
THE SHABARIMALA STALEMATE: DEADLOCK OF MISCONCEPTIONS AND INCONTROVERTIBLE SENTIMENTS AT LOGGERHEADS

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ABSTRACT

The establishment of equanimity has always been a clarion call for all constitutional patriots. In extremism, a few pseudo-feminist neither decipher the sanctity of Dharma nor possess the ability to bring to the surface the policies of a temple that has entrenched its position endowed with customs since time immemorial. The dawn of the beckoning call of judgment in the fateful year of 2018 saw a gallop of flooding responses with a part of the country hailing it as an impetus to promote equality under Art 14 of the Indian Constitution forked from others who preferred upholding respect, adherence, veneration and reverence towards policies considered gospel-truth by the deity in the sanctum-sanctorum of the temple on the higher pedestal. On severability of tumultuous pebbles of obfuscations in this dispute, what surfaced the most was people's acquaintance with associating this custom of the temple with Sati-Pratha, Widow remarriage despite not being oblivious to the fact that it is always possible to compare something catastrophic with a custom that is received as a scape-goat to be attacked. One needs to hammer in the head that this has got no relation with menstruation as has been discussed by masses with much adulation or for that matter celibacy (which will be explained further). Thus with an intertwined combination of half-baked knowledge of both the constitution and the religious practices, situations have been witnessed where the ambit for answering the opinion of those women who are averse to temple entry of their homogenous clad is still in abeyance. This research paper will thus delve deep into the precarious chasms of understanding that needs to be molded the right way, keeping in mind that one cannot consider oneself to be representative of a religious denomination and call it an infringement of fundamental right without tracing back the roots of its profused branches:

A thorough analysis of the 2018 Sabarimala verdict through a dichotomous lens of opinionated approach- Declaring that a place of worship cannot be a secular place given pragmatically for all intents and purposes it is a religious

place. Application of these policies to differing sentiments of a non-practicing and practicing segment of the populace will certainly lead to a deadlock situation. Therefore, what is the way out?

Prior establishment of the scope of the Sabarimala devotees to form a separate religious denomination under 25, after which-The Dharmashastha of the temple is prostrated by the devotees who believe into the certain dogma of religious tenets, abiding which becomes essential practice for making that sectarian path of devotion plausible. Hence, a practice essential for the practice of a religion can be an essential religious practice and therefore protected under art 25: A contrary analysis and clarification.

Examining if the rights of the deity who is a religious person make the rights of the people subservient under its shadow?

Proving through case law that Art 21 is supreme to Art 25 that comes crashing down upon the very authenticity of the petition, given this paper peruses the compilation of the work of Dr. Sinu Joseph (prolific religious thinker and mental health activist) and tracing the legacies of temples like kamakhya temple in Assam that have similar practices of prohibition of entry of men for a purpose – a scientific lens of studying chakras and surfacing the fact that prohibition of temple entry, in fact, protects Right to health under Art 21.

Pervasive state control – is it a reiteration of losing the authority over the prerogative to run the temples in accordance with one's religious instruction and whether this action infringes art 25? In addition to this, further elaboration on intelligible differentia formed under the veil of this custom alleviates the intensity of buttressing the infringement of Art 14: Perusing the Padmanabhaswamy temple verdict

Keywords: Chakras and Brihadharanyaka Upanishad, Religious denomination, Authority over religious instruction, Consecration of energies and Shat chakra nirupana, Equanimity through a new lens.

