

India – Source of Divinity

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India exemplifies itself to the world, in the structural architecture of temples and the glory of magnificent temples across the globe; more so now in the U.S.A., and the U.K.

In India there are thousands of *tirthas* (places of pilgrimage) visited by millions of people every year. Each is somehow special, often associated with a particular deity or saint, and offering its own particular boon or blessing. The most famous *tirtha* is Varanasi, also called Benares or Kashi. It is one of seven ancient holy towns (see [Important Places of Pilgrimage](#)). There are four great *dhamas* (holy places), which correspond to the four points of the compass and near which the great teacher Shankara (see [Founders and Theologians](#)) established his four main centres. Another key city is Allahabad, established on the site of the ancient city of Prayaga but renamed as "The City of Allah." It is the one of the four main sites for the twelve-yearly Kumbha Mela. The others are Haridwar, Ujjain and Nasik (as shown here).

The Seven Ancient Holy Towns in India:

1. Ayodhya
2. Mathura
3. Haridwar
4. Varanasi
5. Kanchipuram
6. Dvaraka
7. Ujjain

The Four Holy Dhamas in India

1. Puri (East)
2. Rameshvaram (South)
3. Dvaraka (West)
4. Badrinatha (North)

The Four Maha Kumbha Mela Sites in India

1. Prayaga (Allahabad)
2. Haridwar
3. Ujjain
4. Nasik

Personal Reflection

- What is it that makes a place sacred? Historical culture.
- What experiences do you have of sacred places? Very touching, awareness.
- Are there tangible differences between a holy site and other places, or are they simply imaginary? Some of the experiences are real, emotional and very moving. Especially Golden temple, Sacred Narmada, Gangotri, Nepal, Paushpattinath, and Kashi.
- Which are the most auspiciously sacred places? More to the south, in Southern India where the temples are structures of temples are most unusual.

Holy Sites for the Four Main Denominations

Vaishnavas

- Mathura/Vrindavana
- Dvaraka
- Badrinatha
- Puri (Jagannatha Puri)
- Tirupati
- Ayodhya
- Nathdwar
- Udupi
- Sitapur

Shaivites

- Varanasi
- Kedarnatha
- Somnath
- Rameshvaram
- Chidambaram

Shaktas

- Kanyakumari
- Madurai
- Vaishno Devi
- Calcutta (Kali Temple)
- Gujarat
- Himachal Pradesh
- Northern Indian state of UP & Rajeshthan

There are 51 principle Shakti sites throughout India.

Smartas

- Puri
- Rameshvaram
- Dvaraka
- Badrinatha

Note: these correspond to the four *dhamas* (most holy sites in India)

There are seven principle holy rivers, although others, such as the Krishna in South India, are also important. Of the seven, the Ganges (Ganga), Yamuna, and Sarasvati are most important. According to different opinions, the Sarasvati is now invisible, extinct or running underground, and meets with the Ganga and Yamuna at Prayaga.

Most rivers are considered female and are personified as goddesses. Ganga, who features in the *Mahabharata*, is usually shown riding on a crocodile (see right). Yamuna is shown in much iconography connected with the Pushti Marg *sampradaya*, and rides on a turtle. The famous story of the descent of Ganga-devi is connected with Vishnu and with Shiva, who is depicted with the Ganges entering the locks of his hair.

Certain spots on the seashore are also holy. Puri is considered sanctified to Vaishnavas, and Cape Commorin (Kanyakumari) is sacred to followers of Shiva and devotees of Rama. Some lakes and ponds are also considered especially sacred. Particularly in the South, tanks (man-made ponds) are constructed so that worshippers can bathe before entering the temple.

The Seven Holy Rivers

1. Ganga – North India
2. Yamuna – meets Ganga in North
3. Godavari – South India
4. Sarasvati – underground river
5. Narmada – Central India
6. Sindhu the Indus, now in Pakistan
7. Kaveri – South India

Hills and mountains have special significance within Hinduism. Most important are the Himalayas, the vast range in North India to which countless ascetics have retired for a life of seclusion and austerity. Shiva is considered to reside on Mount Kailash and his spouse's name, Parvati, means "daughter of the Himalayas." Within the Himalayan range and its foothills are many places of pilgrimage such as Haridwar, Hrishikesh, Badrinatha, and Kedarnath.

