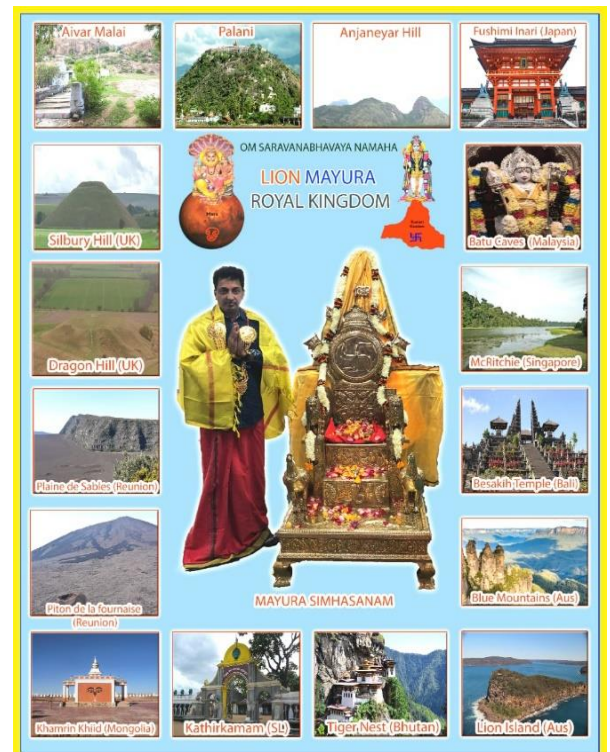




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MESSAGE FROM SHRI REJITH KUMAR



Shri Rejith Kumar

The purpose of this article is to share Shri Rejith Kumar's messages during his visit to Mongolia through video extracts directly with the readers.

i) Message from Ulaanbaatar before starting for the Khamrin Khiid Monastery (29/03/19)

Vanakkam. I am currently in Mongolia at Ulaanbaatar. As you know, I have reached here two days earlier. I have come here for an important duty as per Muruga Peruman's direction. At Kerala, currently in my home town Thrissur, the temperature is about 34°Celsius. In Chennai, also it is about 34°Celsius. Here it is very cold at -6°Celsius. However, it is very exciting to be here and I plan to enjoy my journey here. This country is culturally very rich. We are on the brink of starting an important duty. It would be a journey of six hours from here. I will be shooting a video on the way and will post a video message when I reach there. This is the vehicle in which I will be travelling. Vanakkam.

ii) Message given on the way near the Genghis (Chinggis) Khan Statue (29/03/19)

Hi. Vanakkam. I have started from Ulaanbaatar, and I am on the way to Khamrin Khiid which is an important energy point as per Murga Peruman. I have come here to see the Genghis Khan statue, which is one of the world's largest statue. He was a great warrior. There is only one main hero for the country of Mongolia he is Genghis Khan. Everywhere you go in Mongolia, you will hear about Genghis Khan.

Today, I am on the way to Khamrin Khiid. I will be staying overnight (at Sainshand) and tomorrow morning I will go there (Khamrin Khiid) and do prayers to Muruga Peruman and receive the message. As you know, you have already seen its land, this is how Mongolia looks (a large landscape), full of big mountains, horses and sheep. The climate is very cold; however, it is enjoyable. It is a different experience to be here.

I would like to share one thing – today is my birthday, many people have wished me. I would like to thank everyone. May everyone get Muruga Peruman's blessings! It is my star birthday tomorrow. I will be doing the prayers tomorrow. I am enjoying it here, will post a video on the way from a different place soon. Bye. Om Saravana Bhavaya Namaha.

iii) Message from the Khamrin Khiid Monastery (30/03/19)

Vanakkam. With the blessings of Muruga Peruman I have reached the energy point. This place is about 450 kilometers away from Mongolia's capital, Ulaanbaatar. Yesterday we left Ulaanbaatar and reached a small town called Sainshand. We stayed there overnight and reached here in the morning. This is more than 40 kilometers away from Sainshand. This place is known as Khamrin Khiid. This place

is an energy point located in the middle of the Gobi Desert. Gobi Desert is one of the largest deserts in the world. It is a powerful energy point. I came here, on the basis of Muruga Peruman's message. I will tell you about the message in the next video in a place called Shambala which is about 3 kilometers away.

I will share with you how Mongolia is connected with our mission. You might have seen the Mongolian flag which has both blue and red colours. ***In our LMRK Mission also, the blue and red colours are significant – 'blue' represents 'KumariKandam' and 'Red' for 'Mars'. In Mongolia, 'Red' represents the 'Fire' element and 'Blue' represents the 'Sky' element. Here you can see a lot of Swastika Symbols in this temple; they consider this as an important spiritual symbol.*** Many Mongolians realizing, the significance of this powerful energy point, come here to pray at least once every year irrespective of how far they have to travel.

China's border is only about 200 kilometers away from here. The local Mongolians visit here every week, as they considerate it such a sacred place. I will explain about the message from the next energy point. To all of you, Vanakkam.

iv) Message from the Shambala Energy Point (30/03/19)

Vanakkam. I am currently in a place called Shambala, another Energy point at Khamrin Khiid. You might have heard of Shambala. As specified in some literary works, Shambala is a mystical place located in the Gobi Desert. It is another world. It is a place where many Siddhars are present. There is a myth that the Siddhars from there come to our world to perform their duties and return. But ***Shambhala actually exists in the Gobi Desert. This is an energy point discovered by a person called Danzan Ravjaa. He was a powerful Siddhar and he is the one who identified the significance of this place and that this is a gateway to another world.*** He explained about the significance of this energy to his people and built a temple here. Many Mongolians come here and do their prayers. You can see that place which is the main energy point (Face of Danzan Ravjaa). It is a high energy place. If you pray, meditate or lie down in this place; one can receive the energy.

He told the Mongolians that this was a place of tremendous energy; so local Mongolians come here to meditate and receive the energy. This is the history of the Mongolians, an important information, revealed to me by Muruga Peruman. In this world there are many energy places, many of them are secret places. All of you know that, Muruga Peruman has directed me to travel to such places before.

This is one such place. Do you know what is special about this place? ***It is a place where two powers are found joined together. There is the Black energy and White energy. In Chinese, they call it 'Yin and Yang' as we see it in the symbol of Taoism. The place they are found together and in balance is this place. Similarly, the Spiritual energy and Power energy (ruling power) can be found in balance in this place. 'Snake' represents spiritual energy - this is an esoteric secret. If one were to deeply introspect, they would understand this. Spiritual Energy is related to Snake or Naga. Power energy (the energy to rule) is represented by Garuda energy. Those who get Snake energy will be spiritually powerful in this world. Those who get Garuda energy will get the power to rule.***

In the eastern part of the world, like in China, the dragon represents spiritual energy. In India it is the Snake. Asia is a place where most of the world's religions started, it is because it has spiritual energy. You can see in most of the Asian countries the snake connection can be found. In Western countries the Garuda (Eagle) is important. Only when you receive Garuda energy, you can get more power to rule. This is a sacred place(sthalam) where both these powers can be found in balance in the same place.

You might wonder why I was directed to come here. We did the pradishtha of the Mayura Simhasanam. Muruga Peruman's reign has started. ***A lot of things will have to happen in the world as per Muruga Peruman's direction. Our Mission, the Lion Mayura Royal Kingdom, as well as me the person, who is performing the duty given by Muruga Peruman, should reach a powerful position. We have started the journey towards reaching that powerful position. That is, LMRK the mission and its captain being me, have started a journey to reach that powerful position. It is to receive the 'Power' energy Muruga Peruman had directed me to come here. After taking this great energy of power, LMRK and I will be doing lot of historical changes in the world under the direction of Muruga Peruman. For that the journey has started. It is to receive that power I have come here. I have done the prayers with the help of Muruga Peruman's blessings.***

We will know about this in the next step. Each and every step taken is going to do many things in the world, it is going to create history through Muruga Peruman's direction. The next step is a duty I have received, related to that, which I will reveal in another video at the next energy point. There are some more messages apart from this, which I will not be able to reveal fully. ***Only one thing I want to emphasize, LMRK the mission, and its Captain chosen by Muruga Peruman that being me, have started a journey towards a power point (place of ruling power).***

I would like to tell all of you, that we are going to create a lot of historic moments in this world. This is the first step towards that. It has been taken from this place, and has been revealed to you with the help of Muruga Peruman's blessings. The next duty he has revealed, I will share it in another message at the next energy point. All of you pray well. May everyone get Muruga Peruman's blessings!

Om Saravana Bhavaya Namaha.

v) Message from the Cave Complex at Yolhoi Ravine (30/03/19)

Vanakkam. I am not in Khamarin Khiid, but at a different place. The specialty of this place. This place has more than 100 caves. Once upon a time, about 500 Buddhist monks meditated here. This is a very spiritual place. There are lot of caves here. This is a very powerful place. As I told you, in the previous video, Muruga Peruman has given us the next duty for me and LMRK the mission. As you know, it was on the 1st of May 2017 at Pazhani on the day of Sashti, under the direction, blessings and protection of Muruga Peruman, the Lion Mayura Royal Kingdom was started.

After that, the first duty was the pradishtha of the Mayura Simhasanam at United Kingdom (Zero time Zone) to signify the beginning of Muruga Peruman's reign (symbolically the pradishtha of the

Mayura Simhasanam) at the Zero Time Zone. With Muruga Peruman's blessings and protection the pradishta was successfully completed.

After that, I am going to tell you now about the second duty we have received. It is an extremely important duty, as Muruga Peruman's rule has started. As I shared with you in the previous video, LMRK, and its Captain chosen by Muruga Peruman that being me, have started a journey towards a very powerful position (place of ruling power). It has been started from here. ***Muruga Peruman has told me about the next duty. Do you know what that duty is? A statue of Muruga Peruman, a statue of Lord Anjaneyar – the pradishta of these statues must be done in Switzerland at a particular place.*** Why Switzerland? Even that I will be sharing later. When and how the pradhishta is to be done will be revealed to me by Muruga Peruman later. ***What I am telling you now is about the second duty, which I came to know here. The pradishta of the Moorthies of Murga Peruman and Lord Anjaneyar must be done at Switzerland. This is an important duty.***

I have done prayers for all of you who have called me and I used to share that when Muruga Peruman gives me a duty, then I would require your help. To carry out this duty successfully, I would need everyone's help. I will convey more details on this when Muruga Peruman reveals it to me. It is an important revelation that Muruga Peruman has revealed to me, which I shared with you and for this I would need everyone's help. With Muruga Peruman's blessings and protection, I pray that the duty is completed successfully. All of you pray for this.

We should all join together to complete this duty successfully. Everyone Vanakkam. May all of you get the blessings of Muruga Peruman!

Om Saravana Bhavaya Namaha

LETTER FROM THE EDITOR

Dear Readers,

We are happy to bring out the fourth issue of Kumari Kandam – Mother Land, our E-Magazine. This issue covers in detail Shri Rejith Kumar's visit to Mongolia and the revelations he received there. Shri Rejith Kumar and Mr. Devan were asked to travel to a specific destination in Mongolia – The Khamarin Khiid Monastery. Their experiences there have been brought to life through the detailed narration of Mr. Devan who accompanied him.

As per Muruga Peruman's directions and with his blessings, the very first divine task of the LMRK Mission, the pradishtha of the 'Thiru Padham' on the Mayura Simhasanam, was successfully completed in Wales, United Kingdom (Zero Time Zone) on the 14th of November 2018. Shri Rejith Kumar received his next direction from Muruga Peruman to go to Mongolia and receive revelations regarding his and LMRK Mission's second duty. This important revelation has been shared with you through the article "Message from Shri Rejith Kumar".

This issue explores Bogar Siddhar's connection with Lord Kulanthai Velappar of Poombarai. The creation of Lord Kulanthai Velappar's Moorthy by Bogar Siddhar, the temples' rich history and its traditions have been briefly explored. The significance of the Guru's Padha Darshanam has been brought out through brief excerpts from the Tiruvagasam and the Tirumanthiram where Saint Manikkavasagar and Thirumoolar Siddhar have shared their respective experiences on the effect their Guru – (Lord Shiva's) Padha Darshanam had on both of them.

