

MADHURAMURALI

Spiritual Monthly, Dec 2015



With Bountiful Blessings from
HH Maharanyam Sri Sri Muralidhara Swamiji



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ANSWERS AND BEYOND



“What is the reason behind our life’s delights and sorrows – is it effort or destiny (God)?”

Some attribute life’s fruits to intense effort alone while others do not accept this notion. They ask ‘in spite of our intense effort we do not succeed in achieving the desired result. Therefore, destiny i.e. God is verily the reason for whatever we face in our life’.

There are yet others who feel that both – our effort and destiny – play a role in it. They ask ‘if one does not take any effort is the desired fruit achieved?’

There are also those who opine ‘it is not so; let us say that our body is afflicted with some disease. Do we take effort towards achieving this? Even when we do not desire it the body is struck with disease; therefore, destiny is the reason for what one has to face in life’.

But if only we are able to understand what ‘destiny’, ‘God’ really mean we can get the right explanation for this. It is only the collection of our past actions that bear fruit in this life.

We call that as ‘destiny’. Thus our past effort becomes present destiny. Similarly, our present effort which shall certainly bear fruit in future is looked upon as destiny or God. Thus yesterday’s (past) efforts are today’s (present) destiny; today’s efforts turn out to be tomorrow’s (future) destiny.

To the Cosmic Person who desired to walk there sprouted two legs. Vishnu is verily the presiding deity for the legs. To Him who desired offspring sexuality and also its organ and the presiding deity Prajapati rose up. When He desired to send out the residue of food taken, the excretory faculty and anus the organ related to it arose. Along with this rose up its presiding deity Mitra. Work of excretion of faecal matter also came into being. “

“To Him who desired to move from one body to another there arose the opening, navel. In it arose the vital energy Apaana and its presiding deity Mrtyu: and, death that is related to these two also originated.”

“When He desired to think, heart, the faculty mind and the presiding deity Moon came into existence. In this arose feelings and desire. The seven substances of skin, membrane, flesh, blood, fat, marrow and bones are the products of Earth, Water, Fire, while the vital force (Prana) is the product of Space, Water and Wind.”

Thus have I described to you the gross body of God that has eight layers of covering (five elements, the Great element [Mahat], the I-sense [ahamkara], Root-matter [moolaprakriti]). The subtle body that is the cause of the gross body is unmanifested. It is beyond speech and mind. But as both these are verily the creation of Maya, Jnanis (the wise) do not accept them at all. All creatures - the moving and the unmoving, those that live in water, land and space, those born of egg, those that are born of sweat, those that are born of earth -- are created according to the effect (merits and demerits earned) of their past karmas!

They are classed into three viz. Deva (supra human), Nara(human) and Naaraka(sub-human).”

“God, the creator of the worlds, in the Form of Vishnu, sustains the whole universe through His animal Avatars such as Varaha (Boar), human Avatars such as Rama And Krishna and Deva Avatars such as Vamana, etc. It is verily He who destroys it in the Great Deluge. The omnipotent God is thus described in His manifestation - in the form of



Canto 2
Chapter 10

Bhagavatham,
The Divine Fruit

- Sri Sri Swamiji

one who performs the work of creation, sustenance and destruction. But the knowing ones do not limit Him to this alone. He is the Transcendent Being. He is beyond all descriptions. All these cosmic activities performed by His Maya: they are being only attributed to Him. Mahakalpa and intermediary kalpas have been described briefly. I shall further speak of Padma Kalpa. O King! Listen!”

As soon as Suta said ‘thus did suka speak’, the Saunaka asked Suta, “You said that Vidura abandoned his kin, which is difficult to give up, and went on pilgrimage. Where did the conversation between Vidura and Maitreya, connected with spiritual subject (Atma tattva) take place? What spiritual counsel (tattvOpadesa) did Maitreya give Vidura? Why did Vidura leave his relatives? Why did he return? Please do speak to us about all these.”

While replying to this, Suta said, “King Parikshit also placed the very same question before Suka. I shall tell all of you the reply given by Suka in this regard.”

SRI SWAMIJI'S KIRTAN

Raga: Lathangi
Pallavi

Tala: Jamba

oru nodi nin thiruvadi nizhalil nAn nindrída kOdi piravigalin
puNyam vENdum – venkatava

(Oru Nodi)

Anupallavi

adi moonru andru valiya vandhu kEttu – oru nodiyil Ongi
ulagaLandha utthamanE

(Oru Nodi)

Charanam

adikkeezh pugalindri amarndhu pugundhu
padiyAgi pavazha vAi kaNdAr AzhwArE
madi meedhu Eri amarndhAn prahlAdhanE
vadivazhaga nambiyE unnayE saraN pugundhEn

(Oru Nodi)

Madhura Smaranam

My Guru As I See Him

- Dr A Bhagyanathan

Personal Secretary to Sri Sri Swamiji

Navaratri festival was being celebrated in our Madhurapuri Ashram; Sri Swamiji, staying at the Ashram all the nine days, celebrated Premika Varadan-Madhuri Sakhi's Navaratri festival in a grand manner. Every morning Srimad Ramayana was read and puja was performed. All these nine days, Sri Swamiji was filled with the thought of Sri Radharani. He incessantly kept thinking of and speaking about Sri Radharani's love for Sri Krishna.

