



SWAMISARANAM  
**AYYAPPAVANI**

अय्यप्पवाणि *web News Magazine*

**SABARIMALA AYYAPPA SEVA SAMAJAM (SASS)**  
Public Charitable Trust - Regd No.226/2008

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Issue No.AV-08/2022  
(Uthram edition- English)  
(02 August 2022  
(17 Karkatakam 1197) -  
Uthram Star, Yugabdam 5124)

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## **SASS NATIONAL MANAGEMENT COMMITTEE (NMC) MEETING @ KOZHIKODE, KERALA**



**National Management Committee Meeting of Sabarimala Ayyappa Seva Samajam was conducted on 30,31 July 2022 at Kesari Bhavan, Kozhikode in Kerala. Members of the Board of Trustees, National Executive Committee and Office bearers of Kshethreeya (Zonal) Committees attended the two days programme.**

**As decided in the previous NEC meeting at Kollur, the activities related to Harivarasanam Centenary Celebrations are in full swing. Shri. T. B. Shekhar, National Chairman suggested that taking full advantage of these celebrations, our Karyakarthas should have a clear vision in their mind to connect the newly contacted devotees and general public with us for the growth of our Organisation and to chalk out suitable programmes to include them in our organisational system.**

**Detailed discussions were held on the systematic regular activities which may ultimately bring out a social uplift of the society based on Ayyappa Dharma. Shri. Erode Rajan, National General Secretary informed that, as such we have activities in 14 states and as a part of the expansion programme, we have initiated our activities in Uttar Pradesh also, starting from Jhansi.**

**Manya S. Sethumadhavan, special invitee and mentor of SASS reiterated the relevance of SASS in the present situation and the need of spiritual, cultural and economic growth of our Organisation for the welfare of the nation.**

# SHRADHANJALI



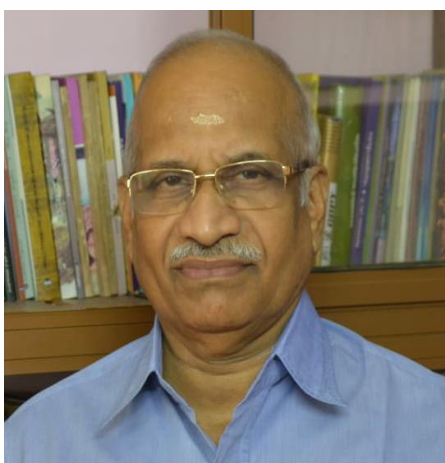
Akhil Bharat Ayyappa Seva Sangh (ABASS) National General Secretary Shri. Kaladi N. Velayudhan Nair, 83 years, breathed his last and attained salvation at the feet of Lord Vishnu, on 22 July 2022 at 4.40 pm while undergoing treatment at KIMS Hospital, Thiruvananthapuram. He was active in the works of ABASS for the last four decades and had been serving as General Secretary from 2010 onwards.

Sabarimala Ayyappa Seva Samajam offers sradhanjali to swargeeya Velayudhan Nair and pray for his Moksham. Om Shanti Shanti Shanti!

## HARIVARASANAM – PART 2

Author: KONNAKATH JANAKYAMMA

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



### Ashtakam 3

pranayasathyakam PrAnanAyakam  
Pranathakalpakam SuprabhAnjitham  
Pranavamandiram KErthanapriyam  
HariharAthmajam DEvamAsrayE

Saranam ayyappa! Swami saranam ayyappa!  
Saranam ayyappa! Swami saranam ayyappa!

**Meaning:** For the fulfilment of my life's mission, I bank up on HariharAthmaja, one who has the power of both Hari (protection)and Hara (Destruction), one who is dwelling happily with two virtuous consorts - “prabha” and “sathyaka”, one who is the embodiment of “Omkaara” (Brahman or the ultimate reality) and one who loves to bless all the people who bow down to him and chant his many sacred names !

