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A New Sign of Spiritual Quest



# Aanmeega Malar

e-mail book

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# Relaxation Is Just Being Natural



# The glories of Ganesha

## Removal of obstacles

Ganesha is Vighneshvara, the Lord of Obstacles, both of a material and spiritual order. He is popularly worshipped as a remover of obstacles, though tra-

ditionally he also places obstacles in the path of those who need to be checked. Hence, he is often worshipped by the people before they begin anything new. Paul Courtright says that Gane-

sha's dharma and his raison d'être is to create and remove obstacles.

Krishan notes that some of Ganesha's names reflect shadings of multiple roles that have evolved over time. Dhavalikar ascribes the quick ascension of Ganesha in the Hindu pantheon, and the emergence of the Ganapatyas, to this shift in emphasis from vighnakartā (obstacle-creator) to vighnahart (obstacle-averter). However, both functions continue to be vital to his character.

### **Buddhi (Intelligence):**

Ganesha is considered to be the Lord of letters and learning. In Sanskrit, the word buddhi is an active noun that is variously translated as intelligence, wisdom, or intellect. The concept of buddhi is closely associated with the personality of Ganesha, especially in the Puranic period, when many stories stress his cleverness and love of intelligence. One of Ganesha's names in the Ganesha Purana and the Ganesha Sahasranama is Buddhipriya. This name also appears in a list of 21 names at the end of the Ganesha Sahasranama that Ganesha says are especially important. The word priya can mean "fond of", and in a marital context it can mean "lover" or "husband", so the name may mean either "Fond of Intelligence" or "Buddhi's Husband".

### **Om:**

Ganesha, Chola period, early 13th century.

Ganesha is identified with the Hin-

du mantra Om. The term omkārasvarūpa (Om is his form), when identified with Ganesha, refers to the notion that he personifies the primal sound. The Ganapati Atharvashirsa attests to this association. Chinmayananda translates the relevant passage as follows:

(O Lord Ganapati!) You are (the Trimurti) Brahma, Vishnu, and Mahesa. You are Indra. You are fire [Agni] and air [Vāyu]. You are the sun [Sūrya] and the moon [Chandrama]. You are Brahman. You are (the three worlds) Bhuloka [earth], Antariksha-loka [space], and Swargaloka [heaven]. You are Om. (That is to say, You are all this).

Some devotees see similarities between the shape of Ganesha's body in iconography and the shape of Om in the Devanāgarī and Tamil scripts.

### **First chakra:**

According to Kundalini yoga, Ganesha resides in the first chakra, called Muladhara (mūlādhāra). Mula means "original, main"; adhara means "base, foundation". The muladhara chakra is the principle on which the manifestation or outward expansion of primordial Divine Force rests. This association is also attested to in the Ganapati Atharvashirsa. Courtright translates this passage as follows: "You continually dwell in the sacral plexus at the base of the spine [mūlādhāra cakra]." Thus, Ganesha has a permanent abode in every being at the Muladhara. Ganesha holds, supports and guides all other chakras, thereby "governing the forces that propel the wheel of life".

# Pannier leaf Vibhuti!

It is not offered in any temple by placing vibhuti on paneer leaves. It is said that Adi Sankara got rid of tuberculosis by eating vibhuti on this leaf and that is why he sang Srisubramanya Pujangam.

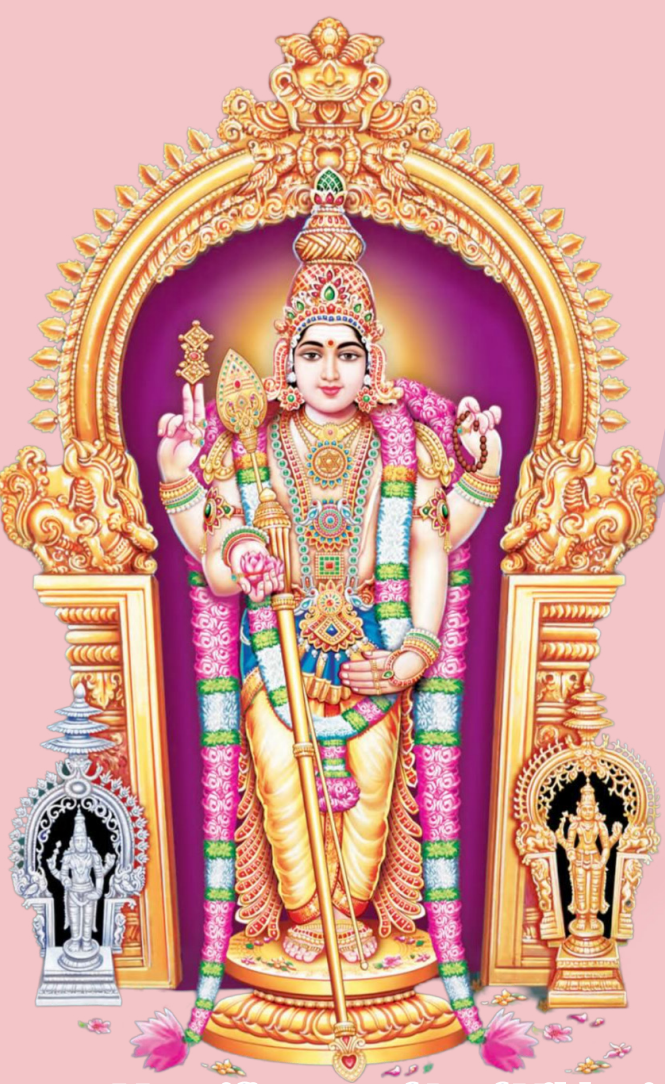
Even today this Vibhuti leaf is used as a medicine to cure many incurable diseases. Thirsenthur visitors make it a habit to get this without fail.

