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Admin Office: Ayyappa Vihar, Shiva Temple Road, Viyyur, Thrissur Dist, Kerala - 680010  
Website : [www.sassbharath.org](http://www.sassbharath.org) | Ph:09400401722 | Email:[sassinservice@gmail.com](mailto:sassinservice@gmail.com)



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## **SABARIMALA TEMPLE RITES AND RITUALS CONNECTED WITH DAILY WORSHIP - PART 2.**

(Extracts from “Sacred Complex of the Sabarimala Ayyappa Temple” by Shri. P. R. G. Mathur, Anthropologist)



### **PALLIYUNARTHAL AND NIRMALYAM**

The Sankh (conch shell) is blown nine times for the Palliyunarthal (awakening) of Lord Ayyappa followed by Nadaswaram. The Sabarimala Lord Ayyappa Temple opens at 05:00 am for five days in every Malayalam month for the Nirmalyam (the appreciation of the previous day's flower and sandal paste decoration of the Lord), and Darshan of the Lord, who is still adorned with the flowers and garlands of the previous night. As the temple bell chimes five, the doors are flung open and the devotees make a beeline for the sanctum sanctorum after taking their bath with the Lord's name “Swamiye Saranam Ayyappa” on their lips. Inside the Balikkalpura, to the melodious notes of the Nadaswaram and blowing of the conch, the Melsanthi after taking his holy bath, accompanied by a Devaswom Kazhakam holding a Kuthu Vilakku, opens the door of sanctum sanctorum, and standing on the sopanam (stepping stone to the Srikovil), rings the bell and prays to Lord Ayyappa with folded hands. Then he opens the door to enter the Srikovil and brightens the six silver thookkuvilakku (hanging lamps) at 05:00 a.m. and welcomes everybody with the full throated cry of “Swamiye Saranam Ayyappa.”

There are six silver thookkuvilakku and nine silver nilavilakku kept in the sanctum sanctorum around the Lord and one prabha vilakku (glass light) behind the lord. With the exception of four nilavilakku all the lamps are extinguished during the nights after the Harivarasanam. After removing the flower garlands and throwing them on the Nirmalyadhari Balikkal, the Melsanthi removes the Kalabham (sandal paste) and Manimaala (golden ornament) from the Lord in the presence of the Thanthri. It may be mentioned here that during the Mandalam and

**Makara Vilakku festivals the temple opens at 04:00 a.m. The Parikarmikal (assistant priests) then arrange the required articles for the Abhishekam (sacred bath) such as holy water, milk, tender coconut water, honey, rose water, panchamritham and ghee etc. The Melsanthi then goes to Ganapati temple, brightens the lamp and removes the flower garland and Kalabham from the idol. Afterwards he goes to the Nagaraja temple and brightens the lamp and removes the garland and returns to the Srikovil, making a circumambulation of the temple. Meanwhile the Thanthri comes to the Srikovil to perform the different Abhishekams.**

**The Parikarmis arrange the required articles for all the Abhishekams. The Jala Abhishekam is performed at the outset from a Conch (Idampiri Sankhu to the Lord, invoking holy rivers of the Ganga, Yamuna, Godavari and Saraswati, Narmada, Sindhu, Kaveri with respective mantrams and suktam, which are chanted three times. On special occasions Valampiri Sankh is also used. For each Abhishekam Moolamantram of Lord Ayyappa - Om Ghrum Namaha Paraya Gopthrey - is recited. For Jalabhishekam Saptashudhi, the Vedic mantras Bhagya sooktham and Purushasooktham are recited. After the Jalabhishekam the following abhishekams are performed. (1) Bhasma Abhishekam (consecration by sprinkling holy ashes), (2) Pal Abhishekam (milk), (3) Honey Abhishekam (honey ), (4) Panchamrita Abhishekam (consecration by pouring five sweet ingredients) (5) Ilaneer Abhishekam (tender coconut water) (6) Panineer Abhishekam ( rose water) and Kalabha Abhishekam (sandal paste). After performing all these abhishekams, Malar Nivedyam and Thrimaduram are offered to the Lord as Nivedyam. After Bhasma Abhishekam, Jala Abhishekam is performed to remove the holy ashes from the idol. For each abhishekam, Moolamantram in honour of Lord Ayyappa and the respective sooktham are recited by the Thanthri. Saptashudhi, Bhagya sooktham, and Purusha sooktham are recited in various abhishekams.**

### **MALAR NIVEDYAM AND TRI-MADHURAM**

**Malar (puffed rice); plantain, coconut, jaggery and tri-madhuram (bananas cut into round shapes and mixed with ghee and honey) are offered as Nivedyam to the Lord after the ritual abhishekams. Malar Nivedyam and Alan-karam (decoration) are offered daily from 5:15 a.m. to 5:20 a.m. Then the ghee Abhishekam is performed with a golden pot measuring one and half litres. The Thanthri then returns to Mukha Mandapam to conduct the Ganapati Homam.**

### **ASHTADRAVYA GANAPATHI HOMAM**

**The Senior Thanthri performs the Ashtadravya Ganapati Homam from 05:15 a.m. to 06:15 am, at the Homakundam located to the north of the thidappally.**

The Homakundam is square in shape. Three nilavilakkus (wick-lamps) are placed on the east of the Homakundam. An idol of Ganapati is kept in between two nilavilakkus.