Introduction: A cursory glance through the Sabarimala Verdict

This verdict is known for upkeeping the constitutional supremacy over age-old customs that have been practiced as a convention. It all commences with rule 3(b) Kerala Hindu Places of Public Worship and Authorization of Entry Rules 1965, which had stated that women will be excluded from entering the temple premises if they belong to the age group which the custom forbids from entering. All essential validity tests consider this as an age-old custom and the way of conducting the instructions of that place came into being which inclined more towards

sagacious non-interference in the autonomy of a trust, or Travancore Devaswom Board from running their institution. Despite the impliedly designated autonomy, the verdict of the strength of 4:1 held that forbidding women's entry is not an essential religious practice, moreover, the term menstruation was regurgitated and used to ascertain the discriminatory practice as completely obnoxious. The deity in the sanctum-sanctorum is a Naisthika Bhramchari, who accustoms to being celibate, but as the paper shall subsequently discuss, this is not the reason for defenestrating women's entry. What needs attention is the throwing down the gauntlet in the year 2006 by The Indian Young Lawyers Association to question the very validity of restricting entry and discriminating based on gender. Several quintessential arguments were raised against what is intended to quashed, to state a few:

Kerala is inclusive of more than 200 Ayyappan temples, witnessing God be entrenched in plethoric forms. When restrictions as such are not forbidden there, why only propagate the enthusiasm to throw open the arena when it is evident that the sacrosanctly it is taken with a grain of salt? While Art 25(2) guarantees entry into public places of worship to all including all castes, classes, and sections of societies an anomaly gets formed when it comes to the prerogative to manage one's religious affairs without the garb of pervasive state control.¹ The essentiality of this restriction moreover, should be subject to the endowment trust that propels the functioning of the temple. When it surfaces that an endowment board comes under Art 26 (b) giving the authority to the management to handle their affairs, it is outside the purview of Part 3.² This came to be as a settled principle in the case of *Raju Prasad Sharma v. State of Assam*, but preceded by proving the point that a denomination has all rights vested in it to manage its own religious affairs.³ These arguments were subsequently counter-attacked when the receipt of funds was traced. The board received funds from the consolidated fund of India, adding to which it became a public and not a private trust, per se. Menstruation(which is not factually a reason for the prohibition of entry) cannot be considered impure in itself is a natural process, leading to infringement of Art 14, 15, and 19. The court post-hearing the matter, gave a prolific verdict, inclining towards overruling the 1993 judgment and throwing the temple equanimously for all. What is worth noticing is 41-day fasting that is expected to be observed needs complete characteristics of celibacy, walking barefoot, sleeping on the floor, being a strict disciplinarian abiding by the set prayer timings, no consummation of marriage/sexual

¹ Central Government Act – Art 25(2) in The Constitution of India 1949

² Central Government Act- Art 26 in The Constitution of India

³ Raju Prasad Sarma v. State of Assam, 2011 SCC Online Gau 563

intercourse, no shaving of beard and intake of an ebb of sattvic diet. All this is not possible to be followed by the women in the menstrual period of their pilgrimage piousness, the very argument that was struck down by the supreme court given they cannot be considered children of lesser God for that time expanse. These exceptions will be a shock to the dignity that the constitution always tries to bestow on both genders equally.

Is a verdict not so prolific to gain acceptance?

Two case laws become relevant to be taken note of. The Madras Hindu Religious And Charitable Endowments Act 1945, was passed which authorized the intervention of a statutory commissioner, given he had all reasons to believe that funds were being mishandled. The *mathadhipati* of Shirur Mutt who questioned the act since it led to the slackening of his authority over the affairs of the temple held that- It is on the followers of the religion to define what is an essential aspect of religion. Moreover, the Hindu religion being a way of life, it is only guaranteed that a public religious institution will not be interfered with as far as its functioning or management of affairs is concerned. But, the distinction between what constituted integral to the tenets of religion or outside its scope is still equivocal and needs clarity. The judgment goes on to say that texts nowhere mention that menstruation hampers the celibacy of the deity and hence should not be permitted. The illustration of *Mahendran* established that despite the customs being an age-old routine of implementation, constitutional principles should always be venerated.⁴ Like a cherry on the cake, Justice DY Chandrachud had penned down an interpretation that goes as no exclusion can be justified that impedes women's quest for fulfillment, including her pathway to find solace with the creator. In all, the commencement of this research paper makes it extremely clear that people's understanding of the Chakras of the human body, falls into a slumber. What is initially to be understood is the scientific reason as to the restrictions imposed on temple entry which will prove a protection to be kept and not an infringement of Art 21's Right to Health is an integral part of the Right to Life and Liberty. One needs to get this, as one cannot enter the supreme court to practice without necessary qualifications, a temple can be thrown open only to those abiding by the faith, which is essential to observe that sanctity to be a denomination. This vindication cannot cavil or be quibbled by trivial news reports having no substantial knowledge of the temple or its prostrators.⁵

