



# AYYAPPAVANI

अस्यप्पावणि *web News Magazine*

**SABARIMALA AYYAPPA SEVA SAMAJAM (SASS)**  
Public Charitable Trust - Regd No.226/2008

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- SreePadmanabha Swami Temple ;  
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## SRADHANJALI



Former Chairman (2013-17) and Margadarshak of Sabarimala Ayyappa Seva Samajam Padmasree Dr. P.R. KRISHNA KUMAR WARRIER EXPIRED yesterday (16<sup>th</sup>) at 8.30 pm at Coimbatore. Aged 69, (1951-2020), he was undergoing continuous treatment at a hospital in Coimbatore. He was an extremely humble and knowledgeable person. He was the founder of AVP Research Foundation and The Managing Director of Arya Vaidya Pharmacy (Coimbatore) Ltd. He was the Chancellor of the Avinashilingam University, and the Chairman of CARE Keralam (Confederation for Ayurvedic Renaissance - Keralam). He was awarded Padma Shree in 2009. He was the first recipient of 1st National Ayurveda Day Award from Dept of AYUSH, GOI. SASS and all Ayyappa Sevaks offer Sradhanjali pray that the departed soul attain Moksham. Ohm Shanthi, Shanthi, Shanthi....

Erode N. Rajan(National General Secretary)

## MANIMANDAPAM RITUALS & GURUTHY THARPANAM

(Prepared by Shri. P. Shanmuganandan in consultation with persons connected with these rituals at Sabarimala)

Manimandapam is located in the temple complex of Malikappurathamma temple. This plain room without any idol/murthy, will be opened for 5 days only during a year (January/Makaram first week) for poojas and other rituals, which is considered where Ayyappa did meditation and finally merged with the Murthy of Dharmasastha inside the Sreekovil of the Ayyappa temple. On the first day of opening, Makara-samkramam day, some special poojas are conducted around noon time inside Manimandapam. The same day after the Makara-samkramam, Kalamezhuthu (drawing with color powders brought from Pandalam palace) is started at Manimandapam after the Deeparadhana and is finished before Athazhappooja. Then the chaithanya/invisible energy/power of Lord Ayyappa is imported (Aavahanam) and instilled in the Thidambu (replica of murty) and taken on the top of decorated elephant in procession with traditional torches and instrumental music (theevetti & vaadya) lead by Melsanthi/chief priest of Malikappuram temple, towards Pathinettampadi. Then the story of Ayyappa and rituals to celebrate Makara-vilakku festival, as advised by Lord Ayyappa himself, is sung in a peculiar way, called "Naayaattuvili". After return of the procession to Manimandapam concluding poojas will be conducted followed by songs and the Kalam (drawing) will be removed in the traditional way. The same rituals will be continued for the next 4 days also. The Kalams for 5 days are different- first day Ayyappa as Brahmachari, second day as a warrior with weapons, third

day as a young prince. A representative (status of Manikantan's father) from Pandalam Palace reaches here on that day and will be staying in the room (Rajamandapam), on west side of the Manimandapam till the end of the festival and rest of the rituals will be conducted in the presence of Ayyappa's father. Kalam of fourth day is Ayyappan on Tiger/Pulivahanan. The fifth day kalam will be as a King with full decoration & crown and the procession will touch not only the pathinettampadi but will go upto "Saramkuthi", marking the end of festival. It is made clear that in the procession ( ezhunnellathu) of the five days, Lord Ayyappa is taken on the decorated elephant and not Malikappurathamma. The procession of Lord Ayyappa visiting Saramkuthi on the 5th day marks the conclusion of the Festival. Lord bids farewell to all the devotees at Saramkuthi and return without the traditional torches and instrumental music. The Ambalappuzha Petta-thullal Yogam and Aalangat Yogam also will conduct some rituals at Manimandapam and take Ayyappa in procession to Pathinettampadi, do karpoorarathi/lighting of camphor and return to Manimandapam on the next day after Makara-samkramam, afternoon, one by one.

