

Madhura Murali

April 2018



Spiritual Monthly
With the Blessings of
HH Maharanyam Sri Sri Muralidhara Swamiji

Madhura Smaranam

My Guru as I See Him

Dr Bhagyanathan

Sri Swamiji's satsang was held in Tiruchirapalli Namadwaar on 16th February 2018. More than 300 devotees participated in this. The satsang began with Gopakutteeram children rendering Srimad Bhagavata slokas followed by Madhura Gitams. Sri Swamiji then expounded on the sweetness of and the simplicity in the Divine Name of the Lord and discoursed on the liberation of Sabari. Prasad was distributed to all present. As it was Friday, after the Satsang, Sri Swamiji visited the temple and had darshan of Sri Ranganatha and His Consort.

The following day 17th February Sri Swamiji conducted satsang in Andal Kalyana Mantap in Thanjavur. Sri Swami brought joy to all present by narrating the life history of Namdev which is testimony to the Lord being drawn to and appearing in the place where Namakirtan is performed.

Sri Swamiji then went to Thanjavur Navaneetha Krishna's temple, had darshan of the Lord and rendered Navaneetha Krishna kirtans for a while. He then visited the place which has been newly acquired for Thanjavur Namadwaar. As it is an old building Sri Swamiji instructed it to be pulled down. Sri Swamiji spent the night in Sri Rajagopalan's home.

The next morning Sri Swamiji woke up early at four and left for Sri Rangam to enjoy Theppathiruvizha (festival of the Lord moving in the pond). That morning Lord Ranganatha went in palanquin beautifully decked in white silk, pandiya pendant, hair made up in pandya bun, Kaasu mala, waist band, Chandrakatta mala. From there

Lord Ranganatha was carried to Rangavilas mantap where He was seated in a parrot cage! Until evening the Lord sat in that parrot cage! The Lord then moved on a silver vehicle of Swan (hamsa vaahanam).

In the festival (Utsav) during the Tamizh month of Thai (mid-January to mid-February) and again in the Tamizh month of Maasi (mid-February to mid-March) the Lord moved in procession on the street where our Vedic school is. Every evening Sri Swamiji used to stand at the gates of our Vedic school and enjoy the Lord even as he performed Mahamantra kirtan along with the devotees. The following evenings the Lord moved on various other silver vehicles viz. Hanuman, Kalpaka Vruksham (wish fulfilling heavenly tree), Garuda.

On the evening that the Lord moved on Garuda vehicle He was welcomed at the gates of our Vedic school with a big pandal decorated with electric bulbs, plantain trees and a festoon of mango leaves. Hundreds of devotees worshipped the Lord even as they performed Namakirtan. Sri Swamiji shed tears with the thought 'the Lord rushed on Garud vahana in response to the call of Gajendra! Is there any other God who would rush to the call (of the devotee)'.

That morning Sri Swamiji took the students of our Vedic school to the butterfly park run by the forest department.

On the 22nd Sri Swamiji had darshan of the Lord in the palanquin and then went to Ganapathi Agraharam. After the darshan of Lord Ganesha there Sri Swamiji went to the holy place Aduthurai and had darshan of Sri Jagatrakshaka Perumal. He sat in front of the Perumal and rendered kirtans for some hours.

Wild bushes and thorny plants filled the temple and Peepul tree had penetrated the compound walls of the temple. Sri Swamiji shed tears even as he prayed to Perumal 'All the Divya desams should see good

times. Lots of priests (Archakaas) should come forward to serve You and conduct puja, festivals, as prescribed. O, Lord! You have to find a way for this. Please have the consecration ceremony (samprokshanam) performed soon'. That day Sri Swamiji with tears prayed that claiming himself to be Vishnu Bhakta it hurts him to see these temples in a dilapidated state and that he could not remain quiet and indifferent; that the Lord Himself should set it right. "If this state is going to continue please take me unto yourself. I am unable to bear this state of your temples. I feel deeply concerned about the state of the temples in future while it is so bad even now," Sri Swamiji lamented to Perumal.

Sri Swamiji then visited the Divya desam Kapisthalam and after the darshan of Lord Attrankarai Kanna along with His Consort Ramamani reached Govindapuram. As it was Thursday Sri Swamiji went to Sri Bhagavannama Bodendra Swam's brindavan and had darshan.

