

ଚିରନ୍ତନ

ଏକବିଂଶ ସଂଖ୍ୟା, ଅଗଷ୍ଟ ୨୦୦୮



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ଅହମାତ୍ମା ଗୁଡାକେଶ ସର୍ବଭୂତାଶୟସ୍ଥିତଃ ।
ଅହମାଦିକ୍ଷ୍ୟେ ମଧ୍ୟଂ ଚ ଭୂତାନାମକ୍ଷ୍ୟେ ଶବ ଚ ॥

*aham Atma gudAkesha sarva-bhutAsaya-sthitah
aham Adis cha madhyam cha bhutAnAm anta eva cha*

ଏହି ଶ୍ଳୋକଟି ଭଗବତ୍ ଗୀତାର ଦଶମ ଅଧ୍ୟାୟରେ ବର୍ଣ୍ଣନା କରାଯାଇଛି ।
ଶ୍ରୀ ଭଗବାନ କହିଲେ - ମୁଁ ସମସ୍ତ ଜୀବର ହୃଦୟରେ ଥିବା ଆତ୍ମା ଅଟେ, ମୁଁ
ସମସ୍ତ ପ୍ରାଣୀର ଆଦି (ମୂଳ), ମଧ୍ୟ ଏବଂ ଅନ୍ତ ଅଟେ ।

Lord Krishna said to Arjuna in verse 20th of Chapter 10 (Yoga of Infinite Glories of the Ultimate Truth – Bibhuti-BistAra Yoga) - “I am the Supersoul, O Arjuna, seated in the hearts of all living entities. I am the beginning, the middle and the end of all beings.”

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Bhajan Schedule: Third (3rd) Saturday of every month

Place: Hindu Temple, 10001 Riggs Road, Adelphi, MD 20783 (Tel: 301-445-2165)

Time: 6:00 –9:00 PM Bhajan, Philosophical Discussion, Arati, and Prasad

Chirantana Info:

Chirantana is the bi-annual newsletter of Jagannath Organization for Global Awareness (JOGA). Chirantana is published in February and August months of every year.

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Deadlines: Religious, philosophical and educational articles are invited from the authors by January 15 and July 15 of every year for February and August issues respectively. All submissions are subject to editing.

[Bhajan Program on 16th August, 2008 \(Jhulan Jatra, Raksha Bandhan and Balabhadra Janma\)](#)

August 16th was a very auspicious day. Our monthly bhajan program coincided with three famous events of Hindu calendar, Jhulana Yatra, Raksha Bandhan and Balabhadra Janma.



Jhulan Jatra: Jhulan Jatra or the Swing Festival is celebrated as a tradition in Radha-Krishna temples all over India and other countries. It is celebrated in the temple of Jagannath usually from the Shrabana Sukla Dasami upto Pratipada. Madanmohan, the proxy of Jagannath; Saraswati, and Lakshmi are placed on decorated swings in Jhulan Mandap and devotees in large numbers congregate in the temple to see the festival.



Raksha Bandhan: Rakhi or Raksha is a sacred thread embellished with sister's love and affection for her brother. On the day of Raksha Bandhan sisters tie Rakhi on their brother's wrist and express their love and trust for him. By accepting a Rakhi from a sister a brother promises to take the responsibility of protecting her sister.

In Orissa, this day is celebrated by the Brahmin community as Upakarman day. As part of the Upakarman/Upakarman ritual, they also change their sacred thread or *yajnopavitam*. Khyatriyas also change their thread celebrating the day as "Abhisheka". Cows are worshiped in the evening with offerings of rice pudding. Khudurukuni Osa starts after this day.



Gamhapurnami or Balabhadra Janma: This is also the birthday of Lord Balabhadra (Balaram). Balaram was born to Debaki and Basudeva. However, he was transferred from the womb of Debaki to the womb of Rohini, the other wife of Basudeva. Thus Balarama's other name is also *Sankarsana* which describes the transfer of the child from the womb. Balabhadra is also Lord Shiva.



Oriya devotees celebrated all the above three auspicious events. A special swing was made for this occasion and the devotees had the opportunity to participate in swinging Lord Madanmohan and Mother Laxmi. Devotees tied Rakhi on the Lords and offered flower and sweets in their service. Devotees sang bhajans in praise of Lord Shiva for this occasion.

The sponsors for the bhajan program were Dr Pradip and Susmita Behera of Gaithersburg, Maryland.





Janmastami Special

Krishna Janmashtami is celebrated all over India as the birthday of Lord Krishna. It is observed on the eighth day of the dark half (*Krishna Paksha*) of the month of Shraavana in the Hindu calendar, when the Rohini Nakshatram is ascendent. We present Krishna Mangalacharan and Bandana by famous Oriya poet Banamali on this auspicious day.

