



## Message from the President

I am extremely proud and humbled to be associated with the Maha Kumbhabhishekam of the Kundrathu Kumaran Temple and to provide this message to the Maha Kumbhabhishekam Souvenior. As President of the Tamil Educational Cultural & Charitable Association (TECCA), I write this on behalf of representatives of the past and present Management Committees, sub-committees and members.

It is indeed a great privilege to be involved in this important milestone of the Victorian Hindu Community. This temple has become a symbol of all that is possible through collaboration and hard work. However, it must not be forgotten that the Temple that currently stands before us is also very much the result of the long term vision of a few Hindu devotees in our community- since the temple's conception in early 2000. At present, Kundrathu Kumaran Temple is much more than just a place of worship – even though this is its predominant function. It is now also a centre for the study of both Hindu philosophy and practices, it is a place for Hindus to congregate and practice their religion and culture.

Temples in general, have been an integral part of the daily life of Hindus for many generations. They are highly sought after by Hindus both in times of happiness and sadness; firstly in order to thank God for the devotees' good luck and secondly, to pray for God's blessings. Hindus visit temples on a regular basis, especially on days of religious significance and at occasions such as birthdays, wedding days etc. It is to facilitate these traditional Hindu practices that Rockbank Kundrathu Kumaran Temple was built in the North-West of Melbourne

At this point I would like to convey our deepest gratitude to the pioneers of the temple's initial conception, as well as to all past members of the Management Committees and sub-committees. Through their vision and excellent ideas, they have ensured the growth and the future success of this project. On behalf of TECCA, I would also like to convey our gratitude to Thamir Welfare Services and its twenty shareholders for providing the five acres of land that has enabled the building of the temple to be on track. The Building subcommittee in conjunction with the Management Committee coordinated the construction of this magnificent task. It is my humble opinion that individual tolerance, hard work, determination and flexibility were the key factors in achieving this success, and for making the Maha Kumbhabhishekam ceremony a reality. Today, all Hindu devotees living in Victoria should be proud of these great achievements.

The vision of a Murugan temple was initiated with only a few meager thousand dollars in hand. Financing an enormous project of this nature is not cheap and hence, presented great challenges of its own. However, with the generosity of the community, well wishers, shrine sponsors, Sangu sponsors, those who made cash and other donations and those who undertook fund raising activities, the huge financial aspect of the project has been met. The TECCA Management Committee is extremely grateful and thankful for all your support







without which the temple would not be here today. TECCA is extremely proud of its financial records to date and even prouder to be able to pledge to the Hindu community that we will never intentionally mislead or misguide our members and devotees.

A key aspect to the success of this project, and that which cannot be over looked, is the sheer dedication of our volunteers. These people have willingly spent numerous weekends on temple premises and provided support whenever requested. Volunteers have assisted in all areas from construction, poojas and in the kitchen to providing specialised skills in the form of practicing engineers, architects, surveyors, draftsmen, technicians, tradesmen, landscapers and accountants. We are especially grateful to the temple building committee and the countless number of volunteers who have easily saved us over \$ 1 million by their tireless efforts. We are certainly blessed to have volunteers who work so whole heartedly and comprise of excellent talent, who have indeed enhanced the beauty of our temple. Thank you.

As a Hindu community we were extremely fortunate to have obtained the wonderful services of Sthapathy Mr.Thamaraikannan from Penang, Malaysia. Changes to the Australian Immigration laws in 2008, resulted in additional restrictions to the overseas skilled persons allowed to work in Australia. However Mr.Thamaraikannan stepped forward and gave his assurance that he would complete the project even if he had to work as the sole skilled craftsman. Without Mr. Thamaraikannan's dedication and commitment, our temple would still be under construction with the completion date looming in the distant future.

It is very gratifying to see many devotees in our community regularly visiting the temple for daily and weekly poojas and prayers. Many have remarked their feeling of inner fulfillment and satisfaction after visiting the temple. I am sure that each one of us shall benefit spiritually from Rockbank Murugan's blessings. We at TECCA firmly believe that our rich Hindu philosophy shall prove to be an effective catalyst to take the Hindu community into mainstream Australian daily life.

Hindus consider it an endless blessing to witness and participate in a Maha Kumbhabhishekam. This opportunity becomes all the more sacred, when we realise that such an opportunity is very rare indeed. Thus, the Management Committee cordially welcomes you to participate in this historic event.

ஓம்! மேன்மைகொள் சைவ நீதி விளங்குக உலகமெல்லாம்!

**Vinayagaratne Sarma**  
**President**





## Message from the Secretary

First and foremost I would like to acknowledge the grace of our beloved Kundrathu Kumaran for watching over us and our endeavours over the last decade and for giving us the opportunity to take part in this Maha Kumbahabishekam - one of the most significant events to date, not only in our lives, but also in the history of our Kundrathu Kumaran Temple.

Personally, I am extremely proud to be associated with Tamil Educational Cultural & Charitable Association and in the building of this grand temple which started off as just a small vision by a handful of devotees. This vision has since transformed into the beautiful Kundrathu Kumaran Temple that now stands in Rockbank, which is a testament to our handwork, companionship and determination. Our vision for this precinct is not only for it to function as a Hindu temple but as a facility that can be used for social cohesion, cultural education and spiritual enlightenment of Hindu and / or the Tamil community for many years to come.

Given that the whole project started off with a bank balance of a meager few thousand dollars, building the temple, the priest's residence, along with other facilities has been no easy task. No doubt, we could not have even come close to achieving this massive feat, without the support of our many generous, hardworking members and devotees who have spent numerous hours working at the temple over the years. Sustaining this level of commitment from our volunteers over such a long period of time is a feat in itself and illustrates the will of our organisation and its well wishers. I thank each and every one of you for your tireless efforts over the last decade.

Spearheaded by Mr. Ranjan Vaithiyanathan, the Building sub-committee, equipped with numerous volunteers, has worked extremely hard to finish the temple construction within six years from the foundation laying ceremony. Through their efforts of volunteering many hours and innovation, they have easily saved many hundreds of thousands of dollars and we thank them greatly for this endeavour.

TECCA is also indebted to the many other subcommittees including members young and old who have volunteered many hours both inside and outside the temple, aiding in organisational, fundraising and other activities. Without these sacrifices, we could not have raised nearly enough funds to complete this project.

Though TECCA has worked hard, it has also been quite lucky, particularly in regards to the services of Sthapathy Mr. Thamarai Kannan, who is a man that deserves a great deal of admiration. Having flown in from Penang, Malaysia, his work speaks for itself with such meticulous detail in terms of craftsmanship. But beyond this, it is almost unbelievable that our Sthapathay has almost singlehandedly crafted this temple, where other similar temples were built by up to 35 such sthapathies. Mr. Thamarai Kannan is not only a talented individual, but also a true gentleman and a gem of a man to all those who have had the privilege to know him personally.

It is also crucial that we acknowledge some of the sustained contributions made by supporters of our temple who are non-members of our organisation.





The entire temple's electrical work, including materials, was generously sponsored and completed by Mr. Elamkumaran of OAM Electrics, which has been an immense encouragement to the project, and TECCA is very grateful for this contribution.

Mr. Nanda Nandakumar of Nanjay Partners Architects has provided ongoing Architectural services for the temple. Similarly, Mr. Wimal Wimleswaran has provided legal and migration services for TECCA over the past several years. We express our gratitude for their support.

The Smart Water Project committee led by Dr. Dharma Dharmabalan, responsible for securing funding and managing the project to provide the temple with sustainable water and solar powered electricity has been encouraging for us and we thank the team.

We would also like to thank Mr. Siva Thiruvasan who helped us in sourcing doors & door frames, Granite deities, Utsava murthies and many other items from India.

Over the years, there have also been numerous Carnatic (Indian) musical events in all parts of Melbourne to raise funds for the temple Construction and many prominent Indian, Sri Lankan and local Musicians have performed charitably in our endeavours, for which we are extremely thankful.

Melton Shire Council and in particular Cr Garry Stock our local Councillor, has supported our temple building project from the very beginning and we are extremely thankful for their support.

Similarly, many other Hindu temples in Australia, particularly the temples in Melbourne and Sydney have been very supportive and have provided every advice and assistance we have requested of them, and we express our genuine gratitude for their goodwill.

Finally, I would also like to thank Sri Maheswara Kurukkal who performed poojas at the temple during the initial four years under challenging circumstances, as well as Sri Paramasamy Kurukkal and Sri Subramaniya Kurukkal for their devoted services and for providing their advice & guidance.

Building a temple of this calibre involves enormous contributions from a countless number of people and it is not possible to acknowledge each of their contributions separately. However, we acknowledge and thank everyone for their contribution big or small, and most importantly thank our devotees, who are the backbone of our organisation who support and motivate us week in week out with their presence at the temple. Without you, none of this would have been possible.

**Kasi Nathan**  
**Secretary**





☎ : 044-27222115

Fax: 044 -27224305, 37290060

Email: skmkanci@md3.vsnl.net.in.

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|| Sri Chandramouleeswaraya Namaha: ||

Sri Sankara Bhagavadpadacharya Paramparagatha Moolamnaya Sarvagnapeeta :

His Holiness Sri Kanchi Kamakoti Peetadhipathi

**JAGADGURU SRI SANKARACHARYA SWAMIGAL**

**Srimatam Samsthanam**

**No. 1, Salai Street, KANCHIPURAM - 631 502.**

3.8.2010



அவனன்றி அணுவளவும் அசையாது என்பதற்கிணங்க எல்லாவற்றையும் படைத்து காத்து பிறகு தன்னுள் லயிக்கச் செய்யும் பரப்ரஹ்மத்தை அடைய ஸகுணோபாஸனையை நம்முடைய முன்னோர்களான ரிஷிகளும் மஹான்களும் வழியமைத்துக் கொடுத்தார்கள். எங்கும் நிறைந்த சைதன்யம் ஆலயங்களில் தேவதாமரத்திகளில் வீற்றிருந்து ஐவிக ஆமுஷ்மிக ச்ரேயஸ்ஸுகளைத் தருகின்றது. கோயிலில்லா ஊரில் குடியிருக்க வேண்டாம் என்றும் ஆலயமில்லா ஊர் பாழ் என்றும் வந்துள்ள பழமொழிகள் ஆலயங்களின் முக்யத்துவத்தை உணர்த்துகின்றன. ஆகவேதான் வெளிநாடுகளில் குடியேறிய நம் தேசத்தவர்கள் தங்கள் நாட்டிலும் பலப்பல ஆலயங்களை ஏற்படுத்தி ஸகுணோபாஸனையைச் செய்து வருகின்றனர்.

அப்படி ஆஸ்திரேலியாவில் உள்ள ஸனாதன தர்மத்தைச் சேர்ந்தவர்கள் தமிழ்க்கலை கலாச்சார அறநிலைய குழுவை உருவாக்கி அதன்மூலம் ஸுப்ரஹ்மண்ய ஸ்வாமிக்கு ஆலயம் எடுப்பித்து வருவதை நினைத்து மட்டில்லா மகிழ்ச்சி அடைந்தோம். ஞானவடிவான ஸுப்ரஹ்மண்ய மூர்த்தி குமரக்கடவுள், முருகக்கடவுள் என்று தமிழ்க்கடவுளாகப் போற்றப்பட்டு வருகிறார். அவருடைய திருக்கோயிலை எடுப்பித்து வரும் அறநிலையத்தினர் ஸ்ரீ மஹாத்ரிபுர ஸுந்தரீ ஸமேத ஸ்ரீ சந்திரமௌளீச்வர ஸ்வாமி அருளால் மிக விரைவில் இந்தத் திருப்பணியை பூர்த்தி செய்யவும் இப்படியே பல தெய்வ கைங்கர்யங்களைச் செய்து கொண்டு ஸகல மங்களங்களையும் அடையவும் ஆசீர்வதிக்கிறோம்.

நாராயணஸ்ம்ருதி:

பெறுநர்

ஸ்ரீ. செல்லத்துரை பத்மலிங்கம்,

ஆலயக்குழு உறுப்பினர்,

Tamil Educational Cultural & Charitable Association Inc,

PO Box 692

St Alban 3021

ABN 13 046 081 944







## ஆலய பிரதம குருக்கள் ஆசியுரை

கிரியா கலா வித்தகர் கிரியாகலாபூஷணம் சிவாசார்யாத்திலகம்  
Diploma in mirudangam (University of Jaffna Music Faculty)  
மிருதங்கக் கலாவித்தகர்  
சிவஸ்ரீ. வைத்தியநாதக்குருக்கள் சுப்பிரமணியக்குருக்கள்  
(ராசாக் குருக்கள்) (மாவை மணிக் குருக்கள்)



எல்லாம் வல்ல கலியுகவரதன் கந்தப்பெருமானின் திருவருள் துணை  
கொண்டு எல்லோரும் ஒன்றுபட்டு இன்புற்று இருக்க ஆசி கூறுகிறேன்.

மனிதனாகப் பிறவியெடுத்த ஒவ்வொரு ஆத்மாவுக்கும் முக்கியமான  
மூன்று கடமைகள் உண்டு. அவை தேவகடன், பிதிர்கடன், மானுஷகடன்  
என்பவையாகும்.

1. தேவகடனுக்குள், திருக்கோயில் கட்டுதல்; பராமரித்தல்; திருப்பணிக்கு உதவி செய்தல் என்பன அடங்கும்.
2. பிதிர்கடனுக்குள், இறந்த பிதிர்களுக்கு மாதம் மாதம் அமாவாசை அன்று எள்ளும், தண்ணியும் இறைத்தல்; வருடா வருடம் அவர்கள் இறந்த திதியில் திவசம் செய்தல்; புரட்டாதி மாதத்தில் வரும் மாளைய பட்சத்தில் இறந்த எல்லோருக்கும் தானம் கொடுத்தல் என்பன அடங்கும்.
3. மானுட கடனுக்குள்; ஏழை, அனாதை, முதியோர், விதவை மக்களுக்கு உதவி செய்தல் அடங்கும். ஒவ்வொரு ஆன்மாவும் ஆத்மார்த்தபூசை, பரார்த்த பூசை என்று இரண்டு விதமான பூசையில் ஈடுபட்டு வழிபட வேண்டும் என்று ஆகமத்தில் கூறப்பட்டுள்ளது.

ஆத்மார்த்தபூசை என்பது வீட்டில் தனக்காகவும், குடும்ப நன்மைக்காகவும் செய்யப்படுகின்ற பூசை ஆகும். பரார்த்தபூசை என்பது கோயிலுக்குச் சென்று அங்கு நடைபெறுகின்ற அபிஷேகம், பூசை, தீபாராதனை, திரு விழாக்கள், என்பவற்றைப் பார்த்து வழிபாடு செய்தல் ஆகும்.

கோயிலில்லாத ஊரில் குடியிருக்க வேண்டாம் என்ற கூற்றிக்கிணங்க இந்துக்கள் செறிந்துள்ள Melbourne, Rockbank நகரில் அருள்மிகு குன்றத்துக் குமரன் ஆலயம் நிறுவப்பட்டு கும்பாபிஷேகம் நிகழ திருவருள் கூட்டியுள்ளது.

அரும்பெரும் வரப்பிரசாதனமான இந்த வைபவத்தில் பங்குகொண்டு அனைத்து அடியவர்களும் இன்புற, குடும்பம் லக்ஷ்மிகரமாக திகழ, கந்தப்பெருமானின் அருள் கூட எனது நல்லாசிகள்.

ஸர்வே ஜனாஹு சுகினோ பவந்து  
சர்வ சன் மங்களானி பவந்து





## ஆலயக் குருக்களின் குடமுழுக்கு ஆசிச்செய்தி

குன்றத்துக் குமரன் அடியார்களே!

அங்கிங்கு எழாதபடி எங்கும் வியாபித்திருக்கும் இறைவனை ஆகம சாஸ்திர முறைப்படி அமைக்கப்பட்ட ஆலயத்தில் எழுந்தருள வைத்து வேதங்கள் ஓதி திருவருட் சக்தியை தோற்றுவிப்பதே குடமுழுக்கு விழாவாகும்.

இந்த குடமுழுக்கு விழாகானும் அவுஸ்திரேலியா கண்டமானது முருகப் பெருமானால் ஆசிரவதிக்கப்பட்ட கண்டமாகும். ஏனெனில் இக்கண்டமானது, இங்கு வாழும் மக்களுக்கு சிறப்பான வாழ்வு வழங்கியும், புலம் பெயர்ந்து குடியேறும் மக்களுக்கு புகலிடமும் வழங்கி ஆதரிக்கும் புண்ணிய பூமியாகும்.

