

Shree  
RadhaKrishnabhyam  
Namah



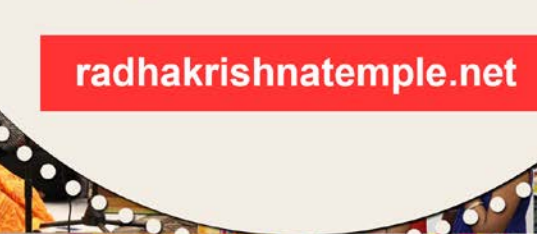
Dear Devotees,

We welcome you to JKYog's first-ever Online Family Camp! We are looking forward to a wonderful devotional experience with you and all the participants. In this booklet, you will find a wealth of information about JKYog, the online family camp, and how you can make the most of your time during the camp.

Radhey Radhey,  
JKYog Team



Shree RadhaKrishnabhyam Namah



**JKYog**

# Retreat & Family Camp

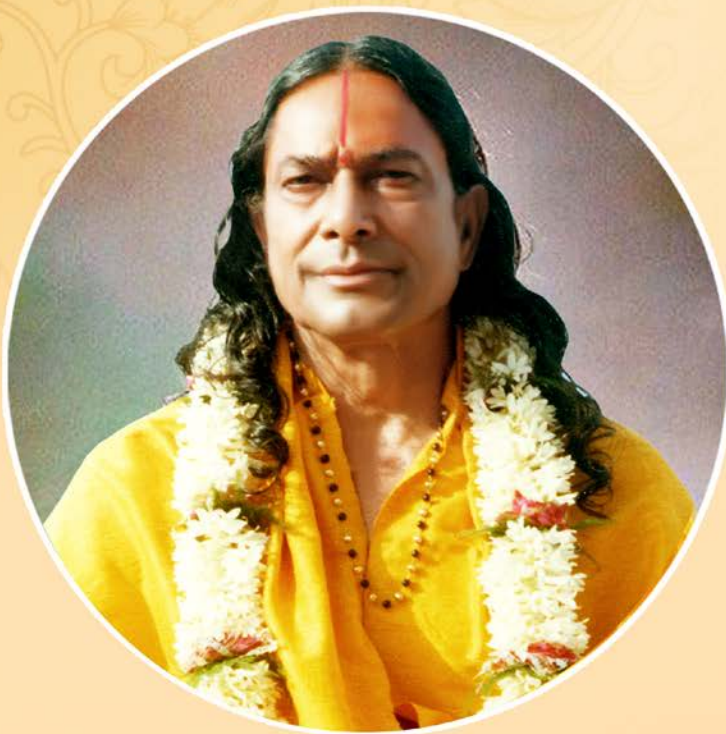
Aug 4 - 10, 2020

[radhakrishnatemple.net](http://radhakrishnatemple.net)





# Jagadguru Shree Kripaluji Maharaj



बंधन और मोक्ष का, कारण मनहि बखान।  
याते कौनिउ भक्ति करु, करु मन ते हरिध्यान॥१९॥

Bandhan aur moksha ka, karan manahi bakhan  
Yate kauniu bhakti karu, karu man te Hari dhyan.

- Bhakti Shatak Verse 19



**The mind alone is the cause of bondage and liberation, therefore the involvement of the mind is necessary in any form of devotion one practices.**

# Making the Most of Your Camp Experience!



This family camp is your opportunity to learn and practice powerful spiritual secrets, get your doubts clarified, and absorb your mind in spiritual bliss through a variety of programs. The schedule has been carefully designed to help you derive the most benefit in the shortest amount of time. In order to help you maximize your spiritual benefit, we recommend that you follow these guidelines during your time at the retreat:

- Attend all the sessions and make a sincere effort to be on time to every session.
- Make a sincere effort to keep your mind in God at all times. Avoid non-spiritual conversations. Utilize spare time for your personal study or silent contemplation, This will intensify your spiritual progress.
- Abstain from activities that hinder spiritual progress - such as smoking, drinking, or eating non-vegetarian food.
- If you have a *Radhey Shyami* shawl, wear it to remind you and your family of the presence of God. Wear them during kirtan sessions, and as often as possible during other retreat programs.
- Please note the Bal-Mukund and JKYog Youth Club camp schedule and ensure that your children report on time for all camp activities.
- We encourage you to have discussions whenever possible with your children about their retreat experience and what they are learning in-between retreat sessions over the weekend and in the evenings before bedtime, rather than turning on the television, radio or video games.



## Online Family Camp Schedule - USA

Time (CST)	Tue, Thu, Sat, Sun	Wed, Fri, Mon
7.00 to 7:30 am	Prayer, Aarti and Radha Govind Geet	Prayer, Aarti and Radha Govind Geet
7:30 to 8:00 am	Sadhana	Sadhana
8.00 to 8.15 am	Maharajji's lecture	Maharajji's lecture
8.15 to 9.00 am	Breakfast	Breakfast
9.00 to 9.30 am	Sadhana	Sadhana
9.30 to 10.30 am	Swamiji's Lecture	Swamiji's Lecture
10.30 to 11.30 am	Sadhana/Kids/Youth	Sadhana/Kids/Youth
11.30 to Noon	Mehfil - Sher Shayari	Q&A
Noon to 1:00 pm	Lunch	Lunch
1:00 to 3:00 pm	Break	Break
3:00 to 3:30 pm	Sadhana	Sadhana
3:30 to 4:00 pm	Memorable Moments	Memorable Moments
4:00 to 5:00 pm	Sadhana/Kids/Youth	Sadhana/Kids/Youth
5:00 to 6:00 pm	Interactive Activities	Interactive Activities
6:00 to 7:00 pm	Dinner	Dinner
7:00 to 8:00 pm	Sadhana & Aarti (Sat - Guru Poojan)	Sadhana & Aarti
8:00 to 9:00 pm	Lecture & Kirtan by Swamiji	Lecture & Kirtan by Swamiji

**Last Day: Mon, Aug 10<sup>th</sup> 4 pm - 6 pm: JKYog Idol Competition**

## Online Family Camp Schedule - India

Time (IST)	Tue, Thu, Sat, Sun	Wed, Fri, Mon
5.30 to 6:00 pm	Prayer, Aarti and Radha Govind Geet	Prayer, Aarti and Radha Govind Geet
6:00 to 6:30 pm	Sadhana	Sadhana
6.30 to 6.45 pm	Maharajji's lecture	Maharajji's lecture
6.45 to 7.30 pm	Break	Break
7.30 to 8.00 pm	Sadhana	Sadhana
8.00 to 9.00 pm	Swamiji's Lecture	Swamiji's Lecture
9.00 to 10.00 pm	Sadhana/Kids/Youth	Sadhana/Kids/Youth
10.00 to 10:30 pm	Mehfil - Sher Shayari	Q&A