One day, Sri Swamiji was sitting in Madhuvan, his cottage. He spoke out the wonderful bhava (divine spiritual mood) that rose up in his heart with regard to Sri Radharani.

It was a night in Brindavan... the full moon was spreading his cool rays all over Brindavan. Cool breeze was blowing. In Brindavan, filled with green plants, trees and creepers, Radha and Gopis - her *sakhis* (mates) - sitting on the banks of the Yamuna, were lamenting. What could be the subject matter of Radharani's lamentation? They were talking and lamenting about Sri Krishna in the manner said in Gopika Gitam (hymn sung by Gopis when Krishna suddenly disappeared from their midst) - 'tava kathAmrutam tapta jIvanam...' - (Thy divine plays are verily my life). They kept speaking only about the Lord's beautiful peacock feather



that moves in breeze, His flute play that enraptures all, the beauty of a crore Manmathas (Cupid) in the posture of His crossed Feet, and lamenting “Ah, He has disappeared from here leaving us to pine for Him!”

Suddenly Radharani was not to be seen! Lalita and Chandravali, the prime *sakhis* of Radharani, along with others stood there at a loss to know what to do. Their lamentation over the missing Lord now turned to the missing Radharani. They began to search for Radharani.

“Radha cannot bear Krishna *viraham* (deep pining for Krishna born of separation). Due to such deep pining even the life force may leave her body. Or Radharani might have fallen into the Yamuna which flows nearby...!” Filled with such distressing thoughts the Gopis wandered in all directions searching for Radharani. What could the Gopis, who were helpless women in the dark, do in this dense forest at night?

In their search for Radharani they came near a tree. Then a Gopi exclaimed, “What wonder! Do you all see the leaves of this tree? Dew is dropping from them! Does not dew drop only in the early hours of the morning? How is it happening at night?”

Another Gopi explained to her, “Don’t you understand? These are not dew drops. Radha must be here somewhere close by. Unable to bear the separation from Krishna she is shedding tears. It is verily these tears that are falling from the leaves as dew drops.” They continued their search with the hope of finding Radha soon.

Just then the earth began to quake suddenly. One Gopi screamed thinking that it was earthquake. Everyone felt scared. When a Gopi asked what it could be, another Gopi who was wise said, “This must be due to Radha’s body shuddering due to her pining for Krishna.”

The *sakhis* who were wandering around there found another wonder. Flowers from some trees had dropped down. Who could have done this? They looked up to see if



this was the work of monkeys. But not a single monkey was seen. So they realized that it was not the work of any monkey. They guessed that Radha, unable to bear the separation from Krishna, must have fallen in a swoon; as a result these flowers must have dropped down. Their hope of finding Radha was raised and they thought, "This shows that Radha is somewhere close by. We shall certainly find her."

Just then the night time which was filled with cool breeze turned blazing hot as in peak summer, and the cool breeze turned into a storm! "Is there a forest fire in Brindavan? And, is there a storm, too?" thought and feared the Gopis.

Seeing them experience such fear, Chandravali and Lalita said, "Friends! Do not worry. It is neither a forest fire nor storm. Radha is certainly somewhere close by. This heat is emanating only from her body due to her pining for Krishna (Krishna viraham). She is breathing hard calling out 'Krishna! Krishna!' and this is reflected as a storm."

Just then they saw a scene that had not been seen even in a dream! At this time of night, the blue sky descended very close to them, almost as if it was touching them, and surrounded them. The Gopis were unable to comprehend what was happening. They felt confused. "What magic! In this dark night has the blue sky come down? We have never witnessed such a scene nor have we heard anyone speak of such a thing." Chandravali pointed out to them, "Look there! Don't you see Radha seated in the middle of that blue shade?"

All of them ran towards Radha. When they surrounded Radha they understood the secret of the blue shade. It was verily from the heart of Radha who had totally lost herself in deep meditation of the blue-hued handsome Lord Sri Krishna that the blue shade was being reflected upon this whole universe!

