



श्री विश्व सनातनधर्म मन्दिर Shree Vishwa Sanaatan-Dharma Mandir 132 WHITEHORSE ROAD CROYDON SURREY CR0 2LA (U.K.)

In Memory of Late Shri Parshotam Lal Bhagat Abbott & Late Smt Parvesh Bhagat Abbott

Issue No. 005

Monthly

Nov 2014

सानातान धर्मा मेसज Jai Mata Di

What is Sanaatan Dharma?

Sanaatana Dharma is a code of ethics, a way of living through which one may achieve moksha (enlightenment, liberation).

Message from the Chairman:

We thank you all on behalf of the Mandir Founders, Trustees and Volunteers for attending Satsang and Garba festival regularly. We also take this opportunity to thank all the Volunteers for hosting and participating in serving Prasad to Maa Durga and all its devotees.

PRAN PRTHISHTA CEREMONY:

The Mandir management has obtained some date for Praan Prthistha Ceremony for January 2015 and February 2015. The management has decided to celebrate the **PRAAN PRTHISHTA** ceremony ON 15TH Februray 2015 or 23rd February 2015.

We have not been able to appoint a suitable Poojari Ji for the Mandir, which is very essential for the Mandir after the Pran Prthistha ceremony to fulfil all Pooja services. We are advertising through our Newsletter and word to mouth at present. We are also speaking to some Poojari Ji / Achaarya Ji and with the blessings of Maa Durga, we should be able to appoint prior to **PRAN PRTHISHTA CEREMONY**. The Mandir will continue as usual and all weekly programmes will remain unchanged. Daily Evening AARTY will be performed at normal evening time. Please may we request everyone to spread the word and we request all Devotees to visit Mandir regularly for Darshan.

Trustees:

Shree Dr. H P Abbot
Pandit Sh. Veerendra Rishi
Pandit Sh. Dr Venkat Joshi
Pandit Cllr. Sh. Raju Pandya

Chairman:

Shree Nitin Mehta, MBE

Secretary / Matriomonial :

:Smt. Ramaben Singadia

Mandir Purohit/ Acharya Ji

Vacancy :

Event Organiser:

Smt. Usha Kapil

Maha Prasad Organisor:

Smt. Badra Parmar :

Newsletter Editor:

Mandir Management

This month Special Pooja: November 2014

We cordially invite you all to attend and spread the word to your nearest and dearest:

MATA DI CHOWKI

We like to inform you that Mata Di Chowki has been sponsored by Shree Surinder Rajput Ji & Family.

Shree Bharatbhai Korea Ji and his Mandli will be performing from 4.00pm to 6.30pm on Sunday 2nd and 9th November 2014 and thereafter Maha Prasad will be served. 2nd November 2014 but we are waiting for confirmation from the Host for the 9th November 2014.

PURNIMA: Thursday 6-NOV-2014: (10.00AM TO 11.30AM) **SHREE SATYA NARAYAN KATHA** .

(IF ANY DEVOTEE WISH TO HOST OR TAKE PART IN THE ABOVE PROGRAMMES, PLEASE CONTACT MANDIR MANAGEMENT/ MAHA PRASAD ORGANISOR A S A P ON 07956348676 / 07910875908)

The Management appeal to all Yajman that dry Prasad should only be served in the Mandir after Aarti, includes Halwa (Sheera). All other food Prasad should be served from the Top Floor Hall. This decision has been taken based on suggestions received from various devotees

This month's Festival:

PANCHAK BEGINS(6.39 AM)	पंचक आरंभ	01-11-2014	SATURDAY
EKADASHI (EUROPE ONLY)	एकादशी	02-11-2014	SUNDAY
PANCHAK ENDS (11.26 AM)	पंचक समाप्त	05-11-2014	WEDNESDAY
PURNIMA	पूर्णिमा	06-11-2014	THURSDAY
SANKRANTI (MARGSHIRSH)	संक्रांति (मार्गशीर्ष)	16-11-2014	SUNDAY
EKADASHI	एकादशी	18-11-2014	TUESDAY
AMAVAS	अमावस	22-11-2014	SATURDAY
PANCHAK BEGINS (12.01 PM)	पंचक आरंभ	28-11-2014	FRIDAY

EDUCATIONAL ENQUIRY

We have received enquiry regarding Hindi / Sanskrit classes and have details of 3 Students to start immediately.

We now require a volunteer "HINDI / SANSKRIT Teacher for beginner classes to be held on on Saturday and Sunday in the MANDIR PREMISES FREE OF CHARGE for all ages of children. Any Devotee who is interested to offer their time, please contact Educational Team by e-mail on mail@vishvasanatadharam.org

SANAATAN DHARMA MATRIMONIAL FREE SERVICE

Suitable Match for Girls

NO	DETAIL	AGE	HEIGHT	PROFESSION
B001	Khatri Punjabi (Veg)	30	5'10"	MD, GP Trainee

Suitable Match for Boys :

NO	DETAIL	AGE	HEIGHT	PROFESSION
G001	Patel	28	5'4"	Dentist (Kings)

If you wish to add details of your Children to find a suitable Match free of charge :

Please send your request at : mail@vishvasanatadharam.org

VACANCY :

We are seeking a Full / Part time Poojari Ji for the Mandir, Salary Negotiable, Applicant should have full knowledge of all Vedas and Mantra and should be able to perform all daily Aarti's according to the Sanaatan Dharma . Applicant should have his own accomodation. Please contact the Secretary at :

mail@vishvasanatadharam.org

VOLUNTEERS :

We would appreciate any Volunteer service from the devotees. .:

EDUCATIONAL

Sanskrit / Hindi / Gujrati

Volunteer Teachers require to teach beginner Level children , any of the above Languages on Saturday and Sunday afternoon

Please contact Nitin Ji / Man Mohan via e-mail :

mail@vishvasanatadharam.org

SHARAD PURNIMA

SHUBHKAAMNAYE AUR ABHINANDAN



Kojaagari Punam,' the festival is celebrated on Aso sud 15 - Purnima. Lakshmi, the goddess of wealth moves around in the night sky, asking 'Ko jaagrati' searching for people below who are awake. In Sanskrit, 'Ko jaagrati' means, ' who is awake?' And to those who are awake she gifts wealth.

Origin

On this night, Lord Krishna invited his faithful devotees, the Gopis of Vrundavan, to play the Maha Raas (traditional folk-dance) with him.
1. He granted 'wealth' by blessing spiritually 'awake' devotees with God-realization.

Sentiments

The spiritual import of 'Jaagrati' (awake) is to remain vigilant. He says that the vigilance in one's heart is the gateway to the Lord's divine abode.

Symbolic Importance

Just as the night sky of Sharad Punam is clear and suffused with lunar resplendence, the aspirant should similarly endeavor to purify his 'antahkaran.'

Ritual

'Dudha-Pauva' - parched rice soaked in milk - is offered to God. Devotees sing kirtans and extol the glory of Brahman

शरद पूर्णिमा (Sharad Poornima)





दूधिया रौशनी का अमृत बरसाने वाला त्यौहार शरद पूर्णिमा हिन्दू पंचांग के अनुसार आश्विन मास की पूर्णिमा को मनाया जाता है। हिन्दू धर्मावलम्बी इस पर्व को कोजागरी पूर्णिमा या रास पूर्णिमा के रूप में भी मनाते हैं। ज्योतिषों के मतानुसार पूरे साल भर में केवल इसी दिन भगवान चंद्रदेव अपनी सोलह कलाओं के साथ परिपूर्ण होते हैं। हिन्दू धर्मशास्त्र में वर्णित कथाओं के अनुसार देवी देवताओं के अत्यंत प्रिय पुष्प ब्रह्मकमल केवल इसी रात में खिलता है। इस रात इस पुष्प से मां लक्ष्मी की पूजा करने से भक्त को माता की विशेष कृपा प्राप्त होती है। कहते हैं इसी मनमोहक रात्रि पर भगवान श्री कृष्ण ने गोपियों के संग रास रचाया था। शरद पूर्णिमा के सम्बन्ध में एक दंतकथा अत्यंत प्रचलित है। कथानुसार एक साहूकार की दो बेटियां थी और दोनों पूर्णिमा का व्रत रखती थी, लेकिन बड़ी बेटी ने विधिपूर्वक व्रत को पूर्ण किया और छोटी ने व्रत को अधूरा ही छोड़ दिया। फलस्वरूप छोटी लड़की के बच्चे जन्म लेते ही मर जाते थे। एक बार बड़ी लड़की के पुण्य स्पर्श से उसका बालक जीवित हो गया और उसी दिन से यह व्रत विधिपूर्वक पूर्ण रूप से मनाया जाने लगा। इस दिन व्रती को जितेन्द्रिय भाव से रहना चाहिए और हाथ में गेंहू लेकर इस पुण्यशाली व्रत की कथा सुननी चाहिए। इस दिन शिव-पार्वती, कार्तिक और महालक्ष्मी की पूजा की जाती है। मान्यता है कि इस दिन विधिपूर्वक व्रत करने से सभी मनोकामनाएं पूर्ण होती हैं।

