



FUN BOOK

निंशिवररि मरुहोसुवरु
16TH-20TH JAN 2013



SHREE SWAMINARAYAN TEMPLE SYDNEY



Shree Ghanshyam Maharaj

Shangar Aarti

Jay Sadguru Swāmi, Prabhu Jay Sadguru Swāmi

Sahajānand Dayālu, Balavant Bahu-Nāmi.....1

All glories, All glories to my eternal master! Swami Shajanda is very merciful, powerful, and has a lot of names.

Charan Saroj Tamārā Vandu Kar Jodi

Charane Sheesh Dharyā-Thi, Dukh Nākhyā Todi.....2

With folded hands I pay my obeisances to the Lotus Feet of Shree Shajanada Swami. One's all miseries are gone by simply surrendering to His Lotus Feet.

Nārāyan Nar-Bhrātā Dvij-Kul Tanu Dhāri

Pāmar Patit Uddhāryā Aganit Nar-Nāri.....3

The Divine brothers Nara-Narayan Dev has taken birth in the brahmin family as human beings. He is the liberator of helpless and fallen souls, uncountable men and women.

Nitya Nitya Nautam Leelā Kartā Avināshi

Adasath Tirth Charane, Koti Gayā Kāshi.....4

Lord Swaminarayan, who is Avinashi, eternal, is daily performing new and pleasing pastimes. On His Lotus Feet reside all the pilgrimages, and they are more auspicious than millions of Gaya and Kashi tirthas combined together.

Purushottam Pragat-Nu, Je Darshan Kar-She

Kāl Karma-Thi Chhuti, Kutumb Sahit Tar-She.....5

Whoever will have a glimpse of this Supreme Lord who is present amongst us today, will conquer over time and karma, and will cross over this ocean of misery along with his whole family.

Ā Avasar Karunā Nidhi, Karunā Bahu Kidhi

Muktānand Kahe Mukti, Sugam Kari Siddhi.....6

Lord Swaminarayan, who is the Ocean of Mercy, has bestowed a lot of mercy this time. And due to that I,

Muktanada Swami, declare that attaining liberation has become very easy.

Aarti is a religious ceremony performed to gain darshan and blessings of God. Aarti is conducted by the singing of a special prayer to God and also playing of musical instruments.

The person performing the aarti must be physically and mentally pure and clean.

Aarti has a very important role in the daily worship/ puja schedule. Normally Aarti is offered at various times of day, but the most generic schedule looks like follow:

Mangala Aarti -- this is offered in the morning after waking up The Lord. This has to be offered definitely before sunrise, possibly by 4:30 am.

Shringar Aarti -- this is offered after the deities are dressed up for the day. Normally a mirror is placed before the deities for Themselves to observe Their sringar (dressup).

Rajbhoga Aarti -- offered before the noon bhoga offering.

Sandhya Aarti -- offered during the twilight hour.

Shayan Aarti -- offered before deities are put to rest for the day.

If not all, we should try to have atleast three Aarti at our home temple -- mangala, sringar, and sandhya Aarti.

Contents of Aarti Offering

1. Ghee Lamp
2. Bell
3. Incense
4. Camphor (Kapur)
5. Conch Shell
6. Piece of Cloth
7. Flowers
8. Chamara whisk
9. Peacock feather fan
10. Water for achaman

Lighting a Diya or Ghee Lamp

Lighting of lamps with a cotton wick helps to maintain harmony in the family. The wick in the traditional lamp symbolizes ego and the ghee used symbolizes our negative tendencies. When we are lit by self knowledge, the negative tendencies (ghee) melt away and finally the ego (wick) perishes. The lighting of 'diva' or lamp at home is considered highly auspicious as it brings prosperity and good health.

Ringling the bell

We announce our presence by ringling the bell. It is also believed that the Lord who is resting is made aware of our presence when the bells are rung. Ringling the metal bell also dispels the negative forces who are made to know that there is a positive, super positive presence in the temple and all is well with the world. The Dark Forces fear each time the bell is rung that gives our positive sound energy. The ringling of the bell produces what is regarded as an auspicious sound.

Incense stick

Incense sticks dispels bad odour and keeps the environment in and around the temple pure and unblemished. A person feels happy entering the premises because of the smell of camphor and incense. On a human plane it means that we should sacrifice ourselves to serve society, in the process spread the perfume of love and happiness to all.

Camphor (Kapur)

Camphor has a holy feeling to it. The rings of smoke that the camphor produces carries the prayer of the devotee to Maharaj and is an appeal to the Supreme Lord. Aarti being performed with Camphor has a spiritual significance. Camphor burns itself out completely without leaving a trace. Camphor represents our Vasanas, unmanifested desires. So if we were to take refuge in the Lord, obtain knowledge, these desires will get burnt out. At the end of the aarti we place the hands over the flame and touch our eyes and top of the head. It means that may the light that illumined the Lord light up my vision, may my thoughts be pure and beautiful.

