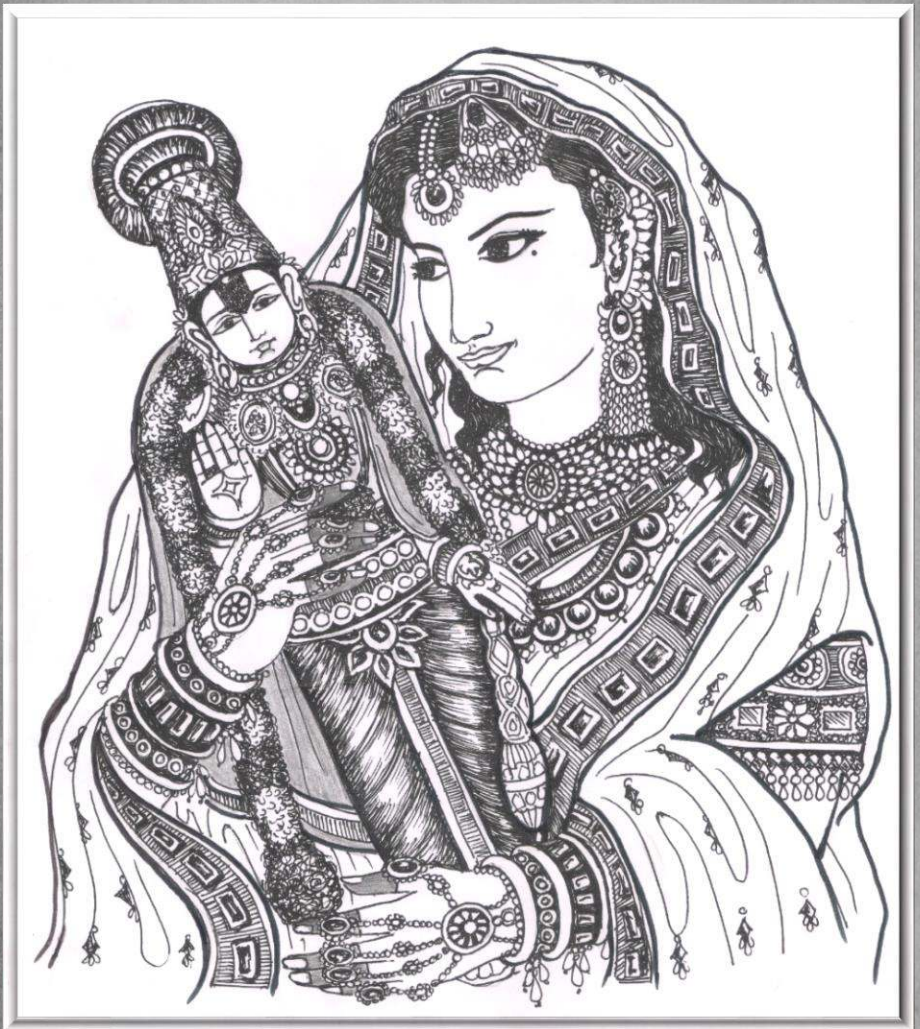


Sri Hari:

# Madhura Murali

May 2017

*Spiritual Monthly with the Blessings of  
His Holiness Maharanyam Sri Sri Muralidhara Swamiji*





# MADHURA SMARANAM

**My Guru As I See Him**

**~ Dr A Bhagyanathan**

A Namadwaar has been functioning, for the past several years, at Ambasamudram near Tirunelveli [S.India]. Mr. Ramanan is in charge of this Namadwaar. Due to his untiring labour several centres have come up around Ambai [Ambasamudram] and the Divine Name has spread remarkably.

In this place lives the devotee Mr. Kumar. He has spent huge sum in establishing a Centre for Sri Aurobindo and the Mother. He desired to install a small Ganesha murti there and had prayed to Sri Swamiji to bless the installation ceremony. He also desired to conduct a Srimad Bhagavata Saptaham on this occasion.

