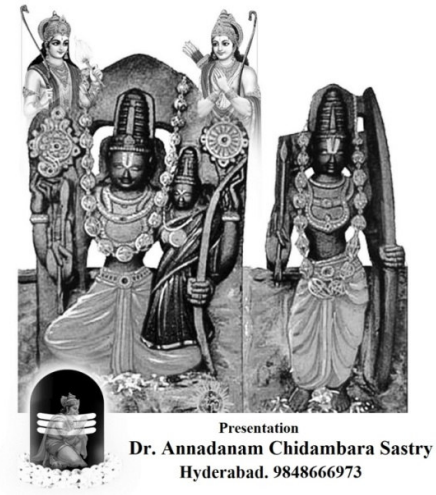
SriRama

Jaya Hanuman

SriSitaRama Kalyanam is

NOT happening in Bhadradri



All those who read this book expressed either regret or anger over the injustice that is happening in the Bhadradri Sitarama Kalyanam. I am presenting a few of the opinions of important persons in writing as it is difficult to provide thousands of opinions. Please read the very valuable opinions of these important persons of our society. Please read the entire book. Please forward this book to all your near and dear and make them to read the book to take part in SriRama Seva.

It is our primary responsibility to reach out and bring the awareness in our society for the disservice that is happening to Lord SriRama in Bhadrachalam. I am grateful to all these people for sharing their valuable opinions. The complete information is available at sribhadradri.blogspot.com.

In the service of Lord Bhadradri Rama – **Annadanam Chidambara Sastry.**

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Foreword

We are all Hindus. Whenever our Hindu Dharma is facing disservices, we should worry about it and it is our responsibility to save our Hindu Dharma in such situations. Lord SriRama symbolizes our righteousness and he is called as "RamoVigrahavaanDharmaha" means HE represents the entire equity. It is unbearable to see to restrict him to one community or one religion. In Bhadrachalam, some people are trying to change the entire system to suit their vested interests in performing the worship services (sevas) to Lord SriRama. You will know all the details by reading the book. It is not acceptable to anyone in creating hatred among Hindus. They are blaming me as "Hater of Vaishnava" for questioning their misdeeds. I have done so many Bhagavata Saptahams. Being a upasaka of Lord SriRam and Hanuman, I am unable to bear the disservices happening to Lord SriRam and I am questioning their misdeeds. I am confident that all the devotees of SriRama and Hanuman will agree with my quest and the worry about the misdeeds of those in Bhadrachalam. According to Padmapurana, one should not eat without taking the name of SriRama. It is very sad to see the happenings in Bhadrachalam for Lord SriRama, the feeder of the society. The society is not aware of the misdeeds and disservices taking place in Bhadrachalam and it is one of the reasons for not able to find a solution for this problem.

In this context, "Bhadradri Parirakshana Samiti" is working very hard to find a justice for this cause. Sri Talluri Ramanamurthy is sharing this information across the globe online. The descendant of Gopanna family, Sri Kancharla Venkataramana, is reaching out to all the important persons of our society to spread the injustice happening for the legendary Ramadasu and Bhadrachalam. The people who are doing these misdeeds and disservices to SriRama went one step ahead, released an audio, by threatening that they won't allow SriRama Kalyanams across India. If you feel that they are doing

injustice to Lord SriRama, request you to join us in supporting this noble cause. I am very grateful to Sadhu Sants, scholars and devotees for denigrating the on-going misdeeds and supporting us. Pranams to all the devotees of Lord SriRam.

Hyderabad **Hanuman Sevak**

Annadanam Chidambara Sastry

1. Lord SriRama is a symbol of HariHara Philosophy

Tyagaraju had written a kirtana that "Siva or Madhava - How to decide?". "Ma" is life for Siva Mantra, "Ra" is life for Madhva Mantram. "Rama" was derived as "Ra" from Narayana Astakshari and "Ma" from Siva Panchakshari. The word Rama was derived from the philosophy of no difference between Siva and Kesava. In Ananda Ramayanam, Lord Siva said that for the first time, Lord Vishnu gave him this "Rama namam" to him and this word will be uttered in the right ear of a dead person in Kasi. Lord Siva, born as Hanuman, promoted the greatness of "Rama nama".

Vasista rishi named the first child of Dasaratha as "Rama" based on this philosophy. Ramayana Sarodhaaram also revealed the same philosophy. Ramadasu requested "HariHaraRama! Nannaramara Choodaku" in his kirtana. Tyagaraju had proclaimed "Sivadavo, Madhavudavo, evarani nirnayinchedi" in his kirtana. In Bhadrachalam, "RamaChandra Swamine Varaya" used to mention in all the rituals of Lord SriRama. In the recent times, this became an unbearable thing for one person. They changed it to "RamaNarayanaswamine Varaya".

One scholar explained the reason behind this change: "Rama" was derived from "Ra" from Vishnu Mantram, "Ma" from Siva Mantram, Vyasa, Bhadra, Ramadasu and Narasadasu called Bhadrachala Rama as "Ramachandra". In this name, "Ma" is closely associated with "chandra" (moon), this word is more related and associated with Lord Siva. This is why the priests (archakas) of devastanam are changing "Ramachandra" to "RamaNarayana" and they are not showing any valid

reasons for changing the name. Is this justifiable? Please think about it.

Ramadasu also prayed Lord Rama as "HariHara Rama!" He installed the Siva Lingam in the temple and Siva family on the Temple Tower (alaya gopuram). **O**n the page no. 76 of 'SriBhadrachala Khestram' book, Sri Kondapalli Ramachandrarao mentioned that Vasistha derived the name from Hari Hara mantras. Sivaramam is one of the nine incarnations (avataras) of Lord SriRam. A detailed article on Sivarama was published in Feb, 2020 monthly magazine of "Yajnopavitam". Lord SriRamachandra is truly Hari Hara tatvam.

2. Kancharla Gopanna is Prathama Sakha Niyogi HariHaradvaita Philosopher

Kancharla Gopanna himself declared him as prathama sakha niyogi brahmin in Dasarathi Satakam as "Allana lingamantri sutuda trijagotrajudadi sakha kancharla kulodbhavundu".


Siva Kesava Murthy

In SriBhadrachala Kshetra Charitra book, Sri Kondapalli Ramachandrarao had written that one Lord Siva temple is existing beside Ramalayam and this Sivalayam was installed by Ramadasu. If Ramadasu was a Vaishnavite, how can he install a Siva lingam? Siva family on alaya gopuram, including Siva Kesava murthy along with other idols on gopuram, writing HariHara Rama kirtana proves that Ramadasu is a HariHaradvaita philosopher. Ramadasu had also written "Dakshinasasyam vande dakshina

sasyam" with "Lalata netram bhadracha lesham baktarti nasham" in the end. Whoever read or listen the kirtana, they can identify Ramadasu as Harihara advaiti. From these observations, the temple is called as HariHaraRama Kshetram and what else it can be called?

In some circumstances, the Bhadrachalaramalayam might have gone into the hands of Sri Vaishnavites. Some narrow minded Vaishnavites started taking the entire temple into their control by changing the systems, changing the name of Ramachandra and not performing Rama Kalyanams.

A few years back, by claiming that all the narayana temples will come into Pancharatragamam, they have made an attempt on SriSuryanarayaswamy Temple, Arasavalli which is following Smarta agamam rituals. Then the local pandits, purohits and administration stongly protested their claim and didn't allow them to change the agamam. Similarly, they have made an attempt to bring SriSatyanarayanaswamy Temple, Annavaram into their clout, but, their attempts were futile there too. To the strange in Bhadrachalam where the diety is called SriRama and the temple is popularly known as "SriSitaRamachandraswamy Devasthanam", they have attached "narayana" to "Rama" to make him "Ramanarayana". This is in the part of their long standing conspiracy and with the aid of administration, they are able manage it for sometime. Now the time has come to understand their conspiracy acts and should strive to restore SriSitaRamachandra kalyanam with the same fervor and spiritual atmosphere which we were enjoying till a few years back.

All these issues are explained very clearly in this book and request you all to share with your near and dear and make them aware that how these narrow minded vaishnavites have changed the system.

3. Sivalingam was removed



The Sivalingam, which was installed by Ramadasu in the temple is not existing now. It is now moved away and put aside without any importance in the temple. This was mentioned in the page No. 244 of "Bhadragiri Vaibhavam" book written by Sriman Podicheti SriRangacharyulu which was published by the Temple Trust Board. What more evidence is needed than this?

“Two famous Sivalayams, Sri Kasi Viswanatha and Sri Ramalingeswara, are existing below the hill and there is an interesting story about the Sivalingam in this temple. Long ago, this Sivalingam was near SriRama idol in the temple. Archakas belonging to SriVaishnava sect took the Sivalingam in the pot while bringing the water from Godavari and throwing it away in the river to avoid the Sivalingadarshanam by the priests in the temple, while performing their duties in the day time. But, it was reappearing again in the temple while opening in the morning. They again used to carry it to the river and throw it away in the river. For a permanent solution, they have constructed a temple, named it as SriRamalingeswara Swamy and installed the Sivalingam in that temple". This was the actual fact mentioned in the book. We have to appreciate Sriman Podicheti SriRangacharyulu for mentioning it in this book for being a Sri Vaishnavite. Even this was mentioned in the page no. 27 of "Bhadradri Ramadarshini", the special magazine which is having Sriman Muralikrishnamacharyulu as the Honorary Editor, who is the main instrument in bringing "Ramanarayana" concept. This clearly exposes the truth of Sivalingam as it is published very recently.

The Sri Vaishnavites got angry for publishing and bringing this to notice to the common devotee, they started blaming Sriman Rangachryulu as mentally disturbed person. Sriman MuraliKrishnamacharyulu had said in a discussion held in Bhakti TV on 12-03-2018, that that they had thrown all those books into Godavari river, but, they have hidden the books. The archakas of those days throwed away the Sivalingam in the river, and the present archakas are trying to remove the evidence by throwing the books in the river. We can understand how bad, criminal brain and cunning nature they have got from this act. After knowing all this, I was thinking about me and my book too. They have arranged a press meet and in that press meet, one archaka tore my book in front of all the journalists and another archaka had given a call to burn the books containing the pictures of Sitamma Mangalasutras and Kalyanamandapam. This is their true colour and culture. It was mentioned in the beginning of the book that the "Bhadragiri Vaibhavam" book was written in the observance of Sri S.T.P. Kurmacharyulu, former M.L.C. In that case, do they blame Sri Kurmacharyulu is also a mentally disturbed person?

Smt. Chakravartula Lakshmi Narsamma, belonging to archaka families also wrote about sivalingam in SriBhadrachala Kshetra Mahatmam in the page no. 59. To the surpise, Srimaan Gudimella Muralikrishnamacharyulu praised this work as most authentic historical fact and Srimaan Koti Ramakrishacharyulu also praised it as very authentic historical writing. This will reveal that both of them have accepted the historical evidence of Sivalinga.

Sri Alluri Murthyraju who was the president of Dharma Kartala Mandali during that time had written in the foreword of the book that "On the advice of scholars, the responsibility to publish the book was given to the Trust board member Sri STP Kurmacharyulu and the

noted scholar Sriman Podicheti SriRangacharyulu, archaka of the temple and they worked very hard on collecting the information from historical and mythical factors in bringing the book". Here, we have to understand both of them are Vaishnavas.

In the recently published "Bhadradri Ramadarshini" magazine, the same information was published in the page no. 25. "In the south of SriRamalayam, below the Ranganayakula hill, one old Sivalayam is existing. The Sivalingam was in the SriRama temple and the archaka removed it from Ramalayam and installed it in the Sivalayam".

Stapathi also wrote in the book as: "Bhadradrichaturbhujarama is in two types: one is Bimba castle and another is Linga castle". As the Sivalingam is self-appearing (Svayambhu, the temple was constructed as per the size of the lingam."

All this information was incorporated into the book by Sriman Podicheti Rangacharyulu as he was not a narrow minded person. His daughter Smt Sridevi said that once when there was no priest available to perform Siva Kalyanam, he himself performed the Siva Kalyanam. She could see the light in his eyes when he was explaining or sharing the Sivalinga history to her. There is no excuse for this sin of the present archakas and they have to face the consequences.

4. Appointed Panniddaralvars

They decided to install Sannidhalwars (Presiding Alwars), to fulfill their aim of converting it into a sole Sri Vaishnava pilgrimage

centre. The Siva Linga that was the only hurdle in their way was pulled out. But no one believes that a smarta (believer in all the six paths of worship) installed the Sannidhalwars. Hence they thought that the solution is to convert the legendary Gopanna (Ramadasu, the builder of the BhadrachalamSeetarama Temple). They created a persona named Raghunatha Bhattar and claimed that he was the Guru of Gopanna.

Sri Kancharla Panduranga Sharma, a scholar and the 9th generation clan of Kancharla Gopanna told in a interview a to a magizine called "Darshanam" of August, 2017 edition that Ramadasu didn't install the statues of Alvars in the temple. If he wanted to install the Alvar statues, he might have installed his statue along with Alvar statues. Alvar statues were installed at a later time and not during Ramadasu living time. He said that the vaishnava archakas only removed sivalingam and installed Alvar statues. It was mentioned that Alvars statues are around the main temple in "Bhadrachala Kshetra Charitra" published by the temple authorities. It means they have moved the Alvar statues to a different place as they were installed by these Vaishnava archakas. Sri Kondapalli had written in his book that one could see Ramadasu constructed Bhadra's temple and hall while going around the temple and there is no mention of Alvar statues. As per the traditions, Alvars are noble and they stay on right side of Main diety whereas the dasa community stay on the left side. As Vaishnava archakas have installed these panniddalvars at a later stage, installed them on the left side.

5. Changed the guruvu (Master) to Ramadasu



Gopanna's the true guruvu (master) is Kabirdas. This 'dasa' tradition is from north India. Kalidas, Tulasidas, Suradas and Kabirdas belong to this tradition. Purandaradasu and Ramadasu also belong to the same tradition from south India. The present day archakas are saying how can Kabirdas of 16th century will impart knowledge (upadesham) to Ramadasu of 15th century? It is why Sri Bhattar should be the guruvu (Master) to Ramadasu.

When we say that we had the darshan of Sri Jiyyar Swamy and if we are asked how it is possible to see him now? All the swamys are called Jiyyarswamys in the tradition and it is not necessary to be the 1st Jiyyar of the matt. The present swamy is also called as Jiyyarswamy. Similarly in the Kabir tradition also, all are said to be Kabir. This was stated by Sri Vedam Venkataraya Sastri and many more. We will know from various history books of Ramadasu that Kabir is the master of Ramadasu. In 1832, Gandla Varadaramadasu also stated that because of Kabirdas, he was able to get the Ramanamam. In 1911, the book, Sritikkadiyuru Sri Krishnadasu, published by Vavilla Ramaswamy Sons, mentioned that Kabir had given Ramamantraupadesham to Ramadasu, not Raghunatha Bhattar. In 1923, Ketavarapu Sivaramasastri's Bhakta Ramadasu and Dharmavarapu Gopalacharyulu's "Ramadasu" dramas also mentioned Kabir as the master for Ramadasu and not mentioned Bhattar. Also, there was no mention of Raghunatha Bhattar in Kesiraju Venkata Subbaraya Kavi's Ramadasu book in 1926. Sri Veturi Ananda Murthy

also said that Bhakta Kabirdas had given the Rama Mantram and then Ramadasu had written "Taraka Mantramu korina dorikenu, dhanyudanayitini oranna!" kirtana.

Kesiraju Subbaraya Kavi, Narumanchi Subbarao's books also mentioned Kabir had given upadesham. Nadendla Purushottama kavi's Ramadasu charitra and Hindustani drama also told the same thing that Kabir had given the upadesham. Challa Pichayya also said that Kabir had given Rama Mantra upadesham to Ramadasu. Singaradasu, the follower of Toomu Narasimhadasu also said the same thing in his Ramadasu Charitra book. Many scholars of yester years mentioned that Kabirdasu had given Rama mantra upadesham to Ramadasu and there was no mention of Raghunatha Bhattar. Kondapalli Ramachandrarao also in the page no. 23 and in the 74th page of Sri Podicheti's book also Kabirdas had given upadesham. We will find Kabirdas statue in Bhadrachalam as he is the master of Ramadasu and there is no statue for Bhattar.