Significance of the ingredients for Aarti:

Conch Shell (A Shankha)

The sound of the conch is believed to drive away the evil spirits. The blowing of the conch or "the Shankha" needs a tremendous amount of power and respiratory capacity. Hence, blowing it daily helps keep the lungs healthy. The god of Preservation, Vishnu, is said to hold a special conch, Panchajanya that represents life, as it has come out of life-giving waters. The conch shell is sounded during worship at specific points (beginning and end), accompanied by ceremonial bells and singing.

During the ceremony the ghee lamp is rotated in a circular manner to enable the devotees to have divine darshan of God, starting from the feet of Lord.

Aarti ceremony

Four circular rotations of the ghee lamp are started from the feet of the deities. Then 2 circular rotations at the navel region of the deities followed by 1 circular rotation at the face of the deities. Once these 7 circular rotations are done, 7 circular rotations of the whole sihnasan with all the deities should be done. Thus, a total of 14 circular rotations should be done during the aarti ceremony.

Origin of Jay Sadguru Swami...Aarti

This prayer was offered by Sadguru Muktanand Swami to the Supreme Lord Shree Swaminarayan after his realization of Him as the Supreme Lord. Enlightened, Muktanand Swami composed this prayer at the Lotus Feet of the Lord. Since then this prayer is being recited as Aarti in our Sampradaya

