



Issue No.AV-01/2026

 Saturday, 10 January, 2026. (26 Dhanu,1201),
 Yugabdam 5127

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**OPENING / CLOSING dates of SABARIMALA TEMPLE
 MAKARA-JYOTHI MAHOTSAVAM : 2026 JANUARY - 14**

Opened on 30th December 2025 @4 pm,
 Guruthy on 19th January 2026, Closing @ 6am on 20th

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MAKARA JYOTHI AND MAKARAVILAKKU – WHEN THE COSMOS AND DEVOTION UNITE.

(Shri. Naayini Buchchi Reddy, SASS, National General Secretary)

Makara Samkramam, celebrated every year on January 14, (or sometimes on 15th - the 1st day of Malayalam month Makaram) occupies a unique and exalted place in the spiritual life of Bharata. It marks



a decisive cosmic transition—the movement of the Sun into Makara Rasi (Capricorn)—ushering in Uttarayanam, the Sun’s northward journey. In the Hindu worldview, this shift signifies the awakening of positive cosmic energies, growth, light, and spiritual elevation. It is on this sacred day that the Makara Jyothi, a divine celestial light, appears in the sky, a rare phenomenon occurring only once a year. For devotees, this Jyothi is not merely an astronomical event, but a sacred symbol of divine presence and cosmic order.

Simultaneously, at the holy shrine of Sabarimala, another profoundly moving spiritual event unfolds—the appearance of the Makaravilakku at Ponnambalamedu. After Lord

Ayyappa is adorned with the sacred Thiruvabharanam, ceremoniously brought from the Pandalam Palace, and Deeparadhana at about 6.30 pm, the holy flame is seen thrice on the distant hilltop. This moment is awaited with intense devotion, silence, and prayer by lakhs of pilgrims. The darshan of Makaravilakku is considered the most auspicious culmination of the Sabarimala pilgrimage, representing divine assurance, grace, and fulfillment of vows.

Every year, lakhs of Ayyappa devotees undertake the rigorous Vratham and travel from different states and regions, overcoming physical hardship and personal limitations, to reach Sabarimala. United by the chant of “Swamiye Saranam Ayyappa,” pilgrims stand as living examples of equality, discipline, and surrender, reflecting the timeless ideals of Sanatana Dharma. The Makara Jyothi darshan strengthens faith and renews the spiritual resolve of devotees, inspiring them to live lives rooted in dharma and compassion.

In this sacred context, the Sabarimala Ayyappa Seva Samajam (SASS) calls upon all Karyakarthis and devotees to observe Makara Samkramam in a collective and spiritually enriching manner. On January 14, Deepakkazhcha should be organized in every household from 6:00 pm to 7:00 pm, with a minimum of 18 lamps lit in, symbolizing the illumination of the inner self. Larger and more elaborate Deepakkazhchas may be arranged at local temples, bhajan mutts, and prominent public places.

The celebrations may include bhajans, spiritual and cultural programs, saranaghosham, devotional chanting, and discourses by spiritual speakers, creating an atmosphere charged with devotion and harmony. Distribution of prasadam, especially traditional sweet sesame seed balls (ellu undai), reflects gratitude, abundance, and the sharing spirit central to this festival.

May the divine light of Makara Jyothi and Makaravilakku illuminate our hearts, strengthen our faith, and guide us on the righteous path. Let this sacred occasion inspire unity, devotion, and selfless service mentality in the spirit of Lord Ayyappa.

Swamiye Saranam Ayyappa..!

SABARIMALA and ME-2

(Shree. Madhu Kadampuzha, Spiritual Speaker, 9846982600)

The relationship between Brahman and Parabrahman is very great. Parabrahman is the total power of the universe, what is inside the body is life, and with death, Brahman leaves the body and merges with Parabrahman. We



walk around with anger and hatred without understanding the truth that God is within us. We do not know what our strength is, that is the truth. We walk around looking at “the one who is standing nearby, who has no eyes to look at the formless and invisible God”. In reality, our temple concepts give us the realization that God is within us. Yet

we fight, without any love.

Why do we not understand that the ‘Sathru-Samhara puja’ (puja for enemy killing) is performed to eliminate the enemy that is tormenting us within us. We have kept the external enemy in our minds. What fools we are! If you ask why Sarvaishwarya Puja is performed, it is for the prosperity of the village, not for the development of the person who performs the offering. Such wise thoughts should permeate our lives. Lack of wisdom always leads us to the abyss. All the rituals and practices of Hinduism are related to our lives. Hindu rituals aim at the moral development of humans. Often, we who do not know it become selfish. We reach the peak of selfishness. We reach the evil thought that my family and I are enough.

We can even associate the Kurukshetra war with goodness. We who are far away should find a way to approach them through Dharmacharas. The horses, which are the five senses, will run in any way, the five senses are stronger than the horses, they will keep running, they cannot be under our control, but they are tied with ropes, which are the rays of the sun. It is the mind, which is the chariot, that has to be pulled. If the horses go astray, the chariot will break. To avoid going astray, Krishna, who is the intellect, controlled the five senses with a rope that is the sun’s rays. What was the result? He won the battle. Do you need more proof that ‘If the intellect is steady and the righteousness is established, everything will be fine’?

Why is there a Aazhy (Agni-kundam near Pathinettampadi) in Sabarimala? It is for the sacrificial fire - Yagagni. There will be coconuts in the Irumudi. The coconut that represents the body is filled with the ghee that is the soul. The coconut becomes alive. When we climb the eighteen steps with the ghee coconut - ney thenga- on our head and reach the holy place of Lord Ayyappa at the Sannidhanam, it becomes very alive. Later, the ghee, which is the soul, is anointed, that is, it merges with the Lord. The coconut that remains, which is the physical body, is burned in the Aazhy, means purified in fire. We accept the anointed ghee and carry it to our house with great reverence. We keep it sacred. Ney - ghee is the emanation and pulse of the soul consciousness. The same thing happens in all of our lives.



