

GOD Canada Newsletter –

April 2022

Cherished Memories - Nothing Happens Against His Will!

This series chronicles interesting experiences recounted by the devotees of HH Maharanyam Sri Sri Muralidhara Swamiji.

Long back, once, Sri Sri Swamiji visited Kumbakonam. He camped at the residence of Cheenu, a very ardent devotee of Sri Sri Swamiji.

During His stay there, Sri Sri Swamiji rendered a lecture on some topic.

It is a usual practice that Sri Sri Swamiji's lectures are recorded. For some reason, Sri Sri Swamiji, before beginning the lecture, specifically asked Cheenu not to record this particular one. However, Cheenu stealthily recorded it, thinking that it would not be noticed by Sri Sri Swamiji.

After the lecture was over, Cheenu felt happy because he had ensured that Sri Sri Swamiji's discourse that day, was preserved for posterity, though it was against His will.

In order to make sure He had not missed anything of Sri Sri Swamiji's talk, he played back the just-recorded cassette. To his amazement and shock, He found that not a word of Sri Sri Swamiji's talk got really recorded at all!

Cheenu later told this to Sri Sri Swamiji, and His Holiness gave the usual smile, which said it all.

Originally Published in Maduramurali Magazine.

Fond Memories Of Bliss

This series chronicles interesting experiences recounted by the devotees of HH Maharanyam Sri Sri Muralidhara Swamiji. These articles are from the series, "Fond memories of Bliss" that is published Namadwaar.org

A few years ago, devotees of Sri Sri Swamiji had planned to celebrate Sri Sri Swamiji's Jayanthi. They had made extensive arrangements to celebrate the program in the Ashram in a grand manner. Just a few days before the Jayanthi day, Sri Sri Swamiji ordained that the function be held at Bhuvanewari Hall in T-Nagar, Chennai, instead of the Ashram premises.

The organizers were surprised by this order of His Holiness. 'While the Ashram is spacious, why is Swamiji asking us to shift the venue to a marriage hall?', everyone thought. Sri Sri Swamiji read their mind and said, 'There is going to be a heavy storm and rain here during that time'.

This statement was even more confounding to them as Chennai was then facing the worst drought and it had been ages since the rain gods even reminisced of the city!

Nevertheless, in adherence to the words of our Guru Maharaj, the venue of the Jayanthi celebration was at once shifted to the Mantap in the city and the whole event reprogrammed.

As Sri Sri Swamiji had predicted, on the very day of the Jayanthi, a great storm accompanied by heavy downpour lashed the city, blocking all roads and stopping all means of transport.

Yet, the devotees celebrated the Jayanthi of Guru Maharaj in as grand a manner as they had in the past years!

Originally published in Namadwaar.org

GOVINDA'S FAMILY – GOVINDANUKKU AATPATTA KUDUMBAMAMMA 10

(Family beholden to Govinda!)

This series was originally published in Tamil MadhuraMurali monthly magazine in India, as a 12-part series. Based on Sri Swamiji's Madhurageetham, "Govindanukku Aatpatta Kudumbamamma Engal Kudumbam", it speaks beautifully of how the family members of our satsang lead / need to lead their lives.

This is the translation of the Tenth article in this series.

We Always Chant!

Govindanukku Aatpatta Kudumbamamma... #10



(The identifying feature of a satsang 'house' is that Bhagavan's Name will constantly reverberate there! This is celebrated in the next verse of this Madhuraageetham...)

07. amarndhAlum, ezhundhAlum, ninDrAlum, naDanthAlum,
pasitthAlum, pusitthAlum avan peyarayE solliDuvOm || gOvindanukku ||

When we sit, get up, stand, walk

When we are hungry, and when we eat,

We shall always chant His Name!

In Srimad Bhagavatam, there is the story of a king called Nabhi. That king does a yaga with the help of several accomplished brahmanas. In that yaga, Bhagavan Himself gives darshan. Seeing Bhagavan, do you know what is the prayer that they place before Him?

