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CONTENTS

No	Subject	Page
1	Editorial: Hindu Awakening	1
2	Thiruvabharanam Yatra	3
3	Ambalappuzha Palpayasam	4
4	Aryan Invasion Theory - a Conspiracy	6
5	Sankaracharya Stotras - Part 4 - Dr. Sudheeran	7
6	Moral Stories-3 – Sri. M. Raghunandan	9
7	Amrutha kalasam of Samarasatha –Part 2 - Sri. A.R.Mohanakrishnan	11
8	Rishi Atharvan Invented Fire	14
9	Subhashitham 57	15
10	Gita Shlokas – Karma Yoga (30-35)	16
11	Vishnu Sahasranamam (Namas 115-134)	17
12	Lalitha Sahasranamam (Namas 31-34)	18
13	Quiz.42	19
14	News : Report on ASKs, Swach Sabarimala, Gold theft, Maha Magha festival etc.	19

OPENING / CLOSING dates of SABARIMALA TEMPLE MONTHLY POOJA - KUMBAM

 Opening on 12th February, 2026 @5 pm,
 Closing on 17th February, 2026 @ 10 pm

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HINDU AWAKENING: THE RISE OF THE SUN FROM THE HIMALAYAS

For millennia, Bharath stood as Viswaguru—a civilisational lighthouse guiding humanity through Dharma, spiritual wisdom, social harmony, and reverence for all creation. From the profound insights of the Vedas and Upanishads to the timeless teachings of Sri Krishna, Adi Shankaracharya, and innumerable rishis, Bharat nurtured a way of life rooted in balance, righteousness, and higher consciousness. Dharma was never confined to ritual or belief; it was the civilisational framework that shaped personal conduct, social ethics, and systems of governance. History, however, witnessed a gradual erosion of this dharmic foundation. Repeated invasions, prolonged foreign domination, forced and induced religious conversions, and sustained cultural aggression weakened Hindu civilisational confidence. The imposition of Macaulayism, deliberate distortion of Bharatiya history, and systematic denigration of indigenous knowledge systems created a deep inferiority complex. This led to a loss of self-respect, national pride, and clarity about Dharma itself. As a result, adharma—manifested through unchecked materialism, selfishness, and moral compromise—began to rise.

Yet, Dharma never truly vanishes; it merely awaits awakening. The resurgence of national and cultural consciousness was ignited by great visionaries and freedom fighters who understood that political independence without cultural self-realisation would remain incomplete. Organisations inspired by the RSS model, along with spiritual and religious institutions, played a crucial role in restoring pride in Bharatiya identity and values. While Independence was achieved in 1947, the responsibility of protecting Dharma continued—and still continues.

Post-independence India encountered new internal challenges. Ideologies rooted in rigid conservatism, imported communism, and politics of appeasement weakened national unity. Abrahamic exclusivism, vote-bank politics, and a distorted notion of secularism fostered an environment increasingly hostile to Sanatana Dharma. Ironically, Hindus—despite being the majority—were often encouraged to distance themselves from their own traditions, temples, and cultural practices in the name of “progress.”

In recent decades, these challenges became more visible and organised. The Nilakkal Cross issue of the 1980s, the 2018 agitation over women’s entry into Sabarimala, the Sabarimala gold theft, and the controversial arrest of the Tantri—who stood firm against attempts to dismantle age-old rituals, acharas, and traditions—were not isolated incidents. Obstructions to sacred events such as the Mahamagha at Thirunavaya in Kerala, the arrest of a Shankaracharya, the ban on Jallikattu, the Tirupparankundram Karthika Deepam controversy, the Dharmasthala mass murder conspiracy theory, and open threats to Sanatana Dharma by certain state governments in Kerala, Tamil Nadu, and Karnataka reveal a disturbing pattern. These are warning signs of a systematic attempt to weaken Hindu institutions, erode traditions, and shatter collective confidence.

Yet, as our scriptures remind us, “Dharmo rakshati rakshitah”—Dharma protects those who protect it. A new dawn is clearly visible. The rise of nationalist forces in North India, the decline of communism in the East, and the steady weakening of dynastic politics across the nation indicate a profound civilisational churn. Even the South, long perceived as resistant to this awakening, is showing signs of transformation—from Thiruvananthapuram in Kerala to Mumbai in Maharashtra.

The grand success of the Mahakumbh Mela at Prayagraj, earning international acclaim, and the renewed spiritual energy witnessed during recent Mahamagha gatherings in Kerala reflect a society rediscovering its roots. The Mahamagha—often called the Kumbhamela of Kerala—has courageously rekindled a forgotten and distorted legacy, even amid political pressure, governmental indifference, and challenges from radical forces. The rising sun of Sanatana Dharma is unmistakable.

Hindus must remember that Dharma is not weakness. While “Ahimsa Paramo Dharma” (non violence is the ultimate duty) guides our compassion, our scriptures equally assert “Dharma Himsa Tathaiva Cha” - (so too is Violence in service of Dharma). When the nation, Dharma,

or the dignity of our mothers and daughters is threatened, Kshatra Shakti must stand alongside Adhyatmika Shakti. Our Puranas, the symbolism of armed deities, and Sri Krishna’s message in the Bhagavad Gita affirm this essential balance.

Lord Ayyappa Himself exemplified this synthesis. By destroying Mahishi through divine strength and organising society through Yogams and Kalaries, He united people for disciplined collective action. Walking this sacred path, Sabarimala Ayyappa Seva Samajam (SASS) strives to awaken unity through Ayyappa Yogams, discipline, and selfless service.

This is a moment of vigilance, unity, and awakening. The dangers are real—but so is the resurgence. Let every Hindu recognise the rising sun, reclaim Dharma with wisdom and strength, and ensure that Bharat once again stands tall as a beacon of light for all humanity.

THE SACRED THIRUVABHARANAM PROCESSION OF LORD AYYAPPA

The Thiruvabharanam procession is the very soul, rhythm, and spiritual energy of the Makara Vilakku festival of Lord Ayyappa at Sabarimala. Beginning at the Pandalam



Valiyakoickal Sastha Temple and traversing forests and hills to reach the Sabarimala Sannidhanam, this divine journey is a living tradition of Ayyappa devotion that has flowed uninterrupted across generations. The sacred caskets set out from Pandalam two days before Makara Vilakku.

According to legend, Manikandan was born on the banks of the Pampa and was raised as a divine child by the King of Pandalam. In time, Manikandan revealed himself as Lord Ayyappa and merged into the Dharma Sastha idol at Sabarimala. When the grieving king came to see his foster son, Ayyappa conveyed a single wish—“Come to see me every year.” As part of this sacred bond, the king had ornaments made for his divine son and sent them annually to Sabarimala. This faith and surrender gradually evolved into the revered Thiruvabharanam procession.

