

# GOD Canada Newsletter – May 2022

## Cherished Memories - Led to Sadguru by Bhagavan!

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

I used to frequent Ramanasramam, Tiruvannamalai, before I came to Sri Swamiji. A close friend of mine introduced me to Sri Swamiji. After His discourse on Bhagavan Sri Ramana Maharishi's Aksharamanamalai, I felt that there was something more than what met the eyes but I was probably not willing to accept it. I began to feel drawn to the divine atmosphere in Premika Bhavanam.

I went to Sri Ramanasramam and standing in front of Bhagavan's samadhi shed tears. I said to Bhagavan [mentally], "Don't you like me anymore? Why are you sending me away to someone else? If you do not want me here I will not come but do not send me somewhere else."

No sooner did I speak to Bhagavan in this manner than a stranger came up to me and asked, "It seems Sri Muralidhara Swamiji discoursed wonderfully on Aksharamanamalai at Chennai. How was it?" I at once reeled on how wonderful it was.

The person went away and I turned to Bhagavan and began all over again.

“Don’t you like me anymore?.....” Suddenly I heard someone call me and turning around was faced with exactly the same question, “It seems Sri Muralidhara Swamiji discoursed on Aksharamanamalai at Chennai. How was it?”

Once again with all enthusiasm I said it was simply wonderful!

The person left and I turned to Bhagavan once again.

It might appear an exaggeration but it is true that three or four times when I implored Bhagavan not to throw me out, my attention was drawn by someone and the same question was asked and I gave the same reply in all enthusiasm.

I stopped and thought, ‘I am not familiar with anyone here. I have never spoken to anyone here in all these years of my visit to Sri Ramanasramam. Nobody has bothered me. How can these people know that I am from Chennai? How do they know that I had attended Sri Swamiji’s discourse on Aksharamanamalai? But today, whenever I turn to Bhagavan with tears imploring Him not to throw me out, some stranger comes to me and enquires about Sri Swamiji’s discourse on Aksharamanamalai and I speak enthusiastically about it!’

And a sudden peace descended on my disturbed mind and heart realizing that Bhagavan was not throwing me out but was only helping me ‘in’ by leading me to my Sadguru!

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

My brother Sundararaman works for a multinational software firm. He has been fortunate to bask in the shade of Sri Sri Swamiji’s grace for over 25 years now! Since his early days of association with Sri Sri Swamiji, he has, quite frequently, been expressing his desire to always remain single and serve His Holiness. Every time he expressed his wish, Sri Sri Swamiji would reply, ‘No! Marriage is in your destiny.’

But Sundararaman would reply, “Let marriage be in my destiny! But wherever I am, I shall sincerely pray to you for this one desire of mine – to remain single and be at your service always!”

I have known that he always had this prayer on his lips and in his mind.

Recently, one of his friends felt a deep need to visit an ‘Upaasak’ for some predictions regarding his life. My brother Sundararaman happened to accompany his friend. While the two were there, the ‘Upaasak’, on seeing my brother remarked, “A great divine power is protecting you. You were destined to lead a married life. But destiny has been overcome by the divine power. Hereafter, you are not likely to get married!”

‘Fate is indeed powerful, but this is yet another illustration that faithful prayers and divine intervention can help overcome destiny,’ I thought.

Originally published in Namadwaar.org

# GOVINDA'S FAMILY – GOVINDANUKKU AATPATTA KUDUMBAMAMMA 11

(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.

'Living the Life' – with Abundance and Benevolence

– Govindanukku Aatpatta Kudumbamamma #11



(The true fruit of being a part of a satsanga is to have only the divine name remain constantly in the tongue. After showing this, next Sri Swamiji shows us the result of this which is the contentment, peace, and bliss that flowers in the heart...)

