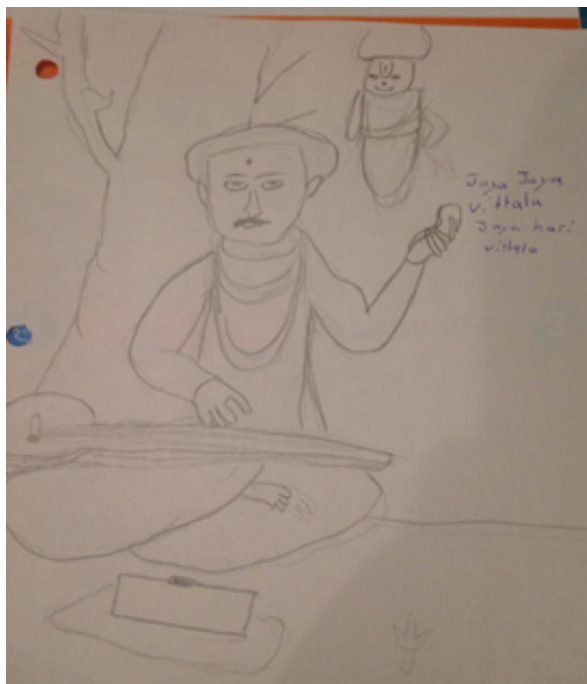


# GOD Canada - Mar 2020

## Newsletter

### Sant Tukaram

Sant Tukaram was a great devotee of Panduranga. He lived in the banks of Chandrabaga, Pandarpur in Maharashtra. Sant Tukaram was an incarnation of Sant Namadev. Sant Namadev wanted to sing 100 crore abangs, but he attained Bhagawan before he could complete all the abangs. So, Sant Namadev reincarnated as Sant Tukaram to complete his mission of singing 100 crore abangs. He was born into a normal household, and his parents were Boloba and Kanakayee. Being born as a second brother, the family business was to go to his older brother, Savji. Savji did not want to take over the family business after Boloba died and he renounced everything and left the household. After that the weight of the business was on Tukaram's shoulders. He also had a younger brother named Kanoba. Tukaram, after a certain point, decided to get married. The first time he did so, his wife died. Soon after, he got married again and his wife's name was Avali. She was a great devotee of Ambal. Together they led a pretty good life. A little after he got married, Tukaram had a chance to go to Pandharpur and see Vittal. After that, it was all He could think about. He was not even able to take care of his little business in Dehu. He kept continuously singing abangs, so much to the point that he had no realization of what was happening around him. Tukaram's abhangs became popular and lot of people started singing his abhangs.



There was a scholar by name, Rameshwar Bhatt and jealousy was building up inside him for Tukaram. He thought Tukaram was not eligible to sing about Bhagavan and that he should throw all his abangs in the river. One day, he decided to tell Tukaram this. Tukaram did not fret. He listened to Rameshwar Bhatt's command and threw his abangs into the Indrani River. A few days had gone by. Tukaram baba was feeling very sad and dejected to have parted from his abhangs. After few days, when the temple priests opened the doors of the temple early in the morning, they saw Bhagawan Panduranga Himself holding all of Tukaram baba's abhangs on His head. This again proved the divinity inside Tukaram Baba.

When Tukaram was being employed by a farmer in a farm, he was asked to look after the cornfields. When he was doing this one day, a swarm of crows swarmed all over the corn. Tukaram, thinking everything was Bhagavan, let the crows enjoy the corn. When the farmer came by to check on how Tukaram was doing, he saw most of the corn missing. The farmer told Tukaram that he would need to set up a court case against him because he didn't do his job and most of the corn was missing. Tukaram would need to pay for all the corn that was eaten by the crows. When they went to court and when he consulted the judge with his issues, the court told him that they would come by his farm and see how much damage was done to the corn to see how much Tukaram would need to pay. Surprisingly, when the jury judges came by to see the state of the cornfields, all the corn was still there. The farmer couldn't even believe his eyes and it was all because of Bhagavan and Tukaram's great devotion that all the corn was able to grow back that fast.

This next story is about how Tukaram reached Bhagavan. One day, Tukaram decided to go to Pandharpur. He wished for this because he wanted to reach Bhagavan. Everyone in the whole village came with him except his wife. She said she needed to do chores and take care of the house while he's in Pandharpur. On his way there, he kept singing abangs and he wasn't even eating food or drinking water. Suddenly, a bright light flashed before them. From inside the light came Bhagavan. He was sitting on Garuda and was wearing beautiful clothing and jewellery. Bhagavan took Thukaram and disappeared through the light.

*written by Shreya Sudarshan and illustrated by Someshwar Narayanan*

## Rishabadevar

Rishabadevar is one of Bhagavan's 24 avatars. His story or chartitram comes in the fifth canto of the Bhagavatham.

