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Sangeet OF THE SOUL *Explained*



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CONTENTS

AUM



AUM... AUM... AUM...

Invoking the sound of Brahmān three times

Why?

The sound of AUM is that of Brahmān. Brahmān is the infinite energy that Hindus believe pervades the entire universe and allows us existence. This is loosely similar to what the West call God. AUM is mentioned and used in numerous Hindu scriptures.

GAYATRI MANTRA

Aum Bhur Bhuvah Svaha

Thou art the giver of life, remover of pain and sorrow

Tat Savitur Vareniyam

The bestower of happiness

Bhargo Devasya Dhimahi

May we receive thy supreme sin-destroying light

Dhiyo Yo Nah Prachodayat

May Thou guide our intellect in the right direction

Why?

In the Bhagavad Gita, the three words 'aum tat sat' are said to denote the absolute truth; Brahmān. Therefore, AUM is always used to initiate spiritual activities to reach God.

The Gayatri Mantra is from the Rig Veda (iii, 62, 10). It venerates Savitr (the divine sun as a symbol of the creator). It is one of the most well known and widely recited mantras amongst Hindus.

The beauty of it is that it doesn't ask for anything, mental or material, apart from pure guidance. Hence why it is generally sung at the beginning of an endeavour; to provide guidance and focus for the endeavour ahead.

The final line, "May Thou guide our intellect in the right direction" seems particularly relevant to those studying and those pursuing the path of Dharma (righteous living) and Moksha (liberation from living successive material lives).

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VAKRATUNDA MĀHĀKĀYA

Vakratunda mĀhākāya
surya koti sama prabha
nirvighnam kuru me devā
sarva karyesu sarvada

*O Lord with the large trunk and body
Like the radiance of a thousand suns.
May you let our work be free of obstacles*

Why?

Traditionally, Ganesh, the elephant headed deity, is worshipped as a remover of obstacles and so is invoked at the beginning of any task in which obstacles are anticipated to pray for success.

SARASVATI VANDHANA MANTRA

Yā kundendu tushārahāra dhavalā
yā shubhra vastrāvritā
yā veenā varadanda manditakarā
yā shveta padmāsānā
yā brahmāchyuta shankara prabhritibihi
devaiḥ sadā vanditā
sā mām pattu saravatee bhagavatee
nihshesha jādypāhā.

*Goddess Sarasvati,
who is fair as a jasmine flower,
the moon or a snow flake,
who is clad in radiant white attire
and whose hands are adorned by
the veena musical instrument,
who's throne is a white lotus,
who is venerated by the gods
Brahma, Vishnu and Maheshwara*

Take away my lethargy and dullness of spirit

Why?

Sarasvati mata was the deity of the ancient Indian river of the same name, symbolising fertility and prosperity also associated with literature, arts and music. However, she is most revered for her role as the deity of knowledge due to the sheer importance that Hindus place on knowledge.

In the Purānā, she also sings the prayers of deities and thus musicians like to invoke her for inspiration for their spiritual work. Vasant Panchami is where Sarasvati Mata is venerated as the part of Brahmān which represents knowledge and so is particularly relevant for students.

Sarasvati is often depicted as a beautiful woman dressed in pure white, which signifies the purity of true knowledge. She is often seated on a white lotus and is generally not adorned heavily with jewels and gold, but is dressed modestly. This shows that she is not concerned with material pursuits and demonstrates the importance of knowledge over materialism.