Dudhiya raushani ka amrit barsane wala tyohat Sharad Poornima Hindu panchang ke anusar Ashvin Maas ki Poornima ko manaya jata hai. Hindu dharmavilambi is parv ko Kojagari Poornima ya Raas Poornima ke roop me manate hain. Jyotisho ke matanusr pure saal bhar me keval isi din Bhagvan Chandradev apni solah kalaa ke sath paripurn hote hain. Hindu dharmshastra me varnit kathao ke anusar devi-devtaao ke atyant priya pushp Brahmkamal keval isi raat me khilta hai. Is raat is pushp se Maa Lakshmi ki pooja karne se bhakt ko mata ki vishesh kripa prapt hoti hai. Kahte hain isi manmohak ratri par Bhagvan Shri Krishna ne gopiyo ke sang raas rachaya tha. Sharad Poornima ke sambandh me ek dantkatha atyant prachalit hai. Kathanusr ek saahukaar ki do betiya thi aur dono poornima ka vrat rakhti thi, lekin badi beti ne vidhipoorvak vrat ko poorn kiya aur chhoti ne vrat ko adhoora hi chhod diya. Falsvaroop chhoti ladki ke bachche janm lete hi mar jate the. Ek baar badi ladki ke punya sparsh se uska balak jivit ho gaya aur usi din se yah vrat vidhipoorvak poorn roop se manaya jane laga. Is din vrati ko jitendraya bhav se rahna chahiye aur hath me genhu lekar is punyahsali vrat ki katha sunani chahiye. Is din Shiv-Parvati, Kartik aur Mahalakshmi ki pooja ki jati hai. Manyata hai ki is din vidhipoorvak vrat karne se sabhi manokamnayen poorn hoti hai.

KARTIKA REQUEST

Though He STEALS makhan soft and pure,
Still He is GLORIFIED as Makhanchor.

Though He always FOLLOW the Gopis' path,
Still sweetly His pals, call Him GOPINATH.

Though, of everything, He is the Supreme ORIGIN,
Still He loves, to be called as Yashomati NANDAN.

Though Kaliya's deliverer is eternal KAAL of all,
Still Nandlaala says that, He is best PAL of all.

Though He NEVER leaves Vraj Dhaam, His Personal Place,
Still He is present in EVERY atom and the in-between space.

Though He loves all EQUALLY, as He is beyond all duality,
Still it seems that toward His devotees, He exhibit PARTIALITY.

Though He is smaller than the SMALLEST, still He BROKE two big trees,
Though WHOLE Universe resides in Him, still He resides in the HEART of Devotees.

Though He is FASTER than the mind, still He comes under His Mother's GRASP,
Though He SCARES the fear Personified, still He is AFRAID of the stick she clasp.

Though He is UNLIMITED, still He is BOUNDED by pure love,
Though He is INFALLIBLE, still for devotees He comes down to SERVE.

Though completely SATISFIED, still He lovingly ACCEPTS our service,
Kartik is coming my dear friends, and His attraction is going to become more and more ADHESIVE.

Get ready with your lamps my friends, to offer them to Yashoda Damodar,
Its amazing to offer lamps, when His Mother tie our Eternal Father.

Even by mistake, if someone offers the lamp in the month of Damodar,
He returns back to His abode, and never returns to this miserable world thereafter.

So I beg, do not settle down by offering the lamp yourself, make your friends, relatives,
teachers, enemies and even frenemies offer the lamp, as all enmity gets over, as in Kartik,
Radharani freely shower, her mercy over all, over all those who serve Gopal.

Kartika – The Holiest Month

Kartika is the holiest month in the Hindu lunar calendar. It usually overlaps with the months October & November in the English calendar. *Kartika* Maas, also known as *Damodar* Maas, is described in the scriptures as the best among months for performing austerities.

Lord Sri Krishna says, “**Of all plants, the sacred *Tulasi* is most dear to Me; of all months, *Kartika* is most dear, of all places of pilgrimage, My beloved *Dwarka* is most dear, and of all days, *Ekadashi* is most dear.**” (Padma Purana, Uttara Khand 112.3)

Kartika or the festival of offering lamps to Lord Krishna, glorifies Lord Krishna’s pastime of being bound with ropes by Mother Yashoda. Observing vrata in the month of Kartika is glorified in the Puranas.

“**As *Sat-yuga* is the best of *yugas* (ages), as the *Vedas* are the best among scriptures, as *Ganga* is best of rivers, so *Kartika* is the best of months, the most dear to Lord Krishna.**” (Skanda Purana)

This vrata begins on **8th Oct 2014 and will be there till 5th November, 2014** and one may observe the following foremost activities throughout the entire month of Kartika:

- ❖ *Japa* – chanting the holy names of the Lord.
- ❖ Worship the Lord by offering ghee lamps (*diyas*), flowers, incense, food, etc.
- ❖ Practice *brahmacharya* – celibacy.
- ❖ Worship of *Tulasi* Devi.
- ❖ Give charity.
- ❖ Perform austerities.

The month of *Kartika* is the best of all months, and it is in this month that many special festivals like *Dhan-Teras*, *Diwali*, *Govardhan Puja*, *Bhai Duj*, *Tulsi Vivaah* and various others take place.

Following are excerpts from some scriptures (Puranas) describing the glory of the pious Kartika month:

“**If somebody performs even a little worship of Lord Shri Hari in this month, He offers that devotee His own abode.**”

“**If somebody burns a lamp in the temple of Lord Shri Hari even for a short time (in the month of Kartika), then whatever sins, he has acquired for millions of *kalpas* (one *kalpa* equals 1000 *yugas*) are all destroyed.**”

“A person, who for the entire month of Kartika eats only once a day, becomes very famous, powerful and heroic.”

“O Narada! I have personally seen that a person who happily reads the Bhagavad Gita in the month of Kartika does not return to the world of birth and death.”

“Of all gifts, the gift of a lamp during the month of Kartika is the best. No gift is its equal.”

“The pious result obtained by bathing in all holy places and giving all charities is not equal to one ten-millionth part of the result obtained by following the vow of Kartika.”

Spiritual Discipline without the Aid of an Instrument



Kartik Krishna Ashthami, Vikram Samvat 2071,

Doubt – How can relationship with the mind-intellect

(antahkaran, inner-senses) be severed without purifying it ?

Resolution – Really speaking, to consider the need for the mind-intellect (antahkaran) for realizing the Supreme Essence (Paramatma Tattva) and to consider your affinity with the mind-intellect (antahkaran) is itself the impurity of the mind-intellect.

Enlightenment does not take place with the mind-intellect, rather it takes place through the awakening of “vivek” (discriminative faculty) and it happens to the “Self” (swayam).

Just as when a pen is very good, the writing can be great, but the writer cannot become great, in the same way, if the mind-intellect are pure, the actions can be pure, but the doer does

not become pure. The doer becomes pure one severing relationship with the mind-intellect, because **regarding one's relationship with the mind-intellect, is the root cause of all impurities. Sense of mine-ness (attachment) is itself the impurity**—‘ममता मल जरि जाइ’ (मानस ७ । ११७ क) ।

It has come in the Gita –

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥

(२ । ४८)

"siddhyasiddhyoh samo bhootvaa samatvam yog uchyate"
(Gita 2: 48)

– while lecturing on this, Shri Shankaracharyaji Maharaj says

– ‘फलतृष्णाशून्येन क्रियमाणे कर्माणि सत्त्वशुद्धिजा ज्ञानप्राप्तिलक्षणा सिद्धिस्तद् विपर्ययजा असिद्धिस्तयोः सिद्ध्यसिद्ध्योरपि समस्तुल्यो भूत्वा कुरु कर्माणि । कोऽसौ योगो यत्रस्थः कुर्वित्युक्तमिदमेव तत् सिद्ध्यसिद्ध्योः समत्वं योग उच्यते ।’

‘The knowledge that arises with the purification of the mind-senses, on performing actions without craving for fruit, is a success (siddhi), and that which is contrary to it (lack of knowledge) is lack of success, i.e failure (asiddhi). So, remain in equanimity in both success and failure, i.e. regard the two as same and then do your work. Which yog is it, in which it has been said to do work remaining established in the “Self” ?

Remaining in equanimity in both success and failure is itself called “yog”.’

It means that an aspirant should remain in equanimity, not looking towards the purity-impurity of the mind-intellect. The reason being that the witness (illuminator) of both the purity-impurity of the mind-intellect (antah-karan), is free of purity-impurity (equanimity). Therefore **it is not necessary to purify the mind-intellect (inner-senses, antahkaran), rather it is essential to remain in equanimity, in other words, to renounce both the mind-intellect (antahkaran) and their purity-impurity,**

and become established in the Self (swaroop), which is naturally self-evident.