Dasharathi Shatakam is very popular book among the books written by Ramadasu. The archakas are misusing this book with a plan. They have included some poems in the recent times as "praksiptalu". "Praksiptalu" means adding at later times. This is a part of literature, we can find this type of additions in Ramayana and Bhagavata. Increase in the number of slokas in Bhajagovindam of Sankarachrya and Vemana Satakam are also the examples of praksiptas. By taking the advantage of "Prakshipta" concept in literature, they have included a few poems in Dasarathi Shatakam.

One more important fact is that Kancharla Gopanna donated his house in Nelakondapalli village to a purohit Sri Jannabhatla

Sitaramayya. The copy of the related document is available even today. If Bhattar was his master and everything to him, Ramadasu would have donated to him. If Bhattar was not alive, he would have donated to some other vaishnava priest. We can understand that Bhattar is not a real person and he was invented by these archakas to consolidate their argument. Government is appointing smarta archakas in the present days also which is to be noticed.

6. Changed the script on the Wallstones

We need not to doubt their wrong deeds in changing or adding the poems. They are happening in these days too. They are trying very hard to change "Rama" to "Ramanarayana" in Bhadrachalam temple. Sriman S.G.T. Varadacharyulu translated Dasarathi Shatakam into Sanskrit and it was carved on the wall stones of the temple. "Sitarama Ramesharama Mahita Jnana Swaroopa Prabho" was carved on one of the stones. This was changed to "Sitarama Ramesha Rama Chinmaya Hare Sriramanarayana" in Sribhadradri RamaStotra Manjari book which was published under the guidance of Sri Muralikrishnamacharyulu. Grammar was disturbed in this change and it is not as per the poetry fundamentals. They did not even think that it would be observed by scholars and they did it with a complacence that the common man will accept whatever they do. They changed the content of "Stotramanjari" book, but, they didn't have the knowledge of the author's carving on the wallstone. They might have hoped that if they change it in the book, it would be there forever.

7. Changed the contents in the books

"Ramanarayana" is an after-thought. If it was there from the early times, they would have included it in shatakam with a plan. They are capable of it and they do it intentionally. Kancharla Pandu Ranga Sarma, the 9th generation scholar of Ramadasu clan had published "Ramadasu Charitra" in 1963 and 1996. This book was republished again. Sri Sarma said that he never used "Ramanarayana" in the original book. "Ramanarayana" was mentioned 11 times and Raghunatha Bhattar was mentioned 39 times in the re-published book. Sri Sarma felt very sad for this change and the damage was already done.

The history needs the truth. We can tell so many things with our imagination. They invented a person named Raghunatha Bhattar and awarded many positions to him. They told that he was the childhood teacher for Ramadasu, he taught Urdu to Ramadasu. They also said that Bhattar was a doctor, priest and he was the person who gave Sanysa Deeksha to Ramadasu. We cannot even think of his life span!

The Jiyyars are only the eligible people to accept or give Sanyasasram. Bhattar had given the Sanyasa Deeksha to Ramadasu is not true and it is sad to see cheating of the Bhattar tradition. It was mentioned in Bulusu's book that Ramadasu got this opportunity in this life as he was a devotee of Lord Siva in his previous birth. They created a story in the book that Akbar was a Lord Siva's devotee in his previous birth as they cannot digest the truth. They want to say that the siva devotees will born as Muslims. Sri Kancharla Panduranga

Sarma felt very sad for the changes and wrong information in the republished book.

They have not stopped their strategy to defame the history. Bhadrachala Kshetra Charitram of Kondapalli Ramachandrarao was published in Andhra Patrika on every Sunday from 28-09-1956 as a series. It was continued till the 13th title "Sthala Visheshamulu" (Importance of bhadradri). After the 13th title, he completed the writing by a poem "Nee Katha Neeke Osageda" (I dedicate your own story to only you) at the end and finished the series. I went to library, went through 1956 newspapers to make sure that the no more content was published after that. But, not sure, who made the changes in the book, added 14 more additional pages, mentioned in the 80th page to read "Ramadasu had proven that SriSitarama as LakhsmiNarayana, pronounced them as Ramanarayana, their gotras as Achyuta gotram and Soubhgya gotram, didn't mention Janaka, Dasaratha anywhere and so on" after first paragraph to support as an evidence by re-publishing it in the recent times for their mischievous acts. How can it be justified? Will God forgive them for cheating literature, God and Dharma? I request you the devotees to think about it.

In his book, Ramachandrarao mentioned that the devotees were saying that their family is like Janaki Dasaratha family, Sitaramachandra kalyanam was performing with ecstasy. How can a person like him will praise himself in his book? This will tell us that the followers of Ramanarayana created these things in the book for their benefit. This cannot be added to the book when we will look into the merits and demerits. The original content of the book was published in the newspaper and we cannot believe latest additions of the book. Sri Mahidhara Jaganmohanarao re-published the book two times during Sri Ramachandrarao times and they were matching with the original book. We cannot believe the later versions as they were

missing Sri Khandavalli's introductory lines and scholars' blessings from the books. We came to know from book that he lost his eyesight at a later stage of his life and he may not be aware of the additions of Ramanarayana and kalyana pravaras in the book. These acts are not at all acceptable as evidence.

8. Ramadasu brought the priests to Bhadrachalam from SriRangam is a blatant lie

The temple is in the hands of Srivaishnavas for a long time. The archakas claim that Ramadasu brought the 5 families from Srirangam and their family names are: Podicheti, Amaravadi, Koti, Gottipulla and Turukoti. Sri Podicheti Rangacharyulu had written that in the page no. 196 of Sribhadrachala Kshetra Mahatmyam book that "SriRamadasu brought 5 families of different gotras from different areas to perform pooja and rituals for Lord Srirama. Podicheti is one among them. We can believe this. They came from Srirangam is a story of lies. Podichedu is a village in Motkur mandal of Nalgonda district in Telangana state. We will find so many names, Annapoorna, Chidambarayya, Subbamma, Sivakamasundari, Subbaramayya, Sadasivayya, Parvati with Amaravadi surname in this area. They are neither vaishnavas nor from Srirangam. Gottipudi is in Chittoor district. After the death of Ramadasu, the temple vaishnava priests are trying to change the Harihara advaita kshetram to Vaishnava kshetram with bad intentions.

9. An attempt to remove the Siva family



Dakshinamurthy



Lord Siva, Parvati, and Nandi (Bull)



Lord Ganesha



Lord Nagendra

The gopuram is having Siva family deities and they wanted to remove them. They cannot do it without any specific reason. For that, they made a plan that the inner shrine of the temple need a change with some new measurements. So that when inner shrine gets a revamp, the gopuram will need a change and during that process, they started the revamp plan in 1960 with the secret agenda to eliminate the siva family idols from gopuram and other areas in the temple. Some devotees noticed their bad intentions and protested the changes. Newspapers covered this matter a lot in those days. The arguments and allegations were came for a discussion in the state assembly. Finally, they came to an understanding that this matter to be taken to Sri Kanchi Kamakoti Sankaracharya Swamy and follow his advice. S.G.T. Varadacharyulu went to Sri Kanchi Swamiji and put their arguments before him. Sri Swamiji might have understood their bad intentions with his clairvoyance told them that no need to change the measurements of the temple. The vaishnavas changed their tune after the advice of Sri Kanchi Swamiji as he belongs to advaita philosophy. They took the matter to High court and they lost the case miserably in the High court too. It was a miracle that in the later days, S.G.T. Varadacharyulu and his sons,

realised their mistake and carried Sri Kanchi Swamiji in a palanquin on their shoulders. (Nadiche daivam by Sri Nilamraju Venkataseshayya).

The government of Telangana announced that the temple will be developed to bring a lot of glory to temple which is very appreciable. But, everyone should be very cautious as the vaishnavas may work to eliminate the harihara advaita kshetram of Ramadasu as Sri Chinna Jiyyar announced that this temple will be changed as Villiputtoor, SriRangam and SriMushnam. The temple may lose its telangana identity and siva family attachment and relation. If we, the devotees, do not act, it will be an unforgivable crime from our side and the vaishnavas take advantage of our weakness. If we can able to re-install the siva lingam in the temple, they cannot think of eliminating the siva family from temple premises. I urge the devotees to come forward to save our temple.

10. Changed the Kshetra Palaka

The vaishnavas are trying to free the temple and kshetram from Siva family. Bhadradri was having Virabhdra as Kshetra palaka (SriBhadradi Vaibhavam - Page no. 226). As he belongs to Siva family, they brought Bobbala Narasimha Yogananda Narasimhamurty to Bhadrachalam and installed on a hill in the banks of Godavari river as kshetra palaka with Sri Pancharatra agama system. This is ridiculous to change the kshetra palaka. It is well known fact that the vaishnava temples will have siva related gods and Siva temples will have Vaishnava related gods as Kshetra Palakas. One should visit the kshetra palaka before going to main temple in Bhadradri. Tirupati Venkateswara kshetra palaka is Lord Siva and it is a known fact.

Similarly, Kshiraramam Ramalingeswara's kshetra palaka is Lord Janardhanaswamy. We will find this common phenomenon with every temple and kshetra. With hate on Siva tatvam, they are not even following the rules. Very sad that they are coining new terms as kshetra palaka and kshetra rakshaka to misguide the devotees.

11. Change of Gotram and Pravara

Bhadradri very famous for Kalyanam. It was started by Ramadasu on SriRamanavami as SitaRama Kalynanam, it became a common practice among all telugu speaking people to follow it. In their strategy, first, the vaishnavas changed the gotram and pravara. Instead of doing Kalyanam for Rama, they started doing kalyanam for Ramanarayana. Instead of Vasista gotram of Rama, they are telling Achyuta gotram of Narayana, instead of Gautama gotram of Sita, they are telling Saubhagya gotram of Lakshmi devi in the kalyanam. Similarly, they started telling Lakshmi Narayanas' pravaras instead of Sita Rama pravaras. Devotees could not find the changes as they were not aware of these things much as well as they are hearing Sita Rama names in kalyanam. The scholars have noticed the changes and questioned them for the changes but, they didn't get the response from the archakas. They are mentioning SitaRama Kalyanam in the wedding invitations (shubhalekha), but performing Lakshminarayana kalyanam. Is this not a great injustice? It continued for few years and after that they changed the name to Ramanarayana from Rama in sankalpam. Because, they think that Ramachandra is more close to siva tatvam!

Ramanarayana name was used by Kondapalli in 1956 in an article published in a magazine on Bhadrachala Kshetra Charitra. First, they changed the gotra pravaras as they devotees could not understand them, changed the name to Ramanarayana in the year 2012 which is provocating the devotees for the taking away the Sita Rama names. There was no mention of Lakshmi Narayana Gotra pravaras in the two books of Sri Kondapalli Ramachandrarao, published in 1970. The devotees of different villages used to divide into two groups. One group was representing bridegroom of Dasaratha side and another group to represent bride Janaki. This was mentioned in the books of Kondapalli. Even, there was no mention of Lakshmi Narayana gotra pravaras in the 3rd edition of 1971. There were references earlier about changing the Gotras and Pravaras, just like the reference to using the name "Ramanarayana". It was said in 1975 that it was Sriman Gudimella Venkatanarasimhacharya garu, father of Sriman Gudimella MuraliKrishnamacharyulu garu, the present proponent of the "Ramanarayana" name, made the changes in Gotras and Pravaras. It was in his time that an inclusion (prakshipta) was introduced in the work of Sri Kondapalli Ramachandra Rao garu. That is why, it was written in the work 'Bhadradri Ramadarsini', "Under his (Venkatanarasimhacharya's) directorship, a new conspiracy (Mantrana) was created in the Bhadradri Seerarama Temple. The worship services (Aradhana) in the Temple were regularized and new and specific methodology was brought into practice." Because he was the designated Acharya (Archaka) of the presiding deity, unable to out rightly change, the traditional practice of Gotras and Pravaras were once carried out, once not, once again – in this manner. That is why the change of the Gotras and Pravaras did not gain stability. That is why they did not find place in the literary work of the scholar Sri Podicheti. In 1985, with the intervention some people, the Pravara was changed by saying Achyutagotra (for Lord Rama) and Saubhagyagotra (for Mother Sita) and was stabilized as a standard procedure.

Sri T.V.B.R Krishnamurty garu former Trustee member told in an interview that “Sthana Acharyulu came. A scholar came as a representative of their monastery (Peetham). They changed the worship procedure to the present state.” Their way of working (Vyooham) is such, such an expression was used around 1956 by Sri Kondapalli Ramachandra Rao garu, with regards to the issue of changing to Ramanarayana. They mentioned on some occasions. In 2001, the procedure was taken up on the Sacred Kalyana Vedika (Subha Vedika), also in wedding invitation (shubha lekha). Starting in 2012, in yearly kalyanam on Sriramanvami, the same is used and since 2015, they are perfornming on every day kalyanam (Nitya Kalyanams). They brought an addition to the books to read the page nos. 80 and 84 by adding these gotra pravaras in those pages. In 1973, "Bhadradri Sitaramula Kalyanam" was published with the views of Sagineni Rangarao, Kalluri Chandramouli, Jammalamadaka Madhavarama Sarma and got appreciation from one and all. They have mentioned Sita Rama and Dasaratha, Janaka, not the present gotra pravaras in that book. Even there was no mention of the present gotra pravaras in Sriman Podicheti Rangacharyulu's book, published in 1983 by temple administration. But, after 1985, they started telling Achyuta and Saubhagya gotras in Kalyanam and 20 years after, they changed the name to Ramanarayana. These days, they are performing Ramanarayana nitya kalyanam also. The saddest part of this entire episode is they are saying that the current name, gotra and pravaras are continuing from Ramadasu and they have not done any changes.

One time Bhadradri trustee and PTI journalist, Sri T.V.B.R. Krishnamurthy, 97 years said that the archakas were telling SitaRama pravaras and they changed them recently. (Sanatana Dharma Jyoti - Jan, 2018, Page 64). One should read this entire interview to know the temple and its glory. He also confirmed that Madhavarama Sarma was telling the gotra pravaras of Sitarama in the commentary. He had

given some concrete evidence in the interview by telling that during the period of Madhavarao as E.O., the temple was moved to endowments department. After that, Sthanacharyulu came to the temple. One scholar came from their matt and they are the reason for the current situation.

The scholars and elders are finding fault with the change of name, gotra and pravaras. Sri Jatavallabhula Jagannatham, very old scholar, was remembering 1930's situation in the temple and he praised the archakas of that time as they were all very traditional and followers of rituals. They were telling the gotra pravaras of Dasaratha, Janaka and Bhadradri is meant for Ramachandra. He requested the temple authorities to follow the age old tradition with name, gotra and pravaras through an article in the magazine.

An archaka hukum which was issued by Sri Bhadragiri Varadaramadasu, 200 years ago, was published in Andhra Prabha daily newspaper on 07-04-1968 in Kalasahitya Vijnana Vedika. The hukum was started with "Srimadahilandakoti brahmanda nayakulanu, Sri Bhadrachala Sitaramachandra mahaprabhuvu vari". From all these evidences, we can understand that the changes were made recently. The Birmingham, England Bhadradri temple committee also said that they follow the bhadrachalam tradition and they are telling vasistha and gautama gotras. One temple is under construction in USA and they are following the present nama, gotra pravaras.

Bhadradri Ramalayam in Machilipatnam was following the old age tradition of Sitaramachandra Kalyanam till 2 years back. For the past two years, they also changed the gotra pravaras with their influence which is very disturbing trend. They are also threatening

and challenging that they will change in every Ramalayam. Scholars like Sriman Vedala Sitaraamacharyulu, Sriman Parankusham Kesavacharyulu, Sri Ramavajjula Ravikumar, Sri Boosireddy Sankarreddy and many others are writing and explaining the devotees the misdeeds of the archakas as they are the direct witnesses of the temple traditions. They have done it with a pre planned strategy.

12. Even Rama's Name was changed

As Rama's name was changed as Ramanarayana, along with Rama's Gotra and Pravara, many a devotee started understanding the plan of the attendant priests. Changing the name of the presiding deity as Ramanarayana, changing the entire history of the renowned Kancharla Ramadasu, writing and propagating slokas (poems) in the name of Ramanarayana, using and supporting the word Ramanarayana in the daily and special worship rituals, on purpose – such new trends started happening.

