

SWAMISARANAM

AYYAPPAVANI

അയ്യപ്പവാണി web News Magazine

SABARIMALA AYYAPPA SEVA SAMAJAM (SASS)
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HARIVARASANAM CENTENARY CELEBRATIONS : INAUGURATION

The centenary celebrations of the ‘Harivarasanam’ song, which is sung at night, on all the days when Sabarimala Swami Ayyappan’s sanctum sanctorum is opened for darshan, is on the launching pad! Inaugural Function at Panthalam today.!

The Harivarasanam song was written by Swargeeya Konnakath Janakiamma in 1923. Millions of Ayyappa devotees experience the spiritual joy of bliss in the melodious music of Ganagandharvan Yesudas.

Sabarimala Ayyappa Seva Samajam along with Acharyas, Spiritual movements, Hindu organizations and various Ayyappa Bhakta Samithies join together to celebrate the centenary of Harivarasanam worldwide with various programs lasting eighteen months.

Harivarasanam author Swargeeya Janakiamma and many other great personalities, like Sampoojya Swami Chinmayanandan, Nawab Rajamanikyam, Vimochanananda Swami, Kambamkudi Sundaram Iyer, M N Nambiar, P T Rajan etc., who had worked relentlessly in the propagation of Sabarimala and Ayyappa Dharma in other states and abroad will be introduced and honoured befittingly during the celebrations.

Celebrations commence with inaugural function in August 2022 and will conclude in January 2024, with

“Global Ayyappa Mahasangamam”, in the august presence of the country’s Prime Minister and other dignitaries.

The formal inauguration of the global Harivarasanam centenary celebrations will be held on today, August 29, 2022, with a colorful procession and public function at Panthalam in Kerala, the divine place where Swami Ayyappan had lived as Prince Manikandan.

INAUGURATION PROGRAMME

Puja rituals

- * 5.00 am :Ashtadravya Mahaganapathi homam.
- * 8.00 am : Abhishekam to Swami Ayyappan with water from the sacred rivers.
- *10.00 am: Mass “Neerajana Puja” and ‘Shastampattu”.

Procession (2.00 pm to 4.00 pm).

Colorful procession accompanied by musical instruments, ritualistic arts and folk art displays, starting from NSS Medical Mission Junction Panthalam and concluding at Valiyakoyikkal Temple.

Public Function (4.00 pm to 7.00 pm)

- ***Lighting of the lamp** (with Saranaghosham)
- ***Prayer:** Shri. Sabareesh Viswanathan, Ranipet, Tamil Nadu
- ***Welcome and Introduction:** Shri. S. Vinod Kumar (Harivarasanam National Committee Joint General Convener).
- ***Presidential address:** Justice (Retd.) Dr. M. Jayachandran (Harivarasanam National Committee Working Chairman)
- ***Inauguration:** Sri Moolam Thirunal Sasikumara Varma (President of Pandalam Palace) & Brahmasree Kantararu Rajeevaru (Sabarimala Tantri).
- ***Introduction :** Shri. A. R. Mohanan (RSS Pranthheeya Karyakari Sadasyan).
- ***Blessings:**
 - ..Swami Vivikthananda Saraswati (Chinmaya Mission - Head of Kerala Unit).
 - Swami Satswaroopananda Saraswati (General Secretary of Marga Darsaka Mandal)
 - ...Swamini Jnanabhanishtha (Rishijnana Sadhanalaya, Pathanamthitta)
 - ... Swami Geetanandaji, (Subhanandashram, Cherukole)
 - ...Swami Kaivalyanandaji, (Shivagiri Math, Varkala).
- * **Keynote address:** Shri. J. Nandakumar (National Convener of Prajna Pravah, RSS Akhil Bharatiya Karyakari Sadasyan)

