

MADHURA MURALI

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With Bountiful Blessings from
HH Maharanyam Sri Sri Muralidhara Swamiji

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Answers & Beyond

Sri Swamiji answers to questions from devotees

Question: Who are Siddhas, Muktas and Bhaktas ?

Answer: All three are verily sadhus (saints). Siddhas, through the practice of yoga, worship God with Form, acquire the eight kinds of Siddhis (supernatural powers) and realize God with Form. They do not, generally, reveal the supernatural powers that they have earned, yet, do reveal them, now and then, due to Their compassion towards their disciples. They are capable of suddenly appearing in or disappearing from any place and at any time. Divine spiritual powers like lahima (becoming light weight) and garima (becoming heavy) are at their beck and call! They do not use these supernatural faculties for the sake of name, fame or self-interest but they manifest occasionally, involuntarily, due to their compassion for their devotees. Samartha Ramadas is a classic example of a great Siddha of this kind who lived for the welfare of mankind. Muktas are Self-Realized souls: they are verily the Brahman. Their state is beyond benediction and

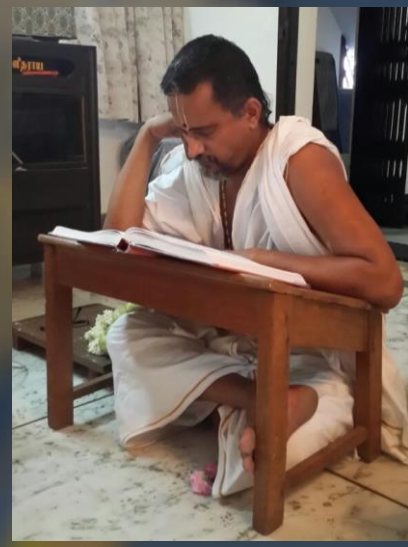


curse. They have crossed the realm of thoughts and feelings. They see only Vaasudeva everywhere and in all. They perceive no duality and are the Self (Brahman). With no resolve of any

kind they remain only as a witness to all happenings. Sri Suka, Sri Ramana Maharishi, Jada Bharata are such Jnanis. Bhaktas are those who have unflinching love for God with Form. Merely through their love for God they attain to the state of Samadhi and remaining in the state of Jnana which is

beyond pairs of opposites like heat - cold, honour-dishonour they spend their time in the thought of God, singing His praises/ Names and listening/ reading/ narrating His stories. Their devotion seeks no fulfillment of desires and removal of sorrows: it seeks not even Liberation. Being in the state of Jnana they remain devoted only due to their love for God. Lord Krishna, in Bhagavad Gita, has given the assurance that He will take care of the needs of such devotees! Those like Namdev, Tukaram are great Bhaktas.

Bhagavatam, The Divine Foot



Canto 2/ Chapter 10

- Sri Sri Swamiji

“Parikshit! Narada placed before his highly pleased father Brahmadeva the very questions that you have put to me,” said Sri Suka.

“Then Brahma imparted to Narada the Bhagavatam with ten characteristics that was given to him by the Lord. As it contains answers to all the questions that you have put to me and more I shall now narrate that to you,” said Sri Suka.

Chapter 10

Sri Suka speaks further about Bhagavata to Parikshit.

athra sargO visargashcha sthAnam poshaNamoothayaha |
manvanthareshaAnukathA nirOdho mukthirAsrayaha || 2.10.1
dhashamasya vishoodddhyartham navAnAmiha lakshaNam |
varNayanthi mahAthmAnaha sruthEnArthEna sAnjasA || 2.10.2



This Srimad Bhagavatam consists of ten characteristics. They contain the ten subjects of Sarga, Visarga, Sthana, Poshana, Uti, Manvantara, Isaanukatha, Nirodha, Mukti and Asraya. Mahans are of the opinion that the first nine are only to clarify the tenth subject matter of Asraya. Mahans have arrived at this conclusion from the direct import of hymns or the indirect purport of slokas in the Bhagavatam.

The five Mahabhutas and their categories, indriyas (faculties) like the ears, etc. mahat and ahankara which have come out directly from the Supreme Being is called Sarga. The creation of various beings by Brahma is called Visarga. Victory of the Lord is called Sthana. Well! What can be the Lord's Victory? All things in His creation being under control is, indeed, His victory. The Lord's compassion and benediction towards His devotees is called Poshana. Karmic tendencies (vasanas) which are the cause of jivas' binding is called Uti.