"Ah!" sighed all of them. They were all delighted to have found Radha! On the one hand all of them were filled with wonder that their Radha was in such supreme



state, while on the other hand they were unable to bear even a little of the distressed state of Radha as a result of her separation from Krishna. Radha's life-force was Krishna. But the life-force of her *sakhis* was verily Radharani. The Gopis could not bear this deep pining (*viraha thaapam*) of Radha. They began to discuss amongst themselves as to how to save Radha from this distress.

But none felt bold to go near Radha nor touch her. They stood in a circle around Radha.

One *sakhi* said, "Radha should, at once, be saved from this distress. I am unable to just stand mute looking at her state of distress. Either Krishna should come here, which would at once put a stop to her pining, or we should somehow bring her to the normal state. She is in a very high state of bhakti; while I do not possess even an iota of Krishna Bhakti. I have been yearning for Krishna Bhakti to sprout in my dry heart. Therefore, if I now go and touch Radharani it would certainly bring her down from the high state to the normal state." Uttering these words she ran and hugged Radha.

But what happened was the contrary! Radha's *viraha thaapam* further intensified! The other Gopis asked the one who hugged Radha, how she could even think she would be able to touch Radha and bring her to normalcy. Gopis, who are verily the ideal of Krishna Bhakti, always feel that the devotion that they have for Krishna is not deep enough. It is in this way that this *sakhi*, who was a great Krishna devotee, considered herself. Is it not the true sign of a devotee to consider himself lacking in devotion though full of devotion?

Well! Do you know what happened to that Gopi? The touch of Radha transformed her also into a Radha!

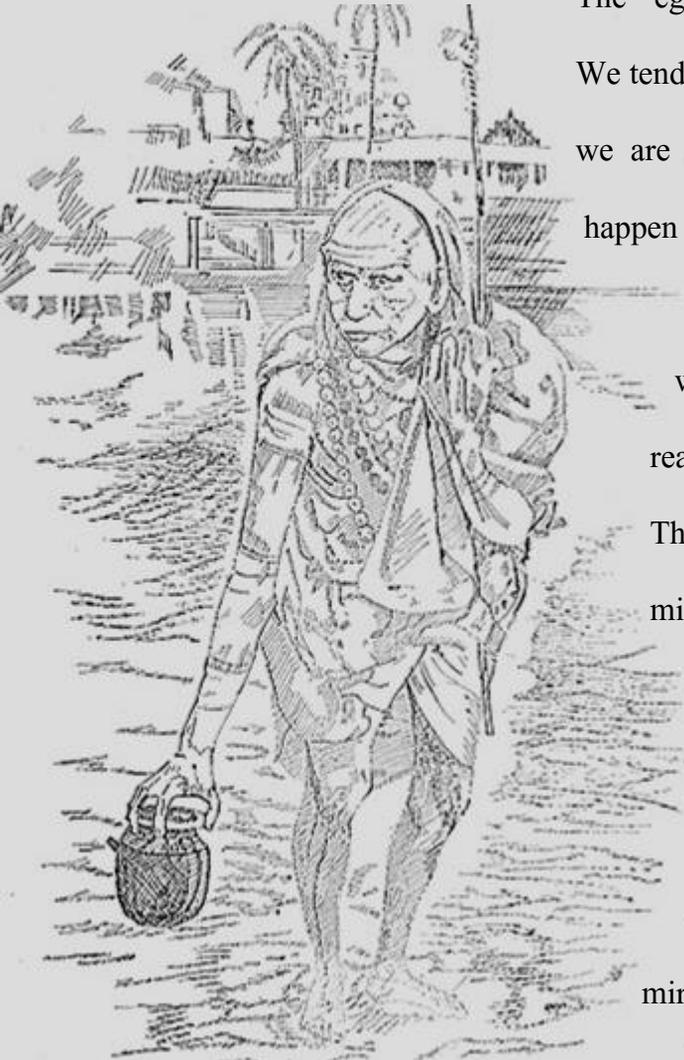


BRAHMA SWAROOPA

Sri Adi Sankara Bhagavadpada has given many wondrous texts and has also set up a lineage of disciples for spreading his doctrine to ensure human beings attain happiness and liberation. By following these precepts, one is sure to reach an exalted state. From time immemorial, every being is attached to his body. Thoughts keep erupting one after the other. Good thoughts lead to 'punya' (merits) and bad thoughts lead to 'papa' (sins). Good thoughts erupt rarely and bad thoughts dominate most of the time. This evokes impurities like 'kama' (desire), 'krodha' (anger), and we get even more tightly bound to 'samsara' (chain of birth and death). Sins keep accumulating endlessly.

The 'ego' ('I am the body' thought) also becomes stronger. We tend to think that only whatever is apparent is true and if we are asked to trace our source, we are skeptical. If we happen to hear that there is a state called 'jivanmukthi' (liberation while alive), and only that state is real, we find it hard to believe. Actually, only that state is real. God exists in all beings in his microcosm aspect. The mind prevents us from accepting this reality. The mind is responsible for the outward flow of the senses.

