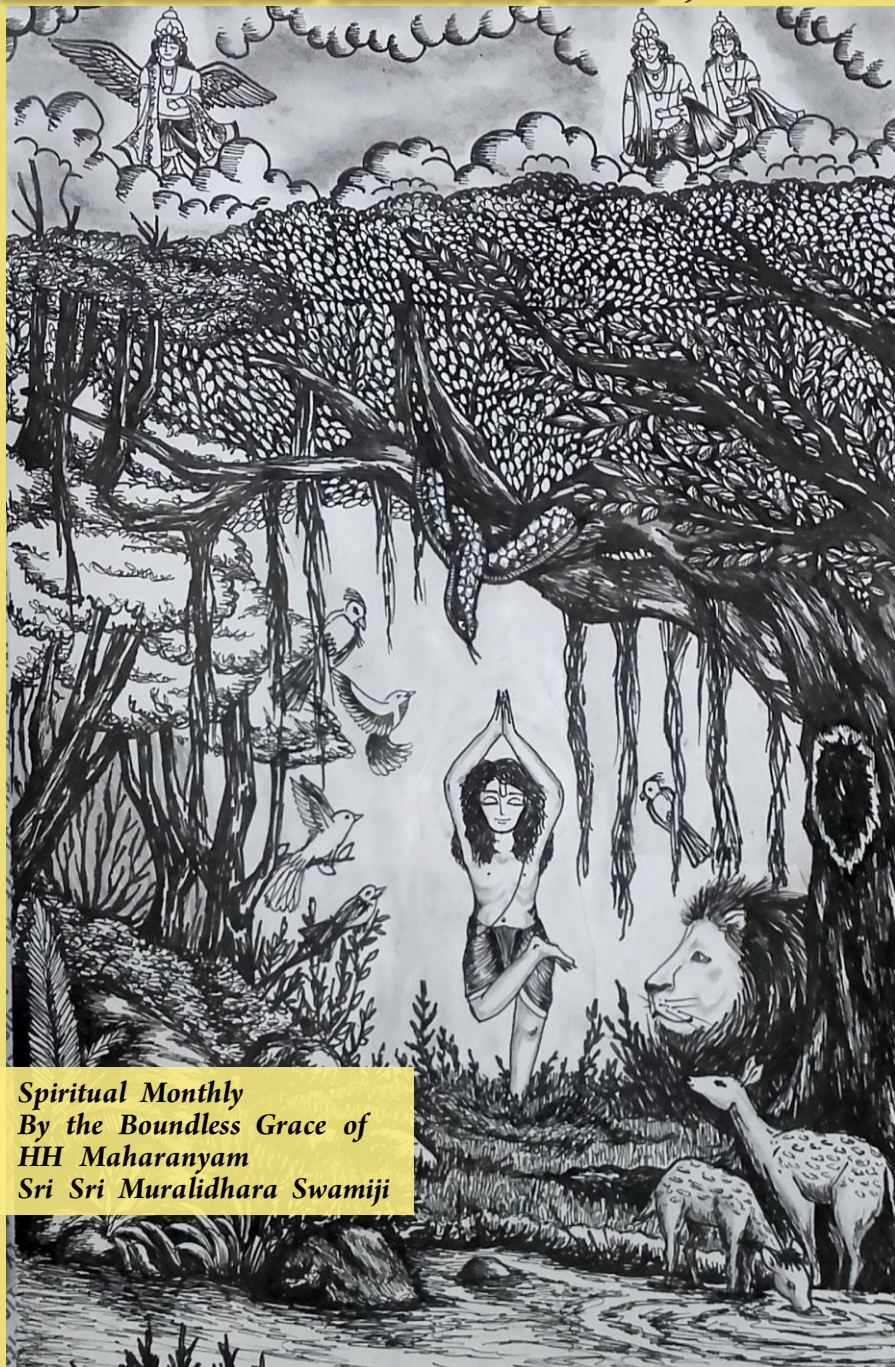


MadhuraMurali

June 2017



*Spiritual Monthly
By the Boundless Grace of
HH Maharanyam
Sri Sri Muralidhara Swamiji*

