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SABARIMALA TEMPLE - OPENING/CLOSING DAYS NAME OF POOJA	OPENING @ 5pm	CLOSING @10 pm
Monthly Pooja (Meenam/ March)	14/03/2026	19/03/2026
Festival – Utsavam (Kodiyettu - 23/03/2026, Arattu & Pankuni Uthram – 01/04/2026)	22/03/2026	01/04/2026
Monthly Pooja – Medam/April (Vishu Festival - 15/04/2026)	10/04/2026	18/04/2026

OTHER SPECIAL DAYS

March 15	Meenam 1	March 24	Shashty
15	Ekadasi	29	Ekadasi
16	Pradosham	30	Pradosham
18	Amavasi	April 1	Panguni Uthram, Pournami
19	Varshaprathipada	8	Shashty

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EDITORIAL REVIEW OF SABARIMALA TEMPLE (YOUNG WOMEN'S ENTRY) CASE

The ongoing legal and constitutional developments surrounding Indian Young Lawyers Association v. State of Kerala have once again brought the Sabarimala issue to the forefront of national discourse. What began in 2006 culminated in the landmark judgment of the Supreme Court of India on September 28, 2018, delivered by a five-judge Constitution Bench. By a 4:1 majority, the Court permitted the entry of women of all age groups into the sacred shrine

of Sabarimala Temple. Justice Indu Malhotra delivered a lone but powerful dissent, upholding the primacy of faith and cautioning against judicial interference in matters of essential religious practice.

The aftermath of the judgment marked a clear division in Kerala's socio-political landscape—two distinct phases: before and after 2018. Prior to the verdict, devotees in general were largely unprepared to counter the constitutional and ideological narratives presented. Activism by groups such as the Indian Young Lawyers Association, led by Adv. Naushad, Bhumata Brigade led by Trupti Desai, along with campaigns such as Happy to Bleed, raised serious concerns among devotees about the direction in which the issue was being taken.

However, the post-2018 phase witnessed an unprecedented awakening among devotees. Massive protests erupted across Kerala against the forceful implementation of the verdict by the CPI(M)-led State Government. Attempts by activists, including Rehana Fathima, Bindu Ammini and Kanaka Durga to enter the temple under police protection further intensified sentiments, transforming the issue from a purely legal question into one of cultural and spiritual survival.

During this period, serious allegations were raised against the Kerala State Government regarding the manner in which the situation was handled. There was excessive use of police force against peaceful protesters, including women devotees, elderly participants, and spiritual leaders who were agitating to protect what they regarded as age-old rituals and practices. Numerous leaders and participants were arrested, and thousands of cases were registered across the State. Several of these cases were unwarranted or politically motivated. Proceedings in a large number of such cases continue in various courts across Kerala even today.

There were coordinated efforts by the Government, sections of the police force, and the Travancore Devaswom Board to facilitate the entry of activist women belonging to the traditionally restricted age group, with the intention of breaking established customs. These developments deepened public resentment and strengthened the resolve of the protesting devotees.

The agitation that followed was unprecedented in scale and duration. Lakhs of devotees—both men and women—participated in protests, prayer gatherings, and awareness campaigns across Kerala. It is widely regarded as one of the largest and most sustained faith-based movements in the State's history. The movement was not confined to Kerala alone. Devotees across Bharat and in many parts of the world expressed solidarity through demonstrations, meetings, digital campaigns, and organised prayer events wherever they resided.

Crucially, the developments did not end with the 2018 verdict. A large number of Review Petitions were filed before the Supreme Court. Alongside these, several fresh Writ Petitions were instituted, raising new constitutional and doctrinal issues arising from the judgment. As recorded in paragraph 1 of the judgment dated November 14, 2019, the Court noted that “along with review petitions, several fresh writ petitions have been filed as a fallout of the judgment

under review” and that all were heard together in open court.

These writ petitions played a key role in reopening and broadening the scope of the matter. They sought reconsideration not merely of the Sabarimala practice but of the broader judicial approach toward determining what constitutes an essential religious practice.

Among those who played a proactive role was S J R Kumar, Chairman of Sabarimala Ayyappa Seva Samajam (SASS), who filed a writ petition raising significant constitutional questions arising from the 2018 judgment. Importantly, in his petition, the Union Government was impleaded as a party, thereby ensuring that the broader constitutional dimensions were formally placed before the Court. This intervention contributed to expanding the scope of the proceedings beyond a temple-specific dispute.

On November 14, 2019, a five-judge bench of the Supreme Court referred larger constitutional questions to a bench of not less than seven judges (subsequently understood as a nine-judge bench). The Court framed wide-ranging issues concerning:

- *The interplay between Articles 25 and 26 and other fundamental rights, including Article 14
- *The scope of “public order, morality and health” under Article 25
- *The contours of “constitutional morality”
- *The extent to which courts may determine what constitutes an essential religious practice
- *The rights of sections of religious groups
- *The maintainability of PILs by persons not belonging to the concerned denomination

The reference expanded the debate to include issues relating to the Dawoodi Bohra community, entry of Muslim women into mosques and dargahs, and other religious customs across faiths. Thus, the Sabarimala case evolved into a pan-India constitutional examination of religious autonomy.

The matter has now entered a decisive phase. On February 16, 2026, a bench comprising Hon’ble the Chief Justice of India, Hon’ble Mr. Justice Joymalya Bagchi, and Hon’ble Mr. Justice Vipul M. Pancholi recorded further proceedings in the case. The Court indicated that a Nine-Judge Bench would be constituted separately by the Hon’ble Chief Justice of India to authoritatively decide the larger constitutional questions. The parties have been directed to file their written submissions on or before March 14, 2026, and the hearing in these matters is scheduled to commence on April 7, 2026. These directions signify that the long-pending constitutional issues are now poised for substantive adjudication.

It is noteworthy that Sabarimala Karma Samithi, as an umbrella platform of various Hindu organisations, under leaders including S J R Kumar, emerged as one of the principal defenders of the Sabarimala tradition during this critical phase. The legal strategy, mass mobilisation, and sustained advocacy ensured that the matter matured into a larger constitutional reconsideration rather than remaining confined to the 2018 verdict.

At its core, the Sabarimala issue is not merely about the

entry of women of a particular age group. It concerns the preservation of a unique spiritual discipline rooted in the concept of Naishtika Brahmacharya—the eternal celibate nature of Lord Ayyappa at Sabarimala. Devotees maintain that the age-based restriction historically observed was intrinsically connected to this theological character and the temple’s distinctive vrata and austerity traditions.

As Kerala approaches another electoral cycle, Sabarimala is poised once again to become a defining issue. The outcome of the larger bench consideration, along with the stance of the Central Government—now formally a party in connected proceedings—will have far-reaching constitutional and societal implications.

Ultimately, this is not merely a legal contest but a civilisational debate—testing the resilience of faith, the limits of constitutional interpretation, and the collective determination of devotees to safeguard a centuries-old tradition. The voice of Ayyappa’s devotees, rooted in devotion and dharma, continues to resonate across Kerala, across Bharat, and across the world.

Swamiye Saranam Ayyappa...

