



# Sri Panchajanya

Brahmotsavam Special Edition May 2026



Venkatadri samam sthanam brahmande nasti kinchana||  
VenkateSa samo devo na bhUto na bhaviShyati||

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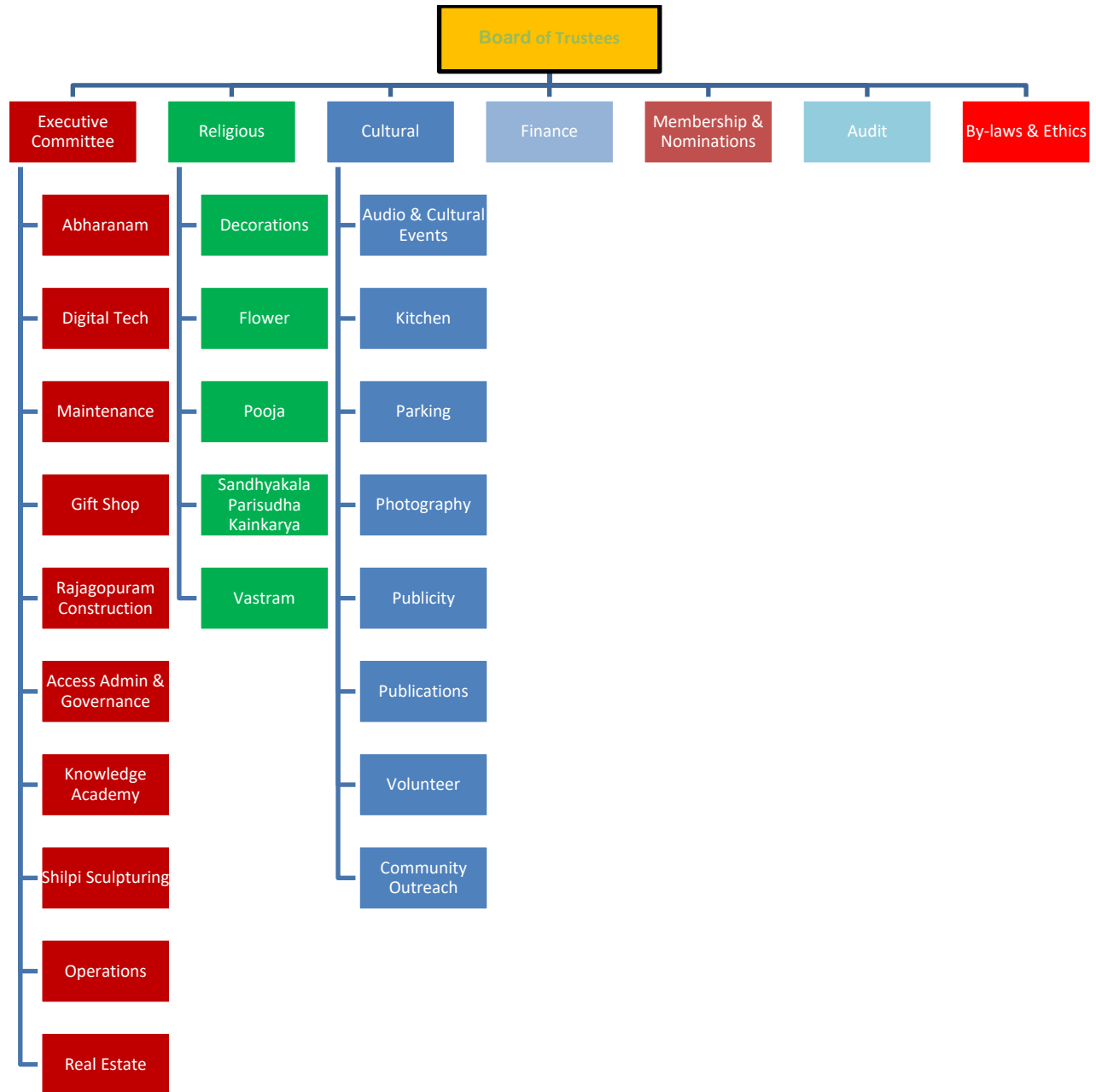
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# SVTCC Operations Chart



# Message from the President & Chairman

Sri Ravindranath Gullapalli



**Jai Srimannarayana,**

We are delighted to announce that we will be celebrating the 13th Brahmotsavam at our temple from May 8th through May 13th this year.

We have come a long way—from the Balalayam in December 2009, to the Prana Pratishta at our current location in June 2013, and to celebrating the Mahakumbhabhishekam last year. Sri Devi and Bhu Devi sametha Venkateswara Swamy, along with His parivaram—Garuda, Ganapathi (Viswakshena), and Anjaneya—have been showering their blessings upon us for the past 13 years.

Our devotees, along with our priests, who serve the Lord and His parivaram by performing Abhishekams and other sevas regularly, have shown unwavering devotion. It is truly inspiring to see such strong participation in these sevas. A recent example is the Sita Rama Kalyanam celebrated a few days ago, where so many devotees participated that the prayer hall was filled to capacity, with standing room only.

My heartfelt thanks to all the volunteers who have made our temple what it is today. The countless hours they have dedicated and their unwavering commitment are truly immeasurable.

We are also happy to inform you that the upgrades to the kitchen, dining hall, and cultural hall have been completed. A partition has now been added between the dining and cultural halls, and we look forward to hosting more cultural programs in the future.

One project that is very dear to my heart has also begun. Skilled shilpis have started carving intricate designs on the temple structures, beginning with the Vimana Gopurams. The work on the Ganapathi sannidhi has been completed, and we will be celebrating the Punardarshanam of Ganapathi Swamy on May 8th. Work on the remaining sannidhis will continue over the next couple of years.

We are pleased to share that we have received approval from the City of Novi for our Rajagopuram and Temple Expansion Project. This will provide a grand entrance through the Rajagopuram and improved access to the temple prayer halls via the existing staircase and main entrance upstairs. We are planning to begin construction this fall—please stay tuned for further updates.

The continued success of the Sri Venkateswara Temple and Cultural Center depends on your active participation. We encourage you to **get involved, volunteer, and contribute generously.** May this sacred space continue to bring peace, strength, and blessings to you and your families.

Regards,  
Ravindranath Gullapalli  
President and Chairman  
On behalf of the Board of Trustees



# Temple History Timeline





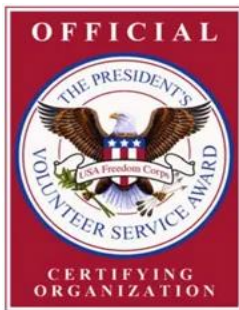
## President's Volunteer Service Award

**SVTCCMI** is proud to announce that we are now an Official **Certifying Organization** for the President's Volunteer Service Award (PVSA) program. Starting 2023, all registered Volunteers will be honored with Bronze, Silver and Gold medals for their certified service hours **at Sri Venkateswara Temple** and other local non-profit **Benefitting Organizations**.

### The Award:

The Presidential Volunteer Service Award (PVSA) is a prestigious honor bestowed upon individuals who have demonstrated a commitment to serving their communities through volunteerism. Established in 2003, the PVSA is a program of the Corporation for Community Service, which is a federal agency that promotes volunteerism and civic engagement. The PVSA recognizes volunteers of all ages and backgrounds who have contributed a significant amount of time to various organizations and causes. Recipients of the PVSA receive a certificate of achievement, a letter from the President of the United States, and a commemorative pin or medallion to recognize their outstanding service to their communities. The PVSA is a testament to the importance of volunteerism in strengthening our communities and building a brighter future for all. Presidential recognition sets you apart from your peers. It is a tremendous honor. Even though you may not seek recognition, your example can deliver a powerful message that encourages others to take action.

A detailed program and procedure to log your volunteer service hours will be rolled out shortly. Meanwhile, for any questions please email [psva@svtemplemi.org](mailto:psva@svtemplemi.org)





## Disclaimer

The thoughts and viewpoints shared in articles written by contributing authors are their own and may not fully represent the vision, values, or guiding principles of the temple.

Sri Venkateswara Temple and Cultural Center, Novi, MI



## Vedic Time Units

Have you ever paid attention to 'sañkalpa' that a priest says and makes you repeat, whenever a pooja or a religious ritual is about to begin?

**\*\*.....“Dvitiya-parārdhe, Śveta-Varāha-kalpe, Vaivasvata-manvantare, Kaliyuge, prathama-pāde, asmin vartamāna vyavahārika-cāndramānena Parābhava-nāma-saṃvatsare, uttarāyaṇe, vasanta-ṛtau, Caitra-māse, śukla-pakṣe, ekādaśī tithau, sthira-vāsare... śubha-muhūrte.....”\*\***

This is part of the **sañkalpa** that the priest makes you repeat after him, which points to where exactly we are right now (when the **sañkalpa** is taken) in the Hindu Cosmology as described in the Vedic scriptures. If you unpack the above lines, this is what it says, if you start from the lowest time unit -

Now it is **śubha-muhūrte** (auspicious time), which falls on a **sthira-vāsare** (Saturday), which is **ekādaśī tithou** (name of the Lunar day), in **śukla-pakṣe** (fortnight of Waxing Moon), in the month **Caitra-māse** (Lunar Month) and **vasanta-ṛtau** (spring season), which is in **uttarāyaṇe** (the part of year when Sun moves northward), in the year **Parābhava-nāma-saṃvatsare** (name of the current Lunar year in the 60-year cycle), in the **prathama-pāde** of Kaliyuga (first quarter of *Kaliyuga*), which is in **Vaivasvata-manvantare** (current cycle (7<sup>th</sup>) of creation, for which the **Manu**, the progenitor of Human race is **Vaivasvatha Manu**), which is in the second part of **Śveta-Varāha-kalpe** (current day of Lord Brahma called *Varāha* or a cosmic day of creation).

Really fascinating, isn't it? Let us understand the Time units as described in Vedic Scriptures

The Vedic conception of time is extraordinarily detailed. Hindu scriptures describe time as not only hierarchical, but also cyclical and eternal, spanning from the infinitesimal blink of an eye to cosmic eras spanning trillions of years.

Below are the descriptions of the time units starting from Cosmic (Macro level OR Brahmic) scales all the way to the Micro level Human time units

**Maha-kalpa:** The total lifespan of a Brahma, lasting 100 "Brahma years," equivalent to **311.04 trillion human years**. After this, the universe undergoes a complete dissolution (**Maha-pralaya**).

**Kalpa:** A single day of Brahma (12 hours), lasting **4.32 billion human years**. A night of Brahma is of equal length, during which the universe is in a state of partial dissolution.