AUM JAI JAGDISH



Aum Jai Jagdish Hare
Swami Jai Jagdish hare
Bhakt jano ke sankat
Das jano ke sankat
Kshan men door kare
Aum jai Jagdish hare

*Oh Lord of the whole Universe
Mighty Lord of the whole Universe
The problems of your devotees
The problems of your servants
You make these go away in an instant
Oh Lord of the whole Universe*

Jo dhyave phal pave
Dukh bin se man ka
Swami dukh bin se man ka
Sukh sampati ghar ave
Sukh sampati ghar ave
Kasht mite tan ka
Aum jai Jagdish hare

*He who is devoted receives the fruits
Of a mind without sadness
Lord, of a mind without sadness
Joy and prosperity enter the home
Joy and prosperity enter the home
The difficulties of the body are cured
Oh Lord of the whole Universe*

Māt pita tum mere
Sharan Paoon main kiski
Swami sharan paoon main kiski
Tum bin aur na dooja
Prabhu bin aur na dooja
Ās karoon main jiski
Aum jai Jagdish hare

*You are my Mother and Father
Who else will give me refuge?
Lord, who else will give me refuge?
Besides you, there is no other
Besides you, there is no other
For whom I would wish
Oh Lord of the whole Universe*

Tum pooran Paramatam
Tum Antaryami
Swami tum Antaryami
Par Brahm Parameshwar
Par Brahm Parameshwar
Tum sabke swami
Aum jai Jagdish hare

*You are the ancient supreme soul,
You are he who dwells within
Lord, you are he who dwells within
Perfect, Absolute, Supreme God
Perfect, Absolute, Supreme God
You are the Lord of everyone,
Oh Lord of the whole Universe*

Tum karuna ke sagar
Tum palan karta
Swami tum palan karta
Main moorakh khal khami
Main sevak tum swami
Kripa karo Bharta
Aum jai Jagdish hare

*You are an ocean of mercy
You are the provider
Lord, you are the provider
I am a simpleton with wrong wishes,
I am a servant and you are the Lord
Oh Lord, Grant me your divine grace
Oh Lord of the Universe*

Tum ho ek agochar
 Sab ke pran pati
 Swami sab ke pran pati
 Kis vidhi miloon Dayamai
 Kis vidhi miloon Dayamai
 Tum ko main kumati
 Aum jai Jagdish hare

Deen bandhu dukh harta
 Tum rakhshak mere
 Swami tum rakhshak mere
 Apne hath uthao
 Apne hath uthao
 Dwar para tere
 Aum jai Jagdish hare

Vishay vikar mitāo
 Pap haro Deva
 Swami pap haro Deva
 Shradha bhakti bardhao
 Shradha bhakti bardhao
 Santan ki seva
 Aum jai Jagdish hare

Aum Jai Jagdish Hare
 Swami Jai Jagdish hare
 Bhakt jano ke sankat
 Das jano ke sankat
 Kshan men door kare
 Aum jai Jagdish hare

*You are the one unseen
 The life giver of all living beings
 Lord, the life giver of all living beings
 Grant me a glimpse
 Grant me a glimpse
 Guide me along the path to thee,
 Oh Lord of the Universe*

*Friend of the helpless, defeater of sorrows
 You are my master
 Lord, you are my protector
 Lift up your hands
 Offer me thy refuge
 I am at your doorstep
 Oh Lord of the Universe*

*Removing earthly desires
 Defeat sin, shining one,
 Lord, defeat sin shining one.
 Increase my faith and devotion
 Oh Lord, increase my faith and devotion
 In Eternal Service Unto Thee,
 Oh Mighty Lord of the whole Universe*

*Oh Lord of the whole Universe
 Mighty Lord of the whole Universe
 The problems of your devotees
 The problems of your servants
 You make these go away in an instant
 Oh Lord of the whole Universe*

KAPUR GAURAM

Karpur Gauram Karunā Avatāram,
 Sansāra Sāram Bhujagendra Hāram,
 Sadā Vasantam Hridayārvinde,
 Bhavam Bhavāni Sahitam Namāmi

*Camphor-hued, white complexioned, the Incarnation of compassion,
 Who is the very essence of life; Who wears snakes as garlands,
 Whose eternal abode is in the heart of the devotee,
 I bow to Him (Lord Shiva) and His consort Bhavani (Uma or Pārvati).*

Why?