Key legal developments connected to the Sabarimala issue:

1. Year 1991 – Kerala High Court Judgment
Case: S. Mahendran vs The Secretary Travancore Devaswom Board

The Kerala High Court upheld the long-standing practice restricting entry of women aged 10–50 at Sabarimala Temple.
 Declared the practice as essential to the temple’s customs.

2. 2006 – Filing of PIL
Case Initiated: Indian Young Lawyers Association vs State of Kerala

Petition challenged the constitutional validity of the restriction on women’s entry.
 Marked the beginning of the modern legal battle.

3. 2016 – Reference to Constitution Bench
 A three-judge bench of the Supreme Court of India referred the matter to a Constitution Bench.
 Raised key questions on essential religious practices and constitutional morality.

4. 2018 – Landmark Constitution Bench Verdict (Sept 28)
Five-judge bench (4:1 majority).
 Struck down the restriction on entry of women.
 Dissent: Indu Malhotra emphasised non-interference in faith-based practices.

5. 2018–2019 – Review Petitions Filed
 Around 67 review petitions submitted by devotees, organisations, and stakeholders.
 Challenged the 2018 verdict on grounds of faith, tradition, and judicial overreach.

6. 2019 – Review Judgment & Reference to Larger Bench
 A five-judge bench kept the 2018 verdict in abeyance in effect (not stayed but widened scope).
 Referred broader issues to a nine-judge bench.
 Expanded questions to include practices in:
 Dawoodi Bohra community
 Entry of women in mosques and dargahs
 Other religious customs across faiths.

7. 2020–2025 – Proceedings Pending

The nine-judge bench matter remained pending. Legal debates expanded beyond Sabarimala into pan-India religious rights issues.

8. 2026 – Reopening of the Case

The Supreme Court has now reopened active consideration. Parties directed to submit views before March 14, 2026. Hearing scheduled from April 7, 2026.

Case expected to have wide constitutional and societal implications.

Summary Insight.

This legal journey reflects a shift:

From a temple-specific customary issue (1991)

To a constitutional debate on religious freedom and equality (2018 onward)

And now to a nationwide doctrinal interpretation affecting multiple religions (ongoing).

MESSAGE FROM THE CHAIRMAN

Swamiye Saranam Ayyappa..

Guidance on Organisational Work: Prabhav, Dridhikaran & Vikas

Sabarimala Ayyappa Seva Samajam is not merely an organisation; it is a sacred collective effort inspired by Dharma, Seva, and Samarpanam. For the organisation to remain vibrant, relevant, and impactful in society, all office bearers at every level must work with clarity of purpose, discipline, and a long-term vision.



S J R Kumar

In this context, the organisational work of Sabarimala Ayyappa Seva Samajam must continuously focus on three fundamental and interrelated aspects, namely:

1. Prabhav (Impact)
2. Dridhikaran (Consolidation)
3. Vikas (Development)

These three pillars together ensure that the organisation not only creates influence, but also retains strength and grows sustainably. The following document provides detailed guidance on each aspect, including its meaning, importance, role in organisational building, monitoring mechanisms, and follow-up actions.

All National Office Bearers are expected to internalise this framework and ensure its systematic implementation and dissemination to State, District, Taluk, and Unit-level office bearers.

1. PRABHAV (IMPACT)

1.1 Meaning of Prabhav

Prabhav refers to the positive influence, visibility, and credibility of Sabarimala Ayyappa Seva Samajam in society. It is the extent to which the organisation’s values, activities, and service efforts are felt, respected, and acknowledged by devotees, the general public, and society at large.

Prabhav is not about publicity alone; it is about moral authority, social relevance, and public trust earned through consistent and selfless service.

1.2 Importance of Prabhav

An organisation without impact gradually loses relevance. Prabhav is important because:

- It establishes the identity and reputation of the Samajam
- It attracts new volunteers, devotees, and supporters
- It strengthens public faith in the organisation's intentions
- It creates goodwill that helps during critical moments or challenges
- It ensures that the voice of the organisation is heard and respected

High Prabhav ensures that the organisation becomes a natural point of reference whenever issues related to Dharma, Seva, or Ayyappa Bhakti arise.

1.3 Role of Prabhav in Building the Organisation

Prabhav acts as the entry point for organisational growth. When people see meaningful work:

- They feel inspired to associate with the organisation
- Existing members develop pride and motivation
- Leadership gains moral confidence
- Activities gain wider participation

Without Prabhav, even well-structured organisations struggle to expand or mobilise people effectively.

1.4 Activities That Generate Prabhav

Office bearers at all levels should consciously plan and execute activities that create visible and meaningful impact, such as:

- Devotional programs and spiritual awareness initiatives
- Social service activities aligned with Dharma and Seva
- Support to pilgrims, especially during Sabarimala Yatra
- Relief and assistance during natural or social crises
- Cultural and educational programs rooted in tradition

The emphasis must always be on quality, sincerity, and consistency, not mere numbers.

1.5 Monitoring Prabhav

To assess impact, office bearers should periodically review:

- Public participation levels in activities
- Feedback from devotees and local communities
- Media or social recognition (where applicable)
- Growth in volunteer interest following activities
- Perception of the organisation among stakeholders

Regular reports should capture qualitative outcomes, not just statistics.

1.6 Follow-up and Dissemination

- National Office Bearers should compile best practices and success stories
- Effective models should be shared with State and District units
- Guidance notes and activity templates should be circulated
- Lower-level units should be encouraged to adapt activities to local needs

Prabhav must flow from grassroots to the levels of national visibility, not the other way around.

2. DRIDHIKARAN (CONSOLIDATION)

2.1 Meaning of Dridhikaran

Dridhikaran means strengthening, stabilising, and deepening the organisation internally. It focuses on ensuring that existing members, structures, and systems remain committed, disciplined, and aligned with the organisation's values and objectives. It is the process of making the organisation firm at its roots.

2.2 Importance of Dridhikaran

Without consolidation, rapid expansion can lead to dilution, confusion, or fragmentation. Dridhikaran is important because it:

- Prevents organisational instability
- Builds long-term commitment among office bearers
- Ensures continuity of ideology and values
- Reduces dependency on individuals
- Strengthens internal discipline and coordination.

A consolidated organisation can withstand challenges, transitions, and external pressures.

2.3 Role of Dridhikaran in Organisational Strength

Dridhikaran ensures that:

- Office bearers understand their roles and responsibilities clearly
- Decision-making follows established processes
- Communication flows smoothly across levels
- Conflicts are resolved internally with maturity
- Leadership development happens organically

It transforms the organisation from a collection of individuals into a cohesive force.

2.4 Key Areas of Consolidation

Office bearers should focus on:

- Regular organisational meetings and reviews
- Training and orientation programs
- Strengthening unit-level structures
- Maintaining accurate records and documentation
- Encouraging collective leadership rather than individual dominance

Personal relationships must be anchored in organisational discipline.

2.5 Monitoring Dridhikaran

Consolidation can be monitored through:

- Attendance and participation in meetings
- Retention of office bearers and volunteers
- Clarity and timely execution of responsibilities
- Consistency in organisational functioning
- Reduction in internal misunderstandings or disputes

Periodic internal assessments are essential.