8.manathinAl niraindhuLLOm, guNaththAl uyarndhuLLOm

amaidhiyuDan enDrum vaLLal pOl vAzhndhiDuvOm || gOvindanukku ||

Contented of mind,

Elevated in character,

Ever with a heart, Filled with peace,

‘Living the life’, with abundance and benevolence

It is indeed appropriate if we say that the below sloka from Srimad Bhagavatam is the basis for this Sri Madhurageetham:

shilOnchhavrittyA paritushTachitto dharmam mahAntam virajam jushANah |

mayyarpitAtmA gruha eva tishThannAtiprasaktah samupaiti shAntim ||

We have already seen this sloka in an earlier episode in this series. In this, Sri Swamiji sings beautifully of “paritushTa chitto”, i.e. the experience of “tushTi” as:

“manathinAl niraindhuLLOm”

There is no greater wealth than contentment of the mind. When Bhagavan came as Vamana, He asked for three paces of land. When Bali said, “I will give you a whole village; a whole continent,” etc., Bhagavan smiled and replied, “If we keep growing our desire for money or other worldly needs, that becomes a cause for bondage and sorrow. Having the attitude of contentment with whatever we get, opens even the doors of liberation; and becomes a reason for true happiness.” The reason for the contentment of these devotees (Govinda’s family) is their attitude that, “Bhagavan who is Vasudeva, is conducting my life. We are completely beholden to Him. Whatever is essential for us, He bestows that on us through His grace. Whatever is not essential for us, He pushes it far away from us. Relishing this beauty of His care is indeed our state!”

Hence we are “manathinAl nirandhuLLOm...” (contented in our hearts). We who always seek only the blooming of Govinda’s face; always wish to live only in a way that He would approve of; and in a way that he would feel proud of; are, by His grace, naturally are elevated in our character (gunaththaal uyarndullom).

In Srimad Bhagavatam, in the first question that Vidura asks Maithreya Rishi, he beautifully speaks of the reason for sorrow of the people of the world. “The reason for sorrow is because the mind goes in the path of adharmā;

the reason for the mind going towards adharma is because it is turned away from Govinda; the reason for this is the actions of past births.”

In satsanga, our thoughts, words, actions, are intended only towards Govinda’s love. Hence we are elevated in character (guNaththAl uyarndhullOm).

By exhibiting the wonderful qualities that please Govinda, such as diligent effort sans laziness, compassion, sweet words, friendship with all, chastity, contentment, happiness, humility, we are elevated in character (guNaththAl uyarndhuLLom). A person does not gain honor only because of wealth, position, education, or family status. True honor for a person is only because of their qualities (guNa), isn’t it? Hence, because of lofty qualities, we are elevated in character (guNaththAl uyarndhuLLom...).

There is one thing that cannot be earned by any other means, except through Guru Krupa and Bhagavan’s Krupa. That is ‘Peace’! Complete faith in Guru-Hari’s grace is the seed for peace. Everyone in the world is striving and struggling only to find this peace of mind; yet they find it elusive.

Because we are beholden to “kurai ondrum illAdha Govinda” (Govinda who is faultless), we do not lack anything in our mind or our qualities, and live abundantly and benevolently in our peaceful and contented life.

If one feels that he is lacking in something, he will live like a miser. Only one who feels that he does not lack in anything and that he has everything he

needs, and lives with gratitude and contentment, can 'live the life'  
abundantly and benevolently.

Govinda has indeed made us live like that!

(The series will conclude next month...)

Sri Ramanujamji, disciple of HH Maharanyam Sri Sri Muralidhara Swamiji

Originally published in Tamil Madhuramurali magazine in Chennai

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## Madhurageetham - Krishna Leelai - 10

