

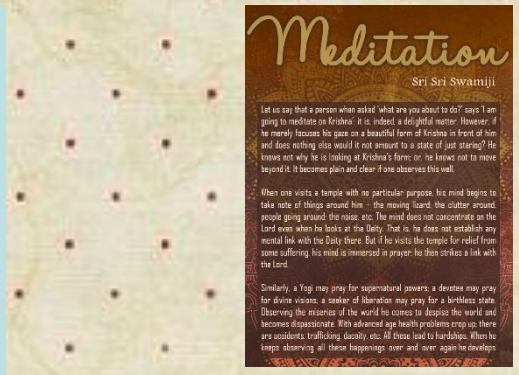
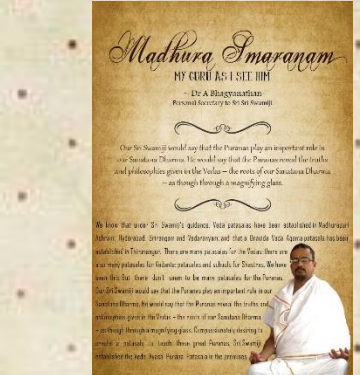
# Madhura Murali

Spiritual Monthly | May 2016





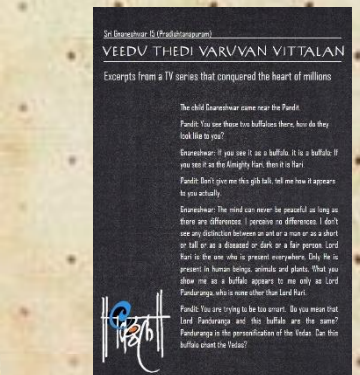
# Contents



# MadhuraSmaranam

## Answers and Beyond

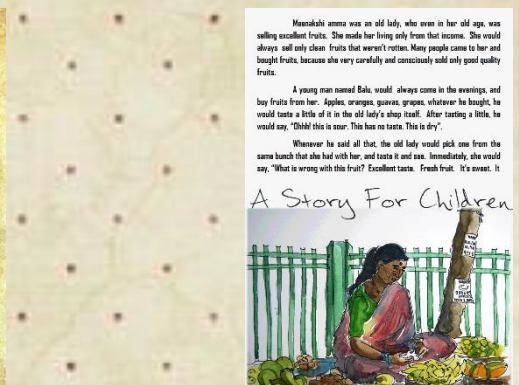
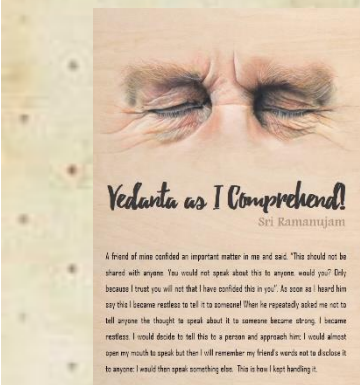
## Meditation



## Gnaneshwar

## Brahma's Imprisonment

## Kavalampadi



## Vedanta

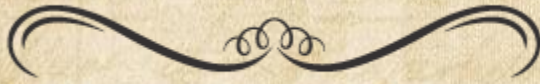
Sri Hari Babaji

## A Tale for Children

# Madhura Smaranam

MY GURU AS I SEE HIM

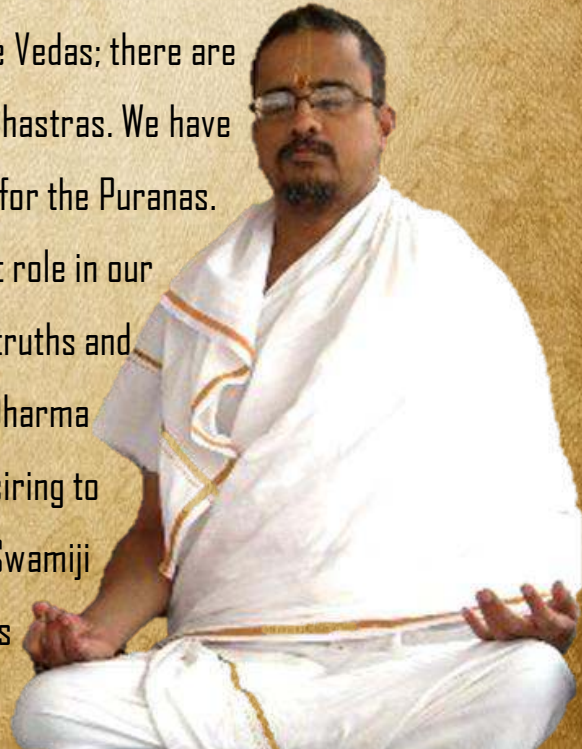
~ Dr A Bhagyanathan  
Personal Secretary to Sri Sri Swamiji



Our Sri Swamiji would say that the Puranas play an important role in our Sanatana Dharma. He would say that the Puranas reveal the truths and philosophies given in the Vedas – the roots of our Sanatana Dharma – as though through a magnifying glass.