**PEEDOM VAKKAL** : Two coconuts symbolizing Ganapati on the south and Guru on the north are kept on two stools in a measure of rice. The Koorccham (a ring made of dharba grass) is also placed on Guru and Ganapati. This is called Peedom Vakkal.

**PROPITIATION OF GURU AND GANAPATI** : After Athmaradhana (puja to soul of self), Guru and Ganapati are propitiated by the Thanthri. Then he invokes Ganga and Varuna to the Kindi (goblet or water-vessel with a spout) and Sankh and prepares the Theertham. After preparing the theertham the Thanthri worships Ganapati and Guru. Then he conducts Agni Alankaram in eleven corners of the Homakundam by offering Jalam (water), Pushpam (flowers), and Gandham. (Normally Agni and Pushpam are considered to be “enemies” but at Sabarimala they are very close “friends” and that is why Agni and Pushpam are worshipped simultaneously in the Ganapati Homam).

A Theekkanal (a live coal) is brought by an assistant priest from the thidappally to light the Homakundam from east to west and it is called Agnisamarppikkal or Agni Alankarikkal. Sitting on the Aavana Palaka (oval wooden plank) seat facing east, the Thanthri conducts the Ganapati Homam to the Lord. At the outset he performs the Peetha Puja and the Moorthi Puja. After that Ashtadravya Homam is performed. The Ashtadravyam consists of sarkkara (jaggery), coconut scrap, kadali plantain, avil (beaten rice), malar (puffed rice), honey, karimbu (sugar cane) and kalkkandam (sugar candy). After performing the Ashtadravya Homam he enters into meditation for twenty minutes, worshipping Ganapati with Ishta Mantra (Ganapathi Mantras of personal choices). Then nine appams (sweet preparation with jaggery and rice, round in shape) are dipped in ghee and they are offered to Ganapati. Afterwards nine adas (cake made of fried rice powder and jaggery) are offered to Ganapati after dipping them in ghee. Then oblations are performed with paddy, gingelly and sugar. When the Thanthri starts the Prasanna Puja, the Melsanthi comes with the list of devotees who have booked for the Ganapathi Homam and performs the Pushpanjali for them. Thereafter the Thanthri performs the Prasanna Puja with Manikottal (chiming of the bell). Afterwards a small uruli (circular shallow wide mouthed bell-metal vessel) full of ghee is poured into the Homakundam. It is called Aijahoothi. Finally camphor is lighted while praying for the welfare of the world and prasadam is distributed to the devotees who have booked for the Ganapati Homam as offering.

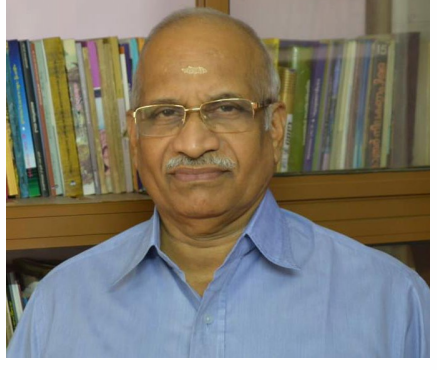
(.....To be continued)

# ITHIHASA – RAMAYANAM : Part I

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

## INTRODUCTION

Itihasas (Epics) are great sources of wisdom about practice of Dharma that we have received from our great Rishis in continuation of Vedas and Upanishads. In Sanskrit, ‘Itihasa’ means: ‘Thus it certainly happened here’. Itihasas are historical stories based on actual events; they are not just imaginary stories. The two Itihasas are Ramayana and Mahabharata.



Our great Rishis wrote Itihasas to convey the essence of Upanishads more elaborately, using the medium of stories so that we can better understand the contents of Vedas. Thus, we may see that contents of Vedas are clarified through Darsanas, Upanishads, Itihasas and Puranas. Stories help in easy comprehension of the essence of Vedas just like using a sugar-coated pill to cover the bitterness of the medicine. While reading such stories, if the message behind the story is not well understood, the intended result cannot be obtained. It is seen that some people misinterpret the Itihasas based on the storyline without actually trying to understand the message they intend to convey. A historical story that took place many centuries ago may not be comparable to the present day standards.