Manvatara is the dharma (righteous living) followed in each Manvantara by the Manu of that Manvantara. Sri Hari's stories of incarnation and the several stories of His Bhaktas are called Isaanukatha. Laya (rest/dissolution) that occurs to tendencies filled jivas after Sri Hari's yogic slumber i.e the great deluge, is called Niroda. When the jiva gives up the false notion of 'I' and 'mine' and abides in his original state (Brahman) it is called Mukti. Asraya is that from which creation, sustenance and dissolution takes place. Shastras speak of this Asraya as Parabrahma and Paramatma. Therefore, one should know that God is verily the Asraya. This is because God needs no support (asraya) of another, is support unto Himself and is also the support (asraya) to all others.

After elucidating the ten characteristics of Bhagavatam, Sri Suka speaks of the reason for the birth of the Name Narayana.

The Cosmic person who came out breaking open the universal shell created the pure water known as Garbhodakam with the desire for a place for Himself to stay. He stayed in this water for a full thousand years. Water is called 'Nara' meaning 'that which is born of Nara or the Lord. As the Lord lay on 'Nara' He earned the Name Narayana. Material cause, Karma, Time, Nature and Jiva have the power to act only due to the Will of this Lord. When the Lord Wills otherwise they become powerless.

Then Sri Suka describes the appearance of the Cosmic person (Virat Purusha). The One Supreme Being desiring to become many, woke up from His Yogic slumber, and divided His luminous seed ('veeryam hiranmayam) into three - Adhidaiva, Adhyatma and Adhibhuta.

After this, Sri Suka speaks of the indriyas (organs), their respective deities as also their nature, appearing in that Cosmic Person.

From the space in the body of that Cosmic Person arose the power of senses known as Ojas, power of the mind known as Sahah and physical power known as Bala. From Him arose Prana (vital power) of all creatures. When from that Cosmic Divinity was generated hunger and thirst there manifested the mouth. In it arose the organ tongue as well as taste. When He desired to speak there arose Agni devata (Fire) and the organ of speech and sound. When He who lay in the water wished to breathe, the nose, its deity Vayu (Air) and the sense of smell arose. When He desired to see, the two eyes, their deity the Sun and the organ of Sight came into existence. When He desired to hear the hymns of the Vedas in praise of Him, there arose the two ears, their presiding deity Dik (Quarters) and the faculty of hearing. When next He wished to 'feel' (sensation) there manifested the skin, its deity Oshadi (vegetation) and hair the indriyas. When the Cosmic Person desired to perform many works there arose two arms, the faculty of strength and its deity Indra.

VITTALA WOULD COME KNOCKING AT YOUR DOOR

COMPILATION OF A SERIES OF TELEVISION DISCOURSES BY SRI SWAMIJI
THAT STOLE THE HEARTS OF THOUSANDS OF VIEWERS

SRI GNAANESHWAR - 8

The children were scared as the tiger was chasing them. Holding the hands of Sopanadev, Mukta bhai and Jnaneswar the parents ran and escaped. Nivruttidev alone ran away somewhere. Running a long distance, Nivruttidev hid himself in a cave on Anjali Mountain. The tiger chasing them had separated one of the children from the parents.

A saint was sitting inside the cave that Nivruttidev entered. He was none other than Kaininath who was instrumental in Vittopant birth. It was only due to Kaininath's blessings that Vittopant was born. Kaininath was a great Yogeeswar. If anyone could be called an authority on Yoga it is verily Matsyendra. Goraknath was the disciple of this Matsyendra. Goraknath's disciple was Kaininath. Now, Nivruttidev had become the disciple of Kaininath.

Today's Gorakpur was built by Kaininath's disciple Goraknath. Goraknath's younger brother had ruled Gorakpur for a while. Goraknath has authored several books on Patanjali's Ashtanga Yoga. Some of these texts are available even today. In these he speaks, in detail, about the eight steps in Yoga -Yama, Niyama, Asana, Pranayama, Prathyahara, Dharana, Dhyana and Samadhi.

