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PLURALISM OF HARIVARASANAM-2

(Dr.M.V.Natesan, Prof Retd, Sreesankaracharya Sanskrit
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Swamy Ayyappan, whose abode is Sabarimala is an incarnation of SriDharmashaṣṭa. In the Skanda Purana, the Avatara-Leelas / अवतारलीला of Dharmashaṣṭa are described. Ayyappan's birth and subsequent events take place in the Kerala society. Details in this regards are received from different local narratives. They survive as stories, songs, hymns, etc. that have been passed down orally.

When it comes to this, we have to rely on mythological stories and legends related to the Kerala culture for the story that leads to the knowledge of Ayyappa-tatvam. It is when, some people suspect that the concepts expressed in Harivarasanam are not compatible with Ayyappan, this is not true..

Ayyappan's puja-rituals do not appear specifically in the extant 'Tantrashāstra' / तन्त्रशास्त्रम् for deity worship. The system of worship prescribed for Dharmashaṣṭa is followed for Ayyappa - Puja too. In Tantra Shastra, only six systems are elaborated, namely Shaivism, Vaishnavam, Shakteyam, Koumaram, Gaanapatyam and Souram. For these reasons, some people argue that Ayyappan is not a Deity at all and what is seen now is Buddha. They also authoritatively state that Sri Buddha's name Shaṣṭavu, call of 'saranam', manner of building a shrine in the forest, similarity of Shaṣṭavigrahas / शास्ताविग्रह with Buddha idols, and sitting in yogic posture - all indicate that. What needs to be understood here is the unity and diversity of deity concepts in the Hindu system.

“Aakashat Pathitham thoyam Yatha Gachati Sagaram
Sarvadevanamaskaram Kesavam Prati Gachati”, /

आकाशात् पतितं तोयम् यथा गच्छति सागरम्
सर्वदेवं नमस्कारः केशवं प्रतिगच्छति

As stated in the verse – ‘all the different rain drops coming down from the space finally reaches in the ocean, similarly although seen in different forms, ultimately the same spirit is worshipped’. This is the position of Agama

Shastra.

As there is a belief that there are only ten incarnations of Lord Vishnu, in general, at least some people cannot accept other incarnations. The answer is the Bhagavata Purana's teaching, "Avataro Hyananta / अवतारो ह्यनन्ताः". That is, incarnations occur in various forms in each period. It will continue to happen. The purpose of all such holy avatars is the preservation of dharma as stated by the Lord in the Bhagavad Gita. Each of the avatars carried out their mission by imparting morals and ethical concepts to eradicate the evil customs and superstitions. By learning the knowledge of martial arts, which was brought up by Pandalam King, He eliminated all the bad evil customs that existed at that time. The aggressors were suppressed. He showed that 'this country is a model place where everyone reigns in brotherhood without caste, religion or hatred'. After performing such tasks, he attained vilayam/merged in his own original form - svarupa - Dharmashasta Chaitanya. So Ayyappa Puja is Sri Dharma Shasta Puja itself. There have been many writings in later times glorifying this concept and describing the Vibhuti/ divine qualities. Various literary works such as Kirtanams, Songs, Suprabhatam, Sahasranamam and Ayyappa Bhagavatam have come in modern times. Harivarasanam is the divine mantram, liked by Ayyappaswamy among the works, thus obtained. Some observe that it was written by Janaki Amma, but induced by Ayyappan Himself to bless her, who longed to hear the lullaby. In any case, it is the experience of the devotees that Harivarasanam has become the holy song of crores of devotees because of the soul of Ayyappaswamy is filled in it.

In fact, each word in Harivarasanam mainly describes SriDharmashasta. It is in the internal and spiritual evaluation that Ayyappaswamy and Sri Dharmashasta's physical similarity can be known. The first thing to know about this kind of similarity is to distinguish between seemingly dissimilar elements. Advaita comes from dvaita/duality. This is the description given by Acharya Srimad Hari Swami in his work 'Sri Ayyappasatyangal'.

SriDharma Shasta/ - Swami Ayyappan.

Raja Bhava राजभाव - Yogi Bhava योगी भावः
Bhasmakuri भस्मविभूषितः- Gopikuri गोपीविभूषितः.

Three eyes - two eyes

Golden crown - braided hair

Varamudra वरमुद्रा - Jnana Mudra ज्ञानमुद्रा

With family गृहस्थः - Celibate. ब्रह्मचारी

Blue dress - Black dress.

Sitting on the throne - Sitting on the pedestal.

Vaji Vahanam वाजिवाहन - Pulivahana. व्याध्रवाहन

If we look at it this way, we can see that the shape, vehicle and body language of Sri Dharmashasta and Ayyappan are different.

Pointing out terms like Turagavahanam / तुरगवाहन; Suprabhanchitam / सुप्रभाञ्जित, Tridasapujitam/ त्रिदशपूजित, Trinayanam, Dhavalavahanam, Kalabhakesari / कलभकेसरी, Vaji Vahanam / वाजिवाहन, none of this is compatible with the concept known from

Ayyappaswamy's stories; Therefore, it is also alleged that this cannot be considered as a good literary creation. To understand the reality of such doubts one must really understand this diversity.

Thus the basic concept of Sanatana Dharma is to recognize and experience the inner unity of that which outwardly appears to be diverse (seemingly dualistic). There are various ways to do that. In short, the content of spirituality is to experience unity in diversity.

Literary work in Athisammatha vrutta / अतिसम्मतावृत्तम्

Everyone knows that Harivarasanam is a masterpiece composed in the vrutta/poetic metre of 'Athisammatha' and in the melodious 'Madhyamavati' raga. The Sammatha vrutta consists of lines of eleven syllables. Out of the thirty-two lines of Harivarasanam, only one line has twelve syllables. It is in the second line of the first verse 'Haridadhishwaram Aradhyapadukam' / हरिदधीश्वरम् आराध्यपादुकम्. When it comes to this, there is a defect in the vrutta. There is a general method among the scholars to round off the syllables by disintegrating them and joining the fragmented ones. Therefore, some suggest that the vrutta of the Harivarasanam should be rectified by joining the two words together as 'Haridadhisvararadhyapadukam' / हरिदधीश्वराराध्यपादुकम्. Another suggestion is to withdraw the keertan that is being sung presently as part of the dinner/athazhapuja at the Sabarimala temple and take steps to get the rectified song re-sung by Yesudas himself. The word 'Arivimardanam' now heard is the re-recorded one, to correct the pronunciation.

The reliability of the literary work may be lost, if the singing is continuously changed to solve the doubts that arise from time to time. And the devotees will have the view that what they heard all this time was wrong. The wound this causes in the devotee's mind will be great. Gitacharya's advice "Na Buddhi Bhedem Janayet" / न बुद्धिभेदं जनयेत् should be remembered in this context.

