

MADHURA MURALI

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With Bountiful Blessings from
HH Maharanyam Sri Sri Muralidhara Swamiji

MADHURA MURALI

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ANSWERS AND BEYOND

Sri Swamiji answers to questions from devotees

Q1. Q1. Does not the path of Jnana (Knowledge) involve continuous sharpening of one's intellect through inquiry?

Ans: Yes, that certainly is true. Intellect is akin to a knife. One keeps sharpening his knife's edges. However, it poses danger to one who is playful or careless as that knife cuts him. Sharpening the intellect is akin to sharpening the knife's edge.

One should sharpen his intellect in the way shown by *shastras* (scriptures) and *Mahans* (saints). If one does it through a way as per his own whims and fancies, it will only lead to mental instability.

Q2. What does one gain by worshipping the Lord in idol form?

Ans: People visit Parthasarathy

temple. When one visits on auspicious days like Ekadasi, Saturday, Sravana, etc. and receives *tulasi* and *teertha prasad* (sanctified holy water) deeming the Lord there as *archavatara* (incarnation of God in the form of an image), he earns merit (*punya*). When one worships the Lord there with the faith that He is present there in full Consciousness, and that

sees and listens to him, all his prayers are fulfilled soon. And when one worships the Lord there with the feeling that the One there is *sarvagna* (omniscient), *sarvashakta* (omnipotent), *sarva antaryami* (controller within) and possesses all auspicious attributes, he earns *gnaana* (supreme wisdom and Realization).





BHAGAVATHAM, THE DIVINE FRUIT

Canto 2/ Chapter 9

- Sri Sri Swamiji

Brahma with his mind filled with joy and his body experiencing horripilation due to darshan of the holy Feet of the Lord, which is attained at the height of Jnana (wisdom), bowed to the Lord with tears of bliss.

tam preeyamANam samupasthitam tadA
prajA visarge nijashAsanArhaNam
babhAsha lshat smita shocishA girA
priya: priyam preetamanA: kare sprishan

2:9:18

Bhagavan said, "I
alone was before
creation (srishti) and
there was no gross or
subtle existence. Also,
there was no cause and
effect. I alone was.
Nothing else existed.
The universe that has
arisen after creation is
also verily Myself.
What remains after
dissolution is also only
Myself."

The Lord held Brahma's hands and with a smile began to converse with him. 'Oh Vedagarbha! I who AM unattainable by Yogis who do not adhere to prescribed path of Yoga and resort to wicked ways, have been highly pleased with your tapas (spiritual austerities). I AM highly pleased with the tapas that you have performed with the desire to commence the work of creation. Do seek any boon from Me, the Lord of boons! My mere darshan removes any obstacle faced by man in attaining fame.'

"Hearing the subtle sound of two words of 'Tapa, Tapa' uttered by Me you performed lofty tapas. That is also verily My blessing. To look at this world is also verily due to My blessings.

"Hey flawless Brahmadeva! The initial work you had to do at the commencement of creation has been initiated verily by Me. Tapas is verily My heart. I AM verily the true form of tapas."

srijAmi tapasaivedam
grasAmi tapasA puna:
bibharmi tapasA vishvam veeryam
mE dushcharam tapa:
2:9:23

"I create this universe with Tapas;
by Tapas I support; by Tapas I
dissolve everything; Tapas which
cannot be practised by others is
verily my prowess."



Hearing the Lord speak thus, Brahmadeva said, "Hey Lord! You are the in-dweller of all beings. By virtue of that you are, without any hurdle, aware of what I desire to do, don't you? Yet, hey Lord! How will I know you, who are formless, in gross and subtle forms? Do deign to fulfil my desire."

"Hey Madhava! Through your successful will do you, like the spider bringing out the web from within and withdrawing it into itself, create sustain and withdraw this universe. Please grant me this knowledge. I shall without any slackness carry out your order."

"I who shall perform the work of creation by thy blessings will not become egoistic and proud," thus did Brahmadev pray.

