

Voice of Pandrimalai

அன்பே சிவம், அதுவே நிசம்

Love is God; verily that is the truth



Anbu 1

November-December 2017

Truth 1

Swagatham to all Devotees of Guru Bagawan Sri La Sri Pandrimalai Swamighal.

As per the desire of Sadguru Sri La Sri Sakthevadivel Swamighal, this new Ashram E Magazine is being introduced in the electronic format. This will, initially be a bi-monthly publication *supplementing* the quarterly print publication 'Light of Pandrimalai'. Like the Light of Pandrimalai, this will also be a bilingual publication in Tamil and English. We are hoping that with advances in desk-top printing, eventually, this can be transformed into a multi lingual journal with Hindi and other Indian languages.

We are planning to give Sri Guru Bagawan's messages as available from the *magnum opus* 'Sri Tattuva Deivam' and various letters that He wrote to His devotees. Some of these letters contain general advice not just to the devotee to whom His Holiness had written but to all. Further, these messages transcend time and have eternal validity. The Tamil original and its English translation will be published as the *Anugraha Bhashanam* of Sri Guru Bagawan. In addition, His Holiness Sri La Sri Sakthevadivel Swamighal also has graciously agreed to give messages to all of us.

The other contents which will be featured in this E Magazine are the experiences of devotees, news about Ashram functions and devotees and in future issues, links to video and audio clips and photographs of various functions related to Sri Guru Bagawan will also be given.

The Editorial Board requests all the devotees to kindly share their experiences of receiving our Gurus' blessings in various ways so that all will benefit by reading them.

Editorial Board

P S Krishnamurthy - Mumbai, Savitha Poovaiah - Malaysia, Binod Poovaiah - Malaysia, Sangeetha Muthanna - Bangalore, Swetha Sundar - Chennai , V.D. Swaminathan - Chennai, V.D. Ramanathan - Chennai

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Anugraha Bashanam

Letter to a Devotee by Sri Guru Bagawan in 1969. This is as relevant today as when it was written and to all human beings and not to just that devotee.



Sri La Sri Panrimalai Swamigal

Rajaratna Vilas
Panrimalai Swamigal Street
Pudur, Balakrishnapuram
Dindigul
Date: 14-4-1969

Respected Devotee,

May the Grace of Lord Dhandapani abide by you.

As desired by you, my spiritual appeal to all devotees is that **Love is Siva; verily that is the truth**. The purpose of human life is to take efforts to receive the blessings of God. By shedding the ego and persevering in this attempt with the help of Satguru one can reach Godhead and attain bliss.

May Lord Dhandapani bless the world.

(Sd - *Panrimalai Samikal.*)

உயர்திரு பக்தர் அவர்களுக்கு

தண்டபாணி கிருபை உண்டாகுக.

தாங்கள் கோரியபடி பக்த கோடிகட்கு எனது ஆத்ம விண்ணப்பம் யாதெனில்

அன்பே சிவம் அதுவே நிசம்

மானிட வாழ்க்கையின் குறிக்கோள் ஆண்டவனது அருளை அடைய முயல்வதே. அந்த முயற்சியில் நான் என்ற அகந்தையை முதலில் நீக்க வேண்டும். வைராக்கியத்துடன் ஒரு சற்குருவின் உதவியைக் கொண்டு ஆண்டவனுடைய அருளை அடைய முயற்சித்தால் இன்பநிலை எங்கிடும்.

உலகம் உய்ய ஆண்டவன் துணை புரிய வேண்டும்.

பன்றிமலை சாமிகள்

Sadguru Speaks

(Excerpts from the Anugraha Bashan given by His Holiness Sri La Sri Sakthevadivel Swamighal on the occasion of Kanda Sashti Pooja on 25th October 2017)

Kanda Sashti Pooja is worshipping of Lord Muruga on the six days following the day after Deepavali. Sashti is also referred to as Satti in Tamil. Satti in local parlance in this connection means the uterus.