We know that under Sri Swamiji's guidance, Veda patasalas have been established in Madhurapuri Ashram, Hyderabad, Srirangam and Vedaranyam, and that a Dravida Veda Agama patasala has been established in Thirunangur. There are many patasalas for the Vedas; there are also many patasalas for Vedanta; patasalas and schools for Shastras. We have seen this. But there don't seem to be many patasalas for the Puranas. Our Sri Swamiji would say that the Puranas play an important role in our Sanatana Dharma. He would say that the Puranas reveal the truths and philosophies given in the Vedas – the roots of our Sanatana Dharma – as though through a magnifying glass. Compassionately desiring to create a patasala to teach these great Puranas, Sri Swamiji established the Veda Vyasa Purana Patasala in the premises



of Sri Sundara Anjaneya Temple in Bangalore on Guru Poornima day in 2014. Here Sri Karthik Sasthigal (Vyakarana Shiromani) joined as the teacher. Eight students joined here to learn the Puranas.

In Gurgaon in Delhi, Sri Swamiji has established a kendra (Premika Vidya Kendra) completely only for the works of Paranur Mahatma Sri Krishnapremi Maharaj, who is fondly called as Sri Sri Anna. In this Kendra that was inaugurated open in 2010, Sri Sri Anna's granthas (works) are themselves worshipped as Bhagavan. During every anniversary of this Kendra, Sri Sri Anna himself comes there and blesses everyone with his pravachan. This year also, on March 11, 12, 13, satsang was conducted to celebrate the sixth anniversary.

At that time, a prayer was placed to Sri Sri Anna that the students of Veda Vyasa Purana Patasala should be blessed to discourse in his presence. Sri Sri Anna also joyfully agreed and blessed them. All the students discoursed very well. Sri Sri Anna was very happy listening to the upanyasams of the students. First, Brahmasri Kapilavasudevan, who has also completed the study of Yajur Veda, took some parts of Sri Sri Anna's work Rukmini Parinayam, and discoursed on it. Sri Sanath Kumar discoursed on Sri Sri Anna's work Rama Kathamruta Saram. From Sri Sri Anna's work Brindavana Mahatmyam, Sri Hari discoursed on the Govardhana Leela episode. Sow. Gayathri discoursed on Jayadeva charitram, Sow. Priyanka discoursed on Meerabai charitram and sisters Sow. Shrikanya and Sow. Shivakanya discoursed from Sri Sri Anna's work, Vaishnava Samhita. Brahmasri Sabari Ganapadigal discoursed from Sri Sri Anna's work Nyaya Nalini that beautifully explains Nyaya Shastra. Brahmasri Karthik Sasthigal discoursed about Sri Sri Anna's ornamental work Vritta Shatakam. Then Sri Ramanujam discoursed about "Janmadhyasya yatha:...", the first sloka of Srimad Bhagavatam, using the Sridhareeyam (the commentary of Sri Sridharar on Srimad Bhagavatam) as the basis. Sri Sri Anna was extremely happy listening to all these discourses and blessed everyone immensely. The sixth year anniversary celebrations were thus completed very successfully.

With Guru's grace, from this Tamil New Year, at Senganur, which is Sri Sri Anna's janmasthan (birthplace), a patasala has been started purely for the works of Sri Sri Anna. Ten students will first join this patasala. This patasala is called Shuddha Premika Vidya Kendra.

Sri Sri Anna was very pleased with the work being done through our establishments in various Veda patasalas and spoke very highly of it, Agama patasalas, Purana patasalas, Nama pracharam, Divya Desam temple renovations and other kanyakaryams. He blessed that all this work and service should continue to grow more and take place successfully.

# Answers and Beyond

Sri Sri Swamiji answers to questions from devotees

**1** You say that a jnani is all-knowing. Then why can't a jnani tell what is there in planets like Venus, Mars, Saturn? To find out if there is life on those planets or if there is water, we would not have to spend crores of rupees on such research.