अथ कथञ्चित्स्खलनक्षुत्पतनजृम्भणदुरवस्थानादिषु

विवशानां नः स्मरणाय ज्वर

मरणदशायामपि सकलकश्मलनिरसनानि

तव गुणकृतनामधेयानि वचनगोचराणि भवन्तु ॥ 5.3.12 ॥

Are you wondering that this is such a big sloka? The boon that they are asking is also like that! It seems this is such a big boon that is asked for, even after seeing Perumal Himself! “When we stumble and fall, get up, when we slip and fall, when we yawn, when troubles assail us, why, even in our last breath, even if we are unable to think of You in our minds, may our tongues always chant only Your auspicious Divine names!

What is asked for, after obtaining the darshan of Bhagavan Himself, is indeed that His Name should always roll on the tongue. Now you understand, don't you? The special fortune of singing His Names with our lips!

Families who are beholden to Govinda, due to Guru krupa, will always keep chanting “Ram Ram”, “Radhe Radhe”, “Radhe Krishna”. While sitting down, instead of saying “Appada” they will say “Ram Ram”, they will wake up in the morning, saying “Hari Hari” out loud (pEraravam); while standing, “Mahamantra kirtanam”; while walking, Krishna's name; when hungry they will chant only “Radhe Radhe”, the name of the Divine Mother of the world, our Swamini. While eating and after having eaten, it will be “Govinda” Nama only! Like this, the Divine Name stays entwined into their daily lives.

When chanting Govinda's name even once is the result of great tapas in previous births, what then to speak of the fortune of our satsang devotees who always chant Nama?

When speaking of the fortune of bhagavatas like Uddhava Swami who lived with Krishna Himself, we would have listened and reveled in kathas that he would always sit with Krishna, walk with Krishna, eat with Krishna, speak with Krishna, and so on. Is Krishna's Name in any way lower than Krishna Himself? Just like living with Krishna, living always with Krishna's Name, is not even a wee bit smaller in any way! Hence it is beautiful to notice that here our Sadgurunatha, instead of saying "We will chant Nama while sitting", instead says "When we sit, we will chant Nama".

We will always chant Nama; just as Sri Swamiji sings in another madhuraageetham, "pADikkonDiruppom sadhA nAngaL pADikkonDiruppom" ("we shall always sing His Name"), every day one can either sit, get up, stand or walk; during waking hours, these are the things that one can do, right? Hence just as a Marathi sadhu sang "mukhlm sadA nAma", this line shows that we will constantly do Namakirtanam.

Once when someone asked Sri Swamiji, "Why do you chant Nama?" it seems our wonderful Gurunathar replied, "I am alive. For that reason itself I keep chanting Nama." Yes. For true satsang families chanting Nama – like breathing – will be there till this breath is there; and as long as this breath is there, that Nama will be there too.

Ananthakoti namaskarams to those supremely sacred Divine Names.

— This shall grow further

Sri Ramanujamji, disciple of HH Maharanyam Sri Sri Muralidhara Swamiji

Originally published in Tamil Madhuramurali magazine in Chennai

Madhurageetham - Krishna Leelai - 09

ராகம்: புன்னாகவோளி

தாளம்: ஆதி

வெண்ணெய் திருடி பாலகனாய் லீலை செய்தாய்

மண்ணை உண்டு மாயாஜாலம் காட்டினாய்

01. புன்னை மரத்தடியில் வாசம் கொண்டாய்

கண்ணய்யா என்றழைத்தால் போதும் உன்னையே
தந்திடுவாய்

02. தன்னைத்தனாகவே உணர்த்தவே

கண்ணா நீ ஆலிலையில் துயில் கொண்டாய்

rAgam: punnAgavarALi thALam: Adi

veNNey thiruDi bAlakanAy leelai seyDy

maNNai uNDu mAyAjAlam kATTinAy

01. punnai maratthaDiyil vAsam koNDAY

kannaiyyA enDrazhaitthAl pOdum unnaiyE thandiDuvAY

02. thannaitthAnAgavE uNartthavE

kaNNA nI Alilaiyil thuyil koNDAY

Mar 2022 Toronto Monthly Satsang Report:

By the immense grace of Sri Swamiji and Sri Madhuri Sakhi Sametha Premika Varadha Takurji, Toronto GOD Satsang families had weekly satsangs in Mar 2022.

