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THIRUVABHARANAM



Thiruvabharanam means the sacred ornaments of Lord Ayyappan, the presiding deity of Sabarimala temple. The ornaments are made of gold. It is believed that these ornaments are made at the orders of the Pandalam King. Thiruvabharanam is kept at Srambickal Palace, which is close to the Valiyakoikkal Temple, inside the Pandalam Palace premises.

At the end of pilgrim season every year, the ornaments are taken to Sabarimala as a procession and poojas are performed on the idol adorned with ornaments. The procession will be started after sighting a kite – Shree Krishna Parunthu / Garuda, circling above the temple. A representative from the Pandalam royal family accompanies the procession in a palanquin/ pallakku. The procession follows the traditional routes through forests, hills and rivers, covering a distance of 83 km by foot.

The sacred “Thiruvabharanam” consists of 3 boxes (ornaments, royal dress and other items of Lord Ayyappa) kept safe at Pandalam Palace are taken to Sabarimala for Makaravilakku festival, in a 3 day procession by a 12 member team on their heads. This reaches Sabarimala temple at sunset time on Makara samkramam day. The first box containing the ornaments are taken to Sreekovil and poojas are performed on the Murthy/idol adorned with the ornaments. Once the poojas are over, Sreekovil will be opened for darsan along with “Deeparadhana” and within minutes “Makara-Jyothi” will be seen from the Ponnambalamedu.

Out of the other two boxes of Thiruvabharanam, one containing a vessel (pot/kalasa/kumbham) made of gold, used on the 5th day for doing Kalabhabhishekam to the Lord, and the other box containing 5 types of color powders (natural colors made of 1. Yellow-Turmeric, 2. Black-burned Husk of rice /umikkari, 3. White-Rice powder, 4. Brown – skin of medicinal tree called Vaaka, 5. Red color -mix of Lime and Turmeric - used for Kalamezhuthu/ drawing of portraits of devathas prepared by the senior most lady/mother of Pandalam palace), Thidambu/ replica of the deity of Ayyappa (face with moustache and

eyes glittered with marathaka/emerald) and two flags of Thalappara kotta and Inchipppara Kotta, are sent to the Manimandapam, which is located in the temple complex of Malikappurathamma temple.

After the season, the Thiruvabharanam ornaments are taken back to Srambickal Palace for safe custody. Thiruvabharanam and the caskets are made available for darshan at Srambickal palace during the pilgrim season (typically from 2nd week of November till the eve of the procession day) and at Valiyakoikkal Temple on the day of procession.

Note: “Thanka Anki” is another set of sacred ornaments in pure gold worn by Swamy Ayyappa during the Mandala Pooja. The late Chitra Tirunal Balarama Varma of Travancore dynasty offered the ‘Anki’/ornaments weighing 420 sovereigns, to Sabarimala Ayyappan in 1973. This is stored at the Aranmula Parthasarathy Temple – one of the prominent temples dedicated to SriKrishna in Kerala. Ahead of Mandala Pooja, the ‘Thanka Anki’ is taken from Aranmula to Sabarimala with a ceremonial procession in a motorised Chariot to decorate Ayyappa on the last day of Mandala season.

Swamiye Sharanmayyappa..!

HARIVARASANAM – PART 3

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(Explanation: Shri. P. R. Janardhanan Nair, Ernakulam)



Shlokam - 3

Pranayasathyakam Praananayakam
Pranatakalpakam Suprabhanjitham
Pranavamandiram Kirthanapriyam
Hariharatmajam Devamashraye...

Pranayasatyakam: Swamy Ayyappan, the incarnation of Sridharmashasta, is an eternal celibate. But Sridharmashasta Himself is believed to be a grihasthashrami/ householder who resides in Srikailasam with his two wives Purna and Pushkala and son Satyaka. Sridharmashastha is enshrined in the Achankovil temple as this Grihasthashrami with His two consorts. The Lord who loves and cares for his son Satyaka is described as Pranayasatyaka.

Satyakan means a person of truth. The Lord is one who is pleased with the good persons who follow dharma/ righteousness. Pranayanam means to act, to fulfill, to perform. A lover of truth is one who implements and fulfils the truth. Bhagavan is the maintainer of true Dharma and the executor of true Dharma.

Pranayasatyakan can also mean satyakaman, one who desires the truth. 'Brahman' is the only truth. So Pranayasatyakan can also mean the /jivatma/ living soul that longs for the one and only one truth - ie. Brahman. Thus, many a name in this stothra indicate that Bhagavan is both Jivatman and Paramatman.

There is a concept that Buddhi and Siddhi are the consorts of Lord Ganapati. His attributes budhi the intelligence and siddhi the accomplishment are conceived as His wives. Similarly, Poornathwam the completeness, Pushkalathwam the prosperity and satyatwam the truthfulness are the qualities of Sridharmashasta. Presumably those attributes are depicted as His two wives and one son.