**Commentary:** “Sree Dharma Sastha” and “Lord Ayyappa” are two different incarnations of Lord Siva and Lord Vishnu at different points of time with different missions. The only difference between these incarnations is in their spirit - while Sree Dharma Sastha is renowned as “Dharma Moorthy” (Dharmic Incarnation), Lord Ayyappa is renowned as “Yoga Moorthy” (Yogic Incarnation). Lord Ayyappa, after completing his mission of incarnation, attained oneness with Sree Dharma Sastha. That's why Lord Ayyappa, the deity of Sabarimala Temple, is believed to be synonymous with Sree Dharma Sastha.

This concept holds good throughout the divine hymn “HariharAthmajAshtakam”. The hymn refers to a deity “hariharAthmajam dEvam” which means “Deva born out of the union of Hari and Hara”. We cannot see any specific mention of either “Sree Dharma Sastha” or “Lord Ayyappa” anywhere in the hymn.

See the literal meaning of Verse 3 given above. It clearly refers to Sree Dharma Sastha - having two divine consorts “prabha” and “sathyaka”.

Now, let us consider the figurative meaning of Verse 3 : For the fulfilment of my life's mission, I bank up on HriharAthmaja, one who has the power of both Hari (Protection) and Hara(Destruction), one who loves all the truths (pranaya sathyakam), one who is surrounded with the aura of “Brahma- Jnana” (suprabhAnjitham), one who is the embodiment of “Omkaara” (Brahman or the

ultimate reality) and one who loves to bless all the people who bow down to him and chant his many sacred names !

Here, the reference is to Lord Ayyappa. Being a Yogic deity, he is always wedded to truth and “Brahma- Jnana” only.

It’s fascinating to see that this divine hymn “Harivarasanam” clearly unites the concepts of “Sree Dharma Sastha” and Lord Ayyappa” giving room for the virtues of both the deities.

#### Ashtakam 4

thuragavAhanam sundarAnanam  
varagadhAyudham dEvavarNitham  
gurukripAkaram kErthanapriyam  
hariharAthmajam DEvamAsrayE

Saranam ayyappa! Swami saranam ayyappa!

Saranam ayyappa! Swami saranam ayyappa!

**Meaning:** HariharAthmaja, who is even adored by Devas, is very handsome. He is very merciful and is pleased on chanting his sacred names. He has made horse as his vehicle and wears “gadha” as his weapon. I seek refuge in him.

**Commentary:** This verse refers to Sree Dharma Sastha. Sastha, a member of the renowned group of “Seven Deities”, has horse as his vehicle. Since Lord Ayyappa had attained oneness with Sree Dharma Sastha, the Deity of Dharma Sastha becomes prominent. Hence the vehicle is horse.

All the Devas have Animals as their vehicle. These animals represent the living and non living organisms in the world.

He is handsome because of the “Brahma Chaithanya” (divine Power) in him. Sastha is very merciful because he is a Dharma Murthy . He loves to bless all the people who chant his many sacred names.

He wears the graceful “gadha” which is a weapon for protection (divine power is inclined to positivity and naturally the weapons Devas wear are for protection - such weapons turn to be destructive only when confronted by the evil minded Demons)

(to be continued)



# PHILOSOPHY OF TAT-TVA-MASI (THAT THOU ART) : Part 4 By AJITKUMAR NEDUMPROM



Svetaketu is convinced! – tat-dha asya vijajnaviti, vijajnaviti (vijajnow+ha+iti) – That supreme Truth is understood by Svetaketu from Uddalaka’s ninth and the final illustration. This is the ultimate conclusion of ‘Great saying’ that thou art! In the ancient times theft is established by making an accused hold a red-hot iron Axe and eventually if hands of the offender are found burnt and charred, the justice system would come to the conclusion that the man who is accused and if his hands are burnt then he is convicted as a thief and he is punished. If the hands of the accused are found not burnt and charred, he would be acquitted and allowed to go scot-free! The real thief and the accused, both hold the red-hot iron Axe in the same manner; but when the hands of the thief get burnt, the innocent is found unaffected.