## **GURUTHY-THARPANAM**

Guruthy is a red colour liquid, prepared mixing lime and turmeric in a large quantity of water in a broad and big vessel made of copper or alloy. The pouring of this guruthy after pooja in a traditional way is done as a Vazhipadu /offering/ ritual to Goddess Bhadra Kaali, the owner/adhidevatha of the mountains /Mala-devatha to increase the chaithanya/power/energy, as a parihara-kriya/relief works, every year. Guruthy tharpanam is performed on the fifth day after Makara-samkramam/6th of Makaram month, after finishing Athazhappooja, in the courtyard of Malikappuram temple complex. Five kalams/drawings of devathas, representing Pancha-bhoothas are drawn, poojas performed and guruthy is poured /guruthy tharpanam in the traditional way. Guruthy tharpanam is performed simultaneously at three more places, to Malikappurathamma (as Madurai Meenakshi), Kochu Kadutha swami and to Vapuram /Vavar.

There are historical evidences which establishes the fact that the Sreepadmanabhaswamy Temple belonged to the Travancore royal family for centuries. Not only they safely and securely held the possession of the temple, but all the ceremonial

functions of the temple were also carried out in the traditional manner and the temple was properly maintained and protected by them.

During the first half of the 18th century, i.e. from 1729 to 1758, Sri AnizhamThirunalMarthanda Varma ruled Travancore and during his period he reconstructed the temple which was ruined by a massive fire during 1686. The present day temple, the massive tower known as Gopuram and the the idol of Sri Padmanabhan, who is in Anantashayanam posture were all consecrated by him at that time.

Further, on January 20, 1750 (Malayalam Year 925, 5th of Makara month), Maharaja Marthanda Varma surrendered his crown, his kingdom of Travancore from Kanyakumari in the south to Paravur in the north, and his rightful sovereignty over the kingdom through his famous proclamation known as "ThrippadiDanam" to SreePadmanabhaswami, which is said to have resulted in the subsequent prosperity of Travancore and the royal family.

It was during the reign of Marthanda Varma that the country, formerly known as Venad, was renamed as Travancore and became famous for its unprecedented growth in all sectors.

The court analyzed and considered various historical documents dealing with such matters and found that the real heirs of the Sree Padmanabhaswamy Temple were the Travancore royal family itself. Therefore, it was found that the terms of the covenant which admitted and assigned full ownership of the PadmanabhaSwamy Temple to the royal family was legitimate.

The next issue was whether the terms of of the treaty made with the king was also applicable to his successors. The High Court ruled that the heirs of SreeChithiraThirunal Balarama Varma, who signed the agreement, had no right which were specified in the agreement. But the reasons given in the High Court judgment were later refuted by the Supreme Court.

The main argument was that Sri UthradamThirunalMarthanda Varma, a successor of Sri ChithiraThirunalBalaramavarma, was not entitled to the definition of "ruler of Travancore" mentioned in the treaty because he had never been aruler of Travancore. But the

Supreme Court did not accept this argument. At the time of signing the treaty, the court observed that SreeChithiraThirunalBalaramavarma's assertion of certain rights on behalf of the royal family by ending his reign as the ruler of his country also applied to his successors.

In addition, the White Paper published by the Government of India in 1950 records the treaty with the King of Travancore and the transfer of ownership of the Sree Padmanabhaswamy Temple in Thiruvananthapuram to the Travancore royal family.

Shri V.P. Menon, who spoke to the royal family on behalf of the Central Government and signed the agreement, in his book, "The Story of the Integration of Indian States", has mentioned about the history of the Travancore royal family and their rights to the temple, and how it was passed down to future generations through the treaty. At this point it is important to note that the Covenant was drafted after a clear analysis of the past history and future sustenance of the temple.

(Part -3 to be Continued in the next Issue)

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## **Onam and Vamanan – Truth**

(Shri. P. Shanmuganandan, National Administrative Secretary)

As per Sreemad Bhagavatha Purana( Ashtama skanda- 8th chapter), written about 5000 years ago, Lord Mahavishnu, in his 5th avatar/incarnation as Vamana visited King Mahabali and gave moksham/salvation, blessed him with the boon to rule the world as Indra in the next Manwantharam viz. Savarni Manwanthram/ a very long period of crores of years. And He was sent to Suthala-loka, one of the 14 lokas in the universe, superior to Earth/Bhoo-loka and Heaven/Swar-loka, to live there till the tenure of present Indra in the present Vaivaswatha Manwantharam is over. This Vamana avatar took place in Treta Yuga, lacs of years ago, on an auspicious time abhijit muhurat on Sravanam/Thiruvonam star in the month of Bhadrapada. Vamana Jayanthi is celebrated as Onam every year with special poojas to Vamana Murthy alias Thrikkakkara Appan, especially in Kerala. However, we were taught that Onam is celebrated to commemorate King Mahabali, who is said to visit Kerala once in a year. Let's try to find out the facts.