2.6 Follow-up and Dissemination

- National Office Bearers should issue clear organisational guidelines
- State and District units must conduct review meetings
- Mentoring of new office bearers should be institutionalised
- Leadership grooming programs should be encouraged

Dridhikaran must be treated as a continuous process, not a one-time effort.

3. VIKAS (DEVELOPMENT)

3.1 Meaning of Vikas

Vikas refers to the systematic growth and expansion of the organisation in terms of:

- Membership
- Geographical reach
- Leadership capacity
- Quality and variety of activities

Vikas is not uncontrolled expansion; it is planned, value-based growth.

3.2 Importance of Vikas

Development is essential because:

- Society is dynamic and constantly evolving
- New challenges require new capacities
- Younger generations must be integrated
- The organisation must remain future-ready

Without Vikas, even consolidated organisations stagnate over time.

3.3 Role of Vikas in Organisational Sustainability

Vikas ensures:

- Leadership continuity
- Increased service capacity
- Wider societal influence
- Financial and human resource stability
- Long-term relevance of the organisation

Development transforms impact and consolidation into lasting legacy.

3.4 Areas of Organisational Development

Key focus areas include:

- Formation of new units in uncovered regions
- Identification and grooming of young leadership
- Skill development and capacity building
- Use of appropriate technology for coordination
- Structured planning for future initiatives

Growth must always be aligned with organisational ethos.

3.5 Monitoring Vikas

Development should be reviewed through:

- Growth in functional units and memberships
- Leadership succession planning
- Quality improvement in activities
- Innovation in outreach methods
- Responsiveness to emerging needs

Growth indicators should be both quantitative and qualitative.

3.6 Follow-up and Dissemination

- National Office Bearers should set realistic growth targets
- Expansion models should be documented and shared
- Successful units should mentor newer units
- Feedback loops should be established across levels

Vikas must be guided, not left to chance.

I once again reiterate that Prabhav, Dridhikaran, and Vikas are not independent elements, but integral and deeply interconnected aspects of our organisational work.

- Prabhav attracts people,
- Dridhikaran retains and strengthens them, and
- Vikas expands the organisation sustainably.

All office bearers must consciously evaluate every activity, decision, and initiative through the lens of these three aspects. Only then can Sabarimala Ayyappa Seva Samajam continue to serve Dharma with strength, clarity, and devotion.

National Office Bearers carry the responsibility of setting direction, ensuring discipline, and nurturing growth. This guidance framework should be communicated, explained, and implemented at every level with sincerity and commitment.

Issued in the spirit of Dharma, Seva, and Organisational Discipline.

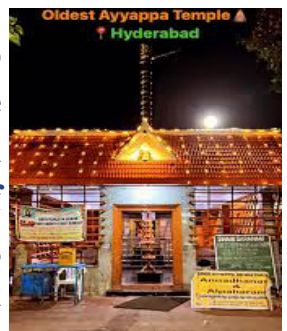
May Ayyappa Swami bless us all with strength, unity, and wisdom in our mission.

In Service of Swami Ayyappa,
S J R Kumar (National Chairman)

BOLARUM SREE AYYAPPA TEMPLE (TELANGANA)

Bolarum Sree Ayyappa Temple in Secunderabad is the oldest Ayyappa shrine in the undivided Andhra Pradesh, now Telangana. It stands as a symbol of devotion, unity, and disciplined worship of Sree Dharma Shastha. Located in Bolarum, the temple has grown from very humble beginnings into a respected spiritual centre that attracts thousands of devotees every year.

The history of the temple goes back to 1964. A group of devoted followers of Sree Dharma Sastha formed a society named “Ayyappa Seva Samithi.” The aim of this samithi was to congregate, observe, study, and practise the unique tantric and ritualistic traditions connected with Lord



Ayyappa. The members were committed to maintaining the customs of prayer, pooja, penance, celibacy, vow, and austerities that are followed at Sabarimala.

In the early days, there was no permanent temple structure. Poojas were conducted in the houses of devotees, turn by turn, every second Saturday. These gatherings were first organised under the aegis of Sree Ayyappa Seva Samithi in Rajalinga Mudaliar’s compound, which was leased from the Cantonment Board. A temporary shelter and shed were later erected at the place where the present Devi Temple stands. During Mandalam and Makara Vilakku seasons, special poojas, including Vishu pooja, were performed with full devotion even in those simple surroundings.

With steady effort and strong faith, the devotees gradually developed the temple into its present form. Today, the temple is managed by a registered trust formed by local devotees. The ownership rests with this trust, which handles administration, maintenance, and festival arrangements in

a systematic manner. The temple has achieved its growth through collective service and public support.

The rituals at Bolarum Ayyappa Temple are performed strictly in accordance with the traditions of Sabarimala. Tantri and Melshanthi guide the important ceremonies. The temple follows tantric and Agama practices with discipline. Upadevathas are also installed and worshipped as per custom. Daily poojas include Nirmalya Darshan, Ganapathi Homam, Usha Pooja, Ucha Pooja, and Deeparadhana. The atmosphere becomes especially vibrant during Mandala–Makaravilakku season, when thousands of devotees visit the temple. Many observe the 41-day vratham and prepare for Sabarimala pilgrimage. Kettunira ceremonies and annadanam are conducted on a large scale.

The temple also shares a close relationship with SASS (Sabarimala Ayyappa Seva Samajam). Members of SASS take part in seva activities and support devotees during pilgrimage season. This cooperation strengthens spiritual discipline and social service among Ayyappa devotees.

From simple poojas in homes to becoming a major spiritual centre, Bolarum Sree Ayyappa Temple reflects dedication and unity. It continues to inspire faith and uphold the sacred traditions of Sree Dharma Sastha. Swamiye Saranam Ayyappa.

SABARIMALA and ME – 4

(Shree. Madhu Kadampuzha, Spiritual Speaker, 9846982600)

Sabarimala is a vision in the transparent path of life. Even today, it is as sacred as the Pampa that flows in us. Sabarimala that gives us the fullness of devotion within us. Even today, the ‘Saranamayyappa’ mantra that we chant



is enough to keep us alive. It is also a miracle that so many devotees flock every year. A picture that gives a beautiful view like no other. A beautiful picture. A view that gives a flow of devotion on the simple path of life. Even when there are any problems, devotees come there. Even when they try to break and destroy, there is a flow of devotees. What is the reason? We should think over it... An ordinary forest with 18 forests lying flat. No, a forest inhabited by so many forests, trees and animals. People who live in the forest without any trouble and live happily, and. There is no materialism among them. Spiritual life. A society that does not live by looking at the body and comforts. The temple is the forest inside them, Ayyappa is the God, and the presence of Ayyappa is their heart. Therefore, if you ask what is the real Tattvamasi, it is their heart. There is only devotion in it. They are the ones who should actually worship Ayyappa. Even when the Gurus and Swamis tell the devotees that ‘It is you’, they do not rise spiritually. Even the Guruswamis do not reach the standard. Devotees who practice devotion for 41 days and then change from

it cannot bring about any change in the society. Selfishness should go away from us who see Ayyappa, and selflessness should come. Unselfish thoughts should always strike a rhythm in our hearts. Ayyappa's names should become rhythmic for us. That vision should fill our entire lives.

