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# Bāla Rama Ayodhya Mandir ‘Prāṇa Pratiṣṭha’ – A Vedic Perspective

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The entire world is aware of the **Bāla Rama** Ayodhya Mandir ‘Prāṇa Pratiṣṭha’ that was performed on the *Puṣya, Śukla, Dwadaśi*, the 22<sup>nd</sup> January 2024, by the Prime Minister of India, Sri Narendra Modi ji. This was a momentous occasion of the installation of the idol of **Bāla Rama** in the newly built Ram Mandir at Ayodhya. To witness the occasion, people from every walk of life were invited. As it was a live telecast, people all over the world could watch and participate in this historic event. The Sri Rama Janmabhoomi Teertha Kshetra Trust has distributed the invitation with a picture of the newly built temple along with Akṣata (Holy yellow rice grains) to every village in the country.

## Foundation Stone

The foundation stone for the Ayodhya Ram Mandir was laid on **05<sup>th</sup> August, 2020** by Sri Narendra Modi ji, the Prime of Minister of India.

## Ayodhya Mandir Architecture

The original design for the Ram Mandir was conceived in 1988 by the Sompura family of Ahmedabad. The Sompuras have contributed to the design of over 100 temples worldwide for at least 15 generations, including the Somnath temple. The chief architect of the temple is Sri Chandrakant Sompura, assisted by his two sons, Sri Nikhil Sompura and Sri Ashish Sompura, who are also architects.

The construction work accomplished with 17,000 m<sup>3</sup> (600,000 cu. ft.) of sandstone from Baansi in Rajasthan. No iron and steel has been used in the construction of the temple, and the fusing of the stone blocks has required ten thousand copper plates. In a culturally significant move, Thailand also contributed to the inauguration of the Ram Mandir, by sending soil and waters from their two important rivers to the Ram Janmabhoomi.

## The 'Bāla Rama' Sculptor

On 29 December 2023, the selection of the idol of *Ram Lalla* for the Ram Mandir was done through a voting process. A sculptor, known for various statues across India, Sri Arun Yogiraj, from Mysore, Karnataka, created the idol of Lord Bāla Rama. The 'Bāla Rama' idol stands at 51 inches and weighs 1.5 tons. The representation portrays Lord Bāla Rama as a five-year-old child standing on a lotus, holding a bow and arrow. The entire structure is crafted from a single monolithic stone. Sri Arun, earlier in 2021, had sculpted the statue of Adi Shankaracharya which has been installed at Sri Kedarnath Dham in Uttarakhand. Sri Arun, the 41 year-old, hails from a family of five generations of sculptors.

## Vedic Rituals

There are two important śāstras namely, Śaivāgama and Vaiṣṇavāgama that are followed for temple construction, worship and during the rituals of Prāṇa Pratiṣṭha. The Bāla Rama Murti Pratiṣṭha was performed based on the *Vaiḥāyasi Saṃhitā* (9/28-84, 90) of the *Pañcarātra Vaiṣṇavāgama Śāstra*. Pañcarātrādikamu reveals the rituals of procedures of worship of the deity.

The ceremony of the *Bāla Rama Murti Pratiṣṭha* has several parts. The Vedic Ritual titles and brief descriptions are provided below:

1. ***Karmakutir*** – A *Nada Chhadi* (a yellow coloured cotton string) is tied to the right wrist of the Murti before it leaves the artisan's workshop. The first step is to remove any evil influences in and from the Murti by using Darbha (*Kuśa*) grass while chanting Veda mantras. The artisan then closes the Murti's eyes by smearing a thin layer of ghee and honey over the eyes, after which the artisan. Then the *Ṛtviks* perform *yajña/homa* and provide *Havis/Ahutis* (oblations) to the *Agni* while chanting mantras.
2. ***Jalādhivās*** – The Murti is then transported to the *yajña mandapa* where the *yajña* is to be performed. Here the Murti is submerged in the waters collected from various rivers. The purpose of submerging the Murti in water is to check whether the murti is not damaged. A small amount of *pañcāmṛta* is added into the vessel containing the Murti along with other puja *dravyas*. The vessel is then covered with a cloth, and the Agni mantras are chanted for further purification. The cloth is then removed, and the murti is awakened by sounding a *ghanṭānāda* (sounding the bell). The Murti is removed from the vessel and wiped dry.

