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SABARIMALA TEMPLE RITES AND RITUALS CONNECTED WITH DAILY WORSHIP - PART-6

(Extracts from “Sacred Complex of the Sabarimala
 Ayyappa Temple”

by Shri. P. R. G. Mathur, Anthropologist)



SABARIMALA AARATTU

The Aarattu or concluding festival will be held on Uthram asterism, the birthday of Lord Ayyappa, at Pamba as part of the ten-day festival at Sabarimala. On the morning of the tenth day at 4.00 a.m. the Lord was awakened by the cry of a calf which is specially brought to the Srikovil of Lord Ayyappa. Kanikopu was shown to the Lord in front of the Thidappally. On the Aarattu day the temple re-opens at 4.00 a.m. instead of 5.00 a.m. All the usual rituals like different Abhishekams and Usha Puja are conducted at the Srikovil and also for the Sreebali. Malar Nivedyam and Usha Puja are also performed for the Sreebali in the Mandapam by the Thanthri. After the Usha Puja, the Sreebali is taken to the sanctum sanctorum. It may be mentioned here that the awakening of the Lord takes about two hours by Sankhu Vili (blowing of the conch) and singing of Ashtapathi. Then the chaithanya from the Sreebali is transferred to the Ayyappa Vighraha. The Sreebali idol is made up of Panchaloha, and is taken out for the procession for the Aarattu. Before the Aarattu procession, a portion of the chaithanya of Lord Ayyappa is transferred from the Moolavighraha to the Sreebali. The Moolavighraha is then covered with a white cloth.

Before starting the Aarattu procession Ganga and Varuna are invoked. In the midst of the Usha Puja, Utsava Vighraha is given Abhishekam with turmeric powder and it is covered with cloth to the accompaniment of Pani and performance of Arattu Thookal.

After the Usha Puja the divine chaithanya from the Ayyappa Vighraha is invoked into the Sreebali idol and it is brought out of the Srikovil and placed near the flag

mast for darshan and Deeparadhana. The Deeparadhana is performed by the Melsanthi on all the days but on Pallivetta and Aarattu it is the privilege of the Thanthri. After the Deeparadhana, the idol is brought down the Pathinettampadi and it is mounted on a caparisoned elephant who is accompanied by pipers and drummers for the Aarattu Ezhunallippu.

The glittering Aarattu procession is accompanied by ceremonial decorations, Panchavadyam, Nadaswaram and thousands of devotees. The devotees receive the Lord with Nirapara and Nilavilakku at the Ganapati temple, Pamba. Apart from performance of Abhishekam a special puja (Arattu Pooja) is performed by the Thanthri offering Nivedyam.

At Arattukadavu- the divine bathing ghat, a special puja is performed for the Utsava Vighram and it is immersed in the river. It is then bathed in turmeric. After that it is immersed again and the final puja is performed and is taken back to the Ganapati Temple.

“Aarattu, the symbolic sacred bath of the Lord’s Sheeveli Vighram takes place on the tenth day. As the first step, the Lord reposing in Manimandapam is gently awakened at the Brahmamuhurtham (around 3 a.m.) by prayers and chanting and is ceremoniously taken to the Srikovil or sanctum sanctorum. After the Usha Puja, the Sheeveli Vighram is taken out in a royal procession from the Sannidhanam to Pamba. At the Aarattu Kadavu at Pamba, the Sheeveli Vighram is given a bath by immersion in the holy Pamba River by the Thanthri and his assistants. On the way to Pamba and on the return journey, the procession is accorded welcome with devotional fervour at many points including the Ganapati temple at Pamba where special Pujas are conducted. This sacred bath - Aarattu signifies the end of the temple festival, the Utsavam.”

The chaithanya of Lord Ayyappa is transferred by performing Avahana rituals. The Melsanthi carries the Sreebali to the Pamba on a caparisoned elephant. The Thanthri performs the Aarattubali at Sabarimala. Before starting from the temple a circumambulation is made and Thookal is performed to the Bali Kallu including Kshetrapalan, Kodimaram and also to Bali Kallus around the Kodimaram and also to Valia Bali Kallu. The Sreebali is brought down from the elephant and Paani is beaten and Thookal is performed at Gopuradwaram. After climbing down the Pathinettampadi the Sreebali is taken to the Pamba on an elephant.

