

# Nama Dwaar

*A monthly journal glorifying Sanatana Dharma from the portals of Bhakti*

Hare Rama Hare Rama Rama Hare Hare , Hare Krishna Hare Krishna Krishna Krishna Hare Hare

July 2016, Issue 95

## Satsang - The Redeemer

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If there is one thing that would keep us sane in this world, that is a *satsang*. If there is one shortcut to divinity, that is *satsang*. Then what is a satsang?

In Srimad Bhagavatam, Krishna, in his final sermon to his favorite devotee Uddhava, discloses to him the secret of satsang. Yoga, righteousness, penance, charity, social service, sacrifice, vows and austerities, holy Texts, and the list goes on! Before we jump to conclusions, here is the not-so-fine print in Krishna's words – *none of these* are satsang! Interestingly, rather than giving a multi-line definition of the term 'satsang', Krishna defines satsang through examples. He cites a host of devotees who had attained Him through merely satsang! And leaves it to Uddhava to decipher satsang!

For the uninitiated, the Satsang (*sat*-divine, *sangh* – company) is simply a place where there is constant *Nama Sankirtan* (singing the Divine Names of the Lord) and *Katha Shravanam* (His divine glories are recounted) without any dose of worldly gossip. Krishna's examples in this category are umpteen - birds, animals, demons... the list goes on. Such a satsang is not about miracles, about instant cures, about emotional shake-ups or about prayers being answered instantly.... The association does start as a social meetup but slowly brings about clarity and purpose in an otherwise clouded mind. To start with, it is often 'boring' and frustrating to chant the Divine Name repeatedly, but perseverance is paramount. Only later does the mind realize that it is not the headcount of attendees involved that makes a satsang good; it is involvement that counts. The power of His Divine Name and His Divine glories act on one's being and usher in an inner transformation. Know that it is divine grace at play when one is able to routinely

attend such a satsang and develop love for His Name and His Leelas. This very 'attachment' and a quest for more, leads him to a more qualified satsang – the satsang with a Mahatma – a realized soul –



the Guru.

Sugriva, Vibhishana, Jambavan are a few of Krishna's examples, who attained Hanumanji's divine satsang. Such a satsang is indeed a new chapter in the seeker's life and there is no turning back. In the abode of the realized soul, especially if the seeker is gifted enough to be chosen by a living Guru, his pre-existing faith is not shaken but rather, strengthened; his mistakes and follies are not taken advantage of, but rather his positives are focused on. He is taken aback that he is not asked to changed demeanor lifestyle or food habits. He realizes that contrary to his expectations, he is never put to rigorous spiritual practices but is encouraged to continue with chanting the Divine Names more and more! It is the same *Nama Sankirtan* and *Katha Shravanam* – but the persistent seeker gets a new meaning to these terms altogether. His prayers being answered are no more miracles; they are now visible instances of divine grace. In the presence of the Master, he gets to understand and experience pure, unalloyed love, unseen hitherto even within his close-knit family. As one sails through such a satsang, both, in the presence of the Guru and at other

times in the remembrance of his association with the Mahatma, catching hold of His instruction, he realizes that there are no more frustrations and complaints about mundane events in life; effortlessly the mind appreciates the gift of grace being bestowed on him through every incident and happening. Looking back, he is pleasantly surprised that unnecessary strings that were attached to his life have now faded away even without his noticing and virtues and meaning added instead...and life is now a lyric! Chanting is effortless and joy.

Mundane worldly love now becomes divine love for the Lord. Now when someone asks 'why chant Nama? Why do bhakti?' – almost spontaneously comes the response – 'because I love it'!

At the ripe moment, the seeker is duly bestowed with the 'sat'-sanga – the association with the Lord, which is no different from the earlier state. Vritrasura and the Gopis of Brindavan are Krishna's examples.

Satsang does transform; transform for the good. And this huge transformation starts with the miniscule seed of the Divine Name – 'Hare Rama...' Mahamantra, Rama Nama or your favorite Divine Name.

