

Śubhamastu

Śrīrastu

Avighnamastu

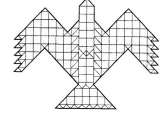
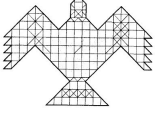
Lokakalyāṇārtham

(For the Welfare of the Entire Mankind)

Triṣāhasrāgni yukta Mahāvratā Yāgam

Invitation

An Appeal to All Āstika-s



Kovvuru Goshpada Kshetram in West Godavari district, Andhra Pradesh is known to hold a central place for the conduct of several Ādhyātmika and Dhārmika programmes. With the blessings of the both the Jagadguru-s – Śrī Mahāsannidhānam and Śrī Sannidhānam - of Dakṣiṇāmnāya Śrī Śringeri Śārādā Pītham, Pīthādhipati of Kanchi Kamakoti Pītham, Pīthādhipati of Puṣpagiri Pītham and encouragement from several elders...following the ancient sāmpradāya, the conduct of this Vaidika “**Triṣāhasrāgni yukta Mahāvratā Yāgam**” - under the stewardship and yajamānatva of Brahmaśrī **Dendukūri Venkateśvara Somayajulu** (resident of Bhāgyanagara, Telangana) is going to happen for the first time at the “**Nirañjana Dharmajñāna Kalāvedika**” (built by the couple: Jonnalagadda Radharani & Subbarayalu) in the premisses of **Ātmārāmāśrama in the middle of the Goshpada Kshetra** with the support of several Rtvik-s who are knowledgeable of Vedaśāstra through their learning as well as practice through **nitya-karma anuṣṭhāna** and those who are aware of the Śrauta-Smārta rituals. This yāga provides a remarkable opportunity to learn several remarkable aspects unknown to one through the 'Garuḍa-yajña-vedi' – pravargya among others things which will enable the witnessing of several secrets from the *vaijñānika* (~science) realm happen right in front of us. This yāga begins on the **Monday, the 7th of February 2022 CE** at 8 AM that is, **Śrī Plava Māgha Śukla Ṣaṣṭhi (tatkāla Saptami) Kali 5122** and comes to an end on the **Thursday, the 17th of February, 2022 CE**, that is, **Śrī Plava Māgha Kṛṣṇa Pratipada in Kali 5122**. Therefore, it is appealed to all the generous believers in the Vaidika mārga to come forward to support the conduct of this rare Mahāvratā Yāga, witness the same and receive the blessings of *Yajñeśvara*, respecting the *sanātana āstika sampradāya*.

Sequence of Activities in the Conduct of the Yajña

Samkalpa:Māgha Śukla Ṣaṣṭhi (tatkāla Saptami) Kali 5122 (07.02.2022 CE), Monday at 8 AM

Gaṇapati Pūja-Yāga-Samkalpa-Traidhātavīyeṣṭi-Rtvigvaraṇa-Madhuparka-Vāyavya Yāga-Dīkṣārambha

Māgha Śukla Aṣṭami (09.02.2022 CE) Wednesday Morning – Yajña Śāla Praveśa

Māgha Śukla Navami (10.02.2022 CE) Thursday

Gārhapatyestakopadhāna-Prāyaṇīya-Somakrayaṇa-Suvarṇa Rukmopadhāna-Garuḍa Citi Ārambha (Iṣṭakopadhāna)

Māgha Śukla Daśami (11.02.2022 CE) to Māgha Śukla Trayodaśi (14.02.2022 CE)

Everyday from Friday (11.02.2022 CE) to Monday (14.02.2022 CE)

Pravargyopasatta-s- Iṣṭakopadhāna Continues-Subrahmaṇya Āhvāna

Māgha Śukla Caturdaśi (15.02.2022 CE) Tuesday

Pravargyodvāsana-s-Śatarudrīya Homa-Vaiśvānareṣṭi-Vasordārā Homa-Agnīṣomīya Yāga-

Vasatī Varīgrahaṇa-Sutyānvādhāna

Māgha Śukla Pūrṇima (16.02.2022 CE) Wednesday

Bahiṣpavamāna - Savanīya Yāga -Stuta-Śāstra-s (Stotra-s of Indra and others Devata-s)-Dakṣiṇā-dāna -Ājīdhāvana – Rājana Sāma Brhātī Śāstra – Saumyacarū (Yajña Pāyasa)

Māgha Kṛṣṇa Pratipada (17.02.2022 CE) Thursday

Avabhṛtha – Prakṛti-Yāga - Traidhātavīyeṣṭi – Sautrāmaṇi Yāga – Āśīrvacana

Greatness of the various aspects of the Yāga will be described by Pandits at appropriate times

From: Śrī Jñānānanda Tīrtha Pariṣat (Bhāgyanagara), Śrī Yajñeśvara Bhakta Br̥ndam, Śrīkalā Ārṣavijñāna Saṁstha & Śrī Puruṣottama Dharmapracārasabha, Govūru

