



Issue No.AV-07/2022

(Uthram edition- English)

(06 July 2022

(22 Mithunam 1197)

Uthram Star, Yugabdam 5124)

► Harivarasanam Celebrations
► Sanatana Dharma – Governor Shri. R. N. Ravi
► Harivarasanam, Meaning – Part 1 Dr. P. V. Viswanathan Nampoothiri
► Tatvamasi Darsanam - 3 – Sri. Ajithkumar Nedumprom, ► Ammas Story – unwavering devotion
► Our Heritage- Kumbhalgarh Fort, World wonder., ► Subhashitham - 29
► Bhagawath Geetha Shlokas: 7-10, ► Quiz - 14 ► News

HARIVARASANAM CENTENARY CELEBRATIONS

Chennai, 11 June 2022

**NATIONAL COMMITTEE OF HARIVARASANAM
CENTENARY CELEBRATIONS FORMED -**

**PADMAVIBHUSHAN ISAIGNANI ILAIYARAJA - CHAIRMAN,
JUSTICE (RTD) JAICHANDRAN - WORKING CHAIRMAN &
SHRI. N. RAJAN - GENERAL CONVENOR.**



**PADMAVIBHUSHAN
ILAIYARAJA**



**JUSTICE (RTD)
JAICHANDRAN**



N.RAJAN

Padmavibhushan Isaighani Ilaiyaraaja (The Famous Music Director, Lyricist and Singer) is Nominated as The Chairman and Justice(Rtd) Jaichandran as The Working Chairman of The National Committee of Harivarasanam Centenary Celebrations 2022-24, declared in the Inaugural Meeting held at Chennai, on the 11th June, 2022.

The Celebrations will be organised under the patronage and guidance of the Most Respected Acharyas including Sampoojya Kanchi Madathipathi Srisri Vijayendra Saraswathi Swamikal, Kancheepuram; Sampoojya Matha Amrithanandamayi Devi (Amma), Kollam; Sampoojya Srisri Viswaprasanna Theertha Swamiji of Pejawar Mutt, Udupi; Padmavibhushan Dr.D.Veerendra Heggade, Dharmasthala; Sampoojya Swami Chidananda puri, Kolathur Advaitashram, Kozhikkode; Sampoojya Swami Mithrananda, Chinmaya Mission, Chennai, etc. etc - Swamijies, Spiritual leaders and dignitaries located at various states of the country.

Vice Chairpersons include:

- 1. Padmabhushan Smt. K. S. Chithra (Playback Singer),**
- 2. Padmashree Jayaram (Chennai, Film Actor)**
- 3. Padmashree Dr.K.K. Mohammed (Kerala, Archaeologist)**
- 4. Padmashree Ajay Devgan (Mumbai,Cine Actor).**
- 5. Justice (Rtd) N. Kumar (Bengaluru)**
- 6. Shri. S.Gurumurthy (Chennai, Journalist)**

7. Shri. P.Vasu (Chennai, Film Producer & Director)

8. Dr.G.Natchiar (Madurai, Aravind Eye Hospital)

9. Shri.T.B.Shekhar (Karnataka, National Chairman of SASS)

10. Shri. Viji Thampi (Kerala, Film Director)

Further, in the Global Committee the following dignitaries are nominated as Vice Chairmen:

1. Shri. Arun Muthuswami (U.K., Solicitor)

2. Capt. Sanil Gopinath (U.S.A.)

3. Shri. M.Gopalakrishnan (London)

4. Shri.Jay Shankar Unnithan (Chennai)

5. Shri.Jaykrishnan (Dubai)

Shri. Erode N. Rajan (Kerala) is the General Convenor. Shri. S.Vinodkumar (Kerala), Shri. Duraishankar (Chennai) and Adv.Kumar Vaidyanathan (Mumbai) are the Joint General Convenors.

The grand Inaugural meeting was organised by Sabarimala Ayyappa Seva Samajam (SASS) along with other Hindu Religious Organisations at Sree Vaaru Venkatachalapathy Mahal, Vanagaram, Chennai. Shri. T. B. Shekhar, National Chairman of SASS presided over the function. Hon'ble Governor of Tamilnadu Shri. R. N. Ravi inaugurated the meeting followed by the felicitation speech by Guest of Honour, Hon'ble Governor of Telangana & Lt. Governor, Puducherry Smt. Thamizhisai Soundararajan.

The Hon'ble Governor of Tamil Nadu, Shri. R.N Ravi explained that Sanathana Dharma is the oldest civilization or way of life and was once the Jagatguru / teacher for the whole universe with its spiritual foundation, created by the tapas and continuous hard works of thousands of Sages. But due to foreign aggression and British rule and even wrong policies of the politicians in the independent India, there was some down grading of this position. However, with the regular and selfless works of some Acharyas and other spiritual and nationalist leaders, Bharath is in the path of regaining the lost position. He argued that the survival and elevation of Sanatana Dharma is sure and it is essential not only for India but also for the welfare of the whole world. He congratulated Sabarimala Ayyappa Seva Samajam for organising the 18 month long Harivarasanam celebrations and offered all kinds of cooperation to it for such activities.

Poojya Swami Chidanandapuri Maharaj from Kerala and Poojya Swami Mithranandaji from Chennai lighted the divine lamps-deepaprajwalanam-and delivered felicitation speeches. Shri. P.G.Sasikumarvarma Raja (President of the Pandalam Palace), Brahmashree

Mullappalli Krishnan Namboothiri. (Thanthravidyapeeth, Aluva), Adv. Ananthagopan, (President, Travancore Devaswam Board) were on the dais and spoke.

