

Sri Hari:

MADHURAMURALI

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HH Maharanyam Sri Sri Muralidhara Swamiji*



MADHURA SMARANAM

My Guru As I See Him

- Dr Bhagyanathan

Starting from the Himalayas, till Kanyakumari, one story that is well known by all Indians is surely the Ramayana. Even if they're not aware of the details, they will surely be knowing that, "Rama was born in Ayodhya to King Dasharatha. He was supposed to be crowned as the king of Ayodhya, but because of the devious plans of his step-mother Kaikeyi he was sent to the forest for 14 years of exile. He suffered because Ravana, the king of Lanka, diabolically carried away Sita. Then, with the help of Hanuman, and the Vanar Sena, he fought a long war with Ravana and his army, destroyed the latter and revived Sita back. Then, he was made the King of Ayodhya once again." This story is known by theists who consider Rama as a God and atheists who do not believe in religion and worship. This story has reached people from Himalaya to Kanyakumari and also all around the world, in different languages and to people who belong to different religions as well. People are aware of this story even in small villages or towns around the world. This story is being experienced and performed in the form of Drama, Dance, Songs and Storytelling even today. There are even historical references for the same. The reason is that there is no other story that is written in so many languages and spread all around the world like Ramayana. In addition to this, not many languages have epics that have solely originated from that language. In many languages and in many communities, this story is shared and celebrated among family members today. Elders, poets, writers and scholars who have lived in India or around

the world, in various time periods have also written their versions of the Ramayana story. These books are also very famous.

Rama, who is being spoken about with pride, all around the world, was born in Ayodhya where he was also the Emperor. Every devotee has wished that Lord Rama's temple should be built in Ayodhya. The reason being although people move to other states, or cities from their native for a livelihood or for other reasons, we see that they hold a small house in their native as a memory of the place where they grew up or their grandfather's house.

We also see that disciples of a Guru will convert the house of his Guru at his birth place into a temple and take utmost care of it. We see that many disciples of various traditions and Acharyas have made temples out of the houses of their Gurus, like in Kamarpukur for Ramakrishna, in Kalady for Adi Sankaracharya, in Navadweep for Chaitanya Mahaprabhu and in Sriperumbudur near Chennai, for Ramanujacharya. While this is common for all traditions, it is not surprising that those who are spiritual have been wishing for a temple for Lord Rama, who is considered to be the Ideal king, at his birth place, Ayodhya. It is possible that one cannot accept Rama as God. But, is it possible for anyone to not accept the character and virtue of Rama? Not yesterday or today, but forever now everybody is fond of Sri Rama's character.

Who doesn't like the one who is humble to his parents? Or the brother who is extremely affectionate? Doesn't every wife wish that her Husband does not as much as look at another girl in his life other than her? Who dislikes a friend who knows respect, etiquettes and the value of friendship? Who isn't surprised by the character of Rama who wishes to even give his enemy a chance to correct and change himself? Who would dislike a man who takes responsibility to be affectionate to even those who work under him? Who doesn't like a ruler who rules in accordance with Dharma and the laws of the land?

All of these put together are the virtues of Rama. One can go on listing such qualities of Rama. There is no doubt that Rama is an incomparable ideal man, just as how Ramayana shows us an ideal society. Many have been taking efforts to build a Rama temple for such a Rama in Ayodhya. Madhuramurali also had an article about the disciples of Sri Swamiji visiting an old lady in Jabalpur who has been fasting for more than 30 years now. As a summation of all these efforts, India's Prime Minister, Mr. Narendra Modi performed Bhoomi Puja at Ayodhya and initiated the temple building process on 5th Aug, 2020. A problem that has been one for so many years finally found its solution through the Supreme Court's judgement and the subsequent efforts of building the temple, and has given a lot of happiness and peace to all the devotees of Rama. The work for the construction of the temple also continues. On behalf of Sri Swamiji's organisations, 3 gold coins and a small silver bar have been offered at the puja which brings us immense pride and pleasure. We also await the completion of the Ram Mandir and the subsequent seva and darshan of Lord Rama by his devotees.



