Chapter I

INTRODUCTION
CHAPTER - I

INTRODUCTION

Religion has always played a prominent part in ancient cultures and this is more so in the case of India. Religion has a purpose of enabling one to be at peace with himself and with the supposed agency that guides and controls the universe. The religious belief as a part explains the culture of the country. Indian culture transmitted to this generation has included in it the Sanāthana Dharma which has been influencing the lives of Indians through the ages. The temples are the most glorious institutions of our country which are the custodian of Indian culture. They are the abodes of the divine. The temples brought unity in religion in the whole country more than any other institution. They are the true symbols of the cultural unity of India, comprehending within them all classes of people. Even now the religions or philosophical discourses are being held in the temples. These temples have helped further the growth of several fine arts such as architecture, sculpture, music and dance. They preserved for us traditions of
worship and rituals, which are of great importance. There are innumerable temples in South India, which stand to represent the cultures of different periods and remind us of the glory of the past. Many kings of the South Indian dynasties are remembered with respect in this context, for having supported these temples with munificent grants. The ancient traditions of worship and rituals have been preserved in the temples. They are more or less unchanged through the agency of the continuous line of priests, who have been hereditarily attached to the temples.

Scope and aim of the Thesis

The sculptural art of any temple reflects the contemporary religion of a particular period, when the temple was constructed. Vijayanagara rulers were staunch followers of Hinduism. The early Vijayanagara kings were śaivas of the orthodox type. But the later kings became staunch viashṇavas with a predilection for Lord Veṅkateśa of Tirupati in preference to Viruṇḍaṇa of Vijayanagara. In the later half of the 15th century a gradual change came over the faith of the Vijayanagara rulers and they came to have special affinity for vaishṇavism. Consequently the Vaishṇava temples
received more attention. The impact of Bhāgavata cult to which the Vijayanagara rulers were inclined is very clear through the sculptural depiction of Krishṇa’s story in the temples. The epic stories and Bhāgavata episodes came to be portrayed with great vividness and charm, rarely attempted before.

The temples under TTD comprise of both vaishṇavite and śaivite belonging to Chōla and Vijayanagara periods. The religion of both the above dynasties is clearly reflected in the sculptural art of TTD temples. A study on the religion reflected in the sculptural art of the temples has not been taken up by the scholars extensively. Hence, an attempt is made to study the religion of the contemporary period in which the temples under TTD were built. Literary evidences are plenty in delineating the changes that took place in the temple rituals and customs during the time of Rāmānuja. These changes also had their impact on TTD temples in the subsequent additions of the temples at Tirumala, Tirupati, Tiruchanūr etc. The sculptural art of TTD temples show the dominant force of vaishṇavism in the Vijayanagara period.
**Temples under TTD**

The Tirumala Tirupati Devasthanams, maintain 13 temples. The TTD and their sub-shrines is a conglomerate of temples brought under the first schedule 2 of the Act of 1987 enacted by Andhra Pradesh Government. All the 13 temples are known for their importance as religious and pilgrim centres and they are as listed below.

1. Śrī Venkateshwara Swāmy Temple - Tirumala
2. Śrī Gōviṅdarāja Swāmy Temple - Tirupati
3. Śrī Kōdaṇḍarāma Swāmy Temple - Tirupati
4. Śrī Kapileśwara Swāmy Temple - Tirupati
5. Śrī Padmāvathi Temple - Tiruchanūr
6. Śrī Kaḷyāṇa Venkateshwara Swāmy Temple - Śrīnivāsa Maṅgapuram
7. Śrī Kaḷyāṇa Venkateshwara Swāmy Temple
   Nārāyanavaṇam
8. Śrī Vēda Nārāyaṇa Swāmy temple - Nāgalaṇpuram
9. Śrī Vēṇugopala Swāmy temple - Kārveṇinagaram
10. Śrī Prasāṇṇa Venkateshwara Swāmy temple
    Appalayigunta
Among the thirteen temples eleven temples are dedicated to various forms of Vishnu while two more i.e. Kapileśwara temple at Tirupati and Annapūrṇa Samētha Kaśīviśwēśwara Śvāmy temple at Bugga Agrahāram are dedicated to Śiva.

HISTORICAL BACKGROUND OF TTD TEMPLES

1. Śrī Vēṅkaṭēśwara Śvāmy Temple - Tirumala:

The Tirumala temple is believed to have existed from very ancient times and it is said that Śrī Vēṅkaṭēśwara is referred to even in Rig-Vēda. References to the temple are also found in many works of Tamil poetry of the Saṅgam age.

While the antiquity of the temple seems to be a hoary one, all the great dynasties of the rules of the southern peninsula have paid their homage to this ancient shrine. The Pallavas of Kāṇchipuram
(9th C A.D), Chōlas, Pāṇḍyas, and the kings and chiefs of Vijaya nagara (14th - 15th C A.D.) were devotees of Lord Vēṅkaṭēswara and they competed with each other in endowing the temple with rich offerings and benefactions. Śri Vēṅkaṭēswara Temple of Tirumala received the devoted attention of the various royal families that ruled over the empire and entered upon a phase of unprecedented glory.

This important temple of world renown is one of the four Divyadeśas or divine places held in great reverence by Vaishñava devotees. The temple is said to have been built at the beginning of the Kaliyuga or about 5,100 years ago. King Parikshit of the Mahābhāratha fame and his son Janamejaya are said to have taken part in the construction of these enclose - walls.

In ancient Tamil literature the sacred shrine of Tirumala is referred to by the name of Veṅgadam. The Tamil epic Silappāṭikāram makes a clear reference to the Vishṇu temple at Veṅgadam.
There are references in these various anthologies of saṅgam literature, which mention Tirupati by the name of ‘Veṅgadam’. Generally Tirupati is referred to in this as the Northern border land of Tamil speaking people, as is also the case with Tōlkappiyam⁶.

The first mention of the temple on the hill is to be found in an inscription assignable to A.D. 970. This inscription indicates the existence of the garbhagrha and antarāla at this time⁷.

In A.D. 970 Samavāi, alias Kadavanperundēvi (the wife of a Pallava subordinate of Chōlas) had special worship offered to the God and got a silver image of his installed in the temple and named it Maṉavāla Perumāl⁸.

The king Vikramārka and several Chōla kings contributed to addition and restoration of the ancient shrine⁹.

A renovation made in the 13th century was so done as to preclude a view of the original sanctum. Thick stone walls were built so as to grip the older ones. It is not therefore possible to
examine the outer side of original walls of the sanctum and estimate the date\textsuperscript{10}.

There are some records in the Tirumala temples which belong to the reign of Suridara Paṇḍya\textsuperscript{11}.