⁴ S.Mahendran v. The secretary, Travancore Devaswom Board, Thiruvananthapuram, AIR 1993 Ker 42

⁵ Central Government Act- Art 21 of the constitution of India 1949

Understanding the nexus between science and religion

When one tries to extract the reason for the few menstrual restrictions imposed on women in association with a few religious places of worship it will invariably take the individual to the roots that have led to the emergence of India's cultural intricacies. To name a few, Ayurveda, and Shat Chakra philosophy needs to be studied at a sub-atomic level, being oblivious to which one cannot comprehend the science behind these restrictions. The country showcases proof of instances where research on that level has been left undone but certainly, modern-day medicine can never aid the understanding of quantum biological mechanisms. In this context, the work of Dr. Sinu Joeseeph caught my rapt attention and is worth all credence. It mentions about she had traveled to all temples before Sabarimala sannidhanam, however, the latter left unwitnessed. Despite Shabarimala's 2018 judgment of establishing this place of worship paripassu to men and women alike. The primordial reason is the experiences of temples at temples of differing energies and vagaries of bodily changes that can be felt by purva janma samskara-one who attained the greatest command and authority over mind control through meditation. One has to never forget that women who have a disturbed menstrual cycle cannot understand the changes happening as lucidly as a person with a healthy menstruation cycle. This forms the basic foundation of the pedestal that restrictions turn out to be beneficial and not otherwise for women. The deity who becomes the protagonist of the entire paper is Lord Sastha who is termed Kaliyuga Varadhan an amalgamated incarnation of Shiva and Vishnu (in Mohini avatar).⁶ This data can be completed by saying that a few temples may depict him to be sitting with his consorts Purnakala and Pushkala. However, not all temples of His, permit entry due to certain Chaitanyam or iconography imbibed in the deity. The entire Ayyappa temple blueprint has been divided into increasing order of their energy, effect on the human body, pontificating especially towards women and Chaitanyam or the consecration of energy on the idol. One needs to see the truncated energy variations, which will not be described in an order:

- 1) **Sori Mutthaiyan Kovil (Mulaadhara Chakra):** Focuses on the Muladhaara Chakra of the human body. The author experiences (with considerable expertise in meditative attention) sudden throbbing in the lower abdomen. This draws a connection with the place of worship associated with women who yearn for bearing a child. Science proves that the Kundalini- a coiled serpent in the Mulaadhara Chakra of the human body gets activated and passes an electric signal through sushmanadi that creates excessive filling up of heat leaving a long-lasting

⁶ Sabarimala Dharma Sastha <mitha4u.wordpress.com >

physiological impact on the body functioning. In scientific practicality, heat can generate cramps, causing turbulence to women's tolerance levels psychologically. A parallelism can be drawn with people's half-baked knowledge-endowed commentaries. The purnakala and pushkala represent Jnana Yoga and Bhakti Yoga. One cannot eliminate either of them since that choice would hinder the nivritti marga (renunciation). When invoked, it would have a throbbing pain-induced impact on the women's abdomen thereby worsening the menstruation period.⁷

