



Issue No.AV-04/2023
(Uthram edition- English)
Wednesday, 05 April 2023
(22 Meenam 1198)
Yugabdam 5125)

- ▶ Sastha Pancharatna Keerthan ▶ A study on Harivarasanam: Part 3 – Dr. M.V. Natesan
- ▶ Shodasa Samskaras Part 4 - Dr. P. V. Viswanathan Nampoothiri
- ▶ Rama Janmabhumi ▶ Why Rama Rajya - Sadguru
- ▶ Anjaneya Prabhav ▶ Gita Shlokas Chapter 2. (11-15)
- ▶ Subhashitham – 39 ▶ Quiz -24 ▶ News

SAASTHA PANCHARATNA STHOTHRAM



**Loka veeram, maha poojyam
sarva rakshakaram vibhum,
Parvathi hrudayanandam
Saasthaaram pranamamyaham. 1**

(I salute that Shaastha, Who is a the best warrior,
Who is immensely adored, Who protects
everybody, And who gives happiness to Parvathy's
heart.)

**Viprapoojyam viswa vandhyam,
Vishnu shambho priyam sutham,
Kshipra prasada niratham
Saasthaaram pranamamyaham. 2**

(I salute that Shaastha, Who is worshipped by
Vedic scholars, Who is saluted by the entire world,
Who is the darling son of Vishnu and Shiva, And
who is pleased easily.)

**Matha mathanga gamanam,
karunyamrutha pooritham,
Sarva vigna haram devam,
Saasthaaram pranamamyaham. 3**

(I salute that Shaastha, Who walks like an
elephant in fury, Who is the nectar of mercy, And
who removes all obstacles on the way.)

**Asmath kuleshwaram devam,
asmath shathru vinasanam,
Asmath ishta pradhatharam,
Saasthaaram pranamamyaham. 4**

(I salute that Shaastha, Who is the god of my clan,
 Who destroys my enemies, And who satisfies all
 my wishes.)

Pandyesha vamsa thilakam,
 kerale keli vigraham,
 Aartha thranaparam devam,
 Saasthaaram pranamamyaham. 5

(I salute that Shaastha, Who is the greatest in the
 pandya dynasty, Who took a playful form in
 Kerala, And who protects the distressed.)

Pancharathnaakhya methadhyo
 nithyam shuddha padennara,
 Thasya prasanno bhagwan
 Saastha vasathi manase. 6

(To the one who with purity, Chants daily these
 five gems, The God Shaastha would be pleased
 with him, And live in his mind.)

Bhoothanadha sadananda
 sarva bhootha dayapara,
 Raksha raksha maha baho,
 sashthre thubhyam namo Nama. 7

(My salutations to you Shaastha, Who is the lord
 of all beings, Who is forever happy,
 And who takes mercy on all beings. With a prayer,
 “Oh, great one, please protect me.”)

शास्ता पञ्चरत्न स्तोत्रम्

1. लोक वीरम्, महा पूज्यमं सर्व रक्षाकरं विभूमं,
 पार्वती हृदयानन्दं शास्तारं प्रणमाम्यहम्॥
2. विप्रपूज्यं विश्ववंद्यम् विष्णु शम्भो प्रियं सुतम्,
 क्षिप्र प्रसाद निरतं शास्तारं प्रणमाम्यहम्॥
3. मत्तमातङ्ग गमनम्, कारुण्यामृत पुरीतम्,
 सर्व विघ्नहरं देवा, शास्तारं प्रणमाम्यहम्॥
4. अस्मत कुलेश्वरं देवा, अस्मत शत्रु विनाशनम्,
 अस्मदीष्ट प्रदातारं शास्तारं प्रणमाम्यहम्॥
5. पाण्डेश वंश थिलकं, केरले केली विग्रहं,
 आर्थ थ्रानपरं देवं, शास्तारं प्रणमाम्यहम्॥
6. पञ्चरत्नाख्य मेदध्यो नित्यं शुद्धप्पठेन्नरा,
 तस्य प्रसन्नो भगवन शास्ता वसति मनसे॥
7. भूतनाथ सदानन्द सर्व भूत दयापर ।
 रक्षा रक्षा महा बाहो, शास्त्रै थुभ्यं नमो नमः॥

or nothing to do with these things may say, when they see Ayyappa devotees reverently chanting 'Swami Tintakatom...Ayyappa Tintakatom', there is no meaning in their dress and language. But the devotees/Ayyappans who participate in it and the devotees who know this do not see it that way. The divine bliss they experience is immense. Because it is a dedication to all kinds of healing. This is the highest level of devotion. This state of the satisfied and stunned devotee is described in the 'Narada Bhakti Sutra' of Maharishi Narada.

This is how Vayalar (famous malayalam playback song writer) described this experience.

"Ayyappa devotees going for the first time do the dance Erumeli Petta -

We have one caste and one religion, one god - Ayyappa Swami Ayyappa!"

While standing on the banks of Pampa and valley of Karimala Mountain, reaching the 'Sabaripeeth' and calling for refuge/saranaghosham, climbing the 18 steps and worshiping the Lord, every Ayyappan is becoming a warm companion of Swami singing devotional songs with music in the Kerala's rare temple.

This is what the devotees have in mind while reciting and listening to each word of Harivarasanam. Every logics are irrelevant there.