***Felicitations:**

- ..Smt. Rani Mohandas (Reception Committee Chairperson)
- ..Dr. P.T. Usha (PadmaShri, MP., Harivarasanam National Committee Vice President).
-Shri. Suresh Gopi (Ex. MP, Cinema star)
- ..Justice (Rtd) Thotathil B. Radhakrishnan (President of Harivarasanam State Committee)
- ..Dr. K. S. Chitra (Padmabhushan, Playback singer)
- ..Shri. Jayaram (Padmashri, Film Star)
- .. Shri. K. K. Muhammad (Padmashri, Retd. Regional Director of Archaeological Survey of India)
- .. Acharya M. K. Kunjhol (Padmashri, Social Worker)
- .. Shri. K. G. Jayan (Jayavijaya), (Padmashri, Singer, Music Director)
- .. Shri. Anoop Jalota (Mumbai), (Padmashri, Bollywood singer, Bhajan Samrat.)
- .. Shri. Nikhil Kamath, (Mumbai), (Bollywood Music Director)
-Adv. K.K. Balaram (RSS Kerala Pranth Sangha Chalak)
- .. Pooyam Thirunal Gauribhai Parvathy Tamburatty (Kowdiyar Palace, Thiruvananthapuram)
- .. Adv. K. Ananthagopan (President, Travancore Devaswom Board)
- .. Shri. T. B. Shekhar (Vice President of Harivarasanam National Committee)
- ... Shri. M. R. Veeramani Raju (Singer, Chennai)
- .. Brahmashri Akeeraman Kalidasan Bhattathiripad (Patron of Harivarasanam Kerala State Committee).
- .. Shri. Raman Raja Mannan (King of Kovilmala, Idukki)
- ... Mrs. R. Nanchiammal (Singer, 2022 National Film Award winner)
-Smt. Vaikom Vijayalakshmi (Playback Singer)
- ..Shri. V. Jayachandran (Harivarasanam North Tamil Nadu State Committee Convener)
- ... Shri. B. Prabhakaran (Harivarasanam South Tamil Nadu State Committee Convener).
- ... Dr.N. Jayaram (Harivarasanam Karnataka State Committee Convener)
- .. Shri. Naayini Buchireddy (Harivarasanam Telangana State Committee Convener)
- ... Shri. Prakash G. Pai (Harivarasanam Maharashtra State Committee Convener)
- .. Smt. Seema (Film Star)
- ..Shri. Viji Thambi (Film Director, Harivarasanam National Committee Vice President)
- ... Shri. Vijay Yesudas (Playback Singer)

.. Shri. Sannidhanandan (Playback singer)

.. Smt. Susheela Santhosh (Chairperson, Panthalam Municipality)

***Instructions:** Shri. Murali Kolangad (Harivarasanam Kerala State Committee Joint General Convener)

***Explanation of Future Programs :** Shri. P. Shanmuganandan (Convenor, Harivarasanam National Committee).

*** Vote of thanks :** Shri. G. Prithvipal (Reception Committee General Convener)

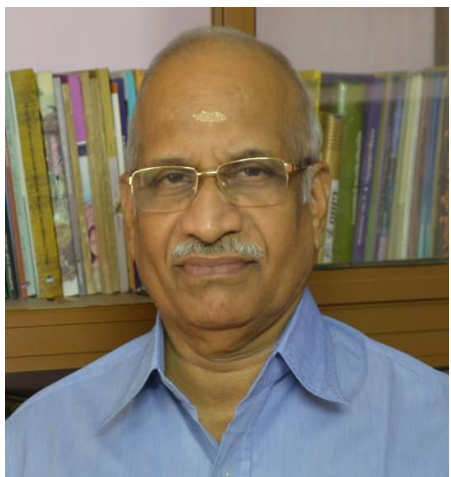
***Singing of Harivarasanam (with deeparadhana) :** Dr. K. S. Chithra.

(Program Coordinator: Swami Ayyappadas)

HARIVARASANAM – PART 3

Author: KONNAKATH JANAKYAMMA

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



Ashtakam 5

tribhuvanArchitam dEvatAtmakam

trinayanam prabhum divyadEsikam

tridasapUjitam chintitapradam

hariharAtmajam devamAsrayE

Saranam ayyappa! Swami saranam ayyappa!

Saranam ayyappa! Swami saranam ayyappa!

Meaning: Hariharatmajan is adored by the people of all the three worlds. He shines as a Deva. Lord Siva, who has three eyes, is your lord. You are the Guru of even the enlightened people. You are so merciful that you always grand the righteous desires of your devotees. I totally depend upon you for the fulfilment of my life's mission.

Commentary: Here the reference is to Lord Ayyappa. He has taken birth as a human being. But he is adored by the people of all the three worlds (Heaven, Earth and Hell) as a Deva . His lord is Lord Mahadeva, the supreme. So he is Guru to even enlightened people. He protects the righteous people from the threats of the evil minded demons. Also, he fulfills the desires of the righteous people without any formal request from them. I depend upon Hariharat-maja, the merciful.

Ashtakam 6

bhavabhayAvaham bhAvukAvaham
bhuvanamOhanam bhUtibhUshanam
dhavala vAhanam divyavAranam
hariharAtmajam devamAsrayE
Saranam ayyappa! Swami saranam ayyappa!
Saranam ayyappa! Swami saranam ayyappa!

Meaning: HariharAthmaja, who is even adored by Devas, is very handsome. He is very merciful and is pleased on chanting his sacred names. He has made horse as his vehicle and wears “gadha” as his weapon. I seek refuge in him.

Commentary: This verse refers to Sree Dharma Sastha. Sastha, a member of the renowned group of “Seven Deities”, has horse as his vehicle. Since Lord Ayyappa had attained oneness with Sree Dharma Sastha, the Deity of Dharma Sastha becomes prominent. Hence the vehicle is horse.