Manas Mein Naam Vandana

मानसमें नाम-वन्दना



Kartik Krishna Navami, Vikram Samvat 2071

With regards to the Divine Name ‘Ram’ as said in the scriptures, and heard from saints, similar incidents have been heard –

This is about a place called Baakudi, where a gentleman named Shri Badridasji Goenka shared about a past incident. An old Bengali man was catching fish near the bank of a river. Shri Jayadayalji Goyandka and Badridasji looked at him and said – ‘this man has grown old, poor thing, if he were to become engaged in devotion of God it would be a good thing’ They went up to him and told him, repeat the name of the Lord, but he could not say the name “Ram”. Even on trying hard, he could not utter the right pronunciation of “Ram”. On sharing with him various names, in the end he began to say ‘Hore-Hore’. This was the name he could pronounce and say, and none other. He was asked, “how much money do you earn in a day?” He said that by killing that

many fish, I get that much money. They told him “we will give you rice for the same amount of money. You sit in our shop and all day repeat the divine name of the Lord “Hore Hore” (Hari-Hari). In some way or the other, they convinced him and took him to their shop. He sat for one day, came the next day, but the third day he did not show up. After two-three days they went to look for him and he was found in the same place in scorching heat, catching fish. They said to him ‘you were comfortably sitting in the shade in the shop, what difficulty were you encountering? You were given as much grains as you make from selling fish, all you needed to do was all day chant “Hari Hari”. He said –‘I can’t do it’ He was unable to sit in the shop. Such an incident was told to me. I had faith that the point shared was certainly the case ! A sinner finds it difficult to engage in auspicious work. Shri Tulasidasji Maharaj said –

तुलसी पूरब पाप ते हरि चर्चा न सुहात ।
जैसे ज्वरके जोरसे भूख बिदा हो जात ॥

When the fever is exerting with force, then one does not like eating food. He even smells a bad odor in the food. Just as food tastes insipid when one has a fever, in the same way, he whose sins are exerting excessive force, he is unable to do “bhajan” (worship and devotion of God), he is unable to go for satsang.

Therefore gentlemen ! pay attention to this one point. Those who have interest in satsang, who go to satsang, who take the divine name of the Lord, who do “japa” (repetition of the divine name), such people should not be viewed as ordinary. They are not mediocre and common people. They are devoted to the Lord, they are pure, and they are worthy of God’s grace. But those who walk the path towards God, they should not regard themselves as great and better. They should believe that it is God’s grace, due

to which they have received the opportunity for satsang, bhajan-dhyaan (devotion and meditation). We must understand that at a time of Kaliyug, we are getting an opportunity to listen to talks about God, we are taking the Lord's Name, we are deeply graced by the Lord.

Just as the river is flowing towards the sea, in the same way, this world is with great force flowing towards hell. In studies, in customs and ceremonies, in law and legislation, in business-trading and various work, wherever you see, sin is flowing with immense force. Goswamiji has described –

कलि केवल मल मूल मलिन ।

पाप पयोनिधि जन मन मीना ॥

(मानस, बालकाण्ड, २७ । ४)

This age of Kali, however, is simply corrupt and the root of all impurities, where the mind of man wallows like a fish in the ocean of sin. (Manas, Balakand, 27/4)

Manas Mein Naam Vandana

मानसमें नाम-वन्दना



Kartik Krishna Dashami, Vikram Samvat 2071,

In Kaliyug, sins will prolifically spread to such an extent that man's mind will play in sins, like a fish in water. In other words, just as when a fish is taken out of water, it will get scared, but if it comes to know ahead of time that it is going to be pulled out of the water, then it will be terrified; because it cannot live without water, in the same way, 'पाप पयोनिधि'— the ocean filled with sins, and in it 'जन मन मीना'— this man's mind has become a fish.

If today one is told, that do not get involved with black money, do not lie-cheat, do not be dishonest, do all work honestly, then people say, 'Maharaj! In this day and age, without lying and cheating, one cannot go on. If one works honestly then it will be very difficult. We will not be able to do so.' They tremor and tremble on hearing about not sinning. They say that if we stop sinning, it will be wonderful, but then, we will not be able to sustain our lives. Our work goes on only because of lying-cheating-dishonesty.

It should not be understood that a sinner, a person with bad conduct, a man of injustice cannot do "bhajan" (worship and be devoted to God). Gita says –

अपि चेत् सुदुराचारो भजते मामानन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥

(९ । ३०)

Api chetsuduraachaaro bhajate maamanaya bhaak |

Saadhureva sa mantavyah samyagvyavsito hi saha ||

(Gita 9:30)

"Even if the vilest of sinner worships Me with exclusive devotion, he should be considered a saint in as much as he has rightly resolved. "

God has talked about four types of devotees in the Gita –

‘आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ’– devotees who are seekers of wealth (arthaathi), and the afflicted (aart) take the name of the Lord. Even the seeker of knowledge (jigyaasu) takes the name of the Lord. But “jnaani” (premi) devotee ‘प्रभुहि बिसेषि पियारा’, ‘ज्ञानी त्वात्मैव मे मतम्’– he is God’s very own self.

A Devotee who is a Seekers of Wealth (Arthaathi) - DHRUV

Those who remain attracted to the world, those seekers of wealth (arthaathi), and the afflicted (aart) are also devotees of God. But those who take the name of the Lord for seeking money, they are not called seekers of wealth (arthaathi) and those that are afflicted (aart). Seekers of wealth (arthaathi), and the afflicted (aart) devotees, are those who are dependent on only God for their wealth. If we acquire money, then it will be only from God, not from anyone else, such is there unfaltering conviction.

Just as Naradji said to Dhruvji Maharaj that return back to your home. “I will talk to the king, to arrange for your mother’s and your care and provisions. And you will also get the kingdom.” When Dhruv did not accept and agree to this, he was threatened that see ! In the forest there are lions, tigers, snakes and various other big ferocious creatures, they will devour you,” but this did not scare him, nor did he come under the sway of money. Dhruvji became immersed in Divine Name repetition, even though at first his feelings and sentiments were not pure. At that time he was greedy about the kingdom.

Regarding this subject, Goswamiji Maharaj says –

ध्रुवँ सगलानि जपेउ हरि नाऊँ ।

पायउ अचल अनुपम ठाऊँ ॥

(मानस, बालकाण्ड २६ । ५)

Dhruva repeated the name of Shri Hari, with a feeling of indignation (at the harsh treatment received from his step-mother) and thereby attained a fixed and incomparable station in the heavens. (Manas, Balakand 26/3)

Manas Mein Naam Vandana

मानसमें नाम-वन्दना



Kartik Krishna Ekadashi, Vikram Samvat 2071,

Dhruvji feeling sad (by the words of the step-mother) began to repeat the Divine Name of the Lord 'Hari'. The step mother, pushed him and threw him out father's lap, saying "you do not deserve to sit on the lap. You are born of the womb of the misfortunate one, therefore you are not entitled to sit on the king's lap." The mother said, it is true, both you and I have not done real "bhajan" (worship and devotion of God). It is due to this that we are in this condition. Or else why would we be in such a state ?" On hearing this, he wanted to acquire the kingdom from only God and became engaged in "bhajan".

Even on being tempted by Naradji and even on being enticed by fear, Dhruv did not take a step back. He went away to the forest to do "Bhajan"; because he was a determinate and committed devotee. Such a devotee is called "Artharthi".

Nowadays too people want money-wealth from God, but they are not only devotees of God. Along with being a devotee, they are also, lying-cheating-being dishonest. They say - "Oh! Devatas come to my rescue while lying-cheating-dishonesty-black money etc. With your grace, we are living, there is no other means of our livelihood." They too are a kind of "artharthi" devotees. He who is a devotee of God, why will he sin ! Does God not even have as much power as sin !

How to be Free of Sins

‘पाप पयोनिधि जन मन मीना’ — At first I had not understood this point. How is it that man is so drawn towards sin ? What is the reason ? But nowadays what I see is that, at many places one hears that without sinning-injustice, lying-cheating one cannot live. They believe sins to be the support of their lives.

Those who are so immersed in sins, if they are told “you repeat the Divine Name of the Lord,” then it will be very difficult. God’s Name does not come from a sinner’s mouth.

This is the condition, when there is excessive sins.

One point comes to mind on this subject. Brothers and sisters, you pay attention ! We will courageously take the name of God no matter what - “Ram Ram” - have a firm resolve, and then begin “naam japa”, then sins will not remain. The two cannot stay together. Sin will flee from there. Taking the support of the divine name, he who firmly decides to do “bhajan” and not sin, his sins will be destroyed. Then we too with a determinate mind, do “bhajan”. With unfaltering devotion become engaged in “bhajan”. Then sins will not remain, impurity will not remain. Just as when the sunrises, the dark night of the ‘no moon’ (amaavasya) cannot remain, in the same way too, you all shower your grace and day-and-night become engaged in naam japa - “Ram Ram”, then all sins will be destroyed.

There was a saint, someone asked him — ‘Maharaj ! you say that do not sin, but we cannot leave sinning; but please show us some method by which we stop sinning. We do not have the courage to give up sins.’ The saint said —‘Day and night you do naam japa “Ram-Ram” ’ ‘पाप पयोनिधि जन मन मीना’—

The saints shared the secret with even such sinners. I have heard this tradition for ages. All they were told is repeat the divine name of the Lord - “Ram Ram”. I thought that the saints have such deep insights, that they share a simple straight-forward method - simply engage in “Ram Ram” naam japa. What will happen by repeating Ram naam. The name Ram will penetrate within. At present it is taking place superficially.

