

## Nava Rasas in Srimad Bhagavatam

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The avatara purusha, Sage Veda Vyasa, the creator of the Vedas, the Upanishads, the Brahma Sutra, the Mahabharatha and several other pillars for the upkeep of Sanatana Dharma, was strangely left feeling that his purpose on the earth was still not truly completed. He felt the need to create a dharma that would be easily comprehensible to the people in Kali Yuga, a dharma to serve



Picture courtesy: <http://indicportal.org/culture/>

as a way for them to realize the Lord. Thus, Srimad Bhagavatam was born.

Srimad Bhagavatam, one of the greatest scriptures of Hinduism, describes in detail the various incarnations of the supreme Lord Vishnu and His devotees. It reveals the means to achieve complete self-realization and transcendental happiness by aligning oneself to the Supreme Being.

Sri Suka says, "**bhAgavata mAhAtmyam bhagavad bhakti vardhanam**" - as you keep listening to the life histories of Bhagavatas (devotees), devotion to the Lord will grow. How does Srimad Bhagavatam transform from a scripture to a way of life? It elucidates the various afflictions that plague the course of one's life on this earth, and simultaneously holds the prescription to rise above these and find a true connection between the inner self and the larger cosmos. This is apparent in the numerous life histories outlined in Srimad Bhagavatam - from Ajamila, Ambareesha, Dhruva and Prahlada to the expansive account of the Krishna Avatar. While the single biggest underlying foundation of all these accounts is "Bhakti", what makes it easily relatable to everybody is the fact that there are unmistakable shades of other rasas, weaved in beautifully with the Bhakti rasa. What is a *rasa*? The word "Rasa" has many beautiful meanings. It can mean nectar or juice; it can mean flavor, taste or aroma; it can also mean emotion or sentiment. In essence though, it means "something to be enjoyed". Srimad Bhagavatam brims

with *rasa*. It is something to be enjoyed! Srimad Bhagavatam contains the nine beautiful rasas of emotion - Veeram-Courage, Raudram-Anger, Bhibatsam-Disgust, Haasyam-Humor, Bhayanakam-Fear, Adbhutam-Wonder, Sringaram-Love, Karunyam-Pathos/Compassion, Shantam-Serenity. In the words of our Guru Maharaj,

**nava rasa bharitam srlmad bhAgavatam nava nava purAna madhye ati sReshTam** (Brimming with nine rasas, Srimad Bhagavatam, Is the crown-jewel of all the eighteen Puranas.)

Think Bhagavatam, and the first thing that comes to mind is the expansive tenth canto, abound with Lord Krishna's pastimes; His leelas with the Gopis and their exhibition of Shringara rasa is one of the many cherries on the cake. What greater love can there be than the love of the Gopis for Lord Sri Krishna? They surrendered their body, mind and soul and in fact, their entire life, to Him. No wonder then that the Lord showered His grace on them through the Rasa Leela (divine love and dance play of Lord Krishna with the Gopis of Vrindavan). And when the Lord disappeared from their midst, they were agonized and in the separation from Him (*viraham*), their love for Him grew multifold.

Another beautiful rasa that manifests itself sublimely in the tenth canto is the Karunya Rasa. Kuchela was a childhood friend of Sri Krishna who lived in extremely pathetic poverty, albeit with complete devotion to Lord Krishna. Entreated by his wife, he visited the Lord's city Dwaraka, with nothing but a few handfuls of flattened rice as a gift. Despite his ragged and shabby state, the compassionate Lord Krishna welcomed him into His palace, embraced him, washed his feet and spent many happy

hours with him reminiscing their childhood days. Although Kuchela was ashamed to offer the Lord his meager present, the Lord snatched it and ate a handful of the flattened rice, thus blessing Kuchela with untold riches (without his knowledge). All Kuchela had to offer to the Lord, was his unhindered Bhakti, and he was graced by His unending Kripa and compassion. These are just a couple of instances where the nava rasas are brought to the forefront in Bhagavatam, further heightening the Bhakti Bhava.

To enjoy and relish the nava rasas and the fragrance of Bhakti in Srimad Bhagavatam, Houston G.O.D is presenting a Bharatanatyam dance ballet titled "Bhakti Sugandham" on December 18 in Pearland, Texas. Sri Ramanujamji, senior disciple of His Holiness Sri Sri Muralidhara Swamiji who is currently touring the US and conducting discourses on Srimad Bhagavatham and other divine scriptures will grace the occasion.

