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## TATWAMASI - AYYAPPA DARSANAM 2020

**Tatwamasi - Ayyappa Darsanam 2020** was a grand online program conducted jointly by Sabarimala Ayyappa Seva Samajam (SASS) and Aadhyatmika Samithy, UAE on 19/20, November, 2020 at Haripad, Kerala.

The speciality of the program is that it is for the first time such a virtual program was organised, which was telecast through online platforms of Janam TV, Arshavani, Youtube and many private channels, throughout the world, attended by lakhs of people. Most revered Brahmashree Sudheer Namboothiri, immediately previous chief priest / melshanthi lead all the poojas on both days, in a devotional atmosphere created by traditional cultural activities like sopana sangeetham, udukkupattu, chenda melam, panchavadyam, nadaswaram, bhajans, etc. The special offerings - Padipooja and Pushpabhishekam were conducted as is usually done at sannidhanam. The Sarvaiswarya pooja, chanting Ayyappa Sahasra Namam was another highlight in which lakhs of devotees, sitting at their homes and temples all over the world did the pooja, chanting along with Melsanthi Sudheer Namboodiri, online.

Ten previous Melshanthies of Sabarimala were felicitated by Shree. V. K. Viswanathan, National Org. Secretary of Sabarimala Ayyappa Seva Samajam. Shree Kummanam Rajasekharan, ex governor of Mizoram delivered concluding speech. Many Acharyas and leaders of various Hindu organisations like poojya Swamy Chidanandapuri, Sarvsree Gosala Vishnu Vasudevan Nampootheri, Akkeeraman Kalidasan Bhattathirippad, Veeramani Raju, playback singer K. G. Jayan, Guruvayur Thanthri Chennas Dinesan Nampootherippad, SasikumaraVarma from Pandalam palace, film actors Santhosh, Unni Mukundan, Sarath etc. gave messages to the devotees. The program was directed by famous film director Shree Viji Thampi. Sarvashree. M. Jayakrishnan and Sibi Mani of Adhyatmika Samithy and P. Shanmuganandan of SASS were the coordinators.

SASS had conducted another virtual Global Ayyappa Maha Sangamam on 8th November with the catchword Bhavanam Sannidhanam and the Ayyappa Darsanam program of 19/20, in which

lakhs of devotees could invoke Ayyappa Chaithanyam/ spirit at the homes/ bhavanams creating a devotional atmosphere of a Temple/Sannidhanam, may be considered as continuation of the former program.

Swamiye SaranamAyyappa.....

**LET THIS MANDALA - MAKARA VILAKKU PERIOD ALSO BE REVERBERATED WITH SARANAMANTHRA**

(Shri. S Sethumadhavan, Prabhari of Sabarimala Ayyappa Seva Samajam and Central Executive Committee Member of RSS - message dated 16th November.)

Today is the first day in the Malayalam month Vrischikom. The importance of this day is that all devotees of Lord Ayyappa would start wearing `Mudra/ Saranamala' as well as take `Vrutha' for the Holy Sabarimala Pilgrimage not only throughout India but the whole world. Moreover, from today onwards the `SwamySaranam' mantra will echo in all villages and towns. This is also the period in which crores and crores of devotees from all over the world undertake pilgrimage to Sabarimala for darsan of the Lord. According to an ardent Ayyappa devotee the Sabarimala pilgrimage means taking `Vrutha' throughout the Mandalapooja, wearing `mudramala' (saranamala) from Guruswamy, devotionally filling ghee in coconut (nei\_thenga), proceeding to Sabarimala carrying the ` irumudi' on the head, sacred bath in the holy river pampa (Pampa snaanam), climbing the thick forests chanting `saranamathras' , covering the sacred 18 steps (pathinettaam\_padi), having Darsan of Lord Ayyappa Swamy, Neyyabhishekam (ghee offering) and will be completed finally after reaching home and on removal of mudramala. The Lord always protects his devotees taking Vrutha, this becomes the paramount factor for Sabarimala pilgrimage. Going for Swamy Darsan without following the above rituals /customs and traditions cannot be called a pilgrimage.