We must recognize the soul within us. We must know that Naraseva is Narayanaseva (serving human is serving God). We must know that Manavaseva is Madhavaseva. We must know that Samaja seva is the vision of God. It is our duty and obligation as Ayyappa devotees to reach that creative consciousness of Dharma...

(To be continued)



LANGUAGE OF THE HEART (AMMA – SADHGURU SHRI MATA AMRITANANDAMAYI DEVI)

Children, this is the world of intellect and reason. Man has forgotten the language of the heart. The language of the heart to love, trust and respect each other is what is being lost today.



Once a woman showed her husband a poem she had written. She is a poet. Her husband is a scientist. Due to his wife’s insistence, he read the poem. The poem describes a child. The face is like the moon, the eyes are like lotus petals. In this way, each line is described in a similar way. After reading the poem, the wife waits to hear her husband’s opinion. The husband says, “What are you writing? Didn’t a man spend crores of money and go to the moon, what is there? A few rocks. There is not even air. If you put a moon like that on your head, your head will break.” Saying such harsh words, he criticizes the poem, and finally his wife can’t bear it and says, “You won’t understand this poem. Give it to me back.” The husband saw the poem with his intellect. There was no heart there. He could only see the rocks on the moon. He said that he only believes in what he knows with his senses, and he has lost his innocence.

Human intelligence has grown and today it has become a machine for everything. Nowadays it is impossible to live without machines. Machines have come even for brushing teeth. Due to this, humans do not get the exercise they need. In order to maintain their health, they have to find special time and exercise. When you look at it this way, the pleasure of one makes a person weak in another. Today, every moment a person is under tension. Despite having all the comforts and conveniences, there is no time when he is free from tension.

Many parents are obsessed with the fact that they are pregnant with a girl. This obsession does not change until they raise and educate her and get her married. Today, their obsession with boys is no less. Even before his son reaches college, he wants a scooter. He will not find peace at home until he buys it for him. He will not hesitate to destroy anything. He even threatens to commit suicide if he does not get it.

Today’s parents are facing many problems like this. Parents who thought that they would live under their children’s protection when they grow up, are now afraid that they will have to die at their hands. Human progress has come so far. Because today, each person is so self-absorbed. Selfishness has increased so much. As intelligence has grown, the heart has dried up. Gone are the days when we saw the sorrow of others as our own sorrow. Today’s people do not hesitate to make many people suffer for their own happiness. If this is to change, the heart must also expand along with the intellect.

TIPPU'S FALL - 'METHAN MANI'

In memory of the story of how the Maharaja of Travancore defeated Tippu, who attacked Travancore, by declaring, "I will tie my horse to Padmanabhan's flagpole"... the milestone bell called 'Methan Mani' (Muslim Bell) was installed as part of the Puthanmalika palace complex in front of the Sree Padmanabhaswamy Temple in Thiruvananthapuram.



Centuries ago, a cruel invader named Tippu had come to Kerala from Mysore to conquer Travancore with such a challenge... Vaikom Padmanabha Pillai, a soldier of the Travancore King Dharmaraja, cut Tippu at leg-ankle and drove him away....

Tippu Sultan, who had conquered Malabar and plundered the temples, had his eyes on the wealth of Travncore. Tippu tried to capture Kochi and bring Travancore under his rule. However, the Raja of Kochi, realizing the danger, joined forces with the King of Travancore, Dharmaraja. Tippu immediately declared war on both countries... The war that began in 1789 ended in 1790. In the war, when Vaikom Padmanabha Pillai, the commander of Dharmaraja's army, cut Tippu at right leg-ankle, Tippu, who is called by some as the 'Mysore Tiger' and is still the passion of some anti-nationals, screamed and ran for his life...

In memory of this brave fight of Padmanabha Pillai, the King of Travancore later built the Bell with a mocking name - 'Methan Mani', which is still being struck every hour in the Karuvelappura mansion facing Padmathirthakulam in front of the Temple. This bell was commissioned by John Caldicot, the founding director of the Travancore Observatory, from Chinnapatnam, Madras, during the reign of Swathi Thirunal Maharaja.

The 'Methan Mani' is made of mahogany wood and copper plate. Above the dial of the clock is the figure of a man's head with a beard, protruding round eyes and long ears (this is Tippu) and on either side are two goats (impeccable Hindus). Every hour, the goats from both sides would come and hit the man on the face, causing the man to open his mouth and cry... That sound is what rings like a bell. The people of Thiruvananthapuram still consider it the pride of Travancore....

Methan Mani has been mentioned in the scrolls of the wall records in Malayazhma and in the digital records of the Department of Archaeology of the Government of Kerala. This Methan Mani convinces the people of how the robbers who had their eyes on Padmanabhan's property were dealt with centuries ago.

This is Thiru-Ananthapuram....

The soil of SriPadmanabhan....

SHANKARACHARYA STOTRAMS

(Dr. P. C. Sudheeran)

(Contd from previous Issue, Part 3)



Let's learn a verse from Shankaracharya's Dhanyashtakam:
Sampoorna Jagateva Nandanavanam Sarvepi Kalpadrumam,
Gangaam Vari Samasthavarini Vahah Punyah Samastah Kriyah,
Vacha: Prakrit : Sanskrit Shrutigire: Varanasi Medini,
Sarvavastati Rasyavastu Vishaya Dhrishte Parabrahmani.

संपूर्ण जगदेव नंदनवनं सर्वेऽपि कल्पद्रुमः
गंगां वारि सर्वारि निवहाः पुण्याः समग्राः क्रियाः।
वाचः प्राकृतः श्रुतिशिरो वाराणसी मेदिनी
सर्ववस्थिरस्य वस्तुविषया दृष्टे परब्रह्मनि।
- धन्याष्टकम्

Sampoorna Jagateva Nandanavanam - This entire world is the garden of Indra, the garden of Nandanavanam. It is so beautiful. Divine, ever-blooming and fruitful trees and plants are seen everywhere on this earth. In short, the earth is like the world of Gods.

