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SWAMI SARANAM : IMPORTANT SARANAGHOSHAMS



A:

1. ANNADANA PRABHUVU Sharanamayyappaa
2. AKHILANDAKOTI BRAHMANDA NAYAKANE Sharanamayyappaa
3. ANATHA RAKSHAKANE Sharanamayyappaa
4. ACHANKOVIL ARASANE Sharanamayyappaa
5. AZHUTHA NADIYE Sharanamayyappaa
6. AZHUTHAMALA KAYATTAME Sharanamayyappaa
7. ARIVILLA PAITHANGALANU BHAGAVANE Sharanamayyappaa
8. ARIVUM BODHAVUM NALKENAME Sharana-mayyappaa
9. ARAVANA PRIYANE Sharanamayyappaa
10. APPA PRIYANE Sharanamayyappaa
11. APPACHI MEDE Sharanamayyappaa
12. AAPATH BANDHAVANE Sharanamayyappaa
13. AASHRITHA VALSALANE Sharanamayyappaa
14. AANANDA DAYAKANE Sharanamayyappaa
15. AARYANKAVU AYYANE Sharanamayyappaa
16. AARTHA THRANA PARAYANANE Sharanamayyappa
17. AASHRAYADAYAKANE Sharanamayyappaa

B:

18. BHASMAKULAME Sharanamayyappa
19. BHOOLOKA VASANE Sharanamayyappaa
20. BHOOME PRAPANJANE Sharanamayyappaa

C:

21. CHOTTANIKKARA AMMAYE Sharanamayyappa
22. CHERIYANAVATTAME Sharanamayyappaa

D:

23. DIVYA DARSHANAM NALKANAME Sharanamayyappaa
24. DEHABALAM THARANAM BHAGAVANE Sharana-mayyappaa
25. DEVADI DEVANE Sharanamayyappaa
26. DHARMA SWAROOPANE Sharanamayyappaa
27. DHARMA SAMRAKSHAKANE Sharanamayyappaa

E:

28. ENGUM NIRANJA PORULE Sharanamayyappaa
29. ERUMELI SASTHAVE Sharanamayyappaa
30. ERUMELI PETTAYE Sharanamayyappaa
31. EN GURUNATHANE Sharanamayyappaa
32. ENGAL KULA DEIVAME Sharanamayyappaa
33. ETTUMANURAPPAN MAKANE Sharanamayyappaa
34. EKAANTHA VASANE Sharanamayyappaa
35. ENIKKUL VILANGANAM SWAMIYE Sharana-
mayyappaa
36. EZHAI PANKALANE Sharanamayyappaa
37. ENKUM NIRAINTHAVANE Sharanamayyappaa
38. EESANUMAI BALAKANE Sharanamayyappaa
39. EEREZHULAKINUMADHIPATHIYE Sharanamayyappaa

G:

40. GURUVAYURAPPANE Sharanamayyappaa
41. GANAPATHI SODARANE Sharanamayyappaa
42. GURUVIN GURUVE Sharanamayyappaa
43. GURUDAKSHINA KODUTHAVANE Sharanamayyappaa

H:

44. HARIHARASUTHANE Sharanamayyappaa

I:

45. INCHIPPARA KOTTAYE Sharanamayyappaa
46. IDATHUM VALATHUM KAKKANAM BHAGAVANE
Sharanamayyappaa
47. IRUMUDI PRIYANE Sharanamayyappaa

J:

48. JNANA SWAROOPANE Sharanamayyappaa
49. JYOTHI SWAROOPANE Sharanamayyappaa

K:

50. KANNIMOOLA GANAPATHI BHAGAVANE Sharana-
mayyappaa
51. KALIYUGA VARADANE Sharanamayyappaa
52. KAN KANDA DEIVAME Sharanamayyappaa
53. KANANA VASANE Sharanamayyappaa
54. KARUPPA SWAMIYE Sharanamayyappaa
55. KALLIDAM KUNNE Sharanamayyappaa
56. KALLITTU VANDANAME Sharanamayyappaa
57. KARIMALA KAYATTAME Sharanamayyappaa
58. KARIMALA IRAKKAME Sharanamayyappaa
59. KATHU RAKSHIKKANAM BHAGAVANE Sharana-
mayyappaa
60. KALAKETTIYAASTHANE Sharanamayyappaa
61. KARIYILAMTHODE Sharanamayyappaa
62. KUZHATHURPPUZHA BALAKANE Sharanamayyappaa
63. KARPOORA DEEPA PRIYANE Sharanamayyappaa
64. KARUNYA MOORTHIYE Sharanamayyappaa
65. KALIKALA MOORTHIYE Sharanamayyappaa

M:

66. MAYAA MOHINEE SUTHANE Sharanamayyappa
67. MOHANA ROOPANE Sharanamayyappa
68. MADAGAJA VAHANANE Sharanamayyappa
69. MALIKAPPURATHAMMA LOKA MATHAVE
Sharanamayyappa
70. MANJA(NHA)MATHAVE Sharanamayyappa

71. MAHISHEE MARDDANANE Sharanamayyappa
72. MAHISHIKKU MOKSHAM KODUTHAVANE Sharanamayyappa
73. MUNNUM PINNUM KAKKANAM BHAGAVANE Sharanamayyappa
74. MOKSHAM THARANAM SWAMIYE Sharanamayyappa
75. MANTHRA SWAROOPANE Sharanamayyappa
76. MAKARA JYOTHIYE Sharanamayyappa
77. MATHA PITHAKKALE Sharanamayyappa
78. MOHA VINASAKANE Sharanamayyappa
79. MUKKUZHI THAVALAME Sharanamayyappa

N:

80. NEELIMALA KAYATTAME Sharanamayyappa
81. NEYYABHISHEKA PRIYANE Sharanamayyappa
82. NITHYA BRAHMACHARIYE Sharanamayyappa
83. NEELAVASTHRA DHARIYE Sharanamayyappa
84. NAGARAJAVE Sharanamayyappa
85. NALLA VAZHI KATTITHARANAM BHAGAVANE Sharanamayyappa

O:

86. OMKARA PARAM PORULE Sharanamayyappa

P:

87. PANDALA RAJAVE Sharanamayyappa
88. PANDALARAJA KUMARANE Sharanamayyappa
89. PAMBA VASANE Sharanamayyappa
90. PAMBA GANAPATHIYE Sharanamayyappa
91. PAMBA NADIYE Sharanamayyappa
92. PAMBAYIL SNANAME Sharanamayyappa
93. PAMBA SADYAYE Sharanamayyappa
94. PAMBA VILAKKE Sharanamayyappa
95. PATHINETTAMPADIKKU ADHIPATHIYE Sharanamayyappa
96. PATHINETTAMPADIKAYATTITHARANAMBHAGAVANE Sharanamayyappa
97. PONNAMBALAVASANE Sharanamayyappa
98. PON CHURIKAAYUDHANE Sharanamayyappa
99. PONNIN KIREEDA DHARIYE Sharanamayyappa
100. PONNAMBALA MEDE Sharanamayyappa
101. PERURTHODE Sharanamayyappa
102. PADABALAM THARANAM BHAGAVANE Sharanamayyappa

S:

103. SATHYA SWAROOPANE Sharanamayyappa
104. SHAKTHA SWAROOPANE Sharanamayyappa
105. SHANTHA SWAROPANE Sharanamayyappa
106. SATHYAMAYA PONNU PATHINETTAM PADIKALE Sharanamayyappa
107. SABARIGIRI VASANE Sharanamayyappa
108. SABARIKKU MOKSHAM KODUTHAVANE Sharanamayyappa
109. SABARI PEETAME Sharanamayyappa
110. SARAMKUTHIYALE Sharanamayyappa
111. SEVIPPAVARKKANANDA MOORTHIYE Sharanamayyappa
112. SUBRAMANYAN SODARANE Sharanamayyappa
113. SREE BHOOTHANATHANE Sharanamayyappa
114. SREE DHARMA SASTHAVE Sharanamayyappa

115. SWAMIYUTE BHOOTHAGANANGALE Sharanamayyappa
 116. SANKATA MOCHAKANE Sharanamayyappa
 117. SARANAGHOSHA PRIYANE Sharanamayyappa
 118. SARVA ROGA NIVARANA DHANWANTHAREE MOORTHIYE Sharanamayyappa
 119. SAMASTHAPARADHAM PORUKKANAME Sharanamayyappa
 120. SACHIDANANDA SWAROOPANE Sharanamayyappa
 121. SATHRUSAMHARA MOORTHIYE Sharanamayyappa

T:

122. THARAKA BRAHMAME Sharanamayyappa
 123. THATWAMASIPPORULE Sharanamayyappa
 124. THULASEE MALADHARANE Sharanamayyappa
 125. THURAGA VAHANANE Sharanamayyappa

U:

126. UNDA VAZHIPADE Sharanamayyappa
 127. UOMAKKU ARUL PURINTHAVANE Sharanamayyappa
 128. URALKKUZHI THEERTHAME Sharanamayyappa
 129. UTHRAM NAKSHATHRA JATHAKANE Sharanamayyappa

V:

130. VALIYANA VATTAME Sharanamayyappa
 131. VANPULI VAHANANE Sharanamayyappa
 132. VAIKKATHAPPANE Sharanamayyappa
 133. VEERAMANIKANDANE Sharanamayyappa
 134. VEDA SWAROOPANE Sharanamayyappa
 135. VILLUM VILLALI VEERANE Sharanamayyappa

Y:

136. YOGA PRAMUKHANE Sharanamayyappa
 137. SAMASTHAPARADHAM PORUTHU KATHARULE-NAM PONNU SWAMIYE..

Sharanamayyappa

138. SATHYAMAYA PONNU PATHINETTAM PADIMEL AADIKKALICHU VILASUM, VILLUM VILLALI VEERAN, VEERAN VEERA MANIKANDAN, KASI-RAMESWARAM PANDYA MALAYALAM ADAKKI VAZHUM, OM SREE HARIHARA SUTHAN, ANANDA CHITHAN, AYYAN AYYAPPA SWAMIYE....

