

Annaram, Sri Veera Venkata Satya Narayana Swamy Temple

Temple History :

Annaram is one of the most famous Holy Shrines in India and enjoying second place after Tirupati in Andhra Pradesh. The temple is built in the Dravidian style. The glory and richness of Lord SATYADEVA was widely described in Revakhanda of Skandapuram. The presiding deity Lord Satyadeva with his consort Sri Anantha Lakshmi on one Side and with Lord Siva on the other side took his abode on Ratnagiri, which is named after Ratnakara, son of Meru the king of holy mountains. Like in all Divyakshetrams as surrounded and followed by holy rivers, Sri Satyanarayana Swamy at Annaram is also followed by sacred Pampa River touching the feet of the hill. Lord Satyadeva the god of truth is showering his eternal blessings on mankind in his beautiful manifested form of the DIVINE TRINITY namely Hari Hara Hiranya Garbha Thrimurtyatmaka. Hence this is the temple that is attracting the Pilgrims of both Vishnava and Saiva devotees and thousands of pilgrims from all over the Country are worshipping Lord Satyadeva every day forgetting all sectional differences.

Enriched by the installation of SRIMATHRIPATHVIBHUTI VYKHUNTA MAHA NARAYANA YANTRA, which plays a dominant and important role with the power of attraction of both money and men (Dhana Janakarsha). The Peetham of Swamyvaru is highly adorned with the installation of Panchayatana, befitting the glory and sanctity of the deity. This famous yantra is a unique one, the like of which does not exist any where else in India.

Sthalapuram and Stories Behind the Temple & Legends:

It is believed that the place was known for constant food distribution (free feeding) by the benevolent people of the locality and that therefore the place was called by the name Annaram(annam means food in Telugu). Another version is that because the presiding deity of the place blesses the devotees with anina varam (pronounced or wanted boon), the place is called Annaram.

The hillock by the side of the village is considered to be very sacred. Meruvu, the lord of the hills and his consort Menaka did great penance and begot two sons by the grace of Lord Vishnu. One was named Bhadra and the other Ratnakar. Bhadra pleased Lord Vishnu with his devotion and penance and with his grace became Bhadrachalam on which Lord Sri Rama had permanently settled. Ratnakara desired to emulate his brother and succeeded in pleasing Lord Vishnu by his penance to settle on him as Veera Venkata Satyanarayanawamy, Ratnakara remaining as Ratnagiri (hill). Ratnagiri Hill ranges are said to be connected with two strategic incidents. Tradition says that Sri Krishnadevaraya of Vijayanagar used the secret underground passages in the hills to attack the enemy from both sides during his invasion on kalinga kings. The Andhra revolutionary late Alluri Seetharama Raju had some of the secret quarters for himself and his followers in these hill ranges, when he rebelled against the British Rule.

The temple of Sri Veera Venkata Satyanarayanawamy is the main temple on the Ratnagiri hill. There are also a temple of Sri Rama and the shrines of Vana Durga and Kanaka Durga nearby. The temple of gramadevatha "Nerellamma" (village deity) is in the village at the foot of the hill.

It is said that one Brahmin of the village by name Earanki prakasam got a dream wherein lord appeared and told him that his vigraha was left abandoned on the hill without worship and they shall trace it and reconsecrate it. That Brahmin informed the said fact to Sri Raja I.V.Ramarayanam, the then Zamindar of Gorasa of kirlampudi estate, and both of them along with other villagers traced the idol on the hill, worshipped it and installed it. at the present spot on Sravana Suddha Vidiya of the Telugu year Khara (i.e.) 1891 A.D (Fasli 1301).

The main temple was constructed on the hill with the pleasing and distant view of Bay Of Bengal (11 miles) on one side and the row of Eastern Ghats on the other side the green fields around the hills and the pampa River encircling Ratnagiri. The hillock itself is about 300 feet above the sea level. About 300 well - laid stone steps lead to the top of it.