Sarvepi Kalpadrumam: Here, all the trees are Kalpadrumas. The five trees in Nandanavanam are called Kalpadrumas or Devatarus. They are, Mandara, Parijata, Santana, Kalpavriksha, and Harichandanam. Thus, the Kalpavrikshas in Nandanavanam are same as all the trees found on earth. In Kerala, the coconut tree is seen as a Kalpavriksha. The essence is that all trees are useful to everyone as flowers, fruits, supports, shade, and comfort.

Gangam vari samastha varini vaha: The water in all the deep lakes and oceans is Ganga, born from Ganga. All water is the basis of life, it is virtuous. The Acharyas say that all the rivers that flow are Ganga itself. In Indian culture, all the rivers are virtuous rivers like Ganga.

Punya samasta kriya: All the actions performed here are virtuous actions. The good deeds are the result of the comparative work of the mind. Remember the statement of the Acharyas that "yadyad karma karomi tattadakhilam shambho tavaradhanam".

Vacha: Praakrit : Sanskrit srutigire: The opinion of Bhagwan Shankaracharya is that there is no distinction between 'Praakrit' and 'Sanskrit' for sounds. 'Parapratyak chithi rupa pashyanti paradevata; The origin and emanation of sound has been described as 'Madhyama, Vaikhari, Rupa, Bhaktamanasahamsika' (Lalitasahasranamam, Shlo::81). The sound point is situated at the root as 'Paravak'. From there, when it

rises upwards with the help of Vayu due to the will of the person and sits in the intellect through the heart, it is called Madhyama. From there, when it is again illuminated through the throat with the help of Vayu, it is called Vaikhari. The sound that is unclear in the 'Para' and 'Madhyama' states becomes clear and manifest in the 'Vaikhari' state. These three sounds appear as the attributes of the Goddess. That is why words are not distinguished as Praakrit or Sanskrit. There are no unsophisticated words in Sanskrit.

Varanasi Medini: The entire land of Bharath is Kashi. When Kashi is called the sacred land, every place becomes sacred because it is called Kashi. It is said that there is no separate Kashi or any part of the earth different from Kashi. We are all fortunate to be born in this holy land, in Bharat.

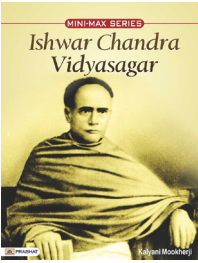
Sarvavasthita Rasyavastu Vishaya Drishte Parabrahmani: All the objects that can be experienced in the universe exist in various forms. They are solid, liquid, air, sound, sight, moving, and immobile. Thus, the objects that are visible to the senses are all around us. It is through these that we actually know the universe. It is through this subject-sense association that we distinguish and understand other living beings, trees, etc. But we do not know that all these are the manifested forms of Parabrahman, that is, all these are manifestations of the un-manifest. That there is nothing here except Brahman. In short, the sky, the Ganges, and Kashi are all there, wherever we are. All Sanskrit sounds and actions are all around us because everything is Brahman.

(...to be continued)

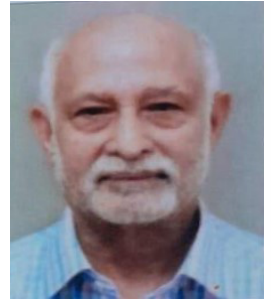
MORAL STORY -2

(Compiled by Sri. M. Raghunandan, Thrippunithura)

ISHWAR CHANDRA VIDYASAGAR



Ishwar Chandra Vidyasagar was a prominent philosopher and scholar of Bengal. He lived among the common people like a common man, without any



luxurious style, and was a very popular person. One day, a prominent person of the place invited him to his daughter's wedding. He was very rich and lived luxuriously. Vidyasagar told him that he would come to the wedding feast.

On the day of the wedding, Vidyasagar reached the palace-like house of the rich man. There was a beautifully decorated pandal, an audience full of men and women, guards and servants - all dressed in expensive clothes. The guard could not treat Vidyasagar as a guest, who came to the wedding feast dressed like a poor farmer and without even putting on his shoes. 'Is this beggar coming to the wedding of the zamindar's daughter?' The guard stopped him at the gate and said, "You can't go inside. This is not a place for people like you. Go back quickly. If you don't, I

will have to throw you out.”

Vidyasagar went back without saying anything. On the way, he stopped at a friend’s house. He borrowed a suit, coat, turban and sandals from him, and wearing them, he went back to the wedding hall. This time, it was a very grand reception. The same guard bowed to him, received him with dignity, took him inside, and made him sit with the gentlemen. When he started eating, Vidyasagar started taking out the sweets one by one and putting them in his coat pocket. And while others were listening, he said, “Eat, friend.. this is for you, I am the only one who came with you, eat, eat..”

Almost everyone who came there knew him. They were speechless. They thought, ‘Has he gone mad?’ By then, the zamindar also came to him and asked the reason behaving like this. Vidyasagar explained. “I first came here in the clothes worn by ordinary people. But the guard did not let me through. When I put on my coat and turban (even though it was borrowed), he accepted me and led me inside. So, isn’t it the coat and turban that gets the respect? That’s why I feed the coat and turban. I am only their servant. They really deserve the food here. It was with this understanding that I put food in the pocket of my coat and tucked it under my turban”...

No one had any answer... The zamindar admitted his mistake and apologized to Vidyasagar.