The dilapidated state of Aduthurai Perumal temple left Sri Swamiji sleepless that night. The whole night he did not sleep a wink. Next morning as soon as he woke up Sri Swamiji went to Aduthurai taking Venkatesanji with him. The Lord was offered oil, sandal paste, new clothes, flower garlands, etc. With the help of a Bhakta Rajesh who was there the compound wall was cleared of tree growths to a great extent. Sri Swamiji has also arranged for 'uzhavaarappaNi' (clearing the temple of unwanted wild growth of trees, plants and grass) to be taken up by this month end. He desires incessant chant of the Mahamantra there.

As it was past one in the afternoon when Sri Swamiji reached Kapisthalam the temple doors were closed. The next morning oil, clothes, flowers were offered to Kapisthala temple through our Tirunangoor Agama school student who is the priest of Sri Aravamudan temple. On the 24th morning Rohini procession, as usual, was done at Senganur. As it was Saturday more than 300 devotees participated in it. In the evening Sri Swamiji reached Mathurapuri Ashram.

GAMBHIRA SRINIVASA

- A Matchless Procession

~ Sri Swamiji

Senganur Sri Srinivasa Perumal blissfully adorned the spectacular, white yaanai vahanam (white elephant carrying the Lord) during the recent Brahmotsavam. The procession was a beautiful spectacle amidst bhajans, auspicious rendering of nadaswaram (a traditional wind instrument), and recital of Vedas and Divya Prabandhams. That night I was fondly reminiscing the purappadu (divine procession). I had a splendid dream in which I had a vision of the seven hills of Tirupati. It was a dense forest. A full moon shone brightly in the sky. I could hear celestial melodies from Devaloka (land of the Devas). Flowers showered down from the heavens. Through the path in the forest, came a magnificent elephant on which the enchanting Sri Srinivasa Perumal, whose beauty surpassed a million manmathas, rode majestically. How do I describe His flowing hairlocks, His beautiful lips that flashed a graceful smile and His glorious Lotus Feet! The tusks of the elephant touched the ground; he was spotlessly white, with large ears and masthaka (forehead). Many men walked in front holding fire torches. Some of them had wings like angels. Some were flying above, holding a divine umbrella for Perumal. Some were dancing ecstatically while others were singing mellifluously. The elephant walked regally amidst this divine ambience. It was a blissful sight to behold! I was dwelling in these moments even after waking up the next morning.

FOUR CONVERSATIONS

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Devotee: Dear Sri Swamiji, can you please summarize our sampradaya in a sentence?

Sri Swamiji: Our Guru is Paranur Mahatma Sri Sri KrishnaPremi Maharaj. Our Guru Maharaj is himself a sampradaya sthapakacharya (an Acharya who has established a sampradaya). The sampradayam is PremikaSampradayam.

If you want to summarize our sampradayam in one sentence, it is

“To Love, To Help.”

To love Bhagavan Sri Krishna and to help people by way of giving Mahamantra to each and everyone for their liberation. Bhagavan holds ‘jnana daanam’ (gift of divine wisdom) as the supreme. If we do anna daanam (charity of food) it is for a day; clothes, a few days; education is for a few years... all are benign and good; and the best daanam is Mahamantra as it empowers the person to take care of his worldly needs here and his spiritual needs thereafter.

First and foremost, all need to do Mahamantra kirtan daily, regularly. It is an absolute must. If some are knowledgeable in and have taste for worship (pooja) we can have the Divine Couple (yugalam) for daily pooja; if possible we can do parayanam of Srimad Bhagavatam - at least two to three chapters daily; if possible we can do Sri Brindavana yatra and stay. Absolute minimum and most essential is Mahamantra kirtan.

Devotee: RadheRadhe and humble pranams, Sri Swamiji!

The devotee, with his heart overflowing in gratitude, soul free from concerns, mind calm as the path is simple and clear, left for his home. His gait showed the joy and renewed inner strength. He softly murmured, "Guru krupaanjanpaayo mere bhayee..." as he crossed the ashram gate.