At the Pamba Ganapati temple the Sreebali is lifted down from the elephant. The Thanthri and Melsanthi perform certain rites before taking it to the Aarattu Kadavu. On the Aarattu Kadavu of the Pamba River, Padmam is drawn on one of its steps and the idol is placed on a Peedom before the Aarattu begins.

The Aarattukulam is purified and symbolically converted into Devaganga. The Thanthri and Melsanthi take a

dip in the Ganga together three times with the Sreebali and return to the step. A tender coconut and turmeric powder are poured as Abhisheka on the Sreebali. The Thanthri recites certain mantras when the Sreebali is immersed three times in the water of the river, and at the same time the conch is blown and Nadaswaram is performed. The idol is then taken to the Pamba Ganapati Temple and kept there for darshan after 3.00 p.m. It is then taken to Sabarimala on a caparisoned elephant. The Uccha Puja is performed by the Thanthri in the evening followed by Deeparadhana. Before lowering the flag, the chaithanya is invoked from the Vahana of the Kodikura to the Sreebali. The flag is then lowered by the Thanthri drawing out the darbha (grass) tied round it. This act indicates the conclusion of the Utsava. The chaithanya of the Sreebali idol is invoked back into the Moolavighraha then, followed by pouring 25 silver pots of water onto it, so as to prevent anything untoward happening. It is followed by Athazha Puja and Harivarasanam.

(...Contd)

ITHIHASA – RAMAYANAM : Part 5

(Extracts from “Sanatana Sudha” by
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SUNDARA KANDAM

In this section, Hanuman crosses the sea and reaches Lanka after successfully overcoming various obstacles on the way. After a thorough search of the city, he finally succeeds in meeting Sita. The devotee needs the blessings of the Lord to cross this worldly life which can be compared to an ocean.



The Anguleeyakam (ring worn in fingers) given by Lord Rama carries his blessings and this gives Hanuman the power to cross the ocean. This is why Hanuman could achieve the seemingly impossible task quite easily, which was not possible for other Vaanaras in his team.

It is evident that the journey of life would be smooth for all devotees who have the blessings of the Lord. We all need this support on the turbulent journey of life that has many obstacles along the way. Hanuman had the courage and confidence to face various obstacles like Mynaka and Simhika because he had Rama’s blessings in the form of the ring.

The Upanishads, which have taken the form of Vaanaras, search in different directions to find the symbol of Atmajnana in the form of Sita, but they could not find her. Only those who went with Hanuman were successful in this quest and it was made possible only with the help of Hanuman's devotion; knowledge combined with devotion is essential to attain Atmajnana. Sita Darsan is possible only with total submission and devotion. Hanuman could overcome all obstacles along his way only because of his devotion. He could liberate Lankalakshmi and then meet Sita due to the power of devotion. Needless to say, devotion is much more important in Kaliyuga than it was in Tretayuga.

After giving the ring to Sita and receiving the Choodamani, Hanuman destroys the gardens of Lanka. The garden can be seen as a symbol of materialistic pleasures that can be a hindrance in the path of devotion. It implies that one should not be distracted by material pleasures and momentary attractions of the worldly life that could be an obstacle in the path of devotion. Hanuman cleanses the forests that symbolize ignorance (dark forests are compared to the darkness of mind, which lack the brightness of knowledge) and returns after spreading the seeds of devotion everywhere (spreading of ashes -Vibhuti - after burning the city of Lanka is compared here). Everywhere in Lanka, only Vibhuti (Aishwarya - prosperity) is left and the place is now refined to be the proper seat for Atmajnana.

YUDHA KANDAM

Among the Satva, Raja and Tamogunas, Rajoguna and Tamogunas are predominant in most people. The story of Yudhakandam is mainly about conquering Rajo-Tamogunas with the help of the Upanishads who have taken the form of Vanaraas and then retrieving the Atmajnana obscured by Raja-Tamogunas. Satvaguna can flourish only where Raja-Tamogunas are subdued and eliminated. One should attain Atmajnana with the help of Satvaguna so that he can reach the desired destination of Moksha. There could be many obstacles which have to be overcome to win over the war against Raja-Tamogunas. Advice from Maharshi Agastya and powerful Mantras like Aditya Hridayam were helpful to Rama in winning this war. Kumbakarna and Ravana are symbols of Raja-Tamogunas and the war in Lanka was to defeat these two by Satvaguna, which is symbolized through Rama. Both of them are killed in the war along with many of their Rakshasa followers. Yudhakandam concludes with the coronation of Vibheeshana as the king of Lanka, who embodies Satvaguna, followed by the arrival of Rama, Sita and Lakshmana in Ayodhya and finally the Rajyabhishekam of Rama as the king of Ayodhya.