Sharanamayyappa ..!! Sharanamayyappa ..!!

Sharanamayyappa ..!!

(Compiled by Shri. Erode N. Rajan,
 National General Secretary of
 Sabarimala Ayyappa Seva Samajam)



முக்கியமான சரணகோஷங்கள்

A:

1. அன்னதானபிரபுவே சரணமய்யப்பா ..!
2. அகிலாண்டகோடி பிரம்மாண்ட நாயகனே சரணமய்யப்பா ..!
3. அனாத ரக்ஷகனே சரணமய்யப்பா ..!
4. அச்சன்கோவில் அரசே சரணமய்யப்பா ..!
5. அமுதாநதியே சரணமய்யப்பா ..!
6. அமுதாமலை ஏற்றமே சரணமய்யப்பா ..!

7. அறிவில்லா பைதங்கள் நாங்கள் பகவானே சரணமய்யப்பா ..!
8. அறிவும் போதவும் அளிக்க வேண்டுமே சரணமய்யப்பா
9. அரவண பிரியனே சரணமய்யப்பா ..!
10. அப்பம் பிரியனே சரணமய்யப்பா ..!
11. அப்பாச்சிமேடே சரணமய்யப்பா ..!
12. ஆபத் பாந்தவனே சரணமய்யப்பா ..!
13. ஆஷ்ரிதவத்சலனே சரணமய்யப்பா ..!
14. ஆனந்த தாயகனே சரணமய்யப்பா ..!
15. ஆரியங்காவு அய்யனே சரணமய்யப்பா ..!
16. ஆர்த்த த்ராணபராயணனே சரணமய்யப்பா ..!
17. ஆஷ்ரயதாயகனே சரணமய்யப்பா ..!

B:

18. பஸ்மக் குளமே சரணமய்யப்பா ..!
19. பூலோகவாசனே சரணமய்யப்பா ..!
20. பூமீ பிரபஞ்சனே சரணமய்யப்பா ..!

C:

21. சோற்றானிக்கரை பகவதியே சரணமய்யப்பா ..!
22. சிறியானை வட்டமே சரணமய்யப்பா ..!

D:

23. திவ்ய தரிசனம் அளிப்பாயாக சரணமய்யப்பா ..!
24. தேகபலம் தர வேண்டும் பகவானே சரணமய்யப்பா ..!
25. தேவாதி தேவனே சரணமய்யப்பா ..!
26. தர்மம் ஸ்வரூபனே சரணமய்யப்பா ..!
27. தர்மத்தை காப்பவனே சரணமய்யப்பா ..!

E:

28. எங்கும் நிறைந்த பொருளே சரணமய்யப்பா ..!
29. எருமேலி சாஸ்தாவே சரணமய்யப்பா ..!
30. எருமேலி பேட்டையே சரணமய்யப்பா ..!
31. என் குருநாதனே சரணமய்யப்பா ..!
32. எங்கள் குலதெய்வமே சரணமய்யப்பா ..!
33. ஏற்றுமானூரப்பன் மகனே சரணமய்யப்பா ..!
34. ஏகாந்த வாசனே சரணமய்யப்பா ..!
35. எனக்குள் விளங்குவாயாக சுவாமியே சரணமய்யப்பா ..!
36. ஏழைபங்களனே சரணமய்யப்பா ..!
37. எங்கும் நிறைந்தவனே சரணமய்யப்பா ..!
38. ஈசன் உமை பாலகனே சரணமய்யப்பா ..!
39. ஈரேழுலகிற்கும் அதிபதியே சரணமய்யப்பா ..!

G:

40. குருவாயூரப்பனே சரணமய்யப்பா ..!
41. கணபதி சோதரனே சரணமய்யப்பா ..!
42. குருவின் குருவே சரணமய்யப்பா ..!
43. குருதட்சிணை அளித்தவரே சரணமய்யப்பா ..!

H:

44. ஹரிஹரசுதனே சரணமய்யப்பா ..!

I:

45. இஞ்சிப்பாறை கோட்டையே சரணமய்யப்பா ..!
46. இடமும் வலமும் காக்க வேண்டும் பகவானே சரணமய்யப்பா ..!
47. இருமுடி பிரியனே சரணமய்யப்பா ..!

J:

48. ஞான ஸ்வரூபனே சரணமய்யப்பா ..!
49. ஜோதி ஸ்வரூபனே சரணமய்யப்பா ..!

K:

50. கன்னிமூல கணபதி பகவானே சரணமய்யப்பா ..!
51. கலியுக வரதனே சரணமய்யப்பா ..!
52. கண்கண்ட தெய்வமே சரணமய்யப்பா ..!
53. கானன வாசனே சரணமய்யப்பா ..!
54. கருப்ப சாமியே சரணமய்யப்பா ..!
55. கல்லிடும் குன்றே சரணமய்யப்பா ..!
56. கல்லிட்டு வந்தனமே சரணமய்யப்பா ..!
57. கரிமலை ஏற்றமே சரணமய்யப்பா ..!
58. கரிமலை இறக்கமே சரணமய்யப்பா ..!
59. காத்து ரக்ஷிக்கணும் பகவானே சரணமய்யப்பா ..!
60. காளகட்டிய ஆஸ்தானமே சரணமய்யப்பா ..!
61. கரியிலாம் தோடே சரணமய்யப்பா ..!
62. குளத்துப்புழை பாலகனே சரணமய்யப்பா ..!
63. கற்பூர தீப பிரியனே சரணமய்யப்பா ..!
64. காருண்ய மூர்த்தியே சரணமய்யப்பா ..!
65. கலிகால மூர்த்தியே சரணமய்யப்பா ..!

M:

66. மாயாமோகினி சுதனே சரணமய்யப்பா ..!
67. மோகன ரூபனே சரணமய்யப்பா ..!
68. மதகெஜ வாகனனே சரணமய்யப்பா ..!
69. மாளிகைப்புறத்தம்மா பகவதியே சரணமய்யப்பா ..!
70. மஞ்ச மாதாவே சரணமய்யப்பா ..!
71. மகிஷீ மர்த்தனரே சரணமய்யப்பா ..!
72. மகிஷிக்கு மோக்ஷம் அளித்தவரே சரணமய்யப்பா ..!
73. முன்னும் பின்னும் காக்கணும் பகவானே சரணமய்யப்பா ..!
74. மோட்சம் தரணும் சாமியே சரணமய்யப்பா ..!
75. மந்திர ஸ்வரூபனே சரணமய்யப்பா ..!
76. மகர ஜோதியே சரணமய்யப்பா ..!
77. மாதா பிதாவே சரணமய்யப்பா ..!
78. மோக விநாசகரே சரணமய்யப்பா ..!
79. முக்குழி தாவளமே சரணமய்யப்பா ..!

N:

80. நீலிமலை ஏற்றமே சரணமய்யப்பா ..!
81. நெய்யபிஷேக பிரியனே சரணமய்யப்பா ..!
82. நித்ய பிரம்மசாரியே சரணமய்யப்பா ..!
83. நீல வஸ்திரம் உடுத்தவரே சரணமய்யப்பா ..!
84. நாகராஜாவே சரணமய்யப்பா ..!
85. நல்ல வழி காட்டி தர வேண்டும் சாமியே சரணமய்யப்பா ..!

O:

86. ஓம்கார பரம்பொருளே சரணமய்யப்பா ..!

P:

87. பந்தள ராஜாவே சரணமய்யப்பா ..!
88. பந்தள ராஜகுமாரனே சரணமய்யப்பா ..!
89. பம்பா வாசனே சரணமய்யப்பா ..!
90. பம்பா கணபதியே சரணமய்யப்பா ..!
91. பம்பா நதியே சரணமய்யப்பா ..!
92. பம்பையில் ஸ்நானமே சரணமய்யப்பா ..!
93. பம்பா ஸத்யயே சரணமய்யப்பா ..!