The rituals begin at the Pandalam Valiyakoickal Sastha Temple, where the royal representative ceremonially hands over the Thiruvabharanam. The journey is undertaken, carrying the 3 boxes by Guruswamis on head, who observe strict vows and ritual purity. The route—known as the thara—is itself sacred, winding through dense forests and rugged terrain, guided by the continuous chanting of Sharana mantras. To this day, the traditional halts are meticulously observed: the first night at Ayiroor Puthiyakavu Temple, the second at the Forest Department rest house at Laha, and arrival at the Sabarimala Sannidhanam on the third day.

The Thiruvabharanam is carried in three sacred caskets. The principal casket contains the golden crown, necklaces and other ornaments, to be adorned on Lord Ayyappa. The second casket holds chest ornaments and special ritual items used in worship. The third contains essential materials required for traditional rituals and offerings. Each casket has prescribed rites and is borne by designated Guruswamis in strict adherence to age-old customs.

Along the route, rituals such as deeparadhana (lamp worship), naivedyam (food offering), and devotional hymns including Harivarasanam are performed at designated points. Even in the deep forest, the air resonates with the chant, “Swamiye Saranam Ayyappa.” This journey is not merely a test of physical endurance; it is a path of inner purification, discipline, and complete surrender.

On the third day, upon reaching the Sannidhanam, the Thiruvabharanam is received ceremonially in the presence of the Thantri (chief priest). On Makara Vilakku day, these sacred ornaments are adorned on Lord Ayyappa, and the deeparadhana is performed, followed by the darshan of Makaravilakku. After the Makara Vilakku rituals conclude, the Thiruvabharanam is returned to the Pandalam Palace along the same sacred route, marking the completion of this holy journey.

Though times change and systems modernize, the spirit and rituals of the Thiruvabharanam procession remain unaltered. A harmonious blend of faith, ritual purity, and surrender, this sacred journey stands as an eternal symbol of Sabarimala Ayyappa devotion....Swami Saranam

AMBALAPUZHA PAALPAYASAM (The Infinite Mathematics of the Destruction of Ego and the Sweetness of Devotion)

Ambalapuzha occupies a unique place on Kerala’s cultural map. When the name “Ambalapuzha” is heard, what first arises in the Malayali mind is the divine presence of Lord Krishna—and along with it, an immortal taste: Ambalapuzha Paalpayasam (milk pudding). This is not merely an offering (nivedyam); it is a spiritual experience where history, legend, devotion, and philosophy merge into one.



The Chessboard and the Fall of Ego : In the kingdom of Chembakassery (present-day Ambalapuzha), one of the rare realms ruled by a Brahmin king, Devanarayanan Maharaja was renowned for his exceptional mastery of chess. Confident to the point of arrogance in his skill, the king was tested one day by a young Brahmin boy who arrived at his court.

The wager for the chess game seemed trivial: one grain of rice on the first square of the board, with the quantity doubling on each successive square. When the king lost, this “trivial” wager grew into infinity. By the time the count reached the 64th square, the number of rice grains had surpassed human comprehension. Even after emptying the entire kingdom’s granaries, the board could not be filled. The king stood stunned. It was then that the boy revealed his true form—dark-hued Lord Krishna, adorned with a peacock feather. With the king’s ego shattered, Krishna bestowed his grace thus: “Do not count this debt any longer; instead, offer me Paalpayasam every day.” Legend holds that this is how Paalpayasam became the divine offering at Ambalapuzha.

Testimonies of History : Historical records too affirm the greatness of Ambalapuzha Paalpayasam. It is said that even Marthanda Varma, the ruler of Travancore, was astonished by its taste. Attempts were made to prepare a similar offering at the Sree Padmanabhaswamy Temple, but history records that nothing could truly match it.

The great poet Kunchan Nambiar also became part of the lore surrounding this Paalpayasam through his honesty. When everyone else, out of fear of the king, praised its taste, Nambiar alone remarked candidly, “I like this bitterness.” His truthfulness is remembered even today along with the Paalpayasam.

An Offering Born of Interest: During the reign of the Chembakassery ruler, rice borrowed to meet war expenses accumulated into a huge debt with interest. Eventually, the Brahmin offered all that rice to the Lord and expressed his wish that the interest be used to prepare Paalpayasam daily as an offering. This tradition continues to this day.

The Divine Method of Preparation: Known also as Gopalakashayam and Panchasarapayasam, Ambalapuzha Paalpayasam is prepared through hours of continuous stirring over a hearth—an act of sustained discipline. When rice is added, the chant “Vasudeva” is uttered aloud, and water is drawn exclusively from the temple’s sacred well. All this transforms the act from mere cooking into worship.

The Presence of Guruvayurappan: There is a belief that when Paalpayasam is offered during the noon worship at Ambalapuzha, Lord Guruvayurappan manifests his presence there. Hence, a legend holds that the noon procession (Ucha Seeveli) at Guruvayur Temple is delayed on such occasions.

The Taste of Infinity : The geometric doubling on the chessboard teaches us a profound truth: ego is finite, but divine grace is infinite. Ambalapuzha Paalpayasam is the sweetness of that infinity. Every drop of this Paalpayasam allows one to taste history, legend, and devotion together. That is why Ambalapuzha Paalpayasam is not merely an

offering—it is the very sweetness of the Malayali soul.

[The Magical Mathematics of the Chessboard

1st square: 1 grain of rice.

Each successive square doubles the number of grains.

Number of grains on the nth square = $2^{(n-1)}$

Total grains from squares 1 to 64 = 18,446, 744, 073, 709, 551, 615.

Converted by weight: 1 gram of rice \approx 38 grains

Weight of Rice required in 64 squares \approx over 24,000 crore metric tonnes.

What seems like a trivial doubling turns into infinity.]

RE-EXAMINING THE ARYAN INVASION / MIGRATION THEORY: (COLONIAL ORIGINS AND CONTEMPORARY EVIDENCE)

The Aryan Invasion Theory (AIT), later reformulated as the Aryan Migration Theory (AMT), emerged during the 19th century within the intellectual climate of European colonialism. The theory was developed and disseminated primarily by scholars such as Friedrich Max Müller, Sir Monier-Williams, and Sir Mortimer Wheeler, whose academic work intersected with imperial administrative and missionary objectives. While presented as a linguistic and archaeological hypothesis, AIT functioned as an ideological framework that aligned closely with British colonial interests in India.

One implicit argument of AIT was the notion of sequential civilisational legitimacy—that Aryans migrated into India from outside, displaced earlier populations, and established Vedic culture. This narrative subtly normalised British rule as merely another phase of historical migration and conquest. As noted by scholars such as Thomas R. Trautmann (Aryans and British India, 1997), racial interpretations of Sanskrit texts and archaeology were deeply shaped by colonial assumptions rather than indigenous historical traditions.

A second and more enduring impact of AIT was its role in social fragmentation. The projection of a racial Aryan–Dravidian divide was unknown to ancient Indian literature but was emphasised in colonial historiography and Macaulay-inspired education policies. Over time, this framework contributed to caste-based and regional political mobilisations, particularly in South India, and influenced ethnic identity conflicts beyond India, including Sri Lanka. Missionary and later ideological religious groups selectively employed this theory to challenge the continuity of Hindu civilisation.

