ever-victorious glory!*

*To the mounts like garuda and the pairasols  
To the festoons of cloth with crocodiles impressed  
To the many flag-staffs and musical instruments  
And to the platforms of vedic weddings  
Glory be to them, ever-auspicious glory!  
Glory be to them, ever-victorious glory!*

*To the toods and weapons like sankha and chakra;  
To the many ornaments diamond studded and fine clothings;  
To limbs like hands and legs and often graceful parts  
Of the lord's divine and auspicious form;*

*Glory be to them, ever-auspicious glory!  
Glory be to them, ever-victorious glory!*

*To the brahmotsavams and all festivals  
That daify are performed ever and anon;  
To the Root of the sway of the Universe  
And to the many grand palacial abodes;  
Glory be to them, ever-auspicious glory!  
Glory be to them, ever-victorious glory!*

*To srinivasa who grants boons to all  
In Narahari's image of Tarigonda;  
To seshadri who gracefully bears  
The All-pervasive and showers pleasure on all;  
Glory be to them, ever-auspicious glory!  
Glory be to them, ever-victorious glory!*

## **CHAPTER-26**

### **CELEBRATION OF ALAMELU MANGA'S GLORIOUS FESTIVALS**

Now, let us know the many Holy Rituals performed for Alamelu Manga, who is also known as Swatantra Veeralakshmi, besides Padmavathi (as She was born in the Thousand - Petalled Golden Lotus). As festivals are performed and divine processions are carried out for Swami in Tirumala, according to Vaikhanasagama Sastra, for Alamelu Manga, also,

Daily Rituals and Festivals are performed, according to Pancharathragama Sastra.

### **DAILY RITUALS**

The day begins with Suprabhata Seva followed by Sahasranamarchana and offering naivedya. In the evening, we have the Ritual of Marriage of Padmavathi (Padmavathi Parinayam) and Unjal Seva. The day's Rituals come to an end with Ekanta seva.

### **WEEKLY RITUALS**

A special festival is celebrated on certain week days and the devotees can participate in this seva by paying money. Other festivals are celebrated in the following manner: Monday-Astadala Pada Padmaradhana; Thursday - Thiruppavada, Friday - Abhishekam to Mother's Main Deity and Lakshmi Puja before the Marriage Festival (Kalyanotsavam). Every Friday, after the daily ritual of marriage, Alamelu Manga will go to the garden, where Abhishekam with turmeric and sandal wood powder is performed to Her and all the devotees can see this festival. After this Abhishekam and Unjal Seva, the festival of the village takes place; Saturday - at 6.30 in the morning, there is a Seva offering of flowers (Pushpanjali) to the Main Deity.

### **FESTIVALS OF THE STARS (Nakshatrotsavalu)**

Every month, on Uttarabhadra and Ekadasi, there is Abhishekam to the Altarego (Utsava Murthi).

### **ANNUAL FESTIVALS**

On the auspicious day of Ugadi, festivals begin with reading of Almanac (Panchanga Sravanam) in the forecourt of the Temple. Other festivals take place in the rest of the year in the following manner: on Vaisakha Purnima, Vasanthotsavam is performed for three days; on full moon day - festival of the Golden Chariot takes place. In Jyesta masa, on full moon day the Boat Festival takes place for five days in the Lotus Pond; like this, on the first day on Ekadasi, for Srikrishna swami; on the second day on Dwadasi, for Sri Sundararajaswami and on the remaining three days, for Sri Padmavathi. Every year on Bhadrpada Pournami, for three days, the Holy Festivals take place; the Brahmotsavams take place for ten days; every day morning and evening, Service on the Chariot (Vahanaseva) takes place. A day before the beginning of these BRAHMOTSAVAMS, Laksha Kumkumarchana takes place. Every year, in Pushya masa, in Tamil Almanac, in the Thaimasa, every Friday, Special Rituals take place for the Deity. On that day, the married women are presented the yellow

threads (made up of turmeric) as Deity's prasada, to symbolize their mangalyas.

