



Issue No.AV-05/2022

(Uthram edition- English)

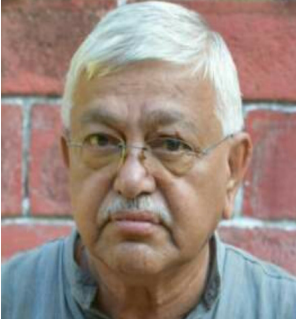
(12 May 2022

(29 Medam 1197) -

Uthram Star, Yugabdam 5124)

- ▶ National Executive Committee Meeting @ Kollur
- ▶ Introduction to Sanatana Dharma - SamaVeda - Part 4 : Dr. Viswanathan Namboothiri
- ▶ Tatwamasi Darsanam - Sri. Ajithkumar Nedumprom
- ▶ Ekashloki - Aadi Shankaracharya ▶ Aham Brahmasmi - Swami Chinmayananda
- ▶ Subhashitham - 27 ▶ Shree Dharmasaastha Kesaadi Paada Varnana Sthothram - Shankaracharya.
- ▶ Quiz - 12 ▶ News

SABARIMALA AYYAPPA SEVA SAMAJAM NATIONAL EXECUTIVE COMMITTEE MEETING @ KOLLUR


SHRI. T. B. SHEKHAR
CHAIRMAN

SHRI. N. RAJAN
GENERAL SECRETARY

The National Executive Committee meeting of Sabarimala Ayyappa Seva Samajam (SASS) held on 23-24 April 2022 re- elected both Shri. T. B. Shekhar from Tumakuru, Karnataka as National Chairman and Shri. N. Rajan from Kozhikode, Kerala as the National General Secretary for another term 2022- 25.

The other office bearers of the National Executive Committee are Shri. S J R Kumar (Ernakulam) - Vice Chairman, Shri. S. Vinodkumar (Kollam) - Joint General Secretary, Shri. Prakash. G. Pai (Mumbai) - Treasurer, and Shri. P. Shanmuganandan (Thrissur) - Administrative Secretary. Names of other Secretaries and Executive Committee members were also announced by the Chairman.

Mananeeya S. Sethumadhavan ji, Sarvasree K. Padmakumarji, Swami Ayyappadas ji, V K. Viswanathan ji etc. provided necessary guidelines. The new team is expected to lead the Organization to newer heights during the next three years.

For operational convenience, entire country has been divided into six Zones and new Zonal Committees were also declared. Further, all the State Executive Committees were also re- constituted, for the next 3 year term.

In the special National Executive Committee meeting, held at the divine place of Kollur Mookambikadevi Temple in Karnataka state, representatives from 20 states participated. The meeting was inaugurated by Hon. Sri. Kota Srinivasa, Karnataka State Social Welfare Minister

and Presided over by Chairman Shri. T. B. Shekhar. In the felicitation address by Paramapoojya SriSri Mohandas Paramahansa Swamiji of Mahalakshmi Sreeksheethra, Kollur, He re-iterated the need of Hindu unity and regaining and spreading the lost Spirituality among the people, for survival and growth of our Bharath.



HARIVARASANAM CENTENARY CELEBRATIONS

It has been decided to organise grand celebrations in connection with the 100th birth anniversary of the Divine and famous Harivarasanam song, with various programs throughout the country and even at global level. A National level HARIVARASANAM CENTENARY CELEBRATION COMMITTEE, with the participation of all Ayyappa Devotees' Organisations and other Hindu Organisations, is scheduled to be declared in a special meeting on 11, June 2022 at Chennai. The Centenary Celebrations is expected to commence in August 2022 and to conclude in January 2024.

