

MONTHLY NEWSLETTER OF EARTH INDIA SIDDHA

Breath

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Ammani Ammal Jeeva Samadhi

One of Lord Shiva's *leelas* (divine plays) stands tall in Tiruvannamalai: the majestic northern *gopuram* (tower) of the Arunachaleswara Temple. Completed not by kings or dynasties, but by the unwavering devotion of a single woman, Ammani Amma.

Born in 1735 in Chennasamudram near the Javvadhu Hills, she was named Arulmozhi. Drawn deeply to Lord Shiva from childhood, she resisted marriage, but was forced into it. In despair, she jumped into a lake, taking her own life. After the villagers searched for three days with no luck, she miraculously emerged from the lake: alive, unharmed, and transformed.

Answering an inner call, she moved to Tiruvannamalai. Her days here were spent in *Dharshan* and *Girivalam*. Everyday, the sight of the unfinished North Tower of the temple bothered her deeply. One day, she asked herself, "Why not finish it myself?". That thought became her vow.



MEMBERS OF EIS VISITING THE AMMANI AMMAL JEEVA SAMADHI

With no money or training, she began seeking support. Many mocked or dismissed her. Some gave small donations. Still, she continued. When local help was exhausted, she travelled to other towns, eventually reaching the King of Mysore.

At the palace gates, Amma was stopped by guards. Yet at that very moment, she materialised within the king's court. Calm and radiant, she spoke of Arunachala and her vow. When the confused king sent guards to check, they found her still outside the gates. The woman before him vanished. Awed by this divine vision, the king pledged his full support; money, materials, and manpower followed.

Even then, there were days when she had no money to pay the workers. Praying to Arunachala, she distributed *Vibuthi* (sacred ash) to them, which miraculously transformed into the exact wages due. This miracle continued, witnessed even by the British officials at the time.

Years passed. The North Tower rose, stone by stone, through her devotion and Arunachala's grace. This Ammani Amman Gopuram is fondly named after her legacy.

Amma continued her life in the service of Lord and the common people. Providing treatment to the devotees, helping them in financial and other troubles, consoling them out of their problems while continuing her daily *dharshan* of Arunachala. In 1875, at the age of 50, she became one with the Lord.

Her samadhi lies opposite the Esanya Lingam in Tiruvannamalai. Devotees still feel her outpouring love, and the *gopuram* she built continues to bless all who visit the temple. [Click here](#) for location details.

Pann: The Ancient Soul of Tamil Music

Pann (பண்), the ancient musical tradition of Tamil Nadu, transcends mere melody; it is revered as the "music of nature," embodying the very essence of natural sounds and rhythms. This divine art form is not simply a human creation but a profound revelation, integral to Tamil spiritual and cultural identity.

Its deep historical roots extend to the earliest layers of Tamil literature, notably the 'Aimberum Kappiyam' (The Five Great Epics), with 'Silapathigaaram' alone documenting 103 distinct Panns. The most significant historical preservation and flourishing of Pann are intrinsically linked to the devotional hymns of the Thirumurai, composed by revered Saivite saints like Thirugnanasambandhar, Thirunavukkarasar, and Sundarar. These saints exclusively composed their profound spiritual verses in Pann, establishing it as a powerful medium for devotion.

The legacy of Pann was meticulously safeguarded across centuries. The venerable Sage Agathiyar, regarded as the father of Tamil, played an indispensable, timeless role. His compilation, the "Agathiyar Devara Thirattu," condensed the voluminous Thirumurai into an accessible selection of potent hymns. This foresight ensured the continued spiritual benefit of these works for future generations. Thousands of years later, during the reign of the illustrious King Rajaraja Cholan, a pivotal moment occurred. Recognizing the profound power and beauty of the Thirumurai, the king commissioned their meticulous compilation into seven volumes, further solidifying their place in history and music. Agathiyar's earlier compilation then served as a convenient guide for daily recitation of these grand works.

Today, while some of the original 103 Panns are no longer in active use, many thrive, particularly through the dedicated practice of Odhuvaars in Saivite temples. Panns like "Kurinji," evoking tranquility, and "Kousikam" (known as Bhairavi in contemporary Carnatic music), along with "Salarapaani," demonstrate their enduring melodies, even appearing in modern film music. The contemporary term "Raagam" is recognized as a direct evolution from "Pann," signifying continuity rather than displacement.

Pann, therefore, remains a vibrant, living tradition: a crown jewel of Tamil literature and music that continues to resonate with deep spiritual meaning and historical grandeur.

Watch our YouTube series on Pann to learn more

[CLICK HERE](#)

Gorakkar: The Ashen Master of Transformation

When a despaired woman prayed for a child, Siddha Matsyendranath blessed her with *vibuthi* (sacred ash), which would produce her a child when she consumed it. Doubting his legitimacy, she threw the ashes away in the yard behind her kitchen. Years later, when Matsyendranath enquired about the child, the woman confessed to her actions. When the Siddha then called out Gorakkar's name, a young boy emerged from the ashes and walked to his Guru.