On Brahmadeva praying in this manner the Lord replies through seven slokas. Out of these the four important slokas are called 'Chatu:sloki Bhagavatam'. This is verily the first Bhagavatam: that is, this is the first Bhagavatam that was done upadesa of (narrated).

ahamevAsamevAgrE nAnyad yat sadasatparam
pashchAdaham yadetachcha yovashishyeta sosmyaham 2:9:32

rthe artham yat prateeyeta na prateeyeta chAtmani
tad vidyAdAtmano mAyAm yatA (A)bhaso yata tama: 2:9:33

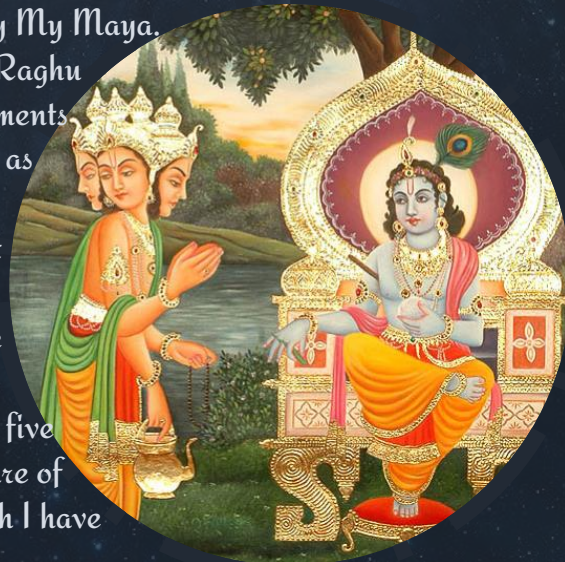
yata mahAntI bhutani bhuteshucchavacheshvanu
pravishTAnyapravishTAni tatA teshu na teshvaham 2:9:34

EtAvadeva jignyAsyam tatvajignyAsunA (A)tmana:
anvayavyatirekabhyAm yat syat sarvatra sarvadA II 2:9:35

"I shall bless you with that esoteric knowledge coupled with experience along with its means. You shall, by My grace, have the knowledge of My true form. I alone was before creation (srishti) and there was no gross or subtle existence. Also, there was no cause and effect. I alone was. Nothing else existed. The universe that has arisen after creation is also verily Myself. What remains after dissolution is also only Myself.

When a thing does not truly exist but appears to exist on its foundation (the Atman), and reality though existing stands hidden and unseen are all only My Maya. Seeing two Moons that does not exist and the existing Raghu being unseen is also verily My Maya. It can be said that elements like space have entered into all objects. But at the same time as the elements constitute the objects it can also be said that they have not entered into them. Likewise, it can be said that I have entered into all beings yet have not entered into them (this is because there is nothing apart from the Supreme Being).

Just as the qualities of the objects constituted of the five elements (pancha bhootaas) do not affect the elemental nature of the five elements, so too, the nature of the universe into which I have



entered does not affect My pristine nature and I remain apart. The Truth seeker should comprehend that Being which remains the same, without any change, through all its transformations into various effects, is different from the effects though its cause, as also when all these effects are dissolved remains without diminution. He should comprehend that Supreme Being who is omnipresent and ever present.

Concentrate on what I have said with one-pointed mind. By following My commandment you will never be infatuated with the thought of being the doer in your work of creation."

Commanding thus the Lord Hari disappeared.

Saluting the Lord, Brahma then began to create the universe, as before.

Narada, the great Bhakta, who desired to learn about the Maya of this Sri Hari, pleased Brahmadeva with his devotion and rightful conduct. Narada, compliant to his father Brahmadeva's will, served him and became the most beloved of Brahmadeva.

