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PLURALISM OF HARIVARASANAM

(Dr.M.V.Natesan, Prof Retd, Sreesankaracharya Sanskrit University, Kaladi, Kerala)



Harivarasanam, a hymn written in Sanskrit, in “Athisammatha” vrutha/poetic metre, in the form of Ashtakam/octaves, is popular today as Ayyappan’s lullaby. Swargeeya Konnakath Janaky Amma originally wrote this kirtana in 1923 as a bhajan song to be sung by the bhajan sangham of the Shiva temple near Purakkad in Alappuzha district. It was later sung by many bhajan sanghs at many places in the ritual “Kettunira”/ ‘preparation of Irumudi’ which was held in connection with “Ayyappan Pattu” programs. But later we have witnessed that it became the dearest mantra of all Ayyappa devotees. The reason for this is that from the beginning of the 1950s this began to be sung during the Athazha puja at Sabarimala Sannidhanam as lullaby of Ayyappa. It was a great blessing received by all devotees of Ayyappa, without any differentiation of castes and religions that the Kaliyugavarada was induced to sleep with this song sung by them. Devotees used to sing this song as a blessing earned as a result of hard fasts/vrutas and prayers. When that happens, it becomes a wake-up call for every Ayyappa devotee. Sabarimala is the abode of Ayyappaswamy who was merged with SriDharmashasta. Each of these words is an admonition to remind us that when the Murti of this harmony is awakened, given ‘shodasopacharams’ and re-absorbed into yogic sleep, its form is the same as that of Sri Dharmashasta. When it comes to that, considered as Mahavakyam ‘Tattvamasi’ is conceptualised in each word of this hymn. Harivarasanam is the most important word among them. Therefore, Harivarasanam can be considered as a song of advice also, like a song of sleep and a wake-up. The depth of meaning represented by the entire word ‘Harivarasanam’, the word ‘Hari’ and the letter ‘Ha’ are indescribable. The scholars in the ‘Agama Sasthras’ well versed in its secrecies have revealed this many times. Similarly, some devotees have pointed out that the ‘Ajapa Gayatri Mantra’ called ‘Hamsa, Soham’ has also been engrossed in this while adding the beginning ha-kara and the last sa-kara and vice versa.

Thus there are various levels to this very special kirtan. In 1975, the makers of the movie ‘Swami Ayyappan’ decided to include it as a song. Famous playback music director G. Devarajan Master arranged the said devotional piece to suit the film in ‘Madhyamavati raaga’ and to be sung by Yesudas. Along with Harivarasanam, the film also featured beautiful Ayyappan songs in Malayalam by the famous Vayalar and Sreekumaran Thambi. With the release of the movie, not only the Malayalam region, but the whole of South India witnessed a new visual experience.

The popularity of Sabarimala also increased with the release of the film in Tamil, Telugu and Kannada. With this, many Ayyappas from those places started coming every year with the sacred ‘Irumudi’ in head to have the darsanam of Swamy Ayyappa . Thus all the Ayyappas who had come had taken Harivarasanam to their hearts as kirtan, mantra, saranaghosha and song from the time of ‘mala- dharan’ / starting of vratha. So when it came out with the help of the modern medium of cinema, people beyond the mountains accepted this song on many levels with a pious attitude.

For a devotee /Ayyappa, who wore Chinmudra to trek the sabarimala, each of these words was a refuge mantra / sarana mantra. ‘Bhuthanayakane Saranamayyappa, Hariharatmajane Saranamayyappa, Vishwamohanane Saranamayyappa, etc... gave the Ayyappas strength to their feet and body to trek the mountains. It felt like a kind of divine magic that turned the rocky and thorny forest path into a mattress for the feet.

Similarly, chanting: Ohm Harivarasanaya Namah,.. Ohm Vishvamohanaya Namah, Ohm Haridadhishwaraya Namah, Ohm Aradhyapadukaya Namah etc., the Ayyappas followed the practice of worshiping Sabarishan as archana mantras, reciting each word with Ohm-kara and offering Akshata and flowers. Harivarasanam was used as a part of ‘Navadha - bhakti’/ nine ways of devotion by ordinary Ayyappa devotees who did not know any great tantra - mantras, but were devoted to immense Ayyappa bhakti.

In short, it can be seen that the kirtan written by Janaki Amma, beginning with “Harivarasanam swami Viswamohanam Haridadheeswaram Swami Aradhya Padukam” is being used today at many levels. All this indicates the divinity of the hymn beyond it’s polyphony and popularity. This hymn has also been beautifully added in the latest malayalam movie “Malikapuram”. Even the so called ‘New Gen’ who do not show any interest in devotional matters are also attracted to this song. All these show the influence of Harivarasanam even now.

The year 2023 is the centenary of the creation of Harivarasanam. When we look back, we can see that the number of songs in various languages related to Ayyappaswamy is huge, during this period. Many of these works are of high quality in terms of music, literature,

philosophy, ethics and linguistics. But Harivarasanam has received recognition and good fame which none of them have received. There are several reasons for this wide publicity.

The most important thing is that millions of Ayyappas who take vrata for many years have been reciting it like ‘Purascharana’ every day and each and every line of it has brought vitality in it. Similarly, since it was written in Sanskrit, the language of the Gods, any state in India could experience that it was in their own language, especially among the people speaking languages like Tamil, Kannada and Telugu. Even today Malayalees believe that this is a work in Malayalam.

After it became popular as a movie song, the question and uncertainty of who is the author of the work was full of discussions for a long time. The errors pointed out in some lines when compared with the Sanskrit grammar also helped to keep the work alive.

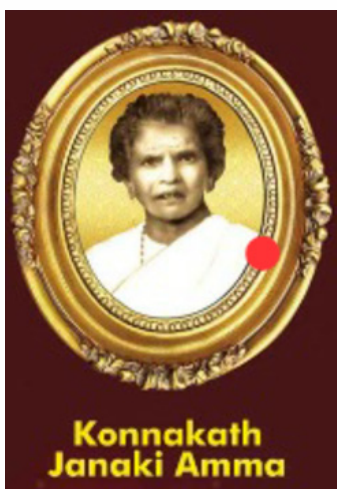
In the composition which is described as Ayyappan’s lullaby, adjectives not related to Ayyappan are also included in many words. This was contrary to the stories we have heard about Ayyappan. Therefore, many people came forward pointing out that it was written by someone who did not have sufficient knowledge of the language, literature and mythology. The reason for this argument is the absence of the basic concept that all these were actually representing the character and real nature of ‘Sri Dharmashasta’.