UTTARA KANDAM

The word 'Uttaram' has different meanings such as 'remnants' and 'excellence'. Uttarakandam is deemed to be the remnant and the finest part of Ramayana. Some people



express concern that it is inauspicious to read this part. In fact, this is an excellent part of Ramayana which is a must read for everyone. This section portrays the conclusion of the life of a role model who had to sacrifice everything dear to him during his lifetime. This part explains about the later parts of life known as Vanaprasta and Sanyasa. Rama's story is about continuing sacrifices, such as giving up the coveted throne, leaving the country and living in the forests away from his parents and relatives. Due to his steadfast adherence to Dharma, Rama had to abandon even Sita and Lakshmana at various stages of his life. The essence is that one may have to make many sacrifices while following one's Dharma.

Perhaps the strongest critique about Ramayana would be about this part - the propriety and the justifications for abandoning Sita. Two issues are to be considered here; Raja-dharma and Pathi-dharma - Dharma of a king and Dharma of a husband. The most important Dharma for a Kshatriya is Raja- dharma and all other dharmas are secondary to this. Duty towards Parents, wife, siblings and friends are all secondary and comes only after the primary duty towards the country and it's people. Rama's childhood and upbringing were mainly focussed on the goal of protecting his own country. A king must be willing to give up anything for the sake of the country. Rama had to make the right decision about his Dharma when he was facing the toughest situation in his life.

It is to be noted that Sita has no complaints against Rama in this matter. Rama instructs Lakshmana to take Sita to the forest as if she was being taken there on a sight-seeing trip and to leave her in the vicinity of Valmiki Ashram. When they reach the destination, Lakshmana gets off the chariot and becomes so emotional that he could not inform Sita the real purpose of their journey. When Sita notices Lakshmana's distressed expression and enquires about the matter, he finally informs her about the instruction given by Rama.

Janaki (Sita) reacts to this news in a very matured and unperturbed manner. "Oh' Lakshman, today He is the lord of all the countrymen, not just mine alone. For a Bhupathi (lord of the land/country) and Prajapati (lord of all citizens of the kingdom), country is much more

important than his wife. If there is a complaint against me, it is the duty of the king to find a solution in the better interests of the country. You may go back without any feeling of guilt and tell your brother not to worry about me”. Who else can give such an answer?

Born in the ashram of Valmiki, the twins ‘Lava’ and ‘Kusa’ learn the story of Ramayana from Valmiki himself and the Maharshi advises them to go and sing this story in the streets of Ayodhya. The intention of Valmiki is to put an end to the baseless rumours spreading in the countryside about Rama and Sita. He believes that this can be achieved only by writing down the real story of Ramayana while Rama is still alive. After hearing the story from Lava-Kusa, the people of Ayodhya finally realize that Rama and Sita are not at fault. The Ramayana story was a clever ploy to prove the facts and of course Valmiki succeeds in his attempt.

Valmiki arrives at Ayodhya along with Sita where the Ashwamedha Yaga is in progress. Rama and others in the kingdom are full of joy after the reunion of Rama and Sita along with their twin sons. At this moment, Sita realizes that her life mission is accomplished and she requests her mother, the Bhoomidevi (mother earth) to take her back. The earth splits open and Sita disappears inside her mother’s womb. Subsequent to this, the story reaches the final stages including the arrival of Yamadharma and the renunciation of Lakshmana. Finally Rama descends into the waters of river Sarayu and leaves this world to return to his heavenly abode following the path of his brothers and wife. The story of Ramayana is thus concluded.

सोऽयं मर्त्यावतारः- so’yam martyāvātara: - The story of Rama and his brothers along with Sita proclaims the glory of human life which is the most coveted one among all species of life on this earth. Through this epic, Valmiki depicts all the different roles of a human being (that of a father, mother, son, brother etc.) and explains their duties and responsibilities - the Dharma of each person in different situations.