Manas Mein Naam Vandana

मानसमें नाम-वन्दना



Kartik Krishna Dvadashi, Vikram Samvat 2071

प्रथम राम रसना सिवर, द्वितीय कण्ठ लगाय ॥

तृतीय हृदय ध्यान धर, चौथे नाभ मिलाय ॥

अध मध उत्तम प्रिय घर ठानु, चौथे अति उत्तम अस्थानु ॥

ये चहुँ बिन देखे आसरमा, राम भगति को पावे मारमा ॥

(नामापरचा)

In the same way, if the Divine Name “Ram” penetrates within, then after entering within, it will do all the work. Purity, sacredness, free of blemishes, God’s devotion - whatever divinity that should come, will all come. Therefore Goswamiji Maharaj had written something extra-ordinary – ‘नाम जीहँ जपि जागहिं जोगी ।’ If nothing else, then simply utter the Divine Name with your tongue-mouth. ‘तज्जपस्तदर्थभावनम्’— When one does Naam Japa, then from within the recollection and meditating on the Lord will go on – thereafter, what to speak further of such a one ! Simply by uttering the words with your tongue-mouth, the Yogi within is awakened. Those who do Naam Japa, simply by the mouth, they too separate from the wide-spread illusory powers of Brahmaji and become a recluse saint. Also it is easy to do japa with the mouth only.

Many say – ‘ When you do Naam Japa, does your mind get engaged or not? Those who say things like - If the mind does not get engaged, then you do not have any gains from it, such men are ignorant and naive. They are mistaken. They do not understand these things, because they themselves have never done Naam Japa and seen for themselves. Let my mind first get interested and then I will do Naam Japa - has this ever happened ? or will it happen ever ? Is there ever such a possibility ? First let my mind become engaged and thereafter I will do “Ram Ram” naam japa - it does not work like this.

While doing “Naam Japa”, by the grace of the Maharaj of the

Name, the mind will become engaged 'हरिसे लागा रहो भाई । तेरी बिगड़ी बात बन जाई, रामजीसे लागा रहो भाई ॥' Therefore one has to take refuge in the Owner of the Divine Name. Start "Ram Ram" with the mouth. Do not be concerned about the mind. "Do not be concerned" - does not mean that do not engage your mind. It means that do not become afraid when your mind is not engaged, that japa is not effective. It is not so. Japa has taken place, simply go on repeating the Divine Name of the Lord. I have heard –

माला तो करमें फिरे, जीभ फिरे मुख माहिं ।
मनवाँ तो चहुँ दिसि फिरे, यह तो सुमिरन नाहिं ॥

‘भजन होगा नहीं’ “Bhajan will not take place” – where is it written so ? Here it is written ‘सुमिरन नाहिं’ Yes, it is a valid point that constant remembrance will not take place; because ‘मनवा तो चहुँ दिसि फिरे’ the mind keeps wandering in the world, then how will it be in remembrance of God ? Contemplating and remembrance is with the mind ; but this is not japa ‘यह तो जप नाहिं’—where is it written so ? Japa has already taken place. If merely by tongue-mouth the Naam Japa has been done, then Japa has taken place.

I had met a saint. He said that in whichever way, establish a relationship with God. Whether it be through knowledge, or through mind-intellect, then what more can be said ? If not, simply by the mouth. Simply by uttering the words “Ram” establish a relationship. Then everything will be alright.

Manas Mein Naam Vandana

मानसमें नाम-वन्दना



Kartik Krishna Trayodashi, Vikram Samvat 2071,
Dhanteras, Dhanvantari Jayanti

‘अनिच्छया ही संस्पृष्टो दहत्येव हि पावकः’– Even without fire if the
“Manake” (मनके) touches you, then too it will burn you, in the
same way, in which ever way if the Divine Name is taken then

भाय कुभाय अनख आलसहूँ ।
नाम जपत मंगल दिसि दसहूँ ॥

(मानस, बालकाण्ड २८ । १)

The Name repeated either with good or evil intentions, in an
angry mood or while yawning, diffuses joy in all ten directions.
(Manas, Balakand 28/1)

One must not misunderstand this saying, that we should take
the Name with evil intentions and not engage the mind at all. It
is not that one should take the name like an unpaid laborer.

Make the effort to engage the mind, be alert and attentive,
engage the mind in God, think of God, but if you can't do it,
do not be afraid at all. What I mean to say is that, if the mind
is not engaged, do not assume that your Naam Japa has been
wasted away. If the mind does not engage right now, then do
not be concerned; because, when your intentions are to
engage the mind, then the mind will get engaged. On one
hand, we do not engage the mind, and on the other hand, the

mind does not get engaged - there is a huge difference in these two states. As such it appears that both these states are the same. The reason being that in both these states the mind does not engage. Even though they appear the same, there is a very big difference. He who does not engage the mind at all, his intentions were also not to engage the mind. Whereas the other individual, wants to engage the mind in God, but it does not remain in God. God sees to the desires of every person's heart. —

रहति न प्रभु चित चूक किए की ।

करत सुरति सय बार हिए की ॥

(मानस, बालकाण्ड २९ । ५)

The Lord sees that the devotee in his heart, wishes to engage the mind, but the mind simply does not engage. Then Maharaj ! it will incur many virtues. God will be deeply influenced by this act. He sees towards everyone's intentions.

We must make an effort to engage the mind, but if it does not then do not be afraid of it, and continue to repeat the Divine Name.

राम ! राम !! राम !!!

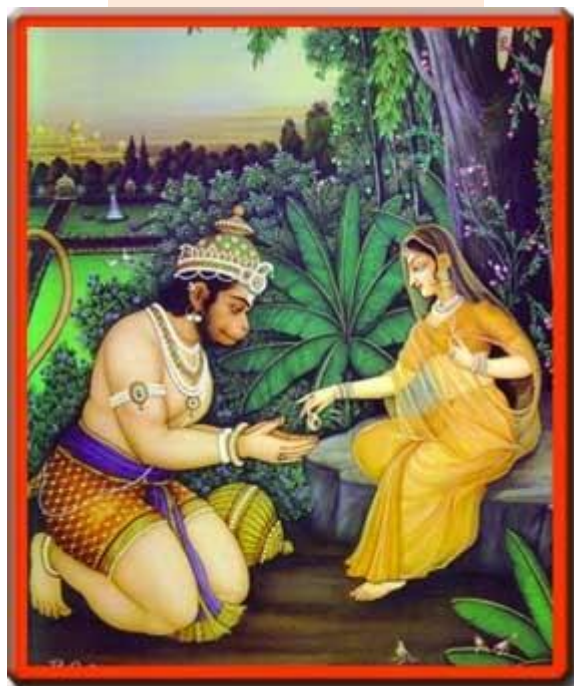
Experience of Naam Japa

Where the praises of the Divine Name 'Ram' are being discussed, there the glories of the Divine Name 'Ram' are also covered. By listening to the glories of the Divine Name 'Ram' one can develop interest in the name 'Ram', but it's greatness can be obtained only by actually repeating the divine name 'Ram'. By saying and listening to the glories of the divine name 'Ram', one develops interest, and is repeating the divine name 'Ram', one actually experiences it, therefore it is a very useful thing. Its real essence can be understood only by doing 'Naam Japa', complete understanding will be only with doing 'Naam Japa'. Just as when you talk to a hungry man

about food, then he develops great interest. But without being hungry, one does not get much relish out of his meal. It is only when one is very hungry and famished, that one realizes how delicious the food is ! It is liked, it even suits and is even digested well. The meal that is digested well, gives much energy. In the same way, **with great interest by repeating the divine name of the Lord, the glories of the divine name can be understood, therefore the more that one repeats the divine name of the Lord, that much more exceptional will be its benefit.**

Manas Mein Naam Vandana

मानसमें नाम-वन्दना



Kartik Krishna Chaturdashi, Vikram Samvat 2071
Shri Hanuman Jayanti

Just as a person earning money accumulates a lot of it, then his greed for money also continues to increase. But in the end it will destroy him, because money is the kind to destroy.

Let us say, that an ordinary man feels less of a scarcity for money, whereas a rich man feels more when there is no money. If losses are incurred, an ordinary man experiences

these losses in the hundreds, a moderately rich man in the thousands, a rich man in the hundreds of thousands, a very rich man, in the lakhs, and one who is extremely and filthy rich, experiences losses in the crores. In the same way he who does “bhajan”, also feels the need to do more and more “bhajan”. He who understands its glories, experiences a great insufficiency of it, thinking that I have hardly done any “bhajan”.

But those who do not do “bhajan”, they do not know at all, they do not know of its glories. But when they realize their personal limitations, then they begin to understand the greatness of “bhajan”. It has been written about those who understands the glories of “bhajan” that simply by the saying the Divine Name, one can be greatly benefited. (kalyaan).

There is a holy text named ‘Bhagwanaam-Koumudi.’ The writings in it, have been based on deep study of scriptures.

Those who repeat the divine name of the Lord, are believed to be deserving of the divine name. Just as Gajendra in deep desperation called out to the Lord by His name, and the Lord, visibly appeared. One sees very quickly the greatness of the divine name, when that Name is called out, hollering in desperation. In the same way, if the Name is taken with deep feelings and sentiments, then it has an exceptional influence.

