



SELECT HISTORICAL, TOURIST CENTRES IN AND AROUND TIRUPATI

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ABSTRACT Apart from the Tirumala temple there are many historical places and tourist attractions in and around Tirupati, like Chandragiri, Gudimallam, Srikalahasti, Nagalapuram, Narayanavanam, Surutapalli and Karvetinagam. These centres have great history, Rich culture and Heritage, these Ancient centres in modern times emerging as famous tourist attractions. To facilitate visitors these destinations are upgrading their amenities with the help of state and local governments. This article is intended to study how our Ancient heritage will inspire present generations to visit the particular destination. These heritage centres become popular tourist destinations in modern times. Through this Research paper an attempt is made to understand the historical significance of Tirupati region. It is also analysed how historical buildings like Forts, Temples, Palaces are serving as tourism resources. In this article some selected destinations was identified to study how the past history will helpful to attract tourist to these destinations.

KEYWORDS : Pilgrims, Attraction, Temples, Infrastructure, Accessibility, Amenities)

Introduction

Tirumala and Tirupati are known as one of the famous temple town in India. It is also busiest pilgrimage centre within the country. The temple attracts nearly 1lakh pilgrims for a day, it shows that Tirupati is the gateway of Andhra Pradesh¹. It gives an opportunity to distribute the visitors to nearby attractions in and around Tirupati. Apart from the Tirumala temple there are many historical places and tourist attractions in and around Tirupati, like Chandragiri, Gudimallam, Srikalahasti, Nagalapuram, Narayanavanam, Surutapalli and Srinivasmangapuram². These centres have great history, Rich culture and Heritage, these Ancient centres in modern times emerging as famous tourist attractions. To facilitate visitors these destinations are upgrading their amenities with the help of state and local governments. This article is intended to study how our Ancient heritage will inspire present generations to visit the particular destination. These heritage centres become popular tourist destinations in modern times. Through this Research paper an attempt is made to understand the historical significance of Tirupati region. It is also analysed how historical buildings like Forts, Temples, Palaces are serving as tourism resources. In this article some selected destinations was identified to study how the past history will helpful to attract tourist to these destinations.

Besides the Tirumala temple Tirupati region has house of Heritage centres, tourist attractions and chain of temples in around which are Chandragiri Fort, Gudimallam, Narayanavanam, Nagalapuram and Srikalahasti³. A series of temples like Sri Govindaraja Swamy temple, Sri Kodanda Rama temple, Kapileswara Temples in Tirupati, Padmavathi, Parasareswara temple at Tiruchanur, Kalyana Venkateswara temple at Srinivasa Mangapuram, Parasurameswara Temple – Gudimallam. Heritage centres in and around tirupati is attracting visitors, in view of this The Andhra Pradesh Tourism Development Corporation and the TTD is organizing local temple tour packages, apart from Now a day's visitors are increasing day by day. Lets we will discuss popular heritage centres in and round Tripati.

Tiruchanur

Tiruchanur is 5 km from Tirupati. It is a ancient town according to Tamil literature dates back to 3rd cetury AD. It hoses very famous temple dedicated to goddess Padmavathi, the consort of Lord Venkateswara. These temple is attracting 20 thousand pilgrims every day. It is also known as Alivelumangapuram and it is said that a visit to Tirumala is fruitful only if the pilgrims also visit Sri Padmavati Devi temple. The deity, Sri Padmavati Devi is seated in "Padmasana" holding a lotous in both of her upper hands⁴, her lower hands are in poses of Abhaya, fearlessness, and varada, deduction. Also in this temple are the deities of Srikrishna, Balarama, Sundararaju Swamy and Surayanarayana Swamy. It is traditional to first worship Srikrishna and then to take darshan of Sri Padmavati. It is believed that the Goddess Lakshmi was born as Alamelu to Akasha Raja, the ruler of this region, and wed Venkateshwara of Tirupati. Goddess Lakshmi gave darshan to Lord Venkateswara on a red Lotus flower (Padma in Sanskrit)⁵ at Alamelu mangapuram after his deep penance for twelve years. According to tradition, the Mother Goddess manifested Herself in the holy Pushkarini called Padmasarovaram in a golden lotus. The Venkatachala Mahatyam states that Lord Suryanarayana was instrumental in blossoming of the lotus in full splendour. A temple