Don't lose sight of the fact that Grammatical Science / vyakarana shastram, which has grown up through Acharyas like Panini, Patanjali, Bhartrihari, Nageshabhattan, Melpattur Narayana Bhattathiripad, has always accepted the language approach which accepts the validity of its application in all these situations. Sage Patanjali's suggestions can solve such doubts, that by carefully analyzing Katyayana's arguments that some modification should be done for Sage Panini's 'Ashtadhyayi Sutras / अष्टाध्यायी सूत्रम्'. The basic idea in this regard in the text 'Mahabhashya' / महाभाष्यम् is that, it is not correct to add or omit words without understanding the interest of the Acharya and the shastra. In the case of Harivarasanam also, this should be accepted as the law.

And it would be better to inquire whether there is a mistake here, or whether it is better to remain in twelve syllables. What should be taken as a model here is what were the positions adopted by the rest of the great people in similar situations.

Literary expert Prof. P.C. Vasudevan Ilayat wrote a hymn (1965) in Sanskrit as Ashtaka called 'Sabarisha Geetanjali'. He has adopted the same method. It was

described as a “sammatha prastharam / सम्मताप्रस्तरा। “. The work is called ‘Harihararchanam’.

In the work composed by Manavedan for “Krishnanattam” - “Qunu Bhavanima Dasikarayad / क्वनुभवानमि दासकिरयात्। Vyasanagasare Pathayannayad” section, Melpattur Narayana Bhattathiri’s Narayaniyam’s ‘Gopika Geeta’ and the fact that it was composed in ‘Sammatta Prastraram’, and the experience that the devotional ‘Athisammataavrittam’ can be sung to the rhythm of Udukk/ musical instrument, is pointed out in the foreword by Ilayat. It has also been respectfully accepted by luminaries such as Ilayat, literary expert N.D. Krishnanunni, who wrote the Avatarika, etc. Needless to say, these Manishis are masters of language and knowledge.

We can see that this is not only the intellectual discourse of scholars, but if we ask what is relevant in terms of spirituality, the answer is very interesting and serious. That is, the eleven-syllable “athisammatha vrutta” is the ‘akshara vrutta’, based on syllables. The twelve-line “Sammathaprastram” is a Matravrutta (matra is the smallest rhythmic unit of a tala in music). What has been done here is to liberate ‘sammatha’ from the literal ‘Guru-Laghu conditions and make it with ‘matra’ priority. Here words like Akshara and Matra denote a very important meaning. The father of malayalam language, Ezhuthachchan in Harinamakeertanam, explains this great thing that begins with the first letter and ends with the first letter.

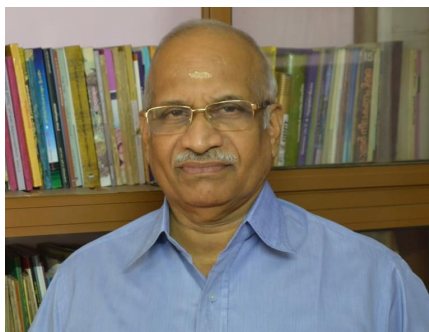
The akshara-vrittam refers to the diversity of the outside world. The matravrutta, on the other hand, signifies unity over diversity. “Matravruttam” conveys the message that eternal is the path from the outer world to the inner world, from diversity to unity, from circle to center, from past to present. A completion of Mandala (circle) resides in the Matra. The importance of chanting ‘Srirudram’/ श्रीरुद्रम् eleven times in the ‘Krishnayajur Veda’ / कृष्णयजुर्वेदः containing eleven Chamakas and eleven Namakas has been mentioned by sages of Vedic and modern times. The Ekadasarudras (11 rudras) are famous in the Vedas. A Yogi who has conquered the eleven senses, consisting of the five Gnanendriyas, the five Karmendriyas and the mind, is described as ‘Bhutapati’. In the keertan leading Sribhutanatha Ayyappa to yoga nidra, the meaning of the Matra, which transgressed eleven and became Harihararchana, extends as far as Hariharatmajan. Therefore, the words in Hariharatmajashtakam should be seen as a noble handiwork and not as a defective handiwork of the author. If we look at it like this, we can see that each of the syllables in Harivarasanam points to the subtlety of Ayyapathattva.

As such, it is only when we know the underlying meaning of what at first glance appear to be linguistic errors that we recognize the hidden meaning of the letters. Harivarasanam teaching and learning requires such a macro and micro approach.

(to be continued)

SHODASHA SAMSKARAS - Part 3

(Dr. P. V. Viswanathan Nampoothiri,
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14. Vivaham: Vivaham or wedding is to be performed soon after Vedadhyayanam and Samavartanam. Even if a student couldn't complete his studies, he may get married and enter Garhasthya as this stage by itself is an important Dharma.

Bharateeya culture and Vedic traditions have always recognised the importance of marriage and nowhere is it said that marriage is optional. The few exceptions are those great Rishis who have progressed directly to Sanyasa after Brahmacharya. Such a practice of entering Sanyasa without going through Garhasthya and Vanaprastha stages is known as 'Naishtika-Brahmacharya'. Such a person who considers Brahmacharya as a 'Nishta' (disciplined routine) throughout his lifetime is called a 'Naishtika-Brahmachari' (one who traverses the path of Jnana, a life routine focussed on attainment of Brahman). The great Sankaracharya is an example.

With the above exception, everyone should follow the Dharma of Vivaha Samskara and practise Grihasthashram. Pro-creation is an important duty for ensuring continuity of our lineage. The great Saptarshis, Manus and Prajapatis had all married and followed their Dharma of Garhasthya. In short, marriage is an important responsibility and Dharma; avoiding the Samskara of marriage is a lapse in fulfilling one's duty and it can be termed as Adharma.

Common rituals in a wedding: Marriage is a great Samskara, which refines two minds to become united so as to lead a life of togetherness. Two different cultures, two types of routines and two minds from two different families are getting united through this Samskara. This important occasion is celebrated with various rituals and practices. Here we may examine some of the common rituals, their meaning and relevance.

Vivaha Nischaya and Deeksha: Preparations for a wedding start with the 'Vivaha-Nischaya' (engagement function) whereby two families agree upon the intended wedding of a boy and girl. A common process during this ritual is to tie a piece of string to the hands of the boy and girl which is known as 'Koutuka-Bandana'. This string is worn by the boy and girl themselves sitting at their own homes. (They were not supposed to meet each other before wedding). This action denotes the commencement

of a Vrata known as Vivaha-Deeksha which would last for a period of forty one days prior to the wedding.