The second part of the "History of Thiruppugazh" series details about the divine composition of Thiruppugazh, and the efforts behind its publication for the very first time in the world.

We thank Shri Rejith Kumar for his guidance in the Editorial work because of which we are able to work with more clarity and direction. His constant support and blessings have enabled us to bring out the issues of our E-Magazine smoothly.

We at the Editorial team, humbly submit our fourth issue to Muruga Peruman as an offering at His Lotus Feet and thank Him for His grace, protection and blessings in all stages of our work.

Om Saravana Bhavaya Namaha

Mrs. Sowmya Nikhil,

Editorial Team

SHRI REJITH KUMAR'S VISIT TO MONGOLIA

Muruga Peruman to usher in the Muruga Yugam has been giving Divine revelations to Shri Rejith Kumar for the welfare of humanity. After the successful completion of the Pradishta of the Mayura Simhasanam at Wales, Muruga Peruman instructed Shri Rejith Kumar to visit Mongolia. He also shared that he had a particular destination to visit – The Khamrin Khiid Monastery.

The Preparation

We had announced in LMRK's WhatsApp groups that Shri Rejith Kumar would be traveling to Mongolia. It is at this time one of our LMRK Members Mr. Tamil Selvan shared that his cousin Mr. Ramkumar is living in Mongolia with his family and that they would be glad to help us. Through Muruga Peruman's grace everything regarding the travel fell into place- the tickets, the place to stay, the transportation and most important of all an excellent local translator cum guide without whom we could not have managed. We arrived safely in Mongolia on the



**Shri Rejith Kumar and Mr. Devan
arrive in Ulaanbaatar**

26th of March 2019 through the grace of Muruga Peruman's blessings.

Mongolia

Mongolia is a landlocked country in East Asia. It is sandwiched between Russia and China which form its north and south boundaries respectively. At 1.56 million square kilometers, it is the 18th largest and most sparsely populated sovereign state in the world, with a population of around three million people. The country contains very little cultivable land as much of its area is covered by grassy steppe, with mountains to the north and west and the Gobi Desert to the south. The official language is Mongolian which is spoken by 95% of the population. Russian is the most commonly spoken foreign language closely followed by English.

Ulaanbaatar

Ulaanbaatar the capital and largest city is home



Ulaanbaatar – Capital of Mongolia

to about 45% of the country's population. It is located in North Central Mongolia and lies at a height of 4,300 feet in a valley on the Tuul River at the foot of the sacred mountain of Bogd Khan. Bogd Khan which apart from being the world's oldest protected site, has 220 rare species of plants and serves as a home to some rare species of animals such as the Red Deer, Musk Deer and the Siberian Ibex.

Ulaanbaatar is the country's cultural, industrial and financial heart, the centre of Mongolia's

road network and connected by rail to both Russia and China through the Trans-Siberian and the Chinese Railways respectively.

It is also credited as being one of the world's coldest capital cities. It was -16° Celsius when we arrived. It is also known to be a place of extreme weather. During the coldest month of February, the temperature can drop down as low as -40° Celsius while during summers the temperature can rise up to 38° Celsius.



Nomadic Family of Mongols in Summer

Approximately 30% of the population is nomadic or semi-nomadic with horse culture still playing an integral part in their nomadic lives.

History and Religion

The ancient religion practiced by Mongols was Tengrism - a Shamanistic religion practiced in Central Asia. Tengrism was also followed by many other nationalities apart from the Mongols such as the Huns, Bulgars, Turkic, and Altaic people. It is characterized by Shamanism, Totemism and Animism. Ancestor worship is also a big part of Tengrism.

The chief deity in Tengrism is Tengri or the Sky God, who is considered unknowable, infinite and timeless. The rulers of the land were generally accepted as the 'Sons of Tengri' who represented him on Earth. They believed that it was "Tengri" who granted them the right to rule. Mongolia's national hero, Temujin Chinggis

Khan was also a Tengri believer. He attributed his success to his God Tengri.

Mongolia was once ruled by various nomadic empires till Chinggis Khan consolidated the



Wax Statue of Mongolia's National Hero and Emperor Chinggis Khan

largest land empire in history. Chinggis Khan was responsible for introducing the first census in Mongolia, its first written script and introducing the concept of passport to facilitate trade and safe passage of people across his vast empire. In order to transport goods and services he organised an excellent courier service by means of pony express and relay stations. He was progressive in his thinking and fashioned a religious policy which showed tolerance towards other religions. His grandson Kublai Khan conquered China to establish the Yuan dynasty. After the collapse of the Yuan dynasty the Mongols retreated to Mongolia.

In the 16th century, Tengrism gradually gave away to Tibetan Buddhism but the presence of Shamanism can still be felt in the Mongolian religious culture. The Kazaks, Turkic and some of the Mongols traditionally adhere to Islam. By the 1900's almost one-third of the male population in Mongolia were Buddhist monks. Mongolia got independence from China in 1921 with the help of Russia. However, their independence was

short lived, as it came under the control of the Russian Communist Government.

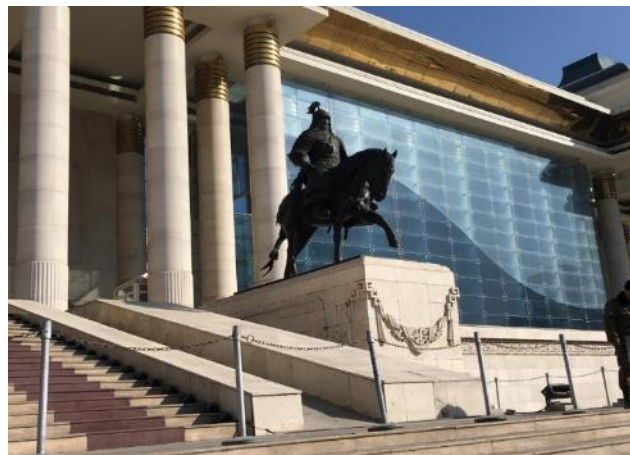
Throughout a significant part of the 20th century the Communist government targeted the Buddhist religious practices and closed over 700 monasteries. The fall of communism and the creation of a new Democratic Government in 1991 saw the resurgence of Tibetan Buddhism which once again became one of the most widely practiced religions in Mongolia.

The Visit (26/03/19 - 28/03/19)

While in Ulaanbaatar, we visited many historical places such as the National History Museum,



Choijin Lama Temple in Ulaanbaatar



Sukh Baatar Square

Choijin Lama Temple, Sukh Baatar Square, Zana Bazar Art Gallery Museum, Gandan Monastery, Bogd Khan Palace Museum, Zaisan Hill,



Gandan Monastery in Ulaanbaatar



Bogd Khan Summer Palace in Ulaanbaatar

Narantuul Market and had the opportunity to go see a Mongolian folk concert.



Shri Rejith Kumar taking in the sights at the Narantuul market Place in Ulaanbaatar

Two things that stayed with me:

(i) The Mongolian flag has the “Soyombo Symbol” derived from the Sanskrit word



The Mongolian Flag

“Swayambu” which means Self-Manifested. It comprises of the following elements – fire, the Sun, the Moon, two triangles, two horizontal rectangles, the Yin Yang Symbol and two vertical rectangles. According to them the ‘Blue’ represents the Spiritual part and the ‘Red’ symbolizes the Political part. This signifies the importance the Mongolians give to the fine art of balancing both the spiritual and political powers.

(ii) Though there are no Peacocks around, the Mongols seem to consider the peacock feather as a symbol of good luck and divinity. In most of the temples, to which we went, the main deity was adorned with a peacock feather.

29/03/19

Next day, we travelled to Sainshand which was about 450 kilometers away – a good five and a



Shri Rejith Kumar in front of the Chinggis Khan Art Museum

half hours journey. On the way, we stopped at the Chinggis Khan Art Museum which is about 54 kilometers from the capital city. The Museum is home to the largest Equestrian statue in the world with Chinggis Khan holding a golden whip and covered in 250 tonnes of steel. According to the legends, Chinggis Khan was said to have found a Golden whip here which he believed symbolized power and authority and proved to



Shri Rejith Kumar and Mr. Devan against the backdrop of the World's Largest Equestrian Statue of Chinggis Khan

be an inspiration for him in building a vast empire. The monument was said to have been built exactly on the same spot where he found the golden whip.

We stayed overnight at Sainshand, a small sleepy town with coal mines with the Trans-Siberian Railway line passing through it connecting it to Russia. We decided to halt at Sainshand overnight before proceeding to the Khamarin Khiid Monastery, the next day.

30/03/19

We reached the Khamarin Khiid monastery as scheduled after an hour's drive to the place. I would like to briefly share about its founder

Danzan Ravjaa and the history behind this sacred place before sharing about our visit here.

Danzan Ravjaa (1803-1856)

He is otherwise known as the Lord of the Gobi and was the fifth Lama in the Noyon Khutukt line of monks. He has been credited with establishing monasteries across the Gobi and was known as the terrible noble saint of Gobi as he was a harsh critic of the Mongolian society which existed at that time. The monastery he



**Danzan Ravjaa - The Fifth Gobi Noyon Hutuktu
(Lord of the Gobi)**

built at Khamar in the year 1821 came to be known as “**Khamrin Khiid**”.

Danzan Ravjaa was a mystic who had the powers to appear and disappear, turn any form of liquid to water and back amongst other siddhis. His knowledge of medicine, philosophy, and astrology is legendary.

He was a social reformist well known for his poetry through which he spoke against the social inequality prevailing at that time. He was responsible for establishing the first school for women and established a theatre company that staged dances, plays and operas to showcase women’s rights. His love for poetry and theatre made him build a poetry recital hall and a public theatre the “**Namtar Duulakh Datsan**” (story singing college) which sponsored a touring

company of some 300 artistes that performed throughout the Gobi region.

He believed in advocating public education and is credited for building four colleges at the Khamrin Khiid Monastery which taught General studies, Astronomy, Art, and Theatre. He also built a children’s school “**Khuukhdiin Datsan**”, in the monastery, where children were trained in basic education apart from being given vocational training as Artists, Sculptors, Singers and Dancers. He built a big library and museum in the monastery which he filled with books and artefacts he had collected during his extensive travels across Mongolia, China and Tibet.

He was considered one of the most gifted intellectuals of his period apart from being known for his spiritual prowess. The reason he chose to build a monastery at Khamar was that he was drawn to the energies of this place.

The Khamrin Khiid Monastery

Khamarin Khiid is an important Buddhist Monastery located in Khatanbulag district, Dornogovi Province and is approximately 43 kilometers south of its provincial capital Sainshand. It was considered by the Mongols as “**The World Energy Center**” as they believe that



Shri Rejith Kumar at the Khamarin Khiid Monastery

the energies from all over the world meet at this point. To mark the location, the Khamrin Khiid



Shri Rejith Kumar standing in front of the Stupa at the Khamarin Khiid Monastery

was built on it. At its peak the monastery was said to have had 80 temples and housed 500 monks in its site.

The Khamarin Khiid was considered an important centre for religious and social activity till it was attacked during the Communist regime. Soviet Communism had targeted many monasteries across Mongolia to eradicate its religious culture. The Khamarin Khiid Monastery was no exception to this fate.

It is only in the early 1990's when Mongolia as a country became Democratic, the rehabilitation process began. Two temples in the monastery have been restored till date. It now houses a museum which showcases its founder's Danzan Ravjaa's texts and artifacts which were carefully hidden and preserved during the period of communism to avoid their destruction. It currently houses a small group of monks and the sacred Shambala site with its 108 stupas. The restoration efforts to bring back the monastery to its former glory is on.