Similarly, the scholar and the ignorant attain the SAT in the same manner on falling of the body; but the scholar, the knowledgeable does not come back to the worldly life, whereas the unknowing, the ignorant come back and take his due life in the world, may be as shrub, Plant, Tree, animal – wild or domestic, birds, fish, bees or human in accordance with his deeds and studies. While holding the red-hot iron Axe in the process of justice the feeling or the sensation underwent by the scholar differs from that of the ignorant. Similarly, the knowing man having his last breath alone knows that he having been liberated reaches the SAT, the absolute Being and he realises that he is the SAT, the pure-absolute Being – the Brahman. On the other hand, the ignorant on reaching the SAT does not realise that he is the SAT, the pure absolute Being, and he further enters into the cycle of birth and death.

O Svetaketu, this universe is latent or liquefied in that SAT, the pure-absolute Being - that is the subtle essence, that is the self, that is the true and that thou art. Thus, Svetaketu learns the very basis of all teachings – the sublime principle knowledge of knowing the Supreme Brahman. This was the august instruction, for which he asked his father Sage Uddalaka - “katham nu, bhagavah, sa adeso bhavatiti” as said in the third verse of the first section (Khanda) of Chapter six of Chandog-yopanishad. Here Svetaketu get convinced what Sage Uddalaka

taught him - “tat-tvam-asi, that thou art”, that is you the SAT, the absolute Being. He approves that he cannot be detached from that Being and he cannot distant himself from that SAT, the absolute Being. Self of all beings, the entire universe is un-detachable from that absolute Being.

**Svetaketu proclaims:** “That is known - That is known”. The knowledgeable become ever liberated and the ignorant never become liberated! Let us recite the verse by which Svetaketu declares “vijajnaviti, vijajnaviti” - “That is known - That is known”! Sayatha tatra na-dahyetaita, itadat-myamidam sarvam tatsatyam sa atma tattvamasi svetaketo iti, taddhasya vijajnaviti vijajnaviti (6.16.3) Philosophy of “tat-tvam-asi, that thou art” The root cause found during the course of searching the cause and effect is the SAT, the absolute Being, that is the origin of this phenomenal world – that root cause is the universal Soul. That which is the subtlest of all is the Self of all that is expressive in the universe. That is the universal Soul. That is the truth. That is the Self. That thou art – “tat-tvam-asi”. That SAT remains in you and I, as the universal Soul.

As an expression of that knowledge, the human beings in this ‘kali-yuga’ sing while doing the ‘vigorous dance of Petta’, a ritualistic dance in motion performed in Erumeli being part of Sabarimala pilgrimage. “Ayyappa thinthaka-thom, thom Swami thinthaka-thom, thom” “Ayyapan nitakathOm, Om Swami nitakathOm, Om” - “Ayyappa within you as Om and Om, Swami within you as Om and Om”. Ayyappa and Swami are one, the Almighty and the devotee are one, the individual self and the supreme Brahman are one, the pure Being and the reflective Being are one. What else a spirit of this nature can be given to the man to love each other and to love the entire being!

What was known to Sage Uddalaka earlier and what he has advised to his son, Svetaketu now is that subtlest content of all the individual self, which is latent in the Universal Self. That is the soul of all. That thou art. That is the subtle, the truth, the soul, you, that is second to none and that one is the same – the absolute Being! In the verse containing “Asidekamevadvitiyam” (There was only existence, the one without a second), the finest part is addressed by using pronounce as “ya:” (that which) “sa:” (that) and “yesha:” (this). If those are addressed in a name, those will turn to be the name-sakes - “vacharambhanam vikaro namadheyam”, and hence one cannot call that the “root cause” That cannot be informed of or get informed of in any language using name forms, verbs, adjectives, sound, unstruck sound – dot – fading and silence.

In the verse by which “tat-tvam-asi” enabled a sanctified viewing of the absolute Being, the “That” was not mentioned by any word for keeping the purity of that elusive Truth.