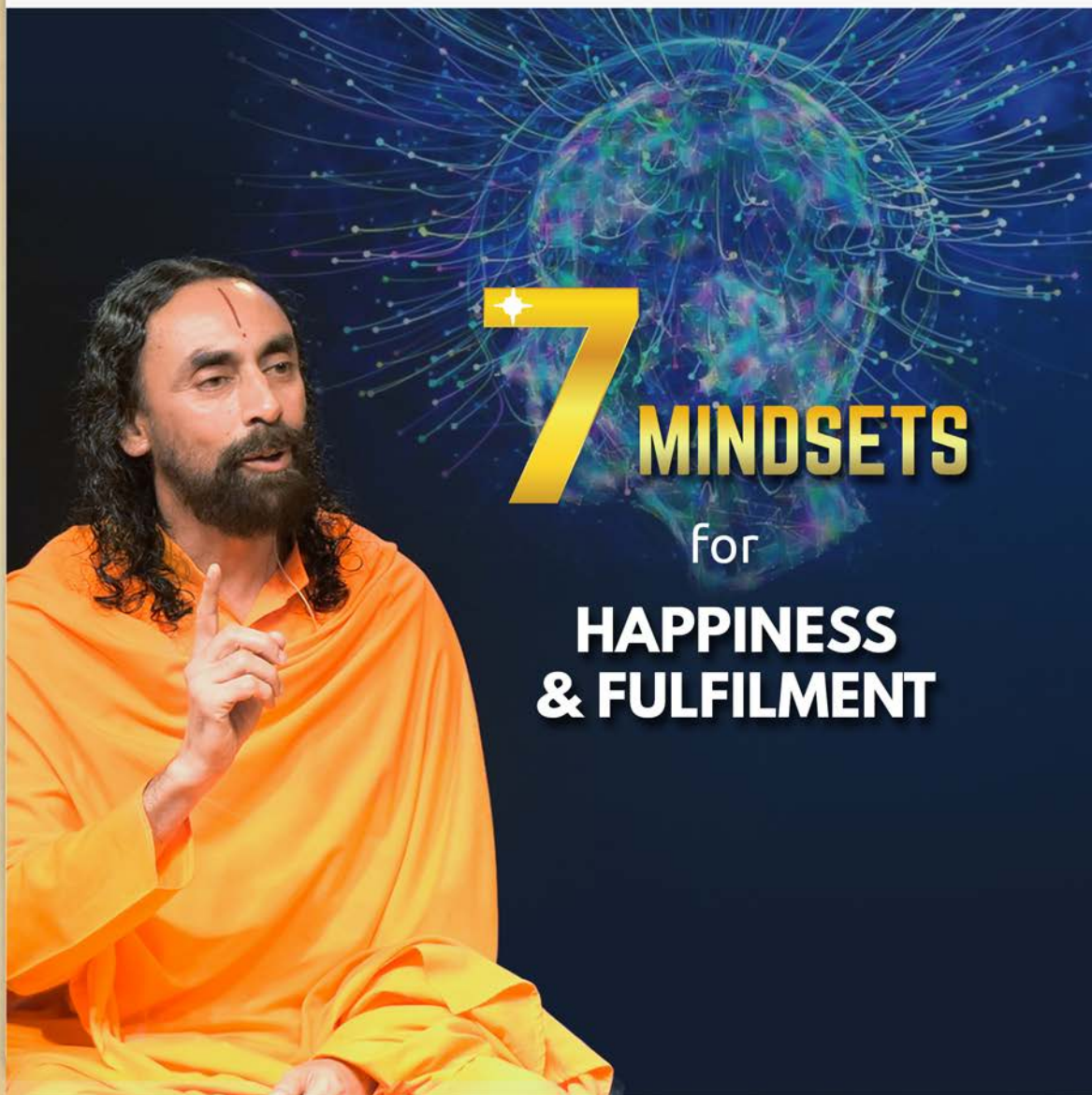
Time (IST)	Wed, Fri, Sun, Mon	Thu, Sat, Tue (last day)
1:30 to 2:00 am	Sadhana	Sadhana
2:00 to 2:30 am	Memorable Moments	Memorable Moments
2:30 to 3:30 am	Sadhana/Kids/Youth	Sadhana/Kids/Youth
3:30 to 4:30 am	Interactive Activities	Interactive Activities
4:30 to 5:30 am	Break	Break
5:30 to 6:30 am	Sadhana & Aarti (Sun - Guru Poojan)	Sadhana & Aarti
6:30 to 7:30 am	Lecture & Kirtan by Swamiji	Lecture & Kirtan by Swamiji

**Last Day: Tue, Aug 11<sup>th</sup> 2:30 am - 4:30 am: JKYog Idol Competition**



LECTURES BY SWAMI MUKUNDANANDA

9:30 am CST/8 pm IST Daily

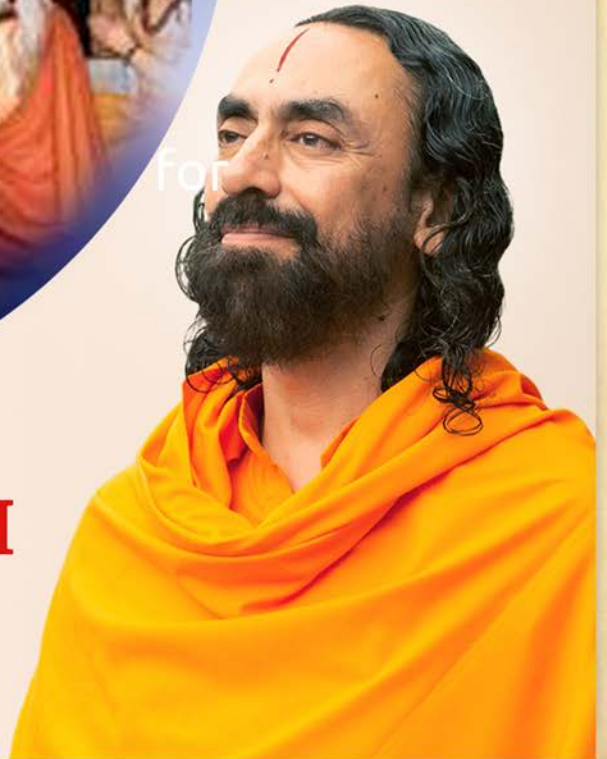


LECTURES BY SWAMI MUKUNDANANDA

8 pm CST/6:30 am IST Daily



**RAM VALMIKI  
SAMVAD**





## Ram Valmiki Samvad (Ayodhya Kand)

अजहूँ जासु उर सपनेहूँ काऊ । बसहूँ लखनु सिय रामु बटाऊ॥

राम धाम पथ पाइहि सोई । जो पथ पाव कबहूँ मुनि कोई॥ [2-123-1]

तब रघुबीर श्रमित सिय जानी । देखि निकट बटु सीतल पानी॥

तहूँ बसि कंद मूल फल खाई । प्रात नहाइ चले रघुराई॥ [2-123-2]

देखत बन सर सैल सुहाए । बालमीकि आश्रम प्रभु आए॥

राम दीख मुनि बासु सुहावन । सुंदर गिरि काननु जलु पावन॥ [2-123-3]

सरनि सरोज बिटप बन फूले । गुंजत मंजु मधुप रस भूले॥

खग मृग बिपुल कोलाहल करहीं । बिरहित बैर मुदित मन चरहीं॥ [2-123-4]

ajahu jāsu ura sapanēhu kāū. basahu lakhanu siya rāmu baṭāū..

rāma dhāma patha pāihi sōī. jō patha pāva kabahu muni kōī.. [2-123-1]

taba raghubīra śramita siya jānī. dēkhi nikaṭa baṭu sītala pānī..

tahaom basi kaṇḍa mūla phala khāī. prāta nahāi calē raghurāī.. [2-123-2]

dēkhata bana sara saila suhāē. bālamīki āśrama prabhu āē..

rāma dīkha muni bāsu suhāvana. suṇḍara giri kānanu jalu pāvana.. [2-123-3]

sarani sarōja biṭapa bana phūlē. guṇjata maṇju madhupa rasa bhūlē..

khaga mṛga bipula kōlāhala karahīm. birahita baira mudita mana carahīm.. [2-123-4]

To this very day, anyone in whose heart the wayfarers Laksmana, Sita and Rama, should ever lodge even in a dream shall find the road leading to Sri Rama's abode (the divine region known by the name of Saketa),-the road that scarce any hermit may find. Then perceiving that Sita was tired and seeing a banyan tree and cool water hard by, the Hero of Raghu's line partook of bulbs, roots and fruits and staying there overnight and bathing at dawn the Lord of Raghus proceeded further. And beholding lovely woods, lakes and hills the Lord reached the hermitage of Valmiki. Sri Rama saw the sage's beautiful dwelling with its charming hills and forest and its sacred waters. The lotuses in the ponds and the trees in the woods were in blossom; intoxicated with their honey bees sweetly hummed over them. Birds and beasts made a tumultuous noise and moved about in joy free from all animosities.

