

Sri Hari:

MadhuraMurali

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MADHURAMANA MAHANEYAR

Sri Poornima Kumaraswami

Recently, on the occasion of Navaratri, Srimad Ramayanam and Srimad Bhagavatha parayanam were happening during the morning, in our Madhurapuri ashram. Sri Swamiji also participated in this and during the parayanam of important parts, he did pravachanam as well.

At one such instance where Narada speaks about his previous birth, he talks about the most wonderful Darshan given by Bhagavan to him in his mind. “What did I do to get such a fortune?” he wondered. He did not think that it was the fruit for his penance. Instead, he thought, “I was fortunate enough to be amidst Sadhus during the Chaturmasya Months and become a recipient of their compassion. Those Sadhus might have remembered me for an instance and that is why I was fortunate enough to receive Bhagavan’s darshan.”

While explaining, Sri Swamiji said something very beautifully. “The wise Mahans never have thoughts rising in their minds, right? This being said, how do they get

the thought of their devotees alone? When a devotee prays to his Guru with a lot of concentration, faith or devotion, the determination of the Devotee makes the Mahan remember him,” he said.

My sister Mrs. Girja Murali and her husband Mr. Murali lives in Bangalore. They're also recipients of Sri Swamiji's abundant grace. Once, Mr. Murali had some problems at his office. Due to those problems, he became very disheartened. He wasn't even able to sleep as he kept thinking, “What is the solution for this?” Whenever he had a prayer, he would sit in front of the photograph of Sri Swamiji and chant the ‘Hare Rama’ mahamantra. He had no unsolved problems because of this. He, who couldn't sleep, didn't find any solution even that night. He got up from his bed, walked into the Pooja room and started chanting Mahamantra with full rigour. After chanting Mahamantra for hours together, he found some internal peace and went back to sleep.

The next day, Sri Swamiji called my older sister Ms. Janani, and said “Ask your sister if her husband chanted mahamantra yesterday night with utmost rigour.” Janani also called her sister through the phone and enquired about the same. Girija and Mr. Murali, who heard this, were delighted and surprised at the same time. Mr. Murali was elated on realising that Sri Swamiji had thought about him and the Mahamantra he chanted. When he told Sri Swamiji about the happenings of the previous night, Sri Swamiji said that he thought of him because of the sincerity with which he chanted nama. He also got a solution for the problem he faced at his office.

Kunti Devi says in her stuti,

“विपदः सन्तु ताः शश्वत्तत्र तत्र जगद्गुरो ।
भवतो दर्शनं यत्स्यादपुनर्भवदर्शनम्”

When we face a problem, the sincerity with which we pray is always more. We would have noticed that most Hospitals have a small temple or atleast a shrine for God. Sri Swamiji says with a small smile that the Gods in these shrines or temples inside the hospital will have more sanctity. This is because the people who come there pray with utmost sincerity and faith because of the problem they are in. That is why Kunti Devi also prays, “Let those difficulties come to me, which make me remember Bhagavan.” Thinking of Bhagavan that way itself is a fortune. More so, when thought of with complete sincerity. So, when Bhagavan and Gurunatha think of us, it is our greatest fortune. Finding solutions to our problems is also fortunate. A gratitude that rises in our heart after our problems have gotten sorted out is also a fortune. In conclusion, for us, who are always in Satsang, under the guidance of Sri Swamiji, everything is fortune, right?

Answers and Beyond

Sri Swamiji's answers to Questions from Devotees

Question: Our Sanathana Dharma defines many Sadhanas (achievements) that are to be performed in order to obtain the different kinds of fruits (Outcomes). If that is the case, how do we obtain all benefits if we only chant Nama.

Sri Swamiji: A tree has a number of leaves, fruits, flowers and branches. In order to obtain only the fruits, we need to come up with some methods. If we throw a stone, aiming it at the fruit, it will fall down from the tree. In order to obtain its leaf, a different method has to be followed. Similarly, if we require the flowers, we have to pick them individually. In this manner, with different methods, we get different items or benefits from the tree. But, if we shake the tree in its entirety, the fruits, flowers and the leaves of the tree will fall all at once, right? In the same way, there are many Sadhanas like throwing stones and plucking flowers. Those can only give us one or two outcomes. But, chanting mahamantra is like shaking the tree wholly. It is capable of giving us all the Purusharthas.