Initially a small shed was constructed in 1891 when the idol was found. Later a temple was built in course of time with the cooperation of villagers and other devotees of the near by villages. Subsequently the temple was reconstructed during 1933-34, with locally available stone. Later when the same reached dilapidated condition, it was reconstructed during 2011-2012.

The main temple is constructed in the form of a chariot with the four wheels at each of the four corners. In front of the main temple is the kalyana mantapa, constructed and decorated with modern pieces of architecture. As we go down the way, we come across Ramalaya and then the shrines of Vana Durga is held in great veneration and Devi is said to be seen even to this day in the nights, going about the holy precincts perpetually guarding the Lord's premises.

The Akriti of any temple is, according to the Agni Purana, merely a manifestation of the Prakriti. This idea is further developed in the ancient texts, and the entire Shiva Sastra is based on the principle that the wall and the vimana of the temple should be so constructed as to remind a devotee, of the universe, and the Lord inside representing the Supreme Spirit which is the core and being of the entire Universe. According to these texts, the chariot is intended as a symbol of the seven lokas underneath, and the seven lokas above, with the garbhalaya of the Lord, at the heart center ruling over the entire universe. The temple at Annavaram has been constructed to depict this idea concretely. The front side of the temple depicts the chariot. The Meru on the floor with the pillar at the center, and the idols at the top are intended to bring forth the idea that the Lord not only remains at the heart's center but also permeates the entire universe. The wheels depicting the Sun and the Moon serve to remind us that this Jagernaut moves on the wheels of time, and goes on forever and ever. Thus the Annavaram temple satisfies both the ritualistic values and the spiritual aspirations of its devotees.""

The idol is about 13 feet high in a cylindrical form, the base being in the lower sanctum representing Lord Brahma and the top is in the upper sanctum representing Lord Vishnu. The middle portion represents Lord Siva. There are some temples representing the unity of Lords Hari and Hara in some places and this is the place where even Brahma who is generally denied temple worship, is clubbed with the other two, and the creator (Brahma), the protector (Vishnu) and destroyer (Siva) are worshipped simultaneously. The image of the lord forming a single idol representing the Trimurthis-Brahma, Vishnu and Siva is of unique attraction.

"Moolatho Brahma roopaya

Madhayathashca Maheswaram

Agrathah Vishnuroopaya

Traika roopayathenamaha"

The temple is in two floors; the ground floor contains the yantra and the peetham of the Lord. On the four sides of the yantra there are four deities namely Ganapati, Suryanarayanawamy, Bala Tripurasundari and Maheswarawamy which constitutes panchayathanam. In the 1st floor the Moola virat of Lord Satyanarayana swamy is in the centre, the image of Goddess Anantha Lakshmi Ammavaru is in the right and Lord Shiva is on the left. The idols are of exquisite grace and beauty and are encased in gold kavachams.". The adjoining shrine of Sri Rama seems to be the holy spot where the original self-manifested idol of Sri Satyanarayanaswamy was discovered by the devotees. Lord Sri Rama is considered to be the Kshetra Palaka of this holy abode of the Lord Satyadeva.

Satya Deva Vratha katha:

Hindus perform Sri Satyanarayana Vratam throughout India for wealth, education, prosperity, offspring, relief from troubles & sickness and even success in business. When it came to be known that Lord Satyanarayana had manifested Himself on the Ratnagiri hills at Annavaram in unique form combining the Trimurthis viz., Brahma, Vishnu and Siva the number of pilgrims from far and near swelled to hundreds and thousands. The average attendance daily is about five thousand now a-days. Though Ekadasi is considered to be very auspicious for the vratham, the individual devotees perform it even on other convenient days. The

great popularity behind the vratham springs from the experiences narrated in stories and legends and also the faith gained by observances in daily life.