Nevertheless, this time the pandemic covid 19 which have been spreading throughout the world has put a dent into the sabarimala pilgrimage thus making it even difficult for the devotees to go for Swamy Darsan. Besides the two most important rituals of the pilgrimage viz. ` \*Pampa Snaanam' and `Neyyabhishekam'\* have been dispensed with by the concerned authorities. The Government has directed not to allow `Guruswamies' to accompany the devotees as most of them are above the age of 60. If any of the members is found to be tested covid

positive, the whole group will not be allowed to proceed further with the pilgrimage. Additionally, testing charge of Rs.650/- will also has to be paid by the devotees. Furthermore, prasadam kit for Rs.450/- sold by the Dewaswom Board at Sannidhanam has no sanctity except for its commercial value and devotees will be forced to buy it. In case the Melshanti or any of the Shanthies happen to be tested positive for covid, all poojas at Sabarimala temple will have to be suspended. Again, if the numbers of covid cases increase during the pilgrimage period, no doubt the Hindus have to face accusations from all corners of the society and the govt. will certainly use this as a strong weapon against Hindus and for polarisation. It is a pity that neither the Thantris/priests nor Pandalam palace nor Hindu Acharyas or even any other Hindu religious entity connected to Sabarimala temple were consulted when the Govt and Dewasom Board took a crucial decision to allow this year's pilgrimage. It has now become quite evident that the govt has prioritised only the revenue income during pilgrimage period, disregarding the safety of people and protection of rituals in the pilgrimage.

Therefore, various Dharma Acharyas, other Hindu temple bodies and all important entities who are connected to Sabarimala temple sat together and discussed the above matter and have given a collective call that this year all devotees may treat their ` Bhavanam as Sannidhanam' (own house as Sabarmala temple). They advised that from today onwards all Ayyappa devotees may start following the traditional customs and rituals by taking `vrutham' and wearing `mudra/saranamala' throughout the pilgrimage period. The devotees can also wear black dhoti, chant bhajans and offer Karpoor arthis (lighting camphor) at nearby temple or home during the period. They may avoid filling ghee in coconut (nei\_thenga) or make `irumudikettu'. Pure Cow ghee can be offered for abhishekam at nearby Ayyappa temple, if they want. Finally on Makaravilakkuday, special poojas, prayers, offerings are to be made to Ayyappa Swamy keeping Lord's presence in your mind at home or nearby temple, thus making the pilgrimage period a very successful one. As per the call given by our religious leaders/Acharyas we must be able to exhibit our unity and strength during this pilgrimage season and for the betterment of Hindu Community as a whole.

Praying that Swami's blessings will always be there on all of you

SWAMIYE SARANAMAYYAPPA.....

## **GLIMPSES OF OUR HERITAGE - CHATHUR YUGAM & DASAVATHARA**

### **CHATHUR YUGAM**

A yuga (Sanskrit: युग, lit. 'age'), in Hinduism, is a large period of time as it relates to the past, present and future. It is mostly used to describe one of the four dharmic ages—Satya Yuga, Treta Yuga, Dvapara Yuga or Kali Yuga—or a cycle of the four ages, Chatur Yuga.

Depending on context, it can refer to one of the seasons, generations, reigns, kalpas (days of Brahma), stages of creation (manifest, maintain, unmanifest), or 1,000 year periods.

There are a total of four yugas in a cycle: Satya Yuga, Treta Yuga, Dvapara Yuga, and Kali Yuga, each having 1/4th less duration and dharma than the previous (Satya most, Kali least). The descending yugas see a gradual decline of dharma, wisdom, knowledge, intellectual capability, lifespan, emotional and physical strength.