There is a beautiful Sri Krishna temple at Ambasamudram. It is verily in this temple that Sri Swamiji has always discoursed during his visits to Ambasamudram. It was in this Sri Krishna temple that Mahamantra kirtan was being performed before a place for Namadwaar came up. It is only because of this Krishna's blessings that Namakirtan is performed all over Ambasamudram.

Srimad Bhagavata Saptaham was conducted from 13th to 19th March. The reading of the Holy Text [Moola parayanam] was done at the Centre built by Mr. Kumar. Evening discourse was conducted in Tilakar School campus at Kallidaikurichi. All at Tilakar School – the Correspondent, the Principal, the Vice-principal and Teachers – showered their affection on Sri Swamiji. On day one of the discourse there was an audience of about a thousand. It increased day by day and on the last day there were three thousand. Rain on the last day forced the discourse to be cut short.

On one of these days of his stay at Ambasamudram Sri Swamiji visited our Centre in Kanyakumari. On the 16th instant Ganesha was installed in Mr. Kumar's place with Ganapati homam. A devotee from Kallidaikurichi invited Sri Swamiji to visit his home on the 17th for bhiksha [food offering]. However, Sri Swamiji said to him, "I will come for Nama bhiksha [seeking Divine Name offering] and not for anna bhiksha [seeking food offering]."

And, Sri Swamiji did, indeed, visit Kallidaikurichi and begged for Divine Name [Nama bhiksha]. All Kallidaikurichi devotees surrounded Sri Swamiji and earnestly offered Nama bhiksha. After receiving Nama bhiksha Sri Swamiji performed a brief discourse. Sri Swamiji had darshan of Lord Lakshmivaraha in this Town. The musician Saint Sri Muthuswamy Dikshitar has sung on this Lord Lakshmivaraha in Raga Aabhogi.

Sri Swamiji stayed the whole week in Mr. Kumar and his sister Ms. Valli's house at Ambasamudram. A special mention has to be made about Mr. Kumar and his sister Valli. During his earlier visit to their house Sri Swamiji had sat on the swing in their house. From then onwards nobody sits on that



swing! At the close of the day when Sri Swamiji went to bed Mr. Kumar would play the veena. In the morning, too, he would play the veena to wake up Sri Swamiji! He himself would wake up early in the morning and spend an hour in decorating the swing with flowers. He would not permit anyone to use the room used by Sri Swamiji. He has carefully preserved all articles used by Sri Swamiji. On every Swati star day he conducts worship verily to that swing! Both, the brother and sister, chose to remain unmarried. The two live in that house.

One day Sri Swamiji visited Namadwaar. At Namadwaar Mr. Ramanan and his wife worshipped the holy feet of Sri Swamiji. The devotee Mr. Shankar Mani has donated a place to facilitate functioning of Namadwaar in its own place. Radha Kalyanam was conducted on both Saturday and Sunday. Bhagavatas and children from Ambai and Kallidaikurichi did Divyanama pradakshina [circumambulation chanting the Divine Name] so beautifully. It was wonderful to see the little ones dressed up as gods. After the discourse

Sri Swamiji spent the night at Virudunagar Namadwaar. In the morning around 7 a.m. thousands of devotees assembled at Virudunagar Namadwaar. Mr. Ramanujam who had accompanied Sri Swamiji conducted prayer meetings at Virudunagar, Aruppkottai, Thayilpatti and Sivakasi.

On the 20th instant Sri Swamiji visited the place of devotee Lakshmikantan to attend Bhoomi puja [worship of Mother Earth at the start of construction of a building] for the construction of Namadwaar. Devotee Kantheesan along with thirty other devotees had levelled the ground and built a pandal and stage overnight for seating Sri Swamiji. It was simply awesome! After the Bhoomipuja Sri Swamiji spoke briefly about the need for Namadwaar and its objective. May Nama spread all over the world and bestow all auspiciousness.