94. பம்பா விளக்கே சரணமய்யப்பா ..!
95. பதினெட்டாம்படிக்கு அதிபதியே சரணமய்யப்பா ..!
96. பதினெட்டாம் படி ஏற்றிக்கொடுப்பாய் பகவானே சரணமய்யப்பா ..!
97. பொன்னம்பல வாசனே சரணமய்யப்பா ..!
98. பொன் சுரிகாயுதனே சரணமய்யப்பா ..!
99. பொன்னின் கிரீடதாரியே சரணமய்யப்பா ..!
100. பொன்னம்பல மேடே சரணமய்யப்பா ..!
101. பேருர் தோடே சரணமய்யப்பா ..!
102. பாதபலம் அளிப்பாய் சாமியே சரணமய்யப்பா ..!
103. பெரியான வட்டமே சரணமய்யப்பா ..!

S:

104. ஸத்ய ஸ்வரூபனே சரணமய்யப்பா ..!
105. சக்த ஸ்வரூபனே சரணமய்யப்பா ..!
106. ஷாந்த ஸ்வரூபனே சரணமய்யப்பா ..!
107. ஸத்யமான பொன்னு பதினெட்டு படிகளே சரணமய்யப்பா ..!
108. சபரிகிரி வாசனே சரணமய்யப்பா ..!
109. சபரிக்கு மோட்சம் அளித்தவரே சரணமய்யப்பா ..!
110. சபரீ பீடமே சரணமய்யப்பா ..!
111. சரம்குத்தி ஆல்மரமே சரணமய்யப்பா ..!
112. சேவிப்பவர்களுக்கு ஆனந்தமூர்த்தியே சரணமய்யப்பா ..!
113. சுப்ரமணியர் சோதரரே சரணமய்யப்பா ..!
114. ஸ்ரீபூதநாதனே சரணமய்யப்பா ..!
115. ஸ்ரீதர்ம சாஸ்தாவே சரணமய்யப்பா ..!
116. சுவாமிக்குண்டான பூதகணங்களே சரணமய்யப்பா ..!
117. சங்கடத்தை தீர்ப்பவரே சரணமய்யப்பா ..!
118. சரணகோஷ பிரியனே சரணமய்யப்பா ..!
119. சர்வரோக நிவாரண தன்வந்தரீ மூர்த்தியே சரணமய்யப்பா ..!
120. ஸமஸ்த அபராதங்களும் பொறுத்து விட வேண்டுமே சரணமய்யப்பா ..!
121. ஸச்சிதானந்த ஸ்வரூபனே சரணமய்யப்பா ..!
122. சத்ரு ஸம்ஹார மூர்த்தியே சரணமய்யப்பா ..!

T:

123. தாரகப் பிரம்மமே சரணமய்யப்பா ..!
124. தத்துவமஸிப் பொருளே சரணமய்யப்பா ..!
125. துளசிமாலை அணிந்தவரே சரணமய்யப்பா ..!
126. துரக வாகனனே சரணமய்யப்பா ..!

U:

127. உண்டை வழிபாடே சரணமய்யப்பா ..!
128. ஊமைக்கு அருள் புரிந்தவரே சரணமய்யப்பா ..!
129. உரல்க் குழி தீர்த்தமே சரணமய்யப்பா ..!
130. உத்திரம் நட்சத்திர ஜாதகனே சரணமய்யப்பா ..!

V:

131. வன்புலி வாகனனே சரணமய்யப்பா ..!
132. வைக்கத்தப்பனே சரணமய்யப்பா ..!
133. வீரமணிகண்டனே சரணமய்யப்பா ..!
134. வேதஸ்வரூபனே சரணமய்யப்பா ..!
135. வில்லாளி வீரனே சரணமய்யப்பா ..!

Y:

136. யோக பிரமுகனே சரணமய்யப்பா ..!
 137. ஸமஸ்த அபராதங்களும் பொறுத்து
 காத்து அருள் புரிய வேண்டும் பகவானே
 சரணமய்யப்பா ..!
 138. ஸத்யமான பொன்னு பதினெட்டாம் படிகள்
 மீது ஆடி விளையாடிக் கொண்டுள்ள, வில்லன்
 வில்லாளி வீரன், வீரன் வீரமணிகண்டன்,
 காசி ராமேஸ்வரம் பாண்டிய மலையாளத்தை
 அடக்கி ஆளும், ஓம் ஸ்ரீ ஹரிஹரசுதன்
 ஆனந்தசித்தன் அய்யன் அய்யப்ப
 சுவாமியே
 சரணமய்யப்பா !! சரணமய்யப்பா ..!!
 சரணமய்யப்பா ..!!

**BRAHMASHREE P. N. MAHESH :
 SABARIMALA MELSANTHI
 BRAHMASHREE P.G. MURALI :
 MALIKAPPURAM MELSANTHI**



A month ahead of the start of the annual Mandala - Makaravilakku festival season, the Travancore Devaswom Board (TDB) selected the new Melsanthis (Chief Priests) of Lord Ayyappa Temple and Malikappuram temple in Sabarimala on Wednesday, 18th October, 2023.

Brahmarshree Mahesh P N of Puthillathu Mana at Enanalloor in Muvattupuzha, Ernakulam district, was selected as the Melsanthi of the Ayyappa temple. Brahmarshree Murali P.G, a native of Poongattu Mana at Vadakkekadu in Thozhiyur, Thrissur district, is the new Melsanthi of Malikappuram Devi Temple.

The selection was held in the traditional way by draw of lots held in front of the sanctum sactorum on Wednesday morning, the first day of the month of Thulam. The new Melsanthis will take charge on November 17, the first day of the month of Vrischikam, which also marks the beginning of the two-month-long pilgrimage season at the hill shrine. As per tradition, two children from Pandalam Palace drew the lots in front of the Sreekovil.

Mahesh Namboothiri is serving as the chief priest of Paramekkavu temple in Thrissur district since December 2022. He is an alumnus of Aluva Tantra Vidyapeeth and currently a member of its Governing Body.

Murali Namboothiri has been serving as the chief priest of the Ayyappa Swamy Temple in Somajiguda,

Hyderabad for the past 25 years.

On Wednesday morning, Melsanthi K. Jayaraman Namboothiri opened the Sreekovil of Lord Ayyappa in the presence of Tanthri Brahmashree Kandararu Mahesh Mohanaru after which the selection of Melsanthis was conducted.

SABARIMALA AND ME -PART 4

(Shree. Madhu Kadampuzha,
Spiritual Speaker, 9846982600)

EIGHTEEN STEPS / PATHINETTAMPADI

The number 18 is very important in Hinduism. All end at 18. Eighteen Puranas is a great example of that. The emotional thoughts that 'Shruti and Smriti' evoke in us are religious beliefs. Libra (Thulam) is when we are ready to go to Sabarimala Sannidhanam. Swami Yatra is about realizing ourselves, while climbing the 18 steps we have to travel through the 18 chapters of Bhagavad Gita. The first step is to remove depression, and the second step is to know the soul and God. We should realize our karma in third step, we should be filled with the warmth of goodness. Asceticism should be recognized in the fourth, and the secret of Karma Yoga should be known through Jnana Nishta. In the fifth, Karma Sanyasya should be realized and Chit-tashuddhi should be filled. While touching the sixth step by foot, the mind should attain yogic state with meditation. In the seventh one, we should realize wisdom and in eighth one, we should attain complete knowledge of Brahman. In the ninth step, realising the power of the eternal 'letter - aksharam', our prayer should be to become free from jealousy. At the tenth, one should realize the sanctity of Lord's 'Vibhuti'. At the eleventh, close your eyes and see the universal form of the Lord. In the Twelveth, one should realise all levels of devotion. In the thirteenth step you should know what a temple is and what a 'Temple Lord' is. Fourteenth step should be able to imbibe 'Gunatrayam - three gunas' in the heart. 'Purushothaman - the most perfect man' should be searched for in fifteenth to get 'Samadarshan - seeing all equally'. It is enough to be at the sixteenth to understand the deva-asura bhavas. Fill our mind with the awareness about the 'gunathrayas - three gunas' at seventeenth. When anybody's desired salvation is fulfilled at the Eighteenth - then 'It is You', 'we are Swamis!'



Why??

Why Sabarimala teaches men to practice celibacy and to look women with respect only...?? Sabarimala is a perfect blend of culture and science. When we immerse the wave of Dharma consciousness, we become Swami..

Earth takes 365 days, i.e. 12 months to revolve around

the sun. It takes 324 days, 12 months of 27 days for the moon to travel through 27 stars. The difference between this is (365 – 324) 41 days. These forty-one days are completed on the 11th of Sagittarius – Dhanu month. On that day, the Sun reaches the constellation ‘Moolam’, the center of the universe. Many special things happen in the universe that day. It is a beautiful moment when the universe enters into the consciousness of truth, even the plants and all vegetation of nature stand fresh to grow.