This article concludes with a prayer that readers would recognize the lessons given by the Maharshi through this Itihasa so to apply such lessons in their lives.

(To be continued)

SABARIMALA AND ME -PART 3

(Shree. Madhu Kadampuzha,
Spiritual Speaker, 9846982600)

DAILY ROUTINE OF SWAMI

‘Swami’ is the source of untainted views. Swami while observing Vratham is the time to give up selfishness and become selfless, the state that convinces me exactly who I am. Time to wash away the dirty thoughts inside us. Time to continually lose our inner ego and come to sacred thoughts, to a



true sense of who we are. A time when the society calls us Swami and Malikapuram without calling us by our name. It is then that we all truly realize our soul spirit. But even if we take off the necklace/ maala or it is Swami, our consciousness tells that I am just a physical body. It is dangerous. It is also true that when we become a Swami, no one will insult or make fun of us. But when we take off the necklace/maala we become selfish and even the thoughts of goodness go away from us. Swami who is Brahman day and night like a shadow is with us. As the spirit within, the light in the darkness, the darkness swept away, the light overflowing with devotion within the body, chanting the mantra “Tatvamasī” we fly with pure wings. Because there is God within us.

A Swami’s daily routine is very devotional. Intense devotion. In the morning Brahma Muhurta seven primary actions should be performed with utmost care. You have to see the hand as kani (first view), you have to see the mudra on your neck as kani, you have to bow/ touch the earth goddess and then touch on the forehead. Everyone should do this, swamis especially.

Even brushing the teeth should be done with Arya Vepila or Mango leaves. Because in modern times the paste has fat content. To avoid it from going in. Swami status is so sacred. Bathe in clean water. Running water is best. If not, clean water. Bathe in cold water and not in hot water. Swami should make mantra japa regular. One should chant Saranam with all the deeds done. Later temple visit is essential. Visiting the temple will help calm the mind. With selfless devotion one should develop the sense that all living beings in front of them are divine spirit. Do not knowingly kill even an ant. Swami’s thoughts should be pure. A Swami should be a person who stands firm in Dharma consciousness. There should be a bhakti personality who salutes and bows down to Guru Swami. Even if you take off the maala, you should follow that spirit.

NATURE OF SWAMI

One of the greatest characteristics of Swami is that he practices celibacy. Brahmacharya means this time should be used to gain knowledge. Read good spiritual books and keep moving towards God. There must be a service mentality. Must be able to help others. “Manava Seva Madhava Seva” should be held firmly. Don’t give up devotion. There should be full compassion towards fellow beings. Swami is also special in learning to treat everyone with love. Swami is the one who sees the tears of others on our way of life. Don’t wear the Ayyappa Mudra around your neck and have malicious thoughts. Get rid of bad thoughts. All this should continue at all times of life. All you need is a colorful smile always on your face. Goddess Earth is the epitome of Patience, and while walking barefoot and lying on the same earth, Patience should also be a medicine for Swami. A 4-day routine should be able to be maintained throughout the travel life. Even our diet should be holy. And it should continue. A Swami’s

character should be full like the worship of a thousand lamps burning throughout life. Without envy, without pride, without evil towards all.

Sanatana culture is based on Dharma. It is priceless because no one can break it. Sticks to rituals. Sanatana culture is a mixture of temples, their foundation, way of life and the mind of the devotees. All rituals are for the purification of personal life. As long as that purity exists, no force can do anything about this dharma. Ours is a nation where many demons, asuras, clan traitors and traitors have arisen. All that failed in our devotional unity. In the science of rituals. No one can destroy it. Our culture will not end when an elected minister says that the Sanatana culture must be destroyed. Sabarimala plays a crucial role in it. So many swamis come for darsan. Why is it that every year there is more? The mental power that our rituals provide is not small. It is highly developed. As soon as we hear 'Swami', the flame of devotion fills in us. Because we get so absorbed in it.

(to be continued.... What is the Pathinettampadi/
Eighteen Steps?)

