

Sri Hari:

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MadhuraMurali

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Spiritual Monthly with the blessings of
Maharanyam Sri Sri Muralidhara Swamiji



MadhuraGeetham

Abathbandhuvum Nee Dhaane

Raga: Kedara Gowlai

Talam: Adi

Pallavi

Aabathbandhuvum needhaane

Anaatha rakshakanum needhaane (aabath)

Anupallavi

Karpaga tharuvum kamadenuvum

Kasthuri rangane kaveri rangane (aabath)

Charanam

Makarathin vaayil sikki - than

Nigarillaadha aanai arasanum

Agaramudhale endru piLirida

Magara kuzhai kaadhan nee Odi vandhaai (aabath)

paaNdavar aivarum pagadai aadi

aNdi vandha manaiviyai adimai aakki

aaNdar kootamum kaNdu kaLithida

uNdu naan endru abayam aLithaan (aabath)

Utthirai vayiTril kudikkonda

Pattharai maathu thangamaam parikshithai

Kudhirai kuraludayOn azhithida munaindhida

Aanirai mEythida nee allavo kaathaai (aabath)

MADHURA SMARANAM

MY GURU AS I SEE HIM

– DR A BHAGYANATHAN

Personal Secretary to Sri Sri Swamiji

On April 14 morning, the New Year pooja was performed at Premika Bhavanam in the sanctum of Sri Premika Srinivasa Swami. The panchangam was also read out. After that, Sri Swamiji left for Madurai. At Madurai, he stayed the night at the newly-built Namadwaar.

The next morning, he woke up at 4 am and from there left for the town of Kariapatti. At Kariapatti, Sri Lakshmikanthan and Smt. Subbulakshmi, and Sri Gandheeswaran were waiting eagerly to welcome Sri Swamiji. Throngs of devotees were also waiting eagerly. The previous night there had been a light drizzle of rain. Sri Swamiji waited outside for the auspicious time to dawn. "Go-pooja" (worship of cows) was then performed. Once go-pooja was done, as Sri Swamiji went inside, all the devotees also followed him inside. Kariapatti Namadwaar was built in a very beautiful and elegant way. Everybody was very happy that, by Krishna's grace, the Namadwaar was very beautiful and was a lovely, large place to chant Nama. Many Namadwaar devotees from out of town had also come for the inauguration of this Namadwaar.

Tirumanjanam (sacred bath) was then performed to Sri Madhuri Sakhi-Premika Varadan who had been installed there. All devotees continued to sing and chant Nama. After the tirumanjanam was completed, Sri Swamiji gave a blessing message (discourse) about the greatness of Nama and the necessity for Nama. Following this, Sri Swamiji gave prasadam to Sri Gandheeswaran and his wife, who had given themselves in all ways towards building Namadwaar there; to Sri Lakshmikanthan and Smt. Subbulakshmi, who had taken all efforts for Namadwaar there; to Smt. Manjula and Sri Narayanan, the engineer who had built Namadwaar so beautifully; and to Sri Rajagopal and Smt. Jaya, who had offered that space for the Namadwaar to us.

After this, Sri Swamiji gave the tirtha prasad from the pooja performed to Sri Premika Varadan to all the devotees there. Sri Haridas, who serves at Madurai Namadwaar, had very responsibly made all the arrangements.

Sri Swamiji then left for Sivakasi. At Sivakasi Namadwaar, Bhavani Akka and all devotees there had made beautiful arrangements for Radha Kalyanam. Radha Kalyanam was being conducted there, led by Smt. Anusha Balaji. After Sri Swamiji reached there, he conducted the Radha Kalyana Utsav, and completed it; and personally blessed each of the 2000 odd devotees gathered there, by giving them each a 1 rupee coin with his own hands.