If you take only one word 'Hariharatmajam' and examine it, you will understand its seriousness. Hari is Vishnu and Haran is Shiva. Hariharatmajam is the soul (son) of the Hariharas. Dependence on such a deity is the most important concept of this Keerthan. But who is Hari?, Who is Haran?, What is the meaning of the concept of Harihara? What are the characteristics of letters 'ha' - ह and 'ra' - र ? When looking for answers to such questions, one wonders at the great secret embeded in just one word. Jagat Guru Sree Shankaracharya Swamikal has devoted an entire volume of his tantric work called 'Prapanchasara' to explain the spiritual and divine meanings of the letter 'Ha - ह'. He also composed a work called 'Hari Stuti' containing forty-three slokas to describe the principle of 'Hari Padam - Feet of Hari' and 'Hari Shankara Stuti', glorifying the virtue of the idol/ 'murti' residing in the Hari Shankara Temple located at Hariharapuram, Gokarnam.

The Puranic Rishi Lord Veda Vyasa composed the famous Mahapurana - Bhagavatam to describe the divine activities/ Leelas of Hari. It is said that no one has ever been satisfied with its story and content,

which is presented in twelve skandas and eighteen thousand verses in the Bhagavata Mahatmyam.

'Pibata bhagavatam rasamalayam muhuraho
rasika bhuvi bhavuka'.

पिबत भागवतं रसमालयं मुहुरहो रसिकाभुवि भावुका

There are twenty-eight 'Shaivagamas' extant to expound the greatness of Haran. Thirumoolar says in his work "Thirumanthram" that the sixty-seven Shiva yogis who heard the mantras from Shivamukha (face of Shiva) were not completely satisfied.

The concepts of Hari and Haran are the same. Swargeeya Parameshwarji describes this idea in a hymn beginning "Hari and Haran and Hariharasuthan are same in different forms". You can understand this even if you look at Vishnu Sahasranama and Shivasahasranama. Since the word 'Hari' refers to the principle of Shiva and Vishnu, the same word Hari is found in these two Sahasranamas. Sabarimala Sannidhanam is also a sacred place of Shaiva - Vaishnava - Shakteya synthesis. So the devotee wants to spend time chanting name Hari and bowing to Hari to relieve his sorrow. There too, there are no precepts in front of the devotee.

“Nama Sankirtanam Yasya Sarvapapa Pranasanam
Pranamo dukkha samanastam namami harim param”.

(नाम संकीर्तनं यस्य सर्वपाप प्रणाशनं
प्रणाशनम्, दुःखशमनस्तं नमामि हरिं परम्।)

The Bhagavatam, which describes Harimahatmyam, says that it is the manifestation of Lord Krishna, the Supreme Soul.

(Shrimad Bhagavatakheyam, Parthyaksha

Krishna eva hi.

Swarupamekamevasti, Satchidananda lakshnam.)

श्रीमद्भागवदाख्येयं प्रत्यक्षकृष्ण एव हि।

स्वरूपमेकमेवास्ति सच्चिदानन्द लक्षणम्।

Similarly, it is the experience of crores of devotees that Hariharatmajam, the Bhagavan himself appeared as Harivarasanam. - Harivarasanakheyam Dharmashasta Evahi..(हरिवरासनाखेयं धर्मशास्ता एव ही।)

SriDharmashastha and Ayyappan are the same Satchidananda Swarupa. The words in Harivarasanam are indicating the same. The most mysterious words in it are 'Hariharatmajam and Harivarasanam'. We see that all linguistic and literary rules are bowing before it. There is something that Bhavabhuti says in Uttara Ramacharitam. It is said that worldly people apply

words depending on the meaning, but when sages apply words, the meaning follows them.

(L a u k i k a n a m h i s a d h u n a m a r t h a m Vagaanuvarte.

Rishinam Punaraadyanam Vachamarthonudhavati)

लौकिकानाम ही साधूनामर्थम वागानुवर्तते
ऋषिणं पुनराद्यानाम वाचमर्थो नुधावति ।

When Janakiamma wrote Harivarasanam, she might not have known that words used had profound meaning imbibed in it. Later, when the divinity was overflowing, the words were supposed to have become colored with primordial knowledge.

SHODASHA SAMSKARAS - Part 4

(Dr. P. V. Viswanathan Nampoothiri,
Retired Professor in Sanskrit, Kottayam)



Preta-Samskara A person can be said to be the sum total of his physical body, Indriyas, Antah-karanas and the invisible power that makes all of them functional. After death of the physical body (Sthoola-Shareera), the Sookshma-Shareera would be alive for some more time. The Indriyas are still active and their death happens slowly within four to five hours after death of the physical body. The 'Samskara' process is to be performed for the Sookshma-Shareera. The meaning of the word Samskara, as explained earlier, is 'to develop' or 'to refine'. The final bath is given and the body is dressed in fresh clothes before the Sookshma-Shareera leaves the body. More importantly, the Preta-Samskara should be performed within four-five hours after death because Samskara should be done before the Sookshma-Shareera leaves the physical body.

It is quite important to ensure that the dead

body is cremated within five hours after death in line with the Bharateeya culture. Keeping the body as an object of exhibition for one or two days is not acceptable. The Samskara process should be completed before the Sookshma-Shareera leaves the physical body so that it is duly refined and can result in another Janma or it can continue its journey towards Moksha.