Thinking of herself as a Gopa girl of Brindavana, Andal says to Lord Krishna, "I don't have to perform any special prayer of meditation. I have taken birth on this land during your time here, which is more than enough." Similarly, we can only feel immense happiness when we think that Lord Rama's temple is being built when we are here on Earth. When we think that we will be able to visit Ayodhya and have darshan of Rama, we feel horripulated. May Sri SitaRama along with Sri Hanuman, Sri Bharatha, Sri Lakshmana and Sri Shatrughna always protect us.

THE PECULIARITY OF THE MIND

- SRI SWAMIJI

Our minds are very strange. Even if we say something repeatedly to it, it will not listen to what we say. But, if it comes up with something, it will achieve it in some way. This applies for both good and bad acts.

We go to the Cinema Theatre to watch a movie that we like. If we like the movie, we keep thinking and talking about the different ways the actor acted in it. We also end up becoming fans of the actor. However, have we ever thought about all the effort he had to take to act? What difficulties he had undergone? Who knows? All admirers remain admirers. They talk, walk and wear the same stylish clothes as the actor. But, do they try to become an actor like him? No. But, we find pride in telling others that we are an admirer of that actor.

We go to a festival or a fair. An acrobat makes his young child stand on a rope and perform unbelievable gymnastic stunts. We enjoy it with wonder. But, how much of practice would the acrobat require to perform those stunts? Does anybody try to perform them? But, we find pride in showing that we know that he is talented.

We hear about a great epigraphist. He reads old inscriptions with ease and tells us rare and unknown things that are inscribed. Wow! We compliment. We read his articles with interest and share the same with others. But, does anyone take the effort to know the different methods of research he did to read those inscriptions? The ones who appreciate him, do not become like him. But, we learn everything that he quotes and

then share the same with our friends as they gape their mouths with surprise. We do not know how to read inscriptions. But, we wish to portray ourselves as smart by showing that we know a lot about them.

There are people who sit for hours together to watch the match played by their favourite footballer or cricketer. They clap with joy! However, do any of them put in even the basic effort to become like them? No. Even if we do not know how to play the sport, we will never get tired of discussing or watching every little detail of the game. We wish to show that we know everything about the sport.

We are surprised when we read that there was a man who set foot on the moon and spent one whole year in space. We happily share the videos with all. But, are we going to set foot in outer space? No, Why? Because we do not possess even 1/100th of the ability to do so, right?

This is a defect of human nature. A problem of the same nature exists even in spirituality. We come to know about many great Mahans (saints). We read and hear about their life and their speeches through books or directly from people we know. We deeply think and debate about their preaching. We even visit the places where they once lived. We tell others repeatedly and feel proud about it too. Why? Do we try to become like them? No. In fact, we share only to show-off that we know a lot about them. Because, we do not make the sacrifices, show the interest and work hard to reach the position that those great-ones reached. But, we show that we know a lot about them. This is also one kind of ego. We did not have even half of the zest that we have to show to others that we are spiritual, in actually developing ourselves spiritually.



World Renowned Saints

Sri Balakrishnan

I entered a restaurant and ordered coffee after occupying a table. Two friends were seated on the table near me. The food that they had ordered had not arrived yet. The first friend said, "Brahmins wear the sacred thread (poonal) to differentiate themselves from others. For which the second replied by saying, "You are saying so because as soon as you look at the sacred thread, you will be able to identify the individual as a Brahmin. But, there is a proverb about this. Are you aware of it?" On accepting his unawareness, the second friend continued, "There is a dialogue that goes like, why does a renowned brahmin need the sacred thread? Haven't you heard of it?"