Then he left from there that afternoon and went to Arupukottai. In Arupukottai also, a grand temple for Yogi Ramsuratkumar had been newly built. By the efforts of Arupukkottai Sri Chandrashekhar, Sri Sivaraman continues to supervise everything. The kumbhabhishekam of the temple will be performed on May 2. Earlier Sri Swamiji had also visited this place while choosing the land to build this temple on. He had also gone when the bhoomi pooja was performed. Now, on seeing it built so beautifully, everyone was very happy. After staying there for some time and doing Nama sankirtanam, he visited some devotees' houses. Then, in that town, our GOD satsang devotee Arupukottai Kannan had arranged for Sri Swamiji's discourse at 'Queens Rathinavel Marithai Nachiyar' Kalyana Mandapam. Before the discourse, children of Gopa Kuteeram presented a small skit. It was very beautifully presented. Following that, Sri Swamiji discoursed and conducted a mass prayer. In that Kalyana Mandapam in Arupukottai, about 2500-3000 devotees had gathered there quietly to listen to Sri Swamiji.

Then Sri Swamiji left from there and went to Kariapatti Namadwaar. Since he had left in a hurry in the morning, he went back to that Namadwaar and gave advice to the devotees there about how to run the Namadwaar and what activities to do, etc. He then rested there. The next morning, he left at 4 am and then reached Madurai.

Sri Swamiji is very happy that a grand Namadwaar has been built in Madurai, the hallowed land of the Pandyas, where the Lord took the Matsyavataara. Over 2000 devotees were waiting in front of Namadwaar; on top of Namadwaar they had placed a small Krishna who was welcoming everyone to chant Nama; an elephant was waiting; a cow was waiting. Sri Swamiji first performed "gaja" pooja to the elephant, and "go" pooja to the cow. He then went inside and performed abhishekam to Madhuri Sakhi sameta Sri Premika Varadan. After abhishekam, Nama sankirtanam and bhajans by devotees were being performed. Divine Life Society's Madurai branch's Swami Sundarananda had come. Earlier, 10 years ago in 2008, when Madurai Namadwaar was first started in a rented place, he was the one who had inaugurated it open. At that time, Sri Swamiji had not been able to participate in the opening in person. Sri Swamiji

really desired to invite Swami Sundarananda, who had opened this Namadwaar 10 years ago, to this inauguration also.

About 20 years ago, Sri Swamiji first discoursed in Madurai at the Sri Madanagopaldaswamy Temple. At that time, he had told Sri Ramanujadasa (a devotee there) that Nama sankirtanam should be performed there every Saturday. Ramanujadasar continued to do that, as instructed.

Sri Swamiji first garlanded and offered a shawl to Swami Sundarananda. Then Sri Swamiji gave prasadam to Ramanujadasar, for having conducted satsangs in Madurai continuously. Next, he gave prasadam to Sri Nehru and Smt. Kanchana, who had served the Namadwaar with their body, mind and soul, just like his father Sri Kathiresan. Sri Swamiji also gave prasadam to the couple who had given the land for this Namadwaar, Sri Thyagarajan and Smt. Sudha, and their parents, Sri Swaminathan Iyer and Smt. Rajalakshmi. He also gave prasadam to the engineer Sri Narayanan and his wife, Smt. Manjula. Sri Swamiji then discoursed on the greatness of Guru bhakti. Then he gave tirtha prasadam to all devotees.

Then Sri Swamiji left for Rajapalayam. Some devotees were waiting to receive Sri Swamiji at a Rama Temple in Rajapalayam. Among them was Smt. Rajalakshmi, a devotee who was part of our satsang. She is the one who continues to perform Nama sankirtanam at Rajapalayam every week. The Rama Temple was built of granite. A lady who had lived three generations ago, was a great devotee of Lord Rama. It seems she has walked from Rajapalayam to Ayodhya three times in her life. She has built a beautiful, granite temple for Lord Rama. The temple was very beautiful and elegant. Sri Swamiji had darshan of Lord Rama there, and discoursed for a while in the temple. Then he returned to Madurai.

At Madurai, Sri Swamiji participated in the satsang that took place at Sri Madanagopaldaswamy Temple that evening and discoursed there. Before beginning the upanyasam, he gave prasadam to all the devotees who had served physically as well as financially in order to build Madurai Namadwaar. He also had darshan of Sri Madanagopaldaswamy. Then he returned to Madurai Namadwaar and stayed the night there. The next morning, he performed Nama sankirtanam for a while with the bhaktas there and then left for Periyakulam.