At the Murugan shrine in Thiruchendur, Vibhuti and sandalwood offerings are given to the devotees in pannier leaves only. Murugan has 12 arms with six arms per side. Similarly, the leaves of the Panneer tree have twelve veins with

six arms per side. Panneerukkarathan It is believed that he offers vibhuti and sandalwood prasadam here to the devotees who go and worship Lord Muruga with his panneer thirukaram. Hence it is called Panneer Selvam by devotees.

Tiruchendur Subramanya Swamy temple has been offering Pannee(ni)ru leaf vibhuti prasad to devotees since time immemorial.





## Magnificence of Leaf Vibhuti:

Adhi Shankar was afflicted with various diseases including leprosy by a Siddha named Abhinabhagupta. Disheartened, Adisankara prayed to the Lord, but his illness was not cured. He went to every temple and finally came to Tiruchendur Subramanya Swami and prayed to him.

At that time, Adi Shankara was given a panniru leaf vibhuti prasadam. He smeared the offering on his body and consumed it.. In a few days all the diseases that had infected him were completely cured. After that, Adisankar Tiruchendur became deeply attached to Subramanya Swami and sang Subramanya Bhujanga Slokam with 32 hymns. Those 32 songs were about the specialness of the temple, the glory of the Swami etc.

In the 25th song, Adi Shankar sings about

the glory of Ila Vibhuti.

## Panneer means leaf

A leaf has a total of 12 veins. As Lord Muruga offered this prasadam with his 12 hands, this panneer leaf looks like Lord Muruga's twelve arms. The name Panniru Ili is later said to be Maruvi Panneer Ili. All the devas who worshiped Lord Muruga are these Panneer trees and the Panneer leaves obtained from it are offered as prasadam and it is considered to have special magnificence.

This panneer leaf vibhuti prasadam is offered to the devotees every morning during Vishwarupa darshan and worshiped at the feet of Swami. This leafy vibhuti prasadam is offered in Tiruchendur temple like no other temple. If you keep this leaf straight, it will look like Lord Muruga's vine.





## Dakshinamurti with three aspects

He blesses as Yoga Dakshinamurti by sitting in Utkutigasana, Veena Tara Dakshinamurti by holding Veena, and Vyagyana Dakshinamurti by holding the Vyakyana Mudra in his hand as a combination of three aspects. In four arms, the front right hand holds the Vyagyana Mudra, the back right hand the Aksharamala, the front left hand holds the veena and the left hand the veena. His head is braided and he wears a ummat flower on the braid. Sang-abhadra wears kundalam on left ear and kundalam on right ear. Location Mysore Samraj Nagar Shambulingeswarar Hill. Period 9th century.

## The stone used for the padmavathis wedding

The stone used for the Alamelumangai wedding refers to a specific type of stone that is part of traditional wedding rituals in certain regions, particularly in South India. The term "Alamelumangai" is often associated with the goddess Lakshmi, and the wedding ceremonies may involve a symbolic use of materials that are linked to purity, prosperity, and divine blessings.

This flour grinding stone was used to prepare food for the wedding of Sri Alamelu Mangai Thayar and to grind the flour required for the wedding ceremony. Even today, special pujas are performed to this stone and the public worships it.

Venue : Kalyana Venkateswara Perumal Thirukoil Narayanavanam, Chittoor, Andhra Pradesh





# Thrissur Saranath Perumal

A pushkarini can be found in a large area in front of the Rajagopuram before entering the Tiruchera temple. Drought, but because of water seepage, the upper sand surface is covered with thin greenery, which makes you feel God's mercy even in that drought.

The sand in this area helps in the great task of preserving the Vedas, and therefore it became a pond, water tank, not only for temple use, but also became a shrine to the town

itself, and has the name Sara Tirtha. What and how did this sand help?

When a deluge appeared and was ready to engulf the universe, the responsibility of creating a new world once again fell to Brahman. He also felt the need to preserve the Vedas and Agamas which had helped him so much before such a new creation. He immediately made a pot of earth and put them in it. No matter where earth is dug and a pitcher is made, the pitcher is broken and not complete. Worried by this, he worshiped



Thirumal and asked for guidance. He also advised him to take earth from the Trichsera site where he likes to freeze and make a pot. Accordingly, Brahman, the pot remained unshaken. Brahma saved and preserved the Vedas in that pot.

Thus, because that earthen pot holds the Vedas and Agamas, which contain the essence of the sustenance of all the gods and earthlings, this place is called Sara Kshetra. Thirukulam Chara Pushkarini which gave the soil. Lord Saranathara who said this thought. That is why the mother also became a heroine. There is also an explanation that this place came to be called Thiruchera because clay-like sand was found in Thirukkulam and the jug was made from it.

Once upon a time the seven rivers like Ganga, Yamuna, Saraswati, Cauvery were playing in the foothills of Vindhya in human form. Then a Gandharva called Visvasu who was passing by saw them and saluted them and left. Seeing that, the river women, especially Kaveri, were very upset. Who does he pay his respects to? Salutations to all as a whole could not be taken for granted. If a Gandharva worships, the person worshiped must be worthy of his honour. Who among their sevens has that qualification? When the same Gandharva returned by the same route, he again

bowed in the same way. Kaveri asked him directly about her doubts.

He said, 'Whoever is proudest among you, I worshiped him' and left. Since he didn't mention himself directly, Kaveri understood that there was someone more proud of her in the group. She immediately started arguing. Other women, not wanting to join the jealous and angry debate that Cauvery's suspicions had sparked, stayed away. But Ganga further tormented Kaveri by saying that the honor belongs to her alone.