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

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



Madhura Smaranam

My Guru As I See Him

- Dr A Bhagyanathan

Personal Secretary to Sri Sri Swamiji



“...to read about the life history of a Mahan (self realised soul) is one thing and to live with such a Mahan is altogether a different experience”

Being always in the physical proximity of Sri Swamiji is sheer bliss. Sri Swamiji would often say that to read about the life history of a Mahan (self realised soul) is one thing and to live with such a Mahan is altogether a different experience. In the life histories of Bhaktas like Tukaram, Gorakumba, Bhadrachala Ramdas it is seen that even their wives were unable to cope with their exalted state. A devotee of Yogi Ramsuratkumar expressed his desire to be with him always. To this Yogi Ramsuratkumar said, “Hell or heaven be with me” meaning that being with him would at times feel heavenly while at other times it would be sheer hell: only those who were ready to face this could always remain by the side of Mahans. Even those who live with the Mahans all through their lives will not be able to comprehend them as their (Mahans’) mind is in a lofty state.

One day, Sri Swamiji was reading the Bhagavatam. Sri Swamiji then said to me who was by his side, “It is said that aware of the inability of those born in Kali, Sri Vedavyasa divided the Vedas into four and gave each to a Rishi for preserving it. Likewise, it is said that he gave the responsibility of protecting the Itihaasa-Puraanaas to Suta’s father Romaharshana. While it was so, at Naimisharanya when the Saunakaadiis ask Suta the path to be adhered to in the Age of Kali should not Suta have replied ‘Srimad Bhagavatam that I received from my father’? Suta did not say so. Instead, he begins with the words ‘we have

been blessed with Srimad Bhagavatam, as glorious as the Vedas, given to Parikshit by Sri Suka’. So, it amounts to Suta not receiving Srimad Bhagavatam from his father Romaharshana. Why? It is thus known that though the work of protection of all the Itihaasa-Puranaas were given to Romaharshana, it did not include Srimad Bhagavatam. A father would initiate others into all Mantras but a very important, top secret Mantra he would offer to his own son. So too, Sri Vedavyasa is seen to have patiently taught each and every sloka of Srimad Bhagavatam that he had authored to his son Sri Suka who was born a Jivan

Sri Swamiji continued, “We do not know what we should pray to the Lord. Even if we did it would be seeking some trifling thing. Even if we pray for some trifling thing the Lord being of lofty mind would only bestow great blessings on us. .“

Mukta.”

Sri Swamiji continued, “We do not know what we should pray to the Lord. Even if we did it would be seeking some trifling thing. Even if we pray for some trifling thing the Lord being of lofty mind would only bestow great blessings on us. When Aswathaama’s Brahmaastra was about to strike Parikshit in Uttara’s womb she surrendered to Lord Gopala praying for saving her child from death. But what did the Lord think? He thought ‘once Uttara has prayed

thus and surrendered unto Me this child should never ever meet with death’. Therefore, He not only saved the child with His divine Wheel (Chakra) but He also willed that in later years Parikshit should listen to Srimad Bhagavatam from the holy lips of Sri Suka and thus helped him attain liberation (Mukti). He would face death only if he took birth again, is it not? Therefore, one who has acquired Srimad Bhagavatam has been blessed by Lord Gopala. Only due to the blessings of Lord Gopala one gets

Srimad Bhagavatam. The Ganga flowed from the holy Feet of the Lord; and, tears of bliss flow from the eyes of Bhagavatas who meditate on the Lord's holy Feet in their hearts. Thus is it not apt to say that the water washing the feet of such Bhagavatas is verily equal to Ganga water?"

On another occasion I had been to a temple along with Sri Swamiji. The priest had misplaced the bell and it was time for the conduct of the puja. He was ordering about those who were around him, yelling 'where is the mani (bell)? Where is the mani?' Smiling, Sri Swamiji said to me, "He is verily the one who has owned up the truth. Do you know why I say so? Today aren't we performing puja, bhajan and all God related matters only for the sake of money?"

While camphor was being shown to the Lord after the puja a man who was standing by our side was anxiously enquiring of his family members 'where have you all left your slippers? Have you all kept them in a safe place?' Hearing this Sri Swamiji laughed and said to me, "Just as we do dhyana of our Guru's Padukas he is doing dhyana of his padukas!"

Endless are such words falling from the holy lips of Sri Swamiji.