Preta - प्रकर्षेण इतः - prakarṣēṇa ita: - The Prana (or Jeevan) which has left the body is known as 'Preta:' whereas the physical body after death is called 'Jada'. The Sookshma-Shareera (in Preta form) which was inside the Sthoola-Shareera (physical body which has become 'Jada') is to be refined either through Agni-Samskara or Bhoo-Samskara. After Samskara, the Prana that has left the body, which was made up of five elements ('Pancha-Bhoothas'), disintegrates and returns into these five elements. The Agni component of Prana returns to Agni and components of earth, water, air and sky return to the respective elements. Thereafter, Prana continues to be present in the five elements in this universe. Hence the saying – the great man attained 'Panchatva' (attaining the five original forms of life).

The Preta, which has undergone Agni-Samskara has to be cooled down because it has been subjected to intense heat during the cremation process. The ritual called 'Udaka-Karma', wherein water is offered to the Preta at regular intervals, is performed with the intention to cool down the Preta. Udaka-Karma and related rituals are performed after the Preta is invoked from 'Pancha-Bhoothas' (where the Prana had got merged after leaving the body).

Asthi-Sanchayana

During the period when the daily Udaka-Kriyas are continuing, the Asthi-Sanchayana or the disposal of bones is done during the fourth or fifth day after death. The word 'Sanchayana' means 'to gather' (the bones that still remain after cremation). The leftover bones are collected and repeatedly washed in water and milk to purify them. Smritis prescribe that these bones are to be disposed of by burying them in a deep pit below an auspicious tree. Actually, all leftover bones are to be collected and disposed of in this manner. However, these days, bones from few specific parts only are gathered during this ritual

along with some part of the ashes. Further, they are not buried in earth as prescribed by the Smritis (this method is more nature friendly and non-polluting). Instead, the bones and ashes are disposed of in water, either in a river or in the sea. It should be noted that such a practice is against procedures prescribed in Smritis. However, this rule is unknown to most people these days.

Shesha-Kriyas

Following Asthi-Sanchayana, other rituals like Shesha-Kriyas, Sapindeekaranam, Bali-Karma and Shraddha-Karmas are to be performed without any exception. These rituals are performed during the tenth to sixteenth day depending on the practice prevailing among different communities. In case of people who follow all sixteen stages of 'Shodasa-Samskara', the rituals are completed between the tenth and twelfth days after death.

Preta-Roopa to Pitru Roopa

As already explained, the Sookshma-Shareera after 'Samskara' is known as Preta. The rituals of Shesha-Kriyas, Udaka-Karma, Bali-Karma etc. conclude with the final ritual of Sapindeekaranam after which the Preta Roopa of the departed Atma is converted into 'Pitru' Roopa.

Sapindeekaranam is actually to be performed one year after death. The time period of one month for us in this world is equal to one day for our Pitrus. That means our twelve months are equal to twelve days for the Pitrus. For practical reasons, we are performing the rituals for each month in a single day and the twelve month long rituals are curtailed and performed in twelve days. Various rituals as explained above are performed to purify and refine the Preta during these twelve days. Sapindeekaranam is the ritual performed at the end of these twelve days whereby the Pretatma is guided to join with the group of our ancestors (Pitru-Gana). The Preta of the deceased person is invoked in the form of a Pinda and this Pinda is symbolically joined with the Pindas representing our ancestors who are already having the status of Pitrus. The word Sapindeekaranam means the joining of Pindas.

All Pitrus, who continue in Pitruloka for a long term, eventually become Pitru devathas based on the good deeds and Punya accumulated as a result of their Karma from the past. The Prana of the departed, which has transformed from Preta to

Pitru form, may either continue in Pitru-loka for a long period, or it may take a new birth in a new form or it may proceed onwards to attain the ultimate objective of Moksha depending on its accumulated Punya from earlier births.

The Vasanas from their earlier lives would still be continuing with the departed Atma and until such Vasanas remain with it, the Atma will have to continue with the cycle of births and deaths. The post death rituals are performed with the intention to cleanse and purify the Atma from such Vasanas so that it may be able to attain Moksha.

Bali-Karma and Shraddha

Bali-Karma and Shraddha-Karma are performed annually for satisfaction of the Jeevan that has departed from the dead person. Though results of these rituals are not visible to us, we perform such Karma with an assumption that it would satisfy the departed Atma. This Atma (Jeevan) is believed to be travelling through different worlds of Pitru-Loka, Chandra-Loka, Soorya-Loka and Vishnu-Loka before it may attain the ultimate aim of Moksha. The length of these paths or the duration of this journey is not known to us. We have no way to know whether the Atma is still continuing in the Pitru-Loka or whether it has taken a new birth. Since all such matters are beyond the spectrum of our knowledge, we should continue with these annual rituals for the departed ancestors until the end of our lifetime.

As the name implies, Shraddha-Karmas are rituals which are to be performed with utmost 'Shradha' (attention / care) so as to ensure total satisfaction for the ancestors. Annual Shraddha-Karma is to be performed on the specific anniversary day based on the month / Tithi / star on which the person departed this world.

Apart from annual Shraddha, we have to perform the Bali-Karma during auspicious occasions like the first day of Utharayana, Amavasya of each month etc. depending upon the practice prevailing in the society.