The central Vimāna - Ānaṇḍanilaya Vimāna of Vēṅkaṭeśwara at Tirumala was said to have been gilded by a Paṇḍyan ruler-Jaṭavarma Suridara Paṇḍyan in the 12\textsuperscript{th} century\textsuperscript{12}. The Yaḍavas were ardent devotees and patrons of Śri Vēṅkaṭeśwara. The earliest known member of this family was Ghaṭṭideva, who flourished between 1184 and 1227 as a Chola subordinate. He is also stated to have invited Rāmānuja to settle a dispute that arose between the Śaiva and Vaishnava at Tirumala. This view is untenable because Rāmānuja is said to have passed away soon after A.D. 1130 and Ghaṭṭideva did not become a ruler till A.D. 1184. Viranarasinga Dēva is the earliest member of this family to be connected with the temple of Tirumala\textsuperscript{13}. 
The period of the rule of Saṅgam, Śāluva, Tuluva and Aravidu dynasties of Vijayanagara constitutes the most brilliant epoch in the history of the Tirumala Tirupati region and of its temples. The "Koil-olugu" a traditional account of the famous Raṅganātha temple of Śrīraṅgam mentions about the removal of the processional image of Raṅganātha from Tirumala to Śrīraṅgam, it is stated that in A.D. 1327, Malikaaffur, the general of Allauddin Khilji, reached the neighbourhood of Śrīraṅgam. As a precautionary step, the processional image of Raṅganatha was removed from the Garbhaṇga of Śrīraṅgam by Pillaim Lōkachārya and other devotees and kept the idol at Tirumala. Gōpana, a Brahmin general of the Saṅgama ruler got this image re-installed at Śrīraṅgam in A.D. 1371.

Dēvarāya - II, the greatest ruler of the Saṅgama dynasty, was a great devotee of Śrī Vēṅkaṭēśwara. He visited the temple and worshiped the God in November, A.D. 1428 and made a substantial gift for the restoration of Vēdapārayaṇam in the Tirumala temple. Mallikhārjuna, the last king of the Saṅgama family is represented in the records from both Tirumala and Tirupati. Śāluva Narasimha
was a great benefactor of the Tirumala and Tirupati temples. His institution of the *Anna-Uhjal* Tirumala in the temple of Śrī Vēṅkaṭēśwara in a Maṇḍapa specially constructed for the purpose was a valuable benefaction.

The temple of Śrī Vēṅkaṭēśwara reached the acme of its glory in reign of the illustrious emperor, Krishṇadēvarāya of the Tuluva dynasty of Vijayanagara. Śrī Vēṅkaṭēśwara was patron deity of this monarch. He visited the Tirumala temple on every important occasion. His first visit to the temple was on 10th February 1513. Inscriptions record 8 visits of this monarch to the temple, each of which resulted in substantial and valuable presents being made to Śrī Vēṅkaṭēśwara. The statues of Krishṇadēvarāya and his consorts were installed in the temple at the portals in his own life time and they can be seen even today (Fig. 1). Immediately after the death of Śrīkrishṇadēvarāya his brother Achyutarāya came to Tirumala and has himself coronated there. He was also an ardent devotee of this God and visited Tirumala in A.D. 1533 along with his Varadāji and his son Kumāra Vēṅkatādri (Fig. 2). He presented valuable Jewels to the God not only in this occasion but also other
occasions. On 26th December 1535; he instituted a special festival named Lākṣmi Dēvi’s festival for the Lord and his consort, Alamēlumāṅga. Achyutha’s successor Sādāśivarāya also visited Tirumala on two occasions and made gifts to the temple.¹⁸

Tirumalarāya (1570) of Aravidu dynasty is associated with part of the Uṭhijal- Maṇḍapam known as the Tirumalarāya maṇḍapam in the Śrī Veṅkaṭeśwara temple at Tirumala¹⁹. Śrīraṅga – I succeeded him. Six inscriptions of this ruler’s time are found in the temples of Tirumala and Tirupati; all of them register gifts made by private individuals. Veṅkaṭapathi of the same dynasty was great devotee of Śrī Veṅkaṭeśwara and setup in the temple at Tirumala statues of himself, his father Tirumalarāya and mother Veṅgalāṁba (Fig.3). This monarch is mentioned in fourteen inscriptions from Tirumala and Tirupati.

The Tirumala Tirupati region came to be conquered by the Sultans of Gōlcoonḍa by about the middle of the 17th century and remained under muslim rule for about a century and half ²⁰. This was a period of confusion. The Mughal emperor Auraṅgazēb
conquered Qutub sahi kingdom and annexed it to the Mughal empire. With this the carnatic and Tirumala Tirupati region, which was included in it passed into the hands of the Mughals. The Mughal emperor Shā-Ālam-I constituted the carnatic into a separate Nawāb and appointed Sādatulla Khan as its Nawāb in A.D. 1710. This Nawāb’s advisor Tō darmal visited Tirumala and setup there statues of himself, his wife and mother\textsuperscript{21} (Fig. 4). The Marātha ruler Bāji Rāo occupied this region from the Nawāb and later visited Tirumala. The next Nawab of Carnatic sattdar-Ali paid 50,000 rupees from the treasury of Tirumala temple which was under his control and got rid of the Marāthas.

During the period of rivalry between French and English, Mohammad Ali, the Nawāb of carnatic championed the cause of English. He sent two lakhs of rupees from the treasury of the Tirumala temple to the English commander i.e., Clive. About A.D. 1750, Mohammad Ali assigned the revenues of the Tirupati Tirumala temples to his allies and supporter, the English East India Company\textsuperscript{22}. The next twenty years witnessed terrible disorder and confusion in the Tirupati region. An adventurer, named
Mahammad Kamañ ravaged this area but was driven out by an army of the Company. Two Maratha generals Gopal Rāo and Nārāyaṇa Rāo occupied the Tirumala temple but were dislodged. Later Hyder Ali, who usurped power in Mysore, created trouble here. The Nizām and the Company had to fight bitterly with Hyder Ali and his son, Tippu. During the time of the Mysore wars, the Company took over the management of the carnatic.

Company's Rule:

After the Mysore war, the company tried to restore the order in carnatic. When the successors of Mahammad Ali opposed, the Company forced the Nawāb to retire on a pension and took over the administration of this area in A.D. 1801.

But, the company was reluctant to take over the management of Hindu temples and handed over the T.T.D. temples to Mahañts in A.D. 1843.

The T.T.D temples passed into the hands of Madras Govt. in 1933, which inturn kept them under the management of Board of
Trustees. The TTD Temples came under the control of A.P. State Govt. after the formation of Andhra Pradesh.