Within a yuga are Sandhis—a starting Sandhya and an ending Sandhyansa—both lasting 1/10th the main part of the yuga. Most of the characteristic changes can occur in these Sandhyas and Sandhyansas, especially if that change is from Kali Yuga to Satya Yuga (two extremes).

**\*Satya Yuga\*** (Krita Yuga, "the age of truth" or the "Hindu golden age"): the first and best yuga in a cycle. It is the age of truth and perfection. This yuga has no crime and all humans are kind and friendly. The Krita Yuga is so named because humans are long living, powerfully built, honest, youthful, vigorous, erudite and virtuous. The four Vedas are one. All mankind can attain to supreme blessedness. There is no agriculture or mining since the earth yields those riches on its own. Weather is pleasant and everyone is happy. There is no disease, decrepitude, or fear of anything. Virtue reigns supreme. This yuga starts with humans having an average lifespan of 100,000 years and stature of 21 cubits (33 ft, 6 inches).

**\*Treta Yuga\***: the second yuga in a cycle. "Treta" means "third" and it has three quarters virtue and one quarter sinfulness. In this age, virtue diminishes slightly. At the beginning of the age, many emperors rise to dominance and conquer the world. Wars become frequent and weather begins to change to extremities. Agriculture, labor and mining become existent. This yuga starts with humans having an

average lifespan of 10,000 years and stature of 14 cubits (22 ft, 4 inches).

**\*Dvapara Yuga\***: the third yuga in a cycle. "Dvapara" means "two" and it has two quarters virtue and two quarters sinfulness. In this age, people become tainted with qualities and aren't as strong as their ancestors. Diseases become rampant. Humans are discontent and fight each other. The Vedas are divided into four parts. People still possess characteristics of youth in old age. This yuga starts with humans having an average lifespan of 1000 years and stature of 7 cubits (11 ft, 2 inches).

**\*Kali Yuga\***: the last yuga in a cycle. There is one quarter virtue and three quarters sinfulness. It is the age of darkness and ignorance. People stop following dharma and lack virtue. They become slaves to their passions and are barely as powerful as their earliest ancestors of Satya Yuga. Society falls into disuse and people become liars and hypocrites. Knowledge is lost and scriptures are diminished. Humans eat forbidden and dirty food. The environment is polluted causing a scarcity in food and water. Wealth is heavily diminished. Families become non-existent. This yuga starts with humans having an average lifespan of 100 years and stature of 3.5 cubits (5 ft, 3 inches).

**\*Note\***: In the Dasavatharas (10 incarnations of Lord Vishnu)- First 5 (Matsya, Kurma, Varaha, Narasimha, Vamana) happened in the 1st Krita Yuga, 6th Parasurama and 7th SreeRama occurred in the 2nd Treta Yuga, 8th BalaRama and 9th SreeKrishna avatars took place in the 3rd Dwapara Yuga and the 10th Avatar of Kalki running in the present 4th Kaliyuga...which has 4,26,878 years more to complete this Yuga and to restart next cycle of ChathurYugas.

## TEN (10) AVATARS OF LORD VISHNU AND THEIR RESPECTIVE YUGAS.

### 1.Matsya Avatara (Satya/Krita Yuga begins)

This incarnation was the first incarnation of Lord Vishnu. He takes the form of a fish and asks for help from Manu, the first being. As Manu saves him from other creatures this becomes a point where Sanskriti or Humanity was established. And later the large form of Matsya Avatara helps Manu and all creatures at the time of pralaya or Doomsday.

### 2.Kurma Avatara

This incarnation was taken by Lord Vishnu for the Sagar Manthan. The Devas had lost all their prosperity due to a curse by Rishi Durvas and to

regain those prosperity again they decided to do Sagar Manthan which required churning of the mountain as big as Mandranchal parvat. For this they needed to make it stable which was impossible for every single one of them. Then Lord appeared as Kurma and did the job. Hence his Kurma avatar signifies Stability. That's also one of the reason we keep Kurma in our home- to bring stability.