Whenever someone asked how the name was changed, they started telling lies that it was so from the time of Ramadasu. The practice is to name the deity at the time of installation, just like naming a baby at the time of the Balasara ritual. Only that has to be the deity's main name, but not the names used at the times of festivals like the Celestial Marriage. Thus, the original name ritualistically given to Bhadradri Rama is 'Ramachandra'. The same is included in the name of the Devasthanam (Temple Management) too. How can people change the original name given to the deity? **All the movable and immovable properties of Bhadradri Temple are on Sriramachandra's name and all the transactions and activity is taking place with Sriramachandra's name, not as Ramanarayana's name. This is to be noted by one and all.** One has

tell the name 'Ramachamdra' during the Celestial Marriage Ritual (Kalyanam); using other names with imputed motives is not desirable. May be after Sri Kondapalli Ramachandra Rao used it in 1956 at one place, other writer-scholars like Jammalamadaka, Kalloori, Elusrupati, Kondaveeti, Ushasree and others might have used the word Ramanarayana, merely because it sounds good! But that does not give right to anyone to change the original name 'RamachandraSwamy' at the time of performing the Celestial Wedding (Kalyanam). It does not augur well, just to change it out of ulterior motives. Nothing else is authoritative with respect to the Celestial Wedding, except the versions of Bhadra (for whom the Deity appeared), Ramadasu (the builder of the temple) and Narasadasu (who was a devotee-scholar of the Deity) nothing else can be a standard with respect to the name of the deity. Ramadasu was totally ignored and it was claimed that, Ramadasu wrote the RamanarayanaSatakam in his earlier age', in a later edition of the book 'Ramadasu Charitra' while it was never there in the original edition.

Unfortunately for them, devotees could find a CD, in which, it was said that the expression 'Ramachandraswamynevaraaya' (for the bridegroom Ramachandraswamy). When this was pointed out, they said, "What is to it? One can say one way or the other! It is just a different version of the text". What was the big necessity to change the name that was originally given by Ramadasu? Will there be difference in the text versions for 'rituals', like the ones for the 'words'? Frightened Temple Officials kept quiet and went along as it would not be their concern. There is a strong reason for their fear. There was the earlier incident of an Executive Officer of the Temple, noting the ulterior motive, ordered that 'the Gotra and Name should not be changed, but continued'. Then the priests organized a demonstration (dharna) against him and raised a lot of hue and cry. This news came in many newspapers. The unfortunate officer was

transferred and things continued in this (changed) manner. Devotees mad several appeals to the Temple Officials. But no one knows where they got stuck (without action).

Even questioning by some devotees in this manner was not to the liking of the attendant priests (archakas). The contrived a grand idea. A relative of the Archakas living in Narasapuram town (in AP) went to court demanding that the Bhadradri Archakas should say "Ramanarayana only" (in temple rituals), a notice of which was got sent to the temple Archakas. If both the parties agree to say that way, the same becomes the decree! No one can say anything against it! One can understand who was behind this plan! But (at this juncture) the united State of Andhra Pradesh was bifurcated, as if the God indicated his presence. With this the jurisdiction of the proceedings changes and the plan flopped. Another argument of the temple archakas is that 'since the deity has four hands, it should be addressed as Ramanarayana'. That is not valid. Their own Scripture on Temple Procedures (Aagamam) mentions that Rama has four hands. Paancharaatraagamam (in Padma Samhita) defines Lord Śreeramachandra as –

"*Kuńchatēnāńghriṇāstokamśaraśārańgadhanurdharah̲*।
Aparābhyāmhastābhyāmśankhachakram cha dhārayēt।।"

The meaning of this Sanskrit verse is – the one wearing the bow, the arrows, the conch and the disc weapon in the four hands is Śreeraamachandra Murthy. Also, it is said in the 30th Chapter (adhyaya) of the scripture KaṇvaSamhitā that –

86. *RāmasyaRādhavsyā-athavakşyāmilakşaṇamśubham*
Śarakāmukahastańcha – śańkachakradharamprabhum।।

87. *Chaturbhujaprathimāyām – dwibhujēśarakārmukē*
Seetālańkṛutavāmāakam – gńyānamudrāsamanvitam।।

Thus, it tells that Rāma is with four shoulders. It was never told that such a personality would be Ramanarayana. That over-intellignce is of the present day origin. In the scripture VasisthaSamhita, while telling about the GolokaAtodhya, it was mentioned –

Thanmadhyērājatē-ayōdhyā – sacchidānandaroopiṇee
Thatralokēchaturbāhoo – RāmōNārāyaṇaprabhuh||

By saying in it that Śreerama, the resident deity at Bhadrachalam is the very Śreemannarayana, it was made clear that Rama is the incarnation of Narayana. This statement should not be objectionable to anyone.

Thathrāyōdjhyāpureemyā – yatraNārāyanōHarih
Rāmaroopēṇaramatē – Sītayāparayāsahs||

So it was told. That Hari in the Form of Rama is there with Sita in Ayodhya. Just by token of this, there is no need to say 'Ramahari'. That Hari or Narayana incarnated as Rama. The meaning is that 'the one there is Rama only'. Also, it was told in the 59thverse that he is four shouldered with Sita on his left thigh – *kiśōreekankojjvalaa*, young-splendour with golden hue; but not as SitaMahalakshmi.

Described as Rama's different forms. In the Souvenir of the MahaSamrajyaPattabhishekaMahotsvam published in April 1987 and in the Bhavan's Journal of 27th March 1966 are – Kodanda Rama, Pratapa Rama, Pattabhi Rama, Taraka Rama, Siva Rama, Veera Rama, BhadrachalaChaturbhuja Rama, AmbikaRoopabasya Rama, Pancharatragama Ramamurthy, but never as Ramanarayana. It was clearly said that the four-shouldered one in Bhadradri is Rama only, but not once as Ramanarayana. His consort was mentioned as "Sita" only, but not as 'Seetaamahalakshmi'. Also the presence of Laksmana was told.

In the work Ramacharithmanas too Rama was mentioned as four-shouldered, but not as Ramanarayana. When Sage Suteeksha, pupil of Sage Agastya, swooned in a trance while describing Rama, Lord Ram auspiciously appeared to him with four shoulders. Tulasidas (author of Ramcharithmanas) described it so – 'Bhooparoopa tab Rama duvara – hridayachaturbhujaroopadikhava'. Thus, no one said Ramanarayana. AdiSankara said in his famous sloka 'Vamankasthitha Janakeeparilasath' and 'Ramam bhajesgyamalam', but never as Ramanarayana.

In the Kishkinda (Kanda of Valmiki Ramayana), the multiple number (bahuvachana) is used 'Bahavah' – *Āyatāścabāhavah̲parighopamāh̲*–indicating Rama gave darshan with four shoulders. .Rama gave darshan to Hanuman on the banks of Lake Pampa with four shoulders' (Kishkindha Kanda 3/15) as per works of Govinda RajakeeyaVyakhya, VasudevaswamyMandaram and others. Because, Rama gave Darshan to Hanuman with four shoulders, neither He nor Valmiki or even the commentator (vyakhyata). Commenting on the 23th sloka, 24thSarga of Aranyakanda, the description of this seen in SkandaPurana was commented by the Ramayana version of the Gita Press of Gorakhpur thus – "*Śamkhamchakram cha śoolam cha pināKamkhētamēvacha – khatvānga, ghabtām cha damarum, bāṇam, pāśānkuśam, tathāchāpamvajram cha, khadgam cha paraśumtrāsakārakā, Jayaśriyam cha gangām cha dadṛuśuh̲ siddhachāranāh̲"* as the weapons wore by Sreerama. Can someone call Rama as Sivarama, just because he wore the battle axe (parasu)? No! Never. Similarly, one should not say Ramanarayana. It was also mentioned that Rama has four shoulders in the Agnipurana. It was mentioned in the 'Srimad Ramayana Mahtmyam', given in the SkandaPurana that, 'Sanka chakra gadapanihRamabhadrahsamagatah" (Slok 69 of 62 part). Hence, even if there are four hands, it is Rama but not Narayana.

Denigrating the Agamas: Even though it was clearly mentioned in their (Archakas) own Aagamas – Padma samhita, maarkandeya samhita, Kanva samhita, Bruhit samhita, Paraasara samhita and other Paancharaatraagama Samhita; the same are not being accepted as standard proofs – belittling and rejecting the scripture mentioned proofs and showing the writings of ordinary people in write-ups and essays as proofs, is like one trying to steal the roof crossbars of the house in which one lives. Narayana wears the disc in the right hand. But in the BhadrachalaSeetarama deity, the conch is seen in the right hand. But the prayer of Bhadra (the mountain) to Rama was that "*Śankha chakra dhanurbāṇSeetālaşmaṇasamyutaḥ|NivasatvamRaghuśrēşţa! Mama moordhani*||" form of Rama only may stand on his head (top). It is mentioned in the 'KshetraMahaatmyam' that he wished the Raghusreshta (the scion of the Raghu clan).

How Narayana should be then? –

"*Śankhapadmagadācakradharamneelāmbudacchavim*|
Sarvālaṅkārasamyuktamkurayānnarāyaṇamtataḥ||
(AhirbadhyaSamhita). "*Narayaṇaśśankha Padma gadācakradharaḥsmṛtaḥ*" (Padma Samhita).

Now the important question is, if the God that divinely appeared before Bhadra is Narayana, how can there be Lakshmana? It was mentioned that during the "Sreeramanavaayatanapooja', 'Panchayatanapooja' and 'Dasavaranamahapooja', Bharata (Conch) has to be on the right side and Satrughna (Disc) has to be on the left side of Seeta and Rama. Hence, Bharatha and Satrughna on the form of Rama that divinely appeared before Bhadra have to be considered as such. It has to be considered as Panchayatana along with Sita, Rama and Lakshmana and not to name the word Narayana, is just not done.

In Aadhyatma Ramayana (Slkas 14, 17 and 16) Seer Vasishta told Dasaratha, “You are not an ordinary person. You were once KasyapaPrajapatji, son of Brahma, the Creator. On performing penance for Vishnu, he divinely appeared before you and asked you to seek a boon, you sought that Vishnu be born to him as son and he agreed.

Tathētyuktvādyaputastē – jātōRāmaḥsayēva hi,
śēṣatuLakṣmaṇōraajan! Rāmamēvānvasabhyata!
JātauBharataŚatrughnauśankhachakrēgadābṛtaḥ,
yōogamāyēpiSeetētijātājanakanandinee||”

Thus it was clearly mentioned that Bharata and Satrughna are conch and disc. Hence, it is not at all appropriate to call the deity Ramanarayana, just because conch and disc are present. Because Bharata stands on the right side, the conch is in the right hand of the deity. Because Satrughna stands on the left side, the disc is in the left hand of the deity.

It is not so with respect to Narayana; the disc is in the right hand and the conch in the left hand. It is inappropriate to call the deity Ramanarayan without realising this difference. Since this was pointed out, they started adorning the disc in the right hand of the deity. They could never make such a change to the central idol (moolamoorthi), however. Why all these mistakes were committed?

The most important kirtana of Ramadasu is "Ikshavaku Kulatilaka" and he had written that he prepared an ornament for Bharata with ten thousand coins in that kirtana. Bharata and Shatrughna can be seen as Conch and Disc and Ramadasu prepared the ornaments for both of them too. Sriman Muralikrishnamacharyulu

explained about ornaments in the interview of HMTV video, which can be seen in Youtube. Ramadasu mentioned Rama as "Ikshvaku kula tilaka, Ayodhya Rama" in a kirtana, not as vaikunta narayana. Ayodhya coins were used for making the payment to Tanisha. We can see those coins in the museum even today too.

Bhadrudu also praised lord Rama as "Namaste! Devadevesha! Sankhachakra gadaadhara! Dhanurbana dharanantha ramachandra! Namostute!" (Brahmapuranam - Bhadrachala Kshetra Mahatmam). He called him as Ramachandra, not as Ramanarayana though he was appearing with four hands. It means, he had seen Rama, not Ramanarayana. Ramadasu also build the temple and named it as "Sitaramachandra Swami Devastanam" and pronounced him as "Ramachandraswamine varaya". Changing the name to Ramanarayana is against the wishes of Bhadra and Gopanna. We will be hearing very frequently "Ramaya Ramabhadraya, Ramachandraya Vedhase", "Ramachandraya Janakrajaya Manoharaya". When some swamys and devotees questioned the archakas on 14-06-2014, they fumbled and started saying "Sitaramachandraswamine varaya". Police had to involve on that day to control the arguments and to avoid further embarrassment, they were telling "Sitaramachandraswamine varaya". This was revealed by Hindu Dharma Raksha Samithi in their letter.

Rama can be called with any name as he is the incarnation of Narayana. In that case, all the names in Vishnu sahasra names can be used. But, it cannot be done. A person called "Ramachandrarao" may be called "Bujji" at home, "Ramu" by friends, some people may call him as Chandra, workers may call him as "Sir". If that person signs as Bujji on a cheque, will it be accepted by bank? Can "Bujji namadheyasya" be used in marriage or pooja sankalpam? Ramanarayana cannot be used for Sriramachandra and there is no

evidence for it. There are 3 important facts and evidences for Bhadradri Rama. There was no use of Ramanarayana in those 3 practices.

First fact: Sribhadrachala Kshetra Mahatmam from Brahma puranam: Rama was used 26 times, ramabhadra 6 times, sitarama 2 times, rahuttama 4 times, raghava 7 times, ramachandra 2 times whereas vaikuntarama, omkararama and ramanarayana was not used for even one time means 0 times.

Second fact: In Dasharathi Shatakam, dasarathi was used 108 times, rama 24 times, raghurama 2 times, raghuveera, raghupungava 2 times, sitapati 1 times whereas vaikuntarama 0 times, omkararama 0 times, ramanarayana 0 times.

Third fact: In Ramadasu kirtanas, rama was used for 316 times, ramachandra 72 times, ramabhadra 1 time, raghurametyadi 36 times, ramaswamy 1 time, dasarathasutetyadi 11 times, saketavasa 1 time, ayodhyavasa 1 time, kausalya muddupatti 1 time, sitarametydi 23 times, pattabhirama 4 times, kodandarama 13 times and Sita was used for 2 times, sitamma 3 times, janaki 2 times whereas Omkararama 0 times, vaikuntharama 0 times and ramanarayana 0 times. This is the clear evidence that ramanarayana has got no relation with Bhadradri Rama and it cannot be used.

They are trying to cover their mistakes with some unimportant references which have no authenticity to prove that Ramanarayana is for Bhadradri Rama.

In the first stanza of 97th poem of Dasarathi satakam, it is mentioned as "Sriyuta! Janaki ramana! Chinmayarupa! Ramesha! Rama! Narayana" and they are using it for their benefit.

The most authentic scholar Sriman Sribhashyam Appalacharyulu also showed them as two words Rama! and Narayana! separately. Dr. M. Kulasekhararao who analysed the Dasarathi Satakam also mentioned Rama! And Narayana! as two separate words. Similarly P.V.K. Prasadarao also showed them as 2 separate words.

13. This is a big cheating case

This is a letter that appeared in a newspaper.

"**Namaskaram to the Editors of Sanatana DharmaJyoti. I happened to observe Bhadradri topic in your newspaper. I am presenting my opinion to you. Please present it your readers.**

Bhadradri Rama is our revered Lord. I resolved to do Sita Rama Kalyanam, paid the seva amount, got the Kalyanam done and felt immensely happy like any other devotee. But after reading your article, I understood the reality. I heard the 'RamaNarayana' word during the kalyanam. Gothra and pravara of Sita and Ram were not recited. No one spoke about it during the ceremony and so, even I did not speak then. The kalyanam that happened was of Lakshmi Narayana, but not of Sita Rama. This is how I was cheated, not just me but hundreds, thousands and lakhs of people are cheated. A lot of devotees are in an illusion that they got their wish to do Sita Rama kalyanam fulfilled. This is cheating not just the devotees, but also cheating

Sita Rama. They made Sita Ram sit there, but got someone else married. Namam and Gothra are the most important ones in a marriage. There could be a lot of people with the same name, Subbarao. Only when Gothra is mentioned of that particular person (Subbarao), the pooja offered is fulfilled. It is the same case with Sita and Rama also. In fact, the temple authorities and priests are cheating not just Sita and Rama, but also cheating Dasharatha and JanakaMaharaj. Parents raise their children and get them married so that their ancestor line continues, popularly known as DashaPoorveshamDashaParesham in Sanskrit. If the Gothra and Pravara are not mentioned in the temple, then how is their ancestral line glorified? This is not just a matter of sentiment, but also a scientific matter. The shastras that rules to recite gothra and pravara are also being cheated.