For details about venue and tickets please check the flier [here](#).

**Pavithra RadhaKrishnan, Minneapolis MN**



### 2016 Annual Discourse Series

Sri Ramanujamji, disciple of HH Sri Muralidhara Swamiji, is visiting the USA for a period of 2 months for

satsangs around the country. Similar to earlier years, this is a grand series of discourses and lectures on various topics glorifying the Sanatana Dharma, Nama Kirtan and Bhagavata Dharma.

**Dec 1-7: Boston MA, Contact (617) 458 0516**

**Dec 9-13: Richmond VA, Contact (804) 747 7997**

**Dec 15-22 & 24-31: Houston TX, (281) 402 6585**

**Dec 22-24: Minneapolis MN, (425) 445 0157**

**Jan 2-8: Atlanta GA, Contact (404) 788 7391**

**Jan 10-16: California Bay Area, (408) 431 5688**

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## Cherished Memoirs 42 - Early Days, Old Devotees & Chaitanya Kuteeram

**T**his 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. Bhagyanathan, Personal Secretary of Sri Swamiji in Nov 2016 issue.



HH Sri Muralidhara Swamiji

A renowned musician by name Kailasam Iyer lived in Kumbakonam. Ramachandran, his son, could also sing well and was popularly known as 'paattu' (music) Ramachandran.

It was on a Sivaratri while leaving after the whole day darshan of Mahaperiyava that our Sri Swamiji became acquainted with 'paattu' Ramachandran. From then onwards Ramachandran used to pay frequent visits to Sri Swamiji. Ramachandran was then staying in Flat (apartment) no. 51K, Bharati Dasan Colony. He brought Sri Swamiji for the first time to that Flat to celebrate Gokulashtami (Lord Krishna's birth day). On that occasion Gokulashtami was celebrated with a Thanjavur painting of Sri Krishna. After a few days Sri Swamiji shifted to this Flat as a tenant. The rent Rs.400/- was paid by Sri Sridhar. Ramachandran would, on some days, bring food from his home for Sri Swamiji.

For most part of the time Sri Swamiji remained in dhyana, japa and Namakirtan. At that point of time Sri Swamiji had only Mahaperiyava's picture and Paduka. Slowly those in the neighbourhood came to know about Sri Swamiji and began to visit him. Satsang was conducted. During this time Sri Swamiji would keep chanting Arunachala Aksharamanamalai and Atma nivedanam. It was here that old-time devotees such as Smt. Gomati, sisters Uma, Usha and their mother Smt. Lakshmi, Hari, Giri, Meenakshi mami, the lady known as 'L' mami, Bengaluru Smt. Lakshmi's mother Smt. Kalyani, Smt. Jayanthi, 'Anna nagar' Sridharji and his wife Girija, Chandra chitti and her husband Sekar chittappa, the

couple Kanchanaji and Sankaranji, 'IOC' Jayaji, all began to visit Sri Swamiji.

It was to this place that the Divyanama Krishna now at the Ashram came first.

This Krishna used to frequently conduct divine plays (Lila) with Sri Swamiji. This Krishna must have, till date, listened to more than ten thousand Divyanama bhajans!

During Navaratri Sri Swamiji would dress this Krishna in various costumes.

Sweet fragrance would emanate from Sri Swamiji's flat when he used to be in dhyana here.

In Sri Swamiji's adjacent flat lived the couple Chandra chitti and Sekar chittappa. Pattu Paatti (grandmother Pattu) was Chandra chitti's mother-in-law. When in solitude Sri Swamiji would shed tears thinking of this old lady. Sri Swamiji would often narrate an event in Sri Adi Sankara's life – "Sri Sankara seeks his mother's permission to renounce his home. The mother asks him with deep concern 'who will feed you from tomorrow?' To this Sri Sankara says 'till date you alone were my mother; but from tomorrow all those who feed me will be my mother'."

Grandmother Pattu worked ceaselessly for the family. As she was diabetic she would not eat much. After all left home on work she would take a rickshaw and go to the doctor all by herself to get her shot of insulin. She never got angry over anything and was very forbearing. Sri Swamiji would always bolt his door from inside. This grandmother Pattu would sit on the staircase opposite and wait for him to open the door. As soon as the door opened she would compel Sri Swamiji to drink or eat something – Horlicks/coffee, dosa/rice, etc.. She was a very soft spoken person. During her last days her health deteriorated and she attained Vaikuntam.