MADHURA SMARANAM

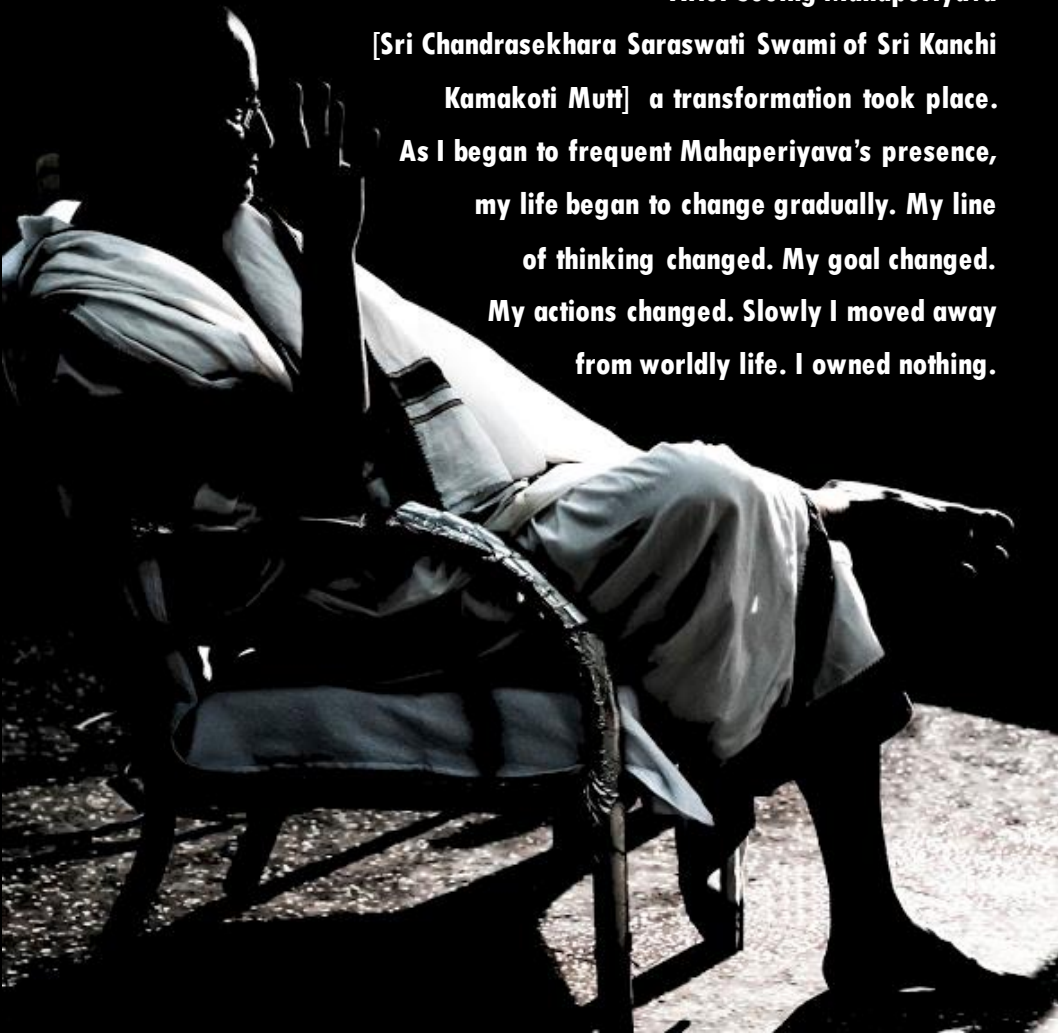
My Guru As I See Him

“The Lord decides the course of each and everyone’s life. No creature [jiva] enjoys freedom. This is the truth. Yet, many doubt this. However, I have never nurtured any doubt about this truth in my life. I never even dreamt that my life would be what it is today. And, what to say I never desired for such a life. I came to Chennai to pursue my higher studies. Until then my devotion to the Lord was like the others.

After seeing Mahaperiyava

[Sri Chandrasekhara Saraswati Swami of Sri Kanchi Kamakoti Mutt] a transformation took place.

As I began to frequent Mahaperiyava’s presence, my life began to change gradually. My line of thinking changed. My goal changed. My actions changed. Slowly I moved away from worldly life. I owned nothing.



changed. My goal changed. My actions changed. Slowly I moved away from worldly life. I owned nothing. Some days I would eat yet on other days I would not. My mind was in deep meditative state. I have not learnt the Vedas, Shastras, Sanskrit, Itihasa-Puranas. My family atmosphere was far from this.

I began to wander about places like Kanchi, Tiruvannamalai, Rameswaram, Nerur, Srirangam, Tiruvanaikaval, Vadavambalam, Pandaripuram, Brindavanam, Kasi, Haridwar, Rishikesh. Though I began to move away from the world I could feel through my intuition that something was pushing me back into the world. Someone or the other happened to be with me. In those days I knew no fear. I would spend the nights in the crematorium.