The Vindhya Mountains separate the North from the Deccan (South) and are mentioned repeatedly in the Epics and the *Puranas*. Another popular pilgrimage site is the cave of Vaishno Devi, north of Amritsar. Pilgrims climb many steps up to the cave, which is dedicated to three goddesses – Lakshmi, Kali and Sarasvati. It is the only temple in India where all three are worshipped together. Also famous, in the South, is Vyenkata Hill, whose 2,800-foot peak is crowned with the Tirupati temple

Temples are the most attractive features of India. India is known for the divine culture for a long time. Almost in all occasions and ceremonies God play a significant role. In marriage, child birth and all mundane life, divinity is upheld. This custom and practice continue for centuries without any deviation. The other political and social changes don't affect that system and further it is strongly imbibed and integrated with an average Indian life.

The temple has a history of ages. Almost in all parts of the world, temple has been constructed and worshipped. Owing to the political changes, the worshipping method has only changed, but the whole worshipping is ultimately one and the same.

In India, we can see a number of temples that spread all over the land. These temples are constructed upon various principles. The structure of the temple, the size and the form of the deities, the practices of worshipping and all are, though basically same, different in different places. The agricultural system, geographical significance, the interest of the ruler, the wealth of the principality has influenced the temple construction. All temples are associated with the harvest. The festivals are conducted in accordance with the harvest. The forefathers compiled a comprehensive worshipping system after observing the movement of the Sun. they knew well that sowing, ploughing and reaping must be related to the rainfall. To that end, they created a systematic almanac and followed it. They succeeded in that endeavor as well. Next, the landscape and the structure of the soil were very important to construct the temple.

High and strong temples are not possible where the soil base is weak. More over, the land structure is important as zigzag land cannot hold a vast and extended temple. The local rulers were in competition to prove their capacity to construct the temples with utmost perfection, to show their pomp in front of other kings. The richness of the temple is dependent on the wealth of that region. The wealth, in olden times, was coming from agricultural sector.

In Kerala, the temples were constructed with a strong and logical method which I would like to write below. That system is still followed without any change. Baskara Acharya, the famous Tantric, lived some centuries ago had commented that he was an ardent follower of the Kerala system of temples. The Tantra means science or application of science or a methodology. The Tantra system was evolved from the agama system or yet another modified form of agama system. In Karnataka and Tamilnadu, the agama system is popular whereas in Kerala, the Tantric system is very popular.

In Tantric system, apart from Vedic practices, the Yoga science is also implicated. The power of "Kundalini" that is supposed to be lying below the spinal end and that power is presumed to be ascending through an invisible channel along with the spinal chord, after passing six energy vortexes, reaching on the top of the head, called Sahasra Ara, literally, a lotus with 1000 petals. Anatomically and physiologically, such a power has not been detected. This may be due to the fact that this Kundalini power is associated with micro level of body (Sukshma Sarira). The Acharya who installs the deity inside the sanctum sanctorum gives that power acquired through Prana yama (Systematic breathing pattern), that is compulsory for the Kundalini Arousal. He at the same time does a prayer from the deepest of his heart, which will be discussed later.

The Divinity Present on the Earth

Here, I am discussing the divinity on the earth. Divinity is present everywhere. As per the logic, I slightly change the meaning of divinity into two energy levels. One is positive energy and the other is negative energy. We can see the different types of natural phenomenon that takes place around the world. Many catastrophe and calamities, flood, land slide, hurricane take place around us. These are the negative powers. Good agricultural growth, fertility of the soil, plenty of water availability for both drinking and agricultural purposes, thriving trees, blooming in a wonderful way are positive powers.

The temple must be constructed where the positive energy is present. More over, meditation, yoga etc. shall be held in these areas to get the positive powers, positive energy into our body. Scientifically also, we can say that plenty of vital energy is found in these area and it will nourish the basic needs of the body. Also, it purifies our body and mind. Mind relaxation takes place without our conscious knowledge. Hence, the temple gives mental satisfaction as well as body purification.

Now, we can examine the places of the natural positive divine presence. The Tantric texts say that the neighborhood of pilgrim centre, the banks of rivers, the shores of estuaries, littoral area, on the top of the mountain and hill, foot of the mountain and hill, forest, thick forest, garden, places famous for Siddha and holy people, great people like Bhuddha, middle of a village, middle of a town, harbor, places where peace of mind is felt are the places of positive energy. The temple should be constructed in these featured places. The natural positive energy flow happens in these places.