That is, fasting and worshipping Lord Muruga on these six days will bestow the boon of begetting a child. In its esoteric meaning, Satti also means the mind. If all of us observe this function sincerely, the mind gets purified and gets illuminated with wisdom or jnana.

We require three important attributes to reach Godhead. The first is devotion which can also be called Love. The second is absolute faith and the third is abject surrender or saranagati to the Lord. If we surrender to the Divine will, manifested through our Guru Bagawan, totally with unwavering faith, we will get enlightenment or jnana.

Our various fears disappear because of steadfast devotion, unflinching faith and utter surrender. We do not have enemies from outside, only fear of the unknown and the disappointment of unfulfilled desires prevent us from reaching Him.

Only through the Grace of the Guru, we can get enlightenment and observing the Kanda Sashti vrattam is one way of receiving Guru's benediction.

It is said that the sixth house in our horoscope is responsible for our physical and mental well being. Worshipping our Guru Bagawan who was none other than the Karuna Shakti of Lord Subramanya on these six days will certainly remove all obstacles which prevent us from realising the true purpose of our being born as human beings.

As Saint Tirumular said, let us see our Gur, utter His name constantly, listen to His nectarine words and think of Him always. This will bestow wisdom and enlightenment. Guru Bagawan, like a true mother knows what we need and He will shower us with all happiness in this life and thereafter. Let us surrender ourselves totally to Guru Bagawan and be Blessed by Him.

Om Tat Sat.

கந்த சஷ்டி மஹிமை

சஷ்டியின் மஹிமை என்னவென்றால், சட்டியிலிருந்தால்தான் அகப்பையில் வரும் என்பார்கள். சட்டி என்பது கருப்பையைக் குறிக்கும். மகப்பேறு இல்லாதோர் சஷ்டி விரதம் இருந்தால் புத்திர பாக்கியம் கிடைக்கும் என்பதுதான் இதன் பொருள். இதற்கு இன்னொரு பொருளும் உண்டு. சட்டி என்பது மனதையும் குறிக்கும். சஷ்டி விரதம் இருந்தால் மனம் ஒடுங்கி, ஞானம் பிறக்கும்.

முருகப் பெருமான் கருணையே வடிவானவன். சூரபத்மனைக்கூட கொல்லவில்லை. அவனுடைய அகந்தையைத்தான் அழித்து. அவனை மயிலும் சேவலுமுமாகத் தன்னிடம் வைத்துக் கொண்டான். எனவே நாம் செய்த தவறுகளையெல்லாம் மன்னித்து நம்மைத் திருத்தி, நல்வழிப்படுத்துவான்.

இறைவனை அடைய முயல்வதே மனிதனாய்ப் பிறந்த ஒவ்வொருவரின் கடமை என்று குரு பகவான் கூறுவார்கள். அதற்கு மூன்று முக்கிய விஷயங்கள் தேவை. அவை, கடவுளிடம் பக்தி (அன்பு), ஆழ்ந்த நம்பிக்கை மற்றும் பூரண சரணாகதி என்பனவாகும்.

நமது ஜாதகத்தில் ஆறாவது கட்ட அமைப்பே நம் உடல் மற்றும் மன நலனை உறுதி செய்யும். அதனால்தான் அறுமுகப் பெருமானை, ஆறு நாட்கள் விரதமிருந்து கந்த சஷ்டி கவசத்தைப் பாராயணம் செய்தால், நமது உள்ளேயிருந்து அச்சுறுத்தும் எதிரிகளான பயம், பேராசை இவை அழிந்து தெளிவு பிறக்கும். அதன் இறுதியில் ஞானமும் கிடைக்கும்.