## King Mahabali & Kerala

The powerful King Mahabali held his Ashwamedha Yagna on the auspicious grounds of the Bhrigukatchakam, by the banks of the sacred river Narmada, in the Rann of Kutch in Gujarat and all the Shubh signs to hold a Yagna are seen available there. Bali's maiden name is Indrasena. Though the rivers there on the surface are salty now, the Indian Army found a mighty underground river with sweet water. The Army has since been pumping out litres of water every year for its own use. Some people say the Yagna was held at Baruch which is also in Gujarat, and not in Kerala.

All our writings of the time relating to Bali or that period state that after the Western-ghats there was the ocean, there was no land (Kerala) like there is now. Kerala is said to have risen from the ocean when Parashuram, the next avatar of Mahavishnu threw an axe into the sea. Perhaps there was a seismic occurrence that caused the land mass of Kerala to rise up from the sea and form a new coast line bordering the Sahyadhari mountains. Even today the soil all over Kerala when tested shows huge deposits of calcium carbonate. This is seen in most land masses that have risen from the ocean across the globe.

Bali was the grandson of Prahlada, and son of Virochana. He belonged to the Bhrigu vamsha. He had descended from Maharshi Kashyapa who was a Brahmin and a highly enlightened soul and Diti, who was daughter of Daksha Prajapathi, a very powerful King. Since they were descended from Dithi, they were also called Daityas.

Diti was the sister of Aditi, mother of the Devas. Thus Bali and the Bhrigus were descended from Brahmanas and Kshatriyas, so were the Daityas. They were cousin brothers with the Devas as their mothers were sisters. Since none of their family belonged to tribal clans or what is now referred to as scheduled castes how can Daityas/Asuras be lower castes?

Mahabali, became the King/Chakravarthy of the three worlds including Patala and the false story of Vamana sending Mahabali to Patala is illogic. Further, being the Lord/Bhagawan, Vishnu can never be jealous to anybody.

In Kerala, we place a wooden or clay idol that represents Trikkarappan/ Vamana the presiding deity of Thrikkakkara

temple, located in Ernakulam district, in the middle or towards the head of the pookalam/flower rangoli. Actually, Onam is the celebration of Bhagawan Vishnu.

## **Purpose of Vamana Avatar.**

Prahalada, Bali's grandfather was one of the greatest devotees of Maha Vishnu, who attained moksha. Prahalada had taught his son Virochana the Veda-Shastras and most importantly the Brahma Sutra. Virochana in turn taught his son Bali the Brahma Sutra. Brahma is Bodha-means consciousness/real knowledge. Everything that you see and experience in this world is Illusion/Maya. To understand that this is maya and you are here at this particular time, in this particular birth playing a particular role, without getting emotionally attached to anything happening around you, but still actively participating and playing your role gloriously, is bodham. Here Bali, who has acquired brahma sutra is bodham.

Bali having understood that he is placed here as the King of the Asuras to play a certain role, goes to war with the Devas and does all that is expected of an Asura King. However this does not touch him personally because he is conscious that all that he sees is just illusion/maya. However, as thousands of years went by Bali began losing his bodham slowly. Bali has done more than a hundred Ashwamedha Yagnas as advised by his Kula Guru Sukracharya. His power and fame increased many manifold. He began to think of himself as the greatest and most generous person ever, his bodham began to slip.

Bali holds a massive Yagna called Viswa Jith Yajna on the banks of river Narmada. By now he has become arrogant, he thinks that it is he who is conducting this Yagna and it is he who is giving out alms. So he declares that he will give anything that anyone asks for, as charity during the Yagna. At this time, Lord Vishnu appears as Vamana to bring his most loved devotee back on track.

To purify Bali, and to bring him back to his senses, Vamana asks for 3 feet of land as alms. Though Sukracharya advises Bali not to give in because this is Maha Vishnu in disguise, Bali does not heed him. In fact he is deliriously overjoyed at the very fact that Lord Himself has come to his Yagna in person. And agrees to give Vamana the 3 feet of land he has asked for.