Svamboovamanu had two sons, Priyavrathan and Utthanapaadan. Rishabadevar falls under Priyavathan's lineage. Priyavathan's eldest son was Aagneethran. Agneethran's son was Naabhi. Naabhi did not have any children, so he did a yaaga. Bhagavan was very happy with the yaaga, so He Himself came to bless Naabhi. When Naabhi asked Bhagavan for a child, Bhagavan asked in return, what type of child you want. Naabhi replied that he wanted a child like Bhagavan. Since there can be no one equivalent to Bhagavan, Bhagavan incarnated as Naabhi and Meru devi's son. That child was Rishabadevar.

Every incarnation of Bhagavan has a purpose to fulfil. For example, Matsya avatar's purpose was to protect the vedas. Varaaha avatar's came to protect Bhoomi devi from the water's of deluge. And raama avatar came to show the path of Dharma. And Krishna avatar came to show prema bhakthi. Rishaba avatar came to show parmahamsa dharmam or the dharma for jeevan mukthas.

A glowing gnyaani from birth, Rishabadevar was cherished dearly by his parents. Out of jealousy, Indra refused to pour rain on Rishabadevar's kingdom. Rishabadevar understood Indra's jealousy, gave a big smile and that smile itself brought rain.

Indra felt bad about what he had done and decided to marry off his daughter, Jayanthi to Rishabadevar. Rishabadevar became king and ruled the kingdom for many years. He had 100 children. His eldest son was named Jatabarathan, The navyogis were also sons of Rishabadevar. The kings of the nine islands of the world, the navadweepas were also the sons of Rishabadevar.

The teachings of Rishabadevar are important, to this day. He explained dharma to his sons and that became his upadesham to us. One of his main teachings is that understanding Bhagavan as the ultimate goal and surrendering to Bhagavan should be one's priority. He's also said that the one who shows us Bhagavan is our true guru. He said the role of a father and mother is to show Bhagavan to their children. Another one of his teachings is that Saadhu seva or taking care of bhagvathas is the path to reach Bhagavan. Rishabadevar has said that bhakthi will blossom only if sadhu seva is done.

Rishabadevar, after many of ruling, handed the throne over to his eldest son, Jattabarathar and retired to the forest in the interiors of Karnataka. He lived his last years in the forest as a renowned sage. He left his body when a forest fire happened.



*written and illustrated by Samhita Srinivasan*

# Sankalpa SharIram

Acharyal in his Vivekachudamani explains how a jnani, as soon as he attains the jnanam, merges in the atma swaroopam in,

kshIram kshIrE yathA kshiptham thailam thailE jalam jalE |  
samyuktham ethathAm yAthi tat Atmani Atmavinmuhi: || 568

Just as milk poured into milk, oil into oil and water into water each becomes united and one, so too, one who has realised the atma become one with the atma.

A doubt arises, after becoming one with atma, how can jeevan mukthas perform their normal routine work? It is true that jnanis do not have a manas(mind). Then, how do they carry on with their daily work?

So, we have to accept that jnanis also have a mind. But, it is very subtle. And, it stays until they attain videha mukthi. It remains as a 'line drawn over the top of water'. A line drawn on top of the water stays for that moment when it is being drawn, but, the next moment the line will disappear. Jnani's mind is also like this line drawn on top of water.

But, some jnanis, even after attaining videha kaivalyam (after leaving their sthula sharIram), they still remain alive inside their samadhi and give us their krupa (compassion). We can ourselves experience this when we go to the adhistanams of Yogiramsuratkumar, Bodhendhral and Sadasiva Brahmendral.

It is shown in Puranas that, some siddha purushas, even after leaving their sthula shalrams, they still are seen in places like Tiruvannamalai.

Without a mind, how can they exist alone? Generally, when jnanis leave their sthula sharIram, they get merged with their atma, but, some jnanis will still have some remaining samskaram. Those samskarams themselves take the sankalpa roopam. Till those samskarams are done, these jnanis take a form that is dear to them and stay in that form without being seen by any one. Some people, experiencing the presence of Bodhendhral and Raghavendrarr even today and feeling the divine presence of Yogiramsuratkumar and Kanchi Mahaperiyava when they go to have darshan of them in their Samadhi, is because of the presence of their sankalpa sharIram.

*Translated by Sharadha Srinivasa. Originally published in Tamil Maduramurali*

# February 2020 Edmonton Monthly Sathsang Report:

By the immense grace of Sri Swamiji and Sri Madhuri Sakhi Sametha Premika Varadha Takurji, GOD Sathsang families did Naama bhiksha sathsangs in February 2020.

On Feb 1<sup>st</sup>, we had a sathsang at our Sathsang House. We chanted Naama & Madhura gitams, Vishnu sahasranaamam and concluded by singing "Kaliyayum Bali Kollum".