Asana comes after Yama and Niyama. There is a link between body and mind. When a man wanders about here and there it reflects the state of his restless mind. If a person is able to sit in one place without moving it reflects his restful mind. Those who are ridden with worries cannot sit in one place. This can be illustrated easily.

Let us say that a man has been admitted in a hospital for a surgery. His relative waiting outside the operation theatre would feel highly disturbed. Unable to sit in a place due to anxiety he would walk up and down. In his hand would be a picture of a deity. As he is anxious and



worried he will continue to feel agitated. But if a person's mind becomes one pointed he will, quite easily, sit in dhyana for hours together. This is because his mind is not filled with worries. The mind, therefore, rests. If mind is agitated body, too, moves about. When the mind is at rest body also rests. Vice versa, when the body is at rest mind, too, becomes calm. It is verily this that Patanjali counsels, 'it is alright if the mind is not restless; one should practice sitting in a place for hours together without moving. When this is done the mind that is habituated to wandering about would also begin to rest gradually.

This is described in Tamil Vedanta as 'inthaNal yilla yeri manni yenjnanam thanE santi urumO' – there are several huts adjoining each other. When one of these huts catches fire it spreads to other huts, too. Wind spreads the fire. If there were no huts around only that lone hut would burn. That fire would try to spread with the help of the wind but as there is nothing for it to catch on to, it would die down on its own. When a subject matter is given to the mind it takes hold of it and rises up; from this it moves on to another subject matter and on it goes one after another. But if there is no subject matter to take hold the mind dies down on its own. (to continue...)



Our minds are incessantly revolving around the 'I', 'Me' consciousness like it is the pivotal concept that we resonate to. The mind always keeps playing tricks to draw the attention of the world and its people towards it.

The mind should quit playing tricks to draw the attention of the world, and start paying attention to itself. This is verily the path of gnaana (wisdom)

-Sri Sri Swamiji



Madhura Smaranam

MY GURU AS I SEE HIM

- Dr A Bhagyanathan

Personal Secretary to Sri Sri Swamiji

Sri Swamiji would say that bhakti is the genuine *bhaava* (devotional spiritual mood) arising in a true bhakta and that It is not an act. Sri Ramakrishna Paramahansa would say that a true bhakta's body would, over a period, transform into the very form of love. Novel *bhaavas* arising in the love-filled heart of the bhakta who is forever thinking of and yearning for the Lord would be graceful, sweet, enjoyable, and would always shine with fresh beauty like the cool moon. That state can never be compared with any other. It would even suffice if one can understand that it is not akin to the oft-repeated ceremonial acts.

We wear various kinds of different coloured clothes. In it there are several patterns too, aren't there? Countless are the varieties of dresses and ornaments. Lifestyles are also several, aren't they? The world is full of diversity. It is countless. Nothing remains the same but keeps changing. Similarly, the way bhaktas celebrate, decorate their *Ishta* (favourite deity) in rapturous love would be novel every time. It would reflect the *bhaava rasaas* (devotional nectar) that arise in a gush in their hearts. The way Sri Swamiji celebrates and takes delight in Premika Varadan is also the same.

It was once Gopashtami utsav. Gopashtami falls on the eighth day after the Diwali festival. It is the day that Indra crowned Krishna with the title 'Govinda', as this Gokula Krishna had saved His people — who looked upon Him as their all — from his (Indra's) wrath of torrential rains by holding aloft the Govardana hill as an umbrella. That is indeed Gopashtami. On that day Sri Swamiji was in a high state of bhaava. The whole Ashram appeared golden to Sri Swamiji. The very place appeared as Gokula. To the devotees around him, Sri Swamiji said, "Oh, look here! Our Premika Varadan has asked Nandababa to stop the puja (worship of Indra) and offered everything to Govardhan! Indra, filled with wrath, is sending down torrential rains. Poor Gopa and Gopis! Krishna is sitting on Nandababa's house pyol like Lord Dakshinamurti. All the Gopas, trembling from head to foot, are standing before Him, seeking

refuge. It is pouring cats and dogs. All are looking up at the sky. Now Krishna, ocean of compassion, has lifted the Govardhan hill! All of us are, indeed, below Govardhan!”