Purity of soul is one of the valued concepts of Indian Philosophy. That murmurs in the ears of all the gem of knowledge that the individual soul and the universal soul are one and that precious great saying (upanishad- phrase) is “that thou art” “Sa ya esho’nimai-tadatmyamidam sarvam tat-satyam sa atma tat-tva-masi, Svetaketu iti bhuya eva ma Bhagavan vijnapayatviti tatha somyeti hovacha” 6.8.7. That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art; Understand it, O Svetaketu. Svetaketu said thereon: Sir, please explain this to me again. Then Sage Uddalaka replied: “yes, my son, I will explain you again.

The philosophy of “tat-tva-masi” is revealed before the learner-devotees through the 68 verses arranged in 16 sub-chapters (Khanda) of the sixth Chapter of Chandogyopanishad which is a part of the revered Sama Veda. This Upanishad is one among ‘Dashopanishad’. It has made immense contributions to Indian Philosophy. Chandogya Upanisad is considered to be a classic poetry which has no substitute in any of the world languages, and in it more than 130 subjects are narrated altogether. In order to teach Svetaketu the subtle truth of “that thou art”, Sage Uddalaka illustrates eight concrete anecdotes and finally at the ninth illustration Svetaketu get convinced that he is the SAT, the absolute Being.

Things that come across in the way of search of the individual self and the soul have to be examined with due consideration and judgement, and that whatsoever is found not convincing has to be rejected by perceiving “not this, not this” – (neti, neti) and at the end has to assert that “I am Brahma” – Aham Brahmasmi. As Brihदारanyakopanishad proclaims the Great saying that “I am Brahma” – Aham Brahmasmi so Chandogyopanishad declares “that thou art” - tat-tvam-asi. When Brihदारanyakopanishad asserts the unity of the individual self or soul with the universal consciousness, Brahma, the absolute; Chandogyopanishad affirms that ‘the absolute Being is you – the Brahman! - Be auspicious –

**Note:** - 1) This article is based on the 68 verses arranged in 16 sub-chapters (Khanda) of the sixth Chapter of Chandogyopanishad as read and understood within the limits of my humble learning and wisdom. Errors and blunders occurred in may be excused. 2) I had to omit few narratives in this Upanishad while trying to make it short. 3) The prime references of this article are the Malayalam book of Swami Mridanda of Sri Ramakrishna math, Chandogyopanishad with Sri Sankara’s commentary written by Ganganath Jha in English and few articles written in English by few academics.

(Finished)

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## RAMAYANAM MONTH



The Malayalam month of Karkadakam, which is normally considered as a month of difficulties in Kerala has become the divine month of Ramayana – “Ramayana month”. During heavy rainfall in Kerala, every house of keralites residing in kerala and anywhere else in this universe and the temples are enlightened by the devotional reading of the verses of Adhyatma Ramayana written by Thunchathu Ezhuthassan.

Behind the transition of Kerala society from the call of ‘Burn the Ramayana’ in the 1930s to the “Month of Ramayana” lies the power of the deliberate efforts and tapas by a group of social reformers. The state of Kerala where the great vision of Sri Narayana Gurudev - ‘One caste, one religion, one God for man’, was distorted to the call of “no caste, no religion, no God for man” and the state where by the communist hypocrisy raised the slogan of ‘burn the Ramayana and the Mahabharata’ and ‘raze the temples’ had taken roots; It is in this Kerala that the ‘Ramayana Month’ is being observed today as a wave of spirituality!

