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PEDAMMA TEMPLE:

Durga Puja is the most important festival of Hyderabadies. Consisting of series of rituals this five day long homecoming welcome of Goddess Durga is close to every Bengalis heart and soul.Durga Puja means more to us than just a religious festival.It is a celebration of life, culture, popular customs and traditions ... it is a time for coming together, of reunion and rejuvenation, of the rebirth of our piousness and last but not the least, the season to love, to share and to care.

This year the goddess arrives on an elephant and departs on boat. Goddess Durga's arrival on elephant signifies good harvest while her departure on boat signifies good harvest and flood.

Let us celebrate Durga Puja in a whole new way this year, and welcome Goddess Peddamma with an open heart and festive fervor.

The Supreme power and the mother of all Gods and Goddesses, Maa Peddamma is the ultimate primordial being and the demon slayer. This Devi with lush black hair, beautiful eyes and ten hands dawned on earth to establish the supremacy of goodness over evil. In a battle fought over a span of ten days, Maa Durga wins the ceaseless battle between Gods and demons. Durga pujo is a way to celebrate this eternal manifestation of truth and purity. Devi Durga, the daughter of Himalaya, is an epitomy of graceful beauty, motherliness, and the strong and valor warrior.

The legend of Maa Peddamma has several renditions and so does the story behind Peddamma Puja. According to the most prevalent tale, the male gods of heaven created Devi Durga, the wrathful goddess, an incarnation of Ma Sati (Lord Shiva's wife). A powerful demon named, Mahishasur (born out of the union of Rambha, the demon king and a water buffalo), who could easily change his form from human to buffalo dethroned Indra, the king of Heavens. This demon was bestowed by a unique boon from Brahmadev, whereby neither Man nor God could defeat him. Utter chaos and dismay prevailed through the entire heaven. All the Gods were shunned out of their golden seats. Defeated and disheartened the Gods request the Trinity (Brahma, Vishnu and Mahesh) to save them from annihilation.

ABOUT MATA:

The devotees pray to "Amman" as their own mother and believe that she is the saviour. Unlike the utsavams i.e., Bonalu once a year, here is this temple the Bonalu utsavams performed every Sunday.

Peddamma Thalli Temple is sited at Jublee Hills. Peddamma Thalli Temple is considered that the temple is here since about 150 years. Only in the year 1993, it took place in a big way and the Rajagopuram was constructed. The temple is developed by Mr. P. Janardhan Reddy, MLA of Khairtabad with personal care. The trust people done tremendous development in last few years. Hundreds of people come to this temple and it looks every day like a festival. People believe in "Amma" and the temple is very popular in the twin cities, next to "Ujjaini Mahakali Temple" Secunderabad. The devotees pray to "Amman" as their own mother and believe that she is the saviour. Unlike the utsavams i.e., Bonalu once a year, here is this temple the Bonalu utsavams performed every Sunday. Beside the common people, politicians, VIPs, Industrialists come to this temple and perform pujas in this temple.

In Sanskrit Durga means " She who is incomprehensible or difficult to reach ." Goddess Durga is a form of Shakti worshipped for her gracious as well as terrifying aspect. Mother of the Universe, she represents the infinite power of the universe and is a symbol of a female dynamism.

Durga, a beautiful warrior seated upon a tiger, was the first appearance of the great goddess. Also called by many other names, such as Parvati, Ambika, and Kali. Destroyer of demons, she is worshipped during Durga puja, most popular among Bengalis.

Durga is worshipped in various other forms also. She is

Uma, "light";

Gauri , "yellow or brilliant";

Parvati, "the mountaineer";

Jagatmata , "the-mother-of-the-world"

Durga "the inaccessible";

Kali , "the black";

Chandi , "the fierce";

Bhairavi , "the terrible."