(to be continued)

HARIVARASANAM – PART 5

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(Explanation: Shri. P. R. Janardhanan Nair, Ernakulam)



Shloka - 7

Kalamridushmitam Sundarananam
Kalabhakomalam Gatramohanam
Kalabhakesari Vajivahanam
Hariharatmajam Devamashraye...

Kalamridusmitham Sundarananam: Kala in sanskrit means beautiful, and mridusmita means a soft little smile. Kalamridusmitha means the one with a cute little smile. Along with this, adding the next word Sundarananam it should be understood as one who is full of beauty and has a beautiful little smile on his face. The word Sundarananam has been explained in detail earlier in the fourth sloka.

Kalabhakomalam Gatramohanam: ‘Kalabhakkoottu’ is a combination of eight spices namely sandalwood, akil, gulgulu, maanchi, kumkum, kottam, iruveli and ramacham. Anointing an idol with this is usually called ‘Kalabhacharthu’. It is considered very dear and pleasing to the gods. The Lord’s body is as beautiful and charming as this ‘Kalabha’. Hence the epithet ‘Kalabhakomalam Gathramohanam’ suites aptly the Lord whose idol is beautified by anointing with Kalabha. Sandalpaste is considered ‘Vaishnava’, just as ‘Bhasma/Vibhoothi is considered ‘Shaiva’. In the last verse, interpreting ‘Bhutibhushanam’, we saw that Dharmashasta is Shiva himself. Similarly ‘Kalabhakomalam Gathramohanam’ indicates that Shri Dharmashasta is the Lord Vishnu. The Lord is both Shiva and Vishnu.

Kalabhakesari Vajivahanam: Generally interpreted to mean one who has the vehicles, kalabha - elephant, kesari - lion and vaji - horse.. There is a story that once Ayyappaswamy came on an elephant and saved the King of Poonjar. Similarly, it is also said that the Lord fought the pirate Vavar by riding on an elephant. So it is not wrong to say that the elephant is His vehicle. But no stories suggesting that He rode on any lion are heard. Some interpret the term Harivarasanam as the one who sits on the lion, the one who rides the lion and so on. But that doesn’t seem to be a very relevant interpretation. Because in the first sloka it is described as - Harivarasanam Vishwamohanam Haridadhishvararadhya Padukam. The epithet Vishwamohanatva and worshiped by Devendra are more appropriate to indicate the Lord who is an emperor and who is exalted on the golden throne, not to the Lord who rides on a lion. Vajivahana is the same as described earlier as Turagavahana, riding on a horse.

As we find no authentic allusion to a lion-vehicle, it can more appropriately be interpreted in another sense. Kesaram means brush hair, kesari - one with brush hair. Further, kesari means both lion and horse . Kesari-vaji means a horse with brush hair/ bristly. Kalabham also means a subtle and beautiful sound. Sri Dharmashasta’s vehicle can be interpreted as an inconspicuous, beautiful sounding, bristly horse. This interpretation is more suitable than the interpretation as the Lord with three

vehicles - elephant, lion and horse. I take refuge in Lord Hariharatmaja.

Shloka - 8

Shritajanapriyam Chintitapradam
Shrutivibhushanam Sadhujeevanam
Shrutimanoharam Geethalalasam
Hariharatmajam Devamashraye...

Shritjanapriyam Chintitapradam: The meaning of the word ‘shruta’ is a dependent or a servant. Shritajana means people who are dependents or servants. The Lord is dear to those who rely on Him. Devotees depend on God. Hence Shritajanapriyam means Bhaktapriyam, one who likes his devotees.

The term Chintitapradan is elaborately explained in the fifth sloka. ‘Shritajanapriyam Chintitapradam’ can also be considered as a single epithet. The Lord is dear to the devotees and He understands and fulfills their desires without their asking.

Shrutivibhushanam: The word Shruti refers to the Vedas. It means the one who is adorned with the Vedas. Vedas means wisdom, knowledge. Bhagavan’s bhushanas / ornaments are not external adornments but wisdom. That is, Shrutivibhushana, is the one who is adorned with wisdom or knowledge of the ultimate truth.

The Lord is described in the Vedas as Nishkala-Brahma and Sakala-devatas. The word nishkala in sanskrit means that which cannot be divided into parts or that which has no limbs. Sakala is that which has limbs. From the explanation of Vedavarnitan in an earlier verse, it should be understood that Shrutivibhushana is not only the one who has adorned the Vedas but also the one who is adorned by the Vedas. Vedas are bhushanas for Him. At the same time, His exaltations beautify the Vedas.

Sadhujeevanam: Human beings are expected to live with good intentions and good deeds. Lord’s deeds and nature are exemplary so that human beings are expected to follow them. Many virtues of the Lord have been explained in this kirtan itself. Through this Ashtaka and other similar devotional kirtans, all the people who glorify those virtues and imbibe them and live accordingly will become sajjanas /good people. All the needs of such devotees will be fulfilled by the Lord.

“Ananyashchintayanto mam

Ye janah paryupasate

Tesham nityabhiyuktanaam

Yogakshemam vahamyaham.”

“To those who worship me alone, thinking of none else, to those ever self-controlled, for them I secure what they do not possess (yoga) and preserve what they already possess (kshema)”. As promised in the Bhagavad Gita, the Lord is the One who provides the means of life for the devotees and takes care of them. The Lord is not only the protector but also the inspirer in their paths of action.

Shrutimanoharam Geetalalasam : The shrutis, i.e. the Vedas, are beautified with the praises and descriptions of the Supreme Personality of Godhead. This concept is also well explained by the term shruthi-vibhushanan.

Bhagavan has Nirgunabhava (with no physical form) in the sense of Brahma-swarupa and Sagunabhava (with physical form) in the sense of God. The beauty of the shrutis is that these two concepts are accepted and described in it. Thus the epithet Shruthimanoharan is very apt because it indicates him who makes the Shrutis beautiful.

‘Shruti Manoharam Geetham’ means a song which is pleasant to listen to and also very pleasing to the ears. Music becomes melodious only when it is sung according to the melody and rhythm. Shruti is an integral part of musicology. Bhagavan is glorified as one who loves music and one who is very fond of listening to melodious songs of praise. We have seen in the second sloka that Lord is Nrutha-lalasan/ joyful in dancing. Lord is described elsewhere as Nrutha, Gita, Tala and Mela lalasan. Lalasan means one who is highly interested and involved in any particular field.