सुचि सुंदर आश्रमु निरखि हरषे राजिवनेन ।

सुनि रघुबर आगमनु मुनि आगें आयउ लेन॥124॥ [2-124]

suci suṇḍara āśramu nirakhi haraṣē rājivanēna.

sunī raghubara āgamanu muni āgēṁ āyau lēna..124.. [2-124]

The lotus-eyed Rama rejoiced to behold the sacred & lovely hermitage; & hearing of the arrival of Sri Rama (the Chief of Raghu's line), the sage came forth to receive Him.

## Ram Valmiki Samvad (Ayodhya Kand)

मुनि कहूँ राम दंडवत कीन्हा । आसिरबादु बिप्रबर दीन्हा॥

देखि राम छबि नयन जुड़ाने । करि सनमानु आश्रमहिं आने॥ [2-124-1]

मुनिबर अतिथि प्रानप्रिय पाए । कंद मूल फल मधुर मगाए॥

सिय सौमित्रि राम फल खाए । तब मुनि आश्रम दिए सुहाए॥ [2-124-2]

बालमीकि मन आनँदु भारी । मंगल मूरति नयन निहारी॥

तब कर कमल जोरि रघुराई । बोले बचन श्रवन सुखदाई॥ [2-124-3]

तुम्ह त्रिकाल दरसी मुनिनाथा । बिस्व बदर जिमि तुम्हरे हाथा॥

अस कहि प्रभु सब कथा बखानी । जेहि जेहि भाँति दीन्ह बनू रानी॥ [2-124-4]

muni kahu rāma daṇḍavata kīnhā. āsirabādu biprabara dīnhā..

dēkhi rāma chabi nayana juḍāñē. kari sanamānu āśramahiṃ āñē.. [2-124-1]

munibara atithi prānapriya pāē. kaṇḍa mūla phala madhura magāē..

siya saumitri rāma phala khāē. taba muni āśrama diē suhāē.. [2-124-2]

bālamiki mana ānaomdu bhārī. maṅgala mūrati nayana nihārī..

taba kara kamala jōri raghurāi. bōlē bacana śravana sukhadāi.. [2-124-3]

tumha trikāla darasī munināthā. bisva badara jimi tumharēṃ hāthā..

asa kahi prabhu saba kathā bakhānī. jēhi jēhi bhāomti dīnha banu rānī.. [2-124-4]

Sri Rama fell prostrate before the sage and the holy Brahmana blessed Him in return. The sight of Sri Rama's beauty gladdened his eyes and with due honour, he took the Lord into the hermitage. Finding a guest as dear to him as life itself, the holy sage sent for delicious bulbs, roots and fruits. Sita, Lakshmana and Rama partook of those fruits and the sage then assigned them beautiful quarters. Great was the joy of Valmiki's heart as he beheld with his own eyes Sri Rama, who was bliss personified. Joining His lotus palms, the Lord of Raghus then spoke to him in words which were delightful to the ears. "You directly perceive everything relating to the past, present and future, O lord of sages; the whole universe is as if in the palm of your hand." Saying so the Lord related to him the whole story as to how the queen (Kaikeyi) had exiled Him into the woods.

तात बचन पुनि मातु हित भाइ भरत अस राउ ।

मो कहूँ दरस तुम्हार प्रभु सबु मम पुन्य प्रभाउ॥ 25॥ [2-125]

tāta bacana puni mātu hita bhāi bharata asa rāu.

mō kahu darasa tumhāra prabhu sabu mama punya prabhāu..125.. [2-125]

"Compliance with my father's commands, gratification of my stepmother (Kaikeyi), the installation of a brother like Bharata to the throne and my seeing you-all this, my Lord, is the result of my meritorious acts."



## Ram Valmiki Samvad (Ayodhya Kand)

देखि पाय मुनिराय तुम्हारे। भए सुकृत सब सुफल हमारे॥

अब जहँ राउर आयसु होई। मुनि उदबेगु न पावै कोई॥ [2-125-1]

मुनि तापस जिन्ह तें दुखु लहहीं। ते नरेस बिनु पावक दहहीं॥

मंगल मूल बिप्र परितोषू। दहइ कोटि कुल भूसुर रोषू॥ [2-125-2]

अस जियँ जानि कहिअ सोइ ठाऊँ। सिय सौमित्रि सहित जहँ जाऊँ॥

तहँ रचि रुचिर परन तृन साला। बासु करौ कछु काल कृपाला॥ [2-125-3]

सहज सरल सुनि रघुबर बानी। साधु साधु बोले मुनि ग्यानी॥

कस न कहहु अस रघुकुलकेतू। तुम्ह पालक संतत श्रुति सेतू॥ [2-125-4]

dēkhi pāya munirāya tumhārē. bhaē sukṛta saba suphala hamārē..

aba jahaom rāura āyasu hōī. muni udabēgu na pāvai kōī.. [2-125-1]

muni tāpasa jinha tēm dukhu lahaḥīm. tē narēsa binu pāvaka dahahīm..

maṅgala mūla bipra paritōṣū. dahai kōṭi kula bhūsura rōṣū.. [2-125-2]

asa jiyaom jāni kahia sōi ṭhāūom. siya saumitri sahita jahaom jāūom..

tahaom raci rucira parana tṛna sālā. bāsu karau kachu kāla kṛpālā.. [2-125-3]

sahaja sarala suni raghubara bānī. sādhu sādhu bōlē muni gyānī..

kasa na kahahu asa raghukulakētū. tumha pālaka saṁtata śruti sētū.. [2-125-4]

"In beholding your feet, O king of sages, all my good deeds have been rewarded. Now I intend to go wherever you command me to go and where no anchorite may feel disturbed. For such monarchs as prove a source of annoyance to hermits and ascetics are consumed without fire. While the satisfaction of Brahmanas is the root of happiness, their wrath consumes millions of generations. Bearing this in mind pray tell me a place to which I may proceed with Sita and Lakshmana (Sumitra's son), and building a charming hut of leaves and grass may spend some time there, O good sir." Hearing these guileless and unsophisticated words of Sri Rama (the Chief of Raghu's line) the enlightened sage exclaimed, "Quite so, right You are. Why should You not speak thus, O Glory of Raghu's line, ever busy as You are in maintaining the laws laid down by the Vedas?"

श्रुति सेतु पालक राम तुम्ह जगदीस माया जानकी।

जो सृजति जगु पालति हरति रूख पाइ कृपानिधान की॥

जो सहससीसु अहीसु महिधरु लखनु सचराचर धनी।

सुर काज धरि नरराज तनु चले दलन खल निसिचर अनी॥

śruti sētū pālaka rāma tumha jagadīsa māyā jānakī.

jō sṛjati jagu pālati harati rūkha pāi kṛpānidhāna kī..

jō sahasasīsū ahīsū mahidharu lakhanu sacarācara dhanī.

sura kāja dhari nararāja tanu calē dalana khala nisicara anī..