At Periyakulam, all devotees were waiting to receive Sri Swamiji at Renuka Vidyalaya. Smt. Vijayarani and Smt. Latha had made all the arrangements. There, a new room had been elegantly built for Sri Swamiji by a devotee called Sri Ram

Arshith. He had a prayer that our Sri Swamiji himself should only come and open that room, and had waited for this for many days. The inauguration ceremony took place. Sri Swamiji spoke with the students for some time.

Sri Swamiji then left from there and went to Periyakulam Namadwaar. When he reached there, it would have been about 7:30 pm at night. Even at that time, the Namadwaar was overflowing with devotees. There were devotees standing on the streets also. Seeing how so many devotees were waiting to see him, even at that late hour, Sri Swamiji felt very touched. Sri Swamiji spoke for a while to them about Nama mahima, Guru bhakti and Satsang. Then he gave all the devotees who had assembled, a 1-rupee coin as prasadam blessing them with his own hands, and made them happy. He rested at Periyakulam Namadwaar that night, and the next morning at 6 am, he began Nama sankirtanam on the occasion of Akshaya Tritiyai. After chanting with the bhaktas for some time, he visited the home of a devotee who lived nearby and then left for Udumalpet.

At Udumalpet, a land had been bought to build a new Namadwaar. Since that day was Akshaya Tritiyai, arrangements had been made by Smt. Pramila, Sri Nehru and Sri Gandheeswaran, to perform bhoomi pooja there. After talking for some time with the devotees who had gathered there, he left and went straight to Govindapuram. At Govindapuram, our satsang devotees, Sri Kalyanakrishnan and Sri Pammal Swaminathan, who had gone to Haridwaar and brought Ganga water with the prayer to perform abhishekam for Sri Swamiji on Akshaya Tritiyai, were waiting. They then performed abhishekam for Sri Swamiji with that water, with devotion and shraddha. Then, since it was Akshaya Tritiyai, Sri Swamiji also went to Sri Bodhendra Swamigal's adhithanam and to Yogi Ramsuratkumar Bhajanashram, there at Govindapuram. He rested that night at Chaitanya Kuteeram in Govindapuram.

The next morning he woke up at 5 am and performed prabodhanam to Lord Jagannatha there. After doing prabodhanam, he left and went to Senganoor. At Senganoor, the usual monthly procession of Sri Sri Anna's Padukas (conducted on every Rohini nakshatra day) was performed. Many devotees from Bengaluru had come to Senganoor to perform Narayaneeyam parayanam. Sri Swamiji spoke to them about the connection between Sri Guruvayurappan and Srimad Bhagavatam. Then Sri Swamiji left and returned to Chennai.

In this way, our Madurai Namadwaar and Kariapatti Namadwaar were bestowed on us as an umbrella of Bhagavan's grace in this new Vilambi year. May more Namadwaars be established in this new year, and may all bhaktas chant this Divine Name, so that, through Gopalan's grace, everybody is bestowed with the blessings of Bhagavan and Guru.

ANSWERS AND BEYOND

Following your guidelines, I would like to do 'Naama prachaaram' in a small way that I can - please advise me.

Imagine we wish to provide others with a priceless gift. Who would we give this gift to first? The ideal recipient is one who craves it, and cannot afford it on their own without receiving it from someone else. Similarly, the gift of Naama must first be given to one who is eagerly waiting for it and to one who is yearning for someone to lovingly guide them to God, before being given to one who is already familiar with it - one who practices a form of worship, knows about God, and/or grew up surrounded by those who helped fortify spirituality. Searching for this recipient and sharing this priceless gift is the correct way to do Naama Prachaaram. Bodhendral has shown us this simple and powerful path of Naama in his Naama Siddhantam, or ideology. It is our moral responsibility to spread Naama to our communities.

Please give me a tenet that I can follow everyday

Help at least one person in your daily life.

Speak encouragingly to at least one person everyday.



A Letter to Premika Varadan



Many 'Radhe! Radhe!' to my dear Premikavaradan!!

Premikavarada! You must have warmed up and your face blossomed on reading the name of Radha!