(Note: After reading the Moral Story coming in the Ayyappa Vani, one should read this in next Ayyappa Yoga, then discuss and explain the moral lesson we should learn from this story)

THE AMRIT KALASH OF THE SAMARASATHA

(The Nectar Pot Of Harmony)

THE UNCEASING ROAR OF BHARATA KESARI –
MANNATHU PADMANABHAN - (PART 1)

(Sri. A.R. Mohanakrishnan, Paravoor, Kerala)

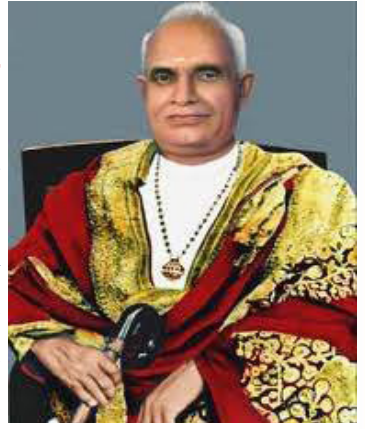


On the 2nd of January 1878 (Malayam era 1053 Sagittarius 20, Moolam star), two little eyes, unable to bear the light of the earth, cried out like all babies. That cry had stopped when he received breast milk. But later that cry continued unabated against the injustices and immoralities (bad customs) of the society. That little voice of protest that resounded in the ‘Mannathu’ house in Changanassery later became the roar of Bharata Kesari Mannathu Padmanabhan and although it ceased verbally on February 25, 1970, it continues unabated in the heart of the Renaissance. Mannathu Padmanabhan, (popularly known as ‘Mannathu’), who was called the ‘offspring of immorality’ by modern revolutionary lions, because he was born to Parvathyamma and Ishwaran Namboothiri (Nair- Namboothiri relationship without inheritance), is the revolutionary who fought against immorality in Kerala.

Mannathu Padmanabhan

Savarna Jatha - upper caste procession- for the Avarnas - lower caste.

The Savarna Jatha held in connection with the Vaikom Satyagraha is an attempt at social reform that cannot be forgotten or erased while passing through Mannath's life. Mannathu Padmanabhan was the captain of the



Savarna Jatha that started from Vaikom (Kerala) on October 1, 1924. The purpose of the Savarna Jatha was to submit a petition to the Amma Maharani (queen) of Travancore demanding that the road around the temple be opened for all members of the Hindu community. A.K. Pillai and T.K. Madhavan (other prominent leaders of Renaissance) were in charge of the reception along the way. The Savarna Jatha, which was conducted with strict observances, was received by people of all castes and religions. The reception given to the Jatha in front of T.K. Madhavan's house was a different sight. T.K. Madhavan's elderly mother welcomed Mannathu with a hug. She called him 'My Papa' as she affectionately calls her son and gave him wheat porridge. Then the priestly Brahmins and other Savarna people drank the wheat porridge given by the mother (Source: Vaikom Satyagraha as a comprehensive revolution - E.N. Nandakumar). This was a trumpet call for Hindu unity.

It is noteworthy that Mannathu recalls in his autobiography 'My Life Memories' about the reception given to the Savarna Jatha in the presence of Sree Narayana Gurudev in Varkala. The words of blessing uttered by the Gurudev as the procession members circumambulated Gurudev and received his blessings were as follows: "This service rendered by the upper castes is wonderful and commendable. There is no better way to express the opinion of the upper castes than this. The movement of this upper caste procession may have brought about a radical transformation among the Hindus. Even if the path is not opened, this is a great achievement"- (Page 86). It is also memorable that the Guru's first disciple, Satyavrata Swami, who was the one who cared for Mannathu throughout the procession, as he was exhausted by the procession.

The determination displayed by the members of that high-ranking procession was equal to the lines of the great poet Vallathol:

“ Even if I reach the place I have to reach,
Even if death swallows me in the middle,
I will walk forward,

Having trampled and trampled all the thorns in the path “
The poems that emerged as slogans in the procession are also examples of determination:

1.If there is a plank of untouchability standing,
 more frightening than death,
 All of them should be cleared,
 Removing disgrace for the earth, O Shiva Shambho.

2.Come, come, my brothers,
 Not one of the human beings,
 born from the same Father,
 Are lower to anyone among us.

3.Born as a human being in Kerala,
 In a hell with untouchability,
 I may be brought out from this hell,
 O Shivshambho, the god of Thiruvaikkam.

On the road where cow, dog, rat, cat are walking,
 We are beaten and suffering to have a walk there,
 O Shivshambho, the god of Thiruvaikkam.

(Source: Mannathu Padmanabhan Karmayogiyaya Kulapati - Prof. Harindranath Kurup)

A petition with the signatures of 25,000 people, which was received through the procession, was submitted to the Amma Maharani. Later, as a result of the tireless efforts of Praja Sabha member T.K. Madhavan, when the ‘freedom of movement’ resolution was put to the vote, the resolution was defeated by one vote, disappointing the entire Hindu community. (23 votes against 22). It is very painful that that single vote belonged to P. Parameshwaran, the brother of Dr. Palpu, the foremost of the Kerala’s Renaissance leaders. (Source: Vaikom Satyagraha A comprehensive revolution). As Kurur Unni Namboothiripad said,

‘Shravyam na shrvanthi samirithipi,
 Drishyam na pashyanti cha darshitepi”

(Even if you tell me what I should hear, I will not hear it, even if you show me what I should see, I will not see it).. What can we say about this reversal of fate?

Restless against Bad customs

Mannath’s work against bad-customs was unique. Whether it was in his own community or in other communities, the roar of Bharat Kesari echoed. He always awakened the community about the four knots - ‘kettus’ that were destroying the Nair ancestral homes. Thalickettu (tying thali on Nair girls to the Namboodiris - thalickettu, (a ritual of marriage - before they reached puberty), Kuthira kettu (a superstitious celebration of extravaganza- making of huge horse in temples), Fireworks (remember the Guru’s words to avoid Kari and Karimarunnu - elephant and fireworks in temples), Kesukettu (never-ending civil cases) - these are the four ‘knots’. Due to this, many of the Nalukettu- royal house structures came to devastation. (Source: Mannathu Padmanabhan, Karmayogiyaya Kulapati).