dedicated to Lord Suryanarayana is situated on the eastern side of the Pushkarini. The Padma Purana gives a vivid description of the advent of the Goddess and subsequent wedding with Lord Srinivasa. The manifestation of Sri Padmavathi Devi occurred in the month of Karthika on Sukla Paksha Panchami when the star Uttarashada in the ascendent. The Brahmotsavam of the Goddess is celebrated with all pomp and glory to commemorate the auspicious occasion of her avatara.

Sri Krishna Swamy Temple and Sri Sundararaja Swamy Temple are sub-temples within the Padmavathi Temple. Sri Krishna Swamy Temple is the earliest of the temples inside the temple complex. As per evidence this temple came into existence in the 1221 AD. Sri Sundararajaswamy Temple came into existence into 16th Century and is dedicated to Sri Varadaraja Swamy and his consorts Sridevi and Bhudevi. There is also a temple dedicated to Lord Suryanarayana opposite to Padmasarovaram (Temple Tank). This deity of this temple is believed to be installed by Lord Venkateswara.

Chandragiri Fort

Chandragiri, the mountain of moon, is the name of the town about 10km from the famous pilgrim town of Tirupati in Tirupati District of Andhra Pradesh. In the vicinity of the hill. Chandragiri can be seen extensive fortifications in ruined glory. Inside these fortifications can be noticed mahals, numerous temple units, old tanks, carved mandapas etc., and entire ruined city and habitations of the medieval times⁶. The fortifications in cyclopean masonry with rectangular bastions and steep moat was built during the times of Immadi Narasinga Yadavaraya AD. 1000, Chieftain of Narayanavaram now an insignificant village closes to Chandragiri. It is stated that the name Chandragiri or the "Mountain of moon" came to the hill in view of the moon God doing penance on this hill for obtaining a boon from Siva. The fortress was under Yadavarayas for about three centuries and passed to the hands of Vijayanagara rulers in the year 1367 AD. as the last of Yadavaraya king Sri Ranganatha Yadavarayalu having lost his son retired to Tirumala⁷. The Chandragiri Raja formed part of the Vijayanagara empire later on. This fortress rose to prominence from 1568 AD. after the great battle of Talikota. The later Vijayanagara emperors made the place a permanent royal seat. Venkatapatideva Maharayalu not only extended the fortified area but built even a double storied house and various other temples during his rule from this place. The fort fell into the hands of Sultans of Golkonda in 1646 AD. In 1758 AD., it was held by one Abdul Wahab Khan of Kurnool brother of Nawab of Karnataka¹⁰. In 1782 Haider Ali compelled, the place to surrender under Mysore rule until the treaty of Srirangapatna in 1792 AD., local tradition speaks that it is from Chandragiri. The last of Vijayanagara King Sriranga IV signed the original documents granting to the East India Company the strip of land to construct the Fort St. George at Madras in 1639 AD. Chandragiri appears to be favourite resort for the Vijayanagara rulers. Some of the great Kavyas such as Manucharitra, Amuktamalyada were believed to have been composed here. The great and the most popular poet in Sri Krishnadevarayas court namely 'Tenali Rama Krishna' was claimed to be a native of this place. His descendents still live in Chandragiri. As a testimony to the past glory, palaces of Raja and Rani Mahals and inner fort are imposing edifices¹¹. The bigger Raja mahal, the triple storied edifices. The

bigger Raja mahal, the triple storeyed edifice, possibly quite imposing and well balanced with top most storeyed closed by triple gopuras of typical dravidian style-a bigger one surmounting the darbar hall. The Rani mahal is like a smaller double storeyed place very gracefully rendered with frontal arched openings full of a stucco figure work these structures are built in rough stone but lime plastered. A curious feature in the construction of these two places is the absence of the useage of wood in the construction for the stone ceilings are panelled and colour coated to resemble the wooden frames¹². Recent clearance by the side of the Rani mahal has brought to light the foundational remains of a small pushkarani and in front of it several palatial buildings in stone with typical gaja vyala banisters in the stepped descents etc. Rani mahal itself revealed a moulded adhistana of the kapotabandha class with a padma-jagati resembling that of the temple mouldings.

