

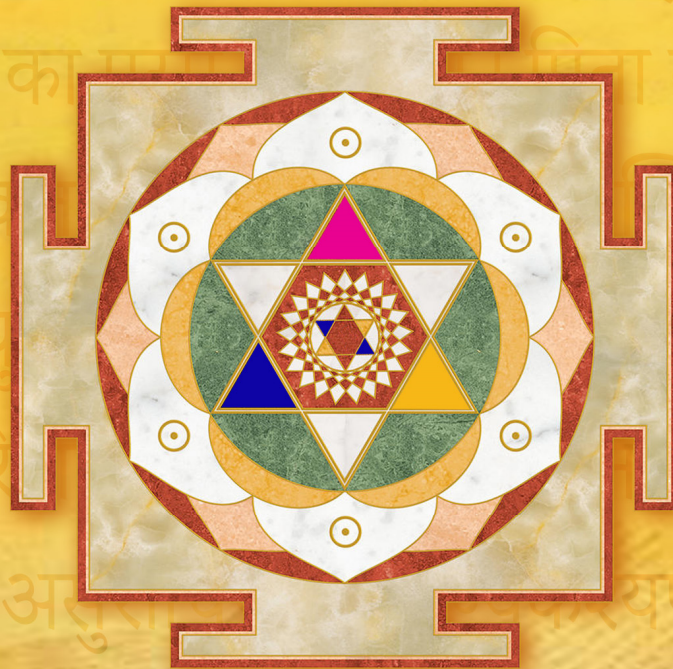
SHREE MAHALAKSHMI



TEMPLE



हिरण्यकशिपु का ज्येष्ठ पुत्र प्रह्लाद, भगवान
विष्णु का एकमात्र भक्त था। उसे कहे के लाख कहने
के बावजूद भी वह भक्त बनकर रहता रहा।
दैत्य पुरुषों ने उसे विष्णु की शिक्षा
के परिचय के लिए परामर्श देकर भक्त
बना। असुरों ने उसे मारने के लिए अपने पुत्र
को मारने की भी कई बार कोशिश की परन्तु



HOLI SOUVENIR

2023

VANCOUVER







ॐ

भक्तिमुक्तिप्रदा त्वं हि
भक्तानुग्रहकारिणी ।
भवार्णव-त्राणकर्त्री
लक्ष्मीदेवि नमोऽस्तु ते ॥

O Devi Lakshmi, You are the bestower of devotion and salvation. You are the One who showers grace on devotees and helps them cross this ocean of illusion.

Unto you, O Devi, my salutations.

Everything can be realized simply through the love of God. If one is able to love God, one does not lack anything. Call Him Brahma, Vishnu, or Shiva, He is seated in your heart. To find this Happiness within oneself is difficult. Like the musk deer that runs around the forest in search of the fragrance that it itself emanates, man is busy seeking happiness elsewhere without looking within. Pray, Meditate and Seek the Lord within.

- Prameyajji

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MAHAMRITYUNJAYA MANTRA

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ।

*Om Tryambakam Yajamahe, Sugandhim Pushtivardhanam
Urvarukamiva Bandhanan, Mrityor Mukshiya Maamritat*

*We worship the fragrant, three-eyed Lord Shiva who nourishes us.
May He liberate us from the bondage of death like the urvaruka fruit
(which separates effortlessly from the vine).
May He not let us turn away from immortality!*

The Mahamrityujaya mantra is a Vedic mantra (Rigveda, 7.59.12) meant for healing. It is a prayer to Lord Shiva. Mrityunjaya means victory over death. Lord Shiva is said to be Mrityunjaya, the conqueror of death, and therefore, the Mrityunjaya mantra is meant for victory over death. This prayer is often chanted to restore the health of someone who is suffering from physical pain or illness. You can also chant this mantra for a dying person to be granted a peaceful death

ॐ



Mahashivaratri puja at Shree Mahalakshmi temple

Message from Swami Dayananda Saraswati



One has to be at the right place at the right time to achieve anything significant. One cannot will it to happen, but one can always pray to make it happen. Thus, free will finds its total expression in prayer. That one can pray is itself a blessing and how one prays makes prayer meaningful to one.

Swami Dayananda Saraswati

Message from BC Premier



A MESSAGE FROM PREMIER DAVID EBY

As Premier of British Columbia, I am pleased to extend my warmest greetings to everyone attending the 2023 celebration of Holi: the Festival of Colours.

The Festival of Colours marks the end of winter and the start of spring. It's also a time to remember and cherish the beautiful Indian traditions and culture that help make up the vibrant multicultural tapestry of British Columbia. Holi reminds us of the importance of fun, play and eliminating the divisions between us. We are grateful for this wonderful opportunity to gain a deeper understanding and appreciation of different cultures as we come together in celebration of our shared values.

I would like to extend my sincerest thanks to the organizers and volunteers of this event, especially the Shree Mahalakshmi Temple, for their tireless efforts in making this celebration possible. Their dedication to promoting religious, cultural, social and educational activities for the Indo-Canadian community is truly admirable and makes BC a more welcoming and inclusive place to live.

I wish you all the best for a memorable event filled with song, dance and delicious food. I wish everyone a safe and enjoyable celebration of Holi and I look forward to seeing the vivid colours of the festival come alive in our province.

A handwritten signature in blue ink that reads "David Eby".

HONOURABLE DAVID EBY, K.C.
PREMIER OF BRITISH COLUMBIA



Holi Greetings from Sri Prameyaji

Blessed Friends,

Hari Om!

My greetings and best wishes to yourselves and your families for a very Happy Holi!

The season of spring is here with its new freshness and vigour. My prayers to the Almighty to keep everfresh, the flowers of moral loftiness, so that the spring season may rule forever within everyone's heart.

Lord Krishna says in the Bhagawad Geeta –
“Maasaanaam Margasheersshoham, Rituunaam Kusumaakaraha”

“Among all seasons, I am the spring season. In other words, the spring season is the manifestation of the Lord. During this time even Mother Nature proclaims the glory and everlasting beauty of God.”

The world today is deprived of peace and security due to the transgression of the qualities of love, kindness and tolerance. To strengthen the inner health of society is the prime need of the hour. Spiritual life is the only solution to mankind's problems. It is therefore the duty of everyone of us to channalise our energy into devotion to the Lord, who will tune us to higher faculties.

Our organization has been in the service of the community for the last 32 years. After 7 years of renovations, I am happy to say that we are now backin operation as before. Please come with your family and friends and revel in the divine, serene settings of the renovated temple.

I am also happy to inform you that we are planning to have the installation ceremony in the near future. Please check our website for updates.

I take this opportunity to thank one and all of the sevaks for their dedicated service throughout these years.

May the grace and blessings of Mother Mahalakshmi be upon all of us.

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Temple Activities At A Glance

Shree Mahalakshmi Temple is a centre for various activities throughout the year.

Religious:

Sundays	10:30 am - 1:00 pm	Satsang
Mondays	6:30 pm - 8:00 pm	Shiva Stuti
Fridays	6:30 pm - 8:30 pm	Chanting & Meditation
Chaturthi day	6:30 pm - 8:30 pm	Shree Lakshmi Vinayaka Japa
Purnima (Full Moon)	6:30 pm - 8:30 pm	Shree Mahalakshmi Japa
Last Saturday	6:30 pm - 8:30 pm	Shree Hanuman Japa

All religious festivals are celebrated throughout the year.
Please refer to page 65 for more details.

Educational/cultural:

Sundays	11:00 am – 12:15 pm	Religious class for children
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Services:

Counseling family matters, marriage, others - by appointment
Preeti Bhojan offered to all on Sundays & other festivals
(Bhojan is first offered to the Divine Mother & then served to the devotees)

For more details see pages 65 onwards

श्रवणामृत जेहिं कथा सुहाई । कही सो प्रगट होति किन भाई ॥
तब हनुमंत निकट चलि गयऊ । फिरि बैठीं मन बिसमय भयऊ ॥ ४ ॥

Listening to the nectar filled story, she wondered why the storyteller did not reveal himself.
Then Hanuman went nearer to her, while Sita sat with her back towards him, full of amazement.

From The Editor's Desk

*Sow a thought and reap an action. Sow an action and reap a habit.
Sow a habit and reap a character. Sow a character and reap a destiny.*

Charles Reade

However high we may soar in the skies and however adept we may become at science and technology, it is all but lower knowledge if it does not entail spiritual progress or upliftment.

In the external world, kind acts bring a positive result. Internally, the deeper our meditation practice, the more one can contribute to the general upliftment of the world. By raising our positive vibration through spirituality, by emitting love, even without any visible action, we can help society.

We have a priceless heritage in our Indian culture, religious system and social structure. It is the greatest need of the hour to draw on the wisdom of our ancestors. Our scriptures are the source of our values and have given us a unique unparalleled way of life. We all require moorings and anchors in life. What is more than necessary now is the need for moral anchor and moorings.

This souvenir is an attempt to bring the wisdom of great masters to our readers to initiate introspection and induce action. The articles and stories have been carefully selected to convey an important message to the reader.

Please take a moment to read at least one doha from the Sundarakand at the bottom of each page.

May Divine Mother Mahalakshmi illumine our intellect with wisdom.

Best Wishes.

Rukmini Prameya

राम दूत मैं मातु जानकी । सत्य सपथ करुनानिधान की ॥

यह मुद्रिका मातु मैं आनी । दीन्हि राम तुम्ह कहँ सहिदानी ॥ ५ ॥

I am the messenger of Sri Rama, Mother Janaki; I swear by the Lord Himself that this is the truth. I brought this ring O mother, which was given to me by Sri Rama as a token for you.”
Said Hanuman.

Page Sponsored by: Anantha Krishna Bhat & Vasanthi Bhat

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नर बानरहि संग कहु कैसे । कही कथा भई संगति जैसे ॥ ६ ॥

(Sita asked) “How did this association between a man and monkey come about?” Then Hanuman narrated the circumstances that brought about this association between men and monkeys.

Page Sponsored by: In the memory of Mr.Prabhakaran Nair, Sanjay Nair & Narendran Nair

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दोहा - कपि के बचन सप्रेम सुनि उपजा मन बिस्वास ।

जाना मन क्रम बचन यह कृपासिंधु कर दास ॥ १३ ॥

Hearing the monkey's soothing words, Sita developed a trust in him and believed that indeed in thought word and in deed this monkey seems to be a servant of the all-merciful Lord.

Three Beggars Swami Sivananda

There was a good-natured millionaire in the town. Three beggars thought of approaching him for help. The first man went to the millionaire and said: "O Lord! I want five rupees. Please give me." The millionaire was taken aback at this man's impudence. "What! You demand five rupees from me as though I owe you the money! How dare you? How can I afford to give five rupees to a single beggar? Here, take these two rupees and get away," he said. The man went away with the two rupees.

The next beggar went to the millionaire and said: "Maharaj! I have not taken a square meal for the past ten days. Please help me." "How much do you want?" asked the millionaire. "Whatever you give me, Maharaj," replied the beggar. "Here, take this ten rupee note. You can have nice food for at least three days." The beggar walked away with the ten- rupee note.

The third beggar came. "Maharaj, I have heard about your noble qualities. Therefore, I have come to have your Darshan. Men of such charitable disposition are verily the manifestations of God on earth," he said. "Please sit down," said the millionaire. "You appear to be tired. Please take this food," he said, and offered food to the beggar. "Now please tell me what I can do for you." "Maharaj," replied the beggar; "I merely came to have the Darshan of the noble personage that you are. You have given me this rich food already. What more need I get from you? You have already shown extraordinary kindness towards me. May God bless you!" But the millionaire, struck by the beggar's spirit, begged of the beggar to remain with him, built a decent house for him in his own compound, and looked after him for the rest of his life.

God is like this good millionaire. Three classes of people approach Him, with three different desires and prayers. There is the greedy man full of vanity, full of arrogance, full of desires. He demands the objects of worldly enjoyment from God. Since this man, whatever



हरिजन हानि प्रीति अति गाढी । सजल नयन पुलकावलि बाढी ॥

बूडत बिरह जलधि हनुमाना । भयहु तात मो कहूँ जलजाना ॥ १ ॥

Knowing him to be a devotee of Sri Hari, she developed a deep sense of affection towards him. Her eyes welled up with tears and a thrill ran through her body. "Dear Hanuman, You have come to me as a bark when I was drowning in the ocean of desolation".

be his vile desires, has had the good sense to approach God, He grants him some part of the desired objects (even these very soon pass away, even as the two rupees the first beggar got are spent before nightfall).

The other type of devotee prays to the Lord for relief from the sufferings of the world, but is better than the first one, in as much as he is ready to abide by His Will. To him the Lord grants full relief from suffering, and bestows on him much wealth and property.

The third type is the Jnani; he knows the nature of God. He merely prays to the Lord: "O Lord, Thou art Satchidananda; Thou art Existence-Absolute, Knowledge-Absolute, Bliss-Absolute, etc., etc." What does he want? Nothing. But the Lord is highly pleased with his spirit of renunciation, of desirelessness and of self-surrender. Therefore, He makes him eat His own food, i.e., He grants this man Supreme Devotion to Himself. Over and above this, He makes the Bhakta to live in His own House-Vaikuntha. Forever afterwards this Jnani-Bhakta dwells in the Lord's Abode as a Liberated Sage.

From Parables of Sivananda, A Divine Life Society Publication



अब कहु कुसल जाउँ बलिहारी । अनुज सहित सुख भवन खरारी ॥

कोमलचित कृपाल रघुराई । कपि केहि हेतु धरी निठुराई ॥ २ ॥

“Now tell me about the welfare of Sri Rama and his younger brother (Lakshmana). Since when has the tender hearted, compassionate Lord of Raghus become so hard hearted?”

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Prasada-Its Sacredness And Glory *By Swami Sivanada (Divine Life Society)*

Prasada is that which gives peace. Prasada is the sacred food offering of the Lord. During Kirtana, worship, puja, Havan and Arati, the devotee offers sweet rice, fruits, jaggery, milk, coconut, plantain and such other articles to the Lord, according to his ability. After offering them to the Lord, they are shared between the members of the house or the Bhaktas in a temple.

Water, flowers, rice, etc., are offered to the Lord in worship. This denotes that the Lord is pleased with even, the smallest offering. What is wanted is the heart of the devotee. The Lord says in the Gita: "Patram Pushpam Phalam Toyam Yo Me Bhaktya Prayachati; Tadaham Bhaktyupahritamasnami Prayatatmanah" -- Whoever offers a leaf, a flower, a fruit or even water, with devotion, that I accept, offered as it is with a loving heart." It is not necessary that one should offer gold, silver and costly dress to the Lord. The devotee offers these according to his ability and position in life, thereby denoting that the whole wealth of the world belongs to the Lord. A rich man offers costly things to the Lord. He feeds the poor and serves the sick, seeing the Lord in his fellow-beings.



Puja is done with Bael leaves, flowers, Tulasi, Vibhuti, and these are given as Prasada from the Lord. Vibhuti is the Prasada of Lord Siva. It is to be applied on the forehead. A small portion can be taken in. Kumkuma is the Prasada of Sri Devi or Sakti. It is to be applied at the space between the eyebrows (Ajna or Bhrumadhya). Tulasi is the Prasada of Lord Vishnu, Rama or Krishna. It is to be taken in. They are charged with mysterious powers by the chanting of Mantras during Puja and Havan.

The mental Bhava of the devotee offering Bhog to the Lord has a very great effect. If an ardent devotee of the Lord offers anything to the Lord, that Prasada, if taken, would bring very great change even in the minds of atheists. The Grace of the Lord descends through Prasada. Go through the life of Narada. You will realise the greatness of the sacred leavings of the Lord as well as those of advanced Sadhakas and saints.

सहज बानि सेवक सुख दायक । कबहुँक सुरति करत रघुनायक ॥

कबहुँ नयन मम सीतल ताता । होइहहिं निरखि स्याम मृदु गाता ॥ ३ ॥

Does the Chief of Raghu's, who by nature is a source of delight to servants, ever remember me? Dear Hanuman, will my eyes ever have the opportunity to be joyful at the sight of His beautiful form?"

Namadeva offered rice, etc., to Panduranga Vitthala and He ate the food and shared it with Namadeva as well. If the food is offered with an yearning heart, sometimes the Lord takes that food assuming a physical form. In other cases, the Lord enjoys the subtle essence of the food offered, and the food remains as it is in the shape of Prasada. While feeding Mahatmas and the poor people, that which is left behind is taken as Prasada. When a sacrifice is performed, the participants share the Prasada, which bestows the blessings of the gods. When Dasaratha performed Putrakameshti (a sacrifice performed wishing for son), he got a vessel full of sweetened rice which he gave to his queens, by taking which they became pregnant. Prasada is the most sacred object for a devotee. One should consider himself lucky to take the Prasada, and there is no restriction of any kind in taking Prassda. Time and place, and the condition in which one is placed-all these do not affect him in any way. Prasada is all purifying.