I could clearly hear what they said. I could no longer enjoy the coffee that was in front of me. Even after paying the bill and leaving, I was having the same thought until I reached home. Having heard a lot of explanations for the sacred thread, I wondered what this phrase meant.

I shared this yearning of mine with someone who is always by the side of Sri Swamiji, at his service. After a few days, when I met him again he said, "Hey! I got the answer to your question. Meet me on the other side." I waited in the queue to receive theertha and having received the same, I waited in the corner.

I felt like Sri Swamiji was calling me. I went towards him with hesitation. As soon as I went near him, “It is not, Why does a renowned brahmin need the sacred thread? The correct proverb is, Why does a Brahmin who knows his form, need the sacred thread.” By form, I mean, the nature of the soul (atma swaroopam). There was a proverb that says, “A brahmin who is completely aware of the nature of his soul does not require the sacred thread for identification.” What is the purpose of identification after he has reached the stage of knowing his inner soul? There is no purpose. The aim of life is to become aware of the form, i.e., the atma swaroopam. Why does he require the sacred thread? This phrase has changed from ‘knowing the form’ to being ‘known by the world’. The wise do not conform to the norms of any of the four ashrams. Even if they are in Grihastham, Bramhacharyam, Vanaprastham and Sanyasam, they do not have any attachment with them, and therefore this phrase refers to them,” he said. Before I said anything else, Swamiji shifted his view to the person next to me.

As we stepped out, the person said, “the world renowned wise saints,” for which I immediately replied, “Yes, the brahmin who is aware of his souls,” with folded palms.

(How will a satsang family be, that is the recipient of the Guru's grace, that leads a life of servitude to Govinda, that lives in Bhagavata dharma?; how will they live and how is their mental maturity?; Let us now see the third verse of the sweet song (Madhuraageetham) that picturizes all of this.)

Satsangam means the basis is 'shravanam', 'kirtanam' and 'smaranam'. It is this that our Guru Maharaj refers to in the verse bhAgavatha kadhai kETTiduvOm, rAgathALatthuDan pADiduvOm shOkamOga paDamATTom, nAgarlgamAy pazhagiDuvOm

Govindanukku Aatpatta Kudumbamma Sri MK Ramanujam

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We, who are Govinda's devotees, are indeed unique! We have immense desire to blissfully speak about Govinda always! Other spiritual sadhanas need to be done in solitude; in fact, getting together with others will even cause adverse effect to that sadhana. Can we practice dhyana, or atma vichara, or mantra japa in a large group? Or if we do like that, will we get the right fruit of the spiritual practice?

However Bhagavata dharma grows through satsangam (company of devotees). It is satsanga that nourishes it. Satsanga itself also gives Ananda (joy). Sri Andal also sings of this as 'kUDiyirundhu kuLirnthElOr embAvAi'.

It is only bhakti that, instead of practicing all alone, gives joy when practiced along with other devotees. That's why, we who serve Govinda:

kUDi kUDi pEsiDuvOm, ADippADi kaLitthiDuvOm - avan
aDiyArgaLai thEDi thEDi, ODi ODi paNindiDuvOm

Where there is love, there a crowd will not feel like a burden. On the contrary, it will only enhance the joy. Do you know how such a satsang will be? "If there is someone to tell katha, we will all sit and happily listen; if there are those who listen to katha earnestly, we will tell katha like our Gurunathar says and enjoy it; if there is no one to tell or listen to katha, we will sing and dance kirtanam with cymbals in our hands and anklets on our feet.

For bhakti, singing and dancing are important aids. "vishNOr gAnancha nrityancha naTanancha visEshatah" - Bhakti shastras say that singing, dancing and abhinaya are special to Govinda who is Vishnu. In Srimad Bhagavatam also, Sri

Kapilavasudeva Bhagavan celebrates such bhaktas.

madAshrayA kathA mrishTAha shruNvanti kathayanti cha
tapanti vividhAstApA naitAnmadgatachEtasah

“My devotees will live to serve Me, have prema for Me, and they will get together and enjoy speaking about and listening to My sweet stories. Because of this itself, they will overcome all sorrows of life and think constantly of Me,” says Bhagavan with pride.