There were Photos displayed of personalities, Swami Chinmayananda, Nawab Rajamanickam, Vimochanananda, Kampankudi Kulathur Ayyar, M.N.Nambiar, P.T.Rajan, Konnakathu Janaki Amma who dedicated their entire life for propagating Ayyappa dharma through out the nation.

Shri. Kummanam Rajasekharan (Ex Governor of Mizoram) explained the importance and relevance of the Harivarasanam Centenary celebrations. Shri. Erode Rajan, National General Secretary of SASS introduced and welcomed the dignitaries. Shri. V. Jayachandran, Tamil Nadu State working President expressed vote of thanks.

HARIVARASANAM CENTENARY CELEBRATIONS

After the Installation of Celebration Committee, the General convenor Shri. N.Rajan met the press and explained about the Programs of the Harivarasanam Celebrations.

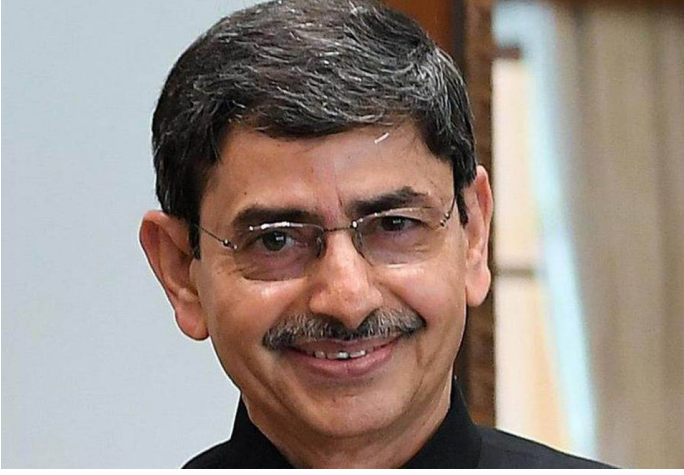
The grand Centenary Celebrations is expected to commence on August 29th, 2022 with a function at Pandalam in Kerala and to conclude in January 2024. The eighteen month long Celebrations include various State and District level programmes like Competitions in Sports, Arts, Painting, Dance, Story writing etc. for public in different age groups and Seminars, Spiritual discourses, Dharmic classes etc. throughout the country.

The major public programmes planned are:

- * An inaugural public function on August 29, 2022 at Pandalam in Kerala, where Manikantan alias Ayyappan lived as a young Prince.
 - * Continuous Rathayathras throughout the country during the period of celebrations.
 - * A Global – “Mass Chanting of the Harivarasanam song” with crores of Devotees at temples, bhajan mandalies, houses etc. in January 2024.
 - * A grand Global – “Ayyappa Mahasangamam” at Thiruvananthapuram for 2 days on the 20 & 21, January 2024 with the participation of the Hon. Prime Minister of the country and other very eminent personalities as the Concluding program.
-

SPEECH BY HON. GOVERNOR OF TAMILNADU SRI. R. N. RAVI

(Inauguration of Harivarasanam Centenary Celebrations Committee at Srivaru Venkitachalapathy Hall at Chennai on 11th June 2022)



Hon. Governor of Tamilnadu Sri. R. N. Ravi commenced his speech expressing respect to all on the dais and off the dais in the usual way of Hindu culture saying Vanakkam to all.

“My direct association with Lord Ayyappa, the year in which I became a devotee of Ayyappa, in the year 1977, when I was posted at Thiruvananthapuram in Kerala as a young Police Officer, after the completion of training at National Police Academy. It was in December 1977, during the beginning of the Sabarimala pilgrimage season. During my school days, I had heard about Lord Ayyappa, living in the mountains of Kerala, Sabarimala forest, and I was curious. I requested my senior Officers to permit me to go to Sabarimala on duty. But I was discouraged by my seniors saying that it will be very difficult to stay there for about a month in the forest without proper living atmosphere including food and shelter. However, I insisted, I went and stayed at Sabarimala for a month and the experience has stayed with me ever since. I continued visiting Sabarimala every year so long as I was in Kerala. I had to help the pilgrims in the forest route, guide them, assist them whatever possible way including medical assistance. As such I am a devotee of Lord Ayyappa since 45 years.

I like to congratulate, and thank Sabarimala Ayyappa Seva Samajam for taking up a task of uniting the community through Ayyappa Yogams and also celebrating the centenary of Harivarasanam.

Ayyappa Seva is Rashtra Seva, no doubt about it, because this Rashtra -Bharath was created by our Rishies and Sages, who expounded and expanded the Truth enshrined in our Vedas, which became our Santana Dharma. It is in this Sanatana Dharma Bharath was built. Among the various doctrines and ideas enshrined in our scriptures, the three fundamental Truths, which our Rishies expounded are: 1. There is only one God, Parameswara .

2. This Parameswara permeates into the entire creation, ie. unity of creation. In the millions of creations, No two are alike. Out of the numerous leaves in a tree, no two leaves are alike, but all the leaves are linked to the tree, beyond the tree, no existence. This oneness of creation, which led our Rishies to pray – Sarve bhavantu sukhinaha, Sarve santu niraamaya, sarve bhadrani pasyant, ma kaschit dukkha maapnu yat”. Every creature, not only human beings, must be happy, must be free of diseases. This means Unity in Diversity. Many a times people have misunderstood this a constitutional construct, it is not, Constitution is for governance, it does not carry the soul of India, Bharath was born long, long, thousands of years before the Constitution of India was written.

