



SWAMISARANAM
AYYAPPAVANI

अय्यप्पवाणि *web News Magazine*

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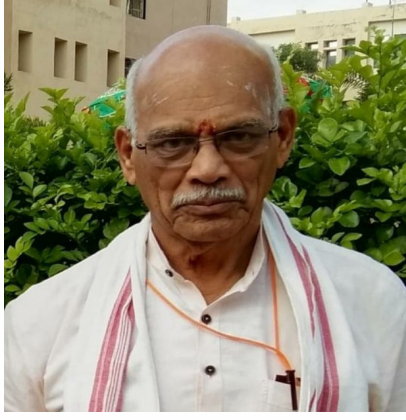
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MESSAGE from MANYA S. SETHUMADHAVANJI (SASS Patron and RSS Kendreeya Karyakari Sadasya)



“Ayyappavani” has entered its third year after completing two years of its publication. Ayyappavani has a lot of work to do in the coming years. Because, we can see that, in our country, in all national, cultural and social spheres..., Anti- nationals, separatists, extremists and pseudo-secular forces, with the help of some foreign powers, are raising strong challenges against our country. All patriots will be having anger about it and at the same time they are worried also. The only solution to this is : Widespread Mass Awakening and Organizing the Society.

In our country today, we are aware that many far-sighted activities are in progress that are conducive to the future upliftment of the country. One of the most important of these is the “Harivarasanam Centenary Celebrations”.

Two - three years ago, during the agitations relating to the entry of ladies in Sabarimala, while listening to the devotional hymn “Harivarasanam”, we have witnessed the attention and respect of the people to it and the social awakening and unification of people that had arisen through that movement. During this festival, various activities for social awakening and social transformation have to take place.

Prominent personalities from all walks of life, say spiritual, social, cultural and all fields, are happily coming forward to participate in the “Harivarasanam Shatabdi Celebration” committees and take up responsibilities, highlighting the greatness and relevance of Harivarasanam.

In the 75th year of India’s independence, presently, the Government of India has taken the initiative to launch

various initiatives under the name “Azadi Ki Amrita Maholsava” for the Betterment in all spheres of the Nation. Aiming at the Ultimate Glory of India, the Rashtriya Swayamsevak Sangh (RSS), which has been active for the last ninety-seven (97) years, is moving ahead with a wide range of action plans aimed at expanding its organizational reach to the last village in the country by 2025, its centenary year, and to bring about a clear social transformation. In this context, Ayyappa Vani should also be able to give the people, the right sense of direction. At the same time, they need to be united and activated, filled with patriotism. Ayyappa Vani needs to work in an organized manner to spread it to the masses. Further, the contents may include more matters that can inspire and guide the young, the mother, the father, the enlightened and the common people.

I wish Ayyappavani all the best for its future endeavours and pray for the blessings of the Almighty.

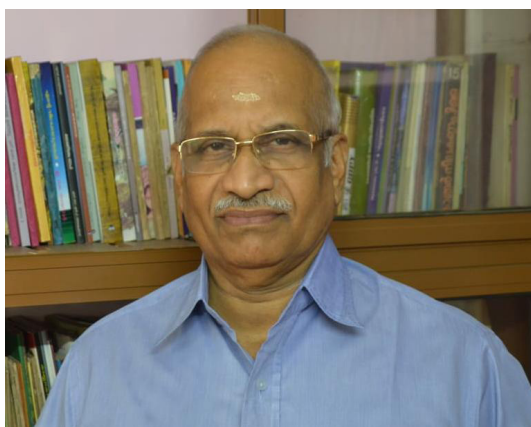
Swamiye Saranamayyappa!