Śrī Gōviṅdarāja Śvāmy Temple - Tirupati:

The town of Tirupati came into existence only about the middle of the twelfth century, with the foundation of the Gōviṅdarāja Śvāmy temple. Before this time there was a small village named ‘Kottūr’. (To the North-East of Kapilītīrtham, situated about two miles to the modern town)²⁵. In the Southern part of this village, there have been existed a temple dedicated to Śrī Pārthasārathi Śvāmy.

The popular story about the foundation of the Śrī Gōviṅdarāja Śvāmy temple centres round the Vaishṇava saint Rāmānuja and the Chōla king Kulōttuṅga I (A.D. 1070 – 1120). The later was an ardent Śaiva Monarch. Due to the hostile attitude of Kulōttuṅga I, the Vaishṇavas grew apprehensive of the safety of their God at Chidāmbaraṁ. Kulōttuṅga Chōla I issued orders that Gōviṅdarāja Śvāmy’s Utsavamūrthi (processional deities) in Chidaṁbaram should be thrown into the sea, as Vishnu’s place of Šayanam
(resting) was the ocean \(^{26}\). So the *Utsavamūrthy* of Gōvīndaraśa Swāmy was shifted to Tirumala.

In A.D. 1120 after the death of Kulōttuṅga, Rāmānuja returned to Śrīraṅgam and from there he came to visit Tirumala. Here he heard of the *Utsavamūrthy* of Gōvīndaraśa Swāmy of Chidāmbaram and erected a small shrine adjacent to the already existing Krishṇa shrine or Pārthasarāthi shrine\(^{27}\) and came to know that the idol of Gōvīndaraśa of Chidāmbaram lay hidden below the hill. He raised a small shrine adjacent to the shrine of Krishṇa, already existing, and installed a temporary mūla-bēram of Gōvīndaraśa in it along with the metallic image brought from Chidāmbaram. This event is ascribed to about A.D. 1130 \(^{28}\). The Guruparampara account of the Vaishṇavas also ascribes the foundation of the shrine and the installation of Śrī Gōvīndaraśa idol to the great teacher Rāmānuja, about A.D. 1130. This date falls within the period of Chōla rule. The earliest dated inscription found in this temple belongs to the year A.D. 1204. It records that the Queen of Vīranarasiṅgadēva Yādavarāya presented 32 cows and one bull to provide ghee for one Tirunanda Vilakku (perpetual
light) daily before Sri Gōviṇdarāja Perumāl. From this record, we may infer that there existed a shrine for Sri Gōviṇdarāja by A.D. 1224. An inscription dated in the 19th year of the reign of the Chōla king Rājarāja III corresponding to A.D. 1235 is found engraved on the east wall of the Mukha-Maṇḍapa. It is therefore clear from the location of this record that the Grābhagriha and antarāla surrounded by a Pradakṣhīna and Mukha-Maṇḍapa existed by that date (i.e., A.D. 1235).

According to the TTD epigraphical series report, there are 340 epigraphs in the Sri Gōviṇdarāja Śvamy temple belonging to the Chōla, Yādavarāya, Telugu Pallava and Vijayanagara dynasties. These inscriptions furnish valuable information on the donations, endowments, offerings, festivals and other details.

The earliest records found on the inner most gopura belongs to the fifteenth year of the Yādavarāya chief, Viṃnarasiṅgadēva, corresponding to A.D. 1224. A record of the same reign refers to gifts made, among other purposes, for repairs of the temple. A record at Tirumala, dated 1245, states that the main shrine of the
temple of Śrī Veṅkaṭeśvara was renovated in the reign of Narasiṅgadeva. It will be reasonable to presume that the temple Gōviṇḍarāja was also rebuilt this time. Only the garbhagṛha, and the aṅtarāla were rebuilt and the mukha maṇḍapa and the pillared verandah on the three sides were left as they were. His (vīra Narasiṅga) Queen made a gift for the celebration of the Annual festival, for the decoration of the car presented by her to Gōviṇḍarāja and for effecting repairs to the temple30.

The Gōviṇḍarāja temple received wider attention with the advent of Vijayanagara rule over Toṇdai Maṇḍalam31. Interesting information about this temple is available from the inscriptions of the Śāluva dynasty. An inscription of A.D. 1456 states that the Padiya-Vettai or hunting festival was celebrated on the second day of the month of Thai. A certain teacher named Vasaṁtha- Kopiajiyar, constructed the verandah of the Vasaṁtha maṇḍapa at the entrance of Gōviṇḍarāja shrine, but the roof was left unfinished. A certain Nallār-Aṅgan dai finished the roofing during the twelve days of the Vaikhāsi festival32. The custom of Śrī Vaishṇavas reciting the Tiruvaymoli on the occasion of Gōviṇḍarāja’s procession to the
shrine of Tirumangai-Aḻvar on the seventh festive day seems to have come into vogue in A.D. 1494. One more record of this time mentions that as offerings made to Śrī Venkaṭēśwara are brought down from Tirumala to Tirupati, Gōvindarāja and Sudukuduttan Achchiyār go out to welcome them.

The Gōvindarāja Swāmy temple came in for greater patronage during the rule of Sāluva dynasty of Vijayanagara. A certain Appapillai built a Maṇḍapa in front of the kitchen in A.D. 1506. Anna-Uñjal-Tirunāl or Swing festival was instituted in this temple in A.D. 1508, for the merit of Narasimha- mahārāya. From A.D. 1533 a certain Rāmābhatṭarajeyan constructed a maṇḍapam at the entrance to the Gōvindarāja Swāmy temple. A Sāluva Gōvindayya instituted the floating festival for the God in A.D. 1539. In A.D. 1544, during the rule of Aliya Rāmarāya, the Tiru Veṅkaṭamahātvyam was read in the Lakṣmi-devi maṇḍapam. Tāllapākam Chinna Tirumalayyangaṅgar instituted in A.D.1547, a Kāḷyānotsavam for Gōvindarāja to be celebrated for five days in the month of Chittirai. Two years later, a Naṅdyala Nārappayya installed two dīvarapālakas on either side of the entrance to the
mukhamandapam of the temple. An inscription of A.D. 1554 mentions the practice of having the Kāṭiṅṭhakram slokas recited in the temple composed by Tippure Pillai Ayyangar.

Matla Ananta, a powerful feudatory of Aravidu dynasty gifted a Gajavahana and Turagavahana. He also built the biggest the outer most gopura of the temple. The portaits of Matla Kūmāra Ananta and his consorts were found in gopūra entrance of Gōvindarāja Swamy Temple. (Fig. 5).

