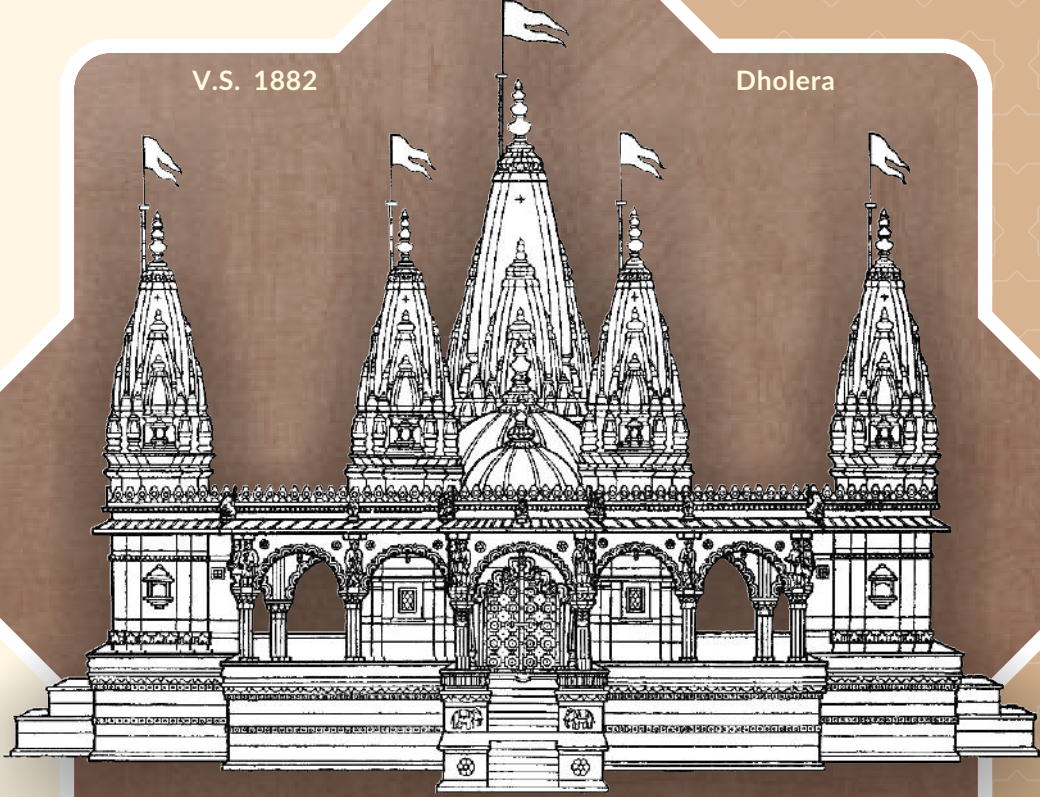


॥ श्री स्वामिनारायणो विजयतेतराम् ॥

In order to awaken the fortune of Bhaal region, the Lord built up an abode at Dholera. And He installed the beautiful idol of Madan Mohanji in it.



sahajANAND

The Eternal Bliss

Oct-2022 | No. 20



INSPIRATION

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Rakesh Prasadji Maharaj
Vadtal Diocese**

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PRELUDE HONESTY

H. H. Acharya
Shri
Rakeshprasadji
Maharaj

Lord Swaminarayan, in many Vachnamruts, has talked about honesty. I would like to ponder over it.

Honesty has no alternative, no synonym. Lord Swaminarayan, throughout His life, has taught one thing to every Satsangi that he should have the knowledge of the greatness of the Lord; he should have faith for the Lord and he should worship the Lord throughout his life faithfully and honestly.

First of all, it is necessary for all to be honest. Without it, everything is meaningless. We should have firm honesty in Satsang, following religious codes, knowledge, worship, renunciation. These things are to be realised in life. After that it is called a complete Satsang. This is not the subject of mere talk or speech. It is to be realized and implemented. Even if we do not achieve anything in being honest, we are to take pride for it as there is no expectation in honesty. There is no alternative for honesty, sincerity, truth or Atmnishtha.

Dharma means codes of good conduct. Lord Swaminarayan in Shikshapatri has given codes of conduct for every Satsangi. The base of the Shikshapatri is morality. Lord Swaminarayan explicitly suggested in Shikshapatri that His follower should never take articles such as firewood, flowers even for religious rituals, without the permission of its owner. Even a decision taken for the marriage of a daughter should be informed to all. Such things are the climax of the honesty. Shikshapatri provides a guideline for ideal way of life.

Whether it is Shikshapatri or Vachanamrut, Lord Swaminarayan has carefully guided His followers for final beatitude through these two holy scriptures. As a result of that life becomes better. This is the reason for the worldwide fame of the Satsangis of Lord Swaminarayan.

Lord Swaminarayan says, worship the Lord by observing the five vows and the duties of four stages of life. Observing this, the devotee should do the Darshan of the Lord and take the Prasad of the Lord and the food for five senses also should be pure and clean. Such things are to be understood. Some matters are known only to Atma and Parmatma. In such a situation, the Satsangi has to develop firm faith and honesty in everything. And in this situation if the Lord puts you on a test, the Satsangi should go through it and remain happy. Because, as a result of that the Satsangi achieves everything. The Satsangi should also feel that the more the Lord puts him to test, the Lord would come nearer to him.

The secret of observing Ekadashi is that on that day we have to submit to the Lord our five Karmendriyas - senses of action, five Jnanendriyas - senses of cognition and the mind; otherwise the Ekadashi Vrat remains an unnecessary activity; Shriji Maharaj terms it as Dhoralanghan (animal-like fasting). Here, honesty is required very much. For this, we have to fight with our mind and observe Ekadashi Vrat.

Likewise, the form of the senses has the speed of the wind. It is observed in everything but felt in the soul only. This is a very important matter. While observing we come across many hurdles. In that situation, Shriji Maharaj tells hard truths yet the Satsangi bears them and never gives up his goal. Lord Swaminarayan says, that is why in wakeful or sleep state He cares for his devotees.

Shriji Maharaj says, Dada Khachar has the trait of trust, Jivuba has faith, Rajbai has renunciation, Laduba has pleasure, while Brahmanand Swami remains cautious in observing the rules of the Sampradaya, Somala Khachar observes Ek-reni-panu means he remained firm in every adverse condition. This is the height of Honesty. Lord Swaminarayan says,

in worshipping the Lord, if we have to spend 20, 50 or 100 years, we should not be afraid of that. We should be determined that today or tomorrow we have to attain the Lord. And never talk cowardly. We have to be bold and courageous. If we fail to do that, we should observe a fast, - opines Shriji Maharaj.

Thus, the Satsangi who has firm faith in the Lord, would never disobey His command. He does as per the wish of the Lord. It is the sign of Priti, the love; the bhakti with adoration. Lord Swaminarayan often said, leaving aside all kinds of ego we should worship the Lord.

We observed that in worship, in following Dharma, form faith is very necessary. For that, honesty, the spirit and morality are very necessary. Shriji Maharaj, through many Vachanamruts, suggests that His followers should keep firm faith in Him and keep in mind the Leelas of the Lord. Such faith saves the Satsangi from worldly affairs. Here, honesty is of pivotal importance. Honesty means to be firm in our belief and action. Shriji Maharaj asserted for it.

Epigram

॥ सत्य ॥

उक्तस्य शतशोऽप्युद्यैर्नीचैरुक्तस्य चैकधा ।
असत्यस्य न सत्यत्वं न सत्यस्याप्यसत्यता ॥

Falsehood uttered loudly a hundred times doesn't become truth and truth whispered but once doesn't become false.



Do you really think thousands of years ago this is the reason why temples were built? What must have been the reason to build them? Why did we need temples? Why few temples took over 100 years to build?