INTRODUCTION TO SANATANA DHARMA : VEDAS – PART 5

(Dr. P. V. Viswanathan Nampoothiri, Kottayam)

[Reference: Book - “Sanatana Sudha’ (Prasaram Publications, Trukkaikkattu swamiyar Madom, Kottayam) & Videos of the 1 to 51 discourses on the Sanatana Dharma are available in this link.:

<https://youtube.com/playlist?list=PLqLVgQPkfOVZe-HEBnemtCXpcGdGozwW7I> by Dr. P. V. Viswanathan Nampoothiri



ATHARVA VEDA

After Rig-Veda, Yajur-Veda and Sama-Veda, we will discuss the Atharva-Veda. It is less popular in Kerala. There was a time in Kerala when it was considered as the scripture of witchcraft and was neglected. But many mantras and verses of the Atharva Veda are used in our rituals, tantric rites for purification and anointing. In

fact, we use the mantras of all the four Vedas. The reason for the neglect of Atharva may be due to the fact that it contains mantras related to witchcraft. But, we should understand that this is not the subject of this scripture.

The subject of the 3 scriptures, Rig Veda is Wisdom, the subject of the Yajurveda is Karma, the subject of the Samaveda is Aanandam/ Pleasure, and the subject of the Atharva Veda is Protection. Atharva's aim is to preserve the three scriptures mentioned earlier. The wisdom gained through the Rig Veda, the Karma gained through Yajus and the Pleasure gained through Sama should be preserved here. Not only should it be kept intact, but it should also be kept here for future use. When we examine many mantras in the Atharva Veda, we realize that this is in fact the Veda of existence, protection or preservation. In the appendix to the last paragraph, it deals with witchcraft. But, the important subject of this Veda is protection. As we go through this scripture, we will understand why it is so.

This Veda is divided into twenty sections. There are five thousand nine hundred seventy seven (5977) mantras in total. That is, after the Rig Veda, Atharva Veda contains more mantras. There are many reasons for the name "Atharvam". The name may have come from the fact that the sage "Atharva Angiras", who was created from the face of Brahma, discovered and presented this Veda before us; Or the verb "na tharvatithi atharva". 'Na Dharvati' means that which does not move is permanent, that is, the Veda of existence. It does not mean fickle, but always established.

Its main purpose is the preservation of the universe, and the survival of all beings in this universe. The Rig Veda states that the universe is made of panchabhootas/ five-elements – Earth (_prithvi_), Water (ap), Fire (theja:), Air (vAyu) and Ether (Akasha). In other words, the universe is made up of billions of substances produced by these five elements. Its protection can be seen in these scriptures. That is why this is the scripture of protection. Not only do I need to use this water, but I want it to be available to future generations. So should fire, and so should air. This Prithvi should be able to be used not only by me but also for future generations, so it should be preserved here for future use. Do not contaminate anything. Do not pollute and misuse any object in this universe. This scripture first puts before us the great message that nothing is for us to destroy, but that all these are for our protection. They should not be discarded, but should be stored for generations. Atharva is the scripture of this preservation.

Ayurveda is the most widely used treatment today. Although Ayurveda is said to be a sub-veda of Rigveda, many mantras in Ayurveda are mentioned in the 2nd and 3rd verses of Atharvaveda. Many later Ayurvedic texts also have adopted these mantras.

“Yat bhashajam tadamritam tadbrahmam” - Bhashajam (medicine), and Nectar are the same as Brahman. This Veda respects Bhashajam, Nectar and Brahman equally.

The clouds, rain, thunder and lightning in the atmosphere all are praised here. Seeing this, some Westerners scoffed, saying that Indians were beginning to worship clouds, thunder and lightning. Here we consider this cloud as the goddess, because it should give rain without any interruption every monsoon. For that we prayed for the rain cloud. We saw and worshiped this cloud as the goddess “Parjanya”. This is what the Atharva Veda did, because it is for protection. This cloud must be saved, and it must rain here forever. Mountains are also needed in the universe. Therefore the mountains also became Gods. The clouds hit the mountain and it rained. We also need air, and it is the job of the air to carry these rain clouds from one place to another. So we praised all these as deities as we need all of these. Thus we are ready to praise all the usable elements in this universe.

In a mantra in the “Gopatha Brahman”, the only ‘Brahmanam’ of Atharva, there is a prayer recited from the bottom of the Darbha when a young sage goes to cut Darbha. “No Darbhas, I can only pinch your tips, and it will not hurt you like when a man’s hair or nails are cut”. If the tip is pinched, it will sprout again. It will not harm Darbha. If a man’s fingernail or hair is cut, it will regenerate, which will make the man glow. It will not destroy the man. Thus, “the darbha/ tip of darbha only is pinched, without hurting you, praying that it may be made holy and sharp and give you salvation through poojas”.