P. Shanmuganandan (National Admin Secretary)

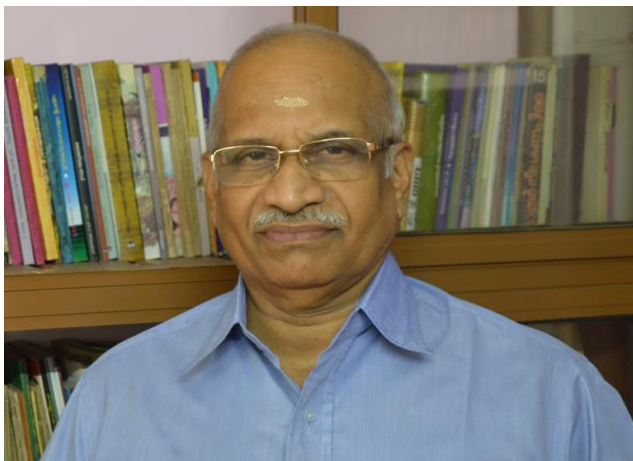
PATRONS		
SAMPOOJYA SRI VIJAYENDRA SARASWATHI SANKARACHARYA SWAMIKAL, KANCEEPURAM MUTT SAMPOOJYA DR.VEERENDRA HEGDE, DHARMASTHALA ISAIGNANI SRI ILAYARAJA, CHENNAI		
NAME	RESPONSIBILITY	CONTACT
1.SRI. T.B.SHEKHAR TUMAKURU, KARNATAKA.	TRUSTEE CHAIRMAN	94484 04722 tbshekhhar@gmail.com
2. SRI. S.J.R.KUMAR KOCHI, KERALA.	VICE CHAIRMAN	93886 16117 sjrkumar@gmail.com
3. SRI. ERODE.N.RAJAN KOZHIKKODE, KERALA	TRUSTEE GENERAL SEC.	94430 20118 sass.rajana@gmail.com
4. SRI. S.VINODKUMAR KOLLAM,KERALA	TRUSTEE Jt. GENERAL SEC.	99618 19639 vinodkumarktr009@gmail.com
5. SRI. P.SHANMUGANANDAN THRISSUR, KERALA	TRUSTEE ADMIN SEC.	94472 11722 shanmug1956@gmail.com
6. SRI. C.PRABHAKARAN KARNAVATHI, UTTAR GUJARAT	SECRETARY (ORGANISATION)	92282 55410 prabhakaran10@yahoo.co.in
7. SRI. PRAKASH G PAI MUMBAI, KOKAN	TRUSTEE TREASURER	93243 00002 pakkavan@yahoo.com
8. SWAMI AYYAPPADAS THODUPUZHA, KERALA.	TRUSTEE (LITERATURE)	94473 30363 ayyappadasswami@gmail.com
9. SRI. V.K.VISWANATHAN THRISSUR, KERALA.	TRUSTEE (AYYAPPA YOGAM)	99476 35700 viswanappa102@gmail.com
10. SRI. V.P.MANMADHAN NAIR PATHANAMTHITTA, KERALA.	TRUSTEE (GURUSWAMI)	94471 37323 manmadhanpta@gmail.com
11. SRI. V. KRISHNAPPA BENGALURU, KARNATAKA.	TRUSTEE	93413 73739 krishnappa.v2012@gmail.com
12. SRI. N.JAYARAMAN BENGALURU, KARNATAKA.	TRUSTEE	73395 69999 gnjeyaram@gmail.com
13. SRI. DURAISHANKAR CHENNAI, UTTAR TAMILNADU	TRUSTEE	94442 40927 duraishankar2013@gmail.com
14. SRI. N.MUTHUKRISHNAN MUMBAI, KOKAN.	SECRETARY (PRACHAR VIB)	98337 00599 nmuthukrishnann@gmail.com
15. SRI. R.K.NAIR SILVASSA, SOUTH GUJARAT.	SECRETARY (ABHIVARDHAN SAMITHI)	96010 01100 rknair.sil@gmail.com
16. SRI. G.NARAYANAN THRISSUR, KERALA	SECRETARY (CENTRAL ADMIN OFFICE)	94472 23366 narayanan.g123@gmail.com
17. SRI. S.SETHUMADHAVAN THIRUVANANTHAPURAM, KERALA	SPECIAL INVITEE	94444 13838 sethukerala2014@gmail.com
