

GOD Canada Newsletter – June 2022

Cherished Memories - Sri Gurumurthy Writes thus!

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

My name is Gurumurthy and I am a devotee and disciple of HH Sri Muralidhara Swamiji.

One of the most wonderful times of my life was when, recently, Sri Swamiji was in Bangalore for a Saptaham and delivered discourses at Sankara Mutt in Malleswaram.

I wish to narrate one specific incident which made a deep impact on me. During one of the discourses, Sri Swamiji mentioned an incident relating to Maha Periyava (Sri Chandrasekarendra Saraswati Swamigal of Kanchi Mutt), wherein, when one devotee addressed him as 'karuna murthy' (the incarnation of compassion) the sage gently turned the attention to yet another devotee quoting that it was he who deserved that praise for he had been freeing ever so many captured birds into the free sky.

The more I thought of it, more the impact it had on me. I realised that, at least we had a right to appeal; what would the poor little birds do? Whom can they appeal to? Afterall its their birth right to fly free in the open sky.

Last week I went to the market, bought a pair of lovely birds and came home with the cage. I was moved when elder son Rishab asked me with a frown on his face why I put them in cage and why had I not released them as yet.

I released them immediately and the joy that we all experienced seeing the 'flight to freedom' is just beyond words!

I intend doing this every month with Sri Guruji's blessings.

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

Amongst the devotees who came for Sri Sri Swamiji's darshan, during His recent visit to Bangalore, was a family known to Sri Sri Swamiji for a long time. The little girl of the family was also there.

Sri Sri Swamiji called the little girl to His side and asked her for her name. She gave her name to Sri Sri Swamiji and moved away. She stood aside with a sad face and Sri Sri Swamiji noticed it. He called her once again and asked her why she wore a sad face.

The little girl immediately burst into tears and said, "Have you forgotten only my name or have you forgotten me altogether? Was it not you who gave me this name? How then could you now ask me for my name?"

Sri Sri Swamiji felt deeply moved by the love and attachment the little girl had towards Him even at this tender age.

Originally published in Namadwaar.org

GOVINDA'S FAMILY – GOVINDANUKKU AATPATTA KUDUMBAMAMMA 12

(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 Eleventh article in this series.

With Faith in His Feet, and His Name on Our Lips

Govindanukku Aatpatta Kudumbamamma #12



(Generally, there would be a 'vision document' for an organization. The head of the organization would create that document. Periodically, the organization's status would be made known through a 'status report'.

This madhuraageetham graced by Sri Swamiji feels like the 'vision' of the worldwide family beholden to our Govinda. Not only that, this madhuraageetham also represents the permanent 'status' of us all, who live happily and peacefully by Guru-Hari's grace.

This series concludes with this episode...)

Here is a nectarine interpretation!

It is said that if we combine the first word and the final word in the works of mahans, we will obtain the entire essence of that grantha. Here is the final verse of this madhuraageetham:

sOmbi thiriyavum mATTOM, vambu pEsavum mATTOM

nambi avan charaNatthai nAmam solli vAzhndiDuvOm || gOvindanukku ||

Lazily wander, we shall not; gossip, we shall never!

With faith in His feet and the Name on our lips, we shall live ever!

The madhuraageetham began with the phrase "illaratthil irundhiDuvOm" (We shall live in the household) and now completes with "nAmam solli vAzhndiDuvOm" (We shall live with the Divine Name on our lips).

This shows beautifully that the status of our family that is beholden to Govinda (Govindanukku aatpatta kudumbam) is that “We shall live in the household happily with the Divine Name on our lips”.

These nine verses illustrate that if we live without running away from responsibilities and with the Divine Name constantly on our lips, other divine qualities will themselves come to us.

Once when our Guru Maharaj was speaking of the charitram of Sri Narada, he quoted what Srimad Bhagavatam says about how Sage Narada lived after obtaining Bhagavan’s darshan.

nAmAnyanantasya hatatrapah paThanguhyAni bhadrANi krutAni cha smaran
|gAm paryaTamstushTamanA gataspruhah kAlam praTIkshanvimado
vimatsarah ||

The families beholden to Govinda are no less!

Chanting the names of the limitless Govinda without hesitation; thinking always of His rupa (form), gunas (divine qualities), and leelas (sports/actions); fulfilling our duties and commands cheerfully; we live with a contented mind without pride or jealousy. The final verse of our madhuraageetham beautifully extracts the essence of Bhagavata dharma.