So look around, find a true satsang... and if you don't find a group, the Mahamantra itself is your companion! Embark on the journey.

**Narayanan Sathiamoorthy**  
Boston MA

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## Cherished Memoirs 38

*This series chronicles interesting experiences recounted by the devotees of HH Maharanyam Sri Sri Muralidhara Swamiji. These articles are translations from the series, "Madhuramaana Mahaneeyar" that is published every month in **Madhuramurali Tamil monthly** magazine. The original article was written by Dr. Bhagyanathanji, Personal Secretary of Sri Swamiji.*

### Guru's Grace Ushers in Welcome Change

The sweet remembrance of the spiritual Master (Guru), the opportunity to live in his shadow and to live according to his dictate is the only one that is soothing to mind and body at all times and under all circumstances. Great souls who perceived everything as God and even those who have enjoyed direct vision of the Lord pray only for that God to come as their Guru. A Guru cannot be searched for; yet he is, out of compassion, attainable by sincere prayer alone.

The remembrance of that Guru is the best medicine. It [remembrance] can be done at all times. It does only good. There is no parallel to this. If there is a way (out) for even those who feel that they know nothing, feel useless, feel that their lives are ever in darkness and face only sorrows in their lives, it is the memory of the Guru. Remembrance of Guru (Guru smaranam) is sweet (Madhura smaranam). Can there be joy other than the sweet remembrance of Guru and remembrance of the Divine Name that he advocates? It is the remembrance of the Guru that lights up the barren future and brings in happy times. It can be declared with certainty that those who have attained a Guru in their lives are highly fortunate.

Remembrance of the Guru gives a new meaning to life. It is the Guru's holy feet that – while ignoring questions that have no answers – changes one's objective and also helps in its attainment.

The infinite God, out of compassion, comes taking the form of the Guru. The incomprehensible Lord adorns himself with comprehensible characteristics, and comes as the Guru. Guru's grace may work in any manner. It is not subject to reason, prejudice, likes and dislikes, or time. The only question is 'do you want grace'. If you do you will certainly get it. Giving milk is not merely the nature of the cow but also its pleasure; likewise, grace is the Sadguru's nature. When a jiva finds relief from sorrow, that also has in it an experience of joy.

There is nothing called insoluble sorrow in the world. Sri Swamiji would say that if there is a sorrow there will certainly be a solution to it. Nevertheless, the result depends on where we

search for the solution. A lamp that gives light becomes a disturbance for sleep at night. The sun that is soothing in winter gives unbearable heat in summer. Though travelling is enjoyable, nonstop travel is tiring. Food may be tasty but it cannot be eaten beyond a certain amount.

Though the vast blue sky, the deep ocean and the high mountain are enjoyable, the same cannot be enjoyed when they are struck by nature's fury. Also, relatives are not only a source of joy but also a cause of sorrow. Actions of a married couple affect each other. Thus, nothing gives everlasting happiness. In the

world, a person or thing which is the source of delight also becomes the source of sorrow. This is, in fact, the play of life. There is a devotee at Sivakasi who has deep affection for Sri Swamiji. He worships Guru Maharaj with great devotion and chants the Divine Name. A woman works in his home. For quite some time she was worried over her daughter. On enquiry she said tearfully that her daughter, who was working in a hospital along with her husband, did not enjoy a happy married life.

This satsang devotee was always aware of the power of Guru's grace. When he asked what was worrying her, the woman shared her sorrow. Characteristic of a mother with deep concern and worry, she spoke of her mental agony. Her daughter's husband came home drunk and beat the wife black and blue. He harassed her in all ways and did not seem to mend his ways though many years had passed; and she did not know a way out. Once, when this man beat his wife, her mother-in-law (the man's mother) was severely injured and they feared that she would lose her eyesight. Fortunately, her vision was restored with the help of an ophthalmologist. She lamented, "What if my daughter or someone else was seriously injured?" Was she not justified in her fear?