Immediately Kaveri went in search of Brahman. She asked for judgment. Brahman said, "For me, Ganga is the most proud. Because when the feet of Thirumal, who came as Vamana and took peravathara as Trivikrama, stretched out to measure the sky, I was the one who performed Thirumanjanam for it. Then the water that fell from his feet was the Ganga. So she is higher than you," he said. He also opined, "If you surrender to Maha Vishnu through penance, He will make you attain glory equal to Ganga, if not greater."

Kaveri, who wanted to boast that she was superior to the Ganges, came to the Tiruchera shrine and performed austerities on the bank of Sara Pushkarini. What kind of penance is that? It is a penance per-



formed in the midst of the pancha fires, in the midst of the pancha agnis, and in the midst of the freezing waters in the extreme cold season, with the sun above as one fire, raising four fires around him in the four diks. Wanting to grace her, Parantham appeared before her in the form of a small child and crawled. Kaveri realized that it was none other than the Param Bhatt when she saw the child shining with great Tejas.

Without even appearing to take the child in her hands, she bowed down with both hands. At that moment Emperumaan showed His Self. This darshan can be said to be a special darshan of Cauvery; Yes, Emperuman appeared to Kaveri with five goddesses namely Thirumal, Bhudevi, Nyandevi, Saradevi and Mahalakshmi. Kaveri requested him to give her equal glory to Ganga. Lord also smiled and told her that her request would be fulfilled in Treta Yuga and then he would take a temple in her embrace. Accordingly, later he incarnated as Arangam, surrounded by Cauvery in Srirangam.

Kaveri prayed that he should appear at this place in the same golam and

that he should come and relieve the sufferings of those who see him. Thus, the day when he had darshan of the Cauvery is the star day of Taimata Pusha. This day is considered as the most auspicious day for this temple. That is, once in twelve years when the planet Jupiter enters the Pusha Nakshatra day in the month of Tai, this Chara Pushkarini is blessed with great merit. Taking a dip in this Tirukkulam on that day is considered to be equivalent to a Mahamaka dip! You will get all the blessings. There is a small temple dedicated to Mother Kaveri on this Pushkarini bank.

The idol of her holding a child in her arms shines as a testimony of her encounter with Tirumala as a child. A temple for Anjaneya is also situated in the north-west part of the same tirtha. It is said that he submits the requests of those who come to bathe in this Thirukkulam to Saranath Perumal and recommends them. That is why devotees gather at his shrine.

The outer circle is wide and wide. There are two halls here. It is reported that devotional





music and dance performances were held in these halls in those days. You can enter the inner tower and serve the Garutal Vaar. Always have a separate sanctum in this inner circle. Saranayake's mother also improves the life essence of the devotees by killing alone. Annadana Kudam is located next to it and it is like saying Mother's mercy.

Perumal appears to us in her womb in the same posture as she appeared to Kaveri. He can be seen standing in a kolam surrounded by five heroines. This is a wonderful sight that cannot be seen in any other divine land. Perumal holds a lotus flower in his right hand with two fingers like Vaikundatha Parantham. Devotees are happy to see this sin as 'Sin Mudra'. On the north side of Emperuman you can see Kaveri mother and on the south side is Markandeyar. This source is known as 'Mamadala Pran'. Thirumangaiyazhwar, who performs the Mangalasaana of this Perumala, describes it as 'Vendal Pol

Koonthalai Mansera Mulayunda Mamadala'. In other words, this Perumal has also appeared to him as a small child like Madalal who killed her by drinking the breast milk of a demon called Bhootanai! After this Perumal became known as Mamadala Pran. Everyone can easily have darshan of this lord who performs service with his eyes on the standing kolam.

#### How to go:

24 km on Kumbakonam – Tiruvarur road. At a distance, 10 km from Nachiyar Temple. Also in the distance is the Trichsera Saranathan temple. From Kumbakonam or Tiruvarur or Nachiar Temple, bus, auto and rental car facilities are available. Temple Opening Hours: 7.30 AM to 12.30 PM and 4.30 PM to 9 PM. Address: Arulmiku Saranath Perumal Temple, Tirucherai, Tirucherai Postal, Kumbakonam Circle, Thanjavur-612605.



## Nandi in human form

Nandikeshwar and Nandikeswari in human form grace the Kachabeswarar temple as guardians with unwavering devotion to Lord Shiva. According to the legend, Lord Nandi came with his power to see Lord Shiva in his human form to see it when he danced in this world. The place is big Kanchipuram.



## Pancha bairavars

Near Valangaiman next to Kumbakonam is Aaur Pasupadeeswarar temple. Lord Pasupadeeswarar.

Lord Pangajavalli. This place became Aaur because a cow named Kamadenu, who was cursed by sage Vasishta, worshiped the Lord and got rid of the curse. In this temple all the five Bhairavas are sitting on the same pedestal.

They are known as Asidanga Bhairava, Guru Bhairava, Chanda Bhairava, Kala Bhairava and Unmatta Bhairava.

This temple is one of the loft temples built by Kochengat Chola.

## Lord Saturn

Kodumudi Magudeswarar Temple and Tirupandik Kodumudi Temple is a Shiva temple located at Kodumudi about 40 km from Erode.

Thirunnasambandar Thirunavukarasar Sundarar sang songs on this thala Shiva. In this temple, Lord Shani sits on a crow with his right leg folded and his left leg hanging down on a golam, holding a trident in his right hand.