குரு பகவான் ஸ்ரீ பன்றிமலை சுவாமிகள் முருகப் பெருமானின் கருணையே வடிவமாக அவதரித்தவர். தாயுள்ளம் கொண்ட அவர் நமது தேவைகளை நாம் சொல்லாமலே தெரிந்து கொண்டு நமக்கு இக, பர சௌபாக்கியங்களைக் கொடுக்கும் பேரருளாளர். கந்தப் பெருமானான குரு பகவானை எந்நாளும் மறவாமல் வழிபட்டு பேரின்பம் பெறுவோமாக.

ஓம் தத் ஸத்

31st Aradhana of Guru Bagawan

The thirty first Aradhana of our Guru Bagwan will be observed on Wednesday the 29th November 2017. Pooja, Homam and Tirumanjanam of Sri Guru Bagawan will take place from 7.30 am onwards in Om Namasisvaya Ashram in Chennai.

Let us all take part in the austerities and receive the Blessings of Sri Guru Bagawan and Sri Satguru on this auspicious day.

குரு பகவானின் 31வது ஆராதனை

ஸ்ரீ குரு பகவானின் 31வது ஆராதனை, 29 நவம்பர் 2017, புதன்கிழமையன்று அனுசரிக்கப்படும். அன்றைய தினம் காலை சுமார் 7.30 மணியிலிருந்து, ஹோமம், அபிஷேகம் மற்றும் ஆராதனை நடைபெறும். பக்தர்களாகிய நாம் அனைவரும் அன்று பெருமளவில் கலந்துக் கொண்டு குரு பகவான் மற்றும் ஸத்குருநாதர் அருளுக்குப் பாத்திரமாவோம்.

Pandrimalai Muruga Sharanam

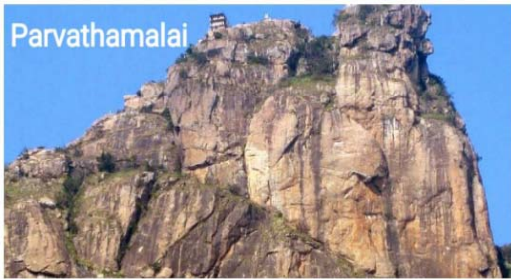
Sweta Sundar

I had been to Ashram recently for Skanda shashti pooja. Then Swamiji asked me to sing a song on Muruga. Initially we all sang from “*Thuthi paamalai*” book. After the Paduka pooja for Pandrimalai swami, Shakti swami asked me to sing another song on Muruga. I sang this song – “*Muruga Endrathum Urugaatha Manam*”. After I sang, he shared some beautiful views of His.

He said - This song was one of His favourites. Pandrimalai Swami respected all Gods equally but his Ishta dheivam is ‘Murugan’. Swamiji said that he was unsure if I knew this song or not, if I would sing it or not. But he was extremely happy to listen to the same. Then he started addressing all of us. He told us about a recent experience of His. He had been to Parvathamalai Hills near Thiruvannamalai along with his devotee Mr. Rajan

(To know more about Parvathamalai hill temple please read the following link:

<http://arunachalagrace.blogspot.in/2014/10/parvathamalai-hill-and-temple.html>)



The area is surrounded by boulders and steep rocks. The way leading to the temple is very narrow and we need to travel one by one. When he reached the temple, some people came over there and started singing this song – “Muruga endrathum urugaatha” which is Swamiji’s favourite. By the time Swamiji did Pradakshina and returned, they just disappeared. He looked all around but they were not to be found anywhere in the vicinity. He said he also has a recording of them singing this song. Swamiji then went on to say - Muruga is so full of Love and Compassion. Even the asura, Surapadma, was not killed. Muruga only killed the ahamkaara of Surapadma and kept him as his own Vaahana – the peacock. Hence, Love is the basis of everything. From immense love towards Guru, comes bhakti. Unshakeable faith, bhakti and surrender at Guru’s feet are the means to tide over this samsara sagara.