All the Devas have Animals as their vehicle. These animals represent the living and non living organisms in the world.

He is handsome because of the “Brahma Chaithanya” (divine Power) in him. Sastha is very merciful because he is a Dharma Murthy . He loves to bless all the people who chant his many sacred names.

He wears the graceful “gadha” which is a weapon for protection (divine power is inclined to positivity and naturally the weapons Devas wear are for protection - such weapons turn to be destructive only when confronted by the evil minded Demons)

(to be contined)

SASS PRAYER IN ENGLISH WITH MEANING GIVEN BELOW AFTER SANSKRIT

शबरीमला अय्यप्प सेवा समाजम : प्रार्थना (संस्कृत)

श्रीधर्मशास्त्रं नमस्करोम्यद्य ते
पादारविन्दं शरणं हि मादृशाम् ।
उच्छृङ्खलं मम पञ्चेन्द्रियं भवान्
पावनमार्गेण चालयेत् सर्वदा ॥ 1
स्वामिन् शरणम् अय्यप्प //

अय्यप्पसेवासमाजस्य स्यामहं
नम्रः सदस्यश्चरन् धर्ममेव हि ।
भूमौ तु क्लेशेन जीवतां प्राणिनां
सेवने देहि मे शक्तिं दयानिधे ॥ 2
स्वामिन् शरणम् अय्यप्प //

मारुतेर्मानसे भक्तिर्यथा तथा
भूयादचञ्चला भक्तिश्च मे हृदि ।
कर्मनिष्ठा वयं भूयास्म सेवकाः
हृत्तटे दम्भविहीना भवेम च ॥ 3
स्वामिन् शरणम् अय्यप्प //

भद्राणि द्रष्टुं सुदृष्टिं च देहि नः
दोषापहाराय शक्तिं च देहि नः ।
अय्यप्पतत्त्वस्य ज्ञानं हि देहि नः
प्राप्नुयामो वयं शीघ्रं हि त्वत्पदम् ॥ 4
स्वामिन् शरणम् अय्यप्प //

जन्म प्राप्ता जनाः पुण्यभू भारते
सुव्रतैर्देव ते सेवया निर्मलाः ।
तामसभावं परित्यज्य सद्गतिं
साधयेयुस्तत्र भूयास्म साधनम् ॥ 5
स्वामिन् शरणम् अय्यप्प //

तत्त्वमसीति यज्ज्ञानं प्रकाशितं
तन्मे हृदन्ते प्रकाशतां सर्वदा ।
स्वार्थलोभादिभिर्बद्धं तु जन्म मे
व्यर्थं न भूयाद् इतीह मे प्रार्थना ॥ 6
स्वामिन् शरणम् अय्यप्प //३ //

SASS PRAYER IN ENGLISH WITH MEANING

SreeDharma Saasthar Namaskaro mmyadhyathe
Paadaravindam Saranam Hi maadrushaam
Uchrunghalam mama Panchendriyam bhavaan
Paavana maargena Chaalayeth Sarvadaa -1
Swaamin Saranamayyappaa.....

O Sridharmashasta! I bow down to Your feet, which are the refuge (saranam) for those like me. May you always guide my uncontrolled five senses (panchendriyas) through the pure path.

Ayyappa sevaa samaajasya Syaamaham
Namra sadasyascharan Dharma mevahi
Bhoomou thu kleshena Jeevathaam praaninaam
Sevane dehime shakthim Dayaanidhe - 2
Swamin Saranamayyappaa....

I am a humble member (sevak) of (Sabarimala) Ayyappa Seva Samajam, following the path of Dharma. O Lord, give me the strength to serve all the poor (suffering) living things on earth.

Maaruther maanase Bhakthir yadaa thathaa
Bhooyath Achanchalaa Bhakthischa me hrudee
Karmanishtaaya vayam Bhooyaasma sevaka:
Hruththade dambha Viheena bhavema cha - 3
Swamin Saranamayyappaa.....

Like the devotion/bhakthi in the heart of Maruti (Hanuman), let there be unswerving devotion to You in my heart as well. Let us be diligent servants. Let there be no self- pride in our hearts.

Bhadraani drashtum Sudhrushtischa dehina:
Doshaapahaaraaya Shakthim cha dehina:
Ayyappa thathwasya Gnaanam hi dehina:
Praapnuyamo vayam Sheeghram hi thwath padam - 4
Swamin Saranamayyappaa.....

We may be given good eyesight to see only the good in others. Give us enough power to ward off evils (in society). We may also be given the knowledge and wisdom of Ayyappa Dharma. May we reach your feet /(attain moksham) quickly.