Vamana then grows into titanic proportions and covers the earth and the other worlds with 2 steps. He then asks where he is to place the third step. Bali by now realized everything, his arrogance disappears and he becomes fully conscious of the reality, his bodham returns. Bali kneels before Vamana, humbly asks Vamana/Maha Vishnu to place his feet on his head.

This is a highly esteemed deeksha called the Pada Deeksha, where the Guru/Master places his feet on the head of the Shishya/Disciple with all blessings. Here Maha Vishnu, the ultimate Guru is giving his most beloved Devotee Bali one of the most desired of deekshas, with blesses and says: “I take everything away from my most devoted devotee so that I may give him everything. You have always yearned to be Indra, so in the next manvanthara, when the term of present Indra is over, you will be the Indra. Until then kindly live in Suthala. There I grant you the vision to see me at all times. I will also be there serving you and guarding you.”

The ithihasa (iti-ha-asa in Sanskrit means that which happened - History and not mythology) of Vamana and Mahabali is seen in the Bhagavatham and nowhere in the Bhagavatham or any of our Puranas or writings it is seen that Bali was pushed into Patala by Maha Vishnu. This is another missionary story created by the Abrahamics in connivance with the British plot of eradication of Indian culture through English education system, and with the support of Leftist–historians, like the fraudulent theory of Aryan invasion and a separate people called the Dravidians was created here.

## **How Mahabali is connected with Kerala**

There is no evidence or logical support to connect Mahabali with Kerala. However, some conclusions may be made based on some assumptions and historical books/documents.

As per legend, after the creation of Kerala by Rishi Parasurama, 6th avatar/incarnation of Mahavishnu, people from nearby places, north of Sahyadri mountains, including Mahabali's place (present Gujarat and surrounding areas) were brought to the new land area. Apart from physical assets/articles, they brought their culture also and continued to perform their rituals, traditions according to their faith, beliefs. They continued their poojas,



yajnas etc. started new temples, worship places etc. They might have installed a temple at the present Thrikkakkara for Vamana murthy and celebrated Vamana jayanthi every year on the Sravana/Thiruvonam star in the month of Bhadrapada month in continuation of their age old traditions. As explained above this might have been distorted and false story created by vested interests to suit their requirements.

It is a common practice of making our own places as the most revered places and finding pride in it. The place Kottiyur near Thalassery is claimed as the sacred place where Daksha yagam was performed, however, as per puranas, Dakshayagam was performed at Kangalam in Uttarakhand State. People of Wayanad consider that Sita devi gave birth to Lava and Kusha and lived in Wayanad area, whereas Vathmeeki Ashram is believed to have existed in the present Uttarpradesh, as per Ramayanam. In the same way, people in Kerala felt pride in believing and telling that Mahabali ruled Kerala, Yajna was conducted at Thrikkakkara where Vamana gave him moksham etc., but without supporting evidences.

There is a mention about the origin of Onam in the novel named “Keralam” written by the great poet of Kerala Mahakavi Kodungallur Kujukuttan Thampuran (poet, scholar in many fields, translator of the great ithihasa Mahabharatham from Sanskrit to Malayalam). About 1000 years ago King Ittiravi, Venad Raja, conquered Kochi state, once visited Thrikkakkara temple, conducted meetings with dignitaries. He stayed there for some days and dignitaries/Rajas of smaller village-countries/Naduvaazhees along with their followers visited King Ittiravi daily with many valuable gifts and reached there in colorful processions. As per this book, this program was repeated every year and this may be the origin of present Onam festival.

Famous Historian of Kerala Prof. Sreedhara Menon referring to the above, has opined that It was Venad Raja Kulashekhara Perumal, who visited the Thrikkakara temple and received other Rajas and followers, gradually became rituals related to Onam. He has categorically recorded that Onam has no relation with Mahabali, as we are forced to learn wrongly.

We will be wondering, how these stories were distorted, even

though devout Hindus were regularly practicing these with traditional rituals. Another example of such distortion is the false story about Malikappurathamma, who is considered as Madurai Meenakshy and Mother of Manikantan/Ayyappa. Even today, special poojas and rituals are performed at Sabarimala for 7 days immediately after Makara-samkramam to Malikappurathamma as mother. But, some pseudo historians/poets distorted this making Malikappurathamma as girl-friend of Ayyappan, eagerly waiting to marry naishtika brahmachari Ayyappa!!! In the name of secularism, Vapuran, who was a dacoit and thief, who later became a friend of Manikantan, is now portrayed as a Muslim, changing his name as Vavar.