From the late 20th century onwards, AIT/AMT faced sustained criticism from archaeology, textual studies, and—most decisively—genetics. Large-scale DNA studies conducted by the Centre for Cellular and Molecular Biology (CCMB), Hyderabad, in collaboration

with international researchers, demonstrated deep genetic continuity within the Indian population, contradicting the idea of a large-scale external Aryan influx. Key publications such as Reich et al. (2009) and subsequent population-genetic studies revealed complex admixture patterns over millennia but no evidence of a sudden invasive migration corresponding to AIT claims.

Archaeological reassessments of the Indus–Saraswati civilisation, including work by B.B. Lal (*The Sarasvati Flows On*, 2002) and others, further weakened invasion narratives by demonstrating cultural continuity between Harappan and later Vedic phases. Textual scholars and philosophers such as Sri Aurobindo (*The Secret of the Veda*), Swami Dayanand Saraswati, and Dr. B.R. Ambedkar had earlier questioned the racial and chronological assumptions of AIT from philosophical and historical perspectives.

In recent decades, international scholars including Nicolas Kazanas (Greece), Michel Danino (France), David Frawley, Koenraad Elst, and others have advanced alternative models arguing for an indigenous or out-of-India origin of Vedic culture. Even institutions once central to promoting AIT, such as Oxford and Cambridge, no longer actively defend invasion-based models.

Today, the Aryan Invasion/Migration Theory stands wrong, increasingly recognised as a colonial-era construct, shaped more by ideological necessity than empirical evidence. Contemporary multidisciplinary research points instead toward long-term civilisational continuity within the Indian subcontinent.

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SHANKARACHARYA STOTRAMS

(Dr. P. C. Sudheeran, Thrissur)

(Contd from previous Issue, Part 4)

Here’s a shloka from ‘**KASEEPANCHAKAM**’ authored by Jagadguru Shankaracharya.

काशीक्षेत्रं शरीरं त्रिभुवन-जननी व्यापिनी घ्यानगङ्गा ।
 भक्तिः श्रद्धा गयेयं निजगुरु-चरणध्यानयोगः प्रयागः ।
 विश्वेशोयं तुरीयः सकलजन-मनःसाक्षि भूतो ऽन्तरात्मा ।
 देहे सर्वं मदीये यदि वसति पुनस्तीर्थमन्यत्किमस्ति ॥

kāśīkṣētram śarīram tribhuvana-jananī vyāpinī ghṛānagaṅgā |
 bhaktiḥ śrad'dhā gayēyam nijaguru-caraṇadhyānayōgaḥ
 prayāgaḥ |
 viśvēśōyam turīyaḥ sakalajana-manaḥsākṣī bhūtō ntarātmā |
 dhē sarvaṁ madīyē yadi vasati punastīrthaman'yatkimastī ||

kāśīkṣētram śarīram: Know that this body itself is the Kashi Temple. In the previous verse, it has been said that this entire earth is Kashi. Now, looking at Kashi again closely, it is said that it is our body. If Kashi is holy, then our body is also holy. We need to protect our body with the same purity and cleanliness, considering the body as holy.



Tribhuvanajananī vyapini jnanaganga: The mother of the three worlds is the Ganga, the river of knowledge. When analyzed deeply, the word tribhuvana means the three states that we experience. It will be understood that these three states are wakefulness - dreamstate - sleepstate. In these three states, there is a unit called knowledge- jnanam that flows continuously. In the wakefulness state, it is in the light of this knowledge that we know the objects of the world and interact with them. When we sleep, the dream state occurs. We recognize everything in this dream too. This is also the work of knowledge in us. Although we do not know anything in the moment of sleep, when we wake up, we have the feeling of “slept soundly”. If we do not have this knowledge of ‘slept soundly’, how do we know it? Therefore, it can be said that ‘knowledge’ works equally in all three states. Acharya says: What flows in us is nothing but the river of knowledge.

Bhakti: Shraddha Gaya: Shraddha means respect, devotion, and faith. Bhakti means worship, adoration, attention, and loyalty. If we understand bhakti more deeply, it can be described as unconditional love, faith, and respect. These two characteristics are found in everyone to varying degrees. There is no one who is completely devoid of them. This shraddha or devotion is the sacred Gaya.

Nija- guru-charana- dhyana- yoga-prayaga: According to Indian culture, all knowledge and learning should be acquired through the Guru. There should be boundless respect, attention, and devotion to the Guru. Thus, Acharya says that yoga by meditating on the Guru’s pleasant words is Prayaga itself. Gurudhyanam is equivalent to a visit to Prayag and a bath in the Triveni.

Vishveshoyam Turiyam: Turiyam means the fourth. In our ordinary life, the soul has a connection with the external world in all three states of wakefulness, dream and sleep. In the fourth state of Turiyam, the soul has no contact with anything. Therefore, that state is indescribable. This is in fact the unique state of the soul. It is the state of eternal bliss. But due to external contact, we ordinary people are unable to know this state. Mandukya Upanishad verse 7 says: “Sa Atma Sa Vigneya”. ‘That is the soul, that is to be known’. Acharya says that Visveshoyam Turiyam - (Ayam Turiyam Visveshah). Visvesha means Vishnu and Shiva. Then this Turiya state will be Vishnu or Shiva. According to the

Upanishad, Turiya is the soul itself. In that case, the soul itself is also Shiva and Vishnu. This is also what is described in the Brihadaranyaka Upanishad as “Ayamatma Brahma:”. Therefore, if you know the soul, you can understand that you know God, and if you know God, you know the soul.

Sakala Janamana: Sakshi Bhooto Jntaratma: The soul is inherent in all beings. Lord Krishna also confirms this. “Ishvara: Sarva Bhootanam Hrididesai Arjuna Tishthathi” (B. Gita.18/61). This God is the soul itself. The inner soul, which is above the inner perception, is in the Sakshibhava. That is, the soul has no part in the transactions carried out by the body through the senses. Therefore, it means that the disturbances experienced by the body-mind-intellect do not affect the soul.

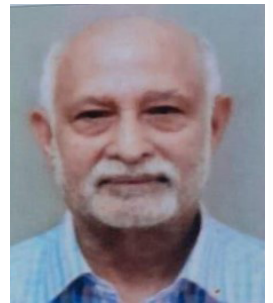
Dehe-sarvam Madiye Yadi Vasati Punastirtha-manyat- Kimasti: In this situation where all the above-mentioned qualities are available in our body itself, the question is why do we travel outside in search of a holy place. That is, when Kashi, God, Ganga, devotion and attention, an untroubled witnessing soul, and the conditions to rise to the highest state exist within each person, we wonder where and why they are going in search of all these. The advice is that we should just travel within ourselves.