**Manvantara:** A period ruled by a specific **Manu** (progenitor of mankind). There are 14 Manvantaras in one Kalpa, each lasting approximately **306.72 million years**. The 14 Manus who rules each Manvantara (71 **Mahayugas**) are listed below

- |                     |                                       |                         |
|---------------------|---------------------------------------|-------------------------|
| 1. Svāyambhuva Manu | 6. Cākṣuṣa Manu                       | 10. Brahma-Sāvarṇi Manu |
| 2. Svārociṣa Manu   | 7. Vaivasvata Manu (the current Manu) | 11. Dharma-Sāvarṇi Manu |
| 3. Uttama Manu      | 8. Sāvarṇi Manu                       | 12. Rudra-Sāvarṇi Manu  |
| 4. Tāmasa Manu      | 9. Dakṣa-Sāvarṇi Manu                 | 13. Deva-Sāvarṇi Manu   |
| 5. Raivata Manu     |                                       | 14. Indra-Sāvarṇi Manu  |



**Mahayuga (Chaturyuga):** A "Great Age" consisting of one cycle of the four Yugas. There are **1,000 Mahayugas** in one Kalpa. One **Mahayuga** lasts **4.32 million years** and is composed of 4 **Yugas** -

- **Satya (Krita) Yuga:** 1,728,000 years (Age of Truth).
- **Treta Yuga:** 1,296,000 years.
- **Dvapara Yuga:** 864,000 years.
- **Kali Yuga:** 432,000 years (the current, final age of darkness, which is believed to have begun in **3102 BCE**)

The current **Mahayuga** is the 28<sup>th</sup> out of 71 **Mahayugas** within the **Manvantara** ruled by **Vaivaswatha Manu**.

**Samvatsara (Year)** The 432,000 years in Kaliyuga, follow a 60-year cycle. Each year has a unique name believed to reflect the characteristics of that period. The current *Samvatsara* is *Parabhava*, according to the Hindu Calendar. The complete list is below

#	Year Name	#	Year Name	#	Year Name	#	Year Name	#	Year Name
1	Prabhava	13	Pramādi	25	Khara	37	Śobhakṛt	49	Rākṣasa
2	Vibhava	14	Vikrama	26	Nandana	38	Krodhana	50	Anala
3	Śukla	15	Vrisha	27	Vijaya	39	Vishvāvasu	51	Pingala
4	Pramādha	16	Chitrabhānu	28	Jaya	40	Parābhava	52	Kalayukta
5	Prajāpati	17	Svabhānu	29	Manmatha	41	Plavanga	53	Siddhārthi
6	Āngira	18	Tārana	30	Durmukha	42	Kīlaka	54	Raudra
7	Śrīmukha	19	Pārthiva	31	Hemalamba	43	Saumya	55	Durmati
8	Bhāva	20	Vyaya	32	Vilamba	44	Sādharana	56	Dundubhi
9	Yuva	21	Sarvajit	33	Vikāri	45	Virodhikṛt	57	Rudhīrodgāri
10	Dhāta	22	Sarvadhāri	34	Śārvari	46	Paritāpa	58	Raktākṣa
11	Īsvara	23	Virodhi	35	Plava	47	Pramādin	59	Krodhana
12	Bahudhānya	24	Vikṛti	36	Shubhakṛt	48	Ānanda	60	Akshaya

**Āyana** - refers to Sun’s movement in the year. Two Āyanas in a year –

- **Uttarāyana** – Northward movement of Sun in a Lunar year
- **Dakṣiṇāyana** – Southward movement of Sun in a Lunar year

**Māsa** - Lunar Month that begins on the first day after New Moon and ends on a New moon day. The 12 months according to Hindu Calendar are

- |             |               |               |
|-------------|---------------|---------------|
| 1. Caitra   | 5. Śrāvaṇa    | 9. Mārgaśīrṣa |
| 2. Vaiśākha | 6. Bhādrapada | 10. Pushya    |
| 3. Jyeṣṭha  | 7. Āśvayuja   | 11. Māgha     |
| 4. Āṣāḍha   | 8. Kārtika    | 12. Phālguna  |



**Ṛtu** – means Season in the Hindu Calendar. There are 6 Ṛtus in a Lunar year. Each **Ṛtu** covers 2 lunar months

- **Vasanta Ṛtu** (Spring) – covers the two months - *Caitra, Vaiśākha*
- **Grīṣma Ṛtu** (Summer) – covers the two months - *Jyeṣṭha, Āṣāḍha*
- **Varṣā Ṛtu** (Monsoon/Rainy) – covers the two months - *Śrāvaṇa, Bhādrapada*
- **Śarad Ṛtu** (Autumn) – covers the two months - *Āśvayuja, Kārtika*
- **Hemanta Ṛtu** (Pre-winter) – covers the two months - *Mārgaśīrṣa, Pushya*
- **Śīsira Ṛtu** (Winter) – covers the two months - *Māgha, Phālguna*

**Pakṣa** – fortnight. Two fortnights in a Māsa

- **Śukla pakṣa** - First 15 days of the Lunar month with waxing moon
- **Kṛṣṇa pakṣa** – Second 15 days of the Lunar month with waning moon

**Tithi** – Lunar day within a **Māsa** . It could be shorter or longer than 24 hours. There are 15 **tithis** in a **pakṣa**.

The 15 **tithis** in a **pakṣa** are –

- |                               |                                       |
|-------------------------------|---------------------------------------|
| 1. <b>Pratipadā (Padyami)</b> | 10. <b>Daśamī</b>                     |
| 2. <b>Dvitīyā (Vidiya)</b>    | 11. <b>Ekādaśī</b>                    |
| 3. <b>Tṛtīyā (Tadiya)</b>     | 12. <b>Dvādaśī</b>                    |
| 4. <b>Caturthī (Cavithi)</b>  | 13. <b>Trayodaśī</b>                  |
| 5. <b>Pañcamī</b>             | 14. <b>Caturdaśī</b>                  |
| 6. <b>Ṣaṣṭhī</b>              | 15. <b>Pūrṇimā (Full Moon)</b> during |
| 7. <b>Saptamī</b>             | Śukla pakṣa <b>OR Amavasya (New</b>   |
| 8. <b>Aṣṭamī</b>              | <b>Moon)</b> during Kṛṣṇa pakṣa       |
| 9. <b>Navamī</b>              |                                       |

**Vāra or Vaasara** - Weekday. The days of the week are as follows

- |                                      |   |
|--------------------------------------|---|
| ○ <b>Ravivāra or Bhanu Vaasara</b>   | ○ <b>Guruvāra or Brihaspati Vaasara</b> |
| ○ <b>Somavāra or Indu Vaasara</b>    | ○ <b>Śukravāra or Bhrugu Vaasara</b>    |
| ○ <b>Maṅgalavāra or Jaya Vaasara</b> | ○ <b>Śanivāra or Sthira Vaasara</b>     |
| ○ <b>Budhavāra or Soumya Vaasara</b> |   |

A **Tithi** is further divided into smaller / micro level time units

- **Prahar** – approximately 3 hours – 1/8<sup>th</sup> of a day
- **Muhūrta** – approximately 48 minutes or 2 Ghatas – 30 muhurtas make one full day
- **Ghati (Ghadia)** – approximately 24 minutes – 60 Ghatas make one full day



- **Laghu** – approximately 2 minutes
- **Nimesha** – approximately 0.53 seconds
- **Truti** – approximately 1/1,687.5 second – The smallest time unit in Vedic scriptures

In summary, the time hierarchy starting from Mahakalpa to Tithi is as below -

- **Mahā Kalpa → Kalpa → Manvantara → Mahāyuga → Yuga → Saṃvatsara → Ayana → Ṛtu → Māsa → Pakṣa → Tithi**

Now you not only understand the **saṅkalpa**, you can also read the Hindu Calendar and know what *Samvatsara, Māsa, pakṣa, Ṛtu* and *Tithi* is on a given day!!

**Compiled by  
Sri Venkat Gotur**

Sources –

[Hindu units of measurement | Religion Wiki | Fandom](#)  
[Time in Hinduism and astrology](#)  
[Vedic Time System - वेद Veda](#)  
<https://www.quora.com>



# The Ever-Present Self: A Journey Inward

## **The Self Is Ever-Present**

Advaita begins with a simple truth: the Self is never hidden. It is ever-present and all-pervasive. But if the Self is always here, why don't we experience it?

In our busy family lives, we are constantly rushing — managing responsibilities, meeting expectations, and keeping up with social media. By the end of the day, we feel stretched, stressed, and disconnected. In this constant movement, we rarely pause to ask the deeper questions:

- Who am I, really?
- What truly matters?

This short reflection is an invitation to slow down, turn inward, and gently explore these questions.

## **Who Am I, Really?**

Advaita reminds us that our true nature is pure consciousness — the awareness that witnesses everything. You may call it the Self, Atman, Brahman, or simply Presence. The names differ, but the essence is the same.

## **What Truly Matters?**

We have been given this precious human birth. Its deepest purpose is not merely to run through routines, fulfil roles, or chase endless tasks.

We are born to discover who we truly are. Everything else is secondary.

To recognize our true nature, the mind must become quiet — a soft mind.

## **The Soft Mind**

A soft mind is not emotional softness or sentimentality.

It is a mind that is:

- pliable
- open
- receptive
- non-resistant

It can listen, observe, and stay steady.

It is the opposite of a mind that argues, defends, reacts, or insists.

A soft mind becomes a mirror.

When the mind becomes gentle, it reflects the Self the way a still lake reflects the moon. The Self is not “achieved”; it is revealed when the mind stops fighting.

This is why Advaita emphasizes inner readiness rather than effort.

## **Introducing the Witness**

Thoughts come and go.

Emotions rise and fall.

The body changes from childhood to youth to old age.



But something has been constant throughout your entire life — the awareness that knows every experience.

Advaita calls this the witness — the quiet, luminous presence behind all experiences.

The witness is the Divine within.

It is not distant or abstract.

It is the same awareness through which we see, feel, pray, and love.

It remains untouched by the mind's movements — irritation, joy, fear, or calm.

### **Temple Practices Point Us Back to the Witness**

In darshan, the mind becomes still.

In chanting, the "I" dissolves into devotion.

In silence, the witness shines naturally.

Rituals may take place outside, but their purpose is deeply internal — to awaken stillness, clarity, and the remembrance of who we truly are.

They are mirrors that turn us inward.

### **Soft Mind, Clear Witness**

When the mind softens, the witness becomes easier to recognize.

When the witness is recognized, the mind naturally softens further.

This gentle cycle is the heart of Advaita: a soft mind revealing the Divine, and the Divine softening the mind.