At that time, he strongly reacted against the ritual - lighting of lamps by ladies in temples without covering their chest. “Some men are waiting to get salvation viewing our

little girls with uncovered chest lighting lamps in front of the deity. This lighting ceremony, which makes even people of other castes staring at the private parts of the chest of those beautiful young women, may continue in Kumaranellore and Thiruvarpur.

Considering the opinion of the great scholar Neelakanta Theerthapadar, he advised the community that anyone should observe only 10 days of Pula - a ritual of impurity after the death of a close relative. When Rayingan Shankaran Ashan, a prominent personality of Central Travancore, when his uncle died, after observing 10 days of Pula, he celebrated the 11th and 12th as the 'adiyanthiram - another ritual after the Pula. This angered Maharaja Sree Moolam Thirunal. He declared this illegal and issued Pula circular through the Diwan. Mannathu had raised his voice against this Pula circular.

In the community those used to say secretly - "If Uncle gives food and everything he is a Good Uncle, if not, Bad Uncle", Mannathu publicly raised voice against the matrilineal inheritance - marumakkathaya system - is also worth mentioning. (Source: Memories of my life).

(...to be continued)

Subhashitham – 56

सर्वं परवशं दुःखं सर्वम् आत्मवशं सुखम्।
एतद् विद्यात् समासेन लक्षणं सुखदुःखयोः ॥

Sarvam Paravasham Dukham,
Sarvam atmavasham sukham;
Etad Vidyaat Samasena,
Lakshanam Sukhdukhayoah.

Meaning:

“Sarvam Paravasham Dukham”: Everything that is under the control of others (dependence) is suffering.

“Sarvam atmavasham sukham”: Everything that is under one’s control (independence), is happiness.

“Etad Vidyaat Samasena Lakshanam Sukhdukhayoah”: These are the symptoms of happiness and sorrow that should be known in brief.

Meaning -Interpretation:

This verse teaches us that when we depend on others, we suffer because our happiness depends on their behavior or circumstances. In contrast, when we are self-reliant and control our own actions and decisions, we experience happiness because it is within our own efforts and control. These are the basic characteristics of happiness and suffering. By understanding them, one can strive to become self-reliant to achieve happiness.

BHAGAWATH GEETHA

(Chapter 3 – KARMA YOGA) Slokas: (26-30)



न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ 26॥

na buddhi-bhedam janayed ajñānām karma-saṅginām
joṣhayet sarva-karmāṇi vidvān yuktaḥ samācharan

The wise should not create discord in the intellects of ignorant people, who are attached to fruitive actions, by inducing them to stop work. Rather, by performing their duties in an enlightened manner, they should inspire the ignorant also to do their prescribed duties.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ 27॥

prakṛiteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśhaḥ
ahankāra-vimūḍhātmā kartāham iti manyate

All activities are carried out by the three modes of material nature. But in ignorance, the soul, deluded by false identification with the body, thinks of itself as the doer.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ 28॥

tattva-vit tu mahā-bāho guṇa-karma-vibhāgayoḥ
guṇā guṇeṣhu vartanta iti matvā na sajjate

O mighty-armed Arjun, illumined persons distinguish the soul as distinct from guṇas and karmas. They perceive that it is only the guṇas (in the shape of the senses, mind, and others) that move among the guṇas (in the shape of the objects of perception), and thus they do not get entangled in them.

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नवित्रं विचालयेत् ॥ 29॥

prakṛiter guṇa-sammūḍhāḥ sajjante guṇa-karmasu
tān akṛitsna-vido mandān kṛitsna-vin na vichālayet

Those who are deluded by the operation of the guṇas become attached to the results of their actions. But the wise who

understand these truths should not unsettle such ignorant people who know very little.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ 30॥

mayi sarvāṇi karmāṇi sannnyasyādhyātma-chetasā
nirāśhīr nirmamo bhūtvā yudhyasva vigata-jvarah

Performing all works as an offering unto Me, constantly meditate on Me as the Supreme. Become free from desire and selfishness, and with your mental grief departed, fight!
(To be continued)

SRI VISHNU SAHASRANAMA - (Verses 11-12, Names 96-114)



STOTRAM

Ajah Sarveshvarah Sidhah Sidhi Sarvadhiraachuthaha,
Vrushagabhiraameyathma Sarvayoga Vinisruthaha. (11)

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।
वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः ॥ ११ ॥

96. Ajah: Unborn and the Remover of all obstacles.
97. Sarvesvarah: One who is the isvara for all isvaras.
98. Siddhah: One who is reachable and knowledgeable.
99. Siddhih: The Goal.
100. Sarvadih: The Origin or Cause of all things.
101. Acyutah: One who undergoes no changes like birth, decay, etc.
102. Vrishakapih: One who lifted the Earth in the form of Varaaha.
103. Ameyatma: One whose nature cannot be comprehended.
104. Sarva yoga vinissritah: One who is beyond any attachment.

Vasur Vasumanah Sathyah Samathma Sammithah-Samaha,
Amoga Pundarikaksho Vrushakarmah Vrushakruthihi. (12)

वसुर्वसुमनाः सत्यः समात्माऽसम्मितः समः ।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥ १२ ॥

105. Vasuh: One who dwells in the hearts of His devotees.
106. Vasumanah: One who has a good mind.
107. Satyah: The Truth.
108. Samatma: One who has a balanced mind.
109. Sammitah: The One Truth who is accepted by the Rishis and revealed in the Upanishads.
110. Samah: One who treats all His devotees equally.
111. Amoghah: One who always gives results to those who worship him.
112. Pundarikakshah: One whose eyes are beautiful like the lotus flower.
113. Vrishakarma: One who is of righteous actions.
114. Vrishakriti: One who is an embodiment of dharma

(to be continued)

LALITA SAHASRANAMA STOTRA - (Shlokas 11-12, Names 27-30)



Verse 11

निज-सल्लाप-माधुर्य-विनिर्भर्त्सित-कच्छपी ।
मन्दस्मित-प्रभापूर-मज्जत्कामेश-मानसा ॥
nija-sallāpa-mādhurya-vinirbhartsita-kacchapī,
mandasmita-prabhāpūra-majjatkāmeśa-mānasā.

