

GOD Canada newsletter – July 2021

Cherished Memories

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

Sri Ramachandran of our satsang, who is involved in Nama Prachar in our satsang, explains how he is a happy person by the Grace of Sri Swamiji:

I am a Chartered accountant and was working for a Software Company in Finance during 2001. It was during that time I had Sri Swamiji's darshan for the first time. I was in such a pressure that I wanted to leave my employment and to find a new one as I was not happy with the work environment. My family condition was such that I had to continue with some committed monthly earnings for the family and could not quit the job before I get a new one. This truly reflected my personality then, which was one of worrying and bothering too much over mundane and trifling matters.

On the first instance when I detailed this to Sri Swamiji, Swamiji told me, 'Why don't we practice?'

As it is normally the case with most of us, I couldn't, then, understand the profundity and inner implications of Sri Sri Swamiji's words; I immediately declined and explained that my regular earnings are a must to run the family. I also thought that my elder brother was also in practice and was not doing very well, it wouldn't work well for me too.

By Sri Sri Swamiji's grace I got involved in Nama Prachara (propagation) as directed by Sri Sri Swamiji, and soon came to realize that, while Chanting Nama tunes and refines a person's thoughts, Nama propagation catalyzes it!

During this period I was working in the same company where I had earlier complained about the problems but now, I had no time to think about those as I was engaged in Satsang activities and was a happy person.

In October 2002 I had to leave my job as the company, all of a sudden, went bankrupt and although I searched for a job, I couldn't get one till the end of February 2003. To my surprise, against my worrying nature, I didn't even bother for losing/searching for employment during this period but was serious in finding a one – I realized that I had started imbibing in myself Sri Sri Swamiji's teachings of insisting on perfection and being true to one's own self while doing any work!

Eventually, as it always happens, I went and surrendered to Sri Sri Swamiji and asked for the way out. Sri Swamiji asked me to settle down in the practice with Sri Sathyanarayanan of our Satsang.

Till date, I am extremely comfortable in the practice. Being in a hassle-free job and earning enough, I am able to better involve myself in Nama propagation activities as well.

Even now, when I think of Swamiji's grace on my transformation during these six years, it bewilders me a lot! The change in my attitude, way of thinking, speech and action has been quite discernable, and yet subtle!

I sincerely pray to Sri Swamiji that more and more devotees get as fortunate as me in getting involved in propagation of Nama Kirtan and enjoying the peace and bliss that I experience every moment.

Originally Published in Maduramurali Magazine.

Fond Memories Of Bliss – Part 9

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

Once I accompanied Sri Sri Swamiji to a devotee’s residence and we happened to stay there overnight. The next morning, Sri Sri Swamiji told me, ‘Let us move out of here right away’. Sri Sri Swamiji insisted that we move away silently without telling the inmates. When I hesitated, He continued, ‘Last night, I could see someone circling the house. A dark form it was.’

I was surprised and asked him if it was a devil. He said, ‘No they are sins!’. King Vena’s story in Srimad Bhagavatam was what came to my mind!

I am reminded of yet another incident. Raghavan, a pundit from our Veda Patasala and I accompanied Sri Sri Swamiji on a visit to our devotee’s residence in Bangalore. The next morning, Sri Swamiji told Raghavan that over the previous night, He could see visions of a burial ground, something burning, someone crying before Him.

Raghavan immediately said, ‘Let us narrate it to the family members and ask them.’ Sri Sri Swamiji was hesitant. Just then, someone from the house heard it and came to us. They confessed that brother of the head of the family committed suicide there a few months ago. They also asked Sri Swamiji for a remedy.

Sri Swamiji advised that they perform Srimad Bhagavata Saptaham there immediately. Accordingly Sri Balaji, the present Principal of Sandeepani Gurukulam was invited and a saptaham was performed. Sri Swamiji graced

the function on the last day. Sri Swamiji said that He did not see any more visions since then, and that clearly explains that the soul attained peace.

Bhagavata Saptaham as an exemplification of the greatness Srimad Bhagavatam through Gokarna's episode. Aren't these incidents Lord's way of helping us reassure our faith in the scriptures and the words of the Guru?

Patience and Perseverance



HH Maharanyam Sri Sri Muralidhara Swamiji, time and again has talked about how we need to have patience and how we should continue to persevere and not falter while trying to reach our goal. In his recent pravachans on Srimad Ramayana, he talks extensively about the greatness

of Sage Vishwamitra and how he attained his goal of being acknowledged as a Brahmarishi by Sage Vasishtha himself, and quotes it as an example for us.