இப்புண்ணிய பூமியான கங்காரு கண்டத்துக்கு புலம் பெயர்ந்த இந்து மக்கள் தாங்கள் குடியேறிய மெல்பேர்ன் பிராந்தியத்தின் வடமேற்கில் உள்ள றொக்பாங்க் நகரில், குன்றத்துக் குமரனுக்கு ஆலயம் அமைத்து இறை வழிபாட்டுக்கு முன்னுரிமை கொடுத்தும், தமது பாரம்பரிய தமிழ், கலை, கலாச்சார விழுமியங்களை பாதுகாத்தும் வருவது கண்டு அளவற்ற மகிழ்ச்சியடிகின்றேன்.

ஒரு ஆலயத்தை கட்டுபவர்களும் கட்டுவிப்பவர்களும், வாழ்கையில் பெறும் பெரும் பாக்கியத்தை கீழ் காணும் பாடல் விபரிக்கின்றது.

“புல்லினால் கோடியுண்டு புதுமண்ணால் பத்து கோடி  
சொல்லுமா ஞாலம் தன்னில் செங்கல்லால் நூறு கோடி  
அல்லியங் கோதை கேளாய் அங்கண்மா ஞாலம் தன்னில்  
கல்லினால் செய்வித்தோர்கள் கயிலை விட்டகலாரன்றே”

இந்த வகையில் மெல்பேர்ன் மாநகரில் பலருடைய பல்லாண்டு கால உழைப்பின் பயனாக கட்டிமுடிக்கப்பட்ட குன்றத்துக் குமரன் ஆலய குடமுழுக்கு விழா காண்பது கண்டு அளவற்ற ஆனந்தமும் மகிழ்ச்சியும் அடைகின்றேன். இவ்வாலய அமைப்புகளும் சன்நிதிகளில் உள்ள சிற்பக்காட்சிகளும் ஆகம சாஸ்திர முறைப்படி அமைக்கப்பட்டமைக்கு சான்றுபகிர்கின்றன.

குன்றத்துக் குமரன் ஆலய நிர்வாக சபை உறுப்பினர்கள் தர்மகர்த்தாக்கள் அனைவரும் செயல்திறன் மிக்கவர்களாயும், இறைபக்தி மிகுந்தவர்களாகவும் அயராது தொண்டாற்றுவது கண்டு மகிழ்ச்சியடைகின்றேன்.

இவர்களது தொடர் செயல்பாட்டுக்கு தமிழ் கடவுளாம் கலியுக கந்தனின் திருவருள் என்றென்றும் துணைநிற்கும். குன்றத்துக் குமரனின் குடமுழுக்கு நிகழும் இந்த புண்ணிய நன்னாளில் “மேன்மைகொள் சைவநீதி” உலகமெல்லாம் தழைத்தோங்க, கம்மரத்தில் சுயமாக தோன்றிய கரிமுகத்தானை வணங்கி, எனது மனப்பூர்வமான ஆசிகளையும் வாழ்த்துக்களையும் தெறிவிக்கின்றேன்.

வாழ்க! வளர்க! சுபம். நன்றி.



சீவனீ சோமபரமசாம் குருக்கள்  
ஆலய குரு.



## குன்றத்திலே குமரனுக்கு கொண்டாட்டம்

குன்றம் தோறும் குமரனுக்கு ஆலயம்  
குவலயம் எங்கும் குமரனுக்கு ஆலயம்  
குகைகள் எங்கணும் குமரனுக்கு ஆலயம் -மனக்  
குன்றம் எனும் ஆலயம் வாழும் குமரனுக்கு கொண்டாட்டம்

திருப்பரங்குன்றில் திருக்குமரனுக்கு கொண்டாட்டம்  
பத்துக்குகையில் பரமகுரு குமரனுக்கு கோவில் கொண்டாட்டம்  
வைகாசிக்குன்றில் விசாகன் குமரனுக்கு கோவில் கொண்டாட்டம்  
மெல்பேர்ன்கல்வங்கிக் குன்றில் குமரன் கோவில் - அதிலே கொண்டாட்டம்

கந்தன் எனும் கந்தசுவாமியே வாராய்  
குமரன் எனும் குமாரசுவாமியே வாராய்  
சண்முகன் எனும் சண்முகநாதசுவாமியே வாராய்  
குகன் எனும் குன்றத்துக் குமரனே கொண்டாட்டம் - காண வாராய்

ஆடும் பரிவேல் அழகனே குமரனே வாழி  
பாடும் பணியே பணியென அடியார் வாழினும்  
தேடும் பக்தர்தம் கருணாநிதியே வாழி - நாம்  
நாடும் குன்றத்துக் குமரனே கும்பாபிஷேகம் கண்டு வாழி

கந்தன் அருள்பெற கழலடி போற்றுவோம்  
கடம்பன் அருள் பெற காத்து நின்று போற்றுவோம்  
குகன் அருள் பெற கூடிபாடி வணங்கி போற்றுவோம் - குன்றத்திலே  
குமரன் கும்பாபிஷேகம் எனும் பெரும் சாந்தி கண்டு போற்றுவோம்

ஆறுமுகத்து அண்ணல் அழகனுக்கு மங்களம்  
ஆறுதல் தரும் வேல்முருகனுக்கு மங்களம்  
குறைகள் தீர்க்கும் தீனதயாளனுக்கு மங்களம் -நல்ல  
நிறைவாக கும்பாபிஷேகம் காணும் குன்றத்துக்குமரனுக்கு ஜெயமங்களம்

**சீவஞ் சோம.**

**நீர்மலேஸ்வரக் குருக்கள்**

சிவாகம வித்யாபூஷணம் சிவாகம  
வித்வ சிரோண்மனி தத்துவவித்தகர்  
(சிட்னி அவுஸ்திரேலியா)





## **SRI SUBRAMANIA SWAMY TEMPLE,**

**BATU CAVES, 68100**

**KUALALUMPUR - MALAYSIA**



H/P : +6012 6021720; email: utmalar@yahoo.co.uk

23-09-2011

To  
The Temple Management Committee,  
Kundrathu Kumaran Temple,  
Melbourne,  
Australia

Respected Sirs,  
Sub: Kumbabisegam of Murugan Temple

I am so happy to receive your letter regarding Maha Kumbabisegam of Sri Kundrathu Kumaran Temple in Australia. The aim to build a temple for Lord Sri Murugan abroad and there by developing the religion is to be appreciated at first. Temples are the icons of the Hindu religion and everyone has to be proud of doing a Kumbabisegam of a Temple in a foreign soil. We know the work involved in constructing a Temple in the foreign country and I am so happy to hear that you have constructed a great Temple in Melbourne.

I am by birth from Swamimalai, one of the Six Arupadai veedu in India. My ancestors are from the same place. My brothers and my family members are still doing daily poojas at Swamimalai Murugan Temple. I am now at Batu Caves Murugan Temple for the past 15 years and the addiction towards Lord Muruga cannot be explained in words. In Malaysia ThaiPoosam festival is being celebrated in a grand manner. I am so glad that you are performing Kumbabisegam of your Murugan Temple immediately after ThaiPoosam.





The five Main festivals of Lord Sri Muruga are as follows:

1. KANDAR SHASTI VIRADAM

Normally, this is being performed in the Tamil month Ippaci, the six consecutive days from Amavasya. Lord Sri Muruga destroys Sooran and blessed the world in this day.

2. VIGASI VISAGAM

From the fore head of Lord Shiva, 6 fire stones came out and become six children. All the six children were taken care of by the six karthigai ladies. Later all the six bodies were combined together as a single one and has six faces, namely Arumugam – The Lord Muruga. This has happened on the visagam natchathiram on the Vaigasi month.

3. KARTHIGAI DEEPAM

Pournami thithi in the month of Karthigai is celebrated as Karthigai Deepam. Lord Shiva removes the headweights of Lord Brahmma and Lord Vishnu and showers Jyothi to the world on this date.

4. THAI POOSAM

Poosam natchathiram falls in the month of Thai is celebrated as ThaiPoosam. This festival is celebrated as big festival of Lord Muruga, throghuot the world.

5. PANGUNI UTHIRAM

Uthiram natchathiram falls in the month of Panguni is celebrated as Panguni Uthiram. Sivan and Parvathy got married today. Even Thirumagal followed this viradam and got place in Vishnu's chest.

My heartiest congratulation to you and your Temple Kumbabisegm committee for doing the Kumbabise-gam. I pray Batu Malai Lord Muruga for a great success in your celebration.

Yours  
**S.Ravinath Gurukkal**  
Chief Preist  
Batu caves- Malaysia





## **MESSAGE FROM PROFESSOR CARL VADIVELLA BELLE**

### **INAUGURAL HINDU CHAPLAIN, FLINDERS UNIVERSITY OF SOUTH AUSTRALIA**

It gives me immense pleasure to offer my warmest congratulations on the occasion of the Maha Kumbhabhishegam of the Kundratha Kumaran Temple.

When I first visited the site of the Temple, some years ago, pujas were being offered by a band of ardent devotees in a plain shed which had been meticulously decorated and lovingly maintained. It was obvious from the enthusiasm that I witnessed that evening that the plans to construct a Temple would reach fruition and that Melbourne's first temple dedicated to Lord Murugan would be constructed.

The building of a temple serves a number of purposes. Firstly, it serves as a focus of worship, a place where devotees can concentrate upon the deity and reflect upon the pathway to moksha. But each temple is also a cultural legacy; a powerful reminder of those who have preceded us in their steadfast observances of the Sanatana Dharma. It is also a bequest to the generations to follow; a powerful stimulus to explore and experience the great spiritual storehouse of Saivite Hinduism, and to nurture the cultural expressions of the Divine, whether music, dance, philosophy, literature or other forms of the great classical culture of Tamil Hinduism.

This is especially pertinent in the worship of Murugan. Murugan's cosmic history embraces many roles – that of raja, of warrior, of philosopher, of ascetic, of cosmic trickster who in subjecting us to his play (or leelas) leads us from illusion, and Supreme Yogi who initiates us into endless bliss. His defeat of the asura chief Surapadman serves as a blueprint for spiritual illumination, and our own commitment to the path of unfoldment.

This Temple will not only fulfil the needs of its devotees, but it will also serve as a contribution of the Tamil Hindu community to the rich cultural fabric of the rich and increasingly diverse multicultural society Australia has become.

I congratulate all devotees for their untiring efforts to establish this Temple and to make their dream of Melbourne's first Murugan temple a reality.

*Carl Vadivella Belle*

(Professor) Carl Vadivella Belle





உ  
Gurupatham

## NALLAI THIRUGNANA SAMBANDAR ADHEENAM

Srilasri Swaminatha Desiga Gnanasambhantha  
Paramacharya Swamigal  
Gurumaha Sannithanam - Founder

Srilasri Somasundara Desiga Gnanasambhantha  
Paramacharya Swamigal  
Gurumaha Sannithanam Chief Incumbant



Tele Phone: 021-222 2870

POINT PEDRO ROAD, NALLUR, JAFFNA, SRI LANKA.

11/08/2001

சிருநாநாச் செய்த்.

முருகன் சிடியாங்காநகர்:-

சிறுசெலியப் பதியில் நெத்தூர் கிணத்தி அருமாட்சு புரியும்  
முருகப் பெருமானுக்கு கிணற் நடைபெறும் சும்பாபிஷேகம். நடைபெறுவது  
மகிழ்ச்சியை தருகின்றது. புலம் பெயர்ந்த வாடும் துன்பமும் தாது உயர்ந்ததும்  
கலாநாயகத்தையும் தொலைத்துவிடாமல். பாதுகாக்கும் வனையால் காங்கன்  
வாடும் நாடுகளில் சிலயம் சினைமத்து உழாட்டினாரடாக மனத்திறனென  
வாங்குகின்ற செய்த் மனத்திறனை தருகின்றது. முருக வடிவம் துன்பத்தின்  
தனித்தவமான வடிவமும். முத்தாம்பாள் வெய்தாநாரையும் உழைமைக்கின்றவன்  
முருகப் பெருமான். வேண்டினார் வேண்டுவதை எய்கின்ற முருகப் பெருமான்  
கிப் பிறவாக்கும் மறுபிறவாக்கும் கின்பத்தி தருபவன் சூனன். மனத்திறனை  
மனப்பனைய செய்வது கிணறுவடிவமும், கிணறு கின்பத்தி தருவது சிலயமாகும்.  
கிணறுநான் நம் உயர்ந்தவர். கலாநாயகனாய்த் திருவிருக்கவேண்டாம் மென்றும்  
சிலயம் தொருவது சிலயம் நன்றி மென்றும் நம்மவர் போற்றியுள்ளார். கிணறுநான்  
நம் கிணறுநான் சிலயம் சினைமத்து கிணறு கின்பத்தின் தானும் உயர்ந்த  
மற்றவனையும் உயர் உயர்ந்தவர்கின்ற கிணறு கிணறு சினைமையான நாட்டில்  
கிணறு சிலய சிலயம் சினைமத்து 12 வடிவத்திற்கு ஒவ்வொரு நடைபெறும்  
சும்பாபிஷேகத்தை 'செய்தித்து கிணறுதலின் பெருமையை கிணறுதலுக்கு  
நிற்கும் சிலய பரிமாண சிலயமானதற்கும் சினைமையான உயர் மக்காநகர்க்கும்  
கிணறு கின்பம் கிணறுதலுக்கு சினைமையம் முருகப் பெருமான் உயர்ந்த செய்த்  
மனத்தின் நல்ல உணர்வம் மென்றவமாக!

"சூனன் சிலயமும் கின்ப சிலய"

சூனன் சிலய சூனன் சிலய  
சூனன் சிலய சூனன் சிலய  
சூனன் சிலய சூனன் சிலய  
சூனன் சிலய சூனன் சிலய





# ஸ்ரீ துர்க்காதேவி தேவஸ்தானம்

தெல்லிப்பழை, இலங்கை

## Sri Durgadevi Devasthanam

Tellippalai, Sri Lanka

T.P. No : 021-3213151

உதி. 22/7/2011

தலைவர் :

செஞ்சொற் செல்வர்  
திரு. ஆறு திருமுருகன். B.A.

உப-தலைவர் :

திரு. சி. அருளானந்தசிவம்  
திரு. ச. ஆறுமுகநாதன்

பொதுச் செயலாளர் :

வைத்தியகலாநிதி  
தி. திவாகரன்

இணைச் செயலாளர்கள் :

திரு. நா. தவநாதன்  
திரு. மு. அருளையா

தனாதிகாரி :

திரு. அ. சண்முகநாதன்

உப-தனாதிகாரி :

திரு. சு. ஏழார்நாயகம்

துர்க்காதேவி துணை.

ஆசிச் செய்தி

“விழிக்குத் துணைதிரு மென்மலர்ப்  
பாதங்கள் மெய்ம்மைகுன்றா  
மொழிக்குத் துணைமுரு காவெனு  
நாமங்கள் முன்புசெய்த  
பழிக்குத் துணையவன் பன்னிரு  
தோளும் பயந்ததனி  
வழிக்குத் துணைவடி வேலுஞ்செங்  
கோடன் மயூரமுமே”

-அருணகிரிநாதர்

அவுஸ்ரேலியா திருநாட்டில் வாழும் சைவமக்களின் முயற்சியால் எழுந்த திருக்கோவில்களில் ஒன்றாகிய குன்றத்துக்குமரன் ஆலயத்தின் மகாகும்பாபிஷேகம் குறித்து வாழ்த்துவதில் ஆனந்தமடைகிறேன். “கோயில் இல்லாத ஊரில் குடியிருக்கலாகாது” என்ற முதுமொழிக்கு மதிப்புக் கொடுத்து மெல்போன் வாழ் மக்கள் முருகன் கோவிலை உருவாக்கியமை பாராட்டுக்குரியது. மேலும் கோவிலின் பெயரால் சமூக நலப்பணிகளை ஆற்ற முற்படுவதும் சிறப்புக்குரிய விடயமாகும். அவுஸ்ரேலியா நாட்டில் சகல மதத்தவர்களுக்கும் வழங்கப்பட்டுள்ள வழிபாட்டுச் சுதந்திரம் பாராட்டுக்குரியது. அறச்சிந்தனை மிகுந்த அவுஸ்ரேலியாவில் எங்கள் மக்கள் ஆன்மீக நெறிக்கு மதிப்புக் கொடுத்து ஆலயம் உருவாக்கியமை மெச்சத்தக்க விடயமாகும். இப்பணியில் ஈடுபட்ட அனைவரையும் வாழ்த்துகிறோம். குன்றத்துக் குமரன் திருவருள் அனைவர் வாழ்வையும் மேன்மைப்படுத்தப் பிரார்த்தித்து நல்லாசி கூறி அமைகின்றேன்.

