



**SRIRANGAM SRIMAD ANDAVAN ASHRAMAM**

anugraham



Pitadhipathi Srimad Sri Varaha Maha Desikan

**shrI shrInivASa kalyANam  
kOluvu chithra kaTHA**

by  
**madhumathi kasturi**



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Standard, color-coded phonic  
delineation for languages that need it

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Dear Children,

Namaskaram. Happy Navaratri.

This picture book is based on our 2022 Koluvu. The main theme was on the events that took place related to the Divine Kalyanam of Goddess Sri Padmavathi and BhagavAn Sri Srinivasa. It is our humble effort to depict this story with the photos of the Koluvu dolls. We hope you all enjoy this book.



The story begins before the advent of Kaliyuga. In Kshirabdhi, BhagavAn Sri MahaVishnu tells Goddess Sri MahaLakshmi that the time has come for them to go to Bhu Lokam and take another incarnation to protect His devotees. He requests Sri MahaLakshmi to go to Bhu Lokam first and says He will follow Her later. But Sri MahaLakshmi refuses to go alone first. So, Sri MahaVishnu decides to create a lila.



Several rishis gather together to perform a yagam for the welfare of mankind. MahaRishi Kashyapa is the head of the yagam. Narada Muni arrives at the yagam. He wants to know who would be the recipient of the yagam benefits among the Trinity. Is it for Sri MahaVishnu or God Brahma or God Shiva? Bhrigu MahaRishi is told to find out.





First, Bhrigu MahaRishi goes to Sathya Lokam. God Brahma is meditating and reciting the Vedas and Sri Saraswati Devi is playing the veena. They do not notice his arrival. Bhrigu MahaRishi gets offended. He curses God Brahma that he will not have any temples of worship in Bhu Lokam.

*Just as a short note, there are a handful of temples for God Brahma. The places mentioned are Pushkar, Trichy, Kumbakonam and a few other places.*



Next, Bhrigu MahaRishi goes to Kailasam. God Shiva and Sri Parvathi Devi are dancing and they also do not notice his arrival. Bhrigu MahaRishi gets offended once again. He curses God Shiva to be worshipped only in the form of a Lingam.



Next, Bhrigu MahaRishi goes to Kshirabdhi. Here, Sri MahaVishnu is in yoga nidra and Sri Mahalakshmi is doing pada seva to His Lotus Feet. They too do not notice his arrival. Having got offended twice, Bhrigu MahaRishi becomes very angry. He goes and kicks Bhagavan on His chest - his vakshasthalam where Sri MahaLakshmi resides. She feels the impact as well.



BhagavAn MahaVishnu wakes up immediately and apologizes to the MahaRishi. BhagavAn then starts rubbing MahaRishi's foot hoping the kick did not hurt his soft foot. In doing so, BhagavAn destroys MahaRishi's third eye under that foot which was the source of his ego. MahaRishi immediately realizes his grave mistake and seeks BhagavAn's forgiveness. He then says that it is BhagavAn MahaVishnu who will be the recepient of the yagam benefits.





Sri MahaLakshmi gets deeply hurt and angry. BhagavAn MahaVishnu, instead of chiding MahaRishi, had rubbed his foot. She says She cannot stay in Kshirabdhi anymore and wants to leave immediately. BhagavAn pleads with Her to stay. But Sri MahaLakshmi says Her mind is agitated and She needs to go and perform tapas in Bhu Lokam.



Sri MahaLakshmi comes down to Bhu Lokam at the place called Kollapuram. This is Kohlapur in present-day Maharashtra. In the past, this place was also called Karavirapuram. She starts doing tapas here.



Sri MahaVishnu becomes very sad after Sri MahaLakshmi leaves Kshirabdhi. The place loses its lustre and splendor without Her. So BhagavAn decides to go to Bhu Lokam as well and incarnates as Sri Srinivasa. He descends down to the place called Seshadri Hills. He chooses to stay near the Swami Pushkarini lake with its serene surroundings. He finds a big anthill and starts performing tapas inside the anthill for Sri MahaLakshmi.



God Brahma and God Shiva are concerned about BhagavAn Sri Srinivasa sustenance during His tapas. They approach Sri MahaLakshmi and request her help. She turns Herself into a cowherdess. God Brahma and God Shiva take the form of a cow and calf. She takes them to the Chola King who is the ruler of that region. She tells the King that the cow and calf are very valuable and would be a good addition to his Royal Goshala. The King accepts the cow and calf.