Mind, also known as 'sankalpa' is only a repository of thoughts. When the mind gets merged with its source, the self-effulgent Atman (Self) is realized. We see our form in a mirror. If the mirror is removed, no form is seen. When the mind



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which is like the mirror is destroyed, the Atman shines forth.

Sometimes the power of 'Ishvara' (personal god) reflects in the 'jiva' (individual soul). Just as how the rays of the sun falling on the floor of a house is seen to be bright when it is reflected by a mirror, there is no doubt that the attributes of an original object will be seen in its image. If we hold several mirrors before the sun, we can see the sun in all the mirrors. If the mirrors are removed, only one sun is seen. Similarly, 'Paramatma' (God) is one. Just as several suns are seen in the multiple mirrors the Paramatma pervades all beings.

A diseased person keeps taking medicines but does not see any improvement. Why? Because the root cause is not understood. If the root cause is understood and removed, the disease goes away. Taking 'pathya' (moderate and easily digestible) food prevents disease. Not taking 'pathya' food is the root cause of disease. How did this body which is actually a disease come by? What is its root cause and what needs to be done to prevent its recurrence? This has to be analysed and implemented. Just as we take 'pathya' food to prevent disease, we should do our work properly in the spirit of service to God. Upanishads, Vedas Smritis, Puranas have to be recited and listened to and we should follow the path shown in them. We should remain in 'satsang' (holy company) always and we should visit temples and worship God. We should keep meditating on God always and attain a proper Guru. As the mind gets more and more purified by these practices, sankalpas reduce and get destroyed over a period of time and the Self shines forth. This is the state of jivanmukthi. In this state, just as how a cucumber gets disengaged from its branch once it is ripe, the bondage of attachments automatically drop off.

A brahmachari should stay with his guru, take food without salt and recite the



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vedas. A married person should reduce his mundane activities to the extent possible. Other than the time spent in official work and in sleep, he should all the while be meditating on God with the intention to realise the Self. He should do his work in the spirit of service to God and should cautiously prevent creation of new sankalpas. For such persons, the mind will be clear at the time of death. The mind will be 'still' just as a flame remains steady in a place without wind.

At the time of death there will be lot of pain in the body. The attachment to the body will also be more. For sinners, the mind will be confused at that time. The thoughts at the time of death decides the nature of the next birth. One who has controlled the mind and quietened it, will be calm and bold even at the time of death. We may have committed many sins. If we do our work with dedication and meditate on God, we can cross the samsara in this birth itself.

The state of sanyasa is the highest. To attain liberation through study of the scriptures and its practice, one gets more time in this state. Sanyasis have no worries. They are supposed to take food only once in a day and that too without salt. The grihastas (married people) should keep a portion of their food for these sanyasis. Sanyasis with faith and dedication can easily attain Self-realisation. A sanyasi should not stay for more than three days in a place. Otherwise there is a possibility that he

may develop an attachment to the people living in that place. Alternatively, he may decide to spend his life-time in highly spiritual places like Kasi which are considered as 'Mokshapuris' (places capable of giving liberation). Chaturmasya (four months of penance) is an important requirement for sanyasis. At the beginning of this period the sanyasi worships great sages of the past like Vyasa, Suka and other acharyas.



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This is known as 'Vyasa puja'. From the beginning of Vyasa puja, for four fortnights, the sanyasi should stay in the same place. He should study and contemplate on the scriptures. If many sanyasis congregate in a place for the chaturmasya, that sanyasi who has completed maximum number of chaturmasyas will do the puja and the others witness it. On the request of the sanyasis, the people of the village should make all the necessary arrangements for the entire period of chaturmasya. The state of sanyasa is most conducive for uninterrupted meditation on 'Brahman' (Formless God) and to obtain its fruit of realization. Hence, we should follow the path shown by our Paramacharyas, do our work with dedication and through meditation on God destroy the mind and obtain Self realisation. For this we pray to Lord Chandramoulesawarar for his blessings.



A thief broke into a house and threatened the owner to submit all his money, jewellery and valuables. If the owner of the house was a fool, he would have refused to give up his possessions and got killed by the thief. What is the use of all the possessions when his life is at stake? If he were a wise man, he would save his life by asking the thief to take away all his possessions. Similarly, our prayer to The Lord should be, "May any destruction befall my physical body, life, mind and intelligence; please protect my soul."