And the 3rd.. ‘Ekam Sat, Viprah bahudha vadanti” - Truth is One, and Wise people express it in various ways. This is what it makes All Inclusive, vasudaiva kudumbakam – universe is one family. This LIGHT was revealed by our Rishies thousands of years before, some estimates as 8500 years before and some estimates claim even beyond this. This was revealed by not One Rishy or two Rishies, thousands of Rishies collectively, through generations, installation of this realisation when it emerged as a Light, it has spread the land, in different parts of the world, expressing this reality in different ways, but essentially rooted to that Oneness- Sanatana Dharma.

It is “Dharma’, not “Religion’. I have serious reservation in calling it a religion. Religion is ritualistic, prescriptive, dogmatic. Dharma is One that holds together, all inclusive – Dharma holds together each individual, family, society, country, world. Why do we borrow the word ‘ Religion’, if there is no proper word for Dharma ? Language is a reflection of intellectual or spiritual evolution of civilisation. Our civilisation evolved thousands of years before others came. English language is not capable of giving a proper word equivalent to the meaning of dharma, then why don’t we call it Dharma only. Let other languages adopt this word Dharma.

This sanatan dharma created this Rashtra- Bharath, thousands of years ago, during the Vedic period. Then the Rishies had proclaimed – “Utharam yat samudrasya, Himadreshchaiva dakshinam, vasrsham tat bharatham nama, Bharatheeyatra santhathy”. The Himalayas were not the one we see now, in the east it extended beyond Brahmadesh – Burma, Thailand, in the west beyond Hindukush, Ocean was not just Indian Ocean only, all oceans which were below the scared land – Bharath. ‘Bha’ in Sanskrit means light. This Bharath Rashtra was created – not by Kings or some chieftains or some soldiers like other countries. This country was created by our Rishies from their Light and it sustained by those who followed the ideals of sanatana dharama. And our Rishies prescribed various ways to follow, primarily three ways Karma Yoga, Bhakthi Yoga and Jnana Yoga. For

the common man, the easiest way to connect is Bhakthi, connect with divinity, connect each other, which we see all over the country. And in this tradition Ayyappa dharma or worship is very very significant. If we remove sanatana sanskruthi from our country, it will become a crowd. A country where we have different languages, regions, climates, cuisines... what binds us together, makes us family, is sanatana dharma, which is expressed variously at various places, but the root is one. Even if we go to remote villages, tribal areas you can hear stories of Rama, Krishna etc. it is all pervasive. Even in the remote places which rulers called as tribal, primitive areas, the way of worship, life is nothing but sanatana dharma.

It is different from the Abrahamic religions, where they said man is the centre of creation, rest of the creations is for the enjoyment of man. But Sanatana Dharma says: we are an integral element of creations, man has no superiority on any other creation. Our Dharma - because of its inherent strength, it is indestructible. But it has suffered a lot, until 7th century, many invaders had come to Bharath, could defeat some local rulers, however, they became a part of sanatana dharma, that is the assimilative strength of our dharma. To quote an example out of numerous incidents, in the 2nd century BCE, Menander, the Greek king from Bactria, invaded Kashmir. At that time Kashmir was following many cultures like Budhism, Jainism etc. all originated from the root Vedas. The predominant culture was Budhism. Menander had heard about a great scholar, holy man, Nagasena and wished to know more about the great culture. After a prolonged and intelligent discussion, which has been recorded in the famous Budhist script Milinda-panha, Menander was converted to Budhism. Somanath was destroyed. Gandhar was once a land of Sanatana Dharma, until it became Peshawar. Nalanda, the famous University was burnt by Bhakthiyar Khilji. The whole library was burning for more than an year, thousands of monks, teachers and students were brutally massacred. Our country suffered heavily over a thousand years. We suffered because, though our Dharma is sanatana, somehow we did not transform this into a collective strength. Swamy Vivekananda told us to worship Sakthi/Strength. Sukracharya in Sukranithi says: 'if you are strong you have friends around, but if you are weak you will be surrounded by enemies' and this was happened to our country. The world outside our country, hostile to sanatana dharama, inflicted much damage and we suffered a lot.

It was a prospering land. We as students must have learned about Pythagoras theorem, but he himself had written in his book that he got this knowledge from Bharath. Greek philosopher Plato had confirmed that all his knowledge, got from Bharath. But, nowadays, we know Greek philosophers for the knowledge in science, technology, mathematics etc. not Bharath. We have a big lesson to be learnt. Bharath has to be strong, has to be

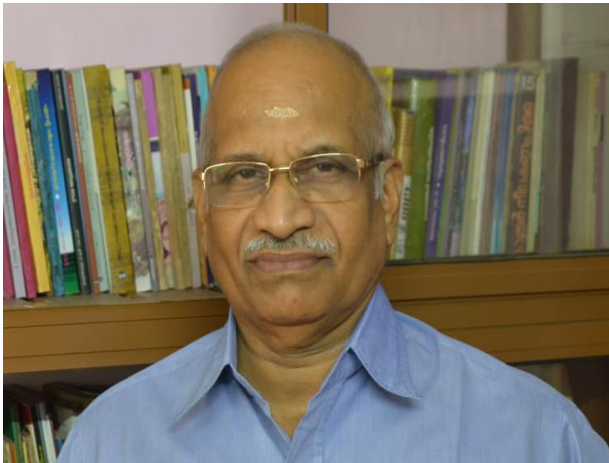
awakened, not only for Bharath alone, but for the whole world. Survival of the world depends upon Bharath. Bharath has to be strong, not only militarily and economically, it should be spiritually strong. Without spirituality, there is no Bharath. Now we have set on a journey. We have to fix a target. By the time our country celebrate 100 years of independence, India has to be the World Leader. The world is full of chaos, fighting each other, because the world countries do not have the light or realisation of Vasudhaiva kudumbakam – world as a family. When I say world leader, sanatana dharma, as Sukraniti says, we have to be strong enough, capable of being listened to by the world. Only then sanatana dharma can prevail. Not only survive, it is a necessity that sanatana dharma should prevail for the sake of the world, for the sake of the humanity.