SRI SWAMIJI'S KIRTAN

Raga: Madhyamavati

Pallavi

Madhurisakhi maharaagni

Maharanya-Madhurapurivasini

(Madhuri Sakhi)

Anupallavi

Padmavasini – Padmalochani

Padmanabha – Hrudaya – Ullasini

(Madhuri Sakhi)

Charanam

Sundara Sukhavara Dharini

Sundara Kokila Dhvani Pradhayini

Sundaraabharana Parishkara Booshani

Sundara Premika Varadha Hrudaya Nivasini

(Madhuri Sakhi)

JANMASHTAMI

- Sri Chandrasekarendra Saraswathy Swamigal



Lord Sri Krishna, in Srimad Bhagavad Gita says, "At a time when the whole world sleeps a Jnani (enlightened soul) remains awake".

We welcome light when it is dark all around. The sight of a little shade and water in the midst of a desert gives boundless joy. Lightning amidst dark clouds shines far more bright. The day Sri Krishna was born is called Janmashtami. Sri Krishna was born at midnight on ashtami thithi (eighth day of the first and second fortnight of the month as per Hindu calendar), in Krishna paksha (fortnight from full moon to new moon), in the Tamil month of Aavani during Dakshinayana (when the Sun is in southern solstice).

A year of man is a day for the Devas; Utharayana period (when the Sun is in northern solstice) is day time for the Devas; Dakshinayan is night time for them. So, it was night for the Devas when Krishna was born. Further, this month is indeed midnight for the Devas. Similarly, a month for us is a day for the Pitrus (ancestors). Shukla paksha (fortnight from new moon to full moon) is day time for Pitrus. Krishna Paksha is night time for them. Thus the time of birth of Krishna is night for the Pitrus, too. As Ashtami (the 8th day) is in the centre of that period it is midnight for the Pitrus, too. Sri Krishna was born on the midnight of Ashtami. Thus the time of Avatar of Sri Krishna was midnight to all – Devas, Pitrus and Man. A time of total darkness



Further, Sri Krishna was born in the darkness filled prison! Thus the whole atmosphere was one of total darkness at the time of the Avatar of Sri Krishna. His name is also Krishna. His body is also dark. The Name and the Form are both dark. But His swaroopa (Nature) alone was of radiance! As it is the radiance of Jnana appearing amidst total darkness it continues to glow even today and forever. The glory of Jnana shines only in the darkness of ignorance. His Gita is being heard all over the world. Srimad Bhagavata Purana, which is packed with Him, remains the best of Puranas. Eyes (kaN in Tamizh language) give light to life in the body. Thus KaNNa (Krishna as known in South India) verily illuminates the whole world. In our South India He is not just Krishna but is also KaNNa. KaNNa who cools (soothes) our body and mind by drowning our inner and external vision (kaN) in nectar (amrit) and sends forth Gita amrit through the ears is verily the eye of the world; the light in darkness.

Sri Krishna, in a single Avatar, has enacted countless Lilas (Divine plays). A highly mischievous child, a cowherd boy, a flute-playing rasika (enjoyer), an expert wrestler, vanquisher of bulls, master of political diplomacy, messenger, charioteer, protector of His devotees like Draupadi, Kuchela, bestower of liberation to Bheeshma and also to a hunter who shot at Him the arrow to kill – thus has He enacted several Lilas.

World is filled with men of various characteristics – both good and evil. The valiant, the thief and womaniser, the destitute and the industrious, aged and the child, the proud and the benevolent, the soft-hearted and the hard-hearted, the miser and the spendthrift, the fool and the learned, the yogi and the jnani – thus the world is made up of people of varied mental make-up. Sri Krishna Avatar which attracts all of them, individually, through the various kinds of Lilas and makes them recipient of His compassion and through it bestows Jnana and thus takes them ashore is verily poorNa Avatar.