Bhakta Ramadasu had clearly mentioned that one of the sacred 'mangal sutra' is offered by Dasharathamaharaj and the other one is by JanakaMaharaj. But not reciting the right gothra and pravara, they have actually ignored and disrespected what the great devotee had said. This is cheating Bhakta Ramadasu too. I do not have enough strength to fight this injustice and cheating. I request you to find out reverent people with enough potency to file a cheating case of the temple authorities and priests."

14. Blemishing Values

After Bhakta Ramadasugaru, it was Sri Thumu Narasimha Dasu garu who took over the duty of devotional services of Bhadradri temple. Sri Thumu Narasimha Dasu garu left a lucrative high position and devoted himself to the services of Bhadradri Rama. Even he never mentioned about 'Rama Narayana' or never got the kalyanam done without the actual gothra and pravara of Sita and Rama. Sri Thumu Narasimha Dasu garu was in such a high position after Ramadasugaru, but his name was nowhere mentioned along with Ramadasugaru in any invitation cards of any ceremony in the temple, instead they are printing names of a few people on the invitation cards who were nowhere associated to temple and Ramadasu garu. The authorities are doing these unlawful and immoral acts without any fear or any objection. They are not realising the bad karma they are accumulating for themselves.

15. Kudya images are changed

Ramadasugaru established Ramachandra Swami temple, but not Ramanarayana temple. (Check with Guruvu Garu) Sri Sadhaneni Rangarao Garu had published a book in 1973 which talked about the story of Sita Rama that is engraved in ChitraKutaMandapam. This is mentioned clearly in page 31 of that book. The pictures in the ChitraKutaMandapam do not mention anything about the word - RamaNarayana. This word has been recently added on those engraved pictures. They changed it without any fear or objection.

16. Officials have amended the seva procedures

Sri Kondapally Ramachander Rao has informed us that Sri Sita Jayanti is celebrated on VisakhaSudha Navami. Verify when Sita took her birth she was not married with Sri Rama and She should be only "Sita". They have devised an evil plan by first changing the name of Sita to Sita-Maha Lakshmi and as she is the daughter of "Samudra". Since Sita is now "Sita-Maha Lakshmi" and Daughter of Samudra, and since she is not the old sita anymore, they have also stopped the celebration of Sita Jayanti.

Since Sri Rama Birthday tithi is causing issues, they have removed usage of the word "YasyaavataarDivase".

How can one tolerate a ghastly act against Sita-Rama. It said that in the premises another diety worship should not be performed. When Satyanaraya Swamy Kalyan is performed according to Vaidika and Smarta rules – it implies that initially Smarta Procedures were adopted.

There is an ancient established procedure that only Duselu(a type of Millets) should be offered to Lord as Naivedhya and now this Is not followed.

Also rejecting the age old "Sashanam" (Rule) they have introduced "Kadamba".

They have also changed the "Tithi" details (Almanac details). This year February 28th was Panchami according to Hindu Almanac till the early morning hours later followed by Shasti and the same

Shastitithi is present from 29th to March 1st 7:00 AM. This way Shastiis for 3 days!!!!

17. Conversion of Sita Ram as brahmins

Rama's gothram and the one to be recited is Vasistha and Rama's pravara should be Naabhaga, Aja, Dasharatha. But the temple authorities mention Achyutha gothra and pravara as Parabramha Sharma, Vyuhanarayana Sharma, Vibhava Vasudeva Sharma.

Sita Devi's gothram and the one to be recited is Gautama and Sita Devi's pravara should be Swarnaroma, Hrasvaroma, Janaka. But the temple authorities mention Soubhagya gothra and pravara as Vishwambhara Sharma, Ratnakara Sharma, Kshirarnava Sharma. Ancestral parents of both Sita and Rama are mentioned as Sharmas. This is absolutely false! They are performing wedding to Sharmas (Brahmins) and are coronating Rama as a King. How is this even possible! How can this be justified! How can the Absolute Truth (Prabrahma) be identified as a Brahmana (Sharma)! They counter argue to mention where it is written to mention Rama's gothra as Vashishta.

In Apastamba Pravara Khanda'sKapardi Swami's Bhashyam clearly states 'Kshatriyanam Visheshah Purohita Pravaraa Evateh Bhavitu Marhanti. This clearly states that Kshatriya Ram's gothra is Vashishta and because Gautama muni was the principal ancestral priest of Janakamaharaj, Gautama is the gothram of Sita devi.

As per the below shloka -

SwasyaMantadRushasteshamvivahapravarasmurtaha |

Na chen mantra drushastasyapravaraswapuroothasya ||

Which clarifies that rushi of Rama mantra and the ancestral priest of Rama is Vashishta alone. In this manner, Rama's gothra has to be mentioned as Vashishta only.

Their directive is from Simhachalam where the lord is considered as Kashyapagothra. Here it is Achyuthagotram. There Kshirarnava Sharma has bhargavagothram and here it is sowbhagyagothram. Then what is 'LakshmimKshiraSamudra Raja Tanayam'? The King of Oceans is a Kshatriya. This cannot be a inter-varna or inter-caste marriage. The ones who did this in Bhadradri temple are answerable to this.

The information they are providing has to be ruled off assuming its absurdity and foolishness.

According to them, Sri Rama ended his Avatar and joined Sriman Narayana by entering into the Sarayu River. If Rama descends from Vaikuntam to bless a devotee, he cannot be Dashrath Rama because he did not take birth as Dasharat Rama but he is Sri Rama – Narayana as the Lord descended directly Vaikuntam Directly to Bhadrachalam.

The counter for such an argument is:

1) Narayana did not descend Bhadrachalam as Rama-Narayana he came with Lakshmana and Seeta , he Lakshmana merged with AnathaSesha by entering Sarayu and if the former case is true why aren't the priests calling Lakshmana as Lakshmana- Seshu?

2) Also Shri Krishna left for his original Abode Vaikuntam and joined Sriman Narayan. Why aren't we calling him Sri Krishna-Narayana? Why aren't the same priests who derived Rama-Narayana using Krishna-Narayana?

The conclusion which can be made with this argument after a mistake is committed instead of accepting, if we try supporting the mistake we end up in deeper trouble. This is the present condition of Priests and Officials.

18. Commentaries are changed

In the earlier days, everyone heard commentaries made by pandits like Jammulamadaka Madhavarama Sharma garu, Eluripati, Ushashri, Ramayanam Sharma garu etc. Bhadradi temple authorities could not make any changes in the commentaries of these eminent pundits, hence they stopped publishing and playing their commentaries and changed into their own style by adding 'RamaNarayana' word in it.

Jammulamadaka MadhavaRama Sharma garu was the commentator in the radio station: Akashavaani for Sita Rama Kalyanam event from Bhadradri temple for decades. He was brought to fame because of his commentaries during the Kalyanam. He has been being a commentator since the first year Akashavaani had

played the live telecast of Kalyanam. It was not just a simple commentary to listen, but it was so pious that everyone thought they were getting Kalyanam done by themselves! His son has explicitly mentioned what gothra and pravara was mentioned during the kalyanam in a special edition of 'MadhavaSmriti'. In the same context, here's what Sri T V B R Krishnamurthy garu spoke the below -

"The current temple priests have stopped inviting commentators as they fear they might get exposed. They are sure that the commentators and pundits from outside may identify the crime they are doing with gothra and pravara. They have established their own vaidika committee. They claim themselves to be the Akashvaani's representative person and that no gothra and pravara has been changed ever since then. This is happening for the last 10-12 years.

The proofs of Bhadradri are Bhadra Maharshi, Ramadasu and Tumu Narasimha Dasu garu. These three have never done SitaRamakalyanam with the word 'RamaNarayana'. They are cheating lakhs of devotees which is a crime as well. In the past everyone used to feel blissed by taking Sita and Rama's actual gothra and pravara, but in the recent 10-12 years, they have changed it completely and they are not able to defend or explain themselves. If there is anyone who objects this, then they criticise those are trying to make this correction. There is no actual gothra and pravara and there is no ecstasy for the devotees left.

They started calling Lord Ram as Omkara Rama, Vaikunta Rama, Rama Narayana. Nowhere Bhakta Ramadasu mentioned these

names while establishing this temple. He called him as Ramaya Ramabhadraya Ramachandraya, but not as Rama Narayana.

They justify themselves by saying that just the way Venkateshwara swami is called as Malayappa, Managala Narasimha swami is called as Panakala Rayudu, Simhachala Lakshmi Narasimha swami is called as Appanna, in the similar way Bhadradri Rama is also called as Rama Narayana. This is absolutely false and incorrect. When the above deities' kalyanam is performed they are not referred as Malayappa swaminevaraya, panakala swamievaraya, appanna swaminevaraya. But why is this special mention of RamaNarayana to Bhadradri Rama. This is a crime and absolutely cheating. People nearby Bhadrachalam refer Lord Ram as Shoka Rama, Yoga Rama, Bhoga Rama etc. But the temple authorities have never used Shoka Rama SwamineVaraya, Yoga Rama SwamineVaraya, Bhoga Rama SwamineVaraya etc. They are not realising the crime they are doing and they have no one to object there. If they continue to cheat people around them, then they should be aware that Aatma Rama in the hearts of people will punish them enough.

Podicheti Rangacharyagaru is a reverent pundit and was well received as a dharma karta of a mandali. In his commentary of BramhaPurana'sKhetramahima, he translated as follows -

Yastutatratyajetpraananbhadrachalasameepataha ।

Tasyaramasyawamsakshat tat swarupamdishatyajaha ॥

This shloka when translated says that the one who leaves his body in Bhadrachalam, gets the exalted position by Lord Rama

Chandra Himself. This was transformed as one who leaves his body in Bhadrachalam, gets the exalted position by Lord Rama Narayana Himself. Can a literate pundit do this? How can the literate pundits tolerate this crime? The 9th generation of Ramadasu is Sri Kancharla Pandu Ranga Sharma. He wrote 'Ramadasu Charitra' in 1996 in 76 pages. The reprinting of this book happened in 2007. By then the book became 150 pages. The original version had Bhattarugaru's name mentioned twice, whereas the new reprinted book had his name mentioned 39 times. The original version did not have the Rama Narayana word, but the reprinted version had 11 times. It reached a point where there is no mention of Sita's and Rama's parents. For more solid proofs, devotees can refer the Kalyanotsavam video of 2019.

19. Wedding invitation cards are being changed

Sri Rama's wedding happened in Phalguna Pournami. It is mentioned in Balakanda 71 sarga 24th shloka where Janaka says the following to Dasharath -

MaghahyadyaMahabahoTrutiyadivaseprabho ।

Phalugunamuttaraerajan! Tasminvaivahikam kuru ॥

By the time when Ramadasu constructed the temple and because it was a forest area then, perhaps they did not have two different dates for celebration, i.e., Kalyanam on Phalguna Pournima and birthday of Rama on Chaitra Shuddha Navami. Instead they merged these two events on a single day - Chaitra Shuddha Navami. This is agreed as per shastra as the shastra say – 'Yasyavataredivasetasya kalyanamacharet' which means the kalyanam can be performed on the

same day when the Lord has appeared on this Earth. There is no birth of RamaNarayana, but of Ramachandra. So, as per this logic, even the name RamaNarayana is not logical. This part of the shloka - 'Yasyavataredivasetasyakalyanamacharet' is removed from the invitation card itself.

Avatareshu cha sarveshuanuktejanmatarake ।

Chaikadashyamprakrurveetakalyanam bhakti bhavatah ॥

from Purushottamasamhita 24 chapter 84th shloka clearly states that Ramanarayan's marriage should be done on Ekadashi only. Since the kalyanam in Bhadrachalam is not performed on Ekadashi, the Lord is not RamaNarayana, but Ramachandra.

'PramadoDheemataMapi' means pundits can go wrong sometimes and that can be corrected, but when an old age tradition is changed as a part of a conspiracy. The main importance of Bhadrachalam is kalyanam but this has been now contaminated by changing the gothra and pravara. The 'ma' sound in Rama name is the shiva-tatva which is been removed somehow as a part of the conspiracy. Because of this the old age tradition of keeping RamaChandra name in the invitation cards are changed to Rama Narayana.

The invitation card of kalyanam that happened in 27-3-1969 clearly states that the kalyanam happened to Sri Sita Rama Chandra swami, but not Sri Sita Rama Narayana. The details of activities from 19 Feb till 2 April are all mentioned in that invitation card. Kshetraparichayam (introduction of the holy abode), mentions of Damakka, Ramadasu, Tumu NarasimhaDas names are mentioned, but



nowhere it is mentioned as RamaNarayana. This change has been made since 2001. They said Ramadasu prepared the Mangala sutras of Dasaratha and Janaka, but, they have not mentioning Dasaratha Janaka's names in kalyanam. In the short handbook Bhadrachala Kshetra Sankshipta Charitra, they mentioned that by chanting Taraka mantra, Lord Vishnu has incarnated as Lord Rama Narayan and had instructed names as Omkara Rama, Vaikunta Rama, Rama Narayana. This is absolutely cheating the scriptures too.



The invitation card has a painting of the stage where the wedding happens. It has a painting of Lord Ram with four hands, Sita, Lakshman, Bharat, Shatrughna, Dasharatha, Kaushalya, Sumitra, Kaikeyi, Janaka, Janaka's wife and Vishwamitra. At least as the painting that they are using in the invitation cards, the pravara should have Dasharatha's name in it. In those invitation cards, there is a mention of the Rama coins which Rama had given to Tanisha, disguised as RamojiLakshmoji. If you type RamaNarayana in YouTube, all videos related to the conspiracy are clearly shown with a panel of (date - 16-1-2018 and 12-3-2018) from Maha News Channel and Bhakti TV.

In the earlier days, there was importance for JagadguruAdiShankaracharya's Sri Rama Karnamrutam mentions - Vamankastitha Janaki Parilasath. Upon the request of Bhadra, the Deities are there since Dwapara Yuga. The Deities have been worshipped and have got ignored in the past many a times. Jagadguru AdiShankaracharya visited this temple during His time as well the

same dieties were appeared to Damakka and Ramadasu. Through Damakka and Ramadasu, we all have got the darshan of the Lord. The deity have been since the time of Dwapara Yuga, from the times of JagadguruAdiShankaracharya and then from the times of Damakka and Ramadasu. It is clearly mentioned in Sri BhadrachalaKshetra which was published in 1956 - page 8 that this shloka has always been the primeval shloka in the temple. The author of that book is Kondapalli RamachadraRaogaru and he has explicitly stated it.

20. Farmers are suffering because of the sins in Bhadradri Rama

Ramachandra is our Annadata, the giver of food. Before Rama appeared in this place, it was all a forest. Only after Lord Rama came here and removed the demons on this land, we were able to cultivate this land. Hence, Ramachandra is our Annadata. Many scholars have mentioned that people who do not remember Rama, have no right to eat food. Bhadradri Rama is our Annadata and the name has now been to changed to Rama Narayana which is creating sufferings to farmers. The reason we do so much of utsav to Rama is for the benefit of the world.

Hon'ble chief minister Kalavakunta Chandra Sekhar Rao Garu under your rule you have conducted many Puja's, Homa's and Yagnya's for good of public at large and to make Telangana free from Drought and Famine Conditions. During Kalyan, Sita and Rama are made to sit and different Gothra and Pravara details are uttered. There was an Idol of Janaka Maharaju giving his Daughter to Sri Rama—

This Idol is also removed. Apart from these many mistakes are happening inside the temple.

Sir, we request you to kindly intervene in this matter and make sure that Bhadrachala follow the ancient rules and procedures as laid down by the founders as it was happening before, so that people, poor farmers and all of us are benefitted.

21. UTSAV moorthi (idol) is changed

The Idol in this temple is of Sri Sitamata and not Sita-Mahalakshmi or Lakshmi. But original Sita mata idol of Bhadrachalam already left the temple as she was unable to bear the practices followed by temple archakas.

The present idol of Sita is from a place called Panigiri. This is clearly mentioned in “Sri Bhadradri Kshetram” book in the page no. 48 authored by Kondapalli Ramachander Rao.