A person who wants to attain a goal must be firm in it. They should not compromise anything for it. There may be many hurdles that may come across their way, that may try to prevent them from reaching their goal. A person who is firm in their goal, would persevere and will cross such hurdles. We can be inspired here by our very own Sage Vishwamitra and his steadfast tapas and repeated perseverance despite innumerable obstacles and falls from the path.

Sadananda, the son of Sage Gautama and Ahalya, narrates the story and the greatness of Sage Vishwamitra and his tapas, in King Janaka's yagnashala in Mithila, where Rama and Lakshmana were present as well.

During the time when Sage Vishwamitra was a king, he visited his Guru, Sage Vasishtha, along with his chaturanga sainya (army of elephants, chariots, cavalry and infantry). Sage Vasishtha was able to feed Vishwamitra and his entire army by praying to Kamadhenu, who produced everything that was needed for the whole army including the soldiers, elephants, horses, etc. This kindled in Vishwamitra the desire to possess Kamadhenu. Vishwamitra first asked Vasishtha to give him Kamadhenu. But when he refused, Vishwamitra then tried to take Kamadhenu away against her will. Then when he continued to forcefully take her, he was defeated by the soldiers that rose from Kamadhenu after Vasishtha prayed to her. All of Vishwamitra's sons were killed except one who didn't come to the battle. The defeated Vishwamitra handed over his kingdom to that son and went to do tapas (penance). He acquired a lot of asthras (divine weapons) from Parameshwara Himself and went to fight with Vasishtha again, this time without an army. Vishwamitra was again defeated by Vasishtha's brahmadandam which rendered all of Vishwamitra's weapons useless.

Sage Vishwamitra realized that jnana was what he should strive for, and not asthras. He wanted to become a Brahmarishi. He did intense penance this time for a thousand years, surviving only on fruits, vegetables and dried leaves. Lord Brahma was immensely pleased with his penance and awarded him the title of “Rajarishi”. Vishwamitra felt dejected as he was only called a Rajarishi and not a Brahmarishi. He did not want to give up and continued his penance.

Meanwhile, Trishanku, an adamant king who wanted to go to heaven with his mortal body, and whose request was rejected by Sage Vasishta and his sons (an act of compassion on Trishanku in not granting his foolhardy desire) went to Sage Vishwamitra after being cursed by Vasishta’s sons. Sage Vishwamitra, with his tapas disturbed, wanted to help Trishanku because he now wanted to prove he could do something that his Guru (Sage Vasishta) didn’t do. Looking at the plight of Trishanku, he decided to a yagna to send him to heaven in his mortal body. For this, he invited several rishis. Some of them refused to come because of the reckless and unwise objective of the yagna. He also invited the 100 sons of Vasishta who naturally refused to come. Vishwamitra then cursed Sage Vasishta’s sons. Although he raised Trishanku to heaven, he was rejected and pushed upside down by the Devas. Vishwamitra made him stay where he was, upside down in the sky, midway between earth and heaven. But after all this, he lost his hard-earned tapas because of expending it in cursing other sages and trying to fulfill Trishanku’s weird, useless desire. With his tapas lost because of this external hurdle, he remembered his goal once again and went to do tapas again.

Sage Vishwamitra continued his tapas again for another thousand years. His next hurdle was in the form of a boy called Shunashopa who had offered himself for a human sacrifice by a king, in a spurt of impulsiveness after being rejected by his parents because he was the middle son. But Shunashopa regretted his decision and took refuge with Sage Vishwamitra,

asking him to protect him as well as to save the king's yagna. To save him, Sage Vishwamitra asked his own sons if one of them would go in place of Shunashepa. As no one was ready, he ended up cursing his own sons like he had Vasishtha's sons, and lost his tapas. He saved Shunashepa by giving him two mantras to be recited without anyone's knowledge, to please Indra. With the help of these mantras, Shunashepa was able to please Indra who set him free as well as gave the king the fruit of his sacrifice.

Having realized that he had lost his tapas again, he moved to a different place again and started doing an intense penance for another thousand years. This time, Indra sent Menaka as a hurdle to Sage Vishwamitra's penance. Mesmerized by the beauty of Menaka, Sage Vishwamitra forgot his purpose and started a family life with Menaka. Ten years went by after which he realized his folly. Realizing his fault, he did not curse Menaka but took leave from her and this time went to a secluded place so as not to get trapped by any internal obstacles like lust and intensified his tapas once again.