I am very happy to be a part of this function. Let me congratulate Sabarimala Ayyappa Seva Samajam for taking up the noble cause of spreading Ayyappa Dharma through its various Yogams and celebrate the centenary of Harivarasanam. I wish and offer my services, whatever possible, to the success of the noble task.

There are several challenges, inside and outside the country against our country and sanatana dharma, we have to be aware of this and to be alert always. For us, earth is not merely a material resource for our enjoyment, it is our Mother. Until a few years ago, Bharath was considered as one among the third world countries, but now the entire world look to Bharath as a world leader. We have to be strong, spiritually strong, that is our identity. We have to be victorious, we have to win and we will win. Wish you all the best !

HARIVARASANAM – PART 1

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



Hariharathmajashtakam, popularly known as Harivarasanam, is a great hymn that is heard not only in Kerala but all over India. The simple mantra ‘Swamiye Saranamayyappa’ of Ayyappaswamy, who resides in Sabarimala as Kali Yugavaradan, always resonates among the devotees of Bharata. It is so much famous and from the

experience of the devotees, it is a mantra of consolation for grieving hearts in many way. Swami Ayyappan, the son of Hari & Hara - Hariharaputra, is a deity, who is glorified with the combination of two Chaitanya Dharmas of Lord Vishnu of Vaikuntha and Lord Mahadevan of Kailasa. Later, with the blessings of Lord Mahadevan, Ayyappan, became a member of the Pandalam family, and finally merged into the deity of Dharmashastha at Sabarimala Temple, combining both the energies or with Complete Chaithanya.. This is the significance of Sabarimala as compared to other Ayyappa temples.

In this Ashtaka called Harivarasanam, the power and spirit of Dharma Shastha and Ayyappa Swamy are praised. Praises are to the “Harivarasanam”, who is seated on a horse, a noble vehicle. When we refer to Ayyappan, He can become “Pulivahanam”, riding on a tiger. There is no authentic proof of who wrote this hymn. However, based on the information available so far, it can be inferred that Swargiya Konnakath Janakiamma is the author. Glory lies in what is written rather than who wrote it. As mentioned in a poem “need not bother on the origin, it is sufficient if it is worthy to hear’. This is the hymn that is being recited for the Yogasamadhi of God after the “athazhapooja” at Sabarimala, before closure for the day. When Gana-gandharvan/ emperor of music recited devotionally this Kirthana/hymn in his melodious voice, the feeling of bliss experienced by the devotees can’t be explained in words. This hymn, sung by millions of devotees and musicians today, is immortal. This hymn can create an indescribable feeling and rhythm in the hearts of the devotees. Let’s forget everything - that is more important, than knowing the meaning, and let the mind merge with Ayyappan by singing this kirthan. Let the series of births end in that spiritual realization. Let this hymn be helpful for it.

HARIHARATHMAJASHTAKAM

(This hymn contains 8 shlokas of 4 lines each, total 32 lines of 11 letters in each line. Total 108 words)

Shloka -1.

Harivarasanam visva mohanam
 harida dheeswaram arathya padhugam
 arivimardhanam nithya narthanam
 hariharathmajam deva mashraye! – 4

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

Meaning: Hari means lion. The majestic seat made of lion symbolizes the greatness and status of the Pandalam prince who sits on the throne. He is the possessor of the divine power that enchants the whole universe. Though he

is a prince, he is an incarnation of Dharmasastha. Harith means Direction (east, west, north, south etc.). God of all directions, the Controller, the master of all the ‘devas of directions’/ dik-palakas. The one with the feet, that is worshiped. The gods always bow at your feet and rely on you. ‘Ari’ means enemies. You are the one who kills the enemies. The glory/strength of a warrior is evident here. You are the King both materially and divinely, slaying the lustful enemies like kama/attachment, krodha/anger etc. Your blissful dance steps and expressions will give confidence to all. I seek refuge in that God, the Son of Hari and Hara.. All are equal in front of You, the combined chaithanya of Vishnu and Shiva together. Our prayer is that we may be blessed to maintain this unity and equality without any loss.

Shloka -2

Sharana keerthanam saktha manasam
 bharanalolupam narthanalam
 aruna bhaasuram bhootha nayagam
 hariharathmajam deva mashraye! – 8

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

Meaning: He is dependent on Hariharaputra, who is glorified by the mantra of refuge/sarana mantra, who is strong-minded, who is skilful in governance, who acts lazily, who shines with amber, and who is the leader of bhoothas. Lord is chanted by millions of devotees. Refuge is submission. The purpose of life is to submit to God. People sing praises to you for shelter and refuge. You have a strong mind of Kshatriya glory. Your courageous mind is strong enough to live with evil beasts in any forest at any time. We can only rely on an Almighty God. You are not only the ruler of the kingdom but also the director of the universe. You have a governing strategy that makes all living things work. With the semantic power of Lord Shiva, the dancer/nataraja, you can fill the whole universe and act lazily also. You are as bright and red as the rays of the sun. The leader of the bhuthas is the one who controls the five elements /pancha-bhuthas, the universe. You, the cosmic leader of the universe, inhabit and control all living beings. It is your duty to protect as Vishnu and destroy as Shiva. You are the embodiment of two auspicious forces/energies. Thus we submit to You, the form of Brahma incarnated as Hariharatmajan, the ruler of the universe.