Your entire body is filled with the feeling of "I", is it not? That is why the actions of the karma indriyas and jnana indriyas become "yours". At the same time, have you seen your heart, liver, lungs? If one of them is diseased, we have to spend money and do a scan to find out what the problem is; the feeling of the all-pervading "I" alone is not necessarily sufficient to determine the issue.

**2** When there are so many Krishna bhaktas, is it right for everyone to raise the Gopis alone above all the other bhaktas?

There are those who offered their mind to Krishna out of fear. Similarly all others gave their minds to Krishna primarily because of danger to life, family sorrow, accidents, death, hatred, liberation, to attain siddhis (supernatural powers), to get rid of sins, etc. Do you know the reason for which the Gopis' minds went to Krishna? They thought of Krishna because they felt happy thinking of Krishna. We cannot deny elevating them above all other bhaktas. .

**3** Lust, Wealth, Fame – why are these considered great obstacles for a spiritual seeker? What is moksha? A state of mindlessness (no thoughts) is indeed moksha. Why do thoughts arise? It is because of vasanas (latent tendencies). What spurs these vasanas? The senses spur the vasanas. For one who has been afflicted by sorrow, his thoughts will be primarily related to it, for a long time. The mind will also look for relief from it. For one who is afraid, thoughts related to his fear will keep following him like a chain link. The mind will search for relief from it. For one who has suffered a loss, thoughts about that will dominate. His mind will search for relief from it. For one who has been insulted, he too will keep getting thoughts related to the insult. The mind too will search for a way to be freed of it. Hatred, enmity, etc. are also like this. Sooner or later, these thoughts will change.

But for one who is overcome with lust, thoughts about it will keep coming like waves upon waves. Likewise for one who desires fame and one who desires wealth. Even if these people face numerous insults and sorrow in their quest, they will never search for relief from it. On the contrary, they will only try to find ways to increase their desire. Therefore, unless lust, wealth and fame are renounced, thoughts will never cease. Until thoughts cease, there is no mukti (liberation).

4 I have been doing Krishna bhakti, according to your advice. Is that enough? Or should I also perform bhakti to Shiva, Devi, Ganapati, Muruga and other deities?

Please worship any one deity properly and with complete devotion. That is enough for you..

5 Why add a prefix "Sat" before Guru (Sadguru)?

One who imparts learning (vidya) is a vidya guru. One who does upadesa of a mantra is a mantra guru. One who teaches the shastras is a shastra guru. One who does upadesa of the "Sat" (Truth), which is the nature of the Atma, is a Sat-guru.

## Blissful Blossoms

A man - in his life - works very hard, manages several hurdles, uses all kinds of ways and means to earn money, position and fame ... but none of these will go with him after death. Only the vasanas that he accumulated without any effort go with him.

A man may look at another person and say he is very egoistic. It may even be true. But what is funny about this is that although Maya has caught that man through his ego, at the same time, Maya has also caught the other person through the thought "I am humble." In fact, both of them have been caught in the net of Maya!

~ HH Maharanyam Sri Sri Muralidhara Swamiji



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Nethaji Nagar Main Road,  
Jafferkhanpet, Chennai - 600083

# Meditation

Sri Sri Swamiji

Let us say that a person when asked 'what are you about to do?' says 'I am going to meditate on Krishna': it is, indeed, a delightful matter. However, if he merely focuses his gaze on a beautiful form of Krishna in front of him and does nothing else would it not amount to a state of just staring? He knows not why he is looking at Krishna's form; or, he knows not to move beyond it. It becomes plain and clear if one observes this well.

When one visits a temple with no particular purpose, his mind begins to take note of things around him – the moving lizard; the clutter around; people going around; the noise, etc. The mind does not concentrate on the Lord even when he looks at the Deity. That is, he does not establish any mental link with the Deity there. But if he visits the temple for relief from some suffering, his mind is immersed in prayer; he then strikes a link with the Lord.

Similarly, a Yogi may pray for supernatural powers; a devotee may pray for divine visions; a seeker of liberation may pray for a birthless state. Observing the miseries of the world he comes to despise the world and becomes dispassionate. With advancing age, health problems crop up; there are accidents, trafficking, dacoity, etc. All these lead to hardships. When he keeps observing all these happenings over and over again he develops

deep dispassion and, therefore, prays to the Lord to free him from the chain of birth. Freedom alone would be his goal. He will not question the Lord as to why such things occur in the world while it is He who has created this world. He is unable to raise such questions. He can only pray for freedom from births and that is what he would do. There is a link to the Lord in all these. Is it not enough to just keep looking at the divine form of Krishna? Of course it is enough. But one should possess the heart of the Gopis for this! O, how joyful they become as they keep thinking of Krishna! Deeming Him to be their lover they take delight in mentally embracing Him tightly and desiring to marry Him. There is absolutely no occasion to feel weary or stupor even a moment.