Word Search Aarti

MANGALA

SHANGAR

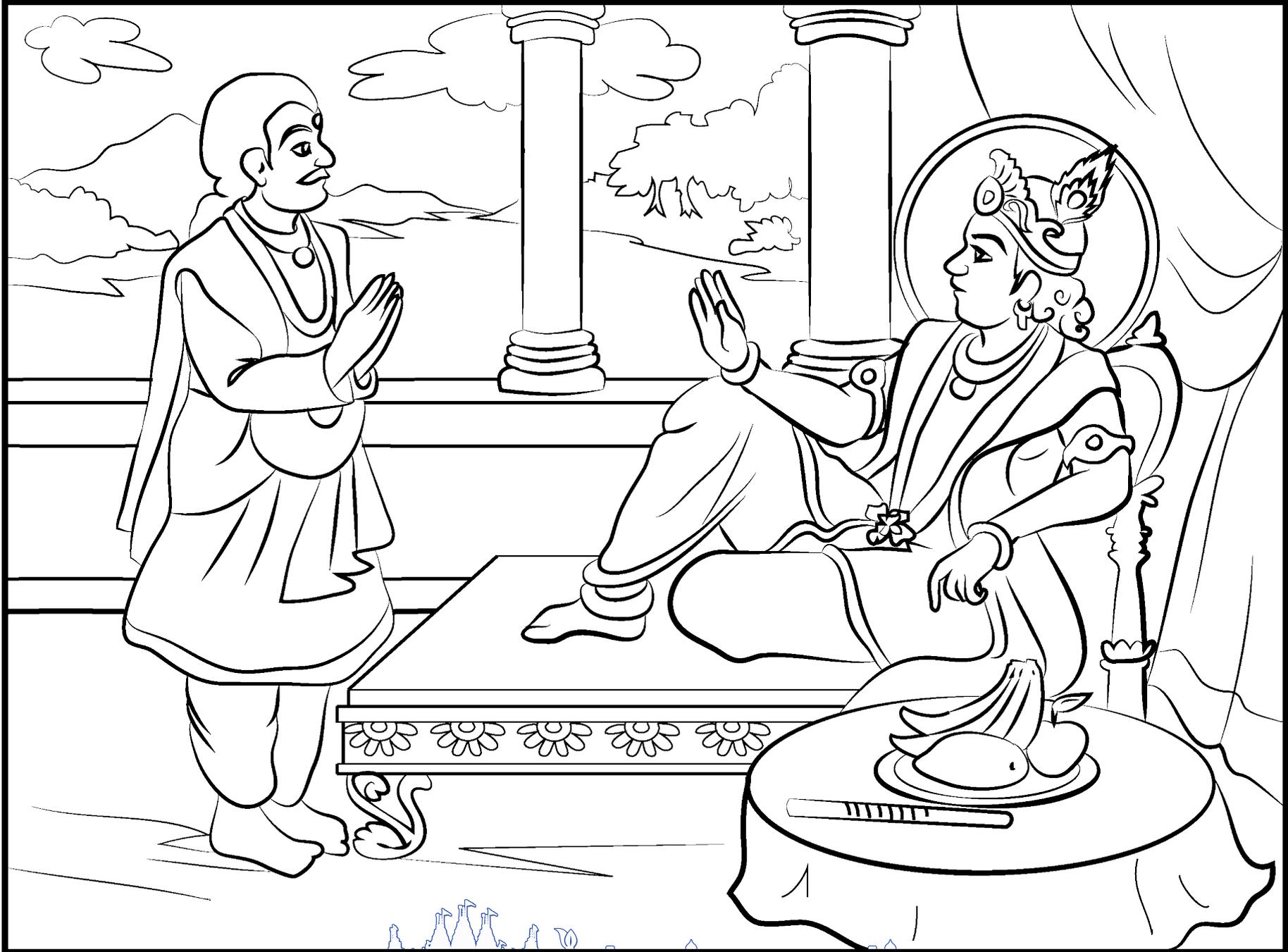
RAJBHOG

SANDHYA

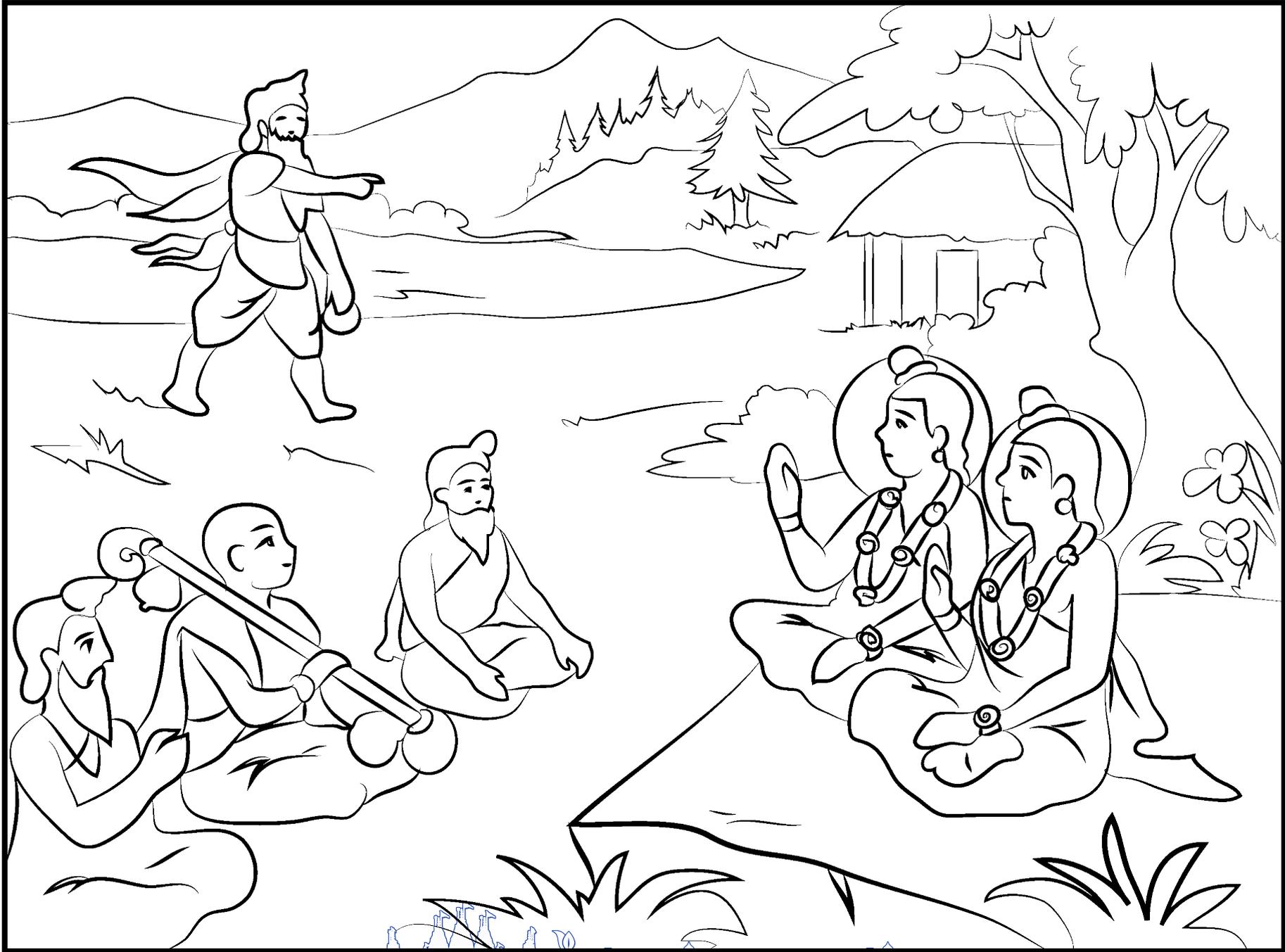
SHAYAN

A	T	M	Y	T	I	G
Y	U	A	F	J	N	O
H	W	N	U	A	V	H
D	S	G	Y	H	F	B
N	I	A	U	F	U	J
A	H	L	I	T	J	A
S	H	A	N	G	A	R

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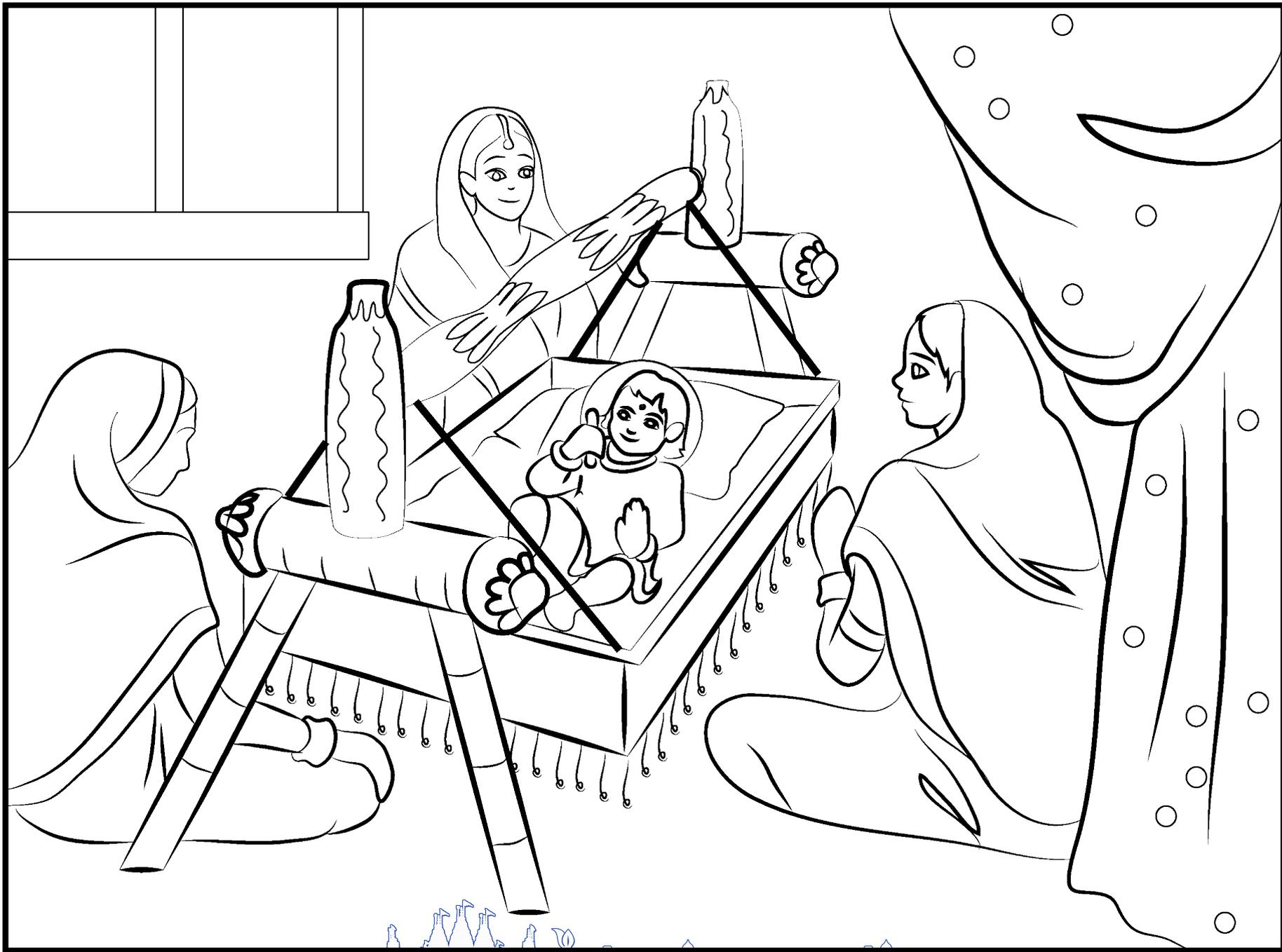
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Dhun (Ram-Krsna Govind) or the Nama Sankirtan

**RamaKrsna Govinda Jaya Jaya Govinda,
Hare Rama Govinda Jaya Jaya Govinda,
Narayan Hare Shreeman Narayan Hare,
Krsnadev Hare Jaya Jaya Krsnadev Hare.**