Donations in Kind To Be Made To:

Sri Dendukuri Venkateswara Deekshitulu

(+91 92466 59293/+91 92462 09735)

C/o *Sri Dorbala Prabhakara Sharma garu,*

(+91 94401 18126)

Principal, Kovvuru Samskrita Kalasala,

Purushottama Rama Mandiram, Gautami Nagar,

Kovvur, West Godavari District, AP – 534 350

Donations in Cash To Be Made To:

D.V.S. Sharma & D.V. Deekshitulu

SBI A/c No. 30002435006

IFSC Code: SBIN0011746

For Details, contact the following number on

WhatsApp

+91 73829 90835

People

Yajamāna: Brahmaśrī Dendukūri Veṅkaṭeśvara Dīkṣitulu (Paundarīka Yāji)
“Śrauta Prayoga Ratna”

1. **Sadasya :** Brahmaśrī Dendukūri Veṅkaṭappa Yajñanārāyaṇa Ghanāpāthi Somayāji Śāstri
Veda Gurukulam, Gollapudi “Veda Śāstra Śrauta Ratna”
2. **Brahma :** Brahmaśrī Cillā Bālasubrahmaṇya Śāstri Somayāji “Veda Bhāṣya Śrauta Ratna”
3. **Sarvopadraṣṭa :** “Sāṅga Veda Śāstra Vidvanmaṇi” Brahmaśrī Śrī Ramaṇa Śāstri
Agnihotri, Tamil Nadu
4. **Adhvaryu :** “Sāṅga Svādhyāya Bhāskara” Brahmaśrī Dendukūri Veṅkaṭa Śrī
Rāmacandra Ghanāpāthi Somayāji, Godavarru (Sāṅga Veda Gurukulam)
5. **Hota :** “Śrauta Bhāskara” Brahmaśrī Dendukūri Veṅkaṭa Subrahmaṇya Somayāji
Agnihotri, Hyderabad
6. Brahmaśrī Dendukūri Veṅkaṭa Subrahmaṇya Ghanāpāthi “Veda Śrauta Ratna”
7. **“Vidvanmaṇi” Mahāmahopādhyāya** Brahmaśrī Yanamaṇḍra Veṇugopāla Śāstri
(Śrī Vidyā Mahopāsaka) Sanātana Dharma Gurukulam, Vijayanagaram
8. **Mahāmahopādhyāya** Brahmaśrī Dorbala Prabhākara Śarma, Kovvur
(Saṃskṛta Bhāṣā - Dharma Pracāra Poṣaka)
9. **“Vidvanmaṇi”** Brahmaśrī Yanamaṇḍra Śrīnivāsa Śāstri, Kovvur
10. **“Vidvanmaṇi”** Brahmaśrī Yanamaṇḍra Subrahmaṇya Śāstri, Vijayanagaram
11. **“Vidvanmaṇi”** Brahmaśrī Kollūru Śrīnivāsa Śāstri, Hyderabad
(Śrī Vidyopāsaka)
12. **“Veda Ratna”** Brahmaśrī Kūcibhoṭla Tārakarāma Avadhāni, Vijayawada
13. Brahmaśrī Peddibhoṭla Umāmaheśvara Śāstri, Vijayawada
(Paramācārya Seva Dhurandhara, Śrī Vidyopāsaka)
14. Brahmaśrī Yaḍavalli Śiva Śarma, Vijayawada
(Śrī Vidyopāsaka)
15. **“Veda Ratna”** Brahmaśrī Dorbala Kārtikeya Ghanāpāthi, Gollapudi
16. Brahmaśrī Kottapalli Dattātreyā Śarma, Vijayawada
(Śrī Vidyopāsaka)
17. **“Veda Śrauta Ratna”** Brahmaśrī Dendukūri Veṅkaṭappa Yajñanārāyaṇa Somayāji,
Chennai

18. “Veda Ratna” Brahmaśrī Oruganti Bālasubrahmaṇyam, Vijayawada
(Śrī Vidyopāsaka)

19. “Veda Ratna” Brahmaśrī Dendukūri Śrīrāmārjuna Hanumat Śarma Avadhāni,
Vijayawada

20. “Veda Ratna” Brahmaśrī Rangāvajjhala Bharadvāja Śarma, Hyderabad

21. “Veda Ratna” Brahmaśrī Rangāvajjhala Teja Avadhāni, Hyderabad

22. Brahmaśrī Puccā Mohan Śāstri, Vijayawada
(Śrī Vidyopāsaka)

Camasā Adhvaryu – “Śrauta Ratna” Kappagantu Ṣaṇmukha Śrauti + 10

Sāma Gāna Ṛtvik-s: Śrī Gaṇeśa Śrauti (Draṣṭa), Śrī Kṛṣṇa Śrauti (Draṣṭa)& Disciples (4)

Total ~ 40 Ṛtvik-s

Background Note
on
Triṣāhasrāgni yukta Mahāvrata Yāgam

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥

– भगवद्गीता - 3.14-15

About Yajamāna

“Śrauta Prayoga Ratna” Brahmaśrī Dendukūri Veṅkaṭeśvara Dikṣitulu (Ghanāpāthi, Paundarīka Yāji) hails from one of the very few families in India that have preserved the Veda Vedi (Vedic fire altar) uninterruptedly since times immemorial.