Śrī Kōdaṇḍa Rāma Śvamy Temple - Tirupati

Śrī Rāma or Raghunātha temple is situated in the middle of the town within a distance of one kilometre from the main road. Until Śāluva Narasimha entered the scene there was very little improvement in Tirupati and its Gōvindarāja temple. According to an inscription (No.310 G.T) dated in Śaka 1402 and another (No. 184 G.T) both fragmentary, make it clear that the temple was built and the idol of Śrī Rāma, designated Raghunātha, was consecrated and installed in it in the Śaka year 1402 by Śrī Sathakopasādar
Narasimharayamudaliyar for the religious merit of Narasimharaya Udaiyar, i.e. Saluva Narasimha

After the construction of the temple and installation of Raghunatha in it, Narasimharaya Mudaliyar paid into the Sri Baondaram i.e., the treasury of Sri Verikaeswara's temple a sum of 13 hundred panam forming a capital fund, which was required to be utilised for providing irrigation facilities for the Tiruvaidaiyattam lands (grants) and stipulated for the proficiation of the Raghunatha with an offering prepared of one marakkal of rice measured with the Chalukya Narayan measure maintained in Sri Govindaraja. With in three or four decades, some damage occurred to the grant land in Avilai for which Narasimharaya Mudaliyar provided a supply channel and his son Ramanauja- Ayyar repaid the damage and also assigned additional land for facilitating the worship of Raghunatha (No. 159.G.T)38.

Sri Kodandarama's temple rebuilt three or four generations ago. The renovation probably accounts to some extent for the absence of records in it, with the exception of one single epigraph
mentioning the construction and dedication of a wooden car for Raghunātha i.e. Śrī Rāma, by kūmāra Rāmānujaśyamān for the merit of Achyutharāya Maharāya in the cyclic year Vīrodhi (No. 318 G.T).

The firm implanting of the three main idols in Śrī Rāma's temple, setting up of the dvajasthamba with guilded round plates were done in the period of Mahaṅṭ Dharmadāsa, who assumed charge as Vičāraṅakarta in A.D 1864. This mahaṅṭa also prepared guilded silver Kirītams for Śrī rāma, Śīthādevī and for Lākṣmaṇa. Śrī Mahaṅṭ prayagadasa, who became mohāṅṭ in 1900 got the silver kavacham of Śrīrāma repaired. He also prepared new silver kavachams for Śīthādevī and Lākṣmaṇa, the stationary idols. It was during this period that the floor from the garbhagṛha upto the entrance gateway was paved with granite slab.

Śrī Kapilēśwara Śwamy Temple - Tirupati:

This is a small temple situated about two and half a kilometres to the north of Tirupati town on the eastern bank of the Kapilathīrtham tank which is also known as Aiśvar-tīrtham. There is
a pillared verandah on the eastern, southern and western banks of
the tank. The Kapileśwara temple is situated above the eastern
verandah, in north – Easter corner. It is built into concave bend in
the rugged natural rock behind.  

Munaiyadavarāyan, the founder of the temple must have
been a subordinate of the Chōla king who flourished between A.D.
1012 and A.D. 1044. The Garbhagṛha and aṇṭarāṇa of the temple
indicate clearly that they were built in the Chōla times and bear
close resemblance to the architectural features of the
Parasurāmeśwara temple of Jōgi - Malla’veram which has to be
assigned to about the middle of the 10th century.  

Five inscriptions, one found in the Kapileśwara temple, and
four found round the tank below, help us to trace the history of this
temple. The earliest of these records is incised on the door – Jamb of
the Mukha-Manḍapa of the temple and states that the structure was
erected by a certain Rāyan –Rājendra sōlan alias Brahmaraṇyana,
Munaiyādarāyan, the head of the village of Kottūr. The next
record dates A.D. 1531 mentions that the Vijayanagara emperor,
Achyutarāya set up steps of black granite stone on the sides of the sacred Chakraṭirham of Tiruṭengadamudaiyār or Śrī Veṅkateśwara and constructed the Saṅdhyavāṇḍana Maṇḍapam on the three sides of the tank.

The village of Kottūr mentioned above seems to have been in existence for a long time before Tirupati came into existence and flourished at least up to the time of Achyutarāya. It then included the Kapileśwara temple within its boundaries. The earliest of the record does not mention the name of the God Kapileśwara, and his temple as such comes to be mentioned for the first time in A.D. 1563. We do not know by which name the temple and its God were known previously. Similarly, the tank, now known as Kapilatirtham, existed before A.D. 1531. But, we do not know under which name it was known previously. Achyutarāya gave it the name chakraṭirtha and ascribed its ownership to Śrī Veṅkateśwara. Vishṇu’s chakra or sudarshana is otherwise known as chakrattalāṅar, as an Āyudhapursha.⁴⁴
The third inscription, dated A.D. 1544 states that during the reign of Sadasivaraśāya a certain Tallapākam Periya Tirumalaiyanagar made a gift for conducting sattumurai for Nammalvar enshrined at Alvārtiratham during the Adhyanotsavam. Another (fourth) record, dated A.D. 1544 in the reign of Sadasivaraśāya, states that as the Prakāra walls and kitchen of Kapileśwara temple were damaged by thunder, a certain Rāchavittunāyaka reconstructed them and that a dancing girl, named Sevvusani, installed Gaṇapathi on the nritya -maṇḍapa of the temple. The last inscription, dated A.D. 1865. Mentions that Mahānt Dharma dasa renovated the steps and Maṇḍapas of the Kapilatiratham tank. 45

Śrī Padmāvathi Temple -Tiruchanūr

Tiruchanūr, popularly known as Chirtnūr is a village situated four kilometres to the South of Tirupati. This village was known as Tiruchchigionūr and Tiruchchukanūr in earlier times and one late inscription calls it Śrī Sukagrama. Tiruchgionūr is now represented by the small hamlet of Jōgimallavaram, situated about a furlong to the West of Tiruchanūr. Tiruchanūr was also known as
Vadirājapuram in the 16th century. In pallava times the village was situated in Kuduvurnādu in the Tiruvergakatham while in the Chōla times this area came to be assigned to the Rajendra Chōlamandaḷam or Jayaṅgonḍa Chōlamandaḷam.

Tiruchanūr is of great importance in the history of the Tirupati region particularly for the evolution of religious activity therein. This region came under the influence of Vaishnivism as early as in the eighth century A.D. There was an important Vaishnava settlement at Tiruchanūr by the beginning of the ninth century A.D. Though Tirumala Śrī Veṅkaṭeśwara was known by this time, the hill continued to be inaccessible and could not attract many pilgrims. The Vaishnavas at Tiruchanūr established Tirumantaraśala and carried on proselytising activity. They also constructed a Tiruvilan Kōil and set up in it an image of Śrī Veṅkaṭeśwara as a representative of the original God of the Venigadam hill. The Pallava princess Samavāi is said to have presented a silver image of Lord Veṅkaṭeśwara to Tiruchanūr temple. During A.D.1782, Hyder Ali and other Muslim rulers beseized and destroyed the temple and the temple was renovated.
by the East India Company after the temple is brought under its control. Tiruchanūr being situated in plain country, the proxy temple of Śrī Veṅkaṭeśwara attracted large numbers of pilgrims who came here and paid their homage to the Lord. Volume I of the T.T.D. inscriptions edited by Sadhu Subramanyam referring to 219 and 223 G.T.: "These are two records of the first of the last three rulers of Pallava dynasty in this region. This king is mentioned as Ko-Vijaya Daṇṭi Vikramaṇ and his identified with Dahtivaraman (A.D. 775 - 826). These inscriptions contain gifts made not to the temple at Verigadam but to a proxy or representative temple and its God situated in 'Tiruchanūr.'