The daily routine to be followed during this period of Deeksha is explained in Smritis. Both the boy and girl should be engaged in the daily routine of prayers and Poojas, Nama-japa and Homa-Karmas during this period. They should take only a single meal during the day and should sleep on the floor (Bhooshayana) during this period of Vrata. They may read books which explain the importance of marriage and the ideal lifestyle and duties of married couples. Parents are expected to advise them about the Garhasthya stage of life which they are going to enter soon. (This could be compared to what is known as pre-marital counselling at present). The purpose of such a Vrata is to prepare the boy and girl for the new lifestyle and to help them in accepting each other as their life partner.

Apart from prayers and meditations towards God, the boy and girl should meditate upon each other. Such meditation can help them to be true companions by the time they are actually married. Even though they have no chance to meet each other before the wedding, they are becoming close to each other through this process of meditation.

The wedding ritual: Wedding ritual should be performed in the presence of Agni-Deva, who is considered as the main witness ('Agni-Sakshi') for all important events according to the Bharateeya tradition and culture. Agni is present in most of our rituals in the form of fire lit in a Homa-Kunda or a traditional lamp kept in a prominent place where the rituals are performed.

One major ritual is 'Panigrahana' which is in fact the most important stage of the wedding, even more important than tying the Mangalya-sootra. Tying of the Mangalya-Sootra is part of adorning the girl with ornaments and it could even be done by relatives. At present, this has become the most important ritual of marriage and it is done by the bridegroom himself. 'Panigrahana' is the ritual where the girl's father gives his daughter in marriage and the bridegroom accepts her hand for a prosperous life of togetherness.

15. Vanaprastha : One should accept Vanaprastha Ashram as and when he has completed his responsibilities related to Garhasthya. Perhaps it could be the one great decision in a person's life whereby he is renouncing all material attractions of this world and moves forward with his Karma diverted to attain the eternal bliss of the other world. One indicator of completing the stage of Garhasthya is when one has been blessed with a grandson. When a son is born to one's own son, it is an indication that time has arrived to proceed to the next stage of life. Another indicator is where signs of old age become visible such as greying hair and wrinkles on the skin.

The main purpose of Vanaprastha is to develop an attitude of detachment. After the long period of

Grihasthashram, where one has enjoyed the pleasures and joyful events of material life to his total satisfaction, the next stage is to get detached from all types of material attractions of this world. When a person feels that he has had enough of all such experiences, he may decide to proceed with Vanaprastha. Though the name implies that one should leave his home and proceed to the forest at this stage, it is not necessary or mandatory to live in a forest to practise Vanaprastha. One may continue to live in his own home by accepting the lifestyle of Vanaprastha. When a person leaves Garhasthya, he should abandon all his material wealth and properties. He may keep with him only those items that are essential for his daily routine of prayers, pooja, Homa-Karma etc.

16. Antyeshti : The final Samskara among Shodasa-Samskaras is Antyeshti or the final Ishti – the last Yajna. This Samskara includes final rites to be performed when a person departs from this world. The first rite to be performed as part of Antyeshti is to chant Karna-Mantra just before death of a person. When death is certain and imminent, the person should be made to lie on Dharbha grass that are spread on the floor and his son or close relative should chant the Karna-Mantra in his ear. This rite has become almost impractical these days because death usually occurs in hospital beds. In the past, elderly members in a family or the family physicians could identify symptoms of imminent death and based on their advice, arrangements would be made for chanting the Karna-Mantra.

Karna-Mantra is to bid farewell to the dying person - अक्षय्योऽसि अमृतोऽसि - akshayyolasi amrutolassi - “May you attain ‘Vishnupada’ which is ‘Akshaya’, where you shall enjoy ‘Amritatva’”. It is a prayer that the departing Atma may attain the abode of Vishnu which is Akshaya (which is eternal without perishment) and where the Atma would attain ‘Amritatva’ (release from the cycle of births and deaths).

Preta-Samskara - The ‘Samskara’ process after death involves three stages and they are related to the three components / Shareeras of the person, which are known as Sthoola-Shareera, Sookshma-Shareera and Karana-Shareera. The physical body is known as Sthoola-Shareera. The inner power or Tejus, which energises and enables the smooth functioning of all our Indriyas, Antah-karanas and other organs, that which is invisible and minute in nature, is known as Sookshma-Shareera.

Sthoola-Shareera or physical body is cremated after death whereas Sookshma-Shareera undergoes ‘Samskara’ process through rituals performed afterwards. After cremation of the physical body and on completion of the related ‘Preta-Samskara’ rituals, Sookshma-Shareera that has undergone the process of Samskara comes to be known as Karana-Shareera. This third stage of Shareera can be the reason or cause for a new Janma and hence it is called Karana-Shareera or ‘Linga-Shareera’. This Karana-Shareera continues with the cycle of births and deaths and

carries on with it the accumulated Karma-Phala (results of one's deeds). Such results in the form of Punya-Papa would be experienced during the future births of the Atma. In case the accumulated Punya from earlier births have become sufficient, the Atma may attain Moksha in due course.

(to be continued)

MAHA SHIVARATRI



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Maha Shivaratri ('The Great Night of Shiva') is a Hindu festival celebrated annually in honour of the deity Shiva. Shivaratri is observed on the night before the new moon during every month of the luni-solar Hindu calendar. Once a year, in late winter and before the arrival of summer (February/March), this night is observed as "Maha Shivaratri" – "the great night of Shiva". This day falls in the month of Phalguna as per the North Indian Hindu calendar and in Magha as per the South Indian Hindu calendar. Current year Shivaratri was celebrated on 18th February, 2023.

It is a notable festival in Hinduism, marking a remembrance of "overcoming darkness and ignorance" in life and the world. It is observed by remembering Shiva and chanting prayers, fasting, and meditating on ethics and virtues such as honesty, non-injury to others, charity, forgiveness, and the discovery of Shiva. Ardent devotees stay awake throughout this night. Others visit one of the Shiva temples or go on a pilgrimage to the Jyotirlingams.

Unlike most Hindu festivals which are celebrated during the day, the Maha Shivaratri is celebrated at night, maintaining a jagaran, an all-night vigil and prayers. Furthermore, unlike most Hindu festivals which include expression of cultural revelry, the Maha Shivaratri is a solemn event notable for its introspective focus, fasting, meditation on Shiva, self study, social harmony. "Om Namah Shivaya", the sacred Panchakshari mantra of Shiva, is chanted throughout the day & night.

Lingam: In most of the Shiva temples, the idol will be a Lingam. The Shiva Linga is a symbol of the Universe. The two parts of the Shiva Linga, which are the linga and the Panapattam, represents the Universal self (Lord Shiva) in his awakened aspect, being in union with his dynamic energy (the Shakti, Parvathi). Lingam, (Sanskrit: "sign" or "distinguishing symbol"), a votary object that symbolizes the god Shiva and is revered as an emblem of generative power. The oval shape indicates that in this universe every being, human being, matter, celestial bodies are oval in shape. The

shape of the milky way, solar system are all oval. The Lingam is shaped like an egg and represents the ‘Brahmanda’ or the cosmic egg. He is eternal, the beginning and end not known. Once, when He appeared in the form of lingam of light rays in front of Lord Brahma and Maha Vishnu, they could not find out the bottom end and top end - beginning & end. He is the ‘God of Gods’ – Devadhideva- the supreme God.