The Itihasas combine the purpose and aim of each Veda, i.e. Jnana (Knowledge), Karma, Ananda (eternal happiness) and Raksha (protection) and infuse awareness of these four virtues in everyone. Rigveda provides knowledge, Yajurveda explains karma, Samaveda brings in happiness, and Atharvaveda provides protection. The Vedas specify do’s and don’ts to be followed in our day to day life. Vidhi and Nishedha- what should be done and what should not be done - both are prescribed in the Vedas. Such Vidhi-Nishedhas are well portrayed in epics through practical examples of human life.

There are good characters to follow and others who need to be denounced. Glimpses of Dharma and Adharma can be seen throughout these stories. Itihasas guide us in leading a Dharmik life through such examples and characters. When confronted with the consequences of untruth, one realises the value of truth. In the same way, the importance of following Dharma is well understood when one learns about the consequences of Adharma.

धर्मार्थकाममोक्षाणां उपदेशसमन्वितं ।  
पूर्ववृत्तकथायुक्तं इतिहासं प्रचक्षते ॥



dharmarthakāmamökṣāṇām upadēśasamanvitam |  
pūrvavṛttakathāyuktam itihāsam pracakṣatē ||

Ithihasas combine the teachings about Purusharthas (the four objectives of human life, viz., Dharma, Artha, Kama and Moksha) by intertwining these values within stories. Such stories are related to events that had actually happened in the past. These teachings are mostly conveyed in the form of advice by great scholars and Rishis. ‘Lakshmanopadesa’ and ‘Tharopadesa’ in Ramayana and ‘Sanalsujateeyam, Bhagavad Gita and Viduropadesa’ in Mahabharatha are some examples of such great advice. Purusharthas can be summarized as performing our duties (Dharma) in a selfless manner, gaining various Arthas of life (knowledge, wealth, family - all of these can be termed as Arthas), duly fulfilling the Kamas (desires) in line with Dharmik guidelines so as to achieve the ultimate goal of Moksha. Different characters in the Itihasas demonstrate how Moksha can be attained. Itihasas also explain how results of Karma can either lead us towards Moksha or how they might bind the Atma within the never ending cycle of births and deaths.

Now, we may now move on to the first Itihasa, the Ramayana.

## RAMAYANAM



Ramayanam is the first Itihasa as well as Adi Kavya (first poem) in the history of ancient Bharatha literature. Dharma, Artha, Kama and Moksha are all portrayed in detail in the Ramayana. रामो विग्रहवान् धर्मः - ramo vighrahavān dharma: - Rama himself is the embodiment of Dharma. Ramayana teaches what is meant by Purushartha and how to gain Artha in life through proper discharge of Dharma. Depiction of various forms of Kama (desire / lust) is also done here through different characters such as Ravana, Soorpanakha etc. The story itself revolves around the lust of Ravana and how lust brought about his end अति कामात् दशग्रीवः - ati kāmāt daśagrīva - excessive lust was the cause of Dasagriva's (Ravana's) fall. Ramayana shows that only such wishes and desires that are Dharmik can be legitimately enjoyed. It speaks of means and ways of attaining Moksha and reminds us on many occasions about the four Purusharthas.

**Origin of Ramayana :** It is said that Vedas appeared as Ramayana when Lord Vishnu himself took birth as Rama.

वेदवेद्ये परं पुंसी जाते दशरथात्मजे ।

वेदः प्राचेतसादासीत् साक्षात् रामायणात्मना ॥

vēdavēdye param pumsi jātē daśarathātmajē |

vēdaḥ prācētasādāsīt sākṣāt rāmāyaṇātmanā ||

The supreme one, who is known to us through the Vedas, took birth as the son of King Dasaratha; and the Vedas took the form of Ramayana through the great Rishi named Praachetas. (Valmiki is also known as Praachetas as he is the son of Prachetasa-muni). Ramayana is the reincarnation of the Vedas; this is the greatness of Ramayana. Valmiki has presented the Vedas for our benefit in the form of Ramayana.

Praachetas, who was the son of a sage, after acquiring the ‘Samskaras’ (religious initiations) and education suitable for a sage, somehow took on a wrong direction in life and became a robber. He got the name ‘Ratnakara’ when he adopted the life of the robber. Ratnakara once attacked the Saptarshis (seven sages) who happened to be passing by his way. The sages faced him calmly and asked him a question - whether his wife would be willing to share the burden of his sins while enjoying the benefits of wealth acquired through his bad deeds? When his wife gave a negative response to this question, Ratnakara realised the futility of his lifestyle and sought the help of the sages for redemption of his sins. It is evident here that the inherent culture from his childhood had motivated Ratnakara to realize his mistakes and seek atonement. Although now a robber, the culture and education that he had gained at a young age gave him the patience to listen to the words of the Saptarshis.