Further, the lake and pond where abundance of lotus, swans group, pond with still water or with mild waves that attracts birds, trees which give shelter to the birds, bushes with attractive blooms, hovering and resting places of rare species of birds are also present with the positive energy. Many invisible divine powers roam in these areas.

To fix a place for the construction of a temple, we have to choose one of the above mentioned lands. The Tantric Acharyas like those places more, where plenty of water, pond, and lake are present. We can see that many spiritual people chose similar places to get enlightenment. In the legendary, we have heard that the great Bhuddha got enlightenment while sitting under a Banyan tree in a village.

Nature is divine. This is the principle of Vedic science. All that needed is that we have to identify different natural forces present in the different part of the world. Some powers are positive and some are negative. We opt for the positive powers, positive energies to get realization.

Vedas are immortal

The Vedas depict the GODHEAD - DIVINE PURUSHA in a more deeper spiritual sense of experience than what the Monotheists and Polytheists preach.

The Vedic religion has persistently withstood all the oppositions of the later religions throughout the ages of the Universe.

The Vedas are considered to be the most ancient Scriptures available so far, and are considered to be the most ancient Scriptures available so far, and are considered to be contemporary with the very Creator PRAJAPATI BRAHMA, because both BRAHMA and VEDAS are co-created. It is said in Vedas and Puranas (epics) that BRAHMA came forth reciting Vedas. The earliest characteristic spiritual expression in Vedas and Vedic civilisation is "UNITY (ONE GOD - SPIRIT) IN MANY NAMES (FORMS) AND MANY IN ONE".

Any human can win God by completely surrendering to Him and who loves Him with all his heart, strength, mind, soul and body (which is called PRAJAPATI).

The Vedic deities are (Spirit) visions, but formless. Their forms are described in Vedic poetry just to explain to the world about them. But the subsequent generations made idols of deities. But even then the mode of worship is the same.

The Vedic Ritual "YAJNA" is same for all deities. The Vedas express their deities only in poetry and music but not in sculpture or plastic arts. In sculpture, one deity is different from the other. But in Vedas, the male Agni and Surya and the female Usha are considered as EKAM - ONE in the neuter gender. Such unity is identification and cannot be conceived in polytheistic visual arts. Some of the image of Vedic poetry can't be reduced to definite forms, for example, VIRAAAT PURUSHA, Suparna bird, Vrishabha (bull) meaning mobility, Varaaha (boar) meaning greatness.

There are seven types of Vedic practices :-

- Recitation (VEDA GHOSHAM)
- Singing or the invocation of the hymns and shlokas, stutis, and chalisas.
- The Path of Knowledge, and growing with the divine knowledge in wisdom.
- YAJNA (SACRIFICE), (Rig Veda. X.71:11).
- Sandhya Vandana : The prayers offered to the dawn and the dusk
- Observance and observing our thoughts, actions and life.
- Daana – to give.

The basis of the ancient code of the Vedas is the moral law with the spiritual discipline guiding the life. This concept is called as DHARMA. It is not what one believes or behaves, nor what the intellectuals conceive as their moral characters and spiritual status. DHARMA is something different and unique from all other religious concepts of other religions of the world. The nearest equivalent term in English for DHARMA may be CODE or PRINCIPLE. The DHARMA are believed to be existing even before Vedas as DHARMAN which means "ETERNAL LAW"; e.g., Vishnu is considered as holding the ETERNAL STATUTES (DHARMANI) - Rig. Veda. I.22:18; Agni is called as "The Head (Chief) of the ETERNAL LAWS: "DHYAKSHAM DHARMAANAM" - Rig. VIII.43:24. Earth is considered to be held by DHARMAN - Atharva Veda.XII.1:17.