ମଙ୍ଗଳାଚରଣ

ବନ୍ଦେ ଶ୍ରୀକୃଷ୍ଣ ଚୈତନ୍ୟ ନିତ୍ୟାନନ୍ଦ ସହୋଦିତୌ
ଗୌତୋଦୟେ ପୁଷ୍କରଘ୍ନୌ ଯତୌ ଶର୍ଯ୍ୟୌ ତମୋନୁଦୌ ।
ବନ୍ଦେ ବୃନ୍ଦାବନଗୁରୁଂ କୃଷ୍ଣଂ କର୍ମଳଲୋଚନମ୍
ପୀତାମ୍ବରଂ ଘନଶ୍ୟାମଂ ବନମାଳା ବିରାଜିତଂ
ତିଭଙ୍ଗ ଭଙ୍ଗିମ ରୂପଂ, ରାଧିକାପ୍ରାଣବଲ୍ଲଭମ୍
ଗୋପୀମଣ୍ଡଳମଧ୍ୟସ୍ଥଂ, ଶୋଭିତଂ ନନ୍ଦନନ୍ଦନମ୍ ।

ବନ୍ଦନା

ଜୟ ହେ ଜୟ ବ୍ରଜରାଜନନ୍ଦନ ମୋହନ ନଟବର ଭଙ୍ଗିୟା । ଘୋଷା ।
ଦଳିତ-କଢ଼ଳ-କାତ ମଞ୍ଜୁଳ କୁଞ୍ଜିତ-ଘନ-ନୀଳ-କୁଞ୍ଜଳ
ପୁଷ୍କ ବେଢ଼ିତ ଚଳ ପରିମଳ, ବିରହୀ ଚନ୍ଦ୍ରିକା ବୃଳିୟା । ୧।
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କର୍ଣ୍ଣେ ଶୋଭିତ ମକର-କୁଣ୍ଡଳ ତରଳ ତର ଭୁରୁଭଙ୍ଗିୟା । ୨।
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କନକ-କଙ୍କଣ ରତ୍ନ ଭୂଷିତ ମୁରଲୀଧର ନବରଙ୍ଗିୟା । ୩।
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ମଞ୍ଜୁ ମଞ୍ଜିର ନାଦ କଣ କଣ ସ୍ତୁତ କିଙ୍କିଣୀ ରଣିତ ରୁଣ୍ଡୁଣ
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ନୀପ ତରୁମୁଳ ଧେନୁଚାରଣ, ବରଜ ବାଳକ ସଙ୍ଗିୟା । ୭।
ଚରଣ ପଙ୍କଜ ଅରୁଣ କି ସୁନ୍ଦର ଭକ୍ତ ମାନସ ବନ୍ଦି ମନ୍ଦିର
ଯତନେ ବନମାଳୀ ଧାଷଣ, ଭକ୍ତ ଲାଳସ ସଙ୍ଗିୟା । ୮।

Mangalacharan

bande shrikrusna chaitanya nityAnanda
sahoditou
goudodaye puspabantou Jatrou shandou
tamonudou
bande brundAbana gurum krusna
kamaLalochanam
pitAmabaram ghanashyAmam banamALA
birAjitam
tribhanga bhangima rupam, rAdhika
prANaballabham
goplmanDaLamadhyanstham, shobhitam
nandanandanam |

bandanA

jaya he jaya brajarAja nandana mohana naTabara bhangiyA
[ghoSA]

daLita-kajjwaLa-kAnta manjuLa kunchita-ghana-niLa-kuntaLa
puSpa beSTita chaLa parimaLa, birahl chandriKA chULiyA [1]

bhAbe chandana-bindu ujjwaLa sharada-shashadhara pUrna
maNDaLa
karne shobhita makara-kuNDaLa taraLa tara bhurubhangiyA [2]

bikacha sarasija badana shobhita manda mrudutara hasa-
sasmita
kanaka-kankaNa ratna bhUSita muralidhara nabarangiyA [3]

hrudaya manDaLe maNi birAjita koTi bhAskara kAnti nindita
kusumachaya banamALaranjita, loLalochana sArangiyA [4]

sArasa praphulla badana bikashita manda madhura mruduhAsa
smita
kaTire s-wrna-kinkiNIranjita, nabaJubatImAna bhAngiyA [5]

manju manjira nAda kaNa kaNa khYudra kinkiNI rUNita
ruNajhuNa
sanglta chamaka sama gAyana, rAsanrutyaKa sangiyA [6]

kaTitaTe pltapaTa bhuSaNa taDita nichaya kAnti nindana
nlpa tarumuLa dhenuchAraNa, baraja bALaka sangiyA [7]

charaNa pankaja aruNa ki sundara ukta mAnasa bandi mandira
Jatane banamALI dhISaNa, ukta lALasa sangiyA [8]

ଜୟ ଶଙ୍କରାଦାଧର ନୀଳକଳେବର, ପୀତପଟାମ୍ବର ଦେହି ପଦମ୍



ଜୟ ଶଙ୍କରାଦାଧର ନୀଳକଳେବର, ପୀତପଟାମ୍ବର ଦେହି ପଦମ୍
ଜୟ ଚନ୍ଦନଚର୍ଚ୍ଚିତ କୁଣ୍ଡଳ ମଣ୍ଡିତ କୌଷ୍ଠଭଣ୍ଡୋଭିତ ଦେହି ପଦମ୍ ॥

ଜୟ ପଙ୍କଜ ଲୋଚନ ମାରବିମୋହନ ପାପବିଖଣ୍ଡନ ଦେହି ପଦମ୍
ଜୟ ବେଣୁନିନାଦକ ରାସବିହାରକ ବଲ୍ଲିମ ସୁନ୍ଦର ଦେହି ପଦମ୍ ॥

ଜୟ ଧୀର ଧୁରନ୍ଧର ଅଭୂତ ସୁନ୍ଦର ଦୈବତସେବିତ ଦେହି ପଦମ୍
ଜୟ ବିଶ୍ୱବିମୋହନ ମାନସମୋହନ ସଂସ୍ଥିତିକାରଣ ଦେହି ପଦମ୍ ॥

