

GOD Canada Newsletter –

August 2022

Cherished Memories - He Came, He Saw, He Went Away!

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

Sri Sathiamoorthy of our Coimbatore Kendra recounts one of the recent divine plays of Sri Swamiji —

A mass prayer was scheduled to be conducted in the city of Coimbatore. I was blessed to be a part of the organizing committee. Sri Swamiji had allotted 3 days for the program – May 9th to 11th, 2007. It was suggested that the function be held in an open ground rather than a closed hall. I had my own doubts about open grounds. Monsoons were round the corner and rains could easily spoilsport. When this concern was expressed to Sri Swamiji, He said, ‘Don’t worry! Go ahead!’

Sri Nehru Vidyalaya School ground was booked. Extensive arrangements were made for the event. Invitations were widely distributed and we expected a good turnout.

On 9th May, Sri Swamiji arrived at the venue. Quite a number of devotees had gathered, and more people were still pouring in. Sri Swamiji ascended the stage and began His discourse. He discoursed in depth about the greatness of the Sanathana Dharma and through common yet less-realized facts and intellectual illustrations, drove home the fact that there was a Supreme Power above all of us.

The audience were in rapt attention and apart from Sri Swamiji's leonine voice, there was no other sound. The sky was overcast. A cool breeze blew. It started drizzling lightly. Sri Swamiji went on with His speech. A minute or two passed. The cameramen who were covering the event dismantled their mounts and moved over to the roofed stage on which Sri Swamiji was seated. The folks in charge of the public address system grabbed plastic sheets and started covering their equipment. Sri Swamiji seemed to take note of these and yet did not stop.

The spellbound audience was unmoved. They were indeed getting thoroughly drenched in the nectarine rain of Sri Sri Swamiji's discourse. I looked up at the sky. I thought the rain god had arrived at the most inopportune moment. He was definitely not invited for the event! Looking at the 2000 people who had gathered there, I began to wonder how to accommodate them into shelters if this continued. As my chain of thoughts progressed, all of a sudden, the drizzles stopped!

The sky became clear again. That was when I realized the golden words of Sri Swamiji, 'Don't worry! Go ahead!'

The cameramen resumed their positions and the day went off in an excellent manner. The second and third day of events did not witness a single drop of rain!

On the last day, after the mass prayer was over, Sri Swamiji thanked all the participants for their presence. He specifically added, 'I want to specifically thank one person. Generally, we invite one and all to attend this meeting. There is one whom we don't solicit here.' He said, 'My thanks to the Rain God who helped us conduct the event smoothly through his absence!'.

Hearing this, I stood there awestruck at Sri Swamiji's humility!
'Well! But the Rain God came! I thought, 'And He was gracefully driven away by Sri Swamiji as soon as he had Sri Swamiji's darshan!'

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

One day, Sri Sri Swamiji in a lighter moment, while discussing the innumerable schools of thought and the confusion that they could result in, said, "One who cannot read, write or talk, contributes to the world in a very big way, in his own right, by not adding to the already existing confusions!"

Sri Sri Swamiji has always condemned the wrong use of these gifts of God.

Sri Sri Swamiji would say, "When we lift something heavy our arms get tired. When we walk a long distance our legs get tired. But our mouth and ears do not feel exhausted in spite of talking or listening endlessly! The Lord, out of his immense mercy, has blessed us with this gift of listening and talking so that we can always listen to His glories and chant His Divine Names."

There are people who have not been blessed with these wonderful gifts of sound and speech. Of the various kinds of physical handicaps people suffer from, Sri Sri Swamiji's feels deeply moved by the deaf and dumb for the one reason that they can neither hear nor utter the Lord's Divine Names!

In May 2007, Sri Sri Swamiji visited Coimbatore where He met a little boy who was both deaf and dumb. Sri Sri Swamiji felt deeply moved because the child could neither hear nor utter the Divine Names of the Lord. One is reminded of the incident in Sri Bodendra Swami's life where during his visit to a house for 'bhiksha' [food] the great Mahatma was moved to tears when he found that the little boy in the family was deaf and dumb.

Here, in Coimbatore, out of boundless compassion for the little boy, Sri Sri Swamiji signed to him to come close and wrote 'Rama' on his little palm, thus initiating him!