When one wishes to pluck a flower standing in front of it, he first asks: ‘O flower, you bloom for the beetle to drink the nectar in you. It can drink the nectar from you only. The beetles come early in the morning and drink this honey because they know that when men wake up, they will not get it. So when it drank the honey, the life of the flower was fulfilled. Its life purpose has been achieved and it can fall apart at any time. “O flowers, when the beetles finish drinking the nectar, before you fall down, I will pluck you up and offer you salvation for worship at the feet of the gods”.

Even a single plant does not wish to destroy even a leaf of it. The sages of Atharva are the ones who really know the use of all of them. Do not destroy anything, everything must be preserved here, this darba must stand for future generations, this flower is for the beetle to drink honey, it is the beetle’s water to avenge its thirst.

We have neglected this scripture with the contempt that it is the scripture of witchcraft and black magic. In fact it is the subject of a great deal of subjective existence.

PHILOSOPHY OF TAT-TVA-MASI (THAT THOU ART) : Part 2

By AJITKUMAR NEDUMPROM



(SRI. AJITKUMAR NEDUMPROM is a septuagenarian and a multifaceted personality, settled in Ahmedabad, Gujarat)

What is to be known, to know everything? Uddalaka starts explaining to his son Svetaketu the real form of the universe. By this explanation, he talks about the limitless Brahman, the Paramatma and the limited Jivatma- the ‘Self’- the Atman.

The endless forms seen in the universe was the ONE in the beginning and that ONE was without a second one. That ONE called ‘SAT’ (the absolute Being) was the only one in the beginning. Some say in contrast that there was only ‘Asat’ (vacuum – hollowness - the state of nothing in-existence), out of which ‘SAT’ (existence) has come manifested (6.2.1).

O, my son, you think rationally; how could such a thing happen? How could existence be born out of ‘Asat’, nothing in existence or hollowness? No, my son, at the beginning there was ‘SAT’ (existence) alone i.e., ONE only (Ekam), without a second one which is said ‘Advitheeyam’. (6.2.2)

The theory that existence came into being from no-existence, to which Sage Uddalaka says, “It is a mistaken idea”. It is against principles and rational thinking. The ‘active Sat’, the ‘absolute Being’ has imagined itself; “may I be many and may I grow forth”. Thus fire, the energy and waters, the medium of existence came into being and it multiplied into many on its own.

Waters came raining and thus food (annam) has come into existence. Wherever rain happens, there grows food in abundance. Out of water, food is generated (6.2.4)

The things that come into being are classified as movable and immovable. The very basic origin of these things and or the reproductive substance (Beej/sperm) of these things are in three forms – egg, seed (from Plant), and by fertilization in womb followed by birth (6.3.2)

That ‘SAT - the absolute Being’ had the desire to enter into these three forms viz. fire, water and earth with the wish to multiply into various name-forms which is called the manifestation of the universe. Here the beings are called ‘Devata’, the deity.

The basic- minutest matter of existence i.e., fire, water and earth have split themselves threefold and merged into these three to become bigger in size and shape by the process of triplication. (Each element at first is divided into two equal parts and the second part is again split into two and such smaller part is merged into the first bigger ones of fire, water and earth. Here the final-bigger name-forms will express more the characteristics of the bigger element merged into it. This is called the process of triplication – ‘thrivithkaranam’). Uddalaka asks Svetaketu to understand from him as to how these three deities become threefold (6.3.3).

Sage Uddalaka says that whatever is manifested in the universe is the mixture of the smallest particles of these three basic elements, the deities (Devatas) viz. fire, water and earth. But these are name-forms associated with articles; but the truth is that ‘SAT’, the only one existed in the beginning.

Among the tripartite name-forms, if one is found having fire as the majority element that name-form is understood to be ‘fire manifested deity’ (Tejo-mayam), and when majority element in another form is found to be of water, it is understood to be ‘Water manifested deity’ (ammayam) and when majority element in a third form is found to be of food (anna mayam), it is understood to be ‘Food manifested deity’ (anna-mayam) (6.3.4).