This is generally sung when a 'kapoor' or small 'camphor' is lit after the ārti is sung. Some say that the camphor flame represents the burning of the ego. The ego is seen as something that keeps one away from the divine because an ego generally means that one associates themselves mostly with the physical body. The mantra is about Shiva as He was one who did not associate Himself & his ego with his body. An example of this is that He covered Himself in white ash which means that he was less concerned with his body turn more with spiritual life.

Why?

Aum Jai Jagdish Hare was composed in the 1870s by Pandit Shardha Ram Phillauri in Punjab, India. It is sung during the Ārti ceremony where traditionally a diva lamp is lit and offered to the divine. Its popularity can be attributed to there being no mention of any particular deity, allowing it to be used universally by Hindus around the world, even those who speak different Indian languages and those belonging to any sampradāya (sect).



MANGALAM BHAGĀVAN VISHNU

Mangalam Bhagawān Vishnu
Mangalam Garuda Dhawaja
Mangalam Pundari Kāksha
Mangalāya Tanno Hari

*Auspicious is Lord Vishnu;
Auspicious is He whose flag bears the emblem of Garuda;
Auspicious is He who is lotus-eyed;
Hari is the abode of auspiciousness*

Why? Vishnu is mentioned in the Vedas and in the Puranic texts especially. He is seen as the preserver of the universe and one who incarnates Himself to save the world whenever Dharma declines. Vishnu has a vehicle which is an eagle-like divine character called Garuda which is referred to in this mantra. Garuda is a devotee of Vishnu and whenever Vishnu willed something Garuda acted the way Vishnu wanted, as devotees of Vishnu wish to act today.

Hanuman is an example of a similar character who was a devotee of Vishnu through the incarnation of Rama. In some Vaishnav South Indian mandirs, there is a golden coloured flag pole for Garuda who is venerated as an ideal associate of Vishnu. When Krishna spoke the Bhagavad Gita to Arjuna on the battlefield, another ideal devotee of Vishnu through the incarnation of Krishna, the chariot from which they fought bore a flag of Hanuman.



SARVA MANGALA MĀNGALYE



Sarva mangala māngalye *Thou are the auspicious Shiva (Spouse of Shiva) the bountiful. I prostrate myself at your feet.*
Shive sarvārtha sādhike,
Sharanye trayambake gauri,
Nārāyani namostute.

O Tryambaka (Spouse of Tryambaka - Shiva who has three eyes) . Gauri (the one with fair yellowish complexion, Parvati), Nārāyani (the sister of Lord Nārāyana), I bow to you.

Why? By dedicating an entire mantra in the ārti to females, this mantra displays the importance that the female plays with in Hindu Dharma. Simply by having it there, it demonstrates that the female is thought of as an equal to the male, not any lower.

Parvati is venerated as She is one who helps understand Shiva as she is close to Him

GURUR BRAHMA

Gurur Brahma *The Guru is Brahma (The Deity of Creation)*
Gurur Vishnu *The Guru is Vishnu (The Deity of Sustenance)*
Gurur Devo Maheshwaraha *The Guru is Shiva (The Deity of Cessation)*
Gurur Sākshat Para Brahma *My Salutation to such a Guru, who is essentially the Supreme (Brahman)*
Tasmai Sree Gurave Namaha

Why? In Hindu Dharma, the status of the Guru is constantly elevated. The mantra can be seen as having two meanings. Firstly, that the Guru shares equal status with Bhagwan ("Āchārya Devo Bhava"). Or secondly, that Bhagwan is the guru, 'gu' meaning darkness and 'ru' meaning the remover of; so Bhagwan is the remover of darkness (i.e. ignorance).

The three deities Brahma, Vishnu and Shiva are the trinity of deities which are often seen as the main three facets of Brahman, who is the creator, that which sustains, as well as the concluder.

TVAMEVA MĀTĀ

Tvameva Mātā, Cha Pitā Tvameva
Tvameva Bhandu Cha Sukha Tvameva
Tvameva Vidyā Dravinam Tvameva
Tvameva Sarvam Mama Deva Deva

*You are my mother and you are my father
You are my relative and my friend
You are wisdom and wealth
You are everything to me.*

Kāyenā vāchā manasen Driyairvā,
Buddhyātmanā vā prakrite swabhāvāth,
Karoomi yadyad sakalam parasmai,
Nārāyanā yeti samar payāmi

*Whatever actions I may perform,
By body, mind, senses, intellect,
Soul, character, or by the force of nature
I offer to the supreme*

Why?