Originally published in Namadwaar.org

Nama Anubhavam

Radhe Radhe

Our Nama experience:

We participate in the Family Nama @9 conducted by Toronto GOD Satsang. Last week we went for grocery shopping so participated in the Family Nama from car. We continued to chant for 30 more mins after the family Nama. We took the hwy to return back home. The traffic was moving very slow when we took the exit, and were trying to merge to the next lane. Suddenly we heard a loud bang on the back of our car and our car hit the car in front of us. We were moving at a speed of 5km/hr but I guess the car which hit us from back came at almost 80km/hr. When the car hit from behind, my carseat tightened a bit and I felt like someone had hit my chest. I immediately saw my kids who were sitting at the back seat to make sure they were ok. They were a bit shaken, could make out from their eyes, but we're ok. The car which hit us, the driver got scared and ran away. It was a hit and run. We didn't know how bad the damage was until the firefighter showed up. As soon as he saw the car, he came and asked us if we were ok. He was very surprised that after such a bad accident, no airbags were deployed and we all were safe. The car was crushed from behind and thankfully the rear window glass didn't shatter. Looking at how bad the damage was, the police told us that the car will be written-off. At that moment we realized, we were chanting Nama, which had filled the car and protected us from any bad happening to us. By Guruji's blessing and Nama chanting, we have 3 eye witnesses who came forward to help us with identifying the license plate and shared a video as well. Thanks to all the families who participated in Family nama, because of your chanting we all are good today. As Guruji says, "Just Chant Nama and Nama will take care of you". That is what happened to us. Guruji and Nama took care of us.

हरे राम हरे रामा, रामा राम हरे हरे!

हरे कृष्ण हरे कृष्णा ,कृष्णा कृष्णा हरे हरे!!

Sadguru Muralidhara Maharaj ki, Jai!

Jai Gurunath🙏

Madhurageetham - Krishna Leelai - 13

Ariya Siruvan Amma – My Son is Innocent!

ராகம்: ஆபேரி தாளம்: ஆதி

பல்லவி

அறியா சிறுவனம்மா - எங்கள் கண்ணன்
ஒன்றும் அறியா சிறுவனம்மா

அனுபல்லவி

வலிய வந்தழைத்து பால் வெண்ணை தந்து

திருடன் என்று வாய் கூசாமல் கூறுவதேனோ?

சரணம்

பால் வடியும் இவன் முகத்தை பார்த்தும்

கோள் சொல்ல நீங்கள் துணிவதேனோ ?

மால் ஒத்த குணங்கள் உடையவன் இவன் என்பதின்

உள்பொருள் இன்னும் உணர்ந்திலையோ நீங்கள்

rAgam: AbhEri thALam: Adi

Pallavi

aRiyA siRuvanamma – engaL kaNNan

onDrum aRiyA siRuvanamma

Anupallavi

valiya vandazhaitthu pAl veNNai thandu

thiruDan enDru vAy kUsAmal kURuvadEnO?

CharaNam

pAl vaDiyum ivan mugatthai pArtthum

kOL solla nIngaL thuNivadEnO?

mAl ottha guNangaL uDaiyavan ivan enbathin

uL poruL innum uNarndilaiyO nIngaL

Meaning

Pallavi

Innocent is our child, O Ladies – Our Krishna

He is one who knows no guile!

Anupallavi

You went out of the way to invite Him to your home and gave Him milk and butter

Then how can you bear to call him a thief, without hesitation?

Charanam

Even after seeing His pure innocent face,

How do you dare to tell a lie?

He is One with wonderful qualities similar to those of the Lord Himself;

Have you all not yet realized the true meaning of this?

July 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 July 2022.

As part of our ongoing Nithya Nama Bhiksha Seva, there has been more and more interest from

bhagavathas and are joining this seva. In the past month, due to the increase of bhagavathas taking part

in this seva, the duration of chanting per day has increased from 10 hrs to 15 hrs. By the grace of our Sri Swamiji, this will soon reach 24 hrs.

On July 16, 2022, we had an in-person Nama Bhiksha in London at one of our satsang Family members' new.

On 23rd of July, we had a blissful evening chanting Mahamantra at the Brampton Guruvayurappan

Temple. We chanted the Mahamantra from 4.30 pm to 6.00 pm.