When it comes to such devotees, Bhagavan is very proud. In Bhagavad Gita also Krishna says,

macchithA madgataprANA bOdhayantah parasparam |
kathayantascha mAm nityam tushyanti cha ramanti cha || 10:9 ||
“Holding Me in their chittam, taking Me to be their life, they will get together and speak about Me, and joyfully listen and speak of My stories always.”

While speaking of His glory (vibhuti), Govinda also speaks of the greatness of such devotees. Some learned people will call Nama kirtanam, bhajana, divyanama sankirtana as bhakti sadhana.

Once, in our Madhurapuri ashram, a blissful divyanama sankirtanam took place. After it was completed, Sri Swamiji was walking out. At that time, our Sadgurunathar said, “Some people will say that bhajana is bhakti sadhana. But if we see the bliss that it gives us, it doesn’t feel right to call it a ‘sadhana’. This is indeed anandam!?” he graced.

Yes! Speaking about Govinda is anandam! Listening about Him is anandam! If we chant His names and sing... aha! It is pErAnandam (great bliss) indeed! Our Sadgurunathar once said, “Perhaps it is the anandam that comes from His ‘pEr’ (Name) that is called ‘pErAnandam’!”

Hence this Madhuraageetham beautifully says, “ADipADi kaLitthiDuvOm...” When bhakti is practiced as a sadhana, then it can be separated into two as sadhana and sadhyam.

Telling Govinda’s stories, listening to Govinda’s stories, doing Govinda nama sankirtanam, dancing gracefully in divyanama sankirtanam, at a particular time daily (whether we are involved or not), is the state of sadhana. When we keep doing this, with the grace of Sri Guru-Govinda, it will lead us to ‘sadhya’ bhakti!

Then, telling katha will also be blissful; listening to katha will also be blissful; bhajana will be immensely blissful (pErAnandam!). Sadhana bhakti itself will lead us to sadhya bhakti. It is this that is spoken of in Srimad Bhagavatam, in the Navayogi Upadesam (11th canto, 3rd chapter)

smarantah smArayantascha mithOghoughaharam |
bhaktyA sanjAtayA bhaktyA bibhratyutpulaKAm tanum | |

The yogeeshwara called Prabuddhar says, “By thinking of Govinda, which destroys all sins, and makes one think more of Him, these devotees attain the state of sadhya bhakti from sadhana bhakti, and remain in the state of bliss that comes from bhakti!”

Our Sadgurunathar also beautifully, in this half a line, presents all of this completely - bhakti sadhana, the state of bhakti sadhya, and the bliss that comes from that state.-
“kUDi kUDi pEsiDuvOm, ADippADi kaLitthiDuvOm”

In this state, these devotees who are bhagavatas, yearn only for more and more satsangam. Shall we see that in the next episode?

The flower shall bloom further...

A Tale for Children Tears

Aarathi had a seven year old daughter called Sathpriya. Aarathi always worried that Sathpriya should understand what true love is. She never thought that she was just a child.

Aarathi wished to teach Sathpriya about true love from a very young age. That evening, Aarathi narrated a story to Sathpriya. She went on giving advice about how a mother makes sacrifices for her child and how the child has to be affectionate to her mother, etc.

Sathpriya's grandfather came home to see her. He gave her her most favourite fruit strawberry, one for each hand. On seeing a happy Sathpriya with strawberries with both hands, Aarathi asked her, "Sweetheart, share the strawberry with me." Sathpriya immediately took a bite of the fruit on her right hand. Aarathi was fooled as she expected that Sathpriya would share the one in her left hand; but, she took a bite of that too. Immediately, Aarathi started crying and rushed into her room. She was completely dejected and felt cheated. "My daughter doesn't even have the heart to share the fruit with me," she cried.