### 3.Varaha Avatara

In Satya Yuga, a demon Hiranyaksha kidnapped Bhudevi and stole the Vedas. The Varaha Avatar of Vishnu saved Bhudevi as well as restored the Vedas.

### 4.Narshimha Avatara

Narshimha avatar was taken by Lord Vishnu to kill Hirankashipu, the brother of the previous demon. He wanted to take revenge against Vishnu and obtained boon from Bramha - the most difficult licence to kill. He also treated his son Prahlada very badly as he was one of the pure devotees of Vishnu.

### 5.Vamana Avatara

The Vamana Avatar came when Raja Bali did a Yagna to become the ruler of the three worlds after being betrayed by Devas that they didn't share the Amrit- the water to elixir with the Asuras. Vamana Avatar comes and asks for donation of three step land for Yagshala and takes away all three worlds just in his two steps. Then the Daanveer Bali offered his head for Lord Vamana's third step. Impressed by his devotion he provides Bali the boon for Chiranjivi (immortality) and gives him the owner of being Indra for the fourteenth and the best Manvantara.

### 6.Parasurama Avatara (Treta Yuga begins)

Lord Parsurama is a well known incarnation of Lord Vishnu. He takes birth in Jamdagni Rishi and Renuka's home. He killed lol the Kshatriya warriors (21 battles) of earth to eradicate sinners.

### 7. Rama Avatara

ShreeRama Avatar is one of the most popular incarnation of Vishnu. Everyone know that he killed Ravana and wiped out the evil. But most importantly this incarnation taught us how a person should be. The follower of rules, hence Mariyada Purushottama.

### 8.BalaRama Avatara (Dvapara yuga begins)

Lord Balarama took avatar as elder brother of Krishna, 9th avatara of Lord Vishnu.

### 9. Krishna avatara

Lord Vishnu as SreeKrishna again restored dharma and truth several times. Gave the Shrimad Bhagwat Gita- which is the essence of Vedas. He has shown in this incarnation that one can protect dharma and

truth even being rule breaker just opposite of Ram but the truth and dharma must be protected, hence he is called Leela Purushottama.

(Another version..9th. Buhhha Avatara: In Buddha avatar Lord Vishnu told us way to enlightenment us by following ahimsa or nonviolence. He promoted the life of a hermit full of truth and devotion.)

#### 10. Kalki Avatara (Kali yuga)

The Kalki incarnation will be the last incarnation of Lord Vishnu who will again kill all the sinners and restore dharma, truth and Vedas and will pass on to the next Satya Yuga after the pralaya or doomsday.

### Story of KRISHNA AND THE SYAMANTAKAM

In the Hindu scriptures like the Bhagavata Purana, Satrajit was a Yadava king, the son of Nighna, brother of Prasena and father of Satyabhama, who was Bhumidevi's incarnation and Sri Krishna's third wife. Satrajit was a great devotee of Suryadeva, the Sun god. Surya being pleased with Satrajit's devotion appeared before him and gifted him the Syamantaka gem. The Syamantaka gem's specialty was that it could magically produce eight measures of gold a day.

Satrajit became a really wealthy man. Krishna then approached Satrajit and told him that he should share the gem with the other people of Dwarka and give it to King Ugrasena. Satrajit declined saying that the jewel belonged to him.

A few days later, Satrajit's brother Prasena wore the jewel as a necklace and went out on a hunt. He climbed a tree waiting for some game, a lion came by and just as Prasena was about to shoot it, a snake, which dropped from the branch above, surprised him. Now Prasena was startled and he fell from the tree. As he was falling, the necklace with the Syamantaka gem got caught in a branch and Prasena hung by the neck, and was killed instantly.

Now the lion below, being attracted to the glow of the gem, picked it up and carried it away. As the lion walked away with the gem, Jambavan the king of the bears saw him. Being seduced by the glow of the gem, he attacked the lion and killed it and took the gem to his cave and gifted it to his infant son.