# Answers and Beyond

Despite severe sufferings in the world, everyone has a yearning to live. The desire for worldly pleasures is the reason for this. Is it not?

Everyone experiences more sorrow than happiness in this world. However, we see that everyone harbours a desire to be alive and to live. The worldly pleasures are not the reason for this longing to live. It is an inherent instinct in everyone to live and to protect their lives. This instinct is the reason for everyone to not hate their lives inspite of all their sorrows and sufferings.

**Sri Swamiji's replies  
to questions from devotees**

# Soul of Premika Bhavanam

Regular satsang, routine parayana (reading of the original text) of Ramayana and Srimad Bhagavatam, Mahamantra chanting all the time, making service to the divine Master as the sole purpose of the soul... Jayanthiji had truly made the rare gift of human birth complete and fruitful.

No one can escape karma. It is said even jnanis reap the effects of karma, even though in their experience it does not impact them the least and they don't 'see' the impact of karma due to their exalted state. Great mahaans and avatara purushas themselves underwent severe physical adversities. Even Ramakrishna Paramahansa and Ramana Maharshi had cancer. In case of avatara

purushas, it is said that though they do not have karma, they take on the karma of people who have surrendered to them and let it manifest as ailments like cancer.

Sri Swamiji used to often indicate in his lectures that true spiritual maturity lies in not connecting personal mundane life events and spiritual life events. In fact for a person who is clear about the spiritual path, adverse mundane life events should only strengthen the resolve to travel more intensely in the path of spirituality, towards spiritual awakening and God-realization.

Although Sri Ramachandra Prabhu lived for more than 10,000 years, Sage Valmiki devoted most of the Ramayana to show the 10 months of His suffering in separation from Sita mata; because it is in the face of adversity that one's true character is reflected.

In the lives of many devotees, it is adversity that served as a perfect contrast to highlight their incredible divine qualities of tolerance, resolve, compassion and divine love.

While Jayanthiji was relishing Sri Swamiji's satsang and soaking under the nectarine rain of compassionate grace of Sri Swamiji, dark clouds of adversity loomed large over the family.

2004...

Unfortunately, suddenly out of the blue, Jayanthiji was diagnosed with a lump which suggested breast cancer! The doctor she consulted directed her to do a biopsy. The biopsy revealed the dark news – it was confirmed as cancer. The whole family felt as if they were struck by a cruel lightning, and they were suddenly pushed into a dark pit of deep sorrow. The oncologist advised surgery followed by chemotherapy and radiation. Sri Swamiji advised the family to strictly follow the doctor's advice. Jayanthiji was subjected to the painful process of an operation, radiation and chemotherapy.

Cancer, a severe and a merciless ailment, shakes a person to the core and also has the power to easily break the spirit of the person. Yet this disease was powerless



to even touch the spirit of Jayanthiji – true to her name, her spirit emerged victorious. Not a word of lament; not a bitter word; not even a mild complaint; not one 'why me?' question; not even a 'God! Why these testing times for me and my family?' thought! That was our brave Jayanthiji, showing her unshakeable spirit while under the attack of adversity. Sri Swamiji, the ocean of compassion, was very pained to see her suffer like this. This painful ailment and the equally painful treatment went on, not for days or weeks, but intermittently for two full years. Yet these were powerless to alter her smile, her quiet forbearance, her spiritual schedule of chanting Mahamantra, her joy in listening to bhagavat katha (shravanam), her mind's focus on the Lord and Satguru! The whole family – Sri Janakiramanji, Sangeetha, Pradeep, Srividya – all were very pained to seeing her condition. That whole period, Sri Swamiji was also in seclusion at Madhuramurali Bhavanam, Alapakkam, and did not give darshan to devotees.

In the midst of all this, Jayanthiji did a full upanyasam of Srimad Bhagavatam, the scripture which also goes by the name of Jaya (victory). It appeared to proclaim the victory of her unshakeable devotion to her Lord, her beloved Master, and the immense grace of the divine Master. This soul-power must have come solely from the Satguru's grace!