Swamis should be devotees without any evil thoughts. Sabarimala Yatra should be beneficial for achieving complete freedom from intoxicants. After removing the garland, there should not be a situation where we go towards all kinds of impurities. Sannidhana Darshan is a situation where our thoughts can be imprinted with culture. The thoughts we build should be spiritual. The wick that lights it should be a ghee-wick (nei-thiri). There should be an increase in spiritual standards. Sabarimala darshan will be most beneficial for spiritual elevation. The sight of the wealth of experience should give peace. We should immerse ourselves in the darshan of Ayyan. The spiritual look in those eyes should give goodness to our thoughts. The mind and body should reach where we think. Sabarimala darshan is the name of that pure thought. The beautiful thought that 'Ayyan and I are not two but one' should awaken. Only then can we become a Sadhak with a family bonding.

(To be continued)

BASAVA JAYANTI

MESSAGE OF EQUALITY, WORK, AND COMPASSION.

Basava Jayanti is celebrated on April 20th to honour the birth anniversary of Jagadguru Basavanna, one of the greatest social reformers and spiritual leaders of India. He was born in the 12th century in Karnataka. At a time when society was divided by caste and inequality, Basavanna stood for justice, equality, and dignity for all. His life and teachings continue to inspire millions across the country.

Basavanna believed that every human being is equal. He rejected caste discrimination and social divisions. He opened the doors of spiritual practice to all people, including women and those considered "lower" in society at that time. He encouraged inter-caste marriages and social harmony. His bold steps challenged deep-rooted customs. He showed that true religion is not about rituals, but about compassion and right conduct.



One of Basavanna's greatest contributions was the concept of "Kayaka" and "Dasoha." Kayaka means work is worship. He taught that honest work is sacred. No job is high or low. Every person must earn through hard work. Dasoha means sharing what we earn with others, especially the needy. These two principles created a society based on dignity of labour and social responsibility. They remain

powerful ideas even today.

Basavanna also started the Anubhava Mantapa, which is often called the first spiritual parliament of the world. People from different backgrounds gathered there to discuss spiritual and social issues openly. Men and women participated equally. This was a revolutionary idea in the 12th century. It promoted freedom of thought and democratic dialogue.

He expressed his teachings through simple and powerful poems called “Vachanas.” These vachanas were written in simple Kannada so that common people could understand them. Through these poems, he spread the message of devotion, equality, and moral living. His words continue to guide people on the path of truth and service.

In present-day India, Basavanna’s message is highly relevant. Our nation is diverse in culture, language, and religion. His call for unity and equality reminds us to rise above differences. His respect for women’s dignity supports the ongoing efforts for gender equality. His idea that “work is worship” encourages self-reliance and honesty in public life.

At a time when material success is often given more importance, Basavanna’s teachings remind us of values like simplicity, integrity, and compassion. His vision of a just and inclusive society matches the ideals of the Indian Constitution.

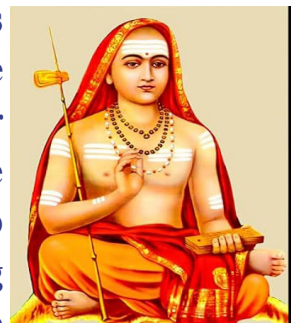
Basava Jayanti is not only a celebration of a great saint. It is a reminder to practice equality, work with dedication, and sharing with others. By following his principles, we can build a stronger and more united India. Basava Jayanti is a major religious festival, primarily celebrated by the Lingayat community in Karnataka, Maharashtra, Andhra Pradesh, and Telangana.

SANKARACHARYA STOTRAMS

(Dr. P. C. Sudheeran, Thrissur)

(Contd from previous Issue, Part 5)

An apology hymn by Sankaracharya. This hymn is believed to have been the last one recited by the Acharya Swamikal. After visiting the Kedarnath temple, he stood in the temple courtyard facing east, paid homage to Sun and recited this hymn, and after leaving his symbol, the stick, he walked towards the mountain range behind the temple.



रूपं रूपविवर्जितस्य भवतो ध्यानेन यत् कल्पितं
स्तोत्रैर्निर्गुणवर्णनं नयनयोः कृत्वा भवद्रूपकम्।
व्याप्तत्वं च निराकृतं भगवतो यत्तीर्थयात्रादिना
क्षन्तव्यं जगदीश तद्विकलतादोषत्रयं मत्कृतम्॥

Transliteration:

Rūpaṁ rūpavivarjitasya bhavato dhyānena yat kalpitam
Stotrair nirguṇa-varṇanaṁ nayanayoḥ kṛtvā bhavad-rūpakam |
Vyāptatvaṁ ca nirākṛtaṁ bhagavato yat tīrtha-yātrādīnā
Kṣantavyaṁ jagadīśa tad-vikalatā-doṣa-trayaṁ mat-kṛtam ||

Rupavivarjitasva Bhavato Dhyananayat Kalpito - For You, the formless One, many forms were given to You, such as Shiva, Vishnu, Devi, etc. I worshipped You through such means. I imagined similar forms in meditation. Being fascinated by Your manifested forms, I forgot Your formless nature. I gave You form, who should have been within me without form, and brought You out.

Stutyā Nirvachaniyatamakhilaguru doorikrū Yanmāya- You, who are beyond definitions, were given the definition of forms and appearances; You, the universal Guru, were limited by definitions. Thus I became distant from You.

Vyaptitvam cha nirakritam Bhagavato yat tirtha yatradina - The entire universe is filled with Your expanse. You are omnipresent. ‘Ishavasyamidam sarvam’ is the opinion of the learneds. I also know the truth that everything that is seen is the omnipresent substance, the object, the Parabrahman.’ Yet, denying Your omnipresence, I searched for You and made many pilgrimages.

Ksantavyam Jagadisha tad Vikalatam Tapatrayam mat kritam - O Jagadishwara, in this way, the three sins were committed. It was a super-physical mistake to give form to the formless Parabrahman. It was a spiritual sin to attribute symptoms to You, who are symptomless. It was a super-divine sin to travel from one holy pilgrimage to another, ignoring Your presence, the omnipresent Supreme Soul. .Oh! O Lord of the world, these three offenses of mine should be forgiven. Because, ‘Virala Taraloham Tava Suta: Madiyoyam Tyaga: Samucitamidam No’

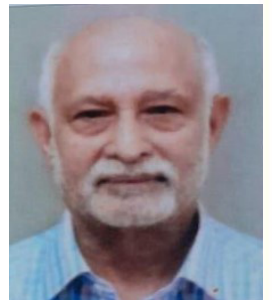
Note: These five beautiful hymns have captivated me. The spiritual logic in them is very special. The logic and energy unique to all the hymns and hymns of Sankaracharya are also seen in these hymns.

(finished.)