This famous heritage centre is currently underexploited for tourism and infrequently visited by tourists and pilgrims staying in Tirupathi. The garden around the two royal palaces if improved will play a more significant role in diversifying the attraction of Chandragiri fort. They should contain existing and new water features, picnic areas, refreshments, seating, footpaths and paved areas. The suggestions for Chandragiri to increase visitation by bringing up environmental and other related improvements in the area around the two palaces of Rani Mahal and Raja Mahal, the route upto the old fort, signage and car parking will create a greater sense of arrival and apt utilization of the resources.

Srinivasa Mangapuram

Srinivasa Mangapuram is 12 km to the west of Tirupati. This famous for Sri Kalyana Venkateswara Swamy temple, where it is believed that Lord Venkateswara stayed here after his marriage with Sri Padmavathi Devi before proceeding to Tirumala.

The temple complex comprises of three shrines. The central one enshrines double life size deity called Venkateswara Vishnu. The side chambers contain idols of reclining Ranganatha seated image of Lakshmi Narayana. The third chamber contains the idols of Vishaakashamapathi. The Manadapa is a later addition and belongs to 14 to 16th century AD. The temple has a raised painth containing ornamental mouldings on upana, Adhishthana and super proposed by a Vedika freze¹³.

Gudimallam

Gudimallam is renowned for its earliest extant Siva Linga in India and dateable to 3rd and 2nd centuries BC., the main temple consists of an apsidal shrine in a low level with an adhra mandapa and Maha Mandapa in front, all facing east and each higher than the previous one. The main entrance to the shrine is, however, from the south side of Maha Mandapa, when the walled enclosure is added by an ornamental pillared porch. The main shrine is closed all round externally by a peristylar cloister. The Vimana over the shrine is of brick, hollow inside and is apsidal on plan, in elevation resembling a linga hence, it has termed as lingakriti Vimana¹⁴.

The Linga is an ancient linga in the Parasurameswara Swamy Temple of Gudimallam, a small village near Tirupati city in the Yerpedu mandal of the Tirupati district of Andhra Pradesh, India. It is situated about 13 kilometers south-east of Tirupati city. Though Gudimallam is a small village, it is well known because it has a very early linga that is unmistakably phallic in shape, with a full-length standing relief figure of Shiva on the front. This is in the garbhagriha of the Parasurameswara Temple, Hindu temple dedicated to Shiva. This is perhaps the second earliest linga associated with Shiva discovered so far, and it has been dated to the 2nd/1st century BC, or the 3rd century BC, or much later, to the 2nd century AD, 3-4th century AD, or even, according to one source, as late as the 7th century AD. According to Harle, this is "the only sculpture of any importance" to survive from ancient South India before sculpture made under the Pallava dynasty from the 7th century AD onwards¹⁵, and "its mysteriousness lies in the total absence so far of any object in an even remotely similar manner within many hundreds of miles, and indeed anywhere in South India". If assigned an early date, the figure on the linga is "one of the earliest surviving and unequivocal images of the god Shiva".

The temple is later than the linga; again, estimates of its age vary considerably, but the existing building is usually dated to "the later Chola and Vijayanagara periods", so possibly a thousand years later than the sculpture; it seems to have replaced much earlier structures. The linga was possibly originally sited in the open air, with the

rectangular stone surround that still remains, or inside a wooden structure. The temple remains in worship, but has been protected by the Archaeological Survey of India (ASI) since 1954.

