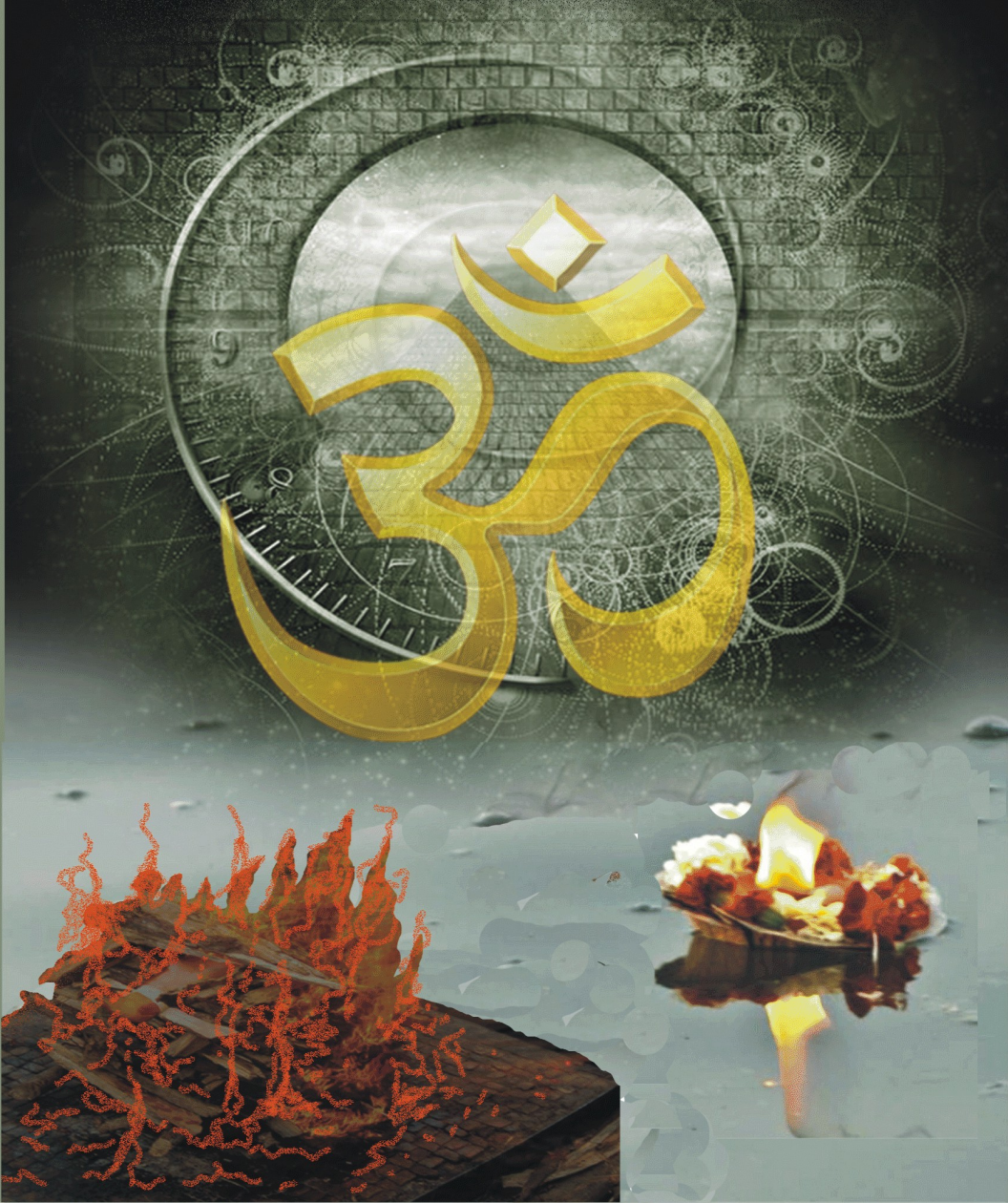


# ULTIMATE TRUTH

## HINDU FINAL RITES





## **Golok Parikar Canada**

29 Briarwood Road, Markham, ON L3R 2W7

[www.golokcanada.com](http://www.golokcanada.com)

Charitable Organization # 845924190

Golok Parikar Canada (GPC) is the Canadian division of Golok Dham Ashram, India. Inspired by our Guruji, His Divine Grace "Dramaratna" Swami Shri Gopal Sharan Devacharya Ji Maharaj, GPC was formed in 2007 to unite Guruji's Canadian families. Our goal is to follow Guruji's guidance and promote Hinduism amongst Canadians. GPC families meet monthly to recite the "Sunderkand", thus promoting and maintaining our heritage.