Temples are created to feel the divine power more intensely. Just like we need a cell phone to catch sound waves, we need temples to harness the divine power in its natural intensity.

Temples are powerful tools created for making a cosmic connection. They give us the possibility of feeling the dimension which created us, our world, the universe. To ensure that we feel this divinity, our ancestors not only created figures of the gods, but also consecrated them.

Consecration does not give these figures a life, but it infers in them a divine energy, so that when we sit in front of them, we feel this energy too. We find the answer to our problems, and our sadness goes away and takes us to God. This only happens because of this divine energy, which makes our body positive by aligning the internal chakras, lighting a spark within us. Energy is radiated by our thought process, and

just like we get positive and negative vibes from people, similarly we get positive vibrations from such old temples.

If you are sensitive towards your energy, you will feel these vibes. There are so many temples which have energy that can make you highly emotional, and make you feel rid of any guilt you might be feeling, and make you feel light and relaxed. These temples were created to transform the energy of individuals, which is why it was customary to bathe before entering a temple, to make your body more receptive to this positive energy. They were created to make a connection of our bodies with the cosmos. That is why whenever we visit temples, we shut our eyes for a while. Wherever we may be in our lives, there is a time when we need to connect to the source of creation. We want to feel the energy that has created us - a temple is the door to that road.

You don't have to go to a temple to feel this energy. If you have a temple like environment in your home, or a consecrated idol, then you can also form a connection with the cosmos.

We should be around this energy as much as is possible. We should go to such consecrated places. Children under 14 should visit such places often, which will alleviate the problems they face as adolescents. Temples are the door to the dimension of our origin. It is the place that helps align our energy systems, which helps us gain a fresh perspective towards life.

Next time you go to a temple, go to the consecrated idol to feel this divine energy. Religion is not only religion, it is a thought process, a science that evolved millennia ago that upgrades a human, and is relevant even today. We might have changed over centuries, but inside, we are just how we used to be ages ago. That is why these sciences are applicable today. This thinking is necessary in today's world. It is our past and it will be our future.

Ravan was tired of explaining to Sita but she didn't look at him even once.

Mandodari suggested, "You become Ram and then go to Sita, then I assure you, she will surely look at you."

Ravan said, "I have done this several times before."

Mandodari asked, "Did Sita look at you then?"

Ravan said, "I myself couldn't look at Sita because when I become Ram, I feel a woman belonging to someone else is like my mother or daughter."

Find Ram within you and imbibe his character. You wouldn't be able to commit any blunder.

One man, after his father's death, sent his aged mother to an old age home. Every month he would send some money for her expenditure. Time went by. One day he received a letter from the old age home's officials which read, "Your mother is very ill. If you want to meet her, reach here urgently."

He went to his mother at the old age home and saw that his mother's condition had severely deteriorated. Her end was nearing.

He asked his mother, "If you have some last wish, let me know. I will fulfill it."

Mother said, "My dear son, please put a fan in this old age home."

Son said, "Your end is nearing, it's not going to come to your use anyways."

Mother replied, "Beta, I faced terrible time during the heat so thought in future, when your kids send you to an old age home, then you should not face any difficulty. I am worried about you. How will you bear the heat?"

Many people have expressed their curiosity regarding significance of Aarti in Hinduism. Generally in comparison to Sanatan Dharma, in other religions of the world, religious teachers are appointed to impart their religious principles to the followers, who have achieved a position of being a scholar in society and the religious system of the said religion. In Hinduism no learnedness is taken into consideration as a whole, to become a priest. In addition to it, no literate person is prepared to perform the task of rituals in a temple. The main duty of a Pujari in the temple is to adore idols and perform Aarti. Therefore, he should have basic knowledge of meaning of the words in the Aarti. It is a natural and desirable thing on the part of a Pujari in Sanatan Dharma.

Let us have a look in the world of Aarti.....

Procedure of Aarti: It is a universally accepted belief that divers Gods/Deities manifest in the Idol/Moorti at the time of Aarti. The Deity has His holy arrival to offer Darshan to the devotees then. Therefore, the wicks are lighted up in a wick stand (Aarti). The lighted wicks are moved in a circular motion over every organ of the idol



of the deity. The entire process is called 'Aarti'. The feeling of dedication in the heart is necessary at the time of the Aarti.

In Swaminarayan Sampraday, where there is Hari Mandir, (having just a pictorial Moorti of the

Lord and no idol) Aarti is

offered twice, once in the morning and once in the evening.

While in the big temples, Aarti is offered five times a day. Its offering time is fixed according to seasonal changes. Let's have a detailed look at these five times offered Aarti

- 1 **Mangala** : The beginning of everyday is auspicious. God has awakened and arrived for offering Darshan, before the devotees at early dawn. Therefore, this Aarti is called 'Mangala'(early dawn) Aarti. Mostly it is performed between 5-00 AM to 5-30 AM. Many devotees observe the vow to attend Mangala Aarti.
- 2 **Shanagar** : After the completion of Mangala Aarti, the Darshan is closed for the deit. Idols have to be dressed up in an attractive way for the devotees to remember for the whole day. It requires about an hour's time

or more for the purpose.

The Pujari Swami makes the idols wear seasonal garments, ornaments, garlands of flowers, crown, turban, sword-shield etc. In some temples such adornment is changed daily. Most of the devotees reach the temple before Shanagar Aarti. Many devotees observe the vow of having Darshan at Shanagar Aarti. Shanagar Aarti occupies a unique significance in the daily routine of a number of devotees' lives.

- 3 Rajbhog Aarti :** The third Aarti is known as 'Rajbhog' Aarti. It is performed after offering lunch to the deities. Fewer devotees attend this Aarti as it takes place during working hours. Lord appears before the devotees for darshan after lunch. Therefore, this Aarti is followed by a kirtan offering mouth freshener to the deities.

"Leta jaao re Savariyan bidi panan ki" in a chorus. After recitation of this kirtan, all the Saints, devotees, guests etc. take lunch. At about noon, the Darshan is closed. The deities are made to rest for a period of three hours.

- 4 Sandhya Aarti :** Lord Swaminarayan has commanded all His followers to attend this Aarti performed in the evening twilight. The object behind this command is to make all the

devotees and Saints feel free and fresh after different kinds of economical jobs attended during day time. A devotee is relieved of both, physical as well as mental exhaustion while offering the Sandhya Aarti. This Aarti is done with seasonal changes in the evening time between 6-30 PM to 7-30 PM. This Aarti is enriched with recitation of Aarti, dhun, stotra, Cheshta Padas etc.

- 5 Shayan Aarti :** The last Aarti of daily routine is Shayan Aarti, taking place before Lord goes to bed. There is at least an hour gap between Sandhya Aarti and Shayan Aarti. The Pujari Swami offers all the idols of the deities a supper of khichadi, milk, etc. after completion of Sandhya Aarti. Garments and ornaments offered to the idols are changed to seasonal night dress. During the changes taking place inside the temple, scriptural reading and preaching go on in the assembly hall by elder saints. After Shayan Aarti, mosquito nets are fixed around the idol's throne to let the deities sleep well and quietly. The darshan is closed after the devotees have recited the hymns regarding sound sleep to the God.

Jay Swaminarayan...

- Parsottambhai Kacha
Dhoraji

Jivaram Rescued from Death and Pirates

Prof. Madhusudan Vyas

There was a Brahmin named Jivaram who lived in Vankaner Village and carried business activity for livelihood. He lived a simple life, spent his time in devotion to God and always obeyed the words of Shriji.

Once as it was necessary for business he boarded a ship and went to Sindh to buy grains. He purchased necessary grains like different qualities of rice uploaded the goods in a large boat and by sitting in the same boat, he began his return voyage.