For those who have not listened to this song please refer the youtube link below :

<https://www.youtube.com/watch?v=pg5EXs0mxIE>

This is a song from the old tamil film “Athisaya thirudan”(1958) , directed by P. Pullaiah with actors Gemini Ganesan and Savithri in the lead. Music for the film was composed by S. Dakshinamurthi and K. Prasad Rao and lyrics by Thanjai N. Ramaiah Dass. This song was sung by T. M. Soundararajan and was shot on Chitoor V. Nagaiah who played the role of a saint in the film.

The specialities of this song:

- The song is on *Lord Muruga*. Even though it is a film song which is usually situation specific this is a devotional song on Lord Muruga.
- *Picturisation of the scene* – A saint singing this song in a small mandap where all devotees sing in chorus pleading Muruga to bestow His Karuna. This reminds me of our Swamiji singing this song in the video – “*Anbey Shivam*” – by our Pandrimalai Swami devotees. Swamiji has also explained about this song briefly in his own lovable way (from 14 : 51 to 15 : 34). *Please watch the link below to appreciate it better:*

<https://www.youtube.com/watch?v=qn3aaJ5nSbU>



- The song is sung by The Great T.M. Soundara Rajan sir. “Azhagendra sollukku Muruga”, Muruga signifies beauty. Similarly Murugan songs imply T.M.S. sir. Such is his Muruga bhakti, tamizh pronunciation and soul-stirring renditions of songs.

- The music director, Susarla Dakshinamurthi Jr. was an Indian film music director, playback singer, record producer, Carnatic musician, multi-instrumentalist, and an eminent violinist from Chennai. He is the grandson of Sr. Susarla Dakshinamurthi who belongs to the student clan of saint Tyagaraja. The speciality of music in this song is its simplicity. The tune is straightforward and easily conveys the emotion of an ailing heart, so effectively. It appeals to everyone very easily as even a layman can sing it.

- The main highlight of the song is its lyrics. It is penned by Thanjai N. Ramaiah Dass, Pulavar from Karanthai Thamizh Sangam, who has written more than 500 lyrics for Tamil films (Missiamma, Maaya Bazaar to mention a few).

The lyrics and meaning of the song are as follows:

*Muruga Endrathum Urugaatha Manam
Mohana Kunjari Manavaala*

*Urugaatha Manam Urugaatha Muruga
Murai Kelaayo Kurai Theeraayo
Maan Magal Valli Manavaala
Urugaatha Manam Urugaatha Muruga*

*Maraiye Pugazhum Maadhavan Maruga
Maayai Neenga Vazhi Thaan Pugalvaai
Arupadai Veedenum Anbargal Idhayame
Amarnthidum Jyothiye Nee Varuvaai*

*Janma Paapavinai Theerave Paariniil
Dinamum Paathaambhujam Thedi Nindrom
Thava Seela Hey Shiva Baala
Sarvamum Neeye Jaya SakthiVela*

Meaning:

As soon as you utter “Muruga”, will your heart not melt!

Oh! The consort of the charming Deivayaanai

(Swamiji generally sings Mohana punnagai manavaala... Punnagai means ever-smiling. Muruga is always charming and cheerful. He is all smiles.)

Will your heart not melt! O Muruga!

Will you not listen to my complaints, will you not fulfil my wants

Oh! The consort of Valli who is the daughter of a doe

(Puranas state that Valli was born from a doe when a sage laid eyes on it during a momentary lapse in his meditation)

Will your heart not melt! O Muruga!

(Deivayaanai, Valli and Muruga together consist of Ichcha shakti, Gyaana Shakti and Kriya Shakti – which is the driving force of life)

The Vedas sing your praise, Lord Vishnu's Nephew
Please tell us the way to remove our illusions (Maya)
The six abodes of yours is your beloved devotees' hearts
Where you are seated in the form of Jyothi (Atman). Please come Muruga.

(This is a prayer to Lord Muruga to lead us on the path of self-realisation, to throw light on aatma-gyaan by destroying illusions. He is the light within all of us)

To put an end to the accumulated result of deeds done in former births, in this earthly existence

We are constantly in search of your Lotus Feet

(This highlights Sharanagathi at Lord Murugan's feet to get rid of the cycle of births and deaths leading to the liberation of our souls)

The good one born from Penance, Hey the little boy of Lord Shiva

You are everything, the victorious Shakthivela.