The roots of ‘Ramayana Month’ go back to the history of a legendary conference held in Ernakulam on April 4 and 5, 1982. Like the Ganga flow of Hindu unity, the Vishaala Hindu Sammelanam / Virad Hindu Conference held at Ernakulam is a milestone in the history of Kerala. Very eminent personalities like Swami Chinmayanandan, Swami Vishwesathirtha, Dr. Karansingh, R. S. S. Sarkaryawah Shri. Rajubhaya lead the conference. Lakhs joined the gathering with the couplets ‘Hindukkal Namonnane’/ ‘We all Hindus are One’. Renowned chief tantri of Sree Narayanaparampara, Paravur Sreedharan tantri, conducted the Mangala Puja at the venue of the



conference of the delegates, held as part of the Vishaala Hindu Sammelanam. A prominent traditional chief priest / tantrimukhya, Surya Kaladi Suryabhattathiripad and another Tantrimukhya, Peruvanam KPC Anujan Bhattathiripad, announced that they would be the assistants / parikarmies. (These traditional priests of Brahmin community were ready to help the priest from a lower community as assistant priests). It was an unforgettable event in Kerala's pilgrimage from 'madhouse' (once referred to by Swami Vivekanadan) to a 'land of divine'. Then on June 6, 1982, at the Ernakulam Dakshina Bharata Hindi Prachar Sabha Hall, in the meeting of the Executive Committee of the Vishaala Hindu Conference chaired by Rtd. Justice A.R Srinivasan, It was decided to observe the month of Karkatakam as the "Month of Ramayana". The meeting also decided to celebrate the Jayanti/birth days of the well-known social reformers - Sree Narayana Gurudeva, Chattambiswami and Mahatma Iyenkali as "Acharya Trayam".

The Ramayana, which used to be recited by grandmothers like a ritual under the dimming of the chandeliers, began to be recited in public places in villages, towns and cities alike. Conferences of scholars in spiritual matters started at many places proclaiming the glory of Ramayanadarshan. Seminars, think tanks and Ramayana lecture series were started. The Kerala society adopted the Ramayana month celebration and were ready to modify the meaningless rituals with the changing times.

But this transition was not easy. As usual, there were some people in Kerala too to oppose the Ramayana-month celebration. The Marxist Party and the 'Progressive Kala Sahitya Sangh' came forward strongly opposing the celebration of the 'Ramayana month'. Writings and lectures started calling for 'Ravanayana' and not 'Ramayana' and despising Sri Rama, Sita and Ramayana. Usual strong opponents from Tirunallur Karunakaran to EMS, the CPM party machinery also acted with full strength for this opposition. Kerala's intellectual scene heated up with lengthy debates and replies.

But in response to such misinterpretations, an equally epic ideological movement took place in Kerala. History says that the 'Ravana' side lost in the ideological agitation led by stalwarts like Parameshwarji and Madhavji. Kerala changed the 'difficult Karkadakam' to 'Ramayana-month'. Within a period of one year, the opponents had to eat their words and change their tactics. EMS was forced to say that classical works like the Ramayana were the common property of the Indian people and it was primitive Marx-

ism for Marxist critics to criticize such works without a second thought.

“Bharatiya Vichara Kendra” director Shri. P. Parameswaran’s (Parameswarji) words about the Ramayana- month celebration: “It was customary in Kerala to read the Ramayana during the Karkataka month. But the celebration of Ramayana gave it a social dimension. There were enlightening discussions about the Ramayana and its characters. The aim of the Ramayana celebration is to use the Ramayana in a way that is useful to the society. Today Ramayana discussions are held from temples to universities. The media is filled with news of Ramayana-month celebrations. But, there are generally few programs to educate the society about the importance and relevance of Ramayana. The relevance of Ramayana is increasing today. Ramayana shows the noble examples of ideal ruler, ideal husband, wife and brotherly love. Ramayana characters are role models. Rishi Valmiki presents Sri Rama as a Role-model man. We must find a solution to the moral decay of contemporary society from our tradition. ‘Ramayana month’ is the divine solution for this”.

## INTERESTING HISTORY OF MARTHANDA VARMA, THE RULER OF TRAVANCORE, KERALA



Anizham Thirunal Marthanda Varma, the legendary ruler who is considered the founder of the Travancore kingdom, was born to queen Karthika Thirunal and Raghava Varma of the Killimanur royal house in the year 1705.