Legend and significance: The Maha Shivaratri is mentioned in several Puranas, particularly the Skanda Purana, Linga Purana, and Padma Purana. These medieval era Shaiva texts present different versions associated with this festival, and mention fasting, reverence for icons of Shiva such as the lingam. Different legends describe the significance of Maha Shivaratri. According to one legend in the Shaivism tradition, this is the night when Shiva performs the heavenly dance (thandava) of creation, preservation and destruction. The chanting of hymns, the reading of Shiva scriptures and the chorus of devotees joins this cosmic dance and remembers Shiva’s presence everywhere. According to another legend, this is the night when Shiva and Parvati got married. A different legend states the offering to Shiva icons such as the linga is an annual occasion to get over past sins if any, to restart on a virtuous path and thereby reach Mount Kailasha and liberation. It is also believed that on this particular day Shiva gulped the halahala (poison) emerged during the Samudra Manthan and beheld it in his neck which was bruised and turned blue, after which He acquired the epithet Nilakanta. It is also believed that the famous Neelkant Mahadev Temple near Rishikesh is the place where this incident took place.

The significance of dance tradition to this festival has historical roots. The Maha Shivaratri has served as a historic confluence of artists for annual dance festivals at major Hindu temples such as at Konark, Khajuraho, Patadakal, Modhera and Chidambaram. This event is called Natyanjali, literally “worship through dance”, at the Chidambaram temple which is famous for its sculpture depicting all dance mudras in the ancient Hindu text of performance arts called Natya Shastra. Similarly, at Khajuraho Shiva temples, a major fair and dance festival on Maha Shivaratri, involving Shaiva pilgrims camped over miles around the temple complex are performed.

Maha Shivaratri is celebrated in Tamil Nadu with great pomp and fanfare in the Annamalaiyar temple located in Tiruvannamalai district. The special process of worship on this day is ‘Girivalam’/Giri Pradakshina, a 14-kilometer bare foot walk around Shiva’s temple on top of the hill. A ritual marathon is undertaken by the devotees to the 12 Shiva shrines in the district of Kanyakumari on the day of Shivaratri called ‘Sivalaya Ottam’. In recent years, the Isha Foundation has been a major patron of such festivities in India, with even Prime Minister Narendra Modi having attended the celebration hosted at the site of the Giant Adiyogi in Coimbatore. In Kerala, among many other places,

the Mahashivaratri festival at Aluva is famous and thousands of devotees gather to witness and do bali-tarpan at the Periyar river banks.

In Andhra Pradesh and Telangana, Special pujas are held at Pancharamas - Amararamam of Amaravati, Somaramam of Bhimavaram, Draksharamam, Kumararama of Samarlakota and Ksheerarama of Palakollu. The days immediately after Shivaratri are celebrated as Brahmotsavaalu at Srisailem, one of 12 Jyotirlinga sites. Mahashivaratri utsavalu are held at the Rudreshwara Swamy's 1000 pillar temple in Warangal. Devotees throng for the special poojas at Srikalahasti, Mahanandi, Yaganti, Antarvedi etc.

In Himachal Pradesh, the Mandi fair is particularly famous as a venue for Maha Shivaratri celebrations. It is believed that all gods and goddesses of the area, said to number more than 200, assemble here on the day of Maha Shivaratri. Mandi, located on the banks of Beas, is popularly known as the "Cathedral of Temples" and one of the oldest towns of Himachal Pradesh, with about 81 temples of different deities on its periphery.

In Kashmir Shaivism, Maha Shivaratri is celebrated by the Hindus of Kashmir and is called, "Herath" in Kashmiri, a word derived from the Sanskrit word "Hararatri" the "Night of Hara" (another name of Shiva). In the famous Bhairavotsava, Bhairava and Bhairavi, his Shakti or cosmic energy, are propitiated through Tantric worship.

Central India has a large number of Shaiva followers. The Mahakaleshwar Temple, Ujjain is one of the most venerated shrines consecrated to Shiva, where a large congregation of devotees gathers to offer prayers on the day of Maha Shivaratri.

In Punjab, Shobha Yatras would be organised by various Hindu organisations in different cities. It is a grand festival for Punjabi Hindus. In Gujarat, Maha Shivaratri mela is held at Bhavnath near Junagadh where bathing in the Mrugi kund is considered holy. According to myth, Shiva himself comes to bath in the Mrugi kund. In West Bengal, Maha Shivaratri is observed devoutly by unmarried girls and boys seeking a suitable husband or wife, often visiting Tarakeswar. In Odisha, Maha Shivaratri is also known as Jagara. People fast for their wishes whole day and take food after 'Mahadeepa' rises at the top of Shiva temple. It usually is held during midnight. Special anointing rituals and worships are performed at the Karuvadikkuppam Kurusithananda Temple in Pondicherry on the eve of Maha Shivaratri with various items including milk and sandalwood for the Shivalingam. Also, a Natyanjali is held at the temple premises.

Nepal: Maha Shivaratri is a national holiday in Nepal and celebrated widely in temples all over the country, especially in the Pashupatinath temple. Thousands of devotees visit the famous Shiva Shakti Peetham nearby as well. Holy rituals are performed all over the nation. Maha Shivaratri

is celebrated as Nepali Army Day amid a spectacular ceremony held at the Army Pavilion, Tundikhel. Artists from various classical music and dance forms perform through the night. Shiva is also worshipped as the Adi Guru (first teacher) from whom the divine wisdom originates. Crowds of sadhus and saints travel to Pashupatinath Temple located in Kathmandu from all of Nepal and neighbouring India to celebrate the day and perform puja on this day.

Pakistan: Another major temple where Shivaratri is celebrated is the Shree Ratneshwar Mahadev Temple in Karachi whose Shivaratri festival is attended by 25,000 people. On the Shivaratri night, Hindus in Karachi fast and visit the temple. Later, devotees from the Chanesar Goth come to the temple carrying water from the holy river Ganges, in order to bathe the idol of Shiva.

Outside South Asia : Maha Shivaratri is the main Hindu festival among the Shaiva Hindu diaspora from Nepal and India. In Indo-Caribbean communities, thousands of Hindus spend the beautiful night in over four hundred temples across multiple countries, offering special jhalls (an offering of milk and curd, flowers, sugarcane and sweets) to Shiva. In Mauritius, Hindus go on pilgrimage to Ganga Talao, a crater-lake.