(...to be continued)

MORAL STORY -3

(Compiled by Sri. M. Raghunandan, Thrippunithura)

In the kingdom of Kanyakubjam, there was a king named Samarasena. He was very intelligent, virtuous and very interested in the welfare of his subjects. It was his nature to travel disguising himself at night and day to understand the problems of the people directly.



It is seen in our Puranas that since the beginning of the world, there have been kings, subjects, thieves and enemy kings. In this Kanyakubjam too, there was such a thief, Ramasimha. His father and grandfather were traditionally thieves. This family made their living by committing thefts.

One day, this Ramasimha looked back on his life. “How long will I continue to live by stealing? Isn’t this a wrong act? I don’t know any other job. How will I support my family if I leave this?” One day, he was restless and met a monk and expressed his sorrow. The monk calmed him down. “It doesn’t matter. Isn’t theft your family business? You should continue it without harming people. But you need to have a life of integrity. You should only tell the truth.” From that day on, he became a thief who only tells the truth.

One night, he thought. Today’s theft could be in the royal palace itself.. On the same day, the king was walking in disguise, as usual. They met at night. The king asked him. “Where are you going at midnight?” The thief told the truth. “I am going to the royal palace to steal”. ..”I am also going there, I am familiar with its surroundings. I have been looking

for an assistant and have not found one yet”. They became friends. They decided to steal from the palace together. They wanted to share the profit from the theft equally... The king told the thief where the gems were kept and the ways to get there. The thief climbed the wall and entered the palace. The king stood guard outside.

As instructed by the king, the thief opened a secret chamber in the palace. There were sparkling gems in it. He took them all and prepared to go back. Then the thief had a thought. “What I am stealing is the king’s treasure. That too, of a good king who loves his subjects like his own children. Therefore, it is not right to take everything”. He immediately reached into the bag and selected the three biggest and best gems, put them back in the locker and closed them securely. He was ready to go. Then another thought occurred to him. “Shouldn’t he share the stolen goods with his friend standing below?”. When he opened the bag and counted them, he found nine gems. This cannot be shared equally. What should he do? He immediately took one more from it and put it back in the locker. The remaining eight gems. They can be shared equally. He closed the locker and started his journey back thinking there was no need to steal anything more. Then he came down and told his friend what had happened. After sharing the gems, both of them went their separate ways.

The next day, in the royal assembly, the king stated that a thief had entered his palace. There are traces of the thief’s footsteps here and there. It is suspected that the ornaments, especially the gems, were lost. The gems were kept in the presence of the minister a few days ago. The minister himself was assigned to check their safety. He should go and report immediately. The minister knew how many gems were kept there. When he went to the locker, only four gems were there. The remaining eight gems had been stolen. He thought, ‘this was a good opportunity’. The minister returned with those four gems in his pocket and told the king. “Your Majesty, all the 12 gems we put in the locker are missing. The thief has stolen everything.”

The king had no doubts. He immediately sent guards and brought the thief and the gems to the Rajya Sabha. It was then that the thief realized that his ‘fellow thief’ was the real king. The thief explained all the incidents in the parliament as per the king’s instructions... From that day on, the minister was in jail, and the honest thief became a minister. The country prospered under the rule of ‘King Samarasena’ and ‘Minister Ramasimha’. Ramasimha, who carried the advice of the monk sincerely, also found peace.

(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 2)

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

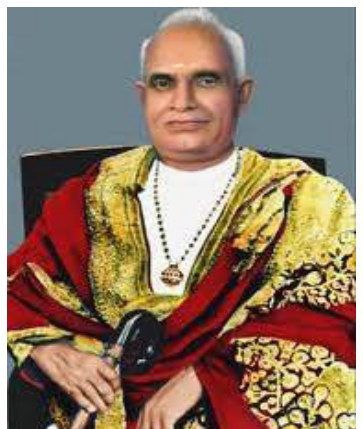


The Acharya Against Untouchability

Mannathu Padmanabhan’s fearless voice thundered in the Praja Sabha against untouchability, in the year CE 1922. “I do not think there is a greater sin than saying that one human being is untouchable to another. When a so-called ‘untouchable’ caste converts to another religion and walks out of a church, how does untouchability suddenly disappear?”— (Mannathu Padmanabhan, Karmayogi and Kulapati). Nearly thirty years earlier, another great soul had reminded the people of Malabar of the same truth — that was the supreme Karmayogi, Swami Vivekananda. “I have seen human beings who could not walk on roads where dogs could walk. I have seen people who could not eat food that even dogs could eat. Yet, I have also seen that if they accepted the symbols of another religion, they were allowed to walk on those very roads. What else can such Malabaris be called except madmen? Their dwellings themselves are madhouses. Only on the day they change this mentality will they deserve consideration.”

Mannathu Padmanabhan

About sixty years after Mannam’s statement, yet another great soul reminded India of the same reality. “If untouchability is not a sin, then nothing else is a sin,” declared late Balasaheb Deoras, the then Sarsanghchalak of the Rashtriya Swayamsevak Sangh. It is the tireless efforts of such renaissance leaders that elevated this nation. The renaissance was not a gift from so-called “revolutionary lions” who label Mannam as the “offspring of orthodoxy.”



In My Life Memories, Mannam recalls this petition in the Praja Sabha: “One of my petitions was that all Hindus should be allowed entry into temples; another was that the Diwan, in order to please Christians, was acting in a biased manner by ignoring the Nairs.” (p. 92). Mannam was a role model not only in words but also in action. Not just Mannam, but his mother too possessed lofty thoughts. His life memoirs recount that during the Vaikom Satyagraha, when a Namboodiri Brahmin, a Pulaya named Azhakan, and another person arrived at Mannam’s house, his mother seated them together and served them kanji (rice soup). When the maid refused to wash the vessels, Mannam stepped forward to do it, but his mother stopped him and washed them herself. Could a son of such inner strength be

born to anyone else? (My Life Memories, p. 80).

Mannam's granddaughter, Prof. Sumathi Kuttiamma, has recorded another such fragrant memory: "I had two grandfathers and one uncle — Mannathappooppan, Ayyankali Appooppan, and Uncle Madhavan (T. K. Madhavan)." One cannot but say that this is a golden memory filled with fragrance. "Some believe that untouchability is a danger only to Harijans or Ezhavas at the lowest rung. Untouchability is, in fact, a grave disease affecting the entire Hindu society." (My Life Memories, p. 73). Mannathacharyan was the physician who precisely diagnosed this social disease.

Religious Conversion as a Means to Escape Untouchability: To escape the evil practice of untouchability, many adopted religious conversion at various times. Evangelists propagated their religion as an ideal of equality. But the Harijans who converted often received neglect instead of equality. Those who could not enter temples here merely got separate churches of their own there. Mannam was the Mahatma who clearly presented this danger to society. He said: "Another calamity caused by untouchability is religious conversion. Nowhere else in India has conversion taken place on such a scale as in Travancore and Cochin. More than half of the Christians in India are found in this small Travancore–Cochin region... Of the Christians today, more than half are converts from Harijans during this century. Even Christians themselves claim that it is not right to include them among true Christians." (My Life Memories, p. 73).