History was created when the biggest and richest company in the history of the world was brought down by a royal malayali from India.

There was a moment in history when the Vereenig-

de Oost-Indische Compagnie (VOC) or simply the Dutch East India Company was the most well funded and powerful Business, military and naval force in the world. Established in 1602, it had a virtual monopoly of the global spice trade for most of the 17th century and was the first truly multinational corporation in history. It had a great run and was the Apple or Google of its day - only more successful, profitable- paying on average, an 18% dividend for almost 200 years.

The Dutch made most of their money from India - By the early 18th century, the Dutch economic and political power in southern India was at its peak. The Dutch had thrown the Portuguese out, defeated the Mighty Zamorins of Calicut and even sadly turned the powerful kingdom of Kochi into a Vassal State where the crown even bore the Dutch emblem of VOC. However, the Dutch East India Company is dead today - thanks to this patriotic powerful Indian from Kerala.

In 1739, during the ensuing negotiations between Dutch Governor Gustaaf Willem Van Imhoff and Marthanda Varma, the ruler of Travancore, regarding the Dutch interests in Kochi, Governor Imhoff threatened Marthanda Varma, that his forces will rake Travancore down to dust. In his reply - Varma quipped simply: "With all due respect to you sir, then I will certainly invade Holland, mark my words."

Obviously miffed, the Governor of the Mighty Dutch empire walked off from the meeting, determined to teach this local king of a small Indian kingdom a lesson. Soon, a large contingent of Dutch artillery forces landed in Colachel, lead by Captain Eustachius De Lannoy. Their intention was to make a quick dash and capture the capital of Travancore- Padmanabhapuram.

On the 10th of August, 1741, both Armies met in the now famous Battle of Colachel. Within no time, the Dutch faced a crushing and decisive defeat- most of their soldiers fled and their commander, Eustace De Lannoy was captured along with his deputy. Marthanda Varma forced the Dutch to sign a peace treaty, taking over most of the Dutch forts in the Malabar region of India and bringing to an end, the Dutch monopoly in the Spice Trade with India. The Dutch black pepper trade monopoly was taken over by the State of Travancore, which instantly made them rich!

What's more, Marthanda Varma even made Eustachius De Lannoy join his forces as a trainer and used him to modernise the Army of Travancore - which later became the Madras Regiment of Independent India.

In case you wonder how rich - Marthanda Varma re-consecrated an old Temple of Lord Padmanabhaswamy (Lord Vishnu) and regularly donated to it in his life-time. Recently, 5 of the 8 sealed chamber Vaults of this temple were opened by the authorities- which yielded a “smallish” treasure in Gold and Jewels, estimated to be worth a little over USD 22 Billion (making it the richest institution and place of worship in the world). Experts believe that the remaining sealed vaults hold treasures worth a Trillion dollars.

While Marthanda Varma, an Indian, had his life moment in world history - our disgraceful Indian Historians didn't think of his achievements as worthy enough to even deserve a mention in our school textbooks. It is important that all patriotic Indians should be aware of our great history and feel proud !!

## Subhashitham – 30

उदयति सविता ताम्रः ,  
ताम्रश्चैव अस्तमयेति च।  
सम्पादितौ च विपत्तौ ,  
महताम् एकरूपता ॥  
(महाभारत)

**Transiltration.**

Udayathi savithA thAmra,  
ThAmraschaiva asthamayEthi cha |  
SampAdithou cha vipathou,  
MahathAm EkarOpatha ||  
(MahAbhArath)

**Meaning:** The sun is Golden Red in colour at the time of sun-rise and it remains Golden Red even when it is sun-set. Similarly, great people remain stable minded during good as well as bad times.