The Saptarshis advised him to chant the words ‘MaRa MaRa’ (letters in the word Ra-Ma in reverse) for the atonement of his sins. Accepting the advice of the sages, Ratnakara begins to chant these two words, which gradually evolved into the divine name ‘Rama, Rama’. Thus, it was Valmiki who gave the world the great RAMA (Taraka) mantra. The greatness of the name ‘Rama’ was proclaimed to the world by the Saptarshis through Valmiki.

रमन्ते योगिनो यस्मिन् सः रामः ramante yogino yasmin sa: rama: - ‘Rama is the one name in which Yogis rejoice’. All Yogis rejoice in the Paramatma Chaitanya which has the name of Rama. This is why the Saptarshis advised Ratnakara to use this word for his Tapas without advising him anything else.

Ratnakara went on to perform Tapas for a thousand years chanting the divine Rama Mantra, and finally emerged from the ant hill (Valmika) in his new form as Valmiki, the sage who understood the greatness of the name Rama, the name of Paramatma.

Valmiki learns more about Rama when the great sage ‘Narada’ visits him in his Ashram. During their discussion, Valmiki enquires about the one human being who is blessed with all the positive virtues that one can ever possess.

तपः स्वाध्याय निरतं तपस्वी वाग्विदाम्वरं ।  
नारदं परिप्रच्छ वाल्मीकिर्मुनिपुङ्गवः ॥  
कोऽन्वस्मिन् साम्प्रतं लोके गुणवान् कश्च वीर्यवान् ।  
धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः

tapa: svādhyāya niratam tapasvī vāgvidāmvaram ।  
nāradam paripapracha vālmikirmunipungava: ॥  
kö’nvasmin sampratam lōke guṇavan kaśca viryavān |  
dharmajñaśca krtajñaśca satyavākyaō drdhavrataḥ”

Valmiki, who was engaged in Tapas and Swadhyaya (self-learning) asked Sage Narada, who was a great Tapaswi and a learned scholar, the following question: “In this present world, is there anyone who is virtuous, courageous and powerful, who possesses all the positive human virtues, who is a true follower of Dharma, and one who is firm on the performance of his duties? Is there a person who is perfect and strong in all human qualities? Is there anyone who is knowledgeable about the deeds of the righteous and who speaks only the truth and is steadfast?”

Narada answers the lengthy question in a single line- इक्ष्वाकुवंश प्रभवो रामः ikṣvākuvamsa prabhavā rāma:- Rama, born in the Ikshvaku Vamsa. There is only one perfect person in this world with all the qualities you have asked for, and that is Lord Rama, who was born in the Ikshvaku lineage.

After Narada leaves, Valmiki, who continues to think of Rama, goes to the bank of river Tamasaa with his disciple Bharadvaja for performing Sandhya Vandana. Mesmerized by the placid and transparent fresh water of the river, he says:

अकर्दममिदं तीर्थं भरद्वाज निशामय ।  
रमणीयं प्रसन्नांबु सन्मनुष्य मनोयथा ॥

akardamamidam tirtham bharadvaja niśāmaya |  
ramaniyam prasannambu sanmanuṣya manōyathā ॥

“O’ Bharadvaja! Look! This water is unpolluted, clear and attractive like the mind of a virtuous person”. While saying this, the sage glimpsed a pair of birds seated on the branch of a tree on the riverbank. At that precise moment, a hunter shot down one of those birds with his arrow. We are familiar with the popular story that this tragic situation and his grief on the death of the bird made Valmiki to curse the hunter. His curse came out of his mouth in the form of a verse. These words became the Adisloka (first verse) based on which Ramayana was written subsequently.

मानिषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः ।  
यत् क्रौञ्चमिथुनादेकमवधीः काममोहितम् ॥

māniṣāda pratiṣṭhām tvamagama: śāśvati: samāḥ|  
yat krauñcamithunādēkamavadhi: kāmamōhitam ॥

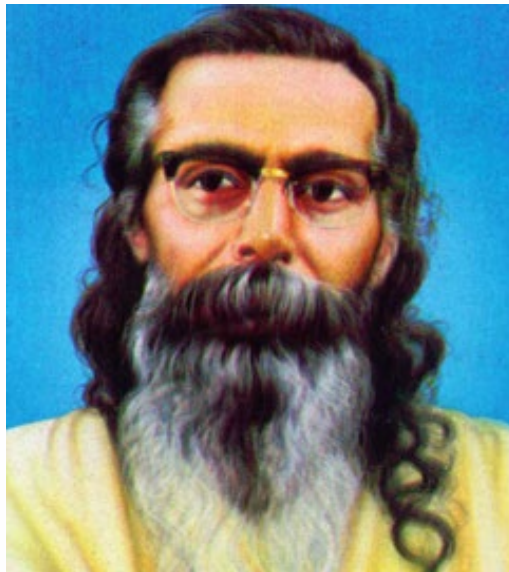
“O’ hunter, No! May you never attain eternal and

permanent existence, for you are the one who killed one of the love-intoxicated birds”, I curse you not to have eternal existence in this world because you killed one of the two amorous birds’ - this is the popular and generally accepted meaning of this verse. Let us examine the interpretation of this verse in more detail.