GPC received charitable status in 2011. This allows us to collect donations and use this money to help our community where needed.

The Objectives of Golok Parikar Canada are as follows:

### **The advancement of religion**

- To preach, promote and advance the spiritual teaching of the Hindu faith by practicing the religious observances, tenets and doctrines associated with that faith.
- To promote the welfare of Hindus irrespective of their origin, to organize and support activities for the study, practice and development of the Hindu Dharma, Culture and Sabhyata (Civilization).

### **The advancement of education**

- To establish and conduct Hindu religious and educational programs for the benefit of the Hindus and general public.

### **Activities**

- Workshops and seminars for youth to educate them on the relevance of Hindu Values in the today's world and how to be successful in life
- Provide Workshops and seminars on Hinduism for all organizations who want to learn about Hinduism.



**||Bhagavate Shri Nimbaarkaaya Namoh Namah||**

### ***Gurudev's Message***

न जायते म्रियते वा कदाचिन नायं भूत्वा भविता वा न भूयः

अजो नित्यः शाश्वतोयं पुराणो न हन्यते हन्यमाने शरीरे ॥२०॥

*“na jayate mriyate va kadacin, nayam bhutva bhavita va na  
bhuyahajo nityah sasvato*

*'yam puranona hanyate hanyamane sarire”*

*Bhagwad Gita Chapter 2,20*

***“For the soul there is never birth nor death. Nor, having once  
been, does he ever cease to be. He is unborn, eternal, ever-  
existing, undying and primeval. He is not slain when the body  
is slain”***

With regards to the soul, Vedanta states clearly that the soul is never born nor does it die. As humans we rejoice in making a myriad of relationships throughout our lifetime. However it is the body to which we create the most steadfast relationship. We fail to understand the importance of the body being made up of the five elements and one day it will return back to those very elements. Only when we can understand that we are essentially the individual soul and not the body and the soul is eternally blissful; the body is transient and its main characteristic is to experience sadness. Therefore one should

endeavour to understand one's individual soul through meditation, prayer and contemplation.

This book "Ultimate Truth" is dedicated to all the Hindu families who have left India and their future generations. This is a guideline to help them follow the traditions and rituals required prior to and after the soul has left the body.

My blessings are with the families who have lost their loved ones. May they find peace as they complete these rituals, as they not only provide peace and gratitude for the departed soul but also give the remaining family members comfort, in the knowledge that they have upheld and completed their final rites in the traditional Hindu way.

I would like to thank Golok Parikar Canada, for taking the initiative to provide this valuable resource for all Hindus and non-Hindus who want to know about the basic tenets of the Hindu faith. In addition I would like to acknowledge the contribution of Dr. Vraj Vihari Sharan(UK) and Shiam Tripathi (Canada) for editing and compiling this book.

In addition, I would like to commend the service provided to the Hindu community by Pt. Avadh Bihariji, Pt. Surender Sharma and Pt. Abhay Dev Shashtri. Due to their dedication and commitment they are respected and revered by their congregations in the Greater Toronto area; whom they have served tirelessly for over 25 years.