Visit at the Khamarin Khiid Monastery

We saw people were going around two Ovoos (rock mounds), spraying milk onto the Ovoos



Mr. Devan and Shri Rejith Kumar standing in front of the Ovoos

while circumambulating it as part of a ritual for seeking blessings from their ancestors.

At the entrance to the sacred Shambala site we were greeted by the "Face of Danzan Ravjaa".



Shri Rejith Kumar at the "Face of Danzan Ravjaa" or Brain Ovoo

This is also known as the Brain Ovoo or the nodal energy point of the Shambala site. It is believed



Shri Rejith Kumar posing near one of the Lions which is said to guard the Shambala

by the locals that Danzan Ravjaa watches over all the visitors who are entering the complex and only if he calls can they visit the Shambhala site. It is flanked by lions on either side who are considered to be the guardians of this sacred site.

One astonishing fact is that the temple is dotted with Swastikas all across and they have peacock feathers adorning a deity called “**Manjushree**”. This deity has a Vel shaped stupa placed on both sides of it. We also noticed a hexagon symbol on a flag on one side.

Shambhala

Shambhala in Sanskrit means “**place of peace**” and it has many references in the Hindu scriptures as the holy land which cannot be perceived by ordinary mortals and from where great Spiritual Masters incarnate from time to time to impart their spiritual knowledge.

Over a thousand years ago, a spiritual text known as the Kalachakra Tantra appeared in Northern India describing many aspects of Shambhala. It mentions Shambhala as a peaceful paradise, where enlightened kings ruled over healthy and contented people and guided them on their path towards enlightenment.

His Holiness the 14th Dalai Lama, Tenzin Gyatso noted during the 1985 Kalachakra initiation in Bodhgaya “Shambhala is not an ordinary place - Although those with special affiliation may actually be able to go there through their karmic connection, nevertheless it is not a physical place that we can actually find. We can only say that it is a pure land, a pure land in the human realm. And unless one has the merit and the actual karmic association, one cannot actually arrive there”.

Danzan Ravjaa focused much of his energy in the latter years of his life in building the sacred Shambhala site.

He was drawn to this place, as he saw from distance, a huge vortex of energy spinning above the ground; he believed this to be the path way to the mystical Shambhala. He decided to build the sacred site of Shambhala on the same exact location in 1853.

The Shambhala site in Mongolia’s Gobi Desert provides access to Shambhala’s enlightened nature and opportunities to better one’s self.

The site today is an exact replica of Danzan Ravjaa’s original layout and provides pilgrims an entry into Shambhala to spiritually advance as well as heal from mental and physical ailments.



Shri Rejith Kumar and Mr. Devan meditating at the Shambhala Site

We noticed that the soil here is red, almost like Aivar Malai whereas the surrounding areas are yellowish grey in colour. This is attributed to the presence of high levels of energy here. We sat and meditated here for more than 45 minutes to absorb the energy.

It was now afternoon time, we took a quick break to visit the Nomadic settlement called “Ghir”, to have our lunch as there were no local places to eat in the Gobi Desert.



Shri Rejith Kumar experiencing the “Ghir” – A Nomadic Settlement in the Gobi Desert

We then visited the cave complex at Yolhoi Ravine, which is located towards the north of the monastery, about 3 kilometers away. Danzan Ravjaa and his monks had once



Shri Rejith Kumar and Mr. Devan at the Yolhoi



Shri Rejith Kumar and Mr. Devan meditating in the Caves at Yolhoi Ravine

meditated in these 108 caves. The monks used to go in seclusion and meditate here continuously for 108 days to become physically

strong and spiritually advance themselves. We visited some of these caves and meditated there. It was an overall wonderful highly energising experience which cannot be merely expressed in words.

After spending a full day at Shambala we drove back to Sainshand where we stayed overnight to leave for Ulaanbaatar the next day.

31/03/19



Shri Rejith Kumar praying at Mr. Ramkumar's Residence



Group Meditation at Mr. Ramkumar's Residence



Shri Rejith Kumar healing Mr. Ram Kumar

Shri Rejith Kumar met Mr. Ramkumar's family and his friends at his residence. He did a pooja for their family. This was followed by group meditation and then healing.

I continue to be amazed at how well Shri Rejith Kumar manages his schedule apart from taking multiple calls from members, praying and doing distance healing for them and taking part in spiritual discussions. I truly believe Muruga Peruman who is his guiding force is making all this possible.



Shri Rejith Kumar concludes the session at Mr. Ramkumar's Residence

I would like to make a special mention of Mr. Tamil Selvan who helped us, by connecting us with his cousin Mr. Ramkumar in Mongolia immediately, as soon as Shri Rejith Kumar announced his visit to Mongolia and Mr. Ramkumar and his family for their kind hospitality. I would like to conclude by saying that it was only with Muruga Peruman's grace we could successfully plan, organise and complete this visit to Mongolia.

Om Saravana Bhavaya Namaha

Written by Mr. Devan

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HISTORY OF THIRUPPUGAZH – PART 2

Saint Arunagirinathar's life story explores the reality that through the grace of Lord Muruga one can be lifted from the world of Maya or illusion and be placed in the righteous path to salvation.



Saint Arunagirinathar

Arunagirinathar in Kandhar Anubuthi has sung a remarkable verse in adoration of Lord Muruga



Saint Arunagirinathar being blessed by Lord Muruga to compose devotional songs

thus: "Yaam Odhiya Kalviyum Em Arivum Thame Pera Velavar Thandhadhanal" – ("This talent, this skill, this knowledge and this devotion, do not belong to me. These are the gifts of Muruga. It is only you, Lord Muruga, who makes me sing").

Arunagirinathar is known for his various works namely Thiruppugazh, Kandar Alankaram, Kandar Andadhi, Tiruvaguppu, Kandar Anubuthi, Vel Viruttam, Mayil Viruttam, Seval Viruttam and Tiruezhukootrirukkai. Of these the Thiruppugazh is considered as one of the most important of his works.

Thiruppugazh – A Divine Composition Created by The Grace of Lord Muruga

Arunagirinathar visited the six most sacred abodes of Lord Muruga (Aarupadai Veedu), Thirupparankundram, Thiruchendur, Palani, Swamimalai, Tiruttani, Pazhamudhir Cholai, 216

holy shrines of Muruga, Siva and other deities, composing songs on the significance of each.

He is believed to have composed over 16,000 songs covering all aspects of life but only about 1300 plus songs have so far been found.

Apart from songs on Lord Muruga the Thiruppugazh deals with 64 Thiruvilayadal (Divine Leela's) and the power of Mother Sakthi. There are references about the Ramayana and Bhagavatam as well.

Though Lord Muruga is featured as the main deity in the songs; references are made to Lord Shiva, Lord Vishnu, Goddess Parvathi and Lord Ganesha.

In the first half of Thiruppugazh Arunagirinathar describes the various illusions that keeps mankind away from his inherent Divinity and in the second half he speaks about Lord Muruga's mercy and implores Him for the much-needed reprieve.

The divinely inspired song verses are known not only for their liberal usage of both Tamil and Sanskrit but are also very amenable from a musical perspective, in their time measures (Talam) that the 1300 plus songs which are now in print have 1008 forms of rhythms (Cantam).

The Thiruppugazh songs were recorded by Arunagirinathar on palm leaf manuscripts. These became difficult to trace after his lifetime. The leaf manuscripts were said to have been scattered over many places of which some are: Kanchipuram, Pinnathur and Karunkuzhi in Tamil Nadu.

Odhavar Tradition

The tradition of singing Tiruppugazh songs survived through the Odhuvars of various

temples who were a community of 'reciters' of sacred hymns in temple worship.

This was supported by the Kamika Agama which suggests that hymns in Tamil should be sung immediately after the daily worship in temple rituals.



An Odhuvar Singing in front of the temple

Publication of Thiruppugazh

Though the Thiruppugazh songs were passed down the generations by means of singing there was no single medium through which these divine verses could be accessed. It was almost



Shri Vadakkupattu Subramania Pillai

nearly 500 years later, the Divine directed Shri V.T Subramania Pillai (1846-1909) to take upon searching for the Thiruppugazh songs as his life mission. To know what inspired him to take up this monumental task one has to go back to the incident which happened in his life in 1871.

In the year 1871, while working in the district court as a writer at Manjakuppam, a Tiruppugazh verse # 625 was once quoted as evidence among other literary references in a case regarding the rights of the dikshithars(priests) at the Chidambaram Temple.

"Tadu mamalar mutiyale

Veta nunmurai vazhuvame dinam

Velvi yailezhil punai muvayira

Menmai vediyar mikave pucanai purikove."

'O Lord! very well worshipped by the brahmins known for their greatness as muvayiravar (the three thousand) who excel in performing sacrifices and worship daily in strict adherence to the rules laid down in the Vedas.'

In this verse Arunagirinathar praises the Lord of Chidambaram (Shiva) who is worshipped by the '3000' (this indicates original number of dikshithars who had migrated from Kasi to Chidambaram to officiate their duties). This was used as the evidence by the dikshithars to win their case.

The beauty inherent in these lines deeply moved him and left a profound impression on him. Once the court dispersed, he made enquiries as to the source of the song and its author. The priests (dikshithars) shared that "Tadu mamalar mutiyale..." was sung by the Saint Arunagirinathar when he visited the temple at

Chidambaram. The lyrical beauty of the verses struck such a deep chord in him that he felt that the whole world should derive the same joy from the Thiruppugazh like he did. He made it his life mission to search and collect Thiruppugazh songs and considered it an utmost service to his beloved Lord Muruga.

Shri V.T Subramania Pillai's Mission

V.T. Subramania Pillai, from his early days, had a deep respect for Tamil Saivaite literature and Lord Muruga. He was trained to work in the legal circles and often his job was full of transfers and travel.

Wherever his job took him, he made it a point to visit as many temples nearby as possible. He is said to have visited 176 of the 274 'Padal Petra Sthalams' (holy places whose glory has been sung by saints).

In January 1876, he found six songs of Thiruppugazh in the second volume of Arumuka Navalar's 'Saiva Vina Vidai'. On June 28th 1878, he obtained 750 songs on palm leaves from Annamalai Pillai of Kanchipuram, and on September 30th a further 400 songs from Sreenivasa Pillai of Pinnatur near Chidambaram. On 20th March 1881, Arumuga Iyer of Karunkuli gave him 900 more songs. In 1903 palm leaves containing 780 songs were found from Tirumakaral, which had just one new song.

The journey of collecting Thiruppugazh took him to many places where he would convince the people holding the manuscripts to give it to him so that he may later publish them. He found many repetitions in the songs collected and variations in the text. To standardise these and to remove the duplicates he requested the help of Tamil scholars namely Siva Chidambara Mudaliar of Cuddalore, Salem Saravana Pillai and Anantarama Iyer.

He has profusely thanked all the noble souls who were instrumental in helping him in getting the Thiruppugazh verses published in book form.

Organization of songs

The songs pertaining to the six places - Aarupadaai Veedu were placed first followed by Pancha bhootha Sthalas. The remaining songs were grouped by geographical locality for example: Tondai Nadu, Chola Nadu and so on. Songs not pertaining to any particular grouping were arranged towards the end.

Years of Publication

First Volume

Twenty-four years later in 1895, the publication of the first volume of Thiruppugazh was released with 450 songs. The second edition was brought out in 1909 after a fair amount of rechecking and revising. The third edition in June 1921 was the effort of his sons V.S. Shanmugam and V.S. Chengalvarayan. The fourth edition of June 1931 included the literary work 'Tiruppugazh Cirappu Payiram'.

Second Volume

The second volume of 545 songs was printed in 1902. It contained songs of Pancha bhootha Sthalas and 158 songs pertaining to specific sacred places from Kasi to Rameswaram. The second edition was brought out in 1923 by his sons V.S. Shanmugam and V.S. Chengalvarayan. Thirty-two new songs were included in this edition.