Difference between Pitru-Pooja, Shraddha, Bali-Karmas

The rituals of Shraddha and Bali-Karmas are different from Pitru-Pooja performed in certain temples. Shraddha and Bali-Karmas are performed for satisfying our ancestors who are in the form of Pitrus and such rituals are performed either at our

home or at places which are believed to be auspicious for such rituals (like Kashi or Rameswara).

It is believed that Pitrus who continue in the Pitru-Loka for a long time may eventually become Pitru-Devathas (whereby they are attaining the status of Devathas) based on their accumulated Punya. Pitru-Poojas performed in temples are for the satisfaction of such Pitru-Devathas. This difference between Bali-Karma for Pitrus and Pitru-pooja for Pitru-Devathas should be clearly understood.

Finally, it is important to offer prayers to both our Pitrus as well as Pitru-Devathas. Shraddha-Bali-Karmas are intended for the ancestors in Pitru form whereas Pitru-Pooja performed in temples is intended for Pitru-Devathas.

Importance of Amavasya

Amavasya is the monthly occasion which is prescribed as suitable for performing Bali-Karmas. The word 'Amavasya' means 'that which reside together'. On this day, moon is believed to be residing with the Sun and hence it is not visible to us. Moon is on the other side of the earth on this day. This world which is not visible to us is believed to be Pitru-Loka. On the day of Amavasya, the Pitru-Loka would be bright and well illuminated with the rays of Moon (which is not visible to us here in earth). As such, Bali-Karmas are to be performed on this day when the Pitru-loka is having the maximum light. The 'Kavya' that is offered to our Pitrus in the form of 'Anna' or 'Pinda' would be clearly visible in this light so that they can relish and enjoy these offerings to their utmost satisfaction.

Our rituals have a scientific basis given by the Smritis. These Smritis are based on the Shruti/Vedas. We must recognize that such smrtis exist, that they are not superstitions, immorality, but they are morality, ethics that need to be done with care. In the previous issues, we were introduced to the Shodasa (16) rites from pregnancy to final rites, which we all should know and observe.

(Finished)

(Reference: “Sanatana Sudha” by Dr. P. V. Viswanathan Nampoothiri)

RAMAJANMABHUMI MANDIR

(ShreeRama Navamy on 30th March 2023)



The Ramajanmabhumi, the birthplace of Lord Shree Ram, is on the banks of the Sarayu river in the ancient city called "Ayodhya". Modern-day Ayodhya is in the state of Uttar Pradesh.

The Mughals demolished the Ram Temple and constructed a mosque in its place during 1528–29 by an invader Mughal emperor Babur, later known as Babri Masjid.

In 1853, a group of armed Hindu ascetics belonging to the Nirmohi Akhara occupied the Babri Masjid site, and claimed ownership of the structure. Subsequently, the civil administration stepped in, and in 1855, divided the mosque premises into two parts: one for Hindus, and the other for Muslims.

In 1883, the Hindus launched an effort to construct a temple on the platform. When the administration denied them the permission to do this, they took the matter to court. Many cases were going on in courts for years without solution. In 1949, idols of Rama and Sita had miraculously appeared there. As thousands of Hindu devotees started visiting the place, the government declared the mosque a disputed area and locked its gates. Subsequently, multiple lawsuits from Hindus came up, asking for permission to convert the site into a place of worship.

In the 1980s, the Vishva Hindu Parishad (VHP) and other Hindu nationalist groups and political parties launched a campaign to construct the Ram Janmabhoomi Mandir at the site. In 1986 District Court opened the site for Hindu worshippers. However, at the peak of the agitations, on 06 December 1992, the Babri Masjid was demolished, resulting in communal riots also.

In 2003, the Archaeological Survey of India (ASI) conducted excavations of the site on court

orders. The ASI report indicated the presence of a 10th-century north Indian style temple under the mosque. Though there were strong oppositions from the Muslim groups, the Allahabad High Court, however, upheld the ASI's findings. The excavations by the ASI were heavily used as evidence by the court that the predating structure was a massive Hindu religious building. In 2009, the Bharatiya Janata Party (BJP) released its election manifesto, repeating its promise to construct the temple at the site. In 2010, the Allahabad High Court ruled that the 2.77 acres (1.12 ha) of disputed land be divided into 3 parts, with 1/3 going to the Ram Lalla or Infant Lord Rama represented by the Hindu Mahasabha for the construction of the Ram temple, 1/3 going to the Muslim Sunni Waqf Board and the remaining 1/3 going to a Hindu religious denomination Nirmohi Akhara. However, all the three parties appealed against the division of disputed land to the Supreme Court.

The five judges Supreme Court bench heard the title dispute cases and on 09 November 2019, the Supreme Court ordered the land to be handed over to a trust to build the Ram temple. It also ordered to the government to give alternate 5 acre land to Sunni Waqf Board to build the mosque. On 05 February 2020, the trust known as "Shri Ram Janmabhoomi Teerth Kshetra" was created by the Government of India for the construction of the Temple.

Prime Minister Narendra Modi performed Bhoomi Pujan and laid the foundation stone of the Ram Temple in Ayodhya on 5 August 2020. More than 70% of the construction work is complete now. December 2023 is the deadline for completion of construction of the temple and January 2024 to open it for devotees. "As the sun enters Makar Rashi in 2024 (January 14, 2024), Lord Ram will take seat in the sanctum sanctorum."