In demonic state some of them from the temple hid the Utasava Idols of Rama, Sita and Lakshmana in the waters of Godavari and later when they went to search for them Only Sri Rama and Lakshmana Idols were found. Later following a person’s dream the group went to Nalgonda ‘Panigir’ as general pilgrims and stayed overnight in the temple and later that Group Stole the Idol from the temple and brought it to Bhadracahalam.

This is mentioned in Podicheti Rangacharyulu's book "Sri Bhadrachala Kshetra Mahatayam" in page no. 142.

The same is mentioned in recently printed "Bhadradri Rama Darasanam" in page no. 19. The details of theft has also been explained that first they stole the idol from temple in the mid night and they realized that it is Lakshama Swami and not Sita devi, so they replaced the Lakshama Swamy idol back in the temple and Picked the Sita idol! **Therefore, she is Sita only, not, Sitamahalaksmi! No way, she can be called as Sitamahalakshmi!**

22. Amended Sri Ramadasu composed kirtana

Sri Ramadasu composed "Hari Hara Rama! Nannaramaraka Chudaku!" where Hara implies Lord Shiva, so they have replaced Hara with Hari and the song now is "Hari Hari Rama!"

The sing was also sung by Dr. Mangalampalli BalaMuralikrishna and Suravajhula sisters, the song is available in social media forums like Youtube.

However the truth cannot be hidden and god has his own ways to reveal the truth, in the same song there is also "Pasupati Ranjana Papa Vimochana" and they forgot to change Pasupathi! Puspathi Means Shiva and against all changes the son still signifies Vishnu- and Siva Unity.

23. The key person of Rama-Narayana argument

The root cause for Rama-Narayana is Sriman Gudimella Muralikrishnamachary, an Atarvanaveda pundit who the main person supporting the Rama-Narayana Argument. One is not supposed to defame a Veda-pundit and hence I will try to explain the issue in a mild way.

We can understand very easily that Srimaan Muralikrishnamacharyulu and his father Srimaan Venkatanarasimhacharya are the main culprits for all these changes and the government should intervene immediately to stop their conspiracies, otherwise, there may be many more misdeeds, disservices and conspiracies in the comings days and years in Bhadradri. Please note that, Srimaan Venkatanarasimhacharya's act of conspiracy in changing the gotra, pravaras was also mentoned in Change of Gotra Pravaras content above.

S.T.G. Varadachary translated Dasaradhi Satakam into Sanskrit and this is carved on the Bhadrachalam Sila-Palakam.The 96thSloka in that Sila-Palakam Says "Sita–Rama! Ramesha! Rama! ***MahitaGyaanaSwarupaPrabho!"***

Bhadradri Rama Stortra Manjari was printed and circulated which contained "Sita–Rama! Ramesha! Rama! ***Chinmaya Hare! Sri rama-Narayana! "***

Sriman Sthala Sai has informed us that Sriman Gudimella Muralikrishnamacharyulu is the one behind the printing of Bhadradri Rama Stortra Manjari.

Works of Sri Stahla Sai like " Sri Rama Bhadra Stuthi" never contained "Rama-Narayana" – but Bhadra Peetika and Sri Chakra Peetika written by Sriman Gudimella Muralirishnamacharyulu contains "Sree Rama-Narayana".

Sriman Gudimella Muralikrishnamacharyulu himself in "Sri Rama Bhadra Peetika" informs us that Lord descended here as "Rama-Narayana"

Also Bhadradri "Rama-Narayana" Stavam was written and in recently published "Bhadradri Rama Stotra Nidhi" the following "Ram-Narayana" stavam is added.

It should be noticed here that his wrtings of "Jaya Bhadradri" Rama-Narayana Stavam, are compulsorily uttered after every Abhisekham.

The Slokam "TasyaRamaha SvayamSakshyaat Tatsvarupam Disatyajaha " is in-correctly translated as if anyone is to leave their mortal status in Bhadrachalam, for such fortunate one's Sri Rama-Narayana provides divine stature.

Isn't this way of translation a crime in literature, where original implies something and Translations speaks other? How did Rama-Naranayan enter into this translation?

Sri Tuumu Venkata Ramakrishna Garu who was responsible for "Bhadradri Bhakti Sudha", mentions that Bramha and other Gods worshipped Rama as Sri Rama-Narayana. Also in page no. 103, it is mentioned that in books like BrihadBramha Samhita and other ancient texts Rama I worshipped as "Rama-Narayan".

When I met him and asked "Sir, did u read BrihadBramha Samhita? Because I do not see any such mention about Rama-Narayana?"

He could not lie on Dharma-Moorthy Sri Rama he replied "Due to the request from Srimaan Murali Krishnamacharya, who was my dear friend and veda pundit, I wrote it. "

"I have also saved an evidence about this – else I might be termed a Liar! "

One more cooked up story is that "Rama-Narayana" usage is there from Ramadasu time and based on the suggestion from Sri Raghu Raghunatha Bhattar, Sri Ramadasu changed the Gothra and Pravara details of Rama and Sita. I have already proved earlier in the book that Sri Raghunatha Bhattar itself is a made-up character , so readers can assume this story is also false. If Ramadasu has the impression that Rama is Rama-Narayana, why will he name the Temple otherwise?

If any such thing was existing Sri Thumu Narasimharao garu – who is like anohter Ramadasu serving Lord of Bhadraadri would have disclosed it already! After all he is the one who initiated "Dasavida Utsava" and ahs also composed songs and poems for the same purpose.

Had Rama-Narayana been true, he would have used the word somewhere in "Dasavida Utsava" or "Keetanas" or in any works. One cannot find Rama-Narayana in any of these.

So the conclusion is "This is all a Lie"

When we have the recordings of Kalyanam showing that "Sri Rama –Chandra SwamineVaraya" and they are arguing that "Sri Rama-Narayana" is used every since Ramadasu times!

Is it correct from Sri MuraliKrishnamacharyulu side to change the meanings and amend the details of "Achyutastaka" and "Dasaradhi Astakam"?

The role of Sri MuraliKrishnamacharyulu in Rama-Narayana is very clear!

Sri Kancerla Pandu Ranga Sharma in an interview replied that Sri Ramadasu never used "Rama-Narayana" and changing the Gothra, Pravara details is wrong and also informed in interview that in past

this word was used in his writing and that usage even in his writing is incorrect.

Many unethical acts were committed in this way to uphold the concept of “Rama-Narayana”.

We previously discussed how the poem count in Dasaradhi satakam was changed in the book written by Sri MuraliKrishnamacharyulu and the struggles in cementing Raghunatha Bhattar’s place. He can be seen making false statements during the commentary in the recent kalynam videos. In a discussion held by Bhakti TV, I mentioned that during Sankalpam, Ramanarayana term was used and during Kanyadanam time Ramachandraswami term was used. Immediately they changed the term in kanyadanam also to Ramanarayana. This shows to what levels they degrade themselves to prove that they are correct. If you notice the last 2 years kalyanam videos, you can observe using both the terms.

In the past, there were beautiful coloured paintings of Bhadradri history in temple. They were moved recently and the history was rewritten using Ramanarayana terms. Who did this? Without government permission, do the priests have rights to change the Gotra-Pravaras according to their will? No. Yet they are continuously changing the Gotra-Pravaras according as per their wish. In a pamphlet published by Devastanam welfare association, it is written that “our intention is not to change the Sri Sita Ramachandra Swami Devasthanam name to Ramanarayanadevsathanam”. For the people who changed the inscriptions on wall paintings and writings on the pillars, is this difficult? The thought of changing the Devasthanam name itself creates fear and suspicion.

It can be understood that the Father of Sri MuraliKrishnamacharyulu is the cause for all these. It is the need of the hour for government to take action else these types of atrocities will exponentially increase.

Sri MuraliKrishnamacharyulu is without doubt an influential man. If his influence and capabilities could have been used for the betterment, the temple would have become more popular. With his hate on Lord Siva, he advocated in diminishing the effect of 'Ma' syllable from 'Rama' by adding the word 'Narayana' and changing the Gotra-Pravaras to support Ramanarayana. He is doing many sins in making the priests and the temple staff also following this.

BhagavanSrimannarayana told –

MadbhakthiSankaradveshi – maddveshiSankarapriyaha ।
Tavubhaunarakamyathah – yavacchandradivakarau ॥

which means that, "who praises me and hates Lord Siva, praises Lord Siva and hates me, goes to hell until the Sun and the Moon exists". Most of the priests and temple staff seem to be aware of the fact that the practices advocated by this set of people are incorrect. So, some have recently used the term "Sri Ramachandra swaminevaraya" during the kalyanam. One of the head priests of the temple told devotees that using the term "Sri Ramachandra swaminevaraya" is correct. I have proofs for the same as well. Staff and priests are having a fear that they may lose their jobs, if they tell the truth, hence many are maintaining silence.

In a devasthanam editorial, it is written that Tiger is not wagging the tail, it is the tail that is wagging the Tiger. With this it is evident

that the officers also have to follow what Sri MuraliKrishnamacharyulu else they have to face the consequences. We pity their situation. That is the measure of the influence and power these people were exerting.

The E.O. of the temple Sri Raghunath, started questioning them. He mentioned that the kalyanam should happen as per recent rituals and should not be modified. He also gave memo to Sri MuraliKrishnamacharyulu. This was also published in news papers then. There were big debates and there was a strike. The E.O. proposed to commissioner that Sri MuraliKrishnamacharyulu be transferred. He felt that if that happen these incorrect rituals will get stopped and the temple will regain its glory and prominence. But he doesn't have an idea of Sri MuraliKrishnamacharyulu's influence. He is the main reason for Sri Sthanacharyulu to be associated with the temple. The Vedic committee and staff welfare association also is under the strong hold of Sri MuraliKrishnamacharyulu. In reality, there is no connection between Gotra and Pravara, which is a temple affair, with employee union. The employee union demanded E.O. to publicly apologize for providing his view against the Ramanarayana issue. Later they demanded to withdraw the memos issued against the staff and also demanded to reinstate Sri MuraliKrishnamacharyulu, with a warning to stop interfering in these matters. It is imperative about whom all these issues are getting pointed to. In simple, Sri MuraliKrishnamacharyulu shall not be transferred and ironically E.O. Raghunath was transferred.

The harassment on E.O. continued and he was summoned to court on his view on Ramanarayana. Sri Swaroopanandendra Saraswathi belonging to Visakapatnam, ChinaMushidiwadapeetham also received notice for providing his opinion publicly that using Ramanarayana is incorrect. Such is the stature of Sri MuraliKrishnamacharyulu. During those times, Telangana Devadaya Dharmadaya Sakha Additional Commissioner Smt. Jyoti issued a

statement that a committee will be appointed to look into this controversy. Later she was appointed as E.O. of the temple. Looks like she has received blessing of “Ramanarayana” and “Lakshmi” and she kept silent ever since.

Also the author of Bhadradri KshethraMahima, Sri Podicheti Rangacharyulu is termed mentally unstable. When an explanation was sought from the officials on the same, the priest of the temple replied back with all signatures supporting Sri MuraliKrishnamacharyulu’s views. One can understand who is the facilitator for all these advancements because the priest who do not even know who is Sri MuraliKrishnamacharyulu also supported the false allegations. This way every E.O. was succumbed to power of Sri MuraliKrishnamacharyulu and his allies.

The archakas are reading Sri Muralikrishnamarchryulu’s Bhadradri Vasam sloka instead of Sri Adishankaracharya’s sloka. Also, they are reading Sri Muralikrishnamacharyulu’s Ramanarayana stavam only instead of the traditional Ramopanishattu and Dvayopanishattu which were in the practice for a long long time in the temple rituals.

Sri Muralkrishnamacharyulu is degrading and bringing the temple to a low level by keeping aside Sri Adishankarachaya’s sloka and make to read his own slokas during rituals. It is shame on the part of Srimaan Muralikrishnamacharyulu. While his father himself has changed the Sthanacharyulu system, Sri Muralikrishnamacharyulu appointed his own person who is not a qualified for the post of Stanacharyulu with his power and tactics. All the violations, misuse of power and misdeeds of Sri Muralikrishnamacharyulu will come into light if the appointment’s file is opened and conduct an impartial inquiry.

From the above evidences and analysis, it is very much true that Srimaan Muralikrishnamacharyulu and his father are the main culprits and conspirators for this entire issue of changing the name and gotra pravaras of Lord Sri Rama and Sita in Bhadradri for their own idea with a hidden agenda. We request the government to take necessary immediate action to stop their conspiracies and save Bhadrari Rama Kshetram, otherwise, we have to see many more misdeeds in the coming days.

24. Views and Opinions of Sadhu Sants

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Swami Paripoornananda, Sripeetham

Bhadrachalam, which is the temple town of Sri Seetaramachandra Swamy is believed by all as "The Ayodhya of South". Bhadradri is renowned for celebrating the divine marriage of Lord Rama. A few years back this divine wedding of Lord Rama was aired on the radios which people used to hear and enjoy. Due to technological advancement it is now being telecasted on the television and watching this live is giving immense pleasure to the devotees. But to my utter surprise instead of using Sri Seetaramakalyanam (Sri Seetarama wedding) Ramanarayanakalyanam (Ramanarayana's wedding) is being used. It is astonishing to see that this is happening in Bhadrachalam, which is treated as an epicentre of dharma. It is not yet known as to who are behind this act. But whatever be the reason the ones responsible for this should not be allowed to get off scot free. The concerning authorities should not delay this matter any further. It is now the need of the hour where people representing the opposing view points have to be brought on a single platform to discuss this further before the whole thing gets messed up thus, allowing people from other religions to criticize our dharma. Insult to Rama, who is an embodiment of dharma is like insulting dharma itself. In order to avoid this I pray to Srirama, personification of dharma, to encourage

people who are adept in dharma, sastra and law to discuss this and put an end to this controversy.

Sri Nirvikalpanandagiri Swamy

SeshachalaAshramam, Guntur-1, Mobile number- 8500462013

Pravara or lineage of ancestors is indispensable for a wedding. Grandfathers, great-grandfathers and ancenstors of the lineage along with their Gotras are recited during a wedding. Instead of using the Pravaras of Seetarama according to the sastras, the pravaras of Lakshminarayana are used during the wedding and the names are also Ramanarayanaswamy instead of Seetaramaswamy. The ones who are doing this with half baked knowledge are not only fooling the common man but also corrupting the sastras and sanata dharma. These nescient people are collecting money for such wedding from people and cheating both the people and also the government. Their obtuseness is bringing a black mark to the prestigious temple and the why are the gotras of Vashishta and Gowthamanot used while performing the wedding of Seetarama Swamy? What are the priests going to gain from this? I am clueless as to why there has been no action taken by the Honorable Chief Minister Sri K. Chandrasekhar Rao, Principle Advisor Sri Ramanacharyulu and Temples and Endowments Commissioner. I sincerely request them to appoint a special officer to look into this matter otherwise a petition will be filed in the court under public grievances. Priests such as these are corrupting the Hindu dharma and just filling their pockets. As

everyone is doing things as they deem to fit Hindu dharma is in great danger. Vedas is dharma and dharma is vedas. The Upanishads, 18 Puranas, 18 Upapuranas, Ramayana, Bharata and Bhagavatha have originated from the vedas. These should be taken as the authentic sources to solve this problem. I sincerely pray that by grace of Lord Venkateshwara, residing on Tirumala, KaliyugasVaikuntha this problem should be resolved.