Third Volume

Although V.T. Subramania Pillai did not live to see the publication of the third volume, he did most of the spade work. *In 1926 this volume was published by his sons V.S. Shanmugam and

V.S. Chengalvarayan. It contained 309 Thiruppugazh songs and other works of Saint Arunagirinathar including Kandar Anubuthi, Kandar Andadhi, Tiruvaguppu and the Tiruezhukootirukkai.

A research write-up on Cantam (rhythm), a biographical note on Saint Arunagirinathar, hymns of praise of the saint, and analytical research notes on the saint's works also found a place in the publication.

As per his wish, his samadhi was built in direct view of the Tiruttani temple Gopuram. His story has been rendered in poetic form in 121 verses under the title of “**Thiruppugazh Subramania Nayanar**” which occurs in the **Seithondar Puranam** composed by **Varakavi Tenur Chokkalingam Pillai**.

His illustrious contribution and devotion to Lord Muruga earned him an eternal place in the hearts of all Thiruppugazh lovers. (To be continued...)

Compiled by: Mrs. Sowmya Nikhil

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MURUGAN ADIARGAL

SRI RAMALINGA SWAMIGAL

Sri Ramalinga Swamigal also popularly known as Arut Prakasa Vallalar lived in the 19th Century in



Sri Ramalinga Swamigal

a place called Marudur which is about 15 kilometers away from the sacred place of Chidambaram. His parents were Sri Ramaiyya Pillai and Smt Chinnammai.

His father was a school teacher and the local village accountant. He was a very kind man who served Muruga devotees by offering them food and hospitality whenever they visited his home.



Ramalinga Swamigal's birth place at Marudur

One day when Ramaiyya Pillai had gone out, a person chanting “**Vel Mayil!**” “**Vel Mayil!**” came

to their home. Seeing the Muruga devotee, Chinnammai offered him food and hospitality.

After eating the food that was offered, he blessed her saying, ***“You will be blessed with a child like me” and so saying, he disappeared.*** Chinnammai felt it was purely the blessings of Muruga Peruman and narrated the events to her husband, who regretted not being present but was happy that they had received such a great blessing. As foretold, his wife Chinnammai soon



Ramalinga Swamigal's Mother Chinnammai being blessed by a Muruga Devotee

gave birth to their son and they lovingly named him “Ramalingam”. He had two elder brothers Sabapathy and Parasuraman and two elder sisters Unnamulai and Sundarambal.

When he was just five months old, his parents and other relatives took him to have the darshan of Lord Nataraja at the temple in Chidambaram. The screen in front of the deity was drawn aside and the priest performed an Aarthi to Lord Nataraja. The infant seemed to be transfixed by the effulgence of the flame and had an expression of bliss on his face. He laughed heartily much to the surprise of his parents and other onlookers in the temple.

On seeing this, Appaiah Dikshithar the temple priest, remarked that the child was a divine offspring of the Lord of Chidambaram. ***(Ramalinga Swamigal recollected this***

experience later, as his first mystical experience where he was imparted universal wisdom by the Divine through the flame of the Aarthi).

Early Years at Madras

Ramalinga Swamigal's father passed away when he was just three years old. The responsibility of taking care of Ramalinga Swamigal and the family fell on the shoulders of the eldest son Sabapathy, who at that time was living at Sevenwells, Chennai along with his wife Smt. Pappathi. He took care of his family by teaching the children of his locality and by giving religious discourses.

Taught by the Divine

Sabapathy sent his younger brother Ramalinga Swamigal to school at the age of five. The youngster however was not inclined to learn much. So Sabapathy took it upon himself to teach his brother, however he did not succeed. He then sent him to his teacher, Sabapathy Mudaliar, who was considered a great scholar in Kanchipuram. Ramalinga Swamigal amazed his teacher with his wisdom and profundity. However, the teacher sent the young lad back saying he could not teach one who has the wisdom to teach the world.

Though Ramalinga Swamigal did not have any formal education; he possessed a deep intellect and an intuitive wisdom. At the age of 7, he astonished his brother by narrating the summary of the book by a mere glance without opening it. He served Lord Muruga's devotees and absorbed the nuances of Murga worship and Tamil Saiva Siddhantha philosophy from them. They in return for his services, gave him a sacred rosary (Japa malai), bags of Vibuthi (Sacred Ash) and Mantra books. His works later proved his mastery over both Tamil as well as

Sanskrit. His wisdom flowed freely from the Divine within and he imbibed it rather than learn it from outside sources.

During His Boyhood Years

He was a young boy who spent a lot of time in solitude and introspection. He spent most of the time outside his house and used to daily visit



**Ramalinga Swamigal composed the
“Deiva Mani Malai” at Kandakottam Temple,
George Town, Chennai**

Lord Muruga’s temple at Kandakottam, which was nearby. He often expressed his yearning for his beloved Lord Muruga whom he considered as his spiritual mentor. Looking at Lord Muruga of Kandakottam, he would often feel deeply moved and pour out his devotion by singing verses in praise of Him. It was called the “**Deiva Mani Malai**” - a collection of 31 verses which were composed by him at the tender age of nine. *The meaning from some of the lines in the Deiva Mani Malai runs thus - “You are the embodiment of love, who has no equal, who is enlightened, who gives happiness to all. When would the rose petals of Your Lotus Feet extend*

their gentle grace to my heart? When will you come mounted on your beautiful Peacock Vahanam to give the treasure of Your Grace?”.

Sabapathy who could not understand Ramalinga Swamigal’s spirituality, thought him to be a mischievous truant punished him saying that he should neither be fed nor clothed at home till he learnt to mend his ways. His sister-in-law, a kind motherly woman, could not bear the idea of the young Ramalingam going without food and asked him to come and have his meals secretly without his brother’s knowing.

One day during a family occasion, she had to feed him secretly and it was then she suddenly felt deeply saddened, as she thought of how Ramalinga Swamigal could not participate along with other family members. She told him tearfully, to listen to his elder brother and study. Ramalinga Swamigal out of affection for his sister-in-law agreed on one condition that he would need a separate room to study. Both his brother and sister-in-law believed that the boy had “reformed” and happily gave him a separate room.



**Ramalinga Swamigal had the darshan of Lord
Muruga in the mirror in this room**

Vision of Lord Muruga on the Mirror

Ramalinga Swamigal went inside the room given to him and closed the door. He lit a lamp and hung a mirror on the wall. Looking at the

reflection of the lamp's flame in the mirror he placed a garland on the mirror. Instead of focusing on his study books he spent many hours praying and meditating in the room. Many days went by without his elder brother having the slightest hint of what was happening inside the room.

On one Sashti day, he was fasting and saying "Muruga, Muruga..." repeatedly with a deep spiritual yearning and devotion. As he was looking intently at the flame (Jyothi) reflected in the mirror and meditating on Lord Muruga in his mind's eye, lo and behold Lord Muruga of Thiru Thanigai (Tiruttani) appeared before him in the mirror! Ramalinga Swamigal spontaneously burst forth in a song to describe the divine vision he had of his beloved Muruga thus:

***"Seer Konda Vathanangal Aarum.....
Thanigachalam en kann utradhey".***

("The Beautiful Divine Faces Six, Shoulders Twelve adorned with Kadamba garlands,

A pair of Lotus Feet, A sharp spear and a Peacock, A flag with a rooster emblazoned,

And the Thanigai Hills bounteous with merciful clouds, I had a Vision of").

Thus, Lord Muruga Himself came to spiritually awaken Ramalinga Swamigal through the "Jyothi" so that he may acquire the innate wisdom required to fulfill His mission.

Ramalinga Swamigal's First Discourse

One day Sabapathy was unwell and could not participate in the religious discourse which was to be held at the house of Somu Chettiar. He asked Ramalinga Swamigal to go and inform Somu Chettiar that he would not be taking the discourse. However, Somu Chettiar insisted that since all the preparations for the evening's event

had been made, Ramalinga Swamigal must take his brother's place and give the talk. Ramalinga Swamigal agreed and opened the discourse by



Ramalinga Swamigal gives a discourse to his enraptured audience

narrating about the Saivaite Saint Thirugnanasambandar from the Peria Puranam. Those assembled were astounded at the clear explanations of profound depth coming from the young boy's lips and were swept away in bliss.

Somu Chettiar was so impressed by the speech of Ramalinga Swamigal that he informed Sabapathy that henceforth Ramalinga Swamigal should come in his place! Sabapathy could hardly believe his ears and went to hear one of his younger brother's discourses without being seen. There, much to his amazement, he saw a huge gathering of people surrounding his younger brother. They were listening with rapt attention to the divine discourse that was flowing like the torrential rain from Ramalinga Swamigal. Sabapathy's feelings towards his brother changed to one of awe and reverence and he apologized for his previous discourteous behavior. Ramalinga Swamigal accepted this in equanimity and thanked Lord Muruga for keeping him ever in His Grace.

The news about the divine prodigy Ramalinga Swamigal spread like wild fire to various places and many scholars and religious heads became his disciples and followers.

Worship at Thiruthani



Lord Subramania Swamy of Thiruthani blessed Ramalinga Swamigal to compose many devotional songs

He often used to visit Thiruthani to seek his beloved Lord's blessings and grace. *His deep devotion to Lord Muruga of the Thanigai Hills is said to have evolved him into a higher state of awareness. It is significant to note that Lord Muruga helped him move beyond the barriers of his mind and purified it. This enabled him to discard his beliefs on caste, religion and other worldly ways.*

Ramalinga Swamigal composed many songs in praise of Lord Muruga at Thiru Thanigai and Kandakottam. He went onto compose the Prarthanai Malai, Enna Pathu, Sezinchudar Malai, Jeeva Saatchi Malai, Aatramurai, Kandar Sarana Pathu amongst other devotional poems to Lord Muruga.

It is significant to note that the 5th Thirumurai of Thiru Arutpa contained songs relating mostly to Lord Muruga of Thiru Thanigai and Kanda

Kottam. He is said to have stayed at Thiruthani for a while.

Worship at Thiruvotriyur

While staying in Thiruthani, he would often wish to go and worship the ancient Shiva temple at Thiruvotriyur. As per his wish, he went to Thiruvotriyur and had the darshan of Lord Thyagaraja, Goddess Vadivudai Amman, Lord



Ancient Sivan Temple Visited by Ramalinga Swamigal at Thiruvotriyur

Ganesha and Lord Kandavel (Muruga Peruman) and sang many songs in praise of Them.

He shifted back to Chennai again and made it a daily practice to visit the temple at Thiruvotriyur. He often felt a deep need for solitude and spent most of the time at the Thiruvotriyur temple, only to return home at night. On one such night, he came home very late and decided not to wake up the household for his dinner and went to sleep on the verandah. His sister-in-law however woke him up and fed him.

The next day when his sister-in-law asked him why he did not have dinner the previous night, it flashed in his mind's eye that it was the Goddess Vadivudai Amman, who out of Divine Compassion, had fed him with Her own hands.

On another occasion, Ramalinga Swamigal, without having his food lay sleeping in the open courtyard of the temple. ***Lord Thyagaraja Himself, appeared to him in the form of the temple priest and fed him. It was later discovered that the priest had left town two days earlier.***

One day, Ramalinga Swami visited a place which was very picturesque. It had ponds filled blooming lotuses. There were dancing peacocks and one could hear the sound of cuckoos and the chirping of parrots. This heavenly beautiful place was the “**Nandhinala Ashram**”. He came across a group of devotees who followed the Kaumaram form of worship. Amongst the group, was seated a person, whom he recognized to be his Guru.

With great reverence, Ramalinga Swamigal folded his hands and requested him to accept him as a disciple and guide him. The saint responded to Ramalinga Swamigal saying “Do not fear, your wish will be fulfilled”. He taught Ramalinga Swamigal specific mantras to win over his five senses and gave him “Nayana Deekshai”. He blessed him further by asking him to sing more divine songs in Tamil and so saying he disappeared. ***Ramalinga Swamigal realized that it was Lord Shiva of Thiruvotriyur Himself who had come as His Guru to initiate him.*** Filled with rapture he composed several songs in praise of Lord Thyagaraja of Thiruvotriyur known as “**Yezthuariyum Peruman Malai**” and “**Vadivudai Manikka Malai**” on Goddess Vadivudai Amman of Thiruvotriyur.