The benefits of Prasada and Charanamrita are beyond description. They have the power to change entirely the outlook of a man's life. Prasada and Charanamrita have the power to cure diseases and even bring back to life dead persons. There had been ever so, many instances in the past in this holy land of ours which bear witness to the potency and efficacy of Prasada. Prasada destroys all pains and sins. It is an antidote for misery, pain and anxiety. Faith is the important factor in testing the accuracy of this statement. For faithless persons, it brings very little effect.

Those who are brought up in modern education and culture have forgotten all about the glory of Prasada. Many English-educated persons do not attach any importance to Prasada when they get it from Mahatmas. This is a serious mistake. Prasad is a great purifier. As they are brought up in the western style of living, they have imbibed the spirit of westerners and forgotten the spirit of the true children of Indian Rishis of yore. Live for a week in Vrindavana or Ayodhya or Varanasi or Pandharpur. You will realise the glory and the miraculous effects of Prasada. Many incurable diseases are cured. Many sincere devotional aspirants get wonderful spiritual experiences from mere Prasada alone. Prasada is a panacea. Prasada is a spiritual elixir. Prasada is the Grace of the Lord. Prasada is a cure-all and an ideal pick-me-up. Prasada is an embodiment of Sakti. Prasada is Divinity in manifestation. Prasada energises, vivifies, invigorates and infuses devotion. It should be taken with great faith.



बचनु न आव नयन भरे बारी । अहह नाथ हौं निपट बिसारी ॥

देखि परम बिरहाकुल सीता । बोला कपि मूदु बचन बिनीता ॥ ४ ॥

Words failed as her eyes welled up with tears. "Ah my Lord, you have completely forgotten me". Seeing Sita so utterly distressed by the separation from Her Lord, Hanuman, gently addressed her.

Method of Self-Control Swami Krishnanada

When, after the long discourse of Bhishma on the principles of Dharma was delivered to Yudhishtira, the king was still depressed in mood and grieved over the sins he committed in killing his kith and kin, Krishna admonished him thus:



"All that pertains to desire is subject to death. The seat of Brahman is immaculate, above all desires. This is the object of the highest knowledge. You have done no actions; you have conquered no enemies. How can you be said to have overcome your enemies, when the great enemy within you, viz., the mind, has not been detected by you? In regard to this the following story is narrated: A great battle was going on between Indra and Vritra. Vritra occupied the whole of the earth. Seeing that the earth, the very object of the sense of smell, has been occupied, Indra got enraged, for a foul smell was made to fill the earth by the enemy who had entered it. Indra cast his fierce weapon, Vajra, on the enemy hiding within the earth; but Vritra immediately entered the principle of water. The object of taste had been occupied, and Indra again hurled his Vajra into the water, whereupon Vritra left water and entered the principle of fire, occupying thereby the object of sight, the essence behind all forms.

When attacked again by Indra, Vritra rose up from fire and entered at once the principle of air, controlling thereby all objects of touch. Pierced by Vajra even in air, Vritra entered the principle of ether. But even there he was pursued by the Vajra. Finding it impossible to live anywhere in the world on account of fear from Indra's Vajra, Vritra entered Indra himself, and overpowered him from all sides. When his very person was thus overwhelmed, Indra got confused in mind, and knew not his duty. He had then to be awakened by the Sage Vasishtha, with the Rathantara Saman. Indra regained his consciousness by the influence of Vasishtha, and destroyed the enemy inside, with an invisible non-material Vajra, the power of the mind."

The Lord continued: "Disease, here, is of two kinds: physical and mental. They influence each other, and without such mutual dependence they are not seen to arise. When the disease manifests itself in the body, it is called physical, and when it appears in the mind, it is called mental. Phlegm, bile and wind are the humours of the body; the harmony of these

मातु कुसल प्रभु अनुज समेता । तव दुख दुखी सुकृपा निकेता ॥

जनि जननी मानहु जियँ ऊना । तुम्ह ते प्रेमु राम केँ दूना ॥ ५ ॥

"Mother, both the Lord and younger brother are doing well. The all-merciful Lord Rama is sorrowful thinking about your sorrow. Don't be upset with him at heart Mother, Sri Rama loves you twice as much as you love Him.

properties is called physical health; and their disturbance is called disease. Phlegm is contradicted by bile, and bile is affected by phlegm. The equilibrium of the qualities of Sattva, Rajas and Tamas is the indication of health. When their equilibrium is disturbed, there is ill-health. It is seen that grief can be overpowered by joy, and joy in turn by grief. One who is in a state of sorrow broods upon the joy that is past or is in expectation. And another who is in a state of happiness retrospects over the grief that he has overcome. You are neither happy nor sorry by your own making, for Providence is more powerful and controls all things. You should not grieve over your past misfortunes, for this is a defect of the mind.



That war in which you were engaged in battle with Bhishma and Drona has now broken out again, wherein you will have to fight with your mind alone. In this battle no arrows, no physical valour, no soldiers, no relatives can be of any help, for, here, you have to fight single-handed, in order to go beyond the muddle of this confusion. When you win victory in this battle, you attain to a state by knowing which you would have done all that is required to be done in the world. Establish yourself in this exalted understanding and try to know the essential truth of all these beings.

"One does not attain perfection by merely abandoning external possessions; not even by the rejection of one's body. It is by the discipline and control of the mind that real perfection is attained. The virtues that are practiced and the happiness that is experienced by one who has renounced external things but clings to the internal ones are really a vice, and the happiness a real sorrow. The causes of immortality and death are both to be found within a person; selfishness is death and unselfishness leads to the immortal. All actions in which a person finds himself engaged are ultimately impelled by these two motives within. He who, having obtained the whole earth as his possession, feels no attachment to it in any way, of what use is the earth to him? On the other hand, he who lives in a forest, eating roots and tubers, leaves and fruits, but cherishes a desire for things of the world, is really in the mouth of death.

There is, in this world, no enterprise or undertaking not motivated by some desire. And all desires originate from the mind which a wise man controls with discrimination. The following Kama Gita is quoted in this instance:

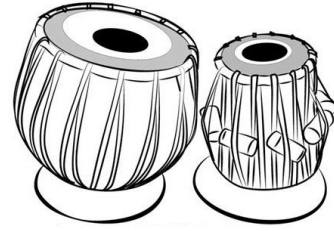
दोहा - रघुपति कर संदेसु अब सुनु जननी धरि धीर ।

अस कहि कपि गदगद भयउ भरे बिलोचन नीर ॥ १४ ॥

O Mother, take courage now and listen to the message of Sri Rama. Saying thus, the monkey's voice was choked with emotion as his eyes filled with tears.

"Kama says: 'I am not capable of being overcome by anyone who does not resort to proper means. I rise again in him who strives to strike me with the force of his strength and thereby tries to kill me. I rise again in him who tries to destroy me by means of sacrifices, gifts, etc. I rise up in him who tries to overcome me by the study of the Vedas and the learning of the Vedanta. He does not understand me who tries to destroy me by sheer determination, for I exist behind his thoughts and feelings. I rise up in him who, by austerity and self-mortification, tries to put an end to me. When one tries, again, to bring me to an end by directing his mind to Moksha, I, looking at his desire for Moksha, dance and laugh in joy. Among all beings, here, I am the one indestructible power.' Therefore, O Yudhishtira, focus your desire on righteousness, so, that it may move in that direction, and rest there."

By way of elucidation, it may be mentioned here that the two important prerequisites for attaining success in the control of the mind are Vairagya or dispassion and Abhyasa or practice. The student of Yoga ought to try his best to be free from desire for pleasure, seen or unseen, and this dispassion can be had through constant perception of the patent defects in objects. Dispassion is an aversion to sense-enjoyment, both here and hereafter. The detachment under consideration is of two kinds, - the lower and the higher. A distinction is drawn between the inferior and superior types of Vairagya. The former is distaste for the things in life, due to the experience that they cannot be acquired or preserved without trouble, while their loss causes pain, and the quest is never free from egoistic feelings; the latter is based on a clear perception of the difference between the intelligence that is the Spirit within, and the objects that appear in its light.



The determination to refrain from sense pleasures is the first stage of Vairagya. In the second state certain objects lose their charm for the aspirant and he attempts to overcome the attraction for others, also. In the third stage the senses are controlled, but a vague longing for enjoyment yet lingers in the mind. In the fourth stage, however, the student of Yoga loses completely all interest in external objects, physical and even conceptual. This is the condition of true desirelessness, which leads to supreme independence, wherein one renounces all psychic powers, and sets little store even with such temptations as all-knowingness.

कहेउ राम बियोग तव सीता । मो कहुँ सकल भए बिपरीता ॥

नव तरु किसलय मनहुँ कृसानू । कालनिसा सम निसि ससि भानू ॥ १ ॥

Sri Rama said, "Ever since I have become separated from you, everything appears to be reverse. The fresh and tender leaves on the trees appear like tongues of fire; nights appear dark as the night of dissolution and the moon scorches like the sun.

A Plan To Train The Mind

Swami Chinmayananda



In all religions of the world, we hear a lot about the necessity for the control of the mind. This seems to be the chorus in all the scriptures. Mind is its own thought flow. Just as water flowing continuously in a given direction is a river, so, too thought-flow is the mind. Just as the continuous flow of gallons of waters gives us the magnitude of the river, thought flowing continuously from an individual towards the world-of- objects is the Mind.

Naturally, as the character of the river is the character of its waters, so, too, the mind is also conditioned by its own thoughts. If the water is clean, the river is clean. If the waters' flow is fast, the river is fast. The similarity is so, complete that the same can be applied to the mind. The nature and behavior of thought in an individual bosom at a given moment must condition and define the type of mind the individual possesses at that time. Thus, if the thoughts are good, the mind is good. If the thoughts are agitated, the mind is agitated.

In short, in the makeup of an individual, we can say that as the thought, so, the mind; and, as the mind, so, the man.

Therefore, in case a seeker is demanding a total transformation of his personality, and strives himself to become a god-man, it is necessary that he must tackle his mind and bring it under his control. To tame a river is to tame the flow of waters in it. Similarly taming the mind constitutes a scheme with three definite programs. We have to change (a) the quality, (b) the quantity and (c) the direction of the thought-flow in us in order to fulfill the total transformation of our present personality composition and structure. This is the secret of our inner resurrection.

Devotion Improves Quality

The quality of thoughts gushing in our mind will depend upon the type of objects that initiate or sustain the nature of thoughts within. Company of good books, noble men, dynamic aspiration, inspiring ideals, should necessarily change the color of the thought-pattern entertained by the Sadhak in his bosom. In short by surrendering himself to the Lord of his heart, by unbroken remembrance of Him and His absolute virtues, supreme love, divine sense

कुबलय बिपिन कुंत बन सरिसा । बारिद तपत तेल जनु बरिसा ॥

जे हित रहे करत तेइ पीरा । उरग स्वास सम त्रिबिध समीरा ॥ २ ॥

Beds of lotuses feel like spears on the ground and rain-clouds seem to pour boiling oil. Everything that was friendly before has now become tormenting. The cool, soft fragrant breeze now feels like the breath of a serpent.

of justice, endless goodness etc., the “quality of thought” in the devotee by association becomes improved. In a word, devotion to the Lord, Bhakti, is the means by which the quality of thoughts gets improved.

A river that is flooded and flowing brimful at a terrific velocity is not a phenomenon that can easily be controlled, directed or ordered. In front of the irresistible flood it will sweep down all the human efforts to arrest it. For doing any work, in trimming or taming the river, we will have to wait until the flood subsides. Similarly, the human mind will sweep down with its own flooded might all the individual’s insignificant attempts at controlling or modifying it. The mind that is quietened alone is available for remoulding.



Ordinarily, in almost all of us, the mind is in a constant state of dangerous floods. Thoughts gurgle down, thundering and roaring in their sweep into the world-of-objects, feelings and ideas. This state of flood is contributed by three main streams, which are the main sources of the river of thoughts. They are (a) shackling memories of the past (b) benumbing fears for the future and (c) the freezing anxieties with the present changes taking place around. The past, the future and the present are the eternal peaks from which gurgle forth regrets, fears and anxieties, which cause the flood in the mind. To control the three sources will be the secret process by which the dimension, velocity, force and the sweep of the flood in the mind are controlled.

Dedicated Service

Selfless dedicated activities undertaken as an offering at the altar of our ideals, in a spirit of surrender to the Lord of our heart, is the only available method by which we can save our mind from these disastrous floods. When there is an ideal then at its altar, we can surrender all our regrets of the past, all our fears for the future and our anxieties in the present, and when we work in the world, in spirit of dedication and surrender to Nārāyana, the mind becomes peaceful and serene. And when this has become the habit of a Karma Yōgi, the personality of the self-less worker becomes tamed enough for remoulding.

Thus, if the “quality of thoughts” is changed by following the Path of Devotion (Bhakti) and the “quantity of thoughts” is controlled by pursuing the Path of Dedicated Action (Karma Yōga), then the, "direction of thoughts" is changed by the pursuit of Knowledge (Gyāna Yōga). To lift ourselves from our abject identification with our body, mind and intellect, and to end our individuality concept of ourselves, that we are mere perceivers, feelers,

कहेहू ते कछु दुख घटि होई । काहि कहौ यह जान न कोई ॥

तत्व प्रेम कर मम अरु तोरा । जानत प्रिया एकु मनु मोरा ॥ ३ ॥

It is said that one’s agony decreases a little if one talks about it. But to whom shall I talk? For there is no one who will understand. Only my soul alone knows the chord of love that binds you and me.

and thinkers, we seek to redirect our thoughts in the quest of the Infinite Self that expresses Itself through these vehicles.

Extrovertedness of the mind brings to it agitations, chaos and the thoughts gather a momentum at once furious and ferocious, in front of which the individual is swept clean and floated down in the direction of devolution, sorrow and animalism.

The quest of the Source of all activities, the Presence of the Divinity in the bosom, is the changing of the direction of the thoughts, and in this state of introvertedness of the mind, the thoughts become quiet, peaceful and divinised.

From the above, a true seeker should not jump to the conclusion that these three processes are mutually excluding factors. Each is not separate from the others. To every one of them the other two are complimentary. In fact, quality cannot be changed without consciously or unconsciously changing the quantity and the direction of the thought flow. In fact, one in whom the quantity of thoughts has diminished, both the quality and direction of his thoughts are also changed. And, unless the quality and quantity are modified, the direction of thought flow cannot be changed at all.

In short, the paths of Devotion (Bhakti), Action (Karma) and Knowledge (Gyāna) are to be practiced in synthesis, although each student may take one or the other of them as his main path, according to his subjective mental temperament. However, each intelligent student shall discover for himself that whatever be his main path, the other two cannot be totally eliminated from his program of self-evolution.

Since this triple program of changing the quality, quantity and direction is each so, intrinsically interrelated with the other two, the accomplishment of one is at once the fulfillment of the other two.

To rise above our identifications with our limited mind and intellect by a conscious contemplative flight is the only method of awakening into Truth and reaching the Higher Consciousness. Until this Seat Truth is entered into and lived in our own subjective experience, we cannot rise above the thralldom of matter, which is the source of all our suffering today.



सो मनु सदा रहत तोहि पाहीं । जानु प्रीति रसु एतनेहि माहीं ॥

प्रभु संदेसु सुनत बैदेही । मगन प्रेम तन सुधि नहिं तेही ॥ ४ ॥

My soul ever abides with you. Know this to be the essence of my love. Hearing the Lords message, Vaidehi was so lost in Her love for the Lord that, She lost all consciousness of Her body.

Crisis Management *by Swami Dayananda*

Commitment

The best way of managing a crisis is not to create one. I deal with issues before they mushroom into crises and cause me stress and heartburn.

For my own freedom from stress, I have to make the commitment to a task and begin to do it. I have to prioritize my tasks in the order of decreasing difficulty and deal with them one by one: the most difficult first, the less difficult second, still less difficult third and easy ones later. Why are people often afraid to commit themselves? It is because of fear: fear of failure, fear of losing what one has, fear of repercussions in making a decision, fear of taking a stand.



A psychologist once wrote a book after visiting many countries and meeting many people. India was one of the countries he visited. In his book he said that among all the people he met, a sannyasi has the sanest mind. This is true because a sannyasi does not worry about tomorrow. That is what makes him a sannyasi. A sane mind is one that is free of the fear of morrow.

You may be unable to commit because you are afraid of losing your job. What will happen if you lose your job? Of course it is not the best of situations to be in, but it is not the end of the world either. You can search for another job. If you don't find one, you may not be able to live in the lap of luxury, but you will not starve either. You can always support yourself by working at a fast food chain or at a car wash. You will survive.