3. ***Dhānyādhivās*** - A layer of *dhānya* (grains or pulses) is spread on the floor, and the murti is laid supine on the layer of *dhānya*. The murti is then completely covered with more *dhānya*, usually rice or wheat grain. This is performed to further purify the Murti.
4. ***Ghrutādhivās*** – The Murti is submerged in the cow-ghee (*ghṛta*). However, this step is altered on many occasions because a stone or marble murti covered with ghee is highly prone to slipping, resulting in possible damage to the Murti. Instead, a piece of cotton wool soaked in cow-ghee is placed on the big toe of the foot of the Murti. The Murti is again awakened and then placed on a wooden stand.
5. ***Snapan*** - Abhiṣēka or bath to the deity/idols while chanting particular Veda mantras. The ritual of bathing the Murti with water, milk, honey, cow-ghee, cow-curd, coconut water and others. This rite is the principal form of purification involving 108 different types of materials, such as *pañcāmṛta*, water containing the essence of various fragrant flowers and leaves, water which has been poured over the horns of a cow, and sugar cane juice. One *dravya* is placed in each pot. All the 108 pots are placed in front of the Murti in three groups: (i) the dakshin (south) group has eleven pots; (ii) the madhya (middle) group has eleven pots; and the remaining pots are in the (iii) uttar (north) group. Abhiṣēka for the Murti is then performed with the contents of each pot. Each *dravya* has its own special mantra that is recited as abhiṣēka is being performed with that particular pot. Such an extensive assortment of pure substances renders the Murti's immense *śakti* (power) and purity.
6. ***Netra-anāvaran*** - The artisan who sculpted the Murti stands behind the Murti and holds a mirror in front of the Murti's face. By looking at the Murti's eyes indirectly, reflected through the mirror, he removes the layer of ghee, honey and other substances formed during the Abhiṣēka with a gold *shalākā* (needle); this is known as the Netra-anāvaran rite. The reason for using the mirror is because once the Murti's eyes are opened, it's first immensely powerful *drṣṭi* (vision) should not fall on a human being. Instead, the Murti is offered food already arranged in front of it prior to the Netra-anāvaran ritual.
7. ***Ṣoḍaśōpacāra Puja*** - After wiping the Murti dry, it is laid on a new mattress with cooked rice food and a pot of water for one night's rest, sixteen (16) types of services will be performed to the deity/God. For sleep, the Nidrā Devi, Goddess of Sleep, is invoked with āhavāna mantras. All through the night, ten *Ṛtviks* continuously perform yajña/homa, away from the sleeping Murti. While offering the Ahuti of ghee in the eight directions (*ashtādik*),

one drop of ghee is placed in a pot of water. In the morning, water from this pot is sprinkled on the sleeping Murti to awaken it while chanting *uttiṣṭhat* mantras. The Murti is then taken from the yajña mandapa to the *garbhagr̥ha* (inner sanctum) of the Mandir where it is placed on the *pinḍika* (the nave of a wheel). While chanting *mangalāṣṭaka* (mantras of auspiciousness), a mason cements the Murti to the *pinḍika*. After the cement has dried, R̥tviks (or the Satpurush) enter the *garbhagr̥ha* to perform the actual Murti *Prāṇa Pratiṣṭha*.

## 8. Prāṇa Pratiṣṭha

After the purification of the Murti, it is ready to become the home of the Divine. *Nyāsa vidhi* is the first step in the Prāṇa Pratiṣṭha. 'Nyāsa' means assignment of various parts of the body to tutelary divinities.

'*Prāṇa Pratiṣṭha*' is a sacred consecration ritual that breathes life into an idol, transforming it into a divine entity. In this ceremony, the divine energy of the deity, represented as 'Prāṇa' or life force, is invoked and installed into the idol, turning it into a living representation of the divine. The Bāla Rama Mandir, 'Prāṇa Pratiṣṭha' ceremony played a crucial role, infusing Lord Ram's idol with spiritual energy.

### 'Muhurta' - Auspicious Day

The *śubha Muhurta* was calculated as per Surya Siddhānta Panchāṅga by Pandit Ganeshwar Sastri Dravid ji and other scholars of Varanasi. The day and time chosen was on **January 22, 2024 at 12:29:03 PM**, and conclude at **12:30:32 PM**, which is during the '*Abhijit Muhurta*'. In this brief period of 1 minute and 24 seconds, Bāla Rama's consecration was taken place, following one-hour *Yajña* rituals. Acharya Ganeshwar Shastri Dravid ji is a distinguished scholar in the fields of *Jyotiṣa* and *Dharma Śāstra*, who resides on the banks of the Ganges at Kashi Ram Ghat, Varanasi, gained nationwide recognition as a prominent astrologer. According to insights from Kaṣi Pandits about the auspicious *Muhurta*, the 84-second micro-moment is considered highly propitious, and beneficial for India without influences from fire, death, theft, disease, and death arrows.