Sri Swamiji had gone to a temple for darshan. The priest was initially silent. He then did not allow people to stand there for more than a few seconds. The devotee who accompanied Sri Swamiji, placed some dakshina on the priest's plate. The same priest who chased them away, now ensured they had a lovely peaceful darshan for as long as they wanted. As Sri Swamiji walked out, He smiled and said, "When we showed him what he wanted to see, he let us see what we wanted to."

Sri Ramanujamji

Wander like the dead

“It means remaining unaffected by external circumstances. It is a state when one stays unperturbed - as a lifeless body would under that circumstance. Eating to live and performing actions that are essential to sustain life helps in controlling our senses. Controlling the senses in turn will help in controlling the mind.

When one cottage in a cluster of cottages catches fire, the flame engulfs all of them eventually. On the other hand, when a lone cottage catches on fire, the fire dies down in a while as it has nowhere to spread and explode in size. The human mind behaves similarly. The mind vacillates from one thought to another as long as it has something to mull over. If the mind has nothing to dwell or fixate on, then it automatically comes under control. Bhakti is when the mind is focused only on god.

It is impractical to expect the mind to be devoid of any thoughts. Instead, if the senses are trained to indulge in activities related to god, the mind will eventually come under control. If you want to ‘see’ something then absorb the form of Krishna; if you want to ‘hear’ something then listen to Srimad Bhagavatam; if you want to ‘say’ something then chant Naama; if you want to ‘go’ somewhere then go on a pilgrimage.

One of my favourite topics in Srimad Bhagavatam is Sri Sukhar's Bhikshu Gita. Being raised in a family deeply-rooted in faith for generations you have visited temples countless times since birth, underwent numerous fasts, performed japa, undertook pilgrimages to the holy rivers like Ganges and Cauveri, etc. What is the proof that you have benefitted from all your spiritual practices?

Bhikshu Gita says if you want to measure your progress, check if your mind is one-pointed - 'sarve mano-nigraha-lakṣaṇāntāḥ'. If your mind is not one-pointed, then it proves that your actions were half-hearted and done lightly without a serious commitment. Just as fire burns when touched, if your practices are performed with sincerity and commitment, the results are certain.

A question arises - Can we keep count of the number of naamas chanted and resolve to chant 100, 1000 or 10,000 naamas a day? Instead of tallying, let us resolve to chant naama till Lord Krishna appears at least in our dreams. With this objective in mind, we can motivate ourselves to be focused in our action and honor our commitment to our practice.

'Wander like the dead' - I have long been dead, it is just the body that exists in this world. Practice this wholeheartedly controlling the sense attachments to each and every action.

Our feelings towards objects and people are central to all our problems. Simply put - man is nothing but a heap of feelings, good and bad. "

The devotee who raised this question offered his salutations to Swamiji with tear-filled eyes and said that he has never heard such a profound explanation to this tamil vedantic saying ever in his life.

(A blissful conversation between Sri.Swamiji and the
Satsang devotees from Gulf continues...
In the previous issue, we enjoyed reading the conversation,
where Sri.Swamiji stressed on the importance of one-
pointed devotion. Its next part continues....)

The chemistry associated with the path of devotion is
different from that of the path of yoga. A mixture of both
the paths, only leads to confusion. As a person intensifies his
devotion to Krishna, at one stage he even becomes like
Krishna and resembles him. His activities would be remindful
of Krishna. He starts liking butter and 'Seedai' (a snack
associated with Krishna). A point to be noted here is that
these things should be spontaneous and not done
intentionally.

A Divine Dialogue

~ Sri Ramanujamji

As one is more and more immersed in such devotion,
the very sound of the words 'Krishna' or 'Radhe'
would trigger a blissful feeling. This is an exalted
state, not easily understandable. Till we reach this
state, what should we do?

Most importantly, we should completely obey the
words of our Guru. We should realise that anything
given by the Guru is a 'Mahaprasad'. When we get a
'prasad' from a Guru, there is a chemistry associated
with it. We should realise that it is capable of giving a
major boost to our spiritual life. Shall we see an
example from the life of Yogi Ramsuratkumar?