The alternative or outcome of not making a commitment is to continue with a heavy heart at work. The fact that you do not commit nags your mind constantly. There is no escape from it. Therefore, it is better to take the plunge and commit yourself. Our whole life is a commitment. Living is a commitment, marriage is a commitment, an appointment is a commitment, a word given is a commitment. The Vedic culture is a culture of commitment.

कह कपि हृदयँ धीर धरु माता । सुमिरु राम सेवक सुखदाता ॥

उर आनहु रघुपति प्रभुताई । सुनि मम बचन तजहु कदराई ॥ ५ ॥

The monkey then said, “ O Mother, take courage in your heart, fix your thoughts on Sri Rama, who is the delight of His servants. Having heard what I have said, shake of all fears and reflect on the glory of the Lord of Raghu’s.



In the Ramayana, Dasaratha gave his word to Kaikeyi; he gave her a boon. On an opportune occasion, she asked Dasaratha for the boon. She said, "I want Rama to be sent to the forest and Bharata to be enthroned." This was a shock to Dasaratha but he could not go back on his word. He had given her a blank check. He had not given his word that he would send Rama to the forest – that was Kaikeyi's wish. He had only told her that she could ask for something if she wished and he would fulfill it. Upon hearing Kaikeyi's words, Dasaratha said to Rama, "It is I who had given my word to Kaikeyi, but you have the right to refuse to go to the forest." But Rama declined. Pitr vakya paripalanartham, to uphold the words of his father, words which Dasaratha had never actually given, Rama went to the forest.

Our whole life is a commitment. Living is a commitment, marriage is a commitment, an appointment is a commitment, a word given is a commitment.

In the Mahabharata, Arjuna came to his mother after winning Draupadi. He said to Kunti, "Mother, I have brought a gift," to which Kunti, without knowing what the gift was, replied, "Share it with your four brothers." On hearing this, Arjuna was appalled because he meant Draupadi to be a gift only figuratively. When Kunti came to know that the gift was really a girl, Draupadi, she was also nonplussed. Kunti then consulted all the elders. There were a lot of questions to be answered: how can Dharmaraja marry Arjuna's wife; how can Draupadi marry all five of them; how can Kunti put up with all this; how can the other relatives accept this. After much discussion, it was decided that since Kunti, the mother, uttered those words, they had to be respected. One wonders who is great in this: whether Arjuna is great, or Dharmaraja is great, or Kunti, or Draupadi. Everyone is equally great; so, earnest was their commitment to the given word.

These stories highlight our value for commitment. By committing, we uphold what we cherish. Therefore, I commit myself to a decision after I have understood the matter well. If I need to consult someone before I reach a decision, I do so. If it is in my power to commit, and if I have taken all the factors into account, then I make a commitment and stand by it. When I assume a responsible position where I am expected to make decisions, people look up to me. I have to make commitments.

दोहा - निसिचर निकर पतंग सम रघुपति बान कृसानु ।

जननी हृदयं धीर धरु जरे निसाचर जानु ॥ १५ ॥

“The hosts of demons are like moths and the shafts of the Lord are like flames. O Mother, have courage in your heart and consider that the end of the demons is close.

I should not be afraid of a commitment or a decision, which involves pain. After having tried and failed in all my efforts to make a person work better, if I have to dismiss that person, the decision is painful. Even though I am not dismissing him because of a personal vendetta or a prejudice, the decision to let him go is still hard. Yet, I understand the issues well, it has to be done. Therefore, I must do it. I can call the person and gently explain the situation to him. I can let him go without destroying his self image totally. Still, I have to do it.

We have a particular dharma: you sacrifice something for a greater cause. To save your family, you sacrifice wealth. You sacrifice a family to save a community. You sacrifice a community to save the country. Do you know how forest fires are controlled? By controlled burning. Why? Because all the undergrowth, such as bushes and shrubs, has to be burnt. Otherwise, if there is a fire in one place, the whole forest will catch fire because of the dry undergrowth.

Therefore, for the sake of the company, if I have to do something that is difficult and painful, I have no choice but to do it. Otherwise, it may result in a crisis, and I may have to close down the whole business. To save the jobs of many, I may have to take away the job of one.



Procrastination

By postponing things, by not dealing with issues on hand, I create a crisis. To avoid a crisis is to follow the old adage: a stitch in time saves nine. So, however difficult be a decision, it will be more painful if I postpone it for later.

Many a good relationship is lost because one does not do the right thing at the right time. When someone writes to you and you keep postponing writing back to him, that person thinks you don't care, which is not true. What is to be done at the right time, if it is not done, can cost you a lot. Even marriages may be destroyed because of procrastination. If the wife wants to talk to the husband, and he keeps postponing the conversation because he suspects she has something unpleasant to say, ultimately it can lead to a crisis.

Let us consider the example of a procrastinating executive. When he goes to work, a few files are waiting for his attention on his desk. He picks up the one on top of the pile,

जौं रघुबीर होति सुधि पाई । करते नहिं बिलंबु रघुराई ॥

राम बान रबि उएँ जानकी । तम बरूथ कहँ जातुधान की ॥ १ ॥

Had the hero, the race of Raghu's any clue about where you were, he would not have delayed an instant. The moment Sri Rama's arrows appear, the demons will be scattered, even as the shadows of night disappear when the sun makes its appearance.

which receives his immediate attention. For this particular job, he has to consult another file. This implies that he has more work to do, which he is not prepared for right now. Therefore he postpones working on it. so, from the left side of the desk the file moves to the right. The next file requires him to make an unpleasant decision, which he is reluctant to do. Therefore, he decides to set it aside. This file also moves to the right. The next file is huge and demands the boss's help, but the boss does not want to take the time. The boss wants the executive to do it instead. This one also moves to the right. Then there is another file which involves a lot of research. This one also joins the mounting pile on to the right. There is one file which deals with a routine matter and is simple. Since the executive has come to work and he must do something, he acts on it. He dictates a letter and is rid of the file. so, he attends to the only job which does not involve his commitment or require a decision or any effort on his part.

People tend to go for the easy and pleasant things and leave the difficult ones for later. This is a good strategy if one wants to get many things done as quickly as possible. But it becomes a failing in the person if he cannot face unpleasant situations and always goes for the pleasant. When the day is over, the files are still waiting to get the executive's attention, and with every passing day the files accumulate. After a few days he does not want to see the files on the table at all; they irritate him and so, he stuffs them into the drawers. There comes a day when the work can be postponed no longer. The files must be looked at. And when the files are dealt with the executive goes home with a clean heart. He feels lighthearted. There is a sense of satisfaction, a sense of accomplishment. Why? Because even when the files were in the drawer, they really went home with the executive in his heart. Any job undone hangs heavily in your heart. This is a risk both to your health as well as your job. Therefore, doing the painful task first and the pleasant ones later avoids crisis.



अबहिं मातु मै जाउँ लवाई । प्रभु आयसु नहिं राम दोहाई ॥

कछुक दिवस जननी धरु धीरा । कपिन्ह सहित अइहहिं रघुबीरा ॥ २ ॥

I could have taken you to Him this very moment, however, I have no such order from the Lord. So, Mother, please wait patiently for a few more days until Lord Rama arrives here with troops of monkeys.

Brahma's Yagna at Pushkara from Shree Prameyají's Discourse

Of the innumerable pilgrim centres (holy kshetras) in the holy land of Bharata Varsha, it is said that Pushkara in Rajasthan, is the greatest. This is the only kshetra where a temple dedicated to Lord Brahma exists. It is said that Lord Brahma along with all the celestial sages was performing puja with special lotus flowers. One of the flowers slipped from His hands and landed at Pushkara and that is how Pushkara derived its name and became famous as the greatest kshetra. It was here that Gajendra attained moksha.



Mythology has it, that one day, a long long time ago, Lord Brahma decided to perform a great yagna in the holy Pushkara kshetra, for the good of humanity, by invoking the much needed rain on water starved earth, to ensure good crops and thereby, vitality for all the three worlds. A beautiful yagnashala was built and decorated by divine damsels with rare flowers and leaves, colourful rangoli designs adorned the surroundings, auspicious music and the sound of divine musical instruments filled the atmosphere. All the gods and goddesses and the priests were seated in their allotted positions and Lord Brahma attired in sacrificial robes stood in front of the vedic fire anxious to start the yagna.

The muhurta, the appointed time was fast approaching, and the head priest was getting anxious as the yagna could not be started without Saraswati Devi, by the side of Brahma. Brahma too started getting restless. A messenger was sent to bring Devi Saraswati. She was however busy with some domestic chore and she said since Lakshmi, Parvati and other goddesses were not yet there, she would come as soon as they arrived. Here, time was running out and when the messenger arrived without Saraswati, the head priest said to Brahma, that if Saraswati Devi did not come soon, the yagna would have to be postponed, as the auspicious time would pass and it was not right for Brahma to perform the Yagna without his wife.

Brahma's eyes grew red with anger. He called Indra and asked him to bring the first girl he met on the road. Lord Brahma said, "I shall marry her on the spot and start the yagna. I do not want to miss the muhurta as the welfare of the universe depends on it." Unable to refuse or say anything to Brahma, Indra went out in search of a girl. Hardly had he stepped

निसिचर मारि तोहि लै जैहहिं । तिहुँ पुर नारदादि जसु गैहहिं ॥

हैं सुत कपि सब तुम्हहि समाना । जातुधान अति भट बलवाना ॥ ३ ॥

He will vanquish the demons and take You away and Narada and other sages will sing His glory in all the three spheres of creation. But my son, all the monkeys must be small like you, whereas the demons are mighty and great worriers.

out when he came across a beautiful, young cowherd maiden daintily carrying a pot of butter. Literally seizing her hand, Indra dragged her to Brahma. Brahma, then addressed the assembly, "O Gods and Sages, with your approval, I shall marry this girl whose name is Gayatri, this minute and start the yagna which is of paramount importance to the Universe. I promise to make her the Mother of the Vedas and bestow on her the power to purify all the worlds with her words."



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The assembly unanimously agreed, and Brahma was thus married to Gayatri. At this moment Saraswati Devi along with all the celestial Devis – Parvati, Lakshmi, Ganga, Indrani and the wives of the rishis arrived at the Yagnashala. Seeing Gayatri by Brahma's side, in a bride's attire, Saraswati's face grew red with anger. Approaching Brahma, She asked, "Lord, How is it that you have committed this sin of ignoring me and marrying another woman. You are the Grandsire, how could you set such an example for others?" Interrupting Her, Brahma said, "Listen O Devi, before casting aspirations on me, since you were not here and the priests said that the muhurta was soon about to pass, I had to have a wife to begin the yagna at the appointed time, in the larger interests of the three worlds. At my request, Indra brought this girl and Shiva and Vishnu gave her away in marriage to me. And as I told you there was no intention other than the interest of the universe that prompted this action of mine. If however, you are still offended, all I can say is 'Forgive me'."

But Saraswati's anger was not to be appeased and she pronounced a curse on Brahma- "By virtue of my tapas," she said, "I curse you, for the harm that you have done to me; you shall not be worshipped in the world except on one day in the year." She went on to curse everyone who helped with the marriage.

To Indra she said, "Instead of preventing my husband from committing this sinful act, you concurred with him, therefore I curse that you shall be bound and dragged in chains by your enemies." She further cursed Lord Vishnu, to be born on earth and endure the agony of separation from his wife. To Lord Rudra she said that he would suffer by losing his manhood through the curse of rishis. O Agni, Saraswati continued- "May you swallow all things clean and unclean." You priests and brahmins, you shall ever perform rituals only for the sake of money and shall be activated by greed in temples and pilgrim centres. After pronouncing these curses, Saraswati returned to her tent. The other celestial women followed her a few yards behind, but soon returned to the Yagnashala. Saraswati, felt very much offended.

मोरे हृदय परम संदेहा । सुनि कपि प्रगट कीन्हि निज देहा ॥

कनक भूधराकार सरीरा । समर भयंकर अतिबल बीरा ॥ ४ ॥

Great doubts arise in my heart, because of this. Hearing this the monkey assumed his natural form, colossal as a mountain of gold, terrible in battle, mighty and valiant.

Calling out to each of them, she pronounced a curse on them as well. (Lakshmi, represents eight-fold wealth, one aspect of this is position (power) and another is money.) "O! Lakshmi," she said, "since you abandoned me in the hour of my need, you shall, in the form of power, keep the company of the crooks, notorious and sinful people, who will thereby attain high positions, and in the form of wealth, (money) you will keep the company of the crooks, the blackmarketeers, the dishonest, cruel and sinful. However, you shall never stay in one place for any length of time." She similarly cursed Indrani and the wives of other Gods and returned to her tent.

Brahma felt very sorry at the way things turned out. He thought to himself, "The course of my action was far from unworthy, why then did things come to such a pass?" Even as he was thinking he suddenly remembered that he had not broken a coconut to Ganesha before leaving from Satya Loka for the yagna. Immediately he prayed to Ganesha and requested Vishnu to intercede with Saraswati on his behalf. Lakshmi and Vishnu then went to Saraswati. By this time Saraswati's anger had abated and she was quite remorseful. She then accompanied them to Brahma at the Yagnashala. Brahma greeted her joyfully and asked her what he should do with Gayatri now that he had duly married her? At this time Gayatri bowed to Saraswati's feet, Saraswati gently raised her and blessing her said, "A dutiful wife should obey the orders and fulfil the wishes of her husband. One who fails to do so, is irreverent, one who is quarrelsome or complaining will make this life and the one to come, miserable. The virtuous wife should not displease her husband. Come let us together serve our husband." Saying thus, Saraswati embraced Gayatri. Gayatri then modified Saraswati's curses pronounced on the different Gods with her permission.

Brahma's curse that nobody would worship him except for one day in the year, was thus modified to those who worship Brahma would be united with him. The curses on the other Gods were modified as follows: -

Indra would be released from his bondage by his son.

Vishnu, would regain his wife, although separated from him.

Rudra would be worshipped in the form of Lingam.

The goddesses would never feel sad though deprived of children.

And the Brahmins would become worship-worthy even as Gods, in return for the dakshina they received.

Therefore, dear brothers and sisters do not forget to worship Lord Ganesha before any undertaking in life.

सीता मन भरोस तब भयऊ । पुनि लघु रूप पवनसुत लयऊ ॥ ५ ॥

Sita now felt confident in Her heart and the son of wind God again assumed his minute form.

The Generation Gap

Rukmini Prameya



Without change there can be no breakthrough.

Without breakthrough there can be no future.

Changing time is a perceptible difference, felt and experienced by one and all. All generations notice a difference in respect to the succeeding generation and we call it the 'Generation Gap'.

The gap between the present generation and earlier generations represent much more than age and technological differences. It reflects the effects of a changing society on a generation. Young adults today have radically different life experiences than those in generations before them. In their childhood and youth, these children were probably among those who saw both parents working and for furthering their education. Many of them were probably raised in single parent homes. They grew up with "fast" food; "remote control" entertainment; and "quick-response" devices such as automatic teller machines and microwave ovens, all of which provided instant gratification.

The previous generations saw rapid economic growth and expanding opportunities. The present day young adults see corporate downsizing and lay offs, limited career positions and an economically troubled society with a bankrupt social security system. This current state of the society has great implications on the behavioural pattern of the present day youth (PY). What influences this pattern, is the "life experience" of an individual. The following facts offer an insight into the moulding of a present day youth.

The PY tend to be independent problem solvers. As they grow up with both parents working, they get used to getting things done on their own. They seek support and feedback, but they don't want to be controlled.

They are technologically literate as they grow up with computers. They are responsive, being conditioned to expect immediate gratification. They are focused. As learners, they want to know why they must learn something before they take the time to learn how. They are am-

दोहा - सुनु माता साखामृग नहिं बल बुद्धि बिसाल ।

प्रभु प्रताप तें गरुडहि खाइ परम लघु ब्याल ॥ १६ ॥

Listen O Mother, monkeys possess neither great strength nor intelligence, but through the Lord's grace even a tiny snake can swallow *Garuda*.

bitious. They crave success on their own terms. They are “flocking” to technology start ups, and founding small businesses. They are fearless. Indeed, adversity has, rather than discouraging youths, given them a harder, even ruthless edge.



Although, change is a welcome and healthy sign of evolution of the mind, it would be certainly be rewarding and enriching if it is a refinement of the basic culture of the past. The use of phrases such as 'old is gold' and 'old wine in a new bottle' goes to prove that it is difficult to evolve something new without relating to the past. Whether it is in religion or civilization, the past forms the foundation for future developments. Celestial beings like Vayu, the mighty force; Sun, the source of light and energy; Agni, the source of fire; Varuna, the source of water and many others have been worshipped from the beginning of creation. The modern man has tapped every form of energy derived from the celestial world, condensed them, stored them and used them to his advantage. He gives a scientific name such as solar energy, hydraulic energy, atomic energy etc to the time immemorial divine source of sustenance of life, thus proving that the 'old' has to be the infrastructure of 'new' things.