Mannathacharyan also tried to awaken society against the fact that freedom of movement obtained after conversion acted as a stimulus for conversion. While much is spoken about his reform efforts through the Nair Service Society, his services to the entire Hindu society are often forgotten. Correcting this neglect and enhancing the Acharya's stature is the need of the times. Through his memoirs, he admonished Hindu society thus: "When a Pulaya or Paraya (backward caste) who embraces Christianity or Islam has the right to join any school and travel through roads near temples, no one paid attention to the impropriety of asking a section of Hindus to keep away. To say that this was the condition of a section of Hindus in a land ruled by a Hindu King, where Hindus were the majority, is itself shameful." (p. 77). This is not merely the voice of a community leader, but the lion's roar of a renaissance hero against an unjust system — and a reminder to transform mindsets.

He also warned society about religious conversions carried out under the guise of education and medical service: "Though the 'bread-winning sermons' of preachers lacking true scholarship may not be taken seriously today, they were enough to turn millions of ownerless Pulayas, Parayas and others — kept away as illiterate and animal-like due to untouchability — into another community. The upper-caste Hindus did not realize this. Who was there to tell the ownerless Hindus that the secret anti-Hindu propaganda conducted in their filthy huts and forest dwellings, and the

glorification of Christianity, were uprooting the very roots of Hinduism? Hindus and others did not sufficiently realize that religious conversion lay hidden beneath Christian educational institutions and charitable services.”(p. 149). Who has stated this more clearly?

Light of Education: The realization that religious conversion could occur through educational activities led Mannam to believe that Hindus too must have educational institutions. Beginning with the Karukachal High School, this effort grew to 26 schools during his lifetime. Often, funds were raised at the cost of his own hunger. When he ventured into establishing colleges, he faced opposition from sections of the Christian community and numerous obstacles from rulers. Overcoming all of these through relentless effort of Mannam, the dream of a “Hindu College” became reality. On 12 January 1956, the NSS Hindu College at Perunna was inaugurated by the President of India, Dr. S. Radhakrishnan, with K. M. Munshi presiding. The highlight of the week-long celebrations was the Hindu Conference led by Swami Chinmayananda.

Swadeshabhimani – The Revolutionary’s Caste Prejudice: Mannam’s memoirs reveal the hypocrisy of Swadeshabhimani Ramakrishna Pillai, celebrated by today’s revolutionaries. In the early days of the Kerala Nair Samajam, religious conferences were a major activity of the Karayogams (units), led by the eloquent scholar Sadananda Swamikal (who introduced Mahatma Ayyankali to the Brahmanishtha Sangham). When some discovered that Swamikal was a Nair, instead of taking pride, they tried to insult him. Mannam states that Swadeshabhimani Ramakrishna Pillai was a chief among them — the same revolutionary who first translated Marx’s biography into Malayalam. The same person mocked Pandit Karuppan’s play ‘Bala Kalesham’ as ‘Vala Kalesham’, since Karuppan belonged to the Vala community.

His notorious statement on allowing Pulayas into schools reads: “We do not see reason to support the insistence that children be made to study together without distinction of caste, merely on the argument that equality in matters of customs should be universal. To mix castes that have cultivated intellect for generations with those that have tilled land for generations is like yoking a horse and an ox together.” (Swadeshabhimani, editorial, 2 March 1910)

From the Public Road to the Sanctum: At a time when large sections of society were barred from temple worship, years before the Temple Entry Proclamation, Mannathacharyan opened the NSS Karayogam-managed Maranathukavu Temple to Harijans on 26 March 1921. (My Life Memories, p. 16). He was not only the chairman of the Guruvayur Satyagraha publicity committee, but also toured the entire Malabar region along with Kasturba Gandhi, Urmila Devi, C. Rajagopalachari and Madhavan Nair as part of an inspection and awareness campaign.

The Flag-Bearer of Nationalism: When a Christian group attempted to claim the Vivekananda Rock — the place where

Swami Vivekananda meditated, having accepted Bharat Mata as his deity — Hindu society united to reclaim it. As Eknath Ranade (from RSS) spearheaded the effort as organizer, Mannam did not hesitate to assume the role of chairman of the national committee. On 17 January 1963, a tablet was installed on the rock with a grand procession and public meeting under Mannam’s leadership. In February 1963, a meeting in Madras attended by Swami Chinmayananda, Guruji Golwalkar, and Mannathu Padmanabhan decided that a proper memorial should be built on the rock. On 11 August 1963, with Eknath Ranade as Organizing Secretary and Mannathu Padmanabhan as Chairman, the Vivekananda Rock Memorial Committee took charge. Mannam worked tirelessly for it until his death, though fate did not permit him to witness the inauguration of the memorial. (Reference: Vivekananda Rock — Tapasya and Struggle by Vishnu Kant, Buddha Books).

Honors and Affection for the National Movement: As a flag-bearer of nationalism, honors naturally came to him, notably the title Bharata Kesari (9 August 1959) and the Padma Bhushan (26 January 1966).

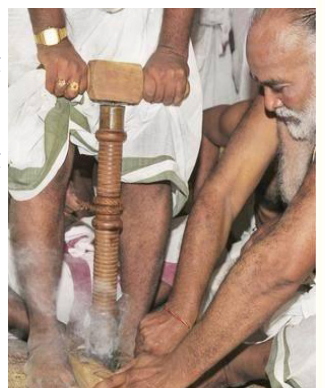
RSS and Mannam: Mannathacharyan held deep affection for the Rashtriya Swayamsevak Sangh and its affiliated movements. In 1952, presiding over the inaugural meeting of the cow-protection movement, he said: “RSS is a strong organization. Whenever I go among them, I feel renewed energy.” At a function in Thiruvananthapuram celebrating Guruji’s 51st birthday, he remarked: “This organization, which works across the nation, should exist in every village of Kerala. Had I been a little younger, I would have even participated in RSS physical training.” He attended the Ernakulam Shakha annual function in 1957 and the Vijayadashami celebration at Kuzhimattam in 1958. He never hesitated to stand with the national movement or to take pride in the glory of Bharat Mata.

Like a tireless breeze that never rested and a perennial stream that never dried, that powerful voice fell silent on 25 February 1970. At the age of 92, when his eyes no longer saw but his thoughts remained vibrant, that inevitable yet irreparable loss occurred.

(...to be continued)

RISHI ATHARVA DISCOVERED FIRE

One of the most important discoveries in human history was the realization that fire could be artificially produced. Today, since fire is commonplace and generating it has become easy, we often fail to appreciate the true value of this discovery. But imagine a time when humans depended solely on the sun for light and heat—when food was eaten raw, when no activity was possible after nightfall, and when humans were helplessly hunted by wild animals. Think about the vulnerability and suffering of that age.