**Vasudev Hare, Jaya Jaya Vasudev Hare, Jaya Jaya Vasudev Hare,
Vasudev Govinda Jaya Jaya Vasudev Govinda, Jaya Jaya Vasudev Govinda**

**RadhaeGovinda Jaya RadhaeGovinda,
Vrindravanchandra Jaya RadhaeGovinda
Madhav Mukunda Jaya Madhava Mukunda,
Anandakanda Jaya Madhav Mukunda**

Swaminarayan, Swaminarayan, Swaminarayan, Swaminarayan.

This is Nam-kirtan, which is sung after the Aarti.

Word Search Months in Gujrati

KARTIK	MAGSAR	POASH
MAHA	FALGUN	CHAITRA
VAISHAKH	JYESHTH	ASHADH
SHRAVAN	BHADARVO	AASO

J	Y	E	S	H	T	H	V	Y	F
U	F	A	L	G	U	N	A	A	B
A	U	H	T	N	R	N	I	S	H
A	E	A	N	H	T	B	S	H	A
S	N	M	S	E	N	R	H	A	D
O	K	A	R	T	I	K	A	D	A
N	O	G	B	Y	N	R	K	H	R
P	Q	S	R	C	B	M	H	T	V
C	H	A	I	T	R	A	W	U	O
S	H	R	A	V	A	N	W	M	Q

