

MONTHLY NEWSLETTER OF EARTH INDIA SIDDHA

Breath

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Table of Contents

VIRUPAKSHA CAVE.....3

SIDDHA RAMADEVAR: ABLAZE IN DIVINE MADNESS.....4

BHAGAVAN RAMANA MAHARISHI'S 76TH ARADHANA
DAY.....5

NELPORI KANJI.....6



Virupaksha Cave



ENTRANCE TO VIRUPAKSHA CAVES



MEMBERS OF EIS AT THE ENTRANCE TO VIRUPAKSHA CAVES

Deep within the eastern slopes of Arunachala Hill lies an ancient cave whose history stretches back centuries. In the 13th century, a Shaivite saint, Virupaksha Devar, devoted his entire life to meditation within its stone walls. Today, known in his honour as the Virupaksha Cave, it stands as a haven in Tiruvannamalai where devotees come to experience a deep, meditative bliss.

When Virupaksha Devar eventually merged with Arunachala, he left his body behind in the form of sacred ash (*vibhuti*). The cave remained relatively unknown for centuries, until it drew the attention of a young Ramana Maharshi in 1899. Arriving as a sixteen-year-old from Madurai, Ramana came to meditate in this very cave for 17 years; absorbed in profound silence and stillness. Within him, a single inquiry resounded: "Who am I?"

In 1907, when Ramana Maharshi sat in this 'Om' (Tamil syllable) shaped cave, he was engrossed in translating the text of *Vivekachudamani* into Tamil. This cave became one of his cherished dwellings as he would later refer to it as the "mother cave". It was here that he imparted teachings to Ganapathy Muni, who first hailed him as 'Bhagavan Sri Ramana Maharishi', as we all know him today.

Bhagavan gathered the scattered ashes of Virupaksha Devar into a mound, which still stands accessible to devotees today. When we visited this revered hollow, we were embraced with serene warmth, comforting and relaxing like a mother's lap.

[CLICK HERE FOR LOCATION DETAILS](#)

Siddha Ramadevar

ABLAZE IN DIVINE MADNESS

In this postmodern, AI-driven age, we believe we have understood life through logic. We assume we are victorious, not because we are rooted in truth or inwardly settled, but because we are more logical, argumentative, and more sophisticated than ever. This does not mean we are poised, nor truly safe or self-reliant. It simply means we are better educated, that we have done our homework more thoroughly than others, that we are clever, intelligent, and possess sharper logical abilities. The inner light, which exists in the realm of non-cognition, when approached with logic, leads only to duality, not inseparable unity.

When Siddha Ramadeva first met his Guru Bhutananda, he was drawn to his intoxication. Simply being in his Guru's presence, his heart began to fall into a deep synchronicity with the master's heart. Beyond logic, in a state of divine madness, he gradually melted into the warmth and love of the pulse of Existence. Such was his absorption that it took nearly thirteen years for him to become fully anchored in this dance of Existence. There is no other way, from heart to heart, from being to being.

'There is nothing holy, nothing unholy. All is emptiness, *vetta veli*, a boundless existential space of pure nothingness. The mind's divisions, the sacred and the profane, the saint and the sinner, dissolve as one enters the deeper dimensions of this unfragmented existence. In that space, all distinctions disappear.'

Life is not organised by the logical mind. The message is not linguistic: it is existential. This is the message that Siddha Ramadeva embodies.

Known also as Yakop, Siddha Ramadeva's literary works like *Yakop Vaithiya Chintamani*, and *Yakop Vakra Kandam*, contains rare medicinal formulations and other treasures. His Samadhi lies in Azhagar Malai, near Madurai.

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Bhagavan Ramana Maharishi's 76th Aradhana Day

On the final day of His bodily life, Bhagavan Ramana Maharishi remained extremely composed and calm, radiant and joyful, as He always was. Cancer had been causing immense physical pain, but it could not disturb His tranquility.

Throughout His life, Bhagavan never lived in a closed or private room. His presence was open to all at any time of the day. Even on the final day, though He was extremely weak, His compassion remained the same. When Ashram administrators tried to prevent devotees from approaching Him, Bhagavan opposed it and asked, "Where can they go? They have come from far to see me."



