

2

Sri Ramajeyam



Sri Seetha Rama Kalyana Mahothsavam

By

Sampradhaya Bhajana Mandali

(Williamsville, New York)

At

SVBF

80-84 Brydon Drive, Etobicoke, ON M9W 4N2, Canada

Saturday April 5, 2014

9:00 am to 12:30 pm

The best method to obtain the Divine Blessings and ultimate Bliss was by performing penance in Krithayuga, fire sacrifices in Threthayuga and various pujas in Dhwaaparayuga. However in Kaliyuga (present time) chanting of Lords Names and His Glory in the form of Bhajan and meditation are the easiest ways to attain His Blessings.

The exposition of the philosophy of life as revealed by the Saints of India
(Compiled by Sri Swaminatha Iyer, Toronto)

Certainly, Science has discovered means and methods by which the drudgery of life has been almost lifted from man's day-to-day lot. Necessities of life are in plenty. Even luxury goods have been brought within reach of the lower middle class. More than 60% of humanity is blessed with literacy. The people of one region of the globe wander to another quarter for education, earn their livelihood almost at the antipodes. A little close observation will reveal the ugly diseased abhorrence that lies beneath it. Only then we begin to yearn for absolute happiness without any distortion, which is otherwise called Moksha. During previous yugas, hard strenuous rituals were prescribed to attain Moksha. However in Kaliyuga (present time) chanting of Lords Names and His Glory in the form of Bhajan (Naama Sankeerthanam) and meditation are the easiest ways to attain His Blessings. But in this current Kali Yuga, it is said that mere is enough to attain Moksha. That means constantly uttering the Lord's names and rejoicing in singing His praises will lead to Moksha without any other effort. Beware Naama Sankeerthanam or otherwise called Dakshina Bharatha Sampradhaya Bhajan Padhdhathi (tradition) is good entertainment for a novice but a deep study for the spiritual aspirant.

Sri Sadhguru Swamigal who was born in Thiruvissainallur and attained samaadhi in Marudaanallur in Tamil Nadu, India, put together a format for Dakshina Bharatha Sampradhaya Bhajan Padhdhathi. **Sri Gopalakrishna Bhagavathar** of Pudukkottai in Tamil Nadu, India further elaborated this tradition. In recent times this Bhajan tradition has spread all over the world due to the efforts of **Sri Haridoss Swamigal** and **Sri Sanjeevi Bhagavathar** of Pudukkottai.

This tradition consists of the bhajans organized into the following major components: i) Thodaya Mangalam, ii) Divya Naama Sankeerthanam, iii) Dolotsavam, iv) Unchivrithi, and v) Radha Kalyanam or Seetha Kalyanam. The spiritual significance of each is described below:

Invocation: Prayers are offered to Lord Ganesa to remove any obstacles in performing the Uthsavam.

Thodaya Mangalam:

Thodaya Mangalam was composed and formatted by Thotakachari, the disciple of Adi Sankara. It is said Lord Krishna danced to the tunes of Thotakachari.

Guru Dhyaanam: Prayers are offered to the Gurus like Bhodhendra Swamigal, Sridhara Venkatesa Ayyaval, Marudaanallur Sadhguru Swamigal and Pudukkottai Gopalakrishna Bhagavathar.

Divya Naama Sankeerthanam:

In Divya Naamam, we light a lamp with five faces, i.e., five flames and install the Lord in it. The five faces represent *Satyajatham, Vamadevam, Aghoram, Thatpurusham, and Eshanam*, i.e., the different names of the Lord. Bringing it to the center, we go around the lamp singing the Lord's praises and recollecting the experiences of past great men. We sing the compositions of many of them in different languages and get immersed in His glory.

Dolotsavam:

Here we offer food and drinks to the Lord, offer our respects, make Him go to sleep and again arouse Him from His sleep. Saint Thyagaraja was doing this daily to his idols at home and visualized the Lord.

Unchivrithi:

Unchivrithi is part of Naama Sankeerthanam. During this, the Bhagavathar (singer or performer) goes door to door, all along singing the praise of the Lord, with a sacred bowl hanging on the left arm shoulder. This bowl is called the Akshya Paatram and is meant for receiving any offerings from people. Such offerings are usually donated to a sacred cause. Sri Bodhendral, Sridhara Ayyaval, Saint Thyagaraja, Sri Purandharadhasa, and Sri Sadguru Swami followed this and realized the happiness, efficacy and glory of the same. Sri Bodhendral was the 59th Jagath Guru of the Kanchi Kamakoti Peetam. Sridhara Ayyaval made Ganges flow through the well in his house at Thiruvasinallur about three hundred years ago. Even today, every Karthigai Amavasai, that well overflows whereas on other days it is dry. Saint Thyagaraja perceived the Lord in every living human being. Sri Purandharadasa is said to be an avatar of Naaradha. Sri Sadguru Swami codified this Bhajana padhdhathi to carry the torch of spiritual wisdom to all corners of the globe.