The important legend connected with this vratham was that once Sage Narada was very much distressed at the misery of marthiyas (men in this world) and prayed Lord Vishnu to be informed of a way out for them. The lord then told him that Satyanarayana Vratham would relieve men of their troubles and would ensure worldly prosperity and salvation after death. He also narrated that a pious Brahmin of Banaras performed the vratham first. It was also described how king Ulkamukha of Bhadrasilanagaram, Emperor Tungadhwaja, and a community of Gollas in his kingdom, a Vaisya business man named Sadhuvu, and a poor woodcutter of Banaras has performed this vratham and were blessed by Lord Satyanarayanawamy (Vishnu himself) with all they desired. The vratham has caught the fascination of millions owing to these stories within the understanding of scholars as well as laymen. All classes of people took to its performance and it is popular for its efficacy.

The origin of the vratham was narrated as follows: once a highly educated and pious Brahmin who had no means of livelihood was wandering about from place to place being for food. Lord Vishnu had taken pity on his penury and appeared before him in the disguise of a Brahmin and advised him to perform the vratham of Lord Satyanarayanawamy who is the incarnation of Lord Vishnu. He also told him the way in which the vratham was to be performed. The Brahmin thereupon got up early in the next morning and went out for alms. He could get funds enough for celebrating the vratham and did it as per the vratha directions given by Lord Vishnu. Consequently, he was blessed by the Lord with prosperity and lived very happily with his family and attained salvation after death. A poor man who has been earning livelihood selling firewood from the forests chanced to go to that Brahmin's house for water to quench his thirst, while the Brahmin was engaged in performing Satyanarayana swamy Vratham. He waited till the end, quenched his thirst and enquired as to what the vratham was. The Brahmin told him in detail all about it and the poor man had decided to perform the vratham himself and to spend the next day's earnings for the vratham. What he got the next day was enough for the vratham, which he performed with great devotion and became prosperous, happy and attained moksham.

Another legend connected with Satyanarayana Vratham mentioned in Skandapuram was as follows: A rich Vaisya couple Sadhuvu and Leelavathi begot a daughter Kalavathi as a result of the vow taken to perform Satyanarayana Vratham. They got her married with great pomp to a worthy young man. Sadhuvu and his son-in-law flourished in business and amassed great wealth by the grace of Lord Satyanarayanawamy. But they forgot to perform Satyanarayana Vratham. They went to Ratnasapuram on the seashore and commenced business there to add to their wealth. But they had lost the grace of the Lord, as they did not keep up their vow of performing vratham, amidst their prosperity. One night the treasury of the local king had been looted. Sadhuvu and his son-in-law were imprisoned on suspicion, even though they were really innocent. The mother and daughter became poor and sick and were forced to beg for food from house to house. While begging for food kalavathi chanced to witness Satyanarayana Vratham in a Brahmin's house and waited they're to receive the Lord's prasadam. She explained to her mother this incident as the reason for her being late in returning home. Leelavathi then remembered about the vratham and decided to perform it with no loss of time. By the Lord's grace she got all facilities to perform it.

The lord was pleased as a result of the vratham. Sadhuvu and his son-in-law were released from prison and all their confiscated wealth was returned to them by the king at the command of the Lord in a vision. They prayed to the Lord, performed the vratham, gave large amounts in charity and started back to their original place in a boat. Satyanarayanawamy appeared in the ship as a sanyasi and asked Sadhuvu what he had on board. Sadhuvu retorted that it was no concern of the sanyasi to know what in the boat was and ridiculed him by saying that there was some trash. 'Be it so', pronounced the Lord and all the wealth in the boat was reduced to trash. Sadhuvu began to weep and wail and as advised by his son-in-law he fell on the feet of the sanyasi and prayed for his pardon. The sanyasi reminded him that he had once again failed to perform His puja. Realising who the sanyasi was, Sadhuvu prayed (Him), got back his wealth and safely reached the shores. He sent word to his wife and daughter that they were arriving soon at the house. Leelavathi was happy to receive the news and hastened her daughter to finish Satyanarayana puja so that they could hurry up to the seashore to receive their husbands. In the hurry up to the seashore to receive their husbands. In the hurry both of them forgot to take the prasadam of Satyanarayanawamy. The consequence was that the boat with the cargo and the son-in-law drowned in the sea. Sadhuvu was much grieved to see his only daughter preparing

for sahaḡamana. He soon realized that Lord Satyanarayana alone could come to his relief and fervently prayed to him.