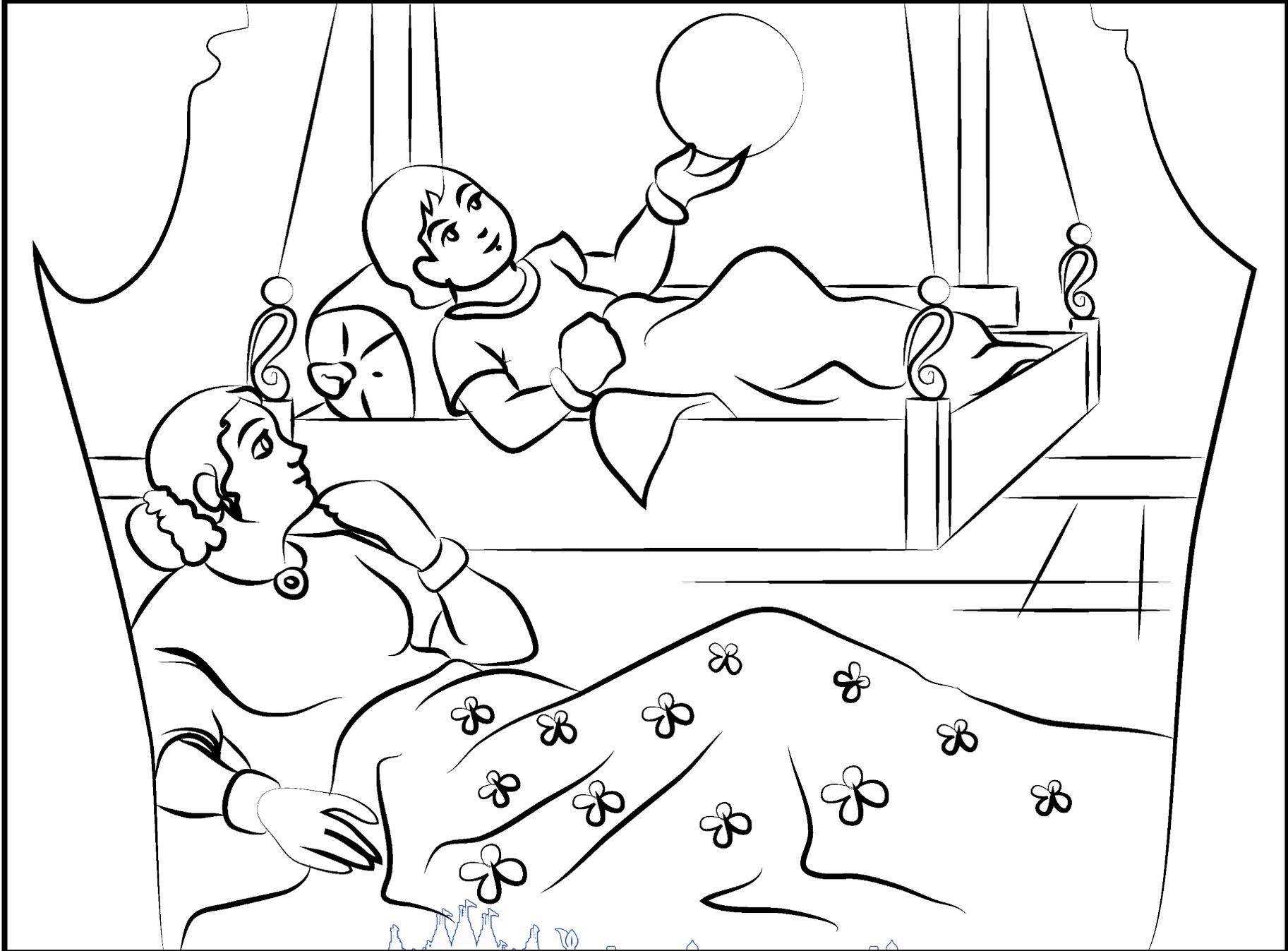
Krishna Bhagvan - Questions

- Who was Krishna Bhagwan's mother ?
- Which mountain did Krishna Bhagwan lift with His little finger?
- Who was Krishna Bhagwan's sister?
- Krishna Bhagwan was the king of which country?
- In which family line was Krishna Bhagwan born Chandra?
- Which demon was Kansa in his previous 1st birth?
- Who was Bali Raja's daughter Ratna mala in Krishna bhagwan's time?
- Who was the acharaya of Rig Veda?
- Which knowledge did Abhimanyu gain from Krishna Bhagwan, whilst being in his mother's stomach?
- Which Rushi brought the Govardhan mountain to Vrindaavan?