### **VYUHALAKSHMI IN TIRUMALA**

In Tirumala, along with the Daily Rituals, and Services and prayers for Swami, for Alamelu Manga, (for VYUHALAKSHMI in His Bosom) also the Rituals and Services take place. Every day, after the Ritual of Sahasranamarchana or Ashtottara satanamarchana, for Her also, the Ritual of Chaturwimsati Namavali, consisting of invocation of 24 Holy Names of Her takes place. Also, especially on Friday, after Swami's Abhishekham, Abhishekham with the Holy Turmeric water for Her follows, with great delight. Every year on Panchameethertham, Pasupu (Turmeric) and kumkuma offered to Her are given to Tiruchanur Padmavathi, as 'Saare'.

### **NARAYANA VANAM**

This is the Divine Place where Swami married Padmavathi. She is also known as Padmavalli, Padmini, Vedavati and Vedalakshmi. There are no festivals for Her. She appears to us in all Her Splendid Beauty as the Royal Queen. She does not go out of Her Shrine and takes immense pleasure on the many Glorious Festivals. Holy Rituals are performed for Her, according to the Vaikhanasagama tradition. On Fri-

day, Abhishekam is performed to Her as also regular Rituals take place for Her thrice a day.

### **KOLHAPUR**

The Holy Shrine of Kolhapur is in Maharashtra. It was Here that Swami went on a Penance for 12 years for getting Sri Mahalakshmi's Grace, as she left Srivaikunta in a huff. This Shrine is one of the Eighteen Seats of Worship (Sakthi Peethalu). Here, She is worshipped in Holy processions and festivals. Every year on the Pournami of Chaitramasa, the festival of Chariot (Radhotsavam) takes place with Great Aplomb and Felicity. Also, on Vaisakha Suddha Triteeya, i.e., is Akshaya Thrithiya, Dolotsavam (Unjal Seva) takes place with Great Gaiety and Joy. In Aswayuja masa during Navarathri festivals, processions take place in a grand manner on Durgashtami day, She appears in all Her Grandeur and Beauty with the offerings of saree sent from T.T.D. Every year Surya Kiranotsavam is celebrated twice every year on January 31st, February 1st and 2nd and November 9<sup>th</sup>, 10<sup>th</sup> and 11<sup>th</sup>". On those days, on the first day during the sunset, sun's rays fall on Her Divine Feet on the second day on Her Bosom and on the third day on Her Golden Crown.

Now let us chant Her prayer:

**Namam tyajethah Sritakalpavalli  
Sadbhakti chintamani kamadheno**

**Viswasya Matha rbhava suprasanna  
Gruhe kalatreshu cha putravarge**

"Oh Mahalakshmi, Universal Mother! You always sanction our prayers like Kalpavriksha and Kamadhenu and Chintamani by evoking bhakti in our minds. Oh our dearest Mother! We pray to You to be always with us to give happiness to all of us in this world".

**CHAPTER-27**

**SRI SURYANARAYANASWAMI TEMPLE  
(TIRUCHANUR)**

This Holy Temple in Tiruchanur is about 20 feet towards the western side of Padmasarovaram. Maintained by T.T.D. the Deity of Sri Surya Bhagavan was established by Sri Venkateswara Himself, when He was on Penance for 12 years for the Grace of Sri Mahalakshmi, who was at that time in the Kolhapur temple. He heard an invisible and unbodied voice which told Him to come to Venkatachala and make Padmasarovaram and go on Penance for Her Grace there. Accordingly, He established Padmasarovaram and installed in them Golden Lotus from Heaven to make them always in Full Blossom. He established Sun God. After 12 years of His untiring penance, Sri Mahalakshmi was Born in the Thousand-Petalled

Golden Lotus as Alamelu Manga. So, this Shrine of Sun God called Bhaskarakshetra is ancient and it has three parts, namely forecourt, Artha Mandapam, and Sanctum Sanctorum (Garbha Gudi).

If we look at the marble inscription on the eastern side of frontcourt, we find the following description of the installation of the deity of Sri Suryanarayana Swami in the year Akshayanama, Nija Jyeshtha Suddha Navami Friday (i.e., on April 23, 1866). The new Deity of Sri Suryanarayana Swami was installed by Dharmadasuji Mahanther, who was the disciple of Sri Mahanthu Sevadasuji of Maharajasri Hathee Ramji Math.