The building made of brick and sand was not seen but only Premika Varadan holding aloft the Govardhan appeared to Sri Swamiji’s vision. As only His Naama (Name) pleases Krishna, Sri Swamiji had devotees from everywhere assemble here at Madhurapuri Ashram, and for full seven days poured torrential rains of Mahamantra! On the eighth day, Sri Swamiji exclaimed, “Here, Indra has come! He is accompanied by Airavata (Indra’s heavenly elephant) and Kamadhenu (the celestial cow).” Sri Swamiji said that all these were in reality taking place right there! (For our benefit) Sri Swamiji asked Veda patasala students to dress up as Indra and the Devas, and just as Indra had done, Sri Swamiji, with great joy, performed ‘Govinda’ Pattabhishekam (crowning) to Premika Varadan, along with Kamadhenu and Airavata. Never before had he celebrated Gopashtami in this manner. And it was different in succeeding years!

Sri Swamiji has discoursed on Bhagavatam, Ramayanam, life histories of Bhaktas, etc. in several places a number of times. But each time it would sound new! The story would be the same. But the content, the sequence of incidents and his interpretation would all have something new. It would not only appear new to the listener but Sri Swamiji himself would, each and every time, narrate with great fervour as if it were happening just then.

Looking at the little one Sri Swamiji’s lotus-like face bloomed, “Little Radha has come!” – the love-filled, soft voice was pleasantly heard in the hearts of all those around him! To Sri Swamiji who was then in Radha *bhaava*, it was the infant Radha, soft like the tender sprouting leaf, seen in his arms! From the divine lotus face a song sweeter than honey flowed. Even as he kept looking at the child and swayed her lightly in his arms, a soft, melodious lullaby blossomed.

Just as Krishna’s birth day is celebrated as Gokulashtami the succeeding Ashtami, which is the birth day of Radha, is celebrated as Radhashtami. This is celebrated with great éclat at Barsana (in North India), the birthplace of Sri Radha. Here at Madhurapuri Ashram also Sri Swamiji celebrated it grandly on 21st September this year (2015). Sri Swamiji was constantly in the thought of Sri Radharani even during the days preceding this event. He kept uttering Sri Radharani’s Name.

The morning of Radhashtami — an extensive *abhisheka* for Sri Premika Varadan and Sri Madhuri Sakhi had just been completed. Brahmasri Sivarama Sarma, one of the teachers in our Sandeepani Vedapatasala, had brought his infant daughter for Sri Swamiji’s darshan. Our Gurudev has named the little one ‘Vichitra’. The parents had brought that infant Vichitra for her first darshan of Sri Swamiji. Dressed in silk skirt and blouse the little one came to the divine presence of Sri Swamiji. Looking at the little one Sri Swamiji’s lotus-like face bloomed, “Little Radha has come!” – the love-filled, soft voice was pleasantly heard in the hearts of all those around him! To Sri Swamiji who was then in Radha *bhaava*, it was the infant Radha, soft like the tender sprouting leaf, seen in his arms! From the divine lotus

face a song sweeter than honey flowed. Even as he kept looking at the child and swayed her lightly in his arms, a soft, melodious lullaby blossomed -

‘Vrushabhaanu kumaari jo jo! Barsaana Rani jo jo!’

(fall asleep, O daughter of Vrishabhaanu, princess of Barsana!)

The kirtan was sung with motherly affection (*vatsalya bhaava*). And Sri Swamiji concluded the lullaby with *‘Vichitra RadhadeviE jo jo!’* adding the infant’s name to it! It was indeed a feast to the eyes and ears.

Procession and singing of kirtans had been arranged for the evening. But Sri Swamiji seemed as if his mind was in Barsana. Just as Krishna’s little butter-smeared Feet are drawn to depict His arrival, so too, did Sri Swamiji have the tiny red feet of little Radha drawn on a pure bright white cloth, from the end of Bhagavata Bhavanam hall up to the sanctum sanctorum. It seemed as if the little toddler Radha had walked slowly in, on her pretty little tottering feet!

‘Radhe! Radhe!’ the Name of Radha kept falling out of the lips of Sri Swamiji.