As he was in the middle of his return journey, his ship was cordoned and attacked by pirates.

They tied the boat with a chain to their own boat and shouted in a challenging tone. When the pirates stopped the boat and mounted into it, the boatmen (sailors) jumped into water to save their lives. Only Jivaram was left in the boat.

The robbers tied his hands to his back and injured his head severely with a big knife. After tying his hands to his back they threw him into water and dragged Jivaram's boat. The pirates took the boat loaded with valuable goods to their residence.

Jivaram's body floated on the surface of sea water. He suffered unbearable pain but his soul did not leave the body. Then



brahmin Jivaram thought “Why doesn't my soul leave the body? Why doesn't this vast ocean drown me deep into its water?”

KARE VINATI VARAMVAR,

KARO SWAMI SAHAJANAND SAR

AVO VAHELA CHHODAVIYE TAN,

BIJI NATHI ICHCHHA HAVE MAN

He offered earnest prayer to Lord Swaminarayan, “O Lord come here soon and let my soul leave this body. That is the only thing I desire from you. I do not cherish any other hope in my mind. By way of spiritual telepathy the vibrations of hearty prayer of Jivaram reached the Lord who, as a feedback to the earnest, soulful prayer of the devotee, rushed to the spot where the devotee was facing the final moment of his life. The Lord rushed there and placed a ferry (small boat) before Jivaram who was struggling with death in sea water.

The Lord caught Jivaram by his sleeve brought him to the shore and placed him at a safe place near the sea coast. The Lord listened to the prayer of Jivaram and saved him from the terror of robbers and the terror of death. When Jivaram got a new life by being saved from death and from sea robbers. He set out to go back to his native

village Vankaner. But before he could reach there the news of his death had spread in that area. By chance, the rumour had spread in the society that Jivaram had died on his return journey due to the attack of robbers who had slayed him. All the relatives, kiths and kins of Jivaram assembled thereafter getting the news of Jivaram's demise. Then Jivaram's mother said, "Do not talk like this. My son would never die like this. Go home and do your work." Then all insisted that the mother was denial and therefore she was not ready to believe the news. But it was customary in Brahmin caste to get the wife of the departed soul, to break bangles and become a widow. At that time, the mother became helpless and began to shed tears. When the situation was going out of control and as people were insisting that Jivaram's wife should accept widowhood, the mother began to cry. Tears of pain and sorrow ran from her eyes. At that moment, the Lord reached there and told her that Jivaram had not died but was very much alive.

The Lord said, "Old woman, you just challenge these people and tell them that your son is alive and will reach here by afternoon tomorrow." In wonder and great amazement, all could see that the words of the old woman came true because on the next day they could see Jivaram returning from his journey and walking to his residence.

The story of the miraculous rescue of Jivaram suggests that the Lord listens to the prayer of his suffering devotee through spiritual telepathy. The prayer rises from the suffering heart and its vibrations reach the Lord who rushes at once to rescue the devotee who is in trouble.



Prof. Harendra P. Bhatt

Amid the solemn stillness arising from ignorance and bigotry, which had prevailed without interruption for centuries among the followers of Brahma, sprang an extraordinary individual from the most important branch of their own classification, whom nature conspired to endow with a cheerful exterior and a heart equally enterprising and bold, which disasters could not bruise, nor prosperity cloy, while circumstances had made him by birth a Brahmin of Sarvariya caste, and fortune had provided him through his parentage against pecuniary annoyances, to whose ability and energy the Hindu world is indebted for the first violent shock at the mimior; which characterizes its doctrines and their observance. (Cities of Gujarat, Briggs, p. 235)

RAS DARSHAN

LALJI BHAGAT

Jnan Baug, Vadtal



Jeevan Moori Hamari, Dharmasut...

Dharmasuta is the Supporting asset of my life.

Dharmasuta (Lord Swaminarayan) is the supporting asset of my life, that Moorti of Ghanshyam is the panacea and the destroyer of the fear of birth and death. I have removed all my extraneous passions by affectionately looking at Lord Supreme. Premanand Swami permanently holds in his heart, the fascinating beauty of the form of Harikrishna.

If we question somebody, "O brother, how much capital do you hold?" Pat comes the reply, "fifty thousand, ten lakhs, two crores, these many bungalows, these many motor cars," etc. But for most part, this kind of capital or financial asset will encourage to commit theft or murder and finally it can bring dissatisfaction because it is not permanent.

When the body merges into the five elements all assets lie as they were in this world and the soul that collected it moves to some other place! If a man holds a capital of crores of rupees he would

become sleepless and restless by thinking how to escape from income tax and thus, he may become a victim of a number of diseases. For this reason, he cannot enjoy his own asset.

So, Premanand Swami says, Harikrishna Maharaj is the supporting asset of my life. Hence, Harikrishna Maharaj should be the "only" supporting capital of our life. If we count our assets and capital one by one, finally we should say that the real asset of my life is Harikrishna Maharaj. If financial capital is lost, it can be recovered, but if we lose the form of God which can bring our liberation, it would be a total loss.

In this world, many people live like a dead body, because there is no spiritual power in their life. Just as panacea can bring life into dead body in the same way, if instincts of someone stabilizes in the form of God, it can work like panacea and bring new power in his life. The most competent man in this world thinks, 'I do not want to die?' And, he makes efforts to prolong his life. But if he understands the essential cycle of birth and death

and worships God, he becomes fearless because the Moorti of God works like panacea and that person becomes immortal.

In this way, the Moorti of God removes the fear of ongoing cycle of birth and death. Likewise, the form of God can take the person to immortality, make him fearless and, can give him permanent happiness. Therefore, we should do the routine formal work by keeping it limited to the senses and mind and we should keep intimate love for God within our soul. The path of devotion would become fearless and easy by such constant practice.

A mother sees many other children playing with her child on the street. Other children may be more beautiful and handsome but the mother will love her own child thinking of him/her as the most beautiful of all. She knows that the child will grow up, will make his earning and take care during her old age. For this reason, she takes extreme care of her child. She knows that other children are more beautiful, but in the later years of her life, her son or daughter will become useful in the old age.

Likewise, man may be attracted to many beautiful objects in life so long as he remains within the limit of ignorance but only God can bring ultimate welfare to him for this reason alone, one should develop affection for God. For this reason, refuse all possessiveness in material objects and, develop intense affection for the Moorti of God.

The mother addresses her own child and also addresses other children, but there is a difference in it. She has untethered affection for her own child. In the same way, we should cultivate such untethered affection when we admire the Moorti of God. We should consider that Moorti as the most attractive and fascinating form in the universe and, we should create permanent emotional bondage between our self and the

Moorti of God.

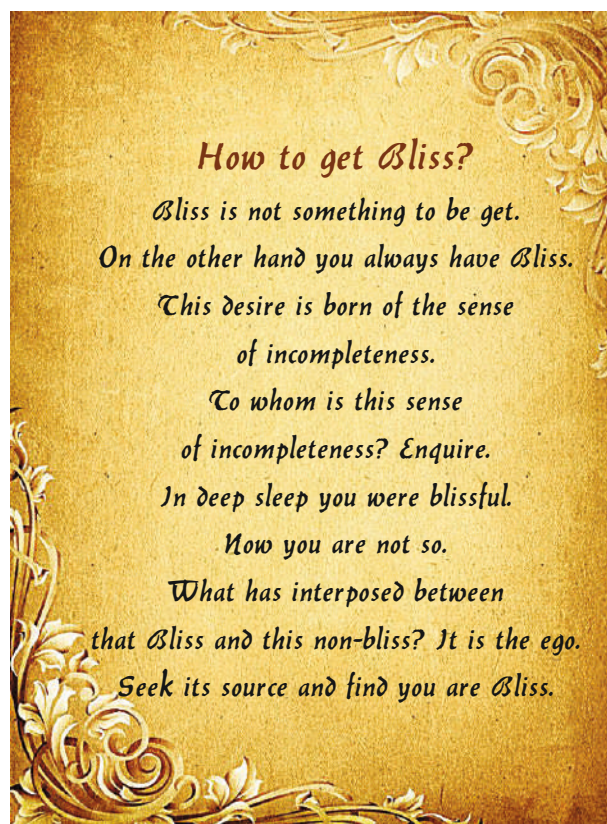
Swami Muktanand says that by the power of enlightenment the enlightened Munis can see the form of God within the radiant cycle of light.

