

MADHURAMURALI



BY THE GRACE OF
HH MAHARANYAM
SRI SRI MURALIDHARA SWAMIJI

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MADHURA SMARANAM

It is thus evident to us, who enjoy Sri Swamiji's association (satsang), that just like the sun whose very presence does good to the world, so too, the very presence of Mahans, regardless of their action or inaction, does good to the world.

By Dr A Bhagyanathan - Personal Secretary to Sri Sri Swamiji

Recently, Sri Swamiji celebrated Gopashtami in Madhurapuri Ashram in a grand manner. Sri Swamiji performed abhisheka to Premika Varadan and His Consort Madhuri Sakhi and also performed Govinda pattabhishekam (crowning the Lord with the Divine Name 'Govinda') amidst loud chanting of "GOVINDA" During this event Sri Swamiji discoursed on the Lord's Govardhana Lila. In His wonderful discourse, he said - "Man does not give thought to the sun that he sees every day. 'How big is the sun? What is it made up of? Is it a star or is it made of gas? How far is it from the earth?'- not a single question along such lines arises in him. His line of thinking in this matter is limited to his own trivial selfish interest, i.e. 'Oh, I have put the washed clothes out to dry; will the sun come out?'



Or, 'It would be good if the sun comes out to dry the vadaams placed out.' An ordinary man's thought about the sun is only on such insignificant matters. He does not comprehend the glory of the sun, but only thinks about its use for his own trivial needs!

In the same way, no one comprehends the true glory of Mahans. We can never easily comprehend God's or Mahans' actions. Krishna stopped the annual worship of Lord Indra (chief of the celestials) only

to provoke his anger! Why? Indra had become proud. He wrongly deemed himself to be God.

The Lord, in order to correct him, provoked him to anger by a Divine Play. Provoked to anger, Indra would come and meet Him (God)! When Indra, as expected, came to God, He made Indra aware of his wrong notion and took him unto Himself. Mahans also act in the same way. We can never comprehend their glory; we can never comprehend the import behind their actions. Any effort taken in this direction is only our own interpretation of their behavior; the real import behind it can never be comprehended by us. But it would suffice to remember that whatever they do is only for our own good!"

Thus spoke Sri Swamiji.

It is thus evident to us, who enjoy Sri Swamiji's association (satsang), that just like the sun whose very presence does good to the world, so too, the very presence of Mahans, regardless of their action or inaction, does good to the world.

Namadwaar centers are active in many parts of India and abroad by the blessings of Sri Swamiji. Recently a Namadwaar center was inaugurated open in Sydney, Australia on November 8 2015—the English date of birth of Sri Swamiji. A Namadwaar is active in Sivakasi (South India) also for the past few years. Here hundreds of devotees do Nama Kirtan daily, thus becoming a vessel for Sri Swamiji's affection and blessings. Nothing is impossible for one who possesses faith in the Guru and has taken to the path of Nama (Divine Name) shown by him.

Ms. Selvi, a resident of Sivakasi, is a devotee who has deep faith in Sri Swamiji and the Nama.

In January 2015, she was diagnosed with a problem in her uterus. As medication for twenty days did not improve her condition, the doctors suggested surgery. It was a time when she had to help her daughter who was due for delivery. Sri Swamiji visited Sivakasi in March. She had decided to go in for surgery only after the darshan of Sri Swamiji and had his darshan on 9th March 2015. But she did not speak to him of her ailment. She did not feel the need to speak of it, as she felt: Gurudeva knows everything. As such is it necessary to inform him for him to know about my ailment? She remained with the deep faith that Gurudeva will protect her. She could not attend the last day of satsang due to severe stomach pain. Even at that point of time she kept chanting the Nama and praying mentally to Gurudeva. In the unbearable pain she kept massaging her stomach. As she continued to chant Nama with faith, the pain subsided in about an hour! She then visited the doctor and a scan was taken. There was no abscess! The doctors were stunned to find only a blister! Is there anything unachievable by deep faith in the Lotus feet of the Guru and Namakirtan!

Mr. Angappan is another devotee who visits Sivakasi Namadwaar daily and performs Namakirtan. He has the habit of carrying Sri Premika Varadan-Madhuri Sakhi' sand, Sri Swamiji's divine pictures with him wherever he goes. He had gone to Coimbatore on business and stayed in a room along with five others. A friend of his came there to stay with him for two days. That night this friend placed his laptop in Mr. Angappan's bag as it was a brand new one. In the morning this laptop was not to be found in the bag! Only Mr Angappan's laptop was in it. The others had left before these two had woken up.