In the evening about eight little satsang girls beautifully dressed in silk skirts and blouses, and wearing jumkhas (hanging ear drops), came in. Immediately on seeing them Sri Swamiji felt that they were Radha’s eight companions (‘ashta sakhis’). Instructing their little feet to be painted red (‘nalangu’), Sri Swamiji gave each of them an object of worship, i.e., veena, chatram (royal umbrella) chamaram (fan), kumkum, sandal paste, lamp, tamboora, garland, and asked them to walk in front of Premika Varadan Madhuri Sakhi procession. At Sri Swamiji’s behest, they played with balls of flowers with Madhuri Sakhi.

Sri Swamiji himself, raining various kinds of fragrant flowers like jasmine and rose on the Divine couple, sang kirtans and danced. On seeing this, one wondered if Madhurapuri had become verily Barsana!

Radhashtami was celebrated in this manner this year: however, in the past, Sri Swamiji had celebrated it in different ways each year. In an earlier year...

It was Radhashtami — [the following was the scene seen by Sri Swamiji]

A wonderful fort in front with strong majestic walls as high as a mountain. On top of it and outside, tall soldiers with powerful arms stood guard; a huge drum was on top of the fort wall to announce the royal messages; huge lamps spread light; just then a soldier came up and beat the drum announcing the birth of Sri Radhadevi! — Oh, this is the palace of king Vrishabhanu!

It was while Sri Swamiji was in this spiritual mood (bhava-anubhava) that he sang the Madhuragitam song, ‘Kottu murasE! yengaL Radhai pirandhaaL yendru kottu murasE!’ (Beat O drum! To announce the birth of our Radha! Do beat O drum!)

Another year —

A green garden filled with the melodious voiced cuckoos. Deer and does hop around, spending their time joyfully. There is no trace of fear on their faces; are their faces brimming with love? Peacocks are dancing with feathers spread out. But the sky is not filled with dark rain bearing clouds. Why then are they so delighted? Flower plants and trees are swaying jubilantly in the soft breeze. Rivers are flowing with a murmuring sound. Listen... aren’t they giving out some message! What is it?

Oh! Are Brahma, Subrahmanya and Siva, ringing the temple bells in tune with the blowing breeze? Have hills been infused with life? What a wonder! What is the reason behind all this?

Ah, there comes a little girl! Is she a celestial being? So cool and lustrous are her eyes that I am unable to take my eyes off them! Is it bright white silk? She runs; and she is ecstatic! She is uttering something as she runs! It is only on hearing that, that this whole universe has changed! What is it?

Thus, on Radhashtami, along with Radha, was born Sri Swamiji's kirtan

'Radhai pirandhanaLE! — yengaL Radhai pirandhanaLE! — mayilgaLE! kuyilgaLE! yengaL Radhai pirandhanaLE!' (Oh, Radha has born! Our Radha has born! O peacocks! O cuckoos! Our Radha has born!)

Sri Swamiji would say that an old lady who had come to see Krishna on the day He was born, poured akshadai (mixture of unbroken rice and kumkum used to bless youngsters) on her own head instead of on infant Krishna's head! The reason — She felt: 'He is a wondrous, divine child. It is certain that He is going to perform countless lilas; I should live long to see and enjoy them all!'

Similarly, that night while leaving the Ashram, there was only one prayer in the minds of all those fortunate devotees who had enjoyed the Radhashtami that Sri Swamiji had celebrated that day — 'Sri Swamiji is going to celebrate Radhashtami every coming year in newer and newer ways. Let me ever have the fortune of seeing and enjoying it!'

SRI SWAMIJI'S KIRTAN

Raga: Simmendra Madhyamam

Tala: Adi

Pallavi

Sangapureemaham pranamaami

(Sangapuri)

Anupallavi

Sangachakradhara srinivaasaalayaam

Sakhidevi samedha sakthigireesaalayaam

(Sangapuri)

Vyaagyaana chakravarthi Srikrishnasuri

Jananabhaagyena paramapavithraam

(Sangapuri)

Sivabhakthaakranya bhakthasaarvabouma

Sandikeswara avathaarasthalaam

(Sangapuri)

Sujathkokila brindhayuthaam

Subramanya nadhitheerasthithaam

(Sangapuri)