Slowly the crowd around me began to grow. Devotees arrived. I am not good at socialising. I hardly know to pick up or carry on a conversation. Being shy by nature I always preferred to be alone. I also love solitude. But my life kept changing; it began to move in a totally different direction. The Lord seemed to prefer this. Various kinds of devotees began to throng; some of them were in deep emotional imbalance. At first, I could not understand them. I was at a loss to know how to guide them. I can list many such things.

I was invited to discourse in public. I responded but with much reluctance. Today there is no place where I have not discoursed. Years back when we started a school for the Vedas [Vedapatasala] it was very difficult to find students. But, today, Vedapatasalas run very well. I began to speak on the television. This continued for several years. Today there is no television channel that does not telecast spiritual events.

'kal vaitha vaaram', 'prasthanatraya bhashya paarayana sadas' [Vedas connected events] and such others had become events of the past. I restarted them and today they are being conducted in several places. Beginning with Arimeyavinnagaram numerous temples have been renovated.

Premika Srinivasan arrived first followed by Premika Varadan. For the past twenty-five years how many have been the bhajans and discourses performed; how many pujas have been conducted! Innumerable meetings with several great souls [darshan of Mahans], how many pilgrimages undertaken to holy places and holy Rivers! O My God! It's simply incredible! The Lord has structured my life in this manner. I feel deeply gratified about the way my life has been spent.

From afar the mountain seems green and beautiful. The mind yearns to live on the mountain. But only on going over does one realize the various hazards viz. thorns, insects, scorpions, snakes, etc. at every step. This life is also the same. It seems wonderful from the outside. But the sorrows, problems, mental agonies are innumerable. At times one feels like running away somewhere. But where to go? There are times when I have thought on the same lines as Sitadevi. Squirrel is a very soft creature. But the hunter does not spare even the squirrel!

Having crossed all these I now desire to concentrate wholly on two matters – one, temple renovation and the other, the Lord's Name. Today the Satsang has spread far and wide. Namadwaar has been established in various places and people get together and chant the Nama with great joy.

This Namakirtan is simple: no confusion: conceals no fraud: does not disappoint. The Lord has made me an instrument to show this path that has been propagated by great souls [Mahans]. I am totally contented with this.

Even I may be filled with defects but my Sastang devotees are flawless. They deem me as verily god. They do not turn to anyone other than me and any path other than the one shown by me. Till date they have never questioned me. The Lord has created such wonderful satsang for me. If I have achieved anything in the world it is the result of our satsang devotees' energetic service to the holy [sadhu seva] coupled with hard labour. Likewise, all satsang activities, past and present, are only due to one reason -- the munificence of our satsang devotees. None amongst them is wealthy. They volunteer to offer financial and material help to make things easy for me. They work ceaselessly.

Now I am in need of rest. Being active without rest affects the health frequently. I do not desire to complain about my health and physical weakness after each satsang event. To stick to one place and chant the Nama is my desire: May things move as per the Lord's will."

~ Sri Sri Muralidhara Swamiji

Recently, Sri Swamiji shared his wave of thoughts. The above article is an excerpt of the same.

~ Dr A Bhagyanathan

Answers and Beyond

You say that God is full of consciousness (chaitanyam). Then how can the paper or stone image that I see, be God?

Ok. Let us assume that those are not God. You have consciousness, right? When you see an image of God in a paper or in the sculpture (made of wood, stone or metal), thoughts about that God arise in your mind. This is called bhavam (divine feeling or mood). That divine feeling is only God. This issue, that I explained with logic, is something that the scriptures (shastras) also agree with. Vishnu Purana says that God exists only in bhavam. Moreover, since that divine feeling arises from the objects that you see (a picture on paper or a stone image), then that is also God only. So we give that object the same respect and love that we give for God. And we celebrate that God as an 'archavatara.'

You say that Mahans never get angry. But sometimes you get angry!

A: That is not anger at all.

How can I accept that it is not anger?

A: Even when you don't have bhakti, many people think that you are a bhakta. This is also like that only.

As far I'm concerned, I believe that this world evolved naturally. What do you say about this?

God created the world. Who created God? If even this inanimate world can evolve naturally, then why will the consciousness-filled God not evolve naturally? He evolved naturally!



Who are we?

"Am I good or bad?" is one doubt which all of us have. We don't understand ourselves properly. Is it possible that we can have a good understanding of ourselves? Can we see our eyes with our own eyes? Who are we?