Radha Kalyanam or Seetha Kalyanam:

Radha Kalyanam or Seetha Kalyanam is, in the physical sense, a wedding. Our saints' view is, after the individual's end, he or she culminates into Brahman, i.e., God, wherefrom this emergence took place. This theory is accepted by Zoroastrianism, Judaism and Islam. This fusion into immortality is celebrated as Kalyanam. Jayadeva, who is said to be an incarnation of Veda Vyasa, visualized this phenomena and put together a poetic composition called *Gita Govindam* about five hundred years ago. Mr. Edwin Arnold has translated it in English. This symbolic function is an outcome of that composition.

Seetha Kalyana Vaibhogame: The Wedding announcement is made. Decorations and preliminary preparations for the Wedding of Sri Seetha to Sri Rama are described.

Muthu Serkai: Paddy and other precious items needed for the Wedding are gathered by five Kanyakas, five Kumaras (children), five Sumangalis and five Bhagavathas. Namavalis are sung in praise of Sri Seetha and Sri Rama.

Muthu Kuthal:

Five kanyas, five married women and five men participate in pounding paddy to make rice for Shobana Akshata. Every Indian function has a philosophical meaning to constantly remind us of our source, divine heritage and kindle the urge to know the way back to our Creator, wherefrom we emerged. Here, the barrel is the heart. The pounding wooden pestle is Omkaram. By sincerely concentrating, i.e., pounding, on Omkaram, the husk, i.e., lust, egoism, anger, greed and hatred, are emancipated. The soul or consciousness attains purity as the pure rice.

Muthu Kozhithal:

The Bhagavathas, dancing ceremoniously, submit the Shobana Akshatha to the Lord. This means, the purified heart, in its urge, rises to reach the Lord. This happens step by step, i.e., *Mooladhara, Swadishtaan, Manipporakam, Anahatha, Visudhdha, Aagnya and Sahasrara*, and stays fixed on the Lord. This is *Raja Yoga* in short. Sri Ramana Maharishi has demonstrated this faculty in recent years.

Musala Nardhanam:

The main Bhagavathar dances to the 3rd Ashtapathi of Jayadeva and submits the pestle to the Lord. When there is fusion into immortality, one cannot but dance in ecstasy.

Choornika: Sanskrit slokas describing the Divine atmosphere in the Kalyana Mantapam.

Thalantu Sobhane (Mangala Snaanam) : Oil Bath is performed to Sri Rama and Sri Seetha by the priests. New clothes, gold ornaments, garlands and perfumes are presented to Sri Rama and Sri Seetha.

Pravaram : Genealogy of Sri Rama and Sri Seetha are recited three times.

Mangalaashtakam: Eight slokas in Sanskrit describing the arrival and presence of all the Gods, Saints, Bhakthas and Sacred Rivers in the Kalyana Mantapam. shobana Akshatha is presented to the Lord. Priest performs a Karpoora Aarathi at the end.

Maangalya Dhaaranam : Sri Rama ties the sacred Maangalya soothra to Sri Seetha amid Vedic chanting. 'Aanandham Aanandham Ayene' is sung to express the delight of Bhagavathas in witnessing the Divine Wedding. Kalyana Tharangam by Sri Narayana Theertha is sung.

Uththara Puja : Dhoopa, Dheepa Naivedhyam and Neeraanjanam are offered by priest to Sri SeethaRama. Devotees sing Bhajans and Namavalis in praise of Sri SeethaRama.

Nalangu : Sri Seetha and Sri Rama in matrimonial bliss are described. Sri Seetha offering thaambula to Sri Rama, the couple exchanging garlands, playing with balls made of flowers and gently swaying on a swing are portrayed.

Mahaa Neeraanjanam & Manthra Pushpam : Mahaa Mangala Aarathi and flowers with Vedic chanting are offered by priest to Sri SeethaRama.

Praarthana : Divine Grace of Sri SeethaRama is sought by the devotees.

Sri Anjaneya Uthsavam : Prayers are offered to Sri Anjaneya, the greatest to Rama Bhaktha, who is believed to be present at every Bhajan congregation. 'Hanuman Chaalisa' by Sant Tulsidaas is recited.

Aacharya Sambhavana : Sambhavanas are offered to Sri Sadhguru Swamigal Mutt in Marudaanallur and to Pudukkottai Gopalakrishna Bhagavathar Bhajana Mutt.

Mahadhaasirvaadham : Priest invokes the Divine Blessings of Sri SeethaRama to be showered on all devotees present.

Mangalam : Ladies perform Mangala Aarathi to Sri SeethaRama , signifying the conclusion of the Kalyana Uthsavam.

Loka Samastha Sukinou Bhavanthu

Please Visit: <http://www.naamasankeerthanam.com>

Email: vrnagarajan@hotmail.com