Old civilizations are dug out by Archaeological departments nor only out of curiosity, but to learn the history of the past.

Thus, all old things considered ancient, form the basis for future enlightenment. Therefore, Vedas and Shastras (considered as Annadi i.e. beyond time concept) have given us the code of conduct in life for a meaningful living. Hence faithful observance of the commands of the sastras ensures a smooth sailing in life. If man can tap the old things to his advantage, it is mandatory, that the injunctions in sastras be followed by man. According to the era, sastras have allowed concession in observances. For instance, in Kaliyuga mere utterance of the Lord's name is considered a great austerity whereas in the other yugas, one would attain the equivalent merits only by performance of Yagnas.

In the light of this knowledge, if only the intelligence, power and capabilities of the present generation would draw its strengths from the values of the past, great would be the happiness and rewards in life.

मन संतोष सुनत कपि बानी । भगति प्रताप तेज बल सानी ॥

आसिष दीन्हि रामप्रिय जाना । होहु तात बल सील निधाना ॥ १ ॥

Sita was overjoyed on hearing the words of the monkey, full of devotion, revealing the majesty, glory and strength of Sri Rama. Knowing him to be dear to Her Lord Rama, she gave Him Her blessing: “May you become a repository of strength and virtue, dear child”

Esotericism of Ramayana

Sri Swami Premananda

(Divine Life Society)



There is a spiritual interpretation of the story of Rama which would be found beneficial to the entire mankind. According to the esoteric explanation of the Ramayana, man himself is the battlefield where a constant war is going on between the good and evil propensities. Information about the external world is collected through the five sense organs. These perceptions are turned into impressions with the help of mental background, different in different individuals. On the basis of these impressions the individual acts through the five organs of action. It is by controlling the sense organs and disciplining the mind with the help of the intellect that man can take proper action and lead a happy life. After continuous disciplining of the mind and the senses, ignorance is dispelled and one is able to discriminate between good and evil.

A person who is able to command his ten senses is called Dasaratha. Among his wives, Kausalya can be said to be an embodiment of Devotion, Kaikeyi of Attachment and Sumitra of Detachment. Similarly, Rama represents Wisdom, Bharata Discrimination, Lakshmana Renunciation and Shatrughna Thought. The knowledge contained in the Vedas is personified in sage Vashishtha who first teaches and trains the four princes—Rama, Bharata, Lakshmana and Shatrughna. It is only when wisdom, discrimination, renunciation and asceticism are combined that universal brotherhood or Vishwamitra emerges who imparts further training and help to Rama and Lakshmana to conquer evil forces like Tataka (Anger-lust combined), Maricha and Subahu (Temptation). After that sage Vishwamitra takes them to Mithila, the kingdom of Raja Janaka, to participate in Swayamvara, the marriage function of his daughter Sita. On their way to Mithila, Rama revives Ahalya who had turned into stone i.e. without feeling and sensation, due to a curse which fell on her, and is again brought back to her full sensibilities.

There the contest was that whosoever lifts the bow of Siva, Sita will be married to him. Many princes and kings competed for the hand of Sita but they were not able even to move the great bow and were therefore disappointed. This bow, according to our allegory stands for pride

अजर अमर गुननिधि सुत होहू । करहुँ बहुत रघुनायक छोहू ॥

करहुँ कृपा प्रभु अस सुनि काना । निर्भर प्रेम मगन हनुमाना ॥ २ ॥

“May you ever remain immune from old age and death, and may you be a storehouse of good qualities, my son and may the Lord of Raghu’s shower his abundant grace on you”. No sooner he heard the words, “May the Lord’s grace be with you,” Hanuman was overwhelmed with emotion.

and Sita is an embodiment of Devotion. Now unless a man is able to rise above pride, he cannot attain devotion. Parasurama is a devotee of the Lord and stands for Ego. He was enraged not only as the great bow was lifted but broken into two. Whereas Rama tried to assuage the feelings of Parasurama with sweet words, Lakshmana, his brother almost challenged the great sage for unnecessarily interfering in the internal affairs of king Janaka.

As an embodiment of wisdom and being the eldest amongst the princes, Rama is rightly chosen by his father to be crowned as king, but on account of the intervention of Kaikeyi, he is compelled to banish Rama from the kingdom for 14 years. Thus Rama, Sita and Lakshmana left for the forest and minister Sumanta (i.e. Sukarma—good actions) accompanied them but wisdom (Rama) compelled him to go back to Ayodhya.



The trio (Wisdom—devotion—renunciation) proceeded further. The meeting of wisdom (Rama) with skillful Nishada helped the trio to cross the Tamsa river (river of Brahma-Vidya) on the boat of pure sankalpa and then accompanied with Nishad, the trio reached ‘Triveni’ the conjunction of three rivers (Ganga, Yamuna, Saraswati) which symbolically represent Ida, Pingla and Sushumana. On the bank of Triveni they had the darshan of Pranav (i.e. Bharadwaja) and afterwards of Valmiki Rishi (Discipline) who advised them (wisdom—devotion—renunciation) to stay at Chitrakut, the place of reasoning and understanding, for sometime.

When Bharata returned to Ayodhya from his maternal uncle’s place, he is able to discriminate and see the injustice of the whole episode. But he fails to dissuade Rama from following the orders of his father as well as of Kaikeyi. Rama does not leave the kingdom alone and is accompanied by Renunciation (Lakshmana) and Devotion (Sita). Then the trio left Chitrakut also. On the way they met the great sages Atri (Truth), and Anasuya, wife of Atri, an embodiment of loyalty and faithfulness.

The trio of Wisdom, Devotion and Renunciation occupy Panchavati—literally an abode standing for an embodiment of the five sense organs. There Surpanakha, the sister of Ravana and an embodiment of Desire, approaches Rama and Lakshmana for the satisfaction of her lust. But neither Wisdom nor Renunciation are attracted or lured by Desire who is not only turned away but also disfigured by Lakshmana. Surpanakha approached her brothers Khara and Dushana, who stand for Pride and Evil. But in a battle royal they are not able to measure

बार बार नाएसि पद सीसा । बोला बचन जोरि कर कीसा ॥

अब कृतकृत्य भयउँ मैं माता । आसिष तव अमोघ बिख्याता ॥ ३ ॥

The monkey bowed at Sita’s feet, again and again. Folding his hands in reverence, he said, “O Mother, I have now accomplished all that I had to accomplish. For, everyone knows that your blessing is unfailing!”

swords with Wisdom and Renunciation. Whosoever makes use of wisdom before taking any action—and if that wisdom is tempered with renunciation—pride and evil cannot stand before the combination, and automatically disappears.



Then we reach the climax of the story where Ravana or Dasanana, literally a person with ten heads, decides to avenge the dishonour done to his sister. Having analysed that the ascetic princes are no ordinary individuals and have withstood not only Pride and Evil but also Desire, Dasanana decides to organise an attack with the help of Deceit, in the form of Maricha. Maricha or Deceit could assume a variety of forms and hence he was used by Ravana as a ploy to appear before Sita as a golden deer so, that she might be attracted towards him.

It is said that at this juncture, in order to save Sita—a Princess who had been brought up in luxury—She was concealed by Rama with the help of Fire and in her place an illusion of Sita was created by him. It was this illusory Sita who fell for the golden deer and asked her husband to bring it for her. Rama, through his wisdom saw the game but on account of Sita's persistence and to play his part in the cosmic drama gave the deer a chase.

The deer enticed him away from Panchavati and as he was dying, he cried Lakshmana as if it was Rama himself crying for his help. The illusory Sita heard the cry and asked Lakshmana to rush to Rama's help. Lakshmana tried to assure Sita that no calamity could befall the wise and brave Rama but she insisted and even insinuated motives to Lakshmana who had to leave to find out facts. When Sita was alone, Ravana approached Panchavati as a hermit, begging for alms and took her away forcibly. He was intercepted by Jatayu, an embodiment of peace, who lives for others, but who was fatally wounded.

Since Rama is depicted in the Ramayana as an ordinary but an ideal man, finding Sita missing, he begins to lament and cry for help as any husband would do. Finally he runs into Jatayu who tells him the truth. Several efforts are made to dissuade Ravana from evil path and to make him return Sita, but nothing avails of. Finally, Rama strikes friendship with Sugreeva, who is personified action, which has lost power and strength on account of the defeat inflicted upon him by his brother Bali, literally a very brave man. Sugreeva introduces Rama to Hanuman who stands for absolute renunciation, who is sent to find out the exact

सुनहु मातु मोहि अतिसय भूखा । लागि देखि सुंदर फल रूखा ॥

सुनु सुत करहिं बिपिन रखवारी । परम सुभट रजनीचर भारी ॥ ४ ॥

I am feeling extremely hungry at the sight of these trees laden with delicious fruits. Listen son, this grove is guarded by most valiant and mighty demons.

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whereabouts of Sita. On the way, the water-spirits—Suras, Simhika and Lankini—standing for three attributes of Sattva, Rajas and Tamas, which pervade the universe—try to hinder the progress of Hanuman. He rises above all the three attributes and it is only after he masters all of them that he reaches Lanka and finds out Sita in the forest of Ashoka trees. After delivering the message of Rama to her, he creates havoc in the city and lets himself be caught by Meghanatha so, that he is produced in the court of Ravana.



There he speaks of the valour and virtues of Rama and tries to dissuade Ravana from evil ways. Ravana's brother Vibhishana also tries to give good advice to the king and asks him to return Sita so, that bloodshed may be avoided. But the king strikes at Vibhishana and turns him out of the court, who then joins the forces of Rama. Even the entreaties of Mandodari, his queen, do not prevail upon the king. Wisdom (Rama) also sends another emissary, Angada, to persuade Ravana to give up his evil ways. But Attachment and Desire, as personified in Ravana are determined to have their way and finally a battle royal ensues.

Ravana had all the evil forces like Greed, Deceit and others on his side but they were all destroyed by Rama, causing consternation in Ravana. But his Desire in the form of his son Meghanatha, consoled him and succeeded in striking at Renunciation (Lakshmana) sending him to sleep for a short while, but Good Actions in the form of the medicine-man Sukhena came to the help of Renunciation and revived him with the help of the Sanjivini herb, i.e. determined good action. Even Kumbhakarana standing for pride, could not stand before wisdom and was killed. Finally Desire and Attachment (Ravana) were completely annihilated by Wisdom and when illusory Sita came to Rama, Wisdom declared that he had no place for Maya and sent her back to fire.

Bharata had been ruling Ayodhya with great discrimination and once the period of 14 years was over, Wisdom, Renunciation along with Devotion, Absolute Renunciation, Bravery and other attributes returned to Ayodhya, to establish the reign of righteousness—Ramaraj.



तिन्ह कर भय माता मोहि नाहीं । जौं तुम्ह सुख मानहु मन माहीं ॥ ५ ॥
Mother, I am not afraid of them at all, if only you give me your approval from the heart.

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God was wonderstruck



Once a famous scholar was lecturing on God. Suddenly a man appeared before him. The scholar asked him: "Who are you?" The man said "I am the same God whose glories you are discoursing on". The scholar replied, "You are God? You look just like us. How do I believe that you are God? I will have to test you out."

He took the brass water container kept next to him and told God "here, if you can change this to gold, only then will I believe that you are God" God was nonplussed. Before appearing he had thought that all these ardent hearers would ask him for devotion, pure knowledge etc. Here he was, stuck in an ignoble position of having to prove himself. Nevertheless he decided that it was better to prove rather than beat a retreat at this stage.

He took the vessel and at His touch the vessel changed into gold. He looked triumphantly around and saw that the entire audience had vanished. He looked puzzled trying to understand men.

He did not have to think for long as he saw the entire audience returning all with the brass vessels, big vessels that they could lay their hands on. They wanted the whole lot to be turned into gold.

दोहा - देखि बुद्धि बल निपुन कपि कहेउ जानकीं जाहु ।

रघुपति चरन हृदयँ धरि तात मधुर फल खाहु ॥ १७ ॥

Seeing the monkey to be both intelligent and full of wit, Janaki said, "Go my son, fix your heart on Sri Rama's feet and enjoy the delicious fruit"

Where to Find Happiness Swami Suddhananda

If you want education you have to go to schools, colleges and other educational institutions. If you want a job you have to go to factories or offices. If you want things, you have to go to shops. If you want happiness where would you go? Is there an external address which comes to your mind? For education the address is outside; for jobs the address is outside; for things the address is outside; for relationships, satisfaction of emotional needs, the address is outside. But for happiness there is no address outside. If there was such an address, everybody would rush to that place.



We are all conditioned to think that if we are educated we can be happy; if we have a job and earn a lot of money we can be happy; if we get houses, cars, all the luxuries we will be happy; if we get married we will be happy; if we get children we will be happy; if we get name and fame or power we will be happy. But nothing happens to us even after acquiring a degree or a job with a fabulous salary or getting married and getting children. Man thinks that he will be happy after acquiring all these things but he remains the same and he feels miserable.

We, in our small span of life of thirty, forty or fifty years have reached certain milestones. Education is a milestone; job is a milestone; marriage is a milestone; getting a child is a milestone. Everytime we have been promised the mythical golden pot at the end of the rainbow. We have been promised that when we achieve these goals, we shall lack nothing. With that in mind we all strive in this world. And yet, when you reach that destination, suddenly you discover that there is emptiness. As long as you are preparing for it, there is excitement, expectation and you have all the enthusiasm to reach the goal because you think that something wonderful is going to take place, something fulfilling is about to happen and that after that you shall not need anything. But the moment you reach the destination, there is emptiness.

In the presence of an uneducated man, the educated one may feel happy because of

चलेउ नाइ सिरु पैठेउ बागा । फल खाएसि तरु तोरैं लागा ॥

रहे तहां बहु भट रखवारे । कछु मारेसि कछु जाइ पुकारे ॥ १ ॥

Bowing his head, he made his way to the grove to relish the fruits. Having had his fill he started to uproot the trees. Some of the guards were killed in the process while others were injured and ran shouting –

comparison. But in the presence of a more educated person, the same person feels totally useless. That is why jealousy is common in academic circles.

None of these acquisitions can give happiness. Material achievements of any kind can provide you comfort. If it is hot, an air conditioner can cool the place. If you are hungry, the food can remove the pangs of hunger and make you feel comfortable. But you can have all comforts and yet be miserable. This is what the novelist Henry Miller calls "an air conditioned nightmare." If your body is hot, you can get into an air-conditioned room. But if your head is hot inside, what can you do?



To be rich means to be 'comfortably uncomfortable' and to be poor means to be 'uncomfortably uncomfortable'. It is of course better to be 'comfortably uncomfortable' than to be 'uncomfortably uncomfortable'. At least at the physical level you are comfortable, if you are rich. Of course we should never give a sanction to poverty. There is nothing glorious about poverty. Riches provide comfort but not happiness. Comfort is one thing and happiness is quite another. Previously we used to walk to our destinations which took a long time. Now we use a car which cuts the time of travel, which is more convenient. All these different facilities provide some comfort. Nothing more than that. At no time we must equate comfort with happiness. We can have all the comforts and yet be very miserable. In many people's lives, there are all types of comforts and luxuries but there is no satisfaction, contentment, fearlessness. If you look at the lives of the great movie stars, royalty, business tycoons, sports stars, they have all the material comforts and luxuries but they are miserable inside. The roles have no happiness or unhappiness. The person is empty.

It must be absolutely clear to us that what we want in life is happiness. Life is a journey and the destination must be very clear and that destination is happiness. Some may deny it and say that they want education or money or relationships or God. If education could provide happiness every educated person should be happy. You may have a dream to be a Ph.D. Somebody is already a Ph.D. Find out from him if his degree has solved all his problems and if he is happy. You may think that money can make you happy. Somebody else already has plenty of it. Ask him how happy he is. You want cars, houses, planes etc in life. Find out how happy is the man who owns the motor car company or owns the Boeing aircraft company. Are they free from fear, jealousy, hatred and all those emotions?

नाथ एक आवा कपि भारी । तेहिं असोक बाटिका उजारी ॥

खाएसि फल अरु बिटप उपारे । रच्छक मर्दि मर्दि महि डारे ॥ २ ॥

“O Lord, this huge monkey has appeared here and is causing havoc in the *Asoka* forest. He has eaten fruits, uprooted trees and crushed the guards and laid them on the ground.”

Whatever is your dream, somebody has already realized it and yet it has not made him happy. You want to be an engineer but you are not going to be the first engineer in this universe. Long before you millions have traveled to this destination and long after you also, millions will be continuing this travel. You are not the first doctor or the first millionaire. Whatever is your dream is already somebody else's reality. All these goals have already been reached by other people and what did they gain? Poverty, illiteracy do not solve the problem. Prosperity or literacy does not take away the emptiness either.