“யாவர்க்குமாம் பிறர்க்கு இன்னுரைதானே.”

ஆறு திருமுருகன்

தலைவர்

துர்க்காதேவி தேவஸ்தானம்  
தெல்லிப்பழை





AUM MURUGA

**New Zealand Thirumurugan Temple Society Inc**  
**174A Marua Road Ellerslie Auckland New Zealand**  
**PO Box 17-375 Greenlane Auckland**  
**Phone- 09 525 1026**

[www.nzmurugan.org.nz](http://www.nzmurugan.org.nz)

**Charities Commission Regn No: CC28540**

## Message of Felicitation

On behalf of members and devotees of New Zealand Thirumurugan Temple Society, it gives me great pleasure to congratulate and send greetings to you on the occasion of the Maha Kumbhabhishegam of Kundrathu Kumaran Temple.

Temples play vital role in Hindu society and culture. Temple holds a special place in the lives of people. Hindus believe that even though God is omnipresent, He is personally present in the temple in His Deity manifestation, to provide His devotee the opportunity of rendering direct service to Him.

Maha Kumbhabhishegam is a major milestone event that is a culmination of years of love, unity, sacrifice, commitment and hard work. This momentous achievement is a great credit to everyone who has been involved, directly or indirectly. We commend you on your accomplishment on behalf of Hindus living in New Zealand.

May the Kundrathu Kumaran Temple bring you much joy and serve as a catalyst for the community to learn, understand and live the virtues of Hinduism.

Aum Muruga,

S. Sathiyaselvan  
President





## **Sri Durga Arts/Cultural & Educational Centre Inc.**

**715 Neale Road, Rockbank 3335**

**ABN: 47 799 049 841**

**Registration no. A0035988S**

**P.O. Box 139, Deer Park. 3023 (VIC.)**

Sri Durga Arts/cultural & Educational Centre Inc.(SDAEC) feels proud and motivated to see the completion of Sri Kundrathu Kumaran (Murgan) Temple by Tamil Educational Cultural & Charitable Association (TECCA).

It is an occasion to celebrate not only for TECCA, but for the whole Hindu community. The temple building and architecture is overwhelming and one of a kind. It not only represents the rich Hindu culture that we carry miles away from our mainland but also adds to the beauty and culture of Australia.

SDAEC is pleased to congratulate its sibling TECCA for achieving this milestone and wishes the best of luck for the future. We wish to remind that completing the temple building is the first step in our common goal of preserving our culture and there is a lot more to be done in the future to pass on our heritage to our next generation. SDAEC expresses its full support and trust in TECCA towards achieving this goal.

Every member of the Hindu community in Australia should feel proud and rejoice the completion of the Sri Murgan Temple and should also look forward to the completion of Sri Durga Temple, so we will have two Hindu Temples just a walking distance apart from each other. Both temples are a great asset to our community, and SDAEC wishes to work with TECCA in the future to utilize this asset for religious solidarity and unity of our community. We wish to suggest a yearly “Rath Yatra” (Nagar Kirtan) in the near future from Sri Durga temple to Sri Murgan Temple.

Completion of Sri Murgam Temple in Melbourne is a great occasion for us and we encourage everybody to visit Sri Murgan Temple on 12 February 2012.

**Kind Regards**

**Kulwant Rai Joshi (President)**

**Sri Durga Arts/Cultural & Education Centre Inc.**





**Hindu Society Victoria (Aust.) Inc.**  
**52 Boundary Rd, CARRUM DOWNS,**  
**VICTORIA, 3201**

President:  
 S.Vijeyakumar  
 Tel. +61 3 98898271  
 Email: [President@.....](mailto:President@.....)

Secretary:  
 A.Mahendran  
 Tel. +61 3 95127439  
 Email: [Secretary@....](mailto:Secretary@....)

Treasurer  
 V.Mahendran  
 Tel. +61 3 98013863  
 Email: [Treasurer@....](mailto:Treasurer@....)

Temple Manager  
 Gnanathanimuthalvan  
 Tel. +61 3 97820878  
 Email: [TempleManager@.....](mailto:TempleManager@.....)

All email addresses are  
 @HSVShivaVishnuTemple.org.au

**SHRI KUNDRATHU KUMARAN**  
**MAHA KUMBABISHEKAM**

Blessing from Shri Siva Vishnu temple, Melbourne, our Temple Management committee, volunteers and Devotees are honoured to send our congratulations and best wishes on the auspicious occasion of the consecration of Shri Kundrathu Kumaran Temple at Rockbank

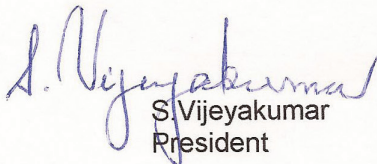
In an ever increasing materialistic world with all kind of pulls, it is all the more necessary for migrant Hindu Society to retain its rich cultural traditions and unity as ballast for the society to survive and prosper

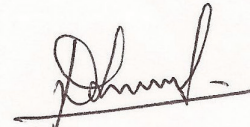
We take great pleasure in congratulating you on the occasion of the Maha Kumbabishekam of Shri Kundrathu Kumaran Temple at Rockbank. Your great achievement in building yet another Hindu Temple in Melbourne would be very welcome by the large Hindu Community.

We pray the Maha Kumbabishekam to proceed smoothly and Shri Kundrathu Kumaran consecrated in all glory.

May Lord Shri Siva and Lord Shri Vhinu shower their blessing on your temple and all your members and devotees

Om SARAVANABAVA

  
 S.Vijeyakumar  
 President

  
 A.Mahendran  
 Secretary

Ekam Sat Anekah Panthah  
 (Truth is one, paths are many)







## Melbourne Vinayagar Hindu Sangam Inc.

ABN 50 275 645 361

Reg. No. A0020949F

P O Box 146, The Basin, VIC 3154

Tel: 9762 1835, 9762 1657

### Message for the Kundrathu Kumaran Temple Avarthana Maha Kumbhabishegam

On behalf of the members of the Melbourne Vinayagar Hindu Sangam, it gives me great pleasure in congratulating the members of the Kundrathu Kumaran Temple, through this message of goodwill and warm wishes on this auspicious occasion of the Avarthana Maha Kumbhabishegam. Special acknowledgement must be made to all those involved tirelessly in ensuring that this temple is built, magnificently and timely for this Kumbhabishegam.

With the opening of this new Murugan temple, we in Melbourne are now very fortunate to have temples in all four directions of the city. This should assist all devotees in this city to access a temple with ease. This should also enhance the spiritual, educational and cultural needs of our community in Melbourne.

Once again, our sincere well wishes and prayers for Lord Sri Vakrathunda Vinayagar to shower his blessings on all, on this wonderful Maha Kumbhabishegam of the Kundrathu Kumaran Temple.

Yours Sincerely,

Raj Nagarajan  
President,  
Management Committee  
Sri Vakrathunda Vinayagar temple  
The Basin 3154

### **Sri Vakrathunda Vinayagar Temple**

1292 - 1294 Mountain Highway, The Basin, VIC 3154

[www.melbournevinayagar.org.au](http://www.melbournevinayagar.org.au)





## MELBOURNE MURUGAN CULTURAL CENTRE INC.

Reg.No. A0031288Y

17-19 Knight Avenue, Sunshine 3020.

ABN NO: 36 349 715 985

Tel No: 03 9367 3080

### Blessings from Melbourne Murugan Temple

We, the Management Committee, Members of the Melbourne Murugan Cultural Centre Inc. and devotees of Melbourne Murugan Temple, congratulate Tamil Educational Cultural and Charitable Association (TECCA) for its achievements in successfully completing the construction of Kundrathu Kumaran temple at Rock Bank.

Kundrathu Kumaran temple is the fourth traditional Hindu temple to be consecrated in Melbourne / Victoria, and once again, the small Ceylon Tamil community is at the forefront of this construction of the temple.

Management committees come and go, devotees come and go, but Gods remains the same and temples stay for long and serve for many generations to come. Hindu community will look after and enjoy this facility for Generations. We as Murugan devotees are particularly pleased to see a second temple is also dedicated to Murugan and thank the Management committee of TECCA for their choice. Proliferation of temples dedicated to Murugan in Australasia is a testament of increasing popularity of Murugan worship in Australia and New Zealand.

Our Best wishes for a successful Kumba abisheka ceremony and for the continuation of services to the Hindu Community of Victoria.

“Maenmai Kol Saiva Neethi Vilanguga Ulagam Ellaam”

Yours Sincerely

T. Sivayogaraj

On Behalf of the Management Committee  
Melbourne Murugan Cultural Centre Inc.



Om

“Inpamei Soolga Ellorum Vaalga”  
May happiness surround All beings





# SRI SAI SIVA VISHNU TEMPLE

5/4 SHAFT COURT, HOPERS CROSSING, VICORIA 3029

Te :- (03) 83607000

e-mail:- srisaisivavisnutemple@gmail.com

web :-www.srisaisivavishnutemple.com

## மேன்மைகொள் சைவநீதி வீளங்கு உலகமெல்லாம்

முருகன் அடியவர்களுக்கு றொக்பாங்க் குன்றத்துகுமரன் கோவில் கும்பாபிஷேகம் நடைபெறுவது எமது ஆலயம் சார்பாக எனது வாழ்த்துக்கள்.

பொதுவாக ஆலயம் அமைவது என்றால் சுயம்பு மூர்த்தியாகவும், அரசர்கள், மதகுருமார்களால் அமையப்பெற்றது. இந்த கலியுகத்தில் பக்தர்களால் அமைகின்றன. இவைகளில் ஒன்றான குன்றத்துகுமரன் கோவில் பக்தர்கள் பக்தியால் அமைக்கப் பட்டவை. வெறும் கற்கள் மண்ணால்என்று எண்ண வேண்டாம்.

கந்தபுராணத்தில் முருகப்பெருமானுக்கு பிள்ளையார் உதவினார்.அதேபோல இந்த குன்றத்து குமரன் அமைவதற்கு முன்னால் மரத்தில் சுயம்புவாக தன்னுடைய ரூப லக்ஷணங்களை காட்டி ஆலயம் விக்னங்கள் இல்லாமல் மிகவிரைவில் நடைபெற வேண்டுமென்று தோன்றினார்.

கந்தபுராணத்தில் முருகப்பெருமானுக்கு சூரபதுமனை வதம் செய்வதற்கு லோகமாதாவிடம் இருந்து எப்படி சக்திவேல் கிடைத்ததோ குன்றத்துக்குமரன் ஆலயம் அமைவதற்கு பழமை வாய்ந்த மலேஷியா பத்துகேவ் முருகன் கையில் இருந்த வேல் ஆலயத்திற்கு கிடைத்தது அந்த முருகனே இங்கு தோன்றி உள்ளார்.

கந்தபுராணத்தில் வீரமஹேந்திரபுரத்தில் வசிக்கும் சூரனை வதம் செய்வதற்கு கடற்கரை ஓரத்தில் எப்படி முற்றுகையிட்டார்களோ அதேபோல் இங்கு ஆலயம் அருகில் வற்றாத நதிக்கரை உள்ளது.

அனைத்தும் இந்த குன்றத்துக் குமரனே லீலை நடத்தி அமைத்துக் கொடுத்துள்ளார் என்பதில் எவ்வித ஐயமுமில்லை. கந்தபுராணத்தில் நவகோடி வீரர்கள் உறுதுணையாக இருந்து சூரஸ் மகாரம் நடத்தி வைத்தார்களோ அவ்வாறே பக்தர்கள் நாமும் கோயிலின் வளர்ச்சிக்கு நமது பக்தியை முன் வைக்க வேண்டும்.

**வளர்க குன்றத்துக்குமரன் அருள்!!!**

**ராஜாராம் குருக்கள்**





## சைவமன்றம்

சிட்னி முருகன் கோயில்  
தமிழ் கல்வி கலாச்சார நிலையம்



## The Saiva Manram

217, Great Western Highway  
Mays Hill, NSW 2145  
Phone: (02) 96871695  
Fax: (02) 96878907

## வாழ்த்துரை

“திருக்கோயில் இல்லாத திருவிலுளும் அடவிகாடே” என்று திருமுறை கூறுகின்றது. இதனாற்போலும் கோயில் இல்லாத ஊரில் குடியிருக்க வேண்டாம் என்று பெரியோர் கூறிவைத்தனர்.

எமது இந்து மக்கள் தாம் சென்று வாழுகின்ற இடங்கள் எங்கணும் திருக்கோயில் அமைத்து வழிபாடு செய்து வருகின்றார்கள். இவ்வகையில் அவுஸ்திரேலியா நாட்டின் பூந்தோட்ட நகரமாக விளங்கும் மெல்பேன் மாநகரின் வடமேற்குப் பாகத்தில் உள்ள இந்து மக்கள் கடந்த எட்டு வருடங்களுக்கு முன்னர் தமிழ்க் கடவுளாம் முருகப்பெருமானுக்கு ஆலயம் அமைக்கும் பணியை ஆரம்பித்தார்கள். இன்று அவர்களது பணி நிறைவேறி ஸ்ரீ குன்றத்து குமரன் ஆலயத்தில் வள்ளி தேவாசேனா சமேத சுப்பிரமணியசுவாமிக்கும், விநாயகர், சிவன், அம்பாள் மற்றும் உற்சவமூர்த்திகளுக்கும் நூதன பிரதிஷ்டா மகா கும்பாபிஷேகம் சிறப்புமிக்க சிவாச்சாரியப் பெரியோர்களைக் கொண்டும் பெருமைமிக்க பரிபாலன சபையினரைக் கொண்டும் சைவ, ஆகம முறைப்படி சிறப்புற நடைபெற இருப்பதை அறிந்து நாம் மிக்க மகிழ்ச்சியடைகிறோம்.

“அரிது அரிது மானுடராதல் அரிது” எனப் பெரியோர்கள் கூறினார்கள். மனிதர்களாகப் பிறந்து நாம் இறைவனை வழிபட்டு முத்தி பெறவேண்டும் என்பது எமது இந்து மதம் கூறும் உண்மையாகும். அதிலும் ஒரு கும்பாபிஷேகம் தரிசிப்பது என்றால் அது கோடி புண்ணியமாகும்.

எனவே ஸ்ரீ குன்றத்து குமரன் ஆலயத்தின் மகாகும்பாபிஷேகம் இனிதே நடைபெறவும் எல்லா மக்களும் நலமுடன் வாழவும், அன்பையும் அருளையும் கருணையையும் தன் கிருபாகடாட்சத்தையும் அள்ளி வாரி வழங்கிக்கொண்டிருக்கும் வைகாசிக் குன்றின் இறைவன் சிட்னி முருகன் ஆசியுடன் சைவமன்றத்தின் சார்பில் எமது நல்வாழ்த்துக்களை தெரிவித்துக்கொள்கின்றோம்.

“மேன்மைகொள் சைவநீதி விளங்குக உலகமெல்லாம்”

வைரமுத்து மனேமோகன்

தலைவர்  
சைவமன்றம்







## SRI DURGADEVI DEVASTHANAM INC

Inc. in NSW Registration Number: INC 9878192 ABN: 55768913767  
21 – 23 Rose Crescent Regents Park 2143 Tel No. 9644 6682 9746 9724

### வாழ்த்துரை

அருவமும் உருவமாகி அநாதியாய்ப் பலவாய் ஒன்றாய்ப்  
பிரமமாய் நின்ற சோதிப் பிழம்பதோர் மேனியாகிக்  
கருணை கூர் முகங்களாகும் கரங்கள் பன்னிரண்டுங்கொண்டே  
ஒரு திரு முருகன் வந்து ஆங்கு உதித்தனன் உலகமுய்ய !!

வரங்களை வாரி வழங்கும் வள்ளல் முருகப்பெருமான், தமிழ் கடவுளாகிய முருகப்பெருமானுக்கு அகிலம் முழுவதும் ஆலயங்கள் அமைந்துள்ளன, அப்படிப்பட்ட ஆலங்களுள் ஒன்று மெல்பேனில் அமையப்பெற்றுள்ள குன்றத்தூர் குமரன் திருக்கோயில் 12.02.2012 ஞாயிற்றுக்கிழமை அன்று மகாகும்பாபிஷேகம் நடைபெறுவது மிகவும் மகிழ்ச்சியளிக்கின்றது.

