

EXALTED NAME DIVINE FEW KNOW THY POWER

Indeed, the power of God's Name is simply marvellous. It can take man to the highest and the loftiest Truth of world existence. The Name grants him a state of unalterable freedom, bliss and peace.

-- SWAMI RAMDAS

“Short devotional songs, called Bhajans, are a traditional form of Indian music. Bhajan is ceaseless adoration of the Lord through singing. Bhajan means a devotion-filled song. For hundreds of years Bhajans have been performed throughout India at temples, homes and festivals. They express humanity’s eternal and intense aspiration for the divine, and are intended to invoke various aspects, attributes and glories of the Most High such as beauty and love. Bhajans seek to create an atmosphere rich in devotion that will inspire us to dive deep within and discover the Divine that dwells within us.”

Some of the participants of the six week Vedanta Course (Oct. 12 -- Nov. 20, 2009) at the Arsha Vidya Gurukulam (www.arshavidya.org) expressed their eagerness to learn a few Bhajans during the leisure hours in the afternoon. Accordingly, a few simple Bhajans were taught to them. Selected Bhajans were sung before them to the accompaniment of harmonium and they were asked to repeat them in chorus. Also a few select English poems were sung and they joyfully followed. This went on for about a week, each session being of about an hour. And to enable the participants to listen and practice them at home these Bhajans were recorded.

The text of the Bhajans so recorded is presented in this brochure along with a miscellaneous Appendix. For those wishing to learn simple Bhajans, the recording will be found useful. Hoping that it may be of some use to other devotees as well, this labour of love is dedicated to the noble cause of the Arsha Vidya Gurukulam, Saylorsburg, PA, and the mp3 CDs are made available at the AVG Book Store

(<http://books.arshavidya.org/>) so that those liking to learn these simple Bhajans can make use of them for the purpose.

I take this opportunity to suggest that as you play this CD, when you hear my voice, you may please listen to it attentively and then when you hear the group voice repeating it, you too can repeat it loudly in unison with the group voice. If the listeners (elders as well as children) repeat the Bhajans this way, in a short period of time they will learn them thoroughly and later will be able to sing them independently, and at that time the pitch can be decided according to the convenience of the singers (in case my pitch is found somewhat higher).

This brochure made available with the mp3 CD containing the text of all the recorded Bhajans and English Poems, will be found helpful by the devotees wishing to learn them.

If you have any suggestions for improvement in the next recording, please let me know by email. I can be reached at swamijyoti@gmail.com. Your suggestions will be considered and implemented.

I am sure that in due course you will not only be able to sing these simple Bhajans independently, but also will be able to teach them particularly to children, and that will be the best way to inculcate devotion and spiritual values in them, which will go a long way in keeping them in good stead in life.

JYOTIRMAYANANDA
www.vivekanandagospel.org
www.anandashram.org

CONTENTS

Prologue - 13

NAMAVALIS: 16-19

- 1.1 Gananaathaa Gananaathaa - 16
- 1.2 Jaya Jaya Devi Dayaalahari - 16
- 1.3 Om Guru Om Guru Sachchidananda - 16
- 1.4 Om Namah Shivaaya Om Namah Shivaaya - 16
- 1.5 Jai Jai Jai Devi Jagadamba - 17
- 1.6 Sri Raama Jayaraamaa - 17
- 1.7 Krishnaa Maadhava Manoharaa - 17
- 1.8 Govind Krishna Jai, Gopaala Krishna Jai - 17
- 1.9 Raadhe Govinda Bhajo - 18
- 1.10 Radhakrishna Gopalakrishna - 18
- 1.11 Ramakrishna Govinda Narayana - 18
- 1.12 Jai Jai Rama Krishna Hari - 18
- 1.13 Raama Hare Jaya Raama Hare - 19
- 1.14 Sitaa Raama Kaho - 19
- 1.15 Ek Ram Dasharata ghar dole - 19

ENGLISH SONGS: p. 20-23

- 2.1 Just to be tender just to be true - 20
- 2.2 Take my life and let it be - 20
- 2.3 Two little eyes to see the Lord - 20
- 2.4 God make my life a little light - 20
- 2.5 Teach me my God and king - 21
- 2.6 Take my life, and let it be - 22
- 2.7 Lead, kindly Light - 22