# Hinduism

## More Than a Religion - A Medley of Cultural Identity and Philosophy

**H**ave you wondered why India didn't need to fight a civil war or wait a century for the dawn of not only equal rights but unparalleled affirmative rights for those wronged throughout history? How did a nation, brutally partitioned in the name of religion, still choose the secular path? How do we assimilate with everyone, like milk in water, without any fuss? How can we find the presence of God even in a Christian church or

even Islamic dargah? Why does a Hindu bhajan resonate with the same intensity as a Sufi chant? The list of such syncretism is endless, and the question arises: Why do Indians, with such ease, acknowledge their mistakes, welcome all, and make 'home' a universal concept?

Because we are Hindustani, once aptly described of us by Persians.

It is deeply distressing to witness how the Western discourse on Hinduism and Hindutva is mired in subjective narratives and devoid of objective facts to settle some political or ideological points. Even more disappointing is that scholars and academicians, even those of Indian roots, fail to adhere to norms of objectivity. As Hindus, it becomes imperative for us to address these misconceptions. Hinduism transcends the narrow confines of religion, blossoming into a rich cultural, philosophical, and lifestyle tapestry—a vision beautifully articulated by a former PM- Atal Bihari Bajpai in the evocative words:

In other words can be said

"In every Hindu's mind, wisdom's seeds are sown,

In the soil of tolerance, where compassion has grown.

It's a mind that reflects the universe's grand span,

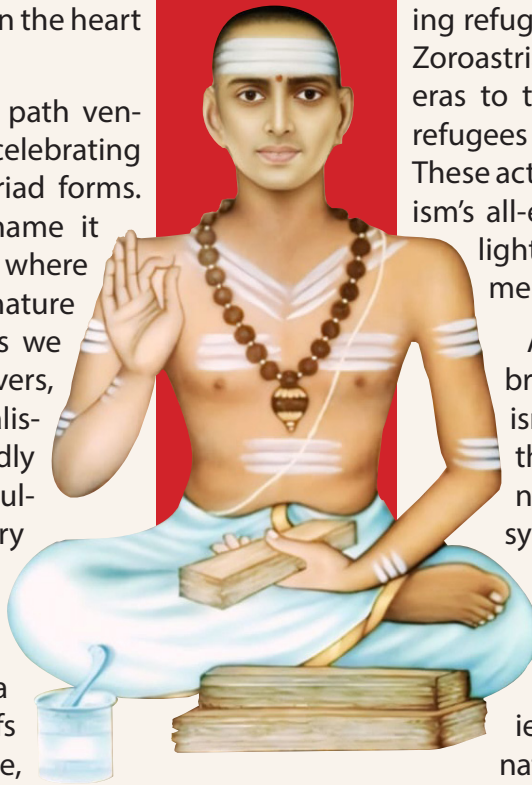
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A cosmos in thought, in the heart of a man."

This age-old spiritual path ventures beyond rituals, celebrating the divine in all its myriad forms. "(Truth is one; sages name it variously)", a tapestry where the divine is as much in nature as in the various deities we revere. Even non-believers, or 'Nastika' or materialistic 'Charvaka', are proudly called 'Hindu', for this culture has explored every conceivable path to the divine. Western eyes may see it as archaic, yet it stands resilient, a civilization with beliefs enduring through time, affirmed by our Supreme recognition of Hinduism as more than just a belief but a way of life.

Viewed through Western lenses, I'm merely a 'Hindu', a term too narrow to encompass the cultural and philosophical breadth we embody. Our history of non-violence and resistance to oppression is rooted deeply in Hindu philosophy. In response to offenses against our deities, we refrain from violence, instead opting for dialogue and democratic processes. By addressing even the radical fringes through internal criticism, we showcase our ability to evolve and adapt, all while maintaining our fundamental essence. This tolerance is often mistaken for weakness, yet it is our strength, preferring wisdom over weaponry, making Hinduism an unparalleled social science subject with a progressive stance on societal matters.

The ancient Hindu ethos of 'Atithi Devo Bhava' (the guest is divine) has seen India opening its arms to countless souls seek-



Court's

ing refuge, from the Jewish and Zoroastrian exiles of bygone eras to the Tibetan and Polish refugees of more recent times. These actions, steeped in Hinduism's all-embracing spirit, highlight an enduring commitment to humanitarianism.

Among the less celebrated aspects of Hinduism is the veneration for the cow, seen as a maternal figure. This isn't mere symbolism but a manifestation of the deep ecological consciousness that Hindu philosophy instills. It embodies a reverence for all of nature's elements, viewing them as divine, with the cow symbolizing Earth's nurturing abundance.

The resilience of Hinduism and its followers in the face of dire poverty, resisting the temptations of communism, is a testament to the faith and philosophical grounding that prioritize spiritual wealth over material possessions. This fortitude has allowed society to endure without compromising on its spiritual moorings.

Hinduism advocates a way of life that harmonizes with nature and inner peace, aiming for spiritual fulfillment as life's ultimate pursuit. To embrace Hinduism is to embark on a journey of self-discovery and unity with the cosmos, upholding the sanctity of life and the web of existence.

In sum, Hinduism is a complex mosaic of philosophies and cultural traditions, a beacon of tolerance and inclusivity amidst global religious and cultural strife. It's a legacy of peace, a dialogue be

- Rajneesh Gupta



# NOIDA MURUGAN TEMPLE

A new Sri Vinayaka and  
Sri Kartikeya Temple, in Sector 62, NOIDA

**V**edic Prachar Sansthan (VPS), a Registered body in NOIDA, started by a few like minded South Indian population, has been serving its Devotees, for more than three decades. VPS, manages two of its Temples: Sri Vinayaka and Sri Kartikeya, Sector 62, and also one of the oldest temples in NOIDA : Arulmighu Sri Varasiddhi Vinayakar Thirukkoi, located in Sector 22.