The 12 Jyotirlingas - Shiva temples in India are Somnath, Nageshwar, Bhimashankar, Trimbakeshwar, Grishneshwar, Vaidyanath, Mahakaleshwar, Omkareshwar, Kashi Vishwanath, Kedarnath, Rameshwaram, and Mallikarjuna, are particularly frequented on Maha Shivaratri. They serve also as sites for fairs and special events.

EMPEROR VIKRAMADITYA



Samrat Vikramaditya was a legendary king who has been featured in hundreds of traditional stories including those in Baital Pachisi and Singhasan Battisi. Many describe him as ruler with his capital at Ujjain. The term Vikramaditya is also used as a title by several Hindu monarchs.

According to popular tradition, Emperor Vikramaditya established his kingdom on the first day of Chaitra, began the Vikrama Samvat era in 57 BCE after defeating

the Shakas. During the current common year 2023, new Vikram Samvat commences on 22 March. It is the first day (pratipada tithi, Shukla paksha) of Chaitra month and the year / Vikram Samvat is 2080. A number of historians say that “Vikram Samvat” was not started by Vikramaditya, the legendary king or by a later king (who adopted the title) who renamed the era after himself. Many others believe that Chandragupta II who adopted the title Vikramaditya, changed the era’s name to “Vikram Samvat”. This day is the most auspicious day as it is considered that Lord Brahma started creation of the universe on this day and this is the day of coronation of Lord ShriRam.

“Vikramaditya” was a common title adopted by several Indian kings, and the Vikramaditya legends may be embellished accounts of different kings. Nevertheless, many scriptures from the Shaka era mentions the mighty ruler.

Bhavishya Purana

The Bhavishya Purana, an ancient Hindu text which has been edited till as late as 19th century, connects Vikramaditya to the Paramaras. According to the text (3.1.6.45-7.4), the first Paramara king was Pramara (born from a fire pit at Mount Abu, thus an Agnivansha). Vikramaditya, Shalivahana and Bhoja are described as Pramara’s descendants and members of the Paramara dynasty.

According to the Bhavishya Purana, when the world was degraded by non-Vedic faiths, Shiva sent Vikramaditya to earth and established a throne decorated with 32 designs for him (a reference to Simhasana Dvatrimsika). Shiva’s wife, Parvati, created a Vetala to protect Vikramaditya and instructed him to riddle him (a reference to Baital Pachisi legends). After hearing the vetala’s stories, Vikramaditya performed an Ashvamedha Yajna (horse sacrifice). The wandering of the sacrificial horse defined the boundary of Vikramaditya’s empire: the Indus River in the west, Badaristhana (Badrinath) in the north, Kapila in the east and Setubandha (Rameshwaram) in the south. The emperor united the four Agnivanshi clans by marrying princesses from the three non-Paramara clans: Vira from the Chauhan clan, Nija from the Chalukya clan, and Bhogavati from the Parihara clan. All the gods except Chandra celebrated his success (a reference to the Chandravanshis, rivals of Suryavanshi clans such as the Paramaras).

There were 18 kingdoms in Vikramaditya’s empire of Bharatavarsha (India). After a flawless reign, he ascended to heaven. At the beginning of the Kali Yuga, Vikramaditya came from Kailasa and convened an assembly of sages from the Naimisha Forest. Gorakhnath, Bhartrhari, Lomaharsana, Saunaka and other sages recited the Puranas and the Upapuranas. A hundred years after Vikramaditya’s death, the Shakas invaded India again. Shalivahana, Vikramaditya’s grandson, subjugated them and other invaders. Five hundred years after Shalivahana’s death, Bhoja defeated subsequent invaders.

Tamil legends

In a medieval Tamil legend Vikramaditya has 32 marks on his body, a characteristic of universal emperors. A Brahmin in need of Alchemic quicksilver tells him that it

can be obtained if the emperor offers his head to the goddess Kamakshi of Kanchipuram. Although Vikramaditya agrees to sacrifice himself, the goddess fulfills his wish without the sacrifice.

In another Tamil legend, Vikramaditya offers to perform a variant of the navakhandam rite (cutting the body in nine places) to please the gods. He offers to cut his body in eight places (for the eight Bhairavas), and offers his head to the goddess. In return, he convinces the goddess to end human sacrifice.

Ayodhya legend

According to a legend in Ayodhya, the city was re-discovered by Vikramaditya after it was lost for centuries. Vikramaditya began searching for Ayodhya and met Prayaga, the king of tirthas. Guided by Prayaga, Vikramaditya marked the place but then forgot where it was. A yogi told him that he should free a cow and calf; Ayodhya would be where milk began to flow from the cow's udder. Following this advice, Vikramaditya found the site of ancient Ayodhya.

Navaratnas

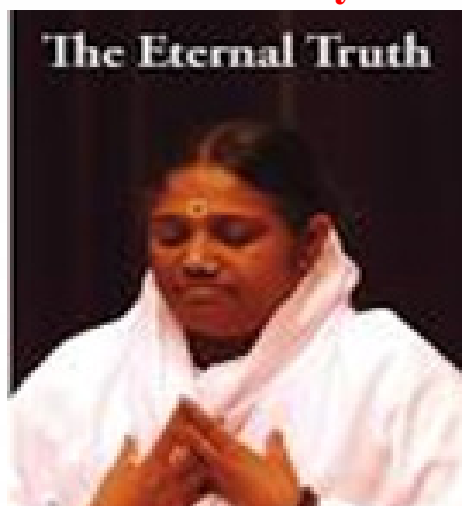
In Jyotirvidabharana (22.10), a treatise attributed to Kalidasa, nine noted scholars (the Navaratnas) were at Vikramaditya's court: 1. Vidyasimha 2. Dhanvantari 3. Ghatakarpara 4. Kalidasa 5. Kshapanaka 6. Shanku 7. Varahamihira 8. Vararuchi 9. Vetala Bhatta.

Legacy

Several Vikramaditya stories appear in the Amar Chitra Katha comic-book series. Many Indian films are based on the story of king Vikramaditya. Vikram Aur Betaal, which appeared on Doordarshan in the 1980s, was based on Baital Pachisi. Kahaniya Vikram aur Betaal Ki, a remake of the Doordarshan television show, aired on Colors TV in 2009. The Indian Navy aircraft carrier INS Vikramaditya was named in honour of Vikramaditya. On 22 December 2016, a commemorative postage stamp honouring Samrat Vikramaditya was released by India Post.

ANGER - ENEMY OF PEACE

(Amruthanandamayi Amma)



As long as the mind is filled with anger and resentment, a person will never find peace.