Brahma was pleased but would still not call Vishwamitra a Brahmarishi as he still had not won over his senses. Next, Indra sent Rambha to disturb him. She went reluctantly, afraid of the sage. Sage Vishwamitra felt his mind disturbed for a second but composed himself. But although he did not give in to kama, he fell prey to krodha (anger). Manmatha, the god of love, who was there to entice Sage Vishwamitra, ran away as soon Vishwamitra looked at him. Sage Vishwamitra then angrily cursed Rambha to become a stone. However, this once again caused him to lose his tapas!

Still, Sage Vishwamitra did not want to give up. He moved again to a different place and this time, he gave up on food. He started doing an even more severe penance. He prayed that his body should survive during the tapas and that no harm should occur to his body. After years and years of

tapas, when Sage Vishwamitra was finally about to eat some food, Indra himself came down in the disguise of a Vedic scholar to test Vishwamitra. He told Vishwamitra that he had been without food for days and asked for food from Vishwamitra. Vishwamitra gave him the food happily without feeling angry or sad, even though he was starving. At last, Sage Vishwamitra passed the final food test, which was the ultimate test for the senses, and became a jitendriya (one who had won over his senses). Brahma, thoroughly pleased with Vishwamitra, called him a Brahmarishi and on the request of Vishwamitra, Sage Vasishta too came there and acknowledged that Sage Vishwamitra was indeed a Brahmarishi.

Thus the story of Sage Vishwamitra shows us to persevere continuously even when many hurdles come along the way. We have to stay focused, be patient, and persevere until we reach our goal. The same is true for an aspirant who wants to progress spiritually. Start by chanting a few namas, but do it with shraddha every day. Don't give up because you don't immediately see any changes. Sri Swamiji gives us many examples for this. Just like how ten termites multiply exponentially into lakhs of termites to grind down a huge banyan tree, the same way, each nama we chant will multiply exponentially and one day it will destroy all the vasanas in our mind, thus leading us to attain bhakti, jnana and vairagya and finally moksha.

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GOVINDA'S FAMILY – GOVINDANUKKU AATPATTA KUDUMBAMAMMA 1

(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 first article in this series. We shall see each of the following parts in the coming issues.

Our Krishna is the embodiment of beauty; His Name is also beautiful; His voice, flute, His lotus feet are all beautiful indeed! Our Guru Maharaj sings of this in his Madhurageetham:

needhAn azhagenDrAl un peyarum azhagO

(O Krishna, You are beautiful! And so is Your Name!)

(un) peyar thAn azhagenDrAl un kuralum azhagO

(Your Name is indeed beautiful! And so is Your voice!)

kural thAn azhagenDrAl un kuzhal Osaiyum azhagO

(Your voice is indeed beautiful! And so is the music of Your flute!)

1. Urum azhagO un leelaiyum azhagO, mEytthiDum pasuvum kanDrum
azhagO

(Your abode is beautiful, Your leelas are beautiful! The cows and calves You graze are indeed beautiful!)

2. bhaktarum azhagO paripAlippadum azhagO, azhagan un thoDarbAl anaitthum azhagO

(Your devotees are beautiful, the way You guide them is also beautiful!)

O Beautiful One! Simply through association with You, everything is indeed beautiful!)

An Acharya's nectarine heart, filled with Krishna rasa, sang, "madhurAdhipate akhila madhura..." (O Lord of Sweetness, everything about You is indeed sweet!); while our Guru Maharaj's heart that is overwhelmed by Krishna's beauty, sings, "azhagan un thoDarbAl anaitthum azhagO!" (O Beautiful One, simply through association with You, everything is indeed beautiful!) like that of Rukmini Devi's heart which sang, "Bhuvana Sundara..." (He who makes the world beautiful!)

Which name of this Beautiful One would Sri Swamiji have meant, when he sang, "un peyarum azhagO?" (Your name is also beautiful!) No doubt, it is that name that tastes sweet to the tongue – Govinda!

Has our Guru Maharaj not sung sweetly, "Govinda, undhan nAmame azhagu..." (Govinda, your Name itself is so beautiful!)? This is the name that the Gopis, the epitomes of bhakti, enjoy the foremost.