MORAL STORY -4

(Compiled by Sri. M. Raghunandan, Thrippunithura)

A woodcutter made his living by chopping trees in forest. One day, his axe slipped and fell into a pond. He prayed to the forest goddess in grief. The goddess appeared. She first took an axe made of silver from the pond. When She asked if this was your axe, the woodcutter replied, “No.” Then She brought a golden axe. Even then, the woodcutter said it was not his. Then, when he was given an axe made of iron, he realized that it was his own and took it with joy. Being honest, he was also given both axes made of gold and silver and told him to sell them and live comfortably with the money he got.



Some time passed. This man was walking through the forest with his wife. When he suddenly turned around, he saw that his wife was missing. He cried out and prayed to the forest goddess.

The goddess appeared again. This time, the goddess brought and showed him a beautiful and young woman and asked if this was your wife. The woodcutter replied, "Yes." The forest goddess did not like this at all. She said angrily. Ah, now you have become rich, then your honesty has also gone, you have lied, I am going to take away all your wealth and make you as poor as before.

The woodcutter fell at the feet of the forest goddess, apologized and said, it is true that I lied. But it was not because I was lusting after this beautiful girl. I thought a little more practically. If I say You that the first girl is not my wife, You the goddess will bring me another woman, and after that You will bring my own wife. Then the goddess will leave all the three girls with me. Then my whole life will be in trouble with these three girls. That is why I said that the woman I saw first is my wife. The forest goddess laughed and gave him back his own wife. Goddess blessed him to live happily along with his wife.

THE AMRIT KALASH OF THE SAMARASATHA

(The Nectar Pot of Harmony)

THE WHITENESS OF PANDIT KARUPPAN (PART 1)

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



It is said that the life spent is more important than the years lived. In such a way, Pandit Karuppan was the owner of a life that poured nectar on the entire society. It would be a literal meaning to say that this sun of knowledge shone brightly, shedding its blackness for only 52 years and 9 months (May 24, 1885-March 23, 1938). But that light did not go out and will not go out.

Through the pages of life.



Pandit Karuppan

He was born on May 24, 1885, in Cheranelloor, Ernakulam district, as the son of a priest named Kandathi Parambil Pappu and Kochupennu. His father, who was an Anti-venom specialist, was often called by the upper castes for treatment. He accepted the discipleship of his elder brother Brahmananda Shivayogi and became an Anandayogi. Even in those days when the caste system was still in force, many people who were considered to be upper castes in Hindu society recognized the whiteness in Karuppan (literary meaning- a man in dark complexion). It is said that the name was chosen by a Siddha from Tamil Nadu. The name was 'Karpan' in Tamil, which means scholar. But even though it was changed to Karuppan after being spoken, Saraswati Devi had decided that 'Pandit' should come before the name. Once, when someone introduced to Dr. Palpu and said 'Karuppan', Dr. Palpu immediately responded - "If you call him Karuppan, you will call this afternoon as 'midnight', right?" (Karuppan Master's body was white in color).

When revolutionaries spread around these days saying

that Sanskrit is the language of the elite, we should remember that Sanskrit was what little Karuppan was taught from the very beginning. As his primary education, he learned Siddha Roop, Amarakosha and Sriramodantham (basics of Sanskrit) from Vadamke Vaalath Appu Asan. Later, after studying under Mangalapilli Krishnanasan, the journey in search of knowledge continued to the Kovilakom of Kerala Vyasa (famous poet Kodungallur Kunjikuttan Thampuram). In fact, Kunjikuttan Thampuram's brother Kochunni Thampuram, Bhattan Thampuram of the Kovilakom, and later Rama Pisharody all recognized the whiteness in black and imparted knowledge. This is the greatness of Hindutva and the root cause of its existence. Even when casteism reigned supreme, there was silent work against it. Hindu society was not static, its nature was movement. But today's critics did not recognize the eternal wisdom of Hindutva to recognize the whiteness within black and the blackness within white. They recognized the eternal Dharma without any distinction between black and white, caste or color. Poet Ezhachery Ramachandran, in his short poem 'The Strength Within the Black', saw Karuppan's life journey as "The strength within the black is recognized by blood, the black within the white is recognized by the truth." However, the poet does not know that the strength, blackness, whiteness and hatred were all recognized not by blood, but by the virtue of harmony.

After serving as a Sanskrit teacher at St. Teresa's School, Pandit Karuppan was appointed by the king as a Sanskrit teacher at the Ernakulam Caste Girls' School. When some conservatives insisted that if Karuppan taught there, they would not send their children there and that some other teachers would not work there, the king, who showed his mettle by saying, "Those who wish to go can go, but Karuppan will teach here." Who can say the king was not the representative of harmony. Later, he worked as an officer in the Fisheries Department of the Cochin State, a Sanskrit teacher at the Victoria Jubilee Girls High School, Thrissur, a Malayalam teacher at Maharaja's College, Protection of Depressed Section Department, Secretary of Primary Education Reforms, Secretary of the Kochi Language Reform Committee, and a member of the Kochi State Legislative Assembly.

Mama Deeksha Hindu Raksha (My duty Protection of Hindu).

Karuppan Master provided a protective shield not only for the upliftment of his own community but also for all the underprivileged communities. Moreover, as if a challenge', he unleashed his entire creative power for the creation of an unruly community. He went to the doorsteps of not only the unorganized Dheevera community, but also the Pulayars, the Parayars, and the Kudumbi community (all backward class), whose language was different, and knocked on their doors, leading them all from the front. Prof. (Dr.) K.S. Radhakrishnan has clearly stated this in his study of the book 'Jati Kummi and Other Important Works - Selected Works of Pandit Karuppan' (DC Books).

He lists 4 reasons that distinguish Karuppan from other Renaissance leaders.

1. While other Renaissance leaders formed organizations for their own communities and worked for their rights, he organized and enlightened the people from the Pulayars to the Nayadis, who were considered inferior to his own community.
2. He tried to collect and preserve the artistic and literary contributions of the Pulayars and other subordinate communities.
3. He established two temples for the Pulayars. There, lord Subrahmanya was installed. He wrote 'Acharya Bhooshanam' and gave them to the subordinates.
4. He devoted all his achievements, including his poetic skills, to the upliftment of the downtrodden.

(...to be continued)

SUBRAHMANIA BHARATI

THE VOICE OF FREEDOM AND SOCIAL CHANGE

Chinnaswami Subrahmanian Alias Subrahmania Bharathiyar was one of the greatest poets and freedom fighters of India. He was born in 1882 in Tamil Nadu and passed away in 1921 at a younger age of 38. He is lovingly called "Mahakavi Bharathiyar." He used his pen as a powerful weapon against British rule. His poems gave courage and hope to people during the freedom struggle.



Bharati was not only a poet but also a strong social reformer. He believed in equality for all. He opposed caste discrimination and untouchability. He spoke boldly against social injustice. At a time when such ideas were not widely accepted, Bharati stood firm. He believed that every human being is equal in the eyes of God.

One of his greatest contributions was his strong support for women's rights. Bharati believed that women should be educated and independent. He wrote poems praising the strength and wisdom of women. He wanted women to walk freely in society with confidence. His thoughts were far ahead of his time. Even today, his ideas inspire movements for women's empowerment.