BHIM-SHILA OF KEDARNATH



The story of a stone that came to protect the Kedarnath temple is divinity in all respects. Earth stones were washed away by the rain water due to the cloudburst advancing, blowing away everything in sight. It was a scene to behold and fear. There was a huge stone which was hurling towards the temple and would have destroyed the whole premises. Miraculously, with god's grace the huge stone, stood near the temple, took on all the mud and stones hurling towards the temple, and diverted through the two sides. The temple remained in all its glory, Yes the power of Lord Kedarnath was clearly realised by humanity. This stone is eternally worshipped as Bhimshila

RAMA STHAMBHAM AT SABARIMALA

From Ayodhya to Rameswaram, the Ayodhya Ram Temple Trust will install 290 RamPillars / Ramsthambhams. In the Valmiki Ramayana, these come at the plac-

es where Rama left his footprints during his exile. On each pillar, a verse from the Ramayana describing the place is engraved. Each is 20 feet tall and 6 feet wide.

The first Ramastambha is at Maniparbat in Ayodhya. King Janaka gave many jewels to King Dasharatha for Rama-Sita wedding. Legend has it that this is the mountain where it accumulated.

The same stone from Jaipur used to build the Ram Temple is also used to build the pillar. The design is earthquake resistant.

Rama had two journeys in his life. The first was with Rishi Vishwamitra as a child. Two, after getting out of Ayodhya. In Kerala it will be at Sabarimala. The Guru had told Sabari that she would meet Rama. Sabari, the tribal woman, tasted each of the palm fruits collected to give to Rama before giving them to Rama. Still Rama ate them without any resistance. The Sabarimala temple complex has idols of Rama and Hanuman.

In Telangana, the pillar is located along the Tungabhadra River. Anegudi on this land is Kishkindha. It was here that Rama met Hanuman and Sugriva. There will be one at Dhanushkodi where Ram Setu starts. The pillars will be installed in Uttar Pradesh, Jharkhand, Chhattisgarh, Madhya Pradesh, Odisha, Karnataka, Maharashtra, Kerala and Tamil Nadu. Finally Dhanushkodi in Rameswaram.



Asmin Paraathman Nanu Paadmakalpe.....

This shloka from Srimad Narayaneeyam (Dasakam 8, Sloka 13) is a very powerful shloka that has been advised by HH Sri Sri Sri Kanchi Maha Periyava for curing cancer. One who recites this sloka 108 times continuously for 45 days gets completely cured from cancer is the belief

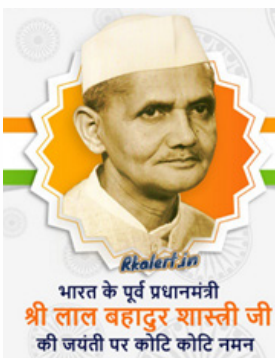


अस्मिन् परात्मन् ननु पाद्वकल्पे
त्वमित्थमुत्थापितपद्मयोनिः ।
अनन्तभूमा मम रोगराशिं
निरुन्धि वातालयवास विष्णो ॥

Asmin Paraathman Nanu Paadmakalpe
Thvamithamutthaapitha Padmayonihi I
Anantha Bhoomaa Mama Roga Raashim,
Nirundhi Vaathaalaya Vaasa Vishno. II

O Supreme Lord of incomprehensible powers, in this age known as the Paadma Kalpa, Thou thus brought into existence the Creator Brahmaa. O Lord Vishnu! Who has manifested in the temple of Guruvaayur, please eradicate my ailments.

LAL BAHADUR SHASTRI JAYANTI



Lal Bahadur Shastri Jayanti is an occasion that commemorates the birth anniversary of one of India's most humble and influential leaders. Lal Bahadur Shastri, the second Prime Minister of India, left an indelible mark on the nation's history through his selfless service and unwavering commitment to the principles of truth and non-violence.

Lal Bahadur Shastri was born on October 2, 1904, in Mughalsarai, Uttar Pradesh, India. His birth coincided with the birthday of Mahatma Gandhi, which later became celebrated as Gandhi Jayanti. This coincidence would prove significant in shaping Shastri's life as he was deeply influenced by Gandhi's principles of non-violence and civil disobedience.

Gandhi Jayanthi Day 2nd October 2023 was also the birthday of Lal Bahadur Shastriji, who was the prince of people's heart of yesteryears. The demoralized India in the Indo-China War of 1962, could defeat Pakistan in the 1965 Indo-Pak war under the strong leadership of Lal Bahadur Shastri. Shastriji, who had gone to participate in a high-level meeting called by Russia in Tashkent was found dead by inhaling poisonous gas in the hotel room where he was staying. It is widely known that, it was part of a conspiracy to set up a puppet government in India to rescue Pakistan, which was faltering in front of Shastri's leadership, which brought the Indian army to the doorstep of Lahore. It is an open secret that what came next was a government that was under the influence of Russia, and therefore did not have a proper investigation, and that the brave patriot's name was purposely removed from history.