Ram Mandir Complex. The entire Ram Mandir Complex would be spread over nearly 70 acres and will be equipped to host about a million devotees at any time. The construction cost of the temple is nearly Rs 300-400 crore. Rs 1,100 crore is required for building the entire Ram Janmabhoomi complex. The fund inflow is anticipated as huge as five times the estimates. The surplus money would be used for the development of Ayodhya.

Temple Specifications: The upcoming temple is 360 ft long, 235 ft wide and 161 ft high. In height, the temple will be three times the height of existing structure in the old city. The sanctorum of the mandir would be octagonal-shaped, while the

structure perimeter would be circular. The mandir will have five domes and the superstructures will be constructed completely with the sandstone from Rajasthan, no steel or bricks will be used. The 3-floor temple will have a centre – Garbh Griha – built to allow sun rays to fall on the idol of Ram Lalla, the infant embodiment of the Lord. Like the sanctorum, the Griha Mandap would be fully covered, while the Keertan Mandap, the Nritya Mandap, the Rang Mandap and the two Prarthana Mandaps on each side would be open areas.

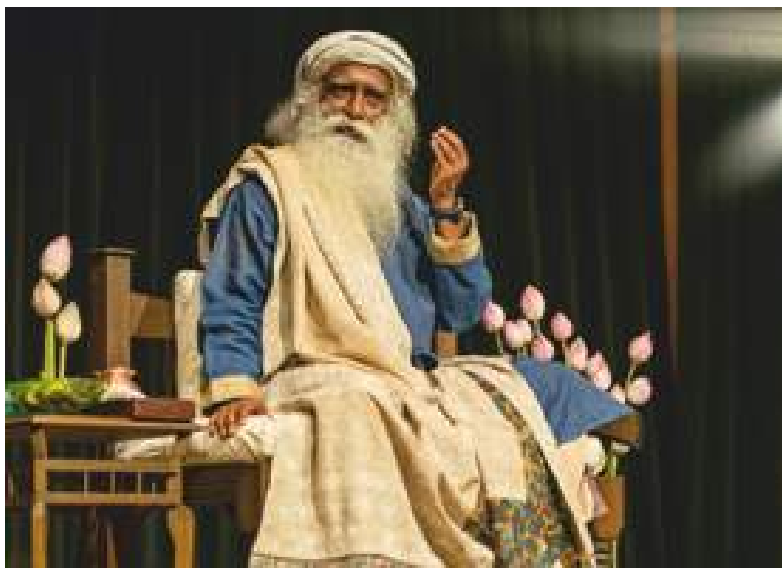
The idol: There will be two idols of Lord Ram. One will be the actual idol found in 1949 and has been in the tent for decades. The other will be a huge statue, which will be visible from a long distance. The Idols will be carved out from the two huge rocks brought from Gandaki River at a place close to Saligrama or Muktinath (place of salvation) in Nepal. A huge bell, 2,100-kg, 6-ft tall and 5-ft wide, cost Rs 21 lakh, for the Ram Temple is also ready.

The grand structure is being built to have a lifespan of over 1,000 years.

Jai Shree Ram !

REMOVE BABUR'S LEGACY AND BRING RAMARAJYA

(Excerpts from the speech of Sadguru at Isha Foundation)



Poojya Sadguru begins by revealing the shocking truth about the Mughal invasion of India. He said “Babur is the third generation after Genghis Khan, the founder of Mongol Empire. Slowly the word Mongol became Mughal in India. During this Mongol Empire expansion for a period of 90 to 100 years, they killed over 40 million people. 40 million people of those times was nearly 10% of the world's population. A very energetic people, they killed not with nuclear bomb, but with swords. Where ever Genghis Khan went, he made a rule. All the males wherever he conquered, who were above the height of cart wheel (the ones used in army), which was like

about 38 to 39 inches, were killed. And then it was a practice of the Mongols to pile up all the severed heads into a big mountain. The women were taken as slaves to service the soldiers or they were sold in various markets across Middle East, Europe etc. So they spread like this. After Genghis Khan, came Timur Lang. Timur Lang bore Babur. Timur Lang, his empire came right up till Delhi,. Then came Babur. Timur Lang supposed to have killed 17 million people in the cruelest possible way. What happened to the men is compassion. What happened to the women is another matter, most terrible things happened to them.

When Babur came, this was also the time of Guru Nanak. Guru Nanak was a very totally peaceful non-reactive kind of a human being. A realized being, said, “A messenger of death had come”. And in Guru Nanak's own words it is said “I’m paraphrasing, he said he killed thousands of men wherever he went. In any town he went, kill all the men, burn the town down, and capture the women and children. Women were brutally raped always in public because it's not just a rape, it's a lesson for everybody. And in thousands Babur sold the Hindu women in markets of Kandahar and Kabul”. Fortunately Babur lived only for four years in India, he died. So the legacy of the most cruel Babur should be erased from this country in every way. Above all, nobody should ever identify the present generation of Muslims with Babur because the atrocities that he was. He did not commit any atrocity, he is an atrocity. Genghis Khan was not killing for religion. It's just power and conquest. Timur Lang was largely conquest, slightly a religious tinge came. But Babur used the religious connotation very strongly and it gave him more power to kill because he thought he was doing Jihad. Many times he ransacked Muslim towns, killed Muslim populations also. He used religion very conveniently, according to his convenience. So for him building mosques was not out of piety or devotion or not for prayer. It's an establishment of power. Whether it's a Hindu temple or a Jain temple, everything he broke. One prominent Jain temple he destroyed, because in the cave what they had carved the figures were naked. Hence he made sure the entire thing is destroyed. So this man and his legacy should be forgotten. Nobody should identify themselves with that because he's not a devoted Muslim by any standards. He's a tyrant of the worst kind who very powerfully used the name of religion to impact wherever he went. It gave him a new level of authority which Genghis Khan did not have because he did not use religion for conquest.