His Marriage

He had become completely desireless and was immersed in the service of the Divine. His family on the other hand were persuading him to settle down into a married life. An ascetic, on behalf of

his family members, spoke to him about one’s regular duties in life and convinced him to get married. He married his sister Unnamulai’s daughter called Dhanukkodi Ammai. Though he went through the motions of getting married, his heart was not in it, as he felt he had given himself fully to the Divine.

On the night of their wedding, he read out the Tiruvasagam to his wife Dhanukkodi Ammai, till it dawned the next day. On the second night, Ramalinga Swamigal was deep in meditation contemplating on Lord Muruga. When Dhanukkodi Ammai tried to come near her husband, she felt a palpable heat emanating from him due to his meditation. She then bowed reverently to him with folded hands and thought “He is not my husband, but the very God to be worshipped by me”. Ramalinga Swamigal opened his eyes and said “Do not be afraid. God will protect you”. Dhanukkodi Ammai bowed to him again, and left the room gracefully accepting her fate and shared what had transpired between them to her mother and other relatives.

(To be continued...)

Written by Mrs. Sowmya Nikhil

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DEVOTEE EXPERIENCES

1. My Experience with Shri Rejith Kumar

I was an atheist till the age of 26. My introduction to visiting temples started when as a bachelor interested in getting married, I had to visit several temples and bathe at the 21 wells in Rameshwaram to get spiritual relief. Even now, when I go to temples, I just close my eyes and ask for nothing as I believe God is not a tradesman with whom we can bargain.

It made me remember a conversation I shared with Shri Rejith Kumar during his visit to U.K. He was kind enough to invite me to ask him questions relating to spirituality as we had a long way to reach our destination – a good 2.5 hours before we reached Croydon near London from Stratford-upon-Avon where I had to drop him. I would like to share this with the readers through our E-Magazine.

Me: Is it right that people ask for materialistic help from God while praying?

Rejith ji: What do you mean by “materialistic”?

Me: For example: I want a car, I want money to pay off loan, I want a job etc.

Rejith ji: Oh yes, definitely. But the question is "Are they qualified to ask Him?"

Rejith ji was right. Even to get a Wi- fi signal on your phone, you need to be "in range" to the wireless router. So, I was convinced that anyone

who asks God for anything should be "in range" or in other words "qualified" to request Him.

In simple words, you have to get closer to Him and the only path is to sincerely seek him through “prayers”. My next question was about getting qualified to ask God.

Me: How should I pray to God at home? My father has a different method, my brother a different method and my wife does pooja only on Thursday and Friday. I am not aware of any mantras nor do I have any specific method.

Rejith ji: *You don't need to have anything. Light a lamp in front of Lord Murugan and chant the mantra “Om Saravana Bhavaya” 9 times.*

Rejith ji made it very simple. While I had gone to extremes of trying to learn Rudram or even to memorize the Skanda Sashti Kavacham and Guru Kavacham, Rejith ji just cleared away my confusion and gave me a simple solution of chanting the Shadakshara mantra “Om Sa- Ra – Va – Na – Bha – va ya” mantra along with lighting a lamp.

I know that running a spiritual organization especially at this crucial time is not an easy task and I wondered how Rejith ji was managing things at a global level where there could be many who would take the help he offered selflessly and take advantage of his kind actions.

Me: How do you manage such politics around you?

Rejith ji: I am not managing, He - Muruga Peruman is guiding me to manage.

I want to conclude by saying that I wish Muruga Peruman's guidance to be with every soul that believes in Him.

Yuvaraj, Birmingham, U.K

2. My Experiences after joining LMRK

I used to watch ‘Moondravathu Kann’ program quite often as I was very much interested in knowing about Siddhars. It was here for the very first time I came to know about Shri Rejith Kumar and his spiritual journey. I felt a sense of peace when I first saw him in the video in 2016. I continued to watch his videos and finally found the LMRK Facebook page to which I subscribed. It was through this I came to know about his visit to Chennai in September 2017.

My family and I went to the meeting place at Thiruvananthapuram. As Shri Rejith Kumar introduced himself to all the members assembled, I felt a distinct peace flowing in the room. He narrated his spiritual journey and patiently answered my questions. When I went to receive his blessings my mind suddenly fell silent. It made me realize I was in the presence of a divine soul and was overjoyed. I kept in touch with him through the phone and he helped me with my health issues by sending me long distance healing as well as direct healing whenever I had the opportunity to meet him. I was happy to speak about his healing in one of the Moondravathu Kann episodes.

What struck me most was his down to earth nature and his infinite patience in attending to the issues of all those who came to meet him. He offered everyone a ray of hope and comfort and assured them that Muruga Peruman’s grace is with them. My family and I were blessed amply by him when he visited our home and resolved our issues in the month of March 2018.

In the month of August, I had a vision of Muruga Peruman in which His face appeared on a 4-foot Vel and directed me to work for Him. I prayed to Muruga Peruman to show me a sign as to the place I was supposed to work and asked him to

show me clearly if it was at LMRK. It was at this time Shri Rejith sent me a brief message saying “Go to the meeting on 15th. This meeting was postponed and it took place on 18/8/18”. It was a work meet and they were asking members to volunteer for work. I took this as a divine sign and began my work in LMRK.

The month we started setting up the Editorial team was the month LMRK members were getting ready for the function at Palani. Every attempt at writing was a novel experience for me as I did not have much experience in writing prose. While writing the Mayura Simhasana Thiruvizha and Mayura Simhasana Pradishta articles; there were times I felt we needed more facts and I used to pray to Muruga Peruman at the end of each day surrendering what had been written. With His grace the words began to flow and people came forward to help in writing this sacred information. I used to distinctly hear words which I have never used while writing. For example, I wanted to describe the smile of a Siddhar whom the team had met at Swami Malai for blessing before proceeding with the Mayura Simhasanam en route from Kumbakonam to Palani. I heard the word “beatific” and found that its meaning and context of usage (feeling or expressing blissful happiness, imparting holy bliss) was perfect. It thrilled me that I was being guided to write this article. I really enjoyed reading the information Mr. Srinivasan had given about the Kumbakonam journey. Every single detail was captured so clearly. When I complimented him on his photographic memory, he seemed a bit surprised and replied that he normally did not remember facts this much in detail... we both realized this as the grace of Lord Muruga. I truly felt humbled at how we are all instruments in His hands.

The other experience which is close to my heart is when the photograph of the Mayura Simhasanam was seen by me for the first time through WhatsApp - I saw a flash of white light and had a vision of the Divine Feet of Muruga Peruman as if He were seated on the Mayura Simhasanam. The essence of it passed through me like an electric charge and tears poured from my eyes. When I finally got to see the Mayura Simhasanam at the Chavalakara Mandapam at Palani, it was a deeply moving experience for me. I thank Muruga Peruman for giving me an opportunity to serve in this divine organisation led by Shri Rejith Kumar and request Him to guide and be with me always.

Om Saravana Bhavaya Namaha

Written by: Mrs.Sowmya Nikhil

Editorial Team, Chennai.

BOGAR SIDDHAR AND LORD KULANTHAI VELAPPAR OF POOMBARAI

The term 'Siddhar' refers to a person who has perfected the Ashtma (Eight) Siddhis. They are said to have the Divine knowledge which helps them transcend the cycle of birth and death. They serve selflessly for the upliftment of humanity by helping people raise their spiritual awareness apart from relieving them of their physical as well as mental ailments.

Bogar Siddhar who is one of the revered 18 Siddhas is well known for his ardent devotion to Lord Muruga. He had mastered all the Siddhis and was especially gifted in the science of Alchemy. With the welfare of humanity in mind, Bogar Siddhar created "Medicinal Idols" of Lord Muruga which had the ability to cure humanity from many incurable diseases during the

difficult age of Kali. They are considered as a 'Master Medicine' for diseases. It was built in such a way that it is indestructible by fire, water and could even survive an apocalypse (Pralayam).

He has also been credited with creating and consecrating a "Dasapashanam" Moorthy of Lord Kulanthai Velappar at the Poombarai village in Kodaikannal.

History of Lord Kulanthai Velappar Temple at Poombarai

According to the legends, more than 3000 years ago, Lord Muruga had given the Chera King an assurance that He will give the king a vision of His "Thiru Kalyanam" at Poombarai after the return of the king from the Pazhani Thiruvizha. The king instructed the famed sculptor Devadakshan to build a beautiful Kalyana

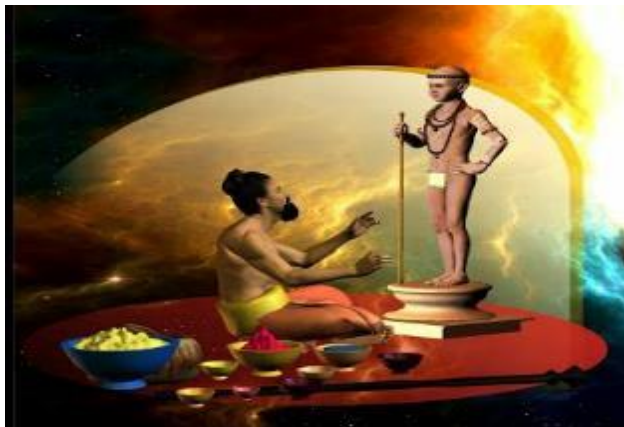


Kalyana Mandapam built by the Chera King in remembrance of the Vision granted by Lord Muruga

Mandapam with 16 pillars. On each of these pillars a Dwara palakar or (guardian) of Lord Muruga was to be depicted. *The Mandapam was built facing the direction of Pazhani and the king on his return was given the divine vision of Muruga Peruman's Thiru Kalyanam as foretold. Even Devas, Munis, Siddhars and Saints were able to see the vision granted to the king at Poombarai.* Those who could not make

it at that time came later to see the mandapam. (Details about the Dasapashanam idol being more than 3000 years and the history behind it can be found on the stone inscriptions at the Kulanthai Velappar temple at Poombarai).

Meanwhile Bogar Siddhar who had just returned from his sojourn in China met his chief disciple Pulipani Siddhar at Pazhani. Pulipani Siddhar told him how Lord Muruga had graced the Chera King with the vision of His Divine Wedding and how the celestials and saints had been able to witness it. Bogar immediately proceeded with his disciple Pulipani Siddhar to see the mandapam. He greatly admired the artwork



Bogar Siddhar making Lord Kolunthai Velappar's Dasapashana Idol

done on the mandapam. He felt he should create an equally beautiful idol of Lord Muruga in His Dhandayudhapani form and place it in the mandapam.

Dasapashanam Idol – Place of its Creation

Let us take a quick look as to where Bogar Siddhar and his disciples lived while making the Dasapashanam idol.

i) Bogar Gajam or Bogar Kadu (Forest)

Bogar Siddhar worked with his disciples in a dense forest that can be found midway between

Poombarai and Pazhani. Bogar Siddhar is said to have favoured the forest for its environment, divine vibrations, privacy, Mooligai (herbs) and the ready availability of a water source – the Shenbaga River. This place later came to be known as Bogar Gajam or Bogar Kadu. (The natives till date have the tradition of going to Bogar Gajam to pray and receive blessings for bountiful rainfall once every year for their crops after observing spiritual austerities.)

ii) Aanai Mutti Cave

Bogar Siddhar and his disciples lived in the “Aanai Mutti” cave in the forest during the making of the Dasapashanam idol. This cave can be found on the way towards Bogar Gajam from Poombarai. (The cave derives its name from its walls which are full of markings left by the elephants in the forest, who used to rub against the stones of the cave to relieve themselves of insects).