(to be continued)

PHILOSOPHY OF TAT-TVA-MASI (THAT THOU ART) : Part 3 By AJITKUMAR NEDUMPROM



(SRI. AJITKUMAR NEDUMPROM is a septuagenarian and a multifaceted personality, settled in Ahmedabad, Gujarat)

After having rained the Clouds formed out of vapour originated from Ponds, Rivers and even from Sea, no one can identify the showered water as to from which water-body certain rain water has poured down. As one does not know from where the rained water has come from, no living being could know that it had caused to come from SAT, the absolute Being. The rivers ascend from the sea and on pouring down they flow back in to the sea forming a constant cycle. In that way no creatures realise that they have come into existence from the absolute Being. As everything in this universe has originated from the absolute Being, none nevertheless would have the enlightening gem of knowledge that “I have originated form SAT, the absolute essence”.

A third time, Sage Uddalaka declares that the refined soul of this universe is that SAT, the absolute Being. That alone is the absolute truth and soul of everything. That thou art, my dear son, the SAT – the absolute being in you. “Sa ya esho’anima etad-atmyam-idam sarvam tat satyam sa atma tat-tvam-asi, svetaketo-iti, bhuya eva me bhagavan vijnapayatviti tatha somya iti hovacha” (6.10.3) But unfortunately, we remain an ignorant lot who wander without knowing our origin and the destination!

Svetaketu asks the third time: “O revered sir, won’t you explain it further”. Then the father replies: “Be it so, dear son” (6.10.3). O dear son, if a branch of this tree dries up affected by any disease or if anybody impose cuts on a branch, the tree will withdraw its life existed in that branch and ultimately that branch weakens and dries up. This tree exists as the liveliness (living self) of the life of the tree processes the food (annam) drove-in through its roots. It converts that into a lifesaving fluid and thereby it grows, which it does because life exists in that tree. If life leaves every branch of a tree for so many reasons, those

branches wither away and die. If life leaves the whole of a tree, then the whole tree withers away and it dies. O my dear son, when the life force (the living self) leaves a human body, surely the body alone dies. The living self (athman) never dies. The subtlest of all is the self of all. It is the truth. It is the SAT, the absolute Being. That is, you yourself. That thou art, O Svetaketu.

To which Svetaketu asks for the fourth time: “Sir, please explain it to me again”. Towards his request Sage Uddalaka replies: “Yes my son, I will explain it again” (6.11.3). When he heard his father explaining with instances that in actual, the life, the living self has no death. Then he got another doubt. How this SAT, the absolute Being, which is nameless, formless and subtlest of all has manifested into this vast universe, which has endless names and boundless forms. Sage Uddalaka explains his son with the help of another illustration that how the tiny-delicacy has emerged into a massive universe. Sage Uddalaka asks his son Svetaketu to bring a fruit of a Banyan Tree (Nyagrodha-phal) and ask him to break it. Sage Uddalaka then asks Svetaketu: “What do you see inside the fruit?” In reply he says: “I am seeing in so many tiny seeds”. When he was asked to break again one of the tiny seeds, Svetaketu said: “Nothing is seen”. Sage Uddalaka says to his son Svetaketu: “Though you do not see anything inside that tiny seed, there is a minutest part inside, from which this massive Banyan Tree has grown and thrived into existence”. Like that, this huge and vast universe wherein “every constituent is differently understood with a name” has come into being from that subtle SAT, the absolute Being. This is comprehensible to those who are anxious and those having meditation in thoughts. That is the subtle essence, that is the self, that is the true and that thou art. (6.12.2-3).

A fifth time, Svetaketu seeks more clarity: “Revered sir, won’t you explain it further” To which the father says: Be it so my dear son” Svetaketu asks his father: “If SAT, the absolute Being is the basic cause of this Universe, why one cannot identify it in this universe? Sage Uddalaka gives more illustrations as his son sought further clarification. By giving him some salt, Sage Uddalaka said: “Put it in a vessel containing water and bring that water tomorrow morning to me” Svetaketu did so on that day and brought that water in front of him in the next day morning. Then he was told to take that salt from the water in which it was deposited. Though Svetaketu had a search in it, he could not find that salt inside the water. How could he get that salt as it was already dissolved in the water! Uddalaka asked his son to take some water from the upper portion

of the vessel and taste it. He found it salty. He was asked to take some water from the middle portion of the vessel and asked to taste it. He found it salty. He was asked to take some water from the lower portion of the vessel and asked to taste it. He found it salty. Svetaketu realized then that the whole water in the vessel is absolutely salty. Uddalaka said: “That salt put in yesterday by you is still there inside; but you couldn’t identify it by touching and even by seeing. As you could not feel and see the dissolved salt, though it was present everywhere in the whole water; similarly, the SAT, the absolute Being which is present everywhere in the whole fraternity of this universe, it cannot be recognized by physical means; but it can be perceived by other means. It exists everywhere for ever. You do not perceive the pure self, the SAT, but it is omnipresent indeed. That is the subtle essence, that is the pure self, that is the true and that thou art, O Svetaketu.