The friend was highly agitated. Was it not a new laptop? In fact the friend began to suspect Mr Angappan of the theft. The latter felt highly perturbed. He had no hand in the laptop theft; he did not even

nurture such a thought. Fear of wrong blame and insult gripped him. He could speak to no one about it. He lost his peace of mind. The matter reached the police.

Mr. Angappan, even at this moment, kept praying to Gurudeva and chanting the Nama. Nothing could be made out by the police in the two days' investigation. When the police checked his bag they found the divine pictures of Sri PremikaVaradan-MadhuriSakhi and Sri Swamiji. From then onwards the police's suspicion of Mr. Angappan weakened. He just could not understand how the police's stand had taken such a turn. Somehow the investigation came to an end and Mr. Angappan also got back his peace of mind.

The grace of Sri Swamiji removed the mountain-sized sorrow born of wrongful blame and bestowed peace of mind. Only one who has experienced it can comprehend the hold of Gurudeva's blessing!

SRI SWAMIJI'S KIRTAN

Raga: Arabi

Tala: Adi

Pallavi

adhenna pazhamA illai ilayA illai mayilpeelidhAnA
saTTena oru kayyAl oru gaNathil thooki gOkulam kAthanaye
(gOpAlA gOpAlA giridhara gOpAlA)
kuLir mazhayAl unnai thEdi (thEdi) Odi vandha gOpa gOpiyarum
Avinam kanrayum aravaNaithu un thiruvadiyil vaithu kAthanaye
(gOpAlA...)
dEvar kONum nadu nadungi padhaippadhaithu thiruvadiyil vandhu
vizhundhanane
than thavatrai thAne uNarndhu mannitharuLa vENDinane
(gOpAlA...)
AkAsa gangayAl airAvathamum kAmadhEnuvum pAlai pozhiya
dEvargal soozhndhu gOvinda gOvinda enru mudi sootinarE
(gOpAlA...)

YATHA

Disciples come together to celebrate the avatara day of their Guru with pomp and splendour. As days passed by, the disciples started celebrating their own birth days with all festivity.

One disciple noticed this and complained to his Guru, "I have known these fellow disciples since quite a long time now. They have never celebrated their own birthdays till date. All of a sudden they are revelling their birthdays in this manner."

His Guru smiled at him and said, "There is nothing wrong in them doing so. Until they attained a Sadguru, they found their life purposeless. So, they were never happy about having taken this birth. Hence, they did not celebrate their birthday."

"Once they attained a Sadguru, they start understanding the purpose of their birth. They start feeling gratified. Hence, they start celebrating their birth days", said the Guru. On hearing this, the disciple who complained, became speechless.

Sri Vallabhadas

Form and the Formless



God is only one. Cold, wind, electricity though not visible do exist, don't they? Does not fragrance of flower exist though not visible? Does not sweetness in sugar candy, bitterness in gypsum salt exist though not visible?

Raag (tune) of music is not seen but only heard. Colours viz. green, red are not heard by ears but are only seen; cold and heat are not heard by ears but only felt by touch. In this way everything in the world is experienced by any one - eyes, ears, nose, tongue, skin.

God creates all these but stands beyond them. Therefore, God cannot be comprehended by our senses. That is verily His Formlessness.

Though electricity is invisible while passing through a cable when an air tight glass lid is connected with a thin wire it turns into the visible bright light. Likewise when devotee's heart that is verily the lid is connected with the wire of Bhakti, the Lord shines bright as the divine, auspicious Form.

Water in rivers, ponds, etc. that evaporates and moves high up due to the rays of the Sun is formless and invisible; yet when it turns into rain clouds and pours down as rain it takes a form. So too, God is verily formless and also in several forms such as Brahma, Vishnu, Siva, Shakti.

Just as we pay tax to the Government of the country we take residence in, so too, we are duty bound to pay the Lord His dues for living in this world. The wellbeing attained by the mere darshan (sight) of a person who, giving up all other desires, seeks the Lord day and night and has realized Him is far higher than attainment of all material benefits.

- Kanchi Sri Mahaswami



Namadwaar in Australia Sydney!

Namadwaar centre, as per Sri Swamiji's wish and blessing, was inaugurated in the city of Sydney, Australia, on November 8 by his Personal Secretary Dr. Bhagyanathan. As per Sri Swamiji's guidance the Divine Couple Madhuri Sakhi-Premika Varadan was installed here, too, just as they had been in Malaysia and Singapore Namadwaars. This is the first Namadwaar outside India to be constructed newly on our own land and inaugurated. It has a lovely garden, parking lot, office and beautiful sanctum sanctorum of Premika Varadan-Madhuri Sakhi. This beautiful Namadwaar prayer centre has been built on 20000 sq.ft. area. At any time a hundred devotees can assemble here to chant the Mahanmantra kirtan. It may be mentioned that this is the first Namadwaar in Australia. In this event video of Sri Swamiji's benedictory address was relayed. In it Sri Swamiji praised and blessed the devotees who had taken great efforts to bring this about and said 'Premika Varadan is going to establish such Namadwaars all over the world, rule and bless the world'. Several devotees, under the direction of Mr. Somasekhar of Global Organization for Divinity, have worked diligently in order to establish this Centre.