We shall live (vAzhndhiDuvom) by staying away from tamasic lethargy and aimless wandering, eliminating rajasic gossip and discussions, keeping

staunch faith towards the sattvic Govinda's feet, and constantly chanting Govinda's Divine Names which are no different from Him, which is the final fruit of life. Thus indicating that we have attained the true purpose of life, this is how this madhuraageetham culminates.

We are living peacefully in the shelter of a Guru's feet. The world is going on its own course. But it does not affect us. How immense is our fortune? Apart from singing this madhuraageetham again and again; melting in wonder while thinking again and again of our immense fortune; prostrating again and again to our Guru Maharaj's lotus feet, what else do we need to do? And what else can we do?

Ananthakoti namaskarams to our Guru Maharaj and Sri Premikavaradan on behalf of all of us who are Govindanukku aatpatta kudumbam!

Sri Ramanujamji, disciple of HH Maharanyam Sri Sri Muralidhara Swamiji

Originally published in Tamil Madhuramurali magazine in Chennai

Madhurageetham - Krishna Leelai - 11

ராகம்: அடாணா

தாளம்: ஆதி

பல்லவி

புறப்படுகின்றான் கண்ணன் அண்ணன் பலராமனுடன்

மாடுகன்று மேய்த்திட ப்ருந்தாவனத்திற்கு || 4 ||

அனுபல்லவி

ஓடி வந்த கோபியர் அவனழகை கண்டு

வியந்து நயந்து மகிழ்ந்தனரே || 4 ||

சரணம்

01. எட்டு தோழர்கள் புடைசூழ

பட்டு முண்டாசு தளலயில் பளபளக்க

கட்டு சாதம் கட்டிய கோல்களுடன்

மட்டில்லா மகிழ்ச்சியில் பாண்டீர வனத்திற்கு || 4 ||

02. சுருள் சுருளான கேசம் முன்றெற்றியில் வந்துவிழ

கருமேகம் கண்டாடும் மயிலிறகு தளலயில் அசைந்தாட

நீருண்ட மேகம் வண்ணம் கொண்ட திருமேனியில்

அருமையான முத்து மலைகள் அசைந்தசைந்தாட || 4 ||

03. ஒருவளே ஒருவர் சீண்டி கொண்டும்

சிறுவர் பலர் சேர்ந்து விளையாடிக் கொண்டும்

கருமையான கண்ணன் குழலூதி மயக்கிட

ப்ரஹ்மானுபாவம் பெற்றனரே ஆயர் சிறுவர்கள் || 4 ||

rAgam: aThANA thALam: Adi

pallavi

puRappaDuginDrAn kaNNan aNNan balarAmanuDan

mADukanDru mEytthiDa brindAvanatthiRku || pu ||

anupallavi

ODi vanda gOpiyar avanazhagai kaNDu

viyandu nayandu magizhndanarE || pu ||

charaNam

01. eTTu thOzhargaL puDai sUzha

paTTu muNDAsu thalaiyil paLapaLakka

kaTTu sAdam kaTTiya kOlgaLuDan

maTTillA magizhcchiyil pANDIra vanatthiRku || pu ||

02. suruL suruLAna kEsam munneTriyil vanduvizha
karumEgam kaNDADum mayiliRagu thalaiyil asaindADa
nIruNDa mEgam vaNNam koNDa thirumEniyil
arumaiyAna mutthu mAlaigAL asaindasaindADa || pu ||

03. oruvarai oruvar sINDi koNDum
siRuvAr palar sErndu viLaiyADik koNDum
karumaiyAna kaNNan kuzhalUdi mayakkiDa
brahmAnubhavam peTranarE Ayar siRuvargaL || pu |

May 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 Apr 2022.

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

May 12: Ekadasi Akanda Nama from 5:00 pm to 12:00 pm

May 14: Swathi Akanda Nama from 2:00 pm to 8:00 pm

May 26: Ekadasi Akanda Nama from 5:00 am to 12 noon

Starting from May 2022, all the satsang families have embarked on a journey of Nithya Nama Biksha

Seva. The goal is to chant 10 million Namas. All members take turns and chant nama daily from 5.30 am to 1.40 pm and 4pm to 6 pm.

Upcoming Events:

Jun 10 - Ekadasi

Jun 11 - Swathi

Jun 24 - Ekadasi

“I AM AWED!” SERIES – Why is Krishna Blue in Color?

