

Sri Hari:

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Madhura Murali

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Spiritual Monthly

With Blessings of His Holiness Maharanyam Sri Sri Muralidhara Swamiji



धानर राज सिंह वानर राज सिंह



Madhura Smaranam

My Guru As I See Him

Dr A Bhagyanathan

Vaikunda Ekadasi was on 8th January this year. This day always brings to our mind Lord Sri Ranganathar and Srirangam. On this day, several people from many places come to Sri Rangam for the opening of the holy doorway of parama pada. Around the time of Vaikunda Ekadasi, Sri Swamiji also gets immersed in deep thoughts of Sri Rangam. This year, at ashram, in the early hours of the day, along with dhanur month pooja, thiru manjanam for Premika varadan was performed. At about 8 AM, Sri Premika Varadan was taken around in procession in garuda vahana. With all devotees doing namakirtan during procession, Premika Varadan went around blissfully enjoying all the proceedings, gently moving along with his consort, Sri Madhuri Sakhi.

From the previous night before Vaikunda Ekadasi itself, Sri Swamiji was consumed by the thoughts of Vaikunta ViNNagaram dhivya desam. Only in this Thirunangur dhivya desam, situated near Seergazhi, Perumal, both moolavar and urchavar are exactly in the same form as the Para Vasudevan in Sri Vaikuntam. Bhagavan resides here with Sri Devi, Bhoodevi and Neeladevi. As Swamiji desired to have darshan of this Perumal on Vaikunda Ekadasi day, He left ashram after the procession of Sri Premika varadan.

In the evening around 7 pm, Swamiji reached Thirunangur pada sala and from there he went to Vaikunta Vinnagaram and had darshan of Perumal. Sri Swamiji's happiness knew no bounds. He wanted to have a dip in the holy waters of the thatakam o the dhivya desam, known as Viraja Theertha. However, there was no water in the thatakam. From there, Sri Swamiji went to Semponsey temple and had darshan of the Perumal there. Before even Sri Swamiji arrived, many devotees there were doing the maha mantra kirtan. After the darshan there, that night, He went to Govindapuram and then to Senganoor the next day for the divine star, Rohini.

Sri Swamiji's Answers to Questions from Devotees

Answers and Beyond

On a blessed, beautiful evening, in the serene precincts of Madhura Puri Ashram, Sri Sri Swamiji was singing the Mahamantra Kirtan in his sweetest voice. Some of the devotees gathered there sat around him and repeated the Kirtan.

At that time, a young man walked in, his forehead smeared with holy ashes. He came near Swamiji and asked, "Swamiji, God is known by so many different names and his incarnations are also infinite but you are singing only the names of Rama and Krishna". Obviously he was referring to the chanting of Mahamantra. "Why is that so, Swamiji"? Sri Sri Swamiji looked at the young man for a long moment and asked him, "What else do you want me to do?". The man replied, "Why don't you repeat the holy name of Lord Shiva instead"? Sri Swamiji replied, 'By all means, young man' and started chanting, "Shiva, Shiva, Shiva."

A devotee who was listening to this conversation came up to Swamiji and asked, "Swamiji, I have a doubt, Our Itihaasas and Puranas have mentioned the power of "Ashtakshari Mantra" repeatedly. Why not chant the name of Lord of Vaikunta then"?. Sri Swamiji replied immediately, "Why not? Let's chant the Ashtakshari and started chanting "Narayana, Narayana, Narayana".

Another person sitting nearby and witnessing the entire exchange came up to Sri Swamiji, confusion writ on his face.” Does it mean that DEVI is a lesser God and not to be worshipped? ”Can’t we not chant her name”? Sri Swamiji replied calmly, “ Indeed, yes, we can chant and started chanting “Shakti,Shakti, Shakti”

Now there was no end to the confusion of these three people. One of them asked Swamiji, “ How can we accept this? How can a name of the God indicate a particular religion or form?? Is HE not common to everybody? Then does not that mean that we can all chant any name we like”? Sri Swamiji replied in his inimitable style. “ Yes, Certainly, each name is unique and chanting of each name has its own merits.” He went on to elucidate further, “ While any name of the God is suitable, Is it not better if we chant a name prescribed in the Vedas ? Moreover, it propitiates not only Rama and Krishna, but one’s Ishta Devata also!” Can there be a better name to chant then?”Swamiji asked with a smile.