What is the highest knowledge? To have unwavering firm faith and to stabilize our instincts in the form of Lord Swaminarayan means the highest knowledge.

Premanand Swami holds the fascinating form of Harikrishna in his heart.

Here, the word 'holds' is the most important. The form of Harikrishna Maharaj consecrated by Lord Swaminarayan in Vadtal temple should be held affectionately within the soul. The form, the fascination and the style of Harikrishna Maharaj are peerless and matchless in the entire cosmos. If these facts are confirmed within the soul the path of meditation for Shri Harikrishna Maharaj will become very easy.

J A Y S W A M I N A R A Y A N !





7 short heart touching stories shared by Satya Nadella - CEO Microsoft - Each may change our attitude towards Life and make us a better person.

stories

1 LOOKING BACK

I interviewed my grandmother for part of a research paper I'm working on for my Psychology class. When I asked her to define success in her own words, she said.... Success is when you look back at your life and the MEMORIES make you smile.

2 LOVE CONQUERS PAIN

After I watched my dog get run over by a car, I sat on the side of the road holding him and crying. And just before he died, He licked the tears off my face.

3 TOGETHERNESS

As my father, my three brothers, and two sisters stood around my mother's hospital bed, my mother uttered her last coherent words before she died. She simply said, I feel so loved right now. We should have gotten together like this more often.

4 AFFECTION

I kissed my dad on the forehead as he passed away in a small hospital bed. About 5 seconds after he passed, I realized it was the first time I had given him a kiss since I was a little boy.

5 JOY

When I witnessed a 27-year-old cancer patient laughing hysterically at her 2-year-old daughter's antics, I suddenly realized that I need to stop complaining about my life and start celebrating it again.

6 KINDNESS

A boy in a wheelchair saw me desperately struggling on crutches with my broken leg and offered to carry my backpack and books for me. He helped me all the way across campus to my class and as he was leaving he said, "I hope you feel better soon."

7 SHARING

I was traveling in Kenya and I met a refugee from Zimbabwe. He said he hadn't eaten anything in over 3 days and looked extremely skinny and unhealthy. Then my friend offered him the rest of the sandwich he was eating. The first thing the man said was, "WE CAN SHARE IT"

On the occasion of **world Family Day...**
MAKE IT A PRINCIPLE OF YOUR LIFE.....

CELEBRATE

LIFE

WITH

GRATITUDE



inspiration

the inner BEAUTY

loyalty

truth

Dialogue with Krishna

Krishna asked me
With a faint smile,
"Tell me, what's the matter?
Why are you sad today?"

I replied,
"Why is there strife in my life?
What is the purpose of my life?"

He looked at me
And smilingly said,
"Did you know?
Even before I was born
My uncle was ready to end my life!

Every step of my life has been a struggle;
At birth I was separated from my mother,
At twelve years from Gokul!

The one who gave me love, Maa Yashoda
The one whom I gave love, Radha,
The Gopis and Gopals,
I left them all behind!
I left Mathura, and
I settled in Dwarka.

There have been so many problems in my life,
But I've never showed my kundli (horoscope) to
any palmist!

Never have I observed any fast
Neither have I decided to walk barefoot

Nor hung lemon and chillies at my doorstep
The only thing I have done
Is being most devoted to my actions!"

On the battlefield when Arjun put down his bow
and arrow
I did not look at his horoscope
Or give him any talisman

The only thing I said to him was,
"This is your war
And only you have to fight it
I am only going to be your charioteer;
You do what you need to do
I will guide you on the way."

"With my weapon
I could finish the whole enemy army
But you need to pick up your bow
You need to shoot your arrow
I will be there with you
one way or another,
I will have your back!
I will be your charioteer!

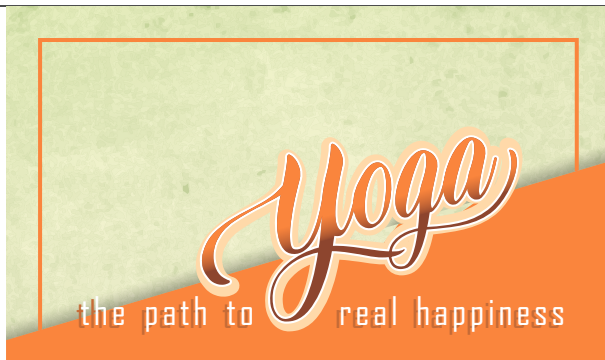
Fight the battles of life yourself,
I will always be standing by your side,
You make sure you always do the right thing
And I will help you ease your pain!

All I ask is, "When I come, remember me!"

The gist of Gita:

I don't want your fasts,
All I want is that you perform pure deeds...
Open your mind to experiences of life;
Make the best use of every moment you have!
I will keep coming for you,
Just remember me!





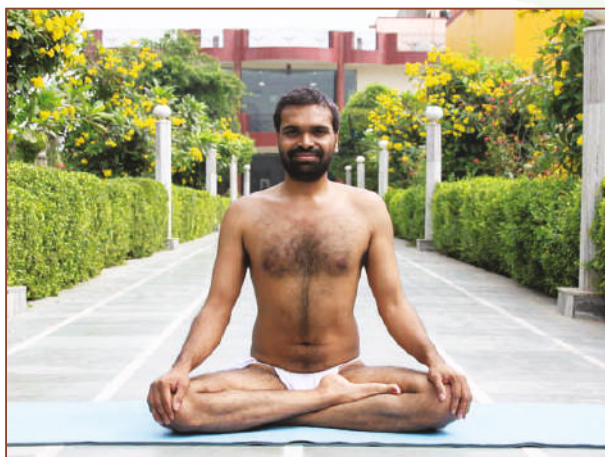
3. Asana - (the Posture)

Asana means a carpet on which a Yogi sits but it also means postural practice done by an aspirant to attain perfection in Yoga. Those who know Yoga say that postural practices are of many types. But among them there are eighty-four major postural practices.

Even among them, Yogis declare that thirty postural practises are important. Even among them, fourteen are most important. These fourteen most important postures are as follows:

1. Swastikasana, 2. Gomukhasana,
3. Virasana, 4. Yogasana, 5. Padmasana,
6. Kukkutasana, 7. Kurmasana,
8. Dhanurasana, 9. Mayurasana,
10. Pashchimatanaka Asana,
11. Shavasana, 12. Siddhasana,
13. Simhasana and 14. Bhadrasana.

1. Swastikasana



Here the pads of the feet are kept inwardly between the knees and the thighs and the body is kept straightened.

Benefits : It is a best meditation Asana for those people who cannot sit comfortably or find difficulties in classical poses like Padmasana and Siddhasana.

Those people who are suffering from varicose veins and pain in the leg muscles can perform this Asana.

Daily practice of this meditative pose increases the concentration level.

Give calmness to the mind.

2. Gomukhasana



Keeping the left heel on the right side backward and right heel on the left side and to keep the bottom on it is called Gomukhasana (partial) (and then both the hands are bent behind catching the fingers of the hands).