18. SRI. K.PADMAKUMAR ERODE, UTTAR TAMILNADU.	SPECIAL INVITEE.	94433 64417 padmakumar.krishna@gmail.com
KSHETHREEYA COMMITTEES		
1.DAKSHIN KSHETHRA: (SOUTHERN ZONE) (KERALA, DAKSHIN TAMILNADU, UTTAR TAMILNADU, PUDUCHERRY, ANDAMAN NICOBAR, LAKSHADWEEP)		
NAME	RESPONSIBILITY	CONTACT
SRI. DURAISHANKAR CHENNAI, UTTAR TAMILNADU	PRESIDENT	94442 40927 duraishankar2013@gmail.com
SRI. M.K.KARAVINDAKSHAN MALAPPURAM, KERALA.	GENERAL SECRETARY	98470 13651 mkaravindarchana@gmail.com
DR.P.GANESAN THENI, DAKSHIN TAMILNADU	ORGANISING SECRETARY	97893 00838 karunyaganesh@gmail.com
2.DAKSHINA MADHYA KSHETHRA: (SOUTH CENTRAL ZONE) (KARNATAKA, TELANGANA, ANDHRA)		
SRI. V.KRISHNAPPA BENGALURU, KARNATAKA.	PRESIDENT	93413 73739 krishnappa.v2012@gmail.com
SRI. S.N.KRISHNAIAH TUMAKURU, KARNATAKA	GENERAL SECRETARY	97407 73625
SRI. NAAVINI BUCHI REDDY BHAGYANAGARA, TELANGANA.	ORGANISING SECRETARY	91331 73456
3.PASCHIM KSHETHRA: (WESTERN ZONE) (GOA, KOKAN, PASCHIM MAHARASHTRA, VIDARBHA, DEVGIRI)		
SRI. KARATE.R.MURUGAN MUMBAI, KOKAN.	PRESIDENT	93213 41431
ADV. KUMAR VAIDYANATHAN MUMBAI, KOKAN.	GENERAL SECRETARY	98209 82710
SRI. NANDAKUMAR. PUNE, PASCHIM MAHARASHTRA.	ORGANISING SECRETARY	98224 12132 nandakumartheekkat73@gmail.com
4.MADHYA KSHETHRA: (CENTRAL ZONE) (MADHYABHARATH, MALWA, MAHAKOSHAL, CHCHATTISGARH, JHARKHAND)		
SRI. VIJAYAKUMAR BHOPAL, MADHYABHARATH.	PRESIDENT	90399 40382
SRI. KRISHNAKANTH PATEL CHATRAPUR, MAHAKOSHAL.	GENERAL SECRETARY	88177 72162 krishna.ca06@gmail.com
SRI. SHAJI INDORE, MALWA.	Jt.GEN.SEC.	94245 66436 shajimlogistics@gmail.com
5. PASCHIMOTTARA KSHETHRA: (WEST NORTHERN ZONE) (DAKSHIN GUJARAT, UTTAR GUJARAT, SAURASHTRA, RAJASTHAN, DELHI, HARYANA)		
SRI. S. LAKSHMI NARAYANAN VADODARA, UTTAR GUJARAT.	PRESIDENT	90999 44801 lekshmis2002@yahoo.co.uk
SRI. VENUGOPAL DELHI.	GENERAL SECRETARY	98712 26665 Vgopal789@yahoo.co.in
SRI. V.R.RAMAN DELHI.	JT.GEN.SEC.	98685 12581 ramanvr11@gmail.com
Sri. SREENIVASAN DELHI	ORGANISING SEC.	98111 80429