Like the ceaseless fall of the waterfalls, love keeps running in their mind. It is in this manner the link of love is established in the case of Yasoda's maternal attitude, Arjuna's friendly attitude and Hanuman's attitude of a servant. That is why Hanuman is able to keep looking at Rama. It is not simply staring. Not an iota of weariness would he feel. Staring at someone would weaken the mind of the one being stared at.

In the wholly realized Jnani, too, there is 'santa rasa'. The state of Devotees and Jnanis who nurture no desire is in total contrast to the state of the man of the world. One cannot advise those in the world not to pray for anything. Without avariciousness one can pray to God for the basic needs of life. And certainly God would bless. It is fine to pray for the timely marriage of one's daughter, for good employment, for removal of hardships, etc. But when one who already enjoys good things of life prays for more and more it is verily greed. Most of the people who visit the temple casually without any want have no prayer in their hearts. It is akin to a dry heart. When he looks at the Deity for a long time would it not amount to staring at a black dot! Is not love filled heart the basis for devotion (bhakti)!

# VEEDV THEDI VARUVAN VITTALAN

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Excerpts from a TV series that conquered the heart of millions

The child Gnaneshwar came near the Pandit.

Pandit: You see those two buffaloes there, how do they look like to you?

Gnaneshwar: If you see it as a buffalo, it is a buffalo; If you see it as the Almighty Hari, then it is Hari.

Pandit: Don't give me this glib talk, tell me how it appears to you actually.

Gnaneshwar: The mind can never be peaceful as long as there are differences. I perceive no differences. I don't see any distinction between an ant or a man or as a short or tall or as a diseased or dark or a fair person. Lord Hari is the one who is present everywhere. Only He is present in human beings, animals and plants. What you show me as a buffalo appears to me only as Lord Panduranga, who is none other than Lord Hari.

Pandit: You are trying to be too smart. Do you mean that Lord Panduranga and this buffalo are the same? Panduranga is the personification of the Vedas. Can this buffalo chant the Vedas?



Gnaneshwar didn't get angry or emotional on hearing the Pandit's words. In that assembly of pandits on the banks of the river Godavari, he placed his hand on a buffalo. He did not say, "Oh buffalo! Chant the Vedas". Had he said so, nothing would have been special in this story. He instead touched the buffalo and said, "Oh Panduranga! Chant the Vedas".

The next moment there was a miracle. The buffalo which is basically a '*tamasic*' (lazy and sloth) animal and which takes pleasure in resting in the slush, began to chant '*Idanim Vishnu...*' from the Sama Veda with a perfect intonation. The Pandits were shaken.

The Pandit who had questioned Gnaneshwar looked at himself, his son, the buffalo and Gnaneshwar. Even his son is not capable of chanting the Vedas so beautifully. He wondered what difference could be there between himself and the buffalo. He was quite ashamed. He told Gnaneshwar, "Tell that buffalo to stop. I feel ashamed to hear a buffalo chant the Vedas which I also chant. Tell it to stop". Gnaneshwar placed his hand on the buffalo once again and the buffalo stopped chanting.

After that not a single Pandit had any doubt regarding Gnaneshwar's greatness. The pandits said, "One learns the Sastras and Vedas only to acquire '*gnana*' (wisdom). Since you seem to have it in abundance, there is no need of any formal education for you". The Pandits certified them as pure souls. This certificate is preserved in the house where Gnaneshwar lived in Alandi, even today.





# BRAHMA'S IMPRISONMENT

In Skanda purana, there is a story about Lord Muruga imprisoning Lord Brahma when he could not answer Muruga's question to explain the meaning of Pranava mantra.

This raises questions about the need for Lord Brahma's imprisonment and the fate met by even the Lord of creation. Also, what is the need for Muruga to capture Brahma when the purpose of his incarnation as the Commander-in-chief of devas was to destroy the demon, Tharakasura. Let us see the philosophical view point behind this.

Why did Lord Muruga incarnate? Tharakasura did severe penance and received the boon that Lord Shiva's energy (shakthi) alone could win over him. Devas could not handle his torture and with the help of Cupid (Manmatha), tried to hinder Lord Shiva's penance. Although Manmatha was burnt, Parvathi got married to Lord Shiva at the end. Only after that, Lord Muruga's incarnation or avatar happened.