Proclaiming that if India wants to be self-reliant, national security and agricultural progress must come

together, Shastriji gave the nation a sense of purpose and direction by giving India the slogan “Jai Jawan Jai Kisan”. On Shastri Jayanti, may we work towards the progress and prosperity of our nation, just as he did. Bowing before the holy memory of Shastriji.

BHAGAWAT GITA

(Chapter 2 – SANKHYA YOGA) Slokas: (46-50)



यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ 46॥

yāvān artha udapāne sarvataḥ samplutodake
tāvānsarveṣhu vedeṣhu brāhmaṇasya vijānataḥ

Whatever purpose is served by a small well of water is naturally served in all respects by a large lake. Similarly, one who realizes the Absolute Truth also fulfills the purpose of all the Vedas.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ 47 ॥

karmaṇy-evādhikāras te mā phaleṣhu kadāchana
mā karma-phala-hetur bhūr mā te saṅgo 'stvakarmaṇi
You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ 48॥

yoga-sthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya
siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga uchyate
Be steadfast in the performance of your duty, O Arjun, abandoning attachment to success and failure. Such equanimity is called Yog.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ 49॥

dūreṇa hy-avaraṁ karma buddhi-yogād dhanañjaya
buddhau śharaṇam anvichchha kṛipaṇāḥ phala-hetavaḥ
Seek refuge in divine knowledge and insight, O Arjun, and discard reward-seeking actions that are certainly inferior to works performed with the intellect established

in divine knowledge. Miserly are those who seek to enjoy the fruits of their works.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ 50॥

buddhi-yukto jahātiha ubhe sukṛita-duṣhkṛite
tasmād yogāya yujyasva yogaḥ karmasu kauśhalam

One who prudently practices the science of work without attachment can get rid of both good and bad reactions in this life itself. Therefore, strive for Yog, which is the art of working skillfully (in proper consciousness).

(To be continued)

Subhashitham – 46

उत्साहो बलवानार्य नास्त्युत्साहात्परं बलम् ।
सोत्साहस्य च लोकेषु न किञ्चिदपि दुर्लभम् ॥

utsaho balavaanarya naasthyutsahaathparam balam ।
sotsahasya cha lokeshu na kinchidapi durlabham ॥

Meaning: उत्साहः- enthusiasm, बलवान् - powerful man, आर्य- virtuous, नास्ति - not, उत्साहात्- more than enthusiasm, परं- above, बलम् - strength, सोत्साहस्य- for an enthusiast, च लोकेषु - in world, न किञ्चिदपि - not a bit, दुर्लभम् - rare.

Explanation: This verse quoted by our Prime minister is taken from Ramayana. This was said by Lakshmana to his brother SriRama who was immersed in the sorrow of losing his wife Sita. “Oh noble being! Enthusiasm is the basis of all strength. The one who has zest or enthusiasm cannot be defeated by anyone. He’s the most powerful. With enthusiasm we can conquer great heights and be successful in life. A man who’s constantly charged with energy can even turn adversities into stepping stones to success. Ambedkar, Abdul Kalam, Helen Keller are some of those noble personalities, who, with their endearing enthusiasm have not only transformed their lives but also influenced others. Hence, let’s be charged with enthusiasm and lead our country and humanity towards prosperity.

QUIZ – 31

(**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 was Pushpaka Vimana made from?
2. In which Yuga Veda Vyasa was born?
3. Who possessed weapons of all the Trimurtis?
4. Who wrote the book on astronomy -Siddhanta Shiromani?

5. What is the lake near Mount Kailasa on the banks of which Ravana observed Tapas?
6. Arjuna was killed by his own son Babruvahana, who revived him?
7. In the story of Gajendra Moksha, what is the name of the king who became an elephant due to a curse?
8. Who composed Srimad Narayaneeyam?
9. October 2nd is celebrated as Gandhi Jayanthi. Who was the other great Indian leader born on the same date?
10. For the annual festival - Utsavam - at Sabarimala temple, Where Swami Ayyappa is given bath-arattu ?