Born to Śrī Rājyalakṣmī Somapīthinī & Brahmaśrī Dendukūri Veṅkaṭappa Yajñanārāyaṇa Salakṣaṇa Ghanāpāthi Paundarīka Yāji seventy years ago, Brahmaśrī Dendukūri Veṅkaṭeśvara Dikṣitulu (Paundarīka Yāji) has performed several Soma Yāga-s including: Agniṣṭoma (1977,1990), Paundarīka Yāga (1992), Āptoryāma (1998), Ṣoḍaśī (2002), Dvisahasra Atirātra Mahāgnicayana (2004), Atyagniṣṭoma (2005) apart from several Haviryajña-s including Cāturmāsya, Darśapūrṇamāsa, Vārṣika Nirūḍha, Āgrayaṇeṣṭi.

About Triṣāhasrāgni (Garuda/Śyena Citi)

Brahmaśrī Dendukūri Veṅkaṭeśvara Dikṣitulu (Ghanāpāthi, Paundarīka Yāji) has already performed Agni Cayana on the fire altar in the eagle shape (Garuḍa/ Śyena Citi) twice. This current Mahāvrata Yāga will be his third Agni Cayana on the Garuḍa/ Śyena Citi.

The Garuḍa/ Śyena Citi looks like an eagle with opened wings that is ready to fly. The size of this fire altar in the eagle shape is made so as to have its area equal to 7.5 times the height of the Yajamāna. The iṣṭaka-s (bricks) are made keeping this figure in mind. When the Agni Cayana is done for the first time, it is done on a fire altar built with a thousand (1000) bricks – and is called Prathama Sāhasram. These thousand bricks are to be arranged in five equal layers in the shape of the Garuḍa upto the height that is equal to the knee-length of the Yajamāna. When performing Agni Cayana for the second time, it is done on the fire altar built with two thousand (2000) bricks – and is called Dvitiya Sāhasram. The bricks are to be arranged in a similar manner as above upto the height of the navel of the Yajamāna. From the third time onwards, upto any number of times one performs the Cayana, the fire altar is to be built with three thousand (3000) bricks and the height of the fire altar must be upto the neck of the Yajamāna. The fire on the fire altar made of the three thousand bricks is called Triṣāhasrāgni.

The principles of geometry applied in the construction of these fire altars is a matter of great

wonderment and they can be known from the study of Sulba Sūtra-s.

About Mahāvrata Yāga

All the information given below is gleaned from sources written by scholars, from the Yajamāna as well as Śrī Śrī Amṛtānanda Sarasvatī Śrīcaraṇ.

It is apt to start with some outline regarding Soma Yāga. Soma Yāga is the process of offering the Soma rasa (juice of a special creeper named Soma lata) as an oblation in sacrificial fire unto the Devata-s through a prescribed procedure in the Veda-s as specified in the Śrauta Sūtra-s. This is done, among other things, primarily to strengthen the life forces of Mother Nature.

There are primarily seven kinds of Soma Yāga-s: (1) Agniṣṭoma (2) Atyagniṣṭoma (3) Ukthya (4) Śodaśī (5) Vājapeya (6) Atirātra (7) Āptoryāma

Soma Yāga-s are again divided into four types basing on the time for which Soma rasa is offered as an oblation: (1) Ekāha (One Day) (2) Sadyaska (~Fresh/Immediate Kind)(3) Ahīna (2-12 days) (4) Satra (More than 13 days)

From amongst these, the performance of Satra Yāga is prohibited in Kali Yuga.

Mahāvrata Yāga or **Mahāvrata Agniṣṭoma Yāga**, also called **Pañcāvimśatyagniṣṭoma Yāga** (done unto the 25th tattva – Puruṣa of **Sāṃkhya Darśana**) is a Soma Yāga of exceptional significance and it finds detailed elaboration, primarily in the Aitareya Āraṇyaka. It is eulogised in all the three Veda-s.

There are three ways (Ekāha/ Ahīna / Satra) in which the conduct of the **Mahāvrata Yāga** is specified, of which there is a specific approach in the *Ekāha form* (that is Soma rasa is offered on one single day) – which is what is going to be performed.