Upcoming Events:

Aug 04 - Swathi

Aug 08 - Ekadasi

Aug 18 - Gokulashtami

Aug 22 - Ekadasi

Aug 30 - Ganesh Chaturdi

“I Am Awed!” Hindu Youth A & A Series

Why do we use incense and other accessories for worship?

Why do we worship Ganapati first? What is the significance of Ganapathi’s form? What is the philosophy behind the deity Ganesha?

A series of “Little Questions and 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, as they understand and absorb it.

The original Q & As are also presented as short videos on our YouTube channel as the “I Am Awed” series. Here is the link to the original video, where Sri Ramuji answers this question –

<https://www.youtube.com/watch?v=zRnEOuqZiBM&list=PLf2GTja1Pr3MIGF9TiFxemag89ZwPExvP&index=4>



Lord Ganesha is the first deity who is worshiped by all. All spiritual aspirants can progress in their spiritual path by worshiping Lord Ganesha first, to

remove any hindrances that may exist in their spiritual journey. In any spiritual path we take, the first deity we worship is Lord Ganesha. In Shiva bhakti, we first perform pooja to Lord Ganesha. In 'karma' too, we start with Ganapathi homam. In Shiva temples, the first sanctum one sees as they enter is that of Lord Ganesha. In Yoga, Lord Ganesha is the serpent power in the base of the spine. The first chakra of yoga is mUIAdhArA. The brahmacharyam observed by one who practices Raja Yoga, causes the spiritual power called the serpent power to rise. This serpent power which is at the base of the spine (mUIAdhArA) is the underlying principle of Lord Ganesha. So the power residing beneath the mUIAdhArA is Lord Ganesha. Lord Ganesha wears a serpent belt around his waist to indicate that he sits below this kundalini shakti. Moreover, Lord Ganesha rides on the little mouse which is His vehicle. This is astonishing considering His big body. But despite having a huge mass, he makes his weight very light for the mouse to bear him when he travels. This is called 'lahima', which is the first yogic siddhi one attains.

There is also a special significance to the fact that Lord Ganesha bestows siddhi and wisdom. In North India, Lord Ganesha is worshiped along with his two consorts, Riddhi and Siddhi, or Buddhi and Siddhi. As one progresses in their Yogic sadhana, they attain sharpness of intellect which is buddhi and when the yogic power reaches the sahasrara (the head in the spiritual body) this will complete the path of yoga which is called siddhi. So once Lord Ganesha is pleased, He will lead us to both buddhi and siddhi and hence they are the consorts of Lord Ganesha. The most important offering made to Lord Ganesha is a small green blade of grass which is called "arugam pil". It is actually called "agaram pul". "Agaram" means first or foremost and "agaram pul" is the first plant species that evolved. Since Lord Ganesha is the first and foremost deity, He is worshiped symbolically with this blade of grass.

Ramya Venkataraman, 13 yrs old, Irving TX

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

QUIZ TIME : INDIA'S ICONIC SAINTS - Gargi

Sri Gargi was an ancient Indian philosopher, highly accomplished in her understanding of Vedic precepts and in philosophical debate. Her life adds to the ample evidence that women were highly revered in ancient Indian culture and that they were also educated and involved in the study of scriptures and philosophy. Let's learn more about her.



1. Who did Gargi get her name?
 - a. She got her name from her lineage of Garga
 - b. She was named after her grandmother, who was also Gargi
 - c. She got her name from her family deity
2. Who was Gargi's father?
 - a. Vishwambara
 - b. Vachaknu
 - c. Upendra

3. Name the Upanishad that mentions about the philosophical debate which was attended by Gargi and other exalted individuals.

- a. Mandukya
- b. Taittiriya
- c. Brihadaranyaka

4. In which king's court did the philosophical debate take place?

- a. King Dasharatha
- b. King Janaka
- c. King Dilipan

5. Name the Sage with whom Gargi took up the philosophical debate.

- a. Sage Yagnyavalka
- b. Sage Agastya
- c. Sage Bharadwaja

6. What is Gargi's other name?

- a. Vachakni
- b. Sita
- c. Parvati

7. Gargi showed that in Vedic culture it was expected for women to become greatly learned and knowledgeable in the Vedic Sciences and also that women could discuss such topics with other sages who also shared their knowledge with them. True or False?