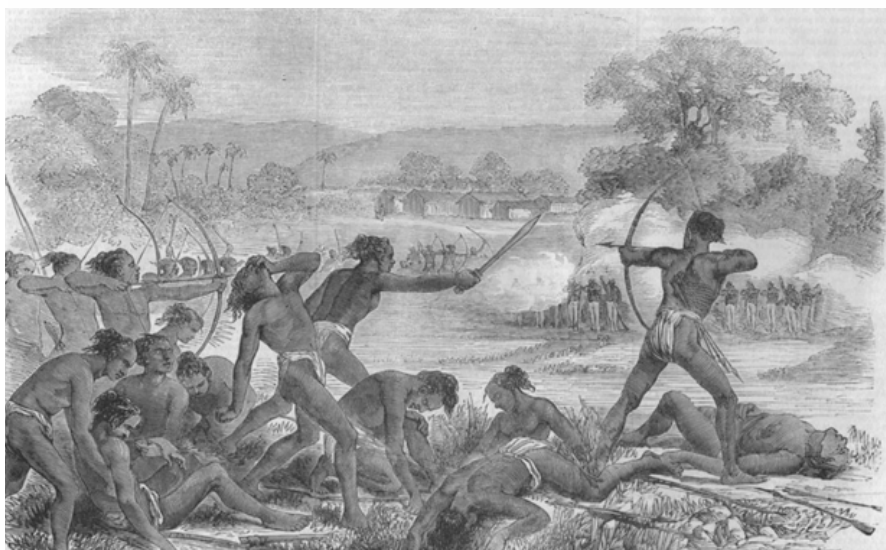
Janma praapthaa janaa: Punya bhoo bhaarathe
Suvrathair deva the Sevayaa nirmalaa:
Thaamasa bhaavam Parithyajya Sadgatham
Saadhayeyus thathra Bhooyaasma saadhanam - 5
Swamin Saranamayyappaa.....

Deva (Lord), all the people born in the holy land of Bharath are purified by practising good vrithas and service to You, their nature of ignorance may be cast off and achieve Sadhgati. Let us be instrumental in that.

Thathwamaseethi Yaj gnaanam prakaashitham
Thanme hrudanthe Prakaashathaam sarvadaa
Swaartha lobhaadi bhir Baddham thu janma me
Vyarththam na bhooyaath Itheehame praarthana - 6
Swamin Saranamayyappaa... (3)

Whatever wisdom is illumined by Tattvamasi , let it always shine within my heart. My prayer here is that my birth here should not be bound by selfishness and greed.

The Forgotten SANTHAL REBELLION of 1855



Santhal rebellion (also known as the Sonthal rebellion or the Santhal Hool), was a rebellion of patriots in the in present-day Jharkhand and West Bengal, Eastern India against both the British East India Company (BEIC) and Zamindari system by the Santhals. It started on June 30, 1855 and on November 10, 1855, martial law was proclaimed by the East India Company which lasted until January 3, 1856 when martial law was suspended and the rebellion was eventually suppressed by the Presidency armies. The rebellion was led by the four sibling Brothers - Sidhu, Kanhu, Chand and Bhairav.

The rebellion of the Santhals began as a reaction to end the revenue system of the British East India Company (BEIC), usury practices, and the zamindari system in India; in the tribal belt of what was then known as the Bengal Presidency. It was a revolt against the oppression of the colonial rule propagated through a distorted revenue system, enforced by the local zamindars, the police and the courts of the legal system set up by the British East India Company.

The Santhals lived in and depended on forests. In 1832, the BEIC demarcated the Damin-i-koh region in the present day Jharkhand and invited Santhals to settle in the region. Due to promises of land and economic amenities a large numbers of Santhals came to settle from Dhalbhum, Manbhum, Hazaribagh, Midnapore etc. Soon, mahajans and zamindars, as tax-collecting intermediaries employed by the BEIC, dominated the economy. Many Santhals became victims of corrupt money lending practices. They

were lent money at exorbitant rates. When they were unable to repay the loan, their lands were forcibly taken and they were forced into bonded labour. This sparked the Santhal rebellion by Sidhu and Kanhu Murmu, two brothers who led the Santhals during the rebellion.

On 30 June 1855, two Santhal rebel leaders, Sidhu and Kanhu Murmu, mobilized roughly 60,000 Santhals and declared a rebellion against the East India Company. Sidhu Murmu had accumulated about ten thousand Santhals to run a parallel government during the rebellion. The basic purpose was to collect taxes by making and enforcing his own laws.

Soon after the declaration, the Santhals took to arms. In many villages, the Zamindars, money lenders, and their operatives were executed. The open rebellion caught the Company administration by surprise. Initially, a small contingent was sent to suppress the rebels but they were unsuccessful and this further fueled the spirit of the revolt. When the law and order situation was getting out of hand, the Company administration finally took a major step and sent in a large number of troops assisted by the local Zamindars and the Nawab of Murshidabad to quell the Rebellion. The East India Company announced a bounty of Rs. 10,000 to arrest Sidhu and his brother Kanhu Murmu.