POEMS BY SWAMI RAMDAS: p. 23-24

- 3.1 Exalted name divine few know thy power - 23
- 3.2 Seek the feet of the Lord alone - 23
- 3.3 Ram is the softness of moonlight - 24
- 3.4 O Ram, I take refuge in Thee - 24

MISCELLANEOUS: p. 25-32

4. The Glory of Ramanam - 25
5. 'Om Sri Rama Jaya Rama Jaya Jaya Rama' - 28
6. Links to Ramanam Online - 29
7. Homage to Swami Vivekananda - 29
8. Universal Prayer - 31
9. Peace Prayer - 32

NAMAVALIS

1.1

***Gananaathaa Gananaathaa
Vighna Vinaashaka Gananaathaa
Gananaathaa Gananaathaa
Bhaktapaala Varadaayakaa
Sharanaashraya Bhava Thaaranaa
Siddhivinaayaka Chandana Thilakaa
Sharanam Sharanam Bhakta Rakshakaa***

I take refuge in Lord Ganesh, the remover of all obstacles; the protector of devotees, and the bestower of one's just deserts; the refuge for those who fervently seek it; who takes one across the ocean of *samsara* (life of becoming); the bestower of success, and who is adorned with the *chandan tilak* (mark of sandal paste on the forehead).

1.2

***Jaya Jaya Devi Dayaalahari
Janani Saraswati Paalayamaam
Amale Kamalaasana Sahite
Adbhuta Charite Paalaymaam***

Hail unto the Divine Mother, the ocean of compassion. O Mother Saraswati, O Thou embodiments of purity, the consort of Brahma, one of lofty character, please protect me.

1.3

***Om Guru Om Guru Sachchidananda
Sachchidananda Guru Sachchidananda
Mama Guru Mama Guru Sachchidaananda
Sachchidananda Guru Sachchidaananda***

I adore my Guru who is *Satchidananda* – Existence-Knowledge-Bliss Absolute, the Supreme Reality, symbolized by 'OM'.

1.4

***Om Namah Shivaaya Om Namah Shivaaya
Om Namah Shivaaya Shivaaya Namah***

I salute Lord Shiva, the auspicious one and the Supreme Reality symbolized by 'OM'

1.5

***Jai Jai Jai Devi Jagadamba
Sankata Haarini Mangala Kaarini
Jnaanashakti De Jnaanamayee
Premamayee Kalyaana Mayi
Shubhade Maataa Devi Jagadamba***

Hail unto the Mother of the universe, remover of all afflictions, bestower of auspiciousness, embodiment of Knowledge, grant me the ability to discern and think clearly. Hail unto the Mother of the universe, replete with love, who does good and bestows auspiciousness.

1.6

***Sri Raama Jayaraamaa
Daasharathe Hey Raghuraama
Kalyaana Raama Kodandaraama
Sitaa Raama Sriraghu Raama
Raam Jaya Raam
Sri Raam Jaya Raam
Sri Raama Jaya Raama
Jaya Jaya Raama (Om)***

Victory be unto Sri Rama, the son of Dasharatha, the descendant of Raghu, the bestower of auspiciousness, the one wielding a bow, and the consort of Sita. Victory, victory be unto Sri Rama, the Supreme Reality symbolized by 'OM'.

1.7

***Krishnaa Maadhava Manoharaa (Hare)
Shyaama Sundara Murlidharaa
Yaadava Shaure Krishna Muraare
Raadhaa Priyakara Hey Ghanashyaam***

O Lord Krishna, the consort of Lakshmi, the one who attracts the devotees, the dark-hued and beautiful, who holds a flute in his hand, who hails from the Yadava clan, who is courageous, who vanquished the demon Mura, and who is the beloved of Radha.

1.8

***Govind Krishna Jai, Gopaala Krishna Jai
Gopaal Baala Baala Radhaa Krishna Jai***

***Krishna Jai Krishna Jai Krishna Jai
Krishna Krishna Krishna Krishna Jai***

Victory be unto Lord Krishna, also known as Govinda, and Gopala, the consort of Radha .

1.9

***Raadhe Govinda Bhajo
Brindaavana Chanda Bhajo
Giridhaari Shyaama Bhajo
Gopi Gopaala Bhajo***

Adore the Lord, the consort of Radha, the special attraction of Brindavan, where he lifted the mountain to protect the residents, one endowed with a hue of blue sky, the cowherd, and the beloved of Gopis.