Prasena did not return to Dwarka and people were wondering what had happened to him. Satrajit suspected that Krishna might have killed Prasena in order to attain the gem. Krishna, in order to prove his innocence, gathered a search party and went into

the forest.

A few hours later, they found Prasena's body. Krishna noticed lion tracks around the body and assumed that a lion must have killed Prasena. On following the lion tracks, they came across the body of the dead lion. Krishna noticed that the lion had the marks of a bear's claws and noticed that there were bear tracks around the body. On following the bear tracks Krishna reached Jambavan's cave. Krishna sensing the danger ordered the rest of the party to stay outside while he entered the cave alone. Krishna found Jambavan's son playing with the Syamantaka gem. Frightened by the stranger, Jambavan's son let out a wail that alerted Jambavan. Now Jambavan thought someone was attacking his child and attacked Krishna. Krishna fought Jambavan for twenty-eight days after which Jambavan recognised Krishna's divinity and surrendered to him. Along with the gem, Jambavan offered Krishna his daughter Jambavati's hand in marriage. This Krishna accepted.

Krishna then returned to Dwarka with the Syamantaka gem and his new bride. Krishna returned the gem to its rightful owner Satrajit who by then was ashamed of accusing Krishna. In order to make up for his accusations and show his good will towards Krishna, Satrajit offered his daughter Satyabhama to Krishna.

But Satyabhama already had three suitors - Akrura, Kritavarma and Shatadhanwa. They were angered by the fact that Satrajit have given Satyabhama to Krishna and not to one of them. Shatadhanwa in his rage killed Satrajit while he slept and stole the Syamantaka gem from him. On realizing what he had done, Shatadhanwa left the gem with Akrura and fled from Dwarka. Krishna and Balrama gave chase and killed Shatadhanwa for his crime. Not finding the gem on Shatadhanwa, Krishna knew that he must have left it with Akrura for safekeeping.

Krishna approached Akrura and requested him to tell the people of Dwarka that he possessed the gem otherwise the people of Dwarka would think that he had killed his father in law in order to possess the gem. This Akrura did and Krishna's name was cleared.

This story implies that possession of wealth and valuables shall be in the hands of rightful deserving persons and to be shared with others, otherwise it may invite dangerous situations.

## Subhashitham – 8

सर्वपरवशं दुःखं सर्वमात्मवशं सुखम्।  
एतद् विद्यात् समासेन लक्षणं सुखदुःखयोः॥

(Manusmruthi)

sarvaṃ paravaśaṃ duḥkhaṃ sarvamātmavaśaṃ  
sukham I

etad vidyāt samāsenā lakṣaṇaṃ sukhaduḥkhayoḥ II

Everything that is in other's control is painful. All that is in self-control is happiness. This in short is the definition of happiness and pain.

## KNOW YOUR ORGANISATION & FAQ -2

1. What is the meaning of the ritual Neyyabhishekam?

Ans: The ultimate aim of Sabarimala pilgrimage is attaining salvation/ moksham by merger of Jeevatma (life) in our body with Paramatma (God) in the murthy of Ayyappa in the Sreekovil/ sanctum\_sanctorum. The ghee filled in the coconut (nei\_thenga devotionally filled in and carried on head in the Irumudikkettu) represents Jeevatma of the devotee, which is poured and anointed on the murthy representing jeevatma merging with paramatma. Once the jeevatma (ghee) is left from the body (coconut), it is merely a corpse (coconut shell) to be burnt in Fire (Aazhy/fire place near to the pathinettam padi). This is the most important ritual in Sabarimala pilgrimage.

2. How will the pandemic Covid 19 affect Sabarimala pilgrimage during the present Mandala- Makaravilakku season?

Ans: As we all know, the dreadful pandemic covid 19, spreading throughout the world has badly affected sabarimala pilgrimage. Even with strict Covid protocol, conglomeration of many devotees from various parts of the country may aggravate the situation and may infect the priests of the temple leading to 'Closure' of the temple, without daily poojas. Besides the two most important unavoidable rituals of the pilgrimage viz. `Pampa Snaanam' and `Neyyabhishekam' are banned and `Guruswamies' above 60 are not allowed, making the pilgrimage worthless, a mere picnic.