Bharati also promoted national unity. He saw India as one family. He did not divide people by religion, language, or region. He respected all faiths. His patriotic songs created a strong feeling of love for the nation. Many of his songs are still sung today with pride and emotion.

He wrote in simple and powerful Tamil. His poems were easy to understand. They carried deep meaning but were close to the common people. His words awakened the spirit of freedom in the hearts of many young Indians.

In present-day India, Bharati's message remains very important. Our country is progressing in many fields. Yet, we still face problems like social inequality and discrimination. Bharati's vision of a just and equal society guides us even now. His call for unity is important in a diverse nation like India.

Subrahmania Bharati's life teaches us courage, patriotism,

and compassion. He showed that literature can bring social change. His thoughts continue to inspire generations. By remembering and following his ideals, we can build a stronger and more harmonious India.

UNSUNG HEROES – TILKA MANJHI

(FEBRUARY 11 - BABA TILKA MANJHI BIRTHDAY)

The first armed struggle against the British rule was led by the Hindu Vanavasi leader Shri. Tilka Manjhi from the Jabra Santala community of Bihar. 70 years before the first freedom struggle of 1857, Baba Tilka Manjhi attacked the British army and killed their lieutenant, Commissioner Augustus Cleveland, in his palace.

After the Bengal famine of 1770, the British government joined hands with the zamindars and started collecting grain. Later, it became 2 times or 3 times costlier for the cultivators to buy it. It was a small price to buy the grain held by the landlords in the name of the British army. According to the Bengal famine, about 3 million people died of severe hunger.



Manjhi and his group reached out to the Santala, tribal and forest dwellers communities and made them go against the Zamindars-British alliance that denied the farmers and laborers the grain they deserved. Manjhi and his group also reached out with the message “We must unite”. Tilka Manjhi was making them aware that the landowners should pay decent wages to the backward class communities and the farmers, which is the wage they deserve.

Manjhi and his group planned to attack the granary and palace of the British Commissioner (Lieutenant) Augustus Cleveland, who was starving the lower class community, who were unjustly withholding food grains.

In 1784, Tilka Manjhi and his group attacked the Raj Mahal, the residence of the British Commissioner. The forest warriors fought a guerrilla war against the British army, which was armed with guns. Lieutenant Augustus fell after being shot by a poisoned arrow from Tilka Manjhi and died a few days later. It must be considered a blow to the pride of Britain that a British lieutenant was killed in battle by an attack by a forest warrior. The British army entered the forest to find Manjhi by any means.

The British army struggled to confront Manjhi, who had disappeared in the Tilapur forests, in the dense jungles that were their stronghold. Despite weeks of fighting, the British army, which had conquered the world, was unable to capture Tilka Manjhi. The British increased the number of their army. Finally, they were able to capture Tilka Manjhi.

The British who captured Tilka Manjhi tied him up, dragged him on a horse and brought him to the palace of the Collector of Bhagalpur, Bihar. Then they publicly tied him to a tree and hanged him. The British probably thought that this would be a warning to those who would rebel against the British in the future. But years later it was proved that they could not

extinguish the fire of freedom struggle that Manjhi had lit in the hearts of the lower classes against British rule.

As a tribute to Baba Tilka Manjhi, Bhagalpur University was named after him. Tilka Manjhi Bhagalpur University is now in Bihar. The documentary released by the central government in memory of Tilka Manjhi says this..

“Hasi hasi chat gaye faasi - He was hanged laughing..”

/This mother earth is Amma, She is our mother, We are not ready to pay ransom to any outsider here/.

BHAGAWATH GEETHA

(Chapter 3 – KARMA YOGA) Slokas: (35-38)



श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ 35॥

śhreyān swa-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt
swa-dharme nidhanaṁ śhreyaḥ para-dharmo bhayāvahaḥ
It is far better to perform one’s natural prescribed duty, though tinged with faults, than to perform another’s prescribed duty, though perfectly. In fact, it is preferable to die in the discharge of one’s duty, than to follow the path of another, which is fraught with danger.

अर्जुन उवाच ।
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ 36॥

arjuna uvācha

atha kena prayukto ’yaṁ pāpaṁ charati pūruṣhaḥ
anichchhann api vārṣṇeya balād iva niyojitaḥ

Arjun asked: Why is a person impelled to commit sinful acts, even unwillingly, as if by force, O descendent of Vrishni (Krishna)?

श्रीभगवानुवाच ।
काम एष क्रोध एष रजोगुणसमुद्भवः ॥
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ 37॥

śhrī bhagavān uvācha

kāma eṣha krodha eṣha rajo-guṇa-samudbhavaḥ
mahāśhano mahā-pāpmā viddhyenam iha vairiṇam

The Supreme Lord said: It is lust alone, which is born of contact with the mode of passion, and later transformed into anger. Know this as the sinful, all-devouring enemy in the world.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ 38॥

dhūmenāvriyate vahnir yathādarśho malena cha
yatholbenāvṛito garbhas tathā tenedam āvṛitam

Just as a fire is covered by smoke, a mirror is masked by dust, and an embryo is concealed by the womb, similarly one's knowledge gets shrouded by desire.

(To be continued)

SRI VISHNU SAHASRANAMA - (Verses 15-16, Names 135-152)



STOTRAM

LokaDhyakshah Suradhyaksho
DharmaDhyaksha Krutha Kruthaha,
Chathurathma Chatur Vyuha chatur
Damshttra Chatur Bhujaha (15)

लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्षः कृताकृतः ।
चतुरात्मा चतुर्व्यूहश्चतुर्दंष्ट्रश्चतुर्भुजः ॥ १५॥

135. Lokadhyakshah: Lord of the worlds.
136. Suradhyakshah: Master of the devas.
137. Dharmadhyakshah: Master of dharma.
138. Kritakritah: The giver of blessings.
139. Chaturatma: One whose Self has a four-fold manifestation.
140. Chatur-vyuhah: One with four forms.
141. Chatur-damshttrah: Four teeth.
142. Chatur-bhujah: One with four arms.

Brajishnur Bhojanam Bhoktha Sahishnur Jagatha Thijaha,
Anagho Vijayo Jetha Vishva Yoni Punarvasuhu (16)

भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुर्जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥ १६॥

143. Bhrajishnuh: One who is effulgent.
 144. Bhojanam: One who is the object of enjoyment.
 145. Bhokta: One who Enjoys.
 146. Sahishnuh: The Forgiver.
 147. Jagadadijah: He who was born at the beginning of the Universe.
 148. Anagahah: One who is uncontaminated and pure.
 149. Vijayah: One who is victorious.
 150. Jeta: The conqueror.
 151. Visva-yonih: The Cause of the Universe.
 152. Punarvasuh: One who lives again and again as the antaratma of all his creations

(to be continued)

LALITA SAHASRANAMA STOTRA - (Shlokas 15-16, Names 35-38)



Verse 15

लक्ष्यरोम-लताधारता-समुन्नेय-मध्यमा ।
 स्तनभार-दलन्मध्य-पट्टबन्ध-वलित्रया ॥ (15)

lakṣyaroma-latādhāratā-samunneya-madhyamā,
 stanabhāra-dalanmadhya-paṭṭabandha-valitrayā. (15)

Meaning: Her slender waist supported by the creeper-like lines of fine hair. Due to the weight of her bosom, three folds are formed on her middle, as through to support her waist.