1.10

Radhakrishna Gopalakrishna

I salute Lord Krishna, the beloved of Radha and the cowherd of Brindavan.

1.11

Ramakrishna Govinda Narayana

Salutations to the Lord known variously, as Rama, Krishna, Govinda, Narayana.

1.12

***Jai Jai Rama Krishna Hari II
Dasharatha Nandana Rama Namu
Vasudeva Nandana Krishna Namu II
Kausalya Tanayaa Rama Namu
Devaki Nandana Krishna Namu II
Sita Ramana Sri Rama Namu
Raadha Ramana Sri Krishna Namu II
Ravana Mardana Rama Namu
Kamsa Vimardana Krishna Namu II***

Victory be unto Lord Rama and Krishna, the sons of Dasharatha and Vasudeva, respectively. Victory be unto Lord Rama and Krishna, the sons of Kausalya and Devaki, respectively. Victory be unto Lord Rama and Krishna, the consorts of Sita and Radha, respectively. Victory be unto

Lord Rama and Krishna, who vanquished Ravana and Kamsa, respectively.

1.13

***Raama Hare Jaya Raama Hare
Dukhiyonke Dukh Dura Kare
Krishna Hare Jaya Krishna Hare
Dukhiyonke Dukha Dura Kare
Krishna Hare Jai Krishna Hare
Raadhaa Vallabha Shyaama Hare
Dukhiyonke Dukha Dura Kare***

O Lord Rama, I pray, please mitigate the sufferings of people. O Lord Krishna, I pray, please mitigate the sufferings of people. O Lord Krishna, the beloved of Radha, please mitigate the sufferings of people.

1.14

***Sitaa Raama Kaho
Raadhe Shyaama Kaho (2)
Seetaa Raama Binaa Uddhaara Nahi
Raadhe Shyaama Binaa Koyi Saara Nahi***

Sing the glories of Lord Rama, the consort of Sita. Sing the glories of Lord Krishna, the Beloved of Radha. Without the grace of Lord Rama, the consort of Sita, there is no upliftment in life. Without the grace of Lord Krishna, life cannot be fruitful.

1.15

***ek Ram Dasharata ghar dole, ek Ram ghat ghat me bole,
ek Ram sakal prasara, ek Ram hai sab se nyaara.
jag me charo Ram hai, teen Ram vyavahara,
chautho Ram nijsaara hai, thako karo vichara***

There are four aspects of Ram: the one born as the son of Dashratha; the one who is the life of all beings; the one who is all-pervading and has become the entire manifest universe; and the one who is the Supreme Reality that transcends all names and forms. Of these four aspects, three are ever subject to change, while the fourth one, the unmanifest, is your own immortal essence. Please ponder over this.

ENGLISH SONGS

2.1

**Just to be tender just to be true,
Just to be glad the whole day through.**

**Just to be merciful just to be mild,
Just to be trustful as a child.**

**Just to be gentle and kind and sweet,
Just to be helpful in willing feet.**

**Just to be cheery when things go wrong,
Just to drive sadness away with a song.**

**Whether the hour is dark or bright,
Just to be loyal to God and right.**

2.2

**Take my life and let it be,
Humbly offered, all to Thee.**

**Take my hands and let them be,
Working, serving all for Thee.**

**Take my heart and let it be,
Fully saturated, Lord with Thee.**

**Take my eyes and let them be,
Intoxicated, God, with Thee.**

**Take my mind and let it be,
All day long a shrine for Thee.**

2.3

**Two little eyes to see the Lord.
Two little ears to hear His word.**

**Two little feet to walk His ways.
Two little lips to sing His praise.**

**Two little hands to do His will.
And one little heart to love Him still.**

2.4

**God make my life a little light
within the world to glow,
A little flame that burneth bright
wherever I may go.**

God make my life a little flower
that giveth joy to all,
Content to bloom in native bower
although the place be small.

God make my life a little song
that comforteth the sad,
That helpeth others to be strong
and makes the singer glad.

God make my life a little staff
whereon the weak may rest,
That so what help and strength I have
may serve my neighbour best.

God make my life a little hymn
of tenderness and praise,
Of faith that never waxed dim,
in all your wondrous ways.

2.5

Teach me my God and king
in all things Thee to see,
And what I do in anything
to do it as for Thee.

A man that looks on glass
on it may stay his eye,
Or if he pleaseth through it pass
and then the heaven espy.