During those tough times, Jayanthiji found another source of joy in the birth of her very sweet granddaughter who was named by Sri Swamiji as Charulatha. Even amidst that suffering, she never failed to fondle, bathe and play cheerfully with the baby even though it lasted only for the last few months of her life.

The treatments were of no avail and neither did it cure or even give a little respite. The cancer spread to various parts of the body. After the physical suffering for two full years, on June 12th 2006, it was clear to the family that she was counting her minutes in the physical frame.

In that moment of extreme pain, during that moment when even cognisance fails, in that moment when even mahatmas pray that they should be reminded of the



divine Lord, the people around Jayanthiji noticed that she was murmuring something. When they went close, they could hear a Sanskrit verse from Vasudevastakam:

'The One who made the child all knowing  
By the touch of the divine conch  
That ocean of compassion,  
Vasudeva, is my divine Guru!'

Srimad Bhagavatam says 'janma lAbha para pumsAm ante nArAyaNa smrutihi' – that the true fruit of having taking the human body is to live life with such purity, such loving service to the Guru and soaked in such divinity, that we remember Narayana alone in our last breath.

Satsang's true purpose is this alone, isn't it?

Jayanthiji showed the victory of Satsang too!

Chanting that shloka, showing her true intimate bhava that she never saw Hari and Guru as different, she left this physical frame -- which for 15 years served our beloved Master, the devotees of our satsang, Premika Srinivasa Perumal and our Divine Couple Premika Varadan-Madhuri Sakhi, with utmost love and dedication – to become a Go-loka Gopi, to join the eternal Raasa Leela of our Thakurji.

Our Krishna could wait no longer to take his dear Gopi back to his eternal Leela. Sri Swamiji was not physically present at that time, yet Sangeethaji could feel his subtle presence there. The divine fragrance gave away our Sri Swamiji's presence to Sangeethaji. When she confided this to Sri Swamiji, Sri Swamiji also nodded his head in agreement.

Later Sri Swamiji said, "When Jayanthi left her body, I was travelling in the car. At the very moment of her departure, Seenu (a devotee who was with Sri Swamiji at that time) said with great surprise, 'Guruji, I saw a bright light entering your heart!' He saw Jayanthi becoming one with me."

Sri Swamiji later told Janakiramanji when he was alleviating his sorrow, "How can I explain this! In Ramayana while referring to departure of the tapasvini Sabari, it is said, 'sarvAbharana bhUshita'. Like that, she left

with a divine form, with divine adornments, to the higher worlds. I see it clearly."

After a few months, one day Sri Swamiji, in the form of letter to Janakiramanji, wrote, "One day Jayanthi came and said, 'I wish to convey to one and all at satsang that I am in a very blissful state at Goloka.'"

Sri Swamiji later conveyed this in a lecture at Premika Bhavanam. That very moment the garland on Jayanthiji's picture in the hall, fell down with a big thump as if to indicate her hearty agreement!

To this day, as ordained by our Sri Swamiji, the day Jayanthiji attained Krishna is celebrated as 'Goloka Vijayotsavam' by her family. They invite Srivaishnavas to do parayanam of Divya Prabhandam and celebrate this day, unlike the rites and rituals which are done for ordinary departed souls.

For all the satsang devotees of the 1990s who had the fortune of seeing and being acquainted with her, Jayanthi mami as she is fondly called, lives forever in their most divine memories as the very epitome of motherly care, service, enthusiasm, cheerfulness and above all selfless divine love towards the Satguru.

'Apaara Mahima ho! Athi Athi Apaara Mahima ho  
Apaara Mahima Satguru Kataaksham!  
Apaara Mahima ho!'



# Bhakti Sugandham

**Sri Ramanujam**

It was an Ekadasi late evening. After Sri Swamiji sang a lovely song describing the divine sport of our Thakurji in Brindavan, Swamiji sat down in his seat in Bhagavatha bhavanam of Madhurapuri Ashram.