In the different rituals practiced in Ayyappa worship, melodious Ayyappa songs, sharanam-calls and bhajans with the accompaniment of various musical instruments are very common. The melodious Ayyappa songs and rhythmic sharanam-calls are all because Bhagavan is ‘Shrutimanoharan’ and a lover of dance and songs. Thus, I bow down to Lord Hariharatmaja, who grants all the wishes of the devotees even without asking, who is glorified in the Vedas, who sustains the sadhus/ good people and who is fond of all melodious songs sung by His devotees.

Conclusion

There is no dispute today that this eternal kirtan, which highlights the meritorious qualities of the Lord through many many epithets, which indicates the various upasanas and sadhanas practiced in Sanatana Dharma, which thrills the tongues and minds of crores of devotees, and which enriches devotion, was written a hundred years ago, in 1923, by the great devotee Swargeeya Konnakathu Janakiamma. It is also unforgettable that this song reached the hearts of crores of devotees through the melodious voice of Ganagandharvan Sri Yesudas. This devotional kirtan should not be seen as a mere lullaby, but action plans should be devised to discover, imbibe and propagate the meanings, ideas and principles contained therein. May all the devotees who sing, listen and enjoy this immortal kirtan, may become the gifted beneficiaries of the special grace of Lord Sri Dharmashasta, who is the lover of kirtanas and songs, gurukripakaran and sundarananan, the one who dances in everyone’s heart, and who is the indweller in every being.

Swamiye Saranamaiyappa..!!!

(Finished)

SHODASHA SAMSKARAS - Part 2

(Dr. P. V. Viswanathan Nampoothiri,
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4. JATAKARMAM: This ritual is performed soon after childbirth; it is supposed to be done even before the umbilical cord is cut off.

मन्त्रवत् प्राशनं चास्य हिरण्यमधुसर्पिषा –

mantravat prāśanam cāśya hiranyamadhusarpiṣā

A mix of gold, honey and ghee is smeared on the baby's tongue accompanied by chanting of appropriate Mantras. The purpose of this ritual is to remedy the ill-effects of the child's stay in its mother's womb. During this period, it is possible that the mother's thoughts might have wandered over negative matters, the food taken by her might have had some ill effects on the baby (despite all the preventive care as explained earlier). This ritual is expected to be a remedy for all such negativities. Gold is for fame, ghee is for intellect, and honey is for strength. The taste of these three should be felt by the child even before mother's milk is given to her.

5. NAMAKARANAM: Namakaranam or naming ceremony is performed on the tenth or twelfth day after the child is born. The ill-effects of staying inside the mother's womb, if any, would have been remedied by this time. The new born baby is accepted as an integral part of this world through this ritual. The normal practice is to give the child a name derived from the family's ancestral lineage. Names should be normally having two / three / four syllables. (Name with a single letter / syllable is not auspicious). A child's identity and individuality is established through the naming ceremony. People from different Varnas have the practice of using surnames like Sharma, Varma, Gupta, Dasa etc. as part of their names. The surname Sharma denotes a Brahmin, Varma is a Kshatriya, Gupta is Vysya and Dasa is used by Shoodras. (Varna is actually not based on birth, it is chosen by a person based on his in born traits and interests).

6. NISHKRAMANAM: This is an event where a new born child is formally brought out into the open world and exposed to the nature and its elements, especially the sun. This function is held during the fourth month after birth (this timing may vary between different places). The child is kept for some time under the sun during this occasion as sun-rays are essential for the healthy growth of the child. Sun-rays help to avoid skin related health problems and hence the child should be exposed to sun-rays from

this stage. This ritual is also intended to initiate the child's relationship and interaction with mother-nature including plants, trees, birds and animals. The child is becoming a part of this world through this ritual.

7. ANNAPRASANAM: Annaprasanam is the occasion when the child is given 'Anna' (rice) or solid food for the first time. Until then the child would have had only the mother's milk as its food. This ritual is performed during the fifth or sixth month after birth at an auspicious time. The child should become familiar with the three basic tastes of nature – salty, sweet and sour – which are essential for the proper digestion of food. Rice along with other food items having salt, sweet and sour tastes are given to the child at this time. These three tastes or 'Rasas' help to strengthen the body, mind and Indriyas of the child. Other tastes are formed from these three basic tastes and together they are called 'Shad-Rasa' or six tastes. These 'Rasas' ensure proper functioning of the digestive system.

Of the five different Pranaas (Prana, Apana, Udana, Vyana and Samana) in the body, Samana helps in digestion of food, thereby providing energy for all activities of the body. Annaprasana is an auspicious ritual, introducing the child to the taste of food.

All objects are to be accepted and relished through Indriyas. Annaprasana is performed with this prayer. The child should be able to experience and enjoy all types of pleasures available in this world.

अन्नपते अन्नस्य नो देहि अनवीमस्य शुष्मिणं

annapatē annasya nō dēhi anavīmasya śuṣmīṇaṃ

This Mantra is a prayer to Annapati, Lord of Anna, chanted while giving 'Anna' to the baby: "please provide us Anna that keeps us healthy and free of diseases". Anna has the healing power to help recover from diseases. Ayurvedic doctors normally suggest a porridge made of rice as part of diet / medicine for patients. Anna has healing power - शुष्मिणं - śuṣmīṇaṃ - the fire to keep us free of diseases.

8. CHOODAKARANAM: Choodakaranam or Choula is the ceremonial function of shaving off the hair of a child for the first time. This ritual may be done only after the skull has become sufficiently strong. The main purpose of this ritual is to ensure growth of fresh and healthy hair.

9, 10 – UPANAYANAM, VIDYARAMBHAM: The word Upanayanam means 'to bring someone near' (bring the child to his Guru for education). This is one of the most important Samskaras for a child whereby he is formally initiated to the world of knowledge through formal education and this period is known as 'Brahmacharya'. Upanayana should be performed between five to eight years of age. Formal education (of Vedas) can commence only when a child has undergone this Samskara.