A complaint had been lodged with the police but even that did not offer any solution. The woman with profuse tears said that helpless as she was, she had asked her daughter to divorce him. She also added that a sympathetic doctor had offered to help them in this, provided the daughter lived away from her husband for a month. Though this seemed to be the ultimate and necessary step to be taken, the woman's mind and heart did not accept it. It was learnt that the drunkard husband also did not favor a divorce. Yet he did not give up his habit of drinking. The daughter was also not able to take a positive decision in this respect. It was under this circumstance that this woman had



HH Sri Sri Muralidhara Swamiji

confided in our satsang devotee. Feeling sad on hearing everything from the woman, our satsang devotee spoke to her about the glory of Guru Maharaj and the Divine Name. He told her that prayer along with Nama chanting will certainly earn the grace of the

Guru, and asked her to chant Nama with faith, assuring that it brings solution to all kinds of sorrows. Therefore, every day the woman did Mahamantra kirtan in front of Sri Swamiji's picture and offered heartfelt prayer.

It is only circumstances that bring about a change in man.

That woman also, with all her

heart, anticipated a change in circumstance that would bring about a transformation in her son-in-law.

She prayed only for this. Only a week had passed. Her son-in-law went to his native town on some work. While there, he was bitten by a dog. No relative came forward to help him get medical aid or help him in any other manner. Fear gripped him. He began to understand the reality of the world. He at once rushed back to Sivakasi and told his wife all that had happened. She, at once, took him to a doctor and had him treated for dog bite. She also attended on him during this period. Very soon he was cured of his bodily ailment. During this period he recalled the way he had ill-treated his wife and his own mother and felt immensely sorry for his behavior. He also realized that in time of need it was his wife who had stood by him. His mind too stood cured. He gave up drinking and began to take good care of the family. This may sound like a simple matter to us. But that woman did not feel so. Only one who undergoes suffering in worldly life realizes value of relief attained! Prayer offered to the Lord brings about a solution through a change in circumstances. That woman wholeheartedly believed that her prayer was being heard by Guru Maharaj. Did she not chant the Divine Name and pray? Does not Guru Maharaj say that chanting the Divine Name brings about a change in the cosmos? Prayer offered along with Divine Name chanting brought about a change in the cosmos and created a favorable atmosphere. Do we not know that it is Guru's grace that creates a momentary situation and through it, a positive change of mind, and brings about a favorable atmosphere and involvement of all in the remembrance of God?

*Original Tamil article by Dr. Bhagyanathan,  
Madhuramurali June 2016*





## Madhura Geetam - Prayer Series: 12

In this series, we present, each month, a prayer kirtan composed by His Holiness Maharanyam Sri Sri Muralidhara Swamiji. These kirtans underline the importance of prayers and show us how to pray.

### Of What Use?

In this age of Kali, singing the Lord's Names is the easiest way to worship Him. It is also the Lord's favorite. Yet, we find people unable to accept this path of worship simply because it is simple! Once, such a group of people asked Nandanaar, a great devotee of Lord Shiva and one of the 63 Nayanmars, who always had the Lord's name on his lips, "nAmam sollikundu irundal soru kidaikumo?" -(Will we get food if we keep chanting the Lord's name?). Pat came reply from Nandanaar - "nAyum kuda soru thinnun nAmam sollumo? (Even a dog can eat food, but can it chant the Lord's name?). It is only we humans who have been blessed with the power of

discretion as well as the ability to speak. Yet, if all we can think of is the physical comforts - food, shelter and procreation, what is then the difference between the five-sensed animals and us? Shouldn't we use our power of discretion to understand what is the real purpose of life and how to achieve it?

In the song, "Unnai padadha navinal" set in Kalyana Vasantham, Sri Swamiji starts off on a similar note. He wonders what is the use of the power of speech if we don't use it to sing the glories of the Lord and concludes with a prayer to the Lord to bless him to sing His glories and be in His eternal service.