The Philosophy of Golu

Sri Swamiji

The first thing that comes to anybody's mind when we say Navaratri is Golu. As per practice, few staircases are built and beautiful dolls are placed on those stairs in every house. Some even keep a 'theme' for their golu every single year. And they call their known ones to come and see this Golu.

Predominantly, this Golu has seven stairs. Why seven? When we say we have seven Janmas (births) we do not mean it in the literal sense of having seven different births. The seven births indicate the seven kinds of births we can take. These include plants, trees and creepers; animals that walk on the ground; the ones that move only on the ground like snakes and worms; birds that fly in the air; fishes and other organisms that live in water; humans; and the Devas. In order to indicate these seven, we keep seven stairs for Golu.

So, if you look at Golus that are kept in this manner, there will be a variety of dolls including

plants, shop keepers, fruits and vegetables, up until all the Gods. On looking, some may find it funny or silly! But, there is a deep philosophy behind this practice of Golu.

A potter makes pots with soil. Someone who looks at it says, “Wow! What a Pot!” in a complimentary manner. The same potter makes a vase. Someone who looks at it compliments him by saying, “How much effort is involved in making such a vase!” Even if he looks at a flower pot, he compliments the way it looks.

But, often we forget something. Irrespective of whether it is a pot, a vase or a flower pot, it is all made from the same soil. If we start looking at all of these as soil, we won't be able to see the pot, the vase or the flower pot. We will only be able to see the soil, right?

Similarly, this universe, that is filled with wonders and variety is all Brahman. When we realise this, we will forget the names and forms of everything, and we will only see everything around us as Brahman. The Golu we keep during Navaratri is to make us understand the same!

Thirumaliruncholai

(Compiled by Brahmasri Srinivasan)

Sri Manduka Maharishi attained pure wisdom from just the mere corner-eyed look of Sri Vishnu. He immediately started chanting the praises of Achutha. He, who was doing Pranava Japa, looked at Bhagawan who is the pranava swaroopa, and started chanting his praises.

Manduka Maharishi is the author of Mandukya Upanishad. Sri Sri Anna has given its essence in the 5th part of Divya Desa Vaibhavam in four slokas. Pranavam is the origin for all mantras and all Devathas.

Gayathri is the base of the Vedas. Vyakruthi is the source for Gayathri. The pranava 'OM' is the source for vyakruthi. Pranavam has a, u, ma as its syllables. There are practices where it is chanted separately as a, u, ma as well as together. This Upanishad shows how it should be chanted. When it is separated as a, u, ma, the swaroopa of a person is separated into different ones. Bhagawan's swaroopa also becomes separated. Our most liked devathas also get separated and the fruits they bear also become separated.

Every Jeeva has 3 states of being, namely, Jagrath, Swapna and Sushupthi. That is, the one who is awake, the one who is dreaming and the one who is sleeping. In such states, a person has 3 names, namely, Viswan, Baijasaan and Pragyana. Similarly, Bhagawan has three states called Srishti,

Sthithi and Samharam. In those three states he is called Anirudhan, Pradhyumnan and Sankarshanan, respectively. They are called Brahma, Vishnu and Rudhran. Brahma's duty is to create (Srishti), Vishnu sustains (Sthithi) and Rudhran destroys (Sahmaran). This way, Bhagawan has three duties.

Out of the three syllables a, u and ma, a denotes Brahma, u denotes Vishnu and ma denotes Rudhran. A denotes srishti (creation), u denotes sthithi (sustenance) and ma denotes samharam (destruction). Similarly, a denotes the state of being awake (Jagrath), u denotes the state of dreaming (swapna) and ma denotes the state of being in sleep (sushupti). When we combine a, u, ma together we get the Pranava OM. Paravasudeva Swaroopa is the Veda Moorthy that includes the Mummoorthy of Brahma, Vishnu and Rudhran combined. The Paravasudeva Swaroopa is beyond the three swaroopas Anirudha, Pradhyumna and Sankarshana, on which the Mummoorthys are based.

If we take the three gunas Sathva, Rajas and Thamas, we suffer from Svapna due to Sathva, from Jagrath due to Rajas and from Sushupti due to Thamas. Similarly, Srishti happens due to Rajas, Sthithi due to Sathva and Samharam due to Thamas. The state transcending all these three gunas is called Nirguna state. Keeping these states apart, we get the Chith-Swaroopa state. This is the state of the Parabrahmam who is Vasudeva. He holds the three different forms known as Mummoorthy within himself and shows himself only as the Paramaathma.