- Maharanyam Sri Sri Muralidhara Swamiji



Spiritual Practice and Liberation

Sow Janani
Kumaraswami

We read and hear about the life histories of several Mahans. Learning about their lives, we generally tend to think that they had attained the supreme state of spirituality in that single birth. But that is not true. For example, from the life history of Ramana Maharishi we learn that he attained Self-Realization within a few seconds. Though it may seem that he had attained Self-Realization within a few moments in this birth, does not Ramana Maharishi himself say that he had done sadhana in earlier births? So it is not possible to obtain Realization of God in a single birth.

Lord Sri Krishna says in the Gita 'anEka janma samsiddhi: tatO yati parAm gatim'. It is only after doing sadhana in several births does one attain to the Supreme state. In the Age of Kali it is not possible for one to do such intense sadhana. Even in earlier Ages, liberation was attained even by great spiritual aspirants (Maha-tapasvis) like Jadabharata only at the end of three births.

The Age of Kali is not supportive to spiritual austerities (tapas). To carry on spiritual practice overcoming the defects of the Age of Kali and the pleasures of senses is extremely difficult. When this is so, to attain liberation in a single birth through sadhana is absolutely impossible.

In Kali, man suffers in several way - enmity between nations, wars, famine, natural calamities

like cyclonic storm, flood, and diseases. If caught even in any one of these he is drowned in the thought of how to come out of it. When it is so, can one expect him to take to spirituality during such

times?

Let us say that there is a person who has not been touched by any of these sufferings. When such a person does sadhana even he faces several worries and waves of thoughts. Thus, in this Age, attainment of liberation through spiritual practices is rare.

If one places the question 'What then is the way out?' the answer is 'it is verily the feet of the Guru'!

The jiva that had taken crores of births comes to a Guru only in his last birth. It is only as a result of sadhanas in several births that this jiva is sent to a Sadguru by the Lord.

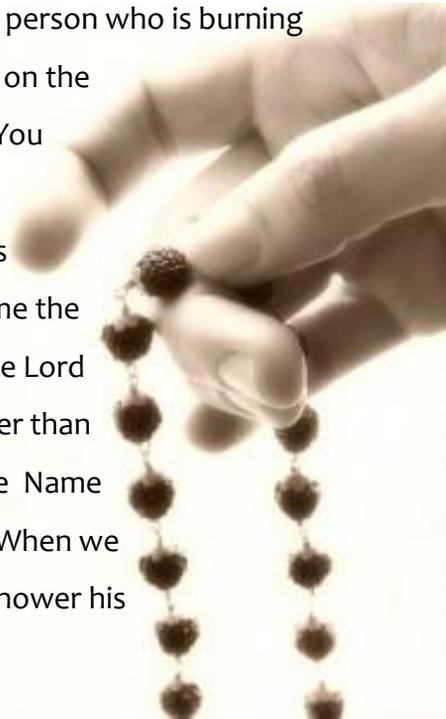
In fact only Avatara Purushas move to the supreme state of spirituality in a single birth.

Compiled from Sri Swamiji's lectures

Reality

Compiled from Sri Swamiji's lectures
by Dr Janani Vasudevan

The primary motive behind all spiritual practices is to control and destroy the mind. “*sarva mano nigraha lakshanantha: paro hi yogo manasa: samadhi:*”, says Srimad Bhagavatham. In daily life, we see people committing suicide when they are disgusted with themselves and murdering others due to hatred. Consequently, only the body is affected and destroyed. Our mind, which is the sole reason for sorrow and hatred, remains unaffected. None of us become aware of this truth and remain ignorant all our life. Each person's mind reacts or responds differently to each incident. Therefore, it is very difficult to fathom the various dimensions of the mind. This being the case, how is it possible to control and annihilate the mind? Moreover, it is said that one should first control the senses before controlling the mind. But it is not possible for us to even forego a single course of meal. In Kali Dharma Undhiyaar, Sri Swamiji says, “*suvaiaana unavudan sukamaana vaazhkaiyil manamadangum enbadhu undhipara; madamaye aagum endru undhipara*” - trying to control the mind without controlling the senses is mere foolishness! Our thoughts and actions are largely influenced by various factors prevalent in our environment. There is no shortage of negative happenings around us like diseases, accidents, natural calamities, riots and violence. In this Kali Yuga, the average human life span is very short. In such a pitiable situation, is it possible at all for us to keep our mind steady and in a state of equanimity? If a person who is freezing in the cold winter in the month of *maargazhi* or a person who is burning under the hot sun in summer during mid-day, yells and shows his anger on the seasons, what would a wise man say? “Sir! This is winter/summer. You have to protect yourself by using an umbrella or a woolen blanket. What is the use of abusing the seasons?” Same is the case when it comes to the happenings in Kali Yuga. It is up to us to find a solution to overcome the problems and obstacles that come our way. Chanting the names of the Lord with complete surrender is verily the solution we are seeking. Rather than chanting mechanically or for count-sake, we must chant His Divine Name with our prayers to God expressing our inability to control the mind. When we continue to chant this way, the all-compassionate Supreme Lord will shower his blessings on us.