ଜୟ ଭକ୍ତ ଜନାଶ୍ରୟ ନିତ୍ୟ ସୁଖାଳୟ ଅନ୍ତମବାନ୍ଧବ ଦେହି ପଦମ୍
ଜୟ ଦୁର୍ଜୟଶାସନ କେଳିପରାୟଣ କାଳିୟମର୍ଦ୍ଦନ ଦେହି ପଦମ୍ ॥

ଜୟ ନିତ୍ୟ ନିରାମୟ ଦୀନ ଦୟାମୟ ଚିନ୍ମୟ ମାଧବ ଦେହି ପଦମ୍
ଜୟ ପାମରପାବନ ଧର୍ମପରାୟଣ ଦାନବସୁଦନ ଦେହି ପଦମ୍ ॥

ଜୟ ବେଦ ବେଦାମ୍ବର ଗୋପବଧୋପ୍ରିୟ ବିନ୍ଦାବନଧନ ଦେହି ପଦମ୍
ଜୟ ସେବକବସୁଳ କରୁଣାସାଗର ବାଞ୍ଛିତପୁରକ ଦେହି ପଦମ୍ ॥

ଜୟ ଗୋକୁଳଭୂଷଣ କଂସନିଷ୍ଠୁଦନ ଶାଶ୍ୱତ ଜୀବନ ଦେହି ପଦମ୍
ଜୟ ଯୋଗପରାୟଣ ସଂସ୍ଥିତିକାରଣ ବ୍ରହ୍ମ ନିରଞ୍ଜନ ଦେହି ପଦମ୍ ॥

dehi padam

jaya sankhagadAdhara niLakalebara pltapatAmbara dehi padam |
jaya chandanacharchita kundaLa mandita kaustubhasobhita dehi padam ||

jaya pankaja lochana mArabimohana pApabikhanDana dehi padam |
jaya venuninAdaka rAsavihAraka bankima sundara dehi padam ||

jaya dhira dhurandhara adbhuta sundara daivatasevita dehi padam |
jaya bishwabimohana mAnasamohana samsritikArana dehi padam ||

jaya bhakta janAshraya nitya sukhALaya antima bAndhaba dehi padam |
jaya durjayashAsana keliparAyaNa kALiyamardana dehi padam ||

jaya nitya nirAmaya dIna dayAmaya chinmaya mAdhaba dehi padam |
jaya pAmarapAbana dharmaparAyaNa dAnabasUdana dehi padam ||

jaya beda bedAmbara gopabadhoopriya brundAbanadhana dehi padam |
jaya sevakavatsala karuNAsAgara bAnchhitapUraka dehi padam ||

jaya gokulabhUsaNa kansanisUdana shAshwata jibana dehi padam |
jaya jogaparAyaNa samsritibAraNa brahma niranjana dehi padam ||

POEMS/STORIES/ESSAYS

Prayer and the Purpose

(Compiled from many sources)

Prayer is the essence of every religion. Every religion puts emphasis on taking the Holy name of the Lord in a structured way. Sometimes prayers do come to us automatically, when we are either overjoyed or overly saddened. Recent studies have found that prayer has significant effect on healing and it has been effective in reducing the blood pressure and hypertension. Prayer helps us come out of depression since when we surrender ourselves to the Lord, we feel relaxed and all the stress and sad-feelings are replaced by renewed energy, bold faith and a hope for the better future.

Why should We Pray?

People pray for many reasons:

- a) Serving God
- b) Preparation for major decisions
- b) Overcoming demonic barriers in lives
- c) The gaining of strength to overcome temptation
- d) The means of strengthening others spiritually

At times God delays His answers according to His wisdom and for our benefit. In these situations, we are to be diligent and persistent in. Prayer should not be seen as our means of getting God to do our will on earth, but rather as a means of getting God's will done on earth. God's wisdom far exceeds our own. Prayer is our primary means of seeing God work in others' lives. Because it is our means of "plugging into" God's power, it is our means of defeating a foe and his army that we are powerless to overcome by ourselves.

Whom should We Pray?

We pray to the supreme personality in the form of a deity in Hindu religion. We see his all forms, experience his miracles, understand his greatness and then pray Him in **adoration**, to praise Him, to honor and exalt Him in our heart and mind and with our lips. We also pray Him for our **confession** and forgiveness of the Lord for our mistakes. We recognize His greatness in providing happy moments in our life and we praise Him giving **thanks**. Then we pray Him for our **needs**, for a better job, for success in our endeavors that includes petition for our own needs and intercession for others, for a spouse, children, parents, neighbors, and friends; our nation and those in authority over us.

How should We Pray?

Different religions have structured their own systems to pray. However, every religion emphasize that we pray with complete devotion, concentrating on our prayer than outward distractions. Outward distraction can be caused when our mind and external body are impure. Thus the first task is purification of body and mind. In Hindu and Muslim religion they emphasize on taking a full bath and wearing washed and clean clothing while we pray. God's desire is

that prayer be a personal and real connection between us and Him. In summary we can divide them into 4 steps:

1. Quiet environment
2. Object to dwell upon
3. Passive attitude
4. Comfortable position

When should We Pray?

In some beliefs, we should pray Him whenever we want to be closer to Him, when we have deep emotional moments either to thank Him, or cry near Him. Usually, morning and evening are considered auspicious moments for regular prayer in Hindu religion. Apart from that astrological calculations are made to determine the performance of prayer at particular times. Different religions have specified times for their prayer ritual.