The reddish part seen in a large flame of fire is the tiny elements of fire (tejomayam); the white part seen in the fire-flame is the tiny element of water and the black part seen in the fire-flame is the tiny element of food (annam), the earth. Here the fire and flame are a manifested name-form; but the truth is only the fire, water and food, which merged into being from ‘SAT’, the absolute being. As is in fire, whatever seen as red, white and black in Sun, Moon, and lightening are the tiny element of fire, water and food respectively. Therefore fire, Sun, Moon and lightening are manifested name forms; where the truth is that SAT, the absolute Being.

Sage Uddalaka said: “O, my dear son, there were none in our family lineage who were unversed of Vedam and none who did not know the TRUTH in this fashion of all the things seen in this Universe. They never pretend to be heard which were not heard, to be thought which were unthought of and to be known which were unknown! They knew very well that the sublime truth was the SAT, the only one existed in the very beginning.

When these deities, the triplicated elements join with the

abstract essence of Self (Purusha) a different type of separation takes place. The food that is eaten is separated or deformed into large, middling and tiny parts so as to convert in to flesh, blood, bone, marrow (the substance that is inside the bone) and speech activated words. So, the mind in the body is sustained by food, the prana (the energy of life) nourished by water and the speech activated words nurtured by fire (tejo). The mind is food generated, the liveliness (prana) is water generated and the speech-bonded words are stimulated by fire.

O, my son Svetaketu understand this:

“Anna-mayamhi somya mana, apomayah prana-stejo-mayee vagiti, bhuya eva ma Bhagavan vijnapayatviti tatha somyeti hovacha” (6.6.5)

Sage Uddalaka thus concludes that the mind is basically formed of food; the prana is essentially formed of water and words capable of speech are formed of fire. If said in short; mind (mana) is the essence of food, prana (life-force) is the essence of water (apo), and ‘word-based speech’ is the essence of fire (heat), the tejo.

Svetaketu then says: “Please clarify it a little more”. Sage Uddalaka then explains to him about the ‘sixteen-digit fragments of mind (shodasa kalah)’ of human personality i.e., our being is sixteen-fold. In the sleep one goes to his own-Self said as ‘svapiti’ where the varied nature of personality disappears and the individual lapses back into the Being, the SAT. He also says about the mind which is dependent on prana, the root of life.

The very basis of all beings is SAT, the absolute being and all the beings of the universe exist on that absolute being called SAT and all those beings shall end and liquify themselves into that SAT. That is why Uddalaka told his son that the SAT is the only elemental Truth and all other things seen and perceived are manifestation of the absolute being called by a name. If body is considered to be a sprouted plant with roots, then those roots shall only be entrenched in food without which it cannot exist and grow, and it shall not have roots in any other things.

You should understand water (apo) from the blossomed bud of the Plant which itself is food (annam). The sprout which is water could be understood from its roots, the fire. Its sprout which is fire (tejo) could be understood from the roots which is SAT, the only elemental Truth. O, my dear son, the root of all the manifested things is that SAT, the absolute Being. Those manifested things exist depending on that SAT, and in that SAT the manifested things or that beings spade away and liquify into that SAT.

Tasya kva mulam syad anyatrannat, evam evakhalu saumya annena sungenapo mulam anviccha adbhiih saumya sungena tejo mulam anvicchha, tejasa saumya sungena san mulam anvicchha, san mulah saumya imah

sarvah prajah sad-ayatanah, satpratisthah (6.8.4)

As the cause of food (annam) is water (apo), the root origin of water (apo) is fire - say heat (tejo) and the root source of fire (tejo) is SAT, the absolute being. By knowing well, the food, the water and the fire, you should know the SAT, the absolute Being.

Here Sage Uddalaka says Svetaketu that “tat-tvam-asi, “that thou art”, that is you my son, the SAT – the absolute being is you! My dear son, you cannot be detached from that Being and you cannot distant yourself from that SAT, the absolute Being. Self of all beings is undetachable and be aloof as your self is taken shape from that absolute Being, the soul of the universe.