Damodara is the name that shows Krishna's immense bhakta vatsalyam. Did that Krishna not allow Himself to be tied to the mortar purely due to the love of His mother?

Govinda is the name that shows Sri Krishna's empathy for His devotees, and His resolve that "I will do anything for my devotees who have surrendered

to Me!” and “It is My everlasting vow that I will embrace and protect My devotees.” It is inspired by the surrender of these Gopas and Gopis that Bhagavan Sri Krishna said –

“gOpAye svAtmayOgEna sOyam mE vrata Ahitah” (Srimad Bhagavatam 10:25:18)

– and became Govardhana Giridharalal.

It was Madhava who blessed the great prema bhaktas, the Gopis, and our swamini Sri Radha Rani, with the beautiful prema leelas in Brindavanam.

The first of these leelas was Damodara leela, then Govinda’s Govardhana leela, and then Madhava’s rasa leela. Still, this name of Govinda is the most beautiful among the beautiful; the sweetest of the sweet. This is why the Gopis sing, “Govinda, Damodara, Madhava” in that order.

Sri Andal, who did anukaranam of our Gopis’ vratha (paavai nonbu), sings only the Govinda nama three times in her pasurams:

“kUDArAi vellum seer gOvindA”

“kurai ondrum illAda gOvindA”

“iTTrAi parai koLvAn anDru kAN gOvindA”



Image courtesy: MadhuraMurali magazine

It is this Govinda whom our Guru Maharaj sings as “needhAn azhagenDrAl un peyarum azhagO.” (O Krishna, You are beautiful! And so is Your Name!). Towards the end of that same song, he sings, “bhaktarum azhagO paripAlippadum azhagO, azhagan un thoDarbAl anaitthum azhagO!” (Your devotees are beautiful, the way You guide them is also beautiful! O Beautiful One! Simply through association with You, everything is indeed beautiful!)

It is not that Govinda protected His devotees only on that day. He protects them always – on that day, this day, and forever. Isn't surrendering to Him and doing His bidding the way for us devotees to be connected with Him? When we are like that, He takes care of us beautifully and makes our life also beautiful.

The Beautiful One wished to listen to a beautiful song glorifying the beauty of His love for His devotees and the beauty of His devotees' lives. So He

made a MadhuraGeetham rise in the heart of our Guru Maharaj and received it joyfully.

That most wonderful MadhuraGeetham is only “gOvindanukku ATpaTTa kuDumbammaA engaL kuDumbam...” (Ours is a family beholden to Govinda!). This MadhuraGeetham celebrates, dances, and sings lovingly of the beauty of Bhagavan’s care for His devotees. With our Guru’s grace, shall we enter into this MadhuraGeetham?

(Govinda’s beauty will continue to shine further...)

Sri M. K. Ramanujam, Chennai, India

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Madhurageetham - Bharata Pradakshina - 19

As we continue to explore Sri Swamiji's compositions on various deities and kshetras, let us travel to Thirupati.

Thirupai is a town in Chittoor district in Andhra Pradesh. Sri Srinivasa Perumal temple in

thirupati is situated among seven hills. The perumal is in standing position (nindra thirukolam)

on lotus petals. Sri Lakshmi piratti is found on the right side of the Moolavar's chest in sitting

position. And on his left chest is Padmavathi thaayar is found. The perumal is worn with lots of

precious ornaments on his arms, he is worn with a kind of ornament which is like the

Aadhishesan on his both the hands. He is also worn the Garland of Salagramam and his divine

thiruvadi (Feet) is found on the Lotus flower. .