By visiting Sabarimala, the Acharyas meant that the four stages in human life (Brahmacharyam, Grihasthasramam, Vanaprastham and Sanyasyam) are completed in 41 days. The journey to knowledge is Brahmacharya, Garhatya filled with unity and strength of family, Vanaprastha yatra with life partner- sahadharmini, later yogibhava sanyasam – see what a beauty !

After wearing the mudra - maala, the householder becomes celibate. He builds a hut near his house and cooks his own food and enters the vanaprastha. Sabarimala darshan is asceticism. Journey to Kanana for monasticism. Reaching the temple in the forest, Sabarimala, and crossing the eighteen steps is a means of salvation. The specialty of Mandala Vratam is that there is no other vratham or philosophy is as complete as mandala vratham.

Shakti or the presence of the Goddess resides in Sabarimala as Malikappurathamma. Shasta who resides as Balashasta in Kulathupuzha, as matured youth in Aryankavu, and as Grihasthasram in Achankovil is in meditating posture in Sabarimala. Also, at Kanthamala, to the east of Sabarimala He resides as the Supreme Soul. This completeness of concept is the specialty of Shaasta Puja.

Ayyappan, in the meditating posture – Yogadiroopan – representing the Inner Soul - the spiritual spirit that gives life and vitality to the universe. Kaliyugavaradhan eradicates the evils of time and brings bliss to the worshippers.. That is the importance of Sabarimala darshan. Protect the virtues of this Vratashuddhi by preserving our blessed culture...

A journey to goodness is Kanni Yatra - Sabarimala Yatra, for that beautiful journey filled with virtues on eighteen steps, let's get ready for pilgrimage..... Swami Saranam..!!!

(to be continued.... Who is Guruswami...?)

HARIKANYAKA TEMPLE (MOHINI) – GURUVAYUR

There is hardly anyone who has not heard of Guruvayur Temple, but many may not know about the 2000-year-old Ariyannoor Bhagavathy Temple, located on the Guruvayur-Choondal road, 5 km from Guruvayur (25 km from Thrissur).



Ariyannur Bhagwati is ‘Harikanyaka’ - the Mohini form or incarnation of Hari alias Mahavishnu. This is the only temple in the country with Mohini as deity. It is believed that this temple was built by the famous legendary carpenter Perunthachan. The temple is administered by the Cochin Devaswom Board and the Archaeological Survey of India.

It is very auspicious to visit here also during Guruvayur pilgrimage. Moreover, during the Sabarimala Pilgrimage, Ayyappa Swami’s father Haran (Mamiyoor Shiva) and mother Hari as Mohini (Harikanyaka) can be seen at Guruvayur.

This temple built by Perunthachan is reminiscent of ancient greatness in the temple architecture. Meaningful and soulful images on the pillars and mat of the Namaskar Mandapam, The sculpture on the facade of Valiyambalam, the sculpture of Kaaliyamardanam on the north-west stone pillar and the figures of elephants seen on the wall of the shrine and in the Balikkalppura, all these tell the story of the temple through granite sculptures.

Devi SriHarikanyaka is facing east in the shrine. The idol is more than five feet tall in Anjanashila, a special granite covered with panchaloha golakam; the maiden - kanyaka, who was attracted by Shiva, as Chathurbahu (with four hands).

Since it is a virginal concept, there are no Arts like Ottanthullal, koodiyattam etc. where players use crown. Kings are not allowed inside the nalampalam. No male elephants. No fireworks..

Swami Ayyappan is present in the shrikovil itself. Ganapati is in the Kannimula and Bhadrakaali is in the South West corner. A temple with four pujas and three shivelis; the shiveli needs four lamps at night. A special feature of Kanyakasankalpa is that women hold two lamps each at the front and back. The goddess is never taken out of the temple without Ayyappan’s escort.

Thirty days are special here during Mandala season. Navakam is performed every day and Kalabhabhishekam is performed on the thirtieth day. Karthika star, Bhagwati’s birth star is celebrated with special ‘Varam Irikkal, Varasadya’ - main ceremonies. Recitation of the Rigveda and Japa is the Varam Irikkal. This ceremony is done on Vavu day. But Varasadya is during night only. Vishu in Medam month, Anizham - Pratistha day in Edavam month and Karkataka month is also observed as Ramayana-month. The first Friday of the Malayalam month is famous for Akhandanama Japa and special puja

called Tantri Pushpanjali. Fifteen-day festival celebrations that include the “Pathadi, Dhvajadi and Ankuradi” festivals - Kodiyettu/ flag-hoisting on Uthram, Aarat on seven days, songs of people from dedicated castes -”Panans and Mannans” on Aarat, festival of “Paraya” sect - all rituals linked to virginity.

It is said that the virgins of this place will be beautiful and will not have to remain unmarried, because they follow all the rules and rituals of the temple with Virgin concept.

VIJAYADASHAMI MESSAGE BY DR. MOHANJI BHAGWAT

(Address by Param Poojaniya Sarsanghchalak Dr. Shri Mohan ji Bhagwat of Rashtriya Swayamsevak Sangh on the occasion of Sri Vijayadashami Utsav - 2023)



The chief guest of today’s program, Shri Shankar Mahadevan ji, respected Sarkaryavah ji, respected Sanghchalak of Vidarbha province, respected Sanghchalak and Sah-sanghchalak of Nagpur Mahanagar, other adhikaris of the RSS, gentlemen, mothers, sisters, and my dear fellow Swayamsevaks.

We celebrate Vijayadashami every year as the festival of strength (Shakti-Parv), of complete triumph of humanity over demonism. This year, the festival has brought pride, joy and events that have been encouraging to all of us.

Over the last year, our Bharat played host, as president, to a grouping of major countries called the G-20. Throughout the year, several programs of heads of states, ministers, administrators and intellectuals of member countries were organized at various places across Bharat. Inevitably, the experience of the warm hospitality extended by the people, Bharat’s glorious past, and the exciting developmental march that is underway, left the participants from all the countries greatly impressed.

Everyone witnessed Bharat’s genuine goodwill and diplomatic tact in getting the African Union accepted as a member of the coveted G-20 and in getting the Declaration Resolution unanimously passed on the very first day of the Summit held in New Delhi in September this year. Due to Bharat’s distinct thoughts and vision, our guiding principle of ‘Vasudhaiva Kutumbakam’ has now been incorporated in the philosophy of the entire world. Thanks to Bharat’s endeavours, the economy-centric idea of G-20 has now transformed into human-centric. By successfully holding the G-20 Summit, our leadership has done a commendable job of firmly establishing Bharat as a major nation on the global stage.

Recently, our country’s sportspersons brought us great pride and joy by winning 107 medals (28 gold, 38 silver and

41 bronze), leaping past the 100-mark for the first time in the Asian Games. We extend our hearty congratulations to them. The Chandrayaan Mission also gloriously showcased the resurgent Bharat's strength, intelligence and tact. The will of the nation's leadership seamlessly combined with the scientific knowledge and technical prowess of our scientists. Bharat's Vikram Lander touched down on the South Pole of the Moon for the first time in the history of the Space Age. The scientists who accomplished this historic feat, which heightened the pride and confidence of us all, and the leadership that supported them, are being congratulated across the country.

The endeavours and efforts of a nation are driven by the national ideals that serve the global purpose of that nation. Therefore, a temple for Shri Ramlala, whose picture is depicted on a page of the original copy of our Constitution, is being built in Ayodhya. It has been announced that Shri Ramlala will be consecrated in the sanctum sanctorum of the temple on 22nd January, 2024. Due to practical difficulties and security reasons, only a limited number of people would be able to be present in Ayodhya on that auspicious occasion. Lord Shri Ram personifies dignified conduct for our ancient nation, is the epitome of dutifulness and Dharm, and symbolises affection and compassion. Same type of environment should be created at our respective places. On the occasion of the consecration of Ramlala, we should organize this event at a small scale in various places. This will awaken the Ram of one's mind in every heart, and embellish the Ayodhya of the mind, creating an atmosphere of affection, responsibility, and goodwill in the society.

Bharat has emerged stronger after battling centuries of crises, and our nation is now certainly moving forward on the path of material and spiritual progress. We are all extremely fortunate to bear witness to events and incidents indicating Bharat's unstoppable progress.

We are commemorating the 2550th year of Nirvana of Shri Mahavir Swami, who showed the path of non-violence, kindness and morality to the entire world through his exemplary life. This was also the 350th year of coronation of Chattrapati Shri Shivaji Maharj, who showed us the path of liberation from 350 years of foreign subjugation, by establishing the Hindavi Swaraj based on justice and public welfare. This also happens to be the 200th birth anniversary of Maharshi Dayanand Saraswati, who gave a clear and true vision of our 'Swa' or 'self' to the people of the country through 'Satyarth Prakash' to attain freedom from the British rule. The coming year is also the year of remembrance of two great personalities, who remain a source of eternal inspiration for our national efforts and endeavours. This would be the 500th birth anniversary of the indomitable Rani Durgavati, who made the supreme sacrifice for identity and independence. She is an icon, remarkable for her enterprise, courage, patience, intelligence, strength and bravery as well as her administrative skills and care for

welfare of her subjects. She was a shining example of efficiency, leadership, unimpeachable character, and blazing patriotism of the women of Bharat. This year also marks the 150th birth anniversary of Chhatrapati Shahuji Maharaj, the ruler of Kolhapur (Maharashtra), who, with his welfarist vision and administrative acumen, dedicated his life to rooting out social inequality.