O Svetaketu, the great conclusion to which we come by analysing the triplicated elements approve the existence of that pure Being in the backdrop of all that exist. So says Sage Uddalaka where Svetaketu surrenders to his father and request that “Let me understand it more” to which Uddalaka says; “Let it be so” - “bhuya eva ma, bhagavan, vijnapayatv-iti, tatha, saumye-iti hovacha”.

Thus, in total he asks his revered father, Sage Uddalaka ‘eight times’, “bhuya eva ma, bhagavan, vijnapayatv-iti” and to which Uddalaka says; “tatha, saumye-iti hovacha”- “Let me understand it more” and to that “Let it be so”! From that repeated request of a son and the repetitive consent granted to that request by a loving father enabled us to visualize the invaluable and enlightening rare Gem of Indian Philosophy.

Let us go through that mantra, which has been told “tat-tvam-asi - that thou art” first time in ‘Chandogyopani-shad’:

Sa ya esho’animai tad atmyam-idam sarvam, tat satyam, sa atma: tat-tvam-asi, svetaketo, iti; bhuya eva ma, bhagavan, vijnapayatv-iti, tatha, saumya, iti hovaca.

When the individual beings reach to the SAT, the absolute Being; the individual being blend itself into the SAT beyond recognition. Honeybees go to different type of flowers and collect the sweet juice from those trees and plants. When the bees convert those wide-ranging juices into Honey by applying no process one cannot distinguish the juice of one flower from that of another. In this way when an individual self or name-sake element cannot be distinguished once it reaches the SAT, the absolute Being.

Here Sage Uddalaka says Svetaketu second time - you are that SAT – “tat-tvam-asi” - That thou art!

(To be continued)

STORY - CHANAKYAN



Chanakyan @ Koutillyan @ Vishnugupthan was Maurya Emperor Chandragupta’s Prime Minister (BCE 321 period). Perhaps, Chanakyan wrote the world’s first economics book, “Economics / Arthasastha”, which is a reference book even now.

Once upon a time, a foreign traveler came to Magadha, capital of the Mauryan Empire, in search of the secret of the economic prosperity of the Empire, which was famous for its wealth and all other prudence. From his enquiries through many persons, he came to know that the secret of the success of the Maurya Empire is highly indebted to the farsighted and clear approach of one person called Chanakyan. One evening he went to Chanakyan’s house to know the secret.

As the traveller was entering the house, Chanakyan was writing down some figures / calculations in front of a lighted oil lamp. Requesting the traveller with hand to take seat, Chanakyan continued his work and quickly finished the same. Then he put out the oil lamp which he was using and lighted another lamp before starting conversation with the traveller.

During the conversation, the traveller asked Chanakyan, “Why did you put out the lamp that was used when you were doing the calculations and light another lamp while we were talking?”

Chanakyan laughed and replied .. The first lamp is the lamp which the king has given me to use for official purposes .. The money for pouring oil in that lamp is given from the royal treasury. However, the money spent for the oil in this lamp is from my salary, because the discussions between us are personal and it is not ethical to spend fuel bought with money from the treasury of the country.

There is no greater example to know the secret of

the prosperity of the Mauryan Empire. The patriotism, honesty, sincerity and accuracy of the “rulers” and “officials” are the cause of the prosperity of a nation.

VIDYASHANKARA TEMPLE at SRINGERI with 12 RAASI STHAMBHAS



Isn’t it fascinating that inside a temple 12 pillars are corresponding to zodiac signs are constructed in such a way that the sun’s rays fall on each pillar in the exact order of the 12 months of the Hindu calendar? To know more about this temple, read this full article.

The Vidyashankara Temple at Sringeri is a magnificent architecture, beautifully built entirely out of carved stone in around 1338 CE in the memory of Guru Vidyashankara, and is dedicated to Lord Shiva by Vidyaranya who headed the Sringeri Sharada Peetha and played an important role in establishing the glorious Vijayanagara Empire.

The temple stands almost at the entrance to the River Tunga. It was built with the aid and fusion of the Vijayanagara rulers, combining the Hoysala, Chalukyas and Dravidian styles, in the year 1338 C.E.