This shloka humanises the Supreme by declaring that Brahman is the mother, father, relative and friend. This often occurs throughout Hindu Dharma, most notably in that there are many deities related in some way to

Brahman. The Supreme (Brahman) is often simplified from the almighty, all-knowing and all-pervading who we can see and read about, allowing us as the devotees to better understand the qualities and characteristics of Brahman.

He is also often likened to (as in this shloka) something we already see as all-important (i.e. our family). This also helps devotees have a more personal relationship with Brahman instead of seeing Him or Her as an unattainable abstract figure. This is a very profound Hindu opinion and this is the reason incarnations of Brahman exist, so that we can be shown, by example, the path of Dharma.

HANUMAN CHALISA



Shri Guru Charan Saroj Raj
Nij man mukur sudhār
Varnao Raghuvar Vimaljasu
Jo dayak phalchār

Budhiheen tanu jān kai
Sumiro Pavan Kumār
Bal, budhi, Vidyā dehu mohi
Harahu Kalesa Vikār

Jaya Hanumān gyān gun sāgar
Jaya Kapees tihun lok ujāgar

Rāmdoot atulit baldhāmā
Anjani putra Pavan sut nāmā

Mahavir Vikram Bajrangi
Kumati nivar sumati Ke sangi

Kanchan baran virāj subesa
Kānan Kundal Kunchit Kesā

Hāth bajra Aur Dhvajā Virāje
Kāndhe moonj janeoo sāje

Sankar suvan kesree Nandan
Tej pratāp mahā jag vandan

After cleansing the mirror of my mind with the pollen dust of holy Guru's Lotus feet. I Profess the pure, untainted glory of Shri Raghuvar which bestows the four- fold fruits of life.(Dharma, Artha, Kama and Moksha).

Fully aware of the deficiency of my intelligence, I concentrate my attention on Pavan Kumar and humbly ask for strength, intelligence and true knowledge to relieve me of all blemishes, causing pain.

Victory to thee, O'Hanuman! Ocean of Wisdom-All hail to you O'Kapisa! (fountain-head of power, wisdom and Shiva-Shakti) You illuminate all the three worlds (Entire cosmos) with your glory.

You are the divine messenger of Shri Ram. The repository of immeasurable strength, though known only as Son of Pavan (Wind), born of Anjani.

With Limbs as sturdy as Vajra (The mace of God Indra) you are valiant and brave. On you attends good Sense and Wisdom. You dispel the darkness of evil thoughts.

Your physique is beautiful golden coloured and your dress is pretty. You wear ear rings and have long curly hair.

You carry in your hand a lightening bolt along with a victory (kesari) flag and wear the sacred thread on your shoulder.

As a descendant of Lord Sankar, you are a comfort and pride of Shri Kesari. With the lustre of your Vast Sway, you are propitiated all over the universe.

HANUMAN CHALISA CONTINUED



Vidyāvān guni ati chātur

Rām kāj karive ko ātur

Prabu charitra sunibe ko rasiyā

Rām Lakhan Seetā man Basiyā

Sookshma roop dhari Siyahi dikhāvā

Vikat roop dhari lanka jarāvā

Bheema roop dhari asur sanghāre

Rāmachandra ke kāj sanvāre

Lāya Sanjeevan Lakhan Jivāye

Shree Raghuveer Harshi ur lāye

Raghupati Keenee bahut badāee

Tum mam priya Bharat sam bhāi

Sahas badan tumharo yash gāve

Us kahi Shripati kanth lagāve

You are the repository of learning, virtuous and fully accomplished, always keen to carry out the behest's of Shri Ram.