(....Contd)

## **MADHAVA SADASHIVA GOLWALKAR (GURUJI)**

**(19 February 1906 – 5 June 1973)**



Madhava Rao Sadasiva Rao Golwalkar, famous as Guruji - Second Sarsangchalak (chief) of Rashtriya Swayamsevak Sangh (RSS), the ‘Karma Yogi’ inspired lakhs of people to serve the nation by chanting the elixir of patriotism and seeing the people in ‘Janardhana Bhava’. The great man who ignited passion in every atom of the nation’s body.

Shri. M.S.Golwalkar met Doctorji (RSS founder Dr. Keshav Balaram Hedgewar) in 1932 and came in close with RSS when he was a professor of zoology at the Banaras Hindu University. Later, he took ‘Sanyasa Diksha’ from his Guru Akhandananda Swamiji at Saragachchi, but he returned to the RSS activities, after realizing that his field of action was national service, and not confined to a sanyasa aasram. In 1940, he was nominated as the second Sarsanghachalak of the Rashtriya Swayamsevak Sangh. After thirty-three years of hard penance to know and inform India.... , the nation came to know Keshav (Doctorji) through ‘Madhavan’.

He circumambulated Bharat sixty times with the mantra ‘Rashtraya Swaha, Idam Na Mama’. Never stayed in hotels even once. He built a vast organizational structure on the solid foundation laid by Doctorji. First despised and then opposed, the RSS has climbed the ladder of recognition.

Jana Sangh - the predecessor of BJP, ABVP - student organization, BMS - one of the largest labor movements, Vishwa Hindu Parishad, and Vanavasi Kalyanashram,... all took shape with Guruji’s blessings.



He stood as a guide whenever the nation faced crisis. During the partition, he reached Ludhiana, Amritsar, Jalandhar etc. and gave confidence to the suffering people. He also played a key role in the merger of Kashmir and Hyderabad with India after independence. He predicted the Chinese invasion in 1962. But the rulers of that day, who were shouting the slogan of India-Chini Bhai Bhai, made a mockery of it. Finally what Guruji said happened.

Guruji, who saw organizational work in India's culture through an incomparable intellectual personality, left the world on June 5, 1973. The then Defense Minister Jagjeevan Ram said in the Parliament that we lost one of the leaders who gave strength to the country in times of crisis. Guruji had always said that even if there is no particular person, the organization will go ahead. That is why the the Sangh is able to move forward with only the nation in mind rather than the individual.

“Bunch of Thoughts”, which has become Guruji's most cited work, is a collection of talks and lectures by him on various subjects around RSS shakhas (units) in India, published in 1966. The book is divided into four parts: The Mission, The Nation and Its Problems, The Path to Glory and Moulding Men.

Guruji believed that the values which the government adopted at the time of independence were from Russia in the form of Socialism, and Britain through the 1935 Government of India Act. And he believed that India should adopt its own culture and values. Hindu Rashtra had a broader meaning, which could be used to refer to faith as well as Indian society,” said Alok Kumar, international working president, Vishva Hindu Parishad.

“He believed that Bharath or India's way of life, its culture and dharma were that of a Hindu Rashtra. The Hindu Rashtra encompassed enlightened nationalism and acceptance and tolerance of diversity.”

Without caring in the least about the opposition, Guruji kept on fearlessly expounding the thought of our ancient cultural nationalism. His outstanding achievement was that he not only expounded the pure concept of nationalism but inspired thousands to live by it. Anti-propaganda often made Guruji a subject of controversy. Many of his statements were distorted by opponents for the sake of deriving political mileage. But Guruji never got agitated, nor did he lose his equipoise. His mind could never be sullied by hatred. He never swerved from the goal of rejuvenation, in consonance with the Hindu view of life, of the Hindu Nation. He was extremely affectionate in his behaviour, but equally uncompromising in respect of principles. He never accepted any compromise that led to self-denial, self-deception or blemish on the nation's prestige.

Our P. M. Narendra Modiji wrote a book in Gujarati

titled ‘Jyotipunj’ (Beams of Light) in which he retold the life stories of 16 men who inspired him. In the essay, titled ‘Pujniya Shri Guruji,’ he wrote Guruji as the second most important influence – Vivekanand is the first – on the life of the Modiji. RSS and personally Guruji has great influence on the rise of gems like Atalji, Advaniji, Modiji, etc. and the present rise of our Nation towards regaining the status of ‘Viswa Guru’.