Sri Swamiji continued, “ That is why, I chant this Mahamantra without any prejudice. The Mahamatra is prescribed by the Vedas too”. The chant of Mahamatra Kirtan in Sri Swamiji’s majestic voice soon filled the Madhura Puri Ashram, “Hare Rama Hare Rama Rama Rama Hare Hare, Hare Krishna Hare Krishna Hare Krishna Krishna Krishna Hare Hare!!

Dawning of Premika Bhavanam

A golden day in the month of August 1992! That was the day that Jayanti and Mr. Janakiraman earned the fortune of their Master coming to live on the first floor of their house. Their joy knew no bounds. From then onwards Jayanti found joy in serving the Master day in and day out. Offering herself and her family wholly at the feet of the Master she began to enjoy satsang peacefully. Apart from the time she was at the office she was totally involved in the Master's service. Even while in office she would speak about her Master to her colleagues and also bring them to him.

She never shirked from the duty of caring for her husband and children and attending to household chores. She also discharged her office duties with due responsibility. Amidst all these Jayanti was always cheerful and wore a smiling countenance. This was due to the grace of the Master and her devotion to him [Guru Bhakti].

After Sri Swamiji began to stay in their house, one by one, many devotees arrived there. Slowly, Sri Swamiji's family of devotees kept growing. After a month or two Sri Swamiji desired to install here Sri Srinivasa Perumal whom he had brought earnestly from Mahabalipuram. Even from his childhood

Sri Swamiji had been deeply devoted to Srinivasa Perumal. Further, Sri Swamiji meditated only on the form of Srinivasa Perumal. Sri Swamiji decided to install Srinivasa Perumal in the Tamizh month of Purattasi [mid-September to mid-October] on the day of Perumal's Star Tiruvonam. On the eve of the day of installation Jayanti and Mr. Janakiraman brought in the cement mixture and taking up the job of a construction worker built a platform and fixed Srinivasa Perumal on it. On the day and time fixed for the occasion Srinivasa Perumal pratishtta utsav [function of installing] was conducted with Veda and Nama chants. After this that house turned into [Lord] Hari and Guru's [the Master] home under the name of 'Premika Bhavanam' with daily festivity.

Within a few months Radha and Krishna arrived there together, as a couple, from Kumbakonam. It is verily this Couple, the very life of Sri Swamiji, who resides in Madhurapuri Ashram as Premika Varadan and Madhuri Sakhi. For many years this Divine Couple stayed in Premika Bhavanam only. With the arrival of the Divine Couple in Premika Bhavanam joy increased multi-fold. Satsangs in the form of processions, Divyanama sankirtan, discourses, daily pujas, Ashtapadi bhajans, Radha Kalyanams began to take place incessantly.

Fine-tuning herself to the demands created by this Jayanti tirelessly served in several ways viz. cooking food offerings for Perumal and feeding devotees.

Complying with the desire of their daughter Mr. Janakiraman and Jayanti joyously offered her to Satsang and service of the Master. In the case of their son, too, they accepted for their son the bride chosen by Sri Swamiji. The bride Srividya's family was also Sri Swamiji's long standing devotees. They participated in Satsangs regularly. After conducting their son's wedding, as arranged by Sri Swamiji, Mr. Janakiraman and Jayanti passing the whole responsibility on to the Master passed their life in peace.

Once, Sri Swamiji, highly pleased with Jayanti's service, asked her, "Jayanti! Ask whatever you desire. I will grant you!" Jayanti replied, "What do I need, Guruji! There is nothing that I desire. I should always be in the shade of your holy feet and continue to serve you." Sri Swamiji was delighted to hear this.

Love Shall Continue...