Praananaayakam: Praana, Apaana, Vyaana, Samaana and Udaana are the five pranas. Totally there are ten pranas including the five sub-pranas (upapranas). All of them together is also termed as Prana. Health of the body is maintained by the proper functioning of the pranas. The Lord is depicted as Pranayaka as He is the one who ensures that the pranas function properly to maintain the health of the body.

Prana also means life, the life within the body, i.e. the jeevatman. All the individual souls are considered as parts of the Supreme soul i.e Bhagavan. So the term Praananaayaka also means Paramatman. That is to say, as seen in the interpretation of Bhutanayaka, the term Praananaayaka also indicates the oneness of both the jivatma and the paramatma.

Pranathakalpaka: Pranatha means one who prostrates, one who bows down. It is the devotee who worships and bows down to the Lord. It is well-known in the Puranas that Kalpataru is a celestial tree in the heaven capable of fulfilling any desire of the devotees. So the name Pranatakalpaka shows that the Lord is the Kalpataru the fulfiller of all the desires of His devotees.

Suprabhaanjitam: Prabha means splendour. Lord's radiance shines like a thousand sons rising simultaneously. He is called Suprabhanchita because He shines like that. It

is said that around the human body, there is an intangible light - AURA, which is an extension of the 'praanamaya' body itself. But as it remains unmanifest, man cannot be called Prabhanchita.

But the Lord is suprabhanchita - meaning adorned with splendour. We know that in the sanctum sanctorum a decorative semi-circular object called 'Prabha' is placed surrounding the idol of the Lord. The idol decorated with the 'prabha' to make it suprabhanchitam is symbolic of the glorious form of the Lord, 'Bhagavatswarupa' who is glorified as suprabhanchita.

Pranavamandiram: The word Pranavamandira can be translated either as a temple for pranava or as the Lord enshrined in Pranava. It is known that Pranava means the divine word Ohm (Omkara) and it refers to Parabrahman. The jeevatman within the body is considered as a reflection of Paramatman. As such the jeevatman can be thought of as a reflected Pranava or as an idol of Pranava. In this sense, even the human body can be described as Pranavamandiram, a temple of Pranava. In other words, the individual soul is the Lord who made human body as his temple and so he is Pranavamandirah.

Bhagavad gita says that this body is a temple : "Idam shariram Kaunteya Kshetramityabhidheeyate".. But the soul in the human body cannot be said to splendour in the body because it is bound by ignorances/ avidyopadhi. But the body of Bhagavan is without any avidya / ignorance and so is the Pranavamandiram where the Paramatma/ Supreme Soul, who is Ohmkarasvarupa dwells.

Again, as everything is Brahmanmaya/ pervaded Brahman, the Lord always dwells in Brahman, making Brahman or Pranava His temple/alayam i.e. mandiram. He who makes Pranava as his Mandiram is Pranava Mandira. In other words, this word can be interpreted in two ways: the one who himself is the house of Pranava and the one who made Pranava as His house.

Kirthanapriyam: Kirtan is praise, words and hymns praising the Lord. The Lord is pleased with that. Hence Kirtanapriyan. What does the Lord have to gain through the praises of the devotees? Nothing. He is perfect, complete by Himself. Why, then, should He be glad to hear praises?... Lord's gladness is an expression of His mercy towards the devotees. It is known that the meritorious qualities / guna-karma-swabhav of the Lord are praised through kirtans. Hymns help the devotee to realize the meritorious qualities of the Lord and to imbibe them. Gradually he is elevated to Godhood. This elevation itself is the goal of human life. It means that devotees become wise /jnani through these Kirthans. That pleases the Lord. So the Lord's love for chanting /kirtana-priyatwam is only to bless the devotee with wisdom. Not that the praises sung by devotees are essential for His happiness.

The essence of this sloka is that I rely on Sridharmashasta who is the guardian of truth/satya-paripalakan, hero

of souls /prana-nayakan, fulfiller of the desires of the devotees/ bhakthaabheeshta-dayakan, suprabhanchitan, pranavamandiran, kirtanapriyan and Hariharatmajan.

By that Lord's mercy, may my integrity, health, abhishta siddhi, vigor, radiance, the realisation of 'Sarvam Khalvidam Brahma', and knowledge of the Lord's benevolent qualities / guna-karma-swabhav flourish higher and higher!

(to be continued).