The cowherd of the Royal Goshala takes this cow and calf along with the rest of the cattle for pasture everyday. The cow goes and stands over the anthill where BhagavAn Sri Srinivasa is staying and pours her milk down. BhagavAn drinks the milk for His sustenance.



When the cow returns to the Goshala, it does not yield any milk. This happens everyday. Cowherd becomes suspicious and he hides behind a bush to watch the cow. When he sees the cow standing on the anthill and pouring her milk down, he gets angry. He throws his axe to hit the cow. BhagavAn knows the cow was going to be hit. So, He comes out of the anthill to protect the cow. He catches the axe but not before it hits Him on His forehead. The cowherd falls down unconscious. The cow runs back to the palace with tears in its eyes. The cow brings the King to the anthill.



The King wonders who the person is with so much splendor and radiance. When the King enquires about the unconscious cowherd, BhagavAn curses him to become a ghost. BhagavAn says because of his irresponsible rule, his subjects are suffering. The King pleads for His forgiveness. BhagavAn says that the King is able to have a darshan of Him because of his past punyam. He tells him he will be born as Akasha Raja in his next birth. Sri Mahalakshmi will be born as his daughter. When BhagavAn marries his daughter, the king will be liberated. The King turns into a ghost.



BhagavAn Sri Srinivasa wanders around and meets Sri Varaha Swamy, another incarnation of BhagavAn MahaVishnu. They recognise each other. BhagavAn tells Sri Varaha Swamy about His desire to stay near the lake Swami Pushkarini. Sri Varaha Swamy tells BhagavAn that the place is called Varaha Bhumi. If He wants to stay there He will have to pay him something in return. BhagavAn Sri Srinivasa says he does not have anything to give since Sri MahaLakshmi has left him. Sri Varaha Swamy tells BhagavAn that he should receive all the prayers and the offerings of the devotees first. BhagavAn accepts his request and decrees that a trip to Tirumala will not be complete unless a devotee takes a holy dip in Swami Pushkarini and offers his/her prayers to Sri Varaha Swamy first. This tradition is still followed in Tirumala. Hence, Sri Adi Varaha Swamy is considered as the kshetra palaka of Tirumala.





BhagavAn Sri Srinivasa's wound is bothering Him. He wishes Brihaspathi MahaRishi comes and heals the wound. Brihaspathi MahaRishi appears and tells BhagavAn about the medicinal herbs found around the lake. BhagavAn starts looking for the herbs. Soon he hears someone singing Sri Krishna bhajans from a hermitage nearby. He goes there and meets a lady called Vakulamala. She notices the splendor and radiance of BhagavAn and recognises Him to be Lord Krishna in his previous birth. Vakulamala was Ma Yashoda in her previous birth in Dwapara Yuga. As Yashoda Ma, she never witnessed even a single wedding of BhagavAn Sri Krishna. When she brought this matter up, BhagavAn Sri Krishna assured her she will be able to see His wedding when He takes incarnation as BhagavAn Sri Srinivasa and Ma Yashoda as Vakulamala. BhagavAn Sri Srinivaasa reveals the past. Vakulamala is then able to recollect her past memories of her previous birth. She becomes the foster mother to BhagavAn Sri Srinivasa.



The story of Sri Padmavathi Devi begins here. The Chola King is born as Akasha Raja and rules Thondamandalam. His wife is queen Dharani Devi. They have no children. The sages advice the King to perform a yagam. When the king starts ploughing the yaga bhumi, his plough hits a casket. They open the casket and find a beautiful baby girl on a thousand-petal lotus. The king and queen name her Padmavathi and raise her as their daughter. Just as a note, Sri Padmavathi Devi is also believed to have been found in the Padma Sarovar on a thousand-petal lotus. The lake is close to the yaga bhumi where King Akasha Raja is ploughing the field.



Princess Sri  
Padmavathi  
Devi grows  
up into a  
very beautiful  
girl.



One day BhagavAn Sri Srinivasa goes about chasing a wild elephant. The chase takes him towards Sri Padmavathi Devi's private garden where She is playing with Her friends.





BhagavAn Sri Srinivasa and  
Goddess Sri Padmavathi Devi see  
each other for the first time.  
They fall in love with each  
other instantly.



BhagavAn Sri Srinivasa returns back to the hermitage of Vakulamala with his thoughts fixed on Sri Padmavathi Devi. He is pining for the Princess.

Vakulamala asks Him what is the reason for his absorbed mood. He tells her about how He met Princess Sri Padmavathi Devi and expresses his love for her and his desire to marry her. Vakulamala wants to know more about Princess Padmavathi. BhagavAn tells her about her previous birth.