The Lord revealed that the catastrophe was the result of Kalavathi not taking His prasadam in her hurry to go to her husband. Kalavathi rushed home, took the prasadam and hurried back to the seashore. There she saw her husband Ratnakara safe on the shore. She told him all about the Lord. He was so much impressed that he prayed to the Lord and with His blessings changed into Ratnagiri hill on which the Lord took His permanent abode. It is believed that river Pampa running by the hill is none other than kalavathi, who melted with ecstasy at the grace of the Lord and her husband's achievement and began to flow as Pampa River.

Sri Swamy Vari Darshan Information

Sri Satyanarayana swamivari Devasthanam is maintaining three different types of Darshan methods for the convenience of the pilgrims to witness the deity.

Sno	Seva Description	Ticket Rate Per Person (in Rs.)	Darsan Timings
1.	Sri Swamy Vari Sarva Darsanam	NIL	06:00AM to 12:30PM, 01:00PM to 09:00PM
2.	Sri Swamy Vari Pradakshina Darsanam	300	06:00AM to 12:30PM, 01:00PM to 09:00PM
3.	Sri Swamy Vari Seegra Darsanam	200	06:00AM to 12:30PM, 01:00PM to 09:00PM
4.	Sri Swamy Vari Yantralayam	50	06:00AM to 12:30PM, 01:00PM to 09:00PM

Sarvadarshanam means 'Darshan for all'. Sarva darshanam is free and allowed between 6:00AM to 12:30PM and 1:00PM to 9:00PM.

Seegradarshanam means 'Darshan with less waiting time'. Pilgrims who want to avail seegradarhan, have to purchase a ticket costing Rs. 200/- per head. One packet (150Gms) of bhogam (Bhangi Prasadam) will be provided for Seegradarshanam ticket. Timings for the seegradarshan is same as sarvadarshanam but allowed through a different queue.

Antralayam Darshanam means 'with less waiting time'. Pilgrims who want to avail ANTRAYALA DARSHANAM , have to purchase a ticket costing Rs. 200/- per head. Timings for the Antrayala Darshanam is same as sarvadarshanam at Antralayam but allowed through a different queue.

Sri Swamy Vari Sevas and Programs at the Main Temple

Sl. No .	Description	Time
1	Sri Swamy Vari Suprabhata Seva	03:30 AM
2	Abhishekam & Archana	4:00 AM to 5:15 AM
3	Balabogam	05:15 AM
4	Panchaharathulu & Neerajana Mantra Pushpamulu	05:30 AM
5	Swamy Vari Sarva Darshanam	6:00 AM to 12:00 PM 12:30 PM to 9:00 PM
6	Ashtothara Sathanama Poojas & Sahasranamarchanas	08:00 AM to 12:00 PM
7	Abhishekams are been performed by the Devotees Rs. 100/- per each tickets in Yantralayam	08:00 AM to 12:00 PM
8	Sri Vari Nitya Kalyanam	09:30 AM
9	Rajabhoga Mahanivedana	12:30 PM to 1:00 PM
10	Darbaru Mandapam who are having tickets Rs. 40/- respectively.	06:00 PM to 07:00 PM
11	Sri Swamy Vari Darbaru Seva	7:30 PM to 8:30 PM
12	Sri Ammavarla Ekanta Seva	8:30 PM to 9:00 PM
13	Temple Doors Close	9:00 PM to 3:30 AM