**Contributed by  
Smt. Reeta Setty**



## Bhagavad Gītā and Uddhava Gītā Through the Lens of Viśiṣṭādvaita

### Introduction

The Bhagavad Gītā and Uddhava Gītā stand as twin pivotal texts of Hindu spiritual philosophy, both delivering Lord Kṛṣṇa's teachings but addressing distinct audiences and contexts. Through the lens of **Viśiṣṭādvaita Vedānta** – the school of qualified non-dualism systematized by Śrī Rāmānuja and expanded by Svāmi Vedānta Deśika – these texts reveal a cohesive theology centered on *bhakti* (devotion), *prapatti* (unconditional surrender), and the eternal relationship between the individual soul and a God of infinite compassion. This is how *Viśiṣṭādvaita* illuminates these *Gītās*, emphasizing their complementary roles in guiding devotees toward *mokṣam*, understood not as mere liberation, but as everlasting service in *Śrīvaikuṅṭha*, the supreme abode of Lord *Śrīman Nārāyaṇa*.

### The Bhagavad Gītā: A Foundation for Ethical Devotion

The *Bhagavad Gītā*, nestled within the epic *Mahābhārata's Bhīṣma Parva*, dramatically unfolds on the battlefield of Kurukṣetra. Here, amidst the impending conflict, Lord Kṛṣṇa assumes the role of Arjuna's charioteer and spiritual guide, addressing the warrior's profound existential crisis. Rāmānuja's insightful *Gītā Bhāṣya* interprets this dialogue as a masterful synthesis of *karma yoga* (selfless action), *jñāna yoga* (knowledge), and *bhakti yoga* (devotion), culminating in *śaraṇāgati*, complete surrender to divine grace. Central to *Viśiṣṭādvaita* lies the concept of *tattva treyam*, the three fundamental realities: *cit* (the individual soul), *acit* (non-sentient matter), and *Īśvara* (the Supreme Lord). Each remains distinct, yet the *jīvātma* exists solely for the Lord's purpose (*śeṣatvam*), remaining entirely dependent on Him (*pāratantriya*), and longing to serve Him eternally (*dāsatva*). This beautiful relationship finds expression in the verse: "***mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ***" (Bhagavad Gītā 15.7), meaning "The eternal *jīva* in this world is indeed a fragment of Myself."

Bhagavad Rāmānuja emphasizes that the *jīva* is neither merged with *Brahman*, as proposed by *Advaita*, nor entirely separate, as in *Dvaita*. Instead, it exists in a state of loving dependence, like a limb connected to a body. This qualified non-dualism illuminates Kṛṣṇa's counsel to Arjuna, urging him to perform his *svadharma*, his duty as a warrior, not merely as an ethical obligation, but as an act of worship offered to the Divine. The celebrated verse, "***karmaṇy evādhikāras te mā phaleṣu kadācana***" (Bhagavad Gītā 2.47), stating "Your right is to action alone, never to its fruits," is thus understood as a call to purify the mind through selfless duty, preparing it for the blossoming of higher devotion.

For Bhagavad Rāmānuja, the *Gītā's* defining moment arrives in Chapter 18, where Kṛṣṇa declares, "***sarva-dharmān parityajya mām ekaṁ śaraṇam vraja***" (Bhagavad Gītā 18.66), meaning "Abandon all dharmas and surrender unto Me alone." This *śaraṇāgati* is not mere passive resignation, but a conscious recognition of God's role as the soul's ultimate refuge. Liberation, therefore, is not merging into Brahman, but attaining *Vaikuṅṭha* to eternally serve the Divine.

### The Uddhava Gītā: Advanced Mysticism and Divine Intimacy

In stark contrast, the *Uddhava Gītā*, nestled within the *Śrīmad Bhāgavatam's* eleventh *Skandha*,



presents Kṛṣṇa's final, most intimate teachings to his devoted confidant, Uddhava, before departing the earthly realm—a fulfillment of His mission, as He declares, "**aseṣataḥ yad-artham avaṭīrṇo'ham**" (Śrīmad Bhāgavatam 11.7.2). The context shifts from the urgency of the battlefield to the serenity of contemplative wisdom. Svāmi Vedānta Deśika, in works such as his *Śrīmad Rahasya Traya Sāra*, positions this text as a manual for *mumukṣus*, those advanced seekers of liberation, elaborating on themes only hinted at in the *Bhagavad Gītā*.

A key distinction lies in the *Uddhava Gītā*'s heightened emphasis on *vairāgya* (detachment) and *prema-bhakti* (love-driven devotion). Kṛṣṇa initiates this profound *upadeśam*, this instruction, by picking up precisely where he concluded with the *carama ślōka*, the ultimate verse, of the *Bhagavad Gītā*: "**tvam tu sarvaṁ parityajya snehaṁ svajana bandhuṣu | may āveśya manaḥ samyak sama-drg vicarasva gām**" (Śrīmad Bhāgavatam 11.7.6), meaning, "Now, Uddhava, renounce all attachments to friends, relatives, and worldly bonds; fix your mind firmly upon Me; cultivate equanimity, and wander blissfully throughout the earth." While in the *Bhagavad Gītā*, He commanded surrender, here, He illuminates how a truly surrendered soul should conduct themselves.

Kṛṣṇa further illuminates, "**jñānātma-darśanam śuddham yathendor malatām iyāt**" (Śrīmad Bhāgavatam 11.14.40), explaining that "True knowledge purifies perception, dispelling delusion as impurities are cleansed from a mirror." Vedānta Deśika interprets this as affirming *Viśiṣṭādvaita*'s epistemology, where *jñāna* (knowledge) and *bhakti* (devotion) are inseparable, as highlighted by Bhagavad Rāmānuja in his opening *ślōka* of the *Śrī Bhāṣyam* "**śemuṣi bhakti rupa**." Here, a correct understanding of the soul's subservience to Brahman is essential for liberation.

The *Uddhava Gītā*'s metaphysical depth is beautifully matched by its practical guidance. Kṛṣṇa outlines the *yamas* (ethical restraints) and *niyamas* (virtuous observances), which Bhagavad Rāmānuja synthesizes with the sacred *Pāñcarātra* rituals in his *Śrī Bhāṣya*. The verse, "**arcāyām eva haraye pūjām yaḥ śraddhayehate**" (Śrīmad Bhāgavatam 11.27.12), declaring that "One who, with unwavering faith, lovingly worships Hari in the *arcā* (deity form)," is cited to validate temple worship, *arcana*, as a means to cultivate divine love.

## Teacher-Disciple Dynamics: Arjuna vs. Uddhava

The differing contexts of these two *Gītās* reflects *Viśiṣṭādvaita*'s understanding of *adhikāri-bheda* – eligible to surrender and surrendered already. In this light, it is fitting that the *Bhagavad Gītā* is named after the Teacher, Kṛṣṇa, emphasizing His role as guide, while the *Uddhava Gītā* takes its name from the disciple, *Uddhava*, highlighting the listener's preparedness.

In the *Bhagavad Gītā*, Arjuna embodies the *sādhaka*, the earnest practitioner grappling with worldly dilemmas. Kṛṣṇa adapts his teachings to Arjuna's warrior sensibilities, blending rational discourse with compassionate appeal. Rāmānuja observes that Arjuna's journey – from despair to surrender – mirrors the soul's ascent from ignorance to devotion. He starts with commanding the driver "**ratham sthāpaye me acyuta**" (Bhagavad Gītā 1.21), with an ego of claiming the chariot as his own and ends by bowing and stating "**śiṣyas te'haṁ sādhi mām tvām prapannam**" || (Bhagavad Gītā 2.7), meaning, "I am Your disciple; please illuminate me, for I have surrendered unto You."

Uddhava, in contrast, embodies the *mumukṣu*, already detached from material life. His questions delve



into complex themes, such as the *guṇas* (modes of material nature), the *jīva's* bondage, and the nature of time itself. *Vedānta Deśika* emphasizes that Kṛṣṇa's responses assume Uddhava's familiarity with *Viśiṣṭādvaita's rahasya-traya* (the three secrets): *tirumantra*, *dvaya*, and *carama-śloka*. The concise dvaya mantra—"śrīmannārāyaṇa-carau śaraṇam prapadye"—beautifully encapsulates the essence of surrender, elaborated in the *Uddhava Gītā's* teachings on *prapatti*.

## Synthesis in Viśiṣṭādvaita Tradition

Rāmānuja and Vedānta Deśika weave both *Gītās* into a graduated spiritual curriculum. The *Bhagavad Gītā* is the accessible entry point, where *karma yoga* purifies the mind and *bhakti* awakens divine love. The *Uddhava Gītā* refines this devotion into *prema* (selfless love) and *jñāna* (metaphysical insight).

Both texts affirm Kṛṣṇa as *pūrṇa-avatāra*, the complete incarnation, but the *Uddhava Gītā* adds esoteric dimensions. Kṛṣṇa declares, "**ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate**" (*Bhagavad Gītā* 10.8), stating "I am the source of all; from Me, everything emanates," and then, in the *Uddhava Gītā*, "**mayi sarvaṁ idaṁ protaṁ sūtre maṇi-gaṇāiva**" (*Śrīmad Bhāgavatam* 11.12.19), declaring "All this is strung upon Me like gems on a thread." *Viśiṣṭādvaita* reconciles these statements through *apṛthak-siddhi*, that inseparable existence where the world and souls are eternally dependent on *Brahman*. *Bhagavad Rāmānuja* emphasizes that *cetana* and *acetana vastus* (sentient and non-sentient things) are supported, controlled and owned by the Lord.

## Conclusion: Two Wings of a Single Tradition

Thus, from the *Viśiṣṭādvaita* perspective, the *Bhagavad Gītā* and *Uddhava Gītā* are not contradictory, but beautifully complementary. The former grounds spirituality in ethical action and the first stirrings of devotion, while the latter elevates it to transcendent love and metaphysical unity. Rāmānuja's *Gītā Bhāṣya* and Vedānta Deśika's *Śrīmad Rahasya Traya Sāra* weave both texts into a unified vision, where the *jīva*, through *bhakti* and *prapatti*, realizes its eternal role as Brahman's ever-loving servant.

Ultimately, these dialogues between Kṛṣṇa and His devotees affirm the core tenet of *Viśiṣṭādvaita*: liberation is not escape from existence, but joyous participation in the eternal devotional service (*kaiṅkarya*). As the *Uddhava Gītā* so perfectly concludes, "**ity ukto bhagavān rājan sāksād bhagavatām patiḥ**" (*Śrīmad Bhāgavatam* 11.30.50), meaning "Thus spoke the Lord, the very master of all opulence." In this beautiful vision, both *Gītās* stand as timeless guides, illuminating the path from duty to the most intimate divine service. One reveals how to prepare for the journey, the other how to patiently await the call, boarding pass in hand, assured of our destined flight.