You are an ardent listener, always so keen to listen to the narration of Shri Ram's Life Stories. Your heart is filled with what Shri Ram stood for. You therefore always dwell in the hearts of Shri Ram, Lakshman and Sita.

You appeared before Sita in a Diminutive form and spoke to her in humility. You assumed an awesome form and struck terror by setting Lanka on fire.

With over-whelming might you destroyed the Asuras (demons) and performed all tasks assigned to you by Shri Ram with great skill.

You brought Sanjivan (A herb that revives life) and restored Lakshman back to life, Shri Raghuvir (Shri Ram) cheerfully embraced you with his heart full of joy.

Shri Raghupati (Shri Ram) lustily extolled your excellence and said: "You are as dear to me as my own brother Bharat."

Thousands of living beings are chanting hymns of your glories; saying thus, Shri Ram warmly hugged him (Shri Hanuman).

Sankādik Brahmādi Muneesa

Nārad Sārad sahas Aheesa

Yam Kuber Dignāl Jahān te

Kavi kovid kahi sake kahānte

Tum upkār Sugreevahin keenā

Rām milāye rajpad deenha

Tumharo mantra Vibheeshan mānā

Lankeshwar Bhaye Sub jag jānā

Yug sahastra yojan par Bhānoo

Leelyo tāhi madhur phal jānoo

Prabhu mudrika meli mukh māhee

Jaldhi lāngh gae achraj nāhee

Durgam kaj jagat ke jete

Sugam anugraha tumhre tete

Rām dwāre tum rakhvāre,

Hoat na āgya binu paisāre

When prophets like Sanka, even the Sage like Lord Brahma, the great hermit Narad himself, Goddess Saraswati and Ahisha (one of immeasurable dimensions).

Even Yamraj (God of Death) Kuber (God of Wealth) and the Dignals (deputies guarding the four corners of the Universe) have been vying with one another in offering homage to your glories. How then, can a mere poet give adequate expression of your super excellence.

You rendered a great service to Sugriv. You united him with Shri Ram and he installed him on the Royal Throne.

By heeding your advice, Vibhishan became Lord of Lanka. This is known all over the Universe.

On your own you dashed upon the Sun, which is at a fabulous distance of thousands of miles, thinking it to be a sweet luscious fruit.

Carrying the Lord's Signet Ring in your mouth, there is hardly any wonder that you easily leapt across the ocean.

The burden of all difficult tasks of the world become light with your kind grace.

You are the sentry at the door of Shri Ram's Divine Abode. No one can enter it without your permission.

HANUMAN CHALISA CONTINUED



Sub sukh lahai tumhāree sarnā *All comforts of the world lie at your feet. The devotees enjoy all divine pleasures and feel fearless under your benign Protection.*

Tum rakshak kahu ko darnā

Āpan tej samhāro āpai *You alone are befitted to carry your own splendid valour. All the three worlds (entire universe) tremor at your thunderous call.*

Teenhon lok hānkte kānpai

Bhoot pisāch Nikat naheen āve *All the ghosts, demons and evil forces keep away, with the sheer mention of your great name, O'Mahaveer!!*

Mahāvīr jab nām sunāve

Nāse rog harai sab peera *All diseases, pain and suffering disappear on reciting regularly Shri Hanuman's holy name.*

Japat nirantar Hanumat beera

Sankat se Hanumān chudāvai *Those who remember Shri Hanuman in thought, words and deeds with Sincerity and Faith, are rescued from all crises in life.*

Man Kram Vachan dyān jo lavai

Sab par Rām tapasvee rāja *All who hail, worship and have faith in Shri Ram as the Supreme Lord and the king of penance. You make all their difficult tasks very easy.*

Tinke kāj sakal Tum sājā

Aur manorath jo koi lāvai *Whosoever comes to you for fulfillment of any desire with faith and sincerity, Will he alone secure the imperishable fruit of human life.*

Sohi amit jeevan phal pāvai

Chāron Yug partāp tumhārā *All through the four ages your magnificent glory is acclaimed far and wide. Your fame is Radiantly acclaimed all over the Cosmos.*