Prayers and Rituals in Different Religions

Judaism: Prayer is a central part of Jewish life. Observant Jews pray three times daily and say blessings over just about every day-to-day activity. Most of Jewish prayers are expressed in the first person plural, "us" instead of "me," and are recited on behalf of all of the Jewish people. This form of prayer emphasizes the responsibility for one another and the interlinked fates.

In Judaism, prayer is largely a group activity rather than an individual activity. Although it is permissible to pray alone and it fulfills the obligation to pray, one should generally make every effort to pray with a group, short of violating a commandment to do so.

A complete formal prayer service cannot be conducted without a quorum of at least 10 adult Jewish men; that is, at least 10 people who are obligated to fulfill the commandment to recite the prayers. This prayer quorum is referred to as a **minyan** (from a Hebrew root meaning to count or to number). Certain prayers and religious activities cannot be performed without a **minyan**. This need for a **minyan** has often helped to keep the Jewish community together in isolated areas.

Another important aspect of Jewish prayer is **Berakhah (Blessing)**. A berakhah (blessing) is a special kind of prayer that is very common in Judaism. Berakhot is recited both as a part of the synagogue services and as a response or prerequisite to a wide variety of daily occurrences. Berakhot are easy to recognize: they all start with the word barukh (blessed or praised).

The words barukh and berakhah are both derived from the Hebrew root Beit-Reish-Kaf, meaning "knee," and refer to the practice of showing respect by bending the knee and bowing.

There are basically three types of **berakhot**: ones recited before enjoying a material pleasure (birkhot ha-na'ah), ones recited before performing a **mitzvah** (commandment) (birkhot ha-mitzvot) and ones recited at special times and events (birkhot hoda'ah).

Berakhot recited before enjoying a material pleasure, such as eating, drinking or wearing new clothes, acknowledge God as the creator of the thing that we are about to use. The berakhah for bread praises God as the one "who brings forth bread from the earth." The berakhah for wearing new clothing praises God as the one "who

clothes the naked." By reciting these *berakhot*, we recognize that God is the Creator of all things, and that we have no right to use things without first asking his permission. The *berakhah* essentially asks permission to use the thing.

Berakhot recited at special times and events, such as when seeing a rainbow or a king or hearing good or bad news, acknowledge G-d as the ultimate source of all good and evil in the universe. It is important to note that such *berakhot* are recited for both good things and things that appear to us to be bad. When we see or hear something bad, we praise G-d as "the true Judge," underscoring the fact that things that appear to be bad happen for a reason that is ultimately just, even if we in our limited understanding cannot always see the reason.

Islam: The teachings of Muhammad constitute the basis of the faith (Iman) and practice or duty (din) of Islam. Islam philosophy can be described under three headings:

- Iman, or articles of faith
- Ihsan, or right conduct
- Ibadat, or religious duty
-

Faith (iman) and good conduct (ihsan) were set forth in the Koran. Religious duty (ibadat) has evolved and was defined later.

Muslims offer 5 daily prayers:

- 1 FAJR PRAYER (The Morning Prayer)
- 2 DHUHR PRAYER (The Early Afternoon Prayer)
- 3 ASR PRAYER (The Late Prayer)
- 4 MAGHRIB PRAYER (The Sunset Prayer)
- 5 ISHA PRAYER (The Night Prayer)

Each prayer is performed according to its own style using different bowing, prostration, standing and sitting positions. However, the prayer phrases can be the same. Although varieties of prayers are performed by Muslims, the basic prayer Mantra consists of:

1 Allahu Akbar

2 Subhaan-Allaah wa'l-hamdu Lillaah wa laa ilaaha ill-Allaah wa Allaahu akbar wa laa hawla wa la quwwata illa Billaah

3 Sami Allaahu liman hamidah

4 Rabbana wa lakaal hamd

5 Assalamu alaikum wa rahmatullah

Friday is the special day of public prayer for all Muslims, when the faithful assemble in the mosque, under the leadership of the imam, usually at noon, or at sunset.

Christianity: Christians have many forms of what is called prayer. First prayer is a personal action done by the individual believer calling out to God in praise, thanksgiving, sorrow for sins, or petition for human needs. Christians are known by a prayer given to them by the Lord Jesus, called the Lord's Prayer or Our Father. This simple prayer is universally used among Christians.

Prayers may be made from written texts or memorized verses as well as spontaneous invocations of God. Prayer

Chirantana

can be done standing, sitting, kneeling, bowing, or prostrate on the ground. In public worship, the format varies among the various Christian churches, but all use some form of singing of hymns or the psalms from the bible, reading from the sacred books, preaching by a minister or priest, prayers for the public needs of the human and church community, and often including the celebration of the Lord's Supper (the Mass, the Divine Liturgy) by partaking of the blessed bread and wine to proclaim Jesus' death and yet living presence in the Christian community. This service can be very simple to the most elaborate of ceremonies using special vesture, candles, incense, and choreographed (choreographed) movements and processions.

It is a long tradition among all Christians to gather on Sunday, which is considered the first day of the week and the day of the resurrection of Jesus Christ. To gather in an assembly each week is a clear indication that Christianity while it certainly should arise from the personal acceptance of it by the individual is a community of salvation and we are saved as "the body of Christ" in the world. Christ is the head and we are his body. This again uses a comparison to accent the intimacy of Jesus with his followers-a corporate and communal reality. Christians use the word church primarily to refer to this body of Christ to which they belong in faith; only secondarily do they refer to it as a building, for the building is where the church gathers together in worship.