For quite some time now I have been wondering about placing a question to you. Well! What good would it do to just keep wondering? Time is running out. So, today I have taken courage to pen a letter to you. My prostration to Mother Sri Rukmini who has set precedence and shown us the way..

How restless a mother gets when her child is afflicted with some disease or does not possess intelligence? If the child happens to be retarded mentally or physically handicapped in some way or the other how disturbed would the mother be; would she not run here and there trying to find some or any kind of treatment to cure the child?

Am I not your child? How is it that you tolerate me while even I feel disgusted with myself who has no wisdom, devotion and dispassion (jnana, bhakti, vairagya). Can you not find a solution to this? Is there anything beyond you? I do not like the way I am - eating, sleeping, spending time wastefully and fattening up my body. Is my birth meant only for fattening this bag of flesh?

It is said that everything is only due to God's grace and nothing happens due to one's smartness. Well! be it so. Can you not grace me?

Should you look for an auspicious day and time for this? Are you heartless? Or, would it be demeaning to you? Do not say 'how am I to grace you who are worthless?' for, that verily calls for your grace! Why do those who are capable need your grace?

It may be said 'there is nothing called grace. If you are lazy would the Lord bless you? You have to do japa, Dhyana, parayana, kirtana'. Don't I desire to do sadhana? But this lethargic ghost of a mind does not permit me to do this. Even if I manage to do a little of these I can see that my mind is not involved in it; or, I do it only to show off! At times I feel its better to do even if its only to show off and begin to do them. Love is needed to do sadhana; if not love at least desire should be there to do sadhana. Well! even if there is no desire at least one could do it mechanically. But even for this one needs the assistance of the mind: and in that case, unless you enter into my mind and intellect and work I will not do them. Days are passing by. As I grow in age it would become difficult to sit or walk or do anything all by myself. At such times the mind would only be concerned with the afflictions of the body. Mere thought of death is frightening. While I am unable to bear even a small pain in the body how am I going to bear the pain of death? If I begin to list my shortcomings there will be no end to it yet I dare to comment on others' defects. I have failed to bring into practice the teachings of so many Mahans. I have not corrected myself. But I have the audacity to advice others.

It is said that one who desires liberation should renounce his desire for worldly and heavenly pleasures. Let us not bother about heavenly pleasures for neither do we know anything about it nor understand it.

Is it not verily your Maya that creates desire for worldly pleasures? I beg of you - 'can you not remove that Maya from me?' - Are you truly desirous of taking me ashore? My mind is filled with all mental imprints (vasanas) of desire, fear, anger, etc. When will you grace me? How can further births be stopped if I die with all these vasanas? Even this birth is unbearable; what have I achieved in this birth? I am going to be born again and suffer and not achieve anything. Well! boldly have I committed several sinful acts. Fear grips me even now when I think of the sufferings I have to undergo in the dark worlds when I leave this physical body.

Just a little japa and dhyana.....my ego bloats and I deem myself a Guru! I go overboard if these happen by sheer coincidence or when I have divine experiences. 'Mahatma' is verily one who has won over name and fame. But the problem here is the desire is to become a 'famous' Mahatma!

O, what to say of the mind's maya!

If surrender is the way, I am unable to do it. There have been times when I have not had money, had no cloth to wear, have not been wise, had not owned anything. Even this body has been acquired only in this birth. However, the thought 'I' and 'mine' have been with me from time immemorial. Giving up 'I' and 'mine' is said to be surrender. What kind of a play is this? How is this possible?

Consider this letter very **SERIOUSLY** and get into action **IMMEDIATELY**.

(Sri Sri Swamiji continues his beautiful conversation with the devotees from Bengal. Swamiji was giving profound answers about the efficacy of chanting the divine names and the devotees continued to ask questions. The divine dialogue continues.....)

A Divine Dialogue

- SRI MK RAMANUJAM

Devotee - 'Radhe Radhe Swamiji! When we meet some people, we notice that they practice some other alternate methods, such as pranic healing and reiki for correcting their health issues. Can such practices be followed? Are we playing with our own destiny by doing them? How will these practices impact us?'