You are a very smart person if you learn from your experiences. You are smarter if you learn from others' experiences. You do not have to burn your finger to get convinced that the fire burns. You do not have to take poison, to know that the poison kills. Observing other people's experiences, achievements, failures, frustrations and learning from them makes an individual a mature and intelligent person. Thus when you analyze, you realize that over the shoulder of all that you want in life, what you really want is happiness as such.

Desire -Fulfillment –Happiness



Once the destination is clear, the next move is to find out how to get it. In any travel, I must know the destination, I must know what I want. Then I must know where to get it and finally how to get it. Gaining happiness as we understand it, is a total play of desire and fulfillment. For the individual at this moment, happiness is derived from desiring for something and fulfilling the desire for that object.

We can see this happening from our childhood onwards. A child cries for a balloon. When you give him the balloon, he smiles. Then you hide it from him and say, "What is there in a balloon? Why should he make so, much fuss for a balloon?" You understand that there is nothing in a balloon. But he does not understand that. He goes crazy for it. He has developed a strong desire for it and until you give it to him he will be unhappy, miserable. When the balloon is given to him, his desire is fulfilled and he smiles. We, as adults, are no better. We do the same thing. A child may cry for a balloon but an adult cries for money, man, woman, power, name, fame etc. This is what we think happiness is. We desire for something, cry for it and when we get it we are happy. This is how all of us find a little happiness in life.

Desire is universal. What we desire varies from person to person but 'that we desire', is

सुनि रावन पठए भट नाना । तिन्हहि देखि गर्जेउ हनुमाना ॥

सब रजनीचर कपि संघारे । गए पुकारत कछु अधमारे ॥ ३ ॥

Hearing this Ravana sent forth his warriors. Hanuman roared on seeing them and finished them all. The few that barely escaped with their lives ran out screaming.

a universal phenomenon. You may like pickles and I may like sweets; you may like a particular dress and I may like some other dress. But both of us 'desire' and that desire is universal. So, never look down upon yourself for having desires nor look down upon anybody for that matter.



In a family we can see how the desires of each one vary. Suppose the whole family goes to a fair, the child stops in front of the toyshop. The mother tries to distract his attention. Otherwise, he will ask his parents to buy up the whole shop! As they proceed further, the mother gets attracted by the saris draped in a sari shop. Now the mother gets disturbed and the child is happily moving along. The father refuses even to look in the direction of the shop! The mother goes crazy and the father is impatient to move forward. After some time when they near a men's clothes shop the father gets interested in the clothes that are displayed. The father's attention is caught now. The mother discourages him and says, "You already have hundreds of ties and trousers. Let us go."

Desire -Its nature, cause

Let us now analyze how desires take place. We must get familiar with the landscape inside our own thoughts which create havoc for us. Our own thoughts and desires cause all the problems for us. We cannot desire for unknown things. This is a hypothetical statement. Let us take it and see if its validity can be proved. The desire we entertain is never for an unknown object. Suppose I ask you if you would like to go to an unknown place, you will be wondering what is there in that place. You will have no desire to see the place. But if I tell you that that there is a huge volcanic crater then you will respond either with a "yes" if you are interested in volcanoes or with a "no" if you are not interested in them. Unknown things and unknown people do not create any problems for us. That is why everybody is so, comfortable with strangers, with other man's wife or other woman's husband because nothing is known about him or her. Traveling becomes very interesting for everyone because constantly you see new faces and you meet strangers. There is no continuous interaction.

To desire something, we must know about it. But we do not desire all that we know. It is a blessing that we do not desire all that we know about! When you come to know about an object, you can have one of three reactions -(i) either you may like it or (ii) you may dislike it

पुनि पठयउ तेहिं अच्छकुमारा । चला संग लै सुभट अपारा ॥

आवत देखि ब्रिटप गहि तर्जा । ताहि निपाति महाधुनि गर्जा ॥ ४ ॥

Ravana then sent prince Aksha, who went with a large number of the best warriors. Seeing them approach, Hanuman threatened them with a huge uprooted tree and then overthrowing Aksha, he let out a loud roar.

or (iii) you may be indifferent to it. If you are indifferent, it does not become a desire. If you do not like it also, it does not become a desire. But suppose you like it, chances are that it will develop into a desire. All that you like do not necessarily become a desire. Some can be a passing fancy, like the fancy you take to things while window-shopping. You see a beautiful wrist watch while passing by a show room. You like it and you wish you could have. But soon after, the watch is forgotten. Then you see some nice shoes and you feel like having it. By the time you go to the next shop the shoes are forgotten. You know the object and you like it but it does not become a desire. It is the same with people also. You may know many people and you may like them also but you do not develop strong desire for every one of them. If you analyze your desires you will be surprised to find that you have very few strong desires. Your mind is full of fancies but not desires.

To know a person or an object means to take the person or the object into yourself in the form of a thought. The thought of the person or object is created in your mind. Then you start lining it; then you keep thinking about it, contemplating upon it. When you keep doing it repeatedly, it becomes a desire.

Let us take an example: You come to the Ashram and I give you rasagolla which you have not tasted before. When it was unknown to you, you could not have desired for it. Now that you have tasted it, you may like it, or dislike it or you may be indifferent to it. Suppose you like it, you start thinking about it and in time you start craving for it. This is how you develop a taste for things. Bhagavan Krishna beautifully explains the process of the development of desire and its consequences in the Gita. "Dhyayato visayan pumsah sangastesupajdyate, Sangat samjayate kamah ". "Oh, Arjuna, the man (pumsah) who is constantly meditating upon the material things (visayan) becomes attached to the object (sanga upajayate)," Then you want to possess the object and that is when it becomes a desire. Your mind shouts, "I want that house, that woman, that object, that car.....".

No one is happy with these types of desires. Before the arrival of the desire, you were a simple, happy person. Now something is haunting you, killing you, consuming you, inside. You want to get rid of that desire. so, it is clear that we desire, not to keep it going but to get rid of it. Then why should we desire at all? True, it is purposeless to entertain desires. We desire to get rid of desires! Though we can intellectually appreciate it, we are unable to stop desiring



दोहा - कछु मारेसि कछु मर्देसि कछु मिलएसि धरि धूरि ।

कछु पुनि जाइ पुकारे प्रभु मर्कट बल भूरि ॥ १८ ॥

Some, he killed, some he crushed and some he seized and pounded with dust. The few who managed to escape cried, "O Lord, the monkey is too strong for us"

A Donkey In The Well

One day a farmer's donkey fell down into a well. The animal cried piteously for hours as the farmer tried to figure out what to do. Finally he decided the animal was old, and the well needed to be covered up anyway; it just wasn't worth it to retrieve the donkey. He invited all his neighbors to come over and help him. They each grabbed a shovel and began to shovel dirt into the well.

At first, the donkey realized what was happening and cried horribly. Then, to everyone's amazement, he quieted down. A few shovel loads later, the farmer looked down the well, and was astonished at what he saw.

As every shovel of dirt hit his back, the donkey did something amazing. He would shake it off and take a step up. As the farmer's neighbors continued to shovel dirt on top of the animal, he would shake it off and take a step up. Pretty soon, everyone was amazed, as the donkey stepped up over the edge of the well and trotted off.

The Moral:

Life is going to shovel dirt on you, all kinds of dirt. The trick to getting out of the well is to shake it off and take a step up. Each of our troubles is a stepping-stone. We can get out of the deepest wells just by not stopping, never giving up! Shake it off and take a step up! Remember the five simple rules to be happy: 1. Free your heart from hatred. 2. Free your mind from worries. 3. Live simply. 4. Give more. 5. Expect less.



सुनि सुत बध लंकेस रिसाना । पठएसि मेघनाद बलवाना ॥

मारसि जनि सुत बाँधेसु ताही । देखिअ कपिहि कहाँ कर आही ॥ १ ॥

The king of Lanka flew into a rage on hearing about the fall of his son Aksa. He then sent the mighty Meghnada and said, "Don't kill him, my son, but bind him. Let us see this monkey and find out where he comes from"

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श्री रामनाम संकीर्तनम्



ॐ

श्री सीता लक्ष्मण
भरत शत्रुघ्न हनुमत समेत
श्री राजाधीराज रघुवीर
श्रीरामचन्द्र परब्रह्मणे नमः॥

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मङ्गलकर जय मङ्गल	रामा
सङ्गतशुभविभवोदय	रामा॥
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आश्रितवत्सल जय जय	रामा॥
रघुपति राघव राजा	रामा
पतितपावन सीता	रामा॥

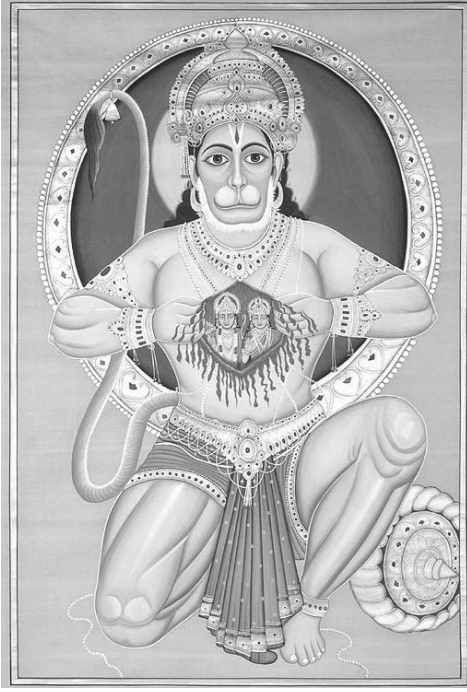
स्तवः

कनकाम्बर कमलासनजनकाखिल	धामा
सनकादिकमुनिमानससदनानघ	भूमा॥
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करुणारसवरुणालय नतवत्सल	रामा
शरणं तव चरणं भवहरणं मम	रामा॥



Hanuman Prayer



सर्वारिष्ट निवारकम् शुभकरम्
पिनकाक्षम् अक्षापहम्।
सीतान् वेषन तत्परम्
कपिवरम कोटिन्दु सूर्य प्रभम्।
लंका द्विपभयंकरं सकलदम्
सुग्रीव सम्मानितम्।
देवेन्द्रादि समस्त देव विनुतम्
काकुस्त दूतं भजे॥
काकुस्त दूतं भजे॥

My salutations to Hanuman, who is yellow eyed and best among Kapis, who always brings auspiciousness and removes even traces of evil thoughts from His devotees, making them pure in words, thoughts and deeds. He is as bright as millions of Suns and Moons. He went in search of Sita and was a threat to the island of Lanka. For His devotees however, He is a benefactor, bestowing happiness. He was greatly revered by Sugreeva being a messenger of Rama (the descendent of Kakustha dynasty). He is also revered by all the devas including Indra.

श्री हनुमान चालीसा
Hanumān Chālisā
- Translation by: *Rukmini Prameya*

श्रीगुरु चरण सरोज रज।
निज मनु मुकुरु सुधारी॥
वरानऊ रघुवर बिमल जसु।
जो दायकु फल चारि॥

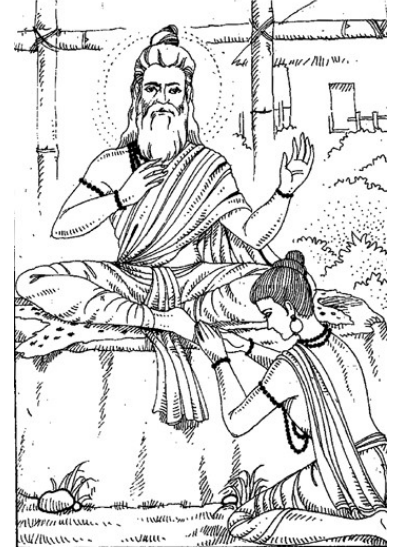
Shree guru charan saroj raj,
Nij man mukur sudhāri.
Varnaun raghubar bimal jasu,
Jo dāyaku phal chāri.

Having cleared the mirror of my mind with the dust of the lotus feet of Sri Gurudev, I will now describe the unparalleled glory of Sri Rama, the unsurpassed among the Raghus, which bestows the four fruits (Dharma, Artha, Kama and Moksha).

बुद्धिहीन तनु जानिके।
सुमिरौ पवन कुमारा।
बल बुधि विद्या देहु मोहि।
हरहु कलेश विकारा॥

Buddhi heen tanu jāni ke,
Sumiraun pavan-kumār.
Bal budhi vidyā dehu mohi,
Harahu kalesh bikār.

O, Hanuman, son of wind-god; knowing that I am inadequate, I meditate on thee, please grant me strength, intelligence and true knowledge and remove my afflictions and blemishes.





जय हनुमान ज्ञान गुन सागर।
जय कपीस तिरुँ लोक उजागर ॥१॥

*Jai Hanumān gyān gun sāgar,
Jai kapees tihun lok ujāgar.*

Victory to you, O Hanuman, the ocean of wisdom and virtue.
Victory to you, O Lord of the monkeys. Victory to the One who
enlightens the three worlds.



राम दूत अतुलित बल धामा।
अंजनि पुत्र पवनसुत नामा ॥२॥

*Rāmdoot atulit bal dhāma,
Anjaniputra pavansut nāmā.*

You, who are the messenger of Sri Rama, are the storehouse of
immeasurable strength. O Son of Anjana, you are also known as
Pavanasuta, son of the wind-god.



महाबीर बिक्रम बजरंगी।
कुमति निवार सुमति के संगी ॥३॥

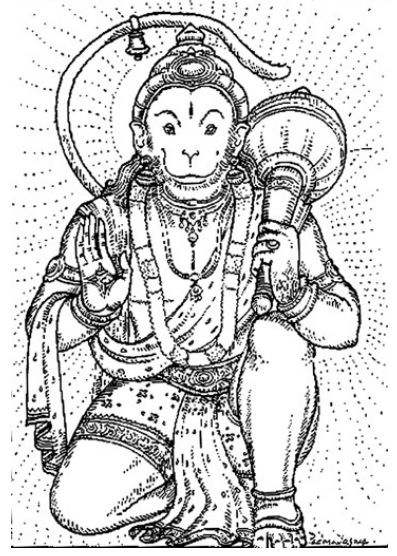
*Mahābeer bikram bajrangi,
Kumati nivār sumati ke sangi.*

With a body as strong as the thunderbolt, You are a great hero
with exceptional valour. You are the remover of evil thoughts and
the companion of good thoughts.

कंचन बरन बिराज सुबेसा।
कानन कुंडल कुँचित केसा ॥४॥

*Kanchan baran birāj subesā,
Kānan kundal kunchit kesā.*

Your colour is like gold and you wear beautiful clothes. You wear earrings and have beautiful curly hair.



हाथ बज्र औ ध्वजा बिराजै।
काँधे मूँज जनेऊ साजे ॥५॥

*Hāth bajra aur dhvajā birāje,
Kāndhe moonj janeu sāje.*

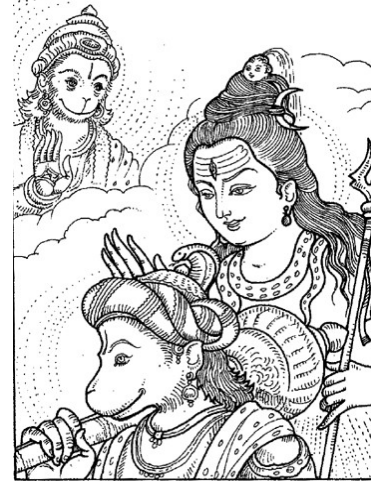
You have the thunderbolt and flag in your hand and the sacred thread that adorns your shoulder is made of sacred grass.



शंकर सुवन केसरी नंदना।
तेज प्रताप महा जग वंदन ॥६॥

*Sankar suvan kesari nandan,
Tej pratāp mahā jag vandan.*

You are an incarnation of Shiva and the Son of Kesari. You possess brilliant radiance and courage and the whole world adores You.





विद्यावान गुनी अति चातुर
राम काज करिबे को आतुर ॥७॥

*Vidyavān guni ati chātur,
Rām kāj karibe ko ātur.*

You are learned, virtuous and extremely clever and You are ever eager to do the work of Sri Rama.



प्रभु चरित्र सुनिबे को रसिया।
राम लखन सीता मन बसिया ॥८॥

*Prabhu charitra sunibe ko rasiyā,
Rām Lakhan Sitā man basiyā.*

You are always delighted to listen to the glories of the Lord.
Rama, Lakshmana and Sita dwell in your heart.



सूक्ष्म रूप धरि सियहि दिखावा।
विकट रूप धरि लंक जरावा ॥९॥

*Sukshma roop dhari Siyahi dikhāwā,
Bikat roop dhari lank jarāwā.*

Assuming a subtle form you revealed yourself to Sita and
assuming a ferocious form you burnt Lanka.