Hai persidh jagat ujiyārā

Sādhū Sant ke tum Rakhvāre *You are Saviour and the guardian angel of Saints and Sages and destroy all Demons. You are the angelic darling of Shri Ram.*

Asur nikandan Rām dulāre

Asht sidhi nav nidhi ke dātā

Asvar deen Jānki mātā

Rām rasāyan tumhare pāsā

Sada raho Raghupati ke dāsā

Tumare bhajan Rām ko pāvai

Janam janam ke dukh bisrāvai

Anthkāl Raghuvar pur jāyee

Jahān janam Hari-Bakht Kahāyee

Aur Devatā Chit na dharaee

Hanumat se-i sarve sukh karaee

Sankat kate mitai sab peerā

Jo sumire Hanumat Balbeerā

Jai Jai Jai Hanumān Gusāeen

Kripā Karo Gurudev kee nyāeen

Jo sat bar path kar kohi

Choote bandhi mahā sukh hoee

You can grant to any one, any yogic power of Eight Siddhis (power to become light and heavy at will) and Nine Nidhis (Riches, comfort, power, prestige, fame, sweet relationship etc.) This boon has been conferred upon you by Mother Janki.

You possess the power of devotion to Shri Ram. In all rebirths you will always remain Shri Raghupati's most dedicated disciple.

Through hymns sung in devotion to you, one can find Shri Ram and become free from sufferings of several births.

If at the time of death one enters the Divine Abode of Shri Ram, thereafter in all future births he is born as the Lord's devotee.

One need not entertain any other deity for Propitiation, as devotion of Shri Hanuman alone can give all happiness.

One is freed from all the sufferings and ill fated contingencies of rebirths in the world. One who adores and remembers Shri Hanuman.

Hail, Hail, Hail, Shri Hanuman, Lord of senses. Let your victory over the evil be firm and final. Bless me in the capacity as my supreme guru (teacher).

One who recites Chalisa one hundred times, becomes free from the bondage of life and death and enjoys the highest bliss at last.

HANUMAN CHALISA CONTINUED



Jo yah padhe Hanumān Chālīsā

Hoye siddh sākhee Gaureesā

Tulseedās sadā hari cherā

Keejai nath Hridaya mein derā

Pavan tanaya sankat haran,
Mangal moorti roop.

Rām, Lakhan, Seeta sahit,
Hridaya baso sur bhoop.

*All those who recite Hanuman Chalisa
(The forty Chaupais) regularly are sure
to be benedicted. Such is the evidence
of no less a witness as Bhagwan Sankar.*

*Tulsidas as a humble devotee of the
Divine Master, stays perpetually at his
feet, he prays "Oh Lord! You enshrine
within my heart & soul."*

*Oh! conqueror of the Wind, Destroyer of
all miseries, you are a symbol of Auspi-
ciousness.*

*Along with Shri Ram, Lakshman and
Sita, reside in my heart. Oh! King of
Gods.*

Why?

The Hanuman Chalisa is a poem from the Rām Charitra Manas, a version of the Ramayana written by Tulsidas Goswami in Avadhi approximately around AD 1600. The Hanuman Chalisa describes various characteristics of Hanuman and was composed in veneration of this devotee of Rama.

Hindus remember Hanumanji as be the embodiment of fearlessness, courage, strength and bravery.

Hanumanji is seen by many Hindus to be the greatest yogi. In fact he is seen as the perfect balance of bhakti (devotion), jnana (knowledge) and vairagya (dispassion for the material). He is the ideal selfless servant, constantly engaged in working for the sustainment of Dharma and the betterment of the samāj (society) and nature. He is the greatest example of one who sacrifices all in order to uplift Dharma, thus exhibiting his understanding of Karma Yoga (action in renunciation).