A, u, and ma can be worshiped separately identifying them as Brahma, Vishnu and Rudhran, respectively. We can combine the three syllables and worship Paravasudeva as well. The three characteristics of Rajas,

Sathva and Thamas exist in the Paramathma only for the three endeavours of Srishti, Sthithi and Samharam, says Sri Sri Anna.

What is the fourth state of being? The answer for that is the state that transcends Jagrath, Svapna and Sushupthi called 'Samadhi', also known as Paramprapthi or the highest state of being. God destroys the three characteristics that were formed because of maya, Sathva, Rajas and Thamas, and takes up the 'Sarvagna' form that suits him best. Similarly, people also lose their Rajas, Sathva and Thamo characteristics and become the best form of themselves (Chithswaroopam).

The fourth state of being is the Pranava 'OM'. The essence of Upanishad is that we must say a, u, ma in the three different states of being, transcend those states of being, and become fully indulged in the Pranava OM. Mandukya Upanishad is more than enough for a saint to attain pure wisdom, says Sri Sri Anna in Divya Desa Vaibhavam.

Manduka Uvacha:

Akaravachyaya cha vishwasakshine

brahmaswaroopaya jagathvidhathre

Jagrath vithanaaya rajogunaya namo anirudhaya sanathanaya ||

Ukaravachyaya cha thajasaaya svapnasya

dhathre bhuvansya gopthre

Vishnuswaroopaya cha sathva dhaamne

pradhyumnadevaya namo namasthe ||

Makaravachyaya cha sushupthidhathre

pragnyasya jeevasya thamogunaaya

Rudhraswaroopaya namo namasthe

sankarshanaaya pralayasya hethave ||

Omkararoopaya cha nirgunaaya

namasthureeyaya samadhi sakshine

Swayam prakashaya paramathmane cha

Srivasudevaya namo namasthe ||

These wonderful concepts have been incarnated as Azhagar here, as a replica of the Upanishads. It is said that the Thirumaliruncholai Azhagar is the incarnation of the Pranava form for the 'Pranavajapa Varamuni' or Manduka Maharishi who had been chanting the Pranava Mantra. Such a great Bhagawan is visible to our weak eyes as Azhagar. This Upanishad is called Mandukya upanishad. Manduka Rishi, who attained wisdom due to the grace of Bhagawan, attained Kaivalya Mukthi (Liberation) immediately after that. Azhagar, who blessed Mandukar, took his form in Thirumaliruncholai to bless and grace the whole world in a similar way. "There is no doubt in the fact that whoever has a darshan of Azhagar who is on the Solai mountain will get Liberation," says Sri Sri Anna.

Nammazhwar has sung the praises of Azhagar. Just as how Paramapatham Perumal has incarnated in the holy idol form, Thirumaliruncholai Azhagar has also incarnated in the same yet unprecedented way. He has a crown on his head. He describes the Beauty of Azhagar by saying, "Mudichothiyum mukhapolivum." When compared to Azhagar's facial glow, the ornaments look like they're made of brass.

When Vedantha Desikar had darshan of Bhagawan, Thaayar always applied Sri Choornam on herself by looking at Perumal's cheeks. That is how shiny and lustrous his face is. His facial glow is like that of his crown. When speaking about Azhagar's pink and sensitive feet, he says, "The feet are like Lotuses. They have wrapped a thin cloth of silk. In spite of that, his feet are filled with light."

Azhagar, who is of the Coral colour is sometimes even of the green colour. On the Dwadasi of Aippasi Month, Sukhla Paksha, Azhagar has incarnated for Nupura Ganga. Surrounded by Solai Malai on both sides, the green reflects on his marble-like body and the coral coloured Bhagawan becomes green-coloured. Nammazhwar celebrates Emperumaan in such a manner.

(The fortune of satsanga is the greatest fortune in life. Should not we, who have obtained that great fortune, feel pride in being immensely blessed, think again and again of the grace showered by Guru-Hari, melt again and again with love combined with gratitude, and live blissfully?

This Madhuraageetham has come to us, to enable us to reminisce our utmost fortune with gratitude. Let us taste more of this sweetness; let us remember more and more the fortune that Govinda has blessed us with; let us immerse ourselves more and more in bliss...)