Even though we must remember these atrocities but should not be bitter about it. Make sure such things don't happen once again anywhere in the world. But if we recreate bitterness out of history, then knowingly we are prone to commit similar atrocities once again. So Babur's legacy must go.

RAMARAJYA



ShreeRam is over 6000 years ago, what he did, what he did not do, a lot of dissection happens in South India about him. North India doesn't dissect him, they just worship him. But an icon of 6000 years old who has inspired people towards righteousness, towards truthfulness, towards being compassionate to each other for thousands of generations. You should not disturb that icon. Doesn't matter historically what is right, what is wrong, because nobody really knows for sure. It's only the general story everybody knows - where he went, what happened, what are the events of his life. What he did, why he did - you cannot dissect that. Somebody was saying he was insecure, you are not his psychiatrist or something like that. 6000 years ago whether the man was secure or insecure, how do you know? This is rubbish. But he's an icon who has inspired millions and millions of people across generations. You should not disturb that because humanity needs those icons. You can take up Ram, Krishna, Jesus or a Buddha and find fault with them and today tinker with them by saying, see he did this, this was not okay, that was not okay, he was a racist etc. This is all relevant to people who are here now. How can you judge a person of 6000 years ago? He is

serving the humanity as an icon. Don't see him as a religious person because he never said, I'm a Hindu. He represents this culture as an icon of stability, balance, peacefulness, justice. Wherever he went he always looked at it, how to give justice to the people. In giving justice to the people that he administered, he put himself through extreme levels of suffering and hardship for himself. This is the man that you need. I want both Hindus and the Muslims to remember, Ram never claimed that he is a Hindu. But today he is an icon in this country. Everybody should look up to such an icon because he is exuding the right kind of qualities which are necessary to build great civilization in this world. And in many ways the time of Rama became a kind of a fulcrum to build this civilization in these 6000 years. This is why even during the freedom struggle Mahatma Gandhi went on referring to Rama Rajya, the best administered and an absolutely 'Just State' means 'Rama Rajya'. The Guruji concluded stating “Even today, when we say Rama Rajya we mean to say a very just and fair State, not an exploitative or a tyrannical State. And that's we want to make out of India, for that we need Ram”.

Now a new temple is being constructed at Ayodhya, at Ram Janmabhumi. Details given above in the previous article. In this way, the iconic ShriRam will continue to inspire us and also the generations to come. Optimistically, this will also help to eliminate the legacy left over via Babur from our minds as well as from the minds of youngsters.

ANJANEYA PRABHAV



Lord Hanuman alias Aanjaneyan is known for His Devotion towards Lord Ram. He was very powerful and could do anything that he wishes. In the forest, as a young boy, he will jump from trees to trees and hurl elephants at great speeds across. This disturbed

the Rishis who were meditating there and cursed him that “you will forget your powers until someone reminds you”.

Sugriva sent four armies, comprising one lac each Vaanara warriors, in four directions in search of Sita. The team led by Angada (son of Bali) which included among others Hanuman and Jambavan went to the southern side and finally reached the sea-shore. They were all sad about not finding Sitadevi and did not want to go back to Sugriva with news of their failure due to fear of fatal punishment. They thought that it was better to fast and die on the sea-shore. From a neighbouring hill, Sampati, the vulture King, saw this crowd of Vanaras, resigning themselves to fate. Having lost his wings and being unable to move, with the attack of Ravana, Sampati had been famishing for a long time. Sampati was old and weak, but he could give a clue that Ravana has taken Sita to Lanka.

Then the Vaanaras decided that they had to cross the sea; find Sita and only then go back to Sugriva to report what they had seen. They went to the edge of the water and discussed matters. “How can we cross the sea, enter Lanka at 100 "Yojanas" (34.3 km) far away, see Sita and return?” Anxiety and fear overwhelmed them. Angada said: “No matter how hard the task, one should never lose courage. Courage is the key to success. To lose heart is to lose everything.” Then he asked each one of his followers to state truly the maximum length that he could jump. One by one, they all spoke estimating the length they could jump, but all fell short of the distance to Lanka. Finally, the aged Jambavan cast an admiring look at Hanuman, who had sat apart, listening to the talk, but saying nothing. “I feel that the son of Vayu, sitting there in silence is the one best fitted by strength and skill to do this deed,” Jambavan addressed Hanuman thus: “Born of Anjana and the spirit of the Wind-God, you are equal to him in splendor, intelligence and power. But, for all your strength, you are virtuous and modest. You alone can help us to fulfil Rama's purpose. Crossing the sea is no hard task to you, with the strength you earned through many boons from all Devas. Increase your stature. You are the equal of Garuda”.