Consecration of the Dasapashanam Moorthy

Bogar Siddhar added a special ingredient called “Guru Moopu” apart from the ten pashanams or poisons while making the idol. It was a chemical mixture that acted as a binding agent and gave the idol a stone like appearance. He also added the baspam or the fine powder of various Navarathnam (semi-precious stones) in the creation of the idol. *As per the revelations of Muruga Peruman to Shri Rejith Kumar one of the elements used in creating the idol has the ability to enable humans to live on Mars.*

Bogar Siddhar after making the idol, consecrated the Moorthy of Lord Muruga at the Kalyana Mandapam with the help of the Chera King.

The Years That Followed

In the beginning, the Adivasi villagers taught of Muruga Peruman as their Kula deivam (clan deity) and prayed to Him. Both farmers and hunters would worship him with their offerings and only then eat their food. They lovingly adorned their Lord with the creepers and flowers they would find nearby. They appointed village priests would take the offerings made at the temple, as their food in return for their services.

The idol was worshipped in the mandapam by the next nine generations of the Chera dynasty. However, as time passed by, the mandapam gradually reached a neglected state. The villagers tried to protect the idol by burying it on a higher ground where the present temple of Lord Kulanthai Velappar stands.

After many years, people began to farm in this area because of the availability of a water source nearby. While digging the soil they found the idol. They built a small hut and reverentially placed the idol of Lord Muruga there and started the worship again.

Meanwhile the villagers heard that **Raja Punaiyathu Thambiran of Travancore** was building a temple for Lord Vigneshwaran at Pollur. They approached him and requested him to build a temple for them as well. He remarked that he would finish the construction of the temple he had taken on and then come to help them. ***But that very night, Muruga Peruman directed him to go and build the temple at Poombarai as requested by the villagers.*** The villagers told him the history behind the Kalyana Mandapam and Bogar Siddhar's association with it. Raja Punaiyathu Thambiran got skilled craftsmen from the Chera Kingdom to construct the temple. He used the pillars and stones from

the old mandapam to construct the temple. The temple was built facing the direction of Kerala.



The Entrance of Lord Kulanthai Velappar Temple was built facing the direction of Kerala

The Dasapashanam moorthy of Lord Muruga was duly consecrated in the temple. He gave further instructions to follow the tradition of doing flag hoisting at the Poombarai temple on the day following the hoisting of the flag at the Pazhani Thiruvizha and further added that the Thiruvizha at Poombarai must be celebrated in the same way as that of Pazhani.

Saint Arunagirinathar's Visit

Saint Arunagirinathar is said to have visited Poombarai during the 15th century to take the darshan of Lord Muruga. He spent the night in the temple premises. *A brahma rakshashi (demoness) who was flying past, saw an infant playfully climbing all over the sleeping Arunagirinathar. She wrongly thought him to be a lady and left him alone. Thus, Lord Muruga took the form of an infant and rescued His devotee Arunagirinathar's life. The local villagers from then onwards began to call their Lord Muruga as "Kulanthai Velappar" – the infant God who holds His Vel and protects His beloved devotees from all harm.*

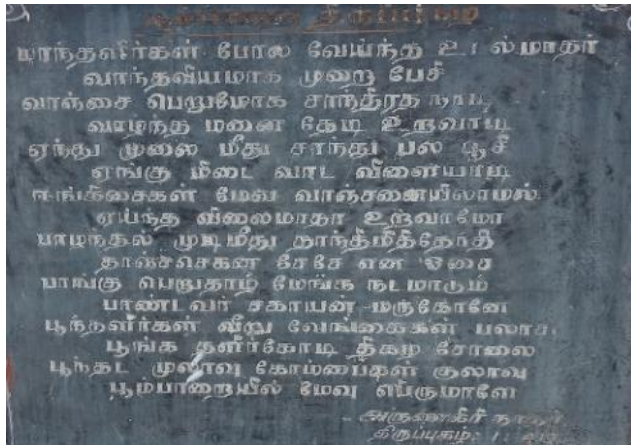
Lord Kulanthai Velappar's Temple at Poombarai

Kulanthai Velappar temple which comes under the jurisdiction of the Pazhani Devasthanam holds a place of pride in the beautiful and picturesque village of Poombarai.



Poombarai village

It is located about 20 kilometers away from the city of Kodaikannal in the Dindigul district of Tamil Nadu, India. The temple is built according



Saint Arunagirinathar's Verse from Thiruppugazh Engraved on the Stone Tablet at Poombarai

to the South Indian Architectural style. Saint Arunagirinathar in one of his Thiruppugazh songs (#620) describes the beauty of Poombarai and says it's a place filled with groves of Neem, Jack fruit and Plantain trees, lush greenery and flowers and calls it the abode of Lord Muruga.

The main sanctum of Lord Kulanthai Velappar faces the eastern direction.



Main Sanctum of Lord Kulanthai Velappar at Poombarai

His Peacock Vahanam is found near the Bali Peedam and the flag staff (Kodimaram) faces the main sanctum of Lord Kulanthai Velappar.



Peacock Vahanam of Lord Kulanthai Velappar and Vel
Lord Kulanthai Velappar's luminous eyes seems to look at the world with infinite compassion. In His bala swaroopam, He bewitchingly smiles at



Lord Kulanthai Velappar of Poombarai

all those who come to take His darshan while being adorned royally in a silk dhoti and a crown. He is found in a standing posture holding a staff or dhandam in His right hand while His left hand is placed on His hip.

Sandal wood paste is applied on the Moorthy at night. During the night the Moorthy ‘perspires’ as the heat absorbed by Him during the day condenses at night when the temperature drops. The “**Raakala Sandhanam**” so collected is later distributed as a medicine for the devotees; similar to the practice carried out in the Lord Dhandayudhapani temple at Pazhani.

The Abhisekham is done with Water, Milk, Vibuthi and Panchamritham. It absorbs the medicinal properties of the idol and serves to relieve people from ailments like Diabetes and Cancer amongst others.

There is a small shrine inside the sanctum sanctorum for the Urchava Moorthies (processional deities) of Lord Ganesha and Lord



Lord Dattatreya seen engraved on the temple walls

Muruga with His Divine Consorts Goddess Devanai and Goddess Valli. One can find the moorthies of Lord Nataraja and Lord Dattatreya on the walls around the Garba graha as Koshta idols. There are also separate shrines dedicated to Lord Shiva, Lord Vinayagar, Navagraham



Lord Ganesha and the Naga Deities



Ther Thiruvizha (Chariot Festival) at Poombarai Village

(Nine Planets), Lord Bhairavar, Lord Dakshinamurthy, Idumban, and the Naga deities. This temple is specially known for celebrating the “**Ther Thiruvizha**” for 10 days starting on the day of Kettai Star immediately following the Thai Pooam festival.

Benefits of Visiting the Kulanthai Velappar Temple

The devotees who come to worship in this temple get the following benefits: (1) Removal of Hurdles in Marriage (2) Relief from Childlessness and (3) Get good Health and Prosperity.

Bogar Siddhar has consecrated the idol of Lord Kulanthai Velappar in *Poombarai* - **a place which receives abundant Karthika or Pleiadian**

energies. This is as per the revelation given by Muruga Peruman to Shri Rejith Kumar. The Dasapashanam moorthy of Lord Kulanthai Velappar is one of a kind in the world. Apart from being medicinal in nature He also graces the devotees who come to this blessed temple with divine Karthika energies; this in turn helps the spiritual aspirants on their path by leading them to a higher state of awareness.

Om Saravana Bhavaya Namaha

Contributors: Mrs.Sowmya Nikhil, Mrs.Asha Jagannathan, Mrs.Rani Pandian, Mrs. Jyoti Sena and Mr. Arun Murugan

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THE SIGNIFICANCE OF PADHA DARSHAN

I began this article “Significance of Padha Darshan” after seeking the grace of Muruga Peruman and the blessings of Shri Rejith Kumar in my prayers. I would like to recollect my divine experience which I had shared earlier in the second issue of our E-Magazine with our readers.

I met Shri Rejith Kumar on the 15th of April 2018 during his visit to Singapore at the Mac Ritchie Reservoir. When it was my turn to talk with him,

Shri Rejith Kumar enquired if I had anything specific to ask. I immediately answered without a second thought, **“I wish to receive Muruga Peruman’s blessings directly”. He blessed me silently.** Four days later, on the 19th of April, I had an early morning vision at about 5.20 AM. **I heard a divine voice saying “You have seen the Guru!”. I could see the person’s feet in a seated position. I could see the Divine Feet radiating its effulgence with a glowing light. I later came to realize that I had seen the Divine Feet of Shri Rejith Kumar. I shared this with him in the next opportunity, I had. He listened patiently to what I had to say but however asked me not to refer to him as a “Guru”.**

This divine vision struck a deep chord in me and I began to explore the significance behind it. This led me to reading the life stories of Saint Manikkavasagar and Thirumoolar Siddhar who



Saint Manikkavasagar

had experienced the vision of the Divine Feet of their Guru Lord Shiva. Saint Manikkavasagar and Thirumoolar Siddhar both have conveyed the significance of their respective experiences through their sacred works Tiruvasagam and Tirumanthiram respectively.

I would like to introduce them and briefly highlight the spiritual significance of their experiences as shared by them with our readers.

1. Saint Manikkavasagar

He is one of the important “Nalwar” (four) Saivite Saints”. He is said to have lived during the 7th century AD. This great soul was born in a town called “Thiruvadhavoor” and hence named “Vadhavoorar” after it. By the time he was 16 years old, he was well learnt and had mastered all the important scriptures. The Pandian King Arimardhanan realizing his talent and virtues made him the prime minister of his kingdom and gave him the title “**Thennavan Bimarayan**”. Though Vadhavoorar was involved in helping the king in governing the land, his heart was constantly searching for a Guru who would show him the path towards inner bliss.



Lord Shiva blessing Saint Manikkavasagar and granting him Siva Gnana

One day, on his way, he met a Siva Yogi seated under a tree, giving a discourse (Gnana Upadesham) to his disciples. Hearing him, he felt a sudden bliss and a need to immediately go towards the Siva Yogi. Vadhavoorar surrendered to him and requested him to accept him as a disciple to which the Siva Yogi readily agreed and imparted him the highest Deekshai of Siva Jnana. The readers must have guessed by now the identity of the Siva Yogi—it was verily, Lord Shiva Himself who had come down to earth as a

Siva Yogi to become Vadhavoorar’s Guru. The moment Vadhavoorar realized “Siva Jnana”, songs burst forth from him in praise of the Lord. **Lord Shiva on hearing the words of his songs stated that henceforth he would be known as “Manikkavasagar – the one, whose words are like gems”**. He found Lord Shiva and the other saints disappearing into a portal of light and tried to follow Them, but Lord Siva asked him to stay on earth and sing His praises in various sacred places and spread Saivism before finally joining Him in Thillai (Chidambaram). Saint Manikkavasagar is credited with writing the “**Tiruvasagam**” and “**Tirukovayar**” the 8th and 9th of the Saiva Tirumurai’s or sacred texts.



Lord Shiva writing the verses of Tiruvasagam told by Saint Manikkavasagar

Tiruvasagam

Lord Shiva took the form of an Andhanan (old brahmin) and joined the crowd of people who flocked to hear Saint Manikkavasagar composing divine songs in praise of Lord Shiva. The old brahmin suggested to Saint Manikkavasagar that he would write down on palm leaves as the saint composed his verses. After the entire set of songs were written down Lord Shiva who had taken the form of the

brahmin wrote ***“As Thiruvadhavaaoran told, Thiruchitrambalamudaiyaan wrote”***. The old brahmin (Lord Shiva) left these palm manuscripts at Chidambaram and disappeared. ***Thus, Lord Shiva as a Guru came to write the Tiruvasagam composed by His devotee Saint Manikkavasagar. This sacred work came to be known as “Tiruvasagam”.***

In his sacred work Tiruvasagam, Saint Manikkavasagar has described the significance of how he attained Siva Jnana when his Guru Lord Shiva placed His Lotus feet on his head (Sahasrara Chakra). He further talks about the importance of seeing the Guru’s Thiru Padham (Holy Feet) as it is symbolic of the Guru Himself. He describes his Guru Lord Shiva and praises Him and states the spiritual benefits which one may derive after having the Padha Darshan:

(i) He is the Supreme One and the Creator of all living beings. He is the source of wisdom to them and is their true father. I praise and worship His holy feet who is my true Father.