But, it is not clear whether the Deity installed was the old one or the new one. After the front court of the Temple, we come across spacious and long Ardhamandapa, which is also used as the pathway for Pradakshina. The devotees can worship the deity from this Ardhamandapa; the Sanctum Sanctorum is 8 ft long and 8 feet wide. In this Holy Sanctum Sanctorum, we can see Swami's marvelous Deity, Swami appears to us with lotus flowers glittering in his two arms and golden crown on his head and gold ornaments and the holy thread. He is seated on the lotus pedestal. The Deity also shows Swami wearing angavastra from waist to his feet. The feet have anklets. On the Sanctum sanctorum, there is Kalasa gopuram. All the pil-



lars and Deity make us notice its antiquity. Besides Swami's main Deity, we can also see his Altarego which is about 3.5 feet in height and the idol of Bhogamurthi-these are the replicas of the main Deity and they are used in the festivals. This temple does not have the traditional Dhwaja Sthambham or seat of sacrifice (balipeetham). The Daily Rituals take place thrice a day by following the Vyakhyayana Sastra. Every Sunday at 8 in the evening, Abhishekam is performed for the Main Deity; in this Ritual, cowmilk, curds, honey and coconut water and sandalwood powder and other materials are used. After the Abhishekam, sweet pongal is offered to Swami with devotion and the devotees can participate in this ritual by paying the requisite money. Besides, on the Hastha nakshatram of every month, which is Swami's day of incarnation, Abhishekam is performed for the altarego and after this, this altarego is taken in a procession in the streets of Tiruchanur in a palanquin as a village festival. On all the Auspicious Days, such as Makara Sankranthi, Ratha Sapthami, Abhishekams are performed for the Main Deity as well as for the Altarego. Every year in Dhanurmasa, for a month, rituals take place from early in the morning from 5 o' clock. Sri Suryanarayana Swami has a very important role in the Avatar of Lord Srinivasa, as a bridge between Lord Srinivasa and Sri Mahalakshmi, at the time of Their marriage. At that time, Sri Mahalakshmi was staying

in Kolhapur and as ordained by Swami, He brought Her to the marriage. Also, He was present in Tiruchanur to make the Golden Lotuses always blossom with his rays, as his deity was installed by Sri Venkateswara Himself. Thus, he became responsible for the presence of Alamelu Manga in the Thousand Petalled Golden Lotuses in Padma Sarovaram and for the incarnation of Padmavathi. From then onwards, it gained great importance as the Shrine of the Sun God (Bhaskara Kshetram). When the devotees visit this Shrine, their pilgrimage becomes complete.

## **CHAPTER-28**

### **SRI KRISHNASWAMI TEMPLE IN TIRUCHANUR**

This temple is located between Alamelu Manga Temple and Sri Sundararajaswami temple. It is opposite to the Mukhadwara of Sri Mahalakshmi Temple. This is the ancient temple and of great value and significance. This is known in the ancient inscriptions as Alagiya Perumal, meaning beautiful deity. As we enter the compound, we come across Sri Krishnaswami temple and about 10 inscriptions are found in this temple in Tirupati and Tiruchanur. The first inscription belongs to the year 1221 of 3rd Raja Raja Chola and the last inscription in the series belongs to the year 1552. It is found in the inscriptions that the temple

was built at the beginning of 12<sup>th</sup> century. Pakkeeran, a devotee, bought a piece of land and grew crops in it and by selling them, donated the money he got from it. Hence a festival is held every year in his name. Afterwards in 1467 Sthanathar ordered Vijayanagara king Saluva Narasimharayalu that he should send butter to Krishna who is Alagiya Perumal. It is also mentioned in the inscription that Saluva Narasimharayalu himself donated for this temple. In 1541, it is found in the inscription that Sattalur Srinivasa Iyengar gave 2770 narpanam as gift for use in service and for offerings at the Theertha Vari Festival which was celebrated at the end of Adi Brahmotsavam. In 1552, Ramaraju Kodandaraju gave a donation for the offering to Srikrishna at Paruveta. This temple, which is considered to be more ancient than Padmavathi Temple. It is built in four parts:

The pillars on the north-eastern and south-eastern side were built in the Chola style of sculpture, others show the Vijayanagara style of sculpture; this is the definite opinion of the researchers.