To which Svetaketu requests his father for the sixth time: “Sir, please explain it to me again more clearly” Towards his request Sage Uddalaka replies: “Yes my son, I will explain it again” (6.13.3). O my son, just as a person having brought blindfolded from Gandhara Region and he is released in a secluded place saying that “now you may go to your place”. That person starts shouting for help turning to all directions yelling “Is there anybody so kind to unfold the cloth bandaged over my eyes that I am brought blindfold and left here mercilessly!” Imagine, somebody comes for his help, and after untying and removing the bandage over his eyes, that someone shows him the direction to go to Gandhara. He would travel to his destination by asking his way from village to village, assuming a little bit by employing his wisdom and imagination, and becoming capable of informed and judging for himself and ultimately, he would arrive at Gandhara soon. Like that a man who has a teacher (Guru) and knows the different ways to reach his destination, he would have the only delay to get liberated. Then he unites into the Truth, the SAT, the absolute Being. The wise men who have the enlightenment of various ways to reach their ORIGINAL HOME have the only delay of getting liberated! That is the subtle essence, that is the self, that is the true and that thou art, O Svetaketu, my dear son. Anecdotes on anecdotes Sage Uddalaka explains it for the seventh time. Still Svetaketu wants more clarity and requests his father: “Sir, please explain it once again more clearly”

Towards his request Sage Uddalaka replies: “Yes my son, I will explain it again” (6.14.1-2-3). ‘Maam Janasi’ – Don’t you know me! ‘Maam Janasi’ – Don’t you know me! This is the question asked mostly by the relatives assembled around a seriously-ill man who is apparently going to pass

away. As long as his speech is not merged into the Mind (Vang Manasi), the Mind merged into Praana (Manah prane), Praana into fire (praanah-sthejasi) and Fire into the supreme Deity (Thejah para-syam devathayaam) he knows the people around him. But when his speech is merged into the Mind (Vang Manasi), the Mind is merged into Praana (Manah prana), Praana is merged into fire (praanah-sthejasi) and Fire merged into the supreme Deity (Thejah para-syam devathayaam) he knows not them. This is the sequence of unions one has to go through at the time of his last breath. Then he finally integrates into that SAT, the absolute Being. Thus, the individual being blend itself into the SAT beyond recognition. That is the subtle essence, that is the self, that is the true, that thou art, O Svetaketu, my dear son. Sage Uddalaka explains it for the eighth time. Still Svetaketu wants more clarity and requests his father: “Sir, please explain it once again more clearly” Towards his request Sage Uddalaka replies: “Yes my son, I will explain it again” (6.15.3).

(To be continued)

STORY – UNWAVERING DEVOTION (Mata Amruthanandamayi Devi – AMMA)



The dance that Lord Krishna performed with the gopis by the banks of the Yamuna turned into rasa-leela — a dance of joy. When they came together with Lord Krishna, the very embodiment of bliss, the gopis forgot all body-awareness and merged into the Pure Self. What happened there was the merging of Purusha and Prakriti — Creator and creation, pure consciousness and Nature. When they forgot everything in pure love, the Krishna within the gopis awakened. That was why the gopis experienced an exclusive Krishna with each one of them.

One should remember the Creator while enjoying the creation. One should be able to enjoy the food and remember the mother or the person who made the food. It is not easy. For this, one needs to have knowledge of the scriptures.

In the circus, we can see gymnasts balancing

themselves on a tightrope while balancing a pot on top of their head. Sometimes they also dance. They need to know how to balance the pot on the head and also keep themselves steady on the rope. It comes only after a lot of practice. Such are our lives in the world. In earlier times life was like just having to balance a pot on the head. Now we have to walk on the rope as well.

Today’s world is as open as a supermarket full of enticing sights and distractions. To develop abstinence/ vairagya living amidst all attractions is not easy. It is only possible for the brave. It is like putting sugar in your mouth and asking the tongue not to salivate. The lives of such brave people who try to live like this are beneficial not only for themselves but for the world as well. They only take what they need from the world.

A Rs.100 watch and a Rs.10,000 watch both show the same time. If one can be content with the Rs.100 watch, the rest of the money can be used to help the poor and needy. The look, words, thoughts and actions of people who live like this are beneficial for the world.

The Bhagavad-Gita says that for every 100,000 seekers who try, maybe one may reach the state of perfection. All seeds that are sowed may not sprout. Today things are different: Out of hundreds of thousands, there may be only a handful who know even a little bit about spirituality. Even then, their understanding may be confined to temple worship. They may not have a deeper spiritual understanding. Hence, it may be that only one out of two and half million comes to the spiritual path. Out of that, only a very small percentage reach the goal. The times are such.

However, the effort put forth on this path is never wasted. It will always stay with the seeker. It makes impressions that will awaken again and propel the person further forward. How many hundreds of thousands appear for the Civil Services exams! Only a few become IAS officers. Regardless, so many youngsters keep trying. Hence, we need to keep trying in spirituality as well.

KUMBHALGARH (FORT) THE GREAT WALL OF INDIA – WORLD WONDER

Kumbhalgarh (literally “Kumbhal fort”) also known as the Great Wall of India is a Mewar fortress on the westerly range of Aravalli Hills, in the Rajsamand district near Udaipur of Rajasthan state in western India. It is a World Heritage Site included in Hill Forts of Rajasthan. It was built during the 15th century by Rana Kumbha.



