

THE RITUALS AND FESTIVALS OF MUTHUKUMARASAMY TEMPLE IN CHENNAI – A STUDY

Dr. P. Thangamuthu

*Assistant Professor, Department of History
PTMTM College, Kamuthi Ramanathapuram District, Tamil Nadu
(Affiliated to Alagappa University, Karaikudi)*

Abstract

As seen before explicit customs are done consistently Kumara tantra Agama shapes the reason for the direct of different ceremonies in this sanctuary the ceremonies are known as Nithya with respect to this sanctuary they are standard and steady they are additionally known for their customary methodology. The sanctuary cleric should make up the god. Like ceremonies different celebrations held yearly establish and significant piece of sanctuary love in Hinduism. The celebrations are orchestrated based on galactic occasions like lunisolar developments. The Vaikasi Visakam is another celebration related with this sanctuary and it is commended during the Tamil months Vaikasi when the asterism Visakam is in the climb. The Tai Pooam, which falls upon the arrival of the asterism Pooam, on the rising in the long stretch of Tai is one more significant celebration. In that day the moon will be on the asterism Uthiram. Consequently it is obvious that in the Muthukumarasamy sanctuary of chennai consistently celebrations are led in a powerful manner sanctuary. It is worth to note here that the ceremonies completed in a day are external components of puravalipadu orchestrated to fulfill the personalities of the fans. These customs are executed in all the sanctuary basically to keep up with the holiness of the sanctuary and furthermore to get the lovers far from their agonies and evil deeds.

Keywords: *The Rituals and Festivals, The Festival of Muthukumarasamy Temple, Muthukumarasamy Temple Chennai.*

Introduction

In the Hindu temples to maintain the organic principles rituals are executed daily without carry interruption at the specific and appropriate hours. Further the Hindus build temples install idols and worship them in a specific may prescribed by Aganas. They evoke religious feelings of an devotees who worship as deity rituals play a predominant role in the worship of all gods. But they differ from deity to deity. The daily rituals are called Devapachara i.e. offering of divine honours to the deity. Aganas prescribe particular rituals to particular god though there are many aganas which are associated with Siva and Vishnu the Kumara Jantra is the most significant agarma relating to the rituals as well as the iconographic features of Skanda Karthikeya, the northern counter part of Tamil Murugan in all the Arupadai Veedu of Murugan uniform kinds of rituals are adopted but they differ and very in other populy Murugan temples available at Mayilam, Thovali, Ettukkudi, Erkam, Polavachchery, Marudhamalai, Vayalur, and Kantha Kottam i.e. Muthukumara swamy temple. The rituals are there in number they are Nitya Naimittika and Karunya so in this regard one has to give importance to the rituals and festivals adopted in the Muthukumarasamy temple at chennai.

Rituals

As seen earlier specific rituals are carried out regularly Kumara tantra Agama forms the basis for the conduct of various rituals in this temple the rituals are known as Nithya with regard to this temple they are regular and constant they are also known for their traditional approach. The actual rituals carried out in this Murugan temple centre on Kanishka Praharna Kumara Tantra as available in the notice board of the temple the following rituals are carried out here.

- Thirupalli Eluchi - 6.00 a.m
- Kalasandhi - 7.45 a.m
- Thirukkattalai - 9.00 a.m
- Uchikalam - 12.30 p.m
- Sayaratchai - 5.00 p.m
- Ardhajamam - 9.00 p.m

Thiruppalli Eluchi

Thiruppalli Eluchi is nothing but the waking up of god from sleep. The temple priest is supposed to make up the god. Then after duly worshipping the lather the image clothes it properly decorates its with jewellery then food or naivedyam is offered to god. A such things take place during the Kalasanthi:- then the ritual is executed in the name of Kattalaidass or donors for the rituals this is an important aspect mainly to venerate the donory. This is followed by another ritual called Uchikalam i.e. the noon ritual. After uchikalam the temple will be closed the evening benedictions begin with Sayaratchai this is a significant one executed after the opening up of the temple day 3 or 4 o' clock during this ritual priest shows 16 kinds of lamps in this temple.