Human beings are full of emotions. The world is made of five elements and we perceive this world only through our five senses. If we don't perceive the world through our senses, the world does not exist for us! It is enough even if only one of the five senses makes a connection with this world. When it makes such a connection, we experience many emotions like happiness, sorrow, disgust, fear, craving, jealousy, anger, desire, love, affection, lust, arrogance, hatred indifference and so on.

We see the world through our eyes. Even to see the eyes which see the world, we need to see only through those eyes! How can we see our eyes through our eyes? Is it possible? Yes! It is possible using a mirror. We can see the reflection of our eyes on the mirror with our own

eyes. The eyes we see on the mirror are our eyes, aren't they? The world itself is a mirror which tells us about ourselves. As mentioned earlier, the connection we make with the outside world manifests within ourselves as emotions. Particularly, happiness is an important emotion which reflects our nature and which helps us to understand ourselves.

All those objects or incidents or humans or related living beings, the recollection of which makes us feel happy, show us who we are. If we feel happy on seeing a bhagavatha or on hearing about them, or even on thinking about them, then we too are bhagavathas. But, even while doing bhajan, if we feel happy about possession of money, authority or luxury, we can infer that we are only money-minded.

Even while working in an office in a foreign country, if we only keep thinking, "When shall I do bhajan?", "Where is Satsang happening?", "When will I sing and dance with joy in divya namam?", "When will I have the darshan of Gurumaharaj?" rather than desiring status, authority or fame, then we are indeed bhagavathas! What we do is not so important because fate sometimes pushes us towards things we don't like or to unrelated things. Hence, we can't evaluate ourselves with what we do.

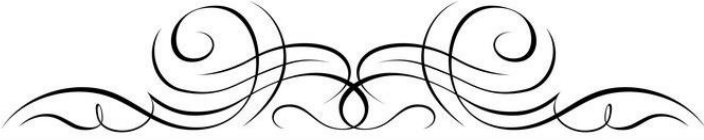
Pooja, Japa, Pilgrimage to divyadesas, Kirtans of saints, Parayan, Guru – just the thought of these should make us feel happy. Only then we are devotees. In spite of doing all this, if we don't feel happy, it means we've been doing all this mechanically, as a burden. Even while indulging in bhakthi sadhanas, if we don't feel happy about them, we are obviously not devotees! If we feel happy when we see another devotee and

if we feel a disgust about doing bhakthi for the sake of acquiring merits or for name and fame, then we are devotees.

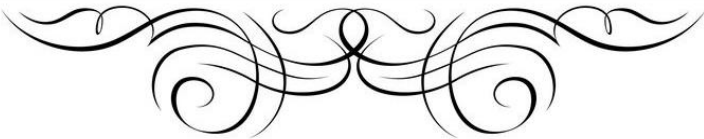
It is normal to have likes and dislikes in our day to day life. But having a hatred towards everything is very dangerous. If the darshan of the Guru or Satsang makes us happy and the lack of it makes us sad, then we are devotees only! In our everyday life, it is normal to have joy and sorrow alternately. However, to be indifferent to the surroundings, and remain sad always, without making any efforts, is depression.

When we see that people in this world can be sad without any reason and remain depressed under all situations, we can deduce that the vice-versa can also be true, that is, one can always be happy for no reason. That state is the state of Jnana (wisdom). The state of remaining blissful on seeing anything is the state of a Jnani . Srimad Bhagavatham refers to this as “Grihithvapeendhrayairarthanyo na dhveshti na hrushyathi.” This the blissful state of a Jnani.

**A man or other creatures do not live just because there is life in their body. From that life the feeling of “I” and “mine” keeps emanating. That feeling only keeps him in contact with this world and is the reason for him experiencing the feelings of joy, sorrow, jealousy, comparing oneself with others, pain, greed, hatred, happiness, etc. One who has life, but does not have the feelings of “I” and “mine”, cannot experience joy and sorrow. In the medical world, it is equivalent to the state called “coma.” Instead of limiting these feelings of “I” and “Mine” to the body, if we expand it and make it feel that it encompasses the whole universe, then that feeling is only called as “Bliss” by great saints. This is what is also known as infinite joy or Happiness!
-Sri Sri Swamiji**



The Jewel of Premika Varadhan



- Sri Ramanujamji

One day, Kamashastri, the person who does pooja, informed Sri Swamiji over the phone, about a missing ornament, which Premika Varadhan wears every day. At that point, Sri Swamiji did not pay attention to it, thinking, if this issue was taken to heart, rest of the work will get affected.