All of thee can partake
nothing can be so mean,
Which with this tincture for Thy sake
will not grow bright and clean.

A servant with this clause
makes drudgery divine,
Who sweeps a room as for Thy laws
and makes that action fine.

This is the famous stone
that turneth all to gold,
For that which God does touch and own
cannot for less be told.

2.6

Take my life, and let it be
consecrated, Lord! To Thee;

Take my hands, and let them move
at the impulse of Thy love.

Take my moments and my days,
let them flow in ceaseless praise.

Take my feet, and let them be
swift and beautiful for Thee.

Take my voice, and let me sing
always, only for my King;

Take my lips, and let them be
filled with messages from Thee.

Take my silver and my gold;
not a mite would I withhold.

Take my intellect, and use
every power as thou shalt choose.

Take my will, and make it Thine;
it shall be no longer mine.

Take my heart; it is Thine own;
it shall be Thy Royal Throne.

Take my love; my Lord I pour
at Thy feet its treasure-store.

Take myself, and I will be
ever, only, all for Thee.

2.7

Lead, kindly Light,
amidst the encircling gloom

Lead Thou me on:

The night is dark
and I am far from home,

Lead Thou me on.

Keep Thou my feet,
I do not ask to see

The distant scene,
one step enough for me.

I was not ever thus,
nor prayed that
Thou shouldst lead me on;
I loved the garish days,
and spite of fears,
Pride ruled my will:
remember not past years.
So long Thy power hath blest me,
sure it still will lead me on,
O'er moon and fen,
o'er crag and torrent,
till the night is gone;
And with the morn,
those angel faces smile,
Which I have loved long
since and lost a while.

- 3 -

POEMS BY SWAMI RAMDAS

3.1

Exalted name divine few know thy power,
Who has drunk nectar can alone its taste enjoy.
Thy name of eternal splendor,
Song or word can ill express,
The unique wondrous glory.
Take the name oh friend.
Name is immortal joy that thrills in your veins.
Name is infinite love that wells up in your heart.
Name is cosmic vision that dazzles in your eyes.
Name is truth name is God.

3.2

Seek the feet of the Lord alone,
There find true rest and peace.
For all the past do atone,
Strive the Lord to please.
Thou art a mere thing of clay,
The Lord dwelleth in thee.
The world is but his divine play,
Ever his servant be.

**The Lord is ever kind and good,
He points the right path.
Take it and struggle on,
And give up lust and wrath.**

3.3

**Ram is the softness of moonlight,
Ram is the glint of stars at night.**

**Ram is the blaze of sun on high,
Ram is the blueness of the sky.**

**Ram is the whiteness of the cloud,
Ram is the thunderous voice proud.**

**Ram is the lightning's blinding flash,
Ram is the raining downward dash.**

3.4

**O Ram, I take refuge in Thee,
Thou art my love, my life, my lead,
I am in Thee, Thou art in me.
Thou art my father, mother, indeed.**

**Thou art the life that pervades all.
In thee all things and lives reside.
Thou art the life in great and small,
In thee my friend and brother abide.**

**Thy lotus feet my constant thought,
Thy light divine my only dream.
To serve Thee is my pleasing lot,
Thou art my wealth, name and fame.**

**Oh Ram, how charming is that sound,
O lips, utter Ram Ram,
O mind, meditate Ram Ram,
Forget thyself in Him--in Him.**

THE GLORY OF RAMANAM

‘Sing with a Heart Full of Joy the Name of Sri Rama’

***Prema mudita manse kaho Rama Rama Ram
Sri Rama Rama Ram Sri Rama Rama Ram
Sri Rama Rama Ram***

With a heart full of love and joy, chant the name of Sri Rama.

***Papa kate dukha mite leke Ramanam
Bhavasamudra sukhada nav ek Ramanam
Sri Rama Rama Ram Sri Rama Rama Ram
Sri Rama Rama Ram Sri Rama Rama Ram***

The chanting of Ramanam will remove the impurities of the heart and mitigate all sufferings and afflictions. Ramanam is like a boat that will ferry one comfortably across the ocean of life.

***Parama shanti sukha nidhan divya Ramanam
Niradhara ko adhara ek Ram nam
Sri Rama Rama Ram Sri Rama Rama Ram
Sri Rama Rama Ram Sri Rama Rama Ram***

Ramanam is the repository of Supreme Peace and Felicity. It is a dependable support for the helpless.