It has come in a verse –

कृष्ण नाम जब श्रवण सुने री मैं आली ।

भूली री भवन हों तो बावरी भयी री ॥

Those Gopis that had love in their hearts for God, they used to become crazy simply by hearing His Name. They used to loose complete consciousness forgetting who they were, where they were ! In the same way, with the repeating of the Divine Name, one can reach the same state. One of the former editors of “Kalyaan” - Bhai Shri Hanuman Poddarji had great allegiance to the Divine Name. This story was at the time when ‘Kalyan’ was not yet published. Someone spoke up - What can happen by taking the Divine Name ?’ He replied - that “it can lead one to salvation.” The other said - ‘What does it

mean when you say, without knowing the meaning? The name 'Ram' is also for a frog and also of cattle.' Then with great force and energy he said - 'With the Divine Name Ram, you will attain Salvation.' Such force that thereafter for the next 24 hours, he became unconscious. He stopped eating-drinking, etc. His mother was deeply saddened by these happenings, that what could have happened to Hanuman ? He who takes the name of the Lord in this manner, he develops some exceptional qualities.

Experience of Naam Japa

He who is inclined towards the Divine Name recitation, he comes to know the greatness of Naam Japa. How will others know what a great thing it is ? What would other man understand ? The interest in Divine Name comes about by doing Naam Japa, by doing "bhajan", and by becoming engrossed in it. The points that have come in the words of Saints and great souls, they are exceptional points, these same things will appear in one's own realizations. Saints have written about their own individual experiences in various places.

Manas Mein Naam Vandana

मानसमें नाम-वन्दना



Kartik Amaavasya, Vikram Samvat 2071
Deepavali

There was a sister. She shared such experiences about her “Naam Japa,” (Divine Name repetition), that has even not appeared in the words of saints. She said that as one continues to do Naam Japa, the body begins to feel cool. There is a feeling as if water from a waterfall is gently pouring down on the entire body, a sort of sweetness and joyful feeling. I have read the words of saints, but such a description has not appeared in their writings, as shared by this sister. Few such transcendental and mystical experiences have been shared by the saints. How much can they write and for how long? That which is experienced, cannot be described. They only know.

सो सुख जानइ मन अरु काना ।
नहिं रसना पहिं जाइ बखाना ॥

It cannot be easily articulated. You simply start Naam Japa. It is my sincere prayer to brothers, sisters, and all, that simply start Naam Japa (divine name repetition). You will be greatly benefited. All will be influenced by it, and what to speak of you, your life will be blessed. There is immeasurable glories of “The Divine Name of God” (Bhagwanaam). Goswamiji Maharaj further describes —

बरषा रितु रघुपति भगति तुलसी सालि सुदास ।
राम नाम बर बरन जुग सावन भादव मास ॥
(मानस, बालकाण्ड १९)

First the description of the Name “Ram” took place, then the description of the “Mahamantra” took place. Now the description is of the two letters - “Ra” and “Ma”. Those who are loving devotees of the Lord, they are like “saali” (premium quality rice) fields. And the rainy season is like Shri Ragnathji Maharaj’s devotion. There is enormous amount of rain in the rainy season. The rice fields, the millets fields and various

other types of grains grow in abundance. In the fields in Rajasthan, if too much water falls, the grass dries up, but in the rice fields, there is constant water in the fields, due to which fishes are in abundance in the fields. This “Saali” rice is of a superior quality. The better the quality of rice, the more water it consumes. The “Saali” rice wants water constantly, at all times.

‘Ra’ and ‘Ma’— these two are of superior characteristic. Similarly, the rainy season that takes place in “shraavan” and “Bhaadrapad” is considered superior. The pouring rain in the form of the divine name “Ram” is constantly pouring from a devout devotee. Further ahead Goswamiji Maharaj says –

आखर मधुर मनोहर दोऊ ।
बरन बिलोचन जन जिय जोऊ ॥

(मानस, बालकाण्ड २० । १)

These two alphabets are sweet (madhur) and pleasant (manohar). By saying ‘madhur’ it means that one gets relish in the divine name. By ‘manohar’ it means that one whose mind gets magnetically drawn towards the divine. He who had done Ram Naam Japa, comes to know about this, but other men cannot know this. It is an exceptional point that while doing “Ram-Ram” sweetness appears in the mouth. Just as when the milk is good, and if sugar is blended with the milk, how sweet it tastes. Even more than this sweetness of sweetened milk, is the sweetness that comes from “Ram” Naam Japa.

When one becomes engaged in ‘Ram’ Naam Japa, they experience extra-ordinary relish. Such are these two words “Madhur” and “Manohar”. ‘बरन बिलोचन जन जिय जोऊ’— these two words are the two eyes of the alphabet. The two eyes are considered best in the body. Just as without eyes, a

man is blind, in the same way, without “Ram” naam, also the alphabet is blind.

Manas Mein Naam Vandana

मानसमें नाम-वन्दना



Kartik Shukla Pratipada, Vikram Samvat 2071
Annakoot, Govardhan Puja

By repeating the Divine Name of the Lord, one can gain many remarkable experiences. Among the six lotuses, there is one “Naabhi kamal”, in whose petals appears the divine name of God, these too, one can start see. Just as one gains external knowledge (knowledge about the world) with the eyes, in the same way, with ‘naam japa’ one can gain knowledge of the various great scriptures. Those saints that have not had any formal education, those who have not read the scriptures, the mantras and incantations of the Vedas appear in their speech.

As is written in the Vedas, such talks appear in their conversations and speech. How did the knowledge of the Vedas come to them ? From the divine name ‘Ram’ maharaj. The Name ‘Ram’ is the eyes of all alphabets. One begins to

perceive with the eyes, and various other unusual points will be perceived.

Shri Ramdasji and Shri Laldasji Maharaj were both friends. I have heard many stories about their friendship. One time, a woman was bringing them some food. The two of them were talking to each other, that the food that the woman is carrying has “Raabdi”, a particular green leafy vegetable, and the following other food items. And she is also carrying an inverse bowl. Then later when they inspected, they found all the same things. In this manner, from a worldly perspective also one gains many traits. While doing bhajan in solitude, they experience such things that at such and such place, the following things are being discussed. These talks are not revealed by the saints. One gains in prosperity and in super natural powers. And at times some points are revealed, then they say, that remain silent, do not make such a noise, do not tell people. At times one begins to be able to see in the dark, and at night - such miraculous things take place, yet, these are ordinary miracles. The exceptional point is that with Naam Japa, one gains the Essential Truths (tattva gyaan). That which is an Embodiment of the Supreme Consciousness, the embodiment of Self, all of these can be realized. Is this an ordinary thing ? Seeing worldly miracles is not a very big thing.

There is limitless and infinite power in the Divine Name ‘Ram’ . Therefore Tulasidasji Maharaj says –‘बरन बिलोचन जन जिय जोऊ’– these eyes are there to know the heart of a devotee.

Tulasi’s Loving Divine Name “Ram”

सुमिरत सुलभसब काहू ।
लोक लाहु परलोक निबाहू ॥
कहत सुनत सुमिरत सुठि नीके ।

राम लखन सम प्रिय तुलसी के ॥

(मानस, बालकाण्ड २० । २,३)

It is very nice, beautiful and sweet to say, hear and contemplate on. Both Shri Ram and Shri Lakshman are equally loving to Tulasidasji . There is joy in saying 'Ram, Ram, Ram' and there is joy in listening to 'Ram, Ram, Ram' When thinking about the name Ram, one experiences joy. Both the divine letters in "Ram" are very beautiful and special. In this manner, Goswamiji Maharaj shares some exceptional points. Let us say that he is totally unaware as to how it the name "Ram" ? The examples given in front of listeners are such that the listeners can easily understand.

Shree Hari ||

Manas Mein Naam Vandana

मानसमें नाम-वन्दना



Kartik Shukla Chaturthi, Vikram Samvat 2071

‘कामिहि नारि पिआरि जिमि’ – in giving this example, Shri Raghunathji Maharaj’s form (appearance) has been considered and by saying ‘लोभिहि प्रिय जिमि दाम’ – it is conveyed that like a greedy man, Tulasi finds God’s

Name to be most loving. A greedy man does not care about beautiful form, rather he likes a huge stack of money. If you present a greedy man with a brand new dollar bill and show him a five dollar bill that is all tattered and torn and ask him which of the two will you pick ? The greedy man will not pick the brand new dollar bill, he will pick the old, dirty, tattered and torn five dollar bill. The dollar bill is brand new, crisp and fresh, but what to do? He is more interested in the larger numbers, like five dollars, ten dollars etc. Like this, Goswamiji says, let me continue to behold Lord Ram's beautiful form and increase the Divine Name chant. 'जिमि प्रति लाभ लोभ अधिकाई'— Name should be chanted like a greedy man.