Answers of Quiz : 30

1. The Annual Festival- Utsavam for 10 days at Sabarimala is celebrated during the Malayalam month of Meenam or Tamil month Panguni (March- April).
2. Mantras having upto 10 syllables are called 'Beeja Mantras', between 11 and 20 syllables 'Mantras' and more than 20 syllables as 'Mala Mantras'.
3. The eighth muhurtha (duration 48 minutes) from sunrise is called Kutapa Kala(which destroys sins), is the most suitable time for performing Shraadhha.
4. Sage Vyasa is the biological father of Pandu and Dhritarashtra. Vichitravirya, the Kuru King died childless, From Sage Vyasa, half-brother Vichiteavirya's queens Ambika conceived Dhritarashtra and Ambalika conceived Pandu by Niyoga - sperms donation.
5. Sage Vyasa wrote epic Mahabharata.
6. Dwaraka, the city of Lord Krishna was constructed by Lord Vishwakarma.
7. Dr. S. Somnath is the present Chairman of Indian Space Research Organisation (ISRO).
8. Chandrayaan-3 of India which landed in the Moon on 23rd August 2023 is called Vikram Lander, honouring Dr. Vikram Sarabhai, who is widely recognized as Father of the Indian Space Research program.
9. Serpant Kaliya was living in Yamuna because of fear of Garuda. Garuda can't come to Yamuna due to the curse by Saubhari Rishi.
10. Shri. Narayan Pandit authored Hitopadesha, which contains simple and interesting stories.

Names of persons who gave correct answers to all questions:

None

SHRADHANJALI - SHRI. ELANTHUR HARIDAS

Sabarimala Ayyappa Seva Samajam Kerala State Committee Member and Senior Social Worker Shri. Elanthur Haridas (Thambichettan - 64 years) passed away at Amrita Hospital, on 26th September 2023.

He played a crucial role in establishing the foundation of the Rashtriya Swayam Sevaka Sangh



in Pathanamthitta and held the positions of Taluk Saririk Sikshan Pramukh, BJP Pathanamthitta district general secretary, Sabarimala Ayyappa Seva Samajam state secretary, Cherukolpuzha Hindu Mahamandalam executive member, Elanthur Sridevi Pateni Sangam patron and Elanthur gram panchayat member. He was the founder chairman of Sabarigiri Farmer Producer Company. Wife - Girija, Children - Harikrishnan and Srilakshmi.

Sabarimala Ayyappa Seva Samajam offers Shradhanjali to the Swargeeya Thambichettan with prayers.

NEWS

*Today, 13th October 2023 Uttaram - Swami Ayyappan's birth star auspicious day. Under the auspices of SASS, Ayyappa devotees from all over the world perform Utram Puja in their own homes and nearby temples.

***October 2 - Preservation of Rituals and Traditions Day:** The Sabarimala Ayyappa Seva Samajam has decided to celebrate October 2 as the Preservation of Rituals and Traditions Day, which instilled confidence in the crores of Ayyappa devotees who were at a loss as to what to do next, following the Supreme Court's verdict on September 28, 2018, which allowed the entry of young women at Sabarimala.

It is an auspicious day that should be written in golden letters in the history of Hindu Samajam. In the streets of Pandalam, where Manikantaswamy grew up, a historic event unfolded that Kerala had never seen before. The sight of tens of thousands of women coming forward by taking a pledge to fight for the protection of the rituals made the Ayyappa devotees all over the world ecstatic.

The officials of Sabarimala Ayyappa Seva Samajam also had met the top leaders of Hindu organizations and informed them about the matter before that.

On the occasion of the Preservation of Rituals and Traditions Day, special pooja and women's meetings called Sabari Mata Sammelan were organized at all places where Ayyappa Seva Samajam's Ayyappa Yogams are held in Kerala and Tamil Nadu.

OPENING / CLOSING dates of SABARIMALA TEMPLE during the next 27 days.

The temple will open on October 17 at 5:00 pm and close on October 22 at 10:00 pm for this year's **Thulam Masa Puja**.

Again the temple will open on November 10 at 5:00 PM and close on November 11 at 10:00 PM for **Shri Chithira Attathirunal Celebrations**.

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

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