The earliest record mentions the well known Bāna Chief, Vijayaditya, who gifted land taxes and gold for lamps and food offerings to Tiruvilankōill Perumanadigal, Tirumanāṭraśalai - Perumanadigal and Tiruvenkattu - Perumanadigal. A later Pallava chief GujarVanaparjitan, arranged for feeding of two Brahmanas in the temple.
The Chōlas conquered *Tondaimandalam* in which the Tirupati-Tiruchanur area was situated by the end of the ninth century A.D. They were patrons of Śaivism and Śaiva influence reached this erstwhile Vaishnava strong hold of Tiruchanur. Peace and order were restored during the first quarter of the ninth century and the temple became popular once again. For the first time after the crisis of A.D. 898, a lamp was gifted to this temple in A.D. 927 in the reign of Parāntaka I. A certain Kuṇḍongoluran of Mālanādu gifted 40 kalanju of gold for setting up lamp in this temple in A.D. 936. A Chola subordinate named Arulakki alias Rājarājamuvandāvelan made a gift during the reign of Rājarāja. There are no records relating to this temple after the reign of the Chōla king Rājarāja III. This indicates that, in all probability, this temple declined in its importance from about the beginning of the thirteenth century.

The Alagiyaperumāl Shrine

Earliest of the three shrines found inside the compound at Tiruchanur Installed in this shrine, is referred to in ten inscriptions found at Tirupati and Tiruchanur. The earliest of them is dated in the 5th year of Rājarāja III corresponding to A.D. 1221, the latest
dated in A.D. 1552. There are two later fragments, but they are undated.

This deity and his temple seem to have been in existence by A.D. 1221 as stated above. The origin of the shrine may be ascribed to about the middle of the twelfth century. A certain pokkiran spent his own money and leveled a piece of land and made it cultivable. He gave it to the shrine and its servants agreed to conduct the Paṅgūni festival for the deity, obviously, in the name of the donor.\textsuperscript{52}

The decline of Chōla power about the middle of the thirteenth century led to the rise of many local chieftains to independence. The Yādava rāyas were the most powerful of these chieftains and zealous patrons of Vaishnavism. About the time of their rise to independence, a temple dedicated to AlagiyaperunGl Krishna appeared in Tiruchanūr.\textsuperscript{53}

The Vijayanagara King, Śāluva Narasimha made a stipulation in A.D. 1467 regarding the distribution of prasādam to the Sathanattar of Tirupati. Part of this stipulation provided for the
offering of two platefuls of butter to the Alagiyaperumāl, supplied from the stores of the Śrī Vēṅkaṭēśwara temple. A certain sattalūr Śrīnīvāsayyan paid 2,770 narpanām in A.D. 1541. During the reign of Achyutarāya, it was provided, among other services, for the offering of one Dūsai - Padi to Alagiyaperumāl on the day of the Tirthavari festival during the Adi- Brahmotsvam. Rāmarāja Koṇḍarāja made an arrangement in A.D. 1552 according to which one Kannukupādi was to be offered to this God on the day of the Padiya vettai festival celebrated for him.54

Vaishṇavism obtained unprecedented patronage during the days of Vijayanagara rule and a Varadarāja temple came to be built at Tiruchanūr in the sixteenth century. This Vaishṇava enthusiasm culminated at a till later date in the construction of the Śrī Padmāvathi temple in this village. 55 This Goddess is wrongly identified with Alavelmāṅga chchiyar. Numerous inscriptions from the Tirumala temple state that Alavelmāṅga chchiyar adorns the right side of the bosom of Śrī Vēṅkaṭēśwara. Out of over a thousand inscriptions found in the temple of Tirumala, Tirupati, Tiruchanūr and Jōgi- Mallavaram, not one mentions a goddess name Śrī
Padmāvathi. A late and undated record mentions the Padmatīrtha of Srisukagrāma or Tiruchanūr and not Padmāvathi dēvi. The inscriptions of this region stop practically with the end of the first quarter of the 17th century. This shrine may therefore be taken to have come into existence some time towards the end of the century.56

Chōla power in Tōndaimandalam declined by about the middle of the thirteenth century. Jatavarman Sundara-Pāndya I invaded this region and subjugated most of the Chōla subordinates here. Afterwards these subordinates became independent taking advantage of the Muslim invasions which shook the contemporary Hindu kingdoms of the Deccan and south India to their foundations. These chieftains continue to enjoy their power till about the middle of the fourteenth century when they were all subjugated by the Saṅgama rulers of Vijayanagara Empire. There are many inscriptions which belong to this period57.
Sri Kalyana Venukateswara Swamy Temple - Mangapuram:

Mangapuram is a small village 10 kilometers to the west of Tirupati in the Chandragiri taluk of the Chittoor District and can be reached by bus. The Kalyan Venukateswara temple is located about a furlong to the South-East of the village.

The original temple and its icon must have been in existence for a fairly longtime before this construction and re-installation. Possibly the temple might have been built about A.D. 1500. The stylistic features confirm this inference.

An inscription dated in S.1463, records the reconstruction of the ruined temple and reinstallation of the old images of Sri Kalyana Venukateswara Swamy, Nacciyar, Ananta, Garuda, Visvaksena Perumal, the Alvars, Udayar as well as Purvarayyas and Annamacharyyas by chinn Tirumalaiyangaru, the son of Tallaapaka Peda-Tirumalaiya. It also gives the list of the birth stars of the Alvars and Acharyas installed in the temple at Mangapuram. Except the above available information, the history of the temple is not fully covered by any other record.
Sri Kalyana Venkateswara Swamy Temple - Naraayanavanam:

Naraayanavanam is a small village, three kilometres to the East of Puttur in the Puttur taluk of the Chittoor district and can be reached by bus. The village contains a temple dedicated to Vishnu under the name of Kalyana-Venkateswara.