***Parama guhya parama ishta mantra Ramanam
Santa hridaya sada basata ek Ramanam
Sri Rama Rama Ram Sri Rama Rama Ram
Sri Rama Rama Ram Sri Rama Rama Ram***

Ramanam, the ‘Supreme Secret’ and the favourite mantra always abides in the hearts of the saints and sages.

***Mahadeva satata japata divya Ramanam
Kashi marata mukta karata kahata Ramanam
Sri Rama Rama Ram Sri Rama Rama Ram
Sri Rama Rama Ram Sri Rama Rama Ram***

This Divine name -- Ramanam, is constantly chanted by Lord Shiva, and by uttering this mantra He liberates those who breathe their last at the holy city of Kashi.

***Mata pita bandhu sakha sabhi Ramanam
Bhakta janana jeevana dhana ek Ramanam***

Sri Rama Rama Ram Sri Rama Rama Ram
Sri Rama Rama Ram Sri Rama Rama Ram

For a devotee, Ramanam is all-in-all -- father, mother, intimate relation and friend. Indeed, Ramanam is the one and the only 'treasure of life' of a devotee.

* * *

Sing with a heart full of joy the name of Ishwara — Sri Rama. If you take the name of Sri Rama with love and devotion the impurities of the heart will melt away and the sufferings and afflictions of the mind will disappear.

When you contemplate upon Ramanam or sing it with devotion there descends *mahashanti* in your heart, the inner springs of joy will open up, and you will abide in *mahaananda* (*atmaananda*).

Which is the best of the mantras, the most powerful mantra? Certainly, it is the Ramanam. It is the *namamantra* -- not only a divine name but also a mantra -- a sacred formula, and you have to keep it always in your heart. Suppose you have a most valuable thing, what will you do? You will keep it very safe. Similarly, where will you keep the most valuable knowledge that you have? -- In the heart.

If anybody is in a state of utter helplessness -- it can happen when a person is sick or in various phases of life -- at that time the near and the dear ones cannot help. If it is a small physical help, they can render it, or if some money is needed somebody can lend it. Everybody has his own problem. When the heart is in a grip of helplessness, there is only one way by which we can face it and remain at peace, and that is by an unconditional surrender to Ishwara. Ramanam japa can greatly help the person.

When the mind is feverishly active in its pursuit of worldly things, it is very hard to take the name of Ishwara -- Sri Rama. In a calm and quiet mind alone the sacred name of Ishwara can reside. In the hearts of the people who are pious and who have renounced worldly things, Sri Rama always abides.

We do our duty to our relations. If some duty is there do it, don't expect that someone will help. And people can

emotionally blackmail also. Take care; we should not do that, move forward. I don't need support from the dear and the near ones -- brother and sister, son and daughter. If they want, they will do it for their own *ananda*, not for my sake; for me -- brother, sister, son, daughter, father, mother -- all Sri Rama, God.

What is the wealth of a devotee? It is not the Bank account. All the money we put in Bank, we will not be able to enjoy. Money finds its own way. The only money you enjoy is when you purchase a cup of coffee, and the money that you pay. For *bhaktas* the 'wealth of life', *jivana dhana*, is Ramanam.

It is said that when a person dies in Kashi, Lord Shiva will utter in his ear the sacred mantra before death. What is that mantra? It is Ramanam.

This *samsaara* is compared to a forest. It is also called *bhavaaranya*. Sometimes it is compared with the ocean, *bhavaasaagara*. How to cross this ocean? You need a boat. What is the boat that can happily take us cross the ocean, which allows us to smoothly cross the ocean of *samsaara*? It is the sacred name of Sri Rama.

I must tell you that in all that is said above there is not an iota of exaggeration. You need to know it. It is all true.

-- SWAMI TATTVAIDANANDA

* * *

Questioner: Is your Rama different from Dasharatha Rama?

SWAMI RAMDAS*: Ramdas will answer you in Kabir's words. He also put the same question. He said, 'My Rama is the great Truth, Impersonal, dwelling in the hearts of all beings and creatures in the universe. My Rama is the all-pervading, immanent and all-transcendent Reality. My Rama has assumed the forms of all beings and things and my Rama is Dashratha's son also. My Rama is the all-inclusive and all-transcendent Supreme Godhead.'

* Founder of Anandashram (www.anandashram.org) and an ardent votary of Ramanam, he attained the Highest by constantly chanting the mantra: "Om Sri Rama Jaya Rama Jaya Jaya Rama."