Hearing Jambavan reminding him of his strength, Hanuman's dormant courage was roused. At once his form began to swell like the sea in high tide. Even as the Vanaras were watching him, the son of Vayu grew in size. The radiance of his body filled Angada and his companions with wonder and joy. Reminded of his might by Jambavan, Hanuman was now determined to fulfil Rama's purpose. And

with fervour he uttered his faith: “May your words come true. Flying through the sky and alighting in Lanka, I shall see Sita Mata, I have no doubt. I shall return and bring you good news”... And Hanuman could do it.

This is called “Anjaneya Prabhava”, not realising the full potential in each one of us. All of us have the innate ability to achieve whatever we want to in our life. However, we resign ourselves thinking that it is beyond our ability until we see a guide or guru like Jambavan, who reminds us of our powers. If you are a professional, you must look for a mentor who has the knowledge, power and vision to guide you to achieve greater success and positions in your professional life. Infinite is the potential of the human being. We have to invoke that potential to realize the same.

Pray to Lord Hanuman, with the dyana mantra:

“मनोजवं मारुततुल्यवेगं
जितेन्द्रियं बुद्धिमतां वरिष्ठ ।
वातात्मजं वानरयूथमुख्यं
श्रीरामदूतं शरणं प्रपद्ये ।”

Mano-Javam Maaruta-Tulya-Vegam
Jitendriyam Buddhi-Mataam Varissttha |
Vaata-Atmajam Vaanara-Yuutha-Mukhyam
Shriiraama-Duutam Sharannam Prapadye |

Meaning:

(I take Refuge in Sri Hanuman)

- 1: Who is Swift as the Mind and Fast as the Wind,
 - 2: Who is the Master of the Senses, and Honoured for His Excellent Intelligence, Learning and Wisdom,
 - 3: Who is Son of the Wind God and Chief among the Vanaras (Who were part of the Devas incarnated in the species of the monkeys to serve Sri Rama during His Incarnation),
 - 4: To that Messenger of Sri Rama, I take Refuge (by prostrating before him)..
- Jai Bajrang Bali... the strong one (bali), who had limbs (anga) as hard as a Vajra.

Significance of Hanuman Mantra:

To be successful in life one must be strong physically, mentally, intellectually and socially. Hanuman is a symbol of all the four and you pray him to be like him or to get his blessings to be like him. Physically Hanuman is the strongest; he can carry mountains, jump across oceans and defeat any person on earth with his prowess. His body is hard as diamond (Vajra). He can execute any task assigned at the

speed of thought (manojavam) and has superior intelligence. Finally one must have uncompromising discipline in whatever we do and that is only possible if we overcome temptations (Jitendrium). You are tempted to sleep that extra hour, skipping your morning exercise, you are tempted to eat and drink everything you see at the buffet, you are prone to procrastinate due to laziness,.. and these are signs of not having control over your mind or indriyas. To be successful in life, you must be like Hanuman, physically, mentally and intellectually strong and with complete control over all your temptations.

BHAGAWAT GITA

(Chapter 2 – SANKHYA YOGA) Slokas: (11-15)



श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ 11॥

śhrī bhagavān uvācha

aśhochyān-anvaśhochas-tvaṁ prajñā-vādānś cha
bhāṣhase

gatāsūn-agatāsūnś-cha nānuśhochanti paṇḍitāḥ

Meaning: The Supreme Lord said: While you speak words of wisdom, you are mourning for that which is not worthy of grief. The wise lament neither for the living nor for the dead.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ 12॥

na tvevāhaṁ jātu nāsaṁ na tvaṁ neme
janādhipāḥ

na chaiva na bhaviṣhyāmaḥ sarve vayamataḥ
param

Meaning: Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ 13॥

dehino 'smin yathā dehe kaumāraṁ yauvanaṁ

jarā

tathā dehāntara-prāptir dhīras tatra na muhyati
Meaning: Just as the embodied soul continuously passes from childhood to youth to old age, similarly, at the time of death, the soul passes into another body. The wise are not deluded by this.

मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
 आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ 14॥

mātrā-sparśhās tu kaunteya śhītoṣṇa-sukha-duḥkha-dāḥ

āgamāpāyino 'nityās tans-titikṣhasva bhārata

Meaning: O son of Kunti, the contact between the senses and the sense objects gives rise to fleeting perceptions of happiness and distress. These are non-permanent, and come and go like the winter and summer seasons. O descendent of Bharat, one must learn to tolerate them without being disturbed.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
 समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ 15॥

yaṁ hi na vyathayantye te puruṣhaṁ puruṣharṣhabha

sama-duḥkha-sukhaṁ dhīraṁ so 'mṛitatvāya kalpate

Meaning: O Arjun, noblest amongst men, that person who is not affected by happiness and distress, and remains steady in both, becomes eligible for liberation.

(To be continued)

SUBHASHITHAM – 39

स्वस्तिप्रजाभ्यः परिपालयन्तां
 न्यायेन मार्गेण महीं महीशाः
 गोब्राह्मणेभ्यः शुभमस्तु नित्यं
 लोकाः समस्ताः सुखिनो भवन्तुः ॥

svastiprajābhyaḥ paripālayantāṁ nyāyena
 mārgēṇa mahīṁ mahīśāḥ □

gobrāhmaṇebhyaḥ śubhamastu nityaṁ lokāḥ
 samastāḥ sukhino bhavantu □

Meaning: May the well-being of all protected by the powerful and mighty leaders within the boundaries of law and justice. May the success be with all divinity and scholars, May all (samastāḥ) the worlds (lokāḥ) become (bhavantu) happy (sukhino). This is the basic principle of sanatana Dharma.