IMAGE SOURCE

DEVOTEES IN THE DARSHAN LINE OUTSIDE THE NIRVANA ROOM A COUPLE OF DAYS
BEFORE SRI RAMANA PASSED AWAY

As evening approached, His condition worsened. Shortly before the final moment, devotees began chanting the *Aksharamanamalai*. Bhagavan slightly opened His eyes, filled with tears of ecstasy. He smiled gently and closed eyes. After another deep breath, it was all over. Bhagavan had left His body without the slightest sign of discomfort. Yet He is ever present among us, as He insisted in His final days, 'Where will I go? I will be always with you!'

On the very exact moment of Bagavan leaving His body (*Mahasamathi*), a glorious beacon of light, almost like a moving star or comet appeared over the sky and moved slowly towards the summit of Arunachala Hill where it finally disappeared, representing the Spirit of Bhagavan merging with His Father. One may remember that Arunachala Hill Himself is a bright column of light, whose top and bottom could not be known even to Brahma and Vishnu.

Bagavan's 76th *Aradhana*, His *Mahasamadhi* Day, was celebrated across the world on the 15th of April 2026. At Sri Ramanasramam in Tiruvannamalai, thousands of devotees gathered to honor the occasion, each in their own way. Some sat in meditation, some chanted "*Om Namo Bhagavate Sri Ramanaya*," and others participated in rituals such as *Veda parayana*, special *pujas*, *aarti*, and *abhishekam*. A few were found reading books on Bhagavan, some others visiting Skandhashram and Virupaksha cave. Food was offered to all the devotees from morning to night. On the previous evening, *Aksharamanamalai* was recited in front of the room where Bhagavan attained *Mahanirvana*.

Nelpori Kanji



From ancient times to the present, it has been a part of Tamil tradition to bring home puffed rice (pori) after a temple pilgrimage. Nelpori is puffed without adding salt, and from early times it has been used as a primary offering to the temple deity. This Nelpori is specifically made using the “periya mattai” variety of paddy grain.

MEDICAL BENEFITS OF NELPORI

*“Nelporiyai thindraa Nedundhaagam
vaandhimantha
marpittha vaadha madhamoorchai parpalavaam
bedhiyarosagai perulagai vittozhiyum
saadhi madamayile saattru”*

–Siddha Agathiyar

In Siddha medicine, it has long been used as a proven first-line remedy for vomiting. It also used to treat the excessive thirst that follows fever, indigestion, physical fatigue, aversion to food, and the dryness experienced when saliva is not adequately secreted. From my clinical experience, it can be used in conditions such as for urinary tract infection, diarrhea, autoimmune disorders, chronic kidney disease, vertigo, fainting, and burning sensations in the body.

MODERN SCIENCE PERSPECTIVE

Globally, there is growing interest in foods rich in ‘resistant starch’. ‘Resistant starch’ is a type of carbohydrate that escapes digestion in the small intestine and ferments in the colon, acting as a prebiotic that nourishes beneficial gut bacteria.

It supports gut health, aids metabolic regulation, acts as a prebiotic fiber, and may assist in weight management by promoting a sense of satiety.

Nelpori stands as a valuable traditional food that aligns with what is now understood as resistant starch and prebiotic nutrition. This precious recipe that abides by this concept was bestowed by the Siddhas over 5,000 years ago. It is a treasure worth preserving and reintroducing, inviting both Siddha practitioners and the wider public to recognize its value and bring this ancient wisdom into contemporary practice.

PREPARATION OF NEL PORI KANJI (PORRIDGE):

1. Take 3 handfuls of Nelpori and grind it into a powder
2. Add 4 glasses of water to a vessel
3. Mix the ground Nelpori powder in the water
4. Boil it until a porridge-like consistency is obtained (about 20 minutes)
5. Remove from heat, filter and drink

HOW TO CONSUME

Dosage: 50 ml

Frequency:

–For diseased: once in 3 hours

–For others: twice a day

Based on clinical assessment, it can also be given mixed with buttermilk or pomegranate juice.

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LET'S CHAT!

*"Are there two Gods, yours and mine? Will there be two Gods, here and there?
Primordial God, who is everywhere, isn't he one? Those who say otherwise, will perish unaware"*

-Siddha Sivavakkiyar

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