Travel accounts record that some ancient tribal communities existed without any knowledge of fire. In fact, all of humanity once lived in such a condition. From this state, the discovery that transformed the future of the world—what do the Vedas, the earliest body of human knowledge, say about it?

The Vedas state that Atharvan was the first to discover that fire could be produced by churning (friction). The Yajurveda declares: “Atharvā tvā prathamō niramathad agne” (Yajurveda 11.32). Similar references are found in the Rigveda (6.16.13) and the Atharvaveda (19.4.1). Atharvan produced fire from wood. Atharvan, also known as Angiras, was not an ordinary individual. He was a sage who realized (saw) the 1,612 mantras of the Atharvaveda and is revered as the rishi of that Veda itself. Through his work, the name Angiras even became a synonym for fire.

Taking Atharvan’s discovery further, another sage, Vishwamitra, discovered the arani, the apparatus used for producing fire. Professor Satyaprakash has discussed these discoveries in detail in his book “Founders of Sciences in Ancient India.” The rishis generated fire through the churning of the arani and, relying on that fire, began the performance of yajnas and yagas through which Vedic principles were articulated. From obligatory rites such as Agnihotra, Darsha–Purnamasa rites, and the sixteen samskaras, to elaborate ritual systems including Agnishtoma, Atiratra, Sautramani, Ashvamedha, Rajasuya, and Vajapeya, all formed part of the yajna culture. (Courtesy: Vedavidya Calendar 2026)..

(However, Howard Wilson Emmons, an American professor in Harvard University is known for the understanding of flame propagation and fire dynamics in modern science).

Subhashitham – 57

शशिना च निशा निशया च शशी
शशिना निशया च विभाति नभः।
पयसा कमलं कमलेन पयः
पयसा कमलेन विभाति सरः ॥

shashina ch nisha nishaya ch shashi,
shashina nishaya ch vibhati nabhah;
payasa kamalam kamalena payaha,
payasa kamalena vibhati sarah

Meaning:

The presence 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 in the pond around the lotus makes the lotus look attractive. It is 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.

BHAGAWATH GEETHA

(Chapter 3 – KARMA YOGA) Slokas: (31-34)



ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ 31॥

ye me matam idaṁ nityam anuṭiṣṭhanti mānavāḥ

śhraddhāvanto 'nasūyanto muchyante te 'pi karmabhiḥ

Those who abide by these teachings of Mine, with profound faith and free from envy, are released from the bondage of karma.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ 32॥

ye tvetad abhyasūyanto nānuṭiṣṭhanti me matam

sarva-jñāna-vimūḍhāns tān viddhi naṣṭān achetasāḥ

But those who find faults with My teachings, being bereft of knowledge and devoid of discrimination, they disregard these principles and bring about their own ruin.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ 33॥

sadṛśhaṁ cheṣṭate svasyāḥ prakṛiter jñānavān api

prakṛitiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣhyati

Even wise people act according to their natures, for all living beings are propelled by their natural tendencies. What will one gain by repression?

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ 34॥

indriyasyendriyasyārthe rāga-dveṣhau vyavasthitau

tayor na vaśham āgachchhet tau hyasya paripanthināu

The senses naturally experience attachment and aversion to the sense objects, but do not be controlled by them, for they are way-layers and foes.

(To be continued)

SRI VISHNU SAHASRANAMA - (Verses 13-14, Names 115-134)



STOTRAM

**Rudro Bahushira Babrur Viswayoni Suchichrvaha,
Amrutha Sachvadhha Sthanur Vraroho Mahathapaha. (13)**

रुद्रो बहुशिरा बभ्रुर्विश्वयोनिः शुचिश्रवाः ।
अमृतः शाश्वतस्थाणुर्वरारोहो महातपाः ॥ १३ ॥

- 115. Rudrah: One who destroys misery.
- 116. Bahu-sirah: One who is multi-headed.
- 117. Babhruh: The Supporter.
- 118. Visva-yonih: The cause of this world.
- 119. Suci-sravah: One who listens to words that are pure.
- 120. Amritah: One who is nectar to His devotees.
- 121. Sasvata-sthanuh: One who is Eternally Firm.
- 122. Vararohah: One who is the most supreme object of attainment.
- 123. Maha-tapah: One who is endowed with great knowledge.

**Sarvakaha Sarvavidhbaanur Vishwakseno Janardhanaha,
Vedo Veda Vidhav Yango Vedango Vedvith Kavihi (14).**

सर्वगः सर्वविद्भानुर्विष्वक्सेनो जनार्दनः ।
वेदो वेदविदव्यङ्गो वेदाङ्गो वेदवित् कविः ॥ १४ ॥

- 124. Sarva-gah: One who reaches all.
- 125. Sarva-vit: One who is the All-knower.
- 126. Bhanuh: One who shines.
- 127. Vishvak-senah: One who has his army for the protection of all.
- 128. Janardana: One who destroys the wicked and protects people.
- 129. Vedah: One who is the embodiment of scriptures.
- 130. Vedavit: The true knower of the meaning of the Vedas.
- 131. Avyanga: One who has no imperfections.
- 132. Vedanga: One who has the Vedas as his body.
- 133. Vedavit: One who knows the true meaning of the Vedas.
- 134. Kavih: One who cognizes beyond ordinary perception.

(to be continued)

LALITA SAHASRANAMA STOTRA - (Shlokas 13-14, Names 31-34)



Verse 13

kanakāṅgada-keyūra-kamaṇīya-bhujānvitā,
ratnagraiveya-cintāka-lola-muktā-phalānvitā.
कनकाङ्गद-केयूर-कमनीय-भुजान्विता ।
रत्नप्रैवेय-चिन्ताक-लोल-मुक्ता-फलान्विता ॥

Meaning: Her arms are adorned with beautiful golden armlets and bracelets. A gem-studded necklace with a pendant swings gently, adorned with lustrous pearls.

Verse 14

kāmeśvara-premaratna-maṇi-pratipaṇa-stanī,
nābhyālavāla-romāli-latā-phala-kucadvayī
कामेश्वर-प्रेमरत्न-मणि-प्रतिपण-स्तनी ।
नाभ्यालवाल-रोमालि-लता-फल-कुचद्वयी ॥

Meaning: Her breasts are the price paid by Kameshwara in exchange for the gem of his love. These twin breasts are like the fruits on the vine of the creeper formed by the fine hair rising from her navel.

NAMAS:

31. Kankangadha Keyura Kamaniya Bujanvidha : She who wears golden Armlets.
32. Rathna graiveya chinthaka lola muktha phalanvitha : She who wears necklace with shining pearls and dollar inlaid with gems.
33. Kameswara prema rathna mani prathi pana sthani : She who have her breasts which are like the pot made of Rathna(precious stones) and has obtained the love of Kameshwara.
34. Nabhyala vala Romali latha phala kucha dwayi : She who has twin breasts that are like fruits borne on the creeper of tiny hairs raising from her navel.