भीम रूप धरि असुर सँहारे
रामचंद्र के काज सवारै ॥१०॥

*Bhim roop dhari asur sanhāre,
Rāmchandra ke kāj sanvāre.*

Assuming a gigantic form You annihilated the demons and thus accomplished the mission of Ramachandra (Sri Rama).



लाय संजीवनी लखन जियाये
श्री रघुबीर हरषि उर लाए ॥११॥

*Lāye sajivan Lakhan jiyāye,
Shri Raghubir harashi ur lāye.*

You revived Lakshmana by bringing the life-giving medicinal herb (Sanjivini). Rama embraced You with great ecstasy.



रघुपति कीन्ही बहुत बड़ाई
कहा भरत सम तुम प्रिय भाई ॥१२॥

*Raghupati kinhi bahut badāi,
Kahā Bharat sam tum priya bhāi.*

Sri Rama praised You greatly and declared that You were as dear to Him as His brother Bharata.



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सहस्र बदन तुम्हरो जस गावै
अस कहि श्रीपति कंठ लगावै ॥१३॥

*Sahas badan tumharo jas gāven,
As kahi Shripati kanth lāgaven.*

Embracing You dearly, Sri Rama mentioned that even the thousand headed serpent Sheshnag sings your glory.



सनकादिक ब्रह्मादि मुनीसा
नारद सारद सहित अहीसा ॥१४॥

*Sankādik Brahmādi muneesā,
Nārad sārād sahit aheesā.*

The sages, Sanaka, Sanatana, Sanandana and Sanat Kumara, Brahma and the other Gods, Siva, Narada, Saraswati and Sheshnag



जम कुबेर दिगपाल जहाँ ते
कवि कोविद कहि सके कहाँ ते ॥१५॥

*Jam kuber digpāl jahān te,
Kabi kabid kahi sake kahān te.*

Yama, the God of death, Kubera, the God of wealth, Digpalas, the guardian dieties, poets and scholars have all failed to describe Your glory adequately.

तुम उपकार सुग्रीवहि कीन्हा।
राम मिलाय राज पद दीन्हा ॥१६॥

*Tum upkār sugreevahin keenhā,
Rām milāy rāj pad deenhā.*

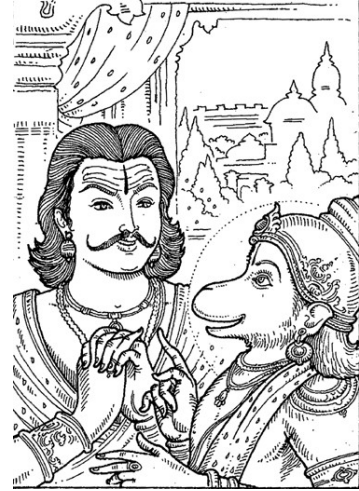
You rendered the greatest service to Sugriva by introducing him to Sri Rama and by restoring his throne.



तुम्हरो मंत्र बिभीषण माना।
लंकेश्वर भये सब जग जाना ॥१७॥

*Tumhro mantra bibhishan mānā,
Lankeswar bhae sab jag jānā.*

The whole world knows that by heeding Your advice, Vibishana became the Lord of Lanka.



जुग सहस्र जोजन पर भानू।
लिल्यो ताहि मधुर फ़ल जानू ॥१८॥

*Jug sahastra jojan par bhānu,
Leelyo tāhi madhur phal jānu.*

From a distance of thousands of miles You swallowed the sun, thinking it to be a sweet fruit.



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प्रभु मुद्रिका मेलि मुख माही।
जलधि लाँघि गए अचरज नाही ॥१९॥

*Prabhu mudrikā meli mukha māheen,
Jaladhi lāngi gaye acharaj nāheen.*

No wonder (knowing from your previous deeds) You could cross the ocean, carrying the ring of Sri Rama in Your mouth.



दुर्गम काज जगत के जेते।
सुगम अनुग्रह तुम्हरे तेते ॥२०॥

*Durgam kāj jagat ke jete,
Sugam anugrah tumhre tete.*

All the difficult tasks of the world are easily accomplished by Your grace.



राम दुआरे तुम रखवारे।
होत न आज्ञा बिनु पैसारे ॥२१॥

*Rām duāre tum rakhvāre,
Hot na āgya binu paisāre.*

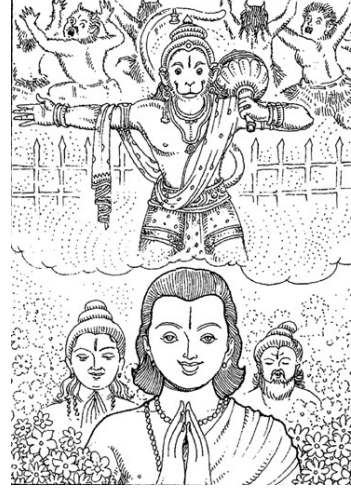
You are the gatekeeper of Sri Rama's Kingdom, where none may enter without Your permission.

Page Sponsored by: In the memory of Arun Jerath

सब सुख लहैं तुम्हारी सरना।
तुम रक्षक काहु को डरना ॥२२॥

*Sab sukh lahai tumhāri sarnā,
Tum rachchak kāhu ko darnā.*

He enjoys every happiness who seeks refuge in You. What is there to fear when You are the protector?



आपन तेज सम्हारो आपै।
तीनों लोक हाँक तै कापै ॥२३॥

*Āpan tej samhāro āpai,
Teenon lok hānk te kāpai.*

You alone can control Your energies. The three worlds tremble before Your power.



भूत पिशाच निकट नहि आवै।
महावीर जब नाम सुनावै ॥२४॥

*Bhoot pisāch nikat nahin āvai,
Mahābir jab nām sunāvai.*

No evil spirits dare to come near the one who utters Your name as Mahavir (the great warrior).

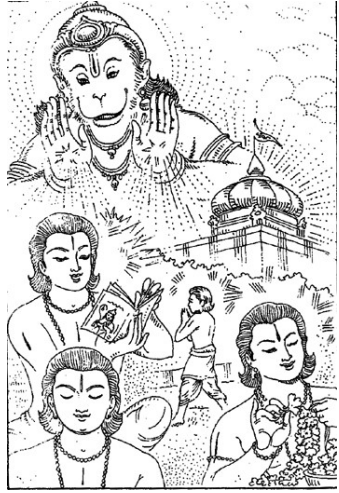




नासै रोग हरे सब पीरा।
जपत निरंतर हनुमत बीरा ॥२५॥

*Nasai rog harai sab peerā,
Japat nirantar Hanumat beerā.*

All diseases are destroyed and all pains vanish, when Your powerful name is uttered constantly (with love and devotion)



संकट तै हनुमान छुडावै।
मन क्रम वचन ध्यान जो लावै ॥२६॥

*Sankat te Hanumān chhudāvai,
Man kram bachan dhyān jo lāvai.*

Hanuman frees from all difficulties one who contemplates upon Him in thought, word and deed.



सब पर राम तपस्वी राजा।
तिनके काज सकल तुम साजा ॥२७॥

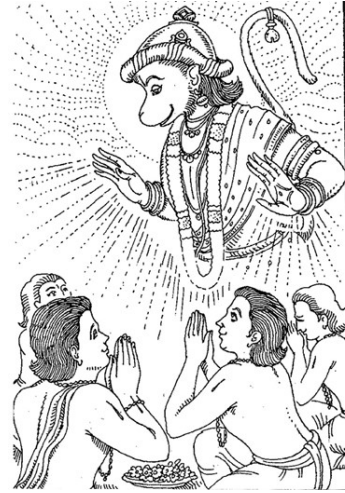
*Sub par Rām tapasvee rājā,
Tin ke kāj sakal tum sājā.*

All the missions of Sri Rama, who fulfills the desires of devotees who perform penance, have been fulfilled by You.

और मनोरथ जो कोई लावै
सोई अमित जीवन फल पावै ॥२८॥

*Aur manorath jo koi lāvai,
Soi amit jivan phal pāvai.*

Devotees may come to You with other desires, but (by Your grace) they will obtain the imperishable fruit of realization.



चारों जुग परताप तुम्हारा
है परसिद्ध जगत उजियारा ॥२९॥

*Chāron jug partāp tumharā,
Hai parsiddha jagat ujiyarā.*

Your glory prevails in all four Yugas (Satya yuga, Treta yuga, Dvapara yuga and Kali yuga); and your fame radiates throughout the world.



साधु संत के तुम रखवारे
असुर निकंदन राम दुलारे ॥३०॥

*Sādhu sant ke tum rakhvāre,
Asur nikandan Rām dulāre.*

You are the protector of saints and sages. O Beloved of Rama, You are a destroyer of demons (evil force).





अष्ट सिद्धि नौ निधि के दाता।
अस बर दीन जानकी माता ॥३१॥

*Asht siddhi nau nidhi ke dātā,
Asa bar din jānki mātā.*

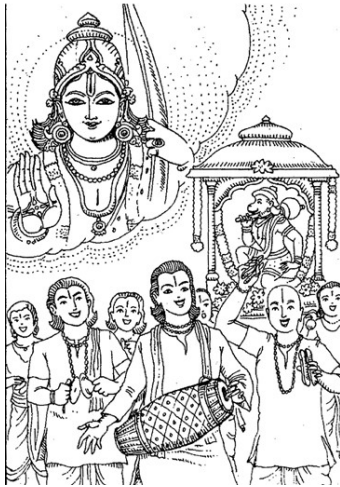
You will be the bestower of the eight-fold powers and the nine-fold wealth. Thus did Mother Sita confer a boon to You.



राम रसायन तुम्हरे पासा।
सदा रहो रघुपति के दासा ॥३२॥

*Rām rasāyan tumhare pāsā,
Sadā raho raghupati ke dāsā.*

You possess the essence of devotion to Sri Rama. May You always be His servant.



तुम्हरो भजन राम को भावै।
जनम जनम के दुख बिसरावै ॥३३॥

*Tumharo bhajan Rām ko bhāvai,
Janam-janam ke dukh bisrāvai.*

One can obtain the grace of Sri Rama by devotion unto You. And the sorrows of life after life are swept away by devotion unto You.

अंत काल रघुवर पुर जाई
जहाँ जन्म हरिभक्त कहाई ॥३४॥

*Anat kāl raghubar pur jāi,
Jahān janm hari bhakta kahāi.*

At the end of the life span, such devotion will lead one to the abode of Sri Rama and will be known as the devotee of God till the end.



और देवता चित्त ना धरई
हनुमत सेई सर्व सुख करई ॥३५॥

*Aur devtā chitt nā dharai,
Hanumat sei sarb sukh karai.*

To that devotee, who worships no other deity but Hanuman, all happiness is granted forever.



संकट कटै मिटै सब पीरा।
जो सुमिरै हनुमत बलबीरा ॥३६॥

*Sankat kate mite sab peerā,
Jo sumirai Hanumat balbeerā.*

He who contemplates on all-powerful Hanuman is freed from all pain and difficulties.





जै जै जै हनुमान गोसाईं
कृपा करहु गुरु देव की नाई ॥३७॥

*Jai jai jai Hanumān gosāin,
Krapā karahu guru dev ki nāi.*

Victory, Victory, Victory to You, O Hanuman; as our supreme guru, give us thy grace.



जो सत बार पाठ कर कोई
छूटहि बंदि महा सुख होई ॥३८॥

*Jo sat bār pāth kar koi,
Chhutahi bandi mahā sukh hoi.*

He who recites this chalisa a hundred times, will be freed from worldly bondage and enjoy great happiness.



जो यह पढ़े हनुमान चालीसा।
होय सिद्ध साखी गौरीसा ॥३९॥

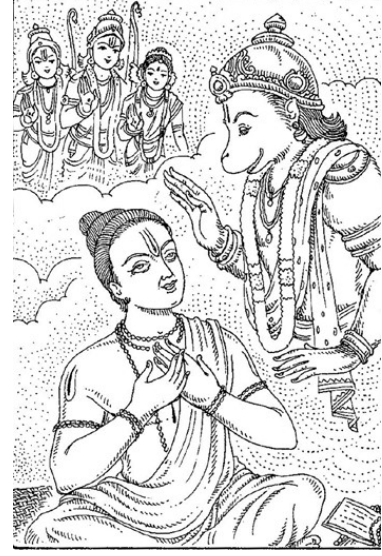
*Jo yah padhe Hanumān chāleesā,
Hoy siddhi sākhi gaurisā.*

He who reads the Hanuman Chalisa (and follows its precepts) will become perfect, as Siva is the witness.

तुलसीदास सदा हरि चेरा
कीजै नाथ हृदय मह डेरा ॥४०॥

*Tulsidās sadā hari cherā,
Keeje nāth hriday mahn derā.*

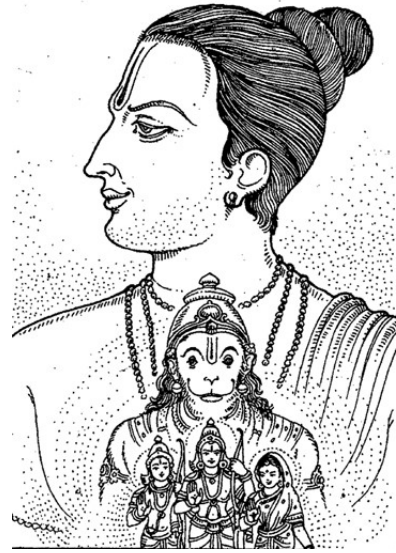
Thus prayed Tulsidas, who is always the servant of the
Lord, that He ever reside in his heart.



पवन तनय संकट हरना
मंगल मूरति रूपा॥
राम लखन सीता सहिता
हृदय बसहु सुर भूपा॥

*Pavan tanay sankat haran,
Mangal moorati roop.
Rām Lakhan Sitā sahit,
Hriday basahu sur bhoop.*

May Hanuman, who removes difficulties, Who has an
auspicious form, and who is the king of the Gods, Dwell
in my heart along with Sri Rama, Lakshmana and Sita.



महालक्ष्म्यष्टकं

Mahālakshmi Ashtakam

- Hymn to MahāLakshmi

नमस्तेऽस्तु महामाये श्रीपीठे सुरपूजिते ।

शङ्खचक्रगदाहस्ते महालक्ष्मि नमोऽस्तुते ॥१॥

*Namastestu Mahā-Māye Shrii-Piitthe Sura-Puujite |
Shangkha-Cakra-Gadā-Haste Mahālakssmi Namostute ||1||*

Salutations to the Mahamaya (the Great Enchantress), Who is Worshipped by the Devas in Sri Pitha (Her Abode). Who has the Conch, Disc and Mace in Her Hands; Salutations to that Mahalakshmi.

नमस्ते गरुडारूढे कोलासुरभयंकरि ।

सर्वपापहरे देवि महालक्ष्मि नमोऽस्तुते ॥२॥

*Namaste Garudda-Āruuddhe Kola-Āsura-Bhayamkari |
Sarva-Pāpa-Hare Devi Mahālakssmi Namostute ||2||*

Salutations to the One Who Rides the Garuda, Who is the Terror to Kolasura, The Devi who Removes All Sins; Salutations to that Mahalakshmi.

सर्वज्ञे सर्ववरदे सर्वदुष्टभयंकरि ।

सर्वदुःखहरे देवि महालक्ष्मि नमोऽस्तुते ॥३॥

*Sarvajnye Sarva-Varade Sarva-Dusstta-Bhayamkari |
Sarva-Duhkha-Hare Devi Mahālakssmi Namostute ||3||*

Who is All-Knowing, Who is the Giver of All Boons, Who is the Terror to All the Wicked, The Devi who Removes All Sorrows; Salutations to that Mahalakshmi.

सिद्धिबुद्धिप्रदे देवि भुक्तिमुक्तिप्रदायिनि ।

मन्त्रमूर्ते सदा देवि महालक्ष्मि नमोऽस्तुते ॥४॥

*Siddhi-Buddhi-Prade Devi Bhukti-Mukti-Pradāyini |
Mantra-Muurte Sadā Devi Mahālakssmi Namostute ||4||*

The Devi who Gives Success and Intelligence and Gives Wordly Enjoyment and Liberation, The Devi who Always abides as the Embodiment of Mantra; Salutations to that Mahalakshmi.

आद्यन्तरहिते देवि आद्यशक्तिमहेश्वरि ।
योगजे योगसम्भूते महालक्ष्मि नमोऽस्तुते ॥५॥
Ādy-Anta-Rahite Devi Ādya-Shakti-Maheshvari |
Yogaje Yoga-Sambhuute Mahālakssmi Namostute ॥5॥

The Devi who is Without Beginning and End, Who is the Primal Energy, and the Great Goddess, Who is Born of Yoga, Who is United with Yoga; Salutations to that Mahalakshmi.