As Sri Swamiji gracefully signalled with his eyes for us to come closer, the dozen fortunate ones in the hall came close and around Sri Swamiji. Sri Swamiji looked at a devotee and asked if that devotee had any questions.

'How to progress in the Krishna bhakthi rasa?' asked the devotee with tremendous eagerness and humility

Sri Swamiji with a smile in his lips started to expound the intricacies of rasa (relish) in the next 60 minutes.

"I have two phrases for you to mull on," began our beloved Master, "Bhakthi sukham (the joy of divine love)··· and Bhakthi prayojanam (the result/fruit out of devotion)···

"Let us start with a simple mundane routine activity all humans do, like bathing for example. All do that daily··· I hope··· (Laughter)



If the person has a nice spacious comfortable fragrant bathroom, and the water is warm and pleasing, the person would like to bathe for a long time as (s)he finds this very pleasing. In fact the person may feel a little sad when this pleasing bath gets over to carry on with other chores of the day!

But in the same token, if it were a cold water bath in a small bathroom, all the person would want would be to be quickly done with the bath so that (s)he can finish the activity off for the result of being clean. The final result alone would matter.

Now let us move to our clothing. We need clothes only to cover our body. Yet, we find many of us want to adorn ourselves with a lovely dress, specially designed at times by a fashion designer, right colours and so on... In fact I think many of them wear clothes so that they can feel happy and make others feel jealous, making them feeling happier! (Laughter)

The same trend we can see in our food as well. We need food for our nourishment alone, right? But we want our food to be tasty and served in varieties of cutlery! And served by people well-dressed!

The house we stay... we want it to be palatial, tastefully decorated with even assistance from interior decorators!

When it comes to work, most of us complain, fret and fume... 'None appreciates me!' 'I am not compensated enough!!' 'I have to do most of the work at home!' etc.

Now that you see both these scenarios, let me now bring you to Bhakthi...

...to be contd..



*Nama parathe*

**There Is No Sadhana  
Greater Than Nama!**

*sadhana naahi!*

**Houston Ramaswamy**

When I while away my time lazily without chanting Nama  
I bring to my memory the innumerable patients in cancer hospital  
tormented by  
pain, and I take effort to chant the Nama.

When I while away my time lazily without chanting Nama  
I bring to my memory the innumerable patients whose kidneys have  
failed and suffer the pain of treatment, and I take effort to chant the  
Nama.

When I while away my time lazily without chanting Nama  
I bring to my mind children suffering from autism and the plight of  
their parents, and I take effort to chant the Nama.

When I while away the time lazily without chanting Nama  
I bring to my mind the scene of dead bodies lying on roads due to  
hit and run case, and I take effort to chant the Nama.

When I while away the time lazily without chanting Nama  
I bring to my mind children in orphanages and specially-abled  
children in special institutions, and I take effort to chant the Nama.

When I while away the time lazily without chanting Nama  
I bring to my mind old people being treated worse than street dogs  
in their own homes, and I take effort to chant the Nama.

When I while away the time lazily without chanting Nama  
I bring to my mind those who chatter away the whole day like the  
croaking of the frog, and I take effort to chant the Nama.

When I while away the time lazily without chanting Nama

I bring to my mind those who, in this rare and dear human birth, get entangled in needless problems and know not how to come out of it, and I take effort to chant the Nama.

When I while away the time lazily without chanting Nama

I bring to my mind some who have slipped into coma after meeting with an accident and remain in that state over a long period of time, and I take effort to chant the Nama.

When I while away the time lazily without chanting Nama

I bring to my mind many who, caught in the trials and tribulations of a householder's life, struggle in their failure to come out of it, and I take effort to chant the Nama.

When I while away the time lazily without chanting Nama

I bring to my mind those who work hard to earn a morsel of food. When I think of such people I, who in the name of devotee remain lazy, feel a traitor. I feel guilty to eat my food. I, therefore, think that I should eat only if I chant Nama, and thus I take effort to chant the Nama.