DHARMASHASTRAS MANUSMRITI- PART 2

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



Manusmriti has twelve chapters. Each chapter deals with a different topic. The first chapter is about Creation process. The creation begins with the presentation of Lord Vishnu doing yoga-nidra in the 'causal water / karana-jalam'. There is apparently no such thing as 'karana-jalam'. The place where the Lord practices yoganidra, subtly encapsulating all the elements of the universe within himself, is called Karanajalam. Because all the 'causes' for the creation yet to take place are within Vishnu. Carrying the cause, wherever Vishnu in the Causal form, is situated in the yoganidra, that water is called the 'causal water'. The Manusmriti begins by describing this yoganidra. Manusmriti indicates that Lord Vishnu has a name "Narayana" because he happened to reside in the causal water / karana jal

As the Lord Vishnu rested in the karanajal, the Will to Create was inspired by time. Then a lotus emerged from the Lord's navel as a symbol of creation, and Brahma emerged from within the lotus. From within Brahma came all the instruments of creation - "Mahat, Maya, Prakriti, Trigunas, Panchabhutas, Panchatanmatras, Antahkaranas" - and from them Manus, Prajapatis, Devas, Humans, Cows, Birds, Trees and Animals.

After that, the great deluge / maha pralayam, the four yugas and the dharmas to be performed in their respective yugas (yugadharma), the Varnas and varnadharma (krita-treta-dwapara-kaliyugadharma) of each yuga are discussed in detail.

The Varnas

Next let's think about varnas. "Varnam is what one draws" - to draw means to accept oneself. (Later we changed these to Castes. Varanam and Caste are different - but now we have caste system only and no varnas). Varnam is to be identified from actions only. Anybody can choose his varnam irrespective of his birth.

The Vedas speak of four varnas - Brahmins, Kshatriyas, Vaishyas and Shudras. These four are words that we have heard a lot. Manu convinces us what are the duties of these four varnas in Kali Yuga. This is an important topic in Manusmriti. That is the main reason to take Manusmriti as an example.

Brahmin Dharma

Manu convinces us what Brahmin Dharma is through the following sloka. Among the many hymns, only one is exemplified.

"Adhyapanam Adhyayanam Yaajanam Yajanam tatha
Danam Pratigraham chaiva Brahmananamakalpayat"

Brahmins are enjoined to have six virtues namely Adhyapanam, Adhyayanam Yajanam, Yaajanam, Daanam and Pratigraha. Those who have these six qualities/ karmas are seen as a brahmin. **Birth is not the issue here.** This is the characteristics of Brahmana / Brahmanalakshana in the Yugadharma that the Manusmriti says.

"Adhyayanam, Adhyapanam" - Learning and Teaching - one should learn oneself and teach others.

"Yajanam", "Yaajanam" - Yajna should be performed and make King to perform yajna.

Brahmin can be donor and donee. "Daanam" means to give alms and "pratigraham" means to receive alms. It is not enough to buy; you must also give.

Whoever performs these six actions - teaching, study, yajna, yaajana, donation and pratigraha, he is a brahmin, that is brahmin dharma.

Kshatriya Dharma

Kshatriya means "Kshatat kila trayata iti kshatriyah"- Kshatriya is who saves others from destruction.

"Prajanam Rakshanam Danam Ijyadhyayanameva cha
Vishayeshvaprakshatishcha Kshatriyasya Samasatah"

The main duty of a Kshatriya is Protection. For a Brahmin, self protection and protection of others are dharma. For a Kshatriya, the duty is to save the kingdom and the subjects. "Prajanam rakshanam" - Protection of the subjects, this is the supreme duty of the king. The king should do his duty even sacrificing his life. For a Kshatriya, Danam is dharma, but not Pratigraha.

"Ijya, Adhyayanam" - 'Ijya' means sacrifice - a Kshatriya can perform a sacrifice, but is not authorized to make

others do it. Adhyayanam is required, but no Adhyapanam.

Vaishyadharma

“Pashunam Rakshanam Danam Ijyadhyanameva cha Vanikpatham Kuseedam cha Vaishyasya Krishimeva cha”

“Goraksha’ - cow husbandry is a dharma of a Vaishya. So can Danam. Ijya and Adhyayanam - both are required. He can sacrifice and study, but he cannot make others perform sacrifices and teach others. That is for Brahmins. “Vanikpatham’ - One who has chosen trade as a way of life. “Kuseedam” - lending money is called Kuseedam. Lending is the dharma of a Vaishya. A Vaishya can also be a cultivator. Agriculture, cattle rearing, trade, giving loans for trade or agriculture are all Vaishyalakshana. Taking and giving loans when money is needed for trade and agriculture is Vaishya dharma.

Shudradharma

“Ekameva tu shudrasya prabhuh karma samadhishat Eteshameva varnanam Shushrusham Anasuya”

Prabhu / Eashvara advises only one Karma to Shudra. This is doing the service of the three varnas - service without envy - this is the only karma of a Shudra, this is the sign of a Shudra. When we see the prosperity and wealth of others, we become envious. “Anasuya” - to serve without envy. As per the requirements of the other three varnas, a Shudra should be able to provide service for them without jealousy.