Further, we have just completed celebrations of 200th anniversary of the Tamil saint Srimad Ramalinga Vallalar, who began to awaken people for the country's independence right from his youth and the stove lit by whom, for the Annadan for the poor, still burns in Tamil Nadu. Besides his struggle for the country's independence, he persevered for Bharat's spiritual and cultural awakening as well as for a complete eradication of social inequality.

As we complete the Amrit Mahotsav of Bharat's Independence from the British colonial rule, remembrance of the remarkable lives of these inspirational personalities gives us the message of social equality, and unity and integrity and defending the 'Swa' or 'selfhood'.

It is a natural desire for a human being to make every effort to safeguard his 'Swa' and his inherent identity. As the world comes closer to each other at an astounding pace, nations are increasingly becoming worried about their inherent identities and their sense of the self or 'Swa'. Attempts to paint the entire world in the same colour or to achieve uniformity haven't succeeded so far, nor will they succeed in the future.

Thus, the desire to preserve the identity of Bharat and the identity of the Hindu society is only natural. It's no surprise, then, that a crisis-ridden world expects Bharat to emerge with a new vision, germane to the times, and based on its own value systems, to meet the contemporary needs and challenges of the globe. The world is facing the scourge of fanaticism, arrogance, and hysteria stemming from religious sectarianism. Any solution to conflicts like the war in Ukraine or the Gaza Strip, which arise due to a clash of interests and extremism, remains elusive. A lifestyle out of sync with nature is producing a string of new physical and mental-health issues amid unabashed consumerism. Vices and incidents of crime are on the rise. Families are breaking apart, as a sense of individualism deepens in the society. Pollution, global warming, imbalance in seasonal cycles and the resultant natural disasters are increasing every year as a result of unreasonable exploitation of natural resources. Terrorism, exploitation, and totalitarianism are getting a free run to wreak havoc. It has become abundantly clear that the world cannot counter these problems with its inadequate vision. Therefore, the world is looking towards Bharat expectantly to lead by example and show a new path to peace and prosperity, based on its own Sanatan (eternal) values and Sanskars.

A smaller edition of abovementioned events can be seen in Bharat as well. For instance, we recently witnessed a series

of devastating natural disasters in the Himalayan region, from Himachal and Uttarakhand to Sikkim. It is already being feared that these events could be a sign of some serious and massive crisis in the future. This area, which marks out the northern border of Bharat, is critical for the country's border security, water security and environmental health, and must be protected at all cost. We need to consider the Himalayan region in totality by considering this region as a single unit from the standpoints of security, environment, demography and development. This naturally picturesque area is geologically new, still forming, and hence unstable. Arbitrary development plans were implemented without fully understanding the nature and characteristics of its surface, topography, geology, biodiversity and water resources. As a result of this mess, this region and, hence, the entire country is reaching the brink of crisis. We all know that this is the region that supplies water to all the countries of East and South East Asia, including Bharat. We are also long aware of China's presence on Bharat's northern border. Therefore, this area has special geological, geo-strategic and geo-political significance. Keeping that in mind, this area will have to be considered from a different perspective.

Although these incidents of natural disasters are occurring more in the Himalayan region, they hold a clear message for the entire country. Due to the development trajectories based on inadequate, excessively materialistic and consumerist vision, humanity and nature are slowly but surely moving towards destruction. There is a growing concern about this all over the world. Bharat will have to abandon those unsuccessful paths or gradually turn back, creating its own distinct development path, in tune with the times, based on Bharatiya values and the overall unified and integral vision of our Bharat. Such a model of development would be eminently suitable for Bharat, and also serve as an exemplar for the entire world. We must shun the tendency of sticking to the old and unsuccessful paths, of blind imitation, inertia, and dogma.

We ought to rid ourselves of the colonial mindset, and embrace from the outside world only what suits our country. The need of the hour is to adopt our own Swadeshi (indigenous) path of development based on 'Swa', by making what is already available in our country appropriate and relevant to the times. It is noted that some policy changes have recently been enacted that align with this distinct vision of development path.

In the broader society, too, an increasing number of new, successful experiments and innovations in the domain of agriculture, industry and trade-related services, cooperatives and self-employment are taking place. However, in the field of administration, there is a greater need for a similar kind of awakening among the intellectuals who shape the direction and vision in various areas of human activities. It must be remembered that only a 'Swa-based', time-appropriate policy of the government, a prompt, consistent and people-oriented work of the administration, and the coop-

eration and support of the society in thoughts, words and actions, will bring about a meaningful transformation for Bharat.

However, efforts are being made to ensure that this transformation is not achieved, that the social cohesion and unity gets ruptured, and conflicts increase. Due to our ignorance, imprudence, mutual distrust or carelessness, such undesirable disturbances and divisions are increasingly being witnessed in some places in the society. The purpose of Bharat's rise has always been the welfare of the world. But as a natural consequence of this rise, the selfish, discriminatory and deceitful forces seeking their sectarian interests are subject to curbs and regulations. Hence, there is a continuous opposition from them. Although these forces wear the mask of some ideology or the other, and claim to be working for some lofty goals, their real objectives are something else. People with credibility, who genuinely work selflessly, irrespective of their ideology and whatever kind of work they do, always prove to be a hindrance for such deceitful and destructive forces. These destructive, all-devouring forces call themselves cultural Marxists or Woke, or the awakened ones. But they have forgotten Marx since the 1920s. They are opposed to all orderliness and morality, beneficence, culture, dignity and restraint in the world. In order for a handful of people to have a complete control over the entire human race, they reward, promote and spread anarchy and indiscretion. Their modus operandi involve taking control of the media and academia, and plunging education, culture, politics and social environment into confusion, chaos, and corruption. Such an environment enables the creation of a vicious cycle of fear, confusion and hatred. A society that is divided and entangled in mutual conflicts and confusion becomes weak and easily and unknowingly falls prey to these destructive forces that are seeking their own dominance everywhere. In Bharatiya tradition, this style of functioning which creates disbelief, confusion and mutual hatred among the people of any particular nation is called Mantra Viplav.

To achieve narrow political gains, attempts are being made to forge alliances with these undesirable forces in the country to defeat political rivals. This is unwise and harmful for the country. The society has already become amnesiac, ravaged by all sorts of divisions, and is caught up in a deadly pursuit of selfish interests steeped in jealousy and hatred. That is why these demonic powers are able to get the support of internal or external forces who want to break the society and the nation.

If we look at the current situation of Manipur, this fact becomes obvious. How did this mutual discord and hatred suddenly erupt in Manipur, which had been peaceful for almost a decade? Were there extremists from across the border also among those who committed violence? Why, and by whom, was an attempt made to give a communal tinge to this mutual conflict between the Manipuri Meitei and Kuki communities, who were apprehensive about the future of their

existence? Who has a vested interest in trying to drag and besmirch an organization like the Rashtriya Swayamsevak Sangh, which has been engaged in serving everyone without any bias for years, into this unfortunate incident without any reason? Which foreign powers may be interested in taking advantage of such unrest and instability in Manipur, located between Nagabhoomi and Mizoram in this border area? Does the geopolitics of Southeast Asia also have a role in these events? Despite there being a strong government in the country, on whose strength and instigation has this violence continued unabated for so many days? Why did this violence erupt and continue even though there was a state government that wanted to maintain the peace that had prevailed over the last 9 years? Now, when people on both sides of the conflict are seeking peace, which are these forces that are attempting to trigger hatred and violence by causing an incident as soon as any positive step is seen being taken in that direction? Multidimensional efforts will be required to solve this grave problem. To resolve this vexed problem, we would need a strong political will, concurrent actions and efficiency. Simultaneously, the enlightened leadership of the society will also have to play a special role in bridging the gap of mutual distrust that has arisen due to the unfortunate situation between the two communities. The swayamsevaks of the Sangh are continuously and dedicatedly serving everyone and organising relief work, while appealing to the positive, influential people of the society to help bring peace. It's the Sangh's endeavour to keep everyone safe, organised, harmonious and peaceful by accepting everyone as its own, even if it entails great sacrifices. We are proud of our Swayamsevaks and activists, who made tremendous efforts in a calm and composed manner to help and take care of everyone in this terrible and disturbing situation in Manipur.