Dear children, The root cause of all wars and terrorist

attacks in the world today is personal hatred. Anger is like darkness. If we try to walk through a dark room, we will trip over something and fall. Expensive items may also fall. We only realize those losses when the light comes again. When wrath comes like this, darkness surrounds us. We are not conscious of what we say or do. Later, when the anger subsides, we realize the mistake. By then it will be too late. We should never let anger over trivial things become our habit. Bad habits are like soft mattresses. It is comfortable to sleep on. But, it's hard to get up.

Anger is like an ungrateful creature that kills anyone who gives it shelter. Holding hatred in our mind is like poisoning ourselves and expecting the enemy to die.

A young man was framed in a fake case by his business partner. He was arrested by the police. The lower court sentenced him to prison. However, in the High Court he was proved innocent. Even after being released from prison and returning home, his mind was filled with hatred for his enemy. He told his father: "I will not rest until I have taught my partner who cheated me, a 'lesson'. I will not let him live in peace."

Hearing this, the father said: "Dear son, I thought you were released from prison. But you are still in prison." As long as one's mind is filled with anger and resentment, one will never find peace. He will be in the prison of thoughts of anger and revenge.

At least one day a week you should try to take a vow saying 'today I will not be angry with anyone'. You won't be able to win quickly. However, if you were angry ten times in the past, you could reduce it to nine now. We won that much. If one gets angry on that day, he should set aside a coin or a handful of rice to give to the poor as an atonement. We should also be prepared to apologize later to the victim person when we were angry.

Anger is the greatest enemy. Eliminating wrath is equivalent to eliminating all enemies at once. All are friends to those who overcome anger.

POURNAMIKKAVU – TEMPLE OF SYLLABLES



This temple is located at Chavadinada, Venganoor, Thiruvananthapuram, Kerala which is about 5 kms away from Kovalam and 2.1 kms from Vizhinjam Harbour.

The main deity of Pournamikavu temple is Shri Bala Tripura Sundari Devi (the war-goddess of 'Aay Dynasty'). The temple is also called as Akshara Devatha temple, because of the consecration and worship of all the 51 idols of

Akshara devathas (Alphabet goddesses /temple of syllables) for the first time in the World. Also, there are about 25 sub-deities.



It is a temple which opens only on the full moon (pournami) day and also on some special occasions like Navaaham, Festival, Vidhyarambham etc. On the day of opening, it is almost like a festival and thousands of devotees visit the temple from various places across the globe; in order to offer their plea to the Goddess mainly for curing their diseases, accomplishment of their desires, to find and settle their kula devathas (family deity), finding solutions to their issues, and so on. The entry is allowed for all, irrespective of their religion, caste.

The temple is also famous for the Biggest Panjamukha (5-faced) Ganesha idol carved out of Krishna Shila in single stone (200cms tall), largest Nagaraja idol in single stone (275cms tall), World's largest Panjaloha idol (Pournamikavu Devi's idol is 6.5ft tall, 1300kgs in weight) and so on.

On Pournami day, various rituals performed at the temple includes, Maha Ganapathi Homam, Akshara devatha pooja, Saraswathi Pooja, Sarva Shaapa dosha shanthi pooja, Lakshmi Pooja, Pournami Pooja, Kalasha Pooja, Kalasha abhisheka, Sri Chakra Pooja, Panja Shakthi Pooja, KaryaSidhi pooja, Chandika Homam, Gurusi Pooja, Naagar Pooja, Sarpa dosha nivarana pooja, Kula devatha pooja, Kaala sarpa dosha shanthi pooja, Mruthyunjaya pooja etc. The devotees also take the ghee-lamp to offer their prayers to the Goddess; which is called as 'Deepa Pradhakshinam'.

The temple also involves in charity activities like serving free & unlimited food for all the devotees on the Pournami Day from morning to midnight, distributing free study materials to students, distributing grocery kits to the poor etc.

History of Pournamikavu - Padakaaliyamman (the war-goddess)

The Aay Dynasty ruled the region around Vizhinjam in Thiruvananthapuram, Kerala. Vizhinjam was a well-established harbour and a prosperous city. Pournamikavu Devi was the war goddess (Padakaaliyamman) of the Aay dynasty. She was the reason for their economic, educational, and industrial prosperity, and she protected them against invasion from other rulers, like the Cholas.

Chola kings tried to conquer the idol and ornaments of the Goddess to win over the Aay dynasty. To prevent this, the Aay kings took the idol from the temple at Vizhinjam

and placed it under a tree in the nearby forest (the present day, Chavadinada, Venganoor, Kerala). The Aay kings performed poojas here before they left for trade or war. But over time, further generations of Aay kings did not follow this tradition. This invited the wrath of the Goddess, which brought sorrow, poverty, and calamities to the Aay Dynasty and led to their downfall. New dynasties who took over the rule of this region appointed many priests to worship the Goddess; however, the Goddess was not satisfied with their poojas.

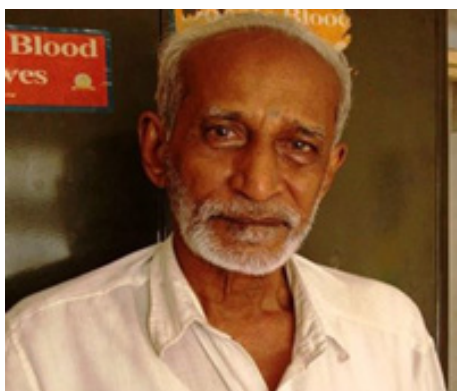
As time passed, the adjoining areas fell into the hands of many individuals and families, but problems plagued these families and surroundings. Astrologers realised this was the Goddess's wrath and prayed for her grace. The Goddess was pleased with them, and as per her instructions, temple reconstruction and consecration works were carried out. Brahmashree Poonjar Mithran Namboothiripad (Kula-guru of Poonjar Palace) re-enthroned Goddess 'Padakaaliyamma' also known as 'Pournamikavu Devi' at the Pournamikavu Temple in 2009.

Pournamikavu Devi is gaining back her lost glory, and pujas are held on all Pournami (full moon) days & special festivals – attended by thousands of devotees. Pournamikavu Temple is celebrated and revered for its historical heritage and the fact that Devi answers devotees' sincere prayers!

Prapancha Yaagam : From March 31st to April 6th, in the year 2023, a seven-day long 'Prapancha Yaagam' will be performed at the Pournamikavu temple for universal wellness. '1008 Maha Mandaleshwar Sri Sri Kailasapuri Swami', an Aghori monk from the Himalayas, is the main Yaga Acharya. Chief priests of Nepal Pashupatinath Temple, Madurai Meenakshi Temple and Thiruvidadaimaruthur Mahalinga Swamy Temple will lead the yaga. During this yaga, a 5 feet tall single-stone idol of Goddess Saraswathi will be consecrated (Prathishta). Apart from this, the consecration ceremony of the Panjabhootha Lingams (5 Shiva Lingams) will also be held (out of this, the Agni lingam was energized by the poojas done during the 10-day long 'Maha Kalika Yaga' held at the temple last year). The finest Salagramams brought from the Gandaki River in Nepal will be used for this Shivalinga Prathishta.