- 2) **Acchankovil Dharmashastha temple:** What Chaitanya is consecrated in a temple largely depends on what the deity observes. Given, Kerala has an avenue of different Ayyappan temples which may have a different impact on health, here, the lord sits in Grihasthashrama form. This is specially dedicated to those who wish to be in a family way, unlike Sabarimala where the objective of worship solely needs to be renunciation. However, women who are permitted to enter, by the convention of custom, are they not going to be grihasthashrmis' at all? This a crucial question that is still left in abeyance. What is interesting is the men folk are mostly grihasthashrmis but capable of following a sattvic diet of 41 days which if women vouch for it, will eventually adversely affect their health due to physiological processes during that period, undergoing major changes. This temple is not bifurcated into elements of restrictions because of the objective of the consecration of the temple, being guidance for common welfare applicable to everybody inclusive of hankering after kama, artha, lobha, krodha.
- 3) **Ariyankavu Shree sashtha temple:** Here is where is one of the most incredible experiences encountered by the author. Being a health expert, she talks about syllogism of restrictions even being there for women in Aryankavu Shree Dharmasastha temple as much as in Erumeli. On standing near the namaskaara mantapa she felt extremity of cramps, incredibly unusual since she had not encountered similar circumstances of intense cramps before. The overwhelming intuition was so much so that menstrual changes started dawning on her, inclusive of her psychological health. This is more so because this temple acclimatizes energy that imparts swadisthana chakra. This legend as a rendezvous goes back to the era when a small girl instantaneously fell in love with the deity and asked her merchant father if she could stay in the temple itself till the time he returned. While returning he saw an elephant that ran amuck and was controlled by a hunter. As a return of obligation rendered, he offered a shawl to the hunter which the very next day he saw around the deity. The girl had epitomized into an idol form. Hence, any devotee would experience the same energy of overwhelming devotion here, of

⁷ Jnana, Bhakti and Karma yoga-vikaspedia.in

returning and never leaving because of the consecration of such type of energy. This proves the nexus between Chaitanya and health, especially for a woman. The Manipura Chakra that gets activated here shows highlights of the fact that menstruation is a complex intrinsic process, but the path of spirituality necessitates the attainment of Mukti. Their inability to renunciate makes them intertwined with the cycle of birth and death, increasing their distance from the path of spirituality. Women's menstrual cycle is not voluntary but men can choose not to put themselves in contradistinction to the spiritual path.

- 4) **Kulathupuzhabalaka temple:** Anahata Chakra gets activated here that instigates sudden throbbing in the heart region. The fluctuation in heart rate may certainly be a contributing factor to vacillating menstrual cycles. However, this temple consecrates the energy of the lord in the form of a young child, thereby kindling humanistic qualities of affection and compassion. Hence, men and women alike can be pilgrims to this spot. In Erumeli Dharmashashtha temple, which becomes the penultimate place of worship to reiterate Ayyappan's victory over Vavar, consequent to which Vavar vowed to every devotee of Ayyappan to also be his onlooker, due to which even today one can see the picturesque mosque adjacent to the temple. This place evokes Vishuddhi chakra. The three most important nadis are ida, pingala and sushumna. The shat chakra nirupana emerges from Uro-genital (mulaadhar)- The exact position capable of influencing the reproductive and menstrual health of women. Further, the pilgrimage heads towards a journey experiencing blissfulness and oneness with God. For this to be achieved, longing has to be the highest and is only possessed by those who are detached from the mundane cycle of birth and death.
- 5) **The most hotly contested place of worship:** It is a thought-provoking question that, as to how can a place like Sabarimala, named after the holy abode of Sabari who was found meditating here deny entry to women of certain age group. Mind you, one would have brushed off this in entirety as discrimination just to be faced with an answer outright that the whole class has not been abstained, but only a segment is which in itself an answer to intelligible differential objective of Art 14 of the Indian Constitution.⁸ If one sees in analogy to how temples of certain energy consecration affect the health of the women physiologically, it is disappointing to note that – saying that the lord there is a nastika brahmachari and therefore he would be disturbed, prone to hindrances by women folks, shows how little is understood to color Him as a shuttling lack of control which is insulting, clouding Him to be capable of an earthly form of being, a