The top of the temple attributes a different design together. The walls will remind you of temples at the World Heritage site of Hampi, the capital city of the Vijayanagara Empire. It is a unique and pleasing blend of different styles of India – South Indian temple architecture to be more specific, which probably isn’t found anywhere else.

The outer walls feature relief sculptures of several sequences originating out of the Puranas (Hindu mythology) such as animals like lions, elephants and horses all around the bottom. The rear side of the temple features the Dashavatara [Ten incarnations of Lord Vishnu]

The marvellous twelve zodiac pillars (called Raashi-Stambhas) inside the temple hall, on which are carved the twelve signs of the zodiac, are arranged in such a way that

rays from the rising sun fall on each of them, in the order of the twelve zodiacs. For example, if the Sun is now located in the constellation Capricorn (Makara Raashi), then the rays fall on the pillar with the Capricorn symbol.

The floor has an uplifted circle, which is habitually found in Hoysala and some Vijayanagar styled temples. This is however marked with converging lines which is said to indicate the direction of the shadows when the sunlight falls on the Zodiac pillars. On the convoluted carved ceiling manifest exceptional craftsmanship, which is also usually found in Hoysala or Vijayanagar styled temples.

Straight ahead, to the west, inside the temple, the Garbhagriha or the main sanctum, houses Lord Vidya Ganpati on one side and Goddess Durga on the other. This temple is functional even today and photography is not allowed inside.

A lot of fishes come on the river edge, where the devotees feed it with puffed rice. They are said to be sacred fish and you are not supposed to catch them.

The structure stands on a high plinth and commands a magnificent view from the hills and their slopes all round. The central ceiling is an exquisite piece of workmanship with lotus and pecking parrots. The vimana over the Garbhagriha rises magnificently with sikhara, mahapadama and stupi. The rest of the roof is made up of sloping channelled slab. The basement is elaborately sculpted with animals, puranic stories, Siva, Vishnu, Dasavatara, Kali, Shanmukha and so on. From the caves of the corners of the central hall chains of stone rings hang which is a common feature of the Vijayanagar period.

To the student of Hindu iconography, this temple is a veritable store house of sculpture. The meditation of the Linga (Vidya Shankara Linga) in the sanctum and other Murtis will lead to Divine realization.

Vidyatirtha Rathotsava is celebrated on a grand scale during kartika Shukla paksha. The festival spans for seven days from Tritiya to Navami. On the Saptami day His Holiness performs special Puja. Also the Aradhana of Sri Vidya Shankara is performed on shasti, saptami and ashtami. This temple is under the care of the Archaeological Survey of India owing to its architectural marvel.

Subhashitham - 28

जिह्वे प्रमाणं जानीहि भाषणे भोजनेऽपि च ।
अत्युक्तिरतिभुक्तिश्च सत्यं प्राणापहारिणी ॥

Transliteration

Jihve pramanam janahi bhashane bhojane api cha ।
Atyuktiratibhuktishcha satyam pranapaharini ॥

Meaning: Hey tongue, know your limitations while speaking and eating. Excessive talking as well as over-eating can result in death.

SRI DHARMASASTHA KESADI PADA VARNANA STHOTHRAM (Poojya Shankaracharyar)

SHLOKAM - 10/10



हे भूतनाथ भगवन् भवदीयचारु-
पादाम्भुजे भवतु भक्तिरचञ्चला मे ।
नाथाय सर्वजगतां भजतां भवाब्धि-
पोताय नित्यमखिलाङ्गभुवे नमस्ते ॥१०॥

He bhūtanātha bhavadiyacāru-
Pādāmbuje bhavatu bhaktiracañcalā me
Nāthāya sa va jagatām bhajatām bhavābhi-
Potāya nityamakhilāṅgabhuve Namaste.

Meaning: O Lord of the universe! God! May I have unwavering devotion to your beautiful and lotus-like feet! O Lord of all the worlds, Dharmasastha, who serves as the boat in the sea of worldly life, and protector of the whole universe, I bow in front of You!