In the evening, Dr. Bhagyanathan spoke on how Namadwaar centres, as per Sri Swamiji's wish and blessing, are being established all over the world, the fortune of those being blessed to have a part in it and the glory of the Divine Name of the Lord (Naama). Members of God Australia had made wonderful and grand arrangements for this event. The evening celebration of the inaugural function was privileged to have, amidst devotees, Members of Parliament from the state of New South Wales, Hon'ble David Elliott, Minister for corrections, emergency services and veterans affairs, Hon Ms Julie Owens Federal MP, Hon Ms Michelle Rowland, Shadow minister for multiculturalism, citizenship and small business, Hon Mark Taylor MP, Hon Daniel Mookhey MLC, Mr. Shahadat Chowdhury Councillor Paramatta, Mr. Susai Benjamin Councillor Blacktown, and several other dignitaries other than representative from various social organizations and faiths.

During the days that followed, Madhura Utsav was celebrated in Sydney Namadwaar premises. In this celebration devotees sang kirtans from Sri Swamiji's Madhura Gitam. Dr. Bhagyanathan wonderfully rendered Madhura Smaranam – the holy life of Sri Swamiji. Sri Swamiji's birth anniversary was also celebrated with hymns and procession.



Senganoor Sri Srinivasa Perumal Temple CONSECRATION

In the Vaishnava tradition is seen the incident of Sri Periyavachan Pillai, born in Senganoor under star Rohini (Indian year of Sarvajit – 1167) and the disciple of Sri Nampillai, had brought to Senganoor from Tirumala a *Saalagrama* (sacred stone bearing the divine mark of God) given by Lord Srinivasa. That *Saalagrama* disappeared on the banks of River Kollidam and in its place Lord Srinivasa appeared in a beautiful idol form (Archaavatar). Sri Periyavachan Pillai installed that *Archavataar* in Senganoor itself. Not stopping at installing it, Sri Periyavachan Pillai himself turned into a *Salagrama* and merged with the holy Feet of the Lord there.



On November 2, Monday, consecration of the Lord was performed at the holy hands of Sri Sri Anna. The life history of Sri Periyavachan Pillai has been sculpted and depicted in the Temple. Also, Sri Sri Anna's writings viz. Bharata kathamritam, Rama kathamritam, Atma nivedanam, slokas related to Lord Srinivasa, hymns and Telugu hymns have all been inscribed on the stone wall in the Temple precincts. New temple front tower (Raja gopuram) has been built.

Yagasala was conducted for five consecutive days. Rig, Yajur, Sama Vedas and Divyaprabandam were chanted. All the five days Sri Sri Anna discoursed on Sri Venkatachala Mahatmyam (glory of Lord Srinivasa). Every evening divyanama sankirtan was performed by Sri Sattanatha Bhagavata, Sri Srikant Koundinya Bhagavata, Udayalur Sri Balarama Bhagavata, Tiruvisanallur Brahmasri Ramakrishna Bhagavata and Brahmasri Vittaldas Bhagavata.

One of these days Vaishnava conference, presided by Sri Sri Anna, also took place. Tirukovilur Sri U.Ve. Emperumanar Jeeyar Swami, Senganoor Sri U.Ve. Srinivasan Swami, Sri U.Ve. Tiruchitrakoodam Rangacharya Swami, Gomatam Sri U.Ve. Mukundachary, Tirukovilur Sri U.Ve. Manivannan and Sri U.Ve. Gokulachar Swami participated and discoursed.

In the evening wedding festival of the Lord and His Consort (Tirukkalyana utsav) was performed in the Temple. This was followed by procession of the newly wedded Divine Couple on a silver chariot and Sri Periyavachan Pillai on a palanquin, around the main streets of Senganoor. During this event, street bhajan was performed by Kovai Sri Bhagyaraj's group.

All visiting devotees were provided with excellent boarding and lodging facilities. Sri Swamiji repeatedly exclaimed with joy that it was verily our fortune that Sri Sri Anna had accepted all services (kainkarya) delightedly and blessed all those who had come.