Vishnuratan (Sumanth) who is today a great Bhagavata is verily the grandson of this grandmother Pattu. He lives at Govindapuram in the Guru's sanctum and performs puja for Lord Jagannatha at Chaitanya Kuteeram. This year, on September 19<sup>th</sup>, the tenth anniversary of the founding of Chaitanya Kuteeram where Lord Jagannath along with Sri

Subhadra, Sri Balaram and Sri Krishna Chaitanya-Sri Nityananda resides was celebrated successfully. Paranur Mahatma Sri Sri Anna was present in person and discoursed on his granta (holy book) 'Bhakti paattam' for five days. Our Sri Swamiji also participated in this function.

Sri Swamiji would quite often say 'Brahma deva himself has declared that Kalisantarana Upanishad that has given us the Mahamantra says that three and half crore chant of this Mahamantra would bestow its fruit. And what do we see in Chaitanya Kuteeram? For more than nine years Mahamantra kirtan has been going on every day without break! The sound of Mahamantra has been ringing here all 365 days from 6 a.m. to 6 p.m. without break! Further, it is not a single devotee but several devotees chanting the Mahamantra! During holidays and festival time hundreds of devotees come here and chant the Mahamantra. This is verily the Temple of Mahamantra. Here, Namakirtan is being performed neither for publicity nor for wealth and fame; but verily for the sake of Nama the devotees chant the Nama! Further, this is a divine temple where Nama declared by Mahans, Upanishads and Puranas as the only way to salvation in this Age of Kali is being chanted incessantly. Moreover, it has been said that any dharma done on the banks of a river or in a temple or in a cowshed becomes more fruitful. River Cauvery is the only one of the seven holy Rivers flowing through S.India. This incessant chant of Mahamantra is verily taking place on her bank! Also, as the chanting is done at a place where Sri Bodendra swami has been residing in his subtle divine body for more than 300 years even as he chants the Taraka Mantra (Ram Ram) its significance is increased multi-fold. This holy place (ksetra) is of such glory. Only due to the grace of the Sadguru that all these have come to pass'.

'Merely by stepping into this Mahamantra temple a person is at once wholly purified' are the words of benediction from Sri Swamiji.

**Original article by Dr. Bhagyanathan,  
Madhuramurali November 2016 issue  
Translated by Nirmala Giri,  
Chennai India**



## Madhura Geetam - Prayer Series: 16

**I**n 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.

### Oh Lord! Bestow a boon on me!

“Mama mAyA durattayA’ - (My Maya is difficult to cross) - Bhagavad Gita, Ch 7, Verse 14

Lord Krishna says to Arjuna that his Maya is all powerful and difficult to overcome. But he adds that those who surrender to him find it easy to cross.

Maya is so powerful that it deceived even Narada Maharishi into believing that the

illusory world was real. As a result, all the mahans are wary of Maya and pray to the Lord to escape its clutches.

Sri Swamiji too has a similar prayer to the Lord in the song “Dayai ondu seiyya”, set in Anandhabhairavi raga. The lyrics and its meaning are presented below.

### Dayai Ondru

**Ragam:** Anandha Bhairavi

**Pallavi**

*dayai ondu seiyya veNDum kaNNA -  
ni enakku taTTAmal - dayai*

*un mAyai enum peyai oru gaNatil vilakki -  
dayai*

*paTTam paNam padavi pugazh kAmam  
enDru*

*alaindiDum manadai tiruppi  
bhakti bhajanam bhAgavatam jnAna  
vairAgyam endrAkki (dayai)*

### Meaning

O Krishna! Please bestow a boon on me  
Without fail!

By pushing away the ghost called Maya in a second... (please bestow a boon on me)

My mind goes after position, wealth,  
power, fame, desire...

But steer it away from them, and instead  
make it dwell on

Devotion, kirtan, Bhagavatam, self-  
knowledge and dispassion

**Sowmya Balasubramanian, Fremont CA**

## The Killing of Kamsa

**K**rishna and Balarama were invited to a wrestling match in Mathura in Kamsa's palace. Kamsa was getting everything ready. Waking at dawn, he inaugurated the festival of wrestling matches. The place was well decorated with garlands, banners and bunting. Melodious music was being played in the background. Benches were provided for all citizens. On the highest point was placed the royal throne for Kamsa, who was in a disturbed state because of all the nightmares and bad omens he got. Then champions like Chanura and Mushtika arrived in the arena one by one.