⁸ Central Government Act – Art 14 in The Constitution of India

petition of different context setting in itself. A brahmachari will have supreme control over his senses. It is referring to a character to He who comes not so well prepared to Him. This needs to be imbibed after perusing a connection between spirituality and science. The author says that on the path of the spirituality of shukra datu or menstrual blood in women and seminal discharge in men happens in both genders at an equal rate of probability. Sushruta Samhita was beautifully brought to the world by the author when she describes ‘ojas’ an element in reproductive energy that is latent, directly related to the food we consume. Hence, holding one and not releasing the sperms becomes important to rise to the highest form of Chakras (i.e refraining from sexual intercourse in that period is therefore a poignant dogma to be followed) which initiates speedy attainment of spirituality. However, women’s menstrual cycle is involuntary, thus ascending of chakras is impossible. This would affect their health adversely. She mentions that playing with sexual energies is like playing with fire. Arousal of shat chakra nirupana and kundalini without the guidance of a guru necessitates separation from the opposite gender. The Ajna Chakra that gets stimulated here acts on the pituitary gland producing varied results (especially in reproduction) and aiding in the secretion of two hormones which are LH(luteinizing hormone) and FSH (Follicular stimulating hormone) which incentivize the production of testosterone. For women, this can be highly pessimistic since testosterone production can see a hike only during menstruation. When only Ajna chakra is released without Swadishthana chakra, the ovaries would face an apocalypse of becoming dysfunctional causing endometriosis issues. Altering doshas of apana and samana vayu. This in nutshell, answers why women should be barred from entering the premises. Callousness of knowing about the conglomeration of energies that are health-altering needs a mending of knowledge of the temple and its history of origin. As this speaks volumes for itself, barring them from entering protects their Right to health under the Right to Life and Liberty under Art 21 of the Indian Constitution.

Ayyappan pilgrims as a separate religious denomination:

For 26(b) to be applicable that is, the autonomy to be bestowed for the management of religious affairs of the temple, since the Kerala places of public worship act were declared as ultra vires and quashed, proving that this section forms a separate religious denomination becomes crucial. This comes in light of, the promulgation of the 4:1 verdict of the Sabarimala temple judgment that underscores the saying of judges that, Ayyappa devotees do not constitute one. This is veiled under the assumption that the Hindu religion has specific and constrained religions without any ambit of sub-religions. The research underlines that 35 denominations were found in the United States among followers of Christianity, which shows the pace at which these sub-

religious faiths evolve. Moreover, the advocate of God, J Sai Deepak makes an immaculate point that has a scope beyond agreement that a denomination must emerge from within the community, furtively implying that the court cannot decide the constitution of a denomination. Sanatana Dharma envisages a strong belief in Sanmatha which is a 6-diety group classification.⁹ Denominations rising from these were valid and within the community fold. Going by this clause as gospel truth with every evidentially and unique form of deity worship. Why can't Ayyappa devotees form a separate religious denomination/ In a written record of Alexander by the greek historian Plutarch, the following is to be taken into consideration¹⁰:

1)Hindu sage Kalanos (Kalyan) says that God, is one who can do what a common man cannot do. Belonging to 7th Math and born as the incarnation of Vishnu and Shiva, out of shanmath, deification at the shrine was for the benefit of the people of the villages. The downtrodden and underdeveloped populace became an avid followers' segment of the deity which can be synonymously called a cult. The concept spread and found its prevalence

In the Chalukyan and Hoysala regions. This gains the backup of justifications in astrological text written in 1649 by Kerala Namboothri. Today, millions of people from disadvantaged sections make it a point to w.holy place of worship in person, which has a varied practice of worship concomitant to abstinence from sexual intercourse, sattvic diet, and onerous duty consciousness of performing nithykarmanusthana like sharanaghosham. The 41-day pious vrata to be an ascetic is in itself speaking volumes of the uniqueness of this segment, rightly deserving to ordain the status of a separate religious denomination. Consequent to this, autonomy to manage the affairs, of deciding who must enter or exit may also be highly definitive of the endowment board's decision itself, under Art 26(b) of the constitution.