Sister Sangeetha told me that Pandrimalai Swami says - *Generally our mind gets attracted when things are communicated in a complex way and feels simple is not so important. But Great things are generally conveyed with utmost simplicity.* Also, Swamiji generally says, “*Kadavul Sookshmathil irukkiraar*” which means God is in the inner and deeper meanings. *This song conveys very deep concepts of Aatma vichaara and Sharanagathi tatwa using very simple words as a prayer to the all-pervasive Lord Muruga.* No wonder, this song is such a favourite to *Shakthi Swami – who is an incarnation of Lord Muruga.*

If Pandrimalai swami is Sadashiva, Shakthivadivel swami is Shadakshara incarnate. This becomes even clearer from the incident which he narrated on Skanda-Shashti pooja day. *Parvathamalai hills and temple is the abode of Lord Shiva in the form of Lord Mallikarjuna (i.e. White Jasmine) and the Shakthi aspect in the form of Parvatha Rani or Parvathammal. Inside the sanctum sanctorum there are also idols dedicated to Sri Ganesha and Lord Murugan. It is reputed that there are Siddhars who have made this Hill their home and who keep their presence a secret only choosing to reveal themselves to a few devotees of the Divine. Devas and spiritual beings from other lokas are also believed to worship on the Hill every night. When Shakthi Swami had been to the temple, the spiritual seekers came over there, sang this particular song and vanished. This was to please our Pandrimalai Shaktivadivel Murugan, who had come in Human form over there and get His blessings.*

I thank Shakthi Swami for sharing His experience about the same. Swami, please keep sharing more such experiences and words of wisdom. *Enlighten all of us and take us through our journey inwards whose destination is You Yourself as You are the light within all of us.*

Thava Seela Hey Siva Baala

Sarvamum Neeye Pandrimalai Shaktivadivela

Pandrimalai Muruga Sharanam

Sangeetha Pithamahaa Sri Purandaradasa

P S Krishnamurthy

The incarnation of Siddha purushaas, destined only with a mission to spiritually enrich the lives of devotees, continues to enrich all of us further, even after they shed their mortal remains. They sprinkle their Divine nectar during their lifespan and the fragrance dwells during the entire Yuga – eon. Hence, they are accorded the status of a Yuga Purusha, for, their presence is felt for centuries together, as they leave their unfading footprints through their immortal works for the society.

Taking a Golden leaf from Srimad Bhagavatham, the qualifications to attain realisation are explained thus

“dhyaayan krutey yajan yajnaihi”

in kruta yuga one had to do meditation, penance and perform Yaaga and Yagna elaborately

“trEtaayaam dwaaparEh archhayan”

in trEtaa & dwaapara yuga, idol worship with Mantras Japas with flowers were prevalent

“yadaapnoti tadaapnoti kalou sankeertya kEshavam”

But whatever results one obtained in the previous Yugaas through austerities and penance , NaamaSankeerthanam offers the ideal path, and the one and only one, that would immediately connect the souls and lead towards the Lord- that too instantly- in this Kali yuga.

Dasar paaDagaLu, emphasises this fact – “kalou sankeerthya kEshavam” and further bears testimony too. “kaliyugadali harinaamava nenedarE kulakOTikaLu uddharisuvathu” – the famous opening lines of this dasara krthi goes a step further and states that by mere uttering the name of the Lord in this Kaliyuga, one is blessed and these blessings get carried for generation after generation, belonging to that clan.

The Sahityakarta of such gems soaked in Bhakti and Sangeetha, born as Venkappa Nayaka in 1484 - blessed by the great seer of HaridasakooTa Srimad Vyasaraaru - as Sri.Purandaradasa, lived long for 80 years, completing 4,75,000 songs in Kannada and Sanskrit to facilitate souls forever in the path of spirituality.