GLORY OF JNANIS (ENLIGHTENED SOULS)

-Sri Chandrasekarendra Saraswati Swamigal

There are holy places which have been sung by great souls and there are holy places which are highly popular. Why are they deemed special than other places? We visit places like Kalahasthi, Chidambaram, Tiruvannamalai, Kasi, etc. deeming them to be special. We claim that the waters of Mahamaham pond and the Ganga are special (sacred). What is the reason for this?

Holy places or Rivers turn special due to their links with Jnanis. The touch of the Feet of Jnanis have turned these places special/ sacred. Appearance of Jnanis is far more than the direct descent of the Lord. Jnanis are as blissful as the Lord Himself. Jnani is verily God: rather he is even greater! God, very deeply concerned with the welfare of jivas, has the responsibility of showering his compassion on them and saving them: a Jnani has no such bindings.

Jnani is verily visible God. We speak of Agastya teertha, Vasishta teertha, etc. Due to the touch of the holy feet of Agasthya, Vasishta they have become glorious. The land of Dhanushkodi has got its glory due to its link with Sri Rama. Sitadevi's holy feet has also touched this land. Devotees from North India not only take a dip in these holy waters but also worship the very soil of these places and revere them! As the Feet of Sri Rama and such others have touched them they have earned glory.

Those of great tapas did not stop at receiving the Lord's grace for themselves; they prayed to the Lord to bestow His blessings on all those who worshipped Him in these places. Due to their concern that all the people of the world should receive the Lord's grace easily they pray there. Therefore, these places have deeper presence of the divine.

Festivals are conducted in holy places. Then and also on other days food is offered to visiting devotees. There are people who build choultries for this purpose and offer food to several people. The real intent behind this is not just to appease the hunger of visitors. If amidst a thousand visitors there was a single Jnani and if he partook even a little of the food it would bring about all-round welfare and prosperity. It is only with the intent of feeding this one Jnani thousands are fed!



VEEDU THEDI VARUVAAN VITTALAN

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

SRI GNAANESHWAR -8

Vittopandh was, in those days, excommunicated for going against the shastras (scriptural rules). Four children had also been born to him. It was a life of hardship. No one would mingle even with the children. People frowned upon the children. 'You born of a sanyasi don't come near me; Go away!' they would shout at the children. While there was none to fondle the children all readily made fun of them.

Vittopandh's state was no better. None would say that he had left his sanyasi life to adhere to the words of his Guru. In the very hearing of Vittopandh they would say 'He is filled with desires. That is why he has come back to householder's life and begot children. If he had such desires why did he embrace sanyas? He only pretends'. There was none to speak in their support. Days passed and the little children grew up. Vittopandh and his wife Rukmini were anxious about conducting upanayana (the holy thread ceremony which entitles the boy to take up Vedic study) for them. Being children of a sanyasi they were ignored totally. None came forward to conduct their upanayana. Deeply worried over this Rukmini asked Vittopandh, "Shall we visit a holy place and keep vrat?"

People stay in a holy place (Kshetra) and take up some religious vow (vrat), worship the Lord and pray for 48 days (48 days is known as one mandala). Such practice can be seen even today in holy places like Guruvayur. This is known as Bhajanam. It is believed that God would in some way, through a dream, respond to the worship and prayer. It was on this line that Rukmini asked Vittopandh if they could take up the vow of a vrat in a Kshetra. A hillock called Anjali parvat is in the Jotirlinga Kshetra. Close by is a mountain known as Brahmagiri and the holy water called Kushavartam. Just as devotees circumambulate Arunachala Hill at Tiruvannamalai in Tamizh Nadu, so too, here at Triyambaka circumambulating Brahmagiri is deemed auspicious. Rukmini believed that they would be redeemed of all their sufferings if they took up vrat and worshipped Lord Triyambakeshwara. Vittopandh also felt she was right.