## BHAGAWATH GEETHA

(Chapter 1 – Arjuna Vishada Yoga, Slokas:11-15)





अयनेषु च सर्वेषु यथाभागमवस्थिताः ।  
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ 11॥

ayaneṣhu cha sarveṣhu yathā-bhāgamavasthitāḥ  
bhīṣhmamevābhirakṣantu bhavantaḥ sarva eva hi

ayaneṣhu—at the strategic points; cha—also; sarveṣhu—all; yathā-bhāgam—in respective position; avasthitāḥ—situated; bhīṣhmam—to Grandsire Bheeshma; eva—only; abhirakṣantu—defend; bhavantaḥ—you; sarve—all; eva hi—even as.

**Meaning:** Therefore, I call upon all the generals of the Kaurava army now to give full support to Grandsire Bheeshma, even as you defend your respective strategic points.

तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।  
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ 12॥

tasya sañjanayan harṣhaṁ kuru-vṛiddhaḥ pitāmahaḥ  
sinha-nādaṁ vinadyochchaiḥ śhaṅkhaṁ dadhmau pratāpavān

tasya—his; sañjanayan—causing; harṣham—joy; kuru-vṛiddhaḥ—the grand old man of the Kuru dynasty (Bheeshma); pitāmahaḥ—grandfather; sinha-nādam—lion’s roar; vinadya—sounding; uchchaiḥ—very loudly; śhaṅkham—conch shell; dadhmau—blew; pratāpa-vān—the glorious.

**Meaning:** Then, the grand old man of the Kuru dynasty, the glorious patriarch Bheeshma, roared like a lion, and blew his conch shell very loudly, giving joy to Duryodhan.

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।  
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ 13॥

tataḥ śhaṅkhāśhcha bheryaśhcha paṇavānaka-gomukhāḥ  
sahasaivābhyahanyanta sa śhabdastumulo ’bhavat

tataḥ—thereafter; śhaṅkhāḥ—conches; cha—and; bheryaḥ—bugles; cha—and; paṇava-ānaka—drums and kettledrums; go-mukhāḥ—trumpets; sahasā—suddenly; eva—indeed; abhyahanyanta—blared forth; saḥ—that; śhabdaḥ—sound; tumulaḥ—overwhelming; abhavat—was.

**Meaning:** Thereafter, conches, kettledrums, bugles, trumpets, and horns suddenly blared forth, and their combined sound was overwhelming.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।  
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ 14॥

tataḥ śhvetairhayairyukte mahati syandane sthitau  
mādhavaḥ pāṇḍavaśhchaiva divyau śhaṅkhau pradadhmatuḥ

tataḥ—then; śhvetaiḥ—by white; hayaiḥ—horses; yukte—yoked; mahati—glorious; syandane—chariot; sthitau—seated; mādhavaḥ—Shree Krishna, the husband of the goddess of fortune, Lakshmi; pāṇḍavaḥ—Arjun; cha—and; eva—also; divyau—Divine; śhaṅkhau—conch shells; pradadhmatuḥ—blew

**Meaning:** Then, from amidst the Pandava army, seated in a glorious chariot drawn by white horses, Madhav and Arjun blew their Divine conch shells.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।  
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ 15॥

pāñchajanyam hṛiṣhīkeśho devadattam dhanañjayaḥ  
pauṇḍram dadhmau mahā-śhaṅkham bhīma-karmā vṛikodaraḥ

pāñchajanyam—the conch shell named Panchajanya; hṛiṣhīka-īśhaḥ—Shree Krishna, the Lord of the mind and senses; devadattam—the conch shell named Devadutta; dhanañ-jayaḥ—Arjun, winner of wealth; pauṇḍram—the conch named Paundra; dadhmau—blew; mahā-śhaṅkham—mighty conch; bhīma-karmā—one who performs herculean tasks; vṛika-udaraḥ—Bheem, the voracious eater.

**Meaning:** Hrishikesh blew his conch shell, called Panchajanya, and Arjun blew the Devadutta. Bheem, the voracious eater and performer of herculean tasks, blew his mighty conch, called Paundra.

(Continued)

## QUIZ – 15

**(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. Who was the Rajapurohitha of King Dasharatha ?
2. Who is Krishna Dwaipayana ?