**"Dharmaratna" Swami Gopal Sharan Devacharya**

*Founder of*

**Shri Golok Dham Ashram in Vrindavan & New Delhi, India  
Golok Parikar Canada**



**||Bhagavate Shri Nimbaarkaaya Namō Namah||**

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोपराणि ।  
तथा शरीराणि विहाय जिर्णान्य न्यानि संयति नवानि देही ॥ २२ ॥

**"vaasaansi jeernaani yathaa vihaaya, navaani grihnaati  
naro'paraani |  
yathaa shareeraani vihaaya jeernaanyanyaani sanyaati  
navaani dehee||" Bhagavad Geeta 2.22**

*"Just as a person takes on new clothes, leaving the old ones  
that are worn out,  
Similarly the individual soul takes on new bodies, giving up  
bodies that have outlived their purpose."*

The gift of the human birth is bestowed upon us souls by the grace of the Supreme Eternal Being after millions of prior births, when finally our good karma outweighs our negative karma. Yet upon getting this rare and priceless chance of experiencing life as a human being instead of as one of the 8,400,000 species of life, we find ourselves at the mercies of our base desires and ignorance. We are confused as to what our purpose is and every turn is beset by uncertainties. This is indeed the case when one does not have spiritual direction in their life. There is, however, one unavoidable certainty that will visit each and everyone of us: death.

In normal cases, death is traumatic for the family and friends of the departed. However, when the young pass before they have the chance to see a full life, accidents snatch away loved ones without prior notice, or a dearly beloved suffers a prolonged terminal illness, the degree of psychological and physiological distress increases exponentially. In any circumstance, knowing what to do and what not to do is well hidden behind the fog of obscurity, lack of knowledge and absence of consensus.

Golok Parikar Canada has produced this booklet in order to provide a concise summary of what should take place upon the passing away of an adherent of the Hindu faith. It is a simple and uncomplicated guide which will act as a first point of reference for Hindus and non-Hindus alike from immediately before the death of a Hindu until the first anniversary memorial service.

May the Supreme Being bless all those dedicated devotees behind this project and may those who read this booklet experience the peace of mind and solace that is gained when a clear understanding of our funerary rites and concepts is had, so that they may receive the blessings of the Supreme Lord during their time of bereavement.

||Kalyaanam Karotu Shree Krishnah||

**Dr. Vraj Vihari Sharan**  
**Professor of Sankrit**  
**University of Cardiff, UK**



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Scarborough, Ont.  
M1B 5A8  
(416) 284-6282

To Golok Parikar Canada,

On behalf of the executive committee and trust board members of the Lakshmi Narayan Temple I would like to thank Golok Parikar Canada for coming up with a much needed complete guide on “Hindu Final Rites” based on Hinduism’s Basic beliefs. This is a great resource for Hindus and non-Hindus to respect and uphold the rituals and traditions followed at the time of passing of their loved ones.

We thank Golok Parikar Canada for creating this very informative booklet to help families and our community understands the purpose behind rituals and traditions which happen at end of our journey on this earth. For any family going through this very difficult time, we pray that by following the traditions of Hindu Dharma it will help them find peace for the departed souls. A special thanks and Pranam to Swami Gopal Saran Devacharya ji and Dr Vraj Vihari Saran ji for their guidance and blessings.

Naval Grotra  
President  
Lakshmi Narayan Temple





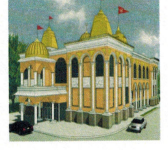
ॐ ध्यान्तु भूतानि शिवं मिथो धिया (May everyone think good of others)

**Hari Krishan Publication**

Operating As



# हिन्दू सांस्कृतिक केन्द्र Hindu Heritage Centre



Dated: October 3rd, 2015

I would like to congratulate Highly Respected, 'Dharamratan' Swami Shri Gopal Sharan Ji Maharaj And his disciple Dr, Vraj Vihari Sharan ji for the great inspiration and guidelines you gave to Golok Parikar Canada to print a book which will guide our Hindu community to do the final Rites. Hindu scriptures is like a big ocean from which Golok Parikar Canada has chosen some gems and put in this booklet to guide Hindu community.

I hope the book "Hindu final Rites" will guide the Hindu families when they were be under the difficult time in their life journey.

Sincerely

Acharya Surender Sharma

Founder, Hindu Heritage Centre

Regd.# 88732 4036 RR0001

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# SHRI HANUMAN MANDIR

operated by

Swami Mohan Dass Sewa Samiti Of Canada  
21 Kenview Blvd, Unit 27-26, Brampton, Ont. L6T 5G7  
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<http://www.shrihanumanmandir.ca>



Date: October 4, 2015

To Golok Parikar Canada,

On behalf of the management team of Swami Mohan Dass Sewa Samiti of Canada, we express our gratitude to Golok Parikar Canada for publishing “Hindu Final Rites” book and making it available to Indian community in Canada.