When I while away the time lazily without chanting Nama

I bring to my mind those unfortunate ones who kill themselves, and take effort to chant the Nama.

When I while away the time lazily without chanting Nama

I bring to my mind the dark worlds that one goes after death, and I take effort to chant the Nama.

When I while away the time lazily without chanting Nama

the fear of being born as a dog or a pig or a buffalo or an elephant in my next birth I bring to my mind, and I take effort to chant the Nama.

When I while away the time lazily without chanting Nama

I think with regret the time spent in entertainments, needless matters, gossips, etc., and I take effort to chant the Nama

When I while away the time lazily without chanting Nama

I feel ashamed of the fact that in spite of undergoing much sufferings and beatings in life I have not learnt my lesson and earned dispassion, and I take effort to chant the Nama.

When I while away the time lazily without chanting Nama

I bring to my mind sins that I have committed openly and on the sly, and I take effort to chant Nama.



# When Nama Becomes Our Guru

**Vignesh Sundararaman**

...Few more months of chanting pass. We become more refined and a little more at peace. At that juncture, we listen to a song's lines playing at a distance... "Poovarasan Poo Poothachu, Ponnuku Seithiyum Vanthachu" and we find ourselves mumbling along unconsciously. The moment we become conscious of this, we find it very meaningless, and remind ourselves to rather chant Nama than waste time singing along those meaningless lines. The TV Shows of dance, glitz and entertainment that were once our favorites begin to look very silly and superficial, and we cannot but wonder how the ones on screen look like jesters to us. Even socializing and meeting up with friends, and exchanging pleasantries start appearing futile. Every moment spent without Nama on our lips, seems to be a colossal waste. We stop getting frustrated over feelings like lust and greed.

We are in agreement that we need to get rid of them, but we also realize that these are a result of accumulation of our 'vaasanas'(latent tendencies) piled up over hundreds of births, and just like bad odor emanating from filth, it is natural that these feelings emerge out of us now and then. We are assured that chanting Nama will

slowly vanquish these 'vaasanas'. On consciously observing all this, a series of realisations invade our minds. What started as a mechanical process with 'nil' spiritual inclination has caused so much refinement and transformation in our thoughts. Was this voluntary? Was this our intention? Not at all, I would say. Nama has softened and refined our minds even without our knowledge. It has increased our faith, brought upon the fear of death, belief in after life, and fear of losing much time. We get over our ignorance and realise how insignificant, temporary and futile our role and part in this world is. Above all, it dawns upon us that Nama has planted a sapling called 'thirst for god' inside us without us even asking for it. Our yearning to reach God and liberate ourselves has become multifold. All this has happened over a period of time after we started chanting Nama and without us even wishing for it to happen. What we thought could be achieved only by complex spiritual practices and study of holy texts, we achieved by sheer repetition of the Holy Name. Sri Swamiji explains this wonderfully by quoting Sri Sankaracharya's Tattva Bodha - "nitya-anitya-vastu-viveka", which means the ability to discern between the eternal and the ephemeral, the real and the illusion.

It is easy to understand and relate to that which is visible to our eyes in this material world. But to understand or realize the invisible, formless, attribute-less Brahman, a Guru's Grace is vital. To be recipients of the Guru's Grace, one must believe in the Guru's words, and implicitly obey his instructions and upadesas, sans any doubt or questioning. Although the instructions given are initially related to disciplining our worldly routine and affairs, as the disciple begins to follow them with steadfast faith, the Guru begins to believe in that disciple. It is the belief that the Guru gets on the disciple that will make His eternal Grace work, and take the disciple unto His loving fold. We begin to agree that God Realisation cannot be obtained by a single request or permission, but should be a life-long quest with true yearning and craving that increases with each passing day. The more Nama we chant, the more our thirst and faith appreciates! We, who were initially longing for an 'upadesa' from the Guru, begin to experience that the Nama bestowed on us by Him, has itself become our Guru!