TRADITION:

Maa Durga( the goddess Durga) is the supreme goddess as she embodies the immeasurable power of the universe and is a representation of female dynamism and creative energy. The goddess Durga with ten hands carrying weapons, sitting on a lion or a tiger and assuming mudras (symbolic hand gestures) plays a conventional male role.But dressed in imperial red saree and adorned with gold ornaments, maa looks stunningly beautiful. Durga Puja Traditions reflect the essence of joy, gaiety, fun but also the celebration of the victory of good over evil.A narrative from the Devi Mahatmya of the Markandeya Purana describes the creation of the form of Durga. According to the narrative, Mahisasura (the Buffalo Demon) through years of praying received a blessing from Lord Brahma.

The blessing had made him invincible. Armed with the power of being indomitable, he mercilessly started destructing the whole Universe. Aided with the supreme power of being invincible, Mahisasura marched into the Heaven and attacked the gods. The gods went for help to Brahma, Vishnu and Rudra (the supreme trinity), but Mahisasura conquered all of the gods including the trinity themselves.

Since only a woman could kill him, the trinity imparted all their divine gifts to Uma(the wife of Shiva) and changed her into the goddess Durga. The divine gifts bestowed on Durga to defeat Mahisasura were a trident from Pinakadhrik, Varuna, the sea, gave her a conch, Krishna gifted her disc. The god of fire presented her a missile. The wind, Vayu graced her with arrows while the king of gods, Indra, gifted her thunder-bolt, and the gift from Airavata (Indra's white-skinned elephant) was a bell. From the god of death Durga was honored by a rod, and from the Ruler of Waters she was gifted a noose. Durga was graced with many other valuable and magical treasures: new clothes, gold ornaments and a garland of eternal lotuses for her head and breasts. Heaven's architect gifted her bright axe and magic armor. God of mountains, Himavat (God of mountains) gave her jewels and a splendid lion to ride into her battle with Mahisasura. Armed with the splendid armaments of the gods and dressed in golden armor and jewels she set off to defeat the buffalo demon. First she fought with the army of Chikasura and then that of Chamara( both were Mahishasura's chief commanders) They were ruined in a grand battle. Mahisasura was terrified and enraged by the shocking events on the battlefield. He came back to his own form, a buffalo, and went to attack on Durga's lion. The lion was furious by the presence of the demon-buffalo and attacked him. While the demon was engaged in fighting with the lion, Durga threw her noose around his neck.

To escape from the noose, Mahishasura left the form of buffalo and assumed the form of a lion. But, Durga beheaded the lion but Mahisasura escaped again. He took the formidable figure of a huge elephant and battered the lion with a tusk. When, Durga saw her lion getting attacked she hacked at the tusk until it was broken. Mahisasura was more or less sabotaged; he retreated into the mountains in the shape of buffalo and threw boulders at the goddess with his horns. Durga, then drank the divine nectar, gift of and jumped on Mahishasura throwing him to the ground with her left leg. She seized his head in one hand, stabbed him with her sharp spear held in another hand and with another of her ten hands she beheaded him. This was the end of the reign of terror and this day is celebrated by all of us as it enthralls our heart with the feeling of victory of good over the evil.

Though Durga Puja spans over a period of ten days but the main part of the puja is limited to four days only. In Hindu tradition, the fifteen days from the new moon upto the next full moon is called as Debi-Paksha, and is regarded as the best time for doing any sacred thing. On the day of the last new moon before the Pujas(Mahalaya), the eyes of the idols are designed and the process is called chakshu-daan and with Mahalaya the Durga Puja gets started. However, the main Puja, begins on the evening of Sasthi( the sixth day after the new moon) generally under a 'Bel' tree. In Saptami(the seventh day after the new moon) the Pran (life) of the goddess Durga is carried from a pond or river in a banana tree and established inside the image. The banana tree with a new yellow saree akin to a newly wed bride and sitting in a palanquin is called the Kola-Bou (Banana Bride). This ritual of embedding life into the idol is generally known as Bodhan. The main puja begins thereafter and the main time is the Sandhikshan (the crossover time between Ashtami and Navami). The essence of the puja is Arati which takes place everyday in the evening. On Dashami (which is the tenth day from the new moon) the idol of maa is immersed in a pond or river, with people shouting aascche bocchor aabar hobe (we will wait for the next pujas). Sweets are exchanged between friends and families on Bijoya.