ராகம்: நாட்டைகுறிஞ்சி

தாளம்: ஆதி

ஓய்யாரமாய் வந்து நிற்கின்றாய் கண்ணா

வாயிலே பால்வழிய கையினை வாயில்வைத்து

தானாக வெண்ணெய் தந்தால் வேணாம் வேணாம் என்று  
சொல்லி



ஆணை போட்டு அதன் மேலேறி பாணையைக் குறி வைத்து  
பதம் பார்க்கின்றாய்

மாயவித்தையெல்லாம் ஆயர்கள் எங்களிடம் காட்டி

ஓயாமல் தொல்லை தந்து எங்கள்

தூயமனதில் வந்து குடி கொள்கின்றாய்

உரலில் கட்டிப் போட்டால் என்ன ஊரார் வந்து சொன்னால்  
என்ன

பாரிலுள்ளோர் பழித்தால் என்ன மாறிடுமோ உந்தன் செயல்

rAgam: nATTaikuRinjchi      thALam: Adi

oyyAramAy vandu niRkinDrAy kaNNA

vAyilE pAlvazhiya kaiyinai vAyilvaitthu

thAnAga veNNey thandAl vENAm vENAm enDru solli

Anai pOTTu adan mELERi pAnaiyaik kuRi vaitthu padam pArkkinDrAy

mAyaviddaiyellAm AyargaL engaLiDam kATTi

OyAmal thollai thandu engaL

thUyamanadil vandu kuDi koLginDrAy

uralil kaTTip pOTTAl enna UrAr vandu sonnAl enna

pAriluLLOr pazhitthAl enna mARiDumO undan seyal

# Apr 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.

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

Apr 12: Ekadasi Akanda Nama from 3:00 pm to 9:00 pm

Apr 17: Swathi Akanda Nama from 2:00 pm to 8:00 pm

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

Apr 26 to May03: Ramayana Navaha Paarayanam and Seetha Kalyanam via Zoom on the occasion of

Akkshaya Thritheyai and GOD Canada Anniversary

## Upcoming Events:

May 03 - May 09 - Madhurageetha Sapthaham via Zoom on the occasion of Akkshaya Thritheeyai and GOD canada Anniversary