A number of skirmishes occurred after this which resulted in a large number of casualties for the Santhal forces. The primitive weapons of the Santhals proved to be unable to match the gunpowder weapons of the East India Company military. Troop detachments from the 7th Native Infantry Regiment, 40th Native Infantry, and others were called into action. Major skirmishes occurred from July 1855 to January 1856, in places like Kahalgaon, Suri, Raghunathpur, and Munkatora.

The revolt was eventually suppressed after Sidhu and Kanhu were killed in action. War elephants, supplied by the Nawab of Murshidabad, were used to demolish Santhal huts during the rebellion. In this event over 15,000 were killed, tens of villages were destroyed. Many were mobilized during the rebellion.

During the rebellion the Santhal leader was able to mobilize roughly 60,000 Santhals, forming groups, 1500 to 2000 people in a group. The rebellion is supported by poor tribals and non-tribal like Gowalas and Lohars (who were milkmen and blacksmiths) in the form of providing information and weapons. Ranabir Samaddar “Indian Political Scientist” argues that apart from Santhals,

other aboriginal inhabitants of the region like Mahatos, Kamars, Bagdis, Bagals and others also participated in the rebellion.

A British Army officer, Major Jervis, commented on the suppression of the rebellion: “It was not war; they did not understand yielding. As long as their national drum beat, the whole party would stand, and allow themselves to be shot down. Their arrows often killed our men, and so we had to fire on them as long as they stood. When their drum ceased, they would move off a quarter of a mile; then their drums beat again, and they calmly stood till we came up and poured a few volleys into them. There was not a sepoy in the war who did not feel ashamed of himself.”

Mrinal Sen’s film Mrigayaa (1976) with Mithun Chakraborty in lead role was set based on the Santhal rebellion. Astonishingly as history turns out, one of the descendants of the aforementioned Santhali tribe is now made **The Supreme Commander of Indian Armed Forces.**



It is none other than our **President, Her Excellency Smt Droupathi Murmu.** This is the greatness of Our Nation.

HUMANITY IN BIRTHS

(Ramayan Yajnacharya
 Pazhampuzha K.C. Mohanan,
 Thrissivapperur)



When the parents become holy souls, the children born to them become good children. When such children grow up and become good role models for the society, this is for greater humanity cause. This ultimately requires a concerted effort by the parents, as well as the community. Uttararamayana narrates about the birth of Ravana.

When the gods could not bear the harassment of the demons and meeting Adinarayana they expressed their grief. Lord fought and killed many of the demons. The rest were terrified. After a long time, Sumali, a prominent demon, set out with his daughter Kaikasi to find out what the features of the earth would be. What they saw when they arrived at their old abode; from Lanka, demon Vaishravana, illustrious with siddha-deva-kinnara-apsaras, travels in his flight Pushpaka Vimanam to meet his father, Sage Visravassu. This sight engendered malice and envy in the heart of Sumali. He told his daughter. No relatives will be willing to marry you for fear of enemies. I am sad about that. Didn't you see Vaisravana going with his entourage to greet his father? If you have the Will, you can go, do service and get a son from Sage Visravassu, equal to Vaisravanan.

How degenerate are the words of that father who says this. Can a self-respecting man say this to his daughter? Pithru dharma is to find a good-natured groom and perform the divine marriage ceremony with relatives and friends. Anything else is inauspicious. The inhumanity of Ravana's birth begins here. Hearing his father's words, Kaikasi reached the tapovana of Vishravassu and took care of him. One day when Vishravassu was getting ready for the evening prayer, she forcibly drew him towards her and asked for a child from him. Immediately the sage said: The children born at this inauspicious sunset time will be cruel and evil-minded. Do not do that.

Here the sage gives a great message. Ghorasandhyavela/ sunset time is said to be the time when the influence of the planets sun and moon, is less on the earth. We see the fire (of the Panchabhutas/ five matters), that can't be defiled, as the ruler of the time. The first mantra of the Rig Veda is: 'Agnimeale purohitham yajnyasya' - That means fire is our priest when we engage in good deeds. Our ancestors told us that in the evening time, lighting fire in houses, ashrams, temples and institutions and performing lamp worship is auspicious. During these times, Nama Japa, Ishwara Pooja, reciting holy books, and other satsangs should be performed and abstain from Food, Nidra (sleep), Maithunam (sex) etc.. Sage Vishravassu told Kaikasi not to have an untimely sex because birth of evil children would harm the humanity in the world.