## Ram Valmiki Samvad (Ayodhya Kand)

While You are the custodian of the Vedic laws and the Lord of the universe, Sita (Janaka's Daughter) is Your Maya (Divine Energy) who creates, preserves and dissolves the universe on receiving the tacit approval of Your gracious Self. As for Laksmana he is no other than the thousand-headed Sesa (the lord of serpents), the supporter of the globe and the lord of the entire creation, both animate and inanimate. Having assumed the form of a king for the sake of the gods You are out to crush the host of wicked demons."

राम सरूप तुम्हार बचन अगोचर बुद्धिपर ।

अबिगत अकथ अपार नेति नित निगम कह॥126॥ [2-125-126]

rāma sarupa tumhāra bacana agōcara buddhipara.

abigata akatha apāra nēti nita nigama kaha..126.. [2-125-126]

Your personality, O Rama, is beyond the range of speech and beyond conception, unknown, unutterable and infinite; the Vedas ever speak of It as 'not that', 'not that'."

जगु पेखन तुम्ह देखनिहारे । बिधि हरि संभु नचावनिहारे॥

तेउ न जानहिं मरमु तुम्हारा । औरु तुम्हहि को जाननिहारा॥ [2-125-1]

सोइ जानइ जेहि देहु जनाई । जानत तुम्हहि तुम्हइ होइ जाई॥

तुम्हरिहि कृपाँ तुम्हहि रघुनंदन । जानहिं भगत भगत उर चंदन॥ [2-125-2]

चिदानंदमय देह तुम्हारी । बिगत बिकार जान अधिकारी॥

नर तनु धरेहु संत सुर काजा । कहहु करहु जस प्राकृत राजा॥ [2-125-3]

राम देखि सुनि चरित तुम्हारे । जइ मोहहिं बुध होहिं सुखारे॥

तुम्ह जो कहहु करहु सबु साँचा । जस काछिअ तस चाहिअ नाचा॥ [2-125-4]

jagu pēkhana tumha dēkhanihārē. bidhi hari saṁbhu nacāvanihārē..

tēu na jānahiṁ maramu tumhārā. auru tumhahi kō jānanihārā.. [2-125-1]

sōi jānai jēhi dēhu janāi. jānata tumhahi tumhai hōi jāi..

tumharihi kṛpāom tumhahi raghunanda. jānahiṁ bhagata bhagata ura caṇdana.. [2-125-2]

cidānaṇdamaya dēha tumhārī. bigata bikāra jāna adhikārī..

nara tanu dharēhu saṁta sura kājā. kahahu karahu jasa prākṛta rājā.. [2-125-3]

rāma dēkhi suni carita tumhārē. jaḍa mōhahiṁ budha hōhiṁ sukhārē..

tumha jō kahahu karahu sabu sāomcā. jasa kāchia tasa cāhia nācā.. [2-125-4]

"This world is a spectacle and You are its spectator; You make even Brahma (the Creator), Visnu (the Preserver) and Sambhu (the Destroyer) dance to Your tune. Even these latter know not Your secret; who else can know You? In fact, he alone can know You, to whom You make Yourself known; and the moment he knows You he becomes one with You. It is by Your grace, O Delighter of Raghus, that Your votaries come to know You, O Comforter of the heart of



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devotees. Your body is all consciousness and bliss and is devoid of change; it is the competent alone who realize this. It is for the sake of saints and gods that You have assumed a human semblance and speak and act even as worldly monarchs do. The stupid get puzzled while the wise feel delighted when they see or hear of Your doings. All that You say or do is true; for one should play the role one has assumed on the stage."

पूँछेहु मोहि कि रहौं कहँ मैं पूँछत सकुचाउँ ।

जहँ न होहु तहँ देहु कहि तुम्हहि देखावौं ठाउँ॥ 27॥ [2-127]

pūomchēhu mōhi ki rahaum kahaom maiṃ pūomchata sakucāu.

jahaom na hōhu tahaom dēhu kahi tumhahi dēkhāvaum ṭhāu..127.. [2-127]

You ask me: 'Where should I take up my residence?' But I ask You with diffidence: tell me first the place where You are not; then alone I can show You a suitable place.

सुनि मुनि बचन प्रेम रस साने । सकुचि राम मन महुँ मुसुकाने॥

बालमीकि हँसि कहहिं बहोरी । बानी मधुर अमिअ रस बोरी॥ [2-127-1]

सुनहु राम अब कहउँ निकेता । जहाँ बसहु सिय लखन समेता॥

जिन्ह के श्रवन समुद्र समाना । कथा तुम्हारि सुभग सरि नाना॥ [2-127-2]

भरहिं निरंतर होहिं न पूरे । तिन्ह के हिय तुम्ह कहँ गृह रूरे॥

लोचन चातक जिन्ह करि राखे । रहहिं दरस जलधर अभिलाषे॥ [2-127-3]

निदरहिं सरित सिंधु सर भारी । रूप बिंदु जल होहिं सुखारी॥

तिन्ह के हृदय सदन सुखदायक । बसहु बंधु सिय सह रघुनायक॥ [2-127-4]

sunī muni bacana prēma rasa sānē. sakuci rāma mana mahu musukānē..

bālamiki haomsi kahahiṃ bahōrī. bānī madhura amia rasa bōrī.. [2-127-1]

sunahu rāma aba kahau nikētā. jahāom basahu siya lakhana samētā..

jinha kē śravana samudra samānā. kathā tumhāri subhaga sari nānā.. [2-127-2]

bharahiṃ niraṃtara hōhiṃ na pūrē. tinha kē hiya tumha kahu gr̥ha rūrē..

lōcana cātaka jinha kari rākhē. rahahiṃ darasa jaladhara abhilāṣē.. [2-127-3]

nidarahiṃ sarita siṃdhu sara bhārī. rūpa biṃdu jala hōhiṃ sukhārī..

tinha kē hr̥daya sadana sukhadāyaka. basahu baṃdhu siya saha raghunāyaka [2-127-4]

On hearing the sage's words, imbued as they were with love, Sri Rama felt abashed and smiled within Himself. Valmiki too smiled and spoke to Him again in words as sweet as though they were steeped in nectar: "Listen, Rama: I tell You now the places where You should abide with Sita and Lakshmana. The heart of those whose ears are, like the ocean, constantly replenished with a number of lovely streams in the shape of Your stories but know no surfeit, shall be Your charming abode. Again, the heart of those whose eyes long to see

## Ram Valmiki Samvad (Ayodhya Kand)

You even as the Cataka bird longs to see the rain-cloud and, disdaining like the same bird, rivers, oceans and big lakes derive satisfaction from a drop of Your rain-like beauty - it is their heart alone which shall serve as Your delightful home, where You and Your younger brother (Laksmana) and Sita may take up Your abode."

जसु तुम्हार मानस बिमल हंसिनि जीहा जासु ।

मुकुताहल गुन गन चुनइ राम बसहु हियँ तासु॥28॥ [2-128]

jasu tumhāra mānasa bimala haṁsini jīhā jāsu.

mukutāhala guna gana cunai rāma basahu hiyaom tāsu..128.. [2-128]

You should dwell in the heart of him whose swan-like tongue picks up pearls in the shape of Your virtues in the holy Manasarovara lake of Your fame."