ஸ்கந்தர் என்பது சுப்ரமணியரின் பிரக்தியாது வாய்ந்தபெயர் “ஸ்கந்த” என்கிற சொல்லுக்கு வெளிப்படுவது என்று பொருள். மேகத்திலிருந்து மின்னல் வெளிப்படுவது போல் சிவஜோதியிலிருந்து ஆறு பொறிகளாக வெளிப்பட்டு வந்ததால் “ஸ்கந்த நாமம்” உண்டாயிற்று. அனைத்திற்கும் ஆதாரமானதும் முதலாவதாகத் திகழ்வதுமான வேதமே “சுப்ரஹ்மண்யோகம்” என்றுமூன்றுமுறை முருகப்பெருமான் பெயரைச் சொல்லி யாவுக்கும் மேலாவதாகத் திகழ்பவன் கந்தனே என்கிறது.

அருணகிரிநாதரும் திருப்புகழ்ப் பாடல்களை அருளி “உபயகுல தீபதுங்கன்” என்று முருகனை போற்றுகிறார். மஹாபாரதம், இராமாயணம் முதலிய இதிகாச புராண வரலாறுகளும் “கண்ணன் மருகோனே” , “ராமன் மருகோனே” என்று பல பாடல்களில் கந்தக்குமரனை இன்பத்துடன் அழைக்கிறார். அப்புகழ்பாடல் பெற்ற முருகனை மெல்பேன் குன்றத்தூர் குமரன் திருக்கோயில் மகாகும்பாபிஷேகத்தை கண்டுகளித்து அதிககுலமும் அருள் ஞான இன்பமதும் பெற்றுச் சகல செல்வ யோகமிக்க பெருவாழ்வு வாழ அருள் வேண்டும் என்று வள்ளல் தொழு ஞான வள்ளி மணவாளன் குமரன் பொன்னார் மலரடிகளை போற்றி வணங்கி, சிட்னி ஸ்ரீ துர்கா தேவி தேவஸ்தானத்தின் சார்பாக வாழ்த்தி மகிழ்கின்றோம்.

சுபம்!

தீரு. இரட்னம் மனேந்தர்ன்

தலைவர், ஸ்ரீ துர்கா தேவி தேவஸ்தானம். சிட்னி , ஆவுஸ்தந்தரோவ்யா



# SAIVA MAHA SABAI of WA (Inc)

A CENTRE FOR WORSHIP, EDUCATION AND CULTURAL DEVELOPMENT

ABN: 39 364 584 677

Postal Address:

PO BOX 5351

CANNING VALE SOUTH WA 6155

12 MANDOGALUP ROAD

MANDOGALUP WA 6167

## President

Mr R Ganeswaran  
Tel: (08) 9381 8227

## Vice President

Mr S.Jeyaseelan  
Tel: 041 388 7387

## Secretary

Mr S Bavanchelvam  
Tel: 0422631674

## Treasurer

Mrs Bhamini Isaac  
Tel: 0425 206 005

## Assistant Treasurer

Mr R Shanmuganathan  
Tel: (08) 9377 5174

## Committee Members

Mr. V. Vaidiyakumar JP  
Mr. A Devadas  
Mr. S.M Vanyasingam  
Dr. G Raguragavan  
Mr. R Kuganathan  
Mr. M Murugesan

## A Message from the President

of the Saiva Maha Sabai of Western Australia Inc.  
for the Maha Kumbhabhishegam of the Kundrathu Kumaran  
Temple, Victoria.

I am honoured and privileged to write a message for the souvenir magazine on behalf of the **Perth Bala Murugan Temple** community on the occasion of the Maha Kumbhabhishegam of the **Kundrathu Kumaran Temple**.

Much hard work by the Temple Management Committee and the devotees, coupled with divine blessings and guidance, has allowed the blossoming of a beautiful temple set in a delightful environment, all achieved within a span of a few years. What has been accomplished is a glorious spiritual place of worship for the present and future generations.

Apart from the religious activities in the temple, we need to promote Hindu religious education and culture particularly among our younger generation. The Maha Kumbhabhishegam will transform the new temple to a place of spiritual enlightenment as well promote Hindu religious education and culture.

The temple community can be proud of their great achievements and what a very happy occasion for all devotees to be blessed with a magnificent temple.

I congratulate the temple community and wish you the very best for the Maha Kumbhabhishegam and all future endeavours.

May the divine shower blessings on you forever!

Rajadurai Ganeswaran

23 August 2011







# CANBERRA ARUPADAI MURUGAN

TEMPLE - Ph (02) 6286 8919

151 BEASLEY STREET - TORRENS - ACT 2607

(Represented by & Trading as)

Canberra Saiva Temple & Educational Association P/L

ACN 064 797 226 - ABN 55 064 797 226



Canberra Arrupadai Murugan Temple INSIDE

## **BEST WISHES FROM Canberra Arrupadai Murugan Management** **FOR THE KUMBHABHISHEGAM OF KUNDRATHU KUMARAN TEMPLE VICTORIA**

The proverb "AVAN ARULAL AVAN THAL VANANGU" (அவன் அருளால் அவன் தாழ் வணங்கு) designates that, even to worship God, one needs his/her blessings. Therefore it would be obvious that immense amount of blessings from God is required to build a temple which would serve as the place of worship for many thousands of devotees for several generations to come. I have no doubt that the management committee of Tamil Educational Cultural & Charitable Association Inc. and many devotees working with them would have had and continuing to have significant blessings from God to build KUNDRATHU KUMARAN Temple, perform the kumbabishegam and to manage it in a just manner.

From my experience I have come to believe that Lord Muruga although is a very powerful God, behaves like a child to genuine devotees, very possessive of them, seeks their foremost attention and care. He always acts fairly, and in a just manner and expect everyone to behave so. Most importantly he does not letdown genuine devotees who behave to his high expectation and rewards everyone appropriately as they deserve.

The management committee of TECCA including devotees helping them, I believe had Lord Muruga's blessing to build his temple and perform the kumbabishegam. I wish and pray that you continue to receive his blessing, and all devotees praying in KUNDRATHU KUMARAN temple would also receive the Almighty God Muruga's immeasurable blessings. Our best wishes and prayers would be with you on this day of the kumbabishegam.

Thank you for the opportunity

Yours sincerely

N. Manoharan

Managing Director

Canberra Saiva Temple & Educational Association Pty Ltd.

On the half of Canberra Arrupadai Murugan temple

15 August 2011



Canberra Arrupadai Murugan Temple Outside





## Hindu Society of South Australia Inc.

3a Dwyer Road Oaklands Park S.A. 5046

04/06/2011

Vanakkam,

I am honoured to write this message on behalf of the Hindu Society of South Australia, and send our well wishes to the devotees and committee of the Kundrathu Kumaran Temple in Rockbank, Melbourne.

Hindu people wherever they go take their culture and heritage with them. This has allowed us to build Hindu temples around the world; preserving our Sanathanadharma, religion, and enables us to continue to grow and teach our culture to future generations.

The Kundrathu Kumaran Temple Mahakumbhabhishegam for Lord Muruga is a service that brings great religious merit. This is also a great opportunity and blessing for the Melbourne people, and Australians as a whole. We are proud of the temples achievements and many more to come.

We pray to Lord Muruga, the protector of this world, to bless all of us with a successful Mahakumbhabhishegam and future.

Loka Samastha Sukino Bhavanthu.

Yours Sincerely,

Siva Selvakulalingam (OAM)

President of the Hindu Society of South Australia





THE HON JULIA GILLARD MP  
Prime Minister  
Member for Lalor

My government believes that multiculturalism is at the heart of our national identity and is intrinsic to the nation's history and character. It enhances respect for cultural, religious and linguistic diversity. It embraces our different cultural traditions and it strengthens social inclusion and cohesion.

That is why I am particularly proud to have the Kundrathu Kumaran Temple in my electorate. This building will support the spirituality and culture of one of the world's oldest religions, and provide a central meeting place for the entire Hindu community. In doing so, it will further enrich the social fabric of Melbourne's west.

This grand building is a beautiful example of what is possible when a community works together to realise a vision. I wish to congratulate all those who have worked to complete the temple, and I thank the wider Hindu community for their support.

**The Hon Julia Gillard MP**  
**Prime Minister and Member for Lalor**





## Premier of Victoria



1 Treasury Place  
Melbourne Victoria 3002  
GPO Box 4912  
Melbourne Victoria 3001  
Telephone: (03) 9651 5000  
Facsimile: (03) 9651 5054  
Email: premier@dpc.vic.gov.au  
DX210753

### MESSAGE FROM THE PREMIER

I am delighted to extend my warmest greetings to everyone attending the consecration ceremony of the Kundrathu Kumaran Temple.

The consecration ceremony is an auspicious occasion for Victoria's Hindu community and I congratulate everyone who has worked tirelessly to realise the vision of this Hindu temple in Victoria. The Kundrathu Kumaran Temple is a new significant cultural landmark for our State.

The Victorian Government encourages Victorians from every background to be proud of who they are, where they come from, and what they believe in. Victoria has a proud history of celebrating diversity, and places of worship such as the Kundrathu Kumaran Temple add immeasurably to our multicultural and multi-faith landscape.

I commend the committee for its dedication in providing the Hindu community with this magnificent temple and for promoting and sharing its proud faith and cultural heritage.

On behalf of the Victorian Government, I congratulate Victoria's Hindu community on this significant occasion.

  
**Ted Baillieu MLA**  
Premier







## Minister for Multicultural Affairs and Citizenship

Level 2  
3 Treasury Place  
Melbourne Victoria 3002  
GPO BOX 4912  
Melbourne Victoria 3001  
Telephone: (03) 9651 1156  
Facsimile: (03) 9651 2007  
DX210753

### MESSAGE FROM THE MINISTER

It is with great pleasure that I extend my best wishes on the occasion of the Kundrathu Kumaran Temple consecration ceremony.

Victoria is a diverse and vibrant multifaith society, with Victorians following more than 120 different faiths. Our many faith communities live together in harmony and share a joint commitment to our State and our nation.

Places of worship are a focus for community life and symbolise the commitment and dedication of devotees. The Kundrathu Kumaran Temple will play an important role for our State's Hindus and the broader Victorian community, by providing a means for followers of Hinduism to practice their religion and nurture their spirituality.

This project is a tribute to the perseverance of the Hindu community and a marvellous testament to the talent and generosity of many individuals and organisations who have made it possible.

I congratulate all the dedicated volunteers involved in this project and applaud the generosity of the many people and groups who have donated to this very worthy cause.

I wish everyone attending a most enjoyable ceremony.

**Hon. Nicholas Kotsiras MLA**  
Minister for Multicultural Affairs and Citizenship





### MESSAGE FROM THE CHAIRPERSON

I am delighted to send my warmest congratulations to the Tamil Educational Cultural and Charitable Association (TECCA) on the auspicious occasion of the completion, and consecration ceremony, of the 'Kundrathu Kumaran' Hindu Temple.

The Temple is certain to offer a peaceful place of spiritual worship for those who seek it, and is a fine testament to the commitment, good will and hard work of all those involved. I commend the organisers of this endeavour, who brought together Hindu communities from all over Melbourne to create this beautiful Temple.

Organisations such the Tamil Educational Cultural and Charitable Association help unite our community, promoting mutual respect, understanding and harmony. With such rich cultural diversity here in Victoria we are fortunate to have such organisations such as yours which continue to unite our community and showcase Victoria's rich cultural heritage.

On behalf of the Commission I would like to re-affirm our commitment to engaging with and assisting all of our diverse communities. The Commission values the role and contribution of our Tamil and Hindu communities in making Victoria the rich and strong multicultural State that it is today.

Chin Tan  
Chairperson





15 December 2011



**Don Nardella MLA**  
Member for Melton



**Mr. V. Sarma**  
President TECCA  
PO Box 692  
St Albans 3021

**CONSECRATION OF KUNDRATHA KUMARAN TEMPLE**

I write to offer my sincerest best wishes to you, your Committee and followers on the upcoming consecration of the Kundratha Kumaran Temple.

I understand the Temple will provide a suitable place of worship for Hindus to practice their religion and nurture their spirituality for devotees from all over Melbourne and from many differing ethnic backgrounds.

The hard work in reaching this stage of the Temple's construction by your committee and followers is a remarkable result and I wholeheartedly congratulate all concerned.

I hope the Temple will serve as Melton's Hindu religious centre for many, many generations of your followers as they and their families pursue the happiness and enlightenment they seek.

Once again, congratulations to you, the Committee and your followers on the success of this outstanding achievement.

Yours sincerely

**Don Nardella MLA**  
Member for Melton

---

3 Alexandra Street, Melton Victoria 3337 Phone: 03 9743 9825 Fax 03 9743 1634  
Email: don.nardella@parliament.vic.gov.au







## Our community, our future



**Cr Justin Mammarella JP**  
**Mayor**



DWS Ref: 1814337

Our Ref: K Tori/bmck

17<sup>th</sup> November 2011

Mr Kasi Nathan  
Secretary  
Kundrathu Kumaran Temple  
PO Box 692  
ST ALBANS VIC 3021

Dear Mr Nathan,

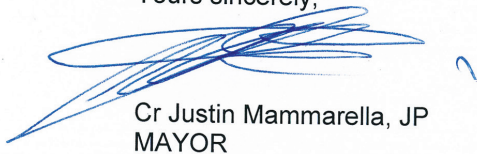
It with considerable pleasure that I write to you to congratulate the Tamil Educational Cultural and Charitable Association on the construction of the Kundrathu Kumaran Hindu Temple in Rockbank.

To achieve such a result for your community is testimony to the commitment of many sharing a vision to delivery such an asset.

In recent years the Melton community has experienced a significant increase in the scale of its cultural diversity and facilities such as the Temple you have constructed are important symbols of that diversity within our local community. The Temple will serve well into the future as an important community centre promoting your culture across the municipality and greatly assisting new residents of Hindu faith who choose to settle in Melton.

On behalf of Council I extend to you our very best wishes for ongoing success in the future and trust that through the Temple happiness and good health will be promoted within your community. Congratulations on a wonderful achievement, one that will serve your community extremely well into the future.

Yours sincerely,



Cr Justin Mammarella, JP  
MAYOR

Civic Centre  
232 High Street  
Melton VIC 3337

[www.melton.vic.gov.au](http://www.melton.vic.gov.au)

Civic Centre/Library  
193-201 Caroline Springs Blvd  
Caroline Springs VIC 3023

Postal Address  
PO Box 21  
Melton VIC 3337

Phone/Fax: 03 8390 8502  
Mobile: 0412 379 753  
Email: [justin.mammarella@melton.vic.gov.au](mailto:justin.mammarella@melton.vic.gov.au)





**Cr Garry Stock**  
COUNCILLOR  
Cambridge Ward



**Civic Centre**  
232 High Street  
Melton 3337

**Postal Address**  
PO Box 21 Melton  
Victoria 3337

**T/F** 03 9449 5368  
**M** 0421 708 061  
**E** [cambridge@melton.vic.gov.au](mailto:cambridge@melton.vic.gov.au)  
**DX** 33005 Melton  
**ABN** 22 862 073 889  
[www.melton.vic.gov.au](http://www.melton.vic.gov.au)

### **Kundrathu Kumaran Temple - Maha Kumbhabhishegam**

On behalf of Melton Shire Council and the people of our community I would like to congratulate the Tamil Educational Cultural and Charitable Association and all other parties involved in the construction of the Kundrathu Kumaran Hindu Temple in Rockbank for your hard work and perseverance towards the completion of this temple.

This momentous achievement is a testament to the value of communities coming together for a common purpose, and your efforts have resulted in a beautiful place of worship that contributes to the growth, strength and diversity of our community.

Council is committed to working with our cultural communities, each with distinct identities and history, and Council's Culturally and Linguistically Diverse (CALD) Committee helps groups such as yours promote harmony, education and awareness of racial and religious diversity in the Shire of Melton.

In recent years we have seen people from many cultural backgrounds move into the municipality. Melton Shire Council is very proud of this cultural diversity and values the contributions our new residents make to our community. Your temple also serves as a community centre that promotes and nurtures Hindus across the Shire and will be welcoming to new residents.

Council's Intercultural Strategy helps us work with the Shire's diverse communities and better meet the needs of groups such as yours. Council has started a Community Languages Collection at our libraries that includes DVDs, magazines and newspapers in Hindi, and this collection will provide opportunities for your community to actively promote a reading culture and maintain links with their first language while supporting initiatives within the community that promote cultural diversity and education.