Apart from the weekly satsangs, Toronto GOD satsang Family had the following special events.

Mar 12 - Mar 18 - North America Wide Akanda Nama via Zoom call .
Toronto Stasang families chanted Nama from 10.30 am to 9 pm on Mar 18.

Mar 13: Ekadasi Akanda Nama from 5:30 am to 12 noon

Mar 21: Swathi Akanda Nama from 5:30 am to 12 noon

Mar 28: Ekadasi Akanda Nama from 5:30 am to 12 noon

Upcoming Events:

Apr 7 - Apr 15 - Ramayana Navaha Paarayanam via Zoom on the occasion of Sri Rama Navami,

Apr 12 - Ekadasi

Apr 17 - Swathi

Apr 26 - Ekadasi

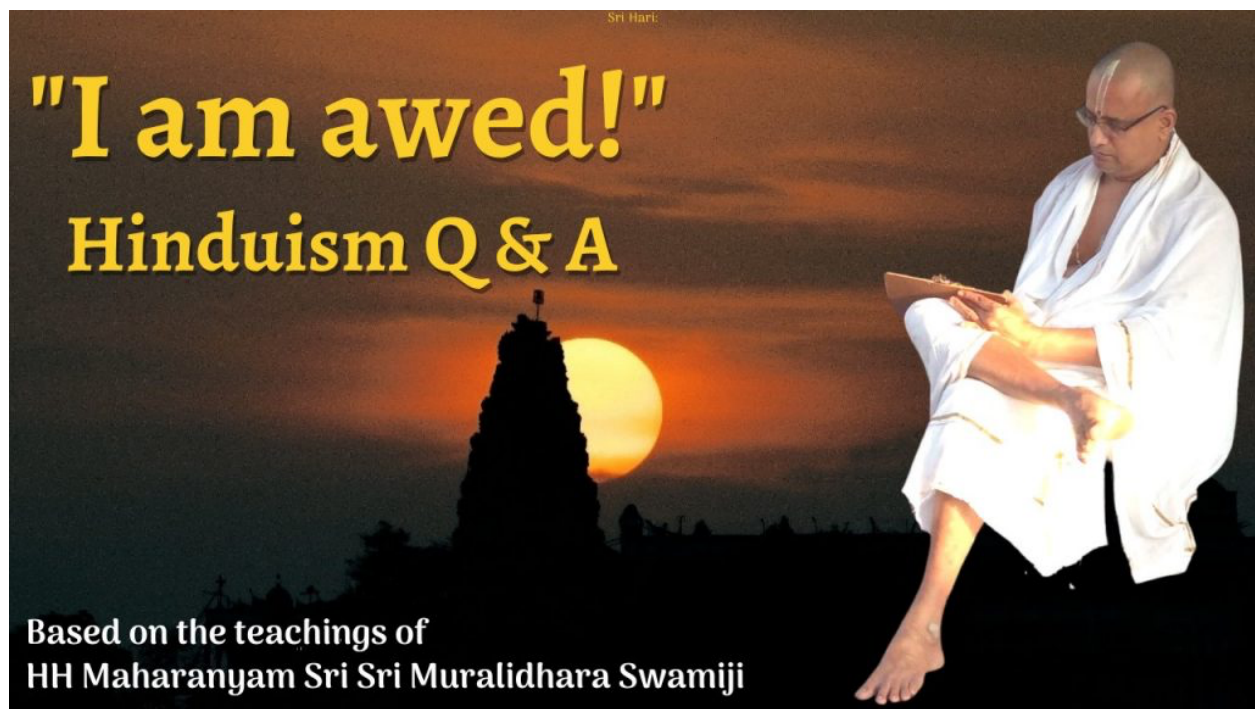
"I AM AWED!" SERIES – WHY DO WE BOW TO THE LORD'S "FEET"?