### **MAHA MANDAPAM**

There are sixteen pillars. Four of pillars, in each of the four rows of pillars, each with a height and length and width of 24 feet on eastern, northern and southern sides. While the pillars on the north-eastern and south-east were built in the Chola style of sculp-

ture, others show the Vizayanagara style of sculpture; this is the definite opinion of the researchers.

### **SNAPANA MANDAPAM**

As we enter the temple after the Mahamandapa, we have the Snapanamandapa, which is a marvelous creation, making us believe that truly it is the Main Entrance. It is 24 feet in length and 8.6 feet in width. It has two rows of rock pillars, each row consisting of four pillars. With the iron construction on the northern and southern side and a wall in the eastern side, this mandapam is believed to have been formed. It is believed that in the past, this mandapam was part of the main entrance (mahamandapam).

### **INNER TEMPLE( ANTHARALAM)**

After the Snapanamandapam, we enter the inner temple, which is 24 feet in length and 5.5 in width. We find on the northern side towards the north-west, the brass-made festival Deities of Sri Venugopala Swami with His consorts, Rukmini and Sathyabhama on a pedestal; these Deities can be found facing the eastern side. Sri Venugopala swami is shining with Chathurbhuj - with His Sankhu and Chakra on His two arms above, playing the traditional flute in His hands below. Every month, after the Abhishekam, on the Rohini, these festive Dieties are taken on a procession in the streets of Tiruchanur. On Sri

Krishnastami festival day, every year; after the traditional rituals of Abhishekam and Archana, they are taken in a procession.

### **SANCTUM SANCTORUM**

After the inner temple, we enter the Holy SANCTUM SANCTORUM, where we find, towards its western side and facing eastwards, the two Deities of Sri Krishna and Balaram on a two-foot pedestal. Lord Sri Krishna, seated on the lotus is spreading his two arms in a posture of assurance (VARADA BHANGIMA). Beside Swami's Diety, the Diety of Sri Balaram is installed; latter folded his left leg, while spreading his right leg. He kept His left hand on his left knee, while his right hand is kept on the-floor. It appears as if he is in a resting posture. Both the Deities of Balaram and Sri Krishna have crowns over their heads.

Now, we should know some stories, which are in circulation, about them. One story is like this: during the epic Kurukshetra war, Balaramudu, unwilling to support either Pandavas or Kauravas, in a mood of resignation went on a pilgrimage. After the completion of the war in 18 days, Lord Sri Krishna, going in search of his elder brother reached the hermitage of Sri Suka Maharshi. On the request of the Maharshi he agreed to rest there and in that serene atmosphere went

into dhyana in lotus posture. Then, Balaramudu, after completing his pilgrimage felt happy to see his younger brother, Lord Srikrishna and he sat on the pedestal without removing his footwear, in an expansive mood of joy, on seeing his younger brother. Lord Krishna told him that they were in the Holy Shrine in the Seven Hills and requested him to stop his pilgrimage. Balaramudu accepted this and wanted to have the darshan of Suka Maharshi, who gave them a boon that since they visited his ashram, they would have the benefit of visiting all the Shrines. As a sign of their visiting the ashram, it is believed that, the Deity was installed in the posture of their giving a holy message. In the Sanctum Sanctorum we also have the ancient brass idols of Little Krishna and Little Lakshminarayana Swami. On top of the Sanctum Sanctorum, the tower was built. In the four directions of this tower, there is sculpture of the lions. On top of this tower, Golden plaque is installed. In this temple, rituals take place, according to Pancharathragama Sastra. The rituals in this temple, thrice a day, take place before the rituals in Padmavathi temple. Every month, on Ashtami tithi, Abhishekham and other rituals take place for Lord Sri Krishna and Balarama. In a similar way, every month on Rohini Nakshatra, Abhishekam and other rituals take place, followed by the practice of taking the festive Deities in a proces-