1. Alankara Deepam
2. Sarpa Deepam
3. Purushamuruga Deepam
4. Mayil Deepam
5. Yoni Deepam
6. Puli Deepam
7. Kuthirai Deepam
8. Simma Deepam
9. Arora Deepam
10. Seval Deepam
11. Sakthi Deepam
12. Kumbha Deepam
13. Amai Deepam
14. Meru Deepam
15. Nakshatra Deepam
16. Karpura Deepam

This practice is known as Deeparadhana this too differs from temple to temple. Aradhajamam is the last ritual in a day in all these rituals the 16 kinds of honours called Shodasa upacharas are executed they are the following.

1. Avahama (welcoming)
2. Sthapana (seating)
3. Padya (washing the feet)
4. Achmana (giving drinks)
5. Argya (sprinkling water on the head)
6. Abhisheka (bratting)
7. Vastra (clothing)
8. Ganda (adoring with sandal paste)
9. Deepa (incense)
10. Dipa (light)
11. Nivedana (offering flowers)
12. Pushpanjali (offering flowers)
13. Homa (fire offering)
14. Gbita (music)
15. Nardhana (dancing)
16. Udvahana (benediction)

The ashta mangala vartus i.e. the eight auspicious aspects are also used during rituals. Poorna kumbha, Surstika couch Dipa etc. Thus from morning i.e. from awakening the deity till his retirement to bed in sight all the benedictions are carried out as if the deity is a royal person very much alive. This coincides with the thinking of the Hindu mind that god is the highest and supreme authority. The local deity is a symbolic representation there are common features available in all the simples of Murugan in Tamilnadu. It is worth to note here that the rituals carried out in a day are outer elements of puravalipadu arranged to satisfy the minds of the devotees. These rituals are executed in all the temple mainly to maintain the sanctity of the temple and also to keep the devotees away from their miseries and sinful deeds. For abhisekas in this temple they use water, milk, curd, honey, coconut water, sacred ash, rose water etc. All are carried executed. Thus the rituals are important aspects to maintain the linkage between god and devotee.

Festivals

Like rituals various festivals held annual constitute and important part of temple worship in Hinduism. The festivals are arranged on the basis of astronomical events such as lunisolar movements. The compensation of festive days are saved on the Hindu calendar, which differs from the gregorian calendar, in which the basic unit of flower is not the solar day but the lunar day. Almost all the Hindu festivals have their origin in Hindu astronomy which uses 27 Nakshatras or asterisms. The lunisolar movement with reference to these asterisms provide the auspicious time for the conduct of the festivals. Thus every full moon or new moon days because sacred to the Hindus and their temple whether they were Saivites or Vaishnavites. The asterisms such as Karthigai and Visakam are sacred to

Murugan. All the Murugan temples celebrate sasthi with special rituals. The Kanda Sashti celebrated during the Tamil month Aippasi is the most significant one. This festival lasts for six days. This festival is celebrated with great pomp in this temple. In the same way monthly Karthigai is also celebrated regularly. This is also a sacred asterism to Murugan. The devotees of Murugan undertake fasting on those two days during the Tamil Month for the fulfillment of their vows. They undertake fastings called karthikai viratham and sakthi viratham. During kanda sasti the devotees, stay in the murugan temples and undertake fasting. In the Muthukumarasamy temple of Chennai also this practice is adopted.

The Vaikasi Visakam is another festival associated with this temple and it is celebrated during the Tamil months Vaikasi when the asterism Visakam is in the ascent. This day is said to be the birthday of Murugan. This is a common festival celebrated in all the murugan temples and the Muthukumarasamy temple is not an exception. The Tai Poosam, which falls on the day of the asterism Poosam, on the ascent in the month of Tai is yet another important festival. According to legends it was on the Tai Poosam day, goddess parvathi presented murugan, the lance. Though this festival is celebrated in a grand manner at Palani, one of the sacred spots of Murugan, this is celebrated in a grand manner in the Muthukumarasamy temple. The Panguni Uthiram festival occurs on the full moon day of Panguni. In that day the moon will be on the asterism Uthiram. This festival commemorates the marriage of murugan with devasena. In gratitude for his services as the commander in chief of the gods in their victory over suapadnan Indra is said to have given his daughters Devasena to Murugan. This festival is celebrated in grand manner at Tirupparankundram for a period of 14 days. The devotees carry Palkudam and Kavadi, the two important modes of offering to the god by the devotees in fulfillment of their vows. These two peculiar aspects of offering associated with Murugan is carried out in the Muthukumarasamy temple at Chennai. Anyhow it will be worth to have a list of festivals celebrated in this temple of Murugan every month.