Shedding light on primordial places of worship where men are not allowed:

It is always swifter to show a lower ebb of comparing a situation to something very precarious without realizing the intricate nuances of the sentiments of a temple. Till now it has been portrayed that only women have been discriminated against. However, geographical locations show a distinction where in Kerala, like the ones below mentioned, men dare not enter the premises. Guruvayoor temple prohibits entry to anyone with skin-fit apparel given such sentiments are backed by spiritual beliefs since yesteryears. Do not while reading this, forget

⁹ Taken from the excerpts of the vindications of Adv J Sai Deepak in his articulative elucidation in the debate at 'Arth- A Culture Fest'

¹⁰ Jayasree Saranathan, Is Ayyappa a separate religious denomination, eSamskriti.com, Oct 23 2018

the architecture, and chakras affecting the body. The temples mentioned below similarly prevent men from entering the temple for the former reason primarily and the latter being mythological reasons behind them. Kerala opens avenues of research in this field like instances where roads, solely for the execution of the purpose of faith, women are given full autonomy, and men are restricted from entering those premises. To add to a few :

- 1) **Kumari-Amman temple(Kanyakumari):** The place where mata Parvati is believed to have taken penance to attain Shiva as her husband, is thrown open to all women but celibate men can only enter till the gate and married men are totally prohibited from entering the sannidhanam. It is the terminology 'kumari' that speaks for itself that she is kanya- an unmarried virgin.¹¹
- 2) **Attukal Bhagavathy temple:** Made it to the Guinness book of world records which evinces the largest gathering of women in the temple for offering bangles to Devi. The Poongala festival is kept clandestinely sacrosanct to women, where men do not enter, and where the priests do not assist in performing religious instructions.¹² The Brahmaji Temple in Rajasthan also elaborates on energy being consecrated in such a way that Bramha who was about to get married to Saraswati, had to do a yagna prior. Since Saraswati got late, he got married to Gayatri. Angered by this, infuriated Goddess Saraswati prohibited any married man from crossing the door to enter the premises
- 3) **Kamrup Kamakhya temple (Assam):** One of the most enchanting examples of subsidizing this research is the kamakhya temple. Sabarimala temple entry restrictions have been anathematized for creating a taboo of menstruation (which has been proven before is not the foundation or the authentic reasons) portraying it to be a grave injustice. This temple is believed to be a place where, sati, a mythological character, secretly paved her way to satisfying her clamor with shiva. During the valiant Tandav Nritya, her genitals or yoni was chopped off and fell on the land where the temple majestically stands today. The ambubachi mela, famously celebrates the very process of menstruation as an auspicious ceremony. The bleeding goddess as she is called is prostrated by women devotees and the holy cloth of menstrual blood is handed over to them. Temples like Triyambakeshwar temple in Nasik do not allow men or women especially post the Bombay High Court Judgment which says ' Sanctum sanctorum inaccessible to women should also be the same fate to men when it comes to entering the interiors of the temple.'

¹¹ History of Kumari Amman Temple- < onlinekanyakumari.com >

¹² 9 temples where men are not allowed <<https://www.innfinity.in> >

4) Will this verdict answer the exceptional practice of solely transgender temples?

The koothandavar temple in Tamilnadu prohibits the entry of men and women, specially designated for transgender alone. They worship Aravan the son of Arjun and Ulupi(Naga princess). The mythological story goes as, lord Aravan offered to sacrifice his life to kali since that was a requisite for the Pandavas to win the battle. However, his last wish was to marry for a day. Since no one would marry a man about to die the next day, lord Krishna took the form of Mohini, and marriage was solemnized in one night. Aravan sacrificed his life as a result. The question still remains ambiguously unanswered, while being at loggerheads to take the concept of equality by horns, are we going to intervene in the belief and autonomy of countless transgender who got their rights of recognition after a long battle? What about the Right to Religion under Art 25 of the constitution of India, of those women, who still believe the temple's beliefs must be of the highest priority, that is, forbidding the entry of women into temples of religious and restrictive specificity?