The approach and procedure for this **Mahāvrata Yāga**, in the Ekāha form, has been detailed and was conducted over thirty years ago by the father of the **Yajamāna** Brahmaśrī **Dendukūri Veṅkaṭeśvara Dīkṣitulu** -- Brahmaśrī **Dendukūri Veṅkaṭappa Yajñanārāyaṇa Salakṣaṇa Ghanāpāthi Paundarīka Yāji**.

In order to ensure that the benefit of the conduct of this **Mahāvrata Yāga**, learnt from the *paramparā*, is obtained for the world in our contemporary challenging times, the **Yajamāna** Brahmaśrī **Dendukūri Veṅkaṭeśvara Dīkṣitulu**, with divine inspiration, has made a resolve to perform this **Yāga**.

As has been mentioned earlier, the **Yajamāna** Brahmaśrī **Dendukūri Veṅkaṭeśvara Dīkṣitulu**, having performed Agni Cayana on the fire altar of 2000 bricks, will now be performing this **Mahāvrata Yāga** on the fire altar made of the three thousand (3000) bricks. This is why this Kratu (ritual) is called **Triṣāhasrāgni yukta Mahāvrata Yāgam**. It is apt to also mention that Cayana must always be associated with the **Yāga** that is to be performed. Cayana is a dependent act. It is like arranging for a stove and a vessel – but what needs to be cooked is analogous to the **Yāga** to be performed. In the current instance, the **Yāga** is **Mahāvrata Yāga**.

There are many special elements which are exclusively found in the conduct of this **Mahāvrata Yāga**. On the day when Soma rasa is offered as oblation, the **Hota** (the Ṛtvik who chants the Ṛg Veda) is seated on a swing having the seat made with the wood of *Audumbara tree* (*figus glomerata*) and hung using four chains. The **Hota** chants the Bṛhatī Śāstra (Sahasra - 1000)

Mantra-s of Ṛg Veda seated on the swing. Br̥hatī is the Chhandas with 36 syllables. The four chains are referent to four veda-s. The seat of the swing is a referent to the *jagat (this world)*. The swing itself is a referent to the transient unstable *samsāra*. The act of the **Hota** is to indicate that he, with full conscious knowledge of the nature of *samsāra*, he is reciting the Veda in the performance of the **Yāga**. Similarly, the **Udgāta** (the Ṛtvik who sings the Sāma Veda) is seated on an āsandi (~a divan like cot). The height of the āsandi is more than 14 *angula-s* (~inch) above the ground. Each *angula* is a referent to a loka and the **Udgāta** sings as if he is beyond the fourteen loka-s in the performance of the **Yāga**. The **Yāga** also has the making of sounds of various instruments including huge drums.

The **Mahāvrata Yāga** is directed towards the attainment of Mokṣa.

The current **Mahāvrata Yāga** is designed following the following Śrauta Sūtra-s:

(a) Āpastamba Śrauta Sūtra-s – Yajurveda (b) Āśvalāyana Śrauta Sūtra-s – Ṛg Veda (c) Drāhyāyana Śrauta Sūtra-s – Sāma Veda

On the Yajña Phala/Prayojana

“तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्” - As Lord Kṛṣṇa told us, the entire world is erected on the ground of the performance of **Yajña-s**. The performance of *Soma Yāga* is stated to be a *nitya karma* for all those who are adhikāri-s (who are eligible as well as capable) for the same. It is the performance of such *Yāga-s* that provide food to the Devata-s and they in their turn, pleased with the offerings made unto them, shower back blessings in a number of ways. One way to understand the idea of nurturing Devata-s is about nurturing nature in a Vaidika manner. One of the key parts of this **Yāga** includes the *Sāma gāna* which purifies the Aśvinī Devata-s who are to be treated as the doctors of the Devata-s.

A question that may come is: How is it that the performance of the **Yāga** by a few Ṛtvik-s helps the entire world? The response can be given analogically thus: In order to ensure that we are cured of a disease, it does not require everyone of us to learn the science of medicine or become Vaidya-s. It suffices if we consult a suitable Vaidya/Doctor. When a Yajamāna of the august kind like Brahmaśrī **Dendukūri Veṅkaṭeśvara Dikṣitulu** performs the **Yajña**, then it is stated in the Veda-s that the fruit of it accrues to the entire mankind, and also to all of the nature and thereby results in the proper rainfall, thereby the appropriate food, waters, increased lifespan, proper health, peace, prosperity, happiness, discernment as well as knowledge coupled with wisdom.

By considering it our obligation to assist Brahmaśrī **Dendukūri Veṅkaṭeśvara Dikṣitulu** in the successful conduct of the **Triṣāhasrāgni yukta Mahāvrata Yāgam**, we gain the fruit of our action also apart from the universal fruit that is provided by the **Yāga**.