3. When we are eagerly waiting for our annual pilgrimage, if we can't do pilgrimage this year how can we pray our Swamy?

Ans: As advised by our Dharma Acharyas, we may

treat our ` Bhavanam as Sannidhanam' (own house as the Sabarimala temple). We shall strictly observe the 41 days vrutham, chant saranaghosham daily at our pooja room in front of Swamy Ayyappa and conclude the vrutham with special pooja/ Sahasranama Archana, praying for the wellness of self and the whole world to enable us to conduct the pilgrimage next year.

**4. What are the services SASS do for the devotees on pilgrimage?**

**Ans:** Normally, SASS provide Annadanam, medicated drinking water, resting and shelter day-night, toilet and bathroom facilities, emergency medical treatment (stretcher facilities between Pampa and Sannidhanam) and vehicle repair etc. and act as Information centre, though our centres called Ayyappa Seva Kendras ASK. But, as we do not expect any devotees conducting pilgrimage during the current season due to the dreadful Covid, no such services are required.

**5. Why basic unit of SASS is called Ayyappa Yogam?**

**Ans:** Swamy Ayyappa, during His life time as Manikantan, Prince of Kingdom of Pandalam, had organised local people at many villages, to defend the kingdom from demonic forces, traitors and dacoits. He named these groups as Yogams and given physical training especially in martial arts - kalari. Some of the age old Yogams are still in existence like Ambalappuzha Yogam, Aalangat Yogam, (both famous for the annual ritual called Petta- thullal) Cheerappanchira Yogam, Muhamma Yogam and Manarkad Yogam. SASS also follow the noble/divine activities done by Swamy organising devotees at various places and hence calling such satsang groups as Ayyappa Yogams.

**6. What is the procedure/activities in a Yogam?**

**Ans:** Get together of Ayyappa Devotees (including ladies and children) in an area/ locality, once in a week, and holding a meeting or Satsangh in a particular place, temple or common place or a house, under the patronage of YogaPramukh (a designated Guruswamy) for about One hour is the essence of an Ayyappa Yogam.

The photo of Lord Ayyappa to be decorated with garland made of fresh flowers. The surroundings shall be clean, made of divinity with the good smell of Joss sticks - agar bathi- and fragrant benzoingum.

The program shall be started by lighting lamp - Nilavilakku - by a Senior Guruswamy along with chanting of 'Saranamayyappa' - Saranaghosham - by all. There shall be singing of Bhajans of Lord Ayyappa and other Gods also. One person may tell about Samajam, moral stories, spiritual stories, explanation about Ayyappa Dharma, Sanathana Dharma, concept of Vrutha, Erumudi etc., importance of Cleanliness, not only in Sabarimala, but everywhere etc. etc. for 15- 20 minutes. A brief discussion on local events, news etc. which would help or affect the society may be included. Finally, the Yogam to be concluded by Deeparadhana or Karpoorarathi with 'Saranaghosham' and/or 'Harivarasanam' chanting. Distribution of Prasadam is optional.

**7. How to conduct a Yogam during this Covid situation?**

**Ans:** Though coming together physically can inculcate more familiarity with mutual love and affection preferred in social life, due to Covid protocol meant for safety of people Ayyappa Yogam can be conducted virtually through social media utilising the technological advancement. Online meetings, such as weekly Yogams, for one or one and half hours duration, on a convenient day at convenient time, say all Saturdays at 7 pm, may be scheduled in Google meet or any other virtual platforms and members, along their family can participate in the proceedings. Additional benefits are devotees need not travel, convenient timings can be selected, all family members also can participate and all homes will be reverberating like a temple with divine energy.