May 12 - Ekadasi

May 14 - Swathi

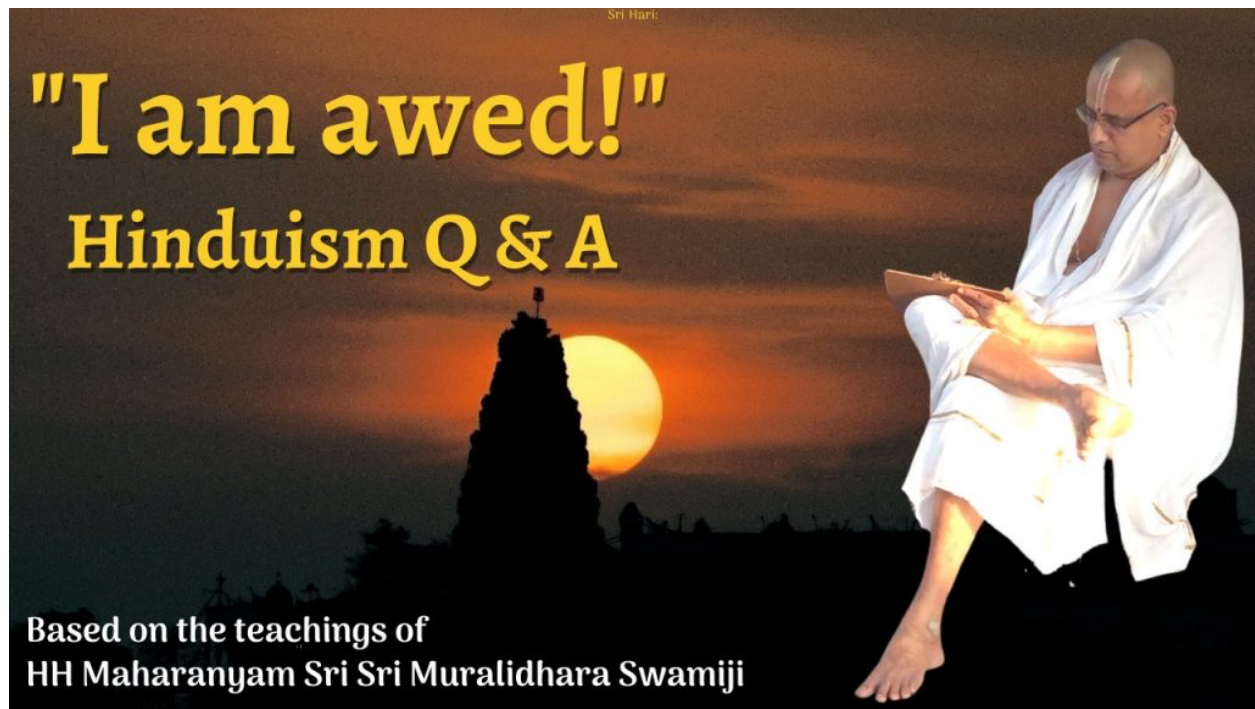
May 26 - Ekadasi

# "I AM AWED!" SERIES – Life and beyond: Our 3 Bodies and What Happens after death

## "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.



People often refer to the body, mind, and the soul – are these three different? Do they all refer to the same “me”? Sri Ramuji Explains...

Krishna, in the Bhagavad Gita, explains this concept to Arjuna by describing

how our individual identities are layered into three distinct sections: the outer physical body, the “astral” body (mind), and the innermost “causal” body. The physical body, similar to a jacket that one would wear on the outside, pertains to our five different senses. The sounds we hear through our ears, the sights we witness through our eyes, the aromas we smell through our nose, etc., are all related to this “outer jacket”. As we progress deeper, we delve into our astral body, akin to a shirt worn under the jacket. This is the layer that deals with all of our cognitive abilities such as memory, thought, emotion, reason, understanding, etc. At the heart of it all, however, is our “causal” body or Consciousness, is our true self and also which represents our birth imprint that we carry from our earlier births, called latent impressions.

While we are awake and fully conscious, our various inner layers are working in tandem. For example, our mind (astral body) expresses hunger. The message released from our mind then gets passed on to our physical body, which reaches out our hand to grab an apple to eat. Here, we see the cause + effect relationship in play as the commands from our mind acted as the catalyst for the movements of our physical body. One interesting aspect of this relationship is that the cause is always subtler than the effect; something as subtle as a thought in our mind results in our physical actions. If we go even deeper, our mental thoughts are controlled by our causal body, which has the latent impressions that trigger our thoughts, which lead to physical action.(Our genes, dna, etc. are physical expressions of this subtle causal body.)

In our Sanatana Dharma, rishis have explained another way to picture the

actions of each of our three inner bodies. As was mentioned earlier, the physical body, the astral body, and our causal body are all working together while we are in a waking state (jaagrath). But once we start sleeping, we often enter into a dream-like state (swapna). This state is quite unique, because we are able to experience the five senses without our physical body. We may see various things in our dreams, but our physical eyes remain closed. We may walk around various places in our dream, but our physical legs remain stationary. Although our physical body remains immobile, all of this is the activity of our inner astral body. Lastly, beyond this lies the third state of deep, dreamless sleep (shushupti). When we are in this state, there is complete absence of any movement or thought, but we are aware of our existence. Are we able to recollect anything that happened during the time we were in deep sleep? No. But we do remember having had a peaceful 'experience' after we wake up. This is because only the causal body or consciousness existed at that time.

It is astonishing to witness the genius of our great rishis and mahatmas who were able to deduce and break down such complex concepts in ways that allow all of us to understand.

Also watch Sri Ramuji answer this question on our "I Am Awed" short video series on our Namadwaar E-Satsang YouTube channel –

<https://www.youtube.com/watch?v=BK61gULz1OY&list=PLf2GTja1Pr3MIGF9TiFxemag89ZwPExvP&index=5https://www.youtube.com/watch?v=7svbv4E5pls>

Now.....What happens to us after death? Sri Ramuji explains...

As humans, we have the ability to experience this world in a variety of ways. When we are awake, we interact with the world around us using our five senses and our physical body. While asleep, however, we become detached from this physical world. Instead, our minds seek to reconcile our unresolved desires through dreams, which we explore through an 'astral body.' The process of waking up re-establishes this connection between the physical and astral body. The reason for this return, as observed by siddha purushas, is that there is a subtle silver thread—a bond— that binds the physical body to the astral body, forcing the astral body to return to the same physical body on waking up.