Sri Venkatesan's efficient management of renovation work, day and night, and arrangements for the consecration ceremony with dedication is highly laudable. Sri Sundaraman and Sri Srinivasan lent dedicated support to Sri Venkatesan. Sri Srikant Koundinya has taken permanent residence in Premika Janmasthan and is performing the daily and fortnightly worships.

On every Rohini star day (birth star of Sri Sri Anna) Ganapathi Homam, Aavahanthi Homam and Aayush homam are performed around 6 a.m. at Premika Janmasthan. Then Sri Gurudeva's (Sri Sri Anna's) Paduka is taken out in procession. This shall be the programme on every Rohini star day.



Swarnakadu is a village in the district of Thanjavur. Here lived Sri Sundaresa Iyer, a virtuous man. As a fruit of the merits of holy men and devotees living on this earth, a son was born to him on a Friday, when the star Ayilyam was on the ascent, in the month of Purattasi (as per Tamizh calendar), on krishna Navami (9th day during the waning phase of the moon) in Nandana year (as per Indian calendar). Sri Sundaresa Iyer, as ordained by scriptures, had the baby's horoscope cast and performed his naming ceremony. Even before the child turned five he was eager to get educated. Not only did he learn his mother tongue but also learnt the morning prayers ('praatah smaranam'), which great ones advocate, in that young age. His parents desired their son to get secular education like other children.

Staying in his uncle's home from his seventh year he studied in Kulapathi Balaiyya school up to class four. But the Lord's will was different! God had willed that he should have spiritual education. Thus, the young boy suffered from severe stomach pain and his worldly education came to a stop. He then began to learn music, Sanskrit, etc. Though very young, like Prahlad, he began to teach others all that he learnt. So, many youths began to come in search of his home. His home turned into a centre for learning! Officials of the Educational department took effort to offer him higher modern education and appoint him as a high school teacher. As a result he got the opportunity to serve as a teacher in a Board school. This school was close to the home of his sister's in-laws. Thus, along with his sister's husband he began to take care of the work in the field; along with this he also began to cultivate the field of devotion, for, his



Gopalakrishna Bhagavatha

“Adolescence, melodious music, sweeter than honey voice – and to crown it all humility and unparalleled devotion – all these brought him invitations from several villages and towns for conducting bhajans.”

brother-in-law was highly knowledgeable in the Vedas and Shastras (scriptures) and was also devout! God had certainly placed him in the right environment.

Along with his sister's husband he used to go for bhajans (singing hymns in praise of the Lord) performed locally as also outside this place. It was the kind of education and occupation that was to his liking. He, therefore, quit his job as a school teacher. He threw himself totally into bhajan. Due to innate tendencies ('poorva vasanas') he could memorize a bhajan after listening to it just once. He would sing melodiously without a single wrong note. While doing bhajan he would get wholly immersed in it and forget his surroundings. His exemplary bhajan very soon earned him the post of the lead singer in the Bhagavata group. Adolescence, melodious music, sweeter than honey voice – and to crown it all humility and unparalleled devotion – all these brought him invitations from several villages and towns for conducting bhajans. This created fear in the minds of his relatives. They wondered what would happen to his life if he kept wandering about from place to place like Narada! They, therefore, got him married to a girl from a good and respectable family and turned him into a householder.

Deeming this, too, as only the Lord's will the Bhagavata became a householder. He received initiation into Mantras of several gods through a Guru and doing several lakhs japa of them he

attained their fruit (siddhi). Therefore, he used to bless people who were harassed by evil spirits and ghosts and those who suffered from diseases with holy ash ('vibhuti') made sacred by his Mantra chanting and thus cure them. Even people from other faiths sought him with reverence and got freed from their sufferings.

(...to be contd.)



SRI GHANESWAR --II

Religious vow (vrat) observed at the holy place of Triyambakeshwar also did not bear fruit. Therefore, the parents decided to go to the neighbouring town of Pradishtanapur, call for the assembly of scholars well versed in scriptures (Pandits) there and ask for a solution to the problem posing in the conduct of the holy thread ceremony (upanayana) of their sons.

PRADISHTANAPUR:

Pradishtanapur is a village near Pune city. This name is of the earlier age. Today it bears the name Paithak or Paithan. It is situated at the distance of 250 kms from Pune. Several devotees of Lord Panduranga have lived here. The houses they had lived in are found even today. The Godavari flows here.

Bhagavad Gita is world famous. It has been translated into all the languages of the world. Several Sages (Mahans) have written commentary (bhashyam) for this. Sankara, Ramanuja, Madhwa – founder Teachers (Acharyas) of the three philosophies (advaita, visishtadvaita and dvaita, respy.) – have also written commentaries for the Gita. However, the most significant of all commentaries is 'Jnaneswari' authored by Jnaneswar. He wrote it in the Marathi language. It is verily an exquisite work. This has also been translated worldwide into several languages. There is an important link between Jnaneswar, the author of 'Jnaneswari', and Pradishtanapur.