A Mere Replication

Even today, poets when describing the gait of a woman, compare it to that of a 'hamsa' (swan). It has been centuries since the swan has become extinct from this world. It is not possible for poets of today's world to have actually seen its beauty. The reference to its elegant movements is a mere replication of the thoughts of yesteryear poets who have actually seen it. Likewise, when we describe the enchanting beauty of Bhagavan Sri Krishna, it is only a replication of the reference done in our scriptures and the Divine Works of Mahatmas who have directly seen Bhagavan in His Blissful Form. Bhagavan's Majestic Form, His Endearing Smile, His Lotus Feet, have to be truly experienced by having His Divine Darshan, to be able to expound it. Else, it will remain a mere replication.

~ Sri Sri Swamiji

When Nama becomes the Guru

Vignesh Sundararaman

Purpose of life is to realise the Absolute, Infinite and Supreme Brahman. Purpose of human birth is to realise God thereby freeing oneself from the vicious cycle of birth and death. If we understand and believe in this, we start seeking a Guru who will guide us in that path and make sure we reach the Infinite.

Bubbling with inquisitiveness and initial enthusiasm, when we finally meet our Guru, we expect Him to give us some 'upadesa', or to clear our innumerable doubts. When we do not see that happening, and on the contrary, we hear the Guru say, "Chant Nama! That will suffice. Do not worry about anything else". That's a first. We've never heard anything like this before. Unable to digest this simple path shown by our Guru, we prod him further, "But how do I attain God if I don't follow the spiritual practices stipulated by our scriptures? How can I make any spiritual progress if I don't study and understand the various shastras and brahmasutras?"

'Just keep chanting. Even if you do it mechanically, it's alright. Clap your hands and chant aloud', the Guru insists. So we begin chanting, we start by keeping count and strictly adhere to the time allotted for Nama. Not a minute more, a few seconds less maybe. A few months into chanting mechanically this way, with no spiritual intention or thought whatsoever, we begin to observe our perspective towards the many things happening in our lives and around us.

We happen to witness a fund raiser program performed by 'differently abled children'. We witness a small girl dancing with a pot on her head, so graciously and with extreme precision. She has no arms. The crowd breaks into a thunderous applause after the girl finishes. One exclaims, "What perfection and determination!" Another compliments, "Special child indeed. She is very gifted. God bless her". A line of pity cuts across all the faces in the audience, including mine. I am equally distraught and in complete acceptance with all the words spoken by people around.

But then, an unexpected thought occurs to me, "I have a perfectly healthy body. My arms are absolutely fine. What is stopping me from clapping my hands and chanting as much as possible?"

...to be contd

PERCEPTION OF THE WORLD

Ashwin Kumar

There was a huge forest where there was no rain for a long time. The grassy earth had gone dry. Trees began to wither. Water level in all water bodies began to go down. If this state were to continue all animals would have to perish. All the animals held a meeting which was headed by the Lion, the king of the forest. A debate on the reason behind the failure of rains arose. The fox opined, "Someone from amongst us has sinned gravely. That is the reason for the failure of rains." At once the Lion said, "I killed and ate the Muni who had come to the forest to do penance. That is verily a grave sin. That is why there is no rain." Listening to this the fox objected, "No, You are the king of the forest. Only if you are strong and healthy can we live safe and secure. Further, that Muni might have earned the boon to die at the hands of a Lion. So, you have committed no sin."

Next, the tiger declared, "I killed and ate the Bhagavata who had come here doing bhajan. That is why there is no rain." To this the fox responded thus, "That Bhagavata might have had the curse on his head to meet death through a tiger. That is why he had crossed your path. Humans are your natural food. So, there is nothing wrong with this." The bear said, "I killed the cow that gives milk to the Siva temple. That must be the reason for the failure of rains." To this the fox said, "Lord Siva made you an instrument for blessing that cow with a place in His abode Kailash. This does not involve sin."

The clever fox through such fantastic imaginations justified the actions of all the strong animals who claimed responsibility for the failure of rains and declared that they had committed no sin. Finally the deer began to speak — "I grazed the grass near the hut of a Muni...Even before the deer could complete what she wished to say the fox jumped on her exclaiming, "You have committed a grave sin," and killed and ate her up!

The world that justifies the wrong actions of the powerful would find fault with even the right actions of the weak.