On Feb 8<sup>th</sup>, we had a sathsang at Shankar ji & Shanthi ji's house. We chanted Naama & Madhura gitams, Vishnu sahasranaamam and concluded by singing "Kaliyayum Bali Kollum".

On Feb 22<sup>th</sup>, we had Naama sathsang at Ramprasad ji & Akhila ji's house. We chanted Naama, & Madhura gitams and concluded by singing "Kaliyayum Bali Kollum".

With Gurunathar's krupa, we had Naama Sapthaham from Feb 23<sup>rd</sup> to Feb 29<sup>th</sup>. Bhagawathas chanted Mahamantra from 5 AM to 8 AM and 5 PM to 8 PM through Teleconference bridge line.

On Feb 29<sup>th</sup>, we had Naama sathsang at our Sathsang house. We chanted Naama for an hour to conclude the naama sapthaham along with "Kaliyayum Bali Kollum".



# February 2020 Toronto Monthly Sathsang Report:

By the immense grace of our beloved Guru Maharaj and the divine couple Sri Madhuri Sakhi Sametha Premika Varadha Takurji, GOD Sathsang families were blessed with Many satsangs & dNaama bhiksha in February 2020.

On Feb 1, we had a sathsang in Milton. We chanted Naama & sang Madhura gitams. Kunti Stuti Parachan by Aaditya Karthik (conclusion) and concluded by singing "Kaliyayum Bali Kollum".

On Feb 8, we had a sathsang in Mississauga. We chanted Naama & sang Madhura gitams. Bhishma Stuti Paravan by Akkshay Karthikeyan (part 1) and concluded by singing "Kaliyayum Bali Kollum".

On Feb 14, we had Nama Bhiksha Satsang in Milton. We chanted Nama and concluded by singing "Kaliyayum Bali Kollum".

On Feb 21, we had Akanda Nama via teleconference from 6 pm to 12 midnight on the occasion of Maha sivaratri.

On Feb 22, we had Akanda Nama Chanting from 6 am 12 noon. we had a sathsang in Brampton. We chanted Naama & sang Madhura gitams. Bhishma Stuti Paravan by Aaditya Karthik ( Conclusion) and concluded by singing "Kaliyayum Bali Kollum".

On Feb 29, we had a sathsang in Brampton. We chanted Naama & sang Madhura gitams. Pravachan on Chaitanya Mahaprabhu (Part 1) by Skanda Prasad Ji and concluded by singing "Kaliyayum Bali Kollum".

## Cherished Memoirs - My Guru as I See Him

This series chronicles sweet experiences recounted by the devotees of HH Maharanyam Sri Sri Muralidhara Swamiji as well as some divine experiences of Sri Swamiji himself. These articles are translations from the series "Madhuramaana Mahaneeyar" that is published every month in Madhuramurali Tamil monthly magazine.

Being always in the physical proximity of Sri Swamiji is sheer bliss. Sri Swamiji would often say that to read about the life history of a Mahan (self-realized soul) is one thing and to live with such a Mahan is altogether a different experience. In the life histories of bhaktas like Tukaram, Gora kumhar, Bhadrachala Ramadas it is seen that even their wives were unable to cope with their exalted state. A devotee of Yogi Ramsuratkumar expressed his desire to be with him always. To this, Yogi Ramsuratkumar, "Hell or heaven, be with me" meaning that being with him

would at times feel heavenly while at other times it would be sheer hell: only those who were ready to face this could always remain by the side of mahans. Even those who live with the mahans all through their lives will not be able to comprehend them as their (mahans') mind is in a lofty state.



**HH Sri Sri Muralidhara Swamiji**

One day, Sri Swamiji was reading the Bhagavatam. Sri Swamiji then said to me who was by his side, "It is said that aware of the inability of those born in Kali [yuga], Sri Vedavyasa divided the Vedas into four and gave each to a rishi for preserving it. Likewise, it is said that he gave the responsibility of protecting the Itihasa-Puranas to Suta's father Romaharshana. While it was so, at Naimisharanya when the Sanakadis asked Suta the path to be adhered to in the Age of Kali should not Suta have replied 'Srimad Bhagavatam that I received from my father'? But Suta did not say so. Instead, he begins with the words, 'We have been with Srimad Bhagavatam, as glorious as the Vedas, given to Parikshit by Sri Shuka'. So, it amounts to Suta not receiving Srimad Bhagavatam from his father Romaharshana. Why? It is thus known that though the work of protection of all the Itihasa-Puranas were given to Romaharshana, it did not include Srimad Bhagavatam. A father would initiate others into all Mantras but a very important, top secret Mantra he would offer only to his own son. So too, Sri Vedavyasa is seen to have patiently taught each and every shloka of Srimad Bhagavatam that he had authored to his son Sri Shuka who was born a Jivan mukta."