PAALAM KALYANASUNDARAM

--awarded Padma Shri for the year 2023



Palam Kalyanasundaram, an 82-year-old retired librarian

and social worker, is often lauded for his exceptional dedication in the field of social work. Now, adding one more feather to his hat, the Tirunelveli (Tamil Nadu) - born man is being awarded Padma Shri for the year 2023.

The Padma awards is one of the highest civilian awards of the country. For this year, 106 awardees have been selected under three categories. And, for the outstanding work in the field of social activities, Kalyanasundaram is set to receive the award from President Droupadi Murmu at Rashtrapati Bhawan.

Kalyanasundaram who pursued education in the University of Madras is a gold medalist in library science. Additionally, he has been recognised with India's best librarian award. Despite having worked for several years in the field, the man is known to have donated his entire salary to the economically poor.

Kalyanasundaram with the aim to serve people, remained unmarried, dedicating most of his time, efforts and money for the welfare of the needy. As part of which, he established a non-governmental organisation (NGO) called Paalam (bridge), which initiated a slew of activities for those in need.

Kalyanasundaram lost his father at a tender age. Kalyanasundaram strongly believes in words said to him by Thamizhvaanan, writer of self-improvement books, "Don't bother about how you speak. Strive to make others speak good about you." These words were used by the great writer to bring Kalyanasundaram out of the discouragement of his feminist voice.

In one of the media sources Kalyanasundaram rightly said: "One can get money in three possible ways. First, through earnings; secondly, through parents' earnings, and thirdly, through money donated by someone. But there's nothing more fulfilling than being able to donate money for charity out of your own earnings."

Achievements and Rewards:

He was honoured as the Man of Millennium and was awarded a sum of Rs. 30 crores as a part of his contributions towards the benefit of orphans by an American organization; however, he gave the lump sum money to charity. He is among the first person in the world to have donated his entire salary to the needy. The list of awards does not end from the Life Time of Service Award to the Rotary Club of India. Kalyanasundaram is among the top 10 librarians in the world. He also won the award of the best librarian in India, by the Union Government.

Former Indian President APJ Abdul Kalam stated on 6 July 2000, "A life without self-luxury is one called as living life in a purest form. The Supreme power has graced one such life to Shri.Kalyanasundaram. Under his able shadow there are many who are divine and blessed to travel in a righteous way." Former President of USA Bill Clinton said that Kalyanasundaram has introduced a new method for strengthening relationship between the countries of the

world and named it as “Kalyanasundaram Plan.” Nelson Mandela, former South African Prime Minister, stated about Kalyanasundaram that “The progress of the country depends upon the children and the students of the country. In deed it is very great Mr. Kalyanasundaram has been doing yeomen services to this section of the society for the past 50 years and without publicity.”

The Adopted Father of Superstar Rajinikanth.

Yes, that’s true that Super Star Rajinikanth was thrilled by Palam Kalyansundaram’s passion to help the needy, Rajinikanth adopted him as his father. He still stays as a bachelor as he dedicated his entire life to serving society.

The Motivator.

This great legend conveys a strong message to the world that there is nothing in this universe as precious as your own soul. Do not let the materialistic things affect your soul in being kind to others.

If Kalyanasundaram being a normal human with no special skills, wings, or angels around him, can take efforts in bringing smiles to little children, what are we waiting for? It is no doubt that not everyone is as selfless and angelic as Kalyanasundaram; however, we can at least begin to take effort

BHAGAWATH GEETHA

(Chapter 2 – SANKHYA YOGA) Slokas: (6-10)



न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६॥

na chaitadvidmaḥ kataranno garīyo
yadvā jayema yadi vā no jayeyuḥ
yāneva hatvā na jijīviṣhāmas
te ’vasthitāḥ pramukhe dhārtarāṣṭrāḥ

Meaning: We do not even know which result of this war is preferable for us conquering them or being conquered by them. Even after killing them we will not desire to live. Yet they have taken the side of the sons of Dhritarasthra, and now stand before us on the battlefield.

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७॥

kārpaṇya-doṣhopahata-svabhāvaḥ
prichchhāmi tvāṁ dharma-sammūḍha-chetāḥ
yach-chhreyaḥ syānniśchitaṁ brūhi tanme
śhiṣhyaste 'haṁ śhādhi mām tvāṁ prapannam

Meaning: I am confused about my duty, and am besieged with anxiety and faintheartedness. I am Your disciple, and am surrendered to You. Please instruct me for certain what is best for me.

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ 8॥

na hi prapaśhyāmi mamāpanudyād
yach-chhokam uchchhoṣhaṇam-indriyāṇām
avāpya bhūmāv-asapatnamṛiddhaṁ
rājyaṁ surāṇāmapi chādhipatyam

Meaning: I can find no means of driving away this anguish that is drying up my senses. Even if I win a prosperous and unrivalled kingdom on the earth, or gain sovereignty like the celestial gods, I will be unable to dispel this grief.

सञ्जय उवाच ।
एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ 9॥

sañjaya uvācha
evam-uktvā hrīṣhīkeśhaṁ guḍākeśhaḥ parantapa
na yotsya iti govindam uktvā tūṣhṇīm babhūva ha

Meaning: Sanjay said: Having thus spoken, Gudakesh, that chastiser of enemies, addressed Hrishikesh: “Govind, I shall not fight,” and became silent.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ 10॥

tam-uvācha hrīṣhīkeśhaḥ prahasanniva bhārata
senayorubhayor-madhye viṣhīdantam-idaṁ vachaḥ

Meaning: O Dhritarashtra, thereafter, in the midst of both the armies, Shree Krishna smilingly spoke the following words to the grief-stricken Arjun.