QUIZ – 24

(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. How did Lord Hanuman forget his power?
2. Which lord is called as Chandrasekhara ?
3. What is the vehicle of Lord Karthikeya?
4. Who cursed Shakuntala?
5. What is the significance of 'Kaalaketty' in Sabarimala ?
6. Which Lord visited Rishika Sabari in treta yuga?
7. The Shodasha Samskaras - 16 samskaras/vedic rituals are explained in which ancient script?
8. Who performed the Bhumi Puja for the upcoming Ram Mandir in Ramajanmabhumi?
9. What is the importance of 13 April 1919 in the Indian history?
10. What is the idol installed on the top of flag post at Sabarimala temple?

Answers Quiz 23

1. Thriveni Sangamam, Sabarimala is situated on the way to Sabarimala, is the point where the Holy Pamba River meets with the Manimala River in its north and with the Achankovil River in the south.
2. Yuyutsu was the only son of Dhritarashtra (born in a maid) who survived the battle of Kurukshetra, as he changed side with Pandavas just before the commencement of the battle.
3. Serpent Takshaka killed King Parikshit. Sage Shringi, son of Sage Shamika, had cursed King Pariskhit that the King will die by the bite of Takshaka in seven days.
4. It was sage Agasthya who was sent down south to counterbalance the weight upon earth, which started

tilting when the whole world assembled at the Himalayas, during the royal wedding of Shiva-Parvathy.

5. Mrityunjaya mantra dedicated to Shiva, is seen in Rig Veda, attributed to Sage Vasishta.

The Mahamrityunjaya Mantra reads:

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान् मृत्योर्मुक्षीय मामृतात् ॥

om tryāmbakam yajāmahe sugandhīm

puṣṭi-vardhānam

urvārukam īva bandhānān mṛtyor mukṣīya

mā 'mṛtāt

Meaning: "We sacrifice to Tryambaka shiva the fragrant, increaser of prosperity. Like a cucumber from its stem, might I be freed from death, not from deathlessness."

6. Vikrama Samvat was started by Samrat Vikramaditya in 57 BCE after defeating the Sakhas and the current year is 2080.

7. The Pournamikkavu temple of Shri Bala Tripura Devi, situated at Venganoor, Thiruvananthapuram, Kerala is also called Aksharadevatha temple, because of the consecration and worship of 51 idols of Aksharadevathas.

8. Super star Rajinikanth was thrilled by Paalam Kalyanasundaram's passion to help the needy and adopted him as his Father, who has been awarded Padmashri in 2023 for the outstanding work in social activities.

9. Poothana who tried to kill child Krishna was Ratnamala in her previous birth. Ratnamala was daughter of King Mahabali. Seeing Vamana, she had deveoped motherly affection.

10. Kaduthaswamy & Karuppaswamy are considered as the two dwarapalakas of Sabarimala temple situated at the foot of Pathinettampadi both sides.

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

NEWS

*Today, 05 April 2023, is Pankuni Uthram - the auspicious day of Swami Ayyappan's divine birthday. Also, concluding the festival at Sabarimala & Aarat. On the instructions of SASS, Ayyappa devotees from all over the world perform Uthram Puja in their own homes and nearby temples with Deeparadhana, Bhajan, Neerajanam etc.

*The 'National Executive Committee' meeting of SASS will be held on 8th and 9th April at Karnavati (Ahmedabad, Gujarat). Later, a Public Function is also planned on the occasion of Harivarasanam Centenary Celebration of Gujarat State on 09th April from 6.00 PM onwards.

*Ratha yatras in connection with Harivarasanam centenary celebrations continue in North and South Tamil Nadu.

* Mumbai Matunga District Harivarasanam Centenary Celebrations were held on 26th March at 'Matunga Mysore Hall', attended by SASS National Treasurer Shri Prakash Pai and Konkan State office bearers.

* At Colombo, Sri Lanka, Harivarasanam Centenary Celebrations was held on 01st April under the banner of "Akhila SriLanka Sabarimala Guruswami Ontrium". Sri. Duraishankar, Senior Karyakartha and Trustee of SASS participated in the function.

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

Today Pankuni Uthram & Last day of the Festival - Aarattu and temple which was opened on 26th March will be closed tonight at 10 pm.

Again opens of 11th April @ 5 pm for MEDAM month puja, Vishu Festival is on 15th and Closes on 19th @ 10 pm.

SHRADHANJALI

Justice (Rtd) Thotatthil B. Radhakrishnan

Chairman of the Kerala State Committee and Vice Chairman of the National Committee of Harivarasanam Centenary Celebrations Rtd. Justice Thotatthil B. Radhakrishnan, 63 years, breathed his last on 3rd April, 2023 at Kochi. A famous lawyer and popular judge, an ardent Ayyappa devotee, had taken tough stances for the protection of Dharma and Justice, with special attention to the Sabarimala issues. Sabarimala Ayyappa Seva Samajam offers shradhanjali by praying for salvation of the departed soul.



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

Published from Ayyappa Vihar, Viyyur, Thrissur, Kerala – 680010 by Shri. P. Shanmuganandan, National Administrative Secretary, on behalf of Sabarimala Ayyappa Seva Samajam