### Unnai Paadaadha

**Raga: Kalyana Vasantham**

*unnai pADAda nAvinAl payanuNDu?*

*pANDuranga!*

*UmayAi seviDAi kuruDAi ethanayo pEr tavikka*

*ithanai arul seidum unniDam bhakti illayE*

*nAvinAl un nAmam pADa venDum  
manadhinAl unnaiye ninaikka venDum  
enDrum unakE sEvai seiyya venDum  
engum edilum unnayE kANa venDum  
muraLIdaranukku idayE aruLa venDum*

### Meaning

Of what use is a tongue that sings not Your praises? O Panduranga!

As dumb, deaf or blind,  
Many unfortunate ones suffer.  
You have showered your grace on me yet I have  
no love towards You!

May my tongue ever sing Your Divine Names!  
May my mind ever think of You alone!  
May I ever be in Your service alone!  
May I see you alone everywhere and in  
everything!

Pray bestow this (prayer) alone to Muralidhara!

**Sowmya Balasubramanian, Fremont CA**

### Kid's Contribution

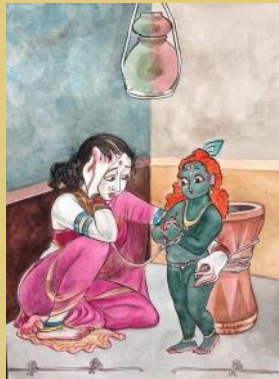
### Little Krishna Gets Bound!

Krishna, in His time on earth, performed many leelas, the most distinct one being the Damodara leela, an incident that happened in Vrindavan when Krishna was a toddler.

As the little boy was beginning to walk and run, it became a common occurrence for him to steal the butter. The gopis would complain to Yashoda and feign anger, but they would always watch and enjoy Krishna's divine play!

One particular day, Mother Yashoda began to churn large pots of buttermilk early in the morning. As she toiled, immersed in her chores, Krishna woke up with a burning hunger in his belly and started crying. Heeding to the cries, Yashoda picked up the stormy-hued child to feed him. Suddenly, she realized that was boiling over in the kitchen! Putting little Krishna down, she hurriedly ran to tend to the milk.

Little Krishna did not take this dismissal well. Gnashing his little pearly teeth and curling his ruby lips, Krishna grabbed the largest pebble he could find. With one eye squinted, and an arm outstretched to get the perfect aim, her drew back the pebble, and- CRASH!- broke open a large pot of butter! He ate what he could, gave some to the hooting monkeys and ran away. Mother Yashoda, hearing the crash, came out to see puddles of buttermilk everywhere. A large pot broken, creamy butter painting the walls and floor, and to top it all off, a pair of tiny feet scurrying away. Her heart melted, but she decided that she must discipline Krishna. She took a long stick, and followed the buttery footsteps to a room. Quietly pushing open the door, she placed a foot delicately into the room. As soon as she entered, Krishna jumped out from behind the door and ran out! Mother Yashoda struggled to keep up with Krishna, who



was running as fast as his pudgy little legs could carry him.

After much difficulty, Krishna allowed himself to be caught, and Mother Yashoda sat down, chest heaving, out of breath. Then she asked, "Krishna, did you break the pot and take butter out?"

Krishna, "No, Mother."

"Well then what happened to the pot? And why is there butter all over the ground?"

"Well, after you put me down, a few monkeys- very naughty monkeys, Ma- came and tried to steal the butter. When I told them they couldn't, they got mad at me and jumped towards the butter and I threw a little rock at them. Bad luck, I missed and it hit the pot instead, so the monkeys took the butter and ran. I was running to catch them and they ran in that room- and escaped through a hole in the roof."

Mother Yashoda listened and said, "Krishna, there is no hole in the roof in that room."

Krishna replied, "Yes mother, I know, I just fixed it so monkeys won't escape through there again."

Then, Mother Yashoda asked, "Well then why were you running away from me?"

Krishna chuckled, shaking his head, "Mother, if an angry lady was chasing you with a stick, wouldn't you run away from her too?"