The linga first came to academic attention, by his own account, after being surveyed by the archaeologist T. A. Gopinatha Rao (then working for the local princely state, later with the ASI), "some years" before he published it in 1911. The linga is carved out of a hard dark brown local stone. It is over 5 ft high and slightly above a foot in diameter on the main shaft. Rao gives the height as 5 foot exactly, but did not see the full length, as the bottom of the linga was then buried in the floor. The glans penis is clearly differentiated from the shaft by being wider, with a deep slanting groove cut about a foot from the top of the Linga. Unusually, the garbhagriha is apsidal or semi-circular, curving behind the linga.

Though the linga has remained in worship in the temple built around it, its relationship to the sanctuary and setting has been altered since Rao's time. The photograph in Rao's 1916 book, like the one at the top of the article, shows the linga set into the floor, which comes at about the level of the dwarf's midriff. More recent photos and videos, presumably taken after an ASI exploration in 1973-74, show the lingam in a square stone enclosure on the floor, with the whole length of the dwarf (who is kneeling) visible, as well as a circular pediment¹⁶.

Surutapalli

Pallikondeswara Temple is dedicated to the god Shiva located in Surutapalli, a village in Chittoor district of Andhra Pradesh. The presiding deity Pallikondeswara, unlike other Shiva temples, is sported in reclining posture lying on the lap of his consort Parvati. The temple house a three-tiered gateway tower known as gopurams. The temple has numerous shrines, with those of Valmeegeeswara and Maragathambigai being the most prominent. The temple complex houses many halls and three precincts. The temple has six daily rituals at various times from 6:30 a.m. to 9 p.m., and five yearly festivals on its calendar. The Aipassi Annabhishekam is the major festival in the temple. The temple was built by Vijayanagara king Harihara Bukka Raya (1344-47). In modern times, the temple is maintained and administered by State Institute of Temple Administration (SITA) of the Government of Andhra Pradesh.

During the Samudra manthan (churning of the ocean of milk) by the gods and demons, many treasures along with the Amrita (elixir of the gods) and the poison Halahala rose from the ocean. To rescue the beings of the world from the poison, Shiva consumed it. When the poison was just going down the throat of Shiva, his consort Parvati stopped it there by tightly holding Shiva's throat, turning Shiva's neck blue. After the episode, Shiva proceeded to his abode Kailash with Parvati. On the way, he felt exhausted and slightly uncomfortable, when he reached a place in the bounds of Andhra, which came to be called Suruttappalli. There, He lied down to relax, keeping his head in the lap of Parvati. The gods, who were concerned about Shiva's well-being assembled there and stood around him, waiting for the Lord to open his eyes. This lying posture of Shiva is rare and unique, is almost similar to Vishnu's reclining posture.

The temple was built by Vijayanagara king Harihara Bukka Raya (1344-47). The temple has an inscription stating the temple was renovated by Kalahasti princess in 1833. Sri Chandrashekarendra Saraswati of Kanchi Mutt camped here for 40 days in 1976, he showed a place and asked people to dig it, when they did, they found the stone and Mahaperiyava disclosed that the footprints are those of Rama's twins Lava and Kusha. Sri Jayendra Saraswati and Sri Vijayendra Saraswati performed the Kumbabishekam of the temple on June 23 2002. In modern times, the temple is maintained and administered by State Institute of Temple Administration (SITA) of the Government of Andhra Pradesh. Palli Kondeswarar translates to reclining deity. Shiva as Palli Kondeswarar is seen in a reclining posture in the lap of his consort Parvati as Sarva Mangalambika, which is typical of Ranganatha form of the god Vishnu. The temple was built during the late Vijayanagara period and the deity here is termed as Bhoga sayana Siva. The temple house a three-tiered gateway tower known as gopurams. This icon of Shiva is unusual; most Shiva temples contain a Lingam, his aniconic symbol, as the central icon. The gods Ganesh, Kartikeya, Surya, Chandra, Indra and sages such as Narada are seen standing around Shiva. The temple has many icons, besides the central icon Brahma, Vishnu, Chandra, Kubera, Surya, Indra, Ganesh, Kartikeya with consorts Valli and Devayanai other images of sages

Bhrigu, Markandeya, Narada, Agastya, Pulastya, Gautama, Tumburu, Vashista, Viswamitra and Valmiki. Adishankara, another form of Shiva, in a separate niche. There are shrines for Navagraha, the nine planetary deities and Sanganidhi and Padumanidhi with their consorts Vasudara and Vasumadhi respectively.