Contributed by  
Sri Ayyampet S. Rajagopalan



## Guru - The Ultimate Master

In Sanatana Dharma, Guru has a very important place in Spirituality and general life as well. He has been given a prominent place next to parents, even higher than the God in some aspects. There is a saying *Devah kupyati Guru tratah yadi guruh kupyati kopi na!* - which means that if Devas are angry at us, Guru could protect us; but if Guru himself is angry with us, even Devas cannot help; There are numerous Gurus, in almost all the epical stories. Everyone needs a Guru and has at least one Guru. He takes a major part in the lives of his pupils. Let's us look at some well-known Guru slokas;

***"gurur brahmā gurur viṣṇuḥ gurur devo maheśvaraḥ  
guruh sāksāt parabrahma tasmai śrī-gurave namaḥ"***

Guru is the Brahma, the creator, Guru is Vishnu, the protector and Guru is Siva, the transformer of this Universe. Guru is the Supreme Ultimate Reality. Salutations to such Guru

***"akhaṇḍa-maṇḍalākāraṁ vyāptaṁ yena carācaram  
tatpadaṁ darśitaṁ yena tasmai śrī-gurave namaḥ"***

The one who shows us the entire vast Universe in this global form in movable and non-movable nature, is the Guru to whom I bow with reverence.

***"ajñāna-timirāndhasya jñānāñjana-śalākayā  
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ"***

The One who opens my eyes and takes me from the ignorance of darkness to the light of knowledge, to him I bow. Ignorance is compared in darkness and dullness whereas Knowledge and Wisdom are compared to light; The great vast Sky (Space) is full of knowledge and knowingness; Even through meditation, all writers and scientists like Einstein, derive knowledge from there.

***"aneka-janma-samprāpta-karma-bandha-vidāhine  
ātma-jñāna-pradānena tasmai śrī-gurave namaḥ"***

One who eradicates all the Karma *vasanas* or age-old impressions that are imbibed in this ego from the birth of this *jiva* (soul), by providing the wisdom of the Eternal Self, to that Guru I bow.

Lot of time, practice, hard work is needed to be performed in the presence of *Sadguru*; *Sadguru* is the only one who is capable of providing such a knowledge (*ātma-jñāna*) by showering grace on the disciple.

There are any many Sages, Saints Gurus and Sadgurus, who have been guiding the human race from ages ago. Puranas have mentioned few Gurus, equivalent to Gods. Let us remember some of them on this occasion.



**Dakshinamurthy** is an *Avtar* of Lord Siva, who sits on the South side and conducts *Jnana sabha* – an assembly of Knowledge – where discussions on Knowledge and Wisdom takes place.

***"citraṁ vaṭa-taror mūle vṛddhāḥ śiṣyā gurur yuvā  
gurostu mauna-vyākhyānaṁ śiṣyās tu chinna-saṁśayāḥ"***

Under the shade of Banyan tree, there is a young Guru and aged students; The explanation of the Guru is in Silence, which clarified all the doubts of the *śiṣyās* (students)



***“om namaḥ praṇāvāṛthāya śuddha-jñāna-eka-mūṛthaye  
nirmalayaḥ praśāntāya śrī dakṣiṇa-mūṛthaye namaḥ”***

I bow to Sri Dakshinamurthy, the sound, OM karam that emanates from the Universe and also to the form of Wisdom, who is filled with purity and peace.

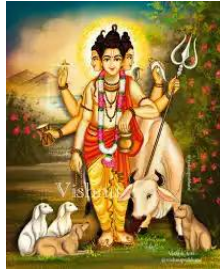
Dakshinamurthy always wears *chin mudra or Jnana mudra*, where the thumb and fore finger is touching each other in a circular form, separated from the other three fingers. (Here, the thumb represents *Paramatma*, fore finger represents *Jiva atma* and the other three fingers represents the three states of Waking, Dreaming and Deep Sleep, in which the *jivatma* generally pervades, leaving these three states. The ultimate goal of *Jivatma* is to unite with the *Paramatma*, the Self)



Another such Guru, who is considered equal to God is **Hayagreeva**. He is the Guru Avtar of Lord Vishnu with a Horse head. Lord Vishnu incarnated in the form of Hayagreeva to kill a demon with similar form. The Horse head is a symbol of knowledge. He preached *Lalitha Sahasranama* to his disciple Agastya Maharshi, who is the husband of Lopamudra, a great devotee of Goddess Sri Lalitha Parameswari. *Lalitha Sahasranama* was originally chanted by *Vasinyadi Vag Devatas*, who serve Goddess Sri Lalitha Parameswari.

***“jñānānanda-mayam devam nirmalam sphāṭikākṛtim  
ādharam sarva-vidyānām hayagrīvam upasmake”***

The god who is embodiment of bliss of wisdom, who is like pure and crystal and the basis of all types of knowledge, with the neck of horse, I serve/worship him.



**Dattatreya** is the *trimurthy swarupa* who has given himself to Sage Atri and his wife Anasuya. When Brahma, Vishnu and Maheshwara came to test the devotion of Anasuya to her husband, she transformed trinity into babies and was singing lullabies to them. Later when they took their original forms, they gave her a boy with all three of their *shaktis*. That boy became *Guru Swarupa* by observing and learning from the nature, world and others, as to what to do and what not to do.

***Dattātreyaṃ mahātmānaṃ varadaṃ bhaktavatsalaṃ |  
prapannārṭiharaṃ vande sa no vatu sadāśivaḥ ||***

I salute the great-souled Dattatreya, the giver of boons, who is dear to His devotees and the remover of the suffering of those who seek refuge in Him. May He, the eternally auspicious one, protect us always.

The words Guru and Swamy (as in Kumara Swamy) exclusively applies to **Lord Subramanya**. As a child, he preached *Atmabodha* to his father, Lord Siva himself in a playful way.

**Sage Vashishta Maharshi** wrote *Yoga Vashishta* and taught Rama, the foundational *Advaita Vedanta*. He was the **Royal Guru** for *Surya Vamsa* for many dynasties.

**Sage Veda Vyasa** divided the Vedas in proper form; he wrote almost 18 puranas except Vishnu purana and a great Epic Mahabharata, called *Panchama Veda* of one lakh slokas. It has *Vidura Neeti*, *Bhagavat*



*Gita* and many other teachings. He challenged that whatever is there in this Mahabharata exists in the world and whatever is not there in this Mahabharata does not exist anywhere else. In spite of writing so many works, he was still not satisfied and when Sage Narada suggested him to write about various *Avataras* of Lord Narayana, he composed 12000 slokas of Bhagavatam. ***Guru Poornima***, which marks the birth of Sage Veda Vyasa is celebrated honoring all Gurus.

**Lord Sri Krishna**, the direct incarnation of the *Brahman* itself, in its full awareness is the *Jagat Guru*. He is the one who actually gave us the *Bhagavad Gita*. His teachings in that answer all kinds of questions any human being has about himself. All his life stories, right from his birth, childhood, manhood are great, attractive and devotional, to all ages and all classes, from unlearned to Saints. He is the savior of the good and the destroyer of the evil.



Śrī Kṛṣṇaṁ vande jagadgurum |  
Śrī Kṛṣṇo rakṣatu no jagattraya-guruḥ |  
Śrī Kṛṣṇaṁ namasyāmyaham |  
Kṛṣṇena mārāsatvato vinihitāḥ |  
Kṛṣṇāya tasmai namaḥ ||

**Contributed by  
Smt. Sunitha Gotur**



## The Eternal Symphony: The Divine Benefits of Vishnu Sahasranama

The Vishnu Sahasranama, or the "Thousand Names of Vishnu," stands as one of the most sacred and potent hymns in the Vedic tradition. Its origin is as dramatic as it is profound, nested within the *Anushasana Parva* of the Mahabharata. As the dust of the Kurukshetra war settled, King Yudhishtira, burdened by the weight of governance and the quest for spiritual liberation, approached the patriarch Bhishma, who lay on a bed of arrows.



Encouraged by Lord Krishna himself—the very manifestation of the Divine—Yudhishtira posed six fundamental questions. Most notably, he asked:

*"Kimekam daivatam loke kim vāpyekam parāyaṇam..."* (Who is the one deity in the world? What is the one supreme goal? By praising whom can man reach auspiciousness? What is that one Dharma that is supreme among all Dharmas? And what is that one **Japam** that can relieve a being from the bondage of the cycle of birth and death?)

In response, Bhishma Pitamaha revealed that the constant chanting and meditation upon the thousand names of the All-Pervading Lord Vishnu is the greatest Dharma and the ultimate tool for liberation.

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### A Spectrum of Grace: The Three Levels of Benefits

The beauty of the Vishnu Sahasranama lies in its accessibility. While the depth of the ocean is infinite, even a drop provides nourishment. The benefits of this stotram can be understood through three progressive levels of engagement:

1. **The Power of Shravanam (Listening):** For those who may not be able to chant due to lack of time or linguistic barriers, simply listening to the vibrations of the Sahasranama with a focused mind brings immense peace. Sound is a form of energy; these Sanskrit syllables are "seed sounds" (*Beeja Aksharas*) that cleanse the environment and the subconscious mind, reducing anxiety and instilling a sense of divine protection.
2. **The Power of Uccharanam (Chanting):** When an individual actively chants the verses, the benefit intensifies. The physical act of chanting engages one's breath, the tongue, and the intellect. Even if one does not fully grasp the profound philosophical meaning behind every name, the rhythmic repetition acts as a spiritual detox. It sharpens concentration, builds discipline, and aligns the individual's vibration with the cosmic rhythm of the Divine.
3. **The Power of Jnanam (Understanding):** The highest level of benefit is reserved for those who chant with a deep understanding of the meaning (*Artha*) of each verse. Every name—whether it be *Vishvam* (The Universe), *Achyuta* (The Infallible), or *Ananta* (The Infinite)—reveals a specific attribute of the Almighty. Chanting with this awareness transforms the ritual into a meditative dialogue, leading to *Atma-Jnana* (Self-realization) and a total dissolution of the ego.



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## A Daily Anchor for the Soul

In the modern world, where the mind is often fragmented by worldly distractions, the Vishnu Sahasranama serves as a powerful anchor. For those who hold deep faith in the Sanatana Dharma, making this stotram a part of one's daily *Nithya Karma* is a transformative practice.

It does not matter if one is a scholar or a novice; the Lord is *Bhava-Priya* (a lover of devotion), not just *Shabda-Priya* (a lover of words). The effort to dedicate twenty minutes a day to these thousand names is an investment in mental clarity, emotional resilience, and spiritual evolution. It is a bridge that connects our finite existence to the Infinite, offering a path to cross the turbulent ocean of *Samsara* with grace and ease.

**Contributed By**  
**Sri Sridar Sivaraman**



# Utsavams and Vahana Sevas At Our Temple

## Brahmotsavam – Festival Performed by Lord Brahma

**“śrī śeṣa pakṣīśvara padmagarbha seneśa mukhyān pratibodhayantaṁ śrī pāñcarātrāgama śāstramadyam viṣṇuṁ sadāhaṁ śaraṇaṁ prapadye”**

“I always surrender to Lord Viṣṇu, the embodiment of the *Pāñcarātra Āgama*, who manifests through *Mahalakshmi, Adīśeṣa, Garuda, Brahma*, and *Viśvaksena* — the foremost among His divine attendants.”