In Treta yuga, MahaRishi Kushadhwaja was desirous of having Sri MahaLakshmi as his daughter. Hence, he performed a yagam chanting Vedic mantras. Sri MahaLakshmi was born as his daughter. He named her Vedavathi. Vedavathi grew up into a beautiful girl and wanted to marry Sri MahaVishnu. She started doing her tapas.



Ravana, the evil king of Lanka, saw Vedavathi and wanted to marry her. She refused. When he tried to take her by force, she jumped into the fire. Agni Devata rescues her and gives her protection at his place.





In Ramayana, just before the abduction of Goddess Sri Sita, a switch was made by Agni Devata. He placed Vedavathi in place of Goddess Sri Sita and gave Goddess Sri Sita protection at his place. Later, when Ravana is killed and war in Lanka is over, Vedavathi was brought to meet BhagavAn Sri Rama. She entered the fire to prove her purity. Agni Devata emerged from the fire along with Goddess Sri Sita. Agni Devata explained the switch he made before the abduction of Goddess Sri Sita. Goddess Sri Sita felt that since Vedavathi was the one who went through all the torture and hardship in her place at Ashoka vana, it was right that BhagavAn Sri Rama marry Vedavathi. But, BhagavAn Sri Rama refused saying he had taken eka-pathni vratham. He promised that in His next incarnation as BhagavAn Sri Srinivasa, he will marry Vedavathi who will be born as Sri Padmavathi Devi.



Vakulamala offers to go and meet King Akasha Raja and make the proposal for the wedding between BhagavAn Sri Srinivasa and Sri Padmavathi Devi. BhagavAn Sri Srinivasa decides to go to the palace first in the form of a kurathi, a fortune teller. He tells the King and Queen the reason for Padmavathi not being well due to her pining for BhagavAn Sri Srinivasa. He also tells them about Vakulamala's plan to visit them and talk about the marriage proposal.



Later Vakulamala arrives at the palace to request the King and Queen for Sri Padmavathi Devi's hand in marriage to her son BhagavAn Sri Srinivasa. She praises highly about her son and His great qualities. The King consults Suka MahaRishi who tells the King that Sri Padmavathi Devi is destined to marry BhagavAn Sri Srinivasa. The King and Queen accept the marriage proposal.



BhagavAn Sri Srinivasa does not have any wealth since Sri MahaLakshmi had left him. So, He reaches out to God Kubera and borrows money from him for His wedding. It is believed that BhagavAn is still paying the interest portion of this loan.





BhagavAn Sri Srinivasa  
arrives majestically to  
his wedding on His  
Garuda Vahana.

shrI shrInivASa kalyANam



kOluvu chithra kaTHA



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The Divine wedding of BhagavAn Sri Srinivasa and Goddess Sri Padmavathi Devi is conducted with grand festivities and held in Narayanavanam. It is attended by God Brahma and Sri Saraswathi Devi, God Shiva and Sri Parvathi Devi, and all the Devatas and Rishis. In the kalyana mantapam, the Divine Couple is accompanied by Vakulamala, King Akasha Raja, Queen Dharani Devi, and Narada Muni. The mangala vadya goshti for the wedding fills the air with divine music.



வேதாந்த  
தேசிகர்

ஸ்ரீ  
ராமானுஜர்



ஸ்ரீ  
ராமானுஜர்

We mention two of our great Sri Vaishnava acharyas - Sri Swami Vedanta Desikan and Sri Bhagavan Ramanuja. When Sri Swami Desikan's parents visited Thirumala, his mother had a dream that she swallowed the aradhana bell of BhagavAn Sri Srinivasa. Since Sri Swami Desikan was born after this divine incident, he is also know as GhanThavatara.

During Sri Bhagavan Ramanuja's time, there was a dispute regarding the deity of Thirumala whether the murti represented Sri MahaVishnu or God Muruga. So, Sri Bhagavan Ramanuja placed Shanku and Chakram, and Spear inside the shrine. They left the choice to the Deity. When they open the shrine next morning, they saw BhagavAn had adorned Shanku and Chakram. This established Thirumala as a Sri Vasihnava temple.



BhagavAn Sri Srinivasa and Goddess Sri Padmavathi Devi always shower their Blessings and Mercy on the countless devotees who throng to visit their temples at Tirumala and Tiruchanoor and get their Divine darshan.

May the Divine Couple Bless us all.



Sarvam Sri Krishnarpanamastu



# Thank You



# Bhagavatas