Nagalapuram

Nagalapuram is a small village situated nearly fifty miles away from ti. It is in the Nagtalapuram Mandal of Tirupati District in Andhra Pradesh. Connected with Tirupati by a good motorable road, the place is approachable by any conveyance, including the bus. From Tirupati to Nagalakuram. 50 k.m. Chennai to Nagalakuram 70.4 km. From Chittoor to Nagalakuram 60 Km. Nagalakuram is located at 13°24'00"N 79°47'00"E 13,4000°N 79.7833°E. It has an elevation of 64 meters (213 feet).

The Vedanarayana Swamy temple is located in the eastern part of the present village and faces the west. The main Gopuram greets us from the western side. The temple is said to have been constructed inside five prakaras. At present there are only two Prakaras existing. If the prakara wall of the garbhagriha and Antarala is included, the temple consists of three Prakaras. The fourth and the fifth Prakaras are not to be seen. The temple consists of seven, Mandapas and shrines.

The total area of the temple is twelve acres. There are four entrances to the first enclosure one in each cardinal direction, all surrounded by the entrances in the north east and south are closed. There are two wells in the outer courtyard inside the first enclosure, one in the outer is an original temple tank near the north wall of the west in the same courtyard. It is in ka dilapidated condition. The land in this courtyard is being cultivated. The only entrance in to the second courtyard is in the western side. This entrance is surmounted by a Gopura which is of lesser height in comparison with the first entrance Gopura. The second Prakara has been renovated recently by the Tirumala Tirupati Devasthanams. Abutting the inner Prakara wall is a huge pillars cloister. In the north-western corner of this corridor are the following shrines Veeranjaneya shrine Lakshminarasimha Swamy shrine, kondanda Rama Swami Shrine.¹⁷ All these three shrines have been renovated recently. In the north-eastern corner is a recently built shrine for Anjaneya. In the south-western corner of the eastern wing is a temple kitchen. In the south-western corner of the inner courtyard is a shrine for Devi known as Vedavallitayaru. The shrine faces east. The third Prakara also consists of one Gopura entrance in the western side. Before this Gopura is a pillared mandapa, covering its adhistan, the Dwajastambha, and the Balipita. The temple consists of the following members on its axis - Garbhagriha and antarala surrounded by a cloister, mukha mandapa and mahamandapa.

The main deity of the temple is locally called Vedanarayana Swami. The Garbhagriha houses an image of the Matsyavatara from of Vishnu accompanied by Sreedevi and Bhudevi on either side.¹⁸ The Vishnu figure shows the body of the man from the girdle upwards, the bottom portion being that of a fish. The first entrance of the garbhagriha is guarded by two figures locally called as Mani Sandhika is male and female figured respectively. The second and third doorways of the Garbhagriha and Antarala are also guarded by Dwarapalakas. The Dwarapalakas of the third doorway are Jaya and Vijaya. On either side of the fourth doorway of the Mahamandapa are the images of the Ganapati and Durga. Durga holds sankhu and chakra. This is also called by local people as Nagaladevi. The antarala contains the following bronze image- Lakshminarayana, Visvakshena, Nammalwar etc. Eighty years ago a metal deenastambha and the above mentioned bronze images were discovered by a trustee known as Balireddi in ka tunnel in front of the garbhagriha A fort is said to have existed at Nagalakuram.

Historical Background

After a successful victory over the pandyas and the cheras in the far-south, krishnaraya on his way back to Vijayanagara i.e. Hampi, took shelter at Nagalakuram where the Matsyavatara story is said to have been taken place. Nagalakuram is forty miles away from the Bay of Bengal. While taking shelter in this beautiful spot, the emperor remembered his mother, Nagalambha. Subsequently, he constructed a town in memory of his mother. Hence, the village was named after his mother called as Nagalambhapuram.