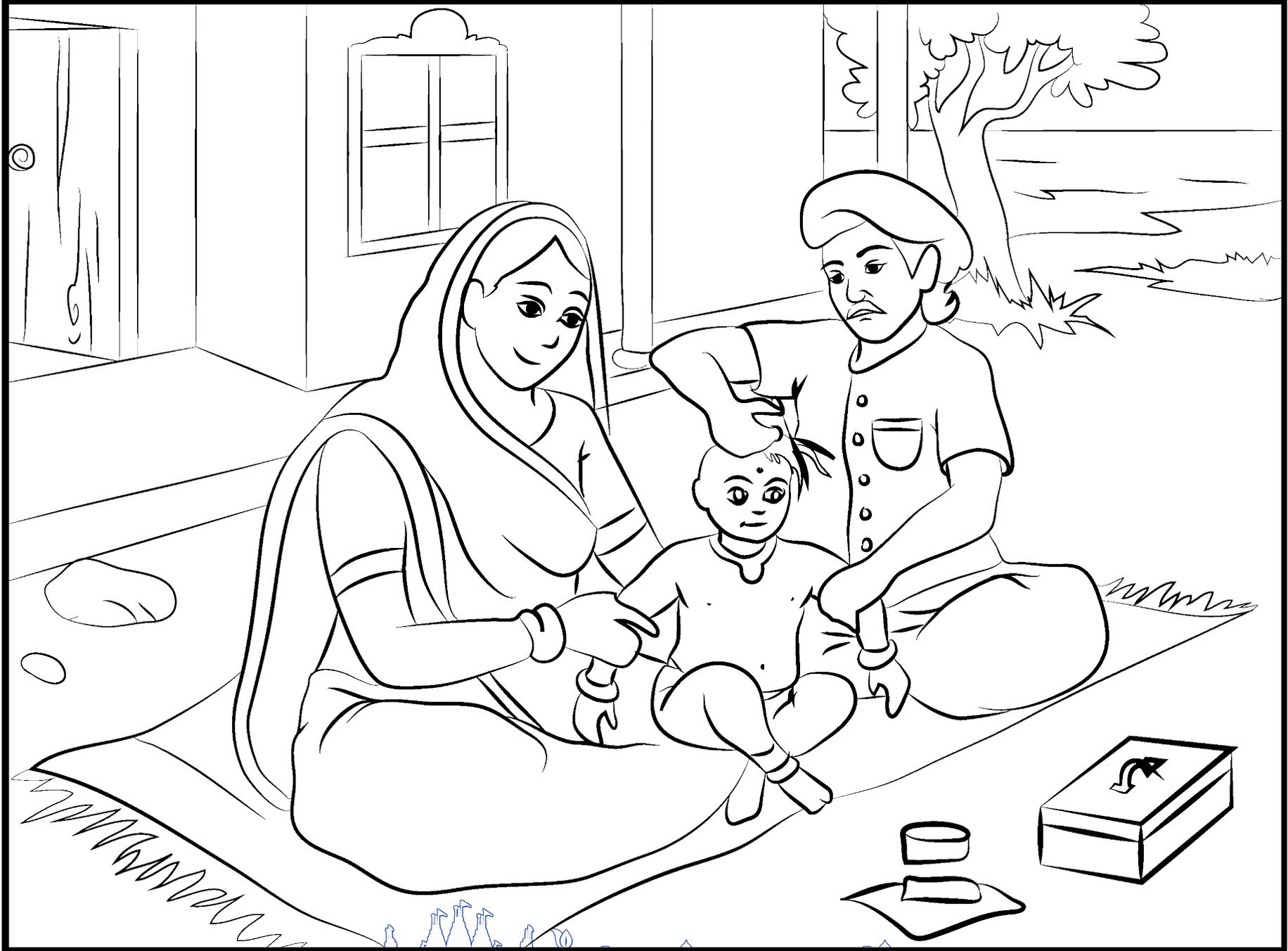
Answers

Vansh	Kaalnemi
Prail Rushi	Devki
Govardhan	Chakraview
Pultasya Muni	Dwarka
Subhadra	Putna

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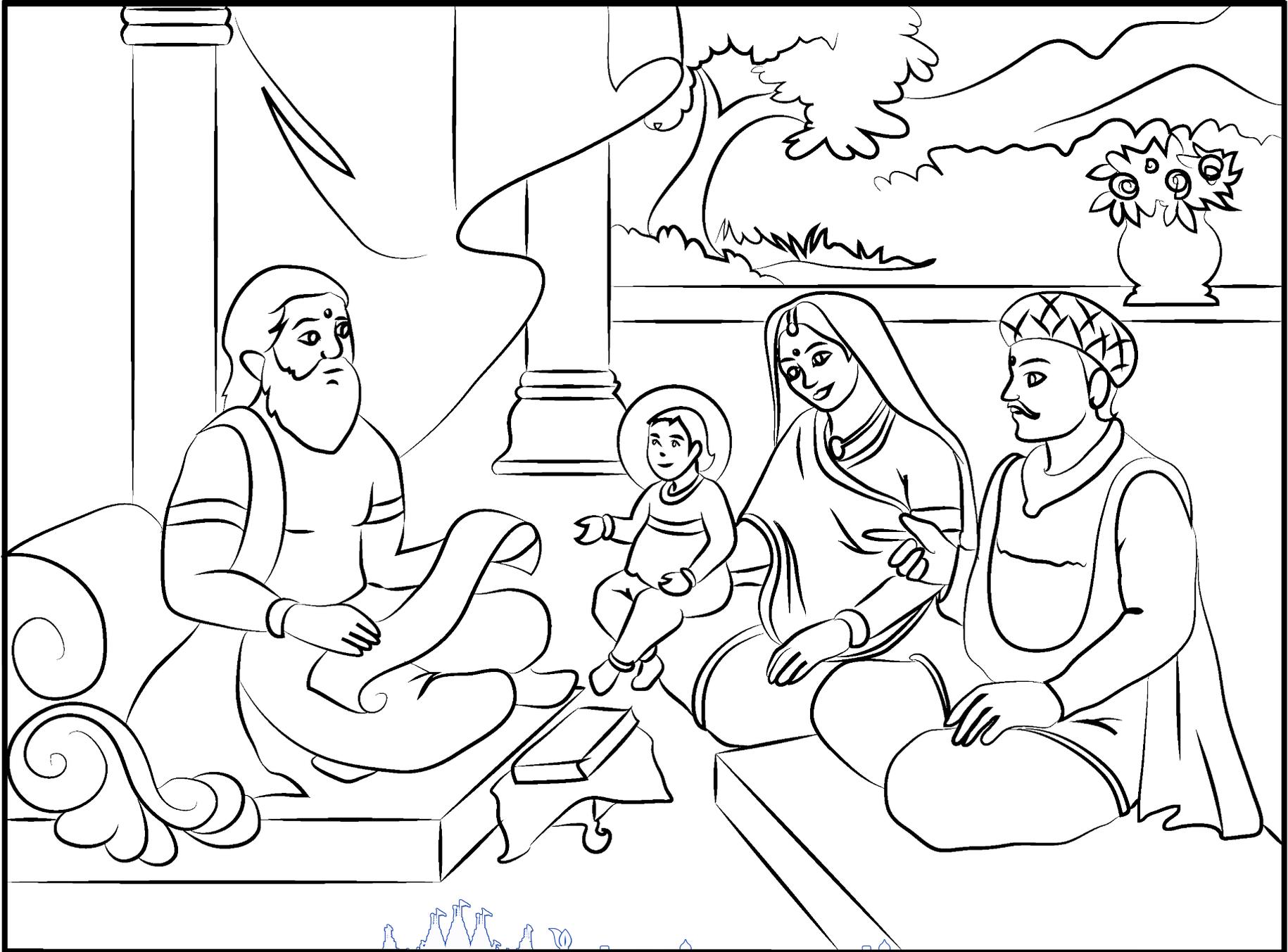
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Questions & Answers