It would be interesting to know about the life of a Brahmachari during the olden days. The student who is

brought near his Guru is given certain symbols to denote his status which include the sacred thread ‘Yajnopaveetam’ worn across his body, the skin of a Krishna-Mriga, and a ‘Mekhala’ – a thin string made of grass worn across the waist. He should also carry a twig of peepal tree to identify him as a ‘Brahmachari’.

The first lesson for a Brahmachari immediately after his Upanayanam is the advice of ‘Gayatri-Mantra’. (The importance and meaning of Gayatri-Mantra was discussed in Chapter 3 on Yajur Veda and hence not repeated here). After this, he is taught the rituals of Sandhya-Vandana to be performed thrice a day. The student is then advised to earn his livelihood by seeking alms from others. This seemingly difficult exercise for an eight year old child is intended to teach him about the hardships of life. He is supposed to attend his lessons and also seek alms for his livelihood during the day time. Afterwards, he has to cook his food with what he has received as alms and he may eat only after offering food to his Guru.

Students of those days used to cook their own food and they were not supported by their parents in their daily activities. Times have changed and such strictures may not be practical now-a-days. This fact also highlights the necessity of updating and revising Smritis in line with changing needs and circumstances of the society.

11, 12 – OUPANISHADAM, MAHANAMNYAM: Upanishadam is related to the study of Vedas that takes place during Brahmacharya. Mahanamnyam, as the name implies, is most important among all Samskaras. Mahanamnyam is related to different types of Yajnas through which different types of worldly knowledge is acquired. Obviously, these two Samskaras, which include studies related to Vedic knowledge as well as studies related to worldly knowledge, continue during the entire period of Brahmacharya.

13. SAMAVARTANAM: The word Samavartanam means ‘to recall / to bring back’ and it is a ritual whereby a Brahmachari is invited back to his family life. This ritual is performed just before marriage, on completion of the Brahmacharya Ashram. In other words it is performed just before one enters Grihasthashram. This ritual includes performance of certain Homas and chanting of related Mantras. The Brahmachari about to enter Garhasthya is given certain advices that are to be followed throughout his life. सत्यं वद धर्मं चर - satyam vada dharmam cara - ‘tell only the truth and follow the path of Dharma’; स्वाध्यायात् मा प्रमद - svādhyāyāt mā pramada - ‘Never deviate from the practice of Swadhyaya’ (continuing process of self studies) – a student should practise what he studied during the days of his education (Swadhyaya). He should demonstrate the essence of what he learnt by living up to those lessons. The stage of education is concluded with such advices and he is invited back through Samavartanam to family life. Soon after this, the next Samskara of ‘Vivaha’ (wedding) is to

be performed so that the Brahmachari can enter the next Ashram of Garhasthya. A person continues his life journey through each of the four Ashrams and he should not spend even a single day without an Ashram. Hence Samavartanam is to be performed just before wedding.

(to be continued)

NETAJI SUBHASH CHANDRA BOSE – THE BRAVE NATIONAL LEADER



Subhas Chandra Bose (23 January 1897 – 18 August 1945) was an Indian nationalist whose defiance of British authority in India made him a hero among many Indians, but his wartime alliances with Nazi Germany and Imperial Japan left a legacy vexed by authoritarianism, anti-Semitism, and military failure. The honorific Netaji was first applied to Bose in Germany in early 1942—by the Indian soldiers of the Indische Legion and by the German and Indian officials in the Special Bureau for India in Berlin. It is now used throughout the world.

Subhas Chandra Bose was born to Prabhavati Bose and Janakinath Bose on 23 January 1897, into wealth and privilege in a large Bengali family in Cuttack—in what is today the state of Odisha in India. His mother worshipped goddesses Durga and Kali, told stories from the epics Mahabharata and Ramayana, and sang Bengali religious songs. From her, Subhas imbibed a nurturing spirit, looking for situations in which to help people in distress. The early recipient of an Anglocentric education, he was sent after college to England to take the Indian Civil Service examination. He succeeded with distinction in the vital first exam but demurred at taking the routine final exam, citing nationalism to be a higher calling. Returning to India in 1921, Bose joined the nationalist movement led by Mahatma Gandhi and the Indian National Congress. He followed Jawaharlal Nehru to leadership in a group within the Congress which was less keen on constitutional reform and more open to socialism. Bose became Congress president in 1938. After re-election in 1939, differences arose between him and the Congress leaders, including Gandhi, over the future federation of British India and princely states, but also because discomfort had grown among the Congress leadership over Bose's negotiable attitude to non-violence. After the large majority of the Congress Working Committee members resigned in protest, Bose resigned as president and eventually left the party.

In April 1941 Bose arrived in Nazi Germany, where the leadership offered unexpected but equivocal sympathy for India's independence. German funds were employed to open a Free India Centre in Berlin. A 3,000-strong Free India Legion (Army) was recruited from among Indian Prisoners Of War captured by Erwin Rommel's Afrika Korps to serve under Bose. Although peripheral to their main goals, the Germans inconclusively considered a land invasion of India throughout 1941. By the spring of 1942, the German army was mired (entrapped in trouble) in Russia and Bose became keen to move to southeast Asia, where Japan had just won quick victories. Adolf Hitler during his only meeting with Bose in late May 1942 offered to arrange a submarine. Identifying strongly with the Axis powers, Bose boarded a German submarine in February 1943. Off Madagascar, he was transferred to a Japanese submarine from which he disembarked in Japanese-held Sumatra in May 1943.

With Japanese support, Bose revamped the Indian National Army (INA), which comprised Indian prisoners of war of the Indian Army who had been captured by the Japanese in the Battle of Singapore. A Provisional Government of Free India was declared on the Japanese-occupied Andaman and Nicobar Islands and was nominally presided by Bose. In late 1944 and early 1945, the Indian Army reversed the Japanese attack on India. Almost half the Japanese forces and the participating INA contingent were killed. The remaining INA was driven down the Malay Peninsula and surrendered with the recapture of Singapore. Bose chose to escape to Manchuria to seek a future in the Soviet Union which he believed to have turned anti-British. He is reported as died from third-degree burns received when his overloaded plane crashed in Japanese Taiwan on August 18, 1945. Some Indians did not believe that the crash had occurred, expecting Bose to return to secure India's independence. The Indian National Congress, the main instrument of Indian nationalism, praised Bose's patriotism but distanced itself from his tactics and ideology. The British Raj, never seriously threatened by the INA, charged 300 INA officers with treason in the INA trials, but eventually backtracked in the face of opposition by the Congress, and a new mood in Britain for rapid decolonisation in India.