Deeper yet lies the causal body, which represents one's true self and transcends any one physical lifetime. This causal body must remain connected to the physical and astral bodies during one's lifetime. Death alone holds the power to sever this connection with the physical body, after which the causal and astral bodies are required to find a new physical body to continue the cycle of life and death. Until one truly realizes God, the causal & astral bodies will remain locked in this eternal cycle. With every death of the physical body (akin to discarding a worn out coat), the causal body, along with its baggage of karma manifested in the astral body, begins a journey to find a new physical body (a new coat) that accurately reflects it's karma and state of mind. One's karma is the aggregate result of activities conducted in each life and remains connected to the causal body through multiple lifetimes.

It is also important to note that, after death, the causal body does not immediately take up another physical body. As such, it revolves around its



former physical body for days; the reason Hindus perform rituals after one's death is to guide this causal body away from its old physical body to the correct celestial world(s). It is in such worlds in an interim state where parts of positive equity from one's life can be spent for rewards and some negative debts can be settled. After undergoing these experiences, the causal body is able to manifest itself on this planet once more with its remaining karma (both positive and negative).

An important question remains: how is the causal body able to choose the correct physical body that reflects its karma? Until the moment that true self-realization occurs, the causal body will, after every death, continue searching for an optimal physical body in which to manifest. It will choose the right kind of life form (insects, animals, plants, human, etc.), and the right kind of family, etc. in which it can accurately express its accumulated tendencies. How can it find this right kind of life form and circumstances? It is divinity that guides every one of the trillions of life forms on this planet to its ideal physical body so that it can continue to progress in its journey.

The beauty of a human birth lies in the unique ability to attain self-realization, a feat unachievable by any other life form. It is for this reason that many mahatmas stress the importance of utilizing our human birth to progress towards that goal and to release our causal body from the cycle of rebirth.

Since the Divine Name is consciousness, when our time comes to leave this world, it can help us realize that the physical body is only a coat, and can help us stop the whole cycle and achieve this moksha or liberation. The

wonderful philosophy of our Sanatana Dharma expounds upon the beauty of life; it is extremely precious, and we must be wary not to waste it away.

Rithwik Raman, 18 yrs and Vamsiraman, 21 Years, Richmond, Virginia

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

Originally published in [godivinity.org](http://godivinity.org)

## QUIZ TIME : INDIA'S ICONIC WOMEN

Sri Sakkarai Amma was a saint from Tamil Nadu, India. Let's learn more about her.



1. What was the birth name of Sri Sakkarai Amma?

a. Janaki

b. Ananthambaal

c. Mahalakshmi

2. In which year was Sri Sakkarai Amma born?

a. 1832

b. 1840

c. 1854

3. How did Ananthambaal spend most of her time in her childhood?

a. Playing with her friends

b. Reading books

c. Sitting in a corner in solitude facing the sanctum sanctorum of Sri Bruhannayaki temple.

4. Name the birth town of Sri Sakkarai Amma

a. Devikapuram

b. Neyveli

c. Kumbakonam

5. Where did Sri Sakkarai Amma meet a Siddha Yogini, Sri Nakshatra Gunamba?

a. Polur

b. Cochin

c. Madurai

6. What was Sri Sakkarai Amma's father's name?

a. Sesa Gurukkal

b. Vaidyanathan

c. Subramaniam

7. \_\_\_\_\_, a famous physician and a disciple of Swami Vivekananda recognized

Sri Sakkarai Amma to be a Jivan Mukta.

a. Dr.Arunachalam

b. Dr.M.C. Nanjunda Rao

c. Dr. Siva

8. How did she earn the name 'Sakkarai Amma'?

a. She worshipped Lord Vishnu who had a Chakra in his hand.

b. She worshipped Sri Siva and Sri Chakra and hence got the name Sri Chakra Amma which later came became Sakkarai Amma.