3. What is called Varuna snana ?
4. Who is the guardian deity of South ?
5. What was Sage Viswamitra's name before he became a Maharshi ?
6. Which is the vehicle of Lord Karthikeya ?
7. Nivedyam offered as part of pooja – what does it represent ?
8. Who is the Chairman of Harivarasanam Centenary Celebrations National Committee ?
9. What is period of Uttarayana and Dakshinayana Kala?
10. When was the incident of Fire at Sabarimala happened and who conducted the police investigation and given the report ?

### **Answers of AV07/2022..Quiz Questions:**

1. There are Six rutes in a year. Vasantha, Greeshma, Varsha, Sharath, Hemantha, Shishira.
2. The famous Katas Raj Shiva Temple is located in Punjab province of Pakistan. A pond near this temple came into existence from the tears of Lord Shiva after Maa Sati immolated herself. The famous Yakshaprasna of Mahabharatha took place here.
3. According to Yoga shashtra, by practicing Ahimsa, it will naturally establish peace around that person.
4. Malayagiri (Malayachalam), which is of legendary fame for sandal is located in Odissa state.
5. Thiruvalluvar is the author of famous Tamil script Thirukkural.
6. Panchajanya is the Shanka/conch of Lord Krishna.
7. Pushkar temple is dedicated to Lord Brahma, located in Rajasthan. Temples dedicated to Lord Brahma are rare.
8. Kamadeva is called as Ananga. He was burned down by Lord Shiva. Later gave life, but without body. Bodyless = Ananga.
9. Totakacharya, one of the disciples of Adi Shankaracharya, composed Totakashtakam, praising his Guru.
10. Bankim Chandra Chatterjee wrote Vande Matharam in 1870, this was published in his Bengali novel Anandamath in the year 1881.

### **Names of persons who gave correct answers to all questions:**

Smt. Reshma, Taurus Creative Hub, Thrissur

## NEWS

- \* Today 02nd August 2022 - Uthram - the auspicious day of Divine Birthstar of Swamy Ayyappa. As per the directions of SASS, devotees of Ayyappa world-over, celebrate and perform Uthram Pooja with deeparadhana at their houses and nearby temples.
- \* A meeting of Ayyappa devotees and Office bearers of Ayyappa Temple at Jhansi was organised at Hotel Tulsi, Jhansi in UP on 12th July 2022. National General Secretary Shri. Erode Rajan and Treasurer Shri. Prakash Pai attended the meeting and discussed about starting of SASS activities in UP. Later, in the NMC, Kozhikode an adhoc state committee of SASS – UP was formed.

## HARIVARASANAM SHATABDI CELEBRATIONS

- \* South Tamil Nadu State Committee for the Celebrations was formed with Rtd. Justice Sockalingam as Chairman, Shri. Balaji (Dinamalar Daily) as Working Chairman and Dr. P Ganesan as General Convenor on 17th July, 2022 at Coimbatore. National General Secretary Shri. Erode Rajan and Jt. General Secretary Shri. S. Vinodkumar attended the function.
- \* For the successful conduct of the National Inauguration of the Celebrations scheduled at Pandalam on 29th August, 2022, a Reception Committee has been formed with astute business woman Smt. Rani Mohandas as Chairperson and Shri. Pritvipal as General Convener. The function was inaugurated by Shri. Unni Mukundan, famous film actor, presided over by Brahmashree Akkeeraman Kalidasan Bhattathirippad (State President) and blessed by Poojya Swamini Jnanabhanishta and Shri. Sasikumara Varma, from Pandalam Palace.
- \* In a function held at Thrissur on 16th July 2022, Swami Ayyappadas, General Convener of Kerala State Committee for the celebrations, inaugurated fund collection drive for celebrations in Kerala as well for the conduct of the inaugural program at Pandalam on 29th Aug 2022. Shri. P. Shanmuganadhan (National Admn. Secretary), Shri. V. Ramadas Menon (State Vice President), Shri Murali Kolangat (State Joint General Secretary) were present.

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**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.

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