# A Tale for Children

## Refrain from Anger

There was a factory, where the spare parts of the automobiles were manufactured. Amidst the flawless functioning of the machineries, the workers in that factory, executed their job with utmost care. Ganesh was an excellent engineer, under whose supervision the structure and size of the final product were made into a graphic design.

Once, the factory received a very big order. It was a challenging project. Ganesh was the one to design it and bring it to the production. Unexpectedly, after manufacturing several spare parts, when it was taken for testing, it was found out to be erroneous. Alas! Everyone was shocked and didn't know what to do, as it was certain that the factory is in for a huge loss!

It was Ganesh who did the design and the production plan. It was obvious that a small mistake in the design plan was the cause for the faulty production. On learning this, the factory owner sent for Ganesh through the manager. With a heavy heart, Ganesh went to the owner's room accompanied by the manager.

Everyone expected that Ganesh would lose his job. As they both waited in the room, the boss was writing something without noticing them. Ganesh and the manager remained silent and polite as they know that the boss is extremely angry.

After jotting down few points, the boss looked at Ganesh and without expressing his anger, he not only enquired about the details with patience but also instructed him on the next steps to be done. Seeing this, the manager lost his patience and said, "Sir! It is because of him that we have had a huge loss and still you are not taking any actions against him. He furiously added, "He should be dismissed"



Just then, the boss showed the points he had been listing down to the manager and said, "I'm aware of what you just said. I too was thinking on the same page. However, before taking any action against him, I started writing down few good qualities in Ganesh. Please take a look at it. I understood one thing after doing this. His deep insight in engineering in handling various projects effectively, is a major reason for the enormous success of our factory. Also, he has a good rapport with everyone and he passes on his technical knowledge to others in detail. This trait of him not just reduces the production cost and time but makes it easier too. He never wastes away his time, but rather, always uses it productively. I have always had a high regard for him and likewise, others too. As I added up all these points, one thing struck my mind. Somehow, unknowingly, he had committed this mistake once. And, he is not the one to repeat such errors. Also, it is not right to blame him alone for such an error caused in this huge production."

Then, he instructed the Manager to reinstate the same responsibilities to Ganesh and gave his words of assurance that Ganesh would perform better than before.

Wondering at the nobility of their boss, they expressed their gratitude and left. But, the owner is actually a man of experience. "When we are angry with someone, by taking a little time to look into the good traits of that person before taking actions, we might actually notice a total shift in our perspective towards that person. It not only prevents us from any incorrect decisions taken impulsively but also keeps us from any unnecessary embarrassments in future." He has realized this fact very well through his experience. Isn't it obvious that this is one of the vital reasons for the company's success to reach its peak?

Sanskrit Word  
of the Month

SRI VISHNUPRIYA

अग्र

agra

The word 'agra' means first, beginning, before, in front of. For each meaning, there are many words in Sanskrit. In the second canto of Srimad Bhagavatham, Bhagwan does upadesam of four slokas called 'chatushloki bhagavatham' to Brahma. In that, he says, 'Ahamevaasameva agre', meaning, "In the beginning, before srishti, only I was there."

Likewise, in the last dashaka of Narayaneeyam, Bhagwan gives a wonderful darshan to Bhattadhri. Bhattadhri exclaims, "Oh! What a wonderful effulgence do I see in front of me! How beautiful is this Krishna!"

The dashaka begins, 'Agre pashyami thejo nipitatharakalaayaavanilobaneeyam.' 'Agre' (in front of me) pashyami (I see) - he thus explains his divine darshan.

A person who has his food before everyone in a feast is called 'agrabuk'. That is why Durvasa is referred to as 'ayuthaagrabuk'. This is because he goes to all places along with his ten thousand disciples. There he would take the food with all of his disciples. He would be the first one to start eating. In Srimad Bhagavatham, Arjuna laments over

the departure of Lord Krishna to Vaikunta, "During our stay in the forest, when our enemy Duryodhana sent the sage Durvasa (he who eats food with his ten thousand disciples), it was Sri Krishna who saved us from sage Durvasa's curse. But the Lord has now left us for Vaikuntam."