The Supreme Lord **Śrīmannārāyaṇa** manifests in five sacred forms: Supreme (*Para*), Emanation (*Vyuha*), Incarnation (*Vibhava*), Inner-Dweller (*Antaryami*), and Iconic/Idol (*Arcā*) forms. Among these, the *Arcā* form refers to the consecrated deity (*vigraha*). To worship the Lord, receive His grace, and attain both worldly and spiritual well-being, the *Arcā* form is the most accessible and compassionate.

All the services, festivals, rituals, *yajñas*, and *yāgas* performed for the *Arcā-mūrti* must follow scriptural injunctions. It is said that *Śrīmannārāyaṇa* Himself taught this sacred knowledge over five nights to *Lakṣmī Devī, Ādi Śeṣa, Garuda, Viśvaksena*, and *Brahmā*. Because this teaching was given to five divine beings over five nights, the scripture came to be known as the *Pāñcarātra Śāstra*. It is this very *Śāstra* that explains all the festivals and rituals performed for the Lord in temples.

**“savassāmsārikam duḥkham uttaranti tadambudhiṁ yastāra iti vidvāṁso niścayanty utsavāhvayam”**

“To cross the ocean of worldly suffering, the wise have determined that the word "Utsavam" (festival) acts as a bridge or a boat”

From the ocean of worldly existence (*saṁsāra*) in which we suffer, this festival acts like a boat that helps us cross over. Whoever observes and performs this sacred festival is led closer to the path of liberation (*mokṣa*).

**“Nityam, Naimittikam, Kamyam utsavam trividham bhavet”**

Festivals are of three types: *Nitya* (Daily/Regular), *Naimittika* (Occasional/Incidental), and *Kamyā* (Desire-based).

Three types of festivals are present in the scriptures. They are:

- **Nityam (Nityotsavam):** Daily or regularly scheduled festivals. Divine worship happening in the temple. *Brahmotsavam, Pavitrotsavam, Adhyayanotsavam, Vaikuntha Ekadashi*, and so on are the examples of *Nityotsavam*



- **Naimittikam (Naimittikotsavam):** Occasional or incidental or event-based festivals. During times such as meteor showers, eclipses, or periods of famine, the special *śānti* rituals performed for the Lord are called *Naimittikotsavams*
- **Kamyam (Kamyotsavam):** Desire-driven or optional festivals The *Kalyāṇotsavam* (divine wedding), the *vahana-sevas*, the special *abhišekams*, and all rituals performed to fulfill the desires and wishes of devotees are called *Kāmyotsavams*

Among these, the **Nityotsavam** (regularly scheduled festivals) is said to be the foremost or best.

*Chaturmukha Brahmā* conducted the festival for nine days with *yajñas*, *yāgas*, and *vahana-utsavams* for *Śrī Raṅganātha* in *Śrīraṅgam* and *Śrī Vēṅkaṭēśvara* in Tirumala, and hence the celebration came to be known as **Brahmotsavam**

**Brahmotsavam** is performed with the sacred root *mantras*, conducting *yajñas* and *yāgas* in a manner that brings joy to the Lord. The Supreme Being, who is easily pleased by true devotion, is taken in procession on many divine *vāhanams*. Devotees offer music, hymns, and dance that are dear to the Lord, performing them reverently before Him.

**“Sarva-phala-prado hi Viṣṇuḥ”** — Lord *Viṣṇu* is the giver of all fruits.

Those who delight the Lord through such sacred festivals receive His grace, and He fulfills their heartfelt wishes. There are many kinds of these observances — daily, weekly, monthly, fortnightly, and yearly festivals.

### **Pavitrotsavam - A Sacred Rite of Purification and Divine Reconciliation**

**Pavitrotsavam** belongs to this same sacred sequence of divine celebrations. Among the various festivals conducted for the Lord, **Pavitrotsavam** is one of the most important in the activities of divine worship. This ritual is performed to atone for any deficiencies that may have occurred during the year—such as shortcomings in offerings, materials, mantra recitation, devotion, or sincerity.

**Pavitrotsavam** is also observed for the purification of impurities arising from contact-related faults, as well as those associated with birth (*jāta śauca*) and death (*mṛta śauca*).

According to the *Pancharatra Agama*, it is stated that rulers may perform this sacred ritual especially for the welfare and prosperity of the kingdom, particularly during times of famine or adversity.

This ceremony begins with *Ankurarpana* (ritual sowing of seeds), followed by sacred fire rituals (*homams*) using the *Mula Mantra*. The *pavitrās*—sacred, multi-colored threads made of silk—are consecrated with mantras and then adorned on the deity. This observance is carried out over three days with strict discipline (*diksha*). During this time, the Lord is worshipped with Vedic mantras, hymns, devotional compositions, and prayers seeking forgiveness. Music, Vocal and Instrumental and Dances are offered to the Lord as a service.



On the final day, the ritual concludes with *Purnahuti* (final offering into the sacred fire) and *Panchamrita Abhishekam* (ritual bathing with five sacred substances). After the completion of the ceremony, the sanctified *pavitrās* are distributed to priests, temple staff, cooks, organizers, volunteers and devotees.

## Adhyayanotsavam – The Festival of Divine Learning

The all-auspicious and infinitely virtuous *Śrīmannārāyaṇa* has been praised by countless great sages through the *Vedas*. Sage Vālmīki and Sage Vyāsa extolled the Lord's glory through the *Itihāsas* and *Purāṇas*. Prahlāda, Nārada, and other exalted devotees offered hymns of devotion. Saint-composers like Rāmadāsu, Tyāgarāja, and Annamayya celebrated the Lord's greatness through divine music. The *Āḷvārs* and *Ācāryas* sang the Lord's qualities in the *Drāviḍa* language through the sacred *Divya Prabandham*. **Adhyayanotsavam** is the festival that brings together all these streams of devotion, celebrating the Lord's glory through sacred recitation and learning.

During this festival, the *Vedas*, *Itihāsas*, *Purāṇas*, *Stotras*, *Divya Prabandham*, and *Keertanas* are recited. Devotees engage in *Bhagavan-nāma smaraṇa* and all participants become recipients of the

Lord's divine grace. At the beginning and conclusion of the festival, the *Āḷvārs* and *Ācāryas* are adorned with *Śrīmannārāyaṇa's* *nirmālya* — His sacred leftover garments, flowers, and sandal paste.

On the final day, *Parāṅkuśa* (*Nammāḷvār*) — who is regarded as the very embodiment of the Lord's *pādukā* — is ceremoniously brought back to the Lord's divine feet. With this sacred act, the festival reaches its completion. Because *Nammāḷvār* returns to the Lord's presence, this day is also celebrated as *Vaikuṅṭhotsavam*, *Paramapadotsavam* and *Mokṣotsavam*, each name highlighting the attainment of the Lord's eternal abode.

By taking part in **Adhyayanotsavam**, devotees receive the spiritual merit of listening to the *Vedas*, *Itihāsas*, and *Purāṇas*, reciting *Stotras* and *Divya Prabandham* and immersing themselves in devotional learning and remembrance. Thus, **Adhyayanotsavam** becomes a pathway to knowledge, devotion, and divine grace

## Vahana Seva - The Sacred Procession on Divine Vehicles

Among the various forms of the Lord, the *Archavatara* (the deity in idol form) is considered the most accessible. It is easy to worship, grants divine realization, and represents the very form of *Srīmannarayana* who resides in the supreme abode (*Paramapada*). In the form of the consecrated idol (*Archa Murti*), He accepts the various forms of worship and services we offer, fulfills our wishes, and protects us.

For the sake of those who cannot come close to Him or behold Him directly, the Lord, in this idol form, comes out in processions through the streets of towns and cities, blessing devotees. During such



processions, the Lord rides on various *vahanas* (vehicles), including those born of eggs (*andaja*) and vegetation (*udbhija*), each symbolizing a deeper philosophical truth while serving Him. Though the Lord has many *vahanas*, the principal ones are:

- Sesha Vahanam
- Gaja Vahanam
- Garuda Vahanam
- Hanumantha Vahanam
- Aswa Vahanam

Let us understand their significance:

### Sesha Vahanam (Serpent):

***“nivāsa-śayyāsana-pādukāṃśukopadhāna-varṣātapa-vāraṇādibhiḥ  
śārīra-bhedaistava śeṣatāṃ gataihī yadocitaṃ śeṣa itīrite janaiḥ”***

Among the attendants of the Lord, the foremost is *Adi Sesha*, the thousand-hooded serpent, is the eternal servant of Lord Vishnu. According to the needs of the Lord, he takes on many forms—serving as His abode, couch, footwear, umbrella, and more. In different incarnations, he appeared as Lakshmana and Balarama to serve the Lord. *Adi Sesha* is considered the primary vehicle (*vahana*) of the Lord at all times, not just during festivals. In *Vaikuntha*, the Lord, along with Sridevi and Bhudevi, is seated upon *Adi Sesha*, blessing devotees. Those who have *darshan* of the Lord on *Sesha Vahanam* are said to gain good health, be free from fear of poisonous creatures, and have relief from astrological afflictions such as *Kala Sarpa Dosh*.

### Gaja Vahanam (Elephant):

***“icchāmohi mahābāhum raghuvīram mahābalaṃ |  
gajena mahatā yāntaṃ rāmaṃ chatra-vṛtānaṃ”***

The elephant symbolizes wealth, royalty, and authority. In the *Treta Yuga*, Sri Rama is described in the *Ramayana* as riding a Royal Elephant named *Shatrunjaya*, under a white pearl-studded umbrella, granting *darshan* to the people of Ayodhya.

Worshipping the Lord on the *Gaja Vahanam* is said to remove poverty, eliminate hardships, and bless devotees with prosperity and the grace of Lakshmi.

### Garuda Vahanam (Eagle):

***“dāsa-sakhā vāhanam āsanam dhvajāḥ yaṣṭe vitānam vyajanam trayīmayāḥ |  
upasthitaṃ tena purō garuḍmatā tvat-aṅghri-sammarda-kiṅanka-śōbhinā”***

*Garuda* serves the Lord in many ways—as a servant, friend, vehicle, throne, flag, canopy, and fan. *Garuda* represents the four Vedas. The Lord riding *Garuda* signifies that He is the ultimate truth revealed by all the Vedas.



The *darshan* of the Lord on *Garuda Vahanam* destroys all sins. Those who witness this are freed from serpent-related afflictions, blessed with progeny, good health, and divine grace. It is said to be equivalent to directly beholding *Vaikuntha Narayana*.