The message of Jesus Christ is called Gospel in Christian tradition. Gospel is the old English for Good News. Christianity proclaims the Good News, works to be Good News, and invites all to share and be part of God's Good News for his world.

Christianity emphasizes on sowing and reaping theory for praying such as:

1. *Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.*
2. *For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.*
3. *And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.*

They also emphasize in praying using the petition format.

"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

"For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

"Or what man is there among you who, if his son asks for bread, will give him a stone?

"Or if he asks for a fish, will he give him a serpent?"

"If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!"

"Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets."

Jainisim: The right conduct for Jains is defined by the five great vows:

- Nonviolence (Ahimsa) -not to cause harm to any living beings

- Truthfulness (Satya) -to speak the harmless truth only
- Non-stealing (Asteya) -not to take anything not properly given
- Chastity (Brahmacharya) -not to indulge in sensual pleasures
- Non-possession/ Non-attachment (Aparigraha) - complete detachment from people, places, and material things.

The Universal Jain Prayer

Namokar Mantra

Namo Arihantanam I bow to the enlightened beings

Namo Siddhanam I bow to the liberated souls

Namo Ayariyanam I bow to religious leaders

Namo Uvajjayanam I bow to religious teachers

Namo Loe Sawa Sahunam I bow to all ascetics of the world

Eso Panch Namukkaro Savva Pava Panasano These five salutations are capable of destroying all sins.

Mangalanancha Savvesin Padhamam Havai Mangalam And they are the most auspicious of all benedictions.

In the above prayer, Jains salute the virtues of the five benevolent beings. They do not pray to a specific Tirthankar or ascetic by name. By saluting them, Jains receive the inspiration from the five benevolent beings for the right path of true happiness and total freedom from the misery of life.

Buddhism: Chanting of Buddhist sutras, the sacred writings that house the living voice of the Buddha, is a very common practice among the Buddhist believers in the morning. These are chanted a number of times. One radiant passage from a frequently chanted sutra, the Sukhavativyuha Sutra, describes the characteristics of true spiritual attainment:

Full of equanimity,
of benevolent thought,
of tender thought,
of affectionate thought,
of useful thought,
of serene thought,
of firm thought,
of unbiased thought,
of undisturbed thought,
of unagitated thought,
of thought (fixed on) the practice of discipline and transcendent wisdom,
having entered on knowledge which is a firm support to all thoughts,
equal to the ocean in wisdom,
equal to the mountain Meru in knowledge,
rich in many good qualities....
they attain perfect wisdom.

A celebrated Buddhist mantra, **Om Mani Padme Hum** ("Hail to the jewel in the lotus"), is repeated countless times each day by millions of Buddhists. According to one Buddhist text, this mantra is "the essence of all happiness,

prosperity and knowledge and the source of the great liberation."

Sikhism: Sikhism is based on 3 principles:

1. One God (Ek Onkar): EK Onkar are the first two words of Guru Granth Sahib and also Mool Mantar, the Sikh scriptures. Ek means 'ONE' emphasizing the oneness of God that is the basics of Sikhism. The Onkar is derived from the Sanskrit word Om which consists of three syllables sounds representing the Hindu trinity of Brahma, Vishnu and Shiva. Onkar represents GOD in His entirety.

2. Equality for All: All human beings are equal and alike in front of God. Sikh men have last name of "Singh" and the women of "Kaur".

3. The Three Duties: The three duties that a Sikh must carry out can be summed up in three words: Pray, Work, and Give. The importance of doing good actions is stressed over merely carrying out rituals.

Sikhism maintains that while "Truth is High, Higher still is Truthful living". Sikhs believe in the Guru Granth Sahib — the Sikh holy book or the "Living Guru". Sikhs do not believe in idols and idol worships or rituals. They also believe in Freedom — Sikhism places great emphasis on the individual and freedom of choice for everyone and Love for All — Sikhs pray daily for the well-being of all of humanity.

In Sikhism "**suffering**" is considered as the test from God. One clears oneself from the debt of sins and karmas through suffering. Suffering has a purging effect. Humbleness and Faith of a divine lover are tested and re-tested at every step. Every step taken forward has to survive the greatest ordeal of agony and suffering. That is the price one has to pay for the most precious and rare jewel of faith. More the body burns in agony and suffering, more intensely the flame of Devotional Faith glows in Atam. Such is the Faith of a Saint, Gurmukh, a True Sikh. Purification through suffering leads one nearer to redemption.

Hinduism: There is no "One Hinduism", and so it lacks any unified system of beliefs and ideas. Hinduism is a conglomerate of diverse beliefs and traditions, in which the prominent themes include:

- Dharma (ethics and duties)
- Samsara (rebirth)
- Karma (right action)
- Moksha (liberation from the cycle of Samsara)

Hinduism believes in truth, honesty, non-violence, celibacy, cleanliness, contentment, prayers, austerity, perseverance, penance, and pious company. One of the central beliefs of Hinduism is that there are many paths to seek the truth and God. They believe in the existence of Brahman, one God, or a supreme universal spirit from which the manifestations of various deities developed including the trinity of Brahma, Vishnu and Shiva. Brahma represents the Hindu principle of origin or creation. Vishnu is the principle of preservation or nurturing and Shiva represents the principle of dissolution or destruction. Brahman is present in everything in this universe - people, animals, trees, plants, and even stones.