All of them -- the mother, father and children, walked all the way to Triyambaka kshetra. There they would circumambulate Brahmagiri. They would bathe in the holy waters of Kushavarata. Rukmini would pray to Lord Siva there, "Oh Lord of Kailash! One

who adorns Rudraksha! You know that it is verily Lord Panduranga who had conducted our marriage. Oh, Lord Siva who stands with ashes all over your body! Do you not know that it was only to adhere to the command of his Guru that my husband returned to the household life even after having embraced ascetic life? Hey, Chandramouli! Is it not through your blessings that these four gems of children were born to us? What are we to do if the whole world turns away from us? Is there no way out of this? You who bless your devotees quickly should show us a way out of this suffering and grace us.” Rukmini thus prayed to Lord Siva daily.

The parents were deeply worried about how they would perform the upanayana for their sons. They became very anxious and shed tears as they could not make any arrangement for their children to learn Veda shastras.

While even today Triyambaka is forest land one can well imagine how it should have been in those days. One day when they were all circumambulating the hill a ferocious tiger came chasing them!

(to be continued)



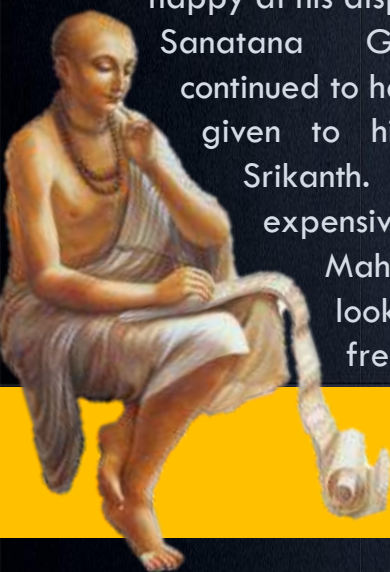
After alms, Tapana Mishra desired to offer new clothes to Sanatana Goswami. But Sanatana Goswami refused it. Tapana Mishra was adamant in offering new clothes but Sanatana said, "If you so wish give me one of your own old cloths." Tapana Mishra had to concede to this request. Sanatana Goswami tore that old dhoti into two and converted it into a towel and a loin cloth. He put the towel around his body. He now became a complete Vaishnava. He then stayed in Kasi, living on alms, in constant association with Mahaprabhu. Mahaprabhu was inwardly happy at his dispassion.

Sanatana Goswami, however, continued to have the white shawl given to him by his relative Srikanth. It was a soft and expensive shawl. Mahaprabhu kept looking at the shawl frequently. Sanatana

understood that Mahaprabhu did not like his possession of the shawl. He went to banks of the Ganga. There a poor Sadhu had spread out his torn dhoti to dry. Sanatana forced the Sadhu to give it to him and gave the expensive shawl to him.

Sanatana came to Chandrasekhar's house wearing the torn dhoti, Though Mahaprabhu knew all that had happened, he asked, "Sanatana! Where is that shawl of yours? Where have you kept it?" Sanatana replied shyly, "Lord! The flood of your limitless compassion has washed away that shawl along with my sins," and fell at his feet.

Mahaprabhu said to him, "Sanatana, even after the disease has been cured a good doctor continues to prescribe medicines to the patient for a while. This is because even a small trace of the disease within would give rise to the disease again. Hence, a good doctor would try to eradicate the disease completely. You have



SANATANA GOSWAMI - Janani

renounced everything but still retained the costly shawl. Taking alms and wearing an expensive shawl does not befit you." Overwhelmed by Mahaprabhu's concern Sanatana felt choked. He caught hold of Mahaprabhu's feet and began to cry. Everyone felt touched by the wonderful dispassion of Sanatana and the love of Mahaprabhu for his devotee.

After this,, Sanatana stayed with Mahaprabhu for two months and learnt several scriptural matters and subtle devotional matters from him. Later, when Mahaprabhu was leaving for Puri, Sanatana, with folded hands, asked him what he was expected to do. Mahaprabhu said, "Follow the footsteps of your brother. Go to Vrindavan. Both of you together search out the hidden Lila sthals (places where the Divine plays of Lord Krishna took place). Through your writings bring to light the Lilas of the Lord that remain unspoken. I also entrust you both with the responsibility of looking after the Gowdiya devotees who will come to Vrindavan in future".