Sri Purandaradasa’s keerthanas, vary in their appeal as they were written in simple, colloquial, rustic, ethnic, refined and poetic language as per the subject that he chose to deliver. With the introduction of his works to the world, using Pallavi, Anupallavi and Charanas, the basic structure of a Krithi/Keerthanam found its moorings and laid the path for other bards like Kanakadasa, OothukkaaDu Venkata Kavi, Saint Thyagaraja, Sri Muthuswami Dikshitar, Syama Sastri upto the contemporary Vaaggeyakaras Madurai G.S.Mani, to follow.

“Daasarendarey Purandara Daasarayya” – stating if at all we mention a Dasa, by default, it has to be the one and only Purandara. What a great glory is it to be anointed by the Guru Vyaasaraja himself about his disciple, and proclaim that there cannot be any one worthy of being called a Dasa other than Sri Purandara.

It also stems from the fact that a systematic learning technique was formulated 600 odd years back as the foundation to impart Karnatak Classical Music, by Dasaruu. We are accustomed to hear at least on Vijayadasami day, the Malahari based SreeGaNanaatha sindooraa varNa, that too in chorus by the tiny tots and seasoned stalwarts with equal dedication and reverence – what a serene path to lead and follow other than to celebrate, offering our salutations to this Vaaggeyaka in pure symphony and harmony.

My personal instincts fail to relegate him to the rungs of a mere poet, just because the world believes that there are no authentic records of how he sang, in which raga or what taala, which are qualifications for a composer. I vehemently state and argue that, he should have been a brilliant scholar widely accepted by his peers and Guru Vyasaraaju himself and singing the glory of the Lord in perfect Raaga and Taala in unison with the Bhaava and import of the song chosen to render – and if has not then who could..? – that too when he has codified with the swara notations for basic exercises in learning music.

sa ri ma aa ga ri / sa ri ga ri sa --
la m bO -- dha ra / la ku mi ka ra --

If he has notated for these simple songs, he would have definitely notated all his creations with the necessary allegros, glissandos, intonations, tempos, tones, punctuations and melodies.

I am sure most of his works would have been notated by his sons and disciples, but assume without an iota of doubt , that it would have succumbed to the battle of Talikota (23rd January 1565) between the Vijayanagara empire's Rama Rayaa and the Deccan Sultanates. The blazing inferno that engulfed Vijyanagara empire remained unabated for 15 days , burning the city to ashes with little souvenirs that denoted the rich patronage and cultural advancement that the Vijayanagar Emperors had nurtured for centuries. Never perhaps in the history of the world has such havoc been wrought, on such a splendid spectacular city brimming with wealth and culture.

An attack on the most prosperous Empire, brought down the quantity of a qualitative saint, as from the 4,75,000 songs we were fortunate enough to be voicing only a bare minimum of around 2000 plus songs.

Post the decay of the empire, due to fire and sword, massacre and horrors of loot and savagery, the entire Dasa clan kept visiting shrines with his sons and disciples, that gave way for his creativity to write on those presiding deities of those shrines.

“Tirupati VenkataramaNA” “Venkatachala Nilayam” praising the Lord of Seven Hills,

“AnOraneeyana mahatO maheeyanaa apramEyanaa aDisidaLEyashOdey” in praise of Mallur Aprameya from the song “JagadOddhaaraNaa”, various Siva temples singing “ChandrachooDa siva sankara parvati ramaNaa”, he locked those tongues that wagged accusing Purandara to be a Vaishnava and will not praise Hara!...

Such is the eminence of a soul, that lived for others' transformation in the journey of soul searching and devotion with utter “saranaagati tattwa” - plain surrender at the holy feet of the Lord.