Bhaagavatha paramahamsa saarvabouma

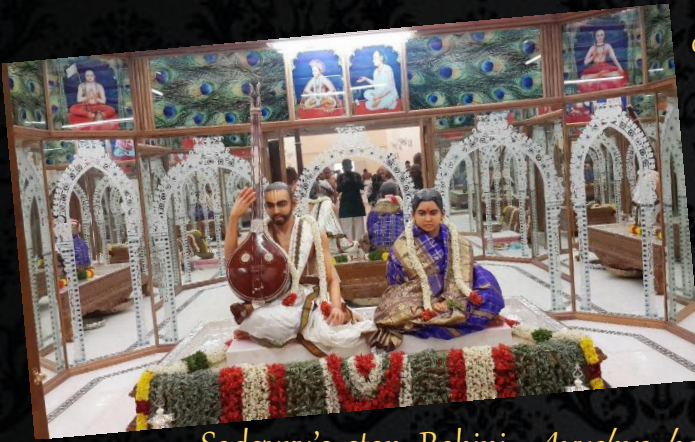
Premikendra Satguru Avathaarashobithaam

(Sangapuri)

Last year, by the grace of Sadguru, Sri Premika Janmasthaan was set up at Senganur, the birthplace of our Sadguru, for continuous conduct of Satsang. On 7th September 2014, Sri Sri Anna placed his blessed Feet in Janmasthan and inaugurated it. This year, on 30th August, the occasion of Sri Premika *Jayanti* (birth anniversary), the divine idols of Sri Sri Anna--Sri Manni were installed in a room of beautiful mirrors and daily puja is being conducted. The Sri *Padukas* (divine sandals of Sri Sri Anna) which were with Sri Swamiji in his daily puja have now been installed in Senganur Janmasthan.



Further, just as Keertanavali, Yugala Shatakam, Radhika Shatakam, Govinda Shatakam are being sung for the Lord, so too, -- by the grace of Sadguru -- arrangements have been made for singing them here every year as also celebrate Utsavs (religious festivals). This year, on the occasion of the *Jayanti* of Sadguru on September 5th, Sri Sri Anna wore the Sri *Padukas*. Sri Swamiji performed puja to the holy Feet of Sri Sri Anna. Sri *Padukas* were then taken



on a grand procession around the four major streets of Senganur. The divine archaavatar (Avatar in the form of idol) of Sri Perivaachaan pillai was taken in procession on an elephant. By the Grace of Sadguru, every month, on the day of Sri

Sadguru's star Rohini, *Ayushya homam* and *Avahanti homam* will be performed in the morning and the Sri *Padukas* will be taken in procession in the evening,

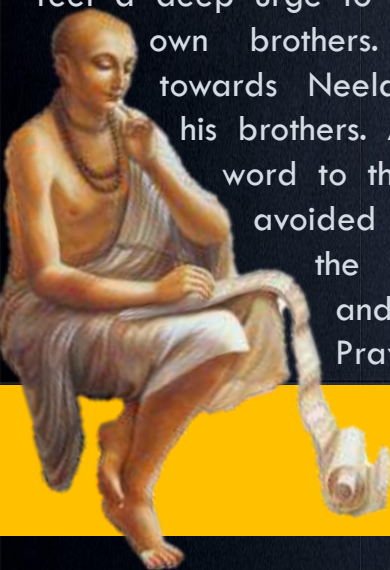
SRI PREMİKA JANMASTHAN

Sanatana reached Vraja and dedicated himself in locating and bringing to light the Lila sthals there. Here, he led a life of deep dispassion and sacrifice. He received a book called 'Mathura Mahatmiyam' from a devotee. With guidance from this book he wandered all around the region of Vraja and took great effort to locate the teerthas (holy ponds, lakes, etc.). He begged for his food and spent nights below a tree. He spent his days in Vrindavan in this way.

Sanatana who had been wandering around searching for Lila sthals began to feel a deep urge to see Prabhu and his own brothers. He proceeded towards Neelachal to know about his brothers. As he had given his word to the prison official, he avoided the route through the region of Gowda and moved through Prayag-Kasi, through

the forest path. In the forest path, breeze from some of the poisonous plants touched his body and as a result he developed itching and blisters on his body. Pus began to flow from the blisters. He was afflicted with severe skin disease. Unmindful of the suffering he walked all the way to and reached Neelachal.