ParamahamsaParivrajakaVignananandanharathi

Kondapur, Hyderabad, 500084, Mobile- 94412 85727

These are my thoughts on the ongoing issues at Bhadrachalam as a renunciate, a devotee belonging to an ancient lineage and as a common man. My family (before I became a renunciate) have been devotees of Srirama for 150 years. My great grandfather Sri Anantharamayya was a Prabhavak and my grand fatherParchaRamanatha after is coronation performed yagna for 108 days. He used to stop the trains 3 days before and after Sriramanavami at Karlepalli and feed all the people. He used to carry the water from the river during Sriramanavami and feed the people. He always welcomed people and fed the hungry. He gave the holy tarakamantra to hundreds of disciples. My father had written Ramayana and named it as Mythili. Brahmasri Kondapalli Ramachandra Rao, who spent decades serving Lord Rama is my mother's uncle. Probably impressed with all the services that my family had done to Lord Rama for 150 years I have been granted to

lead the life of an ascetic by the Lord. My family and I have witnessed the Sriramanavami celebrations many a time and heard the commentaries which could be compared to the river Godavari by Brahmasri Malladi Chandrasekhara Sastry, Brahmasri Mallapragada SrivenkateshwaraRao and the likes. We were fortunate to hear "Sreerama Chandra Varaya" (Groom Srirama), his father Dasharatha and his grandfather and great grandfathers names; similarly for Seeta devi her father and ancestors names. Srirama was not an orphan then and is not one now that people have to borrow some other Gotras and names for this than using the ones he has. Bhadrachala Rama is the one who blessed Bhadra, PokalaDokkamma, Kancharla Gopanna and millions of other devotees. Please do not make an orphan out of Rama and use the Gotras of Sri Lakshminarayana. Please understand the uniqueness of Ramavatara. Everything in this universe is Narayana but every Puranic character has its own importance. Without Rama there is no Ramayana, India and our culture. Our very existence becomes meaningless without Srirama.

Sri SatchitanandaSaraswati, Tuni, Tapovanam

Keeping in mind the practices at Sri BhadrachalaKshetrastarting from the daily rituals to the divine wedding of Srirama should according to the practices which were used earlier. Sriramachandraswamyvaraya has to be used for the wedding and nothing else should be used which could affect the sentiments of the people and religion.

Sri Swami Suryananda

Sri Satya Sai Sevasamithi, Pithapuram, Andhra Pradesh

Indian culture is one of the greatest cultures of the world. Max Muller who was a scholar from a western country also acknowleged this fact. Sri Swami Vivekananda had said people should be proud to be born as a Hindu and should be proud to say that they are Hindus. Many great scholars of Santana dharma who have visited Bhadrachalam have heard Sriramachandraswamyvaraya during the wedding of Lord Rama. Calling Lord Rama by any other name would be aninexorable sin. Hence, I request Honorable Chief Minister Sri K. Chandrasekhar Rao to look into this issue and take necessary action.

Harihara Ashramam

Ramadasu, Kolanka, Pithapuram, East Godavari District

According to Bhagavadgita, one who does not abide to the Sastras will neither be happy on the earth nor attain salvation. The divine mother told Hayagreeva that I have a liking towards you as you believe in the sastras. Annadanam ChidambaraSastry's opinion is according to the path laid down by the sastras. Hence, the divine wedding of lord Rama at Bhadrachalam should be performed according to what he says.

Mata AnantanandaGiri, Mobile- 8247474255

Addressing Sriramachandra as Sriramanarayana during the wedding at Bhadrachalam is a blow to the sentiments of Hindus. Instead of Sri Seetadevi the bride is addressed as Sri Seeta Mahalakshmi. Lord Rama adhered to monogamy so how can Narayana be used to address him. When this was not used during the time of Sriramadasu why is it being used now? Even after repeated warnings and revolting against this people are commiting this blasphemy of corrupting the God and Dharma. From the Tanisha the governments are gifting the holy rice till today so is this happening under the watch of the government? This looks like a plot by Hindu haters. The present constitution is influenced by the westerner which has to be thrown away and a new one has to be made using sanatana dharma as the foundation.

Swami Virajananda, AchalanandaAshramam Charitable Trust

Sivaji Nagar, 2nd Line, Mangamur road, Ongole- 523002

For a forest to fall, the fault does not lie with the iron of the axe but the wooden log which supports the iron. Similarly, the corruption of Sanata Dharma is happening due to the people who are like the log of wood supporting the iron of axe. It is with great pain that we have to agree that these people belong to the same dharma. For personal gains and to have an upper hand they are using Sri Bhadrachala Rama. These people are getting the support of officials and destructing the basic foundation of the dharma. Even the demons had glorified Lord

Rama. These people calling themselves are devotees of Lord Rama and cheating the very same god is like committing a sin against dharma and the god himself. Changing the pravara of Lord Rama during the wedding ceremony at Bhadrachalam is totally unacceptable and is not a good sign for the whole society too.

Dharma can be overcome by sin; truth can be conquered by fear and competent people should not be silent- these were the words of Jagadguru and treading this path is Sri A. Chidambara Sastry who is working relentlessly to stop this blasphemy happening at Bhadrachalam temple and lets us all support him and wish that he succeeds in his endeavour.

Sri Narayanananda Bharati Swamy

Sriramatarakanandashramam, Varanasi

Our dharma is as ancient as vedas. Vedas say that "Ekamevaadwitiyam Brahma" meaning that Brahma is one and there is not another emphasising non-duality. But all of us are living in duality. From Ekam or MahatatvamAkasa was born, from Akasavayu, from vayuagni, from agni water and from water or jalampruthvi or earth were born. Similarly, even though there is only one brahma (Narayana) he takes different names according to the circumstances. Rama is distinct from Narayana. When Valmiki started to write Ramayana, Brahma told him that as long as there would be sun and moon there will be Ramayana. None has the power to change the

pravara mentioned in Valmiki Ramayana. From many ages to destroy the Indian culture evil forces were hell bent on causing harm to the cows, temples and vedas. In this present age many Pontiffs for their personal gains are misinterpreting the sastras. How Bhadrachala temple came to existence and the story Seetaramaswamy is known to everyone. Making any sort of changes to the existing ancient practices of this temple is totally unacceptable and is being done to get favours from people of other religion. Hence, all the andhrites should unite and support Sri Annadanam Chidambara Sastry in this struggle and replace the Lakshminarayanas at the temple with Sriseetarama Swamy and re-establish the sanatana dharma.

Swami Sarvavidananda

Bhadrachalam is famous as the ayodhya of the south. Here the lord is being worshipped my millions of people and making changes to age old traditions which have been followed for many centuries is totally unacceptable. When the practices are followed according to prescribed tradition or sampradaya only then would the gods worshipped will be appeased and wishes granted. The importance of the place will also be maintained. But a few people for their personal gains, to grow up in the ladder of career, to appease a few people are bringing changes in this which is not acceptable to anyone and the devotees are saying this with a heavy heart.

Sri Balabrahmananda Swamyji

In Bhadrachalam, the original gotras of Srirama and Seeta devi were used earlier. My guruji Late Sri KovvuriVishwanadham was a purohit at the temple. In the temple premises DasharathiShatakam was recited all the time. Impressed with my guru, the temple felicitated him and allowed him to participate in various poojas. He had told us that the seetarama wedding ceremony would take place with the real gotras of Srirama which was Vashishta and Seetadevi which was Gowtama. The lineage of Kings Dasharatha and Janaka would also be recited. In this regard we really appreciate the iron resolve of Sree Kancharla Venkataramana.

Sri VidyaGaneshananda Bharati

The sloka written by Sriramadasu in SridasharathiSathakam clearly shows us that he used the word "Raghurama" but not "Rama Narayana". For the past 400 years in all the poojas and wedding ceremony never was the word Rama Narayana used. Only for personal gains, some ignorant people are making the priests to do this dastardly act which the concerned officials and ministers should take cognisance of and see to it that it solved. In this regard hands off to the work done by the descendants of kancharla family, Sri Kancharla Venkataramana. Hurting the sentiments of devotees just because of the imagination of one person is totally condemnable and sincerely hope that at least now they would realize their mistake.

Sri Vishwambaranandagiri Swamy

Sri Annadanam Chidambara Sastry is a great man. Sri Hanuman, devotee of Srirama will teach a lesson to the priests who are treading a dangerous path. What you have said is true, Sir. These people have got the power to transfer even the commissioners. Lord Hanuman will teach them a lesson. We have to see to it that this matter would be taken to the notice of Honorable Chief Minister and the Prime Minister.

Here, I would like to quote the verse written by Poet Durjhati which has the following meaning: O Srikalahasteeshwara! The evil minded will not think about the future and will destroy the established dharma. Will the god not laugh when he sees such people? The future generations will follow also tread the same evil path. On one hand the priests say that everyone is equal and then they try attribute their caste to Lord Rama who was a Kshatriya and this is gross violation of Hindu dharma. Nothing can be changed unless the Honourable Chief Minister and Prime Minister interfere in this matter.

25. Opinion of the Scholars

The traitor Ravana does not garner any support from the Brahmin community because of his caste. Similarly, the traitors of Bhadrachala Rama will also not get any support from the Brahmin community.

Brahmasri Samavedam Sanmukha Sarma

Editor, Rishipeetham

Sri Annadanam Chidambara Sastry is an eminent scholar and upasaka of Sri Hanuman. His quest is to protect sanatana dharma. In the legendary Bhadrachalam changing the Pravara of Sreerama and Seetadevi is astonishing. The scholars are unable to decode the reason for changing the centuries old Pravara. Narayana is Srirama, there is no doubt about it. But, changing the name of Sreeramachandra to Ramanarayana and that to Seeta to Seeta Mahalakshmi and performing the wedding ceremony by changing the pravarais a gross violation of customs and sastras opine some Vaishnava pandits also along with others. Even though Sri Annadanam Chidambara Sastry is a Shaivaite, he respects all aspects of Hindu dharma. He is not creating a Shaiva- Vaishnava rivalry. It should not be forgotten that he is a foremost devotee of Srirama. From the time immemorial, all the rituals in the temple are being carried out according Pancharatra custom and Sri A. Chidambara Sastry has never disrespected this any where but other forms of custom should not be disregarded and age-

old traditions should not be changed for no reason, that is his humble request. He is backing his claim with Sastras and also collecting the opinions of scholars and moving forward to bring a change. If his works are read with a pure and hatred free heart and mind the importance of his message will be clear. Dasharathi Rama's pravara should have Dasharatha and Janaki Sita'spravara should start with Janaka during the wedding ceremony and that is what I pray for. My humble request is that Narayana's avataraSrirama along with Seeta should restore and uphold the traditions and customs and turn Bhadragiri into Ayodhya.

Narayana as in "नारायणः परो ऽव्यक्तात्" meaning "Narayana is beyond the Un-manifest" is very complex definition and gives us a feeling that he is beyond our World. However Sri Rama who walked the length and breadth of our Country is always cherished as an amicable personality. Sri Rama is always remembered as one who accepted Sabari's devotional service and the one who hugged Guha with affection.

Sri Ayodhya Rama issue is still Un-Resolved and at this moment does this look good to convert Sri Bhadrachala Rama into Sriman Narayana?

Request respective officers to take the necessary action.

Brahmasri Malladi Chandrasekhara Sastry

Ex-Principal of TTD Purana Training College

The temple town of Bhadrachalam is the known kshetram (town) for Lord Sri SitaRamachandra Swamy. Sri SitaRamachandra Swamy's kalyanams were always performed with the gotra, pravaras of Rama and Sita. In the recent times, it came to light that instead of SitaRamachandraswamy, the archakas are performing kalyanam for Sri Ramanarayanaswamy with different gotra, pravars. This is insane and injustice. This is unfair for anyone to change the centuries old rituals and customs.

Request the temple authorities and archakas to look into this matter and rectify the mistakes they are doing. The 11th generation family members of Bhakta Ramadasu are striving for this and appreciate them in this regard.

Doctor Tumuluru Sri Dakshina Murthy

Retd. Principal , Sri BhaavaNarayana Samskrita Kalashala, Ponnur, Guntur District.

Our Country is the biggest democratic country in the world because it gives a due weightage to Public's Opinion. It is our duty and responsibility to safeguard the traditions and practices which are passed from generations by our forefathers.

Changing the names and the gotra pravaras while performing Sri Sita-Rama Kalyanam in Bhadrachalam is a big mistake committed by temple priests.

This should be treated as a Grave mistreatment committed against Sri Rama. It is the Duty of the temple priests and officials to respect the

“Agama-Sastra’s” and the Public opinion by correcting the practices which are followed in Bhadrachalam. This issue now requires government intervention and we devotees should also try to reach government.

Srimad Ramayana says that Ravana is a Well Read Fool and he destroyed himself along with all his Men and Women by committing to evil against Lord Rama.

In Sundarakand, Lord Hanuman after crossing the Ocean and after talking to Sri Sita warns Ravana in his Courtroom as “Hey Ravan! It is a righteous deed from your side to imprison Sri Sita. Till now you have experienced all the riches and pleasures in your life (Knowledge, Wisdom, and Victory, Wealth and Power) because of your severe penance in the past. You will taste the fruits of the present heinous deed you committed and that will Burn you , because what you did is against dharma.

प्राप्तंधर्मफलंतावद्भुवतानात्रसंशयः।

फलमस्याप्यधर्मस्यक्षिप्रमेवप्रपत्स्यसे!!

Let us correct the mistake we did in Sri Sita-Ram Temple by pronouncing the names of Sri Sita and Sri Rama and their lineage and become eligible for Sri Sita-Ram’s Grace.

Neglecting one’s duty is against Dharma.

धर्मस्यजयोअस्तु, अधर्मस्यनसोअस्तु

Dr.Vedala Venkata Sitaramacharyulu

My hearty congratulations to Sri Annadanam Chidambara Sastry. It is the present Priests who have edited the Lineage details and Names of Sri Sita and Lord Rama in Bhadrachalam – while the priests of the past followed the correct details.

Sri Rama's name was uttered for Sri Rama and Lineage of Sri Rama was referred with "Vasista" and Sri Sita Mata with "Gautama". I heard it and I am evidence to that.

In 1960 Bhadrachala Sri Rama Temple was re-structured and my Guru Sri N.T.G Varadacharya headed the committee and had overseen the construction of "Kalyana Mandap" in the temple.

I was studying Vidya-Praveen in his institution and my guru personally took me to show the Religious Texts which contained the details and also participated in Sri Sita-Rama Kalyan. So, I know the Gotra and Pravar (Lineage) details – and what are Uttered today are all Imaginations!

Page 12 in the book yousent contains the details that Sage Vasishta adopted "Ra" from "Narayana" Mantra and "Ma" from "Namah Sivaya" and derived the name " RAMA!" and performed the naming

the Ceremony to the Eldest son of Dasharata – This is not Correct because “Rama “ word is not discovered by Sage Vasishta and he required no need for it. Rama word is from our Vedas.

The **“म“** in **नमः** ” signifies “Sacrifice” and this syllable has the same meaning anywhere. The Standard Sankrit reference book for Grammer “Paanini Grammer” provides the explanation for Ramaha Shabda.

So some people imaginary words cannot wipe out Valmiki work!

Bramhasri Pasarlapati Srinivasa Bangaarayya Sharma - Aarsha Vidvatapasvi

Sri Puri SankaraCharya Peeta, Spokesperson from Dakshinaadi Peetam

Millions of people are excited to Sri Sita-Ram Kalyan performed in Bhadrachalam at once.

Sriman Narayana showered his blessings not only on Devotee Bhadra but on all of us by appearing as Sri Rama Chandra.

Lord Narayana wanted us to worship him as Lord Sri Rama and that’s why he appeared as Lord Sri Rama Chandra with Sri Sita on his left Lap and with his brother Lakshmana.

So let us worship him as we normally worship Lord Sri Rama ,as the Husband of Sri Sita , as brother of Lakshmana and as the Son of Dashrath.

It is for this reason Sri Ramadasu composed “Dasaradhi Sataka” and called Sri Rama as “Dasaradi- Karunapayonidhi” – O Son of Dashrath, O the one full of Mercy!

I believe my opinion on this is due to the Will of Lord Sri Rama.

(One which comes from my mouth is Ramayan- and one who made me speak is Sri Rama)

Sriman Tatta Vijaya Raghavacharyulu

Professor and Head of the Dept

Rastreeya Vidyapeet, Tirupathi.

Agama-Sastra’s as the name says are the one’s which describe the Agama (The Coming) of the God and the procedures to worship him.

The Text is termed “Shrimad Pancha-Raatram” because it has been delivered by Sriman Narayana in Panch-Ratri and based on Shrimad Pancha-Raatram only Daily, Fortnight, Monthly and Yearly Rites are performed.

The Unique feature of Bhadrachalam Rama is that Lord Sri Rama Chandra appears with Chakra and Chatur-Bhuja (with Four Hands) and Sita-Ram Kalyan is particularly popular here.

Uttering the Real names and Lineage details of Sri Rama and Sri Sita should be the according to traditional way and using al-together different details is not right.

The readers will understand the message in the book written by Sri Annadanam Chidambara Sastry for which Sriman Rejeti Venugopala Swamy - a scholar in Pancha-Raatram Aagamam has provided the explanation below:

"In Kaliyuga- Chanting the name of Lord Hari is the best. We should be Hearing, Taking, Seeing and Contemplating about Sri Rama.