प्रभु प्रसाद सुचि सुभग सुबासा । सादर जासु लहइ नित नासा॥

तुम्हहि निबेदित भोजन करहीं । प्रभु प्रसाद पट भूषन धरहीं॥ [2-128-1]

सीस नवहिँ सुर गुरु द्विज देखी । प्रीति सहित करि बिनय बिसेषी॥

कर नित करहिँ राम पद पूजा । राम भरोस हृदयँ नहि दूजा॥ [2-128-2]

चरन राम तीरथ चलि जाहीं । राम बसहु तिन्ह के मन माहीं॥

मंत्रराजु नित जपहिँ तुम्हारा । पूजहिँ तुम्हहि सहित परिवारा॥ [2-128-3]

तरपन होम करहिँ बिधि नाना । बिप्र जेवाँइ देहिँ बहु दाना॥

तुम्ह तें अधिक गुरहि जियँ जानी । सकल भायँ सेवहिँ सनमानी॥ [2-128-4]

prabhu prasāda suci subhaga subāsā. sādara jāsu lahai nita nāsā..

tumhahi nibēdita bhōjana karahiṁ. prabhu prasāda paṭa bhūṣana dharahiṁ. [2-128-1]

sīsa navahiṁ sura guru dvija dēkhī. prīti sahita kari binaya bisēṣī..

kara nita karahiṁ rāma pada pūjā. rāma bharōsa hṛdayaom nahi dūjā.. [2-128-2]

carana rāma tīratha cali jāhiṁ. rāma basahu tinha kē mana māhiṁ..

maṁtrarāju nita japahiṁ tumhārā. pūjahiṁ tumhahi sahita parivārā.. [2-128-3]

tarapana hōma karahiṁ bidhi nānā. bipra jēvāomi dēhiṁ bahu dānā..

tumha tēṁ adhika gurahi jiyaom jānī. sakala bhāyaom sēvahiṁ sanamānī.. [2-128-4]

Abide, O Rama, in the mind of those whose nose devoutly inhales everyday the fragrance of sacred and lovely offerings (in the shape of flowers, sandal-paste, etc.,) made to their Lord (Yourself), who eat only that which has been offered to You and put on clothes and ornaments first dedicated to You, whose heads bow down most submissively and lovingly at the sight of a god, preceptor or Brahmana, whose hands adore Sri Rama's feet everyday, who cherish in their heart faith in Rama and none else, and whose feet take them to holy places sacred to Rama. Again those who are ever engaged in muttering the Rama-Mantra, the king

## Ram Valmiki Samvad (Ayodhya Kand)

of all sacred formulas, and worship You along with Your associates; who offer water to the manes and pour oblations into the sacred fire in diverse ways, who feed the Brahmanas and bestow liberal gifts on them and who look upon their preceptor as greater than Yourself and wait upon him with due honour and entire devotion"

सबु करि मागहिं एक फलु राम चरन रति होउ ।

तिन्ह के मन मंदिर बसहु सिय रघुनंदन दोउ॥ 29॥ [2-129]

sabu kari māgahiṃ ēka phalu rāma carana rati hōu.

tinha kēṃ mana maṃdira basahu siya raghunandana dōu..129.. [2-129]

And who having done all this ask only one boon as their reward: "Let me have devotion to Sri Rama's feet!"- enthrone Yourself in the temple of their heart, both Sita and the Delighter of Raghus (Yourself).

काम कोह मद मान न मोहा । लोभ न छोभ न राग न द्रोहा॥

जिन्ह के कपट दंभ नहिं माया । तिन्ह के हृदय बसहु रघुराया॥ [2-129-1]

सब के प्रिय सब के हितकारी । दुख सुख सरिस प्रसंसा गारी॥

कहहिं सत्य प्रिय बचन बिचारी । जागत सोवत सरन तुम्हारी॥ [2-129-2]

तुम्हहि छाड़ि गति दूसरि नहिं । राम बसहु तिन्ह के मन माहिं॥

जननी सम जानहिं परनारी । धनु पराव बिष तें बिष भारी॥ [2-129-3]

जे हरषहिं पर संपति देखी । दुखित होहिं पर बिपति बिसेषी॥

जिन्हहि राम तुम्ह प्रानपिआरे । तिन्ह के मन सुभ सदन तुम्हारे॥ [2-129-4]

kāma kōha mada māna na mōhā. lōbha na chōbha na rāga na drōhā..

jinha kēṃ kapaṭa dambha nahim māyā. tinha kēṃ hṛdaya basahu raghurāyā.[2-129-1]

saba kē priya saba kē hitakārī. dukha sukha sarisa prasamsā gārī..

kahahiṃ satya priya bacana bicārī. jāgata sōvata sarana tumhārī.. [2-129-2]

tumhahi chāḍai gati dūsari nāhīm. rāma basahu tinha kē mana māhīm..

jananī sama jānahim paranārī. dhanu parāva biṣa tēm biṣa bhārī.. [2-129-3]

jē haraṣahiṃ para saṃpati dēkhī. dukhita hōhiṃ para bipati bisēṣī..

jinhahi rāma tumha prānapiārē. tinha kē mana subha sadana tumhārē.. [2-129-4]

"Those who have no lust, anger, arrogance, pride or infatuation, are without greed, excitement, attraction or aversion and who are free from fraud, hypocrisy and deceit - it is in their heart that You should abide, O Chief of Raghus. Again, those who are beloved of all and friendly to all, to whom joy and sorrow, applause and abuse are alike and who scrupulously utter truthful and polite words, who are resigned to You whether awake or asleep and who have no support other than Yourself - it is in their mind, O Rama, that You should dwell.



## Ram Valmiki Samvad (Ayodhya Kand)

Again, those who look upon another's wife as their own mother and to whom another's wealth is the deadliest of all poisons, who rejoice to see others' prosperity and are particularly grieved to see another's distress, and to whom, O Rama, You are dear as their own life - their minds are Your blessed abodes."

स्वामि सखा पितु मातु गुर जिन्ह के सब तुम्ह तात ।

मन मंदिर तिन्ह के बसहु सीय सहित दोउ भ्रात॥ 30॥ [2-130]

svāmi sakhā pitu mātū gura jinha kē saba tumha tāta.

mana maṁdira tinha kēm basahu sīya sahita dōu bhrāta..130.. [2-130]

Those to whom, my dear, You are at once master and companion, father and mother, preceptor and everything else - it is in the temple of their mind that Sita and You two brothers should reside."