* * *

*ek Rama Dasharata ghar dole, ek Rama ghat ghat me bole,
ek Rama sakal prasara, ek Ram hai sab se nyaara,
jag me chaaro Rama hai, teen Rama vyavahara,
chautho Rama nijsaara hai, thako karo vichara*

There is one Rama who plays about in the palace of king Dasharatha. There is one Rama who speaks inside every living being. There is one Rama who is all-pervading (omnipresent). There is one Rama who is unique (different from all the rest of creation, universe etc.) Thus there are four kinds of Rama in the world. The first three Rama are in some way or other related to worldly ways. The fourth one is really our own essence. Please ponder over this fourth kind of Rama.

-- SANT KABIR DAS

-5-

‘OM SRI RAMA JAYA RAMA JAYA JAYA RAMA’

"Om" is the *nirguna parabrahma*, the formless and immutable Reality.

"Sri" is *prakriti* -- the nature, comprising of multifarious names and forms of the universe, which is the dynamic aspect of the *parabrahma*.

"Rama" is both *nirguna*, the immutable, and *saguna*, the dynamic, put together.

All names and forms belong to the dynamic aspect, and the dynamic aspect has its base in the substratum, the immutable aspect -- that is "Om".

This all-comprehensive Godhead, *purushottama* Rama, is residing in our hearts.

Rama who is in our heart is presently veiled, as it were, by the ego, making us oblivious of His divine presence.

"Jaya Rama", "Victory to Rama", means let Rama manifest in all His glory, by tearing asunder the veil of ego.

"Jaya Jaya Rama", "Victory, Victory to Rama", again, means, let the ego be negated and let "Rama", the inner divinity emerge.

So, Rama is presently hiding in our heart and we need to bring Him out. That is how the *bhaktas* describe him.

The *jnanis* say that the *jagat* – the universe, is *mithya*, an illusion; there is only Brahman.

The devotees call it the *lila*, the play of Ishwara. It is the drama enacted for the sake of fun.

The Lord wanted to have some fun, so He became the many parts and He Himself is the audience and the witness.

Verily, everything is Ishwara

LINKS TO RAMANAM ONLINE

<http://tinyurl.com/nf9lru>
<http://tinyurl.com/ko67co>
<http://tinyurl.com/y92uybm>
<http://tinyurl.com/yejggph>
<http://tinyurl.com/yhbzsl>
<http://tinyurl.com/y8kpcy9>
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<http://tinyurl.com/ycy24tr>
<http://tinyurl.com/ya9tjnh>
<http://tinyurl.com/ydu8lfk>
<http://tinyurl.com/yccdttc>
<http://tinyurl.com/yzrux6a>
<http://tinyurl.com/yg6jlr2>
<http://tinyurl.com/yllhdro>
<http://tinyurl.com/yg3ctcj>
<http://tinyurl.com/yf9l88u>

HOMAGE TO SWAMI VIVEKANANDA¹

***vishwashitaishi mahaamanishi janaseva-taapasi
jayatu Vivekananda Swami, jayatu veera sanyasi***

¹ On the 11th September, 1993, at the Art Institute of Chicago, in commemoration of the 100th year of Swami Vivekananda's famous Chicago Address (vide page 852 & 853), of the book: "Vivekananda -- His Gospel of Man-making", Fifth Edition, August 2000,

Victory unto Swami Vivekananda, the intrepid Hindu Monk of India, who was endowed with a poised mind and a scintillating intellect, who was keenly interested in the welfare of the entire mankind, and to whom the service of man was verily the *tapas* (spiritual practice) for God-realization.

***nipeeya sakalam tattwajnanam
paanchabhautikam navavijnanam
jagaditahaasa purana darshanam
parameswara darshane manaswi
yo nitaram abhilashi, jayatu veera sannyasi***

Victory unto that intrepid Hindu Monk of India, who was well-versed in all branches of philosophy including the metaphysics, and well-acquainted with the modern material science, World History, Puranas and Darshanas, and ever intensely aspired for God-realization.

***sakaladharma patha parama saadhakam
vividha dharma mata marma bodhakam
bhogavaada naastikya rodhakam
jagadgurum tam vilokya sahasaa
jaato dradhataapasi, jayatu veera sannyasi***

Victory unto that intrepid Hindu Monk of India, who was instantly transformed and established in spiritual practice on account of his mere glance at the World Teacher, Sri Ramakrishna, the practitioner supreme of all religious paths, who preached the inner core of all religions, and who is the bulwark against atheism and hedonism.