This book will solace family members as they are going through very difficult time of their life, give them courage and enlighten them to understand the true meaning of life.

Many thanks to Swami Gopal Saran Devacharya Ji and Dr Vraj Vihari Saran Ji for their guidance and blessings.

Jit Sharma  
President  
Shri Hanuman Mandir

Sunita Kalia  
Vice President  
Shri Hanuman Mandir

# Introduction

## Hinduism's Basic Beliefs

Hindus believe in the one Supreme Being, the source of spiritual energy and matter, from whom this entire creation, consisting of multiple universes and dimensions, has arisen; by whom it is pervaded and in whom it will ultimately dissolve into at the end of time. This Supreme Consciousness manifests according to the desire of self-realised devotees, and Hindus have the freedom to devote themselves to any one of these forms of the Supreme, such as Shri Shiva – Parvati, Shri Radha Krishna, Shri Seeta Raam etc., though at all times aware that ultimately the manifestations emanate from one Supreme Source.

This Supreme Being is the source of all living beings, and thus Hindus will respect all forms of life. This Supreme Source is known as Paramātmā, the Supreme Soul, and the spiritual essence that resides in and animates living beings is known as the Jīvātmā, or the Individual Soul. These individual souls are infinite in number but all are eternal sparks of the Supreme Soul – they exist in a relationship of simultaneous unity and difference with the Supreme Soul.

The main tenets shared by all Hindu Religious Traditions (Sampradāyas) are:

## Reincarnation

- All living beings, which are born, must die; this is the cycle of life. At death, the body, which was functioning and conscious suddenly becomes unconscious and ceases to function. This happens because the life-giving energy, the individual soul, departs the body.
- The individual soul, as part and parcel of the Supreme Soul, is a locus of energy and as such, it cannot be destroyed. It simply moves on, according to its past Karma, into a new body in order to try and finally rid itself of any Karma and thus become liberated.
- So, it is possible for the individual soul to take birth again (reincarnate) as a lower life form, such as an amoeba, plant, fish, mammal or other such being, or as a higher life-form such as elevated human beings, saints, etc. Moving up or down this hierarchy depends on our good or bad Karma. A person who has lived a good life and performed meritorious deeds moves into a more fortunate existence.
- The purpose of the individual soul on earth is to rid itself of bad Karma so that finally spotless, it can attain liberation, or Mokṣha, from this endless cycle of birth and death, known as Samsāra. Thus, the seeker of liberation would endeavour to perform selfless deeds,

practise a spiritual discipline and learn and evolve from the Karmic reactions caused by our actions.

## **Karma**

- Karma in its general sense refers to the principle of cause-effect with regards to actions we as individual souls perform, whether in this life or in previous lives. Good deeds lead to an increase in our store of good Karma, and bad deeds causes the reverse.
- There are three types of Karma: Sañchita, or the total balance of Karma attached to one's soul; Prārabdha, or an amount of the Sañchita Karma whose reactions will be experienced in this life, sometimes confused with fate, and finally Kriyamāṇa, or that Karma which is being generated by actions in this life.
- The spiritual seeker will always try to lessen the accrued negative Karma by performance of good Karmas so that at some point the balance is zero, and at this position of equanimity, the soul can finally realise its eternality and ascend towards liberation.

## **Moksha**

- The cycle of birth and death began at the start of creation and will continue for each individual soul until

the end of time. If a soul has not become realised, at the end, during Pralaya (or dissolution), it will be transmuted into a different form of insentient energy and relegated to non-matter.

- Wise living beings live by the motto: ‘simple living, high thinking’, enjoying the world and its beauty, but not becoming so attached to it that they commit mistakes in order to enjoy material pleasures. In doing so, and by practising spirituality, good morality and selfless deeds, a person removes their bad Karmas, becomes self-realised and finally reaches liberation.