INTRODUCTION TO SANATANA DHARMA : VEDAS – PART 4

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

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

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



SAMAVEDA

In the previous parts, the two Vedas, the Rig-Veda and the Yajur-Veda, were discussed. The next is the Sama-Veda. The message of the Rig Veda is Wisdom and that of the Yajus is Karma. When one performs karma wisely, happiness comes through the combination of wisdom & karmas. Thus, the goal of the third Veda is Anandanubhoothi/bliss. This happiness is to be gained by doing deeds with clear understanding about it. Then acquire wisdom and do karma accordingly, so that when wisdom and karma are completed, the Samaveda presents before us the bliss that arises from that karma.

This bliss is the eternal bliss. Melpathur Bhattathirippad calls it ‘Sandranandam’. Intense, dense, eternal bliss. It does not affect all three times – previous, present and future times. It is said that eternity is what is trikala. Such ‘Kaalaathisaai’ / beyond time happiness / pleasures - is only blissful bliss / brahmanandam. All other pleasures have their limits, and when they are over, they end. But the feeling of bliss/ brahmanandam is not like that, it will take us to the goal without ever leaving. There is a time limit for every pleasures we experience through the senses, and in a short time we will go back to sorrow without that pleasures. Such pleasures and sorrows are getting and leaving people who are addicted to material things. It does not require any significant yajnas for this. The Samaveda did not talk about such momentary pleasures. Throughout one’s life, one strives for the ultimate, eternal bliss. That is the goal of the Samaveda.

‘Samam’ means ‘praise’. By praising the non-dependant Brahman, ‘Anandaam bhodhim Ayati’ you are being brought to the ocean of bliss. The goal of the Samaveda is also this pleasure-experience. One who is very thirsty, inquires about water, learns about different types of water, acquires knowledge about it, makes it karma, drinks water, and then gets an experience - it is material. If it ends then and there, the experience of the Samaveda is infinite. We may continue to experience it forever.

The word samam. It is used in the four forms of Chatur-upaya: Samam, Danam, Bhedam and Dandam. Peace has many meanings: to reconcile, to pacify, to reconcile, to comfort. So peace is meant to comfort, pacify or comfort us. It is this relief that becomes the cause of happiness. The goal of the Samaveda is to stay away from day-to-day sorrows. Thus the Samaveda is inextricably linked with our daily lives.

The word ‘samam’ means equal i.e. One. ‘One’ means that there is nothing beyond that. Equality is the process of going towards the One. ‘Saamam’ derives from “samam”. Thus the word “saamam” convinces us that Sama brings us to an Advaita bliss. Since Anandanubhoothi/experience of eternal bliss is most important, Sama is the most important of the four Vedas - Lord Krishna proclaims in the Bhagavad Gita, “Vedaanaam Saama Vedolasmi”. The greatness of the Samaveda is that it brings us to the wonderful experience of Brahma – Brahmanubhoothi. That is why the Gita always gives priority to the Sama Veda.

The Samaveda has five chapters. Sama is the smallest of the four Vedas. It contains only one thousand eight hundred and seventy five (1875) mantras. In itself, it contains many of the mantras mentioned earlier in the Rig and Yajus. There are over a hundred mantras only to claim as its own, and the rest are excerpts from other vedas. This might have happened when the division was handed over to each other. This has been divided into five subjects, viz. Agneyam, Ayidram, Pavamaanam, Dwadashaaham, Utharam to take us to the goal.

Here ‘Agni’ refers to the blissful self-consciousness, Brahman itself. O blissful Brahma-Chaitanya, come and dwell in our hearts. We can experience bliss only when this Brahma-Chaitanya is within. Leaving of this Chaitanya from within, causes grief. It can be seen that the sage interprets this bliss with the very first mantra in the first stanza of the Samaveda, when he prays the Chaitanaya (the divine essence, in the form of fire/agni, the Supreme Spirit) to dwell in our hearts forever, so that we may not have such sorrow. For that to happen, Ishwar must be

present inside. Sadness occurs when God is removed from within. When inside /heart is filled with the presence of Iswar /God, there will be no sorrow, only the bliss will be felt by the undying soul. This is the purpose of human life. The Samaveda begins with the beautiful verse that takes us to this goal.

(To be continued)

PHILOSOPHY OF TAT-TVA-MASI (THAT THOU ART) : Part 1 By AJITKUMAR NEDUMPROM



(SRI. AJITKUMAR NEDUMPROM is a septuagenarian and a multifaceted personality who is a Poet, author, Litterateur, language expert, stage artist, orator, spiritual teacher, ritualist in vaidika-thanthrika worship, Astrologer, socio-cultural activist, Management expert, business law advisor and many more. He, though settled in Ahmedabad, Gujarat keeps constant and warm relations with his roots in Keralam. Phone: +91 9429205435 / +91 7984468758)

In Kali Yuga, the man who “performs the ritual-petathullal” sings as a reflection of that knowledge:

“Ayyappathinthakathom Thom;
Swami Thinthakathom Thom “
(Ayyappan Nintakath ‘Om’ ‘Om’;
Swami Nintakath ‘Om’ ‘Om’)

Ayyappan and Swami are one; God and the pious are one; Ishwar and Characharam are one! Man is not a human being, what more can he give to love all things?