Meaning: The sweetness of her voice humbles even the veena of Saraswati. Her gentle smile's radiance engulfs the mind of Kamesha in bliss..

Verse 12

अनाकलित-सादृश्य-चिबुकश्री-विराजिता ।
कामेश-बद्ध-माङ्गल्य-सूत्र-शोभित-कन्धरा ॥
anākalita-sādr̥śya-cibukaśrī-virājita,
kāmeśa-baddha-māṅgalya-sūtra-śobhita-kandharā

Meaning: Her chin is so beautiful that nothing can be compared to it. Her neck shines with the sacred wedding thread tied by Kamesha.

NAMAS:

- 27. Nija Sallabha Madhurya Vinirbhartsita Kacchabhi:- She who has voice sweeter than the notes produced by Sarawathi Devi’s Veena (Kachabhi).
- 28. Mandasmitha prabha pooramajjat Kamesha manasa:- She who has lovely smile which is like the river in which the mind of cupid plays.
- 29. Anakalidha Sadrushya Chibuka sri virajitha:- She who has a beautiful chin which has nothing else to compare.
- 30. Kamesha baddha mangalya sutra shobitha kandhara:- She who shines with the sacred thread in her neck tied by Lord Kameshwara.

(to be continued)

QUIZ – 41

(Note: Questions are related to Sabarimala, Sanatana Dharma, our motherland, etc., and are mainly based on topics published in our Ayyappavani.)

Questions:

- 1. What is the importance of January 14 at Sabarimala?
- 2. Which leader of social renaissance from Kerala who was respectfully awarded the name ‘Bharata Kesari ‘?
- 3. What is ‘Aazhy - fire pit’ at Sabarimala near to Pathinettampadi ?
- 4. What is the name of musical instrument-Veena of Goddess Saraswati?
- 5. What are the five divine trees present in Swarga loka called Pancha Kalpadrumam ?
- 6. Who was Ishwar Chandra Vidyasagar ?
- 7. Whose statue was inaugurated by PM Modiji in Goa on 28 November 2025?
- 8. From whom did Kashmir got it’s name?

(Answers after NEWS)

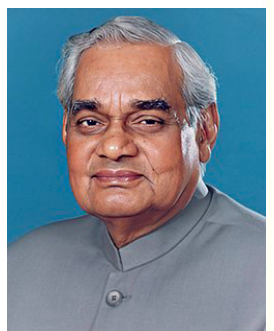
NEWS

ATAL BIHARI VAJPAYEE:

THE STATESMAN OF GOOD GOVERNANCE.

National Good Governance Day – December 25, 2025

December 25 has been designated National Good Governance Day in India to honour the birth anniversary of Bharat Ratna Atal Bihari Vajpayee, a towering figure in Indian public life whose leadership, eloquence, and ethical governance continue to inspire generations. In 2025, the nation marked his 101st birth anniversary, recalling his exceptional contributions as a leader, orator, poet, statesman, and public servant.



Born on December 25, 1924, Vajpayee’s life was shaped

by the ideals of service and nationhood. As a dedicated member of the Rashtriya Swayamsevak Sangh (RSS) and later as a national leader, he remained rooted in values of cultural unity and democratic pluralism. His verses reflected a rare depth of humanism — blending patriotism with compassion.

Vajpayee was also a scholar of international affairs, negotiating complex geopolitical landscapes with prudence and projecting India’s voice on global platforms. As Prime Minister, he championed integrity, transparency, and responsive governance — building bridges across society and championing economic reform and infrastructure development that strengthened India’s global presence.

On December 25, 2025, Prime Minister Narendra Modi inaugurated the Rashtriya Prerna Sthal in Lucknow, Uttar Pradesh, a national memorial and inspirational complex developed to commemorate Vajpayee’s legacy along with those of Pandit Deendayal Upadhyaya and Dr. Syama Prasad Mookerjee. The site, featuring towering bronze statues and a museum celebrating their contributions, was unveiled as part of the 101st anniversary events.

This inauguration — on the very day India honours Good Governance — underscores the enduring influence of Vajpayee’s ideals: ethical leadership, unwavering commitment to the nation, and a vision of governance that uplifts every citizen. National Good Governance Day thus stands not only as a commemorative date, but as a reminder to public servants and citizens alike that governance rooted in integrity, empathy, and public service truly lights the path of national progress.

**STATUE OF VEER SAVARKAR AT ANDAMAN
(S. J. R. Kumar, SASS Chairman).**

Flames of patriotism on the shores of Kalapani:
Historic tribute to Veer Savarkar in Andaman...

The life of Veer Savarkar is one of the most sacrificial chapters in the history of India’s freedom struggle. This picture is a fitting tribute to that sacrifice. On December 12, 2025, with the waves of the Indian Ocean as witnesses, this is the moment when Union Home Minister Shri Amit Shah and RSS Sarsanghchalak Shri Mohan Bhagwat dedicated a huge statue of Veer Savarkar to the nation at Biodanabad in the Andaman and Nicobar Islands.