Sanatana said, "Prabhu, how can sinners like us accomplish such a major task? But

mere instruments! You are the operator of these instruments. We are well aware that none of our efforts will bear fruit.”

Mahaprabhu said, “You begin this work. Sri Hari will bestow a power in your heart. Krishna Lilas will rise up in your heart on its own.”

Showering several blessings on him Mahaprabhu prepared Sanatana to go to Vrindavan on the royal path.

Next day, after his bath in the Ganga, Mahaprabhu left for Neelachal. Sanatana could not bear the separation from Mahaprabhu. Consoling himself he somehow left for Vrindavan.

Meanwhile, Roopa Goswami wandered in the several forests of Vrindavan along with Subuddhiraiji for a month. He then began to worry about Sanatana. Along with Anup he started towards Kasi along the banks of the Ganga. Since Sanatana had taken the road route the two did not meet. When Sanatana searched for his two brothers in Mathura he, accidentally, met Subhuddhiraiji. From him he learnt that his brothers had gone to Kasi in search of him. Therefore, he reached Vrindavan and involved himself in the task of locating the Lila places.

Here he led a life of total dispassion and renunciation. He received the book ‘Mathura Mahatmiyam’ (Greatness of Mathura) from a devotee. Taking guidance from this book he wandered all around the land of Vraja taking great effort to locate the holy places. Taking alms in homes he spent the night below trees. Thus he spent his days in Vrindavan.

Let us say that in our life we hold a person in high esteem and glorify him. We look upon him as the ideal, as a pure and noble soul and treat him as our guide. Let us say that holding him in such high esteem we worship him daily. However, suddenly, if on a day we were to learn that all that he appeared to be was only a pretence and that he was a fraud would it not simply shatter us? It would be simply impossible for us to come out of it. In the same way, let us say that we worship a small Krishna placed in a little box. Deeming Him to be a little child we offer Him everything with great care and affection. If, on a day He were to exhibit His cosmic form (viswaroopa) would it not simply stun us! ‘Ha! Is our little Krishna really such a glorious one!’ would be the thought that would possess us and it would be simply impossible for us to come out of the bliss and wonder that we then experience.

-Sri Sri Swamiji

A Story For Children

- Help Yourself

Once, a traveller found himself caught in a desert. Being thirsty he kept drinking the water he had with him. Gradually, the water jar with him got completely emptied. He still had to cover a long distance but his thirst had not yet been quenched. Without water he almost fainted. His legs trembled. He thought that he would lose his life in the desert. He was at a loss to know what to do. It was then that he noticed a hut at a distance. Though he was unable to even move his legs he somehow managed to reach that place.

There was nobody there. His heart began to beat fast. He craved for water. Wonder of wonders! There was a water pump there. He just could not believe what he saw. He realized that the pump must have been used to draw water from the ground. He, therefore, gathered all the energy left in him and with great difficulty began to operate the pump. He exerted all his effort but no water came out of the pump. He began to lose hope. As he looked around he happened to find a small jar filled with water. Eagerly he moved up to the jar to drink the water. There was something written on top of the jar. 'If you pour the water in this jar into the pump and then work it, it will draw water. After drinking the water please fill this jar with water before you leave' were the words found there. The traveller thought 'the pump set is a very old one. Though I had worked hard no water could be drawn. If I pour this water into the pump it is not certain if the pump would work and draw out water. If it fails to work this water will also go waste. Instead if this water could be consumed it will quench my thirst and also save my life.'

On the one hand he thought that it would be a smart move to drink the water in the jar. On the other hand he felt that it would be a grievous sin to drink the water that could be used to operate the pump. His conscience cautioned him that he would be guilty of making the pump useless to those thirsty travellers who would come there later.

He did not stop to think further. Determined to face the consequences he poured the water into the pump and began to operate it. Just as the blessings of the invisible Lord pour out water began to gush out of the pump. He drank to his fill and then filled that jar with water. He also filled his own jar with water and continued with his journey.

That traveller was filled with peace which is verily the highest reward. When man performs such acts he elevates himself as also the society at large.