ராகம்: பைரவி

தாளம்: ஆதி

ஆகலய ஆகலய கோவிந்த - மாம்

பாலய பாலய கோவிந்த

01. பத்மாரமண கோவிந்த

பக்தரக்ஷக கோவிந்த

பஹுஜனசேவித கோவிந்த

பன்னகஷயன கோவிந்த

02. மகரகுண்டலதர கோவிந்த

மன்மதஜனக கோவிந்த

மந்தரகிரிதர கோவிந்த

மணிமயபூஷண கோவிந்த

03. ஸப்தகிரிவாஸ கோவிந்த

சின்மயரூப கோவிந்த

ஷ்யாமளவர்ண கோவிந்த

ஸத்யஸ்வரூப கோவிந்த

04. வேங்கடராமணா கோவிந்த

விஸ்வபால கோவிந்த

விந்தாஸுதவாஹன கோவிந்த

வரமுரளிபூஜித கோவிந்த

rAgam: bhairavi

thALam: Adi

Akalaya Akalaya gOvinda - mAm

pAlaya pAlaya gOvinda

01. padmAramaNa gOvinda
bhaktharakShaka gOvinda
bahujanasEvitha gOvinda
pannagashayana gOvinda
02. makarakuNDaladhara gOvinda
manmathajanaka gOvinda
mandaragiridhara gOvinda
maNimayabhUShaNa gOvinda
03. saphagirivAsa gOvinda
chinmayarUpa gOvinda
shyAmaLavarNa gOvinda
satyasvarUpa gOvinda
04. vEnkaTaramaNa gOvinda
vishvapAla gOvinda
vinathAsuthavAhana gOvinda
varamuraLlIpUjitha gOvinda

Inner transformation series - 4:

Do you know in most of the Indian languages, the name given to the world is “that which is seen.” This means, the world is not independent of the one who sees it. We give meaning to what we see and we call it ‘the world’, when it is only ‘the way we see it’ or only ‘a perspective of the world.’

In one of the most ancient languages in this world called Sanskrit, the world is called ‘loka’, meaning ‘lokayathe iti loka’, which means ‘that which is seen’. In tamil, world is called ‘pAr’ which also means ‘that which is seen’.

An old wise man from India once remarked, “Many look, but only very few people see.” Once a great philosopher was asked, “What have you learnt from this world?” The wise man immediately responded with a humble smile, “The world is constantly teaching me lessons, only I am not mature enough to learn them all. When we are humble, we open our heart to see. Openness or humility is the key.”

So, when we see something wrong outside, there are 2 factors here: i) that which is outside and ii) the perspective with which we see it. We should start with the way we see the world first before we try to correct something outside. As Mahatma Gandhi ji said, “Be the change you want to see.”

- "Be happy and spread the happiness around."

June 2021 Edmonton Monthly Sathsang Report:

By the immense grace of Sri Swamiji and Sri Madhuri Sakhi Sametha Premika Varadha Takurji, GOD Sathsang families did Naama sathsangs in June 2021.

June 2021 Toronto Monthly Sathsang Report:

By the immense grace of Sri Swamiji and Sri Madhuri Sakhi Sametha Premika Varadha Takurji, Toronto GOD Sathsang families had weekly sathsangs in June 2021.

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

June 05: Ekadasi Akanda nama from 5:30 am to 11 am

June 20: Ekadasi Akanda nama from 5:30 am to 11 am

Upcoming Events:

July 05 & July 20: Ekadasi Akanda Nama

July 18: Swathi Nama

July 23: Guru Poornima

Bala Bhagavatha's Contribution

Sri Hari:

Radhe Radhe,

I will be writing about the incarnation of Ganga mata. Ganga river is a holy river. Let's see the story of how Ganga Mata came down to earth. Rama , Sage Vishvamithra and Lakshmana were travelling to Mithila. Rama asked Sage Vishvamithra to tell them about the incarnation of Ganga and how she came from deva loka. Once there was a king called Sagara in the Ikshvaku dynasty. He had 2 wives and they were Kesini and Sumathy. They received a boon from a rishi and the boon was that one of the sons will be in charge for carrying the heredity. The other queen will have 60,000 sons who will be famous and strong. Asamanjas was Kesini's son. Anshuman was the son of Asamanjas. Once King Sagara planned to perform the Ashwamedha Yaga. In the past , they set a horse to run and if the horse stops at a kingdom, the kingdom would have a war with the other kingdom and the kingdom will take the place if it wins. Indra gets scared and he thinks what if King Sagara takes up the entire world. Indra comes in disguise and gets the horse. He ties the horse in Kapila Maharishi's ashram.

King Sagara sends his 60,000 sons to search for the horse. The 60,000 sons dig the earth down and they reach the Rasathala Loka. They see all the four elephants which are holding the earth in the 4 directions. The Northern direction elephant's name is Swethapathram, the southern direction elephant's name is Mahapadmam. The Eastern direction elephant's name is Virupaksha and the western direction elephant's name is Saumanam. Then they keep searching and they find Kapila Muni's ashram and they find