We need all these four varnas. It is certain that the course of this universe will be smooth only when these four come together. Brahmanism was mentioned mainly in this because, only actions like Iashvara Pooja and Yajna can help us to cross over from this worldly life. ‘Purushasukta’ says that Brahmin is the Face because these were mainly seen.

Our rituals have a scientific basis given by the Smritis. The basis of these Smritis are Shrutis/Vedas. We must realize that such smritis exist and that they are not superstitions or immoralities, but are morals to be endured with utmost care and devotion. In the next few issues, we will introduce about “Shodashasamskaras (16 rituals)” from ‘Garbhadhana to Anthyaeshti’, which we all should know and observe in our life.

(to be continued)

WHY BHAGAVAD-GITA



The Bhagavad-Gita is universally renowned as the jewel in India's spiritual wisdom. Spoken by Lord Krishna, the supreme personality of godhead to his intimate disciple Arjuna, the Gita's seven hundred concise verses provide a definitive guide to the science of self realisation. No other philosophical or religious work reveals, in such a lucid and profound way, the nature of consciousness , the self, the universe and the supreme.

ISKON (International Society for Krishna Consciousness) the spiritual group drives Krishna movement across the globe for every human to understand the true philosophy of life and path to realisation. Once a spiritual swamiji, a renowned orator from ISKON during his discourse to the youth of India was asked by the moderator. "Swamiji, why do spiritual groups like ISKON force upon youth to read Bhagavad Gita? Why this compulsion? Why should the youth accept and read bhagavad gita? This spiritual book is not the constitution of our nation nor a law, then why brainwash the young minds of the society?"

The swamiji replied "Yes, definitely it is an all out effort to brainwash the youth of India. The young minds are polluted, corrupted, unclean and need a clean wash, brain wash. We are the laundrymen entrusted upon ourselves to clean and purify young minds, without any salary ! We accept this charge in all humility. It is a spiritual service which is free, no cost to the beneficiary.

Swamiji continued: Why to read Bhagavad Gita ? Well, there are many reasons. this helps the reader to become a better person, a realised soul. "The Seven Habits of highly effective people " - author of this book Stephen Covey has openly accepted that he read Bhagavad Gita and he was influenced immensely by its teachings. He got enlightened. Vivek Bindra, motivational speaker from ISKON, says with pride that I learn from Bhagavad Gita and offer it through my speeches, I get credit, but the true credit goes to Bhagavad Gita, I am only a thief.

Mind is the villain for most of us. If we control our minds we succeed and only Bhagavad Gita can do this miracle for us. The 17th chapter in Bhagavad Gita talks about what we should eat, satvik food, how much to eat, when to eat, wholesome food, fruits, vegetables..., help us to realise what satvik and rajasik food is. How much & when to sleep, how to connect with God, all this is a part of teaching in Bhagavad Gita.

If the flames are near fire they glow, if they distance from fire they fade, similarly we will have tejas if we go near God and if we distance from God we will perish. If we accept

Bhagavad Gita we become tejaswi and if we run away from Bhagavad Gita we become tej, this state is incomplete.

If the youth of today ignore teachings of Bhagavad Gita the results are ominous. Divorce rate is 14% in India, highest in the world, Readers Digest - the magazine published a report which says: by 2025 India will have the record of being the nation wherein there is the highest suicide rate of youths than any other nation. These are the evils of not accepting Bhagavad Gita.

People change for better with reading of Bhagavad Gita. Leadership sutras are learned from this epic teaching. It teaches one how to speak, how to speak the right words, the kind words, sweet words which bodes only good for all. How to talk calmly even when the mind is agitated, all this is taught in Bhagavad Gita.

Leadership sutras, how to improve interpersonal relationships..., Bhagavad Gita is the one stop manual to read and understand all these mysteries in life. In the present world when the youth is stressed then what does he do? He listens to all kinds of music: tollywood, bollywood, hollywood,... but the real stress buster is listening to Krishna hood. Yes this song /gita is sung by Lord Krishna himself. The song of enlightenment and peace. This is the reason Bhagavad Gita is read by wise men and we find so many commentaries, sermons, songs on Bhagavad Gita.

Swamiji Continued: Bhagavad Gita readings help us to be stress free, think best and have free & noble ideas, lead quality life. Intellectuals, enlightened souls, authors, all of them vouch for Bhagavad Gita reading. And all must follow the way of life as shown by Lord Krishna.”

OUR HERITAGE - HOYSALESWARA TEMPLE, KARNATAKA



Hoysaleswara temple, also referred simply as the Halebidu temple, is a 12th-century Hindu temple dedicated to Lord Shiva. It is the largest monument in Halebidu, a town in Hassan district, Karnataka, 210 km from Bengaluru. The temple was built on the banks of a large man-made lake, and sponsored by King Vishnuvardhana of the Hoysala Empire.