Historical Background: The ceremony took place at the ‘Veer Savarkar Inspiration Park’ near Sri Vijaya Puram (Old Port Blair). This place and this day have a great significance. This day was also the 115th anniversary of the famous poem (‘Sagara Prana Thalamala’) written by Savarkar, who was in pain of separation from his motherland, looking at the

ocean, “Ney Majasi Ne, Parat Mathrubhumila..” (Take me back to my motherland, O ocean..). It is historical justice that such a monument is being erected for him on the very soil of the cellular jail where he was subjected to severe torture.

A fiery star in the freedom struggle: Savarkar, who led an uncompromising struggle against British imperialism, firmly believed that complete freedom could be achieved only through armed revolution. The book he wrote, describing the struggle of 1857 as ‘India’s First War of Independence’, inspired many young revolutionaries. Even after serving two life sentences in a dark prison in the Andamans, he kept the flame of freedom burning with his pen and thoughts.

Visionary of a self-respecting India: Savarkar envisioned not just political independence, but a culturally and militarily strong India. He taught that “Hindutva” is more than a religious practice, it is the nationalism of those who take pride in the culture of this land. His struggles against the caste system and untouchability contributed greatly to social renaissance. He called for the people to forget their differences and unite under the single feeling of ‘Bharathiyan’ and for the country to become militarily self-sufficient. A new, confident India. Today, as India stands tall before the world, Savarkar’s thoughts are gaining relevance.

As seen in the picture, the administrative and cultural leadership of the nation coming together to honor him is a sign that India is reclaiming its own history and heroes. Savarkar’s life continues to inspire us to cast off the sense of inferiority imposed by foreign rule and to mold a nation that is proud of its own heritage and confident. In fact, this statue erected in Andaman is not just a sculpture; it is an eternal monument of tolerance, sacrifice, and unwavering patriotism. It will stand as a guide for future generations to live with dignity.

SASS GLOBAL presented LIVE IN CONCERTS (MANDALA POOJA) - Sri. Ayyappa Dharma Celebrations 2025 - from 20- 29 December 2025 in United Kingdom & Europe. This spiritual divine musical journey to Swamy Ayyappa included special Ayyappan Songs Concerts by: Gandharva Gana Ilaval”, “Dheiveega Kuralone” Amar Veeramani Swamy’s son Sri. VEERAMANI KANNAN at L’S ASSOCIATION DU TEMPLE (PARIS, FRANCE), SRI KAMATCHI - AMPAL TEMPLE (HAMM, GERMANY), SRI MURUGAN TEMPLE (LONDON), SRI KANAGA DURGAI AMMAN TEMPLE (UK), SRI.KATPAGATHY VINAYAGAR TEMPLE (UK), SRI LINGESWARAR ATHINUM (UK), SRI. AYYAPPA SWAMY TEMPLE (KENT, UK), SRIMAHALAKSHMI TEMPLE (LONDON), OM SHAKTHIVEL TEMPLE (OLNEY ENGLAND)...(As reported by Sri. Arun Muthuswamy, Global Convenor of SASS).

SASS SAURASHTRA: GRAND THIRULSAVAM AT RAJKOT AYYAPPA TEMPLE WITNESSES DEVOTIONAL FERVOUR. The Thirulsavam of Rajkot Ayyappa Temple was celebrated with deep devotion and spiritual grandeur under the leadership of Dr. Shiju Pillai, President of SASS Saurashtra and the Rajkot Ayyappa Temple. The sacred festivities were graced by the presence of Shri Girish G. Nair, National Joint General Secretary of SASS.

The temple premises resonated with divine energy through vibrant Chenda Melam, soulful Bhajan offerings, devotional music performances, and Bhandara, drawing enthusiastic participation from Ayyappa devotees and creating an atmosphere of collective bhakti. Addressing the gathering, Shri Girish G. Nair spoke on the relevance of ‘Ayyappa Yogams and Harinama Keertanams’ in present times, highlighting their role in fostering discipline, devotion, unity, and spiritual awareness among devotees. Dr. Shiju Pillai and the Temple Committee members ensured the smooth conduct of the Thirulsavam through meticulous planning and dedicated service.

SASS KONKAN: commemorated its 18th Foundation Year by organising a DIVYA GURUSWAMY SANGAMAM on 28th December 2025 at the Fine Arts Sabha, Chembur, Mumbai. The spiritually vibrant programme witnessed the participation of hundreds of Guruswamys and devotees from across the Konkan region and beyond.

The event commenced in a traditional and devotional atmosphere with Mela, Thalam and Thavil performances by Shri Sivaperumal and his team, followed by a ceremonial welcome to the Guruswamys. Members of the SASS Malikappuram team received the Guruswamys with Arati and a showering of flowers, marking the auspicious beginning of the Sangamam.

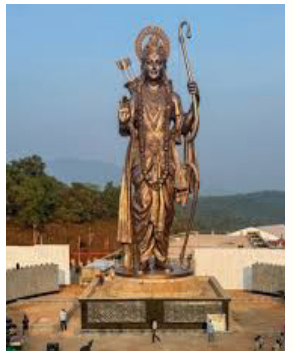
The traditional lamp-lighting ceremony was performed by national leaders of SASS—Sarvashri Murugan Selvan, Prakash Pai, C. Prabhakaran, Girish Nair, Maanu Raajan and Rajan Babu—along with Konkan Pranth office bearers including Dr. Suresh Nair, Smt. Kusum Kumari Amma, Adv. H. Kumar Vaidyanathan, Shri Shashank Shah and other dignitaries. This was followed by the SASS prayer and the chanting of Vedic mantras by members of the Sri Sathya Sai Baba Organisation. Bhavya Pada Pooja performed by SASS office bearers to Brahmarishi Mohanji and senior Guruswamys, paying homage to their lifelong dedication to the Ayyappa tradition. In a significant gesture of reverence, more than 108 Guruswamys were felicitated and honoured, and certificates were presented to them by SASS Konkan Pranth. As part of the Samajam’s commitment to service,

Annappasadam was served to over 1,500 devotees who attended the event.