The Upasakas/devotees who come keen entering the sanctum sanctorum of ‘Tat-tva-masi’ (that thou art) by touching devotionally the steps laid in front have to climb so many well thought out steps of knowledge.

There lived once a Brahman Boy named Svetaketu who was Grandson of Aruna, and his father was Sage Uddalaka. Till attaining the age of twelve he did not take interest in studying Vedam by leading the life of a Brahmachari in a Gurukulam, (which at that time was the house

of a grand Teacher). Then his father, sage Uddalaka had to tell him that there was none in our family lineage who led the life of a ‘name- sake-Brahmin’ and he then had to compel him to join a Gurukulam and undertake the task of studying Vedam.

Having spent twelve long years in a Gurukulam and by completing the study of Vedam, he came home at the age of twenty-four. His father Uddalaka then noticed that there was a drastic change in the conduct of his son as he was seen showing off him being an authority in vedam, pretentious and conceited as highly learned.

Having seen the unjust behavioural change in his son, Uddalaka asked him:

“Why do you seem to be not humble enough? Why do you pretend to be heard, thought and known which you did not hear, unthought-of and unknown?”

Uddalaka understood the reason behind the changed behaviour of his son and asked him: “Did you not ask your teacher the very basis of all teachings, the sublime principle-knowledge of knowing the Supreme Brahman? Have you asked your teacher for that knowledge by which we hear what is not hearable, by which we see the unseen, by which we know the unknowable?”

Then Svetaketu asked his father: “O revered sir, tell me what that supreme knowledge is?” (What is that august instruction?) - “katham nu, bhagavah, sa adeso bhavatiti” (6.1.3) – How and what that august instruction is?

The sublime knowledge viz. Vedam, Vedantam, Shastra, Purana etc., that had been gifted to the world by the sage-ly Bharat was the ‘knowledge flowing milky-ways’ appeared out of the fireball-like questions of curious learners and thinking sages lived in this holy land. Among those sublime questions fired by curious learners, “katham nu, bhagavah, sa adeso bhavatiti” was the sublime one! Uddalaka was primarily preparing his son Svetaketu to bear the sublime knowledge, the ‘Adesha’ which is confined in matters and beings as bit particle of particles!

If Aaruni, the svetaketu was one of the curious question-raisers who churned the wisdom of sage-ly-bharat, the world Guru, and processed the butter-like answers out of it, his question was one of the sublime ones among such questions - “katham nu, bhagavah, sa adeso bhavatiti”!

While helping Svetaketu to climb the terrain of ‘Kari-Neela Hills’ of knowledge by Uddalaka, he also helps all the knowledge seekers through the Sixth Chapter of “Chandogyopanishad”. Let us try to attain the knowledge of knowledges – the instruction (adesha)! That sublime knowledge, the teaching is either that which one receive from ‘Shastra’ and from the advises of sagely masters, or the knowledge of that medium through which knowledge of knowing the Supreme Brahman is advised.

We could understand from the story of Svethaketu that if one does not know the principle of atman, the self and though studied Vedam and gained all other knowledges, he could not be able to imbibe in good behaviour and overcome the vices.

Uddalaka makes his son Svetaketu understand what and how that sublime principle-knowledge is:

Yatha saumya-ekena mrt-pindena sarvam mrnmayam vijnatam syat, vacarambhanam vikaro nama-dheyam, mrttikety-eva satyam” (6.1.4)

If you could understand a lump of clay, you could be able to know the different name-forms of articles of clay. The difference is only the name-forms, the manifestation i.e., the sound made while pronouncing a word associated with a name-form of the article; but the truth is that all is clay.

Yatha saumya-ekena loha-manina sarvam, loha-mayam vijnatam syat, vacarambhanom Vikaro namadheyam, lohamityeva satyam (6.1.5)

By understanding an ingot of Gold, all the name-forms of gold are known. The difference is only the sound made while pronouncing the name-forms of the articles made of gold; but the truth is that all is gold.