### **Hanumantha Vahanam (Lord Hanuman):**

In the *Sundara Kanda* of the Ramayana, Hanuman humbly introduces himself as the servant and messenger of Rama.

**“*dāsō’ham kōsalēndrasya vānarah khalu mām viduḥ | dūto rāmasya dhīmataḥ*”**

“I am the servant of the King of Kosala (Sri Rama). All know me as a *Vanara*. I am the messenger of the wise Lord Rama.”

During the incarnation of Rama, Hanuman rendered all forms of service to the Lord, similar to *Garuda*. The *Hanuman Vahanam* is observed on the fourth day of the *Brahmotsavam* festival. Worshipping the Lord on this vahana removes planetary afflictions, dispels negative forces, and grants intelligence, strength, brilliance, fame, courage, health, eloquence, and divine grace.

### **Aswa Vahanam (Horse):**

An Upanishadic statement says: **“*Indriyani hayanahuh*”** — the senses are compared to horses.

This signifies that just as horses need to be controlled and directed, human senses must be disciplined and guided toward the divine.

When the deity rides the divine horse, it represents divine control, discipline, and the swift movement of dharma. Taking the *darshan* of the Lord on *Aswa Vahana* inspires devotees to cultivate self-control, purity of mind, and spiritual focus

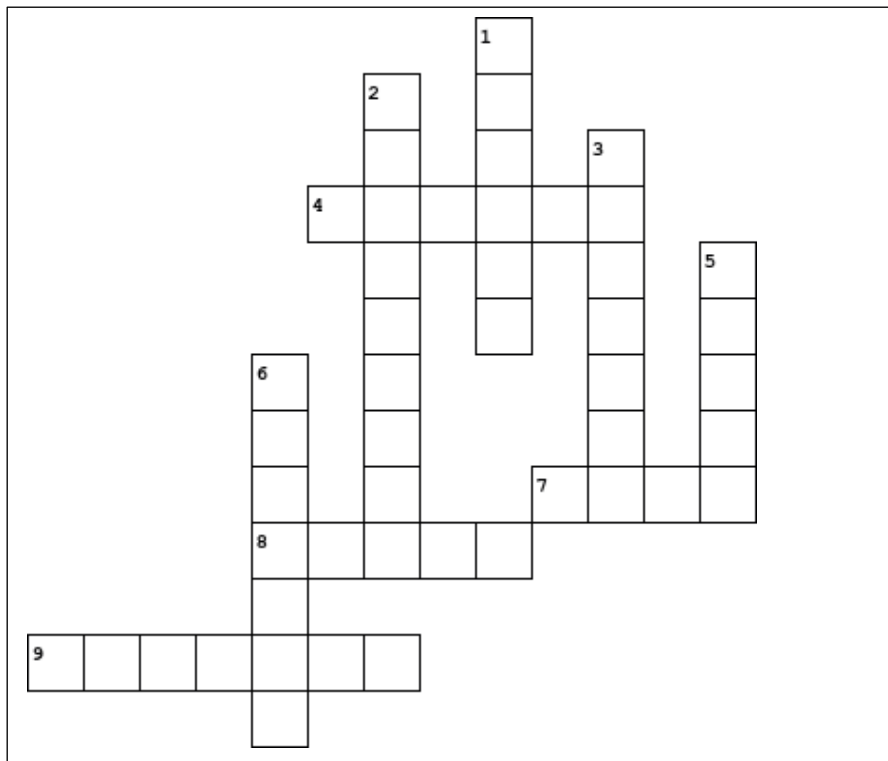
**Contributed By**  
**Acharya Sri Koustubha Kandadi,**  
**Priest**



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## Kid's Corner

### Crossword – Hindu Gods and Goddesses



#### Across

4. The four-faced deity whose consort is the goddess of speech and wisdom
7. The prince of Ayodhya whose life serves as a lesson in Dharma or "righteous duty"
8. The ascetic deity of Mount Kailash who wears the crescent moon and a serpent named Vasuki
9. The son of the wind god Vayu who once attempted to swallow the sun, mistaking it for a fruit

#### Down

1. The deity who rests upon the celestial serpent Shesha in the causal ocean
2. The "Mother of the Vedas" who holds a lute-like instrument called a Veena
3. The "Remover of Obstacles" who supposedly used his own tusk to scribe the Mahabharata
5. The wielder of the thunderbolt Vajra and rider of the five-headed elephant Airavata
6. The goddess born from the churning of the primordial milky ocean.



## Story of Ramayana – For Kids

**Ramayana** is one of the greatest epics of India, written by the sage **Valmiki**. It tells the story of Ram, his adventures, and the triumph of good over evil. The epic teaches important lessons about truth, courage, loyalty, and devotion. Even today, the Ramayana inspires people of all ages to follow the path of righteousness and live with kindness and honor. Long ago, in the beautiful kingdom of Ayodhya, there lived a wise and kind king named Dasharatha. He had four sons—Ram, Lakshman, Bharat, and Shatrughn. Ram, the eldest, was brave, gentle, and loved by all. Everyone in Ayodhya knew that Ram would one day be a great king.

One day, the sage Vishwamitra came to the palace. “Ram,” he said, “I need your help to defeat dangerous demons who are troubling people.” Ram, always ready to help, bowed and said, “Respected father, may I go with your permission?” King Dasharatha smiled and gave his blessing. So, Ram, along with his younger brother Lakshman, set off on an exciting journey to help the sage.

Ram’s first adventure was in the forest. He helped the sage by defeating powerful demons with his bow and arrows. After defeating the demons, the brothers travelled with Sage Vishwamitra to the kingdom of Mithila.

There, King Janaka announced a great swayamvar for his daughter, Devi Sita. Many princes and kings had gathered to marry her, but King Janaka had set a nearly impossible challenge: whoever wished to marry Devi Sita had to lift and string the mighty bow of Bhagwan Shiva. One by one, kings and warriors tried, but none could even move the bow.



Then it was Bhagwan Ram's turn. With calm strength and devotion, he lifted the bow as if it were light as a feather, and when he bent it to string, the bow broke into two with a thunderous sound! Everyone was amazed, and Devi Sita placed the garland around Ram’s neck, choosing him as her husband.

Ram, Lakshman, and Devi Sita came back to Ayodhya. King Dasharatha decided to hand over the kingdom to his son Ram. The people of Ayodhya were overjoyed by this announcement and started preparations for Ram’s Rajyabhishek, the crowning ceremony. Just before Ram was to be crowned king, one of Dasharatha’s queens, Kaikeyi, reminded the king of a promise he had made to her long ago. She wanted her own son, Bharata, to be king and asked that Ram be sent away to

the forest for 14 years.

The people of Ayodhya were heartbroken after hearing this news. Ram, being a dutiful son, accepted this without complaint. “A promise must be kept,” he said. Devi Sita, full of love and loyalty, said, “Wherever you go, I will go with you.” Lakshman also chose to follow them. And so, the three set out on their journey into the deep forests.

At first, life in the forest was peaceful. But then came a strange encounter. A demoness named Shurpanakha saw Ram and asked him to marry her! Ram gently refused, telling her that he was already married to Devi Sita. Shurpanakha, now full of anger, tried to attack Devi Sita. But before she could harm her, Lakshman stepped in and punished her by cutting off her nose. Furious, Shurpanakha ran to her brother, none other than Ravana, the mighty king of Lanka with ten heads, and cried out for revenge.

Cruel and cunning Ravana, with the help of his uncle Maricha, set a trap. Maricha disguised himself as a dazzling golden deer and appeared before Devi Sita’s hut. Devi Sita was charmed by the deer's beauty and asked Ram to catch it for her. Ram chased the deer deep into the forest, leaving Devi Sita behind.



Devi Sita grew worried, as it was taking a long time for Ram to return. Suddenly, she heard Ram's voice calling out for help; it was Maricha imitating Ram's cry! Devi Sita sent Lakshman to help Ram, leaving her all alone. This was the moment Ravana was waiting for. Disguised as a holy sage, he approached Devi Sita, asking for alms. The kind-hearted Devi Sita stepped out to give him food, and in an instant, Ravana revealed his true form and carried her away in his flying chariot to Lanka.



When Ram returned, he was worried and upset after not finding Devi Sita there. But he did not give up. With Lakshman by his side, he began searching for her everywhere. On this journey, Ram met Hanuman, the mighty monkey warrior, and the vanara army led by Sugriva. Hanuman leapt across the ocean to Lanka, found Devi Sita in Ravana's garden, Ashoka Vatika, and gave her Ram's message: "Be strong, Devi Sita, Ram will come to rescue you!"

When Ravana heard about Hanuman, he asked his men to set Hanuman's tail on fire. Hanuman warned him about the might of Ram by burning his golden palace with his burning tail.



Now, Ram and his army had to cross the vast ocean to reach Lanka. How could they cross such a huge ocean? The monkeys came up with a wonderful idea. They put big stones in the water, and to everyone's surprise, the stones floated because they had Ram's name on them. Slowly, they built a massive bridge across the sea—this was the famous Ram Setu. With faith and teamwork, the army crossed over to Lanka.

A fierce and thrilling battle began, where Ram and his army of monkeys and bears fought bravely against Ravana and his powerful demon warriors. Ravana's giant brother, Kumbhakarna, joined the fight, but after a fierce struggle, Ram killed him. Ravana's mighty son, Meghanad, also fought with great power, but Lakshman defeated him in battle. At one point, Lakshman was badly wounded. To save him, Hanuman flew across the mountains to bring the magical Sanjeevani booti, a life-giving herb. Lakshman was healed and returned to the fight.



Finally, Ram aimed a powerful arrow, blessed by the gods, straight at Ravana's heart. Ravana fell, and with his fall, goodness triumphed over evil.

After the long battle, Ram finally rescued Devi Sita, and their hearts were filled with happiness. The 14 years of exile were over, and Ram, Devi Sita, and Lakshman returned to Ayodhya. The people of the city welcomed them with great joy, decorating the streets with flowers, music, and thousands of shining lamps. This grand celebration of light and joy is remembered even today as Diwali/Deepavali.

Ram became the king and ruled with love, justice, and care. His rule, called Ram Rajya, was a time when everyone lived happily and peacefully.

The Ramayana teaches us many valuable lessons through its characters. Ram shows us the importance of truth, courage, and keeping our promises. Devi Sita teaches us patience, loyalty, and inner strength. Lakshman reminds us about love, support, and standing by our family. Hanuman inspires us to be brave, selfless, and devoted. Ravana shows what can happen when pride and selfishness take over. By following the example of these characters, we can try to be brave, kind, and truthful in our own lives.

**Contributed by:  
Smt. Padma Sanam**

Source: The book "Ramacharita Manas" Sri. Tulsidas ji and other [Internet](#) sources.