An inscription dated in S. 1463 (A.D. 1541) in the reign of Achyutaraya, states that a certain Virupanya constructed the temple and gifted some villages for offerings to the temple.61 A gift of tolls made by a mercantile community to the temple is recorded in an inscription dated in S. 1544 (A.D. 1622).62 Tirumalaraya the son of Srirangaaraya gifted a village for offerings and festivals to the temple in S.1545 (A.D.1623). 63

Sri Vedanarayana Swamy Temple - Nagalapuram:

Nagalapuram is a small village situated nearly 65 kilometres from Tirupati. It is in the Satyavedu taluk of Chittoor district in Andhra Pradesh. The Vedanarayana swamy temple is located in the Eastern part of the present village and faces the West.
After a successful victory over the Pāṇḍyas and the Chēras in the far South, Krishṇadevaraya on his way back to Vijayanagara i.e., Hampi, took shelter at Nāgalāpuram where the Matsyāvatāram story is said to have been taken place. Nāgalāpuram is 50 kilometres away from the Bay of Behgal. While taking shelter in this beautiful spot, the emperor remembered his mother Nāgalāmba. Subsequently, he constructed a town in memory of his mother and known as Nāgalāmbapuram. Nāgalāpuram is the corrupted form of Nāgalāmbapuram.

On the second occasion when the emperor was returning from Kuṁbakōnam, he thought of visiting Nāgalāpuram to have a darshan of Vedanārāyaṇa Swāmy and VedavalliTāyaru. While Krishṇaraṇya was sleeping, the God, Vedanārāyaṇa Swāmy appeared in his dream and ordered the emperor to build a seven Prakāra temple in the same place. Next day, the emperor searched for a person to whom this work could be entrusted. Immediately he remembered a Haridasa, an ardent devotee of Vedanārāyaṇa Swāmy, by named ‘Vadamāla’. The emperor entrusted the work to Haridasa. Anyhow, the Haridas constructed only the five Prakāra.
A village called Harikandrapuram was granted to Haridāsa by the emperor to enable the latter to perform the rituals in the temple. The inscriptions were engraved by a certain Veerana.

Ten stone inscriptions of Krishnadevarāya have been copied at Nāgalāpuram, when it was in the Cheṅgleput district of Tamilnādu. One of them records that the temple of Vēdanārayaṇa Perumāl was built at the command of Emberuman (i.e., Vishnu) conveyed in a dream to a certain Haridāsa. While two more inscriptions dated in A.D. 1523-24 refer to a visit which the king, Krishnāraya paid to Arigandapuram (another name of Nāgalāpuram) on his way to Kuṁbakōnam on the Mahamāgha festival. This journey, the king is said to have undertaken after planting a pillar of victory at Simhachalam and after visiting the temple at Tirupati. A copper plate dated in the same year records grants of several villages to the temple of Nalamāṇikyadeva identical with the Kariyamaṇikkatt emberuman of the stone inscriptions and with the modern Vēdanārayaṇ Perumāl and to Haridās mentioned above. To the latter was entrusted the entire management of the temple.
The ten inscriptions have been mentioned in the Madras Epigraphical report for the year 1904.

On the South, East and North walls of the Central shrine are some inscriptions. One of the inscriptions which belongs to Virapratapa Vīra- Krishṇarāya, registers a gift of certain villages to the temple. The date of inscription is doubtful and the languages of the inscription is Kannada.

On the North wall of the Vedavallitāyaru shrine is an inscription which belongs to Śrīraṅgadeva maharāya. This Tamil inscription records the grant of certain privileges to Panchalattār.

Previously, the Nāgalāpuram temple was under the management of trustees. In the month of April, 1967, the management was taken over by the Tirumala Tirupati Devaṭhānaṁs. Dhvajasthambha was replaced on 23rd September, 1976 by T.T.D. A copper plate which was found under the previous dhvajasthambha was again kept under the replaced one. On the
same date the Dhvajasthambha of Nārāyaṇavāram and Śrīnīvāsa Maṅgapuram were replaced by new ones.

Śrī Veṇugopala Swāmy Temple - Karvētinagaram:

Karvētinagaram is situated, amidst the hills, on the way from Puttūr to Chittoor at a distance of 5 kilometres from Puttūr. The Veṇugopala Swāmy temple was built by the famous kāravētinagara king, Kaṭari Salvamaharāja Veṅkaṭa Perumāl Rāju in the year 1719. He was not only famous among the rulers of Kāravētinagara Kingdom, but also a great devotee of Śrī Veṅkaṭeswara and Veṇugopala. This is clearly mentioned by Samstāna- Vamsāvāli. There are several stories about the construction of Karvētinagaram. According to one version Karvētinagaram was village by name “Kārvedu” in ancient days. Towards the West of this villages is located another village, known as “Nagaram”. The residents of this village left the place and settled at “Kārvedu” village. Consequently the village was known as “Kārvedu Nagara” as token of the combination of these two villages. Hence the village had been gradually formed as “Kārvenagaram”.

36
In ancient days the region of Kārvēṭinagaram was under the control of Chōla kings of Nārāyaṇavanam. The boundaries of this territory which was known as "Tonḍañandaḷam", were north Arcot on the south, Cheṅgulpet on the east and "Śrīkalāhasti" on the north-east. There were nearly nine hundred villages under their jurisdiction. The temples of Tiruttani, Sholiṅgar, Tiruvelaṅgadu, Tirumala, Tirupati, Tiruchanūr, Nāgalaṉpuram, Nārāyaṇavanam, Śrīnivāsa Maṅgapuram, Appalaiguṇṭa, etc., were under the control of these rulers. After some time the capital was shifted from Nārāyaṇavanam to Kārvēṭinagaram. Therefore these kings had been popularly known as kārvēṭinagar kings. The Kārvēṭinagaram kings played a dominant role in performing the Brahmostavams of Tirumala, Tirupati and Tiruchanūr.

Veṅkaṭperumāḷraju not only consecrated the main idol of Veṅugōpala swāmy, but also instituted the singing of lyrics by the court poets, known as Aṣṭadigajas. These poets composed several Śatakas and also numerous poetics on the God. A famous poet of this period by name Polepeddi Veṅkatarāya Kavi composed a Śataka by name Bhakta Saṅtala Śīla after the name of Veṅugōpala
and dedicated the same to the God himself. Another poet of this period namely Saranigapāṇi also composed several poetics with several Rasās. It is conspicuous that the Vēṇugopala sūrya temple was not only a place of worship, but also a centre of music, literature and dance.