स्थूलसूक्ष्महारौद्रे महाशक्तिमहोदरे ।
महापापहरे देवि महालक्ष्मि नमोऽस्तुते ॥६॥
Sthuula-Suukssma-Mahāroudre Mahā-Shakti-Mahodare |
Mahā-Pāpa-Hare Devi Mahālakssmi Namostute ॥6॥

Who is both Gross and Subtle and Most Terrible, Who is With Great Power and Prosperity, The Devi who Removes All Sins; Salutations to that Mahalakshmi.

पद्मासनस्थिते देवि परब्रह्मस्वरूपिणि ।
परमेशि जगन्मातर्महालक्ष्मि नमोऽस्तुते ॥७॥
Padma-Āsana-Sthite Devi Para-Brahma-Svaruupinni |
Parameshi Jagan-Mātar-Mahālakssmi Namostute ॥7॥

The Devi Who is Seated on a Lotus, Who is of the Nature of Supreme Brahman, Who is the Supreme Lord and the Mother of the Universe; Salutations to that Mahalakshmi.

श्वेताम्बरधरे देवि नानालङ्कारभूषिते ।
जगत्स्थिते जगन्मातर्महालक्ष्मि नमोऽस्तुते ॥८॥
Shveta-Ambara-Dhare Devi Nāna-Alangkāra-Bhuussite |
Jagatsthite Jagan-Mātar-Mahālakssmi Namostute ॥8॥

The Devi who is Dressed in White Garments, Who is Adorned with Various Ornaments, Who Abides in this Universe and is the Mother of the Universe; Salutations to that Mahalakshmi.

महालक्ष्म्यष्टकं स्तोत्रं यः पठेद्भक्तिमान्तरः ।
सर्वसिद्धिमवाप्नोति राज्यं प्राप्नोति सर्वदा ॥९॥

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***Mahālakssmy-Asstakam Stotram Yah Patthed-Bhaktimān-Narah|
Sarva-Siddhim-Avāpnoti Rājyam Prāpnoti Sarvadā ||9||***

Whoever recites this Mahalakshmi Ashtakam Stotram with Devotion, Will attain all Success and Prosperity, always.

एककाले पठेन्नित्यं महापापविनाशनम् ।
द्विकालं यः पठेन्नित्यं धनधान्यसमन्वितः ॥१०॥

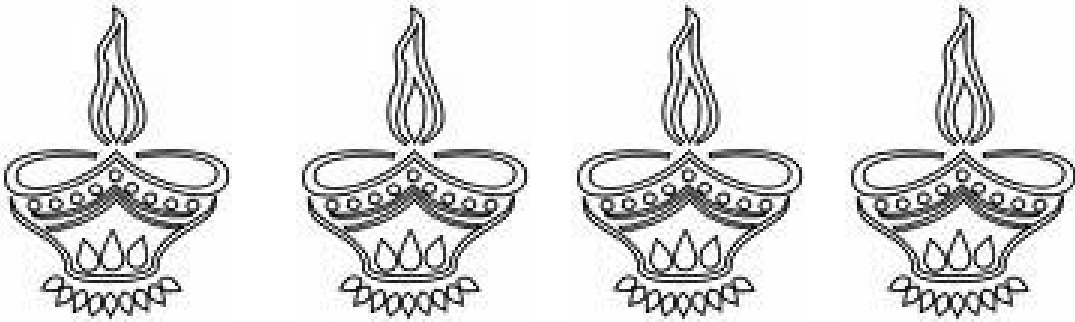
***Eka-Kāle Patthen-Nityam Mahā-Pāpa-Vināshanam |
Dvi-Kālam Yah Patthen-Nityam Dhana-Dhānya-Samanvitah ||10||***

Reciting this prayer Once Every Day will Destroy Great Sins, Reciting this Twice Every Day will bestow one with Wealth and Foodgrains.

त्रिकालं यः पठेन्नित्यं महाशत्रुविनाशनम् ।
महालक्ष्मिर्भवेन्नित्यं प्रसन्ना वरदा शुभा ॥११॥

***Tri-Kālam Yah Patthen-Nityam Mahā-Shatru-Vināshanam |
Mahālakssmir-Bhaven-Nityam Prasannā Varadā Shubhā ||11||***

Reciting this prayer thrice Everyday will Destroy Great Enemies, And Devi Mahalakshmi will be Pleased with him and extend Her Boon-Giving Grace and Auspicious presence.



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श्री लक्ष्मी जी की आरती

ॐ जय लक्ष्मी माता, (मैया) जय लक्ष्मी माता।
तुमको निशिदिन सेवत, हर-विष्णु-धाता॥ॐ॥
उमा, रमा, ब्रह्माणी, तुम ही जग-माता।
सूर्य-चन्द्रमा ध्यावत, नारद ऋषि गाता॥ॐ॥
दुर्गा रूप निरंजनी, सुख-सम्पत्ति-दाता।
जो कोई तुमको ध्यावत, ऋद्धि-सिद्धि धन पाता॥ॐ॥
तुम पाताल-निवासिनि, तुम ही शुभदाता।
कर्म-प्रभाव-प्रकाशिनी, भवनिधि की त्राता॥ॐ॥
जिस घर में तुम रहती, सब सद्गुण आता।
सब सम्भव हो जाता, मन नहीं घबराता॥ॐ॥
तुम बिन यज्ञ न होते, वरत न हो पाता।
खान-पान का वैभव, सब तुमसे आता॥ॐ॥
शुभ-गुण मन्दिर सुन्दर, क्षीरोदधि-जाता।
रत्न चतुर्दश तुम बिन, कोई नहीं पाता॥ॐ॥
महालक्ष्मीजी की आरती, जो कोई नर गाता।
उर आनन्द समाता, पाप उतर जाता॥ॐ॥



Shree Lakshmi ki Aarti

Om jai Lakshmi Mata,,maiya jai Lakshmi mata
Tumko nishi-din sevata hara Vishnu data

Om jai

Uma Rama Brahmani tum hee jag-mata
Surya Chandrama dyavat, Narad rishi gata

Om jai

Durga roop niranjani, sukha sampati data
Jo koi tumko dhyavat, riddhi siddhi dhana pata

Om jai

Tum patal nivasini, tum hee shubh data
Karma prabhav prakashini, bhava nidhi ke trata

Om jai

Jis ghar tum rahati, tahan sab sadgun ata
Sab sambhav ho jata, mana nahin ghabharata

Om jai

Tum bin yagna na hote, varat na ho pata
Khan pankha vaibhava sab tum se ata

Om jai

Shubh guna mandir sundar, kshirodadhi jata
Ratna chaturdasa tum bin koi nahin pata

Om jai

Maha Laxmiji ki arati, jo koi nar gata
Ura anand samata, paap utar jaata

Om jai



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Religious Calendar 2023-2024

MARCH 2023

02	Thu	Amalaki Ekadashi
06	Mon	Holi Purnima, Sri Mahalakshmi Japa
17	Fri	Paapa Vimochini Ekadashi
22	Wed	Chaitra Navaratri Begins, Ugadi
24	Fri	Sri Ganesha Japa
25	Sat	Sri Hanuman Japa
28	Tue	Ashtami Kanya Puja
29	Wed	Sri Ram Navami
30	Thur	Dashmi Kanya Bhojan

APRIL 2023

01	Sat	Kamada Ekadasi
05	Wed	Chitra Purnima, Sri Mahalakshmi Japa
16	Sun	Varuthani Ekadasi
22	Sat	Akshaya Tritiya
23	Sun	Sri Ganesha Puja
29	Sat	Sri Hanuman Japa

MAY 2023

01	Mon	Mohini Ekadasi
05	Fri	Budhdha Purnima, Sri Mahalakshmi Japa
14	Sun	Mother's Day
15	Mon	Apara Ekadasi
22	Mon	Sri Ganesha Japa
27	Sat	Sri Hanuman Japa
30	Tue	Nirjala Ekadasi

JUNE 2023

03	Sat	Purnima, Sri Mahalakshmi Japa
13	Tue	Yogini Ekadasi
21	Wed	Sri Ganesha Japa
24	Sat	Sri Hanuman Japa
29	Thu	Dev Shayani Ekadasi

JULY 2023

02	Sun	Guru Purnima, Sri Mahalakshmi Japa
13	Thu	Kamika Ekadasi
21	Fri	Sri Ganesha Japa
28	Fri	Pavitra Ekadasi
29	Sat	Shree Hanuman Japa
31	Mon	Sri Mahalakshmi Japa

AUGUST 2023

11	Fri	Aja Ekadasi
13	Sun	Sri Raghavendra Swamy Aaraadhana
21	Mon	Nag Panchami Puja
19	Sat	Sri Ganesha Japa
25	Fri	Sri Varalakshmi Vrutam
26	Sat	Sri Hanuman Japa
27	Sun	Parivarthani Ekadasi
30	Wed	Sri Mahalakshmi Japa

चला इंद्रजित अतुलित जोधा । बंधु निधन सुनि उपजा क्रोधा ॥

कपि देखा दारुन भट आवा । कटकटाइ गर्जा अरु धावा ॥ २ ॥

Indrajit, the peerless champion set forth full of fury at the death of his brother. Seeing the fierce warrior arrive, Hanuman gnashed his teeth and letting out a loud roar, rushed forward to meet him.

SEPTEMBER 2023
 06 Wed Sri Krishna Janmastami
 10 Sun Indira Ekadasi
 18 Mon Sri Ganesha Chaturthi
 25 Mon Pashakusha Ekadasi
 28 Thu Sri Mahalakshmi Japa
 29 Fri Pitrupaksh Begins
 30 Sat Hanuman Japa

OCTOBER 2023
 09 Mon Rama Ekadasi
 13 Fri Amavasya Pitru Tarpana
 14 Sat Sharad Navratra Begins
 20 Fri Saraswati Puja
 21 Sat Durgasthmi Kanya Puja
 22 Sun Maha Navami
 23 Mon Vijaya Dashmi Kanya Bhojan
 24 Tue Probodhini Ekadasi
 28 Sat Sharad Purnima -
 Sri Mahalakshmi Japa,
 Sri Hanuman Japa

NOVEMBER 2023
 01 Wed Karva Chauth
 08 Wed Ramaa Ekadasi
 12 Sun Diwali : Kanakabhishek,
 Sri Lakshmi Puja
 16 Thu Sri Ganesha Japa
 19 Sun Anakoot : Sri Govardhan Puja,
 23 Thu Ekadasi
 25 Sat Sri Hanuman Japa,
 Sri Mahalakshmi Japa

DECEMBER 2023
 08 Fri Uthana Ekadasi
 15 Fri Sri Ganesha Japa
 22 Fri Gita Jayanti - Mokshada Ekadasi,
 25 Mon Purnima, Sri Mahalakshmi Japa
 30 Sat Sri Hanuman Japa

JANUARY 2024
 01 Mon New Year - Puja & Hawan
 07 Sun Safala Ekadasi
 14 Sun Makara Sankranthi
 Sri Ganesha Japa
 20 Sat Ekadashi
 25 Thu Purnima, Sri Mahalakshmi Japa
 27 Sat Sri Hanuman Japa

FEBRUARY 2024
 05 Mon Ekadashi
 12 Mon Ganesha Japa
 13 Tue Vasantha Panchami
 19 Mon Jaya Ekadashi
 23 Fri Purnima, Sri Mahalakshmi Japa
 24 Sat Sri Hanuman Japa

MARCH 2024
 06 Wed Vijaya Ekadashi
 08 Fri Mahashivaratri
 20 Wed Amalaki Ekadashi
 24 Sun Holi Purnima,
 Sri Mahalakshmi Japa
 Chandra Grahana
 30 Sat Sri Ganesha Japa
 Sri Hanuman Japa

अति बिसाल तरु एक उपारा । बिरथ कीन्ह लंकेस कुमारा ॥

रहे महाभट ताके संगी । गहि गहि कपि मर्दई निज अंगी ॥ ३ ॥

He up rooted a huge tree, smashed Meghnada's chariot and rendered him chariot-less.
 Hanuman seized the mighty warrior who accompanied him and crushed each one by the
 weight of his limbs.

Programmes And Bookings

Satsang at Home, Priti-Bhojan and Hall Booking

Contact: Bipin Mehta @ (604) 291-6746

Religious Classes for Children: Smt. Rukmini Prameya

Learn proper chanting of stotras and Bhagwad Geeta
Contact temple via email or telephone 604.874.0175

If you wish to get information regarding upcoming temple programs, please send your name and email address to shreemahalakshmi@gmail.com or you can send your whatsapp number.

Temple website: www.shreemahalakshmitemple.ca

Satsang at Your Home

For some of us who cannot attend satsang at the temple, or cannot perform puja at home, a satsang at your home can be organized by the temple. A group of devotees, along with the priest, will come to your home and sanctify it by chanting Ram Naam, Hanuman Chalisa, Bhajans and a few minutes of discussion from a holy text, followed by meditation and Aarti. These satsangs are organized once a month.

Please contact temple at 604.874.0175

तिन्हि निपाति ताहि सन बाजा । भिरे जुगल मानहुँ गजराजा ॥

मुठिका मारि चढ़ा तरु जाई । ताहि एक छन मुरुछा आई ॥ ४ ॥

Having finished them off, he came forward to deal with Meghanada. It appeared like an encounter of two lordly elephants. Striking Meghanada with his clenched fist, Hanuman sprang and climbed up a tree, while Meghanada remained unconscious for a moment.

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Religious & Cultural Activities

Sunday Satsang: 10:30am - 12:30pm

The highest goal and the foremost duty of every individual, having taken birth as a human being is to develop a taste and liking for the Divine Name. The satsang on Sundays starts with the chanting of Guru Stotram, followed by Ram Naam Sankirtanam and Hanuman Chalisa. It is said that Ram Naam is a very powerful mantra. It is the unfailing panacea for all ills physical, mental and spiritual to which man is subjected. And who does not know the power of reciting Hanuman's name? Even by merely remembering Hanuman, one is blessed with intelligence, strength, fame, fearlessness, health, alertness and eloquence. Following chanting and bhajans is the exposition of a holy text from our scriptures. Aarti is performed at 12:30pm; special blessings from the Divine Mother are invoked for devotees celebrating birthdays, wedding anniversaries or other special occasions.

Religious Classes: Sunday 11:00am - 12:30pm

Religious classes are conducted for young children wherein they are taught chanting of slokas from our holy texts in a proper traditional manner and are trained in values, tradition and culture of the Hindu way of Life. Religious classes should form an extremely important inclusion in the lives of our children. Attending these classes brings about a discipline and a feeling of oneness and brotherhood amongst them. A number of classes are conducted in several places. An important feature of attending these classes in a temple is that, children learn to respect God and understand religion in its right perspective without being biased.

उठि बहोरि कीन्हिसि बहु माया । जीति न जाइ प्रभंजन जाया ॥ ५ ॥

Meghanada rose up again and tried to get Hanuman by conjuring tricks, but the son of the wind-god was not vanquished.

Monday Satsang: 6:30pm - 8:00pm

Dedicated to Lord Shiva. Constant repetition of Shiva-Stotra and Name of Lord Shiva is said to purify one's mind and fill one with good and pure thoughts. Just as fire has the natural property of burning inflammable things, so also the Name of Lord Shiva has the power of burning Sins and Vasanas (subconscious inclination) and bestowing eternal bliss and everlasting peace on these who repeat the Name of the Lord. Take refuge in the Name of Shiva. Sing the Stotras and Chant the Holy Name. Listen to the exposition of Shiva Purana and attain perennial joy.

Friday Night Meditation: 6:30pm - 8:30pm

Friday satsang starts with chanting Ganesha stotras, Devi stotras, Ganga stotra, Vishnusahasranama or Lalithasahasranama.

Chanting creates an atmosphere charged with divinity conducive to meditation. Meditation is the only royal path to the attainment of salvation or moksha. Meditation eliminates three kinds of Tapas or fevers and five kleshas or sorrows. It is an airplane that helps the aspirant to soar high in the realms of eternal bliss and everlasting peace. It is a mysterious ladder that connects earth and heaven and takes the aspirant to the immortal abode of Brahman. After a weeklong period of monotonous drudgery - a time to relax and re-energize the mind. Enjoy an evening of peace and blissful communion with the Divine.