The massive gate - Ram Pol (Ram Gate)

Aerial view of Kumbhalgarh wall

In 2013, at the 37th session of the World Heritage Committee held in Phnom Penh, Cambodia, Kumbhalgarh Fort, along with five other forts of Rajasthan, was declared a UNESCO World Heritage Site under the group Hill Forts of Rajasthan. The fort is among the **LARGEST FORT COMPLEXES IN THE WORLD.**

The early history of the fort could not be ascertained on account of lack of evidence. Before Rana Kumbha built the new fort, there was a small fort, limited to small hilly area, believed to have been built by King Samprati of the Maurya and was known as Matsyaendra Durg. Rana Lakha won this entire area and plains of Godwar from Chauhan Rajputs of Nadol in late 14th century.

Kumbhalgarh, as the fort we see it was built by Rana Kumbha who was the Rana of Mewar from the Sisodia Rajput clan. Rana Kumbha took the aid of the famous architect of the era, “Mandan”. Rana Kumbha’s kingdom of Mewar stretched from Ranthambore to Gwalior and included large tracts of what is now Madhya Pradesh and Rajasthan. Out of the 84 forts in his dominion, Rana Kumbha is said to have built 32 of them, of which Kumbhalgarh is the largest and most elaborate.

Kumbhalgarh also separated Mewar and Marwar from each other and was used as a place of refuge for the rulers of Mewar at times of danger. A notable instance was in the case of Prince Udai, the infant king of Mewar who was smuggled here in 1535, when Chittor was under siege. Prince Udai later succeeded to the throne. The fort remained impregnable to direct assault.

Ahmed Shah I of Gujarat attacked the fort in 1457, but found the effort futile. There was a local belief then that the Banmata deity in the fort protected it and hence he destroyed the temple. There were further attempts in 1458–59 and 1467 by Mahmud Khalji, but it also proved futile. Akbar’s general, Shahbaz Khan, attacked this fort in October 1577 and after the siege of 6 months, he was able to capture the fort in April 1577. But it was recaptured by Pratap in 1578. In 1818, the fort was taken over by the British and later returned to Udaipur State. There were additions made by Maharanas of Mewar, but the original structure built by Maharana Kumbha remains. The residential buildings and temples are well-preserved.

Built on a hilltop 1,100 m (3,600 ft) above sea level on the Aravalli range, the fort of Kumbhalgarh has perimeter walls that extend 36 km (22 mi), making it among the longest

walls in the world. The frontal walls are fifteen feet thick. Kumbhalgarh has seven fortified gateways. There are over 70 temples within the fort, both Jain and Hindu Temples. From the palace top, it is possible to see Kilometres into the Aravalli Range.

Aaret Pol was the first entry gate of the fort. Halla Pol is on the downward slope from the entrance. Just after Halla Pol is Badshahi Bavdi, a stepped tank. Hanuman Pol, the next gate is a double-storied gate with octagonal bastions. The gate got its name from the stone image of Hanuman located in front of the gate, which was brought by Maharana Kumbha. Ram Pol is the main entrance of the fort, there is another entrance towards the east, called Vijay Pol. There are five more gates which are Bhairon Pol, Nimboo Pol, Chaugan Pol, Pagda Pol and Ganesh Pol.

The inaccessibility and hostility of the topography lends a semblance of invincibility to the fort. It served the rulers of Mewar as a refuge in times of strife. It is of immense sentimental significance for the people being the birthplace of Mewar's legendary king MAHARANA PRATAP. The fort is self-contained in all respect to withstand a protracted siege. Its defences could be breached only once by the combined armies of the Mughal and of Amber primarily for scarcity of drinking water.

Subhashitham – 29

कः कालः कानि मित्राणि को देशः को व्ययागमोः ।
कस्याहं का च मे शक्तिरिति चिन्त्यं मुहुर्मुहुः ॥

Transiltration.

Ka: Kaal: Kani Mitrani, Ko Desh: Ko Vyayagamoh I
Kasyaham ka cha me shaktiriti chintyam muhurmuhuh I
(Chanakya Niti)

Meaning: Acharya says in our daily life or in difficult times, and in any matter with job, business, family and health, to be victorious, every person should keep in mind 5 important matters, and analyse carefully before taking a decision:

1. How is the time presently going on for me ? ..
 2. Who are my friends or people who support me (enemies also) and how many are there ? ..
 3. About my place - where Iam living, working, where Iam standing ? ..
 4. How much is my income (and it's source) and how much is my expenditure ? ..
 5. Whose power I am and what is my strength, ability, qualification etc. (and weaknesses also).
-

BHAGAWATH GEETHA (Chapter 1 – Arjuna Vishada Yoga, Shlokas:7-10)



अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ 7॥

asmākam tu viśhiṣṭā ye tānnibodha dwijottama
nāyakā mama sainyasya sanjñārtham tānbravīmi te

asmākam—ours; tu—but; viśhiṣṭāḥ—special; ye—who; tān—them; nibodha—be informed; dwija-uttama—best of Brahmins; nāyakāḥ—principal generals; mama—our; sainyasya—of army; sanjñā-artham—for information; tān—them; bravīmi—I recount; te—unto you.

Meaning: O best of Brahmins, hear too about the principal generals on our side, who are especially qualified to lead. These I now recount unto you.

भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ 8॥

bhavānbhīṣmaścha karṇaścha kṛpaścha samitiñjayaḥ
aśvatthāmā vikarṇaścha saumadattis tathaiva cha

bhavān—yourself; bhīṣmaḥ—Bheeshma; cha—and; karṇaḥ—Karna; cha—and; kṛpaḥ—Kripa; cha—and; samitim-jayaḥ—victorious in battle; aśvatthāmā—Ashvatthama; vikarṇaḥ—Vikarna; cha—and; saumadattiḥ—Bhurishrava; tathā—thus; eva—even; cha—also.