The temple is surrounded by an extensive Prākāra and surmounted by five storied Mahadūrāgopura on the eastern side. There are garudamaṇḍapa, Mahamanḍapa, Snapanamaṇḍapa and ardhamanaṇḍapa situated inside the Prākāra. Mahamanḍapa was the place for Devadāsi dances and the congregation of poets. The Snapanamaṇḍapa has the dūrapalaka figures of Jaya and Vijay. In the north wing of the maṇḍapa are enshrined the images of Alvars, Rāmānuja and professional deities of Vēṇugopala with consorts Rukmini and Satyabhāma. After completion of Tirumala pilgrimage, Nadayōgi, Tyāgaiah visited this temple and felt ecstasy at the feet of the deity. The garbhagṛha of this temple is also embellished with the images of Chakrathalivar and Navaneeta Krishṇa. There is a separate shrine known as Śrī Kōdaṇḍarāmalayam located in the Southern corner of the temple.
Main idols of this shrine i.e., Seeta, Rāma and Lakshmana and also Makaratorana around the deities were engraved in a monolith.

Every year Bramhostavams are usually performed in the Vēṇugopala Śvamy temple. The Bramhostavams are also celebrated separately for kodanādarmā Śvamy. Garudotsavam has been the main festival among the celebrations of Bramhotsavams in Vēṇugopalswamy temple. As a token of Bramhotsavams performed in ancient days still we find the gold-in-laid symptoms of head and feet of Garuḍa in the temple. The size of the Garuḍa head indicates that the Garuḍa vāhana was gigantic and it is said to have been carried on by forty members. It is believed that such a big Garuḍa- Vāhana is not found either at Tirumala or Kānchipuram. The magnificent performance of Garudotsava in those days is enlightened by the poet of this period Saranāgappāṇi in his work.

Another important festival in this period was Theppotsava. In order to conduct the proceedings of this festival a Pushkarini or Konaru located half kilometre from the temple was used. This Pushkarini was known as Skaṇḍapushkarini. The Pushkarini
occupies nearly 10 acres of land in rectangular shape. The depth of the pushkarin measure height of 7 elephants. The pushkarini is said to have been dug by Kūmāra Veṅkataperumāḷrāju, some 150 years ago.

Apart from Śrī Vēṅgōpalasāmy temple there are other temples like Sadāśiveśwāralāyam, Kaśīviśwēsvarālāyam in Kārṇēthinagar. As a token of their religious tolerance the kings of Kārṇēthinagaram also performed Brahmostavams and Kalyāṇotsavams gorgeously to Siva during Śivarāthri. The silver Nandi varāha, Rāvanabrahma varaha, which were made during the time of Kārṇēthinagara rulers still exist in the temple.

With the permanent capital investments made some fifteen years ago and with the income from three acres of land, the local people still continuing the rituals of Nityapūja, Naivedya etc. Ultimately the temple was over taken by Tirumala Tirupati Dēvasthānams on 10th April, 1999.
Sri Prasanna Venkateswara Swamy Temple Appalagunta

Appalagunta is located 15 kilometres away from Tirupati amidst the hillocks and greenaries. There is a big lotus lake situated infront of the temple and the village. According to the legends at the inception of Kaliyuga, the Lord Venkateswara married goddess Padmavathi. She was the daughter of Akasaraju, the ruler of NarayanaVamam. The Lord along with his consorts used to wander joyfully around the beautiful hillocks of the village Appalagunta. In those days a saint by name Siddaiah took severe penance in order to have darsan of the Lord. Consequently the lord appeared (Prasanna) before him and remained as Prasanna Venkateswara swamy in this place. The near by hillock of this temple which was previously called as Yogulakonda and presently known as Vemulakonda.

There are two versions for the name" appalagunta" as to how the name was derived.

According to the first version, a pilgrim by name Appalaiah on the way to Tirumala took shelter at this pleasant site.
for some time at this holy and blissful place and got up after some
time to resume his walk to Tirumala. But he has left the money at
the place where he slept. After some time he found his money bag
missing and prayed Lord Venkateswara that he would perform
certain good deed for the people of the place, if he could get his
money back. He came back to this place and surprisingly found his
money in the same place. By keeping up his oath, he dug the
present lotus lake in front of the village. Since the lake was dug by a
person namely Appalaiah, it was named as “Appalaigunta”. The
present name “Appalaigunta” is the corrupted form of
“Appalaigunta”.

According to the second version the villagers inclined to dig a
lake in this place. The villagers used to pay the workers promptly
without keeping any arrears. The work continued with the same
spirit up to the completion of the lake. Hence the lake named as
appulenigunta and the village is also named as appulenigunta.
Gradually the term “Appulenigunta” has been transformed into
“Appalaiahgunta”. 
Among the above two versions, the second version is generally accepted and it is said to be nearer to the truth.

The garbhagṛha of the temple enshrines a life size image of Śri Prasāṇa Veṅkaṭeśwara swamy, similar to that of the image of Lord Veṅkaṭeśwara at Tirumala. The prasaṇṇa Veṅkaṭeśwara Swamy holds Saṅkha, Chakra in the upper hands. But the lower right hand is shown in Abhaya pose. The left hand is represented in Katyayalambīta pose. The rituals of the temple are being carried according to the Vaikhaṇasāgama tradition. On either side of the stone image of God, Śrīdevi and Bhūdevi are represented as Utsava murthies. Some of these metallic images have been stolen away and were replaced subsequently. Every year Brahmotsava festival is being celebrated in Jyesṭamāṣa. Garuḍotsava and Rathotsava are the important celebrations of this ceremony.

However the temple of Śri Prasāṇa Veṅkaṭeśwara swamy at Appalaiguṇṭa had been under the glorious royal patronage of Kārvētinagara kings for a long time. Their tradition and rituals have been practiced in this temple continuously. Though there was
a gradual decline in performing the rituals, the local people continued some of the old rituals of this temple with the efforts of the local people led by temple trustee, Sri Ayapa Reddy. The temple was taken over by Tirumala Tirupati Devasthanams on 23rd Sep, 1998. Now the TTD resumed the past glories of this temple.

Sri Paṭṭabhi (Prātāpa) Rāmālayam - Vāyalapad or Vālmikapuram:

The Paṭṭabhi Rāmālayam located at vāyalapad has a hoary past of thousand years approximately. Vālmikapuram is an erstwhile taluk headquarters situated on the Madanapalli - Tirupati road, at a distance of 20 kilometres from Madanapalli. The temple is believed to have been constructed during the time of Chōḷas and it was developed by the kings of Vijayanagara dynasty. The garbhagrha of the temple has the features of the Chōḷa architecture and the Raṅgamanḍapa, Uṭijalmanḍapa and Kaliyana- manḍapa around the axial members of the temple were added by the Vijayanagara rulers subsequently.

A local Zamindar of “Devi Samsthānam” composed a work by name “Vīgānasārvasvam”. This work states that an image of Sri
Rāmā was found in a near by ant hill (Vālmikam) and worshipped by the people. Hence this village is named as vālmikipuram”. Purāṇas say that the main idols of this temple i.e., Seeta, Rāma, Lakshmana, Bharatha and Satrughna were installed by Jāmbhavanta, who started the tradition of worship in this temple. Still the temple enshrines the image of Jāmbhavanta. Along with these idols the temple has the figures of Hanumān, Raṅganātha svāmy, Śrīdevi, Bhūdevi, Jaya, Vijaya and other parivara dēvatas.