Sri Swamiji continued, "We do not know that we should pray to the Lord. Even if we did, it would be seeking some trifling thing. Even if we pray for some trifling thing, the Lord being of lofty mind, would only bestow great blessings on us. When Aswathama's Brahmastra was about to strike Parikshit in Uttara's womb she surrendered to Lord Gopala praying for saving her child from death. But what did the Lord think? He thought "Once Uttara has prayed thus and surrendered unto Me, this child should never ever meet with death." Therefore, He not only

saved the child with His divine discus but He also willed that in later years Parikshit should listen to Srimad Bhagavatam from the holy lips of Sri Shuka and thus helped him attain liberation. He would face death only if he took birth again again, is it not? Therefore, one who has acquired Srimad Bhagavatam has been blessed by Lord Gopala. Only due to the blessings of Lord Gopala one gets Srimad Bhagavatam. The Ganga flowed from the holy feet of the Lord; and tears of bliss flow from the eyes of Bhagavatas who meditate on the Lord's holy feet in their hearts. Thus it is not apt to say that the water washing the feet of such Bhagavatas is verily equal to Ganga water?"

On another occasion I had been to a temple along with Sri Swamiji. The priest had misplaced the bell and it was time to conduct the pooja. He was ordering about those who were around him, yelling, "Where is the *mani* (bell)? Where is the *mani* (bell)?" Smiling, Sri Swamiji said to me, "He is verily the one who has owed up the truth. Do you know why I say so? Today aren't we performing pooja, bhajan and all God-related matters only for the sake of money?" While camphor was being shown to the Lord after the pooja a man who was standing by our side was anxiously enquiring of his family members, "Where have you all left your slippers? Have you all kept them in a safe place?" Hearing this Sri Swamiji laughed and said to me, "Just as we do dhyana of our Guru's padukas he is doing dhyana of his padukas!"

Endless are such words falling from the holy lips of Sri Swamiji.

By Dr. Bhagyanathan Authimoorthy, Personal Secretary to Sri Sri Swamiji. Originally published in Oct, 2015 issue of MadhuraMurali magazine.

## Madhurationeetham - Bharata Pradakshina - 3

Pullambhoothankudi – Sri Valvil Ramar

As we continue to explore Sri Swamiji's compositions on various deities and kshetras, let us travel about 30 km west of Kumbakonam, to a small village known as Pullambhoothankudi. The presiding deity here is "Valvil Ramar" (the bow-bearing Lord Rama). The uniqueness of this Rama is that here He is in a reclining posture, like the famous Lord Ranganatha of Srirangam.





The purana of this kshetra is that it is here that Rama met the fatally wounded Jatayu, who had fought Ravana valiantly in his effort to save Sita. After conveying the news of Sita's abduction to Rama, Jatayu breathed his last on His lap. Rama, who was unable to perform even his own father's last rites, performed the last rites for Jatayu here. Since Jatayu lived and breathed his last in this place, this place got its name—pullam (bird) bhootham kudi (stays/lives). And Lord Rama is in the reclining posture because He is believed to be taking rest after performing the last rites of Jatayu. Another interesting point to be noted is that Lord Rama here is found without his consort Sita.

Pullambhoothankudi is a divya desam, a temple sung by the Azhwars. Thirumangai Azhwar has visited Pullambhoothankudi and sung 10 verses on the presiding deity.

In Sri Swamiji's beautiful song in Tamil on this "Valvil Ramar", he starts the song by describing the Pullambhoothankudi Rama as one who enters and resides in the hearts of the pure and innocent. Then he goes on to praise that He is the Lord of both the learned as well as the illiterate. Finally he concludes by saying that the sole occupation of this Lord, who keeps his word, is to stand by His devotees who are suffering and to protect them always.

## Kallamilla Ullam Puguvan

**Ragam: Bilahari Talam: Adi**

**Pallavi**

kaLLamilla uLLam puguvAn  
pullam bhoothankudi rAman

**Anupallavi**

ellorum pottrum valvil rAman ivan  
kallArkum kattrOrkum nAthanivan

**Charanam**

sol ondre konda thUyanivan  
allal uruvOr pakkam ninru  
malaipOl kApadhe thalayaya paniyAga  
salaikkAmal konda jAnaki rAman

**Meaning:**

**Pallavi**

He enters the heart of the innocent,  
Pullam Bhoothankudi Rama

### **Anupallavi**

He is the bow-bearing Rama, who is praised by all  
He is the Lord of both the scholarly and the illiterate

### **Charanam**

He is the pure-hearted who is known to keep His word  
Standing by the side of people who are suffering,  
His sole occupation is to protect them like a mountain  
This job Janaki Rama does tirelessly!

*Sowmya Balasubramanian, Fremont, CA. Originally published in GOD USA*