The right answer to this 'Mantra Viplav', has to be found only through the unity of the society. This constant and unfailing sense of unity is the key element that keeps the conscience of the society awake. As a directive principle, our Constitution also exhorts us to achieve this emotional unity. In every country, the milieu and ground conditions that create this feeling of unity are unique and distinct. It could be the language of that country, the common worship or belief system of the residents of that country, common business interests, or a strong bond of central power that binds the people of the country together. However, we must not forget that unity built on man-made artificial structures or on the basis of common self-interest is not durable or sustainable. Our country's diversity boggles the mind, so much so that it takes time for people to understand the existence of this country as one nation. But this country of ours, as a nation, as a society, is still surviving, thriving, and prospering, even after undergoing several ups and downs in the world history, maintaining an unbroken link with the threads of its glorious past.

**“यूनान मिस्र रोमा सब मिट गए जहां से, अब तक मगर है
बाक़ी नामो निशां हमारा,
कुछ बात है कि हस्ती मिटती नहीं हमारी, सदियों रहा है
दुश्मन दौरे जहां हमारा”.**

We are fortunate to have inherited a tradition of unity that startles the minds of the outsiders, but also attracts them. What is the secret behind such unity? Needless to say, it is our all-inclusive culture. It is our conduct, and way of life that transcends the differences between worship, tradition, language, region, caste etc., and extends our affinity from our own family to the entire world-family. Our forefathers realized the truth of the unity of existence. Thus, they became aware of the principle of Dharma, which fuels the progress of the Body, Mind and Intellect, and which leads to Moksha by balancing both Arth (Means) and Kaam (Ends). Based on that realization, they evolved a culture that implemented the four eternal values of Dharmatattva (truth, compassion, purity, and penance). Prosperous and secure from all sides, this was possible only because of the bountifulness of our motherland. This was possible only because of the food, water and air of our motherland which is secure and prosperous from all sides. This is why we devoutly worship our Bharatbhoomi considering her as the presiding deity of our values. Recently, we respectfully remembered the great personalities of the freedom struggle on the occasion of the 75th year of our Independence. Those great people, who protected our religion, culture, society and country, made necessary improvements in them from time to time, and enhanced their glory, were our perseverant ancestors who remain an abiding source of pride for all of us. These three elements (devotion to the motherland, pride in forefathers, and common culture) make us stand out proudly as one nation by tying together all the diversities of language, region, sect, caste, sub-caste etc. present in our country, and has been the unbroken thread of our unity.

The permanent unity of society stems from a sense of belongingness, not from selfish pursuits. Ours is a very large society, with a remarkable breadth of diversity. Over time, some aggressive, violent traditions from foreign countries also infiltrated our country, yet our society remained a society based on these three elements. Therefore, when we talk about unity, we must bear in mind that this unity will not be achieved through any transactions or deals. If this unity is attained by force, it will get ruptured again and again. In today's environment, many people are naturally worried after seeing the efforts being made to spread discord in the society. We come across the people who identify themselves as Hindus, and also those who are called Muslims and Christians because of their way of worship. They believe that leaving aside 'Fitna – Fasad and Kitan' (discord and strife and violence) – it is best to pursue 'Sulah Salamati and Aman' (reconciliation, security and peace). An important thing to keep in mind in these discussions is that it is not about different communities coming together in one land by chance, and becoming one. We are the descendants of com-

mon ancestors, children of one motherland, and inheritors of one culture, but have forgotten our mutual and inherent unity. We have to understand our inherent unity and get connected again on that basis.

Do we not have problems with each other? Don't we have any requirements and expectations for our own development? Don't we compete among ourselves to achieve development? Do all of us behave by following these principles of unity in mind, words and actions? We all know that this is not the case for everyone. But those who wish for this unity to take hold cannot insist that all problems should first end, all questions resolved, before we think about unity. It is easy to understand that if we change our behavior by embracing the vision of belongingness, then solutions to the problems will automatically emerge. We will have to work peacefully and with restraint, without getting distracted by the sporadic events happening here and there. Sure, the problems are real, but they are not limited to one caste or class alone. Along with the efforts to solve those problems, an enthusiastic and committed mindset of affinity and unity will also have to be created. To forge such a lasting unity in the society, we will have to shed the sense of victimhood, stop looking at each other with suspicion and avoid manoeuvres for political dominance. Sadly, politics only becomes a hindrance in such noble initiatives. But when we call upon the people to shed their sense of victimhood, or ask them to shun mutual distrust, this is not a form of surrender or compulsion. This is no call for ceasefire between two warring parties. Rather, this is an exhortation to all to recognize the thread of cultural continuity and unity that runs through our country's vast diversities. This is 75th year of the Constitution of our independent Bharat. That Constitution also points towards this direction. If we pay enough attention to the two speeches given by the respected Dr. Babasaheb Ambedkar in the Constituent Assembly at the time of delivering the Constitution, then we will arrive at the same essence of cultural continuity and unity. This is not a task attainable overnight. Bitter memories of old conflicts continue to fester in the collective psyche. The wounds of the dreadful horror of Bharat's partition run very deep. The resentment caused in the minds due to incidents of 'actions and reactions' over that horrific partition often manifests in speech and behaviour. There exist bitter experiences, ranging from not being able to get a house in each other's localities, to being treated with mutual contempt. Blame-game ensues over incidents of violence, riots, harassment etc. Misdeeds of an individual are extrapolated and portrayed as misdeeds of the entire community, and then war of words ensues, followed by provocative invocations and calls to action. Forces that want to break the country by making us quarrel also take full advantage of this situation. Thus, we often see that a small incident gets exaggerated and publicized in a dramatic manner. Statements expressing concern and warning are elicited from within the country and abroad. "Tool kits" that incite violence are activated and mutual suspicion and

hatred are further intensified.

All those who seek and favour harmony in the society need to be wary of these nefarious games. The solution to all these problems will only emerge gradually. But for that to happen, a climate of trust and harmony in the country is a prerequisite. It is vital that we increase mutual dialogue and understanding with a calm and stable mind, and evolve respect for each other's beliefs. We must strive for harmony among all, and our minds, words and deeds must be in complete alignment with that larger objective of attaining deeper social cohesion and unity in the country.

We will have to work with the actual situation on the ground, and not be misled by propaganda or guided by assumptions. It is pertinent to persevere with our efforts for a long time, with patience, restraint and tolerance, shunning extremism, anger and fear in one's words and actions, with resolve and determination. It is only then that true resolutions made with a pure heart are fulfilled.

Regardless of the provocations, it is important and mandatory to follow law and order, abide by the Constitution, and maintain discipline. In an independent country, this behaviour is considered an expression of patriotism. It is not advisable to get caught up or swayed by inflammatory propaganda carried out using the media, and the volley of allegations and counter-allegations that follows. The media should be used to propagate truth and harmony in the society. The correct solution to violence and hooliganism is for a society to become an organized force and to take the initiative in protecting law and order and to extend appropriate support to the government and the administration.

The country is going to hold elections to the Lok Sabha in the early days of 2024. Attempts to harvest votes by inflaming emotions are not desirable, but they still keep happening. Let us avoid these things, as they hurt the unity of the society. To cast vote is the duty of every citizen, and we must follow it. Cast your vote keeping in mind the vital issues of unity, integrity, identity and development of the country.

The year 2025 to 2026 is the year after the completion of 100 years of the Rashtriya Swayamsevak Sangh. The Swayamsevaks will endeavour to fulfil these goals. Their preparation is going on. Let the words and deeds of the society strengthen the love for the country and forge a deeper social cohesion and belongingness. Any discrimination that might still exist with regard to accessing temple, water, or crematorium, must end. It is vital that family members continue to hold cordial dialogue every day and maintain a love-filled relationship, while displaying a dignified and cultured behaviour and sensitivity. They should stay united and continue to serve the society.

We should deepen our relationships with nature by saving water, removing plastics, and increasing greenery in and around our homes. Let's strengthen our reliance on 'Swa', or self, through Swadeshi. Wasteful expenditure ought to stop, too. Employment opportunities in the country should

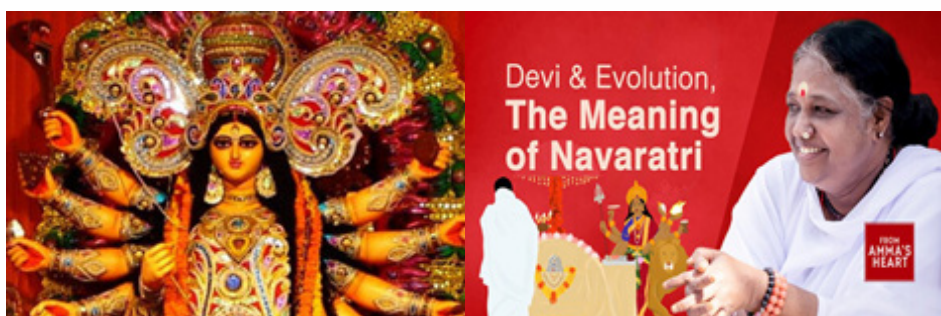
rise, and the country's money (capital) should be used within, and in the interest of the country itself. Hence, the practice of Swadeshi should start from home. Law and order, and responsibilities as a citizen, should be followed by all. A climate of harmony and cooperation should prevail in the society. Everybody expects these five behavioural elements to materialise. But it is imperative to make a sustained effort to make this behaviour a part of our nature by starting with small things and practising them regularly and consciously. Apart from serving the needy members of the society, the Swayamsevakas will in coming days strive to make the society a participant and ally by carrying out these five types of social initiatives. As usual, the Swayamsevakas will continue to cooperate and contribute to whatever the government, administration, and the public-spirited members of the society are doing or would like to do in the interest of the society.