"I Am Awed!" Hindu Youth Q & A Series

A series of "Little Questions, Lucid Answers" sessions were conducted to explore the greatness and depth of Hinduism through questions posed by global Hindu Youth to Sri Ramanujamji.

The excerpts of each of these questions and answers are being presented every month by our youth.

Also, watch Sri Ramuji answer this question on our "I Am Awed" short video series on our Namadwaar E-Satsang YouTube channel –[Why do we Bow to the Lord's "Feet"?](#) | "I Am Awed!" Hindu Youth Q & A Series | Sri Ramuji



All the parts of Bhagavan are divine. But we always tend to say I bow down to the Lord's Feet. The question is Why? Why do we say "I fall at the feet of the Lord"? Why specifically the feet?

When we feel ashamed or humble we almost always bow our head down. So the answer is when we bow our head down the only thing we see is the feet. So we say I fall at your feet.

Starting with the basic fundamentals, Humans are very unique compared to other living beings. However, the way our mind, body, and speech are aligned is so amazing. If one gets hurt then would they say "OW" or would they say "WOW"? Across cultures and civilizations, everyone evokes a similar, very unique response. Depending on the situation one will give the action and sound required.

Just like that, the same thing applies to the body and the mind. When you feel proud you will stand up straight and confidently. When you feel scared your body will curl up a little bit. In the same way when we feel ashamed or humble or awestruck or wonderstruck, then, our body position tends to change to a head-down position.

When we want to show our respect or our humility we almost always bow our head down. And when our head is down the one thing that we see is the feet. There are two main reasons why we fall at the feet of Bhagavan. One is to ask for forgiveness and the other is to seek protection. Our culture beautifully follows this even to our elders as we show respect to them also.

This is why we say "fall at the feet of the Lord " or we say "Oh Bhagavan I clutch Your feet."

Thaegeswi, 14 yrs, Tampa, FL

Excerpts from Sri Ramanujamji's "Little Questions and Lucid Answers" Q&A series.

Originally published in godivinity.org

QUIZ TIME : INDIA'S ICONIC WOMEN

Sri Janaky Matha was a saint in the spiritual lineage of Sri Ramana Maharishi.



1. In which year was Sri Janaky Matha born?

a. 1898

b. 1906

c. 1919

2. Name the birth place of Sri Janaky Matha.

a. Kollengode, Kerala

b. Kollam, Kerala

c.Trichy, Tamil Nadu

3.Who was Sri Janaky Matha's Sadguru?

a.Sri Ramakrishna Paramahansa

b.Swami Vivekanada

c.Sri Ramana Maharishi

4.Where is Sri Janaky Matha's ashram located?

a.Madurai

b.Kanyakumari

c.Thanjavur

5.One remarkable incident in her life is that while she was traveling with her husband in the car to meet her Guru, her husband suddenly heard the sound of a bell ringing and stopped to find what temple was nearby. From where did her husband actually realize that the sound was coming?

a.From a cow who had bells tied around its neck

b.From Sri Janaky Matha

c.From a bullock cart

6.Sri Janaky Matha when fulfilling her family duties, her every thought, word and deed were centered on God. True or False?

a.True

b.False

7.What was the path that was suggested by Sri Janaky Matha to all her household

devotees?

a.She laid stress on devotion to God, surrender to Guru, practice of charity and

leading an upright life while discharging their duties

b.She laid stress on devotion to God

c.She laid stress on the practice of charity

Answers:

1-b,2-a,3-c,4-c,5-b,6-a,7-a

Compiled by Ramya Srinivasan, San Jose , CA

Picture source: Biography of Guru Devi Sri Janaky Matha

Originally published in godivinity.org

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SRI MADHURAGEETHAM QUELISH – KAN PATTADHU EN ULAGA VAZHVIL

We shall relish, little by little, the rasa in Sri Madhuraageethams, compositions of HH Maharanyam Sri Sri Muralidhara Swamiji, in the form of 'questions to relish', which we call as a 'quelish', as shared by his disciple Sri Ramanujamji.