The purport in giving these two examples is that human being are attracted and pulled towards these two things —'माधोजीसे मिलना कैसे होय । सबल बैरी बसे घट भीतर कनक कामिनी दोय ॥'

Firstly women and secondly more money — in place of these two, what should one do ? In place of the beauty of this world, place the beauty of the divine form of Shri Raghunathji Maharaj in your heart, and instead of counting money, place "Naam Japa" in your hearts. In this manner, the fulfillment of both will take place, isn't it! Beauty of the divine form of the Lord and count of the divine name. Even after saying this, he was not satisfied, so there after he says — 'तिमी रघुनाथ निरंतर प्रिय लागहु मोहि राम'— if it doesn't happen constantly, at all times, then the mistake will remain.

Worldly money is good and pleasing, but when the

inquiry comes that have you all been hiding black money, and the police raid takes place, then a thought comes to mind that if I did not have this money right now, it would be good. Even though there is greed for money, at this particular time, he does not want the money. Goswamiji has been very careful in giving his examples that along with a “want” “yes” let there not be a “no”. A womaniser loves a woman’s body and a greedy man loves money, but there are times when they may not find these to be very pleasing, but let there never be any break in the love for Lord’s form and Name .

The magic of Naam Japa

‘तज्जपस्तदर्थभावनम्’— Let the Japa of the Divine Name of Ram continue on and let the mind be drawn to meditating on the Divine Form of the Lord, and may one become situated there, thereafter, “Ram-Ram” goes on taking place on its own. ‘रोम-रोम उचरंदा है’ Thereafter, you do not have to do Japa. You do not have to take the name of ‘Ram’. You are so drawn to it, that even on attempting to stop it, you cannot stop it.

Shree Hari ||

Manas Mein Naam Vandana

मानसमें नाम-वन्दना



Kartik Shukla Panchami, Vikram Samvat 2071

In Bengal, there was a great devotee (lover) of the Lord, named Chaitanya Mahaprabhu. There was a devotee in his group who used to constantly chant (do japa) 'हरे कृष्ण हरे कृष्ण....॥' 'Hare Krishna Hare Krishna'. Someone went to Chaitanya Mahaprabhuji and said –'Maharaj ! This guy chants the divine name even while in lavatory and excreting.' When the man was confronted and asked, he replied 'Yes, it is the case' Chaitanya Mahaprabhu called him and said to him – 'While excreting be alert and do not repeat the divine name.' Now what would he do ? He held on to his tongue while excreting. Then people complaint about him, that –'Maharaj ! While in the lavatory, this man holds on to his tongue.' Mahaprabhuji said to him –'What is this that you are doing ?' Then he said –'Maharaj, what can I do, the tongue does not obey, but because you said not to do japa while in the lavatory, to abide in your words I am holding on to my tongue.' Then

Chaitanyaji said to him 'For you, there is no sin in doing Naam Japa at any time, but now onwards, do not hold your tongue.'

Thus, he who gets relish in chanting the divine name of God, he alone knows that there is such extra-ordinariness, exceptional transcendental feeling in chanting the Divine Name ! But he who chants the divine name at all times, with every breath, day and night, the japa takes place constantly.

Similar incident happened with Arjuna. While sleeping Arjuna subconsciously kept repeating the name "Krishna Krishna".

One day when Arjuna was sleeping, Naradji, Shankarji and Brahmaji all three came by. Many other great saints gathered over there. Even God arrived. Every pore in Arjuna's body, his entire being was chanting out the divine name. 'सहजाँ नाम

सिवरंदा है Not just through the mouth, but from every pore in his entire body. '

Near Gorakhpur, in a village called Barhaj, lived a Paramhansji Maharaj. His disciple's name was called Shri Raghavdasji. He was known as the Gandhi of Uttar Pradesh.

When someone touched the Pramahansji Maharaj's body, the sound "Om" would come out. One day the wrestler Rammurtiji went to meet him. Japa was going on with Paramhans baba's toes. He said to the wrestler - please stop my toes from moving, but he was unable to stop the toe chanting. He said to the wrestler 'however much strength you have, there is significantly more strength in one toe of the baba.' What exceptional impact there is of "Naam Japa" !

That effect manifests among those who do japa with reverence and love. Rest, what will others know !

'लोक लाहु परलोक निबाहू'— The divine name 'Ram' is useful in this life and beyond and in all places. Therefore Goswamiji says —'मेरे तो माँ अरु बाप दोउ आखर' । 'Ra' and 'Ma' are my mother and father. There is no one whatsoever in this world who protects, provides, who sees too your welfare, like mother and father. Goswamiji says that both the letters "Ra"

and “Ma” are my mother and father, they are my provider, my protector –

‘र’ रो पिता, माता ‘म’ मो है दोनोंका जीव ।
रामदास कर बन्दगी तुरत मिलावे पीव ॥

Shree Hari ||

Manas Mein Naam Vandana

मानसमें नाम-वन्दना



Kartik Shukla Shashti, Vikram Samvat 2071

God becomes pleased with a devotee of the mother-father. God can be realized, He can be beheld, with the divine name ‘Ram’. He is the support, the provider, in this world, the world beyond and in every place. He is the “chintamani” (wish granting jewel), for whatever one wants in this world and in the world beyond. God is the kind to make us behold Him. I have seen such men, who roam around all day long and keep asking for things; but then too they are never fulfilled (satisfied). Their stomachs are never full. In such a state too, if these men sit in solitude and begin to repeat “Ram, Ram”, then most evidently, they too will be taken care off. There will be no shortage of food, water, clothes, etc., and the things that are needed. But, you do not do Naam Japa, then, what is one to do ? If one does Naam Japa and sees for themselves, their

future will become very promising, something exceptional will take place. While living in this world, there will be a total transformation in one's fortune, with the divine name of God.

There is no doubt about this point. Even if an ordinary man becomes engaged in Divine Name repetition, then people will be greatly influenced.

भजन करे पतालामें परगट होत अकास ।

दाबी दूबी नहि दबे कस्तूरी की बास ॥

If you make “kasturi” (the musk deer) promise that it should not spread its fragrance, then will it be able to stop ? The fragrance will spread no matter what. In this way, even if someone silently does “bhajan” (worship and devotion of God), and doesn't let anyone even know, then too Maharaj, this will surely manifest. One will begin to see its unique, exceptional transcendental quality. It will begin to make an impression on people; because God's Name is such, so extra-ordinary.

Therefore there will be gains, in this world and beyond. If child from an ordinary household, becomes a sadhu and promptly engages in worship and devotion, then he will be regarded a great saint or a Mahatma. Many miraculous things happen through him, which no one ever asked before. What is the secret? This is all the glories of Naam Japa.

बरनत बरन प्रीती बिलगाती ।

ब्रह्म जिव सम सहज संधाती ॥

(मानस, बालकाण्ड, २० । ४)

If one can describe this ‘R’, ‘A’ and ‘M’ then they appear separate. Let us say these three are characteristics of fire, sun and moon (causing cold), first letter of “beej-mantra”. A tree gets its power only from the seed. In the same way, the power that has comes in fire, sun and moon, has come only from the name “Ram”.

यदादित्यगतं तेजो जगद् भासयतेखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

(गीता १५ । १२)

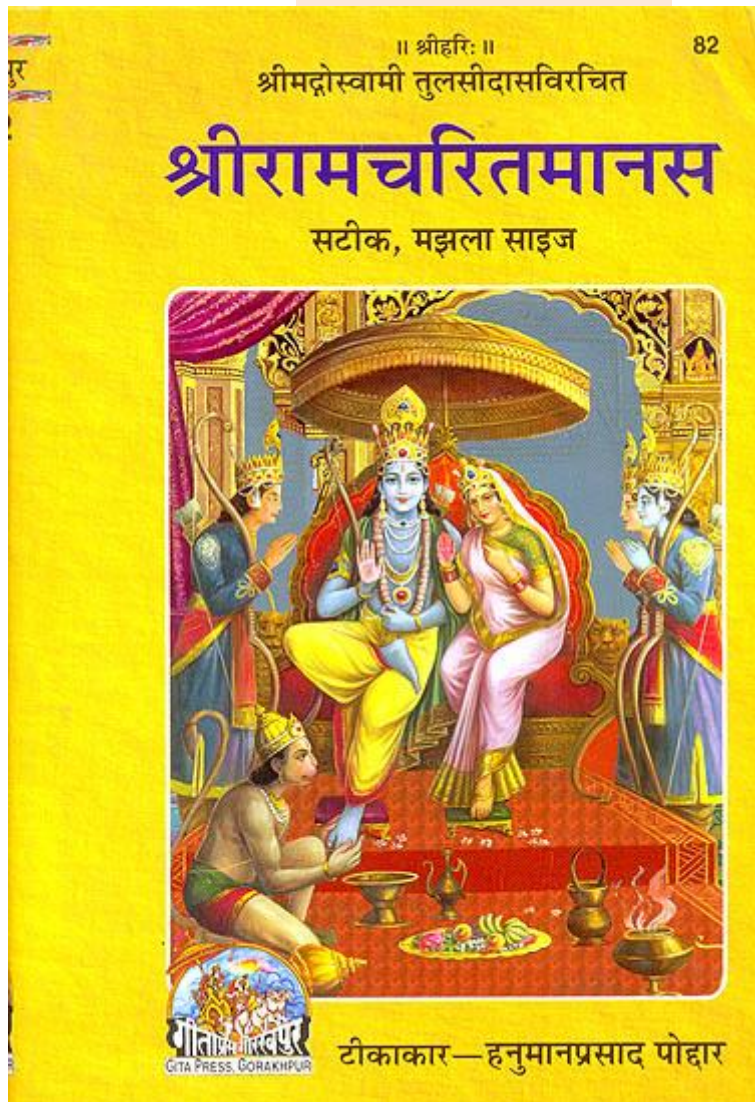
In Gitaji, the Lord says that whatever exceptional qualities you seen in them, they are all mine only. There is no separation between and the Name and the one that name belongs to.