a. True

b. False

8. In which King's court was Gargi honored as one of the nine gems (Navarathnas)?

a. King Ashwapati

b. King Janaka

c. King Sukaushal

9. Gargi has written many odes in the _____ Veda.

a. Sama

b. Yajur

c. Rig

10. Gargi was a Brahmavaadini. What does the term 'Brahmavaadini' refer to?

a. A person knowledgeable with Ayurveda

b. A person knowledgeable with Brahma Vidya

c. A person knowledgeable in astrology

Answers:

1-a, 2-b, 3-c, 4-b, 5-a, 6-a, 7-a, 8-b, 9-c, 10-b

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SRI MADHURAGEETHAM QUELISH – A Beautiful Indirect Comparison

In our previous episodes of 'Sri Madhuraageetham Quelish', we enjoyed the rasa in various Sri Madhuraageethams laden with different poetic embellishments like 'dhvani' (suggestiveness) – where the implied meaning is not apparent but has to be discerned; 'sandeha' (doubt) and 'brAnti' (mistaken notion) – ornamentations that add unique beauty to the mood of the song; 'Ninda Stuti' – another interesting adornment to a composition where the poet apparently censures while intending to praise; 'upamA' (simile) – yet another beautiful literary frill stitched in a composition and so on. This month we shall relish one such quelish which involves an 'indirect comparison.'

Our 'question to relish' (quelish) this time is – In which song has our Sri Swamiji indirectly compared the heart of our Bhagavan Krishna to a beautiful flower?



Ancient poets, scholars and Mahatmas have drawn poetic pictures of Bhagavan Sri Krishna and Radha Devi by comparing Their enchanting forms, qualities and greatness to those of certain flowers, the cool rays of the moon, rain-bearing clouds to name a few. In our scriptures, the lotus is often very fondly connected with Bhagavan Krishna.

In Srimad Bhagavatham, Kunti Devi praises Bhagavan by singing,

“namah pankaja-nAbhAya namah pankaja mAline

namah pankaja netrAya namas te pankajAnghraye” SB – 1.8.22

“My respectful obeisances to You, O Lord, whose navel seems adorned with a lotus flower, who is always decorated with garlands of lotus flowers, who possesses lotus-like eyes and whose Feet resemble the lotus.”

Sri Swamiji, in many of his Madhuraageethams, has drawn similar connections as well. In one of his kirtans on Lord Panduranga, He praises Lord Panduranga as One adorned with lotus-like eyes (pankajalOchana pANDuranga), One garlanded with lotus flowers (pankajamAlee pANDuranga) and One with a lotus-like navel (pankajanAbha pANDuranga).

Mahatmas also adore Bhagavan Krishna as possessed with a nose as sharp as the champaka flower. In the Madhuraageetham, 'Vandanamasthu te Vamshidhara', Sri Swamiji sings "champakanAsika vamshidhara", showing a beautiful comparison of His nose to that of the sacred champaka flower.

Our Sri Swamiji, in this incredibly delicate and lovely Madhuraageetham, 'Ati Ascharya Kataksham', does an indirect comparison of Bhagavan Sri Krishna's heart to another very exquisite flower.

Upama alankara in Sanskrit literature has primarily two main elements – The object of comparison (upamaAna) and the subject of comparison (upameya). These are the key terms that discern the rasa of the poetic expression. Indirect comparison in a composition can arise when the subject of comparison is evident but the standard of comparison has to be comprehended based on the cues in the composition and vice versa .

In this kirtan, Sri Swamiji describes our Swamini, Madhurasakhi, as the golden bee decorating Bhagavan's heart (sundara prEmikavarada hridaya bhringi) and thereby indirectly conveying that Bhagavan's heart is a nectarine flower. As Bhagavan's heart is often compared to a lotus, we

might immediately imagine that a lotus flower is what Sri Swamiji means here.

However, the second line of the charanam beginning, “sundara chandrasamAna sumukhi” throws a lovely flavor and depth into the real expression contained in the composition. He sings that our Swamini’s countenance is like a lovely full moon (sundara chandrasamAna sumukhi) and so the object of comparison – the heart of Bhagavan here – is actually a nectarine lily flower. Lilies bloom at night, awakened by the gentle soothing moon rays. Hence, the calming cool rays from the moon-like face of Shri Radha Devi is the reason for Bhagavan’s heart, the lily, to bloom and She further Herself also becomes the golden bee relishing and permeating the sweetness of the nectarine lily (heart).