DEEDU THEPI

DARUDHAN

DITTALAN



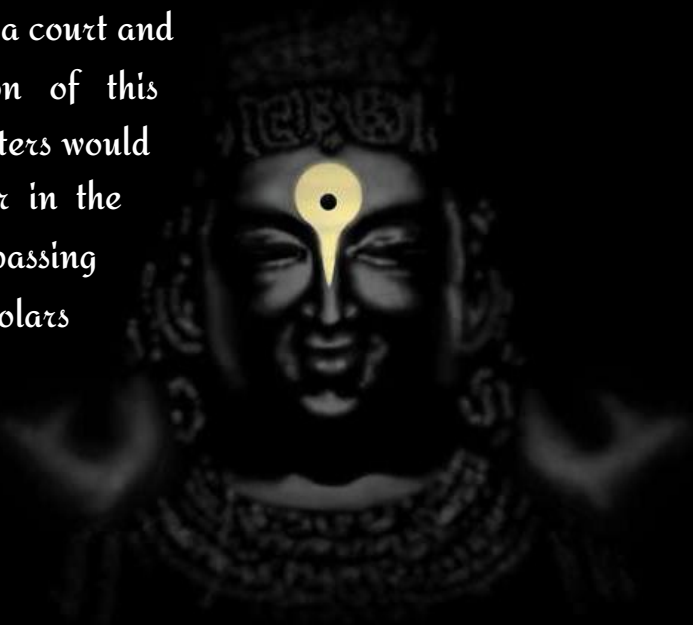
An incident that took place in the assembly hall of Scholars on the banks of the Godavari River at Pradishtanapur is very significant. Vittalpandh, Jnaneswar's father, had been married off by Lord Panduranga. Later, he had embraced the ascetic life (sanyasa) but had, in adherence to his Guru's instructions, returned to the life of a householder thus transgressing scriptural (shastras) injunctions. One should conduct life in accordance with scriptural injunctions. He had transgressed the scriptural injunctions.

In The Gita, too, the Lord tells Arjuna, "Arjuna! Mind is very deceptive. Thoughts that the mind produces are self-centred. It would favour whatever you feel is right. However, you cannot act on this. When in doubt you have to take the words of the scriptures and holy men (sages/saints) as testimony. One who has given up on the scriptures is My enemy." So has the Lord declared.

In those days, whenever doubt assailed or debate arose in such scriptures the matter was taken up for discussion and debate at Paitak (Pradishtanapur). Scholars discussed, studied and arrived at a decision. Decisions taken thus proved right. It was in this way that scholars would get together and arrive at a decision. In those days one could not bring out books, at the drop of a hat, as is done today. Only on receiving the approval of learned scholars could anything be taken up for propaganda or be published.

Assembly of learned scholars is the best. In those days, every home at Pradishtanapur had learned scholars. It was the twelfth century. Every home contained people learned in the Vedas, Shastras (religious scriptures) and Puranas (epics).

Scholars from this place would assemble in a court and all matters would be debated. Decision of this court was final. Debate on scriptural matters would be akin to village elders getting together in the Panchayat (village court) meeting and passing judgement. This court of learned scholars was renowned. In those days, several persons who were authorities in the Vedas, Shastras, Purana-Itihasas were found in India.



Prayer, A Must!

In the Ramayana we find the harassment suffered by Devas, Rishis, and men in the hands of Ravana. The Rishis who were capable of controlling Ravana's atrocities did not do so. Mere use of black magic would have brought this about. But they did not do so. Devas did not wage a battle against him and try to defeat him. In the Ramayana we find Rama meeting with Sage Agastya in the forest, which shows that Sage Agastya was living even during the time of Rama. It is common knowledge that Sage Agastya had dried the ocean through single sip! But in the case of Ravana he did not act. Sage Viswamitra was also a contemporary of Rama. He also did not use his spiritual power against Ravana. Devas and Rishis verily took refuge in the Lord seeking protection from Ravana.

In the same way, in the case of the tyrant Hiranyakashippu, Devas and Rishis took refuge in the Lord seeking His protection. For protection from harassment of Asuras, in the form of kings like Kamsa, they took refuge in the Lord only.

Looking at these instances we realize that in spite of their spiritual power, ability to use black magic, valour to fight, they did not use any of these means but verily surrendered unto the Lord. Therefore, when in sorrow, when faced with problems one should, without using any means of his own, verily surrender unto the Lord.