(Find the correct answer from the column)

Questions

1. How many years is Rampratapji older than ghanshyam mahraj?
2. How many years is Iccharamji younger than ghanshyam mahraj?
3. What is Rampratapji Wife's name?
4. What is Rampratapji Wife's name?
5. How many sons did Rampratapji have?
6. How many sons did Iccharamji have?
7. What is Rampratapji daughters name?
8. Who was the real father of Lord swamianrayan's adopted son?
9. Hair removing ceremony is known as?
10. Which demon came to kill ghanshyam when he was 3 years old?
11. At what age did ghanshyam master the Vedas?

Answers

- 7 months old
- Srimad Bhagwat
- Kalidatta
- TEN
- Chhapaiya
- Gomti
- Dhanbai
- Hariprasad Pandey
- Chaul Sanskar
- Faneni
- Magar Machh

Questions & Answers

(Find the correct answer from the column)

Questions

12. Which village was Swaminarayan Bhagwan born in?
13. What was Dharmadev's real name?
14. Who was Bhaktimata's father?
15. Where did Swaminarayan Bhagwan first give the "Swaminarayan Maha mantra" to His devotees ?
16. Which form did the demon take to try and kill Ghanshyam Maharaj in the river Saryu?
17. What was the occupation of Rampratapji?
18. Ghansham Maharaj got his ears pierced when He was _____ ?
19. When did Ghansham Maharaj start talking and walking After?
20. How old was Ghanshaam Maharaj when He started learning?
21. The most famous cow in Dharmadev's farm was called?
22. What scripture did Ghanshyam Maharaj crawl to select when Dharmadev and Bhaktimata were testing his Future Aspiration?
23. What was the surname of Ghanshyam Maharaj?