I wish the temple and its community members much success, happiness and good health in the coming years. Congratulations again on your achievements and on the beautiful and inspiring Kundrathu Kumaran Temple, and I look forward to working with you in the years to come.

On a personal note I would particularly like to commend a group of very hard working members of your community; Mr. Vinayaga Sarma, Mr. Rajaratnam Vaithiyanathan, Mr. Selvadurai Pathmalingham, Mr. P. Subramaniam Dharmakularajah, Mr. Raja Manoharan, Mr. Kapilan Kirupairajah and wonderfully led by Mr. Kasi Nathan. It has been a number of years since we enjoyed a meal together and discussed the vision. That vision is now a reality and a fantastic outcome for your community particularly through the persistence and hard work of this group.

Yours Sincerely

Cr Garry Stock  
Melton Shire Council

A VIBRANT, GROWING AND HEALTHY COMMUNITY OFFERING LIFESTYLE CHOICES



## **Tamil Educational Cultural & Charitable Association was incorporated on 12 July 2002. In the past ten years following members served in the Management Committee**

Mr. Arulchandran Ponnudurai  
Mr. Chellduari Kanagaratnam  
Mr. Eswarampillai Vimalanathan  
Mr. Selvadurai Pathmalinkam

Mrs. Shanthini Vivekananthan  
Mr. Kasi Nathan  
Mrs. Mangaleswary Rajkumar  
Mr. Pasupathy Paramanayagam

Mr. Arunasalam Dhanapalan  
Mr. Nadarajamuthali Kulajayenthiran  
Mr. Vinayaga Sarma  
Mr. Rajaratnam Sivanathan

Mr. Kalirajah Navaratnam  
Mr. Veluppillai Selvendran  
Mrs. Mallikadevy Manoharan  
Mr. Pasupathy Varathalingam

Mr. P.Subramaniam Dharmakularajah  
Mrs. Indrany Gunaratnam  
Mr. Kapilan Kirupairajah  
Mr. Ponusamipillai Rajendran

Mr. Raja Manoharan  
Mr. Rajaratnam Vaithiyanathan

### **Co-opted members:**

Mr. Sabapathypillai  
Mr. Valli Navaratnam  
Mr.P.Balaraman  
Mrs. Rani Stock







## Current Management Committee:

Mr. Vinayaga Sarma (President)  
Mr. Rajaratnam Vaithiyanathan (Vice President)

Mr. Kasi Nathan (Secretary)  
Mr. Raja Manoharan (Assistant Secretary)

Mr. Chellduari Kanagaratnam (Treasurer)  
Mr. Pasupathy Varathalingam (Assistant Treasurer)

Mr. Selvadurai Pathmalinkam  
Mr. P.Subramaniam Dharmakularajah  
Mr. Kapilan Kirupairajah  
Mr. Eswarampillai Vimalanathan  
Mr. Ponusamipillai Rajendran  
Mr. Veluppillai Selvendran

### Co-opted members:

Mrs. Shanthini Vivekananthan  
Mr. Valli Navaratnam  
Mr. Kalirajah Navaratnam  
Mr. Rajaratnam Sivanathan  
Mrs. Rani Stock  
Mrs. Mangaleswary Rajkumar  
Mr. Sabapatypillai

## Maha Kumbhabhishekam Committee:

Mr. Vinayaga Sarma - Chair / Resource Planning & Promotion  
Mr. Kasi Nathan - Coordinator / Secretary  
Mr. Rajaratnam Vaithiyanathan - Building

Mr. Selvadurai Pathmalinkam - Souvenir  
Mrs. Mallikadevy Manoharan - Fundraising  
Mr. Valli Navaratnam - Temple Premises

Mrs. Shanthini Vivekananthan - Catering  
Mr. Arunasalam Dhanapalan  
Mr. Eswarampillai Vimalanathan





## Sub-Commitees:

### Temple Building:

Mr. Ranjan Vaithiyathan - Coordinator  
Mr. Kasi Nathan – Secretary  
Mr. Vinayaga Sarma  
Mr. K Kapilan  
Mr. V Selvendran  
Mr. Arulselvam

Mr. Anish  
Mr. R Rajkumar  
Mr. K Navaratnam  
Mr. P Varathalingam  
Mr. P Rajendran

### Resources Planning & Promotion:

Mr. Vinayaga Sarma - Coordinator  
Mr. Vimalanathan - Secretary  
Mr. Varathalingam  
Mr. Sivanathan  
Mr. Dhanapalan  
Mr. Kasi Nathan  
Mr. Senthooan

### Publication / Souvenirs:

Mr. Pathmalinkam - Coordinator  
Mr. Dharamkularaja - Secretary  
Mr. Vinayaga Sarma  
Mr. Kasi Nathan  
Mr. Ponnusamy Rajendran  
Mr. B.Sivaramakrishna Sarma  
Mr. Sabapathypillai

### Fundraising:

Mrs. Mallikadevy Manoharan - Coordinator  
Mr. C Kanagaratnam - Secretary  
Mr. R Vythianathan  
Mr. Kasi Nathan  
Mrs. Rani Stock  
Mr. A Dhanapalan  
Mr. Vinayaga Sarma  
Mr. K.Navaratnam  
Mr. K Muralitharan

### Temple Premises Preparation:

Mr. V.Navaratnam - Coordinator  
Mr. R Manoharan - Secretary  
Mr. K.Navaratnam  
Mr. Selvendran  
Mrs. Mangaleswary Rajkumar  
Mr. Kapilan  
Mr. Arulselvam  
Mr. Varathalingam

### Catering:

Mrs. Shanthini Vivekananthan – Coordinator  
Mrs. Rani Stock- Secretary  
Mrs. Rani Nathan  
Mrs. Mallikadevy Manoharan  
Mrs. S Navaratnam  
Mrs. Mangaeswary Rajkumar

### Pooja:

Mr. Vinayaga Sarma-Coordinator  
Mr. C Kanagaratnam-Secretary  
Mr. P Rajendran  
Mr. V Navaratnam  
Mr. K Navaratnam  
Mrs. Shanthini Vivekananthan  
Mrs. Mangaeswary Rajkumar  
Mr. K Kapilan  
Mr. R Sivanathan





# History Kundrathu Kumaran Temple Rockbank, Melbourne.

## Introduction

For many generations temples have been the hub of everyday life within the Hindu community. Temples also thought to be the starting point where one may begin their journey which concludes in the transcending of the material world. Hindus believe that their lives are merely steps in the progression towards ultimate enlightenment. All aspects of the Hindu temple, from the principles of design and construction, the forms of its architecture and decoration and the rituals performed, focus on the goal of enlightenment and liberation from the material world. The many aspects of the temple are determined and compiled in the ancient texts known as the Agama Shastras, whilst the vastushastras express theoretical and idealised descriptions of the architectural traditions and conventions that are to be followed.

The temple is designed to dissolve the boundaries between man and the divine. Not merely his residence, the temple is God, himself. God and therefore by implication the whole universe, is identified with the temple's design and actual fabric. The ground plan is perhaps the best example. The vastushastras describe it as a symbolic, miniature representation of the cosmos. It is based on a strict grid made up of squares and equilateral triangles which are imbued with deep religious significance. The position of the squares is in accordance with the importance attached to each of the deities; with the square in the centre representing the temple's main deity, whilst the outer squares cover the gods of lesser rank; in relation to this particular temple.

The construction of the temple follows in three dimensional forms exactly the pattern laid out by the mandala. The relationship between the underlying symbolic order and the actual physical appearance of the temple can best be understood by seeing it from above - which of course, was impossible for humans until quite recently.

Another important aspect of the design of the ground plan is that it is intended to link the temporal world to the eternal. The principal shrine should face the rising sun and hence, should have its entrance facing the East. A typical Hindu temple consists of the following major elements - an entrance often with a porch, one or more attached or detached mandapas or halls, the inner sanctum called the garbagriha, literally 'womb chamber' and the tower built directly above the garbagriha.

## Kundrathu Kumaran Temple's History.

Since 2000, Hindu immigration began to increase at a speed greater than ever before. These events lead to a change in the ethnic character of the population in the North-West of Melbourne. The gradual growth of the Hindu and Tamil population was stimulated by immigration especially from Sri Lanka, India, Fiji, Malaysia, Singapore, and South Africa. In early 2002, Tamil communities in the North-West of Melbourne strongly believed there was a need for a temple that would bring not only the Hindu community together, but also make available the promotion, practice and preservation of our ancient culture - including religion and language.

A handful of Hindus residing in the North-West of Melbourne first thought of building a place of worship in early 2002. They decided to take the initiative and active role of forming a committee, with a group of dedicated people. The initial meetings took place at both the Vaithiyanathan's and Manoharan's residence. Those who attended these meetings included Mr. Vinayaga Sarma, Mr. Ganeshamoorthy, Mr. Kasi Nathan,







Mr. Pathmalinkam, Mr. Manoharan, Mr. K Navaratnam, Mr. Varathalingam, Mr. Ranjan Vaithiyanathan, Mr. Dharmakularajah, Mr. Sivanathan, Mr. Selvendran, Mr. Sabapathypillai, Mr. Rajkumar, Mr. Anantharasa, Mr. Gunaratnam, Mr. Paramanayagam, Mr. Arulchandran and their spouses. Many issues were briefly discussed at these meetings, but the consensus was that a Hindu temple was the only solution to meet the North-West Victorian Hindu communities' urgent needs. To achieve this objective an association was formed.

In order to form an association and to elect its Management Committee, a meeting was arranged at Kealba community centre in April 2002. After lengthy discussions, the name, 'Tamil Educational Cultural & Charitable Association' or TECCA was agreed upon. At this same meeting, a Management Committee whose role would entail meeting the religious and cultural needs of the North-West Victorian Hindu Community was elected. The newly elected Management Committee's initial actions involved the arrangement of monthly poojas. These were held on the last Friday of each month, at Delahey Community Centre. The first of these monthly poojas was held on the 26 April 2002. The pooja commenced at 7.00 pm with bhajans, which were followed by the pooja itself, the serving of prasadam, a spiritual speech and other cultural activities. The day concluded with the distribution of dinner to the devotees. Mr. Manoharan and a number of other members were placed in charge of the Kealba Community Centre pooja hall arrangements. Mr. Vinayaga Sarma and his spouse Mrs. Gowri Sarma, performed the poojas and prepared the Prasadam. Mr. Dharmakularajah and Mrs. Mallikadevy Manoharan were given the responsibility of running the bhajans. Mrs. Shanthini Vivekananthan and Mrs. Mallikadevy Manoharan headed the arrangement of food for the devotees. The monthly poojas were sponsored by the families living in the North-West Melbourne region. A number of well known local and overseas speakers attended the poojas and delivered excellent speeches on numerous topics.

On 11 June 2002, the Tamil Educational Cultural & Charitable Association was officially registered by the State Government of Victoria as an incorporated association with 50 Founder Members. Mr. Hariharan Iyer, Mr. Sivanathan and Mr. Kasi Nathan were actively involved in registering TECCA as an incorporated association, whilst Mr. Hariharan Iyer took a major role in drafting TECCA's unique constitution.

At this stage TECCA began its search for land on which to build the Murugan temple. A number of meetings were again held to discuss and implement a suitable mode of action to tackle this process. Many members suggested that the temple should be constructed on virgin land. Informal contacts were established with the Melton Council regarding prospects of gaining planning approvals, but the responses were far from encouraging. Simultaneously, the committee searched for suitable land in the Melton, Keilor and Sydenham areas. However, the lands inspected in these locations proved to be unsuitable for the association's purpose. Finally, a devotee, Mr. Kulendran notified the committee of the sale of thirty one acres of rural land, with access to electricity and water services in Rockbank. The land which was advertised in a local paper was for sale for three hundred thousand dollars. Mr. Ranjan Vaithiyanathan and Mr. Manoharan quickly approached the estate agent and discussed the fine details regarding the land and presented their findings to the committee. To make sure the land was not sold to another party, Ranjan also paid the deposit to the agent. The committee was extremely impressed with the land with Kororoit Creek as its north boundary, and the location of the Murugan temple was finally established.

Having finalised the location of the temple, the association faced a new dilemma- the fact there they had insufficient funds to purchase the entire land. In order to overcome this obstacle, another association named the Thamil Welfare Services Pty Ltd was formed. This organisation consisted of twenty shareholders, each of whom contributed towards the purchase of the land. Subsequently, in April 2002, Thamil Welfare Service Pty Ltd purchased the land. TECCA and Thamil Welfare Service Pty Ltd now have a legal agreement that entails that Thamil Welfare Service Pty Ltd provide five acres of the land to TECCA on a hundred year Peppercorn Lease agreement to fulfill the vision of building a Hindu place of worship for Lord Muruga. The twenty





Thamil Welfare Services Shareholders were Mr. R Manoharan, Mr. K Navaratnam, Mr. Arulchandran Pon-nudurai, Mr. Charles Gunaratnam, Mr. Vinayaga Sarma, Mr. Ranjan Vaithiyanathan, Mr. S Pathmalinkam, Dr. P Sathianathan, Mr. P Varathalingam, Mr. P S Dharmakularajah, Mrs. Usha Sivanathan, Mr. Kasi Nathan, Mr. Rohan Murugiah, Mr. P Ragavan, Mr. K Ganeshamoorthy, Mr. V Selvendran, Mrs. Arunthathy Sivasambo, Mrs. Mangaleswary Rajkumar, Mr. P Parmanayagam and Mr. S Anandarasa.

A triangular shaped rock in the bush next to one of the many gum trees was noticed at the newly purchased land. This triangular rock formation resembled a symbol of Lord Ganesh. Hence, it was at this site that milk was boiled and prayers given which would one day become the location of the Murugan temple. During these initial stages, a devotee noticed an unusual growth form on the lower trunk of a gum tree. This particular growth looked amazingly like four elephant feet; so much so that the legs appeared on the tree as dark grey and the nails creamy white in colour. This historical holy appearance provided an added level of confidence to the community that the correct location for the temple had been found. Following this observation, a small statue of the Lord Ganesh had been placed at the base of the tree; to which prayers are given on a daily basis.

In the meantime, a temporary structure was built within the premises and was opened on 18 April 2003. Weekly pooja and religious activities were performed in the temporary structure from April 2003.

At this early stages, Mr. Ranjan Vaithiyanathan purchased and donated a Caterpillar Front and Back Loader worth \$25,000. This machine proved to be a very valuable asset and saved TECCA many thousands of dollars. This machine continues to be valuable and functional today.

During this time, the rural land was rezoned by the state Government to be Green Wedge land. This action prevented quite a number of activities that were originally scheduled for implementation. The planning approval to build a temple in the land was also in doubt.

Disappointed at the setback, a devotee of Kundrathu Kumaran, Mr. Vaithiyanathan, visited the Kathirkamam Temple in Sri Lanka. In Kathirkamam he received a divine message that 'everything will be OK'. With that satisfaction, he then visited Batu Caves Temple in Malaysia where he showed a resident priest, a photo of the tree formation with four elephant legs. Having viewed the photo the priest was taken aback and began weeping tears. This priest went on to acknowledge that an identical incident happened at the Batu Caves, prior to the construction of its current Batu Caves Murugan Temple. The priest having shown this photo to the others at the Batu Caves Temple told the devotee that the new Murugan temple in Melbourne would be a success and handed the devotee a parcel draped with red silk cloth and covered in fresh flowers. The parcel contained a Panchaloga Vel which symbolises Lord Muruga. The devotee brought the divine Vel back to Melbourne.

With the grace of Lord Murugan, within a month the then honourable planning minister Ms. Mary Delahunty wrote a letter advising TECCA that there was a provision in the Melbourne 2030 plan that would allow the construction of a place of worship in the Green Wedge Zone. TECCA grasped this opportunity and applied for a planning permit to initiate the construction process. In September 2004 after many hurdles and drawbacks, the Shire of Melton Council approved the planning permit application. Mr. R. Sivanathan took an active role at these early stages in dealing with the Shire of Melton Council to obtain initial approval. Mr. Shan Shanmugabalan assisted TECCA at these early stages in many ways in obtaining the planning permit.

The actual temple building site was chosen at the highest point of the land, which was located at fifty meters distance from the Lord Ganesh statue and the Kororoit Creek. The name Kundrathu Kumaran Temple was first suggested by a gracious lady, and the committee after much consideration of alternative names, decided on Kundrathu Kumaran Temple (குன்றத்து குமரன் ஆலயம்) due to the temple's location at the top of a hill in the 'Rockbank' area.