“Prabhu, of what use is this physical body to anyone? All that I give others is grief,” said Sanatana. Mahaprabhu replied, “You have surrendered your body to me. You possess no right to handle it at your will. I am going to perform many miracles with it”. Unable to go against Mahaprabhu’s command, Sanatana dropped such intentions

In spite of having given up the thought of ending his life, Sanatana could not bear it when Mahaprabhu repeatedly embraced him. He felt very embarrassed. He shared his thoughts to Jagadananda Pandit, who suggested, “It is not right for you to stay here. Prabhu has instructed you to stay at Vrindavan. Stay there and perform japa. Please leave to Vrindavan after Rath Yatra.”

Sanatana found this opinion very appropriate and started to eagerly look forward to Rath Yatra.

After a few days, during a casual conversation, he mentioned to Mahaprabhu about Jagadananda’s suggestion. Mahaprabhu became very angry at Jagadananda. He said “Jagadananda assumes that he is a great Pandit himself. He is giving lessons to Sanatana. Fool! He is advising elders with so much immaturity.”

Jagadananda looked down in shame and fear. Sanatana said, “Prabhu, he just gave a solution to my problem. Anybody would feel a discomfort to see you touch me. I myself feel very embarrassed.”

Prabhu majestically declared, “Why are all of you so worried about my body? He does not understand the greatness of Vaishnavas. Is Sanatana’s body just an ordinary one? It is Divine. Do you think I am embracing him to bestow grace? My body becomes sanctified by touching him. His body dispels such a Divine Fragrance.”

Sanatana heard Mahaprabhu praise him, and started to rant in humility. “Prabhu,



SANATANA GOSWAMI - Janani

what sin have I committed, that you are giving me this poison in the form of praise? Jagadananda is such a fortunate soul. You are taking complete right over him, to admonish him, and scold him. He is such a gratified soul, a blessed one! Please do not throw this serpent in the form of praise, on my neck. I cannot bear it”, cried Sanatana.

Mahaprabhu appeared to have felt sheepish hearing this. He turned towards Jagadananda and the others with love, and said, “Jagadananda has given such an opinion only because of his love for my body, and your stubbornness. I spoke words out of fury. The only reason for this, is the love I have for you, Sanatana! You stay here with me for another year. You can leave to Vrindavan next year.” Saying so, He embraced Sanatana tightly.

Four days after this incident, Sanatana’s skin disease healed completely and his body glittered like gold.

(to continue)

A Story for Children

GOD'S GIFT

An old farmer was taking bath in a pond. He had placed his clothes on its bank. Few naughty boys came there. Looking at the old farmer who was bathing they talked among themselves 'look at this old man! He is enjoying his bath forgetful of everything else. We will take away and hide his clothes somewhere'. One of the boys was not for it, but as the majority of them were naughty and playful, their decision prevailed.

Just then their teacher Sankaran came there. He told the boys, "I heard your talk. Do not act in that manner. You can have fun in another form. Place inside the old man's clothes a few coins that you have. I will also give you some coins to hide in his clothes. Let us see what happens." The boys felt this was a better idea of fun and agreed. They hid a few coins in the old farmer's shirt, pant pockets, and hid themselves behind a tree.

The old man came out after his bath. After drying himself well he picked up the trouser to wear. Some coins fell out its pocket. Seeing the coins his eyes opened out widely. He looked around. When he found that there was no one around he took them. He then picked up his shirt. Some coins fell from his shirt, too! These coins were of higher denomination! He put his hand inside the shirt pocket and found a higher denomination rupee note! The teacher Sankaran had placed this there.

Now, the old man folded his hands, looked up at the sky and said in a loud voice, "Oh God! Today you have arranged for my wife and children's food. Thank you so much." By then the sun

had risen. As if the Sun had heard the old man's voice, his rays shone brighter. The old man felt choked. He wiped his tears. Slowly wearing his old slippers, he began to move towards his home. His actions reflected his dire poverty and the difficulty he was in.

Teacher Sankaran looked at the boys. Need for verbal communication had ceased now. Every boy's mind and heart had become light. They said to him, "Sir! If not for your presence here we would have committed a great mistake. That old man is in great difficulty. Even these few coins seem to be of great help to him: if we had hidden away his clothes he would have felt highly tormented."

Sankaran said, "Yes boys! That old man thanked God. Therefore, God has blessed you all. Do you wonder how? Just look how your mind and hearts have softened due to His blessing! If you had hidden his clothes he would have been in difficulty. God would then have certainly punished you: and, this would have certainly made you unhappy." As the boys' mind and hearts had softened, the words of teacher Sankaran left a deep impression in them.