What can come to use when Lord Sri Rama is with us with Chakra and why any Arguments in Mind when our Heart witnesses the presence of Sri Sita

श्रीरामरामरामेतिरमेरामेमनोरमे।

सहस्रनामतत्तुल्यंरामनामवरानने॥

Dr Srimat Tirumala Venkata Raja Gopala Charyulu

Editor – Govinda Priya, Bhimavaram- Andhra Pradesh

The very embodiment of Vedas - Sriman Narayana appeared as Son of Dashrat and became Hero in Ramayana which as Holy as Veda.

Devtas say "तम्मन्येराघवम्वीरम्नारायणमनामयम्"

When Divine Sages like Vishwamitra and Vashista proclaimed that Sri Rama was God Himself – Sri Rama always behaved as "Son of Dasharat "

"यदाचैतद्वनम्घोरम्रामोदासरतात्मज: आगमिश्यतिदुर्दर्शह्: थथापूताभविश्यसि"

Valmiki in this verse has portrayed Sri Rama as "Son of Dashrat"even when Lord Rama removed the Curse of Ahalya

In Ayodhya Kand Sri Sita Mata Clearly says that Sri Rama will not accept me without consent from the Kind of Ayodhya and his father – Raja Dashrath.

Sri Rama is the an Avatar of Sriman Narayana and there is no Doubt in accepting that he has taken birth as a Son of Kausalya and Dasharat to fight evil.

There is also no doubt in accepting that "रामोविग्रहवान्धर्म: "

The Holy life of Lord Sri Rama is a standard reference for any person on how to life according to Dharma Sastra!

Sri Rama is Indian's most lovable Deity and Shrimad Ramayana is a Life force for Our Culture. There Is no Village without Sri Rama temple and on every Sri Navami Sri Sita-Ram Kalyan is celebrated throughout the Country.

Maha Lakshmi herself came as Sri Sita and Sri Rama is Narayana! As Sun cannot be separated from his brilliance, Sri Sita cannot be

separated from Sri Rama – such is their relation. Hence we also take a joy in performing Kalyan of Sri Sita-Rama.

This is the reason even today we write "जनक्याहकमलामलाम्जलिपुटेया: पद्मरागाइथा" while finalizing "Vivaha Patrika" and this is the greatness of the Sri Rama Kalyaan!

It is unfortunate that Sri Sita-Rama Kalyan in a place like Bhadrachalam has become a topic for controversy and arguments. This is hurting the sentiments of devotees of Lord Rama.

Altering the names and Lineage details of Sri Rama and Sri Sita and further more findings made by a Hanuman Upsaka Sri Annadanam Chidambara Sastry were all condensed as a 44 pages book and where he has mentioned the Pain and sentiments of various people in our land. I opine that instead of personally abusing Sri Annadanam Chidambara Sastry in Media, the Bhardrachalam Officials should provide an answer to all the questions and issues he found.

It is very sad that Sri Sita-Ram ceremony which is celebrated with affection and devotion is not hurting many Devotees. Let those days of " Shiva- Vishnu" battle do not spur again and I request all learned scholars not to drag this far, When other religious communities like hounds are looking to disgrace our religion – I request the Vedic Scholars and Peetadipati's to address this issue at the earliest.

रामायरामभद्रायरामचंद्रायवेधसे।

रघुनाथायनाथायसीतायाःपतयेनमः॥

Sriman Ekkiralla Anantha Krishna

Editor – Sweta Dvipam

Narayana- Rama

Sri Rama along with Sita overcome by the devotion of Bhadra descended on his Head in the holy place called Bhadrachalam.

At such a holy place, in the presence of Lord Sri Rama along with Hanuman, Sita, Lakshmana , Bharata and Shatrugna many false and un acceptable deeds were happening and the information was published as a book by Sri Annadanam Chidambara Sastry. Celebrating Sri Sita-Ram Kalyan in in-correct ways and cheating the public by celebrating Sriman Narayan Kalyan instead of Sri Sita-Ram Kalyan is not only injustice to all devotes of the God but to God himself. Every one believes that Lord Sriman Narayana himself descended to Bhadrachalam as Lord Ram, so all the Puja procedures and Marriage ceremony of Lord Ram should be celebrated as it is should be and not for Sriman Narayana! The Names, the Gotra and Pravar uttered should be of Sri Rama and Sri Sita Devi and not of Sri Narayana.

Our Itihasa already says that “Ra” has its origin from “Narayana” and “Ma” from Namah Sivaya”. Vashista choose the name as “RaMa” and it signifies the unity of Narayana and Shiva.

Narayan Upanishad says “Sivascha Narayanaha” means there is no difference between Shiva and Narayana.

Vishnu Saharsranamam says that the names of “Sarvaha” and “Sivaha” are the names of Narayana. In Bhagavad-Gita, Vibhuti yoga Shri Krishna himself says “Rudraanam Sankaraschaapi”.

So inspite of having so many references from Veda’s, Ramayan, Upanishads and Bhagavad-Gita, some group of people trying to change the name of Sri Rama as Rama- Narayana and Sri Sita as Sita-Maha Lakshmi is foolish. When Lord Rama did not have an Objection and appeared as Son of Dashrath to his devotee “Bhadra” why do we have objection about this? Is this group not accepting the name of “Sri Rama” because the name has its associations with Lord Shiva? There is not ancient text which supports this.

We have to Pity those groups who have developed a hate feeling toward “Sri Rama Mantra” which is a means of Salvation for Crores of us. This sinful act will surely repel back to society so I request the officials and Priests of Bhadrachalam temple to look into this matter and correct their methods.

I congratulate Sri Annadanam Chidambara Sastry for bring this issue out to Public.

Srimaru Mamula Venkata Ramana Sharma

Editor – Darsanam

Bhadrachala- Rama is close to heart for every Telugu Speaking person.

Many have reached salvation by devoting their hearts to that Bhadrachala-Rama who appeared to Bhadra.

Sri Rama Dasu himself praised the Bhadrachala – Rama as "Dasaradi-Karunapayonidhi" – O Son of Dashrath, O the one full of Mercy! Such a statement of Sri Rama Dasu is not cared and now that God is changed to "Rama Narayana"

They have even changed the Gothra details of Lord and Sita during Sita-Rama Kalyan.

When there is no difference between Lord Rama and Sriman Narayana, why is there a necessity to change the name of Sri Rama to Sri Rama-Narayana?

When a name Sri Rama is followed for Years together what is the need now to change it and invent Sri Rama-Narayana? The Bhadrachalam Priests and Officials should provide an answer to this because people want to know!

When Pundit Annadaman Chidambaram Sastry saw this he brought this issue into public and published many books on this issue.

He condemned the new practice of terming Sri Bhadrachalam Rama as Sri Rama-Narayana.

Importantly Bhadrachalam Priests and Officials are not defaming Mr.Annadanam Sastry but they are behaving very badly even with the devotees who are asking the same.

I pray that may Sri Rama provide these priests and Officials some good thinking.

Sriman Koganti Venkata Charyulu

Esteemed Scholar

रामायरामभद्रायरामचंद्रायवेधसे।

रघुनाथायनाथायसीतायाःपतयेनमः॥

I am uttering this shloka and remembering Sri Rama without any Doubts in my mind.

In those days of Lord Rama, there were no Aadhar Cards. The one who created the Universe and one who will desolate everything – does he require any such a Card? We can call him any way right? So why not call him Rama-Narayana?

But Annadanam is a good friend of mine and he pressed me to read the book. A book of 40 pages! Then I thought, there must be something.

True! Devotees call him as “Rama-My Father!” “Rama- My Mother!” “My Ramayya” and “Rama Chandra”.

Sri Vaishnava Swami’s call him dearly as “Chakravarthy Tirumagnaar”

So many names, because this world loves Sri Rama So much!

May be Rama thought they might call him one day as “Rama-Narayana” so he replied in Ramayana Saying आत्मानाम्मानुश्म्मन्येः. He always said that he is the Son –of- Dashrath. That is why Sri Vaishnava’s call him “Chakravarthy Tirumagnaar”

The Day of Marriage

One the day of Marriage the details of Lineage of Both Bride and Bride Groom were discussed. There was no Narayana, No Hari and No – Vishnu except Rama.

Taking the name of Kshatriya and calling him “ …. वर्मनेवराय” is this correct? Well is calling “रामनारायाणा” Correct?

Now if we attach “नारायाणा” should we call him “Varma” or “Sharma”?

Well.. Father, Grandfather and Great-Grandfather names at least should be uttered right? Is this not wrong?

"Maileyaar Seivanagul" is what Godha Mata said. All of you say that whatever has been coming from elders will be followed by Alwaars. If such is the case then please do the Kalyan in the Old fashion only—Says Annadanam Sastry.

I changing back to Normal ways is a very small – This is Chidambara Rahasyam!

This is what I felt and I am saying. If any Mistakes please excuse me.—Sri Bhagavad Das!

Bhramhasri Sri Rama Vajhula Ravi Kumara Sarma

Telangana State Bramhin Parishad

In Bhadrachalam Sri Rama Chandra Swamy temple during Sri Rama Navami and Nitya Kalyanam and during many other Puja's Sita-Ram Original names and Gothra's were uttered. Previoulsy My Guru Bramhasri Challa Kodanda Ramayya Sharma Garu were the Head Preist in Bhadrachalam Temple.

During those day where Sita-Rama Klayanam was done, the Gothra and Pravara Details we uttered as below:

Sri Sita-Devi is of Gautama Gothra

Sita Devi Father - Janaka Maha Raja , Grand Father – Hrsvaroma Maharaja and Great Grand Father – Swarnaroma Maharaja " and then Said " Seeta devi naamneem Imaam Kanyaam"

Sri Rama-Chandra Swamy Gothra -- Vasista

Sri Rama father- Dashrath, Grand Father – Aja Maharaj and Great Grand Father – Nabhaga Maharaj and then used to said " Sri Rama Chandra Swamine Varaaya"

Mylavarapu Srinivasa Rao

Famous Spiritual Personality

Namaskaar! When a festival comes, the discussion is whether it is today or the other day. Too many arguments and finally the conclusion is Hindu Culture has no defined process or approach.

When any Purana is discussed, people who have no idea on them participate and conclude that Rama is not a good person and Poor Sita – whom we respect as Pativrata is also is also concluded otherwise. This way, many cultures and Groups are targeting Hindu religion and as if this is not enough some people are creating new issues.

Rama is workshipped as Sri Seeta Rama Chandra Swamy in Bhadrachala for many years and when such a Seeta Rama name is from ages , what I sthe necessity for new name and what are we going to gain from it ?

You tell me So and So person is the main cause for this , the we will go directly to him and will discuss with him! Please think for a moment about People who criticize Hindus and Hindu Traditions, how will they understand us because of these things? There is nothing we will gain with this except destroying our Image!

Sreeman Paramkusam Kesava Charyulu

Srimad Ramayana is a Guide to entire World. For Ages we have been taught that Dharma Stood on 4 feet due to “Matsya, Koorma, Varaha, Narasimha and Vamana “During Krita Yuga and in Treta Yuga it stood 3 Feet Just because of Sri Sita Rama.

Ramayana is about Rama who was with Sita, Hanuman, Lakshmana, Bharata, and Shatrugna.

Throughout Balakanda, Ayodhya Kanda, Kishkinda Kanda, Sundarakanda, Yudhakanda Sri Rama was Sakshaat Vishnu, Adisehsh was Lakshman, Shankh and Chakra were Bharat and Shatrugnya, Sivamsa was Hanuman and this story was about Ikshvaku Vansa with Vasista, Maitravaruna, Koundinyasa and Trayaarsham.

Vasista-Maitravaruna - Koundinya Trayarsheya Pravaranvitha, Vasista Gotrodbhavasya,Raghumaharaja Varmanaha, Natrea Aja Mharaja Varmanaha, Poutraaya Dasarata maharaja Varmanaha, Putraya Vaasita Gotrodbhavaya Sri Raama Chandra Parabramhane Varaya!Angeerasa Ayaasya GoutamaTrayaarsheya, Praviraanvita

Goutama Gotrodbhavasya Maharaja Varmanaha Natreem, Videha Mahara Varmanah poutreem, Janaka Maharaja Varmanaha Putreem, Ayonija seetadevi Naamneem emam Kanyaam !!!

This has been clearly quoted in our Scriptures and there are many references for them. Apart from these Rama dasu himself said in one of his poems "Oh the Great person in Ikshvaku Race why don't u talk!?" When Sri RamaDasu was tortured by Taneesha, two Young men in their prime youth appeared and introduced themselves as Ramoji and Lakshmanoji!

Kabir is the guru of Ramadasu. Kabeer Initiated Ramadasu into Rama Mantra. Kabeer Idol is sculptured in the temple.

Lord Sri Rama appears with Sri Seeta setting on to his left Thigh and his brother Lakshmana standing beside. All these only point of that the god over there is "Sri Sita-Rama" and not Rama-Narayana.

Recently some people are trying to blemish the Paancharatrama Scriptures by calling different Gothra names for Sri Rama and Sri Seetah.

No one can be authority on this except 18th century Sri Tumu Narasimhadasu and before that Bhadra and Sri Ramadasu Sarasadasu.

Sri Tumu Narasimha-Dasu having sacrificed his job and took the responsibility of Daily Puja for Sri Bhadrachalarama. He never anywhere used the word "Rama-Narayana" and even the Names, Gothra and Pravara details he took were as above.

Sri Ramadasu Built Sri Sita-Rama temple and not Sri Rama-Narayana Temple. Once a devotee received a CD and the Puja Audio in that CD contained “Sri Ramachandra Swamine Varaya”.

Once when the temple Executive Officer found that the Gothra and Pravara Details are uttered incorrectly and when he pointed that they are uttered incorrectly – it is said that the temple priests went on Strike and won against him.

I myself went to Bhadrachalam and during those days the Original detals of Seeta and Rama were only Uuttered. I went there as a Vighanasa Pundit and the Pravara details of Sree Seeta and Sree Rama were according to Paadma Samhita, Kalyana Samhita, Paarasa Samhita and Pachaagrama Samhita. I myself heard them clearly.

Madhavarama Sharma, Rangacaryulu during their discourses used to say “Mother Sita till now under Gautamasya Goth- Please see Sri Rama Chandra Moorthy while he is placing Cumin and Jaggery.paste on your head. Your Gothra will now soon get changed to Vasishta Gothram!! I as Aagama Pundit always say that Sri Rama is from Vaasishta Gothram and Sree Seeta Matha is from Goutama Gothram. I had participated in many Sri Rama Temple opening rites and in many Sita-Rama Kalyanams and I do not understand “Sri Rama-Narayana “Marriage Ceremony and the Next day “Seetarama SamRajya Pattabishekam” is celebrated!!! Whose marriage is performed and Whose Pattabishekam Is performed?

Sri Adi Sankara says “Vamaankastitha Jaanaki Parilasat Kodanda Dandakare”

According to Visistadvaita sampradaya if Sita is towards the right hand side of Sri Rama, then we can assume that it is Lord Narayana, but in this case Sri Seeta Mata is towards the left side of Sri Rama – so there is logic to use use the word Rama-Narayana anywhere.

The Bhadrachalarama Kalyan should be performed for Sita and Rama only!!!

Right now the officials and temple priests in Bhadrachalam are doing a great Injustice to our age old tradition beliefs, procedures and even injustice to God. People are not fools – they are watching. No one can pardon injustice committed to our age old traditions. Having realized this let the Sita-Rama Kalyanam be performed traditional way else the Bhadrachalam officials deserve Punishment.

Lord Sri Ram might forgive you if u sins are committed un-knowingly but a place where the main deity and Utsav deity are the same – and at such a place when temple people are replacing the names of Gods –what a shame to our Dharma!

I requested those people to discuss with Aagama Pundits and correct their Mistakes.

Sri Boddapati Sri Rama Subramanyeshwara Sharma

Bhadrachalam (Popularly Known as Ramayanam Sharma)

The first among public who protested against the happenings in Bhadrachalam

I am staying in Bhadrachalam since 1995 for 24 years and decided to stay here the rest of my life. From 2001 till 2015 I was speaker in Akaashavani for Bhadrachalam Seeta-Rama Kalyan event.(2014 I worked for SVBC/Doordarshan)

Lord Rama name was taken as Sri Rama Chandra Swami everywhere in the Kalyan from start to end. In 2013 Sri Rama Chandra Swami was replaced with Sri Rama-Narayana. Since then we took this issue to the respective Authority and to Devadaaya Commissioner and we have even suggested them what measures should be taken. But it had no result.