Once, Yogi Ramsuratkumar was sitting outside his ashram in a chair. A person came there for his darshan. He didn't know anything about the greatness of Yogi Ramsuratkumar. He thought Yogiji was like other normal people who call themselves as 'Guru'. As soon as Yogi Ramsuratkumar saw him, He took a small banana and wanted him to accept it. But that person who had brought some fruits with him said, "Swami, First you take the fruits which I have brought". But Yogiji again told him to accept the fruit he is giving. However that person playfully said repeatedly, "First you take the fruits which I have brought". Yogiji became slightly angry, threw away the fruit he had with him and said loudly, "Get out"!!

For a few minutes, everything was silent. Then he started speaking with compassion, "This beggar understood that the person would be encountering a major problem soon and wanted to save him from that trouble by offering a banana as his blessing. But that person thought that it was an ordinary fruit. But it is not like that. It is a communication. It would have helped him a lot. But he refused to accept it". When a saint offers a 'prasad' to someone there is a chemistry behind it. If many people to whom I had given a fruit had been blessed with birth of children, it is because there is some chemistry behind it. I will relate one more incident. Basically all this is to strengthen our faith.

Yogi Ramsuratkumar was staying in a house and was constantly chanting 'Sri Ram Jaya Ram Jaya Jaya Ram'. A couple from Madurai came to see him. Yogiram blessed them with some fruits. There was also a mango fruit in it. After they returned to Madurai, a lady in their neighbourhood came to their house and said, "You are all fond of Sadhu sang isn't it? A swamiji has come from North India on a pilgrimage to Rameswaram. Come, we shall have his darshan". This couple did not want to visit the sadhu without any offering. They also did not have time to buy fresh fruits. So they took the mango offered by Yogiji with them and offered it to the sadhu from North India.

The next day, the sadhu summoned this couple and they again went for his darshan. That sadhu asked them, "Where did you get this fruit from"? The couple was surprised and wished to know the reason for his question. The sadhu said, "In the night when I closed my eyes, this fruit was continuously emitting a chant, "Sri Ram Jaya Ram Jaya Jaya Ram"! When a saint touches something, it becomes different!!

A TALE FOR CHILDREN

Value of a Copper Coin

Mahatma Gandhi is revered as the Father of the Nation. An interesting anecdote from his life narrated below amply illustrates why he is called a “Mahatma”, meaning a “great soul”.

Once Gandhiji undertook a tour of villages and towns with a mission to collect funds to be spent on welfare of the under privileged section of the society. After touring the length and breadth of India, he finally reached the state of Orissa. A grand meeting had been arranged there where he was to address a huge gathering of people.

In his address to the people, he requested them to donate generously for a noble cause. At the end of his speech, an old lady obviously poor, in tattered clothes and a tired appearance rose from the crowd and approached the volunteers at the venue. She appealed to them that she would like to meet Gandhiji. The volunteers were reluctant to let her meet Gandhiji, but the lady persevered and succeeded in meeting Gandhiji in person. After prostrating in front of Gandhiji, she untied the knot at the end of her torn saree, took out an old copper coin and placed it at his feet. Then she got up and left quietly.

Gandhiji picked the coin and kept it safely with him. Seeing this, the treasurer of the organization asked Gandhiji to hand over the coin. The treasurer said, “Gandhiji. You entrust me with thousands of rupees in cash and cheques” But why not this copper coin?”. Gandhiji smiled and said, “ This copper coin is worth much more than thousands of Rupees. It is not a big deal if a rich person having huge amounts of money at his disposal donates thousand rupees. But see this lady, “ all she would have had with her may be that copper coin. She parted with that coin. That is why I treasure this coin much more than any other contribution” !!

Whether we have little or much, it is the intention to come forward and offer help at the right time that matters!!

GANDHA गन्ध

SANSKRIT WORD OF THE MONTH

Sri Vishnupriya

It is a known fact that 'Gandha' means fragrance or smell. It is also popularly known that 'Sugandh' means 'good smell' and 'Durgandh' means 'Bad smell' or stink. However, do you know who the words 'Sarva Gandha:' denote? It denotes the Lord -Perumal Himself. The Vedas themselves say, "Yam Sarva Gandha....." while referring to Perumal. It says so because all sorts of minds dwell in The Lord. That is why Swami Desikar while talking about Perumal says, "Sarva Gandha Vasthu".