## **FUNERAL RITES**

### **A brief summary of the Hindu Funerary Rites known as Antyeshti**

There are 16 sacraments performed at different life-stages of a Hindu, marking a significant point in their lives and seeking blessings from the Supreme Being as well as the elevated beings for a successful and happy future. The last of the sacraments is known as Antyeshti – the final sacrifice.

At the time of death, the individual soul which gives life, departs from the body which it has inhabited since birth. As the individual soul is an energy, it neither is destroyed nor decays

and so it either re-enters the cycle of rebirth by entering into a newly conceived body at the allotted time, or if the karmas have finished, returns to be united within the Supreme Being.

The body, now made up only of various elements, begins the process of decomposition through which it would naturally return to its sources – the earth, air and water. However, our ancient Dharma teaches us that it would be detrimental to both the family and the environment for that to happen given the length of time that would take. Instead, our Dharma advocates that in order to help the family gain closure by removing attachment to a physical form and encouraging them to think of the eternal essence of their beloved, as well as hygienically returning the body to its essence, the body is consigned to the funeral fire.

Some may contend that simply cremating the body would be sufficient. However according to the Vedas, the ritual of the Antyeshti should also be performed to ensure that the soul of the departed, which has vast amounts of Karma attached to it, achieves a better destination in the next life, so that it doesn't suffer the reactions of Karma that it may have done in this life, so that ultimately it can be freed from the cycle of suffering.

After the death of a family member, the family observes 11 or 13 days of mourning with the rituals of purification performed on the eleventh or thirteenth day. After the official period of mourning is over, the family offers thanks to the Lord for the time they had with their dearly departed. For the mourning

period, changes to the length and duration could be made based on circumstances and personal situations.

## **Antyeshti Sanskaar – the Hindu Funeral**

When the person is near death, depending on time, place and circumstances, the family should arrange to have some Sanskrit Mantras such as the Vishnu Sahasranaam to be chanted – either by a priest, or simply through a recording. They should also try to arrange for some charity to be performed in their name so that their last action here on earth would be one of benefit to humanity. When the time is at hand, the family should refrain from loud crying and instead should chant the maha mantra ‘Hare Krishana Hare Rama, Rama Rama Hare Hare’. It is believed that by listening to the Lord’s name at the time of passing, the soul can shed its attachments to the body and painlessly pass to the higher paths. They should also put Ganga Jal (water from the sacred river Ganges), Tulsi Dal (a leaf from the holy Tulsi plant) in the mouth of the dying person. After this:

- Seek advice on getting the Death Certificate and contact a Funeral Home, ideally one that is familiar with Hindu traditions.
- Go home, eat and rest. It is customary for the person who will be the main performer of the rituals not to eat any food with salt in it – but at the very least, the family should eat a vegetarian diet without onions and garlic,



no alcohol and no intoxicants until the final day of mourning. Start to call family members and inform them of what happened. Try and ask for the assistance of a close friend or family member for organising the rest of the formalities.

- Try to arrange the funeral at the earliest opportunity. Until the funeral, a sesame oil lamp should be lit next to the photo of the deceased and tended to. If there are people in the home 24 hrs, then it is good to keep it alight – but if not, then just light one every evening for a few hours. The family should also gather every evening and involve themselves in chanting the Geeta, Raamayan or Keertans for an hour, helping the healing process to start and also for the benefit of the soul.
- The helper should contact the family Panditji in order to gain his advice regarding any extra observances that may be specific to their case. He will also provide a list of materials that would need to be collected for the Funeral, or he will confirm that he will supply these materials.
- Traditionally and where it is possible; the family should order food into the house and not cook until the final Shraadh ceremony, however most families nowadays cook food after the funeral has taken place. In case there are household deities which are worshipped daily, they should be handed to a trusted person who will

carry on the worship until after the final Shraadh ceremony.