(These quelishes are shared occasionally in a whatsapp group dedicated to enjoying the rasa of Sri Madhuraageethams. To join this group, please reach out to us at newsletter@godivinity.org)

This month we shall enjoy a quelish related to an 'alankara' in one of the Sri Madhuraageethams.



Question to Relish: Name at least one Sri Madhuraageetham with 'Ninda stuti'

Each and every Sri Madhuraageetham is an avataram, akin to the divine descents of Sri Ramachandra Prabhu and Bhagavan Sri Krishna. These Madhuraageethams are also descended from a divine realm, from Sri Swamiji's divine experiences. They are outpourings from Sri Swamiji's heart – one that is ever immersed in the highest consciousness and overflowing with rasa. These supernal blessings are imbued with bhava and ornamented with embellishments such as raga and tala. One such literary embellishment, alankara, which adds to the sweetness and greatness of this Sri Madhuraageetham is the 'ninda stuti'!

A 'ninda stuti' is always sung out of love for the Divine. Ninda stuti can be explained as adoration expressed through sarcasm. A more generic name for ninda stuti is Vyaaja stuti, literally meaning criticism in speech but adulation in the heart, where the song appears to be censuring or blaming, but the real intention is a praise.

A Sri Madhuraageetham that perfectly fits this embellishment of ninda stuti is,

“kaN paTTadhu en ulaga vAzhvil

kaDaikkaN paTTadhu en ulaga vAzhvil

kaNNan kaDaikkaN paTTadhu en ulaga vAzhvil.....”

This wonderful Sri Madhuraageetham, talks about Sri Swamiji apparently condemning Bhagavan for spoiling his worldly life – a life caught in the shackles of bondage and desires. Therefore, in essence this is actually the

greatest praise on Bhagavan for shielding him from the humdrum of this material existence and embracing him in divinity.

Many Mahatmas have sung several songs as a ninda stuti to express their love for their deity. Many Rama bhaktas like Saint Thyagaraja and Sant Bhadrachala Ramadas have taken liberty with the Lord and expressed their affection passionately in their songs as ninda stuti. Sri Oothukadu Venkatakavi too in his song, 'senDRu vA nI rAdhE indap-pOdE' which is a conversation between Shri Radha Devi and her Sakhi uses this alankara. Radha Devi's sakhi does the ninda and stuti of Bhagavan Sri Krishna to Radha Devi who is awaiting longingly for Bhagavan's arrival.

The Gopis of Brindavan express this very same bhava in one of their nectarine geetams in Srimad Bhagavatam known as Brahmara Geetam.

Uddhava Swami, Sri Krishna's cousin, friend, dear devotee and minister was the disciple of Sage Brihaspati from whom he learnt all the arts and sciences. Uddhava Swami was awed seeing the pure unprecedented love of the gopis. Bhagavan Sri Krishna blessed and sent Uddhava Swami to Brindavan for him to witness the love of the Gopis and relish their sweet Brahmara Geetham. Sri Swamiji would say that Uddhava Swami was under the tutelage of the great intelligent sage Brihaspati and gained such mastery of knowledge only to understand and relish the verses of the nectarine Brahmara geetam.

The ninda stuti in Brahmara Geetam is very vividly portrayed in the 18th sloka. Sri Swamiji loves this verse where the Gopis say,

“yad-anucharita-līlA-karNa-plyUsha-vipruT-

sakrd-adana-vidhUta-dvandva-dharmA vinashTAha

sapadi gṛha-kuṭumbam dīnam utsṛjya dīnA

bahava iha vihangA bhikshu-charyAm charanti”

– Srimad Bhagavatam (10.47.18)

Whoever listens to even a little of Sri Krishna’s supremely delightful pastimes (leelas) that fall as nectar on their ears, completely disengages from all the natural propensities of love-hatred, happiness-sorrow, etc., to the extent that they leave their home and all worldly attachments and lead a life of mendicants deprived of (all) enjoyment, like so many birds.