One sees differences between the pronunciation of the Name, meaning and its fruit; but “Ra” and Ma” both are like Brahma and Jeev, naturally associated, meaning like the kind of partner that always stays with you, that is uniform and constant.

॥

Manas Mein Naam Vandana

मानसमें नाम-वन्दना



Kartik Shukla Saptami, Vikram Samvat 2071

What is the meaning of Brahman and Jeev (embodied soul) ?
'ममैवांशः' (गीता १५ । ७) 'Mamaivaanshah' (Gita 15/7) An
eternal fragment of My own self, having become a Jeev (an
embodied soul)... realizes God (Brahman). 'इदं ज्ञानमुपाश्रित्य
मम साधर्म्यमागताः ।' (गीता १४ । २) Merged into My Own being, in
other words, just as God is, so becomes the servant of God.
The two are merged. Tulasidasji has also said –

सुर नर मुनि सब कै यह रीती ।
स्वारथ लागि करहिं सब प्रीती ॥
(मानस, किष्किन्धाकाण्ड, दोहा १२ । २)

Sur nar muni sab kaai yah reetee |
Swaarath laagi karahim sab preetee ||
(Manas, Kishkindhaa 12/2)

Gods, men, and sages all as a rule have some selfish
motive behind their love. (Manas, Kishkindha-kanda 12/2)

स्वारथ मीत सकल जग माहीं ।
सपनेहुँ प्रभु परमारथ नाहीं ॥
(मानस, उत्तरकाण्ड, दोहा ४७ । ६)

Swaarth meet sakal jag maahin |
Sapanehun prabhu parmaarth naahin ||

Everyone else in this world has his own interest to serve;
no one thinks of other's highest (spiritual) interests even in a
dream, O' Lord.

Hetu rahit Hetu rahit jag jug upakaari |

Tum tumhaar sewak asuraari ||

(Manas, Utter 46/3)

You two are the only disinterested benefactors in this world - Yourself and Your Servant.

Mostly all are the kind to love only due to selfishness; but 'हेतु रहित जग जुग उपकारी'— there are only two who are without any selfishness, only seeing to your supreme good 'तुम्ह तुम्हार सेवक असुरारी'— one is You (my Lord) and the other is Your loving devotee. They are the kind to see towards the welfare of all of humanity, without selfishness, without any self-interest.

Even in Gita the Lord says - having realized Me as the unselfish friend of all beings, he attains peace (Gita 5| 29) |

'सुहृदः सर्वदेहिनाम्'— The devotees of God, they are the eternal well-wishers of all beings. It is a constant feeling and sentiment in God that how can all be benefited. In this manner, God's loving devotee too has a feeling in his heart towards the welfare of everyone in this world.

उमा संत कइ इहइ बड़ाई ।

मंद करत जो करइ भलाई ॥

(मानस, सुन्दरकाण्ड, दोहा ४१ । ७)

Uma sant kayi ihayi badaayi;
mand karat ho karayi bhalaayi || (Manas 5/40/4)

The saint only does good, even to those who behave badly towards him. Therefore it has come in the ethics —'निष्पीडितोऽपि मधुरं वमति इक्षुदण्डः'— When groundup is ground up in the sugar-mill, then too it gives out sweet and only sweet nectar to everyone ! It comes out sweet, because within it

there is nothing but sweetness. In the same way, if someone gives sorrow to saints and great souls, than to they only do good; because there is only goodness in them. this is an exceptional point, that naturally God is the kind to do everyone's good. Bu doing God's bhajan (worship and devotion), by engaging the mind, by meditating on Him, by repeating the Lord's Name, those who do bhajan also develop the same qualities as God. In other words, they have exceptional influence. Those who do Naam Japa, they too acquire these unique and extra-ordinary qualities.

नर नारायन सरिस सुभ्राता ।

जग पालक बिसेषि जन त्राता ॥

(मानस, बालकाण्ड, दोहा २० । ५)

These two letters "Ra" "Ma" are like the handsome brothers Nar-Narayan, that nourish the worlds and protect the devotees in a very special way. Just as Nar and Narayana are both doing austerities and they stay together. They do austerities in Badrikaashram (Uttarkhand) for the happiness and joy of all beings so that all beings can live peacefully and happily in this world. In the same way the Divine Name too will protect all. These two letters "Ra" and "Ma" are brothers.

Narayan ! Narayan !! Narayan !!!

Shree Hari ||

Spiritual Discipline without the Aid of an Instrument



Kartik Shukla Ashthami, Vikram Samvat 2071

In the divine discourse in the Hans Gita, the Lord says –

गुणेष्वविशते चेतो गुणाश्चेतसि च प्रजाः ।
जीवस्य देह उभयं गुणाश्चेतो मदात्मनः ॥
गुणेषु चाविशच्चित्तमभीक्षणं गुणसेवया ।
गुणाश्च चित्तप्रभवा मद्रूप उभयं त्यजेत् ॥

(११ । १३ । २५-२६)

“While remembering and thinking about the sense objects, he becomes sensual and the sense object enters the ‘chit’ (inner psyche), this is the truth, nevertheless, the sense object and the ‘chit’ - both these are the titles of My phantom self, embodied soul’s ‘swaroop bhoot’, in other words, the ‘aatma’ (self) has no relationship whatsoever to the ‘chit’ and the sense object.”

“Therefore, from the real swaroop (self), detach and renounce the two - ‘chit’ (inner psyche) that has become attached by constantly thinking about sense objects and the sense objects that have entered the inner psyche, and thereafter situate the self in the Lord.’

Similar point is covered in the Ramcharitmanas as well –

सुनहु तात माया कृत गुन अरु दोष अनेक ।
गुन यह उभय न देखिअहिं देखिअ सो अबिबेक ॥

(७ । ४१)

“Listen, dear brother: the numerous merits and demerits are all products of Maya. The greatest merit is that they should cease to exist in one’s eye; to discern them is ignorance.” (Manas, Uttarkand, 41)

Question – Is God’s form with attributes and qualities also “karan nirpeksh” (without the aid of mind-intellect instrument) ?

Answer – Yes, In reality, God’s (Supreme Consciousness) form being attributeless, it is without aid of mind-intellect instrument (Karan nirpeksh). [1] Whether you call God without any attributes, or with attributes, He is entirely beyond the three modes of nature (gunas) - Sattva (mode of goodness), Rajas (Mode of passion) and Tamas (Mode of ignorance). God accepts the modes of nature for the creation, sustenance and dissolution of this universe, but even after doing so, He remains totally beyond the modes of nature (gunas). He is never bound by the gunas [2] Hence, in essence, God’s divine form as Brahma, Vishnu, Mahesh is also “nirguna” (without qualities and without attributes) only.

[1] सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक् च ॥

(गीता १३ । १४)

Sarvendriyagunaabhaasam sarvendriyavivarjitam |
Asaktam sarvabhucchaiva nirgunam gunabhoktr cha || (Gita 13/14)

That (God, Supreme Consciousness), though without all senses, is the perceiver of all sense-objects, unattached, yet sustains all, and free of gunas (attributes, modes of nature), yet enjoys them.

[2] त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥

(गीता ७ । १३)

Tribhirgunamayairbhaavairebhih sarvamidam jagat |
Mohitam naabhijaanaati maamebhya paramavyayam || (Gita 7/13)

‘Beguiled by these threefold dispositions (gunas) of Nature (prakriti) this world (embodied soul) does not know Me, who is beyond these and imperishable as well.’

CURRENT AFFAIRS



Shubh Diwali!

On the 20th October 2014, Prime Minister David Cameron warmly welcomed British Hindu community leaders and sevaks to his residence at 10 Downing Street, with the blessing "Shubh Diwali" followed by deeply spiritual Sanskrit words of the ancient Hindu Rishis, Kama (sensory passions), Artha (material prosperity), Dharma (Harmonious Purpose) and Mohksha (diminution of attachments).



At the annual Downing Street Diwali celebration, he spoke of the valuable contribution of the British Hindu community to British life, in terms of the above four purusharthas (human purposes) and he spoke of the vital contribution that the Hindu philosophy of reverence for Light, encapsulated in the Diwali celebrations, had for all people of all faiths and he wished the British Hindu community prosperity and happiness.