The Divya Guruswamy Sangamam stood as a divine celebration dedicated to honouring the Guruswamys—the most revered pillars of the Ayyappa tradition. A Guruswamy, organisers noted, is not merely a guide but a living embodiment of austerity, discipline, compassion and unwavering devotion, guiding devotees on the sacred path of Dharma.

The programme was live-streamed on the Tamil Janam TV YouTube channel and received media coverage from leading Tamil newspapers, including Dina Thanthi, reflecting the wider significance of the event.

STATUE OF LORD RAM IN GOA: Prime Minister Narendra Modi inaugurated a 77-foot tall bronze statue of Lord Ram in Partagali, Goa, on November 28, 2025. This statue is considered the tallest bronze statue of Lord Ram globally.



The inauguration took place at the Shree Samsthan Gokarn Jeevottam Mutt as part of its 550th-anniversary celebrations. As part of the event, the Prime Minister also inaugurated a Ramayana Theme Park and released a postal stamp and commemorative coin.

HINDU AWAKENING: A massive BHAGAWATH GITA RECITATION PROGRAM took place at the Brigade Parade Ground in Kolkata on Sunday, 7th December 2025, a day after a suspended Trinamool Congress (TMC) MLA laid the foundation stone for a mosque modeled on Ayodhya’s ‘Babri Masjid’ in West Bengal’s Murshidabad.



The event, organised by ‘Sanatan Sanskriti Sansad’, saw the participation of over 5 lakh people who came together for the mass recital of the sacred verses of the Gita. Videos from the event showed how the Brigade Parade Ground reverberated with the sound of drums and cymbals.

THIRUPARANKUNDRAM DEEPAM ISSUE: This refers to a recent (December 2025) conflict where authorities (Tamil Nadu Govt/Police) lit the Kartikai Deepam lamp at the wrong spot, defying a Madras High Court order to light it at the traditional Deepathoon (stone pillar) near a Dargah, leading to protests, clashes, court cases, and contempt proceedings, highlighting a dispute over



religious rituals, land control (near Dargah), and judicial authority.

Key Points of the Controversy:

The Ritual: During the Karthigai Deepam festival, a sacred lamp is traditionally lit on a high stone pillar (Deepathoon) on the hill.

The Dispute: A Hindu activist petitioned the High Court to ensure the lamp was lit at the Deepathoon, which is near a Dargah.

Court Order: The Madras High Court directed authorities to light the lamp at the Deepathoon.

Government Defiance: Tamil Nadu officials, citing law and order, prohibited lighting there and lit it elsewhere, leading to contempt of court charges.

Protests & Clashes: Devotees protested the halted ritual and court defiance, clashing with police as they tried to reach the Deepathoon.

Legal Battle: The State appealed the HC order, arguing exclusive control over temple management and safety, but lost the appeal, with the court reaffirming the lighting location.

In essence: It's a clash between religious tradition, judicial directives, executive authority, and local sensitivities (proximity to a Dargah) at a significant Murugan temple. This follows the continuous attacks of some anti-Hindu religious groups in Tamil Nadu, along with anti Sanatana Dharma activities and looting of Temple properties of the state government of Tamil Nadu, which are countered by Dharmacharyas and various Hindu Organisations like RSS, Hindumunnani, SASS etc.

Answers of Quiz 41

1. Every year January 14 (or sometimes 15), the day of Makara Samkramam and beginning of Uttarayanam, the divine Maka-Jyoti is appeared in the Sky and simultaneously Makara- vilakku is seen at Sabarimala on the hilltop - Ponnambalamedu.
2. It was Mannathu Padmanabhan alias 'Mannathu', the well known leader of social Renaissance in Kerala, was awarded the name 'Bharata Kesari', in honour of his services in the field.
3. The fire pit at Sabarimala near the Pathinettampadi (18 sacred steps) is called the Aazhi (or Homakundam). It is a large, sacred fire bowl where devotees offer the empty coconuts from their irumudi (a sacred bundle carried during pilgrimage), after removing the ghee in it, as part of a significant ritual.
4. The name of musical instrument-Veena of Goddess Saraswati is KACHCHAPI.

5. The five sacred trees that are collectively known as Pancha Kalpadrumam (or Pancha Kalpavriksha) as per Hindu scriptures are the celestial wish-fulfilling trees located in Indra’s paradise gardens (Swarga Loka) atop Mount Meru.
 - They are: Mandara, Parijata, Santana, Kalpa or Kalpadruma, Harichandana (Saffron tree or fragrant sandalwood).
6. Ishwar Chandra Vidyasagar (26 September 1820 – 29 July 1891), popularly known as ‘Vidyasagar’ meaning the Ocean of Knowledge, from Bengal, was an Indian educator and social reformer of the nineteenth century. His efforts to simplify and modernise Bengali prose and campaign for Hindu widow remarriage were significant.
7. Prime Minister Narendra Modi inaugurated a 77-foot tall bronze statue of Lord Ram, the tallest Lord Ram statue globally, in Partagali, Goa, on November 28, 2025. The inauguration took place at the Shree Samsthan Gokarn Jeevottam Mutt as part of its 550th-anniversary celebrations.
8. From Sage Kashyapa Kashmir got it’s name. After the killing of demon Jalolbgava by Vishnu, the reclaimed, fertile land was then settled by people invited by Sage Kashyapa and came to be known as “Kashyapa-Mira” or “Kashmir” (meaning “Kashyapa’s lake” or “land desiccated from water”).

Feedback & Questionnaire

Readers and SASS Karyakarthas may give their opinions on ‘Ayyappavani’ and give suggestions on the contents of Ayyappavani and also Ask questions on SASS and related subjects to the magazine coordinator in WhatsApp No.9447211722 or email: shanmug1956@gmail.com. Answers provided by knowledgeable, competent persons in the respective fields will be published in the next Ayyappavani.

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