The Sri Rama Janmabhoomi Teertha Kshetra Trust announced the names of Pandit Ganeshwar Shastri Dravid ji and Vedic scholar, Pandit Laxmikant Mathuradas Dixit ji, as the main priests for the *Ram Lalla* ceremony. Pandit Ganeshwar Shastri Dravid ji was honoured by

the Jagadguru Sri Sri Vijayendra Saraswati Swami, Kānchipuram Matt, in the Annual *Panchānga* Sadas which held at Varanasi on 08 August 2023.

### **Sri Rama ‘Yantra’**

Before enshrining any God’s idol in the ‘*sanctum sanctorum*’, a Yantra of the respective deity is enshrined at the base of the idol. Similarly, in Ayodhya too, ‘Sri Rama Yantra’ was first installed. This ‘Rama Yantra’ was prepared by Brahmasri Dr. Annadanam Chidambara Sastry garu, who is a prominent spiritualist and worshiper of Sri Ramabhakta Hanuman, hails from Andhra Pradesh. A few years ago, Sri Sastry garu prepared this ‘Rama Yantra’ in gold, with the purpose to complete the construction of Sri Rama Mandir at Ayodhya. Sri Chidambara Sastry garu imbued and powered the golden Yantra by chanting ‘Rama Nama’ 14 crores time. This Yantra was kept underneath the ‘Bāla Rama’ idol before ‘Prāṇa Pratiṣṭha’.

### **Conclusion**

This historical Mandir is now open for people across the country and the world for pilgrimage and have blissful Darśan of *Ram Lalla*.

- Harih OM -

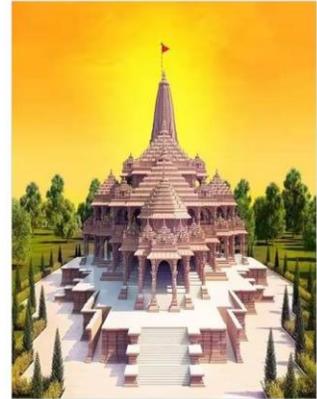
- OM Tat Sat -

## Significant Events of Ayodhya Rama Mandir

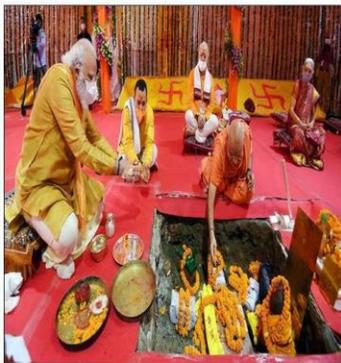


Arun Yogiraj,  
Karnataka

### Few Significant Events of Ram Lalla Temple, Ayodhya



Ram Lalla Temple,  
Ayodhya



Foundation Stone,  
Ram Lalla Temple



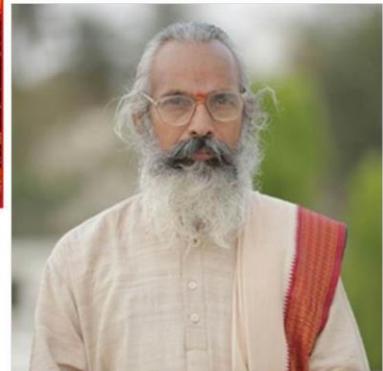
Bāla Rama  
Ayodhya Temple



Sri Rama Yantra



Pandit Ganeshwar  
Sastri Dravid, Kasi



Brahmasri Annadanam  
Chidambara Sastry,  
Andhra Pradesh



# Veda Samskruti Samiti

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Veda Samskruti is an inherent intellectual property of Bhaarata dEsham. It is the basic duty and right of every citizen in Bhaarata dEsham to protect this Intellectual property. Indian Constitution and Law provides provision for protection and preservation of its culture, its monuments, architecture etc.

The Chaturvedas said to have 1131 shaakhaas right up to the time of Aadi Shankaraachaarya and thereafter during last more than ten centuries, many shaakhaas are out of practice due to various reasons and presently only seven shaakaas are in the practice of Guru shiShya parampara.

There is a need to continuously preserve these available shaakhaas which may likely to disappear in future due to various external forces acting in the country vigorously with the power of money and global politics. It is time for the intellectuals of Bharata dEsham to wake-up and work collectively to protect and preserve Veda Samskruti of Bharata dEsham, by empowering the Youth of Bharat dEsham, the future care takers of this great Indian Heritage , with suitable education of our correct history and culture.

The above background lead to formation of this Veda Samskruti Samiti which is registered under Societies acts of Government of Telangana, with Regd. No. 961/2016 by Sri A.H. Prabhakara Rao, who is the Founder and President of the Samiti.

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