A nation prospers only when the society stays united and vigilant, and makes selfless efforts in all domains of human enterprise. A nation attains glory and radiance when the governance is welfare-oriented, and administration people-centric, driven by sustained cooperation based on the ideals of 'Swa'. When a nation, full of vigour and glory, has a culture like Bharat's Sanatan culture, which embraces everyone as its family, which guides us from darkness to light, from untruth to truth, and which leads us from mortality to the immortal life of meaningfulness, then that nation restores the balance of the world and brings the world the blessings of a happy and peaceful new life. This is the real purpose of the revival of our immortal nation that is Bharat in the present times.

“चक्रवर्तियों की संतान, लेकर जगद् गुरु का ज्ञान,
बढ़े चले तो अरुण विहान, करने को आए अभिषेक,
प्रश्न बहुत है उत्तर एक”

Bharat Mata ki Jai :

VIJAYA DASAMI MESSAGE : AMMA – MATA AMRUTHANANDAMAYI DEVI



“Vijayadasami is the celebration of a remarkable victory. All of us have experienced different kinds of success in life. For example, scoring high marks in school and college tests, winning competitions, success in sport, art or business ventures, victory in war, and so on. However, the greatest victory of all is the victory over our own mind. Vijayadasami is the celebration of such a victory.

All the demonic force and divine forces reside in our mind. Vijayadasami is a celebration of the victory of the divine forces over the demonic ones. In other words, Vijayadasami is our victory over our lower tendencies and the realisation of our true divine nature. It is transcending the finite and realising the infinite.

In order to achieve such a victory, we need the blessing of Parasakti—the supreme transcendental force that controls the universe. This is why we worship that parasakti—the Goddess, who is the Mother, female in form, and who is prakrti [Nature] embodied.

Sarasvati Devi, the embodiment of knowledge, is adorned in a white garment. When we wear white, any dirt is immediately seen. We will not continue to wear it until it is cleaned. The principle behind wearing white is that the heart has to be similarly pure.

The swan, which represents paravidya [knowledge of the Absolute] and the peacock, which represents aparavidya [knowledge of the world] are both vehicles of the goddess. In her four hands, Devi holds a veena, a japa-mala and a book. Devi's four arms represent the four directions. The veena represents nada-brahman—the vibration of transcendental sound—as well as all the arts. The book represents knowledge, both worldly as well as spiritual. The japa-mala represents meditation. The mind has to be brought under our control. The japa-mala is a practical shortcut to control the mind. The mind is taught not to wander. Even when sitting idle, the mind should continue to chant. Through continuous chanting, energy can be generated, the mind can be brought under control and steady awareness can be maintained.

While material life air-conditions the external world, spirituality air-conditions the internal world—our mind. Even in palatial homes, people commit suicide and suffer from mental illness. Spirituality teaches us how to control the mind. It teaches us to adjust it in any situation. Just as the gears of a vehicle can be shifted to adjust to the type of road—be it bumpy or steep or winding—so too spirituality gives us the capacity to adjust to any circumstance. This was taught in the gurukulas of old. Children also got this teaching at home. After this, when they led a family life, they continued to maintain their reverence and gratitude towards everything on Earth. They showed us by example for posterity to follow.

VIDHYARAMBHAM –

initiating into the world of alphabets

Today, our education system is mainly based on success in material life. However, a complete and holistic education should provide us with the courage to stand on our own two feet and face any challenging situation with ease. It should awaken our intellectual curiosity. It should kindle our ability to reflect. It should give us the potential to seek and find solutions independently. A good education should shape one's character, encourage social responsibility and build consideration for one's fellow-beings. In short, it should impart a good moral culture to the individual.

Considering others' feelings is a sign of true culture. Education should develop culture. Culture is compassion. Real education is that which elucidates the fundamental truths. The years of education are the years upon which one builds one's life.

It is the grace of Devi, the cosmic power, that is responsible for all attainments and progress in life. She manifests as knowledge, love and all ideal virtues. This entire universe is but a play of that cosmic power. Hence, we should see the Mother of the Universe in everything and love and serve everyone equally, without prejudice. May Vijayadasami shine brightly in each one of you. May divine grace shower blessings on you all."

THROUGH VISHNU SAHASRANAMA- TOWARDS VISHNU'S SON (MOHINEESUTHAN - AYYAPPAN)

(Shri.C. Prabhakaran - Gujarat, SASS National Secretary)

Local Gujarati and Rajasthani families also attend Ayyappa Yogams in Gujarat, attracted by the Vishnu Sahasranama chanted regularly. Mothers are more interested to participate in Ayyappa yogams where Vishnu Sahasranamam is chanted than Ayyappa yogams where bhajans are emphasized. The Ayyappa Yogams led by the Sanchalikas also raise the mother power as an organized power. The Nama Japa habit acquired through Ayyappa Yogams will encourage you to light a lamp and perform Nama Japa within your family daily. In many homes in Gujarat, the lost habit of Nama Japa is coming back. If we follow the pattern of successful Ayyappa Yogams in Gujarat, we can take the Ayyappa Dharma campaign to every family. Nama Japa is for freedom from birth, death, worldly life, and for peace and prosperity. Vishnu Sahasranamam chanted in the presence of Lord Krishna 5000 years ago is the nectar we got through Bhishmacharya, through sages. The Ganga stream of Vishnu Sahasranamam which has been chanted from generation to generation can be spread to the next generation as well. Through this the message of Mohini Sutan Ayyappan and the vision of Ayyappa Swami can be accessed.



The glory of Vishnu Sahasranama is also explained in Ayyappa Yogams, so Vishnu Sahasranama has become the center of attraction in Ayyappa Yogams. They also learn more about Ayyappa, the son of Vishnu, through discussions, stories and lectures held in the weekly Ayyappa Yogams. Locals have also started visiting Sabarimala through the Sabarimala Pilgrimage which started last year with the participation of Gujaratis as well.

Hanuman Chalisa, Vishnu Sahasranamam, etc., which are regularly chanted in Gujarati families, have started to be chanted in South Indian families too, where nama japa had stopped in the interim. Such Ayyappa Yogams are

widespread in Madhya Pradesh and other North Indian states where Swami Ayyappan is not so popular...

Vishnu and Vishnu Putra can tie the Hindi-speaking states and other states in the thread of Hinduism and prepare the ground for Hindu unity. Ayyappa Yogams can be made widespread in Hindi-speaking states to bring Vishnu's son Ayyappa along with Vishnu to every home through Vishnu Sahasranamam.

Through Ayyappa dharma (one can call it Hindu dharma, Sanatana dharma.. it means the same), and Ayyappa yogams virtuous individuals can be developed and these individuals in turn support in the development of virtuous society. SASS also has a significant role to play in making Bharatam Parama Vaibhavam, to take up to the Vishwaguru position again.

BHAGAWAT GITA

(Chapter 2 – SANKHYA YOGA) Slokas: (51-55)



कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ 51॥

karma-jam buddhi-yuktā hi phalaṁ tyaktvā manīṣiṇaḥ
janma-bandha-vinirmuktāḥ padaṁ gachchhanty-anā-
mayam

The wise endowed with equanimity of intellect, abandon attachment to the fruits of actions, which bind one to the cycle of life and death. By working in such consciousness, they attain the state beyond all suffering.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ 52॥

yadā te moha-kalilaṁ buddhir vyatitariṣhyati
tadā gantāsi nirvedaṁ śhrotavyasya śhrutasya cha

When your intellect crosses the quagmire of delusion, you will then acquire indifference to what has been heard and what is yet to be heard (about enjoyments in this world and the next).

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ 53॥

śhruti-vipratipannā te yadā sthāsyati niśhchalā
samādhāv-achalā buddhis tadā yogam avāpsyasi

When your intellect ceases to be allured by the fruitive sections of the Vedas and remains steadfast in divine

consciousness, you will then attain the state of perfect Yog.

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् ॥ 54॥

arjuna uvācha

sthita-prajñasya kā bhāṣhā samādhi-sthasya keśhava

sthita-dhīḥ kiṁ prabhāṣheta kim āsīta vrajeta kim

Arjun said : O Keshav, what is the disposition of one who is situated in divine consciousness? How does an enlightened person talk? How does he sit? How does he walk?