- On the day before the funeral, the body should be bathed by the family members – male relatives for a male deceased and females for a female. The body should be adorned in white Indian clothes for a male, coloured saree for a married lady, white saree for a widow, yellow for an unmarried lady and light colours for children.
- After being dressed, the body will be brought either to an outside area of the home, or will be ready in the place of cremation itself. The final rituals will take place here. The Panditji will direct the family in the steps of the ritual. All the mourners should dress in white Indian clothes, the colour of peace.
- The offerings of six rice-balls (Pindas) are made and they are placed in the coffin. The body is also given a tilak (sacred mark) of chandan (sandlewood), a white-flower garland, and has either pieces of gold or cotton wool placed on the eyes, ears, nostrils and mouth (if possible). Ghee (clarified butter), Sandlewood or Tulsi wood, Camphor and Guggul (Mukul Myrrh) are usually placed in the coffin as it is sealed for cremation.
- Once the rituals are done, the coffin goes to the crematorium hall if the rituals were performed

elsewhere. Here invited mourners may pay their respects and the family will give a eulogy. The Panditji will recite a few verses of the Shrimad Bhagavad Gita and give the closing prayers.

- The lead mourner (usually the eldest son or male relative) leads the family to the incinerator and presses the button that initiates the cremation.
- From there, the family should meet those who have come to the funeral, and then head straight home. Once at home, they should sprinkle Ganga Jal (Ganges water) on themselves at the porch – if available you can continue to do these additional purification rituals: *touch a piece of iron (a steel utensil will suffice), some Haldi, chew some Neem leaves and walk around some fire (usually a lamp) before entering the home.* All family members should have a shower after the funeral. The clothes worn for the funeral should be washed straight away, if not, given away to a charity shop.
- Every evening, the family should light the oil lamp (if it is not being kept burning) and should sing some favourite prayers together. They should reminisce about the departed. Frivolous activities should not be undertaken during this period. Being with family and friends in the home should provide the comfort and healing needed.

- The Ashes are usually collected on the day after cremation or before the 6<sup>th</sup> day. They should be either dispersed on that day in flowing water, or if they are going to be taken to the River Ganges (Ganga Mata) in India, they should be kept in a secure place outside the home, most funeral home will keep them for you. They should be dispersed before the first annual Shraaddh ceremony takes place. Please consult the family Panditji for advice depending on your circumstances.
- If the family doesn't do daily offerings of Pindas, then on the 11<sup>th</sup> day everything can be offered. The Panditji will inform the family of the relevant rituals.
- The final shraadh ceremony should be done by a local Pandit, please contact your local Mandir for assistance with this.
- The family should think of a fitting tribute for the deceased that they can do before the first year is up. Some families establish trust funds for a cause dear to the departed; others will feed the poor, publish a prayer book, or donate something to their Mandir or the hospital that the deceased was being cared for in. At the end of the day, the choice rests with the family, and they should do something that also gives them peace.

## **Why Follow these Rituals?**

### **1. Why do Hindus take the Ashes to the Holy River Ganga?**

- According to the Mahabharata and Ramayana, the River Ganga was a celestial river, and millennia ago, at the request of King Bhagiratha, she descended through the Himalayas on to the earth so that by the touch of her divine waters, the tainted souls of his ancestors could be purified and thus liberated. The waters of the River Ganga have been lauded by the scientific community for their regenerative and restorative qualities. Immersing ashes into these waters then are a symbolic and poignant request by the Hindu family that the Supreme Lord similarly restore the soul to its eternal blissful position.
- If the family cannot make the trip to the River Ganga, then they are advised to immerse it into the sea or into a river, as by the natural water cycle, at some point or other, every drop of water on this planet has been in contact with water from the River Ganges.

## **2. Why do Hindus insist upon the Last Rites of Antyeshti being performed by the eldest Son?**

- The Sanskrit word for Son is Putra, and the word for Daughter is Putri. According to the Manu Smriti, Pu- means hell, and Tra/Tri- means saviour, so a child saves the parents from hell by performing their last rites.
- The eldest son however is usually given the emotionally difficult task of setting the funeral fire to the body of the parent because it has been seen that the psychological torment afflicted on the daughter can lead to many problems. The daughters instead arrange for all the required articles and are particularly mindful of the likes and dislikes of the deceased, which they try to observe at various stages; something which a male relative may not have as much experience about.
- When there is no son in the family, a male relative is usually selected to perform these tasks, with the daughters close-by. Where the deceased has no children, the father, male siblings, or trusted friend can take on these tasks. Finally if the deceased has no-one that can perform these tasks, the Panditji may agree to do this.