Vinayaka Chaturthi Japa *

Lord Ganesha is the most fascinating, widely known aspect of God. He blesses us with illumined intellect, and bestows supernatural power. He is the embodiment of all sacred blessings. JAPA is DIVINE SOAP for the mind. It purges the mind of all impurities, purifies and fills it with bliss. It helps overcome the cycle of birth and death, burns sins, annihilates attachment,

दोहा - ब्रह्म अस्त्र तेहि साँधा कपि मन कीन्ह बिचार ।

जौ न ब्रह्मसर मानउँ महिमा मिटइ अपार ॥ १९ ॥

Finally Meghanada fitted the Brahmastra to his bow and Hanuman thought to himself. (Brahmastra – weapon presided over by Brahma) “If I do not yield to this weapon, then its infinite glory will be lost.”

induces dispassion, roots out all desires, makes one fearless and much more. JAPA is a recitation of the LORD'S name with a rosary (mala). MANTRA JAPA stills the mind and makes it sojourn inward. In sanskrit, 'manah' means mind, 'tra' means that which takes you beyond the mind. The vibration of the mantra removes all worries from the mind, calms the emotion and brings peace and serenity. It has the power mystically to heal within and without.

Worshipping Lord Ganesha and doing Ganesh Mantra Japa on Chaturthi is considered very auspicious.

Among many others, four important blessings are received by the devotee: The great obstacles in life are removed. The sins are destroyed.

All mistakes are forgiven and errors corrected. Lord Ganesha blesses the devotees with the right knowledge.

Lord Hanuman Puja and Japa: Last Saturday of the month

Lord Hanuman is the Brahma of the present Kalpa. He is the very embodiment of strength, valour, devotion and service. This noble son of Vayu Bhagawan has innumerable virtues. He is the perfect master of His senses and is very wise. In the service (seva) of His Lord, His sincerity is unsurpassed. By the blessings bestowed on Him by Mother Sita, Lord Hanuman has the power to bestow on His devotee, the eight-fold supernatural powers of Yogis (Astasiddhi) and the nine kinds of wealth of Kubera (Navanidhi).

All those who were initiated with the powerful mantra of Lord Hanuman and other devotees, collectively offer prayers with the recitation of Hanuman Chalisa on the last Saturday of every month. Lord Hanuman grants the wishes of his devotees. By His Grace, anything is possible. Chant Hanuman Chalisa and obtain the blessings of the Lord.

ब्रह्मबान कपि कहूँ तेहिं मारा । परतिहूँ बार कटकु संघारा ॥

तेहिं देखा कपि मुरुछित भयउ । नागपास बांधेसि लै गयउ ॥ १ ॥

Meghanada launched the Brahmastra at Hanuman. Hanuman struck by the arrow, fell down crushing a whole lot of Rakshasas as he fell. When he saw that Hanuman had fallen, Meghanada quickly tied him with a Nagapaasha (noose of serpents) and carried him away.

Mahālakshmi Mantra Japa (Every month on Pūrṇima Day)*

Mother Mahālakshmi is the first manifestation of Divine Energy. Mother, is always associated with unconditional love, compassion and tenderness. Just as a child feels safe and secure in the mother's lap, so does the devotee feel in the presence of the Divine Mother. Even as a child believes its mother to be all-powerful and capable of doing anything for the child, similarly, a devotee believes the Devine Mother to be all merciful, all-powerful and eternally guiding and protecting him with her invisible arms.

Every month on full moon day, the devotees initiated with the Shree Mahālashmi Mantra, collectively recite stōtrās and offer japa to divine mother.

Navaratri:

Chaitri Navaratri: Tuesday March 21, 2023 - Thursday March 30, 2023

Sharad Navaratri: Saturday October 14, 2023 - Monday October 23, 2023

Navaratri is celebrated twice a year. One is the Chaitra Navaratri following Gudi Padva and the other is the Maha Navaratri after Janmashtami. During both the celebrations, puja starts at 7 pm with Ganesh puja, Navagraha puja, Chandi Havan, chanting of Argalastrotram and Aarti and Maha Prasad. Every night devotees take part in the Garba after Aarti.

Durgashtami is celebrated in a traditional way with Nava Kanya Puja. Nine young girls representing nine Devi's are offered special puja. On Dashami, these nine kanyas are offered 'bhojan' by the devotees.

Ram Navami: Wednesday, March 29, 2023

The birth of Lord Rama is celebrated at noon, and in the evening satsang Ramayan is chanted.

Hanuman Jayanti: Wednesday, April 5, 2023

Hanuman, the Lord of Strength and Valour, is worshipped on this day. One who

जासु नाम जपि सुनहु भवानी । भव बंधन काटहिं नर ग्यानी ॥

तासु दूत कि बंध तरु आवा । प्रभु कारज लागि कपिहिं बँधावा ॥ २ ॥

How could it be that the envoy of the Lord whose mere name enables the wise to cut asunder the bonds of mundane existence, himself is bound? It is in the service of Lord that Hanuman allowed himself to be bound.

worships or even merely utters the name of Hanuman is ever free from fear of all kinds. On this day special prayer is offered to Lord Hanuman.

Maha Satya Narayana Katha

It is said that once, in the forest called Naimisharanya, Shaunaka (a great sage), along with 88,000 other honourable sages, asked Suta Muni to reveal to them the secret by which man in this Kali Yuga, afflicted by sorrows and miseries, can find happiness and peace. Suta Muni then revealed to them that in this Kali Yuga, for a man burdened with his earthly duties, the easiest way to appease the Lord and fulfill his desires is to perform the Satya Narayana Vrata and Katha. Every year on Good Friday, many devotees collectively perform Shri Maha Satya Narayana Katha. It takes a lot of time and preparation if one were to perform the Katha at home. At the temple all the necessary things are provided, proper seating arrangements are made and the entire puja with the Katha is completed within 2 - 3 hours, followed by Aarti and Maha Prasad.

Guru Purnima: Sunday, July 2, 2023

Also known as Vyasa Purnima, it is a day dedicated to the Guru of all time - Bhagavan Veda Vyasa who was born about the time the Vedic age came to an end. He collected all the Vedic hymns and gave them a standard form and accent. Because of this great work, he came to be called Veda Vyasa. His birthday is celebrated as Guru Purnima. Concluded with Aarti and Maha Prasad.

Sri Varalakshmi Vruta: Friday, August 25, 2023

The glory of performing the VARALAKSHMI VRUTAM, narrated directly by Lord Shiva Himself, is elaborately discussed in the Skanda Puranam. This is a festival to propitiate Shri Varalakshmi (Mahalakshmi) - the consort of Lord Vishnu, who is the abode of all mangalam (auspiciousness), prosperity and

कपि बंधन सुनि निसिचर धाए । कौतुक लागि सभौ सब आए ॥

दसमुख सभा दीखि कपि जाई । कहि न जाइ कछु अति प्रभुताई ॥ ३ ॥

When the demons heard that the monkey had been captured, they all rushed to the court, full of curiosity, to enjoy the spectacle. When Hanuman arrived at Ravan's court, he was struck by its beauty, which was beyond description.

wealth. This Vrutam is undertaken by the sumangalis (whose husbands are still living) for good progeny, good health, and wishing long life for the husbands. Lakshmi is symbolic of eight forces - wealth (shri), earth (bhu), learning (sarasvati), love (priti), fame (kirti), peace (shanti), pleasure (tushti), and strength (pushti). Each of these forces is called a Lakshmi, and collectively they are known as Ashta Lakshmi. Worship of Varalakshmi is rendered equivalent to the puja for Ashtalakshmi. Since She is ever ready to grant boons to her true devotees, she is usually referred to as "Vara Lakshmi". Followed by Aarti and Maha Prasad.

Nagapanchami: Monday, August 21, 2023

Nagapanchami is an important festival in the Hindu calendar, which is celebrated on the 5th day of the bright fortnight in the month of Shraavan. It is a festival dedicated to the Snake-God. On this day, snakes are worshipped with devotion, for health, prosperity and progeny. This tradition of Snake worship is known to have been practiced even before vedic times. Concluded with Aarti and Maha Prasad.

Krishna Janmashtami: Wednesday, September 6, 2023

The birth of Lord Krishna is a very joyful and important festival. Satsang starts with bhajans, chanting, puja, abhisheka, and alankara, and at the stroke of midnight, the devotees rejoice the birth of Lord Krishna.

Ganesh Chaturthi: Monday, September 18, 2023

Maha Ganesh Chaturthi is celebrated with Puja, Abhishek, Alankara, Japa & Archana is offered to Shree Lakshmi Vinayaka. Concluded with Aarti and Maha Prasad.

कर जोरें सुर दिसिप बिनीता । भृकुटि बिलोकत सकल सभीता ॥

देखि प्रताप न कपि मन संका । जिमि अहिगन महुँ गरुड असंका ॥ ४ ॥

Even the gods stood meekly with folded palms, frightened at the movements of his eyebrows. However, in the monkey's mind there was no fear nor doubt even as Garuda could not have been in the midst of serpents.

Pitru Paksha: Friday, September 29, 2023 - Friday, October 13, 2023

The dark fortnight, which falls in the Hindu calendar month of Bhadrapad, is referred to as mahalay paksha or pitrupaksha. This fortnight is ideal for performing rites for ancestors, believing that during this period, subtle bodies of deceased ancestors from Lord Yama's region (Yamalok) visit their relatives on earth. So if the rite of shraddha is performed on one of the days in this fortnight, then the subtle bodies of deceased ancestors remain gratified for the rest of the year.

Sharad Navaratri: Saturday, October 14, 2023 - Monday, October 23, 2023

Karwa Chauth: Wednesday, November 1, 2023

In India, a marriage is considered to be a bond of a lifetime. This marital bond is considered very sacred. A fast that ensures the well-being, prosperity and longevity of women's marital life, the festival of Karwa Chauth provides an opportunity for all married women to get close to their in-laws. Possessing a tremendous social and cultural significance, this festival is celebrated by keeping fast, applying henna and exchange of gifts.

Deepavali: Sunday, November 12, 2023 - Lakshmi Puja & Kankabhisheka

Lakshmi Puja is performed with chanting of Shree Sukta and Lakshmi Sukta. Lakshmi is the Goddess of wealth. In addition to the regular abhisheka of the Divine Mother, a very special abhisheka - Kanakaabhisheka (abhisheka with gold, silver, platinum and currency coins) is performed. It is said that a person who is lucky to witness Kanakaabhisheka of Mahalakshmi will never see poverty.

दोहा - कपिहि बिलोकि दसानन बिहसा कहि दुर्बाद ।

सुत बध सुरति कीन्हि पुनि उपजा हृदयँ बिषाद ॥ २० ॥

When the ten-headed demon saw the monkey, he laughed and ridiculed him. Immediately, however, he remembered his son's death and became sad at heart.

Govardhan Puja - Annakut: Sunday, November 19, 2023

On the Sunday following Deepavali, Govardhan Puja is celebrated at the temple. Devotees bring a variety of cooked food to be offered to Lord Krishna on this day. Of the 16 holy rivers in India represented by 16 female temple devotees, Jamuna is treated as the Rani - Queen among rivers for having touched Lord Krishna's feet. It is believed that in addition to the 7 tirthas, 7 crore Mahatirthas join Jamuna on this day. A special prayer is offered to Jamuna Maha Rani on this auspicious day. Concluded with Aarti and Maha Prasad.

Gita Jayanthi: Friday, December 22, 2023

It was on this day that Sanjaya narrated to King Dhritarashtra the dialogue between Sri Krishna and Arjuna, and thus made the glorious teachings of the Lord available to us, and to people of the world, for all time. The Gita Jayanti marks one of the greatest days in the history of mankind. Nearly six thousand years ago on that day a dazzling flash of brilliant light lit up the firmament of human civilization. That flash, that marvellous spiritual effulgence, was the message of the Bhagavad Gita, given by the Lord Himself on the battlefield of Kurukshetra.

This brilliant flash of that memorable day has continued to shine through the centuries, and even now illumines the path of humanity on its onward march to perfection. Gita Jayanthi is celebrated by reciting 701 verses from all 18 chapters on this evening.

Shree Purandara Aaradhana

Purandara Dasa (1484 - 1564) is one of the most prominent composers in Carnatic music. His contribution to music is immeasurable, and he is often called the "Karnataka Sangeeta Pitamaha" (Father of Carnatic Music). He propounded bhakti to the Lord through music over several years. Purandara Dasa, who always concluded his songs with a salute to Lord Purandara Vittala,

कह लंकेस कवन तैं कीसा । केहि कें बल घालेहि बन खीसा ॥

की धौं श्रवन सुनेहि नहिं मोही । देखउँ अति असंक सठ तोही ॥ १ ॥

The king of Lanka said, "Who are you monkey? Whose strength is it that has caused you to bring about such destruction of the grove? Have you not heard of my name? You appear to be an exceptionally fearless being.

is believed to have composed as many as 475,000 songs. However, only about 1000 are known today. All his musical compositions are in Kannada, the state language of Karnataka. Purandara Dasa is among the great saints of India in his understanding of the power of music and its appeal to illiterate common folk. The birthday of this great saint is celebrated with the rendering of his composition. Concluded with Aarti and Maha Prasad.

Vasant Panchami: Tuesday, February 13, 2024

(Temple Inauguration Day Celebration)

Shree Mahalakshmi Temple was established on January 31, 1990 - Vasant Panchami Day. Every year this day is commemorated on Vasant Panchami by performing a special puja including Havan, Digpalaka puja, parikrama of the temple, and prayer to Annapurna Devi at the 'Annakshetra' followed by satsang, Aarti and Maha Prasad.

Maha Shivratri: Friday, March 8, 2024

Maha Shivratri puja starts with bhajans and chanting at 7.30 pm, followed by Shiv Linga puja and Rudrabhisheka. The devotees offer 'Jaladhara' to Lord Shiva after the puja. Chanting continues after Jaladhara; meanwhile the Shiv Linga is beautifully decorated. Aarti is at midnight.



मारे निसिचर केहिं अपराधा । कहु सठ तोहि न प्रान कइ बाधा ॥

सुनु रावन ब्रह्मांड निकाया । पाइ जासु बल बिरचति माया ॥ २ ॥

Why did you kill the demons? What was their offence? Tell me O foolish monkey, are you not afraid of losing your life? Listen Ravana, remember Him, by whose might, *Maya* produces countless universes.

Acknowledgments

Our sincere thanks to all the sponsors for their support in enabling the publication of this souvenir.

Special thanks to the sponsors of today's event for their generous contribution.

The hard work of Daxa and Nandiji, Yogish and Veena, Subhashini, Naren and Shivam in putting together this souvenir is gratefully acknowledged.

The ongoing dedicated services offered by Harishbhai and Ranjanben, Lakshmiji, Uma Dayal, Bhatji, Vasanthiji, Shantakumar, Kala, Janaki, Periji, Santosh, Biji, Jayashree Bhindi, Binaji, Michelle, Dharmarajaji, Ravi Chandranji, Vinodji, Sanjay Raniga, Hitesh, Minal, Dipesh, Kevin and Kamal Desai during the trying times of renovations and during COVID, is truly praiseworthy.

Thanks are also due to Suresh Bhindi, Jeyaratnam, Sajani, Babu Menon, Madhu, Sushma, Maya, Nisha, Prabha Dayal, Kamalaben, Nirmala Raniga, Sanjay Bellary, and members of Vancouver Kannada Koota, during special pujas at the temple.

Prinjaji and Urmilaji, Surinderji, Bhimji, Bipinbhai, Bhatji, Satish Goyalji without your contribution, the smooth functioning of the temple activities would not have been possible.

Thank you Ravi Bhindi, Arun and Swaty for your help with public communications and to Madhu Chandra for the PA system.

Thanks to Vijay Gunja for coordinating Sri Purandara Aaradhana event every year and to Shri Murali Kulkarni for organising Sri Raghavendra Swamy Aaradhana.

Heartfelt thanks to Dr. Suseela Reddy for her invaluable service to our organization throughout the year.

Last but not the least, the dedicated services offered by our new young team of volunteers including Teeruha and Kishore Thevarajan, Udbhav Kansal, Jayesh Panchal, Vedant Bahal and Charu Mittal is truly commendable.

The selfless service offered by each and everyone of you will be rewarded by Mother Mahalakshmi's grace on yourselves and your family.

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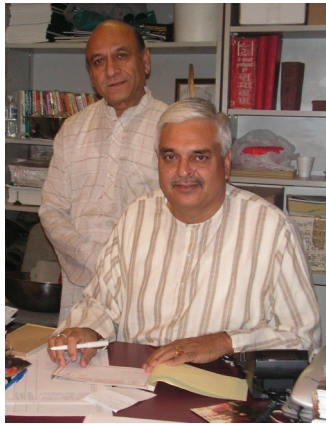
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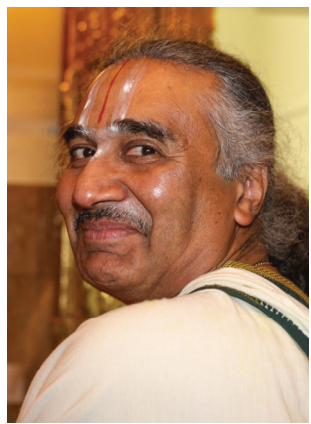
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Best Wishes from Desai & Associates