The word 'agra' also means edge. 'Angulyagram' means edge of the finger, that is, finger nail. In Srimad Ramayana, during Vibeeshna's surrender, when many gave their suggestions to Lord Rama, Sugriva said, "This Vibeeshana cannot be trusted. Ravana has sent him to kill us in deceit." Lord Rama replied, "It is of no consequence whether he is good or bad. He cannot do any harm to me. Be him an asura, or a rakshas, or a yaksha, I can destroy him with just the tip of my finger nail (angulyagrena) without anybody's support. However, if someone surrenders to me, even if he is an enemy, I would accept him and not leave him."

'Agrakanya' is a popular word. In any society, the head is considered as the 'agrakanya'. Sri Swamiji in his song "Krishna bhakthi samrajye" sings, "Vidhi bhava kutumba agrakanya." In the kingdom of Krishna bhakthi (devotion), the families of Vidhi, i.e. Brahma, and Bhava, i.e. Shiva are the first to sing in praise of me.

"Agraja" means brother, that is, 'agre jaatha' - first born. Bhagwan has a name 'agraja' in Sahasranama. There is also the name 'agrani' in Sahasranama. A person who leads us from the front is called 'agrani.'

'Agresara' means the best. "Rasikagresara premika vinutham smarare Brindavanam" means "Think of that Brindavan which is worshipped by Premikan, who is the best among all rasikas."

Our Swamiji would often say that an 'ekagra' chittha is a pre requisite for meditation. Ekagra chittha means one pointed mind. (agra means pointed). Anything which is done with a one pointed mind will only be fulfilled. Thus, there are several dimensions to this word 'agra'.

# படித்ததில் பிடித்தது

(செய்தித்தாள்களிலும் பத்திரிக்கைகளிலும் வந்த  
சுவாரஸ்யமான செய்திகளின் தொகுப்பு)

## Seminar on Hindu heritage in Pakistan

Times of India

Dec 30 2016

A city-based NGO Yuvsatta and Punjab Book Centre organized a seminar on Saturday on issues of "Shree Kataraj Temples" situated in Chakwal district of Pakistan. Pramod Sharma, coordinator of Yuvsatta, who went there recently shared his views about significance of Shree Kataraj Temples in Hindu mythology and its importance for practicing Hindus. S K Setia, director, Swaranjayanti Celebrations Authority, Haryana, was the chief guest.

Sharma said that Shree Kataraj Temples are dedicated to Lord Shiva. The temple has, according to Hindu legend, existed since the days of Mahabharata and Pandava brothers spent a substantial part of their exile at site and later, Krishna laid foundation of this temple and established his hand-made Shivalingam inside, Sharma said.



- Published with permission from S.Srinivasan, Publisher of the Tamil monthly, on behalf of Guruji Sri Muralidhara Swamigal Mission
- Copyright of articles published by Madhuramurali is reserved. No part of this magazine may be reproduced, reprinted or utilised in any form without permission in writing from the editors.
- Views expressed in articles are those of the respective authors and do not reflect the views of the magazine.

### **Translation Team**

Smt Nirmala Giri  
Smt Jeyashree Ramakrishnan  
Smt Jayanthi Sundararaman  
Smt Sujatha Manikandan  
Smt Ramya Balaji  
Smt Nisha Giri  
Smt Sujatha Natarajan

### **To convey your prayers to Sri Sri Swamiji, mail to**

Dr A Bhagyanathan, Personal Secretary to  
HH Sri Sri Muralidhara Swamiji  
Plot No 11, Door No 4/11, Nethaji Nagar Main Road, Jafferkanpet,  
Chennai - 600083  
Tel: +91-44-24895875  
Email: [contact@namadwaar.org](mailto:contact@namadwaar.org)