### **3. What is the importance of Pind Daan (Shraaddh) Ceremonies?**

- The Antyeshti Sanskaar – the cremation – is only one part of the Hindu Funeral Ceremonies. The ceremonies performed from death until the first year anniversary of the date of death are known as Shraaddh.
- An old strand of Vedic culture envisaged these ceremonies to assist the soul on its journey to its next destination, and so they were performed diligently by the early Hindus.
- The tradition persists until today because the foundational teachers of Vedānta, the science of spirituality upon which Hindu Dharma is based, understood the essential part these ceremonies play in healing the souls of the distraught bereaved.
- The ceremonies of Shraaddh all include offerings of Pindas – cooked rice balls – in the memory of the deceased. These offerings, which are the centre of a host of other offerings, are said to increase the chances of the departed soul achieving a good destination in its next life by the removal of its bad karma.



- However, the spiritual Hindus understand that by performing these ceremonies at this particular negative time in people's lives, we are taking the Lords name and the vibrations of the Vedic mantras into our hearts, and at the same time performing charity and service to not only the Panditji and religious scholars, but also to those less fortunate, the hungry and the afflicted, as well as the natural environment.
- The Pindas are always either fed to cows or placed on the river banks or in rivers for the animal life to consume. The food cooked for the Shraaddh ceremony is shared with all members of the family and special effort is made to feed the needy and the poor in the name of the departed. It also helps to remind us of our place in the universe, because whereas we tend to be absorbed with our own lives, the Shraaddh helps us to realise that we can make a difference in the lives of others, thus making our own lives unselfish, magnanimous and worthwhile.
- There are also offerings of water known as Tarpan which are given during the Shraaddh in memory of the departed and indeed all our ancestors. The performers of this symbolic act are asked to think that in case, during the lifetime of the departed, we

behaved in an unsatisfactory manner to them or were unable to be there for them when they were in need, that by this offering we are satiating them and satisfying them, so that any guilty memories are removed and we are left with only happy memories of the departed.

- Thus the Shraaddh ceremonies are an ancient tradition with timeless relevance for us in this age because of its encouragement of the spirit of selflessness, of humility before the vastness of creation, charity to the deserving and the re-assertion of importance of spirituality in our lives.
- These ceremonies are performed on the day of the collection of ashes, on the final Shraaddh day after death, a month after death, on the tithi (lunar date) during the yearly Fortnight of Remembrance (Pitri Paksh/Shraaddh Paksh) and finally on the year anniversary (according to the lunar calendar) of death. They are known as the Malin Shodashi, Madhyam Shodashi, Sapindikarana Shraaddh, Uttam Shodashi, Shuddhikarana and Pratham Vaarshik Shraadh. Please consult your Panditjis regarding the performance of these ceremonies. They will normally be performed at home or on the banks of a river, and will vary in length.

For more information about these ceremonies and meanings, and also for any additional details or advice that may be required, do not hesitate to contact Golok Parikar Canada for impartial and unbiased advice. Our goal is to help all Hindus and those who have taken up Hindu Spirituality without any selfish motive, as a simple service to the Divine Presence in every living being.

## **Some appropriate mantras:**

### **Mahamrityunjaya Mantra**

***“Om tryambakam yajāmahe sugandhim puṣti-  
vardhanam |  
urvārukam-iva bandhanā mṛtyormukṣīya māmṛtāat ||***

*OM. We worship the Three-eyed Lord Who is fragrant and Who nourishes and nurtures all beings. As the ripened cucumber (with the intervention of the gardener) is freed from its bondage (to the creeper), may He liberate us from death for the sake of immortality*

***“Om Asato Maa Sad-Gamaya / Tamaso Maa Jyotir-  
Gamaya / Mṛtyor-Maa Amrtam Gamaya |Om  
Shaantih Shaantih Shaantih ||***