Sathpriya sat in one corner of the same room. "I tasted the strawberries to see which tastes better and realised the right one was sweeter. But why did you go without taking it? Are you angry with me? Saying so, she slowly started crying....

Sri Vishnupriya
**Sanskrit Word
Of The Month**

thanthu

The word 'Thanthu' generally means thread. 'Patam' means cloth. There is a usage called 'patathanthu' in Vedanta. Cloth is made from thread that is stitched vertically and horizontally. But, after the cloth is ready, we cannot see the thread separately. Still, the cloth stays together only because of the thread which acts as a base.

Similarly Bhagavatham says, "यस्मिन् ओतं इदं प्रोतं विश्वं शाटीव तन्तुषु" in terms of Aathma. Just as how cloth stays together because of the support of the thread that is stitched vertically and horizontally, this universe also stays together because of all the souls that are present everywhere. While we see the universe as a structure, we do not see the souls that act as its base. Thanthu also means 'Sutram'. It is also a part of the most predominant marriage mantras, the one known by all, "माङ्गल्यं तन्तुनानेन मम जीवहेतुना" which is chanted during the tying of the nuptial thread. This Thirumangalya Sutram is also called Mangalya Thanthu.

Thanthu also means string (thanthi). So stringed instruments are called 'Thanthuvadyam' or तन्तुवाद्यं.

Next, thanthu also denotes descendants, i.e., the children who help in continuing one's clan. As descendants come one after the other, just like thread, the word connotes descendants as well. In Srimad Bhagavatam, when Bhagavan went into the womb to save Parikshit, he said, "स्वमाययाऽऽवृणोद्गर्भं वैराट्याः कुरुतन्तवे". 'Guruthanthave' means that Bhagavan entered the womb of Uthirai to save Parikshit in order to protect the clan of Kuru, as he was the only descendant left.

Similarly, Daksha Prajapati calls Narada 'तन्तुकुन्तन' while cursing him for sending the former's sons Haryasva and Sapalaasrava in the path of Moksha. Which means, "The one who destroyed the clan and prevented it from growing."

There is a word called 'बिसतन्तु'. 'Bisa' means lotus. 'Bisathanthu' denotes the fibre that is present in the lotus stalk (lotus fibre). It is described to be thin, subtle and purely white. Lalitha Sahasranamam has a phrase denoting the goddess which says, 'bisa thanthu thaneeyalli'. The meaning of this phrase is that she is as slender as the fibre of the lotus stalk.

'Thanthunaba' means spider. The name is given because it makes the spider web out of thread that it produces in its stomach. Similarly, 'तन्तुकीटः' denotes the silkworm out of which silk thread is made.

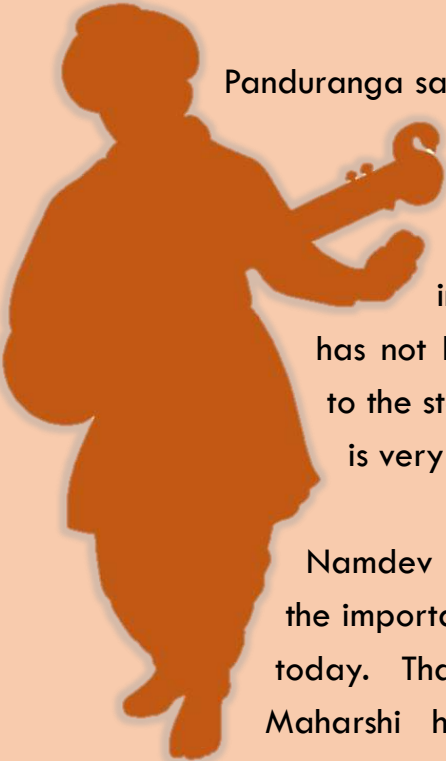
'तन्तुवायः' denotes a Weaver. He is called so because he weaves thread together. Lastly, 'तन्तुभ' means mustard. In this way, there are many words that have originated from the term Thanthu.