When destroying Tharakasura, a thought came to Lord Muruga as to why such a cruel demon who gave only distress to everyone had to be created. Muruga's concern was that how such a demon would have been created by Brahma, if he was ever meditating upon the pranava mantra.

Only because Brahma overlooked to meditate on the pranava mantra, such a demon with cruel and impure nature came in his creation. The fact that he did the creation without meditating upon the pranava mantra was the reason for Lord Muruga imprisoning him.

If one forgets their spiritual practice of meditating and chanting the divine names, he would be caught in the worldly bondages and be born again and again. This is akin to Brahma being imprisoned. Also, similar to how the demon Tharakasura was created by Brahma when he had forgotten to meditate on pranava mantra, it is to be noted that if one does not progress spiritually, children born to them would also not lead righteous lives.



## Blissful Blossoms

Let's say someone insults us a lot, gives us sorrow and troubles us in many ways, but still let's say we get some small joys from him now and then. One who has self-esteem and dignity, will not bother about those small joys and get away from that person. In this life, we face so many insults, sorrows and troubles. If we have self-esteem and dignity, we should despise this worldly life and hold on to Sri Krishna's feet. Instead of doing that, one who bears all the sorrow, insults, troubles and keeps searching again and again and again for the small joys, is one who has no self-esteem and no dignity!

~ HH Maharanyam Sri Sri Muralidhara Swamiji

# THIRUNANGUR THIRUKKAVALAMBADI

## DIVYA DESA

### MAHASAMPROKSHANAM

‘Divya desas’ are those temples of Lord Vishnu on whom the Alvars have sung their ‘*divya prabandhams*’ (divine hymns). The Vishnu temples in and around Thirunangur are almost exclusively associated with Thirumangai Alwar. Due to vagaries of space and time, these temples became dilapidated.

Our Swamiji was very disturbed on seeing the condition of these temples and resolved to get these shrines renovated and to ensure daily regular puja in these temples.



In line with his resolve, the following temples have been fully renovated and '*Mahasamprokshanam*' (consecration ceremony) has been done against the dates mentioned.