Usually goddess Seeta is found on the left side of Šrī Rāmā. But the goddess of this temple is represented on the right side of the god. The Sudarsana Chakrā installed in front of this temple is a rare phenomenon. It is only found infront of the Vaishnavaite temples of Yādagiri, Bhadrachalam, Simhachalam and Pūri. This temple was visited by famous rulers like ŚrīkrishnaḍēvaRaṇa of Vijayanagara dynasty, Chatrapati Shivaji and also by the renowned ’Vaggeyakāra’ Tāḷḷapāka Annamachārya.

In the beginning of the 17th century the Vālmikipuram region was under the control of Badveḷu Nawāb. The local chieftain of Vālmikipuram namely Pratapa Rāmachandra Reddy - II renovated
this temple in A.D. 1601. The main idols of this temple were installed by the head of the Vaishnava Matha of Hampi, namely Śrīman Tirumala brundavanam Narasimha Rāghavachārya, the renowned vaishnavaite Agama scholar.

In 15th century the successors of Annamachārya namely Pedda Tirumalachārya, Chinna Tirumalachārya celebrated the Bramotsava festival to the God of this temple. In the year A.D. 1601 when the main idols were installed the British ambassodars like Alexander Hamilton, George Charwalt, the chieftain of Bengal Mushida Khalikhan curiously attended the festival. So the God Patābhi Rāmāchandra Swāmy not only attracted the attention of the Hindus but also Britishers. In A.D. 1715 a commander of French company, visited this temple along with his forces, adored the God and gifted two diamond necklaces. In A.D 1732 the chief officer of English East India company namely Michael Jōrdan had a darsan of the lord and presented in the Bramotsava 25000 moharies. In AD.1733 European traveller Mobark-U-Hereen participated in the Bramostava and presented 73000 moharies.
In the year A.D. 1738 the King of Kolhapūrī (Kōlar) Kōneru Tirumalaraya, Verikatārāya and their chief Kempe Gowdas worshipped the God and presented 2700 honnes. In AD1747 the religious preacher of maraṭhas Guru Rāmadās Participated in the Bramotsava festival and hoisted Śrī Rāma patāka over the Brahmaratha of the God. In A.D. 1754 some of the officers of the English east India Company James Hothert, Muller, Bateman etc. Paid a visit to the temple and presented 24000 silver coins to the God. In A.D. 1810, the then collector of cuddapah district Sir Hadordings visited this temple and installed a maṇḍapa after his name infront of the main temple. The maṇḍapa is still intact now. However the Paṭṭabhi Rāmālayam was taken over by Tirumala Tirupati Dēvasthānams on 23rd Feb, 1997.

Śri Kariyamāṇikya Śvāmy temple – Nagari:

Śri Kariyamāṇikya Śvāmy temple is located at Nagari on the Tirupati-Madras road. The rulers of Kārvētinagaram built this temple and also the famous Vēnugōpala śvāmy temple at Kārvētinagaram. Kariyamāṇikya śvāmy temple is situated in the heart of the Nagari town. The main idol this temple Kariyamāṇikya
swāmy is the manifestation of Veṅkaṭeśwara swāmy. Kariya means elephant. Due to frequent wander of elephant in this area the temple is known as Kariyamāṇikya swāmy temple. The Kalyāna Veṅkaṭeśwara swāmy along with his consorts is said to have been taking shelter in this place. Subsequently the god took an incarnation in this place to punish the wicked. Throughout their regime the rules of Kārvēṭinagara have been conducting the regular worship of this temple with so much of pomp and glory. Previously, some hundreds of acres of land were under the maintenance of this temple and gradually lost due to irregular management.

According to the temple records of 1902, the temple conducted Nīthyarāja, Viśēsa pūja and Utsava. After the decline of the Kārvēṭinagara chiefs the routine rituals have been considerably re-tarded. Later the residents of Nagari namely Kuppaswāmynaídū, Pālegār Chāṅgam Naīdu and their family members resumed the past glory by re-juvinating the tradition of worship in this temple. Subsequently the youth of this town took the task of conducting rituals in this temple by collecting
subscriptions. Every year on 1st January thousands of pilgrims visit this temple to have darshan of the Lord. This temple is also celebrating the festivals of Vaikunta- Ekādasi and Navarāthri.

The main idol of this temple namely Śri Kariyamāṇikya swāmy (Śri Veṇkaṭēśwara swāmy) is flanked by his consorts Śridevi and Bhūdevi. To the mahādvara of this temple is surmounted by a Rajagopura of 150’ high. To the left side of the garbhagṛha is situated a small shrine for the goddess Aṇḍal. A shrine for goddess Lakshmi is located on the right side of the temple. Pilgrims visit this temple in large numbers on Friday, Saturday and Sunday. Śri Kariyamāṇikya Swāmy temple was taken over by Tirumala Tirupati Devasthanams on 7th October, 1994.

ŚRI ANnapūrṇa SamēTha KāśīVishwēśwara Swāmy Temple Bugga Agrahāram

Nagari is situated 40 kms away from Tirupati on the Tirupati - Tiruttani Road. A sacred temple by name Bugga Agrahāram is located 5 kms away from Nagari, beside the sacred river by name Kusasthali. A shrine of Kāśīvishwēśwara along with his consort Annapūrṇa is the special tribute of this sacred place.
With the prayers of saint Gauthama, this place is renowned as "Dākshinakāśi". The temple enshrines several parivaradevatas. The presiding deity of this temple, Kālā Bhairava is renowned as the boon giver of children and also protector of offsprings. The temple perform daily poojas along with the other rituals. Particularly the temple is crowded with pilgrims during the Śivarāthri festival.
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31. Rāma Rāo, M. N8, p.5d1

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33. Ibid.

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35. Ibid, p.54.

36. Ibid.


40. Ibid, p.61.


42. Rama Rao, M. N8, p.65.

43. Ibid, p.66.

44. Ibid, p.65.

45. Ibid, p.66.

46. Ibid.

47. Rama Rao, M, N8, p.70.

48. Ibid.


50. Rama Rao, M, N8, p.70.

51. Ibid, p.72.

52. Ibid, p.71.

53. Ibid, p.73.

54. Ibid, p.70.

55. Ibid, p.74.

57. Ibid, Pp.76-77.

58. Rāma Rāo, M. N8, p.74.


64. M.E.R. 377 of 1911.


67. 628 of 1904.

68. 628 and 628 A of 1904.

69. 619 of 1904.

70. 619 of 1904.