The Panchaloga statue of Lord Ganesh and the Vel brought from Batu Cave Temple were installed in





the temporary building on 7 December 2003. Subsequently on Thirukarthekai day on 25 November 2004, Lord Valli, Devasena samedha Sri Subramanyar was installed. An eye opening ceremony for all these deities was performed by Sri Nirmaleswara Kurukkal. Many hundreds of devotees witnessed this great ceremony. Mr. Vinayaga Sarma donated Lord Ganesh and Lord Valli, Devasena samedha Sri Subramanyar statues which were brought from Sri Lanka. The Panchaloga Vel was brought by Mr. Vaithiyanathan.

Mr. Vinayaga Sarma voluntarily conducted the weekly Friday poojas for a period of three years. Mr. Sarma's duty was then transferred to Sri Maheswara Kurukkal; who joined in December 2006 and performed daily poojas and all other religious activities since that transition until October 2010.

On 25 November 2007 Sri Vishnu Durga Devi was also installed. An eye opening ceremony for Sri Vishnu Durga Devi was performed by Sri Maheswara Kurukkal. Mr. Velupillai Selvendran donated the statue.

From December 2010, Sri Paramasamy Kurukkal took over this responsibility and since conducts poojas and other religious activities. In August 2011, Sri Subramaniya Kurukkal took over his responsibilities as chief priest conducting daily poojas and other religious activities.

Sri B. Sivaramakrishna Sarma, provided valuable advice to the committee in regards to Hindu Religious practices during the period leading up to the Maha Kumbhabhishekam.

Quite separate from the temple and its construction, in accordance with its objectives, TECCA and its Management Committee decided to conduct musical classes and to this end formed the TECCA Musical Academy in 2003 which conducts Vocal, Violin and Mridangam classes. Srimathy Rama Sivarajah has been providing Vocal and Violin lessons since 2003. Mridangam classes were provided initially by Sri Yogan Kandasamy and then by Sri Priyan Govender and now by Sri Arulendran Gunaratnam (Indika). Many students currently attend these classes.

Fundraising has played and continues to play a pivotal role in the activities of the temple. While many members and devotees have contributed to temples fund raising activities, a significant amount of the fund-raising activities of the temple may be apportioned to the hard work and dedication of many ladies led by Mrs. Mallikadevi Manoharan and Mrs. Shanthini Vivekananthan.

TECCA has also held many Carnatic (Indian) musical events in all parts of Melbourne to raise funds for the temple construction and many prominent Indian and Sri Lankan musicians have performed charitably in these endeavors, in aid of the temple. Some of the prominent and distinguished musicians who have performed include: Shri. D.S. Srivathsa (Vocal), Shri R. Kashyap Mahesh (Vocal), Shri. V. Suresh Babu (Violin), Shri Malaikottai Deenadayalu (Morsing), Shri Eela Nallur Ahilan (Vocal), Shri Thiyagarajan Ramani (Flute), Shri Kuldeep M Pai (Vocal), Esver Shanker (Mridangam), Shri V. L. Sudharsan (Violin), T. R. Sundaresan (Mridangam), R Balasubramanian (Violin), Dr. R. Ganesh (Vocal), Shri Murali Kumar (Violin), Shri Rasiah Balasri (Mridangam), Shri Yogan Kandasamy (Mridangam), Shri Smt. Narmatha Ravichandra (Violin).

## Planning and Construction of the New Temple

The first step towards the construction of the temple was the selection of the land. Even though any land may be considered suitable provided the necessary rituals are performed for its sanctification, the ancient texts have the following to say in this matter: "The gods always play where groves, rivers, mountains and springs are near, and in towns with pleasure gardens". No matter where it is situated, one essential factor for the existence of a temple is water. Water is considered a purifying element in all major traditions of the world, and if not available in reality, it must be present in at least a symbolic representation in the Hindu temple. The Kundrathu Kumaran temple building site was selected by the devotees, taking into consideration its proximity







to the Kororoit Creek.

The building committee was formed to obtain a planning permit for the construction of the temple, toilets and priest residence from the Melton Shire Council. The building committee consisted of Structural Engineers, Architects, Technical Supervisors and Committee Members.

The committee initially consulted Sivasri Lakshminarayana Kurrukal (Mahadeva Sarma), regarding the temple structure and the deities to be installed in the temple. He provided the initial rough design of the temple and Mr. Rajendran Kandasamy, design engineer (Total Built Environment Services), drew up the initial temple plans of the temple. Frank Perry, Director of F.R. Perry & Associates, prepared and submitted the Planning Application to Melton Council and dealt with the council on behalf of TECCA until the Planning Permit was obtained.

Mr. Arumugasamy, structural engineer, prepared the engineering plan for the temple. Mr. Nanda Nandakumar of Nanjay Partners Architects, approved the building plans for the temple and Mr. Nagarajan Sthapati from India was recruited for advice on temple architecture. It is very important and necessary before finalising the temple plan, that an architect should consult with the Sthapati and incorporate the provisions of the Agama Shastra in the drawings. The Agama Shastras proscribe the procedures and requirements for the construction and running of a temple. Once the Management Committee was able to obtain the services of Mr. Nagarajan Sthapathi, he had a detailed discussion with the building committee. The building plan was finalised with the advice of a structural engineer and the Sthapati. The Sthapati prepared all the detailed drawings for the Shrines and Gopuram, which were incorporated in the proposed final plans for the Shrines.

The Council enforced many stringent conditions, including the provision of ample car parking spaces and after many struggles, the planning approval was finally granted. Right from the outset, the persons involved with the planning permit, including the council engineers, were very helpful in taking us through the necessary processes. Mr. Vaithiyanathan was actively involved in the processes required in obtaining the planning approval and building permit. Non-members who provided immense professional services in obtaining planning approval and building permits on a voluntary basis include: Mr. Rajendran Kandasamy, Mr. Arumugasamy and Mr. Nanda Nandakumar. Mr. Frank Perry also provided excellent services at extremely favourable rates.

The Committee of Management decided that the temple would consist of four main deities, namely Ganesha, Shiva, Valli Devasena samedha Sri Subramanyar, Parvathee and another twenty four minor deities. The building plans and drawings were initially approved by Sri Kanchi Kamakoti Peetadhipathi (Kanchi Swamikal). Before the commencement of the construction, the Management Committee decided to first obtain services such as water, electricity and telephone to the site. Many of our volunteers actively volunteered their time during their weekends with regards to the laying of the pipes for water, electricity and telephone. This allowed access to these amenities to be gained within a few months. The Management Committee then made the important decision in mid 2006 to build toilets and a priest's residence at the site.

Soon TECCA realised that raising funds for the project still remained a mammoth task and began taking some initiative in this regard. A wide range of fundraising activities were launched, including music concerts, dances and dinners, with the support of several prominent members of the community. Students from leading musical schools gave performances from which proceeds were donated to the project.

The construction of the toilets, meeting room and priest's residence were completed as the first stage of the construction by Mr. Vaithiyanathan. Prior to commencing the above project, Mr. Vaithiyanathan and the Management Committee finalised that payments were to be settled on an instalment basis. The project was completed within six months of its conception. At the last settlement of the costs, Mr. Vaithiyanathan donated forty thousand dollars towards the temple project.





On 30 April 2006, the significant step of laying the foundations of the temple was completed. In keeping with Hindu tradition, the special conch laying (Sankusthapana) ceremony took place on the same day. On the morning of that day, heavy rain disturbed the devotees' mind and posed the question - how we are going to conduct the ceremony in this weather? However, at the auspicious time of noon, the pouring rain suddenly came to a halt for about an hour. The Sankusthapana and foundation laying ceremony was conducted without a hitch within this time. Many devotees felt that the pouring rain had only stopped due to the miraculous power and grace of the Lord Murugan.

An enormous number of devotees, well wishers and supporters participated in this historical holy event. The seventy thousand dollars collected from the Sankusthapana ceremony was used to fund the construction of the temple's foundation. To continue with the project, as mentioned previously, lack of funds was a significant stumbling block. Hence, the Management Committee organised a meeting with its members, supporters and well-wishers to work out a plan by which to raise the funds for the project. The meeting resulted in many members, supporters and well wisher donating cash and sponsoring shrines, vigrahams and temple building bricks. In addition, members of the Management Committee pooled among themselves about \$40,000. After the passing of a few months, the temple building activity recommenced with the erection of the external walls, windows, roof, electrical and plumbing conduits. The entire temple's electrical work, including materials, was sponsored and completed by Mr. Elamkumaran of OAM Electrics which was a great boost to the project.

At this stage the Management Committee was busy organising the necessary finance to commence the construction of shrines, false ceiling, tiling, timber floor, heating and security system. Discussions with a number of banks, with regards to the borrowing of \$200,000 were not successful. Finally TECCA managed to borrow the \$ 200,000 it urgently needed and at this stage started looking for a suitable Sthapati to construct the Shrines, Kopuram and Garbagriha. TECCA decided on Sthapathy Mr. Thamaraikannan from Penang, Malaysia as the suitable person to construct Kunderathu Kumaran Temple. Mr. Pathmalinkam visited Malaysia and inspected a few temples built by the Sthapathy and reported back to the Management Committee on his own accord, before the decision was made. An agreement was entered into between both parties after the Sthapathy visited the temple site for a detailed discussion.

The shrine work was however delayed by a number of months due to the changes to the immigration laws which required those entering Australia on skilled migration to pass an English language examination with a high ranking. Our Sthapati managed to overcome this hurdle and obtained a visa to work in Australia as a skilled worker. Mr. Wimal Wimalleswaran of Wimal & Associates assisted us with processing the Visa application for no charge.

Sthapati arrived in September 2008, and work on the shrine construction started on 19 October 2008, with Hindu rituals and poojas. All the concreting and structural work for the shrines were carried out by the volunteers during the weekends with the guidance of the Sthapati. The team should be commended for the quality and efficiency of their work. The new pace that the project had adopted provided enthusiasm and new hope to the Management Committee. The shrines of Ganesh, Valli Devasena samedha Sri Subramanyar, Shiva, Parwathee, Rama Lakshmana & Sita, Vishnu, Mahalakshmi Narasimar, Durga, Anjaneyar, Nagathambeeran, Chandikeshwar, Bhairava, Navagraha, Saba (Utsava Moorthykal) Mandapam, Vasantha Mandapam etc. were to be completed next. The special doors and door frames arrived after some delay in June 2009 and the door frames were installed at the temple with special poojas on 12 July 2009. Continuing from this enthusiasm, the Sthapati started work on the Maha Kopuram and Valzi Pillayer Shrine and these were completed within six months. The foundation for the Valzi Pillayer Shrine was laid on Sunday, 5 September 2010 with special poojas and rituals performed with 108 special sangu (conch shells) laid in the foundation (Sankusthapanam) in accordance with Hindu traditions.





The work on the false ceiling, electrical cabling, security system, tiling inside of the shrines and on the concrete floor, timber flooring, heating, shrine painting etc. were also completed on schedule. Considering Sthapathy Mr. Thamarai Kannan was the only skilled Sthapathy to work on the temple construction, his excellent skills, dedication, honesty and hard work, are evident in the construction of the shrines and kopuram.

In April 2009, due to the Victorian Government's proposal to construct both a freeway and high speed rail link through the temple building site, our project faced a major setback. As soon as the government's proposal came to our attention, the issue was immediately taken to Vicroads, the Melton council, and to Hon. Tim Pallas, MP, Minister for Roads and Ports, Department of Transport at the time. TECCA made a strong submission to move the road away from the temple. By gods grace, after a number of discussions between the Management Committee, Vicroads, Melton Shire Council and the Minister for Roads and Ports, necessary actions were taken to shift the freeway and rail line away from the temple premises. Thankfully, all parties involved were very empathetic and helpful throughout the entire process and it is of no surprise that the combined outcome was a great relief to the Hindu community living in all parts of Melbourne.

Orders were placed with various suppliers from India for deities, main doors, doors for the shrines, the utsava murthies, kreedams, kavasams, kalasams, vakanams and other items required for the temple. Mr. Kasi Nathan and Mr. Ranjan Vaithiyanathan visited some of the suppliers in India on their own accord, to study the workmanship and quality of the items to be purchased. Quotations from the relevant suppliers were received and orders were placed. Mr. Kasi Nathan coordinated the selection of suppliers and the purchasing of the items from India. TECCA was lucky to have the assistance of one of the devotees, Mr. Siva Thiruvasan in India, who assisted us in many ways with regards to purchasing and shipping of the items to Melbourne. These items arrived in the container in perfect condition on Monday, 31 October 2011, during the Kanthasashti and was opened and unpacked the next day.

Mr. & Mrs. Raghunathan (parents of R. Kashyap Mahesh), donated the Valzi Pillayer or Karpaka Vinayakar. This Vinayakar is based on one of the most popular images of Lord Ganesha in south India, the majestic Karpaka Vinayakar of Pillayarpatti and has two arms instead of the usual four, with his trunk curled to his right in the valampuri mode. This deity was kept at the very majestic Karpaka Vinayakar Temple at Pillayarpatti for one month and special poojas were conducted before being shipped to Melbourne.

This project has been associated with various tasks some of which have been very complex in nature. Thanks to the devotion, dedication and determination shown by many competent members and volunteers, we were able to efficiently accomplish our objectives and goals. It is our belief that this temple project is a success story of the aspirations of our small community with the abundant blessings of Lord Murugan.

Maha Khumbhabhishekam (consecration ceremony) of Kundrathu Kumaran Temple was held on Sunday, 12 February 2012, during the auspicious time between 9.15 am and 10.40 am. According to the Hindu calendar this auspicious time is the culmination of Kara Varsha (year), Panchami thithi, Hasthe nakshathra, Amitha Chitha yoga and Meena lagna (pisces). The ceremony was led by many leading Sivacharyars from Australia, New Zealand, India, Singapore and Sri Lanka. This auspicious event was witnessed by thousands of devotees from all over Australia from different cultures, including religious and political dignitaries and scholars.

A plaque of appreciation and of excellence "Sitpakalai Vitpannar" were presented on behalf of the Kundrathu Kumaran Temple to Temple Architect - Sthapathy Thamarai Kannan Aachari during the honouring ceremony soon after the Maha Khumbhabhishekam.

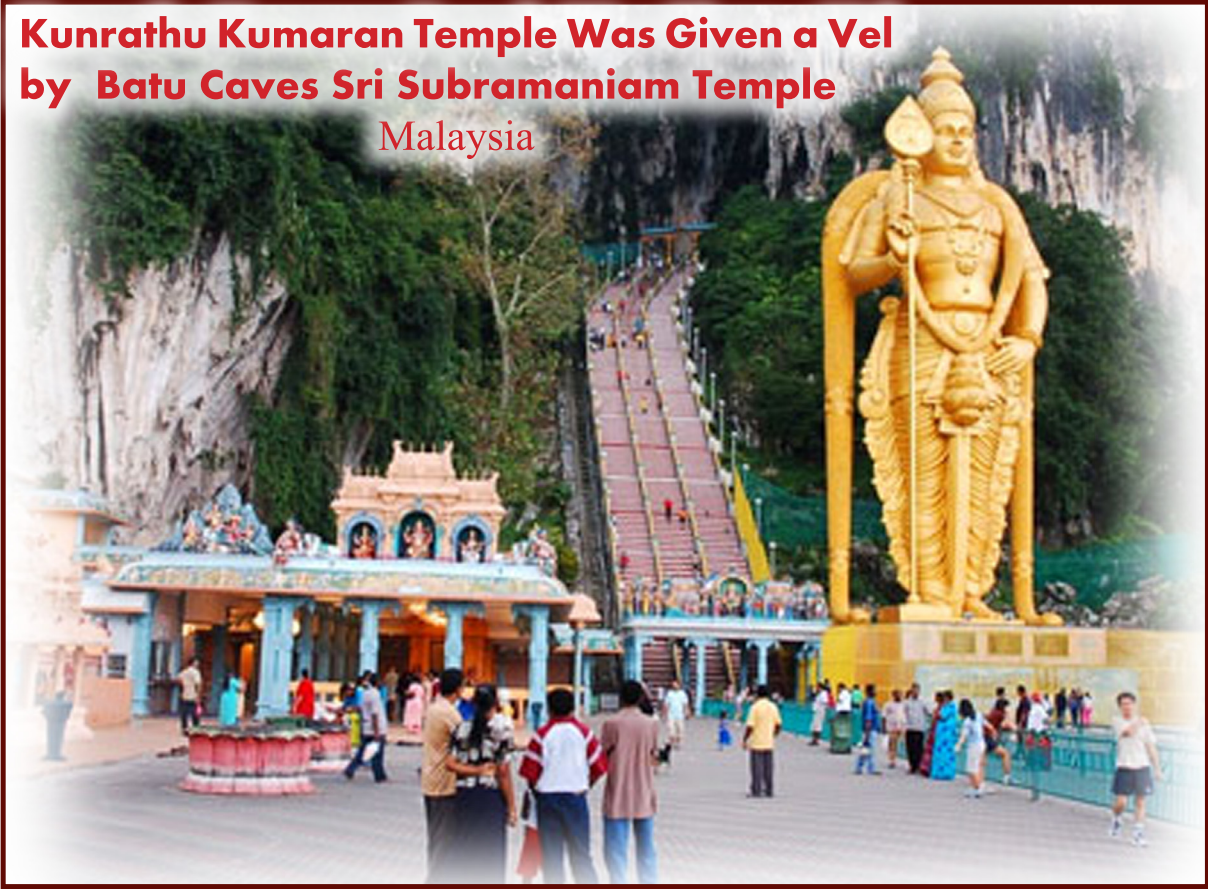
Let the Kundrathu Kumaran Temple's bells be heard far and wide. Let it inspire its worshippers to work together, serve together and pray together for the well being of all people and for universal peace and harmony.