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 will be presented every month by our youth.



Originally published in godivinity.org

Why is Krishna Blue? Sri Ramuji explains....

The sky and ocean, which are vast and beautiful, are colorless, but appear blue. They are infinite. They are powerful. They are too large for the human mind to comprehend. They come from a source that is infinite and beyond name and form. That which is infinite and beyond name and form, when it takes a name and form, appears blue.

Scientifically it is proven that blue light has more energy than red light which is why the photoelectric effect is observed only with blue light. Although the blue light has a lot of energy and is more powerful when we see the sky or the ocean which are blue, we feel calm, quiet and there is silence in our minds. When the mind sees something grand, it quietens.

It is documented that even people who follow religions other than Sanatana Dharma have seen a blue light while having spiritual experiences. This goes to show that the divinity of the blue is not limited to Hindu religion. It is also said that even if we have never seen or heard of Krishna when we chant Mahamantra, we will experience the brilliance of the blue light. Some meditation classes suggest imagining a blue light or blue dot to calm the mind.

Blue is such a special color. Many people enjoy looking at the sky and the ocean because it is calming. It makes people happy. Blue is also the most powerful color in the spectrum. Krishna chose to be blue since blue is beautiful, grand, great, calming, powerful, peaceful, and represents things that are vast and infinite. And the color blue has all of these qualities because Krishna chose to be blue.

Keerthi Iyer, 11 yrs, San Jose

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

QUIZ TIME : INDIA'S ICONIC WOMEN

Akka Mahadevi was a great saint and a devotee of Lord Shiva.



1. Name the birth place of Akka Mahadevi.
 - a. Udutadi
 - b. Trichy
 - c. Trichur
2. In which state was Akka Mahadevi born?
 - a. Maharashtra
 - b. Karnataka
 - c. Kerala
3. Name the form of Lord Shiva worshipped by Akka Mahadevi.
 - a. Chenna Mallikarjuna

b. Somnath

c. Brihadeeshwarar

4. In which century was Akka Mahadevi born?

a. Tenth Century

b. Twelfth Century

c. Thirteenth Century

5. Akka Mahadevi was always engaged in _____ .

a. Singing praises on Lord Shiva

b. Engaged in writing poetry on Lord Shiva

c. Both A and B

6. Name the place where Akka Mahadevi's cave temple is located

a. Kanyakumari

b. Sri Sailam

c. Madurai

7. Name the Shiva devotee who conferred the title to 'Mahadevi'

a. Allama Prabhu

b. Basavanna

c. Sundarar

8. Who were Akka Mahadevi's parents?

a. Nirmalshetti and Sumati

b. Jagannath Mishra and Sachi Matha

c. Mohana Panduranga and Suguna Devi

Answers:

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

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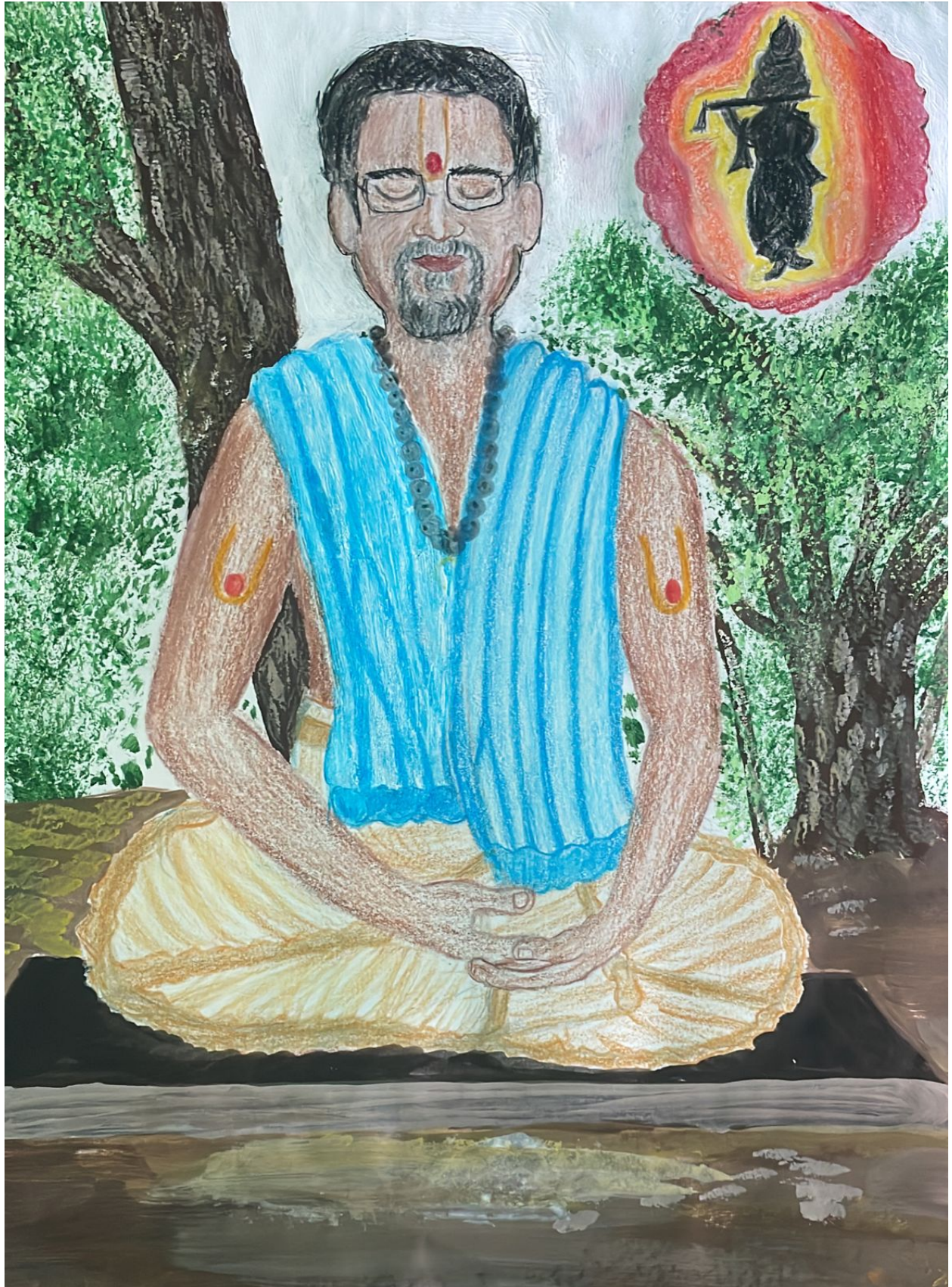
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SRI MADHURAGEETHAM QUELISH – A Vedantic and Rasa-Filled Prayer

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)



The entire gamut of bhakti has been expressed as a beautiful vast ocean in Sri Madhuraageethams. There are five main bhakti bhavas in Bhakti Shastra and Sri Madhuraageethams can be categorized under each of these five bhavas. This month we shall journey one such Madhuraageetham which is an outpouring of Shanta Bhakti and also enjoy the rasa of sweet silence that this Madhuraageetham reveals.

Our 'question to relish' (quelish) is – Which Sri Madhuraageetham shows Bhagavan Sri Krishna a perfect resting place for Him and Sri Swamiji assures him that he would not reveal His place to anyone as “he can't!” and why is that he can't?

“One, whose mind always rests in silence, is truly a Jnani.”, says Bhagavan Sri Ramana Maharshi. When the mind is agitated it is 'avidya', when the mind is silent, attentive and filled with divine love, it is 'vidya' and 'vidya' is 'jnanam'.

Sri Swamiji, in a beautiful Madhuraageetham, “solla solla paRakkudaDA – nam pAvam ellAm – hari nAmam” which glorifies the greatness of singing the divine names elaborates on this sweet silence. He says, “The mind which keeps moving hither and thither slowly on its own accord is silenced when chanted (thuLLat thuLLa ADiDum manam thAnE thAnE aDangudaDA)”. The mind thus abides in silence – in its own source, in Sri Krishna Charanam and envelopes one in never-ending waves of bliss (aLLa aLLak kuRaiyAda Anandam thAnE perugudaDA).

So, when the mind is united with Krishna it blissfully drowns in dynamic silence. Our Sri Swamiji in the Madhuraageetham, “Angum Ingum OdAthey Kanna” also, highlights this silence in the last line of the song. He is inviting Bhagavan Sri Krishna to come to Him and unite with his mind (pAngAgavE en pangil vandiDuvAy en manadil sangamitthiDuvAyE). So this results in a state which transcends speech and thought. Hence Sri Swamiji says, there is no

risk of revealing Bhagavan (solliDuvEn enDra bhayam vENDAm) thus answering the question of the quelish as to why Sri Swamiji cannot and will not reveal Bhagavan Sri Krishna!