Yatha saumya-ekena nakha-nikrantanena sarvam karsnayasam vijnatam syat vacarambhanom vikaro nama-dheyam krishnaya-samityeva satyam, evam somya sa adesho bhavtheety (6.1.6)

By knowing a nail-cutter, you could know all the articles made of Iron; the difference is only the name-forms, the manifestation i.e., the sound made while pronouncing a word associated with a name-form of the article; but the truth is that all is Iron. This is the teaching Sage Uddalaka spoke of. Sage Uddalaka clarifies here that whatever things made of the real matter is the manifestation of that real matter and such things are mere name-forms, which are untrue.

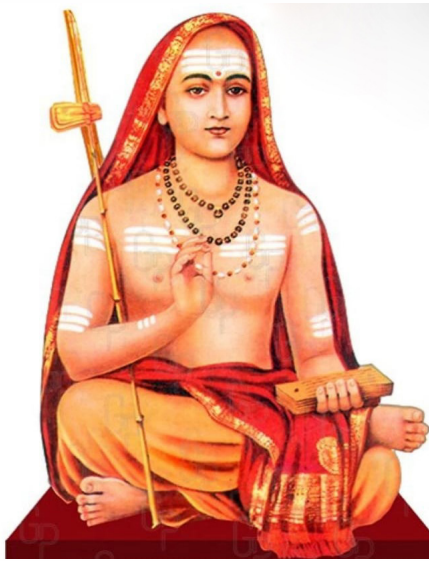
When it was explained to him, Uddalaka was told: “My respected teachers might not be knowing it, for if they had known the ‘adesha’, the sublime knowledge, why should they be hesitant to tell it to me?” He said again: “however, O! my revered father, teach me that”. Then Uddalaka said: “Be it so my son” (6.1.7). See, how svetaketu presents his lame excuse:

Na vain unam bhagavantasta etadvedishuryaddhyetad-vedisyan katham me navashyannithi bhagavam-stveva me tad bravityiti , thatha soyeti hovacha (6.1.7)

Here Uddalaka starts explaining that the sublime knowledge of knowing (adesha) and for us we feel as if the sanctum sanctorum of ‘Tat-tva-masi’ is opened for ‘deep-aradhana’!

(To be continued)

EKASHLOKI (AADI SHANKARACHARYA)



एक श्लोकी-श्री शङ्कराचार्य कृतम्

किं ज्योतिस्तव? भानुमानहनि मे रात्रौ प्रदीपादिकं ।
स्यादेवं रविदीपदर्शनविधौ किं ज्योतिराख्याहि? मे ॥
चक्षुस्तस्य निमिलनादिसमये किं धीर्धियोदर्शने ।
किं तत्राहमतो भवान्परमकं ज्योतिस्तदस्मि प्रभो ॥

kiṃ jyotistava bhānumān ahani me rātrau pradīpātmakaṃ
syādevaṃ ravi dīpadarśanavidhau kiṃ jyotirākhyāhi me |
cakṣustasya nimīlanādi samaye kiṃ dhīrdhiyo darśane
kiṃ tatrāhaṃ ato bhavān paramakaṃ jyotistadasmi prabho ||

Meaning:

vedAnta conversation in one shloka. Can you imagine a thorough but crisp conversation between a guru and shiShya in just one shloka, concluding with shiShya realizing that he is the ultimate? It is called eka-shloki. This śloka is set to “śārddūlavikrīḍitaṃ” metre which falls under “atidhṛti chandas”. Its authorship is, as usual, attributed to Jagatguru ādiśankara himself and moreover to an anecdote from his life.

The legend is that a gr̥hastha approached the ācārya and complained that he, the gr̥hastha, could not understand or experience the “ātmasvarūpa”, try as he might. The conversation which ensued between the ācārya and the gr̥hastha, is reportedly abridged in this śloka.

Guru asks किं ज्योतिः तव? What is your light?

shishya replies भानुमान् अहनि मे रात्रौ प्रदीपादिकम् For me (मे) Sun (भानुमान्) during the day (अहनि) and during night (रात्रौ) lamps etc. (प्रदीपादिकम्).

Guru continues to ask स्यात् एवं रविदीपदर्शनविधौ If so sun and lamps are showing the objects, किं ज्योतिः which is the light? अख्याहि? Tell me? (If sun and lamps are the sources, then which one is light?)

shishya replies मे चक्षुः my eyes. Even though sun and lamps are the illumination sources, for a blind man both are im-

material. So, it's our eyes which are conscious to see the object illuminated by the eyes.