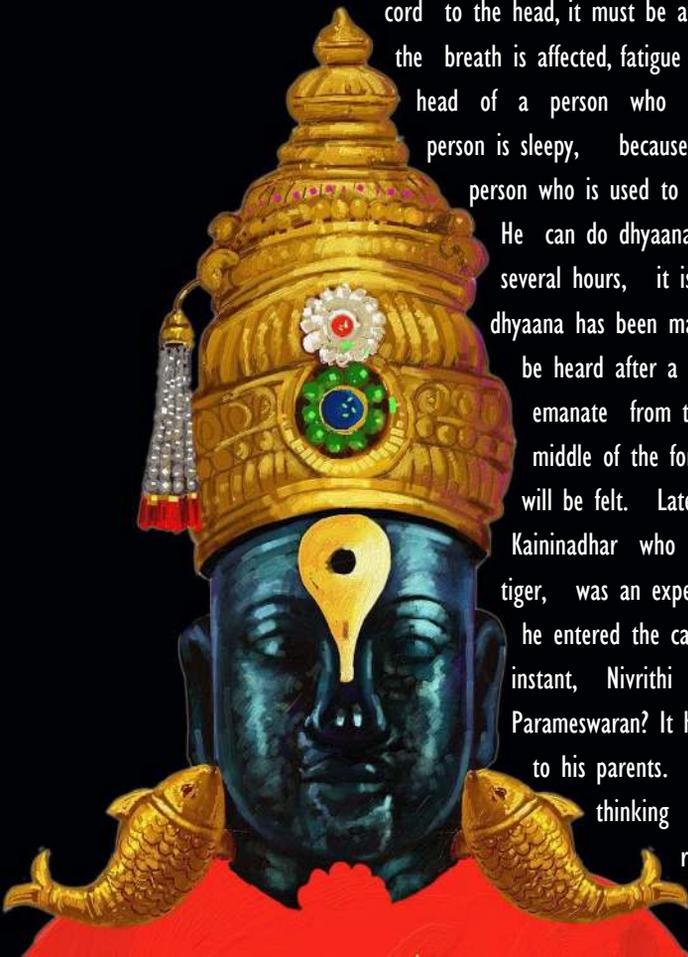
VITALA WILL COME KNOCKING AT YOUR DOOR

SHRI GNANESWAR - 10

Mahaans (holy men) do penance in solitude, to avoid thinking of /putting their minds to any particular matter. If there is no solitude, the necessity to talk to someone about something would arise. The mind will catch hold of the discussed matter and arise. The mind will never ever forget a matter thus heard, spoken, seen, or touched. Let us assume, that we undertook a *yatra* (pilgrimage) to Kasi(Varanasi) 20 years ago.If during that *yatra*, we had seen someone,even 20 years later, the mind will not forget him. If we happen to meet him elsewhere, the memory of having seen him in Kasi will arise. The mind is like a video recorder. However, it does not have any time limit as such. *Janma* (birth) after *janma*, without forgetting, it records and stores inside itself. These *vasanas* (latent tendencies in one's nature) registered in the mind, will disappear only through penance. Each person's *tapas* (penance) is the *sadhana* (spiritual practice) that each one practises. Only if the *vasanas* are vanquished through *tapas*, enlightenment can be achieved.