The Temple Management, keeping in mind the old saying in South India, that 'do not live in a place, where there is no temple', decided to apply for a piece of land to

NOIDA Authority, to construct a Temple, for worship purpose, and VPS finally, was allotted 1000 sq mtrs of land in Sector 62. This Temple, built on 1000 sq meters of land, is allotted by NOIDA Authority, where, the 'moolavar' is Sri Kartikeya Swamy, and other Idols installed, includes : Sri Vinayaka, Sri Chandramouleeswarar, Sri Tripurasundari Amman, Sri Navagrahas, and Sri Shantha Anjaneyar, and Sri Rama Parivaram. The Temple Complex, also has two multi purpose halls, for holding small cultural and religious functions, in the basement and



another in first floor, with a seating capacity of 200 persons in each hall. The Temple complex also has stores, staff quarters, and other facilities for use by devotees. Carved in a single granite stone, the height of the 'moolavar' Sri Kartikeyar is 4.5 feet, and can be seen only in NOIDA, in whole of Uttar Pradesh.

### **Group Recitations held for the 'Welfare of Mankind and World Peace'**

VPS, in the larger interest of Devotees, conducts Weekly Group recitations on all Fridays: Sri Lalitha Sahasranamam, on Sundays: Sri Vishnu Sahasranamam, Sri Kandha Sashti Kavacham, and Sri Kandhar Anubhoothi. 'Muruga Gosham', on the first Sundays of every month, are also recited for the past five years.

During the lockdown period, Temple

Management, had conducted the above Group recitations, through online, and appealed to all its devotees, to 'pray and recite from home', for those, who have been affected with Covid.

Even during the difficult Corona times / lockdown, the Temple Management, following all COVID guidelines, had conducted special abhishekam during Sri Sankatahara Chaturthi, Sashti, Kirthigai, Pradosham, besides daily Temple rituals. 'Anusham' star poojai, is held every month, which is attended by a large number of devotees. Temple Management, considering the ongoing National Health Emergency, declared by Government of India, due to Corona COVID 19, as a gesture, donated to UP Chief Minister's Distress Relief Fund, and also provided financial assistance, to Priests, who were attached to both of our Temples.



## Conducts various religious programmes

VPS Management, has been conducting various religious programmes, which includes : Ganesh Chaturthi, Skandha Sashti Festival, Navarathri Mahotsavam, 'vilakku poojai', Sasthapreethi, Dhanur month poojas, Hanumath Jayanthi, Sri Thyagaraja Aradhana (NOIDAvil Thiruvayyaru), Maha Shivaraathri, Sri Ramayana Navaha Utsavam, Sri Rama Navami, Avani Avittam, 'thai vellis', Purattasi month Bhajans, Kandha Sashti festival, Radha kalyanam, 'Dhanvantri' and also 'Avanti' Homams, were conducted for 'Universal Peace, and for the Welfare of Mankind', at Temple complex. Awarded thrice, for the 'Golu', kept at Sector 62 Complex. Sri Kanchi Madam, has praised the activities of Vedic Prachar Sansthan, and has issued their letter during September, 2024. The Maha Kumbabishekam of this Sector 62 Temple, was held on 21st August, 2022 only, which was conducted under the supervision of Brahmasri Senapathi



from Kumbakonam, along with his TEAM of over forty Veda Pundits. Sri Shankar and Sri Sriram Vadhyar, who, as the Asthana Vadhyars of VPS, arranged daily homams and poojas, assisted by Temple Priest: Sri Manikandan Sarma.

## Introduced 'cloth bags'

Also, supporting the Government of India's initiative, to ban plastic bags, Temple Management stopped using plastic bags, and started using cloth bags, paper and non woven bags, for giving 'archanai prasadam' to all its Devotees.

How to reach this Temple: Sri Vinayaka and Sri Kartikeya Temple, Sector 62, NOIDA

Distance by Road : 30 kms from Delhi Airport (35 mts travel time) / 20kms from New Delhi Railway Station (25 mts travel time)

Delhi Metro: Blue Line: Dwarka – NOIDA Electronic City, stop at Sector 62, and exit from Gate 1

– S Venkatesh, Noida  
Ph: 981161370



# Relaxation Is Just Being Natural

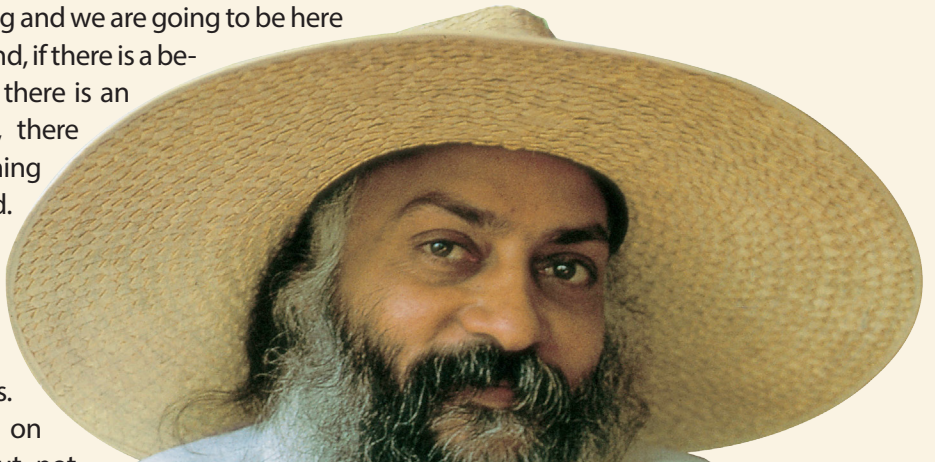
**W**ill you say something more about relaxation? I am aware of a tension deep at the core of me and suspect that I have probably never been totally relaxed. When you said the other day that to relax is one of the most complex phenomena possible, I glimpsed a rich tapestry in which the threads of relaxation and let-go were deeply interwoven with trust, and then love came into it, and acceptance, going with the flow, union and ecstasy....