PARAKRAM DIWAS

Every year the 23rd January is celebrated as "Parakram Diwas", meaning "Day of Courage" or "Day of Valor," to acknowledge Netaji's sacrifice and immense contribution to India's independence movement, who was born on January 23, 1897, in Cuttack.

On 8th September 2022, Hon. Prime Minister Narendra Modiji, inaugurated 'Kartavya Path' and unveiled the statue of Netaji Subhas Chandra Bose at India Gate. PM had said:

“Kingsway i.e. Rajpath, the symbol of slavery, has become a matter of history from today and has been erased forever”. “Netaji Subhash was the first head of Akhand Bharat, who freed Andaman before 1947 and hoisted the Tricolor”. PM added that “At the time of slavery, there was a statue of the representative of the British Raj. Today the country has also brought to life a modern, strong India by establishing the statue of Netaji at the same place”, Recalling the greatness of Netaji, the Prime Minister said “Subhas Chandra Bose was such a great man who was beyond the challenge of position and resources. His acceptance was such that the whole world considered him a leader. He had courage and self-respect. He had ideas, he had visions. He had leadership abilities and had policies.”

Netaji, the Prime Minister reminded, was proud of India’s heritage and at the same time, he wanted to make India modern. “If after independence India had followed the path of Subhash Babu, what heights would the country be at today! But unfortunately, this great hero of ours was forgotten after independence. His ideas, even the symbols associated with them, were ignored”. “It is our effort that Netaji’s energy should guide the country today. Netaji’s statue on the ‘Kartavya Path’ will become a medium for that”, he said. He also talked about the museum dedicated to Netaji and the Azad Hind Fauz in the Red Fort. He also remembered the Republic Day Parade in 2019 when a contingent of Azad Hind Fauz also marched, a long-awaited honour for the veterans. Similarly, the identity and their association in the Andaman Islands were also strengthened.

The jet-black granite statue of Netaji Subhas Chandra Bose, measures a total of 28 ft. and is placed under the Cannopy near India Gate, is one of the tallest, realistic, monolithic, handmade sculptures in India.

Further, on 23rd January 2023, PM Modi had named the 21 largest unnamed islands of the Andaman & Nicobar Islands after 21 Param Vir Chakra awardees. He unveiled a model of the national memorial dedicated to Netaji Subhash Chandra Bose that’s to be built on Netaji Subhas Chandra Bose Dweep. Defence Minister Amit Shah also participated in the function and said that Netaji would shine like the pole star in India’s history. “Netaji was a great example of courage as he travelled from Kolkata to Berlin by car through a terrain with a temperature of 45 degrees to liberate the nation. But unfortunately, many attempts were made to erase his memories,” He added: “in 2018, when Ross Island was named after Netaji, Neil Island renamed Shaheed Island and Havelock Island named Swaraj Island, it created a furore around the Andaman & Nicobar Islands.

OUR HERITAGE - THIRUNELLY TEMPLE, WAYANAD, KERALA



The name Thirunelli derives from the word nelli, the Malayalam/Tamil equivalent for Indian gooseberry (Amla) tree. Once when Lord Brahma while traversing the world, saw an idol of Lord Vishnu resting on an amla tree in the valley and thus the place came to be named Thirunelli. In Padma Purana (written by Veda Vyasa) there is mention of a beautiful Vishnu temple located in the picturesque Sahya valley deep in the middle of the forest. Thirunelli temple is also referred to as Amalaka temple and Sidha temple.

History depicts Chera king Kulasekharan as the founder of this temple. He lived between CE 767 and CE 834. After a brief reign, he relinquished the throne and started missionary work to propagate Vaishnava order. It was he who wrote the Sanskrit work Mukundamaala in which he earnestly prays to Lord Vishnu to instill devotion in him.

The Temple is located at an altitude of about 900 mts in north Wayanad in a valley surrounded by mountains and beautiful forests. The temple faces east where sun rises over the Udayagiri range. At the north is the formidable Brahmagiri Range which appears so close to the temple. A short walk from Thirunelli temple leads one to the clear mountain spring known as Papanasini. Pakshipathalam, an interesting trekking centre, is about 10 kms away from here.

On stylistic ground this looks as a typical Kerala temple. The inner sanctorum is surrounded by a tile roofed structure. And there's an open courtyard around the sanctorum. At the east, in front of the entrance is a granite lamp-post. Curiously enough the flag post is absent, though one can spot a hole on the floor where it ought to be.

Thirunelli is a unique place where one would experience communion of nature with the divine forces. Thus it becomes an ideal spot for pilgrimage as well as an idyllic location for enjoying the nature's bounties. Sunrise on the Brahamagiri at the back drop of Thirunelli temple is an enthralling sight. Papanasini, Pinnappara, Panchatheertham and Gunnika Temple (in a cave dedicated to Lord Siva) are the other places of importance for the pilgrims who come with ardour and devotion.

Papanasini is a wild stream that originates from the Brahmagiri Hills which later joins River Kalindi. It is almost 400 mtrs away from the temple, on its western side. Literally it means, extinguisher of sins. It is believed that River Ganga and River Saraswathi join in Papanasini. Therefore Papanasini is called the Southern Kashi. A rit-

ual dip in Papanasini is believed to wash one away, of all worldly sins committed in a life time. If we immerse the ashes of the dead in Papanasini, it is equivalent to that of doing Karmas(Rituals) in Gaya. At Papanasini there is a sacred rock called Pinnappara where ritual offerings to the spirits of the departed are made (known as bali/tarpana). People believe that Parasurama, the famous incarnation of Lord Vishnu visited Thirunelli and performed last rites at the death of his father sage Jamadagni. He also took immersion in the Papanasini to wipe away sins committed owing to the annihilation of Kshatriyas. Papanasini (destroyer of sins) has an interesting story to reveal. When Brahma was consecrating Vishnu's idol Garuda (the carrier of Vishnu) reached over the sky, above the installation venue with the Amrit Kumbha (pot of nectar). During Garuda's circling over, a drop of Amrit fell on the stream, which provided purifying power to the water in the stream. After that incident the stream came to be called Papanasini. Papanasini later joins in River Kalindi which is a tributary of River Kabani which later joins in River Kaveri.