When we say we are “Govinda’s family”, our satsang is not the kind to dislike the world, remove themselves from society and go live in some forest. To show that we are also like the Gopa and Gopis of Gokula who lived with their family and children, we saw that this Madhuraageetham began with the words “illarathil irundhiDuvOm” (we shall live with our families) right at the outset.

Govindanukku Aatpatta Kudumbam..

- Sri MK Ramanujam

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What bliss it is once we join Govinda's family through 'satsangam'? Daily, drawing kolam in the morning, beautifully lighting a lamp, making garlands for Krishna-Radha, chanting Bhagavata stutis in the mornings, singing Bhagavata Gitams in the evenings, serving and spending time with Radha-Krishna from prabodhanam in the morning to dolotsavam in the night – as husband and wife together do this bhakti, it is indeed blissful isn't it? And, with Krishna's grace, if one or two children also join? How beautiful it will be!

piLLai kuTTiyuDan vAzhndiDuvOm, nallaRangal solli vaLartthiDuvOm

kaLLamillA bhAgavatha, dharmatthilE pazhakkiDuvOm | |
gOvindanukku | |

When we realize suddenly, "Oh there are no betel leaves for dolotsavam!", having a son to run and buy some, or when we sing for dolotsavam, having a little son or daughter to sing more sweetly than us... if such children also join us, it is even more blissful isn't it?

Don't we need a lineage to lovingly take care of our Radha-Krishna as long as the sun and moon exist? Hence "piLLai kuTTiyuDan vAzhndiDuvOm" (we will live with our children)... and being parents who live by dharma, they will impart the right ways of living to their children also, in a disciplined way with sweet words and a caring heart. How? Is it by saying "Speak sweetly! Only then you will get ahead in life!"? Or is it by saying "Do Tulasi pooja. That punya will protect you in the future!"? Or by saying, "Don't ask questions. Do as I say"? Not at all.

The way our satsang families impart right ways of living to their children is indeed unique!

Don't we have madhurageethams to teach right living in a sweet (madhuram) manner.

“Child, do tulasi puja, serve cows, speak sweetly, work hard without being lazy... if you do all this, our Kitta will be happy. Do good deeds for that!”

“tuLasi pUjaiyAl kaNNan magizhginDRAn

gO-sEvaIyAl kaNNan magizhginDRAn...”

Does this madhuraageetham need an explanation? This is how we will teach our children the right way to live (nallarangaL solli vaLarthiDuvom).

This is also the path shown by Srimad Bhagavatam.

At the very outset doesn't Srimad Bhagavatam say “dharma prOjjita kaitava...”?

Kaitavam means hypocrisy. Only Bhagavata dharma is without hypocrisy. If something is done with a selfish end in mind, it is not Bhagavata dharma.

The dharma that is done with the thought that it will please Govinda is only Bhagavata dharma without hypocrisy. Without doing good for name, fame or self-interest, the parents of our Govinda's family do good deeds because “Our Gurunatha will like it; our Thakurji who is Govinda will approve of this; our Swamini Madhuri Sakhi will also be pleased by this” and also teach their children this way!

Doing good deeds is itself noble. That too, doing it not for punya, name, fame or to show off to the world, but only for the pleasure of Govinda, is indeed the noblest of the noble.

To be born in such a family is the greatest fortune of all.

(Our exalted story shall continue...)

A Tale for Children

Guide

Niranjan is a student studying 12th Standard. He is hardworking. He always studies well and scores top grades. But, everybody gets scared in their 12th standard, right? We have fears about not only getting good grades, but getting the grades we expect to get in order to get a seat in the college we want to go to. Niranjan started getting scared thinking about his final exam and the various entrance exams that are to be followed after. Over the days, his fears worsened where he started thinking, "Will I be able to do this? So much to study and so many exams are coming up!" Eventually, he decided, "I won't be able to do this."

Niranjan's father Gurudas, saw his son's self-doubt and said, "Niranjan, don't worry much about all of these. Let us forget all of this for one week and go on a trek." Niranjan felt that this would be a good change of mind for him. Both of them left the very next day to a beautiful Hill Station. That night, they stayed in a resort and took some rest.

The next day, Gurudas said, "Niranjan, there is a beautiful stream on top of this mountain. Let us go trekking to that stream. You will really enjoy it." Niranjan went along with a lot of excitement. They spoke about a lot of things and enjoyed the nature's beauty around them as they climbed the hill. As time went by, Niranjan started feeling tired. "Appa, the stream is not seen anywhere around here," he said with a little agitation. At that point, Gurudas asked a man who was climbing down the hill, "Sir, how far away is the stream from here?" Having looked at Niranjan's tired face, the stranger smiled and said, "Should be 2-3 Kms from here." Gurudas gently smiled back at the stranger.