*Lead me from the untruth to the True reality, lead me from darkness to light, lead me from death to immortality.*

Scriptures that can be chanted before passing:

- Śrīmad Bhagavad Gītā, especially chapters 2, 12 and 18
- Śrī Viṣṇu Sahasranāma

At the time of passing:

- **Aum namo bhagavate vāsudevāya**
- **Aum namaḥ śivāya**

The Pitṛ Gāyatrī Mantra (can be chanted for solace and for the benefit of the departed soul):

- **Aum devatābhyaḥ pitribhyaśca mahāyogibhya eva  
ca | namaḥ svāhāyai svadhāyai nityam eva namo  
namaḥ ||**

The Main Pitṛ Mantra – dedicated to the Supreme Lord, asking that the departed soul be granted liberation.

- **Aum anādi nidhano viṣṇuḥ śaṅkha-cakra-gadā-  
dharah | akṣayyam puṇḍarikākṣaḥ preta-mokṣa-  
prado bhava ||**

Since Gurudev's first visit to Canada in 1987, he has been associated with many Temples in Ontario; he has performed **Prana Pratistha** rituals as well as visited and given pravachans at the following Hindu Temples. Golok Parikar would like to recognize the Boards/Executive committees and learned Panditji 's who serve the community by practicing the traditions and values of Sanatan Hindu Dharma.

#### **Devi Mandir**

2590 Brock Road  
Pickering, ON L1V 2P8  
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[www.devimandir.com](http://www.devimandir.com)

#### **Gauri Shankar Mandir**

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#### **Hindu Sabha Temple**

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#### **Hindu Mandir Windsor**

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#### **Hindu Heritage Centre**

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#### **Hindu Prarthana Samaj**

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#### **Hindu Samaj Temple Hamilton**

6297 Twenty Rd E  
Hannon, ON L0R 1P0  
(905) 697-6935  
[www.hamiltontemple.ca](http://www.hamiltontemple.ca)

#### **Jai Durga Hindu Society**

2701 Markham Rd  
Scarborough, ON M1X 1M4  
(416) 754-2983  
[www.jdhs.ca](http://www.jdhs.ca)

#### **Maa Chintpurni Mandir**

8027 Churchville Road  
Brampton, ON  
(905) 216-6282  
[www.jaimatachintpurni.ca](http://www.jaimatachintpurni.ca)

#### **Laxmi Narayan Mandir**

1 Morningview Trail  
Scarborough, ON M1B 5A8  
(416) 284-6282  
[www.lakshminarayan temple.ca](http://www.lakshminarayan temple.ca)

#### **Mississauga's Ram Mandir**

270 Export Blvd,  
Mississauga, ON L5S 1Y9  
(905) 696-8886  
[www.rammandir.ca](http://www.rammandir.ca)

#### **Niagara Hindu Samaj**

5284 Second Avenue  
Niagara Falls, ON L2E 4K2

#### **Nav Durga Hindu Mandir**

2979 Islington Ave  
North York, ON M9L 2K9  
(647) 202-2428

#### **Radhamadhav Heritage Center**

11575 Dixie Road  
Brampton, ON L6R 0B3  
(416) 606-9191  
[www.shriradhamadhav.org](http://www.shriradhamadhav.org)

#### **Sanatan Mandir Cultural Centre**

9333 Woodbine Ave  
Markham, ON  
(905) 887-7777  
[www.sanatanmandir.com](http://www.sanatanmandir.com)

#### **Shri Hanuman Mandir**

Swami Mohan Dass Sewa Samiti  
Finch Ave W,  
Brampton, ON L6T 5G5  
(905) 799-8814  
[www.shrihanumanmandir.ca](http://www.shrihanumanmandir.ca)

#### **Vashino Devi Mandir**

3259 Bronte Rd,  
Oakville, ON L6M 4J3  
(905) 825-4202  
[www.vaishnodevi.ca](http://www.vaishnodevi.ca)



**Golok Parikar Canada**

**29 Briarwood Road, Markham, ON L3R 2W7**

**Charitable Organization # 845924190**

**[www.golokcanada.com](http://www.golokcanada.com)**