This kirtan exudes the fragrance of Shanta Bhakti. The paths of Jnana and Shanta Bhakti, while very similar, are yet noticeably different. The end result of both paths is the realization of Bhagavan Sri Krishna as the Inner Self. The path of Shanta Bhakti, in addition, is decorated with various bhavas.

In Srimad Bhagavatam, the Gopis, the very epitome of prema bhakti, in their Gopika Geetham extoll the Lord also as the indwelling witness in the hearts of all embodied souls (“akhila dEhinAm anthar Athma dhrukh”). Many spiritual giants and saints of India have been both great jnanis and rasikas. Their works have been renowned treatises that encompass and embrace both these grand paths. Sri Jayadevar’s Geetha Govindam gives the highest Vedanta as expounded by the Upanishads interwoven and embellished with supreme rasa. The 22nd octet of Geetha Govindam (which we call as the kalyana ashtapathi) starting with “harim eka-rasam chiram abhilashita-vilAsam” is considered the crown jewel of all. This octet talks about that universal truth, that Brahmam as Bhagavan Sri Krishna sitting and gracefully sporting in the dense groves of Brindavan. Sri Madhusoodhana Saraswathi a great scholar par excellence and a master in Advaita Shastra, in one of his lovely nectarine works states, “KrishnAtparam kimapi tatvam aham na jAne” – “I do not know of a truth higher than Bhagavan Sri Krishna, whose hand is adorned with the flute, who wears the yellow silk garment, whose lips are bright red as the bimba fruit, whose countenance is attractive, shimmering like the full moon and whose eyes are like that of the lotus.” The great Avatharapurusha Sri Adi Shankara Bhagavathpada, proponent of the Advaita philosophy, in His Govindashtakam says, “that, ‘sathyam jnAnam anantham brahmam’ is verily Bhagavan Sri Gopalan.”

Our Sri Swamiji too in this kirtan, 'AnguM Ingum OdAmal', very lucidly portrays this highest state of oneness and the supreme rasa both on the same plane. The last line of this kirtan perfectly fits this quesh where in Sri Swamiji pacifies Bhagavan Sri Krishna that he would not reveal His presence to anyone and hence, He need not fear (sollaRa nilaiyenakku varumAdaAl solliDuvEn enDra bhayam vENDAm) as this-is, a silence-state ever!

Another lovey Sri Madhuraageetham, "Acchiar pOtrum AnaikkuttiyE..." (which is sung during dolotsavam) also conveys the same bhava where Sri Swamiji ends the song by singing lullaby to Bhagavan calling Him to come and rest in his heart!(ULathil vandiduvAy thAlEIO).

Let us now enjoy the lyrics and meaning of this Sri Madhuraageetham 'Angum Ingum OdAmal' set in Raga Sama and Adi Tala.

Raga : Sama Talam : Adi

angum ingum ODAmal

ATTam pATTam pODAmal

mangum mAlaiyil alaiyAmal

pongum yamunaiyil sellAmal

thanga iDamonDru unakkuNDu

angirundAlunnai yArumaRiyAr

pAngAgavE en pangil vandiDuvAy

en manadil sangamitthiDuvAyE

unnAl enakku Anandam

ennAl unakku OyvuNDu

kaNNA nlyum kaNakkiDuvAy

lAbamidil unakkadigam

solvAr pEcchai kETkAdhE

sollAmal nlyum vandiDuvAy

sollaRa nilaiyenakku varumAdalAl

solliDuvEn enDra bhayam vENDAm

Meaning

Not running hither and thither,

not putting on a song-and-dance,

not wandering into dimming dusk ,

Not going into deluging Yamuna water(s)

there is a place for your rest

there, none will ever know

Come near me, with gait so fine

Be united with the mind Of mine.

'cos of you I shall be blissful

'cos of me you shall be restful

Krishna, please do your math,

The gains are much for you

to the naysayers, Listen not!

Come on in, nice and quiet (without announcing to anyone)

As me in an ineffable state

Fear not I will reveal

Based on Sri Ramanujamji's insights into the Sri Madhuraageetham

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Illustration by Divya Balaji, Richmond, VA

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