Garuda Seva at Kanchi

- Sri Ramanujam

Sri Swamiji was walking slowly through the left side prakara (temple corridor). After walking some distance, he stopped for a while. He spoke with a choking voice that was audible to only those of us who were standing next to him, "How many stories each of these stones in this prakara reaveal! It is here that Sri Yamunachaya blessed Bhagavan Ramanuja with his divine sight. How many times Bhagavan Ramanuja would have walked through this place to perform the service of fetching water for the deity(theertha kainkarya)! This was the Lord who had prepared many saints including Bhagavan Ramanuja and sent them to Srirangam." We could see Sri Swamiji being reminded about the greatness and the stories of saints (acharyas) within a few minutes.

Sri Swamiji's eyes which were looking at those prakaras were wet at that time. His mind was completely lingering in a divine plane. The movement of his eyes in a slow motion across the prakara till its end and back again silently, seemed as if he was doing a mental circumambulation (manasika angapradakshina). As he was walking slowly, we had the fortune to listen to Sri Swamiji's divine expound of the splendor of saints.

We reached the sanctum of Lord Varadharaja. Sri Swamiji asked the children from America and the rest of us, "Do you know how many steps are here?" When we all shook our heads not knowing the answer, he said, "There are 24 steps here; as deva perumal came from yagna (ritual sacrifice), as there are 24 letters in Gayathri manthra, and as he is reason behind the 24 thathvas (philosophy)."

The sanctum wasn't crowded at that time. Sri Swamiji stood next next to Deva Perumal admiring his blissful face adorned with a beautiful smile, and experienced this bliss for a long time. Later, all of us came out from the sanctum and sat on the pavilion (mandap) on the front side.

Then he began to sing all the songs of thondaimandala (the pallava region) which was written by Paranur Mahatma Sri Sri Krishna Premi Swamigal. First, he sang the song, hasthagiri nilayam sharanam vrajami' which was set to bilahari raga (musical tone). Next he sang Varadharaajamaham bajaami sadha, a beautiful song set to thodi raga followed by the song kanchipuraadhivaasaa which is just like a namavali, and set to aanandhabhairavi raga. Then, he sang karirajavaradham which was composed in varaali raga and the song yehi varadhaa dhehi abhayam which was set to kamas raga. Surprisingly, the darshan of Lord Varadharaja wasn't disturbed at all till we finished singing. We were having good darshan. There weren't any devotees coming. The Vaishnava priests who were nearby were also intently listening, and a few among them sat next to us and joined us in repeating the lines. After that, all of us returned to Keerthanavali Mandap filled with joy.

It was time to leave Kanchi. In spite of leaving Kanchi, Lord Varadharaja didn't leave Sri Swamiji's heart. The fortune of being with Sri Swamiji for two days and having the darshan of Lord Varadharaja stayed in our hearts. Filled with bliss, we left Kanchi and came back to Chennai.....the darshan of Lord Varadharaja is complete.

A TALE FOR CHILDREN

LOOK AHEAD

Once a man was walking towards a temple. As he was nearing the temple, the strap of his sandals broke. He looked for a cobbler nearby but could not find one. Now he was in a real dilemma, “What do I do with these slippers? Should I carry them inside” Or shall I keep it out” He thought, “If I keep the slippers out with the strap torn, it would be mistaken for trash and be carried away”. After deliberating for a while, he decided to keep the slippers in his bag and take it with him inside the temple. The moment he entered the temple, he was besieged by conflicting thoughts. “Did I do right by bringing the slippers inside the temple?, I should probably have left them outside”. The war of thoughts raged within his mind. As he neared the Sanctum Sanctorum, the priest extended his hands seeing the bag in his hand. Perhaps, he mistook it as “Offering” brought for the Lord!! The man put his head down in shame. He could not bring himself to say, “These are broken slippers”. Instead, he kept silent and accepted the Holy Water (Theerth Prasad) offered by the priest and did Pradakshina (Circumambulations). Again, another thought troubled him, “How could I accept the Holy Water in my hands when I am holding a bag of slippers in my other hand”?.