# Indian Hindu Festivals and Celebrations

## Diwali or Deepavali



The festival of lights – Diwali or Deepavali – is the most popular festival on the Indian subcontinent. It is called a festival of lights because the households in India and across the world light up their houses with the diyaas (Lamps) and candles indicating the victory of light over darkness. Diwali commemorates the return of Lord Rama along with Sita Mata and Lakshmana from

his 14-year-long exile and vanquishing the demon-king Ravana. In joyous celebration of the return of their king, the people of Ayodhya, the capital of Rama, illuminated the kingdom with earthen diyaas (oil lamps) and set off firecrackers. To keep that tradition, glimmering *diyaas* (lamps) adorn every nook and cranny of every residence in the evening. Families and friends get together and attend prayer at kovela/mandir (Temple). Celebrate the festivities along with fire-crackers and a delicious traditional banquet with Indian sweets.

## Holi



Holi is a festival of color and an indication of spring in India. The onset of Holi is marked by the burning of a statue of Holika – an evil entity from Hindu mythology – to signify the

triumph of good over evil and celebrate festivities by people smearing colored powder on each other with joy and distribute sugar candy and Jilebi (sugar syrup filled pretzel sweet).

## Onam:



Onam is the official state festival of Kerala, and celebrations include traditional sports like boat races and tug of war. The story behind the celebration of Onam is the homecoming of the legendary king Mahabali, who is a devotee of Lord Vishnu (The

Creator). Mahabali, despite of being a demon king, was said to be generous and benevolent and concurred three worlds with his strength but to keep his word to Lord Vishnu, he has given away all his kingdom to Lord Vamana (Avatara of Lord Vishnu). The homecoming of Mahabali is celebrated with a vegetarian feast on a banana Leaf.

## Ugadi / Gudipadwa



Ugadi / Gudipadwa signifies the arrival of spring and is the New Year's Day for Hindus. The festival of Ugadi is celebrated predominantly in certain Indian states such as Maharashtra, Karnataka, Andhra Pradesh, Tamil

Nadu and Telangana. Premises are decorated with mango leaves, Marigold flowers and other embellishments; floral patterns are drawn on the floor, and savory snacks are prepared in a bid to welcome the new year on a high note.



Additionally, the consumption of *bevu bella / Ugadi chatney* – a blend of neem flower petals (*bevu-Peepal flower petal*) and jaggery (*bella – sweet out of sugarcane juice*) – is obligatory. Neem flower is bitter in taste and jaggery is sweet are mixed together with banana, coconut tamarind and pinch of salt to signify the acceptance of life's bitterness, happiness all the experiences of life in equal parts.



## Makar Sankranti



In the Hindu calendar, the sun enters the *Makara* (Capricorn) part of the zodiac on second week of January every year. Surya (the sun god) is also worshipped all across the country with unparalleled

devotion on this day. Although this day is popularly known as Makar Sankranti, the nomenclature varies from state to state, as do the corresponding customs. Andhra and Telangana state people call it Sankranthi, Tamils call it *Pongal*, Assamese celebrate it as *Bihu* and most North Indians call it *Lohri*. Makar Sankranti is a festival made unique by its celebrations, ranging from kite-flying to bonfires and riverbank rituals. It also is a harvest festival and is celebrated for 3 days where each day signifies different events that involve a lot of fun activities such as sit around bonfire to tell stories, pay respect to elders, distribute presents, fly kites and make special dishes to distribute among family and friends.

## Navratri – Dussehra – Durga Puja



Akin to the recurring theme in Hindu mythology of the victory of good over evil, the legend behind the Navratri festival has to do with Lord Rama's triumph over Ravana, a demonic entity. An alternative legend revolves

around the victories of the goddess Durga against the diabolical forces that once walked the face of the Earth. Navratri, meaning nine nights, is a time to honor Goddess Lakshmi, Goddess Durga and Goddess Saraswati and plead for their blessings and goodwill. The world-famous Dussehra of Mysore also falls on the final day of Navratri with Goddess procession. During Dussehra festivities, children celebrate for all the blessing from Goddess [Saraswati](#) of [wisdom](#) and knowledge. The tenth day of festivities called Vijaya Dasami, is celebrated with Durga Pooja to achieve great success in all the tasks performed in daily basis.

## Ganesh Chaturthi



Ganesh Chaturthi also known as Ganesh Chavithi is one of the most popular festivals in the country and commemorates the birth of Lord Ganesha with the formal offering of prayers

to a clay idol of the deity. Lord Ganesh is the son of Lord Shiva and Mother Parvathi. Lord Ganesh is the god who takes away all the obstacles in life. His face resembles that of an elephant, while his witty and playful temperament inspires devotion from people of all age groups. The Clay idol of Lord Ganesh is later immersed in a body of water amid further festivities and chant Bhajans (Hymns) with music to praise Lord Ganesha.

## Maha Shivaratri



Lord Shiva is the foremost deity in the Hindu pantheon and regarded as the destroyer of evil. Maha Shivaratri, or 'the great night of Shiva', commemorates the supremacy

of Shiva. People refrain from sleeping and instead pray to the great lord. Most dedicated disciples of Lord Shiva celebrate Maha Shivaratri by fasting and chanting the hymns to Tandava, a dance performed by Lord Shiva. Special worship of the *lingam* (symbol of Shiva) is performed by pouring milk, juice and honey with "OM Namah Sivaya" chanting and meditation.

## Sri Rama Navami



The epic poem of the Ramayana has vast religious significance in Hinduism. Its protagonist, Lord Rama, with his divine prowess and benevolence, slays immoral beings, conquers the realm and establishes order. The day marking the birth of Lord Rama is celebrated as Rama Navami, and the observances include charity, recitals



and prayers. Rama was born to King Dasharatha and Queen Kaushalya in Ayodhya in the Tretha Yuga. Rama is considered the seventh incarnation of Vishnu. It is celebrated as a spring Hindu festival. Rama recitals recorded in Ramayana, which is considered one of the two great Sanskrit epics of the Hindu religion. On Navami day of Chaitra, a ceremonial wedding is performed to Sri Rama and Sita Matha in grand manner every year in India as well all over the world and the myth is that this wedding is witnessed by Rama parivar, Hanuman, Lakshmana, Bharatha, Shathrugna amongst all his disciples.

### Krishna Janmashtami



Lord Krishna has a prominent place in Hindu folklore. Krishna Janmashtami is joyous festival and is known as Janmashtami or Gokulashtami comes in the month of Bhadrapada (July-August) is

annual Hindu festival that celebrates the birth of Krishna,

According to Hindu mythology, Krishna, the human incarnation of Lord Vishnu, was born on this day to destroy Mathura's demon king, Kansa, the brother of Krishna's virtuous mother, Devaki. The gaiety of Krishna Janmashtami is often accompanied by competitions, notably breaking a pot filled with butter that is suspended high in the air. Competitors form human pyramids in an attempt to break the pot and spill the contents, which is then formally offered as *prasada* (ritual offering). The sublime teachings of Lord Krishna are enshrined in Shrimad Bhagavad Gita, is a 700-verse Hindu scripture that is part of the epic Mahabharata.

**Contributed by  
Smt. Sobha Reddi**

Sources: Different online article sources and Hindu religious books.



## Our Esteemed Priests

Hinduism believes that a Priest acts a conduit for the devotees to reach the God. Our temple is proud to have highly erudite, scholarly and esteemed priests. They perform every ritual – big or small in accordance with the Vedic traditions and with utmost devotion, dedication and perfection. Their ability to chant Vedic Hymns as prescribed in Vedas, is unparalleled and mesmerizes all. They put lot of hard work, always with a warm and welcoming smile and treat all the devotees with respect.



### **Sriman Debbata Vara Prasad Swamy**

Vara Prasad Swamy garu was born in Hyderabad, India and a very early age joined the Jeeyar Educational Trust Vedic school in Vijayawada and mastered the Pancharatra Agamam with under the supervision of his guru .SRI. H.H.Chinna Jeeyar Swamy and earned the title of “STHANACHARYA” and “YAGNACHARYA”. He has more than 15 years of experience in performing various religious rituals. He is fluent in multiple languages Telugu, Hindi, English, Tamil and Sanskrit. He also performed various Poojas in countries like Australia, Singapore, Malaysia, New Zealand, Muscat and Tanzania.



### **Sriman Paiyur Ranganatha Seshagiri Swamy**

Originally from Bangalore, India, Seshagiri Swamy garu studied and mastered the Vedic courses in Krishna Yajurveda Moolam, Bhagavadaradhanam and Mahotsavam from 1999 to 2007 at Jeeyar Vedic Academy under Jeeyar Educational Trust. He has more than 15 years of experience in performing various religious rituals. He is multi lingual and can speak in Kannada, Telugu, Hindi, Sanskrit and English languages with utmost ease. He has been our Priest since 2015



### **Sriman Mangalagiri Pradeep Acharya Swamy**

Pradeep Acharya garu born in Hyderabad. He had mastered in “Pancharatra Agama Shastra” and “vaidika Smartham” from Jeeyar educational trust. He passed “Pravesha”, “Vara”, “Pravara “ examination got certificates from Endowments departments of Andhra Pradesh. Agama certificate from Tirumala Tirupati devasthanam. He worked as a main priest in Delhi, Mauritius and Hyderabad. Before joining S V Temple, Novi, he worked in Bridgewater Venkateswara temple and Connecticut Satyanarayana temple. He speaks Telugu, Hindi, English and Tamil. He has 24 years of experience as a priest. He visited Sri Lanka, Dubai, London, Canada to perform various religious ceremonies. He also was awarded as a “ Vaidika Shiromani “ from Sri Ramanuja Sewa Samithi , Hyderabad



### **Acharya SriKousthubha Kandadi Swamy**

Sri Kousthubha Kandadi is from Hyderabad. He is born in typical traditional family. He is expert in alankaram, learned from his father. Also, he learned agama shastra from his grandfather. He is having a wide range of experience in this field. He travelled extensively all over India, and performed various poojas and alankarams. He is the Asthana Alankara Bhattar for “ My Home groups of temples” and he also got award as “Alankara Ratna “ from Sri Chinna Jeeyar swamy ji. He has given Spiritual discourses on Ramayana, Bhagavata and many other topics of Sanatana Dharma



### **Sri Jagannadh Swamy**

Sri Jagannadh Swamy completed *Pratisthantam of Pancharatragamam* in May 2018 at Sri Venkateswara Veda Vijnanapeetham, Dharmagiri, Tirumala. He also participated in the Veda Agama Vidwath Sadassu (Sri Pancharatra Purva Bhagam) in March 2020 and took part in the Agama Pravesa Exam during the Sri Krishna Vijayadurga Chandrasekharendra Saraswathi Sroutha Smartha Vidwan Maha Sabha in December 2019. Sri Jagannadh has participated in major temple events such as Pavitrotsavams and Brahmotsavams at TTD and also presented at the National Conference on Sri Pancharatragamam in October 2017.