(To be continued)

Subhashitham – 38

1. अनाहूतः प्रविशति अपृष्टो बहु भाषते ।
अविश्वस्ते विश्वसिति मूढचेता नराधमः ॥ (विदुरनीति)

Transiliteration:

Anahootah pravishati aprushto bahu bhashate /
Avishwaste viswasiti moodacheta naradhamah //

Meaning: This Subhashitham describes the characteristics of a foolish person. He enters everywhere without invitation (lands up everywhere even without invitation as he does not have self respect) He talks too much even when not required (pokes into other’s business) and he trusts persons who are not trustworthy (he does not have the ability to judge a person properly)

2. अष्टौ गुणा पुरुषं दीपयन्ति प्रज्ञा सुशीलत्वदमौ श्रुतं च।
पराक्रमश्चबहुभाषिता च दानं यथाशक्ति कृतज्ञता च ॥

Transliteration:

Ashtou guna purusham deepayanti prajna
Susheelatva damou srutam cha /
Parakramascha bahubhashita cha danam
Yadhashakti krutajnata cha//

Meaning: Eight qualities that make a man shine. They are intelligence, self-control, knowledge of sashttras, courage, limited talk, willingness to do charity, patience and having gratitude

QUIZ – 23

(Note: Questions are related to Sanatana Dharma and mainly based on matters published in our Ayyappa Vani. Answers will be published in the next Ayyappa Vani. Any body can send answers in whatsapp to No.9447211722, within 20 days. Names & addresses of persons who answer to all questions correctly will be published in the next Ayyappa Vani)

Questions:

1. Which are the rivers meeting at Thriveni Sangamam @ Sabarimala?
2. Which son of Dhritarashtra survived the battle of Kurukshetra?
3. Which serpent killed King Parikshit?
4. During the royal wedding of Shiva- Parvathy, the whole world assembled at the Himalayas. Who was sent down south to counterbalance the weight upon earth which started tilting?
5. Who wrote Mrityunjaya mantra on which God?
6. Who started Vikrama Samvat and when?
7. Where is the Akshara devatha temple located?
8. Who is the adopted father of superstar Rajinikanth?
9. Who was Poothana in her previous birth?
10. Who are the dwarapalakas of Sabarimala temple?

Answers of Quiz-22

1. Gajendramoksham took place during thapasa manvantharam/ thermal equinox. Due to the curse of sage Agastya, King Indradyumna had to take birth as an elephant /gaja.
2. The special weapon used by Devendra to kill Vritrasura was a Vajrayudha made from the ribs of Sage Dadhichi.
3. The name of the Manvantaram in which we are living is Vaivasvata Manvantaram. Next is Savarni, in which the Manu will be Mahabali, whom Vamana gave salvation. (Sayambhuvan, Swarojishan, Authami, Tapasan, Raivatan, Chakshushan, Vaivasvatan, Savarni, Dakshasavaranni, Brahmasavaranni, Dharmasavaranni, Rudrasavaranni, Rauchya Daivasavaranni and Indrasavaranni are the Manus ruling the earth alternately)
4. Capital of Heaven is Amaravati.
5. The name of the hunter who was instrumental in Lord Krishna sacrificing the body was - Jaran. Jaran was

Bali, the monkey king, in his previous birth. That time Sri Ramachandran shot an arrow at Bali and in dwapara yuga Jaran shoot at SriKrishna.

6. Both the wives of King Brihadratha gave birth to two pieces of flesh of a son and they threw it away in fear. Then a cannibal demon named Jara took them away and put them together. The king brought the child back and gave the name Jarasandha (the one who was joined by Jara).
7. Celebrating the birthday of Netaji Subhash Chandra Bose as Parakram Diwas, every year on 23rd January.
8. Tirunelli temple, famous for Pitru Tarpanam and Bali Karmas is in Wayanad district of Kerala, Lord Vishnu is the main deity.
9. Mahatma Munshiram Vij, a brave martyr who fought for the protection of Hindu Dharma is famous as Swami Shradhanananda Saraswati.
10. This year - 2023 Sabarimala Utsav starts with Kodiyettu on 27th March and concludes with Aarat & Panguni Utram on 5th April. The temple opens for the festival on March 26 at 5 pm and closes on April 5 at 10 pm

Names of persons who gave correct answers to all questions:
 Nil

NEWS

- Today, March 08, 2023 Uttaram - the auspicious day of Swami Ayyappan's divine birth star. On the instructions of SASS, Ayyappa devotees from all over the world perform Utram Puja in their own homes and nearby temples with Deeparadhana, Bhajan, Neerajanam etc.
- The 'National Management Committee' meeting of SASS was held on 11th and 12th February at Bangalore.
- On the occasion of Harivarasanam centenary celebrations, 'Ayyappan Thiyattu & Pantheerayiram Thengayeru' ritual were held in Chennai on 19 February 2023 under the guidance of Tripunithura Thiyadi Raman Nambiar.

AYYAPPAYOGAM – Sample Timetable, Topics (Assuming Once in a week, starting at 7.00 pm)

7.00 Deepaprajwalanam...	02 minutes
7.02 Prayer.	08
7.10 Bhajan. ..	15
7.25 Gita Shlokam ...	05
7.30 Topic/Story	15
7.45 Discussion/News...	15
8.00 Subhasitam.	05
8.05 Deeparadhana, Stotram ..	10

(Total 1 hour 15 minutes –
 Time can be between 1.00 to 1.30 hrs)

- * Lighting of the lamp/deepaprajwalanam with Sarana Ghosham. (By Guruswami /Senior person).

- * SASS Prayer.
- * Bhajan. (Short lines for others to recite. First Ganapati, Saraswati, then Ayyappa, Krishna, Shiva, etc.. can be about any god/goddess).
- * Gita Shloka Parayanam – One person should recite each line in tune and others should follow. After reciting a shloka, its meaning should be told, others need not repeat. Then the next Shloka. 5 Shlokas in one Yogam. May be the same 5 shlokas for 4 weeks in a row, next 5 shlokas next month):
- * In the first week of the 4 yogams in a month: One Topic : One person may briefly speak or read.
Second Week/Yogam : Second Topic:
Third Meeting : Another topic, Indian Heritage.
The Fourth Meeting : One Story
- * In all the Yogams, small discussion, introduction of new people, local affairs, sharing of information, etc. may be arranged...
- * Subhasitam: Each line should be recited by one person in tune, followed by others. After reciting the shloka, its meaning should be told, others need not repeat. It should be recited once again, others to follow.
- * The Yogam can be concluded with recital of Mahashastha Pancharatna stotram and Sharana ghosham.

Every 27 days Ayyappa Vani gives the topics for the next 4 Yogams.

For example: given in this Ayyappavani - 1. Harivarasanam, 2. Shodasasamskaras, 3. Shivaratri, 4. Vikramaditya, 5. Pournamikkav, etc. The quiz may be discussed in a Yogam. Subhasitam and Gita shlokas are given.

Also, Dharmashasta Ashtotharam, Vishnu Sahasranamam, Shiva Panchaksharam, Devi Stotras etc., Our prayer, Mahashastha Pancharatna Stotram can be printed and distributed among the members to recite.

Suitable modifications can be made according to local requirements

OPENING / CLOSING dates of Sabarimala Temple during the next 27 days.

Opens of 14th March @ 5 pm for MEENAM month puja and Closes on 19th @ 10 pm.

Again, Opens on 26th March @ 5 pm for FESTIVAL and Closes on 5th April @10 pm.

Disclaimer : The opinion expressed in this publication are of the authors only and do not purport to reflect the opinions or views of SASS or its members.

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