Benefits : It helps to cure stiff shoulders and reduces backaches. Enhances the kidney function and helps those who suffer from diabetes. Increases the elasticity of the chest. Effectively reveals the hip joint and Ankle ligaments.

3. Virasana



Here one thigh is kept on the bent foot (between the knee and the ankle) and the other thigh is kept on the other foot (between the knee and the ankle). This posture can be easily practised by the aspirant.

Benefits : Aiding in digestion. Relieving or preventing constipation. Strengthening pelvic muscles.

4. Yogasana

Here the rectum is placed on both the heels whose position is reversed.

5. Padmasana (Lotus Posture)



Here the right foot is placed on the left thigh and the left foot is placed on the right thigh (as inside as possible).

Benefits : It calms the brain. Useful in menstrual discomforts and sciatica. Helps keep Joints and ligaments flexible. Increases awareness and attentiveness. Stretches The ankles and knees.

6. Kukkutasana (The Cock Posture)



Here one sits in Lotus posture and inserts the two hands from the back part of the knees and raises the body (in other variation the hands are supported outside by the palms).

Benefits : It stretches your arms, spine and strengthens your shoulders, elbows and wrists Stimulates the digestive system. Beneficial in menstrual discomforts and hip pain.

7. Kurmasana (Tortoise Posture)

In this posture, the position of the legs and hands is the same but the aspirant maintaining that pose lies on his back after lifting the palms from the ground.

Benefits : Kurmasana improves the flexibility of your hips and shoulders. This makes them stronger and improves your range of motion. One of the most important Tortoise Pose benefits is that by enhancing your circulation, especially to your brain, the pose calms your mind and reduces stress and anxiety.

(Contd.)

- Shantikumar Bhatt
Vadodara



Part 1

SARVE SAKHI

Oh female friends, all of you come to watch Jeevan (Soul mate), because that fascinating lala is passing through our streets. - 1

His beauty cannot be described by tongue, as the Vedas sing about it as 'Neti Neti. - 2

That royal groom is sitting on Roza horse, by looking at whose figure crores of cupids are put to shame. - 3

He is surrounded by the groups of great Munis, and He looks as splendid as the moon surrounded by many stars. - 4

Shuka, Sanaka etc. Munis sing best praises for Him, and Narad is dancing and singing with the music of Veena. - 5

Other companions wave Chamar (fan) over Him, look the master of Bhumanand has arrived. - 6

The sources and the history of the Kirtan :-

This Kirtan has been composed in Dhol rhyme which is usually sung as a wedding song.

JEEVAN JOVANE CHALO RE

It is written with a purpose to welcome and hail the bridegroom. Of course, the history of this Kirtan is very interesting. Once Lord Swaminarayan went to Agatrai Village where Govindram Bhatt was about to celebrate the sacred thread ceremony of his son. As Govindram Bhatt was a poor Brahmin it was difficult for him to manage the occasion. Kind hearted Lord Swaminarayan said to Govindram, "Bhattji, what will be round about expense for this occasion?" Bhattji replied, "It would come around Rs. 300!" Shriji Maharaj said, "Bhattji how will you manage to spend this big amount?" Bhattji replied, "In the evening we will take Fuleku (procession) of our son and people will offer some money as a gift to him. That money will be useful to meet the expenses." Shriji Maharaj said, "What will people offer as a gift?" Bhattji replied, "As a custom people will give coconut, sugar block packet and some money." Shri Hari said, "About how many rupees

do you expect to get in the procession?" Bhattji replied, "I am not sure but around Rupees 100-125!" Maharaj said, "How will you manage to get the remaining amount?" The poor Brahmin looked down and said, "God takes care of all, He will help me also!" Poor Bhattji did not know that God Himself sitting in front of him and asking to him. Maharaj gently smiled and said, "O Bhudev! today your occasion will be completed successfully today."

In order to complete the occasion of Govindram Bhatt, Shriji Maharaj played a sport which was full of suspense. He told the devotees sitting near Him, "This Bhattji is taking about Fuleku, but in my life I have never seen procession! So tell me how would be it like?" The devotees said, "O Maharaj, in that procession women sing auspicious wedding songs. The candidate rides a horse and with the music of band he moves in the streets. People offer the candidate gifts as per their will. This is called Fuleku."

Shri Hari said, "This sounds very pleasant." Shriji Maharaj said, "I have never moved in such procession so all of you arrange such Fuleku for me along with the son of Govindram Bhatt!" By listening to Shri Hari, all saints and devotees were very delighted! What would be more pleasant than Shri Hari Himself passing through the streets of Agatrai by riding a horse! They welcomed the suggestion of Shri Hari. Shri Hari said, "I will move in the procession but there is one condition." The devotees said, "We accept all Your conditions but Maharaj do not change the idea about the procession. Just tell what is the condition?" Shri Hari said, "The money received in the procession will be mine and the coconut and sugar block packets will go to the son of Bhattji." By listening to the words of Shri Hari the face of Govindram Bhatt became as dull as if he had drunk castor oil. He thought, "How is this Maharaj! I had some hope of getting money in the procession but Maharaj has destroyed everything!"

In this way the mind of Bhattji swung with negative and positive thoughts. On the other hand, saints and devotees began to arrange for the procession of Shri Hari. They decorated Roza horse for Shriji Maharaj with many embellishments. Shri Hari also put on new clothes and costly ornaments. Elegantly dressed Shri Hari sat on Roza horse. With trumpet and the music of drum, Shehnai the procession was taken out and auspicious wedding songs were being sung. Saints and other people in festive mood began to play cymbals and drums. Shri Hari was riding splendid Roza horse and the son of Govindram was riding a lean horse in the rear.

The procession started moving through the streets of Agatrai Village. People came forward with gifts, money, coconuts and packets of sugar blocks. Shri Hari performed a wonderful Leela. He kept money with Himself and sent coconut and sugar blocks to the son of Bhattji. As Maharaj received money from people the heart of Govindram burnt with anxiety. He thought, "How can we call Him God?" The heart-sentient Shri Hari who knew the thoughts running in the mind of Bhattji gently smiled to Himself!"

First Parvatbhai put queen brand hundred rupee coins in the feet of Shri Hari. Then people from the village presented money as per their will. On this unique occasion the hearts of Nand saints knew no limits. As dark clouds appear in the month of Ashadh and if peacocks do not sing, they will not be called peacocks. By watching Shri Hari riding in the procession Bhumanand Swami was inspired to sing a Kirtan. "O female friends, let us go to see Jeevan." The procession for the sacred thread ceremony was turned by Shri Hari into splendid procession of immortal bridegroom. Spontaneous verses began to flow from the mouth of Bhumanand Swami and the mass started to repeat the same verses.

(Contd)

- **Shastri Swami Bhanuprakashdasji**



HINDUISM

The
Root
of
Eternity

Blue print of *next birth*

Every soul, the way it decides the course of its new life is as according to its innate nature. If its nature is revengeful, then the feeling of revenge is strong. As the feeling gets stronger, likewise, he will have to suffer. Due to this reason, it's important to forgive everyone or it's important to apologize for our mistake. Else, to pay the price of revengeful attitude, one has to bear the pain for birth after birth. Once the soul decides the blueprint of its coming birth, then after it's time for its rest. Every soul has its own intensity to suffer, the time of rest before his next birth is decided upon.

Rebirth:

Every soul, as per its own decision, as per the time that it has decided, takes rebirth. Every soul has the right to decide its parents. Over that, the soul also has the right, when to enter its mother's womb. In the 4th or 5th month, or at the time of childbirth, the soul can enter the womb. This universe is also developed and complete that if the soul's

horoscope is taken, it will be identical to what the soul has decided for itself, the same blue print will appear. Every soul, till 40 days, remembers its past birth. Then, all memories of the past birth disappear. And the soul behaves as if it never existed before.