Surprised at the young child's wit, she dragged him to the nearest mortar. She got rope to tie him up. When she tried to tie it around Krishna, the rope was just 2 inches too short. She thought, He must have stolen some extra butter this month. She got more rope, only to find it

too short each time. As she continuously borrowed rope from neighbors, she still found it too short. She finally gave up and sat down, exhausted. Krishna gave her the two ends of the rope and looked at her, smiling with a little sparkle in his eye. Mother Yashoda tied the rope, too tired to even worry about how it worked now. She then disappeared into the home.

Now, Krishna was bored, since there isn't much to do when you're tied to a large stone. 'I will get away from the mortar', he thought, and found the perfect way out. He would just crawl to his backyard between the two tall Arjuna trees that are close together and then the rope will break. After much hard work and toil, Krishna made his way in between the trees. The mortar did not fit through, so He pulled once, twice, and the third time, the trees came crashing down with a thunderous noise. Two heavenly figures emerged. One said, "I am Manigreeva and this is my brother Nala Kubera. We are the sons of Kubera. Once, having disrespected Narada, we were cursed by him to come down to Earth and be born as trees. We realized our mistake and pleaded to Narada who said he cannot take the curse back, but he added that we will be born in Gokula and will be released from the curse by You, the Supreme! With your permission, we will return to our home. Please bless us that we should always do Bhakti to you" Krishna blessed them and they became little streams of light that floated back into the clear, blue sky.

Witnessing this divine incident Mother Yashoda wondered who her baby really was! But the tiny Lord willed her to forget it all. Meanwhile, Nandababa hurried and picked him up. They turned back and entered home thanking God for saving the baby against whatever demon knocked over the trees and tried to take him away!

**Chinmay Krishna Senapathi 14 yrs, Dallas TX**



## Quiz - Divya Desam Series 8

*There are 108 Divya Desams – temples/abodes of Lord Narayana that have been sung by the Azhwars. This month, take the quiz to learn more about one of the ancient holy cities in Northern India, Badrinath.*

1. Where is Badrinath Divyadesam located?
- Central Himalayas
  - Western Ghats
  - Nilgiri Mountains

2. Badrinath temple is kept open for \_\_\_\_\_ months in a year
- 3
  - 6
  - 8

3. Under which tree is Lord Badrinarayanan worshipped in this divyadesam?
- Banyan tree
  - Jujube (Badari ) tree
  - Tulsi

4. Name the river that surrounds Badrinath temple

- Yamuna
- Alakananda
- Godavari

5. In which state is Badrinath divyadesam located?

- Himachal Pradesh
- Uttar Pradesh
- Uttaranchal

6. Name the consort of Lord Badrinarayanan in this Divyadesam

- Aravindavalli
- Kodai
- Padmavathy

7. Name the two Azhwars who have composed Pasurams on this Divyadesam

- Nammazhwar and Madhurakavi Azhwar
- Periyazhwar and Thirumangaiazhwar
- Thondaradipodi Azhwar and Thirupan

Azhwar

8. How many pasurams have been composed on this Divyadesam?

- Ninety-eight
- Twenty-nine
- Eleven

9. Name the great Saint who re-established Badrinath temple in the ninth century.

- Adi Shankara
- Bhagawad Ramanuja
- Madhwacharya

*Compiled by  
Ramya Srinivasan, San Jose CA*

**Answers:**

1 - A, 2 - B, 3 - B, 4 - B, 5 - C, 6 - A, 7 - B, 8 - C, 9 - A

**SRI POORNIMA JI'S SATSANGS ACROSS US**

## News & Events

### SAPTAHAM IN TORONTO



### HANUMATH PRABHAVAM AT GLENVIEW, IL



### RAMAYANA IN DETROIT, MI



### RADHA KALYANAM AT VIRGINIA NAMADWAAR



Apart from weekly satsangs in numerous cities across the USA, a Telecon satsang is held every Fri evening and Tele-Bhagavatam discourse is telecast every Tue evening, both at 8:30 PM CST. Anyone is welcome to attend. Ph: 605-475-4000, Passcode: 131581

Gopa Kuteeram (kids' programs) & Srimad Bhagavatam study circles are conducted in various cities.

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**Published by:**



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**Illustrations**—Sripriya Sarathy.