Kapila Muni doing tapas. They also find their horse. The 60,000 sons interrupt Kapila Muni and Kapila Muni opens his eyes when all the sons get burnt and turn into ashes. King Sagara sends Anshuman to go and find the 60,000 sons. Anshuman discovers that his uncles were burnt into ashes. Garuda tells Anshuman to bring down Ganga to do the last rites to his uncles. Anshuman returns to King Sagara with the horse and then they complete the yaga. Anshuman tells him the news about his uncles. King Sagara didn't take any step and his lifetime was done. Now Anshuman becomes the king and he has a son called Dileepa. Dileepa has a son called Bhageeratha. Bhageeratha did the tapas in Gokarna Kshetram to bring down Ganga. Brahma ji gets happy with Bhageeratha's tapas. Brahma ji gives boon to Bhageeratha that Ganga will come down to earth. Bhoomi Devi can't bear the force when Ganga comes down to earth so Bhageeratha prayed to Lord Shiva to hold on to Ganga in his Jatabharam. Ganga wanted to show her force to Lord Shiva. Lord Shiva teaches her a lesson by not letting her out of his Jatabharam. Bhageeratha does tapas towards Lord Shiva again to let Ganga flow down. Lord Shiva let's her flow down to earth. Ganga divides herself into 7 different parts. The 3 rivers which flowed in the Eastern Direction are Hladini, Paavani and Nalini. The 3 rivers which flowed in the western direction are Suchakshu, Seetha and Sindhu. Alakanandha river followed Bhageeratha. Alakanandha river followed Bhageeratha's chariot. She purified everyone because she came from Lord Shiva's thirumudi. While they were going, Janhu Maharishi's ashram was doing a yagam. Ganga flooded his yagashala and he got angry at her. He drank all the water. The devas and Bhageeratha prayed to Janhu maharishi and he let her out of his ear. Ganga is also known as Jaanhavi. Now they continue their journey to pathala loka. They reach pathala loka and Ganga poured her water on the

ashes of the 60,000 sons and they all reached Swarga Lokam. Brahma ji comes down and gives her the name Bhaageerathi because she was brought down to earth by Bhageeratha. She also got the name Tripathaga since she flows in 3 directions. This is the incarnation of Ganga.

Radhe Radhe

Sri Darshini Ganesh - Milton, Ontario

Bala Bhagavatha's Contribution

Kaliya Moksham

In the 10 skandha 16 adhyayam 2nd sloka

{kaTham anthar jale [a]gaaDhe nyagRuhNaadh bhagavaan ahim sa vai

bahuyugaa vaasam yaThaaseedh vipra kaTh yathaam}, Parikshit Maharaj

asks Shuka Muni, "How does Lord Krishna take on Kaliya and how does he get it to move away from river Yamuna? Why was Kaliya there in river Yamuna for ages? Shuka Muni, please explain this to me".

In response to Parikshit Maharaja's questions, Shuka Muni says Kaliya has a really strong poison which he breathes. From Kaliya's poison Yamuna turned scorching hot and birds which flew over the river would not bear the heat and would fall down. Lord Krishna the protector of the world saw this poison given by Kaliya and realized this isn't good for the whole of Brindavanam. So he climbed on top of a tree and jumped into river Yamuna. Krishna spread his arms out and started to play in the river. Hearing splashes Kaliya peeked out and saw Krishna playing. Kaliya got very angry thinking Krishna is ruining his place. So Kaliya decided to get near Krishna. Then within striking distance, Kaliya wrapped Lord Krishna. All of Lord Krishna's friends who were watching this unfold suddenly had a worried look on their face as lord Krishna was actionless. Everyone from Brindavanam hurried over to see Lord Krishna. Seeing Lord Krishna wrapped by Kaliya, the gopi's kept on thinking of Bhagavan and his leelas. Suddenly Lord Krishna

breaks free from Kaliya's hold, and both Krishna and Kaliya started to circle each other. After a while Kaliya couldn't keep up with the pace of Krishna and eventually it looked tired. Kaliya's head hung down and Krishna jumped on top of its head. Lord Krishna started to dance, and Kaliya felt so dizzy and fainted. After a while Kaliya got up and got really angry. Everytime Kaliya tried to raise its head, Krishna would give a good kick to get Kaliya to have its head down. Finally Kaliya realized that the person who is dancing on top of its head is Lord Krishna who is none other than Lord Vishnu. Then Kaliya's wives come and praise Lord Krishna and apologise for Kaliya bringing a threat to people of Brindavanam and animals. After that Lord Krishna finally stops and releases Kaliya.

Sri Trinab Balakrishnan - Whitby, Ontario
Illustration by Sri Sudan and Trinab