“Total relaxation is the ultimate. That’s the moment when one becomes a buddha. That is the moment of realization, enlightenment, christ-consciousness. You cannot be totally relaxed right now. At the innermost core a tension will persist.

“But start relaxing. Start from the circumference – that’s where we are, and we can start only from where we are. Relax the circumference of your being – relax your body, relax your behavior, relax your acts. Walk in a relaxed way, eat in a relaxed way, talk, listen in a relaxed way. Slow down every process. Don’t be in a hurry and don’t be in haste. Move as if all eternity is available to you – in fact, it is available to you. We are here from the beginning and we are going to be here

to the very end, if there is a beginning and there is an end. In fact, there is no beginning and no end.

We have always been here and we will be here always. Forms go on changing, but not the substance; garments go on



changing, but not the soul.

“Tension means hurry, fear, doubt. Tension means a constant effort to protect, to be secure, to be safe. Tension means preparing for the tomorrow now, or for the afterlife – afraid tomorrow you will not be able to face the reality, so be prepared. Tension means the past that you have not lived really but only somehow bypassed; it hangs, it is a hangover, it surrounds you.

“Remember one very fundamental thing about life: Any experience that has not been lived will hang around you, will persist: “Finish me! Live me! Complete me!” There is an intrinsic quality in every experience that it tends and wants to be finished, completed. Once completed, it evaporates; incomplete, it persists, it tortures you, it haunts you, it attracts your attention. It says, “What are you going to do about me? I am still incomplete – fulfill me!”

“Your whole past hangs around you with nothing completed – because nothing has been lived really, everything somehow bypassed, partially lived, only so-so, in a lukewarm way. There has been no intensity, no passion. You have been moving like a somnambulist, a sleepwalker. So that past hangs, and the future creates fear. And between the past and the future is crushed your present, the only reality.

“You will have to relax from the circumference. The first step in relaxing is the body. Remember as many times as possible to look in the body, whether you are carrying some tension in the body somewhere – at the neck, in the head, in the legs. Relax it consciously. Just go to that part of the body, and persuade that part, say to it lovingly “Relax!”

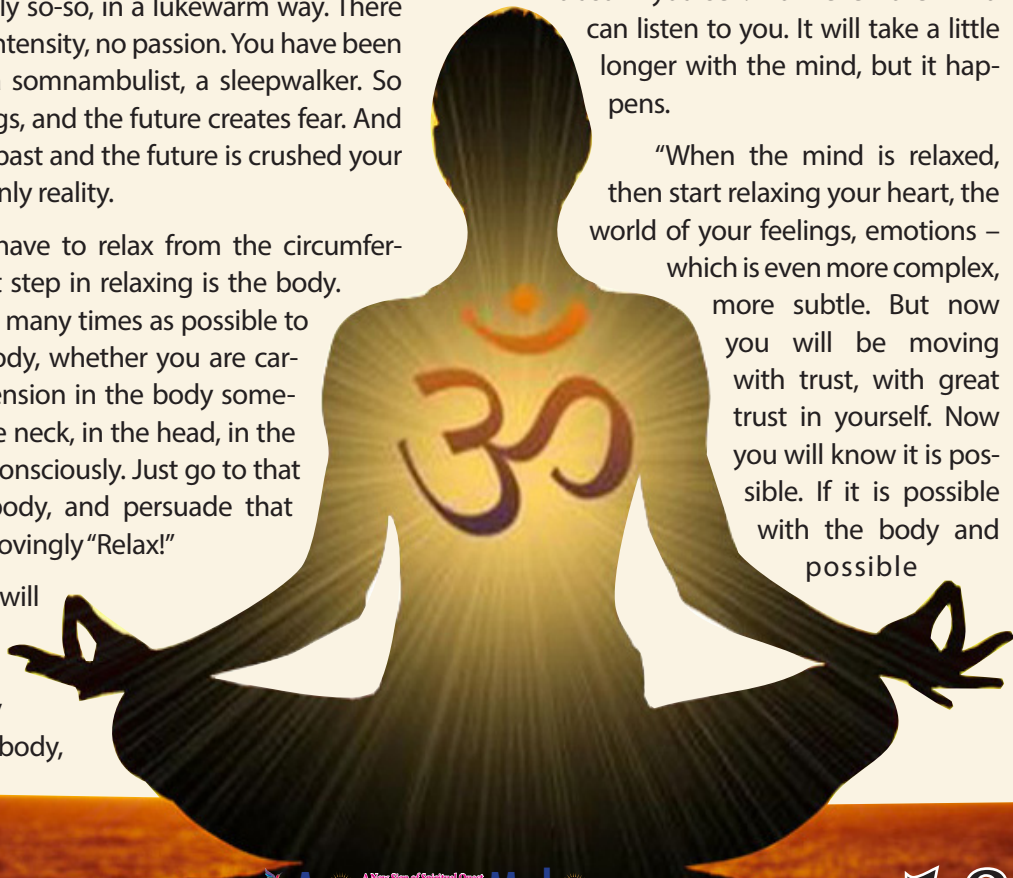
“And you will be surprised that if you approach any part of your body,

it listens, it follows you – it is your body! With closed eyes, go inside the body from the toe to the head searching for any place where there is a tension. And then talk to that part as you talk to a friend; let there be a dialogue between you and your body. Tell it to relax, and tell it, “There is nothing to fear. Don’t be afraid. I am here to take care – you can relax.” Slowly slowly, you will learn the knack of it. Then the body becomes relaxed.