SRI NAMDEV MAHARAJ

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Shiv Kanya - Shri Kanya

When Namdev Maharaj went to have the darshan of Panduranga, his face was pale with tears in his eyes. On seeing Namdev Maharaj in that state, Panduranga questioned him saying, “What happened Namu? Why has your face become so pale? Where did you go? Did someone say anything to you? Why are your eyes filled with tears?” With a heavy voice, Namdev said, “A satsang was taking place at the banks of Chandrabhaga. I went to take part in that Satsang. There, a Pauranika (narrator) was narrating the story of Ramayana.”



Panduranga said, “Oh! You heard Ramayana? Is that the reason behind the tears in your eyes? Rama avataram is such a great incarnation. There is nobody who has not become emotional after listening to the story of Ramayana. The story itself is very emotional.”

Namdev Maharaj replied, “I only heard the importance and greatness of Ramayana today. That Maharaj said that Valmiki Maharshi has written the qualities and

attributes of Sri Rama in 100 crore slokas. As soon as I heard that I got reminded of you. Hey Panduranga! I'm regretful that I have not written your attributes and qualities in that manner. I have not sung anything in relation to you yet. I have wasted all these days in my life. That is reason why I am sad and I am crying."

Panduranga said, "So what Namu? I was the one who incarnated as Rama as well, right?"

Namdev Maharaj continued, "I am aware that you took all the incarnations. However, in the banks of river Bhima, you came for Pundaleeka and in order to fulfill his boon you have been standing with your hands on your hips on the brick that was given by him, to bless all your devotees who come to see you. Don't I have to sing 100 crore abhangs about this incarnation of yours? Therefore, I am going to take up a vow, that if I am truly your devotee, then I must sing 100 crore abhangs that describe you entirely. It is your duty to fulfill the same, Panduranga."

Panduranga said, "Hey Namu, listen to me carefully. All of those are matters related to different Yugas. Back then, during the Treta Yuga, they had the health and lifetime that was required for this. So, Valmiki Maharshi was able to write such a big book on Lord Rama. But, we are in Kali Yuga. In this Yuga, nobody has a lifetime or health like those of Treta Yuga. Everybody lives for 80-100 years.

Therefore, taking a vow to write and sing a 100 crore abhangs is not possible, Namadeva.”

However, Namdev Maharaj was not able to accept this reply of Panduranga.

Namdev Maharaj said, “I will accept if anybody else gives me this reply. But, is it fair for you to give me this reply? You are somebody who achieves even the most unachievable of deeds. In that case, is it not your duty and responsibility to fulfill this wish of mine? This wish of mine does not have a selfish motive behind it. When you incarnated as Lord Rama, there was a Valmiki Maharshi who was fortunate enough to sing your praises. When you incarnated as lord Krishna, there was a Sukha Maharshi who was fortunate enough to sing your praises. But, who is there to sing your praises when you stand here as Panduranga in the banks of Chandrabhaga? This world should know all of your auspicious qualities and attributes. That is what I wish for. Further, the purpose of these hands is to serve you and to clap them while singing Harikeerthan. The purpose of these feet is to walk to your temple. The purpose of these ears is to listen to your divine story. The purpose of these eyes is to see this divine form of yours. The purpose of this nose is to smell the Tulasi on your feet that I receive as a prasadam. Similarly, the purpose of this tongue is to sing your divine praises. Thus, what is the use of a tongue that cannot sing your praises in 100 crore

abhangs? If I cannot sing a 100 crore Abhangs describing you, I do not require this tongue. I will cut my tongue here itself.