c. It was one of her birth names

9. When did Sri Sakkarai Amma shed her mortal coil?

a. January 28 1901

b. February 28 1901

c. March 28 1901

10. Where is the Samadhi temple of Sri Sakkarai Amma in Chennai?

a. Thiruvanmiyur

b. Anna Nagar

c. Kodambakkam

Answers:

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

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Illustration by Lalitha Raman, Richmond, VA

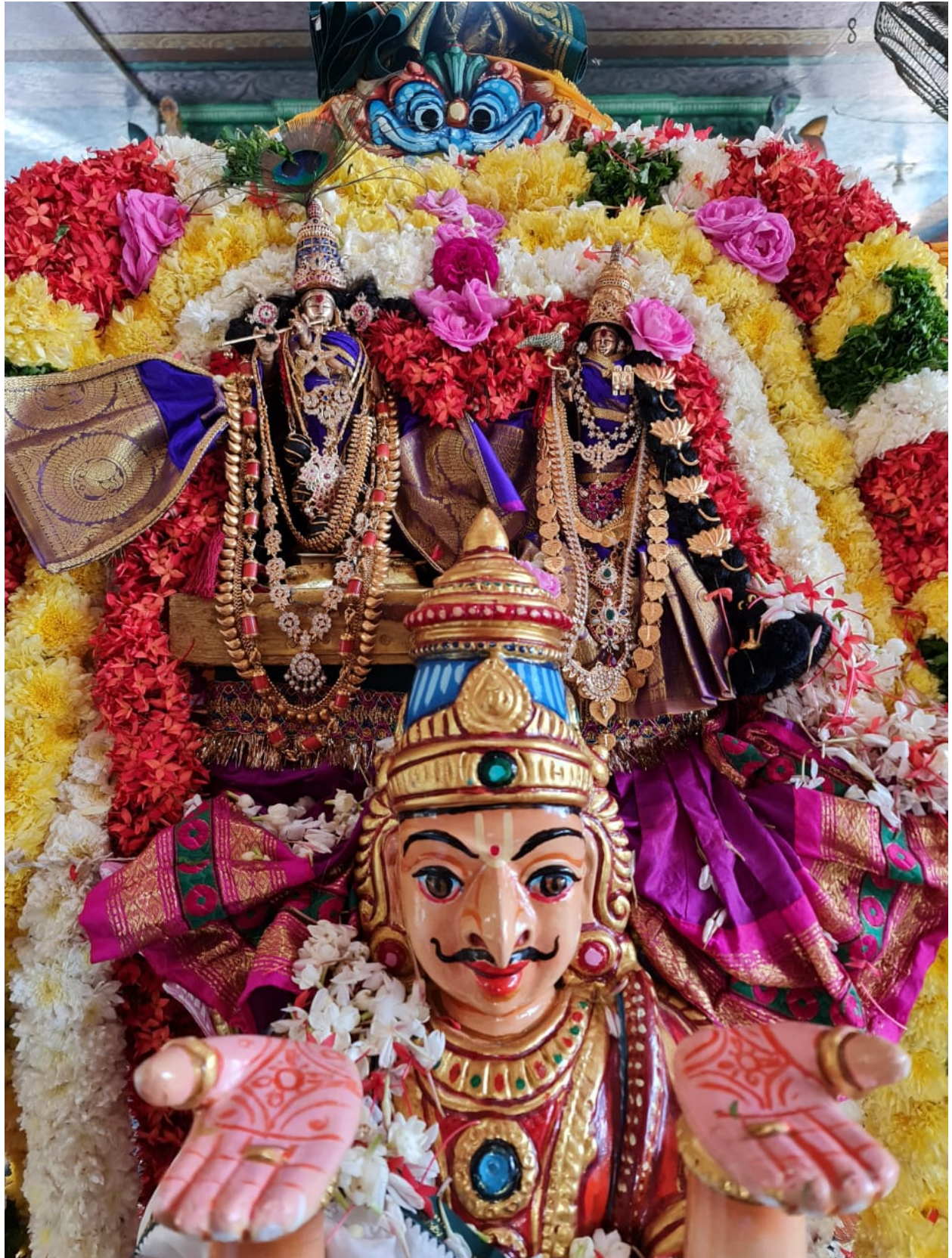
Originally published in [godivinity.org](http://godivinity.org)