(To be continued)

## WHY WEAR VIBHUTHI?



When thinking about wearing of Vibhuthi (ashes), sometimes it is said to wear soaked ashes and at other times to wear unsoaked ashes. It is only natural to ask if this is not a contradiction. Although the ancients may not give an answer to this, the fact is that they were well aware of the medicinal properties of Vibhuthi.

At least some of them have been lucky enough to wake up in the morning, wash their face and feet, and take a handful of vibhuthi from the vibhuthi tray hanging on the porch and apply it on their forehead, chest, arms and some other places tripara marmas. Ashes are applied like this in the evening and after washing the face and hands. On both these occasions they were smeared in unwetted ashes.

But after bathing, they used to take ash and wet it and apply it on their body. When we look at these two types of vibhuthi/bhasma, we must understand that unmoistened bhasma has the ability to kill germs and wetted bhasma has the medicinal power to draw excess moisture from the body and remove it.

When we record this much, it is natural to ask how our body can be infected only in the morning and evening. Modern medicine has proven that when a person sleeps at night, there are hundreds of thousands of germs roaming around in his bed. Similarly, air pollution has already been detected during twilight hours as well. This also affects our body. That is why bhasma is worn without wetting during these two times to prevent infection.

While taking a bath, science does not rule out the possibility that the joints of the body become swollen due to moisture and gradually increase fat and thus turn into arthritis. To avoid such swelling, wet bhasma is worn after bathing.

Acharyas have also prescribed a mantra to be chanted while performing the smearing of bhasma:

**“Om Agnirithi Bhasma, Jalamithi Bhasma,  
Sthalamithi bhasma, Vyomethi bhasma,  
Sarvam Hawa Idam Bhasme,  
Mana etani chakshum shi bhasma.”**

### **PHILOSOPHY**

We are born from the ashes (generated through Fire) and we perish into ashes. Hindus believe the fire to be pure and anything that touches fire becomes pure as well. It is why Hindus normally cremate dead body to purify it. The impurities of the past lives may be there temporarily after cremation but eventually, what remains is only the soul, Vibhuthi, which is eternally pure.

### **Vibhuthi and its relation to Lord Shiva**

Every end ensures a new beginning and Lord Shiva is the lord of that transformation and destruction. His third eye is the eye of omnipotence and knowledge which has the power to reduce everything into ashes. Everything has an end, and when the time comes, He reduces everything to vibhuthi/ ashes. Legend says Shiva had even turned Lord Bramha, Lord Vishnu, and all the worlds into ashes. He then smeared the vibhuthi on his body as a symbol of supreme power and lordship.

The symbolism of vibhuthi also means Shiva's anger is transformative and not just destructive. He destroys the impurities in objects into ashes and makes them pure and shining.

Vibhuthi is ash that carries high importance in Hindu Dharma and for the followers of Shiva. It is a symbol of purity, impermanence, cure, protection, sacrifice, and absorption of power. It comes from the cremation of bodies, the residue, burning cow dung, and offerings made to the sacrificial fire /homam. The devotees use sacred vibhuthi for different purposes. Devotees of Lord Ayyappa (son of Shiva & Vishnu) follow the same ritual of wearing Vibhuthi. Vibhuthi/ Bhasma-abhishekam is also a favourite offering to Swami Ayyappa.

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## **THE WORLD IS A MIRROR: AMMA (SADGURU MATA AMRITANANDAMAYI DEVI)**



Our every smile, word and deed has the power to light up the lives of so many people.

Children, we expect love and respect from others. But we don't think that others expect the same from us. This world is like a mirror. If we smile at the mirror, the reflection will smile back at us. If you show bad actions, you will get back similar actions. We only get back what we give to the world.

A doctor was transferred to a government hospital in a village. His demeanor was charming. Neither the bustle nor the manners of the patients disturbed his calm. How do you manage to work with a smile despite this busy schedule? - Someone asked him. We should always make up our minds that our actions should bring happiness and satisfaction to ourselves and others. The doctor said: “This is a lesson that life has taught me. I used to work in a private hospital. I have to take a bus from home to the hospital. If I wait for the bus at the bus stop, the bus will stop somewhere else. By the time I reach there, the bus has often left. Even if I get on, I will not get a seat. If I pay for the ticket, I will not get back the balance amount. I went to the hospital with all this anger inside me. I couldn’t even smile at my colleagues or pay enough attention to work. This would lead to quarreling with the senior doctor. If I went home in the evening, I would get rid of all my worries and anger on the family members. Because of this, I was isolated in my family and society.