Adi Shankara in his Bhaja Govindam has advised:

गेयं गीता नाम सहस्रं ध्येयं श्रीपति रूपमजस्रम् ।
नेयं सज्जन सङ्गे चित्तं देयं-दीनजनाय च वित्तम् ॥ २८ ॥

Recite the Bhagavad Gita, chant His thousand glories (Shasranamam) and meditate upon the attractive form of the husband of Sridevi – Vishnu in your heart. Spend more time with the noble and the holy saints and obtain satsangham to purify your mind and intellect. During our last journey in the company of Yama, does material wealth help us at all...? Hence distribute your wealth in charity to the poor and the needy. Adi Sankara stated this was one of the ways to attain liberation.

We, the Bhaktas at Pandrimalai Ashram are fortunate to follow the path of spirituality initiated by our Bhagwan Sri-La-Sri Pandrimalai SwamigaL and Aasaan Sathguru Sri-La-Sri Sakthevadivel Swamigal, guided by Bhagavatha Puranas and Itihasaas, for upliftment of every soul in its journey of self realisation and SAT-CHIT-ANANDA.

Our Paramaguru Paramathma Pandrimalai Gurunatha Sangeetha Muthanna

It matters not from where we come (with special reference to caste, creed, male, female, race education or economic status). It matters only where we wish to go in this existence, using this precious gift of human birth.

There are three things that are difficult to acquire in this world namely, human birth, an intense desire to know God and refuge at the lotus feet of a Sadguru. When all these three things are accomplished, liberation to the disciple is assured. (Holy Panchakshara – Part 1)

We are very fortunate, blessed and phenomenally wealthy in this life's journey-to even utter the name of PANDRIMALAI GURU BHAGWAN and call him our GURU.

What our finite minds cannot comprehend about, "this wealth", our "pure self" (atman, Brahman, soul) can comprehend.

Pandrimalai Bhagwan is an Atma Gnani, Tatwa Gnani (a self realised and God realised soul, One who has the knowledge of the fundamental principles of God and nature) and a Namasivaya Siddha (one who has the knowledge and mastery of the mystical or esoteric meaning of this mantra) of the highest order. SADA SHIVA HIMSELF INCARNATED HIMSELF IN PANDRIMALAI GURU BHAGWAN'S FORM. He is love and compassion supreme.

His only reason for taking on a human form - as our beloved Pandrimalai Bhagwan is to help us (directly or indirectly) find the purpose of this human existence and guide us on the path of self realisation. He guides us, gently, lovingly and takes care of us every step of the way. His amazing love, care and compassion can be experienced in our day to day existence. HE IS PURE LOVE, LOVE FOR LOVE'S SAKE.

One need not have any knowledge of the Vedas or mantras to *begin* on a journey of self realisation. The only pre requisites are - LOVE, FAITH AND SURRENDER at the holy feet of a Sadguru . As mentioned in The Holy Panchakshara Part I, "this has to be total, firm and unfaltering....Blessed indeed are those who have supreme faith in the guru for theirs is the kingdom of SAT CHIT ANANDA, the abode of Siva".

As mentioned in the Master Mystic, "For an ideal disciple Guru's name itself is the most potent mantra and japa. Guru's Vak or instructions is the source of his sadhana Guru's roopa or form with all its divine gunas associated with it will constitute his meditation and contemplation. Such a disciple becomes perfected and realises God by the grace of the Guru".

There is nothing in the world to compare to the love and light that is - our Pandrimalai Bhagwan. In his infinite love and kindness he has left behind for us his beloved Seedan Aasaan Sadguru Sri La Sri Sakthe Swamigal - so we would not be bereft after he shed his mortal coils. Sakthe Swamigal is our light, always there for us day or night. Reminding us gently about the all encompassing love of his beloved Guru Naadha, encouraging us to worship our Pandrimalai Bhagwan - by holding regular pujas, sat-sang, nama-sankirtan and providing and maintaining a beautiful calm and serene environment for us to pray and meditate. It would benefit us as individual souls and the community at large to make use of these beautiful serene environs to meditate pray and participate in activities conducted in the ashram. May we all keep ourselves open to receive the love and light of our beloved Pandrimalai Guru Bhagwan.