(Finished)

QUIZ – 13

(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. What is the meaning of Venkat in Venkatachala?
2. Which form of Lord Shiva associated with Knowledge?
3. Which plant / leaf contains traces of Amritha?
4. Leelavati is the text related to which subject?
5. Who among the vanara sena was responsible for building Sethu across sea to Lanka?
6. Which Apsaras disturbed thapas of Viswamithra?.
7. Which is the primary form of energy in the universe?
8. Who wrote Srimad Bhagawatam?
9. Srichakra is associated with which Goddess?
10. Who was the President of India who wrote commentary of Bhagawat Gita?

Answers of AV05/2022..Quiz Questions:

1. Sri Rama was incarnated in Treta Yuga.
2. Relationship between Vyasa and Pandavas : Vyasa was the grandfather of Pandavas.
3. Surasa was the Nagamata who tested the strength of Lord Hanuman as he was crossing the ocean.
4. Kurukshethra War alias Mahabharatha War between Pandavas and Kauravas occurred at the end of Dwapara Yuga (between 3100 and 3000 BCE) at Kurukshethra in the present Haryana.
5. There are 24,000 shlokas in Valmiki Ramayana.
6. Lord Parasurama cut the tusk of Lord Ganesha.
7. In Mahabharatha Yudhishtira alias Dharmaputhra answered all questions of Yaska.
8. Lord Shiva burnt Kamadeva into ashes with the power of energy emanated from His third eye. Later Kamadeva got back life – saapamoksha- but without body, hence name ‘Anangan’. None other than his wife Ratidevi can see him.
9. Lord Hanuman released Shani Deva who was held captive in Lanka.
10. Bhoothanatha is the name of Lord Swamy Ayyappa.

Names of persons who gave correct answers to all questions:

None

BHAGAWATH GEETHA

(Chapter 1 – Arjuna Vishada Yoga)



धृतराष्ट्र उवाच ।
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥1॥

dhṛitarāśhtra uvācha

**dharma-kṣhetre kuru-kṣhetre samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāśhchaiva kimakurvata sañjaya**

dhṛitarāśhtraḥ uvācha—Dhritarashtra said; dharma-kṣhetre—the land of dharma; kuru-kṣhetre—at Kurukshetra; samavetāḥ—having gathered; yuyutsavaḥ—desiring to fight; māmakāḥ—my sons; pāṇḍavāḥ—the sons of Pandu; cha—and; eva—certainly; kim—what; akurvata—did they do; sañjaya—Sanjay

BG 1.1: Dhritarashtra said: O Sanjay, after gathering on the holy field of Kurukshetra, and desiring to fight, what did my sons and the sons of Pandu do?

सञ्जय उवाच ।
दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ 2॥

sañjaya uvācha

**drīṣṭvā tu pāṇḍavānīkaṁ vyūḍhaṁ duryodhanastadā
āchāryamupasaṅgamyā rājā vachanamabravīt**

sanjayah uvācha—Sanjay said; drīṣṭvā—on observing; tu—but; pāṇḍava-anīkam—the Pandava army; vyūḍham—standing in a military formation; duryodhanah—King Duryodhan; tadā—then; āchāryam—teacher; upasaṅgamyā—approached; rājā—the king; vachanam—words; abravīt—spoke

BG 1.2: Sanjay said: On observing the Pandava army standing in military formation, King Duryodhan approached his teacher Dronacharya, and said the following words.

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ 3॥

**paśhyaitām pāṇḍu-putrāṇām āchārya mahatīm chamūm
vyūḍhām drupada-putreṇa tava śhiṣhyeṇa dhīmatā**

paśhya—behold; etām—this; pāṇḍu-putrāṇām—of the sons of Pandu; āchārya—respected teacher; mahatīm—mighty; chamūm—army; vyūḍhām—arrayed in a military formation; drupada-putreṇa—son of Drupad, Dhrishtadyumna; tava—by your; śhiṣhyeṇa—disciple; dhī-matā—intelligent

BG 1.3: Duryodhan said: Respected teacher! Behold the mighty army of the sons of Pandu, so expertly arrayed for battle by your own gifted disciple, the son of Drupad.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ 4॥
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ 5॥
युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ 6॥