Pinnappara: This rock is supposed to be the bone of an asuran (demon) named Pazhana-bhedi, who was killed by Vishnu. At the time of his death he prayed to Vishnu that his body be converted into a rock extending from Thirunelli to Gaya and divided into three parts fit for the performance of offerings for the departed, at (1) Thiurnelli representing his foot, (2) Godavari representing the middle part, and (3) Gaya representing the head. Offerings at any of these three places are supposed to have special benefits in producing happiness and in the propitiation of the spirits. It is believed that SriRama and his brother Lakshmana performed the 'pithrukarma' of their father King Dasaratha, standing on this rock.

Panchatheertham: It is believed that Panchteertham, at one point of time was a meeting point of five rivers. Hence its sacred importance was immense. But today most of the water has dried up and the only remaining attraction is the footsteps of Vishnu - Vishnupad. It is the image of a footprint on a boulder in the middle of the tank.

It is an undisputed fact that Thirunelli was once an important town and pilgrim centre in the middle of inaccessible jungled valley surrounded on four sides by mountains. The copper plates of the 10th century and a few books of the later centuries convincingly prove that Thirunelli was an urban hub in South India at least from 10th century onwards. Also in the dense forest surrounding the temple, the ruins of two ancient villages can be found. Recent excavations at the time of paving roads have yielded coins of 9th and 10th centuries. They date back to the period of Bhas-kara Ravivarma, a ruler of the Chera kingdom who lived in the 10th century.

Rituals and offerings

The flow of the pilgrims to Thirunelli Temple is not only to offer prayers but also to perform the ancestral rites called Bali. Those who do the rites have to observe penance.

In Kerala it is in Thirunelli Temple, the largest number of ‘bali tharpana’ is being performed everyday.

Other nearby temples:

Thrisillery temple: Thirunelli and Thrissilery temples are closely connected. The traditional ritual is that those who perform the ancestral rites at Thirunelli Temple have to worship Lord Shiva in Thrissilery Temple. It is inextricably linked with legends and folklore to Thirunelli temple.

Kottiyur Temple: There are numerous rituals and beliefs that link Kottiyur and Thirunelli temples. Now separate celebrations are observed at Thirunelli and Kottiyur to commemorate the old customs.

SHREE LAKSHMANAN – THE MOST MIGHTY WARRIOR.



After the 14 years of exile, when Lord Rama came back to Ayodhya, then Agastya Rishi came to meet him and the conversation of Lanka war broke out. Lord Ram told him how he killed raging asura heroes like Ravana and Kumbhakarna and also Lakshmana killed many powerful asuras like Indrajit and Atikaya, sons of Ravana. Then Agastya Rishi said, ‘Of course Ravana and Kumbhakarna were very brave, but the greatest asura was Meghnad (Indrajit). He fought Devraj Indra in heaven and tied him and brought him to Lanka. Indra was freed when Brahma asked Meghnad to leave him. Lakshman killed the most powerful person, so he became the Greatest warrior.

Lord Ram was very happy to hear the praise of brother’s bravery from Agastya Rishi, but curiosity was arising in his mind that why Agastya Rishi is saying that Indrajit’s slaughter was more difficult than Ravana. To calm the curiosity of Lord Ram, Agastya Rishi said, “Indrajit had the blessing that he can be killed by someone who had not slept for 12 years, who had not seen a woman’s face for 12 years and has not eaten anything for 12 years. Hearing the words of Agastya Rishi Lord Ram said, “I used to give fruits and flowers of Lakshman’s share to him regularly for 14 years during the exile period”. “I used to live in a hut with Sita, there was Lakshmana in the adjacent cottage, then how he had not even seen the face of Sita and had not slept for 12 years, how is this possible”.

Lakshman was called and asked about the same. Then, he answered “When we went to the mountain, Sugriva asked us to identify sita showing her jewellery. I couldn’t recognize any jewellery except Nupur on her feet, because I never looked at her face, but while bowing down at her feet daily used to see her nupur. When you and Goddess Sita used to sleep in a hut, I used to guard outside all night. When sleep tried to capture my eyes, I had blocked my eyes with my arrows”.

Then Lakshman told about being hungry for 12 years, “You used to do 3 parts of the fruits and flowers that I used to bring. You used to tell me by giving a portion - ‘keep this fruit Lakshman’. You never asked me to eat fruit - then how can I eat it without your permission?” On hearing these facts of Lakshman, Lord Shri Ram embraced him. This was the reason that due to these harsh vows, he could do the courageous task of killing Meghnath and was called a brave warrior.

SWAMI SHRADDHANANDA SARASWATHI

A GREAT MARTYR FOR HINDU CAUSE



Statue of Swami Shraddhanand in front of Delhi Town Hall

Swami Shraddhanand (22 February 1856 – 23 December 1926), also known as Mahatma Munshi Ram Vij, was an Arya Samaj sanyasi and an Indian Independence activist who propagated the teachings of Dayananda Saraswati. This included the establishment of educational institutions, like the Gurukul Kangri University, and played a key role on the Sangathan (consolidation and organization) and the Shuddhi (purification), a Hindu reform movement in the 1920s.

Early Life: He was born on 22 February 1856 in the village of Talwan in the Jalandhar District of the Punjab Province of India. He was the youngest child in the family of Lala Nanak Chand, who was a Police Inspector in the United Provinces (now Uttar Pradesh), then administered by the East India Company. His given name was Brihaspati Vij, but later he was called Munshi Ram Vij by his father, a name that stayed with him till he took sanyas in 1917, variously as Lala Munshi Ram Vij and Mahatma Munshi Ram.

He adopted atheism after a few incidents, such as

when he was prevented from entering the temple while a noble woman was praying. He also was witness to a “compromising” situation involving a church’s father with a nun, the attempted rape of a young devotee by pontiffs of the Krishna cult, and the suspicious death of a little girl at the home of a Muslim lawyer. All of these events cemented his atheism. He eventually passed mukhtari exams and began studying to become a lawyer.

Meeting Dayanand : He first met Dayanand Saraswati when Dayanand visited Bareilly to give lectures. His father was handling arrangements and security at the events, due to the attendance of some prominent personalities and British officers. Munshiram attend the lectures at his father’s request. He originally went with the intent of spoiling the arrangements, then claimed to be strongly influenced by Dayanand’s courage, skill, and strong personality. After completing his studies Munshiram started his practice as lawyer.