But, later one day when I reached the bus stop, seeing me the conductor rang the bell and stopped the bus. There was no seat in the bus. But the conductor vacated his seat for me. I cannot tell you in words how much relief that behavior gave me. When I reached the hospital, I felt that everyone was smiling at me. I was able to do the work carefully that day and was specially praised by the superior. When I reached home, I was able to treat my children and wife with love. I became aware of the change the conductor’s behavior made in me and my behavior in others. Then I vowed to treat everyone with only love.”

Our every smile, word and deed has the power to light up the lives of so many people. So we should always be mindful that our actions will bring happiness and satisfaction to ourselves and others. Gradually we can see and feel with satisfaction that everyone else is also smiling and loving towards us.

#### RELAXATION FROM DETACHMENT.

“Give up something and feel happy about it. Forget that it was ever yours. To think that you have given up something is also wrong. Don’t feel that. Just feel relaxed; be at ease. Realize that you are free—free from that burden. The object was a burden and now it is gone. Only if you can feel the burden of attachment to objects, will you be able to feel the relaxation or bliss that comes with detachment and renunciation.” - Amma

### BHAGAWAT GITA

(Chapter 2 – SANKHYA YOGA) Slokas: (26-30)

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ 26॥

atha chainam nitya-jātaṁ nityaṁ vā manyase mṛitam

tathāpi tvaṁ mahā-bāho naivam śhochitum arhasi



If, however, you think that the self is subject to constant birth and death, O mighty-armed Arjun, even then you should not grieve like this.



जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ 27॥

jātasya hi dhruvo mṛityur dhruvaṁ janma mṛitasya cha  
tasmād aparihārye 'rthe na tvaṁ śhochitum arhasi

Death is certain for one who has been born, and rebirth is inevitable for one who has died. Therefore, you should not lament over the inevitable.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।  
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ 28॥

avyaktādīni bhūtāni vyakta-madhyāni bhārata  
avyakta-nidhanānyeva tatra kā paridevanā

O scion of Bharat, all created beings are unmanifest before birth, manifest in life, and again unmanifest on death. So why grieve?

आश्चर्यवत्पश्यति कश्चिदेन  
माश्चर्यवद्वदति तथैव चान्यः ।  
आश्चर्यवच्चैनमन्यः शृणोति  
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ 29॥

āśhcharya-vat paśhyati kaśhchid enan  
āśhcharya-vad vadati tathaiva chānyaḥ  
āśhcharya-vach chainam anyāḥ śhṛiṇoti  
śhrutvāpyenaṁ veda na chaiva kaśhchit

Some see the soul as amazing, some describe it as amazing, and some hear of the soul as amazing, while others, even on hearing, cannot understand it at all.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।  
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ 30॥

dehī nityam avadhyo 'yaṁ dehe sarvasya bhārata  
tasmāt sarvāṇi bhūtāni na tvaṁ śhochitum arhasi

O Arjun, the soul that dwells within the body is immortal; therefore, you should not mourn for anyone.

(To be continued)

## Subhashitham – 42

पुनः पुनर्जायमाना पुराणि समानं वर्णमपि शुम्भमाना  
श्वघ्निव कृत्तुर्विज अमिनाना मर्तस्य देवी जरायन्त्यायुः  
(ऋग्वेदः)

Punah punarjayamana purani samanam varnamapi  
shumbamana

Swaghniwa Kritnurvij Aminana Martasya Devi Ja-  
rayantyayuh

**Meaning:** For ages, each day is followed by another day, born again and again. Days are never ending. As a result, We have become lazy. As the days pass by, our life span also draws to an end. Realising this truth, we must quickly complete all our duties without laziness.

## QUIZ – 27

(**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. Who gave Brahmastra to Karna?
2. Which Veda deals with Medicines and healing?
3. What is Kubera's world called?
4. Who was Vidura's mother?
5. What was the famous temple in Multan of Pakistan, later destroyed?
6. Who is the legendary lady who won back the life of her husband from the God of death?
7. What are the Ithihasas of Hindusthan?
8. Who is the author of Ramayanam?
9. Which are the other deities installed at Sabarimala adjacent to Sreekovil of Swami Ayyappa?
10. Who is the founder of Rashtreeya Swayamsevak Sangh (RSS) ?

### Answers of Quiz : 26:

1. Sabarimala Dharma Shasta Temple is believed to have been consecrated by Maharshi Parasuraman.
2. Rana Pratap's trusted war-horse: Chetak.
3. Seven Eternals: Ashwatthama, Mahabali, Vyasa, Hanuman, Vibhishana, Kripa, Parasurama. They are alive forever till the end of yuga. Ashwatthama represents anger, Mahabali with charity, Vyasa as wisdom, Hanuman with service, Vibhishana as devotion, kripa as discipline, Parasuraman with pride found in human beings.
4. Seven Sacred Rivers: "Gange Cha Yamune Chaiva

Godavari Saraswati Narmada Sindu Kaveri Jalesmin Sannidhim Kuru.” - Ganges, Yamuna, Godavari, Saraswati, Narmada, Indus and Kaveri. In this Saraswati is now flowing (invisibly) beneath the earth.