The Hoysala Empire was a Kannadiga power that ruled most of what is now Karnataka between the 10th and the 14th centuries. The capital of the Hoysalas was initially located at Belur, but was later moved to Halebidu. By the 13th century, they governed most of Karnataka, minor parts of Tamil Nadu and parts of western Andhra Pradesh and Telangana in the Deccan Plateau. The Hoysala era was an important period in the development of South Indian art, architecture, and religion. The empire is remembered today primarily for Hoysala architecture; 100 surviving temples are scattered across Karnataka.

The Hoysaleswara temple is a Shaivism tradition monument, yet reverentially includes many themes from Vaishnavism and Shaktism tradition of Hinduism, as well as images from Jainism. It is a twin-temple dedicated to Hoysaleswara and Santaleswara Shiva lingas, “Hoysaleswara” (the king) and the other for “Shantaleswara” (the queen, Shantala Devi), both equal and joined at their transept. It has two Nandi shrines outside, where each seated Nandi face the respective Shiva linga inside. The temple includes a smaller sanctum for the Hindu Sun god Surya. It once had superstructure towers, but now the temple looks flat. Both the main temples and the Nandi shrines are based on a square plan. The temple was carved from soapstone. It is notable for its sculptures, intricate reliefs, detailed friezes as well its history, iconography, inscriptions in North Indian and South Indian scripts. The temple artwork provides a pictorial window into the life and culture in the 12th century South India. About 340 large reliefs depict the Hindu theology and associated legends. Numerous smaller friezes narrate Hindu texts such as the Ramayana, the Mahabharata and the Bhagavata Purana. Some friezes below large reliefs portray its narrative episodes.

The Hoysala Empire and its capital Dorasamudra was invaded, plundered and destroyed in early 14th century by the Delhi Sultanate armies of Alauddin Khilji with Belur and Halebidu becoming the target of plunder and destruction in 1326 CE by another Delhi Sultanate army of Sultan Muhammad bin Tughlaq. The territory was taken over by the Vijayanagara Empire. The Hoysala kingdom came to an end in mid 14th century, when King Ballala III was killed in a war with the Muslim army of Madurai Sultanate.

The Hoysala period of South Indian history began about 1000 CE and continued through 1346 CE. In this period, they built around 1,500 temples in 958 centres. The artwork in Hoysaleswara temple is damaged but largely intact. Within a few kilometers of the temple are numerous

ruins of Hoysala architecture. The temple, along with the nearby Jain Basadi complex and the Kedareshwara temple, as well as the Kesava temple in Belur, have been proposed to be listed under UNESCO World Heritage Sites.

STORY:

KARMA/ DUTY AS OFFERING TO GOD

The time when the Pandavas lost their kingdom and lived in the forest. The brothers are fast asleep inside the tent. Bhimasena is the guard. One day a monster/rakshasa appeared there. Seeing him coming towards the tent, the enraged Bhima lashed out at the monster with his fists. Amazingly, the monster suddenly doubled in size. The power also doubled. Each time Bhima struck, the monster doubled in size and strength. Realizing that he could not subdue the monster, Bhima went to the tent and woke up Yudhishtira. Yudhishtira came out and asked the demon to retreat. But the monster was ready for battle again. Yudhishtira meditated on the Lord in his mind, ‘O Almighty Lord, may I defeat the Rakshasa by your power...’ He faced the monster with this prayer. Suddenly the monster halved in size. With each blow of Yudhishtira, the monster’s size and strength diminished. Finally, seeing that there was no escape, the monster ran away.

The monster in this story is the ego, the pride in all of us. Bhimasena faced the monster with the feeling the ‘I’ can do it easily. When we act with the attitude of ‘I’, ego will increase and increase. It will be stronger than us. Finally unable to escape its grip, one becomes its slave. Thus we become attached to it and finally result in sorrow. But the wise Yudhishtira dedicated the deed to God. Therefore the power of the arrogant monster was weakened. Such a mind with devotion is filled with the infinite power of God. Such action frees us from sorrow.

The example of Karna and Arjuna in Mahabharatha also shows the same. In fact Karna was better than Arjuna in archery. But Karna always fought with ego. So failure happened everywhere. But Arjuna fought battles by surrendering everything to the Lord. So was able to win everywhere. When we do karma without ego, we are the recipient of His grace.

Usually we do karma to fulfill some desire. Sometimes our effort may fail and sometimes we may succeed. If we fail, we are sad. Success leaves the desire to repeat the

success. Either way, we have no peace. But when we offer it to God and do it as an instrument in His hand, whether we succeed or fail, we gladly accept it as His prasadam. So no crisis in life can discourage us. Moreover, we gradually overcome the ego completely and experience the bliss of our true self.