At Neelachal he learnt that Prabhu was living near the temple. Memories of his earlier life made him feel that he was unfit to even go near the temple. He, therefore, searched out Haridas's hut. Looking at Sanatana's fear and hesitation to go near the temple, Haridas said to him, "Do not fear. Prabhu comes here every day. It is time for Prabhu's arrival here." Just then the sound of Harinama sankirtan was heard outside. Even while Mahaprabhu was some distance away Sanatana fell down in prostration. Prabhu ran towards Sanatana even as he asked "How come Sanatana is here?" Prabhu lifted and embraced him.



SANATANA GOSWAMI - Janani

Sanatana pleaded with Prabhu, "Prabhu! I am already a sinner. Further, I have been afflicted with this skin disease. Please do not touch me'. However, Prabhu said, "If it is so I am truly blessed today! As I have inhaled the divine fragrance emanating from the blisters of Sanatana, both my worldly and spiritual lives have been uplifted." Mahaprabhu truly smelt divine fragrance from those blisters!

Prabhu sat there itself on a seat. Sanatana and Haridas sat on the ground. Prabhu narrated to Sanatana everything relating to Roop's meeting with him (Prabhu). He also gave the message of Anoop's passing away. Hearing this Santana shed tears.

Prabhu, also sorrow stricken, said softly, "Sanatana! Your brother has attained a good state. He will be enjoying bliss in the world of great Bhagavatas (devotees of the Lord). Renouncing all worldly matters he wandered in the region of Vraja; he then gave up his life on the lap of his Guru, his elder brother Roop. Can there be any who is more fortunate?" Uttering these words Prabhu consoled Sanatana.

(to be continued...)



Brindavan and Nandakumara

- Janani

Shri Subhaladas Baba built a hut near Radhakund and, for 24 continuous years, lived there in solitude doing bhajan. It is, indeed, even doubtful if during this period he ever saw Sunlight!

Common man would deem this kind of solitude living akin to prison life. Living in solitude for such a long period only testifies his inner spiritual experience. Some incidents in his life indicate his personal spiritual experiences.

Once Jayanitaidas had a dream at three in the morning. In the dream he saw a dreadful serpent encircling Baba's body and biting him. No sooner did he see this than he woke up screaming. Fearing some harm to Baba he rushed to Baba's hut in great agitation. When he looked inside the hut with the help of a torch light he found Baba sitting still and tears flowing from his eyes. Jayanitai tried to attract Baba's attention by his loud chant of 'Radhe! Radhe!' But Baba had no outer consciousness. Feeling at a loss Jayanitaidas stood there weeping.

After an hour or two Baba became slightly conscious of the external world. He looked at Jayanitaidas even as he cried. With a gesture of his hand he asked Jayanitaidas to leave the place. Looking at Baba gesture with his hand Jayanitaidas felt that no harm had befallen Baba and he returned to his hut cheerfully.



Brindavan and Nandakumara

- Janani

The next evening Jayanitaidas got an opportunity to see Baba. Baba then told him, "What you saw in your dream is true. I committed a mistake in my mental service. Lost in the Lila of (divine play) the Lover and the Beloveds I let go the perfume bottle in my hand. My Lila smaran (thoughts of divine play) came to a stop due to the remorse I felt in not being able to serve. Struck by the serpent of separation I became like the dead. Just then my compassionate Swamini appeared there. She consoled me and saved my life."

Sri Janakiprasad of Fatehpursikhri was very devoted to Baba. Once, a railway official along with a few young ladies came to Baba along with Sri Janakiprasad. Seeing the wonderful dresses and ornaments of the ladies Baba lost himself. Breathing heavily his body trembled as if caught in a cyclonic storm. But for Jayanitaidas who held him Baba would have fallen down and rolled on the ground. The railway official thought that Baba was possessed by some demon. Shri Janakiprasad had a tough time trying to make him understand that Baba was in such a state only because of great bhaav (spiritual trance).

Even after they had all left Baba returned to normal state only after a long time. Jayanitaidas eagerly asked Baba the reason for his deep spiritual trance (bhaav). Baba said, "The presence of those young ladies triggered in me the thought of Radha's direct attendants."