Schools : In 1892 Arya Samaj was split into two factions after a controversy over whether to make Vedic education the core curriculum at the DAV College Lahore. He left the organization and formed the Punjab Arya Samaj. The Arya Samaj was divided between the Gurukul Section and the DAV Section. Shraddhanand headed for Gurukuls. In 1897, when Lala Lekh Ram was assassinated, Shraddhanand succeeded him. He headed the ‘Punjab Arya Pratinidhi Sabha’, and started its monthly journal, Arya Musafir. In 1902 he established a Gurukul in Kangri, near Haridwar. This school is now recognized as Gurukul Kangri University.

In 1917, Mahatma Munshi Ram took sanyas as “Swami Shradhanand Saraswati”. He established gurukul Indraprashtha in Aravali near Faridabad, Haryana.

Activism : In 1917, Shraddhanand left Gurukul to become an active member of the Hindu reform movements and the Indian Independence movement. He began working with the Congress, which he invited to hold its session at Amritsar in 1919. This was because of the Jalianwala massacre, and no one in the Congress Committee agreed to have a session at Amritsar. Shraddhanand presided over the session. Swami Shradhanand was the only Hindu Sanyasi who addressed a huge gathering mostly of Muslims, from the minarets of the main Jama Masjid New Delhi, on 4th April 1919, invited by Muslim leaders to encourage them in their mission of freedom. He pleaded for national solidarity starting his speech with the recitation of ved mantras, to which the congregation responded with Aameen, a perfect unity of purpose and amity among major section of the Indian society.

He also joined the nationwide protest against the Rowlatt Act. The same year he protested in front of a posse of Gurkha soldiers at the Clock Tower in Chandni Chowk, then was allowed to proceed. In the early 1920s he emerged as an important force in the Hindu Sangathan (consolidation) movement, which was a by product of the now revitalised Hindu Maha Sabha.

He wrote on religious issues in both Hindi and Urdu. He published newspapers in the two languages as well. He promoted Hindi in the Devanagiri script, helped the poor and promoted the education of women. By 1923, he left the social arena and plunged whole-heartedly into his earlier work of the shuddhi movement (re-conversion to Hinduism), which he turned into an important force within Hinduism. In 1922, Dr Ambedkar called Shradhdhanand “the greatest and most sincere champion of the Untouchables”.

In late 1923, he became the president of Bharatiya Hindu Shuddhi Sabha, created with an aim of reconverting Muslims, specifically ‘Malkana Rajputs’ in the western United Province. This brought him into direct confrontation with Muslim clerics and leaders of the time. 1,63,000 Malkana Rajputs were converted back to Hindu fold due to this movement.

The mission of shuddhi of the Malkana Rajputs was a roaring success, notwithstanding strong opposition of no less a person than Mahatma Gandhi himself. Maharana of Mewar and Pundit Madan Mohan Malavya rallied to the support of Swamiji. The movement gained momentum. Muslims could not bear it. They turned intolerant.

Assassination :To protect Hindu society from the onslaught of Christianity and Islam’s forced conversions, the Arya Samaj represented by him, started the ‘Shuddhi’ (purification) movement to reconvert to the Hindu fold the converts of Christianity and Islam. This led to increasing communalisation of social life during the 1920s and later snowballed into communal political consciousness. Consequently, on 23 December 1926 he was assassinated by Abdul Rashid, blinded by Islamic fanaticism. Swami Shradhdhanand’s Shuddhi mission of reconverting Malkana Rajputs, did not go down well with late Mahatma Gandhi. In the 1922 issue of his magazine, Young India, he is reported to have criticised Swami Shradhdhanand in an article, titled ‘Hindu-Muslim-Tensions: Causes and Resistance’.

As a tribute to the man who was martyred for the Hindu cause, Savarkar’s brother Narayanrao decided to start a weekly titled Shradhdhanand from Bombay, beginning 10 January 1927. Savarkar contributed several articles to this weekly under pen-names.

Today, the ‘Swami Shradhdhanand Kaksha’ at the archeological museum of the Gurukul Kangri University in Haridwar houses a photographic journey of his life.

A statue of him was placed in front of Delhi Town Hall after independence, replacing a statue of Queen Victoria. This location in Old Delhi is termed ghantaghar because the old clock tower stood here until the 1950s.

Swamiji, the brave martyr had uttered : “Yes, it is source of contentment to me that I am singled out as the one worthy of wearing the crown of martyrdom”. Let’s offer our shraddhanjali to swargeeya Swami Shradhdhananda Saraswati on his 67th martyrdom (22nd February, Birthday) for the Hindu cause.

Subhashitham – 37

सम्पूर्णकुम्भो न करोति शब्दं
अर्धोघटो घोषमुपैती पूनम ।
विद्वानं कुलीनों न करोति गर्व
गुणैर्वीहिना बहु जल्पयन्ति ॥

Transliteration:

Sampoornakumbho na karoti shabdha
Ardhoghato Ghoshamupaithi Poonam |
Vidwanam kulinom na karoti garvam
Gunairveehina bahu Jalpayanti ||

Meaning: A fully filled vessel does not make much noise just as a half filled one makes. Similarly learned people will not have misplaced pride and will be very humble compared to those with half knowledge who are talkative making noise, without virtues.

BHAGAWATH GEETHA

(Chapter 2 – SANKHYA YOGA) Slokas: (1-5)



सञ्जय उवाच ।
तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ 1॥

sañjaya uvācha

taṁ tathā kṛipayāviṣṭamaśhru pūrṇākulekṣhaṇam
viṣhīdantamidaṁ vākyaṁ uvācha madhusūdanaḥ

Meaning: Sanjay said: Seeing Arjun overwhelmed with pity, his mind grief-stricken, and his eyes full of tears, Shree Krishna spoke the following words.

श्रीभगवानुवाच ।
कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ 2॥

śhrī bhagavān uvācha

kutastvā kaśhmalamidam viṣhame samupasthitam
anārya-juṣṭamaswargyam akīrti-karam arjuna

Meaning: The Supreme Lord said: My dear Arjun, how has this delusion overcome you in this hour of peril? It is not befitting an honorable person. It leads not to the higher abodes, but to disgrace..

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ 3॥

klaibyaṁ mā sma gamaḥ pārtha naitat tvayyupapadyate
kṣhudraṁ hṛdaya-daurbalyaṁ tyaktvottiṣṭha parantapa

Meaning: O Parth, it does not befit you to yield to this unmanliness. Give up such petty weakness of heart and arise, O vanquisher of enemies.