**atra śhūrā maheṣhvāsā bhīmārjuna-samā yudhi
yuyudhāno virāṭaśhcha drupadaśhcha mahā-rathaḥ
dhṛiṣṭaketuśhchekitānaḥ kāśhirājaśhcha vīryavān
purujit kuntibhojaśhcha śhaibyaśhcha nara-puṅgavaḥ
yudhāmanyuśhcha vikrānta uttamaujāśhcha vīryavān
saubhadro draupadeyāśhcha sarva eva mahā-rathāḥ**

atra—here; śhūrāḥ—powerful warriors; mahā-iṣhu-āsāḥ—great bowmen; bhīma-arjuna-samāḥ—equal to Bheem and Arjun; yudhi—in military prowess; yuyudhānaḥ—Yuyudhan; virāṭaḥ—Virat; cha—and; drupadaḥ—Drupad; cha—also; mahā-rathaḥ—warriors who could single handedly match the strength of ten thousand ordinary warriors; dhṛiṣṭaketuḥ—Dhrishtaketu; chekitānaḥ—Chekitan; kāśhirājaḥ—Kashiraj; cha—and; vīrya-vān—heroic; purujit—Purujit; kuntibhojaḥ—Kuntibhoj; cha—and; śhaibyaḥ—Shaibya; cha—and; nara-puṅgavaḥ—best of men; yudhāmanyuḥ—Yudhamanyu; cha—and; vikrāntaḥ—courageous; uttamaujāḥ—Uttamauja; cha—and; vīrya-vān—gallant; saubhadraḥ—the son of Subhadra; draupadeyāḥ—the sons of Draupadi; cha—and; sarve—all; eva—indeed; mahā-rathāḥ—warriors who could single handedly match the strength of ten thousand ordinary warriors.

BG 1.4-6: Behold in their ranks are many powerful warriors, like Yuyudhan, Virat, and Drupad, wielding mighty bows and equal in military prowess to Bheem and Arjun.

There are also accomplished heroes like Dhrishtaketu, Chekitan, the gallant King of Kashi, Purujit, Kuntibhoj, and Shaibya—all the best of men. In their ranks, they also have the courageous Yudhamanyu, the gallant Uttamauija, the son of Subhadra, and the sons of Draupadi, who are all great warrior chiefs.

(To be continued...)

NEWS

* Today 08th June 2022 - Uthram - the auspicious day of Divine Birthstar of Swamy Ayyappa. Further, tomorrow is another important day - Sabarimala Idol Installation Day- As per the directions of SASS, devotees of Ayyappa world-over, celebrate and perform Uthram Pooja and Idol Installation day with deeparadhana at own houses and nearby temples.

* As informed earlier, Sabarimala Ayyappa Seva Samajam is planning a grand celebration of the 100th year of “Harivarasanam” song on a grand scale with various programs from August 2022 to January 2024. A “Harivarasanam Centenary Celebration Committee” comprising of all Ayyappas, Ayyappa organizations, spiritual organizations, Hindu movements, Acharyas, Mutts and various dignitaries from various parts of our country will be formed. A “Global Mass Chanting of Harivarasanam” is planned on 2024 January 14 on the day of Makara Jyothi. The Celebrations will be concluded on 2024 January 20 - 21, with a Global Ayyappa Sangamam, featuring various art forms/ rituals related to Ayyappa like Ayyappan vilakku, Thiyyattu, a ritual-breaking of 12,000 coconuts, bhajans, dances, etc. The Grand Finale will be on 2024 January 21st, with Prime Minister of India and various other dignitaries on the dais to grace the event.

An Inaugural meeting of the Celebration Committee with all the invited dignitaries will be held at Chennai on Saturday the 11th June 2022, in the gracious presence of revered Acharyas like Poojya Swamy Chidanandapuri, Hon. Governor of Tamilnadu Sri. Ravi, Hon. Governor of Telangana & Pondicherry Smt. Thamizhisai Soundararajan, Ex. Governor of Mizoram Sri. Kummanam Rajasekharan, President of Pandalam Palace Sri. Sasi-kumar Varma Raja, SASS National Chairman Sri. T. B. Sekhar etc.

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