Verse 16

अरुणारुण-कौसुम्भ-वस्त्र-भास्वत्-कटीतटी ।
 रत्न-किङ्किणिका-रम्य-रशना-दाम-भूषिता ॥ (16)

aruṇāruṇa-kausumbha-vastra-bhāsvat-kaṭītaṭī .
 ratna-kiṅkiṇikā-ramya-raśanā-dāma-bhūṣitā. (16)

Meaning: Her hips shine with a glowing red garment resembling the hues of dawn and saffron. She is adorned with a belt studded with gems and charming tiny bells.

NAMAS:

35. Lakshya roma latha dharatha samunneya madhyama :
 She who is supported her waist because of the creeper like hairs raising from there.
 36. Sthana bhara dalan Madhya patta bhandha valithraya :
 She who has three stripes in her belly which looks like having been created to protect her tiny waist from her heavy breasts.

37. Arunaruna kausumba vasthra bhaswat kati thati : She who shines in her light reddish silk cloth worn over her tiny waist.
38. Rathna kinkinika ramya rasana dhama bhooshitha: She who wears a golden thread below her waist decorated with bells made of precious stones.

(to be continued)

Subhashitham – 58

यद्यदाचरति श्रेष्ठः तत्तद्देवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ (Gita 3-21)

yadyadaacharathi shreshtah thathaddevetharo janah ।
sa yathpramaanam kurute lokasthadanuvarthathe ॥

Meaning:

Yat Yat Acharati Shrestha: how a great man behaves.

Tat Tat Eva Itarah Janah: Other ordinary people also behave in the same way.

Sah Yat Pramanam Kurute: Those (great men) who establish certain ideals.

Lokah Tat Anuvartate : Other people follow the same.

People follow the actions of virtuous men and imitate the things done by them (virtuous men) as evidence. Therefore every leader must lead a proper and honourable life as people take them as examples. Through this, commendable changes can be brought into the society. Here, leaders doesn't just mean political leaders, but includes all people who are at the forefront of any institution like elders of a household, teachers, heads of organisations etc.

QUIZ – 43

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

Questions:

1. Which international deal in 2026 is known as ‘Mother of all Deals?’
2. Who was the preeminent great poet turned freedom fighter from Tamilnadu ?
3. Which judge among the five-judge bench gave dissenting voice, in the landmark 2018 Sabarimala temple entry case (Indian Young Lawyers Association v. State of Kerala) ?
4. When is the ‘Panguni Uthram Festival’ is celebrated at Sabarimala in 2026?
5. Which are the four Mutts established by Sankaracharya to propagate Advaita Vedanta ?
6. Which are the ancient Mahabharata cities Indraprastha & Hastinapur in modern days?
7. Which is the world's largest Hindu Temple?

8. Who wrote the 'Brahma Sutras'?
9. Who gifted Pashupatastra to Arjun?
10. Which famous personality started the slogan "Jai Hind"?

(Answers after NEWS)

NEWS

SASS KONKAN

*Mumbai - 8th February 2026. 1008 Deepa Pooja was organised by the Vishwa Hindu Parishad wherein Adv H.Kumar Vaidyanathan General Secretary SASS Konkan Pranth was invited to give the inaugural address. In the event Kollimallai Pasumai Sithar, Dr KVK from Narendra Modi Vichar Manch also participated.

This event was helpful in generating enthusiasm and Community participation in social causes and Hindu awakening..Shri Selvam of VHP



was the Convenor of the said program. From SASS Konkan Pranth Smt Malarvizhi Pandiyan-Vice President, Smt Jayanti Krishnamurthy-Joint General Secretary, Smt Anuradha, Shri Subramanian-President Mumbai Mahanagar, along with Matunga District SASS Team participated in large numbers

*Mumbai, Feb 13: A "Work Expansion Meeting" was held at Hotel Swamiraj, Chembur, to plan coordinated efforts for temple development and community activities. The meeting was attended by representatives of Mandir, Mutt, evam Archak, a Prakalp of Vishwa Hindu Parishad and Sabarimala Ayyappa Seva Samajam, along with members from Bharat Vikas Parishad, Chembur branch.

From SASS, Sarvasree Murugan Selvan, National Working Chairman; Advocate Kumar Vaidyanathan, General Secretary, Konkan Prant; and Subramanian, President, Mumbai Mahanagar participated.

Key discussions focused on creating a support system for temples and providing training for archaks and purohiths. Participants proposed regular Saturday aarati programmes in local areas to increase community involvement. Plans were also made for a Mandir Trustees Sammelan, temple cleanliness drives, and "Diwali Mandir Roshni" initiatives.

The importance of hoisting Bhagwa Dhwaj in temples and promoting its presence in every household was highlighted. Both organisations agreed to extend mutual support for effective implementation. A review meeting will be held after one month to assess progress and plan further activities.

*Mumbai -14th Feb,2026: Tapasya Kalavedi Charitable Trust - Vasai, celebrated its 33rd anniversary at the Ayyappa Temple Hall, Vasai West, with a Samskarika Sammelan. The event was inaugurated by Advocate Kumar Vaidyanathan, General Secretary of Sabarimala Ayyappa Seva Samajam.

Shri Rajan P.S., President of Sabarigiri Ayyappa Seva Samiti, and O.C. Raj Kumar, Secretary of Nair Welfare Association, also addressed the gathering. The programme highlighted cultural unity and the Trust's continued commitment to social and spiritual service.

SASS GUJARAT: A spiritually uplifting Vishnu Sahasranama Japam and discourse by Poojya Swami Chidananda Puri Maharaj was organised by Paschim Karnavati (Ahmedabad) unit of SASS on February 11, 2026. The programme witnessed enthusiastic participation from devotees, including Ayyappa Yogam Sanchalikas and Karyakartas.

The discourse by Swamiji was deeply inspiring and well received by the gathering. 'The decline of a Hindu began when he drifted away from his traditional practices and disciplines. Without returning to a life rooted in dharma and spiritual observance, he cannot overcome the loss of values and moral degradation' - exclaimed Swamiji.



SASS National Joint General Secretary Shri C Prabhakaran, Uttar Gujarat President Shri C.V. Narayanan, and General Secretary Shri M.S. Sudarsan were present on the occasion. The event reflected strong organisational commitment and devotion. The efforts of the Paschim Karnavati office bearers were widely appreciated for making the programme a grand success within a short span of time.