6.7.1998 Arimeya Vinnagaram – Sri Kudamadum Koothar

9.4.2000 Thirutthetriyambalam

15.11.2000 Thirusemponseikoil

30.11.2000 Kavalambadi Rajagopalaswami

24.8.2001 Thirumanikkoodam Varadharaja perumal

26.11.2001 Parthanpalli Kolavilli Ramar sannadhi

8.9.2003 Thiruthevanarthogai Sri Madhava perumal

16.3.2005 Thiruvali Sri Lakshmi Narasimha perumal Koil

11.9.2008 Sri Vanpurushottaman Koil

12.4.2012 Sri Kudamadum Koothar Koil (II time)

9.11.2014 Sri Vaikunta Vinnagaram

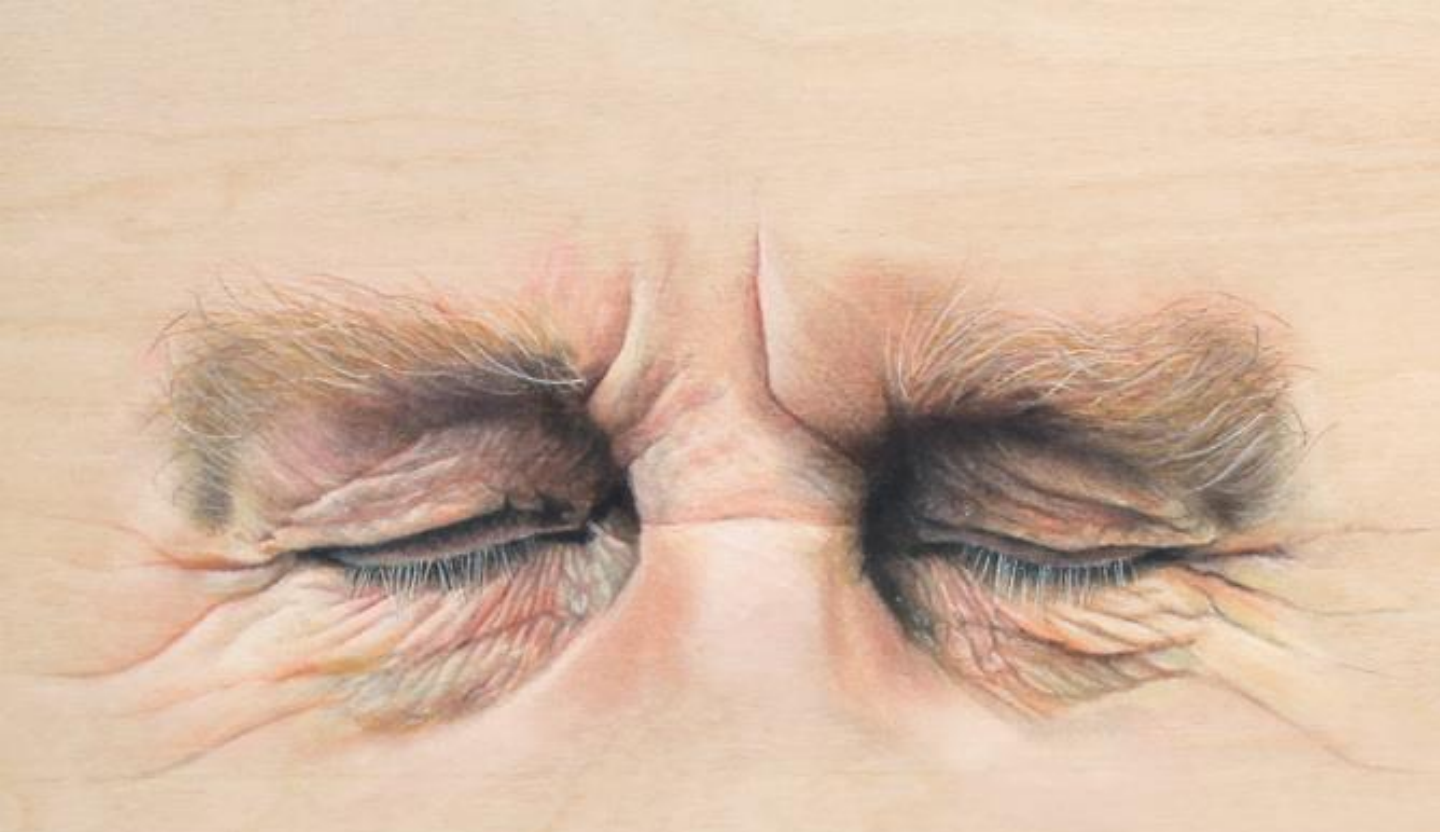


Renovation and support has also been made for a few other divya desams like the 'Sri Narayana perumal' temple at Thirunangur and a few other '*abhimana sthalas*' (popular Vishnu temples but not sung by Alwars).

Poundarikapuram Sri U.V.T. Devanathan, a devout Vaishnava and his family members of Eyetex group understood the divine will of Sri.Swamiji regarding the consecration of these temples even in 1998 and were the first to involve themselves in this work. Sri. Devanathan has immersed himself cheerfully with full faith and dedication in the daily puja and service of the Lord Krishna at Kavalambadi. ('Kavalambadi Kannan').

Having come to know of the divine resolve of Sri.Swamiji regarding the second round of renovation of the Rajagopalaswami temple at Kavalambadi, he requested Sri.Swamiji to bless him with the privilege of doing the renovation, the daily puja and service of which he has already been doing. Sri Swamiji blessed him with this service, which he has now completed. The consecration of the temple has been fixed for 11.4.2016, the 29<sup>th</sup> day of the month 'Panguni' (Phalugun) between 10 and 10:30 AM.

As part of the renovation, a '*nandavanam*' (flower garden) has been set up in Kavalambadi. Thirumangai Alwar composed several pasurams (hymns) on the divyadesa perumals at 'Thiruvai-Thirunagari' and at Thirunangur which are known as 'Periya Thirumozhi'. Tradition has it that the king of the Gods, Indra,(alias Purandara) set up a 'nandavanam' in Kavalambadi in days of yore, which has been recorded in the Periya Thirumozhi as "Poovalam Pozhilgal soozhndha purandaran seidha naangai". The nandavanam which has been set up now contains all the trees, plants and other saplings mentioned in these pasurams.



# *Vedanta as I Comprehend!*

Sri Ramanujam

A friend of mine confided an important matter in me and said, "This should not be shared with anyone. You would not speak about this to anyone, would you? Only because I trust you will not that I have confided this in you". As soon as I heard him say this I became restless to tell it to someone! When he repeatedly asked me not to tell anyone the thought to speak about it to someone became strong. I became restless. I would decide to tell this to a person and approach him; I would almost open my mouth to speak but then I will remember my friend's words not to disclose it to anyone; I would then speak something else. This is how I kept handling it.