**Kunrathu Kumaran Temple Was Given a Vel  
by Batu Caves Sri Subramaniam Temple**  
Malaysia



**Valzi Pillayar deity is a replica of Karpaka  
Vinayakar in Pillayarpatti Temple**  
India







# TEGGA HISTORY IN PHOTOS

## FIRST POOJA AT DALAHEY COMMUNITY CENTRE





## OPENING OF TEMPORARY PRAYER HALL



## CONSECRATION OF SRI VINAYAGAR & VEL







## CONSECRATION OF SRI VINAYAGAR & VEL



## CONSECRATION OF VALLI DEVASENA SAMEDA SRI SUBRAMANYAR





## CONSECRATION OF VALLI DEVASENA SAMEDA SRI SUBRAMANYAR







## CONSECRATION OF VALLI DEVASENA SAMEDA SRI SUBRAMANYAR



## CONSECRATION OF SRI DURGA





## CONSECRATION OF SRI DURGA



## NEW TEMPLE FOUNDATION CUTTING







## NEW TEMPLE FOUNDATION CUTTING



## COMMENCEMENT OF SHRINE BUILDING







## COMMENCEMENT OF SHRINE BUILDING



## DOOR FRAME INSTALLATION







## DOOR FRAME INSTALLATION



## SRI VALLI PILLAYER (SRI VINAYAGAR) FOUNDATION LAYING CEREMONY







## SRI VALLI PILLAYER (SRI VINAYAGAR) FOUNDATION LAYING CEREMONY







## CONSTRUCTION OF PRIESTS RESIDENCE



## THAI POOSAM CELEBRATION







## THAI POOSAM CELEBRATION







## THIRUKALYANAM





## TECCA ACADEMY



## TECCA YOUTH GROUP







## TECCA MUSIC PROGRAMS



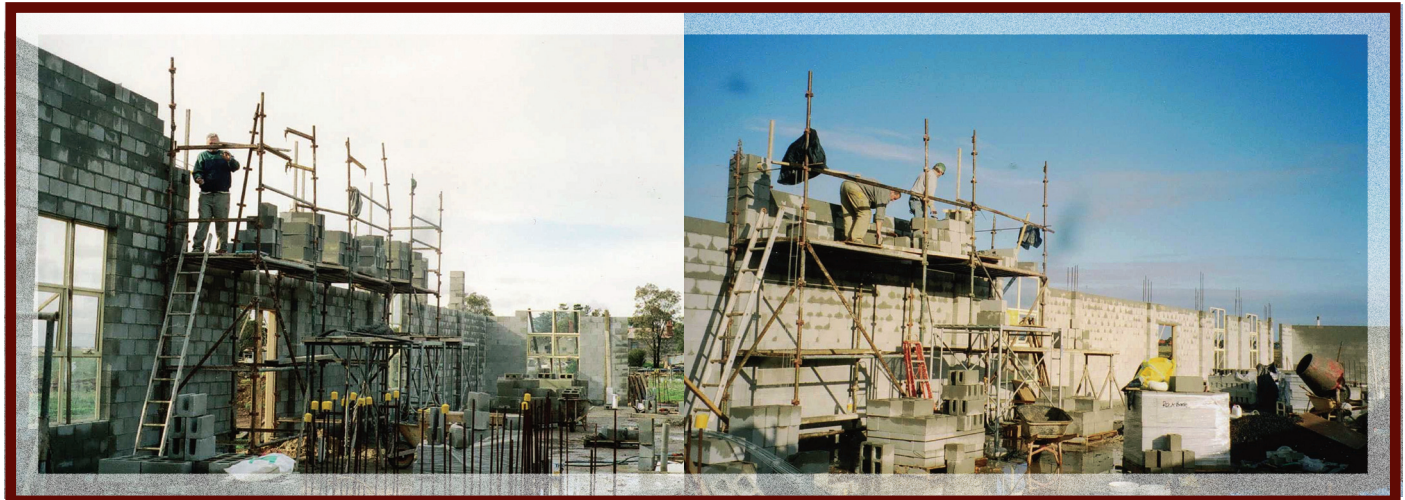




## NEW KUNDRAHU KUMARAN TEMPLE CONSTRUCTION IN PHOTOS TEMPLE IN 2006



## TEMPLE IN 2007







## TEMPLE IN 2007



## TEMPLE IN 2008







## TEMPLE IN 2008



## TEMPLE IN 2009







## TEMPLE IN 2009







## TEMPLE IN 2010







## TEMPLE IN 2011







## TEMPLE IN 2011







## TEMPLE IN 2012







**Management Committee:** Mr. V Sarma, Mr. R Vaithiyathan, Mr. Kasi Nathan, Mr. R Manoharan, Mr. C Kanagaratnam, Mr. P Varathalingam, Mr. K Kapilan, Mr. P Rajendran, Mr. V Selvendran, **Co-opted Members:** Mr. V Navaratnam, Mr. K Navaratnam, Mr. R Sivanathan, Mr. Sabapathypillai, Mrs. Rani Stock, Mrs. Mangaleswary Rajkumar.

**Absent:** Mr. E Vimalanathan, Mr. S Pathmalinkam, Mr. P.S Dharmakularajah, **Co-opted Members:** Mrs. Shanthini Vivekananthan.



**Kumbhabhishekam Committee:** Mr. V Sarma, Mr. Kasi Nathan, Mr. R Vaithiyathan, Mr. V Navaratnam, Mrs. Mallikadevy Manoharan, Mr. A Dhanapalan.

**Absent:**

Mr. E Vimalanathan, Mr. S Pathmalinkam, , Mrs. Shanthini Vivekananthan.







## Ichonography of the Deities at Kunrathu Kumaran temple

### Lord Vinayaga or Ganesha

Ganesha is the Lord of good fortune and the destroyer of obstacles. His grace is invoked before any task to ensure success. Ganesha symbolizes AUM (the Pranava mantra) and considered the incarnation of the entire Cosmos. The 'elephant' head of Ganesha symbolizes fidelity, wisdom, understanding, and a discriminating intellect necessary to attain perfection in life. A goad (ankusa) in the upper left hand represents the retrenchment of all desires. A noose (pasa), in the upper right hand symbolizes the highest goal of human evolution, in order to attain spiritual perfection. The lower right hand holds a broken tusk, with (protection giving ('abhaya mudra') pose). The lower left hand is shown in blessing/boon granting pose ('varadha mudhra'), holding the 'modhaka' a sweet. Coconuts are dashed to crack down in to pieces in front of Ganesha to symbolize the shattering of the ego in front of him.

The mouse (mooshikam) is a symbol of ignorance that is dominant in darkness and fears light and knowledge. The mouse shows us to remain always on the alert and illuminate our inner-selves with the light of awareness.



### Pancha muka Vinayaka (Lord Ganesh with five faces)

The feature of Pancha muka Vinayaka is the combination of the following five forms namely Maha Ganapathy, Chiththa Ganapathy, Viddhya Ganapathy, Sakthi Ganapathy and Mohsha Ganapathy. Pancha muka Vinayaka possess a human body with two legs, five heads and ten hands. Each hand possesses the one of the following weapons namely, kudaram, pasam, chakram, musalam, abupam, dangam sulam, dhuvajam and the two front right hand with 'abhaya mudra' (protection giving), The front left hand is shown in 'varadha mudhra' ( blessing/boon granting pose). The apex of the trunk (the long flexible nose) is turned towards right, clockwise called 'Valampuri'.

### Valzi Pillayar

The Vinayakar form with two hands in the pose seen at at Kunderathu Kumaran (Rockbank Murugan) Temple is very unique.

The Valzi Pillayar installed at, Kunderathu Kumaran Temple, is made of granite according to the correct dimentions mentioned in agamas and pujas were performed for 48 days at Pillayarpatti or Karpaga Vinayakar temple. The idol of Ganesha at the mulastana of this Shrine is familiar to many, as this image is found in the rock cut Karpaka Vinayakar Shrine at Pillayarpatti near Karaikkudi, one of the oldest Cave Temples (Rock Cut) temples of Tamil Nadu. Situated between Karaikkudi and







Pudukkottai , Pillayarpatti is named after “Pillayar”, the Tamil name for Ganesha Karpaka. At Pillayarpatti Temple, Vinayakar or Desi Vinayaka Pillaiyar is the presiding deity; he is portrayed with two arms and a trunk curled towards his right in the valampuri mode. This six feet tall image of Ganesha is a bas-relief in a cave excavated from a big rock, now behind the temple.

Hence the Valzi Pillayar statue installed at, at Kundrathu Kumaran possess the significance of being installed at the famous Pillayarpatti temple for pujas prior to the instalment at this shrine, during the Kumbhabhisheka ceremony.

## Lord Subrahmanyar

The representation of Lord Subrahmanya is shown in standing pose, holding the spear (vel - Jnana sakti) the force of knowledge) in standing pose with a handsome face together with his sakthis ( inseparable power) Valli (Icha sakthi -the force of desire) and Devasena, (Kriya sakthi- the force of action) on each side all in the standing pose.

Mythologically Lord Subrahmanyar the son of Siva and Sakthi, shows the highest status of spirituality. The representation of Lord Subrahmanya has four hands. The upper right hand holds the lance, the upper left hand holds spear, lower right hand is shown in the pose of bestowing grace (abhaya mudra), and the lower left hand pointing down words blessing pose (varda mudra) representing the cosmic energy.

The peacock is the carrier mount (vahana) standing on a serpent. is seen behind the Lord. The serpent represents the time factor and the peacock keeping the serpent under its control and being the vehicle of Subrahmanya indicates that the Lord is beyond the time limits.



## Lord Shanmugar

The standing pose of Shanmugar is seen as a human form, with two legs, six heads and twelve hands. The following weapons are seen in the hands namely , sakthi, saram, kadgam, dhwjam, gadhai, vil (bow), kulisam, kedayam(shield), soolam (trident), pankajam(lotus flower) the right front hand is in the position of protection giving pose (abhaya mudra). The left front hand is shown in blessing/boon granting pose(varadha mudhra).The six heads represent the six rays or the six

attributes namely, Jnana (wisdom), Vairagya (dispassion), Bala (strength), Kirti (fame), Sree (wealth) and Aishvarya (divine powers). His flag is the cock and vehicle is the peacock which stands clutching a serpent in its talons. His saktis (inseparable powers) are Valli (Ischa sakthi) and Devasena (Kriya sakthi)

## Sivalingam

Sivalinga is the symbol of the supreme Self. Sivalinga is the primary icon of the sixty four different forms of Siva. The appearance of Sivalinga is without any particular form (rupa) or formless (arupa).This structure could be felt by sense of touch and could be seen by sense of sight, but without having any particular forms as head, limbs, ornaments etc. Sivalinga is usually a round protruding object. The cylindrical part is held







firmly by a circular base. The lower part of Lingam represents Brahma. The middle part, which is octagonal in shape, represents Vishnu. The upper part, which is cylindrical in shape, represents Rudra which is known as Pujabhaga.



## Lord Vishnu

Lord Vishnu is symbolized as a human form with four arms. A discus (chakra), named Sudarshana in His upper right hand to protect all from evil. The gada (mace) named Kaumodaki in the left lower hand signifies that He sustains the world. The sankha (conch) named Panjajanya in the upper left hand indicates love and understanding. His front right hand is depicted bestowing grace. The crown is a symbol of the Lord's

supreme power and authority. The two ear-rings that the Lord wears signify the dual nature of creation, such as knowledge and ignorance, happiness and grief and pleasure and sorrow.

## Lord Brahma

Lord Brahma is symbolized as a four-faced, deity in a human form with four-arms, represent the four aspects of the human personalities. The Rudraksha maala (rosary) in the upper right hand symbolizes the cycle of time (creation to sustenance, from sustenance to dissolution, and from dissolution to new creation). The rosary also symbolizes the materials used for the creation. A book in the upper left hand (symbolizing the intellect) illustrates knowledge. The lower left hand symbolizes the cosmic energy. The front right hand is in the pose of bestowing grace. The four faces represent the sacred knowledge of the four Vedas (Rig, Yajur, Sama, and Atharvana). The four arms represent the four directions and thus represent the omnipresence, omniscience, and omnipotence



## Lord Nataraja



Lord Siva in the form of Nataraja, is the master of all the rhythmic movements of creation. The cosmic dance ensures the orderliness (ritham) of the universe, the movement of the earth, the heavens, the arrangement of the galaxies and the inter stellar spaces, on which rests unsteadily the whole balance. The halo circle of Flame (Thiru vasi) represents samsara (reincarnation), the endless cycle of birth and death. The snake around His neck symbolizes His control over the powers of nature. The crescent moon in the crown of His matted hair represents the highest principle of awareness or enlightenment. The two different ear-rings symbolize that He embodies both masculine and feminine aspects. The third eye symbolizes insight or enlightenment. The river Ganges signifies the fertility. The expression on Siva's face is calm. The raised foot is seen out of the plane of the rest of the image.

The upraised left foot symbolizes release from rebirth and the assurance of liberation (moksha). The leg that rests symbolizes the creative force of the universe. The dwarf asura, Muyalakan







being crushed by the right foot symbolizes the ignorance of moksha. The dwarf symbolizes absentmindedness, negligence, blindness. Two feet together symbolize interplay of insight and forgetfulness.

## Lord Somaskandar



Lord Siva together with His consort Uma and Skandar (Sa+Uma+Skandar) is known as Somaskanda murthy.

The five activities (pancha-krityas) are: srishti (creation), sthiti (preservation), samhara (destruction), tirobhava (veiling) and anugraha (grace). These, separately considered, are the activities of Brahma, Vishnu, Rudra, Mahesvara and Sadasiva. Lord Somaskandar is seen seated on the badhra peeta (seat) in suhasana pose with three eyes on his face. The left leg is folded and kept at the knee joint. Right leg is seen in the hanging position from the seat. Siva is seen to wear the skin of a tiger

with parasu in the back right hand and a deer in the back left hand. The right front hands are in the position of 'abhaya mudra' (protection giving), The left front hand is shown in 'varadha mudhra' (blessing/ boon granting) pose. On the right ear makara/simha kundala type of ear ring and on the left ear bhadhra kundala type of ear ring are seen. On the head jata makuta (the type of hair) on head, crescent moon, and simha chakra are seen. Many serpents are worn as bangles in the hands. Goddess Uma holds lotus flower in the right hand. Left hand is kept in the simha kashana hasta mudra position. Head bears karanda makuta type of hair crown.

## Parwathee

Parvati (the supreme divine mother) is considered the absolute reality (Parabrahman) who is dynamic essence of the formless static God. Parvati carries a blue lotus in full bloom in one hand, which shows fearlessness ( abhaya mudra ). She is referred to as Trigunatmika (having the three gunas (namely; sattva, rajas, and tamas) and at the same time being nirguna (without any gunas). Her Mudras (symbolic hand gestures) are kataka, fascination and enchantment.



## Lord Dakshinamurthy



Dakshinamurthy portray Siva in pleasant mood facing south wards, seated on a elevated seat, with one leg folded while the other rests on the Apasmarapurusha, the deluded self. The front right hand is in 'chinmudra' (gnanamudra) where the fingers (thumb and the forefinger touching each other the other three fingers are stretched straight) posture of presenting knowledge and holding the aksamala (rosary). The front left hand holds the Vedic scripture. The back right hands hold a drum, and a serpent. The back left hands hold a fire. Dakshinamurthy is seen seated silently in yoga posture, under a banyan tree and the sages, animals and plants are seen beneath around Him. The trident is the symbolic illustration of the triple character of nature, termed, sathva, rajas and tamas.