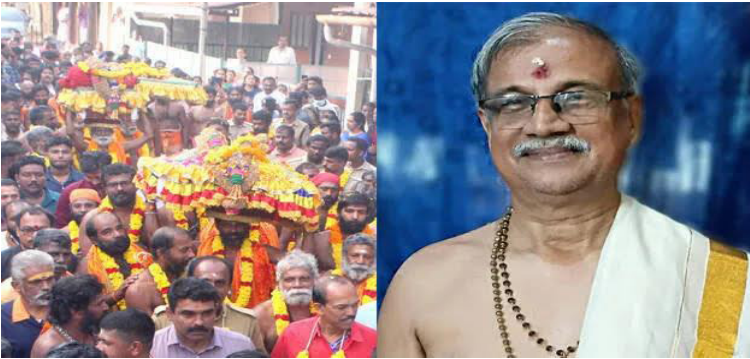
SASS KERALA : The Kerala State Council meeting of SASS was held at the Vishwa Hindu Parishad office, Pavakkulam, Ernakulam on January 26. The meeting was presided over by Working President Shri K.C. Narendran and began with a welcome address by State Joint General Secretary Adv. Jayan Cheruvalli. Shri V. K. Viswanathan (Viswampappa) was present throughout the meeting and extended his guidance and patronage.

Reviewing Mandala season activities, it was noted that programmes were conducted across all districts, serving around 19–21 lakh devotees. The Swachh Sabarimala initiative saw participation from about 2,300 volunteers, with notable contributions from Tamil Nadu, Karnataka and Andhra Pradesh regions. Model activities in Perumbavoor, Cherthala, and Kuttanad were highlighted for replication statewide.

The Council emphasized expansion of Ayyappa Yogams, which have grown significantly, and strengthening district-level activities. Plans were outlined for Taluk Sammelanams in February and District Conferences in March–April. It was also resolved to observe Sabarimala Pratishta Day and SASS Foundation Day as Fund Collection Days, as the organisation approaches its 18th year in 2026.

Key decisions included ensuring women's representation in committees, expanding grassroots participation, and aiming to establish Ayyappa Yogams in every village before the next Mandala season..

THIRUVABHARANAM PROCESSION: During the Makaravilakku festival in January 2026 at Sabarimala Temple, Sri P. N. Narayana Varma of Pandalam Palace led the ceremonial Thiruvabharanam procession from Pandalam Valiya Koyikkal Sree Dharmasastha Temple to the hill shrine.



The sacred ornaments were later adorned on Lord Ayyappa’s idol amid traditional rituals and heavy devotee participation.

Sri.P. N. Narayana Varma, is the Kerala State President of Sabarimala Ayyappa Seva Samajam, also serves as Secretary of the Pandalam Palace Executive Committee and Patron of Aluva Tantra Vidyapeetham. He continues to play a key role in preserving temple traditions and safeguarding the procession route.

HINDU MAHA PARISHAD : The 114th edition of the annual Ayiroor- Cherukolpuzha Hindu Maha Parishad (convention) was conducted from February 15 to 22, on the banks of the Pamba River at Cherukolpuzha, in Pathanamthitta, Kerala. This eight-day event, inaugurated by Swami Anandavanam Bharati Maharaj, of the Juna Akhara, focused on promoting Hindu culture and spiritual teachings, featuring processions and religious discourses.



The event featured traditional processions (Jyotiprayana and portrait processions). Established in 1912 by Swami Theerthapada Paramahansa, it is a prominent religious gathering in Kerala promoting the teachings of Chattampi Swamikal and combating social evils. The event is organized by the Hindumatha Mahamandalam. The convention is known for bringing together various Hindu community leaders and devotees for spiritual discourse.

ATTUKAL PONGALA: The renowned Attukal Pongala was held on March 3, 2026, at Attukal Bhagavathy Temple (alias Sabarimala of women) with great devotion. Lakhs of women devotees participated, turning Thiruvananthapuram into a sea of hearths “Yagasala”.



A special feature this year was the full support extended by the new BJP-led city corporation along with Seva Bharati. Notably, Christian and Muslim groups also joined in offering assistance, reflecting communal harmony. Authorities made elaborate arrangements to ensure safety, crowd management, and smooth conduct of the event. The ritual concluded peacefully, reinforcing its status as one of the largest gatherings of women devotees in the world.

Note: Starting from the next issue of Ayyappavani, a new series, KSHETHRA VISESHAM, featuring details of various Temples will be given. This will be handled by Dr. Suresh Nair, President, SASS Konkan Pranth

Answers of Quiz 43

1. The January 2026 Free Trade Agreement (FTA) between India and the European Union (EU) is known as the “Mother of all Deals”.
2. Subramaniya Bharathiyar (1882–1921) is the preeminent Tamil Mahakavi (great poet) and freedom fighter, renowned for his fiery patriotic songs and modern poetry.
3. In the landmark 2018 Sabarimala temple entry case (Indian Young Lawyers Association v. State of Kerala), the lone dissenting voice among the five-judge bench was of Justice Indu Malhotra. While the 4:1 majority ruled that prohibiting women of menstruating age (10–50 years) was unconstitutional and discriminatory, Justice Malhotra held a different view based on several key legal principles and age old faith and tradition.
4. In 2026, Panguni Uthiram Festival falls on April 01, coinciding with the full moon day in the Tamil month of Panguni, when the Uthiram nakshatra aligns.
5. Jagadguru Adi Sankaracharya established four cardinal mutts (monasteries) in India to propagate Advaita Vedanta and preserve Vedic dharma. They are:- a). Sringeri Sharada Peetham (South): Located in Chikmagalur, Karnataka, on the banks of the Tunga River. It is associated with the Yajur Veda. b). Dwarka Sharada Peetham (West): Located in Dwarka, Gujarat. Also known as Kalika Math, it is linked to the Sama Veda. c). Govardhan Math (East): Located in Puri,

Odisha. It is associated with the Rig Veda. d). Jyotir Math (North): Located in Joshimath, Uttarakhand. It is associated with the Atharvaveda.

6. The World's Greatest Epic cities : Indraprastha, the Pandava capital in the Mahabharata, corresponds to the area of modern-day New Delhi, particularly around the Purana Qila (Old Delhi). It was built on the banks of the Yamuna River, replacing the older Khandava Forest. Hastinapur, the capital of the Kuru Kingdom, later the Pandavas after the war, is located in the present-day Meerut district of Uttar Pradesh, near the Ganga river.
7. 'Angkor Wat' in Cambodia is the world's largest religious monument, although it is no longer a functioning Hindu temple with Poojas. The largest functioning Hindu temple is the Srirangam Ranganathaswamy Temple in Tamil Nadu, India. Both temples are dedicated to Lord Vishu.
8. The great Rishi Veda Vyasa wrote the Brahma Sutras and Adi Sankacharya made a popular commentary to them in the 9th century.
9. Pashupatastra, the divine weapon was gifted to Arjuna by Shiva after Arjuna prayed to him for a long period of time.
10. Netaji Subhash Chandra Bose coined the term "Jai Hind" to induce a feeling of national integrity amongst the people. It has come to be used as a greeting, a slogan and a battle cry.

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.

Published by P. Shanmuganandan, Magazine Co-ordinator from Administrative Office, SASS Bhavanam, Behind Dharmasastha temple, Erumely, Kottayam -686509 on behalf of Sabarimala Ayyappa Seva Samajam