The Prime Minister touched upon the four purusharthas and in doing so, yet again demonstrated his courage and willingness to step out from the boundaries dictated by dogmatic adherence to religious traditions. In invoking the words of the enlightened Hindu Seers, he

demonstrated by personal example, an enlightened willingness to explore, to recognise and embrace the ideas and observations of a "foreign" tradition, one which has its roots in a distant antediluvian past, in a land and culture distant from the land of his birth, by many thousands of miles. "Enlightened willingness" to challenge ones own fears, limits and beliefs is at the very heart of the Diwali message and the Prime Ministers courageous example will have a lasting effect on those who have understood its significance.

The enlightening rituals of Diwali, like all of the Hindu celebration, function on many levels. Some are obvious, like those relating to personal and cultural relationships for example, whilst others are more esoteric and adhyatmic (personally spiritual) and there is one aspect which often gets occluded by the smoke of fireworks and the deluge of feasting and celebration and which Prime Minister Cameron demonstrated and that is the aspect of Dharma (Harmonious purpose) and that is what we at the NCHT UK would like to thank him for and to celebrate and applaud this year.

Darkness takes many forms and the darkness of avidya (unharmonious knowledge) is a particularly dangerous darkness, one which is again inflicting untold suffering in many parts of the world. This darkness clouds the radiance of an innocent mind, poisoning it with fear and hatred and false beliefs about other human beings, and as history so clearly shows – leads to atrocities on a scale which makes one shudder in horror.

This darkness, which arises out of a refusal to genuinely and with integrity, explore the life and ideas of the "other", a refusal to consider the simple humanity of the "other", a refusal to courageously celebrate and take delight in the differences of the "other", plunges humanity repeatedly into the depths of hatred and unlimited pain.

Lesser leaders and especially religious leaders, too often lack the courage to take these steps, preferring not to risk the discovery of shared humanity, preferring not to risk the discovery of love and warmth to be found in friendship of "others", preferring not to risk losing dearly treasured beliefs even if they are avidya (unharmonious knowledge) and the cause of their own suffering and the suffering of others.

Prime Minister Cameron in publicly embracing the common purposes of humanity, so eloquently articulated by ancient Hindu sages, has demonstrated this most essential principle of Diwali, the principle of enlightened courage to face ones own "dark unknowingness", to explore the ideas of the "other", to challenge and overcome Raavana, the demon of inner fear, and to then emerge a fuller member of the global human family. In a nation steeped in the history of colonial baggage, with some ossified religious relics of a medieval past yet to be "refreshed", Prime Minister Cameron is to be warmly applauded for his courage, leadership and perception.

We, the Executive Committee members of the National Council of Hindu Temples, on behalf of the Hindu Temples of the United Kingdom, and on behalf of the British Hindu congregations of our Temples, thank him for his hospitality and Diwali celebrations and wish him and his family, a year full of prosperity, happiness and success and we look forward to the Light of Diwali blessing all of his endeavours with success.



Monthly Management Accounts

INCOME & EXPENDITURE ACCOUNT FOR THE PERIOD ENDING 31ST OCTOBER 2014

				Period
				<u>to-date</u>
INCOME:		Oct-14		
Donations received in Daan Patr directly from Devotees	NOT KNOWN	NOT KNOWN		NOT KNOWN
(as boxes are sealed and will only open in 2015, date to be finalised)				
Donation received from the Founders of the Mandir		216.94		1335.43
Aarti Donations given into Daan Patr by Pandit Raful Purohit Ji :				
Collection received during Navratri days				27.05
Donations given into Daan Patr by Pandit Dev Prashar Ji:				
Collection received from Shri Satya Narayan Katha				19.50
Collection received from Gayatri Havan				4.00
Collection received from Janamashtami				29.00
Opening day Aarti Donations (05 March 2014)				60.90
Donation received from Yajman				250.00
Daily Aarti Donations	Jun-14			90.00
Daily Aarti Donations		51.63	268.57	562.22
				2378.10
EXPENSES:				
Pandit Anil Bhai Jani (to be paid)	60.90 DUE TO BE PAID			0.00
Pandit Raful Purohit Ji (to be paid but donated to the Mandir				27.05
Pandit Dev Prashar Ji donated Aarti , Shri Satya Narayan Katha				23.50
Rates & water Charges		169.00		1223.73
Electricity		47.94		111.70
Dr Joshi (Mandir Purohit) June Fees				90.00
Dr Joshi (Mandir Purohit) Fees		216.94		305.50
				1781.48
NET RETAINED		51.63		596.62
TO BE BANKED		51.63		535.72
NOTE :				
The Mandir owes £60.90 to Pandit Anil Bhai Jani Aarti collection of the Opening day.				
Mandir Management				
For and On behalf of Shree Vishwa Sanaatan Dharma Mandir (Croydon)				

Weekly Programme:

1. EVERY MONDAY :(5.30pm to 7.00pm)

RUDR ABISHEK : As per ancient texts when Lord Vishnu was incarnated as Sri Rama, Lord established Shiva Lingam at Rameshwaram before crossing the sea. He performed Rudrabhishek to express his devotion towards Lord Siva. This Pooja, where Lord Shiva is worshiped in His Rudra form, is hailed by all Vedic scriptures as one of the greatest Poojas to remove all evils, to attain all desires and for all round prosperity and peace. It is an abhishek /puja performed for Lord Shiva and it is very auspicious to perform.

2. EVERY TUESDAY : (5.30pm to 7.00pm)

RECITING SUNDERKANT CHAPTER FROM RAMAYAN & THEREAFTER ENCHANTING HANUMAN CHALISA.

3. EVERY WEDNESDAY: (5.30pm to 7.00pm)

Praying to Lord Vithal, incarnation of Lord Krishna

ENCHANTING LORD KRISHNA MANTRA AND RECITING 1008 NAMES OF LORD VISHNU, THEREAFTER BHAJAN

4. EVERY THURSDAY : (5.30pm to 7.00pm)

RECITING SRIMAD BHAGAVAD PURANA , THEREAFTER BHAJAN

5. EVERY FRIDAY : (5.30PM TO 7.00PM)

KATHA AND BHAJAN IS DEDICATED TO MAHALAXSHMI MATA JI , SANTOSHI MA, ANNAPURANESHWARI AND MAA DURGA .

6. EVERY SATURDAY :(5.30pm to 7.00pm)

ENCHANTING HANUMAN CHALISA (108 TIMES)

7. EVERY SUNDAY :(5.30pm to 7.00pm)

TO BE ADVISED ON A WEEKLY BASIS

Mandir Opening Times:

9.00am To 1.00 pm

5.00pm To 7.30.pm

Mandir Closing Times:

1.00pm To 5:00 pm

7:30pm To 9.00 am



श्री विश्व सनातनधर्म मन्दिर Shree Vishwa Sanaatan-Dharma Mandir

132 WHITEHORSE ROAD CROYDON SURREY CR0 2LA (U.K.)

In Memory of Late Shri Parshotam Lal Bhagat Abbott & Late Smt Parvesh Bhagat Abbott

SHREE VISHWA SANAATAN DHARMA VIVAH SERVICE (VSDMVS)

Please complete this form in BLOCK CAPITAL letters and send it to the above address with

Please send SELF ADDRESSED STAMPED envelope.

Contact Details

Title	Mr / Miss / Mrs / Dr	First Name	Surname
Address		Town / City	County: Post Code
Tel Number	Landline:	Mobile :	
E-mail			

Applicant Details:

Title	: Mr / Miss / Mrs / Dr	Sex : Male Female
First Name		
Surname		
Marital Status		
Nationality		
Date of Birth	Height : ft in	
Smoker :	Yes No	Vegetarian Yes No
Caste: (Optional)		
Qualifications	Occupation	

Declaration and Consent:

I understand and agree that the **SHREE VISHWA SANAATAN DHARMA MANDIR VIVAH SERVICES** and its Management will under no circumstances be held responsible legally or morally for the bonafide of either of the 'parties' concerned nor liable for any form of legal action.

I declare that the above particulars are correct to the best of my knowledge.

Signed (applicant): _____ Date: _____

Contact Name: _____ Tel No: _____

Please inform us in writing as soon as you are engaged / Married.

For Office Use Only:

Date: ____/____/____ Ref No:

PUBLIC EVENT NEWS

SENT ON BEHALF OF CLLR MARK WATSON

Diwali public event on 20th November 2014

Dear friend,

The Council would like invite you to join us to mark Diwali with a ceremony in the dedicated 'Community Space' of Bernard Weatherill House.

Diwali is the festival of light and an occasion for celebration for Hindus, Jains, Sikhs and Buddhists.

When: 18:00 – 19:30pm Thursday, 20th November 2014

Where: Community Space, Bernard Weatherill House, 8 Mint Walk, Croydon CR0 1EA

This is part of a series of community events to celebrate key dates in the faith calendar.

The event has been organised by the council in partnership with the community and Faiths Together in Croydon.

Please join us to honour this special day. Everybody is invited and please invite your family and friends.

Whilst this is a public event, it would be helpful if you could kindly RSVP to confirm your attendance and let us know of any special requirements by emailing CroydonStrategicPartnership@croydon.gov.uk

or by phone to Carol Sawyer 020 8726 6000 x62530.

Kind regards

Cllr. Mark Watson

Cabinet Member for Safety and Justice