## Religious Activities

### Regular Activities

- Daily Start with '**Suprabhatam**' – a tradition / ritual of waking up the God from Sleep
- **Archana** – Praying the God and offering '**Naivedyam**' (specially prepared food / fruits etc)
- Priest also performs '**Archana**' on behalf of Devotees throughout the day, as the devotees come in
- '**Abhishekam**' – Celestial bath to the main deities each Saturday and on third Sunday. Followed by '**Swarna Pushparchana**' which devotees can sponsor
- '**Satyanarayana Vratam**' - Performed on every Full moon day, performed by the Priest and Devotees can also perform along.
- '**Homam**' - also on special occasions– ritual where you offer 'ghee' and other symbolic things to Lord Agni (Fire). Lord Agni is believed to be a symbol of purification
- '**Srinivasa Kalyanam**' – wedding ritual between Lord Venkateswara and Goddess Sridevi and Goddess Bhudevi
- '**Sayanotsavam**' – a tradition / ritual of putting God to sleep at the end of the Day
- '**Vadamala Pooja**' - Devotees can offer Vadamala to Lord Anjaneya
- '**Sankatahara Chaturdhi**' - Pooja performed to Lord Ganesha on Chaturdhi day after Full moon day every month

### Special Occasions and Festivals

- **Brahmotsavam** – An annual religious event done over 5-6 days, normally done around the anniversary day of the temple
- **Vasanta Navarathri** – **Sundara Kanda Parayanam** is done by the devotees led by the Priest for 9 days, while performing Pooja to Lord Hanuman culminating in **Sri Rama Navami** on the ninth day
- **Sri Rama Navami** - The day marking the birth of Lord Rama is celebrated as Rama Navami. The day ends with Kalyanam (wedding ceremony) of Lord Sri Rama and Sita
- **Mukkoti Ekadasi** – A belief that this day '**Vaikunta Dwaram**' or 'the gate to the Lord's Inner Sanctum' is opened on this day. Special prayers are done this and '**Vaikunta Dwaram**' is emulated in the temple
- **Ganesh Chaturdhi** - commemorates the birth of Lord Ganesh. Special prayers to the Clay idol of Lord Ganesh are done and after 3 days, the Clay Idol is immersed in water with a huge procession
- \* **Devi Navarathri** – Goddess Lakshmi is worshipped for eight days each day, the Goddess taking a different form - Adi Lakshmi, Dhaanya Lakshmi, Dhairya Lakshmi, Gaja Lakshmi, Santaana Lakshmi, Vijaya Lakshmi, Vidya Lakshmi and Dhana Lakshmi. On the ninth day **Vijaya Dasami** OR **Dussera** is celebrated
- And other special events like **Pavithrothsavalu**, **Adhyayanotsavam**, **Goda kalyanam**, **Deepawali**, Hindu New Year (**Ugadi**, **Gudipadva**, **Puthandu**, **Vishu**...)

### Special rituals

- **Vidyabhyasam** - Special prayers for children starting their education
- **Annaprasana** - Special ritual for children starting to eat solid food first time
- **Vaahana Pooja** - Vehicle Pooja – prayers / ritual performed on new vehicle
- **Wedding ceremonies & Anniversaries**
- Many other occasions happening in individual's lives, in accordance with Hindu traditions

### Special Services

- **Intinta Srinivasa Kalyanam** (Srinivasa Kalyanam at your Home)
- Private **Satyanarayana Vratam** (Performed at Home or Temple)
- Private **Srinivasa Kalyanam** (Preformed at Temple)
- Private **Homam** (Performed at home or at Temple)



### **Vasthralankaara Seva:**

*Vasthralankaara Seva* is an opportunity for devotee family (devotee) to sponsor Vasthrams to Deities. It is performed on Saturdays immediately after completing the *Abhishekam* and on special occasions, including but not limited to *Brahmotsavam*, *Dasara*, *Sravanamasam* and *Vinayaka Chavithi*. The deities will be adorned with *Vasthrams* provided by the devotees participating in the *Seva*.

Participation in *Vasthralankaara Seva* can be scheduled up to the end of the following year and devotee(s) will have to provide the sponsored *Vasthram* ahead of time (6 weeks prior to the beginning of the month of the adorn date). A Devotee's participation in the *Vasthralankaara Seva* for each of the main Deities shall be limited to once a year i.e., sponsorship of a *Vasthram* is limited to one per main Deity in a calendar year. **Contact the temple (vastram committee) for additional information**

### **Seshavastram Sale:**

Sesha Vastram are the sarees adorned to Moola Vighras, Utsava Vighras. Seshavastram sales is a unique opportunity to purchase the Sesha Vastrams. It is conducted by the temple a few times in the year. **Please look out for the flyer from the temple, if interested to purchase.**

### **Nivedana:**

Nivedana is an act of offering, or *Naivedyam*, to a deity, often considered a form of submission. By the form of Nivedana you are offering *naivedyam* to the Gods which is later distributed to the devotees as prasadam

Devotees can sponsor the prasadam for any of their significant day like birthdays, anniversaries etc. Devotee name and the purpose of your sponsorship will be displayed on the screen above the Prasadam Table. Please note that food from outside is not allowed. Please contact Front Desk for more information

### **Gift Shop at the Temple:**

Gift shop at the temple offers various Pooja ornaments, religious books, Indian traditional wear (sarees, kurtas etc) and also sarees and dhotis offered (not adorned) to the Lord and the Goddesses. Please reach out to the front desk to purchase any items or for more information

For more details about the Religious activities and services, please visit [www.svtemplemi.org](http://www.svtemplemi.org)

## Knowledge Academy

Knowledge Academy was formed with a mission to

- Building a comprehensive library of educational resources across video, audio, and written formats
- Promoting awareness of our culture, heritage, and timeless traditions
- Providing clear guidance on religious practices and spiritual disciplines
- Teaching, practicing, and preserving the richness of Hindu culture
- Inspiring virtues, character development, and spiritual growth
- Engaging and empowering the younger generation through meaningful learning

Knowledge Academy Articles can be accessed through [www.svtemplemi.org](http://www.svtemplemi.org)



# Cultural Activities

## Objective:

- Provide a platform to the artists to showcase their talent and promoting the arts and the cultural heritage

## Free Yoga and Meditation Classes

- Online through zoom

## Vedanta for Beginners

- Study Group Sessions every Thursday

## Cultural activities

- Regular Music concerts and Classical Dance concerts
- Classical Dance ballets involving 40-50 dancers
- Harikatha, a unique art from Southern India by artists visiting from India
- Special music concerts by prominent Vidwans from India
- Music concerts in the main prayer hall on the first Saturday of the month during the Alankaaram that follows Lord Venkateswara's Abhishekam

## Spiritual Lectures

- Spiritual lectures (Pravachanams) by prominent gurus from India and speakers from within our community

## Ramadasu Jayanthi, Annamayya Jayanthi, Thyagaraja Jayanthi celebrations

- Gosti Gaanam (group singing), led by prominent vocal and instrumental musicians and gurus from our community, participated by a large group of musicians and singers

## Support Charity Events

- Charity events supporting organizations like Shankara Netralaya
- Support Charity events by High school children raising funds for various organizations

## Special events

- Raavana Kaashtam/Dahanam event during Dasara / Vijaya Dasami Festival with thousands participating
- Daandiya / Garbha event during Dasara Festival and other major occasions, with 100s of youth participating
- Fireworks during Diwali festival, with thousands of devotees of all ages participating

## Special activities for children

- Clay Ganesha making workshops
- Ramayana Classes and Competitions
- Swarotsavam - Singing Competition, in collaboration with organizations like GLAC
- Essay writing / Public Speaking competition for Kids

# Our Amazing Volunteers

**“The best way to find yourself is to lose yourself in the service of others.”**

- Mahatma Gandhi

- ❖ Volunteers are immense strength of our temple.
- ❖ Around 200-250 volunteers help in daily / weekly activities and help run the temple smoothly.
- ❖ Volunteers help in
  - Kitchen activities,
  - Religious activities,
  - Cleaning of prayer halls,
  - Cultural activities,
  - Making beautiful flower garlands for the Deities,
  - Community outreach activities and
  - put lot of hard work in conducting Special Events like Brahmotsavam, Diwali Celebrations and many other activities

**\*\*If you are interested in serve as a Volunteer at the temple, please reach out to the Office Manager at [manager@svtemplemi.org](mailto:manager@svtemplemi.org)**

# Our Outstanding Teams



Board of Trustees



Executive Committee



Brahmotsavam committee



Cultural, AV, Knowledge Academy Committee



Religious Committee

# Our Outstanding Teams



Pooja Committee



Abharanam Committee



Front Desk Committee



Decorations Committee



Flower Committee

# Our Outstanding Teams



Kitchen Committee



Sandhyaakaal Parisudha Kainkarya Committee



ByLaws and Ethics Committee

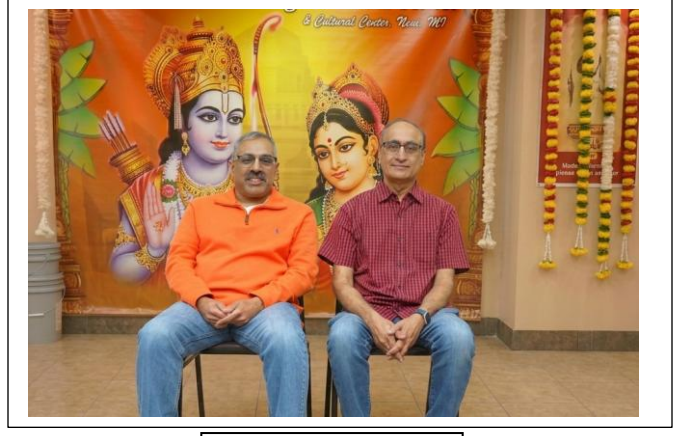


Real Estate Committee

# Our Outstanding Teams



Rajagopuram Committee



Audit Committee



Vastram Committee



Finance Committee



Photography Committee



Hundi Committee

# Our Outstanding Teams



Digital Tech Committee



Membership Committee



Maintenance Committee



Shilpi Sculpturing Committee



Our Priests Team

# Temple & Cultural Events



# Maha Kumbabishekam - 2025





**Om NamO Narayanaya**



Om namO venkatEsO virupaakshO viswesO visva bhaavanaha |  
viswasrudviswa samharta viswa praaNO viraadvapuhu | |  
seshaadrinilayO sesha bhakta dukkha praNaasanaha |  
sesha stutyah sesha saayi visEshagnO vibuh swaboohu | |

**Sarve Janah SukhinoBhavantu**

Sri Venkateswara Temple & Cultural Center  
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Phone: (248) 449-9049

[www.svtemplemi.org](http://www.svtemplemi.org)