अवगुन तजि सब के गुन गहहीं । बिप्र धेनु हित संकट सहहीं॥

नीति निपुन जिन्ह कइ जग लीका । घर तुम्हार तिन्ह कर मनु नीका॥ [2-130-1]

गुन तुम्हार समुझइ निज दोसा । जेहि सब भाँति तुम्हार भरोसा॥

राम भगत प्रिय लागहिं जेही । तेहि उर बसहु सहित बैदेही॥ [2-130-2]

जाति पाँति धनु धरम बड़ाई । प्रिय परिवार सदन सुखदाई॥

सब तजि तुम्हहि रहइ उर लाई । तेहि के हृदयँ रहहु रघुराई॥ [2-130-3]

सरगु नरकु अपबरगु समाना । जहँ तहँ देख धरें धनु बाना॥

करम बचन मन राउर चेरा । राम करहु तेहि के उर डेरा॥ [2-130-4]

avaguna taji saba kē guna gahahīm. bipra dhēnu hita saṁkaṭa sahaḥīm..

nīti nipuna jinha kai jaga likā. ghara tumhāra tinha kara manu nikā.. [2-130-1]

guna tumhāra samujhai nija dōsā. jēhi saba bhāomti tumhāra bharōsā..

rāma bhagata priya lāgahīm jēhī. tēhi ura basahu sahita baidēhī.. [2-130-2]

jāti pāomti dhanu dharama baḍāī. priya parivāra sadana sukhadāī..

saba taji tumhahi rahai ura lāī. tēhi kē ḥṛdayaom rahahu raghurāī.. [2-130-3]

saragu naraku apabaragu samānā. jahaom tahaom dēkha dharēm dhanu bānā..

karama bacana mana rāura cērā. rāma karahu tēhi kēm ura dērā.. [2-130-4]

"Those who overlook others' faults and pick out their virtues and endure hardships for the sake of the Brahmanas and cows, who have established their reputation in the world as well-versed in the laws of propriety - their mind is Your excellent abode. Again, he who attributes his virtues to You and holds himself responsible for his faults, who entirely depends on You and loves Sri Rama's (Your) devotees - it is in his heart that You should stay along with Videha's Daughter (Sita). He who, renouncing his caste and kinsmen, wealth, faith and glory,

## Ram Valmiki Samvad (Ayodhya Kand)

his near and dear ones, his happy home and everything else, cherishes You in his bosom-in his heart You should take up Your residence, O Lord of Raghus. Again, he to whom heaven and hell and even freedom from birth and death are the same in as much as he beholds You armed with a bow and arrow here, there and everywhere, and who is Your servant in thought, word and deed - make his heart, O Rama, Your permanent abode."

जाहि न चाहिअ कबहुँ कछु तुम्ह सन सहज सनेहु।

बसहु निरंतर तासु मन सो राउर निज गेहु॥ 31॥ [2-131]

jāhi na cāhia kabahu kachu tumha sana sahaja sanēhu.

basahu niraṃtara tāsū mana sō rāura nija gēhu..131.. [2-131]

Lastly, he who wants nothing at any moment and bears natural affinity to You- incessantly dwell in his mind; for that is Your own home."

एहि बिधि मुनिबर भवन देखाए। बचन सप्रेम राम मन भाए॥

कह मुनि सुनहु भानुकुलनायक। आश्रम कहउँ समय सुखदायक॥ [2-131-1]

चित्रकूट गिरि करहु निवासू। तहँ तुम्हार सब भाँति सुपासू॥

सैलु सुहावन कानन चारू। करि केहरि मृग बिहग बिहारू॥ [2-131-2]

नदी पुनीत पुरान बखानी। अतिप्रिया निज तपबल आनी॥

सुरसरि धार नाउँ मँदाकिनि। जो सब पातक पोतक डाकिनि॥ [2-131-3]

अति आदि मुनिबर बहु बसहीं। करहिं जोग जप तप तन कसहीं॥

चलहु सफल श्रम सब कर करहु। राम देहु गौरव गिरिबरहु॥ [2-131-4]

ēhi bidhi munibara bhavana dēkhāē. bacana saprēma rāma mana bhāē..

kaha muni sunahu bhānukulanāyaka. āśrama kahau samaya sukhadāyaka.. [2-131-1]

citrakūṭa giri karahu nivāsū. tahaom tumhāra saba bhāomti supāsū..

sailu suhāvana kānana cārū. kari kēhari mṛga bihaga bihārū.. [2-131-2]

nadī punīta purāna bakhānī. atri priyā nija tapabala ānī..

surasari dhāra nāu maṃdākini. jō saba pātaka pōtaka ḍākini.. [2-131-3]

atri ādi munibara bahu basahīm. karahīm jōga japa tapa tana kasahīm..

calahu saphala śrama saba kara karahū. rāma dēhu gaurava giribarahū.. [2-131-4]

The eminent sage (Valmiki) thus showed Him many a dwelling place and his loving words gladdened Sri Rama's soul. "Listen, O Lord of the solar race," the sage continued, "I now tell You a retreat that will be delightful in the existing circumstances. Take up Your abode on the Chitrakoot hill: there You will have comforts of every kind. Charming is the hill and lovely the forest, which is the haunt of elephants, lions and deer as well as of birds. It has a holy river glorified in the Puranas, which was brought by the sage Atri's wife by dint of her



## Ram Valmiki Samvad (Ayodhya Kand)

penance. It is a side stream of the Ganga and is known by the name of Mandakini-which is quick to destroy sins even as a witch strangles infants. Many great sages like Atri dwell there practising Yoga and muttering sacred formulas and wasting their bodies with penance. Wend Your way thither, Rama, and reward the labours of all, conferring dignity on this great mountain as well."

चित्रकूट महिमा अमित कहीं महामुनि गाइ ।

आए नहाए सरित बर सिय समेत दोउ भाइ ॥ 32 ॥ [2-132]

citrakūṭa mahimā amita kahīṃ mahāmuni gāi.

āē nahāē sarita bara siya samēta dōu bhāi..132.. [2-132]

The great sage Valmiki then described at length the infinite glory of Chitrakoot and the two brothers proceeded with Sita and bathed in the sacred stream.





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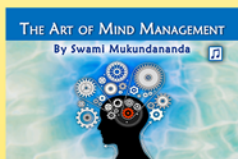
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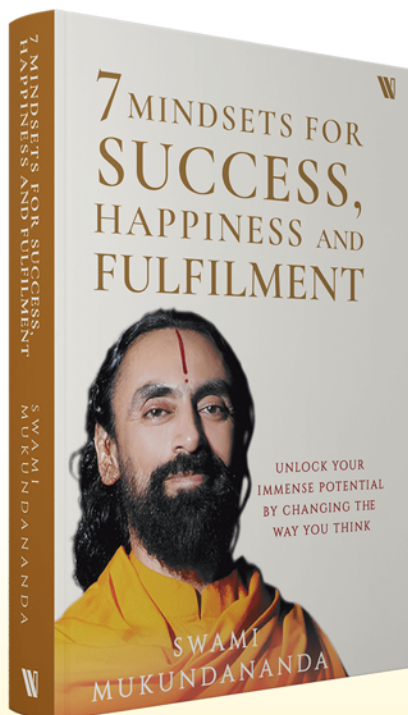
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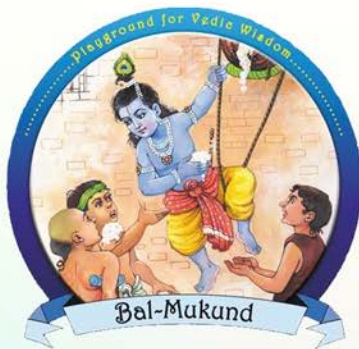
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आचार्य मां विजानीयान्नावमन्येत कर्हिचित् ।

न मर्त्यबुद्ध्याऽसूयेत सर्वदेवमयो गुरुः ॥

हे परम प्रियतम पूर्णतम पुरुषोत्तम श्रीकृष्ण! तुम से विमुख होने के कारण अनादि काल से हमने अनन्तानन्त दुःख पाए एवं पा रहे हैं। पाप करते करते अन्तःकरण इतना मलिन हो चुका है कि रसिकों द्वारा यह जानने पर भी, कि तुम अपनी भुजाओं को पसारे, अपनी वात्सल्यमयी दृष्टि से हमारी प्रतीक्षा कर रहे हो, तुम्हारी शरण में नहीं आ पाता।

हे अशरण-शरण! तुम्हारी कृपा के बिना तुम्हें कोई जान भी तो नहीं सकता। ऐसी स्थिति में, हे अकारण-करुण, पतितपावन श्री कृष्ण! तुम अपनी अहैतुकी कृपा से ही हम को अपना लो।

हे करुणा-सागर! हम भुक्ति-मुक्ति आदि कुछ नहीं माँगते, हमें तो केवल तुम्हारे निष्काम प्रेम की ही एकमात्र चाह है।

हे नाथ! अपने विरद की ओर देखकर इस अधम को निराश न करो।

हे जीवनधन! अब बहुत हो चुका, अब तो तुम्हारे प्रेम के बिना यह जीवन मृत्यु से भी अधिक भयानक है। अतएव -

प्रेम भिक्षां देहि! प्रेम भिक्षां देहि! प्रेम भिक्षां देहि

साकेत बिहारी श्री राघवेन्द्र सरकार की जय !