Throughout the time he spent in the temple praying to the lord, the thought of the broken slippers in the bag in his hands dominated his mind. Soon he reached the exit of the temple . He wanted to prostrate fully in front of the “Flagmast” before leaving the temple. As he eased himself to the ground for a full bodied prostration, again the thought of broken slippers in the bag tormented him. “ Can I keep the bag down in this Holy premises”, How can I offer my prostration with a bag of slipper in my hands”? With these confusing thoughts, he somehow finished his prostrations holding the bag in his hands and came out of the temple.

When he came out of the temple, it was not peace and serenity he experienced. He hated himself for carrying the broken slippers inside. “Wasn’t that the reason he was not able to offer his prayers whole heartedly”? He had lost his peace of mind. Come to think of it, Children, “Aren’t we all faced with a similar situation many a times in our life”?

The baggage of past that we carry with us leads to nothing but sadness. It leads to conflicts and results in loss of peace of mind. This is exactly like the man carrying the broken slippers inside the temple. Had he kept the slippers out, he could have offered his Prayers peacefully.

Similarly, in this New Year, if we are able to leave the baggage of troubled thoughts behind, we too can achieve Peace and happiness. A positive frame of mind will go a long way in achieving a stable and happy life. When Peace reigns in our minds, surely we can pray better!!

Kali Dharma Undhiyar

Every year in January, it is customary to organise and conduct Sri Swamiji's lecture series around Pongal season, on behalf of GOD India Trust, in Narada Gana Sabha, Chennai. Countless devotees from all over the world come to hear and soak in the bliss of Sri Swamiji's upanyasams.

This year, Sri Bhagyanathanji, Personal Secretary to Sri Swamiji, presented a wonderful lecture series on Sri Swamiji's "Kalidharma Undhiyar", as a means to establish the greatness of Nama and to serve as a guide for the generations to come, between January 9th and 15th, in Narada Gana Sabha, Chennai. It was an unforgettable series that created an indelible impression on all present. Everyone who participated in and enjoyed this satsang, mentioned that although many satsangs have happened until then, this satsang was one of its kind.

This is because, for the first time, Sri Swamiji's personal secretary, Bhagyaji, shared this divine work of Sri Swamiji, Kalidharma Undhiyar, in Naradha Gana Sabha, very beautifully and eloquently, winning over all our hearts.

The manner in which Bhagyaji drew comparisons to each word and letter of this thirty-one versed Kalidharma Undhiyar, from ithihasas and puranas, Srimad Bhagavatham, Bhagavad Gita and Bhaktha Vijayam, relating each song of Kalidharma Undhiyar with the divine charithras of countless mahaans and the essence of their upadeshas, was very elegant and lucid enough to be understood by even a small child.

Above all, it would not be an exaggeration to say that everyone's heart was touched by the fervent and zealous manner in which Bhagyaji in his own inimitable style, majestically blended Kalidharma Undhiyar with our Swamiji's teachings, madhurasmaranams about Sri Swamiji, Sri Swamiji's gunas, Sri Swamiji's compassionate way of showing us the path by interacting with us, the sweeter-than-honey madhurageetham

blessed by Sri Swamiji, the Mahamantra keerthan beginning with Kaliyaiyum Bali Kollum.....It was amazing to witness the motionless silence of each member of the audience, who were totally engrossed for two full hours on all nine days, as words gushed forth, like floods from an open dam, from Bhagyaji about Sri Swamiji.

Devotees from various places participated in this 9 day satsangh. Justice Sri T.S. Arunachalam, spiritual successor to Tiruvannamalai Bhagavan Yogi Ramsurathkumar and Dr Shri Kannan I.A.S also participated.

It was moving to see the audience listen to Bhagyaji with tear-filled eyes. On the concluding day, Sri Pammal Balaji, presented Bhagyaji with a 'parivattam' (headcloth) and prasadam of Sri KalyanaSrinivasa Perumal and in his speech mentioned four different types of people viz - those like wooden logs, stones, soluble substance and cotton. The wooden log if placed in water would float, but would not realise the depth. The stone sinks in the water but water doesn't go into the stone. The soluble substances dissolve in water and disappear without a trace. However, the cotton alone, absorbs the water and retains it. When it is squeezed, it splashes on all.