Sri Swamiji - 'First and foremost, we need to understand that pranic healing and reiki practices are in no way connected to God or divinity. They cannot be taken to be our upasanas or spiritual practices. As these practices bring about subtle changes in the astral state, they say that these practices result in improvement to health and well-being. From a metaphysical stand point, this is basically true. However, how well these practices are properly done by those who practice them is a question mark. I hope you get it. There is no doubt that this method of practice is correct. But it is difficult to say whether it would result in complete cure as it directly depends on the expertise of people practicing it, which is questionable. People practicing these methods should be experts and must also have a lot of training and experience. If they are able to handle the subtle nuances of the astral state, they would certainly be able to bring about positive impact on health and well-being. However, these days, many people have started doing pranic healing and reiki, but not all of them are experts in what they do. Hence, how correctly they carry out these practices is questionable. These practices, however are no hindrance to our divine or spiritual progress. It is like seeing a Doctor to cure our physical ailment. That's all'.

A Tale For Children

FOCUS & DEDICATION

The kingdom of Anandpuri was ruled by a king. He reveled in making different types of palatial buildings. They were of the finest quality exhibiting intricate features of excellent architecture. From his early days he employed a highly skilled Mason, named Raja, who executed these plans to perfection. Raja was growing old, he met the king and sought retirement from his official duties. But the king was reluctant to let go of such a talented craftsman. He said to Raja, "Before you officially sign off, I have a request, a personal request, rather". The King continued, I want you to build me a most beautiful building, displaying all your skills". Raja thought to himself, "So, this is not part of my official duty, Naturally I am not going to get paid for this". His heart was not on the job. He agreed very reluctantly.

Raja took on the construction of the building half-heartedly. His lack of interest in the job was evident to himself and it also reflected on the completed building.

As soon as the work was over, he went to the king and handed over the keys of the new building. His heart was thumping in his chest. He thought to himself, "The king would definitely know that I have not done this job properly, he may even persecute me for such a shoddy job". The king took the keys in his hands and ordered, "Raja, Please wait, You can't go yet".

Certain that his worst fears were becoming true, he was about to fall at the King's feet. The king stepped forward with a smile and said, "Raja, in your career you have constructed so many beautiful buildings for me. I had a secret wish, I wanted to gift you one such building as a retirement gift. These keys are yours."

Raja was dumbstruck and at a loss of words. He rued over the fact that he lacked the dedication to construct his own house which could have been the best ever. If only, he had the focus and dedication. He bowed his head in shame. He could not confess these to the king.

This is exactly like the time we spend doing "Kainkaryā" or "seva" for Bhagwan or Sadguru. Pleased by our efforts, God bestows us His choicest blessings on us. We are the direct recipients of the results of the seva done for Bhagwan or Guru. Therefore, it is most important that we do the Kainkaryā or Seva with utmost gratitude, dedication and devotion.

Sanskrit Word Of The Month

SRI VISHNUPRIYA

The word 'dhvija' means twice born. This word refers to three kinds of people.

First it refers to a brahmin. When a brahmin comes into this world, he is born for the first time. The shastra says that a brahmin is considered to be born for the second time when he is bestowed with a sacred thread called upanayana. Hence he is known as 'dhvija'. In olden days, the first three divisions (brahmin, kshathriya, and vaishya) were bestowed with the sacred thread (upanayana) and hence they were all referred to as 'dhvija'.

'Dhvija pungava' (द्विज पुङ्गव) means the best among brahmins, because 'pungava' means superior. In contrast to this, the word 'dhvija bandhu' (द्विज बन्धु) refers to a brahmin who is called so, only by name, and not by virtue.



If he were an ideal brahmin at some point of time, then he is known as 'dhvija bandhu' or a relative of 'dhvija'. For example, Ajaamilan can be called as 'dhvija bandhu'.

Next meaning for 'dhvija' is a bird. This is because a bird is born for the first time when it is hatched as an egg from its mother bird. It is born again when it comes out as a baby bird from the egg. Hence a bird is called as 'dhvija'.

While describing about Vrindavan in the autumn season, Shri Shuka says, "Dhvikakulaghushtha sara: sarin mahidhram" (द्विजकुलघुष्टसरःसरिन्महीध्रम्) - the lakes and streams as well as the mountains resonant with the sweet warbling of birds ('dhvija kula').