Incidentally, a ritual in the famous Badrinath temple in Himalayas is worth mentioning here. The deity in this temple is Badri Vishal/Badri Narayan. Badri Viashal is none other than Lord Vamana, who is the biggest (vishal) God, who measured/covered the whole world with 2 steps. During the same period of Onam in Kerala, the thidampu/replica of deity of Badri Vishal is taken out of the Sreekovil to Mathrudevi temple on the bank of river Alakananda, special poojas are performed, feast given to all devotees, just like onam feast, conducted by military men there.

King MahaBali is definitely Great, very Great, God like; equal to bigger than Lord Indra and because of his greatness he was blessed and promoted as Indra, by Lord Maha Vishnu. Hence He is worthy of worship by all, we can also worship Him. However, we should not be cheated by the pseudo-secularists and anti-hindu, anti-national historians. Let Lord Vamana bless all!!!

### Subhashitham - 5

वनानि दहतो वह्नेः सखा भवति मारुतः ।  
स एव दीपनाषाय कृशे कस्यास्ति सौहृदम् ॥

vanani dahato vahneh sakha bhavati marutah  
sa eva dipanashsya kruse kasyasti sauhrudam ॥  
- panchatantra, kakolukiya

*Meaming* : For the fire that is burning forests, wind becomes a friend facilitating to burn more. The same (wind becomes) the cause in extinguishing a lamp. Everyone befriends strength! Who wants to take the side of the weak...? Important in the national point of view also – You will get support if you are powerful only, otherwise they will destroy you; the only alternative is to become a mighty and powerful nation in the world.

## Story :

## Maa Saraswathy and Mahakavi Kalidasa

The literature of Mahakavi Kalidasa, the revered Sanskrit poet of the 5th Century A.D. is considered holy and sacred as the Vedas in the Indian Culture. Even though he was known for his exemplary poetic work such as Shakuntalam, Malavika and Agnimitra, Kumaarasambhava, Raghuvansha, etc, his personal life saga is as engaging and inspiring as his poetic tales. As one of the most profound scholars, poet, and philosopher to have ever lived on earth who was honoured as the 9th gem in the court of Chandragupta Vikramaditya, he was rumoured to have the privilege of talking directly with the divine Indian Goddess, Maa Kali.

Below is one of the conversations he had with a stranger woman  
would make all of us re-think about how what we think about  
ourselves could be far superficial from the truth.

Kalidasa was once walking through the forest. Sun was fiercely tempered, his thirst became unbearable, and seeing a woman passing with a pot of water he called out : O Mother! Iam thirsty, please be kind to share your water with me.

Woman – Son, I know how you must feel. My water is sure to remove your thirst, but as long as you do not introduce yourself, I would not part with it.

Kalidas did not want to waste a minute in small-talk. Every word that came out of his mouth seemed to torture his dry throat. However, to not offend the old lady, he quickly replied: Very well! Consider me a wanderer.

Woman – How can you be a wanderer my son? There are only two wanderers in the universe, and they are the Sun and the Moon, who never cease in moving. Please tell the truth about your identity.

Kalidasa was taken aback by this response. He cleared his throat and said: I agree. Why don't you treat me as a guest?

Woman – No, you cannot be a guest, young man. There are only two guests in life, one is wealth, and the second is youth. Both are sure to arrive and depart, and never stay even when pleaded a million times! Tell me, who are you?

Kalidasa was at a loss of words at such a profound philosophy! However, the lady's arguments charged him up. He replied: O mother, I am patience.

Woman – I don't think so. There are only two patient creatures in this world. First is mother earth, who silently bears the burden of all our sins, and second is the trees that surround us. They are always bountiful to everybody without discrimination; even to those who mean harm to them. You are definitely no patient.

Kalidasa increasingly became irritable with his loss and the thirst that seemed to aggravate his temper. He snapped: Well, I must be stubborn then!

Woman – No, my child. You are not at all stubborn. Nails and hair are the only two to display stubbornness. No matter how many times you cut them, they always grow back. So be truthful about who you are!

Kalidasa lost his patience. So much for a few sips of water. He yelled : Well, I am a fool then!