Every soul in Devlok (heaven) signs a contract/ agreement sorts, takes birth in Mrutyulok, forgets its agreement and blames the planetary actions and Lord for its pitiful situation. We must all understand that every situation that we are suffering, good or bad, it's call, we ourselves have taken, before birth.

Every person in one's life; mother, father, friends, relatives, husband, enemies etc., We ourselves are the writer, director and producer of our lives, just like a film!

Keep one thing in mind: Every person plays a specific role in our life, the role that we ourselves have written. Then, why should we complain against any person?

Is it important to do prayer and rituals after the relative's death?

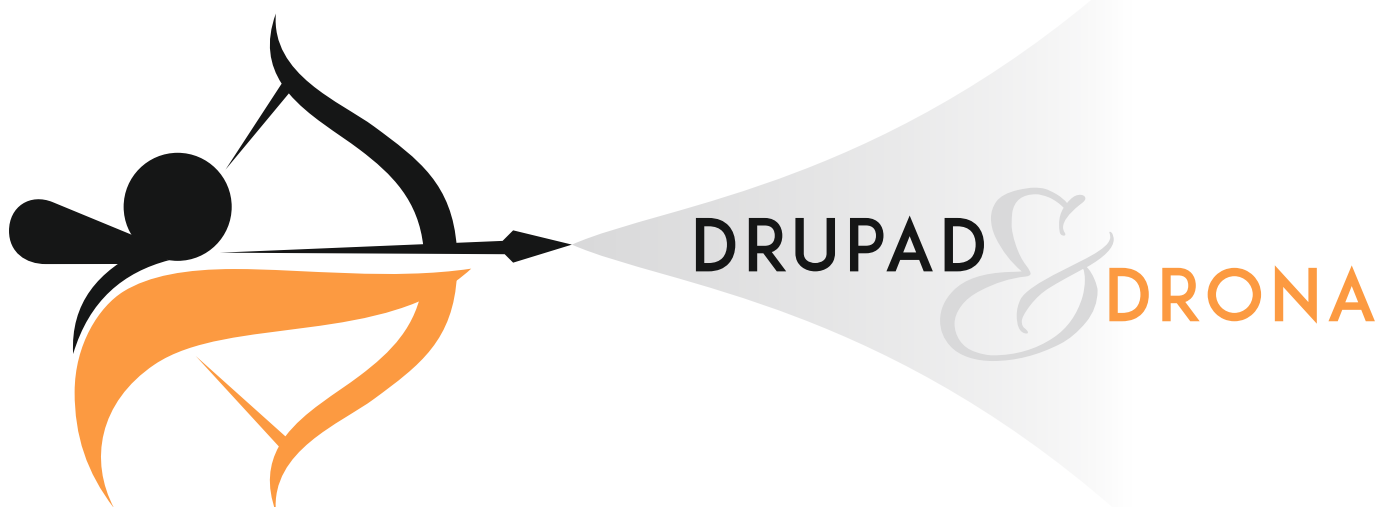
It is very important that our relatives should get liberation. Liberation means the soul traveling from Mrutyulok to Parlok, if that upward pull doesn't happen, then the soul stops or gets stuck in Prithvilok. Many a times, it so happens, if some wish of the soul remains unfulfilled, if the soul leaves extremely unhappy, dies in an accident or heavily injured, commits suicide, if his soul is stuck in some near ones, in such a situation, the soul gets stuck here. But after death, every soul has to move towards Devlok,

after 12 days. After that, the door gets closed and the soul is not able to enter Devlok. And stays on earth in the form of ghosts. So, that soul doesn't get entry in Devlok or neither does it get a body to reside in. Due to this reason, it is extremely important to do rituals, apology prayer, such that the deceased soul gets liberation.

In today's times, the new generation feels these customs are old and redundant and

do not do rituals after the deceased soul. Due to which, many souls get stuck here in Prithvilok and their liberation doesn't happen. Every family for its deceased souls, and their smooth transition should never neglect the necessary rituals. The family who has lost its near ones, should not be unhappy, because the soul never dies. In due time, we are going to meet our relatives.

Courtesy : **Garud Puran**



This is a story from the Mahabharat. Drupad and Drona were good friends. But they were poles apart in terms of monetary condition. Drupad had riches, whereas Drona had nothing. Both the friends lived near each other.

Once finding Drupad's children drinking milk, Drona's son, Ashwatthama, too wanted it. He asked for milk from his mother, Krupi. But there was no milk in the house, as the poor family could not afford it. Ashwatthama continued demanding milk, shouting at the top of his voice and crying his eyes out. So to gratify him his childish demand a trick was played on him. A handful of flour of wheat was dissolved in a glass of water mixed with some

sugar, making it as white and sweet as milk. This prompt preparation was given to Ashwatthama who drank it up to the satisfaction of his heart. The poor child took this mixture for milk. What a poor condition of the Drona family!

Drona was known as the Guru Dronacharya because he was a great teacher of weapons and missiles. Princes were his disciples. He was a big-shot honoured by all, but he was ground by poverty so much so that he could not afford to provide a little cup of milk for his son. Despite this difference in monetary conditions, Drupad and Drona were best friends.

One day Drupad made a proposal to Dronacharya, a great archer: "If you help me in winning battles and becoming a king, I will give you five cows as charity. Besides, I will help you in many other ways."

As time went by Drupad became the king of the Panchal State, of course, not without the help of his friend Drona. All arrangements for the state administration were properly made. Ministers, officers, secretaries were rightly appointed. The state was well governed.

Driven by acute poverty Drona paid a visit to his friend Drupad. He wanted to remind him of his promise of the charity of five cows. As soon as he came to the gate of Drupad's palace the gatekeepers did not allow him to go in. Drona argued that Drupad was his best friend and therefore needed no permission to see him. But all his requests were turned down. Drupad was after all the king and one was required to follow a protocol to see him. The procedure was followed and then Drona was granted permission.

But alas! As Drona entered, he was not even welcomed by Drupad. On the contrary, the king neglected him. Hence Drona rebukingly asked him: "Drupad! Have you forgotten me?" Drupad retorted rudely: "Who are you? Look here, in my state, no Brahman is disregarded. Therefore ask for anything you require and you will be given."

Dronacharya reminded him of their friendship, but Drupad laughed in his face, swaying: "Friends? We two? A friendship between a Rajput King and a begging poor Brahman? Is it possible? As a Brahman you can ask for anything you want. I will certainly fulfill your needs."

These words of Drupad pierced Drona's heart deeply. Without taking anything from Drupad, Drona left the palace quite disappointed. He reached Hastinapur where he stayed and taught archery and the art of using weapons and missiles to the great sons of King Pandu and Dhritarashtra. Among these learning disciples, Arjun turned out to be the best one. On completion of his learning Arjun earnestly requested the Guruji to ask for some dakshina (reward) from him for his teaching. Finding the timely opportunity at hand, the opportunity to pay Drupad out, Drona told Arjun: "Oh my dear disciple! Go to Drupad, the King of the Panchal State and fetch him here tight roped. That will be my dakshina. I will be highly pleased with it."

Carrying out Drona's order, Arjun, along with other warriors set out to wage a war with Drupad. A deadly war took place. Drupad was defeated by Arjun and was brought before the Guruji as per instructions. Then Drona said to Drupad: "Look here! You think that I am a poor begging Brahman and you are a King, O.K.? But now I have turned the tables on you. You are now in shackles, imprisoned and wretched. How nice you look now as a captive!"