If ego is overcome, then there is no distinction of ‘I, you’, ‘mine’, ‘yours’. All are different manifestations of the same soul. Those who have reached this state, welcome everyone and everything alike; Loved and respected. Yes, Lord Krishna tells Arjuna in the Bhagavad-gita, it’s for us also: “Surrender everything to God, cast off ego, do your Own Karma without any desire for the Result !”

POWER OF MANTRAS



Here is Why Power of Mantras are Certain to Create Positive Changes in Your Life ?

Have you ever wondered why at certain stages of your life, you feel that you have tried 100%, but you are not successful? Example:

1. I have attended an interview, gave my best but did not work out.
2. I am looking out for marriage but nothing is working.
3. I am trying to be successful in studies but I am not able to secure higher marks.
4. I am trying to sign a business contract but at the last minute it doesn’t materialize.

We attribute our inability to achieve something to Bad Luck and we again repeat the same cyclical process without complete analysis. Sometimes we may succeed and sometime we repeatedly fail. Our inability to accomplish the task thus gets attributed to bad luck and we wait for Good Luck to smile at us.

In Vedic language, this is called ‘Adrishtam’ or “something which cannot be seen”. So for a Karma to be successful, there is a part which ‘you play’ and then there

is ‘Adrishtam’ playing on it. It is definitely good to think positive, but are you doing some effort from your side to convert the bad luck to good luck? Is it possible? Any effort done by you should also be supported by divine will.

In all the 4 Vedas, you will find mantras extolling a Devata by the name ‘Bhaga’ who is a Devata for Luck/ Fortune. From this word “Bhaga” we derive the words Bhagyavan (One with good fortune) or Bhagya (luck/ fortune). In Vedic corpus, there are prayers addressing this Devata to give you good luck in all the activities that you do.

Now you may wonder, how by appropriating Bhaga Devata or any other Devata by Vedic chants, my situation can change?

Every sound has an effect and invokes either an attention or a response. It depends on what we are hearing. Let us take an example of a small baby that is crying. Though it doesn’t say any word while it is crying, the mother comes to know why her child is crying. By the tone and the pitch of the sound, the baby can tell the mother if it is urgent or not and thus evokes either a quick or a delayed response in mother. Imagine, here the baby is just producing a sound which is meaningless (there are not words, just a sound) for us, but it produces an effect on the mother, which propels her in action. As far as adults are concerned, we are also moved into action by sound. Someone rings the doorbell, we move into action to execute opening of the door. The phone rings, you pick up the call and speak. You are propelled into action by the ringtone. So, the sound moves a person into action. You may ask what about specially abled people who can’t speak, they communicate by only actions, as in this case the action is not preceded by sound.

Now let us correlate this in a pooja or a homam. We chant mantras verbally and we perform actions (putting ghee in the fire etc). We communicate in both ways to the Devatas. There are specific parts in rituals where we are supposed to, only do the action without reciting any mantras. Thus by appropriate Veda mantra chanting and performing appropriate actions where required, we are able to convey to the Devatas what we need. Sound is ‘Sabda Brahman’, the cosmic vibration.

Similarly the frequency, pitch and the intonation of Veda mantras have been preserved with perfection by our Vedic Rishis and imparted to us in such a way through generations by Guru Shishya Paramapara, that it has the power to, not only please the Bhaga Devata, but also any other Devata to whom we are addressing the mantra and hence make the environment favourable for you.

Veda Mantras are in Devavani, the language of Devatas. The Shraddha, Bhakti and the correct procedure by which

we chant/recite the mantras, can affect the environment and make things favourable for us. Unfortunately in Kaliyuga we have the money, power and we can hire people to do certain things for us. But are you willing to do it yourself?(you are like the baby here, who needs attention). Do you fully believe in our Shastras? Are you ready to learn your Nityakarmas which will support you in your endeavour? Is your consciousness connecting with the consciousness of the Supreme?

In the ancient India, all human wants could be achieved by performing rituals as mentioned in the Vedas. There are documentations of how rain could be produced by performing a Yagna called ‘Kareera Ishti’. It will rain 100% if you perform this Ishti (fire sacrifice) in the proper way, without any shortcuts.

50% is your effort on executing the task, but the other 50%, which we say is bad luck, can be converted to positive environment for you, if you fully believe in what our sages preached for our higher living!

(Courtsey : Veda Ghosham - vedaghosham@gmail.com)

Subhashitham – 35

माता शत्रुः पिता वैरी याभ्यां बाला न पाठिताः ।
सभामध्ये न शोभन्ते हंसमध्ये बको यथा ॥
(चाणक्य नीति)

maata shatruh pita vairee yaabhyaan baala na paathitaah /
sabhaamadhye na shobhante hansamadhye bako yatha //
(Chanakya Niti)

Meaning: Those parents who do not educate their children are their enemies; for as is a crane among swans, so are ignorant sons in a public assembly, they can't raise their heads with pride.