Sri Swamiji went to the Ashram after ten days. He was in tears on seeing Premika Varadhan. "One of your jewels is missing! But, I'm being so indifferent! Is this correct? How much havoc is created when people lose their jewels? Is this right on my part to be like this when, Bhagavan's jewel is missing? Am I being negligent because it is your ornament? I'm establishing Namadwaars at Senganur, Naangur, Govindapuram, Delhi, Brindavanam, Bengaluru, Vedharanyam, SriRangam, Hyderabad and many other cities. While this is the situation now, what will

happen in the future? Or, am I being indifferent because it is someone else who bought it with their money?” Sri Swamiji was expressing his anguish through many such thoughts. Looking at Premika Varadhan, He was crying all night without sleep.

The next morning, Sri Swamiji, called on Sridhama, who does service in the ashram, and said, “Just check once in the place where Premika Varadhan’s ‘Nirmaalya’ flowers are collected. Sridhama, at once, went to search amidst the Nirmaalya flowers. What a wonder! The jewel was right there! It is a place where many people walk by. Someone could have noticed it and easily taken it away. But, it was just lying there. Sri Swamiji’s joy knew no bounds when Sridhama handed the jewel over to Him. Sri Swamiji was moved on seeing how Premika Varadhan, unable to see Him in distress, performed such a divine lila. He went to Premika Varadhan and said, “All these belong to you, your properties, it is your responsibility to take care of them”. Saying so, Sri Swamiji prostrated to Premika Varadhan.



Bhakti Sugandham

- Sri Ramanujam

But when we listen to some music or watch our favourite sport event or a movie, do we fret or complain, 'Oh how long do I need to watch this movie!' or 'It is very painful that I am listening to my favourite music!' or 'No one shares this activity of watching my favourite sport event'?

Is there any extrinsic motivation for these activities? Do we ask ourselves, 'What would I get if I listen to this music or that movie?' Do we get any reward for these, like promotion or pay hike or well... Vaikuntam!? But if we say that for anything we do there needs to be some motivation, what motivation is there for these activities? When people tell us, we are not motivated to chant Mahamantra, etc. and they sing cinema songs or watch movies, what is the motivation for these?! Nothing!

If we do any activity out of an expectation of a reward - tangible like money and reward, or intangible like recognition and appreciation, it will always be painful; it can never be enjoyable.

When we are in the path of divine love, even before we start if we start asking what result do we get out of bhakthi etc., it is like getting into an interview for our first job and asking the boss at the very outset, 'What salary and other benefits I would get if I get the job!'

Whenever we do Bhakthi it should not be goaded solely by an extrinsic motivating factor like what would I get out of this, what is the result I can expect from bhakthi etc. It should also not be motivated by pride that 'I am following this path', 'I am passionate about work' etc.

In a high-stake cricket match, the players get the money, the organizers may get money, the people supporting the event may get money, but the fans who come watch actually pay money to watch this! If you understand this, you can understand the fragrance of divine love!

The bhakthi itself gives the devotee joy in itself.

'When you do bhagavatha parayanam what do get out of it?'

'Oh I feel so joyous doing it...'

This is the real fragrance of divine love

'When you listen to Krishna katha, what is the use?'

'Oh I feel joyful merely listening to Krishna katha!!'

This is the real fragrance of divine love.

'When I bathe my divine couple, it gives me great joy...'

This is the real fragrance of divine love.

'You dress up your Radha Krishna Yugala Sarkar so elaborately! Why?'

'Oh this tasteful decoration of my Yugal Sarkar itself is true joy to me!'

This is the real fragrance of divine love.

'When I do archana, I feel so happy!'

This is the real fragrance of divine love.

In all these cases there is no question of expecting a result of an action. This is Bhakthi Sugandham.

While blissfully engaged in such devotional service, a devotee would not even be conscious that (s)he is doing it without expectation of an extrinsic result! For example, when someone is relishing a favourite music album, (s)he does not keep thinking, 'I am not listening to this for any other result!' and so on...

Like we relish varieties of tasty food, like we enjoy living in a palatial lovely house, like we wear very fashionable designer clothes, we also relish the path of divine love as we are endowed with a fine taste and we are a rasika (connoisseur).

Now listen carefully. Even though you relish eating tasty varieties of food or wear expensive tasteful designer label clothes etc., it does fulfil the basic purpose of body nourishment or body protection also, doesn't it?