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ 55॥

śhrī bhagavān uvācha

prajahāti yadā kāmān sarvān pārtha mano-gatān

ātmany-evātmanā tuṣṭaḥ sthita-prajñas tadochyate

The Supreme Lord said: O Parth, when one discards all selfish desires and cravings of the senses that torment the mind, and becomes satisfied in the realization of the self, such a person is said to be transcendently situated.

(To be continued)

Subhashitham – 47

शशिना च निशा निशया च शशी

शशिना निशया च विभाति नभः ।

पयसा कमलं कमलेन पयः

पयसा कमलेन विभाति सरः ॥

Sasina cha nisa nisaya cha sasi,

Sasina nisaya cha vibhathi nabhah ।

Payasa kamalam kamalena payahah,

Payassa kamalena vibhathi saraha ॥

Meaning: शशिना - by moon, च निशा- night, निशया च- by night, शशी- also moon शशिना - because of moon, निशया च- because of night, विभाति- adorns, नभः- sky, पयसा- due to water, कमल- lotus, कमलेन - due to lotus पयः- water, पयसा- due to water, कमलेन - due to lotus, विभाति - adorns, सरः - pond.

Explanation: The existence of the moon enhances the beauty of the night; the arrival of night facilitates the moon to reveal his beauty. Like that, lotus makes a pond more beautiful; the water around the pond makes the lotus look attractive. It is the similar in the case of a family or any organization. The members should recognize and encourage the qualities of each other for that particular institution to have a positive growth. Such families and organizations will in-turn nurture the home and nation alike.

QUIZ – 32

(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 are the new Melsanthis (Chief Priests) of Sabarimala & Malikappuram temples, for the coming year starting from first day of Vrischikam?
2. Where is the Temple of “Mohini – Harikanyaka” is located in Kerala?
3. Who is the present Sarsangachalak (Head) of RSS ?
4. Who recited Vishnusahasranamam to whom and when, for the first time?
5. Which God is known as Chakrapani?
6. Which is the vehicle of Brahma?
7. Whose birthday is celebrated as National Unity day in Bharath?
8. Who was the father of Matsarasura, whom Lord Ganesha killed in his Vkrathunda avatara?
9. What is meant by the ‘Shree Chithira Attavishesham’ at Sabarimala ?
10. Date of Mandala Puja in 2023 and date of Makarajyothy in 2024 ?

Answers of Quiz : 31

1. Pushpaka Vimana was made from Surya. Surya’s wife, Samjna found his heat unbearable. She complained to her father Vishwakarma. He put Surya’s disk under his grinder. After a lot of effort he could remove 1/8 part of Surya’s heat. This was converted into Sudarshana Chakra of Vishnu, Trishula of Shiva, Shakti of Subrahmanya and Pushpaka Vimana.
2. Veda Vyasa was born in Dwapara yuga.
3. Ravana’s son Indrajit possessed weapons of Trimurthis - Brahmastra, Vaishnavastra and Pashupatastra.
4. Bhaskaracharya wrote the book on astronomy - Siddhanta Shiromani.
5. Lake Rakshastal is a saltwater lake in Tibet, lying just west of Lake Manasarovar and south of Mount Kailash.
6. Ulupi, Arjuna’s wife revived Arjuna when he was accidentally killed by his own son Babruvahana.
7. In the story of Gajendra Moksha, King Indradyumna became an elephant due to a curse.
8. Srimad Narayaneeyam was composed by Melpathur Narayana Bhattathiri, one of the celebrated Sanskrit poets in Kerala in 1586 CE.
9. Late Lal Bahadur Shastri, the 2nd Prime Minister of India was also born on 2nd October, (year 1904 in UP).
10. Swamy Ayyappa is given bath in the holy river Pam-pa during the 10 day annual festival – UTSAVAM - held at Sabarimala temple in the Malayalam month of ‘Meenam’ or the Tamil month of ‘Panguni’ (March-April) – Panguni Uthram.

Names of persons who gave correct answers to all questions:
NIL

SHRADHANJALI - TO MANYA RENGAHARI

Manya Renga Hariji (R. Hari) alias Hariyettan, senior Karyakartha of the Rashtriya Swayamsevaka Sangham (RSS), left his body and attained heavenly abode, on 29th October 2023 at Ernakulam Amrita Hospital. His body was cremated at Ivor Madom at Pampady in Thrissur District.



He held many positions like Akhil Bharatiya Boudhik Pramukh and Kerala Praantha Pracharak of Rashtriya Swayamsevaka Sangh. Hariyettan was a prominent nationalist, thinker, writer, philosopher and orator, who was filled in social and cultural scenes not only in Kerala but also at the national level.

Ranga Hariji or Hariyettan was one of the most senior RSS pracharaks and thinkers in the country. He was born in Ernakulam on Rohini star in the month of Vrischikam in 1930.

Sri. R. Hari became a part of RSS during his college days and soon became a full-time worker (pracharak) and opted for Brahmacharyam. He worked in Thrissur, Palakkad, Thiruvananthapuram and Ernakulam districts. During the Emergency, he led the secret activities of the RSS in Kerala along with Sri. K. Bhaskar Raoji, P. Madhavji etc. He was in charge of Kurukshetra, the secret anti-Emergency articles that the RSS was circulating.

In 1980, he was appointed as Kerala Pranta Boudhik Pramukh. In 1981, he became Sahaprantha Pracharak. In 1983 R. Hari was appointed as Pranta Pracharak and he continued in that position till 1994. In 1990 he was appointed Akhil Bharatiya Saha Boudhik Pramukh. In 1991, he was appointed Boudhik Pramukh and remained in that position until 2005. From 1994 to 2005, he was the in-charge of the Hindu Swayamsevak Sangh activities in Asia and Australia. In connection with this assignment, he travelled to 22 countries on five continents. Sri.R. Hari participated in the Conference of Christian Religions held in Lithuania in 2001. He also worked as a member of RSS All India Karyakari for a long time.

He has written 43 books in Malayalam. Authored 12 books in Hindi and two in English. Many books have been translated into Malayalam from Sanskrit, Hindi and English.

Sabarimala Ayyappa Seva Samajam (SASS) pays tribute in the demise of Swargiya Hariyettan.. Praying before Swami Ayyappa for the salvation of his soul...Swamiye Sharanam Ayyappa

NEWS

- Today, 09th November 2023 Utram - Swami Ayyappan's birth star auspicious day. Under the auspices of SASS, Ayyappa devotees from all over the world perform Utram Puja in their own homes and nearby temples.
- Central Annadanam Committee of SASS was held on 7th October 2023 at Erode in TN lead by Sarvasree T. B. Shekharji, V. Krishnappaji and S. Vinodkumarji and attended by representatives from all states. It was

decided to provide Annadanam at various Ayyappa Seva Kendrams in Kerala and boarder places in Tamilnadu and Karnataka. It was also planned to conduct other service activities also like stretcher service, medical services, swach Erumely and swach Sabarimala as usual, but with the participation of more Ayyappa Sevaks targeting more beneficiary devotees.

- SASS Thrissur District Committee in Kerala, along with various Hindu Organisations has decided to celebrate 13th Hindu Dharma Parishad & Sakthan Ayyappan Vilakku for 3 days - on 1, 2 and 3 December 2023. The program include seminars, Poojas, special programs on Harivarasanam Centenary Celebrations attended by various Acharyas and experts in spiritual matters. A grand traditional 'Ayyappan Vilakku' will also be performed with divine rituals, accompanied by procession - Vilakku Ezhunellippu with caparisoned elephants, 'panchavadyam', 'Udukku pattu', 'Chindu vadyam ' etc. on the night of the last day.
- SASS Mulund District in Konkan Pranth conducted a grand program - Ayyappa Mahasangamam in connection with Harivarasanam Centenary Celebrations on 28th October 2023 at Ghatkopar with various programs including dances, bhajans, devotional songs lead by the famous Veeramani Raju team etc.
- A meeting of the SASS Delhi state Committee was held on 27th October at 23, Firozsha Road, Delhi lead by Sarvasree Venugopal, Sreenivasan and Ganesan. Decided to reconstitute the state Committee inducting representatives from all States and to expand the Organisation and to conduct various programs including Harivarasanam Centenary Celebrations.
- The second Sabarimala Pilgrimage from Gujarat organized by SASS Gujarat team will be starting on 27 November 2023. After praying at famous temples like Guruvayur, Kalady Chottanikkara etc. the team will do darsan of Swami Ayyappa on 29th and 30th. In their return trip, they plan to visit Ambalappuzha, Shivagiri, Padmanabha Swamy temple, Attukaal Devi temple etc. and return to Gujarat by 5th December 2023.

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

SHREE CHITHIRATTA THIRUNAL FESTIVAL :
Opens on 10th November 2023 at 5 pm and closes on 11th at 10 pm.

MANDALA POOJA season : commences by Opening of the temple on 16th November 2023 at 5 pm and closes at 11 pm on 27th December.

MAKARAVILAKKU season : Opening at 5 pm on 30th December 2023 and closing at 6 am on 20th January 2024.

Disclaimer : The opinions 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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