Although there are different prayers and mantras that are formulated for different forms of the supreme Lord, Aum is the basic or root mantra of Hindu prayer. The other mantra of significance is the Gayatri Mantra.

Om/Aum- symbol of oneness or peace.

Aum is the symbol for oneness or peace. It is said that Aum (or OM) symbol represents the four states of consciousness (Awake, Sleep,

Dream & the Transcendental) and the correlation between them. This can be compared with the system engineering principle that takes into account the body and mind as a complete system. Each state of consciousness is both a separate state of mind and yet one with the other states. Those that are said to be wise are mainly in the transcendental state. This state creates the feeling of 'oneness' that some holy men or sages have mentioned throughout recorded history.

Psychologically speaking, the Om or Aum is a symbol representing the interconnectedness of all states of existence known to human. Each state of consciousness has a distinct identifying feature. The human brain is a hub of electrical activity producing wavelengths. These wavelengths produce evidence as to what state of mind an individual is in, i.e. REM sleep. The existing state of being awake has own wavelength 'fingerprint' as does sleep, dream and the transcendental. Although the aforementioned 'Transcendental' state is typically a wavelength of the brain associated with the wise, every individual has access to this state even if for what appears to be random fleeting moments i.e. revelations or epiphanies.

Gayatri Mantra

The creators of Hindu mantra-vidya were great scientists who had understood the relationship between the words and their effect on nerve fibers, brain cells and different glands. Gayatri mantra is a very effective scientific mantra that contains 24 letters which are related to 24 glands located in the body that are stimulated by utterance of the mantra. The mantra is:

Om bhûr bhuvah svaha
om tat savitur vareNyam
bhargo devasya dhîmahî
dhiyo yo nah prachodayât

Meaning of the individual words

Om: The primeval sound
Bhur: the physical world
Bhuvah: the mental world
Suvah: the celestial, spiritual world
Thath: That; God; transcendental Paramatma
Savithur: the Sun, Creator, Preserver
Varenyam: most adorable, enchanting
Bhargo: luster, effulgence
Devasya: resplendent, supreme Lord
Dheemahi: we meditate upon
Dhiyo: the intellect, understanding
Yo: May this light
Nah: our
Prachodayath: enlighten, guide, inspire

The details of the gland (granthi) and the power underlying such locations are given below:

Letter	Gland (Granthi)	Power
tat	tapini	success
sa	saphalata	bravery
vi	vishwa	maintenance
tur	tushti	welfare

va	varda	Yog
re	revati	love
ni	sookshma	money
yam	gyana	brilliance
bhar	bharga	defence
go	gomati	intellect
de	devika	suppression
va	varahi	devotion
sya	sinhani	dharana
dhee	dhyam	pran
ma	maryada	self-restraint
hi	sfuta	tap
dhi	medha	far-sightedness
yo	yogamaya	jaagriti
yo	yogini	production
naha	dharini	sarasta
pra	prabhava	ideal
cho	ooshma	courage
da	drashya	wisdom
yat	niranjan	sewa

Recitation of Gayatri mantra relieves from sufferings of three kinds due to 1) ignorance, 2) infirmity and 3) inadequacy.

Prana-Pratishtha (Consecration)

Hindus believe in the physical form of the deities and thus the ritual of "Prana-Pratishtha" or the installation of life force has a great significance in Hinduism. The image or the diagram does not by itself become a fit object of worship. It remains but a material form until it is infused with a life principle. The worshipper contemplates in his or her inner being the form of the Deity as induced by the physical form before him or her, dwells upon it with an intense concentration and devotion; a spiritual force is generated as a result, and transmits this power, released in the consciousness of the person, to the object which then becomes alive with the spiritual energy. This is called the **Prana-pratishtha**, installation of life force.

To such a living form of a Deity is the worship offered, in which not only the mind and heart but the whole body of the worshipper participates. Traditionally this worship has sixteen stages:

1. Asana (seating of the image)
2. Svaagat (welcome of the Deity)
3. Paadya - water to cleanse the feet
4. Arghya - offerings
5. Achaman - water for sipping and cleaning the lips
6. Achaman offered again
7. Madhuparka - honey, ghee, milk and curds
8. Snaana - water to bathe the Deity
9. Vastra - garments
10. Aabharana (ornaments)
11. Gandha - sandal paste or perfume
12. Pushpa - flowers
13. Dhupa - incense
14. Dipa - light
15. Naivedya - food for consecration
16. Vandana - prayerful homage



ସୂକ୍ଷ୍ମ ହେ ତୁମେ

ବିଜ୍ଞାନୀ ଦାସ, ଡେବନ୍, ମେରୀଲାଇଣ୍ଡ

ସୂକ୍ଷ୍ମ ହେ ତୁମେ ସୃଷ୍ଟି ତୁମର
 ବିସ୍ମୟ ବିଭବ ଭରା
 ଅଗଣିତ ରୂପ, ରଙ୍ଗ ସମାଗମ
 ଜଳ, ଛଳ, ବାୟୁ ମେଳା ।
 ସୂର୍ଯ୍ୟ, ଚନ୍ଦ୍ର, ତାରା, ଗ୍ରହ, ଉପଗ୍ରହ
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 ଜଳକଣା ସଙ୍ଗେ ଧୂଳିକଣା ପ୍ରୀତି
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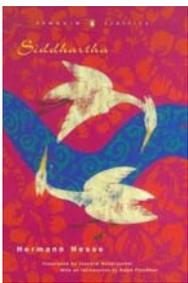
written with deep empathy for humanity. Siddhartha's quest for enchantment and true meaning of life has taken him from a life of decadence to asceticism. While his friend Govinda finds his destination with Budhha, Siddhartha goes through a different path, through a series of changes and realizations as he attempts to achieve this goal.