We see many sincere people among us who hide the wisdom that is beneficial to the society and put forward wicked knowledge to achieve their own goals. This is inhumanity. This is the situation that Kaikasi also adopts. In a slightly menacing tone, she says: If the sons born to you, the great

ascetic, turn out to be evil, it will tarnish your reputation! She uses pressure tactics and demands to use the power of sacrifice made by Vishravassu, the son of great Pulastya; to convert the bad children born to her to be good. Kaikasi shows the evil desire to get things from others by trickery without suffering. It is a disgrace to humanity. Finally the sage was intimidated to accept the request of Kaikasi, but said: Your last son will be very dear to Lord Vishnu, far-sighted, virtuous and long-lived. That means, except for Vibhishana, the last son, Dashamukhan, Kumbhakarnan and Surpanakha will be born evil. And so it happened. It gives a great message of humanity to the married people. If the husband and wife are not equally cultured, there will be wretched people in the homes who destroy humanity like Ravana. Ravana's birth resulted in an inhumane birth because of maternal mistake.

But we can see perfection of world humanity in the birth of Lord Rama. The history of His parents is a clear example. Lord Brahma was saddened by the rampant wickedness on earth. The Lord said to them: "In the past, Prajapati Kashyapa along with his consort did penance for the sake of getting a son. Then I blessed them. Kashyapa, the father of Devas and consort Aditi, are now in Ayodhya as married couple as Dasaratha- Kausalya. I shall take birth as their son Rama and put an end to your sorrow". Before and after this also, the Lord has given children to the Kashyapa couples with the power of tapas. Vamana is their son who had come from Sutapass-Prishni named couple in Chakshushu Manvantaram. Puranas also say that Krishna was born as a son when they were Vasudeva and Devaki during the Dwapara Yuga. If you do penance with purity of mind, the merit you get is great. The primary state of mind is memory. Thoughts are good when good memories are consciously present in life. If the mind is purified by effort, that is prajnana or pure consciousness. The couple who possess this, will have children with holy souls.

The penance of this age is to perform all our activities - with mind, word, and deed - in dharmic way. Despite being so sanctified, Rama's parents again performed sacrifices to beget a son. It can be seen that this is the humanity of the mind, the intense thought to have children. So after the Yajna, Sri Ramachandra, the hero of the world, was born on the day of the Guru planet when the five planets stood in strong positions, bringing joy to all the people of Ayodhya. Then Bharata, Lakshmana, Shatrughna were also born for the good of the world. These good births are due to the humanity in the mind of the parents.

The education achieved by the Ravanans was one of austerity and reward for protecting selfish interests. The main

reason why Dasamukha did not get well despite having the knowledge of Samaveda and Maheshwara came to him and blessed him, was his own mother's mental disorder. This is a matter to be carefully considered by the humanity. Rama's (and his brother's) childhood education was impeccable. Their parents and teachers gave them the good fortune to learn all the shasthras such as Rajneeti, Dhanurvedya, Ayurveda, sculpting skills, astrology, mathematics, language and all the spiritual sciences including shrutis, smritis and puranas. Through that they learned the life lesson of humanity.

When Ravana grew up, he destroyed all humanity and harmed everyone, especially women. Finally, he raped the bride of his own family's nephew. The girl who was trapped in Ravana's arms cried and said: 'Don't destroy me. I am Rambha, the wife of Nalakoobaran, daughter of your brother Kubera. I am equal to your daughter'. Yet Ravana, who raped her, became a great criminal who transgressed all the limits of humanity.

Rama protected all dharma and universal humanity through his own life. He honored mother Kaikeyi, who had sent him to the forest, with great respect and without any hesitation. Ahalya was raised from stoneness to humanity to reach her husband. When Bali, who had married his sister-in-law unethically, was killed; Tara, his widow, tried to sacrifice her life, was given spiritual advice and raised to spirituality. Sabari, an old Vanavasi/ forest dweller, was given the light of knowledge and guided spiritually forward. What's more, in the killing of demoness Tadaka and Sita's exile to forest, when debated, it can be seen that the principle of dharma is the necessity for universal humanity. We can see the universal humanity in every moment of Rama's life. Therefore parents, teachers and society should work together to instill humanity in all births for the prevalence of justice, morality and happiness of mankind.

STORY: THE GLORIES OF VANDANAM (OFFERING OF PRAYERS)!



Lord Panduranga

There was a great devotee of Lord Panduranga, by the name Yoga Paramananda living on the banks of the Chandra Bhaga river in the pilgrimage place of Pandaripuram, in Maharashtra.

Every morning he used to come to river banks and recite all the 700 verses of the Bhagavad Gita and at the end of each verse he used to say - Om Pandurangaya namah and prostrate on sand.