## Lord Chandrasekharar (moon ornamented Lord, bhoga murthy)

Chandrasekharar is seen together with His consort (inseparable Sakthi / power) in standing pose. The appearance of this Chandrasekharar sculpture is a straight body with the feet in the same plane. The three matted locks on the head symbolize the integration of the physical, mental and spiritual energies. River Ganga, signifies the destruction of sin, removes ignorance, bestows knowledge, purity and peace. The two eyes symbolize the activities in the physical world and the third eye the spiritual knowledge. A snake (Vasuki) symbolizes the yogic power. Rudraksha mala around the neck illustrates the cosmic laws. Trisula (three-pronged trident) symbolizes His three fundamental powers will (iccha), action (kriya) and knowledge (jnana). The right front hand is in 'abhaya mudra' (protection giving), and the left front hand is in 'varadha mudra' (boon granting) postures. The right front hand holds the axe. The left front hand holds the deer. The face appears with a pleasant expression, with a blossomed face and expressive eyes. The crescent moon is seen on the crown signifies the time factor.



## Goddess Durga



Goddess Durga protects mankind from evil and misery by destroying evil forces such as selfishness, jealousy, prejudice, hatred, anger, and ego. Goddess Durga is seen facing north in the niche on the northern side of the garbagraha of the shrine of Siva linga. Goddess Durga is seen with four hands, standing on the head of a buffalo. The back right hand holds discus (chakra), the back left hand holds sankha (conch), the front right hand depicted bestowing grace (abhaya mudra) the front left hand is seen to be kept touching the waist. The crown on the head is beautifully ornamented (karanta makuta) and the body is decorated with different types of attractive ornaments. The two horns of the buffalo are seen directed backwards. She stands on the head of a buffalo. A buffalo symbolizes unlimited power. The head of the buffalo represents the egoism and the standing pose of Goddess Durga indicates that She is on control of egoism.

## Sri Rama, Sitha and Lakshmanan

Sri Rama, Sitha and Lakshmanan are all seen in the standing pose. Sri Rama is seen with a decorated crown on the head with two hands, holding bow in left hand and an arrow in the right hand. Body is highly decorated with ornaments. Lakshman is seen with two hands, holding bow in left hand and an arrow in the right hand with a decorated crown on the head. Body is highly decorated with ornaments. Sitha is seen holding a flower on one hand and just leaving the other hand free.







## Chandeshwarar

Chandeshwarar is installed in the North Eastern corner to the garbagraha (moolas-tana) of the shrine of Siva Linga, facing south. Chandeshwarar is seen in the seated pose with two hands, one holding parasu, and the other grasps the thigh of the leg. Chandeshwarar is always so absorbed in his worship of Siva that he is unmindful to anything.

## Lord Bhairawar

Lord Bhairawa shrine in a temple is installed at the position in between North East and Eastern corner of the temple. Bhairawa is the custodian of the temple. Bhairawa statue is seen in standing pose with a fearful appearance in the face with big rounded eyes. The two opening positions of the nose is wide and the two incisor teeth protrude projecting outside from the upper and lower jaws. The belly is large and is seen wearing a garland of skulls. The ornaments are the serpents without any cloths on the body. The Bhairawa effigy is seen with four hands possessing the weapons namely, kadgam, kedham, pindy, and kapalam (skull). The dog is the vahanam (vehicle) seen behind the statue of Bhairawa. The temple keys are left with him every night and taken on the following morning from him during the first puja ceremony.



## Ayyappan, (Sastha, Hariharaputra, Arya)

The manifestation of Ayyappan is seen to possess two hands and a peaceful expression (yogasana) with a seated pose with the legs folded at the knee. His name means that he is able to control the entire world. The right hand is shown in the pose of bestowing grace ( abhya mudra) pose and the other left hand points downwards resting at the knee-point. Different varieties of ornaments are seen around the neck with sacred thread, the yajnopavita. His worship is mentioned in Amsumabdheda Agama, the Suprabheda Agama and the Karana Agama

## Nandi

Nandi the recumbent placed in front of the main shrine of Lord Siva. Permission of Nandi is required for the devotees to enter the innermost shrine. Symbolically, the bull represent the animal instincts, especially the sex, and Lord Siva riding on it reflects His absolute mastery over it.







## Pali Peedam

The Bali pitam is the special elevated, circular granite stone decorated to a design as prescribed in the scripts of rituals. The Bali pitam is the place where the oblations are placed after the offerings to the deity in the inner sanctum- sanctorum



## The Peacock.



His peacock mount symbolizes his destruction of the ego .The peacock is the carrier mount (vahana) standing on a serpent is seen behind the Lord. The serpent represents the time factor and the peacock keeping the serpent under its control and being the vehicle of Lord Subrahmanya indicates that the Lord is beyond the time limits. The peacock shows the shape of the Pranava AUM. It is of the shape of the bindu (circle). When the peacock spreads out its tail, it has the round shape of the Pranava.

## Nagathambiran

The veneration of the cobra ( serpent) worship has been an ancient custom of the community of farmers

The people of ancient era invoke the blessings of God Nagathambiran with five headed cobra before they embark any activity of importance. God Nagathambiran symbolizes fertility and prosperity hence the devotees belief that by worshipping they acquire a better life in future.



## The Vel

The Vel or spear was given to Lord Subrahmanya by divine mother Parvati, the embodiment of Siva Sakti. The shape of Vel also shows that knowledge in the form of jyotis will start from themMuladhara chakra, represented by the bottom of the Vel, pass through the intermediate nadis (which are represented by the body of the Vel ) and pierce through the thousand-petalled Brahma randhra, which is represented by the sharp, leaf-shaped end of the Vel, and in the end will shine resplendent in the top beyond all these chakras or nadis.

## The serpent

The subordinated serpent kept in check by the peacock's feet shows that Maya or impurity is completely overpowered by the power of Pranava.





## Cock in the banner

The cock in the banner signifies the sound-form or then nada of Pranava. It is the nature of the cock to crow at the moment when the sun rises in the horizon.

## Thanda Paani

There is another form of Lord Subrahmanya which is known as Danda Pani. When He is presented in that form, He stands alone, with the Vel but without Valli or Deivayanai. That also shows that He can be without the forces of desire and action, but cannot be without the force of knowledge.

## Lakshmi Narasimhar



The sculpture of Lakshmi Narasimhar is seen in seated pose possessing four hands with a form of a lion face and human body. A chakra (discus), seen in His upper right hand conveys that this weapon is to protect His devotees from evil. The sankha (conch) is held on the upper left hand is the communication with His devotees. The front right hands are in the position of protection giving pose (abhaya mudra). The front left hand is shown in blessing/boon granting pose (varadha mudra) embracing His sakhi Lakshmi who is seen seated on the left thigh of Lord Narasimhar. The right leg of this deity is seen freely hanging out and the foot rests on a lotus flower. His left leg is kept crossed at the knee joint and this foot touches the inner part of the right thigh. Puranic evidence shows that Lord Vishnu assumed the form of Narasimha which was neither man nor animal came out of a broken pillar, laid hold of the demon king by its teeth, put him up on his thighs and tore him up in the middle by his claws. It was evening time (twilight) - neither day nor night. The manifestation of the face of Lord Narasimhar accom-

panied with Lakshmi shows a calm and peaceful appearance.

## Anjaneyar

The deity of Anjaneyar is seen in standing pose with a form of a face of Hanuman (monkey) and human body, possessing two hands with adoration (anjali) mudra. This anjali pose (reverence gesture) is a form of respect and greeting in which two palms are held softly together and slightly cupped. This unique form with adoration pose of Anjaneyar has a decorated crown on the head. The body is highly decorated with ornaments. Anjaneyar personifies Vedic knowledge. Anjaneyar is highly erudite, cultured, refined form with strong physique, wise and highly devoted to Lord Vishnu







## The Navagraha (nine planets)

The Navagraha are considered as of greatest astrological importance and believed to influence and govern the destinies of the life of the individuals. The images of nine grahas (nine planets) are installed in a separate pedestal, in a square that no two of the them will face each other. The Navagraha platform is located in the North Eastern corner of the temple.

The Navagraha (nine planets) are namely; The Surya (Sun/ Ravi/ suriyan) is in the centre, The Chandra (Moon/ chandran) is in the South Eastern corner, The Angaraka (Mars/ Kuja/Sevvai) is in the South, The Budha (Mercury/ Pudhan) is in the North East, The Brihaspati - Guru (Jupiter/ viyalan) is in the North, The Sukra (Venus/ velli) is in the East, The Sani (Saturn/ sani) is in the West, The Rahu (ascending node/ rahu) is in the South Western corner, The Ketu (descending node/ kethu) is in the North Western corner. The names of the seven days of a week derive their nemes from the first seven planets respectively. Rahu and Kethu are not planets but ascending node and descending node of the moon. Kethu is depicted as the personification of comets and meteors.

## Surya (Sun/ Ravi/ Suriyan)

The appearance of the statue of Suriya takes the figure of a human form and seen at the centre of the planets, facing east and all the other eight grahas (planets) fixed around the Suriya (Sun) each facing a specified direction. Sun symbolically possess two hands holding lotus flower in each hands. Surya is accompanied with two sakthies (consorts) named Usha devi, and Prathusha devi on either side. All the three idols are seen to be seated on a lotus flower. Suriya is seen to fold his legs at knee position while his sakthies seated on the left lap of Suriya on either side freely hanging their legs where the foots rests on lotus flower

## Chandra (Moon/ Chandran)

The statue of Chandra is of human form possessing four hands holding lotus flowers in two hands lower right hand is seen, with 'ab-haya mudra' (protection giving), and The lower left hand is shown in blessing/boon granting pose ('varadha mudhra'), Chandra is accompanied with his sakthi (consort) known as Rohini seated on the left lap. Chandra is having white horse as his vehicle.



## Angaraka (Mars/ Sevvai)

The statue of Angaraka is of human form possessing four hands holding weapons mace and javelin on the posterior hands while lotus flowers in the other two anterior hands is accompanied with his sakthi (consort) named as Sakthi devi seated on the left lap. Angaraka seems to have goat as his vehicle.

## Budha (Mercury/ Pudhan)

The statue of Angaraka is of human form possessing four hands, three hands wielding the weapon sword, shield and mace. The fourth hand shows the blessing/boon granting pose ('varadha mudhra'). Budha is seen to accompanied with his sakthi (consort) named as Gnana Devi seated on the left lap. Budha seems to have lion as his vehicle.





## Brihaspati - (Jupiter/ Guru /Viyalan)

The figure of the statue of Brahaspati of human structure possessing four hands holding weapons on the two posterior hands while the right hand is seen, with 'abhaya mudra' (protection giving), and a lotus flower on the left front hand. Brahaspati is seen to accompanied with a sakthi (consort) named as Tharadevi seated on the left lap. Brahaspati seems to have elephant as his vehicle.



## Sukra (Venus/ Velli)

The shape of the statue of Sukra is of human appearance possessing four hands holding weapons on the two posterior hands while the left hand is seen to possess lotus flower, Sukra is seen to accompanied with his sakthi (consort) named as Sukirthi seated on the left lap. Sukra seems to have horse as his vehicle.

## Sani (Saturn/ Sani)

The shape of the statue of Sani is of human appearance possessing four hands holding weapons on the two posterior hands while the left hand is seen to possess lotus flower, and another weapon on the front right hand. Sani is seen to accompanied with his sakthi (consort) named as Neeladevi seated on the left lap. Sani seems to have crow as his vehicle.

## Rahu (ascending node)

The figure of the statue of Rahu is of human appearance possessing two hands. The right hand is seen, with 'abhaya mudra' (protection giving), while the left hand is seen to embrace his sakthi. Rahu is seen to accompanied with his sakthi (consort) named as Simhidevi seated on the left lap of Rahu. Rahu seems to have lion as his vehicle.



## Ketu (descending node)

The character of the statue of Rahu is of human appearance possessing two hands. The right hand is seen, with 'abhaya mudra' (protection giving), while the left hand is seen to embrace his sakthi. Kethu is seen to accompanied with hisa sakthi (consort) named as Chithraleka, seated on the left lap of Kethu. Kethu seems to have pigeon as his vehicle.







## Nayanar (Four saints of Saivism)

### Manikkavasaakar

One of the four saints of Saivism, is considered as the founder of the path of truth (sat marga). He is well known for his intelligence from his early age. He worked as a chief minister in the court of a Pandyan king for sometime before he became a true speaker about religious philosophy. His work, Tiruvachakam is considered to be a pioneering work in Saivism.

### Thirunavkkarasa Nayanar (Appar)

Thirunavkkarasa Nayanar is reckoned as a great saint of Saivism. He is a contemporary of the Pallava king Mahendra1. and he is credited for the path of the services of an obedient servant (dasamarga) in Saivism. He composed a lot of poems out of which only a few are available today.

### Thiru Gnana Sambandha Nayanar

Thiru Gnana Sambandha Nayanar is considered one of the great saints of Saivism, who founded the path of the relation of a son (satputra marga) to attain liberation (moksha). As a talented child, he was dedicated to Lord Siva and devine mother Parvathi from a very early age. He was blessed with the divine feeding by the mother of universe, Parvathi. Thiru Gnana Sambandhar and Thirunavkkarasar toured many places and is said to have performed many miracles. He composed many poems extolling the virtues Siva and Parvathi. But only a few poems are available today.



### Sundaramurthy Nayanar

Sundaramurthy Nayanar is one of the greates saints of Saivism. He founded path of the friend (sahamarga). Just before the preparation for his marriage he renunciated his life. He traveled far and wide singing songs in praise of Lord Siva. He composed a lot of devotional poems of which very few are available today.

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## Message from Building Committee Coordinator

The foundation laying ceremony for the New Kundrathu Kumaran Temple was conducted on 30 April 2006. In 2008, the management committee of TECCA formally established the Building Committee and I was given the task of coordinating this committee. Since as early as 2006, so many volunteers have worked tirelessly to help in any way they can with the Temple construction and have continued to do so till the completion of our majestic temple.

The committee at that time consisted of eleven members; Mr. K. Kapilan, Mr. Arullselvam, Mr. Kasi Nathan, Mr. Vinayaga Sarma, Mr. Pathmalinkam, Mr. V. Navaratnam, Mr. P. Varathalingam, Mr. V. Selvendran, Mr. R. Rajkumar, Mr. R. Manoharan and myself.

However many more volunteers, both members and non members, including Mr. Suthan, Mr. P. Rajendran, Mr. Anush, Mr. Devan, Mr. K. Navaratnam and Mr. Kapilan Sarma have since joined the hardworking and dedicated team.

I apologise for not being able to mention every volunteer who has helped the team individually due to the numerous members and devotees who sacrificed their time, but to those who have, I thank you sincerely.

Since our beginnings, the team has worked on every Saturday without fail over the past three and a half years. These volunteers have completed numerous tasks including some of the brick work, as well as concrete slabs for all the shrines, including the moolasthanam. On top of this, they have taken part in the kopuram construction, building steps and tiling for all the shrines, laying of the timber floor, painting, carpentry, lockup and fixing work. The volunteers also helped in the laying of underground electricity, water and telephone lines for the temple, under the supervision of qualified tradesmen. They have also assisted Sthapathy Mr. Thamaraikannan in many aspects of shrine and kopuram construction. This, together with the support of the local bricklayers, enabled Mr. Thamaraikannan to complete the temple without the support of any other sthapathies.

Sweat, hard work and dedication of the many volunteers have saved more than \$600,000 in labour costs alone. We estimate that we have saved a further \$400,000 by utilising thoughtful and innovative construction methods. Needless to say, the building committee and volunteers are extremely proud of their achievements over the past six years.

I take this opportunity to personally thank each and everyone who has volunteered their time and/ or donated funds to complete this temple. Without the support and dedication of so many members and devotees, we could not have completed this magnificent new Kundrathu Kumaran Temple in such a short period of time.

I would also like to express our gratitude to Sthapathy Mr. Thamaraikannan, who has worked extremely hard to complete the temple within such a short period. He has co-operated with the Building Committee extremely well since his arrival in Australia, and on behalf of the committee I thank him for his hard work, support and understanding over the past three and a half years.

We are all proud to have been involved in the construction of this great temple, and I am sure this Temple will serve the Hindu community for many years to come.

**Ranjan Vaithiyanathan**  
Building Committee Coordinator