वृन्दावन बिहारी श्री यादवेन्द्र सरकार की जय !

श्रीमद् सद्गुरु सरकार की जय !

जय जय श्री राधे, जय जय श्री राधे, जय जय श्री राधे।

## Daily Prayer

śhrī gurave namaḥ! śhrī gurave namaḥ!

śhrī gurave namaḥ!

āchāryam mām vijānīyānnāvamanyeta karhichit

na martyabuddhyāsūyeta sarvadevamayo guruh

he param priyatam pūrṇatam puruṣhottam śhrī  
kṛiṣṇa! tum se vimukh hone ke kāraṇ anādikāla  
se hamne anantānanta duḥkha pāye evam pā rahe haiṅ  
pāp karte karte antaḥkaraṇa itanā malina ho chukāh  
hai ki rasikoṅ dvārā yaha jānane par bhī, ki tum a  
pnī bhujāoṅ ko pasāre, apnī vātsalyamayī dṛiṣṭi  
se hamārī pratīkṣhā kar rahe ho, tumhārī śharaṇa  
meṅ nahiṅ ā pātā

he aśharaṇ-śharaṇ! tumhārī kṛipā ke binā  
tumheṅ koī jān bhī to nahiṅ sakatā. aisī sthiti  
meṅ, he akāraṇ-karuṇ, patita-pāvana śhrī kṛiṣṇa!  
tum apnī ahaitukī kṛipā se hī hamko apanā lo

he karuṇā-sāgar! ham bhukti mukti ādi kuchh  
nahiṅ māṅgte, hamēṅ to keval tumhāre niṣhkāma prēm  
kī hī ekamātra chāha hai

he nāth! apane virada kī ora dekhakar is  
adham ko nirāśh na karo

he jīvana dhan! aba bahut ho chukā, aba to  
tumhāre prem ke binā yaha jīvan mṛityu se bhi  
adhik bhayānak hai ataev -

prem bhikṣhām dehi! prem bhikṣhām dehi!

prem bhikṣhām dehi!

sāket-bihārī śhrī rāghavendra sarakāra kī jai  
vṛindāvan bihārī śhrī yādavendra sarakāra kī jai

śhrīmad sadguru sarakāra kī jai

jai jai śhrī rādhe, jai jai śhrī rādhe,

jai jai śhrī rādhe



## Meaning of Daily Prayer

*I bow down to my Guru's lotus feet again and again.  
"Know the Guru to be Myself (God). Never think unfavorably about him.  
Do not use your material mind to comprehend the Guru's divine actions, for  
all the forms of God dwell within him." (Bhagavatam 11.17.27)*

*O my divine beloved! O Supreme Lord Krishna! I have been suffering from  
countless sorrows as a result of having ignored you since beginning-less  
time. Committing sins lifetime after lifetime, my heart has become so  
impure that in spite of having learned from your loving saints that you are  
waiting for me with open arms to embrace me and benevolent eyes to grace  
me, I still fail to surrender to you.*

*O shelter of the shelterless! It is impossible to know you without your  
grace. In such a situation...*

*O causelessly-merciful Shree Krishna! O redeemer of sinful souls! Make  
me yours with a glance of your causeless grace.*

*O ocean of mercy! I have no desire for earthly or celestial pleasures, nor do  
I seek liberation. My only desire is to love you unselfishly.*

*O my Lord! Keeping your reputation in mind, please do not disappoint this  
fallen soul.*

*O treasure of my life! I have suffered enough. Now I have come to realize  
that life devoid of your love is more frightening than death itself.*

*Therefore, I beg of you again and again:*

*Grant me alms of your love.*

*Grant me alms of your love. Grant me alms of your love.*

*All glories to the Supreme Lord Ram!*

*All glories to the Supreme Lord Krishna!*

*All glories to Shree Maharajji!*

*All glories to Shree Radha Rani!*





## Jagadguru Aarti

जयति जगद्गुरु गुरुवर की, गावो मिलि आरती रसिकवर की ।

गावो गावो मिलि आरती रसिकवर की ॥

गुरुपद-नख-मणि-चन्द्रिका प्रकाश,

जाके उर बसे ताके मोह तम नाश ।

जाके माथ नाथ तव हाथ कर वास,

ताते होय माया मोह सब ही निरास ।

पावे गति मति रति राधावर की, गावो मिलि आरती रसिकवर की ।

गावो गावो मिलि आरती रसिकवर की ॥

अरे मन मूढ़ ! छाँड़ु नारी नर हाथ,

गुरु बिनु ब्रह्म श्यामहूँ न देंगे साथ ।

कोमल 'कृपालु' बड़े कृपासिन्धु नाथ,

पाके इन्हें आज तू अनाथ हो सनाथ ।

इन्हीं के आधीनकृपा गिरिधर की गावो मिलि आरती रसिकवरकी ।

गावो गावो मिलि आरती रसिकवर की ॥

भक्ति योग-रस-अवतार अभिराम,

करें निगमागम समन्वय ललाम ।

श्यामा श्याम नाम रूप लीला गुण धाम,

बाँटि रहे प्रेम निष्काम बिनु दाम ।

हो रही सफल काया नारीनर की, गाओ मिलि आरती रसिकवरकी ।

गावो गावो मिलि आरती रसिकवर की ॥

लली लाल लीला का सलोना सुविलास,

छाया दिव्य दृष्टि बिच प्रेम का प्रकाश ।

वैसा ही विनोद वही मंजु मृदु हास,

करें बस बरबस उच्च अट्टहास ।

झूमि चलें चाल वही नटवर की, गावो मिलि आरती रसिकवर की ।

गावो गावो मिलि आरती रसिकवर की ॥

# Jagadguru Aarti

jayati jagadaguru guruvara kī,  
gāvo mili āratī rasikavara kī  
gāvo gāvo mili āratī rasikavara kī  
guru pada-nakhamāṇi-chandrikā prakāśh  
jāke ura base tāke moha tama nāśh  
jāke māth nāth tava hāth kara vās  
tāte hoye māyā moha saba hī nirāśh  
pāve gati mati rati rādhāvara kī,  
gāvo mili āratī rasikavara kī  
gāvo gāvo mili āratī rasikavara kī  
are mana mūṛha chhāñṇu nārī nara hāth  
guru binu brahma śhyāmhūñ na deṅge sāth  
komala kṛipālu baṛe kṛipā sindhu nāth  
pāke inheñ āj tū anāth ho sanāth  
inhīñ ke ādhīna kṛipā giridhara kī,  
gāvo mili āratī rasikavara kī  
gāvo gāvo mili āratī rasikavara kī  
bhakti yog-rasa-avatār abhirām  
kareñ niḡamāgam samanvaya lalām  
śhyāmā śhyām nām rūp līlā guṇa dhām  
bāñṭi rahe prem niśhkām binu dām  
ho rahī saphala kāyā nārī nara kī,  
gāvo mili āratī rasikavara kī  
gāvo gāvo mili āratī rasikavara kī  
lalī lāl līlā kā salonā suvilās  
chhāyā divya dṛiṣṭi bicha prem kā prakāśh  
vaisā hī vinoda vahī mañju mṛidu hās  
kareñ basa barabasa uccha aṭṭahās  
jhūmi chalen chāl vahī naṭavara kī,  
gāvo mili āratī rasikavara kī  
gāvo gāvo mili āratī rasikavara kī  
jayati jagadaguru guruvara kī,  
gāvo mili āratī rasikavara kī  
gāvo gāvo mili āratī rasikavara kī