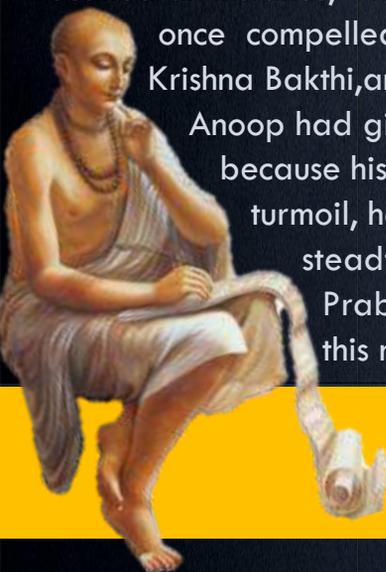
Yogasana strengthens not only the mind, but it is very good for the body also. Padmasana, Bandha Padmasana, Veerasana, Mayurasana, Kukkudasana —there are many such asanas. Normally everyone sitting cross-legged is called Sukasana. While sitting in that posture, it is important to sit erect. There is a thousand-petalled lotus on the head. If we sit erect, the breath goes upto the head. From the spinal cord to the head, it must be a straight line. Only then, the breath will flow smoothly upto the head. If the breath is affected, fatigue sets in the body. It will not feel energised/ refreshed. We can see the head of a person who is asleep drooping downwards. The head droops downwards when a person is sleepy, because the breath gets disturbed and affected, not reaching the head. For a person who is used to sitting erect in a proper asana, the breath flows freely till the head. He can do *dhyaana* (meditation). If a person who does *dhyaana* is able to sit erect for several hours, it is a proper indication that he has mastered the practice of *dhyaana*. If *dhyaana* has been mastered, then a sound can be heard within, just like an echo that can be heard after a temple bell stops ringing. The *pranava dhvani* (cosmic sound om) will emanate from the heart. *Darshan* of a *jyothi* (light) will appear on the spot in the middle of the forehead. The feeling of a tiny millipede crawling from the spinal cord will be felt. Later, divine visions will start appearing. This is an enormous thing. Kaininadhar who was seated inside the cave into which Nivrithi Devar ran, chased by a tiger, was an expert in this ashtanga yoga. Kaininadhar saw Nivrithi Devar as soon as he entered the cave. Kaininadhar placed his hand on Nivrithi Devar's head. The next instant, Nivrithi Devar achieved *yoga sidhdhi*. Wasn't he a manifestation of Lord Parameswaran? It happened in an instant. After a short while, Nivrithi Devar came back to his parents. They were extremely happy. Rukmini said, "Dear Boy! I was terrified thinking that you were killed and eaten up by a tiger. Thankfully you have returned." So saying, she hugged him.

(to continue)



Sanathanar, on hearing what Mahaprabhu said about his brother Anoop, wiped his eyes and said "There isn't an iota of doubt that he will revel in a state of absolute bliss. He will be happy with his beloved Seetharamar. I'm only sad that I did not have the bhagyam(fortune) of having his darshan during his last days."

Prabhu, with compassion, said, "Roopar told me that Anoop's nishtai(dhyaanam) was esoteric, (unworldly),and that he gave up his life joyfully, meditating always on Seetharamar." At that time, Sanathanar recalled an instance, wherein, he had once compelled Anoop to do Krishna Bakthi,and how although Anoop had given in initially, later because his mind was in great turmoil, he had stood steadfast in Rama Bakthi. Prabhu greatly praised this nishtai of Anoop.



Prabhu left after telling Sanathanar to live with Haridasar. Prabhu would come everyday to see the two of them. Sanathanar came to Puri in the month of Chithirai (mid April-mid May). Sanathanar would not go inside the Jagannathar temple, but would worship the temple flagstaff from far. His whole body was extremely sore with foul ulcers because of that severe skin disease. Pus and fluid was constantly oozing from it.

In the month of Vaikashi(mid May to mid June), Prabhu went to Yameshwar Tota (4-5 miles away from Puri). One day,He invited Sanathanar there for bhiksha (meal). There were two routes to go to Yameshwar. One was to go upto Simhadwar and take the road. The other one was to go along the seashore. Considering that if he went via the temple, the devotees would come in contact with the sinner that he was, Sanathanar, in the scorching heat of Vaikashi, walked in the scorching sands

SANATANA GOSWAMI - Janani

and reached Yameshwar. His feet were blistered. Seeing this, Mahaprabhu mentally praised, and was overwhelmed by Sanathanar's dhainyam(morose state) and vinayam (humility).

"You are one who knows the secret of Vaishnavism. It is commendable, that ,although there are no rules and restrictions imposed on you, you are acting this way ,for the sake of the world," saying this, Mahaprabhu pulled him close and hugged him. Because of this act, the gold-like luminescent body of Prabhu was stained here and there with pus. Sanathanar saw this and felt unbearably miserable. He lamented that however much he protested, Prabhu never stopped embracing him. He thought, he had gone there for Prabhu's darshan and he got it. On rath yatra day, after having darshan of Jagannathar, he decided he would place his body under the wheels of the rath and give up his body.

Mahaprabhu realised his state of mind. One day, along with his devotees He came to talk to Sanathanar. "Sanathana! Your decision to leave this body is a very tamasic (reckless) thought. What will you achieve by leaving this? You will not get Krishna, by leaving your body. Moreover, this precious human body is meant to do Krishna keerthans only. The wise do not worry about this body", said Prabhu.

(to continue)



A STORY FOR CHILDREN

Shivaji and Guru Samarth

Chatrapathi Shivaji was a terror to the Mughal empire. He was known as a Samrat (Emperor) since he established the Hindu empire. Shivaji owed his power, name and fame to his guru Samarth Ramdas, a great siddha purusha. Shivaji was sent to Samarthar, by Sri Tukaram swamigal of Pandharpur.