STORY:

There is no clear evidence about the existence of the temple. But it is considered that the temple is here since about 150 years. Only in the year 1993, it took place in a big way and the Rajagopuram was constructed. Hundreds of people come to this temple and it looks every day like a festival. People believe in "Amma" and the temple is very popular in the twin cities, next to "Ujjaini Mahakali Temple" Secunderabad. The devotees pray to "Amman" as their own mother and believe that she is the saviour. Unlike the utsavams i.e., Bonalu once a year, here is this temple the Bonalu utsavams performed every Sunday. Beside the common people, politicians, VIPs, Industrialists come to this temple and perform pujas in this temple.

Shiva, the supreme ascetic, disturbed by the violence opened his third eye unleashing the fire of doom. Even the power of Shiva's third eye capable of destroying the three worlds could not arrest Mahisashura's march.

At that very moment a stream of lightning dazzled forth from the mouths of Brahma, in the form of the goddess Brahmi. She rode a swan and held books of wisdom in her hands.

Simultaneously, the shaktis of the other gods emerged taking female forms. From Indra, rose Indrani bearing a thunderbolt, riding an elephant, from Kumara rose Kaumari holding a lance and riding a peacock, from Vishnu rose Vaishanavi on an eagle with a discus whirling on her finger, from Varaha came the sharp tusk sow Varahi, from Shiva came Shiavani riding a bull bearing a trident.

They rose to the sky and merged with each other in a blinding light. The sounds of the conchs, drums and bells filled the air. With bated breath, the gods watched the light. From the heavenly light arose a beautiful goddess Durga 'the inaccessible one'.

Then all the gods furnished her with their special weapons. Shiva gave his trident, Vishnu his discus and mace, Indra his thunderbolt, Kurmara his lance, Brahma his bow. Then mounting a lion, Durga prepared for battle.

A great battle commenced. Mountains shook, oceans trembled, clouds scattered across the sky, as the buffalo demon attacked Durga. He rushed towards her, sometimes as a buffalo, sometimes as a lion, sometimes as an elephant. The goddess broke the buffalo's horns with her mace, sheared the lion's mane with her lance, cut the elephant's trunk with her sword.

Weapon after weapon, when hurled at the buffalo demon, but each time he managed to rise up undefeated.

Realizing that her weapons had no effect on Mahisashura, Durga threw them aside, dismounted from her lion and with her bare hands sprang upon Mahisashura's back. With her tender feet she kicked his head. The demon, immune to the weapons of all the gods, fell senseless at the touch of Durga's feet.

Durga then raised her trident and plunged it into the buffalo demons heart conquering the unconquerable.

DAILY WORSHIP SCHEDULE:

Durga puja is celebrated in the autumn months of September/October. According to the Hindu solar calendar, it falls on the first nine days of the month of Ashvin. Most of the religions follow either a solar calendar or a lunar calendar. For the Hindus, it is a combination of both. The days are counted on the basis of sun rise and sun set. But timings of all religious functions are based on the lunar month. The lunar month is divided into two halves, the full moon phase and the new moon phase.

Accordingly the religious functions of the Hindu Bengalis are scheduled in sync with the timings of the moon's movement, better known as 'Tithhi'. The schedule of Durga Puja is also framed on the basis of the 'Tithhi'. The Devi Paksha or the fortnight in which the Puja falls sets in with the auspicious of the Mahalaya, which falls on the New moon. Mahalaya heralds the homecoming of the Mother Goddess as the tunes of Agamani fill the air.

The four days of Pujas start from the sixth day of the full moon phase that follows the Mahalaya and ends up with the Dashami or the tenth day. Thus Dashami is four days short of the full moon night, called Kojagori Purnima. For, it is on this pious night the Kojagori Laxmi Puja is performed by most of the Bengali households.  
  
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