sion in Tiruchanur streets. Every year, on Sri Krishna Ashtami, in Rohini Nakshatra-rituals are performed in a grand manner. As a part of the boat festival of Padmavathi, in Shining Lotus Pond (Padma Sarovaram) for five days, Sri Krishnaswami's boat festival is celebrated. These festivals take place in such a manner that they are completed by the full moon day (pournami) of the month of Jyeshtha. In this festival, Swami along with Sri Rukmini and Satyabhama appear in all their splendid beauty.

## CHAPTER-29

### SRI SUNDARA RAJA SWAMI TEMPLE

This temple is in the same compound of Sri Padmavathi Temple towards the southern side of Sri Krishna swami temple. The Deity, facing eastwards is installed on a pedestal of 4 feet height. Swami in this temple is variously called Sri Sundararaja Swami and Sri Varadaraja Swami. The Deity is also famously known as Sri Sundararaja Swami. In 1541 inscription, Varadaraja Swami temple festival is celebrated. In a similar way, the Varadaraja Swami Brahmotsavams and 'Vidayyarri' festival are also mentioned in the 1547 inscription. Since there is a mention of boat festivals and the Adhyayanotsavam in this inscription, it is believed that this temple was built in 16<sup>th</sup> century. There are four parts in this temple: 1. Main entrance

(Mahamandapam) (2) Fore court (Mukha mandapam) (3) inner temple (Antaralam) : 4. Sanctum Sanctorum (Garbhalayam). This temple is built on an elevated rock pedestal. It has, on the upperside three parts Padma pattika, thripattika and Galapattika. In the main entrance (mahamandapam), three rows of four pillars each are found; there are however only two pillars in the first row and there are 14 pillars altogether with Vijayanagara style of construction. There are two entrances from the main entrance towards inner temple (Antaralam) and the idols of Jaya and Vijaya on either side of the entrance of inner temple. In the inner temple, in the Sanctum Sanctorum, there is a wall and the entrance door is decorated. In the middle portion of the Sanctum Sanctorum, we have Sri Sundara Raja swami's Deity in standing posture. He has four arms: while the upper two arms have Sudarshana Chakra and Panchajanyam, the lower right arm is in the posture of assuring His devotees, the left arm is spread in the lower direction. In the Sanctum Sanctorum, we have the festive idol of Sri Sundararaja Swami, with His consorts Sridevi and Bhudevi in the three feet high brass idols. Facing Sri Sundara Raja Swami outside the main entrance, we have Garuda Mandapam. In this mandapam, we have the idol of Garutmanta in his outstretched wings, in the standing posture and this idol is very ancient.

Rituals thrice a day are performed according to Pancharathragama sastra. Every month on Uttarabhadra Nakshatra, which is Swami's day of incarnation, rituals and Abhishekam are performed, followed by village fetilval in the evening in Tiruchanur. Every year on Jyesta masa Pournami, for Swami's festive idols, boat festivals are performed on the second day of the five-day boat festival of Sri Padmavathi in the Padmasarovara. Every year in Jyesta masa, for three days, Abhishekam and Archana are performed for this Swami's festive idols as well as for the Main Deity. On each carrier, every evening, on the day of incarnation of Swami on Jyesta masa, Uttarabhadra Nakshatra, in 1906, under the leadership of Mahantu Prayagadasji, Sri Swami's Sanctum Sanctorum and degenerated tower are renovated by installing a golden kalasa, besides temple's festival of Maha Kumbhabhishekam are performed. From then onwards, festivals take in a glorious manner. In 2006, in Jyesta masa festival of Swami's incarnation took place. Swami, shining with His Consorts and Sankha-chakra and assuring hand (Varada hastam), like Lord Venkateswara Himself, always with the benign smile- one has to see for oneself, and seek His blessings.

**Namah sakala kalyana**

**Karine karunat mane**

**Srivatsa vakshase tasmai**

**Lakshmi Narayanatmane**