Shivaji was greatly devoted to his guru Samarthar. He did all his work in consultation with his guru. With the guidance of his guru, he brought in good laws and ruled the country with valour, winning over his enemies.

Shivaji's wife Suryabhai was a virtuous woman who was devoted to her husband. She took complete care of Shivaji. One day she got a mango fruit from the palace garden. She cut the fruit nicely and kept it in a silver plate for Shivaji. Mango, the king of fruits is known as 'rasala' (that which salivates the mouth). Shivaji came back in the evening after the day's work and came to his bedroom. Suryabhai offered the mango pieces to Shivaji. Shivaji should have immediately started eating the fruit. Instead, he started



shedding tears. Rani Suryabhai was alarmed that she did something wrong.

Shivaji asked her, 'Why didn't you give it in the morning? I could have offered it to my Guru Samarthar. This fruit would have been fit for his consumption'. Rani was somewhat relieved. Shivaji added, 'Should you not know what I would like? I am all the while trying to make my Guru Samarthar pleased'.

When Rani was wondering what to say, there was a knock on the door. Who would dare to knock on the doors of a king's bedroom at night? Didn't the gatekeepers stop them? Shivaji hurried to open the door. And what did he see? Samarthar was standing at the door! He was standing all alone and the security personnel did not even know of his presence. Shivaji, with surprise and joy, prostrated at his feet.

The great sage Samarthar sat on Shivaji's bed itself rightfully. He ate the mango pieces offered by Shivaji and the milk offered by Suryabhai. He showered his blessings on Shivaji and his wife and then proceeded to leave. Shivaji humbly asked him, 'Swamiji, how did you come? Shall I arrange a vehicle for you?' Samarthar replied that he would go in the same way as he came, implying that he doesn't need any external assistance and that nobody would be aware of how he came and went.

Though such miraculous powers are present in great siddha purushas like Samarthar, they normally manifest them only for blessing their disciples.



BRINDAVAN AND NANDAKUMARA

Shri Anand Gopal Prabhu, a devout bhagavathar (a devotee well-versed in the scriptures and who worships Lord through music) and a Pandit (scholar), who was from Bengal, served the Mahatmas (holy people), through his nectarine discourses. Even Mahaans (saints) were eager to hear his stories. But, Subhaladas Baba, would never come out of his kudil (hut). Hence, he had never gone for a discourse at all. However, once, unable to overcome the insistence of Praanagopal Prabhu, Baba went for the kaalakshepam (a form of story-telling). As Shri Anand Gopal was narrating a Mathura Leela, the vision started appearing in front of Baba's eyes. He fainted. He had to be carried to his kudil.

Subhaladas Baba had never fallen sick even once during his lifetime. In 1962, on the Shukla Navami thithi (9th thithi of shukla

period from no moon to full moon) of the Jyeshtha month (mid May-mid June), when he was in good health, he attained the supreme abode.

Before he left for his abode, he gave this upadesha to Jayanithaayidas Baba, "Do not move from your seat. Be aware that the one who attains asana sidhdhi (perfection of asanas), for him manthra sidhdhi (complete liberation/to transcend the gross and subtle mental plane) is not far off. Even if the mind rebels and troubles, you should not leave your seat. By sitting in the same seat and doing bhajan, the mind calms down by itself and the one-pointedness in bhajan will happen".

Baba has left behind some literary works as hand copies. A few of them are Svapnavilaasaamrut, Ashtakaala Prarthanaamrutha Tharangini, Shishu Shiksha to name a few. (to continue)

Blissful Blossoms

A devotee once asked Sri Swamiji, "What does it mean to turn one's vision inwardly?". Sri Swamiji looked at the questioner, and asked him to control his breath for a short while. He tried holding his breath for a few seconds, and then gave up. Sri Swamiji asked him to explain what he did. He said, "When my breath was trying to escape, I tried holding it back.

I could not do it after some time. I let go of it and exhaled".

Sri Swamiji said, "Yes; that is how it works. When our ears, nose, eyes, words, touch etc, start externalising, we have to try holding them back. Since they have been habituated since several births, they will try to come out. We have to ceaselessly try and turn them inward.

This is the meaning of turning one's vision inward".

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shUropi dheeropi vane sumebhyo
na shaknuyAt tanmadhu sangraheetum |

mAhAtmyamevam nanu rAdhikAyA:

vettum na shaknothi vishAradopi ||

Be he valiant and daring, yet, he cannot
squeeze honey out of flowers. Likewise, even if
one is highly learned he cannot know Sri
Radha's glory through his scholastic
proficiency.

Sri Sri Anna's "Radhika Vilasa Champu (3rd
Ullas – 25)

Sri Swamiji's Schedule

Ekadasi

7 December

22 December

6 January

Mass Prayer

1 January - Madurai