(ii) Lord Shiva is Love incarnate and sits in the hearts of those pure souls who have found love for the Divine within themselves. To them He reveals his Divine Feet. He would be unreachable to those who have not found love within but go searching for it outside.

(iii) Those who stand in the inner temple and worship Him with both hands, and immerse themselves in His glory and worship His feet will only see victory.

(iv) Those who bow down and worship Lord Shiva; their breath control will be regulated in a way (Vasi Yogam) for them to reach enlightenment.

(v) I praise and worship the Lord who is found in an effulgent form in all living beings. To

know Him and render service to His Holy feet is in itself a great grace.

(vi) If we hold fast to the Holy feet it has the ability to remove illusion or Maya and cut us free from the cycle of birth and death and lead us to the path of enlightenment.

2. Thirumoolar Siddhar

Saint Sundranathar was one of eight direct disciples of Lord Shiva who used to live in Mount Kailas. Once he undertook a journey to meet his



Thirumoolar Siddhar

friend Saint Agasthiyar who lived in the Pothiya Mountains. On the way, he had to travel through the outskirts of a village called Sathanur. There in the forest he found some cows grieving for their master Moolan who had died of a snake bite. Saint Sundranathar out of compassion for the cows, decided through his yogic power of **“Para Kaya Pravesham”** to leave his body and enter the body of the cowherd. He kept his body in a safe place. Much to the happiness of the cows, their master came alive and took them home. The saint took the cattle to Moolan’s home.

When he was about to leave Moolan’s house; his wife tried to stop him and call the villagers.



Lord Shiva explaining to Thirumoolar Siddhar regarding the disappearance of his body and his mission of writing the Agamas in Tamil

Sundranathar revealed that her husband was no more and it was the soul of Siva yogi Sundranathar which is currently in her husband's body. He proceeded towards the tree where he had hidden his body but much to his dismay the body had simply disappeared! *He and the villagers who followed him, heard a divine voice (Asariri) from Lord Shiva stating that it was he who had taken away his body and that Sundranathar now in Moolan's body would henceforth be called Thirumoolar. And that he should take up the divine mission of writing the essence of the Agamas in Tamil.*

Tirumanthiram



Thirumoolar Siddhar meditated for 3000 Years to compose the sacred Tirumanthiram

He soon immersed himself in contemplation under a sacred bodhi tree in Thiruvavuduthurai. He is said to have sat here in meditation for 3000 years. Every year he would open his eyes and compose a quatrain. This sacred collection of verses came to be called the "**Tirumanthiram**". The Tirumanthiram comprises of 9 Tantras. Thirumoolar Siddhar in his 6th Tantra "Grace of Guru's Feet" (verses 1590 to 1604) speaks about the Significance of the Holy Feet thus:

According to Thirumoolar Siddhar, it is indeed the Guru (Lord Shiva) Himself who made him realize the grace of His Holy Feet. Lord Shiva appeared before him as his Guru because of his one-pointed devotion and earnest meditation. Lord Shiva in his effulgent form placed His hand on Thirumoolar Siddhar's head and blessed him that he will always rule; by imparting Jnana to him. Lord Shiva planted His Feet of Grace on Siddhar Thirumoolar's head and showing the Jnana Mudra, instantaneously imparted the Supreme Knowledge which made him merge into "Sivam". It is a state which is free of speech, feelings, identity where he felt a complete union with Lord Shiva. It is a bliss which cannot be expressed merely in words.

Once Thirumoolar Siddhar completely melted in 'Sivam' state; he held fast to his Guru's feet and began to work towards his liberation. Lord Shiva helped him to remove the three "Malams" (Arrogance, Karma and Maya), remove the last vestiges of ego and thus after thoroughly cleansing him came to reside in Him forever.

The "Holy Feet" here signifies the grace of one's Guru. He shares his thoughts on the grace conferred on him by the Padma darshan of His Guru thus:

(i) It has the ability to direct a spiritual aspirant on his path and settle the course of his destiny.

(ii) By the Guru's loving grace, one can be set free from the cycle of birth and death.

(iii) The Guru Himself will help you shun the scorching senses and prepare you to become a recipient of His limitless grace.

(iv) The Holy feet by imparting Jnana leads you to the state of "Siva", and frees one from impurities, helps one attain Siddhis and ultimately the final liberation (Mukthi).

(v) Only with the grace of the Guru's feet comes the true instruction to enlightenment and liberation. The enlightened ones are the true monarchs of this world as they will always enjoy the Lord's boundless grace and reside in never ending bliss.

(vi) Those who reach The Holy Feet enjoy boundless power; knowing this even the heavenly beings hold fast to their Guru's Holy Feet and work their way towards liberation.

(vii) Reaching the Holy Feet is the ultimate goal – One is said to have attained the essence of all the Veda's by the Guru's grace.

(viii) The Holy Feet granted Siddhar Thirumoolar the ultimate liberation of his soul.

Thus, Thirumoolar Siddhar directs all souls to hold fast to their Guru's feet and walk the path of Truth to attain liberation just as the Masters have done.

Thiruvadi on the Mayura Simhasanam

Muruga Peruman to usher in His reign, during the Muruga Yugam, had directed Shri Rejith Kumar to place His Thiru Padham (Holy Feet) on the Mayura Simhasanam and do its pradishta at Wales (Zero time Zone). This symbolically signifies the dawn of a new era and the descent of our Muruga Peruman's grace to all seeking

souls. It further reiterates the importance and glory of "The Holy Feet" which has come to encompass us in His grace and receive His blessings.

I would like to conclude this article by thanking Shri Rejith Kumar on whose blessings I have received the "Thiruvadi" vision. I further request all of you to follow Shri Rejith Kumar's



Thiru Padham of Muruga Peruman on the Mayura Simhasanam at Aivar Malai



Muruga Peruman's Thiru Padham

instructions on praying and meditating on Muruga Peruman's Thiru Padham and receive the blessings and boundless grace of Muruga Peruman.

Guruve Un Thiruvadi Charanam!

Om Saravana Bhavaya Namaha

Contributors:

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THE STORY OF KATHIRKAMAM – FINAL PART

Kataragama Maha Devalaya

The Maha Devalaya, a quadrangular building, is set in the middle of the large complex where peacocks and elephants are a recurring motif adorning the outer walls.



Kataragama Maha Devalaya



Valli Amma Shrine

Pilgrims begin their journey with the ritual cleansing in the Menik Ganga (River of Gems) and then walk up the broad avenue to the Devalaya where through large gates, they enter the temple complex, some stopping to break coconuts on the way by dashing them on a flat



Devanai Amma Temple

piece of rock erected for the purpose. Next to the main shrine of Lord Muruga are the shrines dedicated to God Vishnu and God Ganesha. Shrines relating to Valli Amma, Devanai Amma, Lord Vishnu, Muttu Linga Swami Koil, Kannaki Amma Koil, apart from the Kiri Vehare Dagoba and Al-Khizr Mosque make Kathirkamam a hallowed place where people of different faiths

come and pray in unison out of their love and devotion for their Lord Kataragama.

The post of 'Kapu Mahattaya' (priest) is a hereditary one and is responsible for the religious duties involved in the worship of Lord Muruga whilst the 'Basnayake Nilame' handles the administrative duties relating to the temple.



**Sandima Dewapriya, Basnayake Nilame
of Kathirkamam Temple**

The devotees wait in line outside the sanctum standing devotedly with their hands clasped looking fervently at the beautiful screen in which the Lord of Kataragama graces his presence with his two divine consorts Goddess Devanai and Goddess Valli on their divine Peacock vahanam (vehicle). *Behind this beautiful screen and inside the sanctum is placed the casket*



**Devotees inside the Main sanctum of
Lord Kataragama**

containing the scared yantra. The Kapu Mahattaya with his retinue after offering

worship at the shrine of Selva Manicka Pillayar, enters the main sanctum of the Lord of Kathirkamam. He alone then goes inside the sanctum behind the veils to make the offering.

As chants of 'Haro Hara' fill the air, the Perahera (religious) procession with the Basnayake Nilame, temple officials, elephants, drummers and dancers wend their way to the temples within the complex and then to the Valli Amma temple, before returning to the main sanctum of Lord Muruga.

The Kapu Mahattaya later comes outside and offers incense and performs the Aarthi to Lord Muruga while the devotees reach up to ring the bells hanging overhead raising the atmosphere to one of intense devotion.

The Aarthi is then offered to the devotees after which sacred water and Thiruneer is distributed to them. The pooja concludes with the distribution of prasadam.

Rituals and Traditions at Kathirkamam

We have covered some of the most important rituals and traditions of Kathirkamam briefly.

1) Pada Yathra

It is one of the most ancient traditions in Sri Lanka. A "Pada Yathra" (foot pilgrimage) originates from Jaffna every year during the months of May, June and July. The Pada Yathra begins from Nallur in Jaffna and ends in Kataragama. It is essentially a tradition inherited from the island's indigenous forest dwellers the 'Wanniya- laeteo' or the Veddah Community.

In the Kataragama Pada Yathra tradition vows play an important role. The devotee makes a vow to walk bare feet or give up something important to them.

**Pada Yathra**

The Kataragama Esala Festival officially begins with the 'Kap Hitavima' rite at the Kataragama Maha Devalaya when the Kapurala priests go into the forest and cut two saplings to ritually plant them in the Maha Devalaya.

It symbolically means that the Kapurala priests have taken a vow to begin the Esala festival 45 days later. On the same day, devotees assemble to make their onward Pada Yathra towards Kathirkamam. The devotees join this Pada Yathra leaving behind all their belongings carrying only a bundle of essential items. They walk barefoot through the jungles, sleep under trees living in the open and on arriving in Kataragama these devotees perform many acts to fulfill their vows and show their devotion to their beloved Lord Muruga.

It is significant to note that some of the Great Souls who walked the Pada Yathra were Saint Arunagirinathar, Palkudi Bawa and Yogaswami of Nallur.

2) Katargama Esala Festival

This is a grand event held at the Kataragama Devalaya held during Esala poya (full moon), usually in late July or early August for a period of

**Peacock Dance**

18 days. This is a time of feverish activity at Kataragama. Elephants parade, drummers drum. Vows are made and favours sought by devotees who demonstrate their sincerity by performing extraordinary acts of penance and self-mortification: some swing from hooks that pierce their skin, others do Anga pradakshina (rolling full bodied) over the hot sands near the temple. It includes celebratory fanfare like the Kavadi Attam and Peacock dance.

The sacred yantra is honoured by the bringing it out in a procession on the temple elephant which is grandly decorated. The procession is accompanied by the temple officials and devotees' throng eagerly to take a glimpse of it.

**Kapu Mahattaya placing the Muruga Yantra on the elephant before the procession**



Muruga Yantra being carried by a temple elephant in the procession

Some of the rituals practiced during the Kataragama Esala Festival are:

i) Fire Walking Ceremony

The fire walking ceremonies for which Kathirkamam is famous, take place in the main temple yard. The area is prepared with wood being burned beforehand and the devotees after having cleansed themselves and visited the main sanctum of Lord Muruga for divine blessings tread on red-hot embers to show their devotion.



Fire Walking Ceremony

It commemorates the legend of King Dutugemunu erecting a temporary shed as a token of fulfilling his vow to erect a temple for Lord Muruga (Kataragama) before he marched into battle against King Elara. The Basnayake Nilame performs the ritual by placing the first bundle of twigs and Manilkara Hexandra leaves brought from the jungle; the same is repeated by the devotees who attend the ceremony.