“Then take another step, a little deeper; tell the mind to relax. And if the body listens, mind also listens, but you cannot start with the mind – you have to start from the beginning. You cannot start from the middle. Many people start with the mind and they fail; they fail because they start from a wrong place. Everything should be done in the right order.

“If you become capable of relaxing the body voluntarily, then you will be able to help your mind relax voluntarily. Mind is a more complex phenomenon. Once you have become confident that the body listens to you, you will have a new trust in yourself. Now even the mind can listen to you. It will take a little longer with the mind, but it happens.

“When the mind is relaxed, then start relaxing your heart, the world of your feelings, emotions – which is even more complex, more subtle. But now you will be moving with trust, with great trust in yourself. Now you will know it is possible. If it is possible with the body and possible



with the mind, it is possible with the heart too. And then only, when you have gone through these three steps, can you take the fourth. Now you can go to the innermost core of your being, which is beyond body, mind, heart: the very center of your existence. And you will be able to relax it too.

“And that relaxation certainly brings the greatest joy possible, the ultimate in ecstasy, acceptance. You will be full of bliss and rejoicing. Your life will have the quality of dance to it.

“The whole of existence is dancing, except man. The whole of existence is in a very relaxed movement; movement there is, certainly, but it is utterly relaxed. Trees are growing and birds are chirping and rivers are flowing, stars are moving: everything is going in a very relaxed way. No hurry, no haste, no worry, and no waste. Except man. Man has fallen a victim of his mind.

“Man can rise above gods and fall below animals. Man has a great spectrum. From the lowest to the highest, man is a ladder.

“Start from the body, and then go, slowly slowly, deeper. And don't start with anything else unless you have first solved the primary. If your body is tense, don't start with the mind. Wait. Work on the body. And just small things are of immense help.

“You walk at a certain pace; that has become habitual, automatic. Now try to walk slowly. Buddha used to say to his disciples, “Walk very slowly, and take each step very consciously.” If you take each step very consciously, you are bound to walk slowly. If you are running, hurrying, you will forget to remember. Hence Buddha walks very slowly.

“Just try walking very slowly, and you will be surprised – a new quality of awareness starts happening in the body. Eat slowly, and you will be surprised – there is great relaxation. Do everything slowly... just to change the old pattern, just to come out of old habits.

“First the body has to become utterly relaxed, like a small child, then only start with the mind. Move scientifically: first the simplest, then the complex, then the more complex. And then only can you relax at the ultimate core.

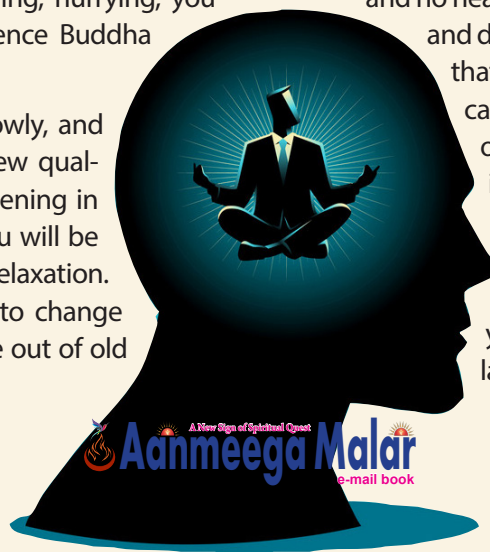
“You ask me, “Will you say something more about relaxation? I am aware of a tension deep in the core of me and suspect that I have probably never been totally relaxed.”

“That is the situation of every human being. It is good that you are aware – millions are unaware of it. You are blessed that you are aware, because if you are aware then something can be done. If you are not aware, then nothing is possible. Awareness is the beginning of transformation.

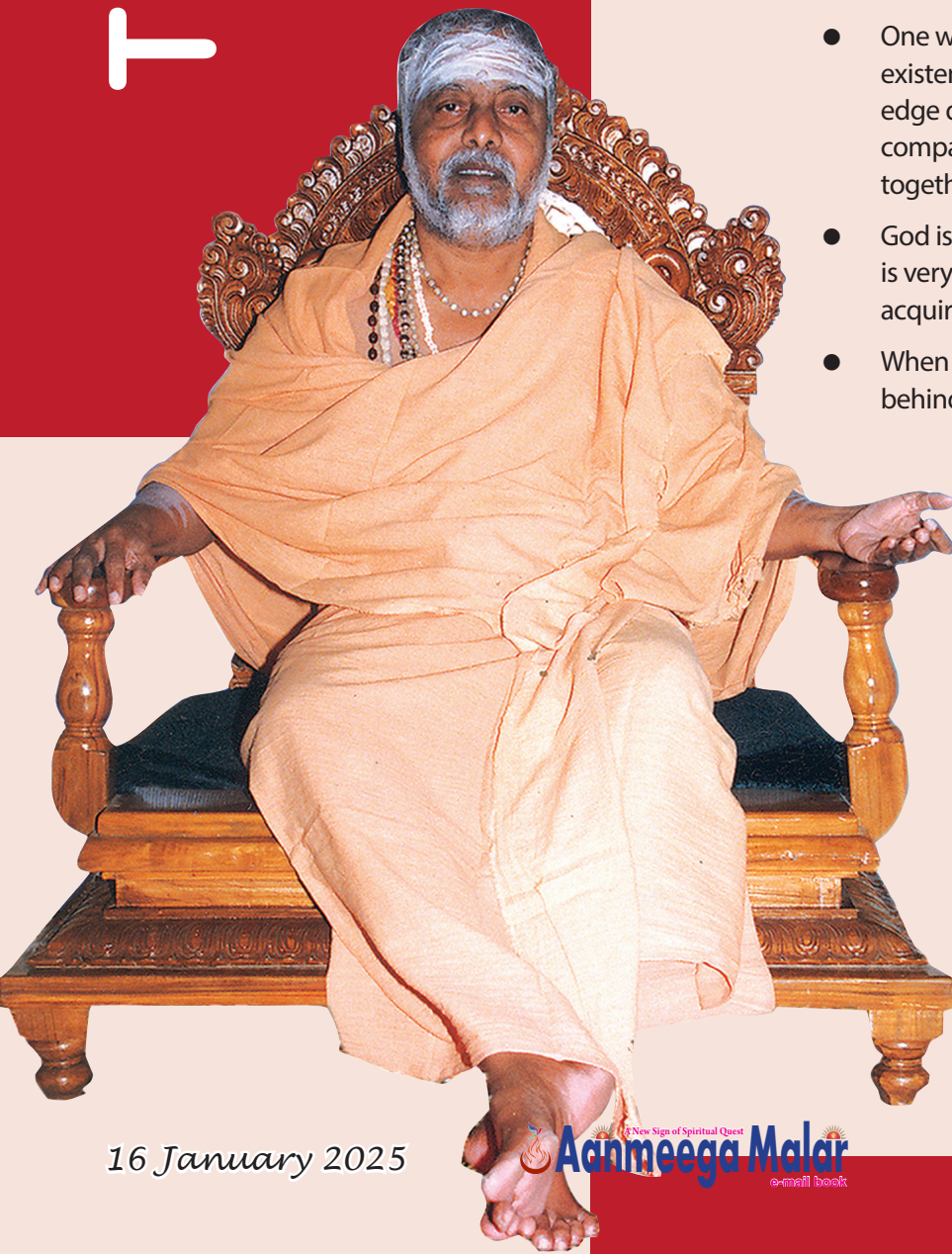
“And you say, “When you said the other day that to relax is one of the most complex phenomena possible, I glimpsed a rich tapestry in which the threads of relaxation and let-go were deeply interwoven with trust, and then love came into it, and acceptance, going with the flow, union and ecstasy....”