Truth, The mighty, strict Eternal Order RTA, Consecration (Diksha), Austerity or Penance or Meditation (Tapas), Vedic Prayer (Brahma) and Sacrifice (Yajna) or Ritual - These uphold the Earth PRITHVI. These six principle form the Fundamentals of Vedic Religion. The TRUTH is ONE (EKAM SAT); The Eternal Law is GOD'S COMMAND (RTA); (Rta also means Natural truth). By consecration (DIKSHA) one attains His Path. By true Tapas (Meditation) on Him (Parama Purusha or Supreme Person) one will find out the secret of His Existence. By constant ceaseless prayers only, one can realise the Creator. But above all by realising the SACRIFICE (Supreme Sacrifice) only, one draws blessings from the Supreme Purusha, THE ONE EXISTING AS SAT. The most important principles of DHARMA are RTA and YAJNA, after TRUTH which is placed in first place of importance in Vedas.

The word "SATYAM" is derived from the Sanskrit Root "SAT" means "Exists"; that means, IT CANNOT BE DENIED. **SAT + IYAM = SATYAM:** This exists. This is the TRUMP OF VEDAS, which fully acknowledges the existence of the Supreme Divine Being which can't deny Itself. In English it is just said as Truth. What is Truth ? They can't explain. But Vedas clearly define what is Satyam, even though the subsequent generations lost the importance of This SATYAM, The Supreme Purusha who performed the VIRAT YAJNAM (The Great Sacrifice) in which He Himself offered to HIMSELF as the SACRIFICE. HE IS SAT (Purusha Sukta). This is TRUTH.

The Vedas define SATYAM as the essence of Divinity: A.V.VII.24:1 says SAVITA SATYADHARMA: The Deity has truth as the LAW OF HIS BEING. Rig Veda (I.1:5,29) describes the Deity as SATYAM (Truth).

Ultimately in Vedic Religion, SATYAM alone counts, which stands against all untruth. Rig Veda (VIII.62:12) reminds to worship Indra, the Lord of Heaven who is Satya and not the untrue (ANRTA). Rig Vedas (X.85:1, A.V.XII.1:1) says that the Earth is upheld by Truth. Yajurveda says: "SATYAM JINHVA" - "Truth quickens". The Upanishat starts its prayer from "SATYAM VADISHYAAMI" I will speak Truth. The National Emblem of Indian Government quotes the Upanishat Hymn: SATYAM EVA JAYATEY - TRUTH ALONE WINS. But we, the Indians are ignorant of this Great Truth, viz: GOD HIMSELF, That Great Supreme Purusha, The Undeniable Person who died as Sacrifice before the Foundation of the world as FIRST SACRIFICE and rose again with the Power of Almighty. This is the Truth. The world may deny Him. But He cannot deny Himself, and hence is called as SATYAM, Satyam (SATYAM) IS IMMORTAL, ETERNAL, BECAUSE HE IS GOD.

R T A (ORDER)_THE ETERNAL LAW: DHARMA is Truth and RTA is that Eternal Order or The Eternal Order or The Eternal Law that pervades to uphold that truth. According to Vedas, Truth upholds the Earth and RTAM the Heaven. Therefore RTAM is the Heavenly Order. The Vedic Deity SOMA (MOON) is considered as preacher of RTA, being made splendid by RTA. Rta includes justice, goodness (grace) and is great synonymous with Dharma. The Cosmic Rta Order should be translated into World Social Order for an ideal world society. Markandeya changed his death into eternity; Bhishma could postpone his death at his will; Krishna made Sun and Moon to come together one day earlier before their appointed day of Amavasya, etc. The Vedic Rta remains as Eternal Law and Eternal Justice. In later generations, this concept led to the Theory of Karma.

The KARMA YOGA of Vedas is entirely different from the present-day concept of Karma Yoga. A man can confidently follow the RTA in full faith to prevail against any disorder. The existence of evil is recognised but Vedas confidently proclaim that we can prevail and win over the evil both within us and surrounding us. Indra's opposite of RTA, proves the final victory and goodness and Law over evil and disorder. The Vedic view of life is heroic. Life is hard and evil is in the midst of us but victory is ours if only we are brave and follow RTA (Heavenly Eternal Order) with determination and grit (R.X. 53:8). The Vedic rite of offering libation or oblation (Sacrifice) on the burning altar is called as YAJNA (SACRIFICE) - YAT JUHOTI YAT JAANAATI – A sacred holy fire offered to God.

The offering of Soma juice is the other ritual of divine offerings. The ritual is one and the same for all deities. There are different types of rituals of Yajna, viz,

(1) Agnihorta (The Domestic Sacrifice),

(2) The seasonal mass-scale sacrifices like horse-sacrifice, etc,;

The study of the four Vedas is called as Aparajana, while the study of Upanishats as Para Jnanam. Apara means worldly whereas Para means heavenly.