अर्जुन उवाच ।
कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ 4॥

arjuna uvācha
kathaṁ bhīṣmam ahaṁ sankhye droṇaṁ cha
madhusūdana

iṣhubhiḥ pratiyotsyāmi pūjārhāvāri-sūdana

Meaning: Arjun said: O Madhusudan, how can I shoot arrows in battle on men like Bheeshma and Dronacharya, who are worthy of my worship, O destroyer of enemies?

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ 5॥

gurūnahatvā hi mahānubhāvān
śhreyo bhoktum bhaikṣhyamapīha loke
hatvārtha-kāmāṁstu gurūnihaiva
bhuñjīya bhogān rudhira-pradigdhān

Meaning: It would be better to live in this world by begging, than to enjoy life by killing these noble elders, who are my teachers. If we kill them, the wealth and pleasures we enjoy will be tainted with blood.

(To be continued)

QUIZ – 22

(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. In which period (Manvantaram) did the story of ‘Gajendramoksha’ take place?
2. What is the special weapon used by Devendra to kill Vritrasura?
3. Name of the age in which we live - which Manvantara?
4. The capital of the celestial world/ heaven?
5. Name of the hunter who was instrumental in the last / (sacrificing the body) of Lord Krishna?
6. Who united Jarasandha, the Magadha king, who was born in two halves?
7. By which name do we celebrate Netaji Subhash Chandra Bose’s birthday?
8. Where is Thirunelli temple, famous for pitru tarpanam

and sacrificial rituals (bali) and its main deity?

9. Mahatma Munshiram, a brave martyr who fought for the protection of Hindu Dharma, is known by which name?
10. When is the festival of Sabarimala, Pankuni Uthram celebrated this year - 2023?

Answers of Quiz-21

1. Babruvahana (son of Arjuna and Chitrangada) defeated Arjuna, and killed him with a powerful astra. Repenting his deed after knowing Arjuna's identity, he was determined to kill himself, but he obtained from his stepmother, the Naga princess Ulupi (another wife of Arjuna), a gem called Nagamani, which restored Arjuna to life, with the help of Krishna.
2. The Pinaka is the celestial bow of the Lord Shiva, who employed this bow in his avatar as Tripurantaka to annihilate the three cities of Mayasura, known as Tripura.
3. Jaya and Vijaya are the two dvarapalakas (gatekeepers) of the abode of Lord Vishnu, known as Vaikunta, meaning place of eternal bliss.
4. Rahukalam – (period of Rahu) is the inauspicious period of the day which is not considered favourable to start any good deed. Rahukala span for approximately 90 minutes every day between sunrise and sunset, one eighth of a day time.
5. Ashta Lakshmi: the eight forms of Lakshmi are - Adi Lakshmi, Dhana Lakshmi, Dhanya Lakshmi, Gaja Lakshmi, Santana Lakshmi, Veera Lakshmi, Vidya Lakshmi, Vijaya Lakshmi.
6. At the time between Dwapara and Treta Yugas, Parasurama, the son of Jamadagni rishi, annihilated the entire tribe of Kshatriyas twenty-one times in an act of revenge (He did this to avenge his father's death at the hands of a Kshatriya, Shurasena, a son of Kartavirya Arjuna). The blood from the slaughter formed five lakes, and hence that region came to be known as Samanthapanchaka, (and later as Kurukshetra) the five lakes of blood.
7. Sardar Patel Statue of Unity. This is the world's tallest statue, which has been built as a tribute to the Iron Man of India, Sardar Vallabhbhai Patel, the first home minister of independent India. He was responsible for uniting all 562 princely states of the country to build the Republic of India.
8. Swargeeya Eknath Ranade (an RSS Pracharak, with the full support of the Ramakrishna Math and Mission) was the Organising Secretary of the Vivekananda Rock Memorial Committee, who was instrumental in the mission.
9. The Jwalamukhi temple is situated 35 km south of Kangra valley in the town of Jwalamukhi in Himachal Pradesh. The temple is dedicated to Jwalamukhi- the Goddess of Light, also known as the Flaming Goddess or

‘She of the Flaming Mouth’.

10. “Thiruvabharanam” means the sacred ornaments of Lord Ayyappan, which will be brought from Pandalam Palace and at the end of Makara-vilakku pilgrim season every year, the ornaments are taken to Sabarimala as a procession and the idol of Ayyappa will be adorned with these ornaments. Whereas “Thanka Anki” is another set of sacred ornaments in pure gold worn by Swamy Ayyappa during the Mandala Pooja.

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

NEWS

- * Today, February 09, 2023 Uthram - the auspicious day of Swami Ayyappan’s divine birth star. On the instructions of SASS, Ayyappa devotees from all over the world perform Uthram Puja in their own homes and nearby temples with Deeparadhana, Bhajan, Neerajanam etc.
- * Mandala - Makarajyoti Pilgrimage. On the day of Makarajyoti, Deeparadhana was performed in many temples and houses by lighting traditional lamps and earthen cherats, throughout the country.
- * During the pilgrimage, services such as Annadanam, Shelter and medical facilities were provided through Ayyappa Seva Kendras at more than 250 places in Kerala and neighbouring states. Also on January 19/20, in the ‘Swachh Erumeli and Swachh Sabarimala’ programme, more than 2500 Ayyappa Sevaks participated in cleaning activities.
- * The ‘National Management Committee’ meeting of SASS is being held on 11th and 12th February in Bangalore.
- * Sabarimala Ayyappasevasamajam Trissivapperur district unit programme. The book “Harivarasanam Paatam and Patanam” written by Dr.M.V. Natesan (Former Head of Sanskrit Department, Kaladi Sreesankaracharya Sanskrit University) was received by Dr.C. Padmajan, Chief Physician of Coimbatore Aryavaidya Pharmacy at the Thrissur Paramakav temple. In the function presided over by District President Sri. U. Purushothaman, and inaugurated by Swamy Ayyappadas (SASS Trustee), Dr. P. C. Murali Madhavan performed the book release.
- * On the occasion of Harivarasanam centenary celebrations, ‘Ayyappan Thiyattu & Pantheerayiram Thengayeru’ ritual will be held in Chennai on 19 February 2023 under the guidance of Tripunithura Thiyadi Raman Nambiar

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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