(to continue....)

A Story for Children

LOOK FOR VIRTUE

Professor Sankaran, a strict but mellow person, entered his college classroom and started giving a plain white sheet of paper to each student in the class. After giving everyone, he said, “A small surprise test for all. You have to do this attentively.”

The students, aware of Professor Sankaran’s nature, waited to see what he was going to say next. Stacking the papers that were on his desk, he said, “Each of you, turn over the sheet given to you and take a look.” All the students did so at once, but found nothing on it. There was only a black dot in the middle of the sheet. They all looked at one another and started mumbling that there was no question when the Professor in a loud voice clearly said, “Just write whatever comes to your mind when you see what’s on the sheet.”

The students were confused. But they had to do what their teacher told them to, didn’t they? So, everyone started writing. Professor Sankaran collected all the sheets and started reading aloud each answer. As expected, everyone had written only about the black dot in the middle of the sheet of paper. Except for one student, none of them had differed.

Many had written, the dot is in the middle, how big it is, and its black colour and so on. But that one student had drawn an image of a child as line art, such that the black dot appeared as a *dhrishti pottu* (kept to supposedly ward off evil eyes). It was so beautiful, that it was impossible to say whether the beauty lay in the drawing of the child or the placing of the dot as a *dhrishti pottu*. After having read everything aloud, Professor Sankaran smilingly said, “I am not going to judge any of you with what you have written. I gave you this test to tell you a lesson for life.”

The students got excited, wondering what he could possibly say about this. The Professor said, “In a completely white sheet of paper, this black dot is in a small space in the centre. Why didn’t any of you write about the big white space?”

“Only the black dot drew your attention. As compared to the extent of white on the sheet, this is very tiny. But our concentration is drawn only to it. This is how most of us in this world live.”



“I have read an incident. A disciple without a left arm, came to a judo master to learn judo. The master taught him just one move. The disciple practised only that move. No one could defeat him. This surprised the disciple himself. He went to his master and asked, “Master! You refuse to teach me the other intricacies of judo? In spite of this, I am surprised that I’m able to win.” The master replied, “The opponent has only one move to defeat you. That is, he has to hold your left arm and immobilise you. Your limitation has in fact become your strength.”

“Similarly, we need to practise under an able guide, to convert our obstacles into our assets. The drawing of a child by this student is brilliant. He has transformed the black dot into a spot on the child’s cheek, hasn’t he?”

“Like the big white sheet, there are plenty of good things in our lives. We hardly ponder over them. Wonderful parents, good friends, siblings, fine school, peaceful surroundings, respectable job, the huge ocean, limitless sky, shining sun, glowing cool moon—many such miracles that are apparent. Sweet music, colourful plants, healthy food—many such lovely things happen to us. Do we value them? No. We spoil our peace of mind by focussing on petty things that form a very meagre part of our worldly life; like insignificant health issues, some deficiencies, differences in opinion with friends or relatives. We fail to think of the wonderful things that God has blessed us with.”

“The students were listening with rapt attention. It was obvious that his words were sinking deep in their minds. Professor Sankaran continued, “Like the black dot, if there happens to be small obstacles in your life, don’t give much attention to it, think about the many good things that are like the white sheet. Try to convert your impediments into strengths. Once that is done, needless to say, you will be a radiant being.”

The students who heard this were reminded of the Thirukkural

guNam nAdi kutramum nAdi avatruL

migai nAdi mikka koLal

Analyse a man’s virtues and shortcomings; and judge him by that which is more



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nAmAnyā ananthasya hathathrapaha patan
gruhyAni bhadhrANi kruthAni cha smaran |

gAm paryatamsthustamanA gathaspruhaha kAlam
pratheekshan vimadho vimathsaraha ||

Shunning inhibition, chanting the mysterious and
auspicious bestowing Names of Sri Vasudeva,
thinking of His deeds and in a happy state of mind
bereft of desire, pride, jealousy, I wander about the
earth awaiting the time (of the end of my life) said
by the Lord.

Sri Swamiji's Schedule

4-10th November

Madhurageetham Sapthaham

11th November

Sri Swamiji's Jayanthi

7th November, 22nd November

Ekadasi