BHAGAWATH GEETHA

(Chapter 1 – Arjuna Vishada Yoga, Shlokas:36-40)



निहत्य धार्तराष्ट्रात्रः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ 36 ॥
तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ 37 ॥

nihatya dhārtarāṣṭhtrān naḥ kā prītiḥ syāj janārdana
pāpam evāśhrayed asmān hatvaitān ātatāyinaḥ //36//
tasmān nārhaḥ vayaṁ hantuṁ dhārtarāṣṭhtrān sa-
bāndhavān

sva-janaṁ hi kathaṁ hatvā sukhinaḥ syāma mādhava //37//

Meaning : O Maintainer of all living entities, what pleasure will we derive from killing the sons of Dhritarashtra? Even though they may be aggressors, sin will certainly come upon us if we slay them. Hence, it does not behoove us to kill our own cousins, the sons of Dhritarashtra, and friends. O Madhav (Krishna), how can we hope to be happy by killing our own kinsmen?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ 38 ॥
कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ 39 ॥

yady apy ete na paśhyanti lobhopahata-chetasah
kula-kṣhaya-kṛitaṁ doṣhaṁ mitra-drohe cha pātakam //38//
kathaṁ na jñeyam asmābhiḥ pāpād asmān nivartitum
kula-kṣhaya-kṛitaṁ doṣhaṁ prapaśhyadbhir janārdana //39//

Meaning: Their thoughts are overpowered by greed and they see no wrong in annihilating their relatives or wreaking treachery upon friends. Yet, O Janardana (Krishna), why should we, who can clearly see the crime in killing our kindred, not turn away from this sin?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ 40 ॥

kula-kṣhaye praṇaśhyanti kula-dharmāḥ sanātanāḥ
dharme naṣṭṭe kulam kṛitsnam adharmo 'bhibhavaty uta
//40//

Meaning: When a dynasty is destroyed, its traditions get vanquished, and the rest of the family becomes involved or dwells in atheism.

QUIZ – 20

(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. Why is Indra called Shatakrtu?
2. Who was the youngest brave Indian revolutionary martyr against British rule who was executed on 11th August 1908?
3. What is the meaning of the 24 lines spokes in the Ashoka Chakra of our national flag?
4. Vishwamitra was the king of which country ?
5. Apart from Ganga and Yamuna which is the third river in Triveni Sangam at Prayag ?
6. Who cursed Shakuntala ?
7. Who released Shani Deva who was held captive in Lanka ?
8. Who saved Parikshit from Brahmastra employed by Ashwathama ?
9. The name of the place where you visualize Makara jyothi at Sabarimala on the evening of Makara-samkramam ?
10. From where and from whom did Prince Manikandan learn martial arts - Kalarippayattu ?

Answers of AV12/2022..Quiz-19

1. Kubera's Vimana was Pushpaka .
2. Manthara was the maid who instigated Kaikeyi.
3. There are 7 hills associated with Thirumala, Tirupathy they are Vrushabhadri, Anjanadri, Neeladri, Garudadri, Seshadri, Narayanadri and Venkatadri.
4. There were 64 Forms of Arts prevalent in ancient India.
5. Purandara is the name of Indra in the current Vaivaswatha Manvanthara.
6. Noon time, 8th muhurtha (1 muhurtha= 48 minutes) from sunrise, called Kutapa kala (means - which destroys sins) is the most suitable time for performing Shraaddha.
7. Brahmashree K. Jayaraman Namboodiri is Melsanthi/ chief priest of Sabarimala. And Brahmashree Hariharan Namboodiri is the Melsanthi of Malikappuram Devi temple.
8. The mountain called Palitana, located in Gujarat is the world's only mountain has more than 900 Jain temples.
9. "Satyameva Jayate" is a part of a mantra from the Hindu scripture Mundaka Upanishad. Following the independence of India, it was adopted as the "national motto of India" on 26 January 1950, the day India became a republic.
10. Guruthi tharpanam is a ritual, pouring of guruthi (a red colour liquid prepared mixing turmeric, slaked lime and other pooja ingredients), after pooja in a traditional way as an offering to Goddess Bhadrakali/ adhidevatha of mountains to increase the chaithanya/energy every year, current season on 19th January 2023. Gu-

ruthy tharpanam is performed on the sixth day after Makara- samkramam after finishing athazha pooja, in the courtyard of Malikappuram temple complex.

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

NEWS

- Today, 16h December 2022 - Uthram - the 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, Bhajan, Neerajanam etc. in their own homes and nearby temples.
- **Mandala - Makarajyothi Pilgrimage.**

Sabarimala Temple opened for Mandala Puja on November 16 at 5:00 pm. Darshan is available from 3:00 am to 11:00 pm every day. Neyyabhishekam will be held every day till 12.00 noon. After Mandala Puja on 27th December, the temple closes at 11 pm. Again, it opens for Makarajyoti Mahotsavam on 30th December at 5 pm and closes at 6.00 am on 2023 January 20th, after Makarajyoti on 14th followed by Guruthi at Malikappuram Temple complex on 19th January, 2023.