Niranjan became excited again! He started climbing again, rejoicing that it was only 2kms away. After having walked for almost an hour, they were still not able to find the stream. As they kept going, a professor was bringing his college students along with him down the hill. Gurudas asked the professor, "How far away is the stream from here?" The professor smiled and said, "Should be 1-2 kms from here." Gurudas smiled along with him. After this, they would have walked almost 5 Kms, but they could not find the stream anywhere! As Niranjan was getting even more tired not having seen the stream, another stranger walked down the hill. Gurudas asked the same question to him as well. He smiled and said that it was only 1 km away. Niranjan didn't understand anything. But, they walked the same way and reached the wonderful and cold stream in the evening. Niranjan was in ecstasy having seen the stream. They relaxed below a tree as they enjoyed the view of the stream.

Then, Niranjan asked, "Appa, whoever we met on the way said that this stream is either 2 or 1 km away. They smiled and you smiled back at them. What did that mean? I didn't understand any of it!" Gurudas sat in front of him and explained, "Niranjan, when we have already decided the target that we are to achieve, we should not get hesitant or tired in the journey towards it. We are well aware of the fact that the stream is somewhere on this hill. We are also aware of the route to reach it. In that case, we shouldn't give up on our journey out of tiredness from not reaching the target, right? Do you know why every stranger we asked said that the stream was 2kms away? They said so because if they said 15 Kms we might give up and go back. So, in order to encourage us, they said so. All of them, as well as I know the real distance at which the stream is situated! That is why we smiled!" He said this with a lot of inner meaning and perspectives. Niranjan got clarity in his mind. "When one is sure of the target that is to be achieved, then why hesitation or tiredness? I shall reach the first 2 Kms and then worry about the next 2 Kms that are to come," he thought. After reaching home from that trip, Niranjan started studying even more rigorously.

Sri Vishnupriya

Sanskrit Word of the Month

ग्राम

We know that the word
'Gramam' connotes a small
town or a village. The Ksethra
Senganoor is called
'शङ्खग्रामं'.

‘जयतु जयतु शङ्खग्रामनाथो
मुरारररिः’ writes Sri Sri Anna,

in a sloka that praises the
Senganoor Srinivasa Perumal.
If a place is really small and in
a remote location, we
generally call it a 'Kukk
Gramam'. In Sanskrit too, 'Kukk
Gramam' means a really small
place.

'Gramam' also means
collection. 'Indriyagramam'
means a collection of Indriyas.
In the Bhagavad Gita's Bhakti

yoga, Bhagawan says,
संनियम्येन्द्रियग्रामं
सर्वत्र समबुद्धयः।
ते प्राप्नुवन्ति मामेव
सर्वभूतहिते रताः॥

(BG 12.4)

Which means, "Those who
control their collection of
Indriyas (senses) and with an
unbiased mind, think for the
good of all, they will come and
attain me."

Similarly, 'Gunagramam' means a collection of good Characteristics (gunas). In the starting sloka of the 6th ashtapadi, Radhai tells her friend,

‘गणयन्नतगुणग्रामंभ्रामंभ्रमादन्निते’

Which means, “My mind wishes to unite with the good qualities of Krishna. My mind does not wish to get separated from him, even a little.”

Next, ‘gram’ or ‘gramya’ mean something that is inferior. ‘Gramya Geetham’ for example, refers to inferior songs (in terms of worldly songs like Cinema songs). In the 11th Canto, “ग्राम्यगीतंनशृणुयाद्यन्नतिःर्नचरिःक्वन्नचत्”, means that Sanyasis who wander in the forest must not listen to inferior or worldly songs.

Similarly, ‘Gramakatha’ means inferior conversations, speech or stories. In Srimad Bhagavatham, Jatabharathar says to Rahugunan, “यत्रोत्तमश्लोकगुणानुर्ादिःप्रस्तूयतेग्राम्यकथान्न्र्ातिः” Which means, in which ever Satsanga, Bhagawan’s stories are narrated sans worldly stories, go there and listen to them. That will surely be a path for you to attain Bhagawan.