On a second occasion, when the emperor was returning from Kumbakonam, he thought of visiting Nagalakuram to have a darsan of

Vedanarayana Swami and Vedavalli tyaru. While Krishnaraya was sleeping, the God, vedanarayana swami appeared in his dream and ordered the emperor to build a seven prakara 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 Vedanarayana Swamy, by named 'vadamalala' the emperor entrusted the work to Haridasa. Anyhow, the Haridasa constructed only the five prakara temple. A village called Harikandapuram was granted to Haridasa by the emperor to enable the latter to perform the rituals in the temple. The emperor engraved the inscriptions in Telugu, Kannada and Tamil languages to register the gifts made to the temple. The inscriptions were engraved on the temple walls.¹⁹

Festivals

Among the other festivals of the temple, the Sun worship' is an important and noteworthy festival, which is celebrated once in a year in the month of March. The festivals are performed in three days i.e. 25th, 26 and 27, instants of March. On the eve of 25th the rays of sun fall on the feet of the main deity i.e. Vedanarayana Swami, on the second day i.e. on 26th, the rays fall on the central portion of the image and on 27th they fall on the head of the God. It shows the skill of the temples architect. The tradition is that the sun himself constructed four, two Prakaras and many Mandapas to the temple. There is a belief that sun God worships the Vedanarayana Swami on those three days. People from surrounding places and even from far off places visit the temple to worship the God on this occasion. In addition to these festivals, annuls Brahmotsavams and two Ekadasi festivals celebrated in the temple. Every Friday there is an Abhisekam to the Devi, Vedanallitayaru. A Prakara utsavams is also performed on every Fridays There is an Abhisekam to the main deity i.e. Vedanarayana Swami every Saturday.

TEMPLES OF TIRUPATI

Tirupati is well-known as temple city. The city is home of many historical temples like Govindaraja temple, Kodanda Rama Temple and Kapilesvara swamy temples are very popular apart from these Gangamma temple, Vakulamatha temple the mother of Sri Venkateswara and Iskan temples are also attracting pilgrims. Sri Govindarajaswamy Temple was consecrated in the year 1130 AD by saint Ramanujacharya. However, there are structures inside the temple complex which belong to 9th and 10th centuries. Before Govindarajaswamy was consecrated as the presiding deity, Sri Parthasarathy Swamy was the presiding deity of the temple. Kotturu, a village at the foot of Tirumala hills, was moved to the vicinity of Sri Govindarajaswamy Temple which was later merged into city of Tirupati. The temple is dedicated to Lord Vishnu, who is referred to as *Govindarajaswamy*. The deity is in reclining yoga nidra posture, facing east, with his right hand under his head and left hand straight over his body. Sridevi and Bhudevi, the consorts of Vishnu, are seated at the deity's feet. Before consecration of Govindaraja Swamy shrine, Sri Parthasarathy Swamy was the primary deity of the temple. In some texts, Govindaraja Swamy is mentioned as the elder brother of Venkateshwara (main deity). Govindaraja Swamy temple also has shrines of Padmavati Devi, Ramanuja (Saint Ramanuja) and Andal near the entrance. There is a structure housing the Vishnu Avatars to the right side of the entrance as like common in other Vishnu temples.²⁰

The temple is one of the huge temple complexes in Andhra Pradesh. A 50 m high, seven storied Rajagopuram was constructed on east entrance of the temple by Matla Anantaraja, a local chieftain. This structure has Ramayana scenes and portrait of Matla Anantaraja and his three wives carved onto the passage walls. Towards the west of Rajagopuram, there are two enclosures of the temple, arranged one behind the other. The outer enclosure hosts sub shrines of Pundarikavalli and Alvars. The inner enclosure hosts the main shrine of Govindaraja along with shrines of Krishna with his consorts, Andal. Towards south west corner of the inner enclosure, there is a shrine dedicated to Kalyana Venkateswara which had a mandapa with finely finished colonettes on the outerpiers and with central space lined with yalis projecting inwards. The pavilion in the middle had columns of grey green granite and wooden roof.