The Vedic Society is conspicuous of tolerance towards the opposition to its formal traditions of rituals, because the Vedic Society encouraged the freedom of thought and expression. Also the later developed famous Bhakti Cult (Path of Devotion) stressing mainly on the Divine Grace, completely overshadowed the ritual part (Sacrifice) of Vedas. The Bhagavad Gita explains this path of Devotion clearly - The Direct Experience of the Divine Purusha cannot be held by (just memorizing) Vedas, nor by Yajnas, nor by penance, nor by religious studies but only by Devotion (LOVE) on PARAMA PURUSHA (compare in this view with I Corinthians. Ch.13 of The New Testament). The institution of 'PANCHA YAJNA' - Five types of rituals of Sacrifices, enhanced the importance of the concept of rituals of sacrifices (Yajna). These are:-

(1) Agnihotra, the domestic rituals,

(2) Brahma Yajna, the study and teaching of Vedas.

(3) Nryajuna, ministering to the guests, the fellow human beings.

(4) BhutaYajna, ministering to all the creations of God, including animals, and

(5) Pitr Yajna, offering oblations to manes (departed fathers).

Bhagavad Gita is clear enough as crystal in giving importance to SACRIFICE, especially the SUPREME SACRIFICE. Because this Supreme Sacrifice was beyond their human conception, they propagated their own doctrines about "Spirit of Sacrifice" and Path of self-less duties. But actually Karma Yoga means, the Path of Action of Whom? The Action taken by The Cosmic Purusha (AADI PURUSHA) SAT in that great Cosmic Sacrifice as mentioned in Rig Veda, Purusha Sukta (R.V.X). A man will be glorified without death only if he believes and follows the Path of that Karma (Sacrifice of Aadi Purusha). But for that, the world has to wait till the very same PURUSHA enters this world as a normal human being to lead us, His disciples to glory along with Him to Heaven.

"Naayam loko 'sty ayajnasya kuto'nyah kuru-sattama" - Bh. Gita.4:31: "To the man who does not offer SACRIFICE, even this world is not happy; how, then, can the other world be happy?"

Love and devotion are the simplest modes of the religion, wherein The Divinity is contemplated as The Lord, most affectionately as Father, Mother, Brother, Friend, Husband, Guest, etc. The worshipper prays to the Divine for help (UTI), benediction (Sham), Protection (Sharman), soccour (Avas), Mercy (Mula), Benevolence (Sumati), Love (Vena), etc. God is the Saviour (THRAATA), The Merciful One (Mardita), Protector (Avija), etc. He is the Most Beloved One (Jushta, Preshta). Both He, the Lord as well as His worshippers are called as The Loving One (Vena). Thus the Divinity is common and universal in BHAKTI YOGA. The Vedic Poetry and Prayers are aroused by the Spirit of love and devotion. Poetry and Prayers are aroused by the spirit of love and devotion. In this context, it is very important to point out Bhakti Yoga is the light of the Supreme Sacrifice, the Essence of Vedas.

God destroyed our death in AADI BALI and thus He was called as HARI; the same God came down two thousand years ago as YESHU (JESUS) to doubly confirm and to reveal His right to redeem His people who have once again falled in sin in this world through Adam. Now the same God has come down as a MAN, a stranger-guest of this world, but who is the Creator as well as the Appointed Heir of the whole Universe. All the Vedic sages and devotees worship That Same Divine Purusha only. He is called as POOVYA, The Ancient, The FIRSTBORN! The Vedas are clear about Godhead, that there is ONE GOD. Refer Rig Veda, X.82:3 (Y.V.17:27, A.V.II.1:3).

He is called as VISHVAKARMAN, The Creator, The Divine Architect of the Universe.

As Creator, He is ISHAANA – RUDRA – SOMMAMM - SHIVA. Our GUEST, STRANGER who enter our homes is also GOD. To know GOD, one must become a SCHOLAR.

In Jnana Yogam, the seeker prays God for DHI (Intelligence), MEDHA (Talent to achieve the intelligence), KRTU (Wisdom), DAKSHA (Ability or efficiency). These are the principles of JYOTI (Light), VARCHAS is the light of Intellect. The Man of Knowledge in Veda is called as VIPRA - Wise, or KAVI --- poet - philosopher, RISHI - sage, etc.