Chithirai

Tamil New Years day, Tepporchavam or the float festival. This is a five day festival. This is celebrated for the living beings in water. The sekkilar festival is conducted during this period.

Vaikasi

Vasantha Urvacham is celebrated now. It is celebrated for 19 days. Thirugnasamular festival is also celebrated. The unjal festival is celebrated during this month.

Ani

Thirumanjanam festival is celebrated. The birthday of Arunagiri, the author of Tiruppugal is celebrated.

Adi

Puram is arranged for 10 days. Adi Karthigai is another festival.

Avani

Avani Avittam festival is celebrated. The Vinayaka Chaturthi is another festival of this month in this temple.

Puratasi

Dasara is celebrated in this temple. the nine day Navarathiri festival is another festival of this temple.

Aippasi

Deepavali and Kandasashti are the two festivals celebrated in this temple.

Karthigai

The Deepam festival called Thiru Karthigai is celebrated in this temple.

Margali

The New Year's day is celebrated in a fitting way in this temple. during the dawn of every day in this month Thiruppali Eluchi is sung. Tiruvemavai of Manicka Vasagar is sung. The Vaikunda Ekadesi, Arudra Dharisanam celebrating are arranged in this temple.

Tai

The month's first day is celebrated as Magara Sangranthi - Taipusam is another festival celebrated in this temple. for 19 days Brahmamochava festivals is celebrated. The palliyarai festival is another festival of this temple.

Masi

Masi Magam is the festival of this month.

Panguni

In this month Uthiram festival is celebrated. Thus it is evident that in the Muthukumarasamy temple of chennai every month festivals are conducted in an effective way temple. All the festivals are arranged in a fulfilling manner by the trustees of this temple. All the expenses are met by the temple. The devotees participated in these festivals in large number with deep devotion. The festivals stand testimony to the glory of Murugan cult in Tamilnadu. Though this is a temple of Murugan, which is not included in the six abodes of Murugan it is renowned and popular one due to its festivals.

Conclusion

The day by day ceremonies are called Devapachara for example offering of heavenly distinctions to the god. Aganas endorse specific ceremonies to specific god however there are numerous aganas which are related with Siva and Vishnu the Kumara Jantra is the most huge agarma identifying with the customs just as the iconographic highlights of Skanda Karthikeya, the northern partner of Tamil Murugan in all the Arupadai Veedu of Murugan uniform sorts of customs are received yet they vary and in other popular Murugan sanctuaries accessible at Mayilam, Thovali, Ettukkudi, Erkam, Polavachchery,

Marudhamalai, Vayalur, and Kantha Kottam for example Muthukumara swamy sanctuary. The rituals are there in number they are Nitya Naimittika and Karunya so in such manner one needs to offer significance to the customs and celebrations embraced in the Muthukumarasamy sanctuary at Chennai. Every one of the costs are met by the sanctuary. The enthusiasts took part in these celebrations in huge number with profound commitment. The celebrations stand declaration to the magnificence of Murugan faction in Tamilnadu. However this is a sanctuary of Murugan, which is excluded from the sex habitations of Murugan it is prestigious and well known one because of its celebrations.

References

1. R.Subramanian Pillai, *Indu Samaya Vina Vidai*, Chennai, 1983,
2. The Handbills preserved in the file of the temple.
3. Sankara Mission (ed) *Alaya Nirmana Valipattu Mahotrava Tattuvangal*, Chennai, 1998,
4. *Sri Muthukumarasamy Temple Souvenir*, 2002,
5. S.R.Namasivaya Chettiyar, *op.cit*,
6. A.Gomathinayagam, *Tiruppugal Tiruttalanga*, Tirupporur, 1985,
7. R.K.Dhas, *Temples of Tamil Nadu*, Madras, 1987,
8. S.R.Namasivaya Chettiyar, *op.cit*,
9. *Sri Muthukumarasamy Temple Souvenir*, Chennai, 2002,
10. S.R.Namasivaya Chettiyar, *op.cit*,