Kapilesvara temple is situated in the high ground on the east bank of the Alwar Tirtham, also now called Kapila Tirtham about 3 km to the north of Tirupati, at the foot of Tirumala Hills, is the only temple dedicated to Lord Shiva. Annual festivals like Vinayaka Chavithi, Maha Shivaratri and Annabhisekham are performed in a grand manner. The sacred waterfalls called kapila teertham also known as "Alwar Tirtham is located here.

Achyuta Raya renovated the Alvar Tirtham, constructed cut-stone steps, Sandhyavandanam Mantapam all around and planted Sudarsanam stones at its four corners. Some time before AD 1547, Lakshminarayana Perumal was consecrated here by Tallapaka Pedda Tirumala Ayyangar, son of the famous saint-poet-devotee of Lord Sri Venkateswara, and the shrine faces east and is in the southwestern corner of the holy tank. Matla Kumara Anantaraja, a local feudatory chief under the Rayas of Vijayanagara Empire, established a free feeding house at Alvar Tirtham. This name may be due to the influence of the previous term Kapilesvara Kovil that appears in the inscription of AD 1563²¹. Tradition demands that the pilgrims have to have holy dip in this Tirtham before proceeding on their holy ascent to Tirumala.

20. Ibid
21. Kamrswar Rao. V., Select Vijayanagara Temples of Rayalaseema, Hyderabad, 1976
22. Ibid

Another noteworthy temple is Located in the centre of Tirupati town, the presiding deities over here are Sita, Rama and Lakshmana. The temple was constructed during the 10th Century AD. The temple of Anjaneya Swamyy which is directly opposite, is a sub shrine of this temple. As per the inscriptions found on the walls of Sri Govindaraja swamy temple, the construction of the temple and the installation of the idol of Sri Kodandarama, is done by Sathakopadasar Narasimharaya Mudaliar for the merit of the King. The temple stands in the centre of a rectangular courtyard, facing west. The entrance is in the west and is adorned by a *Gopuram*, passing through which, you can find Balipita and Dhvajasthamba in the east. The temple has a *Maha Mandapam* and a *mukha-mandapam*²². The Maha Mandapam consists of five pillars in four rows each with two rectangular blocks and two octagonal shafts in between. These pillars have fine sculptures of Maha Laxmi, Lord Vishnu, Lord Krishna, Parasurama and Venugopala, all reflecting the Vijayanagara style of architecture.

Conclusion

Tirupati region has plenty of tourism resources particularly Ancient Religious centers like Gudimallam, Tirumala, Tiruchanoor, Surutlapalle and medieval times Chandragiri Forts are attracting Tourists and Pilgrims. The advantage of Tirupati region is Tirumala Temple, the Lord Venkateswara Temple is attracting huge number of pilgrims from all over the world. The Venkateswara Swamy temple act as a gate way of Tirupati region. Every day 80 thousand to one lakh pilgrims are had darshan of Lord Venkateswara. After the Lord darshan good number of pilgrims are visiting the nearby historical buildings and religious temples. Here again historical significance is playing an important role while attracting the pilgrims. There are large number of Temples constructed was constructed during the Pallava, Chola and Vijayanagar Periods. Among these the most important are Sri Govindaraja swamy Temple and Kodanda Ramaswamy Temple and Kapileswara Temples-Tirupati, Sri Padmavathi Temple – Tiruchanur, Sri Kalahastheswara Temple – Srikalahasthi, Sri Venkateswara Swamy Temple in Tondamanadu, Parasurameswara Temple – Gudimallam, Sri Vedanarayana Swami temple –Naryanavanam, Sri Prasanna Venkateswara Temple- Appalyagunta, Kalyana Venkateswara Swamy Temple in Sirnivasa Mangapuram are religiously popular and Chandragiri fort is historically significant. Finally it reveals that History is one of the Major sources for Tourism development. In modern times based on the tourist requirements the Local and the state government should provide basic amenities to attract more visitors.

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