5. Saptashvan - Aditya, Lord Surya. Legend has it that seven horses were locked in Aditya's chariot.
6. Ashtadik Palakas: Indra, Agni, Yama, Niriyati, Varuna, Vayu, Soman and Isaana - these are the gods of the eight directions starting from the east respectively. They have special Bali Pujas.
7. Navadvarapuram - the body with nine holes. Eyes (2), nose (2), ears (2), mouth, payu (anus), tuvastha (ureter) in the body.
8. Dashopanishads: Isavasya Upanishad, Kenopanishad, Kathopanishad, Prashnopanishad, Mandukyopanishad, Taithiriyam, Aitareyam, Chandogyam and Brihadaranyaka Upanishad.
9. The current flagpole in the Sabarimala temple was erected on 25 June 2017. On top of the flagpole is the vehicle of the Deity Swami, Vaaji - Horse (Vaji Vahanam).
10. India's new Parliament building in New Delhi was inaugurated by Prime Minister Narendra Modi on May 28, the 140th birth anniversary of nationalist and Hindutva ideologue Vinayak Damodar Savarkar, popularly known as 'Veer Savarkar'.

Names of persons who gave correct answers to all questions:  
None

## SHRADHANJALI - R. SURENDRAN NAIR

Sri.R Surendran Nair (64 years), Administrative Secretary, Sabarimala Ayyappa Seva Samajam-Paschim Maharashtra attained Vishnupadam on 15th June 2023. He had a cardiac arrest during his ongoing treatment.



He was an active worker of RSS from his childhood and taken various responsibilities. Native of Pattazhy in Pathanamthitta District and later reached Pune and established as an industrialist. He served as President of Ayyappa Mandir - Dhanori, General Secretary of KPNSS, Founder Member of Ganesh Nagar Malayalee Samajam etc. He was a dedicated karyakatha of SASS also. He is survived by his wife Smt. Sudha and son Shri. Kannan.

Sabarimala Ayyappa Seva Samajam pays homage to the departed soul by praying for Moksham.

## NEWS

- \*Today, June 26, 2023 Uthram - the auspicious day of Swami Ayyappan's divine birth star. As per the directions of SASS, Ayyappa devotees from all over the world perform Uthram Puja in their own homes and nearby temples with deep devotion bhajan, neerajanam etc.
- \* About 50 Karyakarthas from SASS Paschim Maharashtra and nearby States participated for 3 days from June 11 to 14. in the annual "Sant Dhyaneswar Maharaj Paduka Palkhi Yatra". The devotional Yathra was started from Alandi near Pune on 11th June 2023 and concluded at Vitobha Temple in Pandharpur on 29<sup>th</sup> - Ashada Ekadasi. Shri. Nandakumar, SASS Paschim Kshethra Organising Secretary and Shri. Rajan Babu, Paschim Maharashtra State President had lead our team in the Yathra. It was said that it was a divine experience and association with the Palkhi Yathra has created a favourable atmosphere in the growth of SASS there.
- \*SASS Uttar Tamil Nadu organised a grand public programme with Mass Chanting of Harivarasanam, Ayyappa Sangamam and Guruswamy Vandanam on 11th June 2023 at Vellore, in connection with Harivarasanam Centenary Celebrations. Seven districts of Uttar TN participated. Hon'ble State Minister (Hindu Religious and Charitable Endowments –HR & CE) Shri. Shekhar Babu was the chief guest. Shri. T. B. Shekhar, National Chairman and some other senior Karyakarthas also had attended the event.
- \*SASS Konkan has decided to conduct Harivarasanam Centenary Celebrations (HCC) at 'Sri Shanmukhananda Fine Arts and Sangeeta Sabha', Sion East, Mumbai on 08th July 2023 Saturday from 4.30 pm onwards. HCC will comprise of Bhajan and devotional songs of various famed artists from across India and Mass Chanting of Harivarasanam. This is touted to be a grand Ayyappa Mahasangamam in Mumbai City attended by many VVIPs.

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

The temple will be opened on July 16th at 5:00 pm for '**Karkatakam Month Puja**' and closed on July 21st at 10:00 pm.

**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 by P Shanmuganandan, National Administrative Secretary from National Administration Office, Ayyappa Vihar, Viyyur, Thrissur, Kerala - 680010 on behalf of Sabarimala Ayyappa Seva Samajam