Blissful Blossoms

Just as the mother holds the hand of a toddler and leads him, so too, should the adamant, uncontrollable mind that wanders as it fancies should be totally placed in the hands of the Lord and be led as He deems fit. How is this possible? Well! Chanting His (the Lord's) Name incessantly is the only way.



Brindavana and Nandakumara

Sri Manoranjana Senapathy was born to Sri Navaneethakumar Senapathy, in the village of Madhanpur, district Novakali. Devotional traits were predominant in him quite naturally. He went to Navadweep to study Sanskrit. His devotional traits rose up further due to the conducive atmosphere at Navadweep. There he associated himself with the holy man Sri Nityanandadas baba. Listening to stories of Lord Hari from Sri Nityanandadas baba, Manoranjan would be immersed in deep moods of bhakti (bhava aavesa).

Even as he completed his studies he received a message from his home – “your marriage has been fixed; it is to take place on the 12th day from today. Leave for home on receipt of this letter.” Could there be a better message for a young man who had just completed his education? But to Manoranjan all delights of the mind (‘manoranjan’) ended then and there! Dark clouds of gloom covered his mind. He felt as if the demon of illusion (Maya) was plotting to entrap him in its net. He began to think of ways through which he

could escape from this. For three days, without taking any food, he kept praying to Prabhu. On the third day Advaitacharya appeared in his dream and instructed, “Go away to Vrajadham. Take refuge in Krishnadas baba of Vrajapadi”.

That very instant mentally prostrating to his parents and taking his final and total leave of them left for Brindavan. He reached a place called Hathras by train. From there, making enquiries, he reached Vrajapadi by foot. He fell at Sri Krishnadas Baba’s feet sobbing and prayed to him to bless him with initiation (diksha) and sanyasi (initiation into ascetic life). Baba, however, refused! For two days, Manoranjan sat below a tree without food. Finally, seeing his deep sorrow and agitation Baba fulfilled his wish. Initiating him and bestowing sanyasa on him, Baba gave him the ascetic name ‘Sri Madhanamohanadas’.

Madhanamohanadas Baba stayed near his Guru and served him. He also did bhajan. Once, he sat undisturbed for two whole days in dhyana.

A few days later his Guru passed away. Due to deep sorrow due to separation (viraham) from his Guru he went about in the land of Vraja, for a long time, hugging the plants, creepers and trees even as he wept and thus sharing his sorrow. One day, his Guru appeared in his dream and ordered him to

go to Brindavan and do *bhajan* under the guidance of Pandit Ramakrishnadas Baba.

At once he went to Brindavan, surrendered to Pandit Baba and began to do bhajan. Madhanmohandas Baba kept his bhajan a secret. As spoken in the Gita 'yaa Nisha sarva bhoothanam' he would perform bhajan all through the night and rest for a while during the day. Commencing the bhajan at 8 in the evening he would dwell on the divine plays of the Lord (Lila) all through the night. He would then attend to morning ablutions and sit again to do bhajan until afternoon. He would then rest from one in the afternoon until four. At four he would go to do satsang with Pandit baba. He would then go out to beg for food (madhukari). Returning he would rest for an hour and again at 8 in the evening sit for bhajan. ...to continue...



'So many great ones have failed to reach the high state in spiritual life. How then can one like me attain?' one should not nurture such thought. What we have to do is just keep chanting the Lord's Name.

We should keep doing this without tiring. If only we kept at it without focusing on its fruit we shall certainly attain its fruit one day. The Lord who has said 'in the Age of Kali I AM attained only through Namakirtan' will positively appear before those who perform Namakirtan.

FROM
READERS
AROUND
THE
WORLD

Power of Nama Sankirtan

By Sridhar Subramaniam
Melbourne, Australia

In this age of instant gratification, when we have everything from ready to eat noodles and instant cereals to satisfy our whims on the go, human kind wants solutions in a jiffy and everything becomes time sensitive; We are also constantly searching for spiritual fixes for our temporal problems in this life and a smooth pathway to our life beyond.

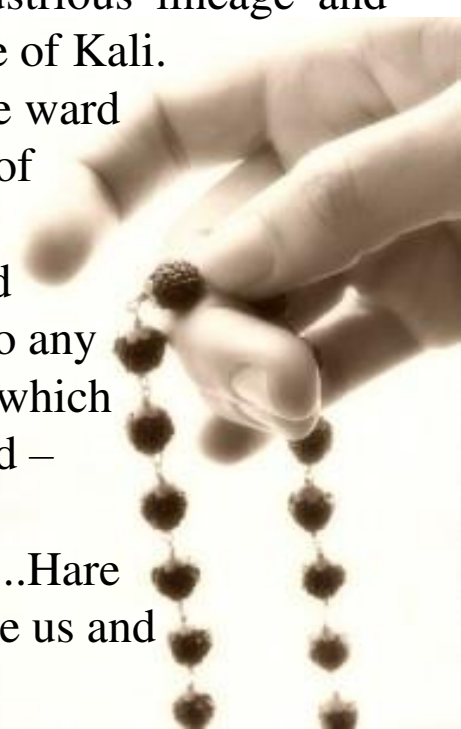
Sri Bhagyaji, Personal Secretary to Sri Swamiji, had come down to Melbourne last month. He preached to us, in a pleasant and simple manner, how we can embrace Nama Sankirtan and make it an integral part of our everyday life.