The Gopis exclaim, “Krishna! You have sent a wonderful emissary called Uddhava Swami who is trying to tell us your glories! Who wants to listen to Sri Krishna Katha? What does Sri Krishna Katha do? Sri Krishna katha – glories of Lord Sri Krishna, nectar as they are, when they enter in through the door of the ears and touch the heart of normal people even inadvertently, annihilates the sense of dualities and completely uproots the natural propensities of mind. The taste of a drop of this nectar turns an ordinary human being into a mendicant completely devoid of any attachment. They leave their home, family and all sensual pleasures. The sense of dualities that are absolutely difficult to conquer are very easily destroyed, by not Sri Krishna’s grace, but purely by Sri Krishna Katha’s grace!”

Thus the Gopis are complaining, apparently they are doing ninda, criticizing Sri Krishna’s katha, while actually they are praising it. This is the beauty of this ‘Ninda Stuti’.

Another very sweet embellishment in this Sri Madhuraageetham is the very first line, ‘kaN paTTadhu en ulaga vAzhvil’. The word, ‘kaN paTTadhu’ is by itself a wonderful suggestive term. The words ‘kaN paTTadhu’ is used as ‘slesham’, a literary term laden with double entendre.

‘kaN paDudhal’ can have both a positive and negative connotation. As a normal translation, it means in a negative sense, what we call casually as ‘dhrishTi’ or ‘casting an eye’ on someone or something.

But here, ‘kaN paDudhal’ also refers to ‘krupA kaTAKsham’, the eyes that shower the grace of compassion on the devotee.

Sri Swamiji in one of his another rasomaya Sri Madhuraageethams too, sings of the great amazing glance (ati Ascharya kaTAKsham) of Sri Radha Rani, as that which bestows all the fruits of life and liberation immediately and effortlessly.

NachiyAr (Sri Andal) too in her Tiruppavai pasuram asks Bhagavan, “chengaN chiru chiridE en mEl vizhiyAvO?” (Won’t you actually roll your eyes and look at me from the corner of your eyes and shower your grace?)

Both these connotations are very beautifully interlaced in this Sri Madhuraageetham. The beauty and richness of this Sri Madhuraageetham is completely encapsulated in the first two words – ‘kaN paTTadhu’ and the rest of the Sri Madhuraageetham, is the content that is ‘suggested’. ‘kaN paTTadhu’ immediately suggests a ‘ninda stuti’ because when one’s life is ruined, we say it could be the casting of an ‘evil eye’.

Such intricate but seamlessly woven embellishments aptly blended in with their meanings is impregnated in this Sri Madhuraageetham.

Now let us enjoy this kirtan, rich in bhaava, lyrics and poetic touch and one with incredible depth and relish.

rAgam: kalyANi

thALam: Adi

Pallavi

kaN paTTadhu en ulaga vAzhvil

Eyes were cast on this worldly life of mine,

kaDaikkaN paTTadhu en ulaga vAzhvil

A side-long glance was cast on this worldly life of mine,

kaNNan kaDaikkaN paTTadu en ulaga vAzhvil

Sri Krishna's side-long glance was cast on this worldly life of mine!

Anupallavi

bandhapAsa AsaigaLeIIAm maRaindhE pOcchu

All desires and worldly attachments disappeared,

endha nEramum kaNNan kaNNan enDrE eNNamellAm Acchu || kaN ||

Thoughts remained always on 'Krishna, Krishna' alone.

Charanam

kaNpaDAmal pArtthukkoLvIr ungaL vAzhvil – avan

Be careful, let not His glance fall on your worldly life,

kaN paTTAI pOdhum ungaL ulaga vAzhvu

Once His eyes casted, it is is enough; your worldly life...

oru noDiyil adhu maNNAgI pOgumE

in a second, will it become dirt.

AnAlum nIngaL ponnAgi viDuvIrE

However you, will be transformed into gold!

Based on Sri Ramanujamji's insights into the Sri Madhurageetham

Compiled by Nithya Balasubramanian, Pleasanton, CA

Originally published in godivinity.org