Likewise even though we relish the path of divine love for its intrinsic joy, it does also serve the purpose of liberation and spiritual elevation. But, this should not be in our mind when we do bhakthi!

...to be contd

A TALE FOR CHILDREN

The spiritual head of a hermitage was very renowned. He uplifted others by talking gently, and explaining lofty matters in simple ways. Therefore, everyone had great respect for him.

One day, a youngster came and stood outside the entrance of the hermitage. He was well built and had a good physique. The spiritual head welcomed him and asked him what he wanted. He prostrated before the guru, and said, "Oh Guru! My name is Damodaran. You should give me a job in your hermitage and bless me with a place to stay".

The spiritual head looked at him and said, "Son! It is not possible to provide everyone with a place to stay. This place is only for those with appropriate qualifications". At once, Damodaran eagerly asked, "Do I not have those qualifications?"

The guru then called an aged sadhu passing by and asked him to sit by his side. The sadhu obliged and sat. The guru then asked Damodaran, "What do you know? What work do you know to do?" Damodaran said, "Swami! I will clean all the places in the ashram, the vessels and clothes. I can look after the gardening. And, whatever work you assign to me I will learn and do it". The guru asked, "What do you want?". "I want food, clothing and a place to stay", said Damodaran.

The guru thinking a while asked, "Okay! What else do you know?". Damodaran's face wilted at once. He said that he hadn't gone to school at all only because of poverty and that was why he knew nothing. The guru did not give up. "Do you know any games?", he asked. Damodaran replied, "I can play chess. I play 'thattaamaalai' (game played by a group of kids)".

The guru smiled and looking at the old sadhu seated nearby said, "You cannot play thattaamaalai. Play some chess with him" and asked for the chess board and coins to be brought. Before the start of play, the guru told Damodaran, "Look here! Only the winner of the competition gets a place here. The loser has to go away". Damodaran nodded his head.

The game started. Initially Damodaran played quite casually. As the coins were constantly being moved, it became very thrilling. The thought that if he lost he would not get a job there,

increased Damodaran's concentration more and more. Although the sadhu was relaxed, his concentration was on the game. Seeing that, Damodaran became serious. Determined to somehow win the competition, he started playing with intense concentration. So, in a short time itself, the game turned in his favour. The chances of his winning kept increasing. He did not let his concentration slip.

The face of the sadhu sitting across him seemed worried and very thoughtful. However, as he had been with the guru for a long time, Damodaran could see his face had a magnetism and clarity. His skin was wrinkled because of old age. He was lean. However even the simple garb that he wore appeared like an ornament for him. Damodaran then turned and looked at the guru. Seeing that his attention was fully on him, Damodaran brought back his full concentration into the game.

Suddenly, Damodaran's earlier excitement waned. Initially, he played to win. However, now he thought, "What if I lose? I have to go out. I can work somewhere and survive. But, this sadhu seems a very nice person. This place is only for people like him. He can stay here if he wins. If he loses where will he go in this age? He will struggle". His heart felt a little heavy. He lifted his head and looked at the sadhu. He was surprised to see the sadhu's attention on him. But, on seeing the sadhu he felt a calmness pervading more and more in his heart.

At once, coming to a decision, he purposely made a wrong move. So, in one second, the game turned in favour of the sadhu. At once, the spiritual head burst out laughing, dispersed all the coins and hugging Damodaran tightly said, "Son! You also have a place here. The sadhu will also stay here. Concentration is necessary in life. Kindness is also necessary. At the start of the game, you attentively played to win. Attention is very important. Later, thinking about what would happen to the sadhu, you kindly let go. These are the lessons one has to learn from the school of life. You are a winner although you lost".

Is it even necessary to say that Damodaran, by his Guru's grace learned great lessons?

SANSKRIT WORD OF THE MONTH

The word “Yama” normally denotes Yamadharmaraj, the god of death, a fact that we all are aware of. So we may even think, why are we even discussing this particular word, which sounds inauspicious? Prima facie, yes, the word Yama does mean yamadharmaraj or the harbinger of death, but it does have various other meanings in different contexts. Let’s have a look.

The word “Yama” in Sanskrit also means “Twin”, “double”, “couple” etc. Twin birth is denoted by the word ‘Yama’ or ‘Yamala’. In fact it is said that Yama himself derived his name since he was born as one of the twins. He has a twin sister named “Yami”. Yama and Yami are the children of Surya, the Sun god. Yami is none other than “Yamuna”. Since she is the younger sister of Yama, she is also known as “Yamanuja”. Being the daughter of Sun God she also goes by the name of “Suryaja”.