**8. What is Uthram Pooja?**

**Ans:**The Birth Star of Lord Ayyappa is 'Uthram' and every month in Malayalam calendar, the day on which Uthram star comes, is celebrated as Uthram Pooja. The program of Uthram Pooja is same as Ayyappa Yogam, but with participation of more devotees. Neeranjana pooja, chanting of 'Shri Dharmasastha Ashtotharashatha Namam' (108 names) or 'Sahasra Namam' (1000 names) also may be performed.

**9. How can a devotee join SASS?**

**Ans:** Any Ayyappa devotee can join SASS. He/she may approach any SASS worker in that area or District/ State committee or directly contact central Administrative Office either over phone/call or

whatsapp No.9400401722 or email sassinservice@gmail.com, which will provide required help. As told earlier, there is no membership fee to join, however to register as an Ayyappa Sevak he /she may contribute minimum Rs.1000/- and provide his details to issue ID card.

10.To know more about SASS and to advise my friends any source of information?

Ans. Definitely. More details are available in our Website [www.sassbharath.org](http://www.sassbharath.org). There is a provision for Asking questions to get more clarifications in the website as well as in this Ayyappavani - web Magazine.

**NOTE:** Through this column (Know Your Organisation- Frequently Asked Questions : KYO-FAQ), we wish to briefly explain about our organisation and also to give answer /clarification to normal questions/ doubts of the readers. Anybody who wish to Ask Questions, may inform us through whatsapp to 9400401722 OR email to sassinservice@gmail.com

### NEWS

\*Virtual meetings of Trustees and National Executive Committee members were held on 04th and 12th November and discussed various matters under the guidance of Shree. S. Sethumadhavanji, our Prabhari. For smooth functioning and convenience separate committees were declared viz. Committees for Legal, Website, Literature, Public Relations, Sampark Sages and Abhivardhan/Finance.

\*As decided in the previous NEC meeting, "Tatwamasi -Ayyappadarsanam - 2020 was celebrated " at Haripad on November 19 & 20, by Adhyatmika Samithy (UAE), under the banner of Sabarimala Ayyappa Seva Samajam, as detailed elsewhere in this periodical. An evaluation meeting was also conducted on 30th November with the state coordinators of the programme and it has been decided to conduct such programmes every year regularly

\*Separate State Executive Committee members' meetings were conducted in November, attended by national office bearers : Sarvashree. Erode N.

**Rajan, S. Vinodkumar and Shri. P. Shanmuganandan.**

**Kerala – 15 ; Uttara TN - 14; Dakshina TN – 23; Kokan–15; Paschim Maharashtra – 17; Delhi – 17; Saurashtra, Uthara Gujarat Dakshin Gujarat- 18.**

**\*The auspicious Thrukkarthika Day, birthday of Thrukkarthika Devi was celebrated as the Day of Victory of dharma over adharma throughout the country, by lighting oil lamps/ cherads/ diyas at houses and temples.**

**\*SASS Kerala state, along with like-minded organisations, observed the first week of December as protest week, against the anti Sabarimala activities of Travancore Devaswom Board and Kerala Government and conducted “Achara-Viswasa Samrakshana Nama Japa Yajnam” at all taluk centres.**

**\* First meeting of the new Chhattisgarh State Committee was held on 22nd November attended by National General Secretary Shree. Erode Rajan and prepared action plan to start Ayyappayogams and enrol more devotees in SASS.**

**\* SASS Website Committee meeting was held on 23rd November. Evaluated the progress of the website updation and discussed on additional features to be included in the website.**

**\* SASS Literature Committee meeting was held on 27th November. Discussed about issues to be taken up by this committee including, contents of website, preparation of CDs, Brochures, Articles etc. and additional matters to be included in the Ayyappavani. Further, preparation of an authentic and detailed reference book on “Ayyappa Charitham - History of Ayyappa” is also under serious consideration.**

**Disclaimer:**The opinions expressed in this publication are those of the authors only and do not purport to reflect the opinions or views of SASS or its members.

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