(to be continued)

QUIZ – 42

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

Questions:

1. The name of the place where Kerala Kumbamela was conducted in 2026?

2. Which ancient Sage from Bharath was the first to formulate an early atomic theory?
3. What are the mantras that Rishi Viswamitra advised to Rama and Lakshmana to prevent hunger and thirst during the forest journey?
4. What are the shad-chakras / energy centres in human body as per Yoga philosophy?
5. Names of famous national leaders in India born on February 19?
6. Who gave the slogan “Give me your blood, I will give you freedom”?
7. Where is the famous Sanchi Stupa located ?
8. Who wrote our National Anthem and National Song?
9. Which space mission made India the first nation to land near the lunar south pole in 2023?
10. What was the main theme of the 2023 G20 Summit held in India?

(Answers after NEWS)

NEWS

AYYAPPA SEVA KENDRAS: A REPORT ON SEVA IN ACTION

(By Shri. Girish G. Nair, National Joint General Secretary, SASS)

As part of my recent visit to various Ayyappa Seva Kendras (ASKs) functioning under the aegis of Sabarimala Ayyappa Seva Samajam (SASS), I had the opportunity to closely observe and experience the spirit of selfless service that sustains the sacred Sabarimala pilgrimage. These Kendras stand as vibrant centres where seva is performed as true sadhana, rooted in discipline, devotion, and collective responsibility.

At the Elamgulam Ayyappa Seva Kendram, managed by SASS Konkan Pranth, the scale and efficiency of seva activities were truly inspiring. The well-organised annadanam and the devotional ambience reflect the dedicated efforts of the Konkan team. I personally witnessed the kitchen operations and the spirit of teamwork that drives this centre. The committed leadership of Shri. Mohanan Nair Ji, Joint General Secretary, SASS Konkan, has played a significant role in strengthening this ASK as a dependable support system for thousands of Swamis.



The visit to ‘Sabari Saranasramam ASK’ at Koonankara on the Pamba route highlighted the resilience of SASS Karyakartas. Despite the ongoing construction work, the

ASK continues to function effectively under the stewardship of Shri. Ramachandran Ji and his team. The presence of a hostel for tribal children within the premises also reflects SASS's commitment to social responsibility alongside pilgrim service.

At Vizhikathodu Ayyappa Seva Kendram, I interacted with Shri. Babu Ji and the Karyakartas, including a strong contingent of Mahila Sevaks who are leading seva activities with dedication. The centre's capacity and improved water facilities further enhance its service capabilities.

The journey concluded at Erumely Ayyappa Seva Kendram, managed by SASS Uttar Tamil Nadu, on the auspicious occasion of Makaravilakku. At the ASKs at Vizhikkithodu and Erumely Annaprasadam is provided also during the monthly pujas at Sabarimala Temple. Participation in the Deepa Prajwalan, Karpoor Aarathi, and annadanam seva, along with discussions with senior functionaries, reaffirmed the unity and shared vision of SASS.

These visits reaffirm that Ayyappa Seva Kendras are sacred spaces where Naraseva truly becomes Narayanaseva. I respectfully salute all Sevaks whose silent sacrifice strengthens the living tradition of Lord Ayyappa.

SWACHH SABARIMALA & ERUMELY PROGRAMME:

SASS Leads Massive Cleanliness Drive During Mandala–Makarajyoti Culmination.

In a remarkable demonstration of service as sadhana, the Sabarimala Ayyappa Seva Samajam (SASS) successfully organised the Swachh Sabarimala & Erumely Programme on January 19, coinciding with the concluding phase of the sacred Mandala–Makarajyoti festival.



The programme was formally inaugurated at Erumely, in the august presence of Special Commissioner of Sabarimala, Sri Jayakrishnan Ji, District Forest Officer, Sri Rajesh Ji, and Erumely Grama Panchayat President, Smt. Ambily. The event also witnessed the active participation of SASS National, Kshethreeya (Regional), and State-level leaders, highlighting the organisational strength and coordinated effort of the Samajam.

More than 2,200 SASS Ayyappa Sevaks, including Malikappurams, took part in this large-scale cleanliness mission. Beginning in the early hours, the Sevaks meticulously cleaned the Erumely Temple Complex and its surroundings, ensuring the sanctity and hygiene of this pivotal pilgrimage centre. The entire cleansing operation at Erumely was completed systematically by noon, reflecting exemplary discipline, teamwork, and devotion.

Following the Erumely programme, the Sevaks proceeded to Sabarimala Sannidhanam as part of their sacred journey. On the night of January 19 and during the early hours of

January 20, they undertook an extensive cleanliness drive at the Sannidhanam Temple Complex, working tirelessly through the night. The effort concluded before 6.30 a.m., after which the Sevaks departed along with the return yatra of the Thiruvabharanam, marking the spiritual culmination of the current Mandala–Makarajyoti festival.

The Swachh Sabarimala initiative once again underscored SASS’s enduring commitment to cleanliness, environmental responsibility, and selfless service. By integrating ecological consciousness with spiritual discipline, the programme reinforced the message that protecting the sacred geography of Sabarimala is a collective dharmic responsibility.

Pilgrims, temple authorities, and civil officials alike appreciated the dedication and scale of the effort, recognising SASS Ayyappa Sevaks as silent yet powerful custodians of Sabarimala’s spiritual and environmental purity. The programme stood as a shining example of how organised voluntary service can meaningfully contribute to preserving India’s most revered pilgrimage traditions

SECRETARIAT DHARNA by Sabarimala Karma Smithy demanding CBI Probe in gold theft case.

A dharna was organised in front of the Secretariat at Thiruvananthapuram on January 19 by Sabarimala Karma Samithy, demanding a CBI enquiry into the Sabarimala gold theft case. The protest highlighted growing concerns over the lack of transparency and accountability in the handling of the case, which has serious religious and public implications.



Sri. SJR Kumar, General Convener (and SASS Chairman), formally welcomed the leaders and participants in the Dharna, who emphasised that the sanctity of Sabarimala and the faith of millions of devotees must be protected through an impartial and credible investigation. He stated that only a CBI enquiry could ensure justice and restore public confidence.

Prominent leaders and representatives from various Hindu organisations participated in the protest, expressing solidarity with the demand. Those who attended included Sasikala Teacher and Sri. R. V. Babu (Hindu Aikya Vedi), Mullappally Krishnan Namboodiri (Dharmacharya Sabha), Sreekumar (Sabarimala Ayyappa Seva Samajam), Viji Thampi (Vishwa Hindu Parishad, along with representatives of several other Hindu organisations.

Speakers at the dharna strongly criticised the delay and

ambiguity in the investigation so far, stating that the alleged gold theft at Sabarimala is not merely a criminal issue but an affront to religious faith and tradition. They warned that failure to conduct a thorough and independent probe would further erode trust in the system.

The protest concluded with a collective appeal to the State and Central governments to hand over the case to the CBI at the earliest, ensuring a transparent investigation and strict action against those responsible.

MAHA MAGHA MAHOTSAVAM Revives Kerala's Ancient Kumbamela at Thirunavaya Kerala.