So also, in the sea of compassion that is Gurunathar, some float like wooden logs. Some drown like stones but the water doesn't enter them. Some melt in the compassion of Gurunathar and disappear. However, Sri Bhagyaji who has come here to tell us all about our Gurunathar's Kalidharma Undhiyar, has, like cotton, soaked up from our Gurunathar and showered it on us, concluded Shri Pammal Balaji.

The audience was elated that he had expressed the thoughts running in every single mind. Every day, before start of upanyasam, Kalidharma Undhiyar was sweetly sung by students of various Gopakuteeram centres. It would not be an exaggeration to say that this was indeed an utsava (celebrations) of sorts.

Sri Vishnupriya
SANSKRIT WORD
OF THE MONTH

aksha

“Pundareekaakshan”,
“Aravindhaakshan”,
“Kamalayadhaakshan”,
“Rajeevaakshan” are all the
glorious names of Bhagavan, with
the meaning, "The one with the
lotus like eyes". The word
"Askha(अक्ष)" means eyes. That is
why, in the tenth canto, the
Gopis describe Krishna's beauty
in Venu Gitam, while He is
playing the flute as "askhan
vadhAm palamidham na param
vidhAma:" , which means that
there is no greater fortune for
the ones with eyes than to drink
the nectarine face of Krishna
who sports His loving glances
(Kataksham), as he plays the
flute.

We notice the word Kataaksham,
right? The word
'Kataaksham(कटाक्षम्)' is also
derived from the word
aksha(अक्ष)'. What does
'Kataaksham' mean? It means
'side-gance'. We pray for this
glance of Bhagavan in several
kirtans like "Kalaya KatAksham",
isn't it? That is because,
Bagavan's Kataaksham is very
extra ordinary. Even if we are
not in the direct vision of
Bhagavan, His "Kataaksham" is
very much sufficient to bless us
immensely. We also pray to the

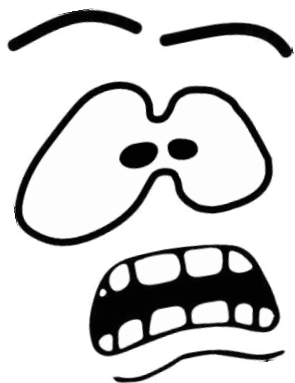
Guru for the same, in the kirtan "Vizhiyora padagil enakkidam kidaikuma"? In reality, we cannot bear to be in that direct vision. Elders say that we should refrain from standing in the direct vision of Guru, God and King, because, we do not possess the strength to withstand the powerful radiance emanating from their direct gaze. Hence, we pray for the 'कटाक्षम्'! Further, 'Kataaksham' is more special as it is an expression of the outpour of love.

In Sanskrit, each sense organ is referred to as 'अक्ष'. So, 'Prathyaksham (प्रत्यक्षम्)' means 'aksham prathi' which means that which is perceived by every sense organ. 'Bhagavan prathyaksham' refers to the ones who have seen the Lord face to face.

There are other meanings for this word 'अक्ष'. 'Aksha keli' means the game of dice. Here the word 'अक्ष' means dice. While inviting Bhagavan to rest, we enact the lila of Krishna playing the dice game with Radha in the Nikunjam, right? And, we sing this lila as "aksha leelayA kamalAksha:" "aksha LeelayA" means to play by rolling the dice. In Srimad Bhagavatam too, during the wedding of Anirudhan and Usha, the kings prompt Rukmi to play the game of dice with Balarama and defeat him, saying "balam akshai: vinirjaya:" The crooked minded Rukmi too, complying with their suggestion, invited Balarama and played the game by cheating and insulting him with words. A heavenly voice was also heard stating that Rukmi was cheating. But, when Rukmi kept ignoring the voice and continued teasing, enraged Balarama killed Rukmi in front of all in the assembly.

'Akshamala(अक्षमाला)' is the name for JapaMala. We say 'Rudrakshamala'. Here, the word 'अक्ष' refers to a certain type of seed. Akshamala is the one made by such a seed.