I lost my sleep due to this state of mine. My intellect began to work as I began to ponder over it. 'In which part of my body is the matter that my friend had told me? Is it in the lungs or the pancreas or the intestine?' I questioned myself. 'Or, is it in the brain or mind? Where is it? Every time I become restless to disclose it to someone it rises up. Where does it rise up? Where is its place in the body? How do I get the feeling of its rise?' I was lying down with such restlessness. Gradually I fell asleep.... a dream in my sleep – a beautiful forest. A hut and several deer were playing around it. There were many darba grass. A Rishi was sitting there. Few sadhaks were sitting in front of that Rishi who sported knotted hair and beard.

He was sitting in padmaasana under a banyan tree: lustrous eyes. He looked at his disciples and said to them as follows – "Human body is made up of matters such as bones, flesh, blood, cells, etc. When the pancha pranas start working in the body all the karmendriyas (physical organs) start functioning. Therefore, arms, legs, stomach, etc. begin to function. Next, the jnanedriyas begin their work. Like lightning and thunder, mind and intellect rise up simultaneously."

"As the feeling of 'I' from within flashes, it first takes hold of the body, then the prana (life force) and the mind. In association with the prana it connects to this world made up of the five elements ('pancha bhootas'). So, one should then try to feel the source of the feeling of 'I'; one should sturdily hold in its source. By continuing to hold it in the source it weakens. When one, relentlessly, continues to holds it in that place, overwhelming bliss and oneness is experienced naturally".

# Brindavan and Nandakumara

SRI HARI BABAJI – 3

– Janani

Ever since the floods of the Ganges were stopped, a kirtans festival was started.

The floods from the Ganges had somehow been stopped because of the dam.

However, now, these villages were submerged by floods of devotees.

Devotees gathered there in such numbers, that it would appear that

Baba's resolve was verily to submerge these people in the flood of *bakthi* (devotion),

rather than to save them from the floods of the Ganges.

After this incident, the unshakeable faith and devotion of the people on

*Hari Naam* grew. The people

greatly respected not only the Divine

Name, but also Baba. People considered him as God Himself. The

few who had earlier criticised him, became Baba's devotees too.

Baba was born in 1884, on the 14th day of

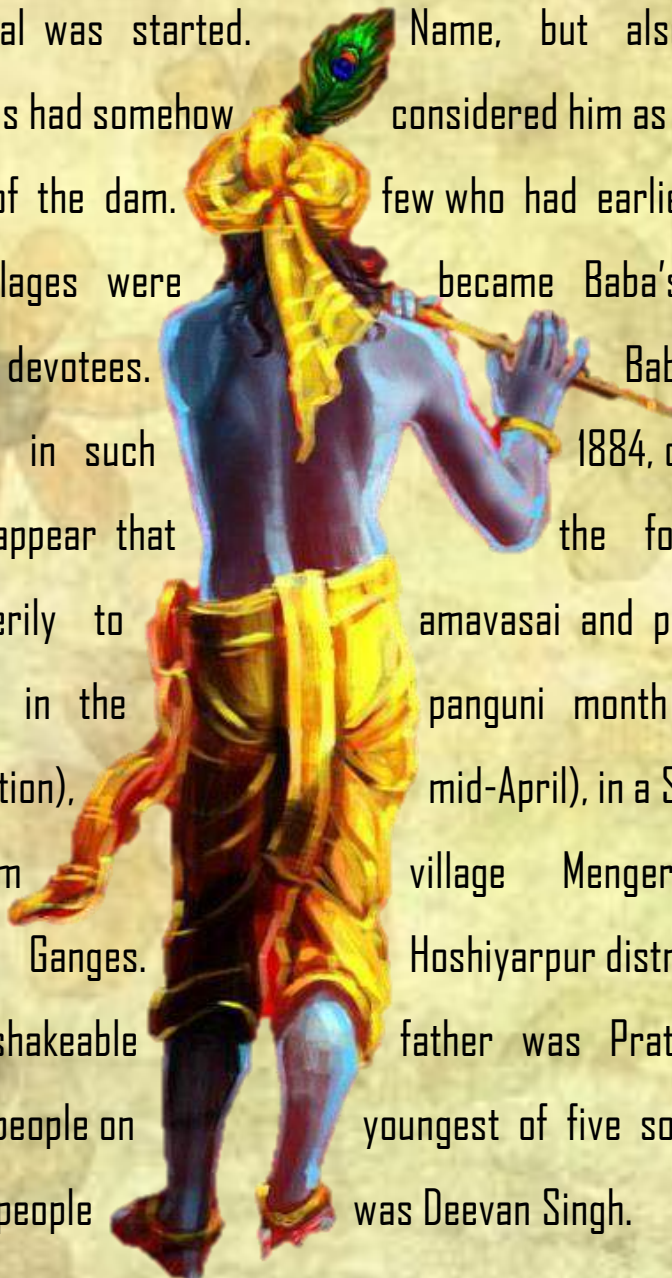
the fortnight between amavasai and pournami, of the

panguni month (mid-March to mid-April), in a Sikh family, in the

village Mengerval of the Hoshiyarpur district in Punjab. His

father was Pratap Singh. The youngest of five sons, Baba's name

was Deevan Singh.