Shri Hanumanji's bhakti to Ram is also exemplar. His one-pointed devo-

tion was his source of strength and it is a perfect illustration of how a bhakt should act. Hanumanji's bhakti for Shri Ram to this day resounds in the heart of all devotees guiding them to the Supreme Truth. This is sung in the Hanuman Chalisa:

***Ram dware tum rakhvare,
Hoat na agya binu paisare***

*Even to attain Ram you are the channel;
without your consent no one can reach Him.*

Shri Krishna in the Bhagavad Gita (18.56-57) says: "Though engaged in all kinds of activities, my devotee, under My protection, reaches the eternal and imperishable abode by My grace. In all activities, just depend upon Me and work always under My protection. In such devotional service, be fully conscious of Me."

These two verses illustrate the nature of a bhakt as one who completely surrenders unto Bhagavān. Shri Hanumanji's greatness lies in his complete surrender unto Shri Rama. This devotion was the motivation to engage in Rama Karya (work for Ram), work done solely for the highest principle. The essence of this highest principle is felt and enjoyed only in the tyāga (sacrifice) one makes to establish satya (truth) and Dharma in society as shown by both Shri Hanumanji and Shri Ram.

BHOJAN MANTRA

Brahmārpanam Brahma Havir
Brahmāgnau Brahmanā Hutam
Brahmaiva Tena Gantavyam
Brahma Karma Samādhināh

*The act of offering is Brahmān,
The offering itself is Brahmān,
The offering is done by Brahmān in the
sacred fire which is Brahmān,
He alone attains Brahmān who, in all
actions, is fully absorbed in Brahmān*

Aham Vaishvānaro Bhutva
Prānīnām Dehamāshritha
Prānāpāna Samā Yuktaha
Pachāmyannam Chatur Vidam

*I am the fire of digestion in the stom-
ach of all living entities and I join with
the air of life, incoming and outgoing to
digest the four types of food (solid,
liquid, semi-fluid, and fluid) which they
eat*

Why? The food we are eating is so much more than simply for our physical benefit. Whilst we do very much appreciate the physical aspect and understand it's importance, we must remember that ultimately what we are eating is also a spiritual thing (hence the consistent reference to Brahma) and is to help us all on our spiritual journey.

RAM DHUN

Shri Rām Jai Rām Jai Jai Rām

Great Lord Rama, Victory to Lord Rama

Why? This is a japa (a recitation) of Rama's name. He is the seventh incarnation of Vishnu who came to restore Dharma at a time when it was declining.

***Yadā Yadā Hī Dharmasya, Glānir Bhavati Bhāratā
Abhyutthānam Adharmasya, Tadātmānam Shrujam Yaham***

*Whenever and wherever there is a decline in Dharma, O descendant of
Bharata,
and a predominant rise of adharmā, at that time I descend Myself.*

Rama is referred to as *Maryada Purshottama*, literally the perfect man or Lord of Self-Control. His actions in the Ramayana encapsulate perfect adherence to Dharma through difficult situations in life. He is seen as the ideal son, brother, father, king, friend etc., something for us all to strive towards to.

This is why the japa and remembrance of Rama is considered to be so powerful and important.

HARE KRISHNA DHUN

Hare Krishna Hare Krishna, Krishna Krishna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

*O energy of the Lord (Hare), O all-attractive Lord (Krishna),
O Supreme Enjoyer (Rama), please engage me in Your service.*

Why? As with the Ram Dhun, this is a japa of Bhagavān Shri Krishna. He is the eighth incarnation of Vishnu Bhagavān and, as with Shri Ram, came at a time when there was a need to restore Dharma.

The Bhagavad Gita is the conversation between Bhagavān Shri Krishna and Arjuna on the battlefield of Kurukshetra. Krishna Bhagavān explains to Arjuna why he must follow Dharma and perform his duty, even though he will have to overcome large personal obstacles to do so. The words of Krishna in the Gita are considered by many to be the divine word of Brahmān, the universal Supreme.

Some consider this mantra to be a maha mantra and one the most powerful mantras relevant to this age. It reminds us of Krishna Bhagavān and the importance of sewa in the name of the Supreme.