He did this everyday, without fail. One day there was a heavy rain in the town. As it happened, a shawl merchant was passing by the town. As he did not want to make his precious goods wet, he went house by house seeking shelter for the night. But no one was willing to give him a place to stay. Finally he knocked at the doors of Yoga Paramananda's little dwelling.

Yoga Paramananda immediately let him. The hut was not a sufficient cover for the rain and the entire hut was damp except a small corner where he slept.

Seeing the merchant having some goods Paramananda allowed him to keep it and sleep in that corner. Paramananda slept on the wet floor, not caring for his comfort.

This is the quality of a devotee. He cares for the well being of others but does not worry his own.

Early the next morning the merchant was about to leave the place.

He was very grateful to Yoga Paramananda and wanted to show his gratitude towards him. He selected the most expensive and beautiful shawl and presented it to Yoga Paramananda. He accepted it and the next morning as he went to the river to recite the Bhagavad Gita he wore it around his waist.

As he was prostrated every time, he was so conscious of the shawl and kept adjusting it so that it not get wet or soiled. Because of this, he couldn't concentrate on the shlokas and was so dejected on realizing this. He felt very guilty and wanted to punish himself for this offence. So he tied himself to a plough and began dragging it across the rice fields when a small boy stopped him and began to untie the rope that bound Yoga Paramananda to the plough.

Yoga Paramananda said, "Don't do that, boy. No other man has done this to me. I am punishing myself for a serious offense I have committed." And he told him the whole story.

The boy then revealed himself as Lord Panduranga Himself and told a bewildered Yoga Paramananda, "I will, by no cost allow you do this. You are My devotee and so your body belongs to Me and I will not allow you to bring any harm to it". Yoga Paramananda fell at Lord Panduranga/Krishna's feet and begged for forgiveness.

Moral of the story:

In the Bhagavad Gita 9.31 it is stated, “kaunteya pratijanihi na me bhakta pranasyati” - O, son of Kunti, declare it boldly that My devotee never perishes. This is quite evident here in this story.

Two plus two equals four is science. If I believe that two plus two equals five or three, does it become true? No.

Similarly there are laws of God and, when there is ‘dharma-sya glaanih - deviation from these laws’, we suffer. Just as we might suffer by violating the laws of the state, sooner we violate the laws of God, we are subjected to so many tribulations.

Now, how are we to get free from these tribulations. Lord comes to free us from them by giving us bhakti-yoga. Krishna recommends, Do this, and if we do it we shall get relief.

As per Srimad Bhagavatham, Prahlada Maharaja mentions that this bhakti-yoga consists of nine items:

“sravanam kirtanam visnoh
smaranam paada sevanam
arcanam vandanam daasyam
sakhyam aatma nivedanam”

(श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम्।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम्॥)

Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Vishnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one’s best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Krishna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge. (Bhag 7.5.23).

Subhashitham – 31

प्राप्यापदं न व्यथते कदाचित्
उद्योगमन्विच्छति चाप्रमत्तः।
दुःखं च काले सहते महात्मा
धुरन्धरस्तस्य जिताः सप्तनाः॥

(महाभारत)

Transilstration.

PrApyApadam na vyathate kadAchat
 UdyOgamanvichati chApramatha: |
 Du:kham cha kAlE sahathE mahAtmA
 Dhurandharasthasya jitA: saptanA: ||
 (MahAbhArath)

Meaning: One who does not lose heart even when facing difficulties but puts in efforts to overcome them, has the capacity to endure(the) pain and suffering and can shoulder (the)responsibilities - for such a person victory over his enemies is guaranteed.

BHAGAWATH GEETHA

(Chapter 1 – Arjuna Vishada Yoga, Shlokas:16-21)



अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
 नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ 16॥
 काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
 धृष्टदुम्नो विराटश्च सात्यकिश्चापराजितः ॥ 17॥
 द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
 सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक् पृथक् ॥ 18॥

anantavijayaṁ rājā kuntī-putro yudhiṣṭhiraḥ
 nakulaḥ sahadewaścha sughoṣha-maṇipuṣhpakau (16)
 kāshyaścha paramaṣhvāsaḥ śhikhaṇḍī cha mahā-rathaḥ
 dhṛiṣṭadyumno virāṭaścha sātyakiśh chāparājitaḥ (17)
 drupado draupadeyāśhcha sarvaśhaḥ pṛithivī-pate
 saubhadraśhcha mahā-bāhuḥ śhaṅkhāndadhmuh
 pṛithak pṛithak (18)

Meaning: King Yudhishtir, blew the Anantavijay, while Nakul and Sahadev blew the Sugosh and Manipushpak. The excellent archer and king of Kashi, the great warrior Shikhandi, Dhrishtadyumna, Virat, and the invincible Satyaki, Drupad, the five sons of Draupadi, and the mighty-armed Abhimanyu, son of Subhadra, all blew their respective conch shells, O Ruler of the earth.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलोऽभ्यनुनादयन् ॥ 19॥

sa ghoṣho dhārtarāṣṭrāṇāṃ hṛidayāni vyadārayat
nabhaśhcha prīthivīm chaiva tumulo abhyanunādayan (19)

Meaning: The terrific sound thundered across the sky and the earth, and shattered the hearts of your sons, O Dhritarashtra.