Various Sevas Performed at Devasthanam

Sl No	Seva Description	Ticket Rate (in Rs.)	Persons Allowed	Seva Timings	Prasadam (if any)
1	Sri Swamy Vari Suprabhata Seva	116	Single	03:30 AM	---
2	Sri Swamy Vari Vratham	300	Couple/Single Person	Around 1 hour from 06:00AM to 06:00PM	500gms Bhogam Prasadam
3	Sri SWamy Vari Special Vratham	1000	Couple/Single Person	Around 1 hour from 06:00AM to 06:00PM	600gms Bhogam Prasadam, Bangi 150gms
4	Sri Swamy Vari Visista Vratham	1500	Couple/Single Person	Around 1 hour from 06:00AM to 06:00PM	600gms Bhogam Prasadam, Bangi 150gms and Kanduva, Blouse Piece
5	Sri Swamy Vari Vratham (in absence of devotees) (Devotees can perform this Vratham through online)	1116	---	Every Day 09:00 AM	Sri Swamy Vari Prasadam will be sent by Post
6	Sri Swamivari Laksha Patri Pooja	2500	Couple or Single	08:00AM	---
7	Sri Ammavari Laksha Kunkumarchana	2500	Couple or Single	08:00AM	---
8	Sri Lakshmi Prayuktha Ayushya Homam (in absence of devotees)	1116	Couple/Single Person	Every Day 09:00 AM	---
9	Sri Vanadurga Ammavari Chandi Homam (in absence of devotees)	1116	---	Every Friday	---
10	Pratyangiri Homam (on every pournami/amavasya day only)	750	Couple or Single	Every Pournami 9.00 AM	---
11	Sri Swamivari Nitya Kalyanam	1116	Couple or Single	09:30AM	Prasadam 1kg, Bangi Prasadam 300gms, Khanduva, Blouse
12	Sri Swamivari Pavalimpu seva	50	Single	02:00PM	---
13	Sri Swamivari Abhishekam on the lunar star day of Makha	3000	Couple or Single	One Day Only	---
14	Sri Sitaramula (Kshethra Palakulu) Pattabhishekam on the lunar star day of Punarvasu in Sri Ramalayam	116	Couple or Single	On Punarvasu Star Day	---

15	Sri Vanadurga Ammavari Pratyangira Homam (in absence of devotees)	1116	Couple/Single Person	Every Full Moon(Pournami) Day	---
16	Sri Kanakadurga Ammavari Chandi Homam on Mula Nakshatram(in absence of devotees)	1116	Couple/Single	Every Mula Nakshatram Day	300 Gms Prasadam Kanduva, Blouse Piece
17	Sri Swami Vari Abhishekam (On the day of Makha Nakshatram)	3116	---	On the day of Makha Nakshatram 03:30 AM	---
18	Swarna Pushparchana	3000	Couple or Single	Every Ekadasi	---
19	Veda Aseervachanam	500	Couple or Single	As Per Devotee Interest	---
20	Go(COW) Pooja	116	Couple or Single	Daily	---
21	Surya Namskararamulu	1116	---	Every Sunday	---
22	Sri Lakshmi Prayuktha Aushya Homam	1000	Couple/Single	Every Day 09:00AM	---

Sri Swamy Vari Prasadam

Sri Swamy Vari Prasadam is the sign of Lord Satyadeva. Sri Swamy Vari Prasadam is unique of its kind. Pilgrims feel that Sri Swamy Vari Prasadam is the token blessings of the Lord Satyadeva. The importance of Sri Swamy Vari Prasadam is discussed in Sri Swamy Vari Vratha Katha also. Sale of Prasadam will be depended upon various factors like quality, creating pious atmosphere to attract the pilgrims, which in turn will retain the growth rate at 15 to 20% every year. Maximum interest is being evinced in procuring provisions of better quality at the lowest rates. Bhangi prasadam is useful for the devotees came from far and wide and the same can be preserved for 15 to 20 days even in open atmosphere also. The preparation of this type of prasadam will be increased keeping in view of the demand. This type prasadam available only here.