Kapila Vasudevar says to Devahooti ‘नैव तुष्ये अर्चितोऽर्चायां भूतग्रामावमानिनः’ This means, “I don’t derive happiness if one doesn’t see me in all organisms and disrespects them and sees me only in the Idol form and worships me.”

The word ‘Grama’ can be found in music as well. ग्रामः स्वरसमूहः स्यान् मूर्च्छनादे समाश्रयः ॥

A collection of Swaras that form the base of a Moorchana is called 'Grama'. Predominantly, 'Shadja Grama' and 'Madhyama Grama' are two types of Grama found in Sangeetha Shastra.

There is a phrase called 'Grama Simham'. Simham generally means Lion, but Grama Simham means dog.

'Sangramam' means War. 'Salagramam' refers to Sanctimonious stones worshipped as Sri Vishnu. 'Nandigramam' was the place in which Bharatha stayed during Sri Rama's exile in the forest.

In this way, we saw many words and meanings for the term 'Grama'.

Sri Namdev Maharaj

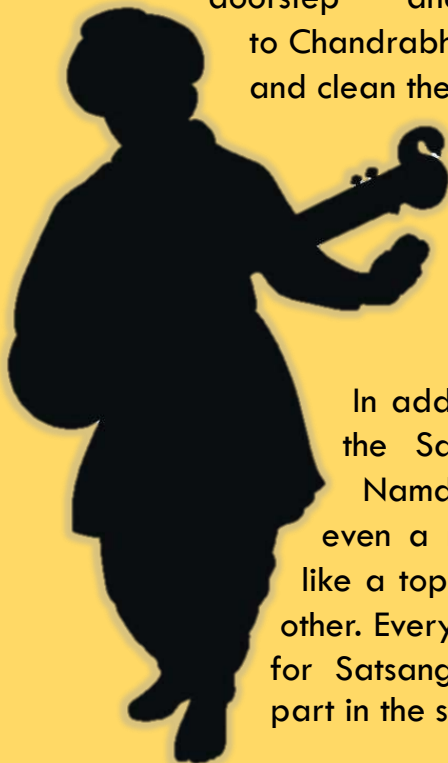
Shiv Kanya - Shri Kanya

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Janabhai grew up in Namdev Maharaj's house. As Konabhai instructed her, she voluntarily did all the household chores. Isn't it natural to teach the girl child at home all the household chores from a very young age? Similarly, Konabhai taught all chores to Janabhai.

In addition, Janabhai would perform all chores with sincerity and love, just like performing Kainkarya (service) to Sadhus. As soon as she wakes up in the morning, she would clean her doorstep and draw a Kolam, go to Chandrabhaga and draw water, come back and clean the cow shed, make cow dung cakes, wash the clothes of everybody in the house, clean the utensils, grind all lentils required to cook the meal, serve the meal to everyone, and so on.

In addition, she would also serve to all the Sadhus who come in search of Namdev Maharaj. Without sitting for even a minute, she would keep spinning like a top and would do some work or the other. Everyday, when Sadhus come together for Satsanga, she wouldn't desire to take part in the satsanga and sing Bhajans. Her



heart always searched and yearned for service. She derived happiness from the Harikirtans, Bhajans and Harikatha that reached her ears when she served the Sadhus.

As she performed her duties during these daily satsanga, her tongue incessantly chanted the nama of Panduranga, her mind constantly thought of him, and she kept speaking to him from her heart. Sometimes, she would sing Abhangs that come to her in her mind. Nobody was aware of her Prema Bhakti towards panduranga.

Once, when she went to bring water from Chandrabhaga, a girl started talking to her. She was dark like the rain clouds, wore a yellow silk saree beautifully with pleats, wore a nice silk shawl on her shoulders, wore a handful of green glass bangles, wore a thilak on her forehead and Kajal in her eyes, wore a nath nose ring on her nose, braided her long hair and kept beautiful flowers, wore anklets on her feet and looked very beautiful.

As she was similarly aged to Janabhai, the latter spoke to her comfortably. That girl introduced herself as Rangamma, a resident of Pandharpur. Everyday, when Janabhai went to Chandrabhaga, Rangamma would go there too. Both of them would talk to each other with love and sing Abhangs as they finished their chores at Chandrabhaga. Rangamma would accompany Janabhai only to hear her sing Abhangs. She would derive happiness on hearing her sing. Eventually, they became very close friends. Rangamma helped Janabhai in all her chores and when Jana left for her home, Rangamma would depart on the way.