In this novel, experience is shown as the best way to approach understanding of reality and attain enlightenment. Through Siddharth's journey Herman Hess gives us the message that the path to enlightenment cannot be conferred to another person because it is different for everyone and will likely never be achieved simply by listening to or obeying an enlightened one. The particular phrases in the book that gives the above message and that touched my heart contain the questions that Siddhartha asks to Lord Buddha. I am quoting the paragraph below:

"I have not doubted for a single moment that you are Buddha, that you have reached the goal, the highest goal towards which so many thousands of Brahmins and sons of Brahmins are on their way. You have found salvation from death. It has come to you in the course of your own search, on your own path, through thoughts, through meditation, through realizations, through enlightenment. It has not come to you by means of teachings! **And—thus is my thought, oh exalted one,—nobody will obtain salvation by means of teachings! You will not be able to convey and say to anybody, oh venerable one, in words and through teachings what has happened to you in the hour of enlightenment!** The teachings of the enlightened Buddha contain much, it teaches many to live righteously, to avoid evil. But there is one thing which these so clear, these so venerable teachings do not contain: they do not contain the mystery of what the exalted one has experienced for himself, he alone among hundreds of thousands. This is what I have thought and realized, when I have heard the teachings. This is why I am continuing my travels—not to seek other, better teachings, for I know there are none, but to depart from all teachings and all teachers and to reach my goal by myself or to die. But often, I'll think of this day, oh exalted one, and of this hour, when my eyes beheld a holy man."

Siddhartha (Novel) by Hermann Hesse

Bigyani Das



I was fortunate enough to read the book **Siddhartha** by Nobel Laureate Herman Hesse recently. This book is a masterpiece in its own right and a must read for true philosophers, knowledge seekers and literary mass. It integrates Eastern and Western spiritual traditions with psychoanalysis and philosophy. The story is about a young Brahmin Siddharth and his friend Govinda's search for ultimate reality. The story is set in India and is

Overall, Siddhartha is a best inspirational book to read. There are many Siddhartha among us that seek enlightenment, yet do not know the path. The book Siddhartha may have something for the seekers.

[Building the Chariot: A Great team work](#)

Naresh Das, Dayton, MD

The deities were installed in the newly built temple in April 2007. With the thought that we would have the chariot festival with the newly built chariot, I and a few JOGA volunteers started discussing about different designs for building the chariot from January 2008. However, because of the tenth anniversary of Holi celebration in April, nothing concrete could be planned by the end of April 2008. We had our first teleconference to discuss the basic structure of chariot during our May month's teleconference. Besides me, Laxmikant Dash, Lalit Behera and Suresh Kodollikar joined the meeting. Though various options including converting a truck to the chariot etc were discussed, everyone got a feeling that my intention was to build an authentic chariot close to that of Puri temple. Though we did not have any idea about the expense, the financial source and the manpower to execute the construction, we started following the rituals or chariot construction. On the day of Akshyaya Trutiya day, wood puja ceremony was done at Hindu temple signifying the beginning of the chariot construction work.



(Chariot construction in ground level)

Although several miracles have happened in the course of construction of the chariot, I will mention here only three of them without which we could not have accomplished the mammoth task in the short time. They are: 1) finding **Custom Wagons** for wheels, 2) getting help of **Jeff Price** for building the chariot and 3) the help of **David Leo** for the welding work.

It was beyond my belief that we could be able to get the wheels from **Custom Wagons** within the short period. Without Lord's blessing, we could not have gotten four feet height wheels from the custom wagons in Kentucky. When I started calling various wagon building companies in early May, all of them told that it would take at least eight weeks to build such custom wheels to our specifications. However, after getting quotations from Custom Wagons, I asked the owner two questions; 1) if he would reduce the price and 2) if he could deliver within four weeks.

I didn't get any reply for three days and hence I lost hope that we would be able to get the wheels on time to build the chariot this year. On that particular evening I was very sad and challenged Lord Jagannath that if he desired the new chariot, then I should get a reply next day. In fact that day in my dream Lord consoled me that I should be getting the reply soon. To my surprise when opened my email at 8:00 AM next day, there was an email from Custom Wagons, with the message that he was writing the email at 12:00 AM (night)

Chirantana

and he could deliver the wheels in four weeks with another \$100.00 for extra work. We got the wheels during the first week of June and the rest is history.



(Chariot on its way from Dayton to Hindu temple loaded on Uhaul trailer)

Jeff Price's involvement in chariot building is another miracle. During one of our monthly JOGA teleconference, I mentioned that we were planning to build a chariot and looking for volunteers for all kinds of help. Suddenly Simani said, "Let me ask my husband Jeff. Since he has a lot of tools, he might be able to help you some way." Jeff then came to join our team. We started discussing the design part, and he could easily understand our concepts and gave his inputs which helped us a lot.

Another important member of our team is **Arun Das** (Mantu bhai). With Mantu bhai's years of experience and very artistic talents, he was always available for ideas as well as physical help. Mantu bhai had brought many decorative materials for the chariot which we used for the new chariot that made our job easy. I would not forget the help of **Kailash Sahu** who came on any day I asked for help. It was really fun to work with such talented and dedicated people. **Suresh Kodollikar** is an architect in profession, but he worked as an ordinary Lord's devotee with full of devotion.