Sri Vishnupriya

In the Damodar Leela of Lord Shri Krishna, we refer to the Arjuna trees as “Yamalarjuna trees” indicating that there are two of them. Since Krishna felled both the trees, we sing “Yamalarjuna Bhanjaka Krishna Krishna”, recalling His glorious pastime. As we said earlier, the word yama also means “couple” (Yugala). There is also another word “Yamaka” which also means “Twin”.



yama
यम

This is similar to Ethigai and Monai usage In Tamil literature,“Ethugai”(second alpha matching of the first word & line with following lines) – and “Monai”(first alpha matching of the first word & line with other line to follow). For instance, the following verse appears in Adi Shankara’s “Damodarashtakam”

“ Anandaroope Nijapaada rope”

“Premaswarope Sruthimoorthiroope”. We can see that the word “Roope” appears repeatedly. This is what is known as “Yamaka”. There are many examples like this.

There is another meaning for the word “ Yama”, completely different from all the above meanings we referred to. “Yama” also means” Restraint”(Self discipline). This is considered as the first step in Ashtanga Yoga followed by Niyama, Aasana, Pranayama,Pratyahara etc. In Yoga shastra, “Yama” (Restraint) is said to be of 5 types viz., ahimsa, sathya, astheya (non Stealing), Brahmacharya and Aparigraha (Non acceptance of any form of gift). The word “Samyama” also means controlled, disciplined etc. A “samyami” is a person who observes “Samyama” or discipline and restraint in all respects. He is said to have mastered all his desires.

Thus we can conclude that the word “Yama” has many meanings in as many contexts.

These days it doesn't rain at all. Everybody prays that it should rain. If we ask why there is no rain, it is said that the reason is that people do not live according to dharma, and hence there is no rain. If that is the case, instead of just praying only for rain, it will be better if we pray for both together - that people should follow dharma as well as that it should rain. When we say one should live according to dharma, the question arises as to which dharma we mean? The dharma that is suited for this age is Bhagavata dharma. Praying that everybody should live in line with Bhagavata dharma will be the right thing to do.

-Sri Sri Swamiji

Blissful Blossoms

Once my very good friend sent this message - "I never lose - I either win or learn". When we play with friends or alone and we fail or lose , we just laugh at ourselves, find an alternative plan and aspire for the next win. We never get bogged down and feel miserable - right? At work, we seem to forget this perspective. Bring this attitude of play to work - it works! It gives us the energy to get up when we fall. If only reward and punishment, which is fear and greed, if they drive our work, then there is no play. But, if we allow a deep sense of purpose and strong values to constantly guide our work, there is only joyful play. Then, we never lose. We win or we learn!

Be happy and spread the happiness around !

Have a great day !



Inner Transformation

Sri Ramanujamji

Traditional Treasures

The Value of pi upto 32 decimals from the Vedas

- Balaji Ramachandran

Men of older generation used to say that all knowledge is there in the Vedas. Anyone who hears such words will have the first reaction that it is an exaggeration. We should remember here that any sloka in the ancient Hindu manuscripts has more than one meaning.

A Sloka in the 10th book of Rig Veda appears to be written for praising Lord Indra. The technical translation of that Sloka gives the value of Pi up to 28 digits accurately. It is not until the invention of the computers that the western mathematicians could get this value up to 16 digits accurately. Here is a test for those who think that a computer can do any calculation. Use the fastest computer available to you and write a program to calculate the value of Pi up to 28 digits accurately. You will know how difficult it is.

Vedic Numerical Code in the Vedas

In Sanskrit, the following Vedic Numerical code was used in many slokas

कादि नव
टादि नव
पादि पञ्चक
यद्यष्टक
क्ष शुन्यम्

“Kaadi nava
Taadi nava
Paadi panchaka
Yadyashtaka
Kshah sunyam”

Meaning:

Kaadi Nava Starting from ka, the sequence of 9 letters represent 1,2,..9
Similarly Taadi Nava , starting from ta
Paadi panchaka (1-5), starting from pa
Yadyashtaka (1-8) starting from ya
And ksha represents 0

In detail it is as follows:

ka (क) – 1, kha (ख) – 2, ga (ग) – 3, gha (घ) – 4, gna (ङ) – 5, cha (च) – 6, cha (छ) – 7, ja (ज) – 8, jha (झ) – 9
ta (ट) – 1, tha (ठ) – 2, da (ड) – 3, dha (ढ) – 4, ~na (ण) – 5, Ta (त) – 6, Tha (थ) – 7, Da (द) – 8, Dha (ध) – 9
pa (प) – 1, pha (फ) – 2, ba (ब) – 3, bha (भ) – 4, ma (म) – 5
ya (य) – 1, ra (र) – 2, la (ल) – 3, va (व) – 4, Sa (श) – 5, sha (ष) – 6, sa (स) – 7, ha (ह) – 8
kshah (क्ष) – 0.