Meaning: There are personalities like yourself, Bheeshma, Karna, Kripa, Ashwatthama, Vikarna, and Bhurishrava, who are ever victorious in battle.

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ 9॥

anye cha bahavaḥ śhūrā madarthe tyaktajīvitāḥ
nānā-śhastra-praharaṇāḥ sarve yuddha-viśhāradāḥ

anye—others; cha—also; bahavaḥ—many; śhūrāḥ—

heroic warriors; mat-arthe—for my sake; tyakta-jīvitāḥ—prepared to lay down their lives; nānā-śhastra-praharaṇāḥ—equipped with various kinds of weapons; sarve—all; yuddha-viśhāradāḥ—skilled in the art of warfare

Meaning: Also, there are many other heroic warriors, who are prepared to lay down their lives for my sake. They are all skilled in the art of warfare, and equipped with various kinds of weapons.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ 10॥

aparyāptaṁ tadasmākaṁ balaṁ bhīṣhmābhirakṣhitam
paryāptaṁ tvidameteṣhām balaṁ bhīmābhirakṣhitam
aparyāptam—unlimited; tat—that; asmākam—ours; balam—strength; bhīṣhma—by Grandsire Bheeshma; abhirakṣhitam—safely marshalled; paryāptam—limited; tu—but; idam—this; eteṣhām—their; balam—strength; bhīma—Bheem; abhirakṣhitam—carefully marshalled.

Meaning: The strength of our army is unlimited and we are safely marshalled by Grandsire Bheeshma, while the strength of the Pandava army, carefully marshalled by Bheem, is limited.

QUIZ – 14

(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. How many Rutus are there in a year?
2. In which country is the famous Katas Raj Shiva Temple?
3. According to Yoga shasthra, what is the benefit of practicing ahimsa?
4. In which state of India Malayagiri (Malayachalam) which is of legendary fame for sandal?
5. Who is the author of famous Tamil script Thirukkural?
6. What is Panchajanya?
7. Pushkar temple is dedicated to which God?
8. Which deva is called Ananga?
9. Totakashtakam is a praise about?
10. Who wrote Vande Matharam?

Answers of AV06/2022..Quiz Questions:

1. The meaning of Venkat in Venkatachala is Fire that destroys sin. Vendi means sin and kata means fire.
2. ‘Dakshinamurthy’ form of Lord Shiva associated with Knowledge.
3. Beetle leaves contain traces of Amritha.
4. Leelavati is the text related to the subject Mathematics.
5. Nala & Neela (Engineers among the Vanara sena) were responsible for building Sethu across sea to Lanka.
6. Menaka (Apsaras) disturbed thapas of Viswamithra.
7. Thermal Energy, Agni is the primary form of energy in the universe. All other forms of energies are derivatives of thermal energy.
8. Veda Vyasa wrote Srimad Bhagawatam.
9. Srichakra is associated with Goddess Lalitha Parameswari.
10. Dr. S. Radhakrishnan was the President of India who wrote commentary of Bhagawat Gita.

Names of persons who gave correct answers to all questions:

None

NEWS

* Today 06th July 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.

* Smt. Balamani Amma, 82 years, residing at Thuravoor, Alappuzha Dt in Kerala (D/O. Swargeeya Konnakath Janaki Amma, Author of Harivarasanam Song) attained Vishnupadam on 20th June 2022. SASS National, State karyakarthis visited her house to pay condolences and offered sradhanjali.

HARIVARASANAM SHATABDI CELEBRATIONS

Kerala State Committee for the Celebrations was formed with Rtd. Justice Thottathil Radhakrishnan as Chairman and Shri. Vishwaroopan (Janam TV) as Working Chairman.

Patrons are Sampoojya Swami Chidanandapuri, Kolathur Advaita Ashram, Kozhikode; Sampoojya

Swami Vivikthananda, Chinmaya Mission, Acharyas, eminent personalities etc. Swami Ayyappadas is the General Convener and Shri. MK Aravindakshan and Shri. Murali Kolangad are Joint General Convenors.

State President Brahmashree Akiraman Kalidasan Bhattathiripad presided over the function held on 26th June, at the Pavakkulam Mahadeva Temple Auditorium, Kaloor, Ernakulam. Poojya Swami Darshananandaji and Rtd. Justice Thottathil Radhakrishnan lit the lamp and delivered blessing speeches. Swami Ayyappadas explained the significance and relevance of Harivarasanam Shatabdi celebrations. Shri Erode Rajan, General Convener, National Committee for Harivarasanam Shatabdi Celebrations, announced and introduced the office bearers of the State Committee.

Shri. S.J.R. Kumar (SASS National Vice President), Shri. Vishwaroopan (Janam TV) also addressed the gathering. National office bearers of the SASS. Shri. V. K. Viswanathan, Shri. S. Vinodkumar, Shri P. Shanmuganandan and former Tantries of Sabarimala, Brahmashree Vishnu Vasudevan Namboothiri & Manoj Embranthiri, Periyon/ Heads of Ambalappuzha and Alangad Yogams were present on the occasion. Famous playback singer Shri. Sannidhanandan sang the Harivarasanam song, devotionally.

The teaser/trailer for the short film **TATVAMASIPPORUL**, being produced by SASS in 6 languages, which explains the true history of Sabarimala, was released in the function.

Kumari. Arya sang SASS prayer. Welcome speech was made by Shri. Ampotty Kozhencherry and Vote of thanks by Shri. Murali Kolangad.

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