Guru continues to ask तस्य निमिलनादिसमये? when they are closed? किं धीः? who is the observer?

shishya replies धियः दर्शने (intellect in observation.) That is, even when our eyes are closed, we recognize that someone walked in, some dog or cat or some other thing is moving or that something fell off from the table. Hence, vision is not just visual process. It's the ability to get the required knowledge through any sensory organ.

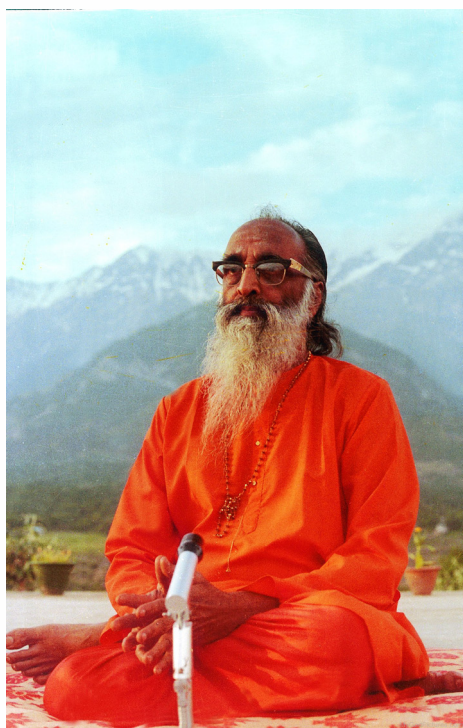
Guru continues किं तत्र? What is that intellect?

shishya replies, without doubt, अहम् it's me, myself. So, the intellect is also in existence only if I am existing. So, who is that aham? It's the aatmaa.

Guru hence concludes अतः भवान् परमकं ज्योतिः Hence, You are the ultimate light.

shishya acknowledges in agreement: तत् अस्मि प्रभो That I am Sir.

AHAM BRAHMASMI (Poojya Chinmayananda Swami)



Poojya Chinmayananda Swami gives an exemplary reply to those who make fun of Indians who worship stone, wood and animals.

A return trip to where you came from...Let go of all your thoughts and worries and embark on this journey in peace.

Come on! Close your eyes...

The first question that comes to mind. Where did I come from? The mind answered. From the mother's womb. Come on! Let's go there. The journey begins in the womb.

Where was I before this? How did I get to my mother's womb? The mind answered that too.

You were in your father's body. Semen seeped into the

mother's abdomen in the form of water. It's grown up and you're in your mother's full womb today.

Then the journey must go backwards again. How did I get into my father's body? I got into my dad's blood and semen from the food he ate. Until then, I lived in something my father ate. OK. Let us imagine that it was a fruit. I must have been in that fruit my father ate. If so, I must have lived in a fruit-bearing tree before that. Yes?

Was I a tree? So how did I get into that tree? Was I among the water particles that the tree extracted? Was I in liquid form when I looked like that? Did not water come from the earth and the earth from the five elements (panchabhuta)? So, did I live in the five elements? Is not everything in this world made up of five elements?

Then I must have lived in many bodies during my journey. Stone, grass, dog, fox, how many births must have taken place before this human body was received.

When one is born in a body and after death merges with Panchabhuta, again goes back to another body. Alas, I feel scared when I remember that. Am I committing these atrocities and sins in this human life that I got as a virtue at the end of this journey of births?

Once upon a time, all the creatures in the world were once my habitat. Did I not feed them and they also fed me? How much devotion and love you must have for someone who gave you one square meal and a place to sleep. That is why the sages taught us to greet and worship all living beings, rivers, trees and mountains with our hands. There are no distinctions in this world. I am present in all things, isn't it? Hence everything here is mine!

Tomorrow I'm to merge with the Panchabhuta (five elements). Then what am I trying to achieve within this short period?

Is there any distinction between caste and religion? Why, even human beings are no different from others. Doesn't an ant here have the same rights as a human being? Do I need to go to heaven to be saved from birth and death? Or is there a paradise here? I don't know. But now I know that there is no such thing. He who thinks himself in bondage, always remain in bondage. Whereas, I know that I'm not in bondage.