'Gandhaka' means sulphur. This word is famous in Tamil too. We say water full of 'gandhaka'(sulphur). Sulphur also has names like 'Gandhaashma' or 'Gandhabaashaana'.

'Gandhagaja' or 'Gandhebha' means a high-breed elephant,i.e., a fragrance will emanate from the elephant's 'madhaneer'. If the perfume from such an elephant is inhaled by the enemy's elephant then it will not go near the elephant. Therefore, kings would keep such 'Gandhagajaas'to win.

‘Gandhabali’ is another name for a creeper called ‘Priyanku’. Adi Shankara in his Lakshmi Narasimha Pancharathna looks at his mind and says - “Oh my mind! You desire garlands, sandal and other pleasures! Isn’t it only because you think they will give you happiness? However, those are only like this Priyanku(Gandhabali)

“Gandhabalisahashaa Nanu ThEmi” - because like that, all these things once experienced, give only sorrow. (BhOgAnantharadhu: Khakrutha: Syu:). Therefore, you only drink the nectar from the Lotus Feet of Lord LakshmiNarasimha”.

‘GandhavAha:’ means breeze. Because ‘Gandham Vahathi’ - that is, it is only the breeze that carries the fragrance from one place to another. So, it is also known as ‘GandhavAha’ or ‘Gandhavaha’. Srimad Bagavatham says that when the Lord who is the VirAt Purusha wished to smell(breathe in) ,the Vaayu Bagavan ,who could carry the fragrance,appeared from His nose.

“Thathra VAyu: GandhavahO GraanO Naasi Jigrukshatha:”(2.10:20)

In the Pancha Boothas, fragrance is the characteristic of the Earth. So, because of ‘gandham’ the earth is referred to as ‘Gandhavathi’,i.e., ‘one with fragrance’. That sense of ‘gandha’ -smell is inhaled and experienced by the sense organ nose. That is why,mahaans say wittily, The Lord manifested as Varahaavatar through the nose of Brahma maybe to draw attention to the significance of the nose!

The mango that we all are so fond of, has many names,one of which is -‘Gandhabandhu:’.

If there is a mango at one place, it’s smell itself will point out where it is,isn’t it? It gives out such a strong smell. Maybe it is because it makes everyone inhale due to it’s smell that it got the name ‘Gandhabandhu’!

Lastly, one word -‘Matsyagandhi’ refers to Satyavathi, the mother of Vyasa Bagavan. As she was raised in a fisherman’s family, there was always a smell of fishes about her.

Therefore, she got the name ‘Matsyaganthi’.Only later, she married King Shantanu and became the senior matron of the Kuru Dynasty.

In Puri Jagannath, three huge new chariots for Bhagavan Sri Jagannath, Sri Subhadra and Sri Balaram are constructed every year for the Ratha yatra! The three chariots are built as the result of the tireless efforts of hundreds of carpenters for about two months using more than thousands of wooden logs brought from the forests of Daspalla and Ranpur. The chariots shine in bright colors, decorated with 2000 meters of clothes supplied from the local mills. The chariots are pulled by the devotees along the laid path with ropes that are around 8 inches thick and made of coconut fiber. The blacksmiths labour around for a month just for the nail and seal work. The portions of the chariot just above the wheels alone constitute 18 pillars and roofs. There are nine other deities, two guards, one charioteer and a flag deity in every chariot. All of these are made out of wood. And, each chariot is unique in its own way.

Traditional Treasures



The chariot of Lord Jagannatha - Nandhikosha

This is the biggest amongst the three chariots, shining in yellow and red colored canopy. This chariot is 45 feet high and is seen with 16 wheels, four white colored horses and predominantly the emblem of Sudarshana chakra. It is guarded by Garuda and the charioteer is Daruka. "Thrailokya Mohini" is the flag of this chariot. The chariots' rope is known as "Sankhachooda". In this chariot, along with Lord Jagannatha, the forms of Varaha, Govardhana, Krishna, Narasimha, Rama, Narayana, Trivikrama, Hanuman and Rudra are also present. The face of the chariot is 'Nandimuka' and the weapons are 'Sankha' and "Chakra".