## Meaning of Jagadguru Aarti

*Let us perform the arati of the crest-jewel of rasik saints, Jagadguru Shree Kripaluji Maharaj.*

*The divine light that shines forth from the nails of his lotus feet destroys the darkness of ignorance within the heart. The delusive power Maya, with all her attendants (anger, greed, hatred, envy, etc.) goes away greatly disappointed from the individual on whose head my beloved master has placed his hand of love and protection.*

*That most fortunate individual thereby attains the abode, knowledge and love of Shree Krishna, the beloved of Radha Rani.*

*O my foolish mind! Do not place your faith in this world and its people. Seek shelter at the Guru's lotus feet. Even Shree Krishna will not help you until you have surrendered to a Guru. Shree Kripalu Mahaprabhu is the ocean of divine love and grace. Why don't you, a helpless orphan, put an end to your pitiable condition by surrendering to such a merciful master?*

*Even Shree Krishna's grace is dependent on the Guru's grace.*

*The veritable descension of devotional nectar, Shree Kripalu Mahaprabhu effectively reconciles the apparent contradictions contained in all the Scriptures. He freely distributes the names, attributes, forms, abodes, pastimes and selfless love of Shree Radha-Krishna...*

*...thereby inspiring people all over the world to lead a successful human life.*

*Looking at him, one cannot help thinking that Radha and Krishna have together assumed this form of his in order to grace devotees. Shining with divinity, his eyes are always filled with love and grace. His humor is divine, as is his gentle and beautiful smile. His hearty laughter forcibly steals the heart.*

*His intoxicating gait immediately reminds one of the mischievous Krishna. Let us all perform his arati.*



## Aarti of Radha Krishna

आरती प्रीतम प्यारी की, कि बनवारी नथवारी की ।  
दुहुँन सिर कनक-मुकुट झलकै,  
दुहुँन श्रुति कुण्डल भल हलकै,  
दुहुँन दृग प्रेम-सुधा छलकै,  
चसीले बैन, रसीले नैन, गँसीले सैन,  
दुहुँन मैनन मनहारी की, कि बनवारी नथवारी की । आरती....

दुहुँन दृग-चितवनि पर वारी,  
दुहुँन लट-लटकनि-छवि न्यारी,  
दुहुँन भौं-मटकनि अति प्यारी,  
रसन मुख पान, हँसन मुसकान, दसन दमकान,  
दुहुँन बेसर छवि न्यारी की, कि बनवारी नथवारी की । आरती....

एक उर पीताम्बर फहरै,  
एक उर नीलाम्बर लहरै,  
दुहुँन उर लर-मोतिन छहरै,  
कंकनन खनक, किंकिनिन झनक, नूपुरन भनक,  
दुहुँन रुनझुन धुनि प्यारी की, कि बनवारी नथवारी की । आरती....

एक सिर मोर-मुकुट राजै,  
एक सिर चूनरि-छवि छाजै,  
दुहुँन सिर तिरछे भल भ्राजै,  
संग ब्रज बाल, लाड़िली-लाल, बाँह गल डाल,  
'कृपाल' दुहुँन दृग चारी की, कि बनवारी नथवारी की । आरती....



āratī prītama pyārī kī, ki banavarī nathavārī kī  
duhuñna sira kanaka-mukuṭa jhalakai  
duhuñna śhruti kuṇḍala bhala halakai  
duhuñna ḍrīga prema-sudhā chhalakai  
chasīle baina, rasīle naina, gañsīle saina  
duhuñna mainana manahārī kī, ki banavārī nathavārī kī  
āratī prītama pyārī kī, ki banavārī nathavārī kī

*Let us perform arati of our Lords, Beloved Krishna and Radha. Their heads are adorned with glittering golden crowns and Their ears, with beautiful, earrings that sway back and forth. Sweet nectar of Divine love is flowing from Their eyes. They both have extremely melodious voices. Their eyes are overflowing with love. Their piercing glances injure the heart, and Their combined beauty attracts the heart of Kaamdev (celestial god of beauty).*

duhuñna ḍrīga-chitavani para vārī  
duhuñna laṭa-lataḱani chhavi nyārī  
duhuñna bhauñ-maṭakani ati pyārī  
rasana mukha pāna, hañsana musakāna, dasana damakān  
duhuñna besara chhavi nyārī kī, ki banavārī nathavārī kī  
āratī prītama pyārī kī, ki banavārī nathavārī kī  
*I sacrifice myself on the charming way They look at one another. The beauty of Their curly hair is beyond description. The movement of Their eyebrows is bewitching. Their lips are red with the juice of betel leaves. Their captivating smile, the brightness of Their teeth and the elegance of Their nose-pearls, are adding an extraordinary charm to Their beauty.*

eka ura pītāmbara phaharai  
eka ura nīlāmbara laharai  
duhuñna ura lara-motina chhaharai  
kañkanana khanaka, kiñkinina jhanaka, nūpurana bhanaka  
duhuñna runajhunadhuni pyārī kī, ki banavārī nathavārī kī  
āratī prītama pyārī kī, ki banavārī nathavārī kī  
*A yellow silky shawl is swaying gently on the shoulders of Shree Krishna, and a blue sari is embracing the divine body of Shree Radha. Both are wearing beautiful pearl necklaces. The jingling of Their bracelets and waist-chain, and the tinkling of Their anklets, is producing a combined sound that forcibly captivates the heart.*

eka sira mora-mukuṭa rājai  
eka sira chūnari-chhavi chhājai  
duhuñna sira tirachhe bhala bhrājai  
saṅga braja bāla, lāṅgīli lāla, bāñha gala ḍāla  
'kṛipālu' duhuñna ḍrīga chārī kī, ki banavārī nathavārī kī  
āratī prītama pyārī kī, ki banavārī nathavārī kī

*The crown made of peacock-feathers adorning Lord Krishna's head is exquisite, as is the 'chunari' adorning Shree Radha Rani's head. Words fail to describe the glory of the gentle and enchanting slant of Their heads towards one another. Radha and Krishna are standing arm in arm, surrounded by the gopis. Says Shree "Kripalu," They appear even more beautiful as They gaze lovingly into each other's eyes.*

## Volunteering (Seva) Opportunities



Seva means to serve our Guru (and God) without any expectation of self-gratification and is done with the sole aim of pleasing God and Guru. Seva done with the right intention and feelings of servitude enhances our devotional experience and greatly helps in our spiritual progress. When we start doing seva with our body, the mind will gradually become attached to God and Guru. There are many opportunities for you to do seva after the retreat.

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