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# SRI MADHURAGEETHAM QUELISH – The Lovely Poetic Embellishment of “Doubt”

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](mailto:newsletter@godivinity.org))



There are poetic embellishments called 'bhrAntimAn' (mistaken notion) and 'sandeha:' (doubt) which when used, beautify the mood of the poetry.

Generic examples of these embellishments are:

1. An intoxicated bee thinks your Feet to be a lotus
2. 'Some said it was the moon; some said it was a lotus. I couldn't decide!' – The cleverness in such poetry obviously is that it could be neither but a lovely face!

Now our 'question to relish' (quelish) is – Give examples from Sri Madhuraageetham (compositions of Sri Swamiji) that have such an embellishment.

Bhraanti refers to 'mistaken notion'. In poetry, this is somewhat like a metaphor, except that the original object is 'mistaken' for a different object. This is indicated in the first example. The bee thinks that the feet of the Lord are really a lotus.

Sandeha: is a similar embellishment that refers to 'doubt'. Here the person seems apparently confused about what the original object is, and compares it with more than one object (usually with wonder). This is shown in the second example.

bhrAnti and sandeha: are poetic embellishments that add a sort of unique beauty to the mood of the song. Of course, this poetic aspect is also beautiful in that it is open to the interpretation of the rasika (reader/listener).

There are several Sri Madhuraageethams that have this embellishment. This month, we shall enjoy the Madhuraageetham, 'Alankarapriyane Aravindaksha'. In this composition, this embellishment occurs in the line



‘vaNDinam moykkum thAmaraiyO ena viyandEn’ – (I wondered if it was a lotus surrounded by bees). The eyes of Sri Krishna are mistaken (by Sri Swamiji) to be a lotus (bhrAnti).

Other songs that have these poetic embellishments include Adhenna Pazhama where the Gopis wonder if the object Sri Krishna is lifting (Govardhana) so easily is a fruit, or a leaf, or a peacock feather! Another madhuraageetham with this same embellishment of sandeha: is Malaimedhu Nirkum Marmamenna, where Sri Swamiji speculates wonderfully on the various reasons why Lord Srinivasa Perumal is standing on a mountaintop.

Let us enjoy the lyrics and meaning of the Sri Madhuraageetham Alankarapriyane set in Raga Kapi and Adi Tala.

rAgam: kApi thALam: Adi

alankAra priyanE aravindAkSha

punugu javvAdu pannIrum sErththa parimaLa chandanam aNivAy dEva

malligai mullai mAlathI jAthi naRumaNa mAlai aNivAy dEva

azhagan unakku azhagu seyvAruNDO pazhakkatthinAl nAnum thuNindEn  
dEva

kooTTiya maiyai kaNgalil theeTTi vaNDinam moykkum thAmaraiyO ena  
viiyandEn

anbuDan pEsi ARudal aLikkum muraLIdharA un thiruvaDi charaNam

Meaning

O Aravindaksha, One who loves to adorn Himself!

Please accept this sandalwood paste mixed with fragrant materials

Please bedeck yourself with these garlands of various flowers of jasmine,  
mullai, mAlathi

O Beautiful One! Can anyone beautify you? O Lord! I dare to do so by force  
of habit

I apply collyrium to Your eyes and wonder if it is a lotus surrounded by bees

O Muralidhara! You speak with love and offer solace. Your feet are indeed  
my refuge!

Audio for the song

<https://godivinity.org/podcasts/alankaara-priyane-aravindaaksha/>

Based on Sri Ramanujamji's insights into the Sri Madhuraageetham

Compiled by Sowmya Balasubramanian, Dublin, CA

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