PANDRIMALAI GURU BHAGWAN SARANAM

LONG LIVE AASAAN SADGURU SRI LA SRI SAKTHE VADIVEL SWAMIGAL.

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Published by Pandrimalai Swamigal Ashram, No 9 Village Road, Nungambakam High Road, Chennai-34

Spirituality

Brinda Kaveriappa

For most of my formative years, I remember, reason and rationale were the mainstays of my mental makeup. Value building was done by reasoning; the 'why', 'why not', 'so what' of a thought or action were almost always answered with rationale by my parents. Politics, sports, values, epics and such were keen topics for discussions at home; spirituality, I do not remember being among them.

Certain values were a given and are, even today, non-negotiable. Some were debatable, while some others were left open to learn as one travelled on the path of life. As I journeyed through life, especially during the past thirty or so years, the beliefs have stayed with me, have grown with me into comprehensible compositions. I have quarrelled with some, doubted some, been annoyed sometimes with some, have questioned some and have even thought of throwing some away. Yet, they have weathered the vagaries of my moods and temperament and have withstood the tests of my frailties. Today I realise 'spirituality' takes on many expressions. My lessons of childhood were expressions of spirituality, subtly inculcated in me.

Perhaps, Spiritual values mean staying away from greed, anger, hatred, jealousy among others. "*Do unto others as you would have them do unto you*". It is as simple as that. Being kind, helpful, compassionate, loving, caring, understanding, honest are all spiritual values. Spirituality has much to do with how we lead our life and those qualities which can give us peace and equanimity.

Today, spirituality, to me, is an essential ingredient in psychological health, truly "the breath of life". It has taken higher tenors, which, however, I am nowhere close to comprehending. I understand contemplation, meditation, rituals and other 'spiritual' practices have the power to release the "vital force" in the deepest levels of the human psyche. I realise, it involves cultivating a capacity to experience the mysteries of one's life, to experience veneration and devotion. It is also, perhaps, the ability to see the sacred in the ordinary, "to know the passion of existence and to give ourselves over to that which is greater than ourselves." But I have eons to travel even before I begin to unravel them.

Behind the quest for spirituality, maybe, lies a growing need for zeal and depth in my life. Life challenges one to evolve. Cultivating spirituality may help uncover what's most meaningful in one's life, giving one a purpose.

An Ode to the Guru

Yogamaya Abinaya Rajan

You caught me whenever I fell,
You saved me from stepping into hell
To cross the Samsara, holding your hand is enough
Though the path is filled with thorns, nothing seems tough!

You're the four Vedas and their very end
The one and only one I can truly call a friend
You verily dwell in the Mantra you give,
Which is a medicine to those who aspire to live!

You are the dispeller of clouds so dark,
You taught me that I am the arrow while you are the mark,
How can I ever repay you for your grace?
Your mere touch is enough to bring out the sun's rays!

Your sandals are my treasure that I admire the most
For they ensure that nobody in this Samsara is ever lost
By drinking the water obtained from washing your feet,
One is never affected by the three types of heat*!

No scriptures, no pilgrimages and no charity
Are required for those who surrender to you with love,
For you are the direct path for liberation that gives clarity,
The supreme incarnation of the almighty above.

*The three types of heat (*tapatrya*) refer to the misery produced by three sources: *adhidhāvika* (pertaining to the devas and their natural forces), *adhibautika*, (created by living beings) and *adhyatmika* (created by one's own body and mind)

The above poem beautifully captures the essence of what the Guru is. Everyone of us, has certainly experienced our two Gurus' Grace as described above. [Ed]

“Reproduced from the November 2017 issue of Tattvāloka, published at 76 Eldams Road, Chennai 600 0018. Tel: 2432 8124. Email: info@tattvaloka.com Website: www.tattvaloka.com