Panduranga, who became touched after listening to all of this, stopped Namdev Maharaj. On seeing Namdev Maharaj's determination, Panduranga felt compassionate towards him. He immediately called The Goddess of Speech, Saraswathi Devi. Panduranga said, "This Namdev is my dear child. He does not have anyone, other than me. He wishes to sing 100 crore Abhangs on me. So, go and reside on his tongue." Then, Pandurangan himself took the books required to write the Abhangs and sat along with Namdev Maharaj. Words piled one upon another like the Himlayas and the Sastras were endless. With the concern that this child has to finish what he has taken upon himself, Panduranga himself sat along with Namdev Maharaj with love, to teach him the art of writing Abhangs.

Panduranga bestowed all the knowledge about the art including details such as, how many lines should be there in an Abhang, which metre every line should be composed in and how many letters every line should have. From then, Namdev Maharaj started singing Abhangs incessantly. Irrespective of whether he stood, walked, sat or slept, he kept singing the praises of Panduranga non-stop.

(To be Continued...)

On Top of The World

- Dr Bhagyanathan

(Personal Secretary to Sri Swamiji)

Sri Swamiji always says one thing. "One can achieve whatever he wants in his life. Nothing is impossible. One can reach the peaks of the Himalayas. One can reach the deepest point in the ocean. One can even reach and step on the Moon. One can attain the position of Indra. One can become as wealthy as Kubera. One can even live 1000 years. But, you know what is the most difficult to achieve or attain? It is very difficult to attain the service of God (Bhagawan) and all those who are always in the thought of God (Bhagavathas). One will receive that fortune only if God's grace is abundant.

The effort we take and the time we spend for Bhagawan and our Guru, is the only gain for our soul. That is one thing that stays with us forever. Once, Sri Swamiji shared a story of a happening in his childhood. In a small town, there lived a number of siblings and their children in a joint family. A woman who belonged to the family was love personified. Her life was completely about working hard for all the members of the family. Her entire world was only her family. Irrespective of whether it was a happy or a sad occasion, it never took place without the presence of that woman. In this manner, years fled. The lady also became very old. Her body did not cooperate with her to work in the house like she used to before. Slowly, the members of the family started to avoid the old lady. All the deeds she did for them when she was young was entirely forgotten. Swamiji happened to meet that old lady as a child. When they met, she cried and said, "I have worked so hard for all those in this family! I have cooked rice for every single one of them for so many years! There have been many days when someone has fallen ill and

I have single-handedly stayed awake to take care of them! I have helped so many of them during their pregnancies! These hands have done all of these. But today, this has all become a lie. I live with a small stomach that is filled with hunger now. Only this seems to be the truth, doesn't it?" Swamiji felt that Bhagawan conveyed a message through the old lady: 'Only the services we perform for Bhagawan will stay with us forever. Others are all useless.' Sri Swamiji said, "I prostrated at the feet of the old woman who taught me this wonderful lesson at a very young age."

Once, Swamiji enquired a friend who is involved in the services of Madhurapuri Ashram asking, "How are you?" The person replied with absolutely no excitement saying, "I'm living by performing services here. Once in a while I chant the Mahamantra. Life is just moving on." Sri Swamiji called him and said with sympathy, "In life, everybody is doing something to fill their stomachs. They're forced to do things just to earn money and attain fame irrespective of whether they like it or not. Every single person has their own responsibilities and duties and the worry about fulfilling them as well. Without giving you those worries, Bhagawan, who is the Ocean of Kindness has given you an opportunity to live by performing services for him and changing his divine name. Think about it and feel happy. And thank Bhagawan for the same. You could have used your body and its organs for any other work. Keep counting your blessings that you are able to do services and chant the divine name instead." Without stopping there, Swamiji asked him to jump 3 times, as far as he is capable. He was confused. In spite, he jumped thrice in front of Swamiji, obeying his words.

With a smile Sri Swamiji said, "With this excitement keep jumping and thinking how fortunate you are to be performing services to Bhagawan. Think, who is equivalent to me, who is always chanting the name of God?" and moved from there.

...Madhurasmaranam will be continue

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