Nama Sankirtan is the panacea for all ills plaguing us and the elixir of life. His message was loud and resoundingly clear. The sum and substance of his lecture series, spanning seven days was this:

Kali exercises his stranglehold on this Yuga. Even the wise, virtuous and righteous King Parikshit of illustrious lineage and pedigree could not escape the malefic influence of Kali.

We are small fry compared to him. How can we ward off the ill effects of Kali? By Nama Sankirtan, of course. It can exterminate Kali and render his powers nugatory. Nama Sankirtan is simple and easy to practice and we do not have to adhere to any *niyama* or prescribed rules. It is a beacon light which will help us cross this *samsara saagara* (world – referred to as Ocean) with ease.

This Maha Mantra “Hare Rama, Hare RamaHare Hare” which comprises of 16 words can liberate us and



help us transcend the sixteen sheaths. It can at once fulfil our worldly and heavenly aspirations, does not cost anything yet can bestow bountiful blessings. It can bestow the highest state on all – including birds, animals, grass and plants.

His message, in a crisp manner, was Nama Sankirtan can give you everlasting bliss and is a one way ticket to emancipation!

The Significance and Importance of Nama Sankirtan

Jantunaam Nara Janma Durlabham ! As a result of the merits of our past births we have been blessed with a human body. One should make the utmost use of this opportunity as we are not sure if we will get it again. We cannot fritter away this heaven sent opportunity. We should cultivate devotion and attain liberation. In the *Bhagavad Gita*, Lord Krishna says “ He who remembers me in his last moments comes to me. Otherwise, he goes to or becomes whatever he thinks of, in his last breath”. We all know the story of Sri Jada Bharatha in *Srimad Bhagavatham*. He was thinking of his pet deer and he became a deer in his next birth. We cannot be certain that we will be able to recall the Lord’s name in those dying moments, and we will never know when we will breathe our last. And hence, the constant practice of Nama Sankirtan. Its importance cannot be overstressed;

Anthey Narayana Smrithi: will happen only when we make it a constant, every moment we breathe. Mahatma Gandhiji said “ Hey! Ram!” when the bullet pierced his heart. I am sure he must have qualified for a release from the cycle of births with this plaintive , heart rending cry but how many of us can be blessed with that kind of departure . They say, it takes a life time of hard work to be an overnight success. Likewise, it takes practice every waking moment of ours to be blessed with “*Anthey Narayana Smrithi:*” It has nothing to do with the alignment of our *graha* (Planet) but it depends on HIS *anugraha* (Grace).

The ‘be all and end all’ of our existence should be to attain the Lotus feet of the Lord. To achieve this, different methods have been prescribed in different *yugas*. Of the several paths suggested, the easiest path is prescribed for us in this Kali Yuga viz. **Nama Sankirtan**, chanting the name of the Lord incessantly. It should become second nature to us, like inhaling and exhaling.

The last sloka of *Srimad Bhagavatham* describes the importance of Nama Sankirtan:

*NAAMA SANKEERTHANAM YASYA SARVAPAAPA PRANAASHANAM
PRANAAMO DUKKHA SHAMANAH THAM NAMAAMI HARIM PARAM*

Which means,

He, the Lord, whose Name when chanted destroys all sins,
He, who removes all sorrows when one prostrates,
Unto such Hari, I bow down.

Bhakthi is a union with the Lord and yourself. Union does not mean our thought or as we think. Everything of us such as our life, speech, breath and intake of food etc. are for the Lord and the Lord alone. In fact, we have been endowed with all the faculties so that we may utilize them in the service of the Lord ;

All the happenings in our life are as per the wish of God alone (*Bhagavat Sankalpa*) and we have absolutely no control and hence we should surrender our self at the Lotus feet of the Lord and do our duties, and dedicate our karma as offering to HIM!



We invite contributions from readers around the world to this section. Entries in MS Word format maybe sent to

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Sri Swamiji's Schedule

Ekadasi @ Ashram

6 January

20 January

4 February

Pravachanam @ Narada Gana Sabha

9-17th January

Senganoor

20th January