Roof laying during the Athu Pandalama Ceremony

iii) Flag Hoisting Ceremony at Devanai Amman Temple

Hindu monks of the Dasanami Order direct the



Flag Hoisting at Devanai Amman Temple

ritual hoisting of a saffron flag representing renunciation, penance and purification at the Devanai Amman Devasthanam compound. A similar flag is later raised at Muttu Linga Ishwara (Sivan) temple.

iv) Refurbishing of the wattle and daub room of the Basnayake Nilame official headquarters and giving of alms to the monks.

v) Displaying of Tusks

One of the most significant rituals is the display of the tusks of the royal elephant 'Kadol Etha' of King Dutugemunu in front of the Maha Devalaya.

vi) Veddah Community Rituals

The Veddah community practices the age-old ritual of obstructing the way of Perahera (procession) that leaves for Valli Amma temple commemorating another legend of the time when the Veddah community obstructed Lord Muruga who came to court Valli Amma.

They serve Venison (deer meat) after the Diya Kapeema Ceremony symbolic of fostering the in-law relationship they share with Lord Muruga. It is also believed that Lord Muruga will be present one among the devotees to partake in the feast.



**Veddha Community taking part
in the Esala Festival**

vii) Diya Kapeema Ceremony

The water-cutting ceremony or 'Diya Kapeema' ceremony brings the festival to an official close. It is held in the Menik Ganga the morning after the Maha Perahera on the full moon night.



Diya Kapeema or Water Cutting Ceremony

The final rite is the devotees plunging into the shallow waters for purification before departing to their everyday lives, carrying within them the sublime imprint of their mystic journey of faith.

The Jeeva takes birth over many lifetimes on earth and in its avidhya (ignorance) moves away from its Source (Lord Muruga). When the Divine grace dawns upon the soul it begins to travel inward and hear the clarion call of its creator. The spiritual path is similar to that of a labyrinth with many a twist and turn and many more challenges before the Jeeva achieves its ultimate goal in merging with its Paramātmā. The journey to Kathirkamam will awaken the true seekers and kindles their faith in treading their onward journey to their ultimate destination.

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LMRK NEWS (FEB – MAR) 2019

1) Chennai General Meeting Highlights at Pamban Swamigal Temple

(03/02/19)

A group of 21 members participated in the group meditation which was held from (10.00 -10.15) AM.

i) This was followed by Mrs. Sowmya talking about how the Mayura Simhasanam energy as started spreading throughout the world. She further shared the revelations given by Muruga Peruman to Shri Rejith Kumar:

a) The Mayura Simhasanam energy has started spreading all over the world. The devotees by keeping this picture at their residences would directly be able to receive Muruga Peruman's energy and be benefited greatly both in their material as well as spiritual lives.

b) Shri Rejith Kumar has been directed by Muruga Peruman to visit an energy point in Mongolia.

ii) Mr. Srinivasan further added that as per the revelation certain special energies were found manifesting in the energy point in Mongolia. He informed that Muruga Peruman had gave

sanction to use Mayura Simhasanam Picture with Shri Rejith Kumar standing next to it, which was taken on the Mayura Simhasanam Pradishta day. He asked members to let him know the best place for taking printouts of the Mayura Simhasanam pictures so that these can be later distributed.

He also added that after the pradishta of the Mayura Simhasanam Shri Rejith Kumar's has moved to next level in his spiritual path which



Chennai General Meeting at Pamban Swamigal Temple on 03.02.19

according to him was evident in the several positive changes experienced by LMRK members through Shri Rejith Kumar's prayers and healing sessions for them. He also referred to the Nadi reading revelation about Shri Rejith Kumar.

iii) Mr. Devan shared about the travel plans relating to Mongolia and that he may be accompanying Shri Rejith Kumar on it. He also stated that the visit will be probably during the last week of March 2019.

iv) Mr. Elango from Australia had graciously joined our meeting at our request. He shared his experiences about meeting Shri Rejith Kumar. He also spoke about the various energy points in Australia such as the Blue Mountains and Lion

Island. He spoke about the Murugan temples in Australia such as Sydney Murugan temple and Sunshine Murugan temple with which he is associated. He also mentioned that the Australian Aborigines have a connection to Kumari Kandam.

v) Mr. Venkatesan shared his experience of visiting Shri Rejith Kumar with Amitabh Swami and Ms. Preethi. He spoke about Amitabh Swami and said his mission was related to ushering in world peace and shared some incidents about how he was blessed and guided by Maha Avatar Babaji.

vi) Mr. Datthathiri shared about his spiritual experience where he got hurt while climbing the Aivar Malai and explained how he recovered to a great extent in few hours with Muruga Peruman's blessings that he was able to attend the evening function without any assistance.

vii) The meeting concluded with Mr. Nandan sharing the pocket size Mayura Simhasanam pictures to the members.

(10/03/19)

A group of 12 members from the Chennai LMRK team met at the Pamban Swamigal Samadhi temple at Thiruvannamalai. The program started with a group meditation and it was followed with the distribution of the Mayura Simhasanam picture with the energy points.

We were happy to see the new members who had joined us for the meeting. The new members gave their introductions and shared their experiences with Shri Rejith Kumar. For the sake of the new members, Mr. Srinivasan explained the journey of the Mayura Simhasanam and all the milestones it had crossed before its pradishtha at Wales.

He further explained the significance of the energy points to those present.



Chennai General Meeting at Pamban Swamigal Temple on 10.03.19

Mrs. Sowmya explained about the symbols on the Mayura Simhasanam relating to Kumari Kandam and Mars and how it is relevant to the LMRK mission.

Mrs. Surekha and Mr. Baskar shared details about "Gnanalayam Wisdom Temple" in Pondicherry where Siddhars are making revelations and helping devotees by healing them and helping them spiritually advance.

This was followed by a discussion on Muruga Peruman, places frequented by Siddhars, significance of Kathirkamam, the discipline one has to maintain to attain Siddhis in which Ms. Yamini, Mr. Narayanan and Mr. Mayavan put forth their inputs. The meeting concluded with Mr. Srinivasan sharing the news about Shri Rejith's possible visit to Chennai during the first week of April.

The members who attended the meeting were Mrs. Surekha, Mr. Mayavan, Mr. Srinivasan.J, Mrs. Sowmya Nikhil, Mr. N. Balaji, Mr. R. Ram Arjun, Mrs. T. Sivagami, Ms. Yamini Vishwanathan, Mrs. M. Indira, Mr. C. P. Narayanan, Mr. S. Chandran and Mr. Venkatesan.

- Mr. Srinivasan.J & Mrs. Sowmya Nikhil

2) Bengaluru Team Meeting at Mahan Sri Odukathur Swamigal Mutt, Ulsoor

(03/02/19)

The LMRK Members did a group meditation from (10.00 -10.15) am at Mahan Sri Odukathur Swamigal Mutt and then proceeded to Sri Ghati Subramanya Temple at Doddaballapura which is about 60 kms from Bengaluru city.



Bengaluru Team Meeting at Sri Ghati Subramanya Temple - Mrs. Swapna, Mrs. Mary, Master Aaron, Mr. Uma Shankar, Mrs. Kanaga Subramanian, Mr. Meganathan and Mr. Kumaresan (L to R)

The members who participated in the meeting are Mrs. Swapna, Mrs. Mary, Master Aaron, Mr. Uma Shankar, Mrs. Kanaga Subramanian, Mr. Meganathan and Mr. Kumaresan (L to R)

Ghati Subramanya Temple Visit- (03/02/19)

The objective of visiting the temple was to procure a photograph of Sri Ghati Subramanya and Lord Lakshmi Narshimar for Shri Rejith Kumar. The members after successfully getting the photograph and having a wonderful darshan returned to Bengaluru.

(03/03/19)

The Bengaluru LMRK team met at Mahan Sri Odukathur Swamigal Mutt for the Sunday group meditation. This was followed by the



Bengaluru Team Meeting at Mahan Sri Odukathur Swamigal Mutt on 03.03.19 - Mrs. Mary, Mrs. Mini, Mr. Kumaresan, Mr. Kanaga Subramanian, Mr. Ahmed (L to R)

distribution of the Mayura Simhasanam pictures. The members then discussed an action plan to invite Shri Rejith Kumar to Bengaluru after his visit from Mongolia. The members who participated are Mr. Ahmed, Mr. Kanaga Subramanian, Mr. Kumaresan, Mrs. Mary and Mrs. Mini.

- Mrs. Mary Bastin

3) Malaysia Team Meeting Highlights at Sri Kanda Swamy Temple, Kuala Lumpur

(03/02/19)

The members met for their group meditation. As requested by Shri Rejith Kumar, Dr. Veera distributed the Mayura Simhasanam pictures to all those who had come for the meeting.

Shri Rejith Kumar has let us know that he would be giving us a special Mayura Simhasanam picture with various energy points like Blue Mountains, the Mac Ritchie Reservoir, Silbury Hills amongst others. Once the new picture is ready; this will be distributed to all the group members.



Malaysia Team Meeting on 03.02.19 at Sri Kandha Swamy Temple, Kuala Lumpur

The members who attended the meeting are: Ms. Mala, Mrs. Mohana, Mr. Sakthy, Mr. Vevageran, Mr. Sugumar, Mr. Tamil Selvan, Mr. Balachander, Dr. Veera, Mr. Ganesan, Mr. Manthira and Mr. Mohan.



Malaysia Team Meeting on 03.02.19 at Sri Kandha Swamy Temple, Kuala Lumpur

- Mrs. Sarah Manthira

4) Distribution of the Mayura Simhasanam Picture at LMRK Office, Thrissur - (10/03/19)

Shri Rejith Kumar held a group meditation for the members at Thrissur. After which he distributed the Mayura Simhasanam picture with the various energy points.



Shri Rejith Kumar distributing the Mayura Simhasanam picture to the Thrissur Members



Shri Rejith Kumar explaining the significance of the Mayura Simhasanam picture with various energy points

- Mr. K.R. Rajesh

5) LMRK Thrissur Committee Meeting Highlights at LMRK Office, Thrissur (17/03/19)

i) The meeting started with a prayer. Shri Rejith Kumar chanted “Om Saravana Bhavaya Namaha” with the LMRK members repeating the same after him.

ii) Mr. Gokul, Chairman of LMRK Trust, gave the Welcome Address.

iii) Shri Rejith Kumar spoke about the advancement of our mission after the pradishtha of the Mayura Simhasanam at Wales, U.K. He also shared that people from various parts of the world communicate with him on varied issues such as health, personal finances and business-related matters. He remarked that with the grace of Muruga Peruman they are seeing a lot of improvement in their lives after receiving the distance healing and prayers.



Shri Rejith Kumar addressing the Thrissur LMRK Members

iv) Shri Rejith Kumar distributed the special picture of the Mayura Simhasanam with 16 Energy Points and stated that “it will give positive energy when you place it in your homes”. He also shared about his forthcoming visit to Mongolia. He revealed that it’s a place where some more revelations regarding the mission will be given.

v) Shri Rejith Kumar invited members to ask questions and clarify their doubts. When one of the members asked him about the next step of our mission Shri Rejith Kumar shared that it is Muruga Peruman who decides and that he would know once He makes the necessary revelation to him. To another members query about the film project, he replied that the project has taken off well and that he would be



Thrissur LMRK Members during the meeting at LMRK Office premises

meeting with the producer on the 25th for further discussion.

vi) Shri Rejith Kumar appreciated the Editorial team for their smart hard work. He appreciated the committee members for holding the monthly meeting without fail.

vii) The meeting concluded with Mr. Raju giving the vote of thanks to all those who had come for the meeting.

- Mr. Gokul, Chairman LMRK Trust

6) Shri Rejith Kumar blessed and graced the opening of Mr. Manu Mohan’s Medical Store at Thrissur - (23/03/19)



Shri Rejith Kumar inaugurating Mr. Manu Mohan’s Medical Store at Thrissur



Shri Rejith Kumar praying for the success of the newly inaugurated medical store

- Mr.Manu Mohan

UPCOMING EVENTS

International Muruga Consciousness
Conference – Past, Present and Future (Year -
2019)

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