(Chariot ready to move on Ratha jatra on June 28, 2008)

The credit for finding [Dave Leo](#) to do the welding work goes to **Laxmikant Dash**. He introduced David to us who worked day and night and could finish all the welding work in a week for substantially less price as compared to any professional welding shop. Starting from the second weekend of May, we worked every weekend and could finish the construction work by the third week of June.

While we were busy in the wood work, Julie Acharya Ray, Mausumi Patnaik, Sangeeta Dey and Sikha Sen were busy in art works. Finally we moved the chariot from Dayton to Hindu temple on June 22nd and it helped us in public relation since Hindu temple devotees got a close view of the chariot under construction. We all worked as team members with Lord Jagannath as the captain and the result could be felt during the Rathayatra event on June 28th, 2008. A 21-foot high chariot moved on Riggs Road without any mishap. This year's

building of chariot was the beginning. Several improvements are needed for a better design and we plan to accomplish this in coming years.

Pictures of chariot festival (Rathayatra) event are available at the following sites:

http://s332.photobucket.com/albums/m333/joga_cultural/Ratha%20Jatra/08/

<http://www.flickr.com/photos/79892325@N00/sets/72157605895105922>

[Rathajatra Sponsors](#)

Thanks to all the devotees for their overwhelming support for this year's Ratha Jatra celebration. Here are the expense details and the updated donors list at the end.

Total income: \$6350.00 (2 Taladhwaja, 4 darpadalan, 34 nandighosa, 5 prasad, 6 flower and several general sponsorships)

Expenses:

Ratha construction - \$5320.72 (\$4000.00 spent on wheels and axels)
 Prasad - \$1200.00 (not including Sudip Patanaik's expense for paper products)
 Temple - \$501.00
 Puja/priest - \$ 167.00
 Banner/poster – 69.52

Total Expense \$7258.24

Net income **-\$908.24**

Our heartfelt thanks to Pratap Dash for performing puja ceremony according to Puri temple customs, Sudip Patnaik for coordinating food, Anu Biswal for coordinating Bhajan, Surendra Ray for coordinating Kirtan, Bandita Mishra for coordinating Puja and many volunteers for help on Ratha Jatra day (June 28, 2008).

Please let us know if you have any suggestions to make next year's celebration better than this year.

[Thank you all the sponsors of Ratha Jatra 2008.](#)

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42. Jeff and Simani Price, Alexandria , VA - Prasad Sponsorship
43. Koneti and Neelam Rao, Bethesda , MD - Prasad Sponsorship
44. Chitaranjan and Namita Das, College Station , PA - Prasad Sponsorship
45. Debaki and Anjana Choudhury, Germantown , MD - Prasad Sponsorship
46. Sashi Mohanty, Adelphi , MD- Flower Sponsorship
47. Sidharth and Re ena Das, Fairfax, VA - Flower sponsorship
48. Sarat and Sujata Dalei, Baltimore , MD - Flower Sponsorship
49. Sajesh Saran, Germantown , MD - Flower Sponsorship
50. Surya and Sujata Nayak, Germantown , MD - Flower Sponsorship

51. Goutam Satpathy, Rockville , MD - Flower Sponsorship
 52. Arun and Ila Ojha, Germantown, MD - General donation
 53. Sushant Ghosh, Greenbelt, MD - General donation

This updated list and details expense report is also available at www.jogaworld.org

September Month is Children's Month:

Every year we celebrate September as Children's month. We plan to have presentations by children on various religious topics, on stories about Gods, puja rituals of different Gods, mantras, slokas and prayers of different Gods etc. We are also looking for volunteers to act as coordinators of children's activities. Please work with your children and help them in preparing for children's month presentation.

Bhajan Program sponsors: We thank all the families for regularly participating in bhajan program activities. Bhajan program consists of group bhajan singing, Arati, discussion and Prasad. On eventful occasions, special traditions are followed. **(Note: All the bhajan participants are requested to bring their JOGASUTRA book to the bhajan program to sing along group bhajans. If you have not received a book, please let us know.)** Our heartfelt thanks to the following families for sponsoring feasts on different months:

Pradip and Susmita Behera, MD

Naresh and Bigyani Das, MD

Surendra and Sukanti Ray, MD

Kailash and Meena Sahu, MD

Suranjoy and Itishree Das, MD

Devotees on Move: *The following devotees/JOGA volunteers have moved from Maryland. We wish them success and happiness in every level in their new place. We hope they will spread the spirit of JOGA and the monthly bhajan program in the new place. They may physically live anywhere; however, they have occupied a unique place in our hearts.*

Julie and Abhijit Ray (Ankita and Anu): Moved to Salt Lake City, Utah

Kanan (Jhunu) and Indu Mishra: Moved to Scottsdale, Arizona

Wise Thoughts

You gain strength, courage, and confidence by every experience in which you really stop to look fear in the face. You must do the thing which you think you cannot do. - *ELEANOR ROOSEVELT*

Hope is both the earliest and the most indispensable virtue inherent in the state of being alive. If life is to be sustained hope must remain, even where confidence is wounded, trust impaired. - *ERIK H. ERIKSON*

If you think you can, you can. And if you think you can't, you're right. - *HENRY FORD*

A goal is a dream with a deadline. - *NAPOLEON HILL*

If my hands are fully occupied in holding on to something, I can neither give nor receive. – *DOROTHEE SOLLE*