The chariot of Lord BalaRama - Taladhwaja

With green and red colored canopy, this chariot is the second biggest. This is 44 feet tall and has 14 wheels and 4 black horses. It is guarded by Vasudeva and the charioteer is "Mathali". Nanda and Sunanda are the Dwarapalakas. The flag is called as 'Unnani' and the chariot's rope is called as 'Vasuki'. Along with the divine form of Balarama, the deities, Ganapathy, Karthikeya, Sarvamangala, Pralambari, Halayudha, Mruthyunjaya, Natamvara, Mukteshwar and Seshadeva are also seen. The face of this chariot is 'Kethu Badra' and 'Hala' and 'Musala' are the weapons.

The chariot of Goddess Subhadra - Padmadwaja

With black and red colored canopy, this is the smallest of the three chariots. This is 43 feet tall and has 12 wheels and four red colored horses. The guard is Jayadurga and charioteer is Arjuna. The flag is 'Nadambika' and the chariot's rope is known as 'Swarnachooda'. Along with the divine form of Sri Subhadra, the images of Chandi, Chamundi, Ugrataara, Vanadurga, Shulidurga, Varaahi, Shyaama Kaali, Mangala and Bimala are also seen. The face of this chariot is 'Bakthi Sumedha' and 'Padma' and 'Kalhar' are the weapons.

Snippets We Loved To Read

**This school focuses on teaching children
happiness, not math**
13 February 2018

At a new school that will soon be built near Chennai, India, you might find a student in a tree-filled meditation room, an ideation lab, or a test kitchen. They won't be in a traditional classroom. The school's primary goal: teaching children how to be happy. Learning skills comes next. Preparing for standardized tests is not part of the curriculum.

"It's our view that happiness-or emotional intelligence, or balance, or confidence, or self-esteem, or any other word for feeling good about ourselves and our place in the world-is the foundation on which great lives and great achievements are built," says Riverbend School cofounder Vivek Reddy.

The founders come from an entrepreneurial background, not the world of education, and saw an opportunity to approach the idea of a school in a radically different way.

"If you think of typical schools, the priority is knowledge acquisition-cramming kids' heads with information, then skills, and if you're lucky, maybe your school cares about your personality and character and what type of person you are," says architect Danish Kurani, whose team designed the school's campus. "They said, you know what, we want to flip this model. We're going to focus first and most on students' character and personality. We want to cultivate happy kids, compassionate people, people that are going to go out into the world and do something good."

The new campus for middle and high school students, which will be built in a rural area outside the metropolis of Chennai, surrounded by farmland and bordered by the ocean, is designed to support the goal of cultivating happiness. Kurani was inspired by a long-running Harvard study that has tracked people over the last 80 years, which found that strong relationships are key to a happy life. In other research, he found that the format of villages tends to foster strong relationships, so the layout of the campus mimics a village.

Instead of a town square, there's a central common space. Instead of businesses lining the square, there are academic buildings. In the next concentric ring, there's recreation space, followed by housing, and fields where students can farm at the outer edges. The walkways are tight alleyways, similar to those that organically formed in old villages. Student dorms, where the students stay during the week, have similar central, town square-like areas on each floor.

The students will also be taught how to live a happier life using philosophy from resources like the Vedas, ancient Hindu texts. "I think from a Western context, you tend to believe that the environment controls your happiness," says cofounder Kiran Reddy. "So you attempt to control your environment. In an Eastern philosophy, you tend to believe that you control happiness through your mind—in how you perceive things, so you can disconnect the environment from your happiness. Ideally, that's what we want to teach the kids."

Rather than following a standard curriculum, students will decide what they want to learn themselves, and pursue learning through experience. A day might start with a mango lassi and meditation or basketball, followed by a morning spent re-coding software for a classmate's rocket launcher or reciting poems in a classical Indian literature seminar, lunch with friends, and an afternoon working on a new business in an on-campus incubator.

The campus also includes "chat labs" for collaboration, labs for physical prototyping or digital creation, rooms that can be used as galleries or for presentations, recording, music, art, and dance studios, and a retail storefront where students can run businesses.

Faculty will act as coaches and mentors for students, helping them learn how to think independently. The school will focus on teaching students how to learn about a subject or skill that interests them—and exposing them to a broad range of subjects—rather than imparting a particular set of information.

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