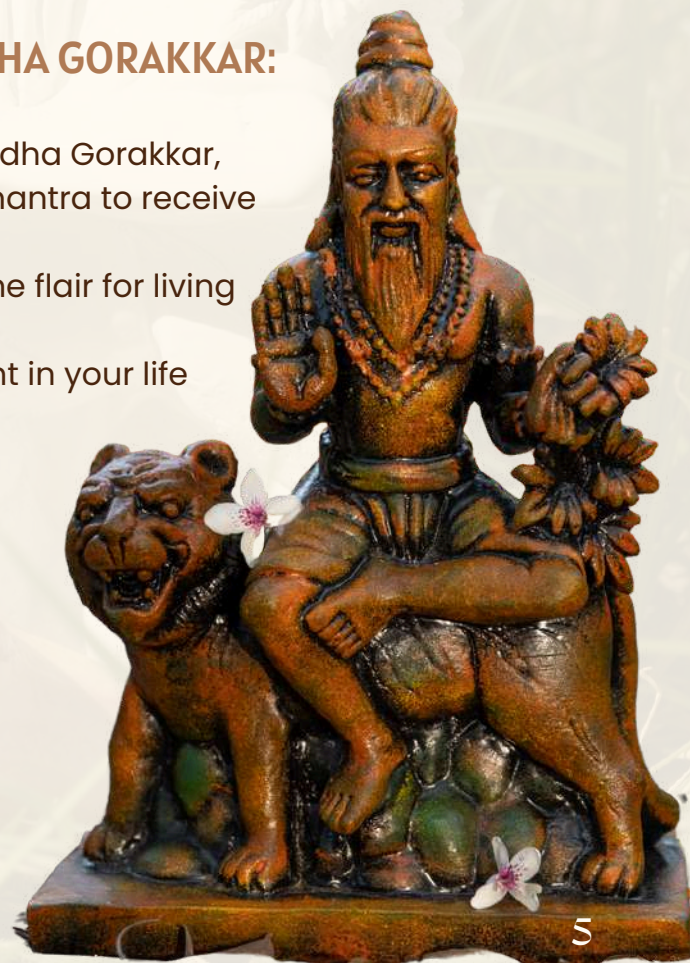
Gorakkar, otherwise known as Gorakhnath, went on to excel in the field of alchemy and even founded 'Laya yoga'. This Siddha who emerged from the ashes is known to nullify evil forces that represent loss of hope or death. To this day, it is said that if one wants to pursue alchemy, they must first worship Siddha Gorakkar for a good progress.

He represents transformation, whether it is just physical or of the mind as well. Always depicted riding his ferocious tiger, the image symbolises his mastery over the fluctuating afflictions of the mind.

SITUATIONS TO SEEK GUIDANCE FROM SIDDHA GORAKKAR:

- Patients undergoing treatment may pray to Siddha Gorakkar, for good recovery. One can also chant a specific mantra to receive Siddha Gorakkar's blessings.
- When you are bogged down by fear and lose the flair for living
- When you feel controlled and out of control
- Any darkness that you are facing - he is the light in your life
- When you need courage, clarity, and strength

[CLICK HERE](#)



Ragi – Thinai Koozh : A Seasonal Superfood

In Tamil Nadu, it is customary to consume *Koozh* during the Tamil months of *Maasi* to *Aadi* (mid-February to mid-August). This millet-based porridge was more than just a meal: it was a seasonal health practice, made in large quantities and served to the whole community during village *Thiruvizhas* (festivals). By making it part of celebration, the tradition ensured that everyone, across all age groups, included it in their diet.

Koozh is made by fermenting millets overnight and cooking them the next day. This fermented gruel is often accompanied with spicy sides like green chilli, small onions, etc., for a balanced meal.

Since it undergoes fermentation, *Koozh* supports gut health by promoting a balanced gut microbiome. This Ragi–Thinai Koozh is naturally rich in Iron, Calcium, Magnesium, Potassium, Phosphorus, and Vitamin B.

This is a staple breakfast dish, consumed at least three times a week in these months. Taken regularly, it helps strengthen the body's defences, especially during the warmer months when infections tend to spread more easily.

However, regular consumption may not suit everyone. It is best to **avoid Ragi–Thinai Koozh** if you are :

- prone to frequent respiratory infections like sinusitis
- allergic to plant proteins
- experiencing skin conditions or persistent itching

In such cases, it is important to consult a healthcare provider before including *Koozh* in your routine.

[Watch our koozh preparation video here](#)

INGREDIENTS

- Ragi (Finger Millet) - 800g
- Thinai (Foxtail Millet) - 200g
- Water
- A few grains of rice
- Buttermilk & Salt
- Small onions (or green chillies, raw mango) for serving

Note: the ratio of Ragi to Thinai should be 4:1



PREPARATION

1. De-husk the millets by pounding (or soaking overnight, then drying). Grind both Ragi and Thinai together into a fine flour.
2. In a pot, bring water to a boil, then add a pinch of rice. While the rice cooks, soak 2 tumblers (approx. 1 Kg) of your prepared millet flour in water (or for 2-3 hours for fermentation benefits) to form a lump-free batter.
3. Mix the flour in water into a batter like consistency ensuring there are no lumps.
4. Once the rice is cooked, add the millet flour mixture to the boiling water, stirring continuously to avoid lumps. Continue stirring as the gruel changes to a darker brown and thickens. Add some hot water, stirring, then add more hot water as needed.
5. To check if it's cooked: Lift with a ladle; the gruel should fall in thick chunks, and you will see large, thick bubbles consistently forming on the surface.
6. Once these signs appear, turn off the stove. The gruel will continue to thicken as it cools.
7. After the gruel cools completely, add room temperature water filling the pot, and let it soak overnight.
8. The next morning, add salt, buttermilk, and some water to the gruel until it reaches your desired consistency and flavour. Serve with peeled small onions, green chillies, or raw mango as preferred.

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"Where you have fallen, there you must stand up."

-Palpandian Ayya, Rivulets of the Absolute, written by Stephen Grissom

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