Once, when they were talking with each other and returning home, Namdev Maharaj saw them. As soon as he saw Rangamma with Janabhai, Rangamma's face felt very familiar to him. He was surprised to see Janabhai talk comfortably and happily with a girl. Then, as they neared him he wondered who the girl was. But, as they neared his house, Rangamma bid goodbye to Janabhai and left.

As Janabhai entered the house, Namdev Maharaj enquired about the girl who accompanied her. She replied by saying, "Her name is Rangamma and we met on the banks of the Chandrabhaga river. She accompanies me to the river everyday." As soon as he heard this, Namdev Maharaj became extremely happy.

Panduranga himself had disguised himself as Rangamma and had been speaking and playing with Janabhai everyday. As soon as he realised this, Namdev Maharaj was extremely happy on thinking about the fortune that had fallen upon Janabhai.

(To be Continued...)

MADHURASMARANAM

It is the Intent that counts

- Dr Bhagyanathan
(Personal Secretary to Sri Sri Swamiji)

When we speak about God, Meyyadiyars have blessed us with verses like, “Not even a cell moves without him.” and, “Always in prayer of his feet because of his blessings.” What can we do for God or those Mahapurushas who have realised God? Even if we submit a flower to them, that flower is blessed to us by them, right! Even if we submit bountiful money or gold, what are Mahans or Bhagawan going to gain from them? Even then, devotees submit things to them as a token of their love, right? We have to observe a very important matter in this.

Sri Swamiji often says, “Bhagavan and Mahaans don’t fall for the outer disguise or actions of a person. They look deep into our hearts to see what is actually there. They only consider those things.” This is nothing but what we call an Intent. “What matters most is with what intent we perform a certain action.” In order to explain this, Sri Swamiji shared a funny incident once.

“One man told his friend that if he had a car he would have immediately given it to his friend. The friend who heard this was ecstatic. However, he fails to observe something. He said he would give him his car if he had one, right? But, he didn’t say that if he had a Two wheeler he would give it to you. Because, in reality he only has a two wheeler and not a car.”

God does not fall for the fancy things we say and the grand gestures we do. Do we submit everything else other than what's needed for us to him? Or, do we truly live surrendering our body, things and soul to him? God and Gurunatha see only the intent because it is the intent that counts!

Once, on a Ekadasi day, a lot of devotees had come to the Madhurapuri Ashram to have the darshan of Madhunisakhi Sametha Sri Premika Varadan. After the pooja, a long queue of people were waiting to receive Theertha prasad from Sri Swamiji. More than hundreds of devotees from various places had come that day. As a token of their love they had gotten a lot of big items, fruits, and garlands to submit to Sri Swamiji.

At that point, Sri Swamiji bent his neck, took a peek far away and with a small finger movement called somebody to come forward. Everybodys' gaze immediately turned towards that direction. There, a young girl was standing, holding something in her hand. She didn't even realise that Sri Swamiji was calling her. She thought he was calling somebody else. As Sri Swamiji called her again, she realised that he was calling her and with a lot of hesitation, fear and shyness, she stepped forward. She was surprised as to why Swamiji only called her out of all the people in such a huge crowd. Sri Swamiji showed his right hand and said, "You have brought something for me, right? This is the most precious thing in the whole world. Give it to me. Let me take it from you first." She became shy as soon as he said this. She had a paper cover in her hand. As she gave it to Sri Swamiji with a lot of hesitation, he opened it with a lot of joy.

There were a few Currency notes and coins in the cover. The amount was not much. But, Sri Swamiji received it as though it was a rare artifact that one cannot find easily. As he asked what it was, she said, “ I have been saving this approximately for a year and I have brought it to submit to you. If I behaved well, my parents used to give me a ‘Good Behaviour’ allowance. They also gave me money for festivals. I saved all of the money without spending it. You have said that the Mahamantra should spread worldwide. In order to fulfill that, I have brought this with all my desire to give it to you.” Sri Swamiji was moved as the child said this. Sri Swamiji’s eyes were filled with tears.

Sri Swamiji kept the cover on his eyes, and saw the child with overflowing compassion. “I don’t know if this aim will or will not be achieved for any other reason. Because of your pure intentions, Bhagawan will surely fulfill this target of ours, “ he said and gave the cover to me asking me to keep it safely.

Madhurasmaranam will continue...

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