Well, let us look into one last meaning. The axle of the chariot or a vehicle's wheel is also known by the name 'अक्ष'. The fifth canto in Srimad Bhagavatam, while describing the Sun's chariot, states "tasya aksha: merOr mUrdhani krutha:" which means that the Sun God's chariot, with one of its axles attached to the top of the Mahameru mountain, revolves around the Manasottara mountain. 'अक्ष' means axis. The English word 'axis' could also have been derived from the word 'अक्ष'



Overcoming

Fear

There are many simple ideas and ways to get over fear, worries or anything that daunts us, thus making our everyday life an easier one.

TAKE SOME TIME OUT

When we are drowned in the feelings of fear or worries, clarity in thinking becomes difficult. First thing to be done is to bring some mental peace. We can take a walk, tea break or a bath for 15 minutes.

BREATHE...WHILE EXPERIENCING THE FEAR

When the heart starts to beat faster all of a sudden or if the palms start to sweat try not to resist it. Experience the feeling of fear while taking a long deep breath. Placing the palms on the tummy, breathe slowly and deeply. It is important to prepare the mind to experience the fear. This will help the mind to easily detach from it. This can be tried when we feel depressed also.

FACE THE FEAR

Fear, when ignored, bounces back with strength. Conversely, when we start to face the fear, it slowly starts to subside. For example, if we had got stuck in the lift the previous day, try to go on the lift again the next day without avoiding it.

EXAMINING THE AVAILABLE FACTS

Recollecting an already known situation, that is similar to our current state, will help us to come out of it, at once. For example, to get relieved of fear and shortness of breath in a stressful situation of being stuck alone in a lift, think of a similar situation that might have happened to someone close to us and follow the methods used by them. Or, we could actually think of the suggestions we would give our friend in a similar situation and follow the same.

TRY NOT TO BE A PERFECTIONIST ALL THE TIME

Mental stress is common in human's life. Let us not expect that life will always be smooth. Unlikely events or failures may occur at any time or to anyone. Always remember that the life is uncertain

TALK ABOUT THE FACTORS THAT CAUSE FEAR

Sharing our fears with others is an easy way to come out of it. If it is not possible to share such feelings with our kith and kin, then medical help may be sought.

JOYFUL THINKING

Closing the eyes, try to put off the current situation and imagine a calm and safe surrounding. It could also be a visualization of a walk in the beach or a cozy sleep cuddling a kitten or a joyful event from the childhood. It should be something that can re-energize us, generate optimistic thoughts and give mental peace.

BACK TO THE BASICS

Some choose drugs and alcohol to overcome fear. But, such bad habits, rather than getting us out of fear, induce more fear and confusions. Instead, everyday good sleep, healthy diet, brief walking are all some ideal ways of getting our mind free from confusions.

PRAYERS AND MAHAMANTRA

The best way to get rid of fear is through prayers with Mahamantra. Chanting Mahamantra everyday, not only delivers us from confusions and brings clarity but it safeguards us even from the occurrence of such situations. It produces a positive feeling that we are all the beloved children of God and nothing can harm us when we are clasped in that Divine warmth, thus strengthening our faith.

SNIPPETS

From Newspapers and Periodicals

An artist's rendition of Bhagavad Gita

Indian Express

8 January 2017



The walls of Gurgaon's Civil Lines have been altered this year to tell the story of the Bhagavad Gita in an unconventional way — through the fusion of Hindu mythology and science in art.

“We were given a total area of 15,000 feet to work on, so we spent a significant amount of time making layouts and sketches. I did not want to tell the story in a conventional way, but wanted to use both the old and the new for the purpose,” said Mor.

As a result, what begins as straightforward scenes from the Bhagavad Gita eventually transcends into depictions of the Gita's themes through paintings of man's scientific achievements and discoveries.

“At first, the walls depict simple retellings of the Gita, with depictions of Draupadi and other characters. Eventually, the walls move towards scientific themes that are also used to emphasise on the themes of the Gita,” said Mor.

Elaborating on this, he said, “For instance, one of the walls depicts an astronaut throwing a boomerang, which then returns and hits him. This is supposed to portray the theme of karma, which is central to the Gita.”

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