Based on this code there are many slokas in mathematics., e.g., the following is a sloka for Pi value:

गोपीभाग्य मधुव्रातः श्रुंगशोदधि संधिगः ।
खलजीवितखाताव गलहाला रसंधरः ॥

gopeebhaagya maDhuvraathaH shruMgashodhaDhi saMDhigaH
khalajeevithakhaathaava galahaalaa rasaMDharaH

ga-3, pa-1, bha-4, ya -1, ma-5, Dhu-9, ra-2, tha-6, shru-5, ga-3, sho-5,
dha-8, Dhi -9, sa-7, Dha- 9, ga-3, kha-2, la-3, jee-8, vi-4, tha-6, kha-2,
tha-6, va-4, ga-3, la-3, ha-8, la-3, ra-2, sa-7, Dha-9, ra-2

3.1415926535897932384626433832792...

The above sloka has actually 3 meanings

- 1. In favor of Lord Shiva**
- 2. In favor of Lord Krishna**
- 3. The value of Pi up to 32 decimals.**

There were many inventions in the field of science and technology in ancient India, we just have to sift through the sands of time to find them.

- Mar 28 2016, SANSKRITI

From What We Loved Reading

A bank where Ram Naam is deposited in Urdu, Arabic

Apr 05, 2017
Times of India

Bags and bags of notebooks lie packed in this bank. In each notebook, the words 'Shri Sita Ram' are written in scores of boxes. The sacred words are not only in Hindi or Sanskrit but also in Urdu and Arabic.

The International Shri Sita Ram Naam Bank in Mani Ram Ki Chhawani locality of Ayodhya offers no interest but promises full return on the day of judgement.

Established about 20 years ago, devotees here deposit the name 'Shri Sita Ram' in red ink on the notebook provided free of cost by the bank. The bank management claims the number of notebooks deposited with them is in crores.

The notebooks are taken by account holders who return after months or years to deposit the filled-in copies and take new ones. The bank also offers a facility to send and receive copies by post from various destinations in India and abroad.

Mahant Raghuvar Sharan of Rasik Niwas temple says, "The bank does not deal in money but the number of its account holders is on the rise." "Scribbling 'Shri Sita Ram' has always been a popular way of remembering the lord. One need not go to a temple. A businessman can do it sitting in his office, an office-goer can do it at his desk whenever he gets a break and a housewife can do it while doing her daily chores," said Mahant Ram Das, the chief priest of Nirmohi Akhara.

Mahant Punit Ram Das, manager of the bank, says, "We have deposits of 'Shri Sita Ram' in Urdu, Arabic, English, Gujarati and Marathi and the account-holders could be bureaucrats, businessmen, rickshaw-pullers, labourers, homeakers or social activists. They hail from all faiths. "This bank has got branches in the US, Canada, Nepal, Poland and almost all states of India," he says.

"There is frustration in every walk of life. People look for a medium to provide them a way to obtain peace. Scribbling 'Shri Sita Ram' is a way to connect to God," says Mahant Punit Ram Das.

- Published with permission from S.Srinivasan, Publisher of the Tamil monthly, on behalf of Guruji Sri Muralidhara Swamigal Mission
- Copyright of articles published by Madhuramurali is reserved. No part of this magazine may be reproduced, reprinted or utilised in any form without permission in writing from the editors.
- Views expressed in articles are those of the respective authors and do not reflect the views of the magazine.

Translation Team

Smt Nirmala Giri
Smt Jeyashree Ramakrishnan
Smt Jayanthi Sundararaman
Smt Sujatha Manikandan
Smt Ramya Balaji
Smt Nisha Giri
Smt Sujatha Natarajan

To convey your prayers to Sri Sri Swamiji, mail to

Dr A Bhagyanathan, Personal Secretary to
HH Sri Sri Muralidhara Swamiji
Plot No 11, Door No 4/11, Nethaji Nagar Main Road, Jafferkhanpet,
Chennai - 600083
Tel: +91-44-24895875
Email: contact@namadwaar.org