It was then Drona's turn to laugh in Drupad's face. Drona taught him a good lesson, but after all he was a Brahman, gifted with some inborn qualities like tolerance, mercy. So he softheartedly forgave the king, freed him from imprisonment.

Shriji Maharaj has rightly enjoined His followers to show due respect to Brahmans and serve them according to their capacity. Shriji has also instructed us not to be ungrateful in life.

Sahajanand Swami's Swaminarayanism

A new approach to understand the message of Bhagwan Shree Sahajanand Swami

Part - 7

Mangrol and Kariyani : The beginning of Sarvjivhitavah activities (humanitarian activities)

Shreeji Maharaj visited Mangrol (Junagadh District in Gujarat) as the Acharya in V. S. 1858 (February 1802) and stayed there for four months. He celebrated Pushpadolotsav, Ramnavami, Akhatrij, Nrusinh Jayanthi, Bhim Ekadashi festivals here. The Satsangis and the people attended all these festivals in large number, but they all faced scarcity of water. Even the monsoon got delayed. Realising the difficulty, Sahajanand Swami decided to clean and repair an old stepwell at the outskirt of Mangrol city. Sahajanand Swamiji got the permission to repair it and started the work on fifth bright half of the month Vaisakh in V. S. 1858 (7th May, 1802) with the help of all saints, Satsangis and religious people. They all worked for ten days under the scorching heat and cleaned and repaired the old stepwell. The result was astonishing; sweet water flowed in it! All those who worked for it, requested Sahajanand Swami first to take bath with that water, which He willingly did. Then He sprinkled the water of the stepwell on all present there. Later on a Vishnu Yaag was organised and all the Brahmins were fed well and given good Dakshina.

This stepwell is well preserved today and now it has become a part of Shikharbaddha temple there. The water of this stepwell is considered as Sahajanand

Swami's Prasadi and the Satsangis carry it to their homes for use on good occasions.

Sahajanand Swami visited Kariyani in Saurashtra for the first time in AD 1805 and stayed at Mancha Khachar's residence. Macha Khachar opened his heart, home and coffers to serve Sahajanand Swami. Sahajanand Swami asked Macha Khachar to dig a fresh water reservoir on the outskirt of the village. Sahajanand Swami had noticed that there were no nearby fresh water resources. Women had to travel several kilometers to a neighbouring village every morning to fetch water. Farmers had difficulty in farming and their cattle often suffered from dehydration. Sahajanand Swami called hundreds of devotees from around the Satsang community for this humanitarian work. For twenty one days, Satsangis and non-satsangis worked together and Sahajanand Swami looked after them. To celebrate the completion of the large reservoir, Sahajanand Swami organised a large Maha Vishnu Yaag Yajna. Macha Khachar bore the expense of this work.

This happened to be the beginning of the Sarvjivhitavah activities. Such activities were rarely done by religions or religious leaders. Sahajanand Swami heralded a new path; which became a characteristic of Sahajanand Swami's Swaminarayanism.

Aadhoi : The beginning of literary creation or Yamdand, Nishkulanand Swami and Swaminarayan Sampraday's first book, was written here.

Sahajanand Swami celebrated the Spring Festival in Samvat 1860 (A.D. 1804) at Shekhapat, the native of Lalji Suthar. From here Sahajanand Swami wanted to go to Kutch, so he asked Lalji Suthar to find out a reliable guide. Lalji Suthar grabbed the opportunity to spend some days with Sahajanand Swami, and became the guide himself.

Sahajand Swami tested Lalji Suthar's faith and fidelity in the desert and at Aadhoi. He asked him to beg food in the village. But Lalji was hesitant as it was his in-laws village. Sahajanand Swami showed the way by making him a recluse. Lalji in the guise of a sadhu begged from the village and proved his credentials. Sahajanand Swami asked him to stay and write Yamdand there which he did. Lalji Suthar, now Nishkulanand Swami, wrote Yamdand here while Sahajanand Swami left for Kutch.

Lalji Suthar became Nishkulanand Swami on Vasant Panchami, Samvat 1860 (17 January, 1804). It is said he wrote the book in this month too.

The book has much value as a historical document, for it is the first one written in the Satsang. Moreover, it happens to be the last one of Pothi Chitra (pictorial book). Before the arrival of printing press, the artists made the book a pictorial one.

Yamdand also gives us an insight into the mind of Sahajanand Swami at that time. The book has twenty pictures and it consists of about eleven hundred verses. In the first part, a picture is drawn of human life in this world apart from God, a life of great misery, and also of life in the next world of people who have not got shelter of

God. It is a picture as dark as one could find, and the book would have little value if it ended only in that. But it is drawn as a warning to the people and the book opens and ends with the ringing tones of hope of freedom and salvation from all this misery and evil.

The centre of this hope is the Master who has manifested himself, and Swami Sahajanand is already spoken of here as the true Guru and also the Incarnate God. He is spoken of as the same as Shri Krishna, the greatest of incarnations and whosoever comes to him with faith is saved from this judgement and gets his salvation. This is not all. Even at this early stage of the mission of Sahajanand Swami, he is said to come to his followers at the time of their final moments, alone or with some of his sadhus, to take them with him to his heavenly abode. He comes with His chariot or horse, which was witnessed by other people; He sometimes comes to them some days before they pass away, tells them that He will take them on a particular day, and fulfil His promise. This gives great confidence to those who are about to pass away; they wait for the day when they will go to heaven with their Master most joyfully, and speak of their unique happiness to others. The author speaks with remarkable assurance that his Master is the Saviour, and that his followers are the only Satsangis, the holy ones and all others are the evil associates. The last chapter is a beautiful song of thanks-giving and joy for the great salvation that he has got. (Ibid, p. 53).

(Contd.)

Prof. Harendra P. Bhatt

CONCEPT



IDEOLOGY

Jashvant Raval (Anand)

An individual is perishable, is any conceptual ideology essential?

It is commonly believed that an individual may die or he may be killed but his concept and theory cannot be destroyed. This is often told with reference to Gandhi, Lincoln and Buddha etc. The speakers speak these words with confidence and listeners listen to it with faith.

But is it really true? This is basically wrong. Any view or concept is not eternal but it is short lived. Even during the life span of that individual his concepts do not persist. The concept of that individual or great personality becomes only a part of memory after his death, like his statue or portrait. People believe that their duty is over by offering garlands on anniversary or birthday of that great personality. There is some possibility of expressing spiritual power but the power of views and concept is impossible.

Concept is always personal and it can be enjoyed individually by the person himself. Its introduction or implementation is not possible. If we want to feel something in an object like box, first that thing is to be made

CAN *a* CONCEPTUAL IDEOLOGY SUBSIST?

empty. Every person has got his own thinking. Everything can be made empty but thinking of somebody cannot be emptied. So, more thoughts can be changed or added to the existing thinking of a person.

Of course, one may accept some thought just to satisfy his self interest. Just in order to follow the actions of the promoter of concept the beliefs comes that his concepts are eternal. What we can see in general is the effect of his actions. In practical life it becomes imitation, fashion or style. We can take the example of Gandhiji. Gandhian Philosophy means the 11 Mahavratas based on truth and non-violence. The definition and implied meanings of this vratas were offered by Gandhi himself. If these principles are followed in toto we can say that Gandhian Philosophy is alive today. On the day of killing Gandhi, violence had spread in Maharashtra. Members of Hindu Mahasabha and Chitta Pavni Brahmins became the victims of this attack and many of them were killed. The attackers were the followers of Gandhi. Now think where has Gandhian Philosophy gone? Where did his principles go away? During the time of Gandhi and even today the followers of 11

Vratas are not available they do exist and will not exist. Of course, there are people who wear Khadi, use spinning wheel and wear Khadi Spun by their own hand. They are there and they will be there. But this is just following the action of Gandhi as formality. This continues as imitation of following Gandhi tradition to satisfy self interest. Will this Gandhian tradition continue for a long time? But to believe this tradition as Philosophy will be a drawback in thinking. Gandhiji provided an example and showed many ways and means of Good Character. Temples of Buddha were built and ways of penance became popular. This belief is related with good conduct but the concept of corruption and evil would also be just the same. Any conceptual thinking of any individual does not persist.