*SASS Gujarath organised Sabarimala pilgrimage of a team of 44 'Ayyappas' from Gujarath from November 21 to 26, in the traditional way.

The team included non malayalees – Punjabis, Gujarathis, Sindhis, Marathis and Tamils – also. Sarvasree C. Prabhakaran (National Secretary), S.Lekshminarayanan (Kshethreeya President), C.V.Narayan (State President) were the main organisers who managed the pilgrimage in an exemplary manner.

*SASS manages Ayyappa Seva Kendras (ASK) at various places within Kerala and nearby states, providing Free Food (Annadanam), drinking water, medical facilities, shelter, information etc. during the Mandala- Makara Vilakku season. The major ASKs include Sannidhanam, Erumely, Koonamkara, Vizhikkithodu, Kalaketty, Pathanamthitta, Pandalam, Chengannur, Mundakkayam, Kodungallur,

Tripayar etc. Most of these ASKs are organised directly by SASS and some others jointly with Sevabharathy, Viswa Hindu Parishad, Kshethra Samraskhana Samithy etc.

*The new building block of “Manikanta Gurukulam”, project of “Sabari Saranasram Trust”, Koonamkara, Pathanamthitta Dist.



was inaugurated on 4th December 2022 by Honourable Governor of Goa Sri. P. S. Sreedharan Pillai. Shri. Kummanam Rajasekharan (Ex. Governor of Mizoram and Patron of the Trust), Sri. V. K. Viswanathan ((President), Sri. V. N. Ramachandran (Secretary) and Sri. A.R. Mohanan (Treasurer) etc. had attended the function. Earlier, SASS Ayyappa Seva Kendra – Koonamkara, under the Trust was inaugurated on 16th September.

Harivarasanam Centenary Celebrations



*South Tamil Nadu state level inauguration of Harivarasanam centenary celebrations was held on November 27, at Sreerangam, Trichy Dist. Two Rathayathras were also flagged off. The specially manufactured, Temple model decorated Rathas will be touring the State continuously till January 2024, spreading the message of Ayyappadharma. Sarvasree T. B. Shekhar, (Chairman), N. Rajan (General Secretary), S. Vinodkumar, N. Muthukrishnan, Aravindakshan M. K, N. Jayaram participated from central / kshethra committees. Pandalam Palace President Srimoolamthirunal Sasikumaravarma, Gosala Vishnu Vasudevan Namboothiri, Pichai Gurukkal Dharmaapuram Atheenam, Dr. PTR Vijayaraghavan, Dinamalar RamaSubbu, Rtd.Judge Sockalingam etc. were present to grace the occasion. All the arrangements were made and managed by Sarvasree P. Ganesan, Prabhakaran, Panneerselvan, Neelakandan etc.

*“UK - Harivarasanam 100 Celebration” was conducted on 3rd December at London. Ayyappa Temple Harrow and on 4th at Birmingham Balaji Temple in a traditional way. Famous



playback singer ‘Kalaimamani’ Sri. Veeramani Raju and ‘Bhaktha Gana Gandharva’ Sri. Abhishek Raju conducted special Bhakthi Gaana Concerts at both places and some other places also. Brahmasree Gosala Vishnu Vasudevan Namboothiri (Ex Chief Priest of Sabarimala) conducted and guided all puja rituals. Sri. Erode Rajan (National General Secretary of SASS) attended the programmes as Chief Guest. Dignatories: Sri. M. Gopalakrishnan (President of Federation of Hindu (SAIVA) Temples,UK), Sri. Sunthranpillai Kirubhakar Guruswamy (Founder Trustee London Ayyappan Temple), Dr. S. Kanagaratnam (Trustee Burmingham Balaji Temple) and Sri. Kuventhiran Sithamparanathan Swami (Ayyappa Puja Oganiser) were present to grace the events.

* Harivarasanam Centenary Celebration” was conducted on 20th November 2022 at Ajman (UAE) under the auspices of “Adhyathmika Samithi: Ayyappa Darshanam 2022 – Manadala Mahothsavam”.



Brahmasree Parameswaran Namboothiri (Sabarimala Melsanthi 2021-22) was the Chief Priest. The two days events of November 19 and 20 included various programmes like Sarvaiswarya Puja, Padipooja, Pushpabhishekam, Panchavadyam Thayambaka, ‘Harivarasanam Shatabdhi Aghosha Sadassu” etc. Sri. A. R. Mohanan (Patron of SASS) and Sri. V. K. Viswanathan (Founder Trustee of SASS) had attended the programmes as special guests.

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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