“Yes, relaxation is one of the most complex phenomena – very rich, multidimensional. All these things are part of it: let-go, trust, surrender, love, acceptance, going with the flow, union with existence, egolessness, ecstasy. All these are part of it, and all these start happening if you learn the ways of relaxation.

“Your so-called religions have made you very tense. Because they have created guilt in you. My effort here is to help you get rid of all guilt and all fear. I would like to tell you: there is no hell and no heaven. So don't be afraid of hell and don't be greedy for heaven. All that exists is this moment. You can make this moment a hell or a heaven – that certainly is possible – but there is no heaven or hell somewhere else. Hell is when you are all tense, and heaven is when you are all relaxed. Total relaxation is paradise.”



# THOUGHT for THE DAY



- Give yourself to God and obtain gratification, just as you would obtain a receipt for paying money.
- The mind always speaks to us of only that which we would be interested in listening to.
- If we remember God and do His bidding life turns out to be happy.
- It is only when man ceased to think that anger, jealousy, hate and ill feeling creep in.
- Count on God and your mind remains still and happy just like while you count money.
- Even God does not attempt to reform international and repeated offenders.
- Life dwells in each and every one of us only because life loves each and every one of us.

- One who is unable to sense the existence of priceless knowledge does not ever sense love, compassion, affection and togetherness.
- God is priceless but devotion is very affordable, therefore acquire it.
- When many people abuse you behind your back, know then, that you are in ascending mode.

- Desire is a default trait of life.
- Do you wonder how to be rid of vicious thoughts?... Being full of love changes everything.
- Love yourself and the world, and you will begin to love life.
- When people begin to abuse you at your face, stop

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and introspect, you will experience clarity.

- What makes for happiness in life? Is it the mind, the intellect, wealth, power, education, ..? Analyse and come to a conclusion.
- Ego and pride only prevent progress but never aid it.
- The skill of staying alive is a boon conferred by God.
- A bhakta will never suffer.
- God rushes to him like the mother who runs to the crying child.
- Humanity has got used to the name of God. But is yet to experience His true flavor. Like the pickle that arrives at the end of the meal, the taste of God finally arrives. Stay pious and you will certainly experience the divine.
- Worship is nothing but being aware that all our experiences are God's creation.
- When you place your faith in God, it means you are experiencing Him.
- A devotee is one who stays connected to the Almighty.
- Life is man's gain, worry his loss.
- Knowledge of the soul and the Almighty combine to bestow bliss.
- When the mind realises that it is at rest, it attains peace.

- Compilation of utterances of  
GNANACHERI GNANIGAL  
Sadguru Sri Sadasiva Bramendrar

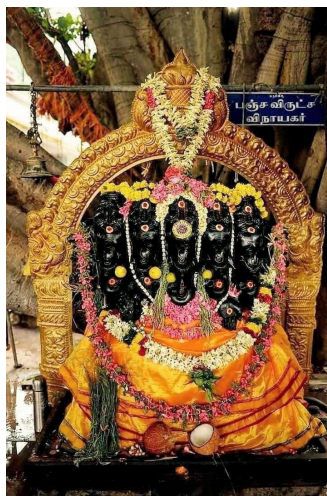
# Goddess Saraswati



She is seated in Padmasana with a crown on her head, round kundalas on her ears, neck, chest, shoulders, arms and legs with decorative ornaments. Location Gangaikonda Cholapuram, Jayangondam.

## Pancha Vrutcha Pancha Mukha

## Ganes



Near the Marudamalai Murugan Temple, the government, figs, neem, vanni, and korakkatai are grown in the same place. His five faces are in the same row.



# Aanmeega Malar

## English magazine

covering  
all spiritual  
information

**Those who want to send  
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