In Sri Sita-Rama temple when everything is conducted with the name Sri Sita-Rama, why is it that Gothra and Prava details during Sita-Rama Kalyan are edited and Sri Seeta Rama Swamy is made as Sri Rama – Narayana Swamy. I request all of you to support me in this cause and provide your signatures and support us in the cause.

Purana Ratnakara “Sri Gadda Manugu Tejasvi Sharma”

Hyderabad

Full of Lies

Sri Ramachandra SwamI is the presiding deity in Bhadrachalam which is unanimous. But recently the evil intention of Adharva Veda Pundit Sri Gudimella Murali Krishnamacharyulu to change the name of Sri Rama into Sri Rama Narayana is an insult to Vedamata herself. When I heard his talk in Bhakti TV in 2018 I understood that he is a Pile of Lies.

The following lies below give him an eligibility to be called as Pile of Lies

1) Ontimetta Kodanda Rama Swamy Temple calls Rama as “Koudinyasa Gothra

2) Podicheti Ranga Charyulu who authored Bhadrachala Kshetra Mahatyam has lost his mental stability.

3) In Bhadrachalam Utsav Idols are addressed as “Rama-Narayana”

4) Bhadrachalam for about 350 years has been addressing Sri Rama as Rama-Narayana only

As saying goes in telugu that a big lizard slowly turned to a Chameleon, in Nitya Kalyan also usage of “Sree Rama Narayana

Swamine" Varaya has become a practice and even showing the Idols as Rama Narayana is very Unfortunate.

(During 18.04.2019 and on 09.05.2019 on the above issue I have provided my objections which have been published in newspapers and discussions are also available on Youtube)

I Pray Sri Sita-Rama that these types of Hypocrites and people with such Obstinate Arguing nature be removed from Bhadrachalam temple and let Bhadrachalam regain its previous glory!

Sri Busireddy Sankar Reddy Garu

Bhadrachalam Protection Committee, who is continuing his fight against Rama-Narayana issue against all Odds

It is known to the entire world that Bhadrachalam is abode of Sri Ramachandra! But the Temples officials and Priests are doing a great injustice against God. For 350 Years Seetha-Rama Kalyanam is performed as "Sri Rama Chandra Swamine Varaya". Suddenly for the past 6 years a new procedure and name "Sri Rama-Narayana" is introduced. This is an injustice against god.

I am 58 years old and for past 30 years I am attending Sri Sita-Rama Kalyan held in Mithila Stadium and I have watched it very keenly. From 1989- 1994 in the Andhra state, I used to watch Sree Sita-Rama Kalyan with the State and Central Ministers from VVIP gallery. What I used to hear and see those days was Gautamasya Gothra was used

for Sita and Vasishta Gothra was used for Sri Rama and “Sri Rama Chandra Swamine Varaya” was used.

For the past 5 to 6 years “Sri Rama Narayana Swamine Varaya” is used by temple priests. This is Injustice and also Un-holy act against God and this will have an impact on our Society. I offer my gratitude and congratulations to Religious person Dr.Sri Annadanam Chidambara Sastry for his efforts in condemning the wrong acts adopted by the temple people of Bhadrachalam. I request Hon’ble chief minister Sri Kalawakuntla Chandrasekhara Rao Garu to kindly look into this matter and correct it. I request all religious preachers and scholars to kindly Support Sri Annadanam Chidambara Sastry garu in stopping these things which are threat to our religion and society.

Bramhasri Kovuru Sunadara Ram Murthy

Bhadrachalama Sri Gautama Bramhana Purohita Sangh

In the past during Sree Sita-Rama Kalyan and during other daily Pujas of Sri Sita Ram the real Gothra and Pravara of Sree Sita and Sri Rama were used.

In the past my Guru Late Sree Kovuru Viswanatham was the head priest and he used to chant Dasaradhi Satakam Always. Having recognized his knowledge and memory he was honoured by “Gaja-Arohan” (Making seated on Elephant) He used to participate in different Puja’s conducted in the temple.

He has taught us the Gothra and Pravara details of Sri Rama and Sita just as they are uttered in the temple. He taught us that Sri Rama belongs to Vasishta Gothra and Sri Seeta belongs to Goutama Gothra. So I request the authorities to use the corrct Gothra and Pravara details of Sri Rama and Sita

Sriman Nadaadur Venkata Raghavan

Hindu Scholar, Pandit and Poet, Chevella

Sri Annadanam Chidambara Sastry is a good friend to me. He is a good Rama Bhakta and importantly a Great Hanuman Bhakth. He is very worried about the mistakes which are happening in Bhadrachala Seetarama Kalyan and has written many letters to Archakas and temple Authorities but had no result. It was at that moment this book was written. In this Book Chidambara Sastry proved that the diety in Bhadrachalam is Sri Sita Rama Chandra and not Sree Rama Narayan. He proved it by referring to the age old Vaishnava books. I do not want this issue to be dragged to such an extent that this goes to Court which exposes our temple and Puja conflicts in Public. I request you to kindly read the book and after reading let the readers write their opinions to Bhadrachalam temple – who knows anyone of those letters can change the mindset of Temple authorities.

Rama was born to Dasharat on Chaitra Sudha Navami and if Sri Rama Kalyan is performed on that very day does it not mean that he is Dasharata Rama! In such a case shouldn't the Gothra and Lineage details of Dasharat Rama uttered? I do not understand why these

details are changed? We cannot even ignore it thinking this a small issue.

Mahabharatam says

“sArapu dharmamun, vimala satyamu, pApamu cEta, boMkucE

pAramu poMdalEka, ceDabArinadaina yavastha dakshu lev-

vAra lupEksha sEsiradi vArala cETagu gAni, dharma nis-

tAraka mayyu, satya Subha dAyakamayyunu daiva muMDeDin “

We should not stay silent, please read the book and understand the truth and let us make sure that Sita-Ram Kalyan is celebrated according to age old traditions.

Sriman Puttaparthi Arvinda S/o Sriman Puttaparti Narayanacharyulu

I read the book on Bhadradrachala Rama Kalyan sent by you, page by page. It is a known issue everywhere that Bhadrachala Priests are not uttering the original Gothra and Pravara details of Sri Ram and Sita and forcing us that they will be “Sri Rama Narayane Varaya” is a serious point to find fault. I agree with your Book.

Apart from this Bhadrachala Rama devotee Kancharla Gopanna(Sri ramadasu) is a great saint and he was disciple of Kabeer das from

very early years of his life. There was no one with the name "Raghunadha Bhattar" as Ramadasu Guru.

During Bhadrachala Sri Rama Kalyan, the temple priest should utter the correct family details of Shri Rama and Sita , with Correct Gothra's and Pravara.

Expecting these mistakes will not repeat in furture…..

Sriman Deevi Sreenivasa Murthy

Sahiti Ratna, Kavita Visaradha, Pumbhava Sarasvati Swarupa" Upanyasa Simha

Meaningless and Inhuman Act:

Bhadraadhri is an holy Pilgrimage located at the banks of the Godavari in southern India. People of this land are blessed by watching and participating in Sree Sita-Rama Kalyan for generations where the Gothra and Pravara details of Sita and Rama are uttered. Eminent people like Sriyutha Jammalamadaka Madhavarao Sarma used to narrate the Seeta Rama Kalyan in a very nice way. He used to narrate the Gothra and Pravara details of Sri Rama and Sita but nowadays what I hear are completely different.

The verse "Sriyutha Janakiramana Chinmaya Roopa ramesa rama narayana paahi Paahi" in Dasaradhi Satakam is used by Ramdasu in a

form of Poetic words following one after other , has “Ramanayana” and it is Unfortunate that Sriman Gudimella Murali Krishnamachary is using this word to prove the existence of “Rama Narayana” It is very unfortunate that Vaishnavites are adopting his version without giving a due thought on the same. This way they have misused the words of Sri Ramadasu Himself and they have abused even Lord Ram by annexing Rama-Narayana word to him. Is this correct? Is this ethical? What are they expecting by changing this? Who will lose by this? When so many are protesting against this why are priests and our own Vaishnava Swami’s are silent?

Please think once, in that poem which had a continuity of 6 words, and from such poem we pick one word and define the Lord Ram to it – is this correct?

I request everyone that Gothra and Pravara details of Sita-Rama should be only used for Sita-Rama Kalyanam and let it be known that many devotees are pained by wrong step taken by temple Authorities. Namaste!!

Rompicharla Chattar Hanumanthacaryulu

Sri Hanuman Paada Archaka, Paaschapuram

Reverend Sri Annadanam Chidambara Sastry Garu has enlightened us about the Injustice happening to Bhadrachala Rama though Social

Media. I completely agree with Sri Annadanam Chidambara Sastry Garu and his analysis and I would like to question the Bhadrachalam Authorities about why is Sri Rama Pattabisheka Puja is Performed for Lord Rama when the Temple Priests and Officials believe it Is Not Rama but Narayana? Bhadrachalam is known as a land blessed by Lord Sri Rama's Presence and is called as "Parnashala".If such is the case why are we calling Rama Narayana? I require answers to these two questions.

I urge the temple authorities to accept Bhadrachala Sri Rama as Ayodhya Rama and if they act otherwise it might be harmful to this World.

Sriman Parasaram Veda Moorthy Garu

Pandit, Sri Rampur.

The daily Puja procedures of Sri Seeta Rama Chandra Swami in Bhadrachalam were performed according to the age old traditions until recently where some changes have been introduced so cleverly and meticulously that an ordinary devotee might not comprehend. Scholars who are aware of Kalyan procedures have pointed these mistakes and in spite of their objections the temple priests and Authorities are behaving adamantly.

Hence I request all of you that we should protest against these changes as responsible citizens and we should make sure that the age old traditions of Lord Rama worship are followed and right Gothra and Pravara Details are uttered for Sri Rama and Seeta Devi. This is my wish as a Sri Rama Bhakth!

Aacharya Mallapragada Sriman Narayana Murthy

Famous Religious Scholar

Lord of Bhadradri is Sri Rama!

It is very Unfortunate that debates are going on whether the Lord of Bhadradri is Lord Rama Or not.

Rama Dasu during hisimprisonment composed an excellent song "O Sri Sita Rama! What Wrong did I commit? "Sri Rama Dasu clearly mentioned that Bhadrachala Rama is Sri Seeta Rama Chandra Only and without any doubts this is accepted by all of us that Bhadradri is "Sri Seeta Ram Chandra Swami Devalaya"

For past 6 years I am involved with Seeta Rama Kalyan held in Bhadrachalam Live in Radio and TV channels (Bhakti TV). I narrate the events happening in Bhadrachalam in TV and Radio channels and I there was no controversy on Sita-Rama Gothra and Pravara details. Rama was the son of King Dashrath and Seeta was Janaka Maharaja's Daughter.

Print Media and electronic media contain many evidences for the same which are available even today as Strongevidences

God descended to Bhadrachalam along with Seeta and Lakshmana impressed by penance of Bhadra. This is what we believe as history and has been handed down for generations. No one is denying about Sri Rama being an Avatar of Sriman Narayana. But as Sri Rama – he is called son of Dashrath and he cannot be Sri Rama-Narayana , we call him Sri Rama Chandra!

We also call him "सीतायाःपतयेनमः" and if we are to ask anyone about who is the Husband of Sita the answer will be Unanimous – That it is Sri Rama and not Narayana.

The Irony is even those people who are supporting Rama Narayana Argument as also aware of this fact but we are not sure why they have ended up to implement these meaningless arguments.

As said in Vaishnava words in telugu " Lo Gutta Perimullu Ku Erukua " so let us behave in rational way and respect our Age old traditions and the history of our land. Let us not become a joke in for other religions with our behavior and let us strive to become eligible for Lord Rama's Grace.

Jai Sri RAM

Dr Anantha Lakshmi

Famous in conducting spiritual discourses

Lord Hanuman helps all those sincere devotees to attain Lord Sri Rama and to deserve his grace.

Hanuman is the foremost of Sri Rama Devotees and cannot tolerate if any disgrace befalls on Sri Rama's Name. The events happening on Lord Ram in Bhadrachalam might have angered him terribly and he might have thought this event does not require my presence and choose his bhakta – Sri Annadanam Chidambara Sastry Garu.

Sri Annadanam Chidambara Sastry Garu is a great Hanumad Upasaka and does not touch any food until completion of Lakshmi Narayana Puja.

Who could be more eligible than him to end the argument about Seeta Rama and Rama-Narayana! He took up this herculean task and wrote this book after a thorough research on Bhadrachalam issue.

Sri Annadanam Chidambara Sastry has proved finally that the God installed in Badrachalam and the God who has is accepting the Puja's of different devotees and the whose Kalyan is performed annually with Pomp and Gaiety is Sri Sita Rama Chandra Swami and not Sri Rama-Narayana!

Sri Annadanam Chidambara Sastry has referredmany ancient texts and writings , referred many Purana's , he studied the Bhadrachalam History , Many literary works in Bhadrachalam, Writings of Sri

Ramadasu , Past Wedding cards printed by Bhadrachalam temple, Various recordings from Akasavani Radio and lastly he has even collected the evidences from Police Station.

Frankly, this small book is enough to break the walls built around "Rama –Narayana" arguments.

Lord Sri Rama changed Dandakaranya forest into cultivable lands and the present behavior of Bhadrachalam temple officials is even hurting the sentiments of those farmers who are in rice cultivation. His Argument that injustice against Bhadrachala-Rama is the reason for increasing Suicide deaths of farmers is quite logical.

By worshipping Ram as Ram and Performing Sita-Ram Kalyan is like marrying Plough which famers use for cultivation with Clouds that shower Rain which will not only provide rice for our us but also Salvation.

To provide us a chance to serve that and attain his grace, great souls like Sri Rama Dasu and Thumu Narasimha Dasu may influenced Sri Annadanam Chidambaram Sastry to take up this work – this is my belief.

Sri Pannala Venkata Buchirama Sastry

The In-justice prevailing in Bhadradrachalam is making some public worried and some are expressing their grief. Kalyan celebrations for the Lord of Bhadrachalam are conducted regularly. Gothra and

Pravara are important for performing Kalyanam and Bradrachalam Priests and officals are not only changing Gothra Pravara Details but even changing the names of Rama and Sita. First they started by changing the Gothra and Pravara Details and later they have even changed the direct names of Rama and Sita.

The Dasaradhi Sataka composed by Sri Kanchaerla Gopanna (Sri Rama Dasu) of 17th century, where in his prominent Poem he has made it crystal clear by calling the Lord of Bhadraadri as "Raghu Rama" and there is no reference of calling him "Rama Narayana"

Just because of influence some people who have wrong mindset, the priests of Bhadrachalam changing the Gothra and Pravara details is Shame.

This is 100% Injustice to Bhadrachala Rama and hence I request the Temple board (Devadaya Sakha) to take up this issue and solve this on priority.

Having been worried and hurt with the advancement of events in Bhadrachalam, Sri Annadanam Chidambaram Sastry wrote the book called "Great In-justice to Bhadrachala-Rama". It is svery sad that after the release of this book they have termed Sri Annadanam Chidambaram Sastry Garu as "Enemy of Vaishnava's" and say "Viashnava Dveshi"

In this aspect the deeds of Kancharla Venkata Raman who is the 11th generation from Sri Rama Dasu lineage should be applauded and the effort to stop this in-justice should be welcomed.

To emerge victorious in this fight and to receive the blessings of Sri Rama Chandra many are chanting Hanuman Chalisa 108 times. The effort to bring all the Kancharla Family members onto one platform for discussion should be appreciated.

CVB Subramanyam

It is always better we stick to the age old traditions and practices. Many new things come up when we are try to change the old ways and such change should be welcomed in general matters but not in spiritualmatters.

In Spiritual matters it always advised that we stick to ancient traditions and customs. Let us worship Lord Sri Rama and Lord Sri Rama only.

In this aspect the deeds of Kancharla Venkata Raman who is the 11th generation from Sri Rama Dasu lineage should be applauded and let us all co-operate with him in this mission.