PremikaVaradan also owes His beauty (sundara prEmikavarada) to our Swamini, Madhurasakhi, who as a golden streak (hiraNmayI) decorates Bhagavan’s divine chest and who also being hLAdini shakti – the inseparable shakti of divine bliss, permeates so much sweetness and joy.

Residing in His heart, Sri Swamiji says, the Divine Mother by Her extraordinary divine glance (ati Ascharya kaTAkSham) bestows all the four fruits of this life and also grants liberation instantly and effortlessly (chaturvida puruShArtham vA chaturvida muktimvA, sadyO dadAti anAyAsEna tava kaTAkSham rAdhE).

Many Mahatmas and Azhwars have extolled the greatness of Divine Mother’s compassionate glance in their eminent works.

Swami Desikan in his Sri Stuthi glorifies Her benevolent glance saying,

Wherever the beautiful glance of Mahalakshmi Devi falls, richness showers in all directions and the various riches (sampadOghA:) blessed by Her compassionate glance compete with each other to take the first place (yasyAm yasyAm dishi viharate devi drushTisvadhyAh tasyAm tasyAmahamahamikAm tanvate sampadOghAh).

In yet another work called 'Daya Shatakam' Swami Desikan says Mother Sri Devi is the very embodiment of compassion. She is a mother to all and vows to remain inseparable from the vast expansive divine chest of Perumal so that without fail and exception Srinivasa Perumal bestows mercy upon all always.

Nammazhwar celebrates this infinite compassion of our Divine Mother in his pasuram saying,

“aghalagillEn iRaiyumenRu alarmEl mangai uRai maarbhA!” – “I shall never even for a fleeting second move away from Srinivasa Perumal’s chest.”
Saying so, She remains, casting Her compassionate divine glance which transcends space (desha), time (kAla) and individual (vyakti).

The great Sri Vaishnava Acharya, Sri Parashara Bhattar, seeing the Mohini alankaram of Bhagavan Sri Ranganathar during the procession says that Bhagavan, despite being very beautifully dressed with a grand silk garment, bedecked with jewels, nicely decorated, neatly plaited long hair strung with beautiful fragrant garlands, cannot compete with Thayar’s beauty because

the compassionate glance that flows from Divine Mother's eyes is very special and unique to Her only!

Such is the greatness of Divine Mother's lovely glance. Sri Swamiji completes the song with the line, "sundara mahAraNya rAjamAtangi". Despite many grander and bigger destinations in the world, nevertheless devotees flock to Madhurapuri, verily because it is an abode of divine beauty and abundance – our Swamini Madhurasakhi Herself being the epitome of prosperity (samruddhi) here.

Sri Ramanujamji in his exposition of this quelish explains that Thakurji (Premikavaradan) is the reason for the 'mahA' in 'mahAranyam' and our Swamini (Madhurasakhi) is the reason for it being 'sundara' – 'beautiful Maharanyam.' She rules with her unmatched divine love over both MahAranyam and our beloved Premikavaradan.

Such is the incredible loveliness of this divine poetic expression which we shall enjoy this month.

rAgam: sArangA

thALam: Adi

Pallavi

ati Ashcharya kaTAKSham

tava kaTAKSham rAdhE

Anupallavi

chaturvida puruShArttham vA chaturvida muktimvA

sadyO dadAti anAyAsEna tava kaTAKSham rAdhE

charaNam

sundara prEmikavarada hridaya bhringi

sundara chandrasamAna sumukhi

sundara gauravarNa lathAngi

sundara mahAraNya rAjamAthangi

Meaning

Pallavi

Oh what a highly extraordinary glance,

Is Thy glance, O Radhe!

Anupallavi

Be it the four kinds of fruits of both this life and beyond (liberation),

Effortlessly and immediately Thy glance bestows, O Radhe!

Charanam

O bee of beautiful Premikavarada's heart,

O One with a beautiful moon-like face,

O beautiful fair creeper,

O Queen of the bountiful and beautiful Maharanya kshetra

Based on Sri Ramanujamji's insights into the Sri Madhuraageetham

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