Sl. No.	Sales Counter(s) Location	Number of Counters	Counter Timings
1.	UP Hill Counter (Near Ramalayam)	2	06:00AM to 09:00PM
2.	Down Hill Counter (Near Steps)	1	Round the Clock
3.	Highway Road Counter(Near Model Temple)	1	Round the Clock

Prasadam (150gms) - Rs.20/-

Bangi Prasadam (Solid) 100gms - Rs.15/-

The collective efforts are being taken to ensure the quality and quantity of Prasadam and all most care is being taken so as to enable the pilgrims to get the prasadam easily. Supply of prasadam to the demand of devotees is ensured and maintained. No case of lack of supply has ever happened.

Accommodation Facilities

Devasthanam administration has taken all measures for the pilgrim's comfortable to stay at the Ratnagiri Hill. Visitors can avail different kinds of accomodation ranging from Normal rooms to A.C Suits in various choultries and guest houses on the hill. For the convenience of the casual visitors devastanam provided lockers to keep their luggage . Advance reservation fecility is available for all accomodations except Prakash Sadan. Reservation will be done by paying one day rent + 50% of additional amount for the guest house of their choice.

Note : The Devotees are requested to pay in advance 1 day Rent + 50% additional amount for the Reservation of the Choultries of their choice. Advance reservation can be done at Meeseva Offices/Kiosks spread all over Andhra Pradesh and Telangana States. Accommodation can be reserved by sending Demand Draft for 1 ½ rent of room in required choultry , 30 days in advance. DD can be drawn in favour of “Executive Officer,Sri.V.V.S.S.Devasthanam,Annaram” , payable at Annaram Branch

Accommodation for Performing Marriages : Marriage Party can reserve two rooms and Marriage Hall if any by producing Xerox copies of Identity cards of 1. Bride , 2. Bride Groom 3. Parent of Bride 4. Parent of Bride Groom and sumuhurtham paper (Total :: 5 Xerox copies), by paying 1 ½ rent. Such advance reservation is available 30 days in advance of marriage date. i.e on the same date of prior month. There is No facility of Marriage Registration by the temple administration. Registration of Marriage can not be done under any circumstances by Temple authorities. Devasthanam will provide Accommodation i.e Two Rooms and Marriage Hall/Place (by reservation) for performing Marriage. Purohit (Brahmin), Bhajantries, Marriage Gummatams (Marriage Decoration) and Food etc. are to be arranged by Marriage Parties only (Which are available with Licence Holders of Temple).

FOR ALL INFORMATION :: contact “CENTRAL INFORMATION CENTER/ CALL CENTER “ : +918868-239999

Guest Houes,Cottages, Non AC Suits and AC Suits:

Sl. No.	Guest House/Cottage Name	No of Rooms Available	Rent Per Day/Per Room (in Rs.)
1.	Sri Seetha Rama Choultry	94	200
2.	Old Centenary Cottages	64	400
3.	New Centenary Cottages	32	500
4.	Sri Vana Durga Choultry	12	200
5.	Satya Niketan(Down Hill)	62	200
6.	Sri Satyadeva Guest House	60	400

7.	Prakash Sadan Ordinary Room	41	650
8.	Prakash Sadan A.C. Room	44	1050
9.	Prakash Sadan Double Room	1	1600
10.	Hari Hara Sadan	51	600
11.	Hari Hara Sadan Single Rooms	5	400
12.	Hari Hara Sadan AC Rooms	84	950

Halls and Marriage Mandaps:

Sl. No.	Hall and Marriage Mandap	Rent Per Day/Per Hall (in Rs.)
1.	Sri Seetha Rama Choultry Halls (2 Nos.)	5000
2.	Sri Seetha Rama Stage (1 No.)	5000
3.	Prakash sadan Canteen Hall (1 No.)	15000
4.	Prakash sadan South Road (1 No.)	25000
5.	Prakash sadan North Road (1 No.)	15000
6.	Vayavya Vrata Mandapam (1 No.)	50000
7.	Nairuthi Vrata Mandapam (1 No.)	50000
8.	Vishnu Sadan Hall (Big) (12 Nos.)	5000
9.	Vishnu Sadan Hall (Small) (26 Halls)	3000
10.	Vishnu Sadan Hall (Cellar) (1 No.)	4000
11.	Old CC Stage (2 Nos.)	5000
12.	New CC Stage (1 No.)	10000
13.	Old Kalyana Mandapam - I & II (Each)	35000
14.	Hari Hara Sadan Parking Place	25000
15.	Public Aminities Center Hall No. 7 (Pampa Choultry)(Down Hill)	3000
16.	Public Aminities Center Hall Nos. 1,2,3 & 6(Pampa Choultry)(Down Hill)	1000
17.	Public Aminities Center Hall Nos. 4 & 5 (Pampa Choultry)(Down Hill)	700
18.	Satya Niketan Choultry Backside Place (1 No.)	1500

How to Reach Annavaram:

Sri Veera Venkata Satyanarayana Swamyvari Devasthanam, Annavaram is the holy village of East Godavari district, Andhra Pradesh , situated at a distance of two miles from Annavaram Railway Station on the Vijayawada-Visakhapatnam broad gauge section of the South Central Railways. It is abutting National Highway No.16, in between Kathipudi and Tuni . It is 80kms from Rajahmundry, 120kms from Visakhapatnam, and 50 Kms from East Godavari District Head Quarters Kakinada Town.

By Road:

There are frequent Express buses from Visakhapatnam ,Rajahmundry and Kakinada.

Devasthanam is running buses from Down hill to Up Hill.

APSRTC Buses : A.P.S.R.T.C runs Buses for every Half An Hour Via Annavaram from Rajahmundry to Visakhapatnam and vice versa.

For Every 15 minutes buses are available from Tuni to Kakinada via Annavaram and surrounding Villages and vice versa.

By Train:

Most of the trains passing between Visakhapatnam - Vijayawada will stop at Annavaram Station

By Air:

The nearest Airport on east side of Annavaram is situated at Visakhapatnam. Annavaram is at 2hrs distance from Visakhapatnam.

The nearest Airport on the West side of Annavaram is situated at Rajahmundry. Annavaram is at 1hr distance from Rajahmundry.

Contact Information:

The Executive Office, Sri S V V S Devasthanam Annavaram-533406, East Godavari District
Phone : 08868-238121,238125,238163 | Fax : 238124 | E-mail : endow-eoanna[at]gov[dot]in

Sl No	Section Name	Designation	Contact Number
1	PROTOCOL OFFICE	RECEPTION	9392908598 orp 08868238163
2	TEMPLE	Assistant Executive Officer	9491938255
3	TEMPLE	SUPERINTENDENT	6301465351
4	VRATAMS	ASSISTANT EXECUTIVE OFFICER	9989796405
5	VRATAMS	SUPERINTENDENT	9392908598 or 08868238163
6	ACCOMDATION	SUPERINTENDENT	9032694966 or 08868238163
7	ACCOMDATION	CRO CLERK	9032694966
8	ANNADANAM	SUPERINTENDENT	9030059998
9	Temple	SUPERINTENDENT	6301465351
10	RECEPTION	RECEPTION	9491249990
11	PRASADAM	SUPERINTENDENT	9490712066
12	ANNADANAM	SUPERINTENDENT	9030059998
13	TEMPLE	SUPERINTENDENT	9491249990
14	VRATAMS	AEO	9989796405
15	CRO ROOMS	SUPERINTENDENT	9491249990
16	SEVAS AND KESHAKANDANASALA	SUPERINTENDENT	9392908605
17	EOS PESHI	SUPERINTENDENT	9491249990
18	CENTRAL STORES	SUPERINTENDENT	9491249990
19	NITHYAPOOJA	SUPERINTENDENT	9392908595
20	TRANSPORT GARDEN AND GOSALA	SUPERINTENDENT	9491249990
21	SANITARY	SUPERINTENDENT	9491249990
22	HOSPITAL	DOCTOR	9392908616