When Krishna and Balarama arrived at the site, they saw the elephant Kuvalayapeeda blocking the entrance. In a loud voice, Krishna called out, “O, mahout! Let us pass!” When there was no response, he raised his voice in anger. “Can't you hear? Make way or I will send you and your elephant to death.” The mahout provoked Kuvalayapeeda to attack Krishna. The enraged elephant wrapped his trunk around Krishna. But he nimbly wriggled out of the elephant's hold, gave a good blow and hid between the elephant's legs. The elephant was furious at losing sight of his victim, and began to ferret him out with his trunk, but Krishna and Balarama took hold of his tail and dragged him back for quite a distance. For long, Krishna teased and taunted the elephant. Then with one hand

he pulled at the trunk and floored him. Krishna then pulled out the tusks, and with them, he finished off both the elephant and his keeper.

Holding the tusks on his shoulder, Krishna and Balarama entered the arena. People of Mathura began to whisper among themselves. “He is the one who killed Pootana. Also Trinavarta, Keshi and Dhenuka. He is the one who conquered Kaliya.” Addressing Krishna and Balarama, Chanura, the ace wrestler said, “Welcome, Krishna and Balarama. Our king has invited you here to show your skill.” Then Krishna said, “Yes, Chanura, we would love to do so. But we are mere children. It would not be proper for you to compete with youngsters.” Chanura says, “Hah! You and Balarama are neither children nor youngsters. Why, only moments ago you playfully killed the mighty elephant Kuvalayapeeda. Come on Krishna, try your might on me, while Balarama fights Mushtika.” The challenge was accepted.

The fight began in earnest as the pair of wrestlers turned and twisted, rolled and jumped, pulled and pushed at each other. The audience, especially the women were disturbed as they saw what seemed an unequal combat. “How can King Kamsa allow this injustice? Let us go away. I can't bear to see this. Yes. These poor young boys being pitted against expert wrestlers.” Vasudeva and Devaki overheard this conversation as their prison was very near the arena. Vasudeva said, “What will happen to our dear boys?” Devaki said,

“Imagine fighting with those powerful men.” By now Chanura was beginning to regret his challenge to Krishna. In frustration, he attacked Krishna on the chest with his clenched fists. Unperturbed, Krishna caught hold of his arms and flung him on the ground after turning him seven times in the air. Meanwhile, Balarama had managed to defeat and kill not only Mushtika, but also Koota, who came to fight him. With a swift kick, Krishna beheaded Shala, and tore the body of Toshala, the two other wrestlers who came forward. Chanura, Mushtika, Koota, Shala and Toshala, the five strong men of Kamsa, all lay dead.

Kamsa could not bear to see this, and issued a series of orders to his men. “Drive these two sons of Vasudeva out of town. Capture Nanda. Take away all the belongings of the cowherds. Kill Vasudeva. Kill Ugrasena too.” Even as Kamsa was issuing these orders, Krishna leapt up to his high seat. Kamsa tried to defend himself, brandishing his sword. Catching Kamsa by his hair Krishna threw him down. Krishna then jumped on Kamsa, killing him that very instant. Krishna dragged Kamsa's body on the floor of the arena amidst loud cries from the audience. Kamsa had eight younger brothers, who rushed at Krishna and Balarama to take revenge, but Balarama killed them all. After that the brothers left, and the people of Mathura rejoiced.

**Krishnaprasad Nandakumar 11,  
San Ramon CA**



## News & Events

**NEW JERSEY**

**NAMADWAAR, HOUSTON**

**BAYAREA**

**TORONTO, CANADA**

**BOSTON**

**GOPA KUTEERAM COPPELL, TX**

**GOPASHTAMI - NAMADWAAR, HOUSTON**

**SEATTLE**

**ANNUAL NAMA WALKATHON, DALLAS**

### Upcoming Events:

**Houston:** Dec 18, 4:00 PM -  
'Bhakti Sugandham' - Fragrance  
of devotion, Bharatanatyam  
dance ballet glorifying Srimad  
Bhagavatam.

For details contact:  
281.402.6585

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 cir-  
cles are conducted in various  
cities.**

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