Woman – How I wish that could be true! There are only two fools to walk on this earth, and you are not among them. First is a ruler who rules people without any adequate qualification, and second is the people who try to please that ruler only to be in his good books, even it means misguiding the ruler in his judgments.

Kalidasa was awed at the intellect of this woman. He, considered as the greatest Sanskrit poet the world had ever seen could not stand tall before an old illiterate woman who must not even know how to read probably. He accepted his defeat and fell to the feet of the woman and said: O mother! How stupid I was to think that I know myself. Our meeting has shifted my perspective, and I cannot be more ashamed of myself. Pardon my ignorance, and show your mercy. Grant me some water, I beg.

Saying this, Kalidasa lifted his teary eyes to catch the glimpse of

the woman. What he saw made him think if he was actually present there, thirsty and defeated, or was it all just a dream? In the place of the old woman stood a magnificent figure that radiated like a moon! She was none other than Maa Saraswati who had graced Kalidasa with her divine presence. She spoke in a voice that was soothing than the water in this scorching heat. She smiled and said,

Maa Saraswati – O Kalidasa! Stand up. While you are indeed a great scholar and your words have the healing power and the ability to transform lives, it is your ego about your abilities that belittles all your achievements. You are surely educated, but with your education, you have also given space to arrogance to fill your heart. Hence, I had to myself come to guide you. The mark of a true scholar is not his knowledge, but his humility. Your education is fruitless if it only feeds your ego. That would be a life wasted. A man like you with such revered intellect must understand and preach about how everything one receives and considers as his achievement, are not his to be proud of. All he must do is keep on learning for one never knows enough. So, you must be nothing but a learner, my child.

Kalidasa immediately stood up and folded his hands. He thanked Maa Saraswati for shattering his ignorance. He exclaimed that he has realized his mistake, and would hold on to these pearls of wisdom for eternity. Maa Saraswati, smiled and finally offered the pot of water to Kalidasa whose thirst had been long sufficed. He thankfully accepted the pot with beaming eyes and drank water that tasted sweeter than the nectar! It wasn't just his thirst for water, but thirst for knowledge also that had been quenched.

This would make all of us rethink about how we think of ourselves which is far superficial from the truth.

## NEWS

- SASS Delhi unit conducted webinar on 11th September 2020 to discuss organizational activities in the presence of national leaders. National General Secretary declared new team of Delhi State Executive Committee with Sarva Shri. Subramanian as Guruswamy, V. Venugopal -Margadarshak,



Ramachandran- President and Smt. Ambili Satheesh as General Secretary.

- On 21st August, 2020 UthramPooja was celebrated all over India at many places with Neeranjnam, Archana, Bhajan and Saranaghosham and arrangements made for celebrating Uthram Pooja today, 17th September 2020.
- Ashtami Rohini/Janmashtami (mainly in Kerala and Delhi) was celebrated on September 10 with flower decoration, gau pooja, uriyadi, children dressed as Krishna and gopikas, bhajan etc. at almost all the houses of Ayyappa devotees and temples also. Celebration of Janmashtami in other States was on 11th August 020.
- SASS South Tamil Nadu State conducted various Covid related service activities like: supply of Masks, Gloves, Sanitizer, medicated drinking water, rice, grocery, vegetables and food packets to general public especially to poor labourers and handicapped families. Further chanting of Lalitha Sahara Nama japam in groups was organised at many places.
- SASS National Committee condemned Dr. Thomas Isaac, Finance Minister, Government of Kerala State for making derogatory twitter remark on Lord Vamana, the 5th avatar of Lord Mahavishnu, in connection with Onam celebrations. Separate criminal complaints were filed with the Police by many office bearers and memoranda were submitted to Hon. Governor of Kerala, Speaker of Legislative Assembly etc. requesting to take punitive actions against the elected MLA cum Minister for hurting the feelings of Hindu faith.
- SASS Kokan State conducted Global Ayyappa Song Singing and Music Competition last month. For the Results and

Videos click here:

[https://www.facebook.com/SASS.Kokan.Pranth/videos/?ref=page\\_internal](https://www.facebook.com/SASS.Kokan.Pranth/videos/?ref=page_internal)

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by P. Shanmuganandan, National Administrative Secretary on behalf of Sabarimala Ayyappa Seva Samajam.