Analyzing pervasive state control over Hindu temples

Dumbstruck-ing of all ratio-deciding in *Indian Young Lawyers Association and Ors. V. State of Kerala*, it was justice Indu Malhotra alone who gave a dissenting judgment in a 4:1 verdict.¹³ When it comes to religious sentiments in-depth, it is better not to interfere in the same, one of the very similar contentions placed by Adv. J Sai Deepak, when he said that denominations emerge from within the religion and that what constitutes a denomination can be subjective to that religion and cannot be decided by the court. Art 25 protects the shrine and deity under Art 25 given, the deity himself becomes a religious person under the garb of this definition and logically, the rights conferred upon the devotees should be subservient to that of the deity. The previous year, her visit to Sri. Padmanabha Swamy temple had raked up a controversy. Nevertheless, she very poignantly threw light on crucial concepts of state control. She elaborated on the government, being avaricious for revenue and that all over they have taken over the control. Mentioning further, the communist government she said the prime intention to be only and only revenue extraction. Very rightly so, for all intents and purposes, this discussion takes a religious-centric turn since many mosques deny entry to women but remain unquestioned. Their financial affairs are managed by a board of trustees of their denomination which is not frequently intercepted by state interference. Why particularly otherwise, attack the Hindu temples alone? Kudos to the galore of pride that came along with the apex court's

¹³ Indian Young Lawyers Association v. State of Kerala

judgment which upheld the rights of the erstwhile Travancore Royal Family giving them all the authority to take over entire administrative supervision which earlier was clasped on to by the Kerala government. What is under the purview of the state is still ambiguous because even if an institution receives financial aid, sentiments that are deeply connected to the administration or authority to manage its own affairs of a religion should be left untouched. Even for public welfare or secular principles, a place that by definition is religious and objectively oriented that way should be given every right to control its affairs inclusive of decision-making power about who would enter or exit without any pervasive state control paving its way into this.

Conclusion

What is the alternative way for women to exercise the Right to Worship?

When worshipping the shrine of Sabarimala becomes a challenging impediment when understood in the context of 'Ojas' as previously discussed (renunciation of desires) that may lead to an excess generation of testosterone levels in women, the viable alternative is Devi Upasana. The energies consecrated by temples differ and one consecrated by Sabarimala is not conducive to women's menstrual health. Devi temples initiate family life, and the author, Dr. Sinu Joseph experienced a 360-degree shift in her bodily responses on visiting the kamakhya temple compared to the Aryankavu Ayyappa temple. Kerala's Bhadra kali temple celebrates with great pomp the festival of guru where pumpkin is broken and vermilion powder for blood is visualized for fulfillment of desires of kali. This is in total opposite to sharanguthi where each year a new pilgrim comes and leaves a mark of his presence in the temple. The reason being, Ayyappa was given a marriage proposal by Malikapurathamma (the goddess, who sits adjacent to His sanctorum) which he denied contingently saying that the day no maiden pilgrim makes his first pilgrimage to his holy shrine will be the day when he would marry. To date, this has not happened. Gender distinctions take a central stage in such discussions and it is inevitable to be mentioned that each of these temples affects different genders differently due to which restrictions are accordingly imposed. What is remaining to be answered is, this not being a battle between vindication and vindication, will the court lend its ear to hear the scientific nexus with law or will see it in isolation? Will this be brushed off aside as no substantial but only superficial information? While the art of interpretation goes on, broadening the scope of what a religious denomination is, is a must in addition to which a reminiscence of the destiny awaited by temples exclusively constructed or meant to permit the exercise of the right to worship of transgenders, solely transgenders.