Next meaning of 'dhvija' is tooth. When a tooth comes out during childhood, it is called milk tooth. After some time, it falls and permanent tooth comes again. Isn't it? Since it comes twice, tooth is called as 'dhvija'. In Sriamd Bhagavatham, Lord Rudra describes Bhagavan in Rudra geetha as "Sudhvijam sukapolaasyam." (सुद्विजं सुकपोलास्यं) - Bhagavan's lovely teeth (sudhvijam) and ravishing cheeks (sukapolaasyam).

Traditional Treasures

'Kathakali' is a sacred art of dance drama originated in the 17th century from the temple sculptures that has Hinduism as the basis. This is a wondrous art form encompassing devotion, drama, dance, music, make-up, etc. It is a prestigious art embracing our custom and tradition. It is not a mere dance drama, but an opus that brings out the devotion through the portrayal of the battle between the good and the evil.

Generally, for several generations, the Indian literatures have been conveyed in their local language or the language that is well understood along the countryside. Kathakali stands as the best way of viewing our time-honored, ancient culture in the form of theatre.



Kathakali

Around 2000 years back, the guidelines for Drama, Dance, Music, costumes and the rest were devised by Bharatha Muni. The characters in Kathakali are inspired from the characters of Ramayana and Mahabharata that are seen in the temple sculptures. More so, Kathakali has evolved through the assimilation of various aspects of temple worship and rural art forms like Koodiyaattam, Krishnanaattam and Kootha. For a long time, the way of life and spiritual growth of our ancestors, several devotional works, were brought to the experience of the audience through this art performance at the temple courts. Also, this art has facilitated easy understanding of the deep concepts contained in Sanskrit literary works.

Vettathu Raja, who lived in the 17th century in Kochi, introduced several ideas of enhancements in Kathakali. Two singers for harmonious singing, cymbals for rhythm, Chenda, the drums, curtains to introduce the characters were brought in by him. The King of Kottakara introduced further changes in Kathakali. In addition to Sanskrit, Malayalam songs were also introduced. Thus, even the common folks started enjoying this art. And, because of this, the rare and sacred Hindu literary works reached the public. The four stories written by the King of Kottaya became the foundation for Kathakali that it became mandatory for the performers to imbibe them.

At the end of the 17th century, a group called Kali Yogam was formed which attributed further to its progress. Kali Yogam was a group operated by a refined Kathakali actor, who was solely responsible for training, rehearsals and arranging performances across Kerala. The magnificent costumes and make up, complex percussions, songs that stir emotions and vibrant acting of Kathakali attract more and more people from all across the globe.

SNIPPETS WE LOVED TO READ

India's 1st Bullet Train Terminal to Have Dandi March Theme, Revolving Solar Charkha!

Apr 14, 2018
The Better India

Come 2022, and you could travel by India's first Mumbai-Ahmedabad bullet train, which is loaded with amenities, and allegedly, unlike any other train that runs in the nation currently.

Also, if you happen to travel to Ahmedabad, you will arrive at a station bedecked with Mahatma Gandhi's iconic Dandi March theme, The terminating station of the proposed high-speed rail corridor will be constructed at the cost of Rs 250 crore, according to Mr Khare.

The station area will have a three-level parking that can accommodate around 1,500 vehicles. While the passengers from two metro stations and stations on the Indian Railway network can arrive at the Sabarmati passenger terminal hub, they can move to the Sabarmati Station via a foot-over-bridge connecting the two buildings, and board the bullet train from there.

Roof-top solar panels resembling a revolving charkha will be designed, and the terminal will be connected with a 400-metre foot-over-bridge with the platforms.

The high-speed rail corridor is expected to improve connectivity, thanks to the bullet trains being used. This initiative is combining reasonable fares with short travel times, something that people will welcome. The train itself, will have state of the art amenities, which you can read about in detail here.

You will watch the scenery fly by, as you travel at 320 kmph. The rakes will be like nothing like you've ever seen before while the seats will cradle you in comfort.

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