However great an individual may be and his thinking may be noble, yet it cannot be totally accepted by anybody and anybody cannot become its follower. Any concept or principle is as perishable as its exponent. Of course, what appears on the surface is the code of action. Some 196 years ago Sahajanand Swami offered in the interest of the wards and holistic welfare of people a code of conduct in the form of Shikshapatri, which is alive even today. Very strict and staunch wards even today strictly follow all the principles of Shikshapatri which is very useful in organizing the social structure. Is any such conceptual theory alive today in the world! The answer is no, no and no.

Translation : **Prof. Madhusudan Vyas**

FEAR

It is said that before entering the sea a river trembles with fear.

She looks back at the path she has traveled, from the peaks of the mountains, the long winding road crossing forests and villages.

And in front of her, she sees an ocean so vast, that to enter there seems nothing more than to disappear forever.

But there is no other way.
The river can not go back.

Nobody can go back.

To go back is impossible in existence.

The river needs to take the risk of entering the ocean because only then will fear disappear, because that's where the river will know it's not about disappearing into the ocean, but of becoming the ocean.

Khalil Gibran



DON'T QUIT

GET MOTIVATED!

Contact and Connection

Saint's interview

A well known journalist was interviewing a Saint in New York.

Journalist: Sir! In your last lecture/discourse you talked about contact and connection, but it was very confusing. Could you please explain again?

The Saint smiled, ignored the question and asked the journalist, one question himself.

He asked: Do you live in New York?

Journalist: Yes

Saint: Who all live in your family?

The journalist felt the Saint was trying to avoid his question by asking a personal question instead. Still, he replied, "My mother is no more, I live with my father, 3 brothers and a sister, all married."

With a smile on his face, the saint asked,

"Do you talk to your father?"

This question angered the journalist.

Saint asked, "When was the last time you spoke to your father?"

Journalist tried to control his anger and said, "Maybe a month ago."

Saint: Your brothers and sister meet each other regularly? When did all of you meet last?"

On this question, the journalist started sweating visibly.

With a miserable expression, the journalist said, "Two years ago on Christmas."

Saint asked, "For how many days?"

Journalist wiped away tears and said, "Only 3 days".

Saint asked, "How much time did you all spend with your father?"

Journalist feeling disturbed and full of shame started writing on a piece of paper.

Saint asked, "Did you have breakfast with your father? Did you eat lunch or dinner with him? Did you ask your father how he was? How his health was? How he passes his time after your mother's death?"

Saint held the journalist's hand and said, "Don't feel ashamed or unhappy. I am sorry if I have hurt you. But this is the answer for your question 'Contact' and 'Connect'".

You are only in Contact with your father but you have no Connection with him.

"Connection" is always from heart to heart. Sitting together, eating together, caring for each other, and spending time together is very essential.

Journalist wiped his tears and said, "Thank you so much for this unforgettable lesson. I will mend my ways, henceforth."

Today, everyone is in contact with thousands of people but there is no connection. No discussion, exchange, sharing, each one is lost in his or her own world.

That Saint was none other than Swami Vivekanand!



Health & Spirituality

Dr. Dhanwantarikumar Harinath Jha

(M.B.B.S., B.A.M.S, M.D. & Ph.D Ayurveda)

Daily Self Care Rituals

ACCORDING TO AYURVEDA

Part 2

5) Anjana - Collyrium

Applying Collyrium (Anjana) to the eyes daily is very good for the vision and care of our lacrimal apparatus. A Type of Anjana known as Sauveer Anjana can be used for daily application. Rasanjana (aqueous extract of *Berberis aristata*), should be applied once in a week, to drain out Kapha (secretions) from the eyes. Anjana preserves the vision of humans and also helps to treat conditions like Myopia and Dry eyes which are very common these days.

6) Abhyanga - Oil massage

Abhyanga means oil massage. It should be done daily, morning on empty stomach. It delays ageing, relieves tiredness and excess of Vata (aches and pains). It improves vision, nourishes body tissues, prolongs age, induces good sleep and improves skin tone and complexion. Massage should be avoided when there is increase of Kapha in the body, fever and during indigestion. Abhyanga helps in conditions like dry and lusterless skin and also improves the capabilities of the nervous system and helps in diseases like Parkinsonism and Paralysis.

7) Vyayama - Exercise

Exercise brings about lightness, it improves work capacity, increases digestion power, burns fat. It brings body into good shape. People with diseases originating from Vata and Pitta, children, elders, people with indigestion problem should not do exercise. Exercise should be done till one's half strength. Exercise should be done compulsorily by those having full strength and who take oily food stuff, especially during winters. Exercise keeps the body toned and active, it improves metabolism and helps to

lose weight too.

8) Snana - Bathing

Bathing improves digestion, acts as aphrodisiac, prolongs life, increases enthusiasm and strength. It helps to get rid of dirt, waste products, sweat, tiredness, excessive thirst, burning sensation and microbes. Pouring warm water over the body bestows strength, but the same over the head, makes for loss of strength of the hair and eyes.

9) Ishvara Smaran- Praying

Prayer has always been an integral part of the Indian society. It teaches us to be grateful towards not just the creator but also have empathy towards all the living and non-living things around us. Praying to the Lord not just instills confidence in us but it also gives us a hope that God is there to take care of us, and ultimately he resides in all of us.

10) Few More Points to Consider under Dinacharya:

- ▶ Jeerne hitam mitam chaadyat - One should always eat, only after digestion of previous food, in limited quantity.
- ▶ Na vegan neerayet - One should not induce natural urges forcefully. Example: urinating, when there is no urge to pass urine. Na Vegito anya kaaryaha - One should immediately attend to natural urges, whenever they come, without being busy in other activities.

One should undergo treatment to diseases as soon as possible. All the creatures are behind happiness. There is no happiness, without righteousness. Hence all should follow the path of righteousness. Friends should be served with affection and good deeds, whereas the others

tiredness, excessive thirst, burning sensation and microbes. Pouring warm water over the body bestows strength, but the same over the head, makes for loss of strength of the hair and eyes.

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One should undergo treatment to diseases as soon as possible. All the creatures are behind happiness. There is no happiness, without righteousness. Hence all should follow the path of righteousness. Friends should be served with affection and good deeds, whereas the others (wicked) should be kept at a distance.

Let's learn something from Birds

They don't eat anything at night. ♦ They don't roam about at night. ♦ They teach their child at an appropriate age. ♦ They never overeat. However much seeds you may throw, they will have a little, and fly away, without taking anything along. ♦ They go off to sleep at night, wake up early in the morning, making melodious chirping sounds. ♦ They physically strain themselves heavily. ♦ They do not sleep except at night. If one works hard the way they do, then one will never have ailments of the heart, kidney, liver etc. ♦ They never change their food. If they fall sick, they will stop eating, and will only eat when they feel better. ♦ They love their babies dearly. ♦ They take from their environment only as much as they need, nothing in excess.



Prasadi

Royal buildings were erected at the place where there used to be bamboo cottages. The residents of this region became happy due to the eminence of Madan Mohanji Maharaj of **Dholera**.



Akshar Oradi The residence of the Lord, where the Prasadi articles of Lord Swaminarayan have been displayed for Darshan.