GAYATRI MANTRAM: The Path of Knowledge constitutes the essential part of Vedic Religion.

In this path, the seeker, the sage never accepts faith or belief as a substitute for his personal realization of the Highest Truth. He always prays for Knowledge for mental and spiritual power which leads him to the Realization of Highest Truth, SATYAM. This following Hymn (Mantra) called as GAYATRI MANTRAM by the name of the Metre GAYATRI in Vedic Music, is for this bright mental spiritual power (DHI) leading to the ENLIGHTENMENT and therefore this hymn is repeated thrice daily from the Vedic times throughout the Ages. To understand cosmic configuration of the VEDIC Godhead, one must understand the COSMOS, THE DIRECTIONAL energies of it, the stars, the constellations and the planets. Vedic science is built upon the cosmic sky.

Vedic Dharma has most important constituents namely Karma, Jnana, Yoga, Bhakti, Dhyana, tyaaga, and Daana.

Karma-yoga begins with the understanding that selfish action binds the soul. By giving up the fruits of action, one is relieved from the reactions to self-centred activities. This does not mean giving up the activity itself, for *karma-yoga*, on a lower level, recommends that all activities be linked to a greater cause. *Karma-yoga* specifically refers to sacrifices offered to various deities to attain material necessities in this life and the next, without accruing any reaction. On the highest level, *karma-yoga* means the unreserved dedication of all activities to serve the Supreme Lord. *Karma-yogis* tend to have a materially progressive attitude towards the world and their aim is often the heavenly planets.

Whereas *karma-yoga* usually involves *bhukti*, enjoying worldly pleasure, *jnana-yoga* promotes knowledge through seclusion, study, and sense abnegation. Activities and the necessities of life are minimised. Since the pursuit of wisdom and realisation is not simply an academic exercise, much emphasis is placed on becoming free from the sensual desires that delude the soul. *Jnana* is sometimes considered the antithesis of karma. *Jnanayogis* negate the world and usually aim at liberation (*mukti* or *moksha*).

"To practice astanga-yoga, one should go to a secluded place and should lay kusha grass on the ground and then cover it with a deerskin and a soft cloth. The seat should be neither too high nor too low and should be situated in a sacred place. The yogi should then sit on it very firmly and practice yoga to purify the heart by controlling his mind, senses and activities and fixing the mind on one point." Asta means "eight" and anga means "part." Astanga-yoga is a process divided into eight distinct and essential stages.

It is explored succinctly in the *Bhagavad-gita*. The highest perfection is to focus on God within.

Bhakti (devotion) appears to be the path most recommended in the *Gita*. Krishna says that at the beginning, *bhakti-yoga* appears simple, but as it is perfected and as the practitioner matures, it combines all types of yoga. Within modern Hinduism, *bhakti-yoga* remains the predominant path towards spiritual fulfilment. It includes the external and symbolic worship of the *murti*, other practices such as pilgrimage and the sophisticated processes of inner development. It has often been condescendingly presented as suitable to those with emotional rather than intellectual dispositions, but thinkers such as Ramanuja, Madhva, and Vallabha have refuted such claims. Their theologies emphasise the importance of developing *bhakti* based on knowledge. They also stress the importance of grace in achieving such spiritual knowledge, often received via the guru, the mediator of God's mercy. Though *bhakti* may involve approaching God for material benefit or liberation these are technically *karma-yoga* and *jnana-yoga* respectively. *Bhakti-yoga* is sometimes considered the synthesis and ultimate goal of karma and *jnana*. The goals of many *bhakti* schools transcend both *bhukti* (enjoyment) and *mukti* (liberation) and aim at pure, selfless service to a personal God.

Dhyana and tyaga entails detaching from the samsara, the wheel of family, ties and relationship, such that no relation can affect one.

Daana is a term which means to give, without expecting anything in return. When we give, we receive tenfold from GOD. However, our bhavna, our inner most intentions, our divine intentions, our inner most mannerism must be selfless, servitude to humanity and the granting of solace, hope and goodness to another.

PRANNAMM NAMASKARAM

JAYA SHREE RAAM

AUM TAT SAT

Jyotikar Pattni

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