***graame graame nagare nagare
nadi nadaanaam teere teere
guha gahware vipine ghore
vilokya jana jivanam vipannam
yo vivhala maanasi, jayati veera sannyasi***

Victory unto that intrepid Hindu Monk of India who, as an itinerant monk, travelled all over India -- visiting villages, towns and cities, river banks, caves and dense forests, and witnessing the deplorable living conditions of the poor and the downtrodden, the distressed and the diseased masses, was greatly pained at heart and felt intensely compassionate

for them, and was spurred on to find ways and means to mitigate their sufferings.

***vishwadharmā sammelana pithē
vividhā dharmā guru garva garisthē
naanaa dharmā dhwaja pratishtē
navayuga maanavadharma ghoshanaa
jagarjayo saahasi, jayatu veera sannyasi***

Victory unto that intrepid Hindu Monk of India, who proclaimed with a leonine roar, as it were, the dharma for the mankind of the New Age, from the platform of the World's Parliament of Religions at Chicago, whereon had assembled the religious leaders of all faiths of the world, with all their pride and privilege, and with all their banners unfurled, to proudly proclaim and establish the supremacy of their own creeds.

***Mahaveera iva parama viragi
Krisha-Buddhavat karuno tyaagi
Shanakra iva digvijayi yogi
udaara charito vishwa kutumbi
janagana hrdaya nivasi, jayatu veera sannyasi***

Victory unto that intrepid Hindu Monk of India, who is supremely dispassionate like Mahavira, kind, compassionate and renunciate like the Christ and the Buddha, a yogi par excellence like Adi Shankara who held over his opponents in all the four quarters, who was extremely generous and endowed with a noble character, to whom the whole world was one big family, and who is ever residing in the hearts of hosts of people.

- 10 -

UNIVERSAL PRAYER

O Lord of the universe, O Creator, Protector, and Destroyer of the worlds,
I come in all humility to Thy holy feet and surrender myself entirely to Thee.
Deign to bless me ever with Thy remembrance.
O merciful Divine Master, give me strength, purity and peace.
Thou art absolute power, omniscient and omnipresent.
Thou art seated in the hearts of all;
Thou art all purity, all goodness and all love;
Thou art a veritable ocean of peace and bliss;

Thou art the lover of Thy devotees, refuge of the helpless,
Redeemer and Savior of those who resign themselves to Thee.
Make me dedicate my life to Thee and to Thy service.
By Thy grace, may peace and joy always dwell in my heart.
Thou art mother, master, friend and all to me.
Accept me as Thy child and servant.
Grant me power to love Thee with all my heart.
Let whatever I do be a fitting offering at Thy holy feet.
Make me pure in thought, word and deed.
I lay my mind at Thy feet; fill it always with Thy remembrance.
Let Thy glorious light illumine my heart.
O Sustainer of the worlds, O kind and compassionate Lord, God of Gods,
Give me the divine vision so that I may behold Thee in all, as all.
Make me ever feel Thy constant fellowship.
May my life be guided and controlled by Tee.
Thy presence be ever with me, in me and everywhere around me.
I beg of Thee, I prostrate before Thee,
Hearken to this heartfelt prayer of mine,
And make me Thine and Thine only forever and ever!

-- SWAMI RAMDAS
(www.anandashram.org)

- 11 -

PEACE PRAYER

Adorable Presence!
Thou who art within and without, above and below and all around.
Thou who art interpenetrating the very cells of our being.
Thou who art the Eye of our eyes; Ear of our ears; Heart of our hearts;
Mind of our minds; Breath of our breaths;
Life of our lives and Soul of our souls.
Bless us dear God to be aware of Thy presence now and here.
This is all that we ask of Thee.
May all of us be aware of Thy Presence
in the East and the West, in the North and the South.
May peace and goodwill abide
among individuals as well as communities and nations.
This is our earnest prayer.
May peace be unto all.

-- SWAMI OMKAR
(<http://tinyurl.com/yhyfb4r>)

"Prayer is the only way by which we can keep contact with God, opening a channel between ourselves and Him. Prayer is the means to make His power, light, glory and purity flow into us".

-- SWAMI RAMDAS

- 20 -