This incident brings forth certain lessons. One, whatever we enjoy in times of need should be left behind for the benefit of others, too. It is wrong to nurture the feeling 'let me fulfil my needs and I need not bother about others'.

If each and every one nurtured the feeling 'let the whole world also enjoy what I have been blessed with' would not this world become a happy place? Would not this then become verily the heaven!

Further, only when we give shall we receive. This is the cosmic law. In fact we receive back only what we give; but it comes back to us multi fold. The traveller we spoke of above received and enjoyed far higher quantity of water than he had poured into the pump; and, he also filled the jar with the earlier amount of water. Like this traveller we may also wonder if by giving away we would lose even the little that we have. But there is no truth in it. By refusing to give on this ground we also halt what would otherwise come to us.

So, practice giving to others what you would greatly desire to receive. Offer not only wealth but also love and happiness to others. You will certainly find it return to you multi fold.

Further, that traveller before leaving the place with water added another line to what was already there. It was 'Oh, Sir! Believe me. What is written here is true!'

Brindavan and Nandakumara

- Janani

Sri Subhaladas Baba moved to Bhavsa village and stayed there. He returned to Radhakund after six months when the intensity of plague had considerably reduced. Now his bhajan became very intense. Bhajan took up so much of his time that he rarely went out for madhukari (collecting alms). Thus for several days Baba went without food.

Noticing this, Radhikadas who belonged to Bhavsa village begged for food on behalf of Subhaladas. Drying the rotis (leavened bread) thus obtained, he would supply it to Baba once in 15-20 days. For a long time Baba ate these dry rotis and as a consequence his backbone became bent. He fell to one side. Doctors opined that this was the result of eating dry rotis.

Baba had no disciple. If only there had been disciples they would have gone out for madhukari every day and brought fresh food for Baba. But Baba would not accept anyone for a disciple. Several devotees had been praying to him for as long as three to four years to accept them as his disciple. But he had refused for the one reason that the presence of another would affect his bhajan in solitude.

Knowing Baba's condition, Sri Pranakrishnadas Baba instructed him to initiate some disciples into sanyas (ascetic life). Sri Shyamasundaradas, Sri Radharamanadas, Sri Gowrasundaradas,

Ramakrishnadas and Sri Jayanitaidas became his disciples.

Sri Jayanitaidas built a kutir (hut) close to Baba's kutir. He stayed there serving Baba. It was he who also brought madhukari for Baba.

To be dependent on someone was not to Baba's liking. Though they were his own disciples yet he accepted very little service from them. Thus after sometime, he began to cook his own food. Some of his devotees supplied him with the requisite provisions. Baba used to cook rice only once in the evening. He himself would draw water from the nearby well.

Only when there was a dire need would Baba call out to Sri Jayanitaidas. At the back of Baba's kutir was a low doorway through which one could crawl in. Whenever Baba called out to him, Sri Jayanitaidas would sit outside this entrance. Baba would open the door and tell him whatever had to be told. Even Jayanitai was not permitted to enter the kutir freely.

It was the popular belief that Baba always maintained silence and that he did not give darshan. Though this was the truth it did not mean that he totally turned away from all. If a great mahatma (saint) or bhakta (devotee) visited him, he would gladly converse with them. Baba would spend several hours speaking of God's divine plays, stories, bhajan and in witty talks with mahans (saints) like Sri Ganupriya Goswami of Navadweep, Sri Advaitadas Babaji of Govardhan and Sri Balakrishnadas Babaji of Vrindavan.

Living in solitude in that kutir, Baba performed bhajan continuously for several years.

(to be continued...)

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paramarma kattanAthau kalasya yath
kousalam na thath sAdho:

chithram karOthi soosi thathA pidhatthe
sadhA thandhu:

A Sadhu does not possess the
shrewdness of the wicked of pinpointing
another's fault. Just see how a needle
pricks a hole while the thread mends it.

Sri Swamiji's Schedule

8 October

Ekadasi

Madhurapuri Ashram

24 October

Ekadasi

Madhurapuri Ashram