Deevan Singh was of very sharp intellect. After studying in the high school at Hoshiyarpur and passing the exams, he went to Lahore. There, he finished intermediate, and then joined the Lahore Medical College.

Sant Shri Sachchidananda Giri, an enlightened soul, who hailed from Anantapur, saw in Deevan, in his young age itself, the characteristics of a *Mahaapurush* (a great soul), became his Guru, and bestowed his grace on him. During Deevan's Lahore Medical College days, whenever he found time, he would go and serve him. Because of this *satsang*, Deevan's will intensified.

When there was just a year left for completion of his medical studies, Deevan Singh left college, and deciding to undertake *sanyas* (sainthood), approached his guru. At that time, his guru said, "Not now. *Sanyasa* is a big full stop to worldly life. Changing the colour of clothes alone does not constitute *sanyas*. When the world completely renounces us, then *sanyas* will automatically happen".

Deevan Singh stayed in his guru's ashram for a short while and served him. The fire of his *vairagya* was glowing bright in him. At one point, it became very intense. He therefore, went off to *Kasi* without telling anyone. In *Kasi*, after giving away what few possessions he had, to the poor and simple, he accepted *sanyas*. After that, he stayed in Shuladangeshwar, a deserted place on the banks of the Ganges, and did *brahma vichara*. After a few days, he left to Prayag. There, in a place called Draupadi Ghat, he lived in a cave, and did penance. At those times, he went only once a week for *madhukari* (a sanyasi going to collect food from each and every householder). He would wrap whatever rotis he got in a cloth, and bury it in the sand. Everyday, he would take a few pieces from it, soak it in water, and then eat. This constituted his one day's meal.

After spending three years on the banks of the Ganges, he left from there. Walking, he wandered here and there, and finally, returned to Hoshiyarpur. Very embarrassed, he went to see his guru in the night. His guru, seeing him in the guise of a sanyasi, felt very happy.

Meenakshi amma was an old lady, who even in her old age, was selling excellent fruits. She made her living only from that income. She would always sell only clean fruits that weren't rotten. Many people came to her and bought fruits, because she very carefully and consciously sold only good quality fruits.

A young man named Balu, would always come in the evenings, and buy fruits from her. Apples, oranges, guavas, grapes, whatever he bought, he would taste a little of it in the old lady's shop itself. After tasting a little, he would say, "Ohhh! this is sour. This has no taste. This is dry".

Whenever he said all that, the old lady would pick one from the same bunch that she had with her, and taste it and see. Immediately, she would say, "What is wrong with this fruit? Excellent taste. Fresh fruit. It's sweet. It



will give strength. How is it sour for you"? However, she would give hundred grams more than the measured weight.

This was a daily routine. Everyday, the young man would speak thus, and the old lady would reply accordingly. To onlookers it would seem strange. However, the old lady would do her business without any grudge. The young man ,as though nothing had happened, would come only to her shop and buy.

A shopkeeper who stayed near that old lady's shop, and who witnessed this daily, asked her, "Hey! Grandma! That boy buys fruits from you daily and says it isn't okay. But you don't say anything big to him. Instead, is it only me who has been noticing that you give him fruits more than the specified weight! I'm unable to understand".

The old lady said, "It isn't like that. Don't I know that he is saying like that only because I should eat a little and benefit from it. But he is saying it out of love. It is that love that increases the weight. Nothing else". As she was talking, it seemed as though her eyes glowed bright. That neighbouring shopkeeper put his finger on his nose( in surprise). It was a new experience for him.

The same day, the young man's small daughter asked her father, "These fruits are sweet? Why do you daily tell that grandma the fruits aren't nice at all"? He laughingly replied, "Daughter! That isn't the matter; The fruits are nice only. If I say so, she will taste a little and see. She is like your grandma only, isn't she. Doesn't she also have to eat good fruits"? As he was saying so, he thought in his mind, Only in love, there is sacrifice and joy! Love can truly be shown only through one's sincere actions! How many people does this love give joy to!

As he was thinking thus, his daughter came running to him and hugged him. It was like an approval of his thoughts.

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