अथ व्यवस्थितान्हृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते धनुरुद्याम्य पाण्डवः ॥20॥

atha vyavasthitān dṛiṣṭvā dhārtarāṣṭrān kapi-dhwajaḥ
pravṛitte śhastra-sampāte dhanurudyamya pāṇḍavaḥ (20)

Meaning: At that time, the son of Pandu, Arjun, who had the insignia of Hanuman on the flag of his chariot, took up his bow.

अर्जुन उवाच ।
हृषीकेशं तदा वाक्यमिदमाह महीपते ।
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ 21॥

arjuna uvācha

hṛiṣhīkeśhaṃ tadā vākyaṃ idam āha mahī-pate
senayor ubhayor madhye rathaṃ sthāpaya me 'chyuta (21)

Meaning: Seeing your sons arrayed against him, O King, Arjun then spoke the following words to Shree Krishna. Arjun said: O Infallible One, please take my chariot to the middle of both armies

QUIZ – 16 (Harivarasanam)

(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 wrote Harivarasanam?
2. The language in which Harivarasanam is written?
3. The year in which Harivarasanam was written?

4. Original name of Harivarasanam?
5. How many shlokas are there in Harivarasanam song?
6. Name of the daughter of Janakiamma, expired recently in 2022 .
7. Name of the book released in 1961 by Jayachandra Book Depot in which the Harivarasanam was published?
8. Who sung the Harivarasanam song in the Malayalam film ‘Swamy Ayyappan’ released in 1975 and it’s Music Director & Raagam?
9. Names of the wives of Bhagavan in his incarnation as Dharmasastha, as per Harivarasanam song?
10. What is the Vehicle of Ayyappa?
11. Why we call Ayyappa as Pulivahanan /Tiger as Vehicle ?
12. What’s the meaning of ‘Haridadeeswaram’ in the Harivarasanam song?

Answers of AV08/2022..Quiz Questions:

1. Rajapurohitha of King Dasharatha was Vasishta.
2. Vyasa is a position and every Mahayuga has its own Vyasa. Vyasa of the present Mahayuga is Krishna Dwaipayana.
3. Taking bath in river, lake etc. is called Varuna Snana.
4. Yama is the guardian deity of South direction.
5. Sage Viswamitra was a King named Viswaratha before he became a Maharshi
6. Peacock is the vehicle of Lord Karthikeya
7. Nivedyam offered as part of pooja represents ‘Parabrahma’. Veda says – ‘Annam brahmeti vyajanat’.
8. Isaijnani Ilaiaraja (Padmavibhushan, famous music director, lyricist, singer) is the Chairman of Harivarasanam Centenary Celebrations National Committee.
9. Uttarayana and Dakshinayana Kala have a period of 6 months each. Uttarayana starts on Malayalam month Makaram 1st and Dakshinayana starts on Karkatakam 1st.
10. Sabarimala Temple was seen burnt down and damaged the Ayyappa Idol In May 1950. Shree. K. Kesava Menon, DIG of Police, was appointed to conduct investigation. Though report prepared, yet to submit/table officially.

Names of persons who gave correct answers to all questions:

Nil

NEWS

- Today, 29 August 2022 - Uthram - Auspicious day of Swami Ayyappan's divine birth star. On the instructions of SASS, Ayyappa devotees from all over the world perform Uthram Puja with deeparadhana in their own homes and nearby temples.
- National level inauguration of Harivarasanam centenary celebrations is being held at Pandalam, Kerala today. Details given in the first page.
- Formal inauguration of Karnataka State level Harivarasanam celebrations with elaborate programs planned on October 16 at Bangalore Town Hall.
- South Tamil Nadu state-level inauguration of Harivarasanam celebrations will be held at Tiruchirappalli with a grand convention in November.
- *The first meeting of Association of Kerala Temples in Gujarat (AKTG) was held in Gandhinagar on 21st August in collaboration with Gujarat Sabarimala Ayyappa Seva Samajam. SASS National/State Committee office bearers like Sarvashri C. Prabhakaran, Lakshminarayanan, C.V. Narayanan, Dr. Murali were also present in the meeting. While looking for solutions to the temporary problems faced by each temple, planning to mould the new generation for running the temples in the future also. In the Ad-hoc committee formed for future work, SASS office bearers Shri. Lakshminarayanan and Shri. Prabhakaran have also been elected as members.

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

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