The historic Maha Magha Mahotsavam, revered as the Kerala Kumbamela, was conducted with grandeur from January 18 to February 3 on the sacred banks of the Bharathapuzha (Nila) River at Thirunavaya, marking its first full-scale revival after a gap of 271 years. Comparable in spiritual stature to the Kumbh Mela at Kashi, this ancient congregation had been discontinued during British rule and has now been resurrected in a momentous cultural and spiritual renewal.



The Mahotsavam was spearheaded by Mahamandaleswar Swamy Anandavanam Bharathi Maharaj of the Juna Akhara, the largest monastic order in the Hindu spiritual tradition. The revival received wide support from sannyasi mutts and various Hindu organisations from across the country. The formal inauguration took place on January 18 with the ceremonial Dwajaroohanam, performed by Kerala Governor Rajendra Viswanath Arlekar, signalling the return of an age-old tradition to Kerala's spiritual landscape.

Originally, the grand Ratha Yatra was planned to commence from the Tirumurthy Temple in Tamil Nadu, with receptions proposed at several locations en route. However, following the denial of permission by the Tamil Nadu government, the organisers began the procession from Kalpathy in Kerala. Despite these obstacles and reported non-cooperation from the Kerala and Tamil Nadu governments, the Mahotsavam unfolded successfully.

The spiritual congregation featured elaborate poojas, yagnas, tharpanam rituals, sacred Nila snanam, Nila Aarti, discourses by spiritual leaders, and devotional bhajans, creating an atmosphere charged with devotion and austerity.

A major highlight was the presence of Naga Sanyasis and ascetics from prominent akharas and mutts across India, lending the event pan-Indian spiritual significance. Nearly ten lakh devotees are estimated to have participated in the revived festival.

The spiritual roots of the Maha Magha Mahotsavam are deeply embedded in legend. According to ancient lore and texts such as the Keralolpatti, Lord Brahma himself consecrated the Vishnu idol at the Thirunavaya Navamukunda Temple and performed a grand yajna here. It is believed that Goddess Ganga descended into the Bharathapuzha on this occasion, rendering its waters as sacred as the Ganges. The festival was established to occur once every twelve years during the Magha month, aligned with the transit of Jupiter (Brihaspati) in Leo.

Historically, the Mahotsavam also evolved into a major socio-political event, presided over by the Chera Perumals (rulers) and later contested by the Zamorin of Calicut and the rulers of Valluvanad, before being banned by the British. With its revival after nearly three centuries, organisers have announced plans to continue the Kerala Kumbamela on an even larger scale in the years to come, reaffirming Thirunavaya's timeless spiritual legacy.

SASS North-West India: An online meeting of SASS State Committees of North -West India was held on Thursday, 29 January. 28 delegates from 10 Active and yet to be active states participated. A brief report of the ongoing SASS activities in Gujarat and Maharashtra regions motivated the delegates from the states that are trying to improve/start the activities. Sarvasree Murugan Selvan (National Working Chairman), C. Prabhakaran, Girish G. Nair (National Joint General Secretaries), Rajanbabu, Ajithkrishnan, Dr. Ganesh (National Secretaries) and state level functionaries attended the meeting. It was decided to review the SASS activities through online meetings in each state every month and to start activities in more places. Similar to the Sabarimala pilgrimage being successfully conducted by Gujarat-SASS, other states are also preparing to conduct such pilgrimages.

SASS Saurashtra Pranth: The Saurashtra State Committee met on February 1 at Rajkot. Shri. C. Prabhakaran (National Joint General Secretary) gave guidelines in the meeting presided over by Dr. Shiju R. Pillai (State President), where the state level workers participated. After detailed discussion, it was decided to start Ayyappa Yogams at major centres and perform Utram poojas, wherever possible.

SASS KARNATAKA: The Swachh Netravati and Netravati Aarti programme, organised by the Sabarimalai Ayyappa Seva Samajam (SASS), Karnataka, was inaugurated with spiritual fervour and social commitment at Amrutavarshini Sabha Bhavan, Dharmasthala on 7th February. The initiative aims at promoting cleanliness, environmental protection and spiritual awareness along the sacred Netravati River. Padma Vibhushan Dr. D. Veerendra Heggade, Dharmadhikari of Sri Kshetra Dharmasthala, inaugurated the programme, highlighting the need to blend environmental responsibility with cultural traditions. Shri T.B. Shekhar, National President of the Annaprasad Committee, SASS, presided over the function. Flag Hoisting done by National leaders TB. Shekar, N. Rajan, Buchireddy and Prakash Pai along with Dr. N. Jayaram, State President, SASS–Karnataka. Several national and state-level office bearers of SASS, local leaders and about 500 Ayyappa sevaks attended the programme. The event concluded with the Netravati Aarti, conveying a strong message of river conservation and collective social responsibility.”

Answers of Quiz 42

1. Maha Magha Mahotsavam revered as Kerala Kumbamela was conducted at Tirunavaya in Malappuram District of Kerala in front of the Navamukunda Temple on the banks of holy Bharathappuzha/ Nila river from January 18 to February 3, 2026.
2. The ancient Indian sage and philosopher Acharya Kanad is credited with formulating an early atomic theory, known as paramanu (means the smallest indivisible particle of matter - atom), around 6th century BCE. While modern science credits John Dalton with the scientific atomic theory, Kanad’s work is recognised as a profound early philosophical and logical contribution to the concept.
3. The mantras that Rishi Viswamitra advised to Rama and Lakshmana to prevent hunger and thirst during the forest journey are BALA and ATHIBALA.
4. The six major Chakras are 1. Mooladhara, located at the base of Spine, 2. Swadhishtana, at lower abdomen, 3. Manipooraka, at the navel, 4. Anahata, at center of chest, 5. Visudhi, at the throat, 6. Ajna, between the eyebrows (usually excluding 7th chakra- Crown or Sahasrarapadma, at the top of head). These energy centres serve as focal points for Kundalini Yoga, with the goal of awakening latent energy.

5. On February 19th, following famous national/religious leaders were born: Chatrapathi Shivaji Maharaj –1630; Madhava Sadasiva Golwalker (Guruji) –1906.
6. The slogan “Give me your blood, I will give you freedom” was given by our famous Freedom fighter Netaji Subhash Chandra Bose.
7. The famous Sanchi Stupa is located in Madhya Pradesh. It is a Buddhist complex, built by Emperor Ashoka in 3rd century BCE.
8. Our National Anthem - Jana gana mana... was written by Rabindranatha Tagore and National Song - Vande Mataram... by Bankim Chandra Chatterjee.
9. Chandrayan – 3 was the space mission made India the first nation to land near the lunar south pole in 2023.
10. The main theme of the G20 Summit held in India in 2023 was “Vasudhaiva Kutumbakam” or “ One Earth, One Family, One Future”.

Feedback & Questionnaire

Readers and SASS Karyakarthis 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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