I am everything. I represent the panchabhuta. Everything in this world moves because of me. I am the pulse of this world. I am the energy of this world.

All known and unknown things are myself. I am this Brahman (Supreme).

Yes. I am the Supreme!!!! Aham Brahmasmi !!!!

Subhashitham - 27

अगुणस्य हतं रूपं
अशीलस्य हतं कुलम्।
असिद्धस्तु हता विद्या
अभोगस्य हतं धनम्॥

Transliteration

agunasya hatham rOpam
aseelasya hatham kulam
asidhyasthu hathA vidhyA
abhOgasya hatham dhanam

Meaning: Beauty of a person becomes irrelevant if he is of bad Character.

Family reputation gets spoiled with bad habits of a member.
Knowledge becomes useless when not put into practice properly.

Wealth gets lost when it is splurged.

SRI DHARMASASTHA KESADI PADA VARNANA STHOTHRAM (Poojya Shankaracharyar)

SHLOKAM - 9/10



भूतेश भूरिकरुणामृतपूरपूर्ण-
वारान्निधे वरद भक्तजनैकबन्धो ।
पायाद् भवान् प्रणतमेनमपारघोर
संसारभीतमिह मामखिलामयेभ्यः ॥९॥

Bhūteśa bhūrikaruṇāmṛtapūrapūrṇa-
Vārānnidhe varada bhaktajanaikabandho
Pāyād bhavān praṇatamenamapāraghora-
Saṃsārabhītamiha māmakhilāmayebhyaḥ ॥9॥

Meaning: O’ Lord of all the five elements ! O’, ocean filled with nectar of mercy ! Bestower of gifts! O’, the one and only one relative of the pious people ! May you save us from all the worldly diseases and fears. I am dependent on you !

(.....To be continued)

QUIZ – 12

(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 Yuga did Sri Rama incarnate?
2. What was the relationship between Vyasa and Pandavas?
3. What was the name of that Nagamata who tested the strength of Lord Hanuman as he was crossing the ocean?
4. In which Yuga Kurukshethra war occurred?
5. How many shlokas are there in Valmiki Ramayana ?
6. Who cut Lord Ganesh’s tusk?
7. Who answered the questions of Yaksha in Mahabharatha?
8. Who burnt Kamadeva into ashes?
9. Who released Shani Deva who was held captive in Lanka?
10. Bhoothanatha is the name of which Lord?

Answers of AV04/2022..Quiz Questions:

1. Which Yajna did King Dasaratha perform to beget children?: Puthrakameshti
2. In which state the Ramayana fame Panchavati is situated?: Near Nasik in Maharashtra state.
3. Who was wife of Rishi Agasthya? :Lopamudra.
4. Which serpent killed King Parikshith?: Takshaka.
5. Who was the King once claimed as the real Vaasudeva and not the SreeKrishna?: Poundraka
6. What is Kubera’s world called?: Alakapuri

7. Where is the birthplace of Lava and Kusa?: Bithoor, a town in Kanpur Dist, is the birthplace of Rama's sons Lava and Kusha, in the Vathmiki Asram.
8. Who is the God of water?: Varunna
9. Who is known as Radheya?: Karna, the First son of Kunti Matha, eldest brother of Pandavas. Karna's foster mother was Radha, hence the name Radheyan.
10. What is the significance of 'Manimandapam' at Sabarimala Sannidhanam?: Swamy Ayyappa attained "Jeeva Samadhi" in the Manimandapam at Sabarimala Sannidhanam.

Names of persons who gave correct answers to all questions:

None

NEWS

* Today 12th May 2022 - Uthram - the auspicious day of Divine Birthstar of Swamy Ayyappa. As per the directions of SASS, devotees of Ayyappa world-over, celebrate and perform Uthram Pooja with deeparadhana at own houses and nearby temples.

*News on the National Executive Committee Meeting held on 23,24 April 2022 at Kollur and the details on the proposed celebrations of the 100th year of "Harivarasanam" are given in the first page. An Inaugural meeting of the Celebration Committee with all the invited dignitaries will be held at Chennai on Saturday the 11th June 2022.

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

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