Answers

Krishna Sharma

NINETEEN

Pande

5 years

Iccharamji

THREE

FIVE

Varyadibai

Suvasinibai

FIVE

1 year

commander in the
army

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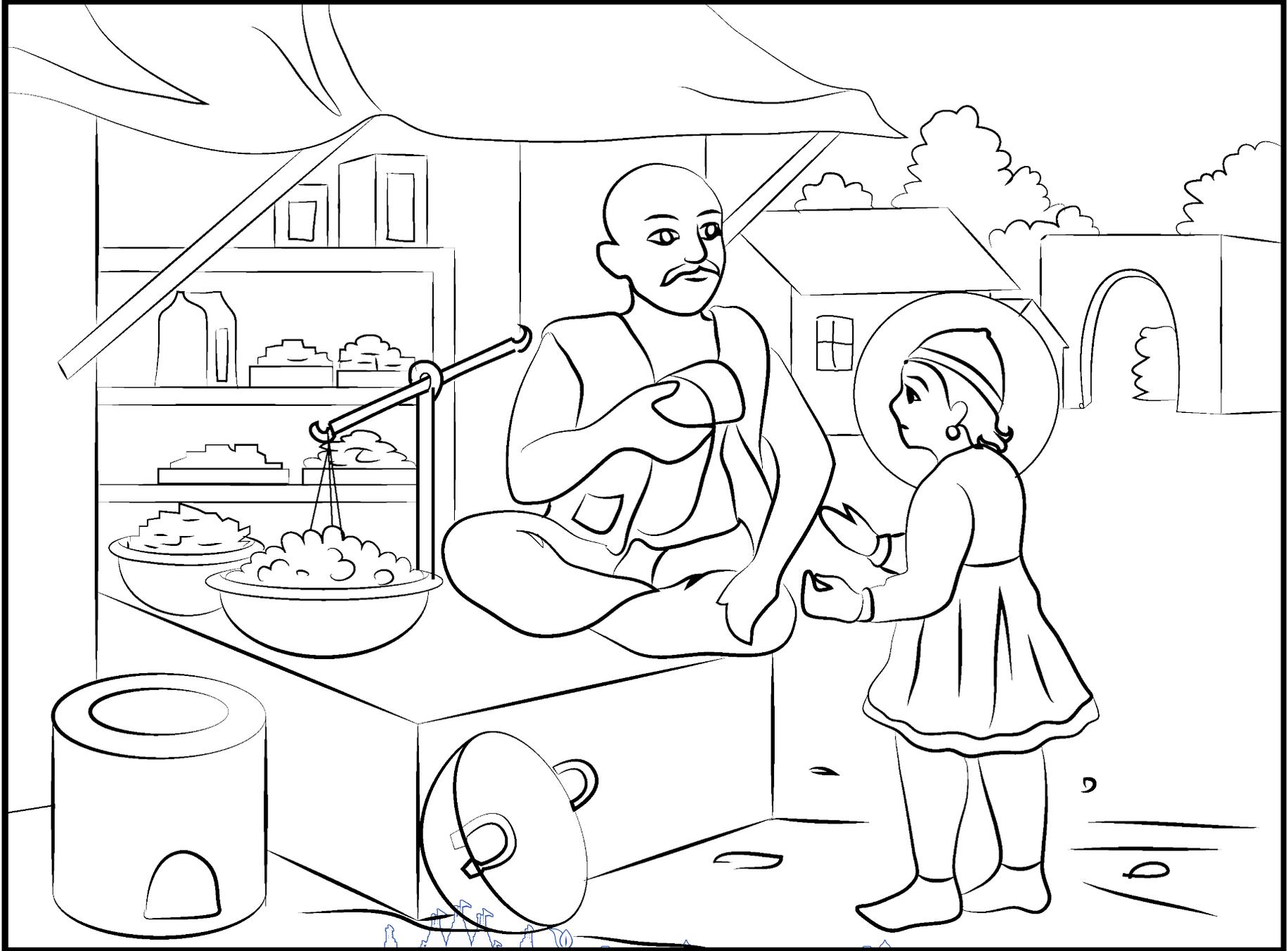
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First Mansi Pooja

The first Mansi Pooja is performed early in the morning and is usually performed as part of the morning pooja. Imagine that you are requesting Maharaj to wake up. He wakes up and sits up leaning on His pillow. Maharaj then gets up and goes to the bathroom. You can then help Maharaj to wash His hands, and then offer Maharaj a datan (Brush). Next you can offer Him scented water to wash His mouth, and to bathe. After Maharaj has bathed using scented water and fragranced powders, you can wipe Maharaj's body and all the while you do this, you look at, and admire His beautiful body. Once this is done, dress Maharaj in a simple white dhoti on his lower body with a saal placed on His upper body. You can then apply a tilak and chandlo on His forehead, after which breakfast can be offered to Him. This can consist of sweetened milk, with saffron, ground pistachios as well as all sorts of rich delicacies. Once Maharaj has had breakfast, offer Him water and mukhvas. Allowing for the four seasons, with warm clothes in the winter and light clothes in the summer, you can then dress Maharaj in beautiful rich clothes and ornaments suited for the king of all kings. The clothes and ornaments such as garlands and bracelets, armlets, can all be in your personal favorite colors. Finally request that Maharaj sits on His grand throne, so that you may perform aarti.

Second Mansi Pooja

The second Mansi Pooja is performed late morning-early afternoon. As lunch time approaches remove Maharaj's ornaments garlands as well as His paag. Offer to wash His hands and feet with scented water, and then ask Maharaj to sit on a decorated bench and serve Him rich foods; boiled, baked, fried as well as sweet dishes. Imagine that lot's of devotees and you are watching Maharaj as He eats. Once Maharaj has finished eating, offer water and mukhvas to Him. You then request that Maharaj retires to His bed, where you gently press/massage Maharaj's feet until He falls asleep.

Mansi Pooja

Third Mansi Pooja

The third Mansi Pooja is performed at around 4 o'clock in the afternoon. Gently wake Maharaj and imagine that you are offering Him water to wash His face and clean His mouth out. He drinks some of the water and accepts fruits and dried nuts to eat. Once He has finished, He offers prasadi to all the muktas. Accompanied by devotees, imagine Maharaj going for a walk in a garden or going for a bath in a river depending on the season. Offer Maharaj flowers and experience His divine bliss. Help Maharaj then to get dressed in His rich beautiful clothes and ornaments, and request that He sits in sabha, so that all the devotees can gain His darshan.

Fourth Mansi Pooja

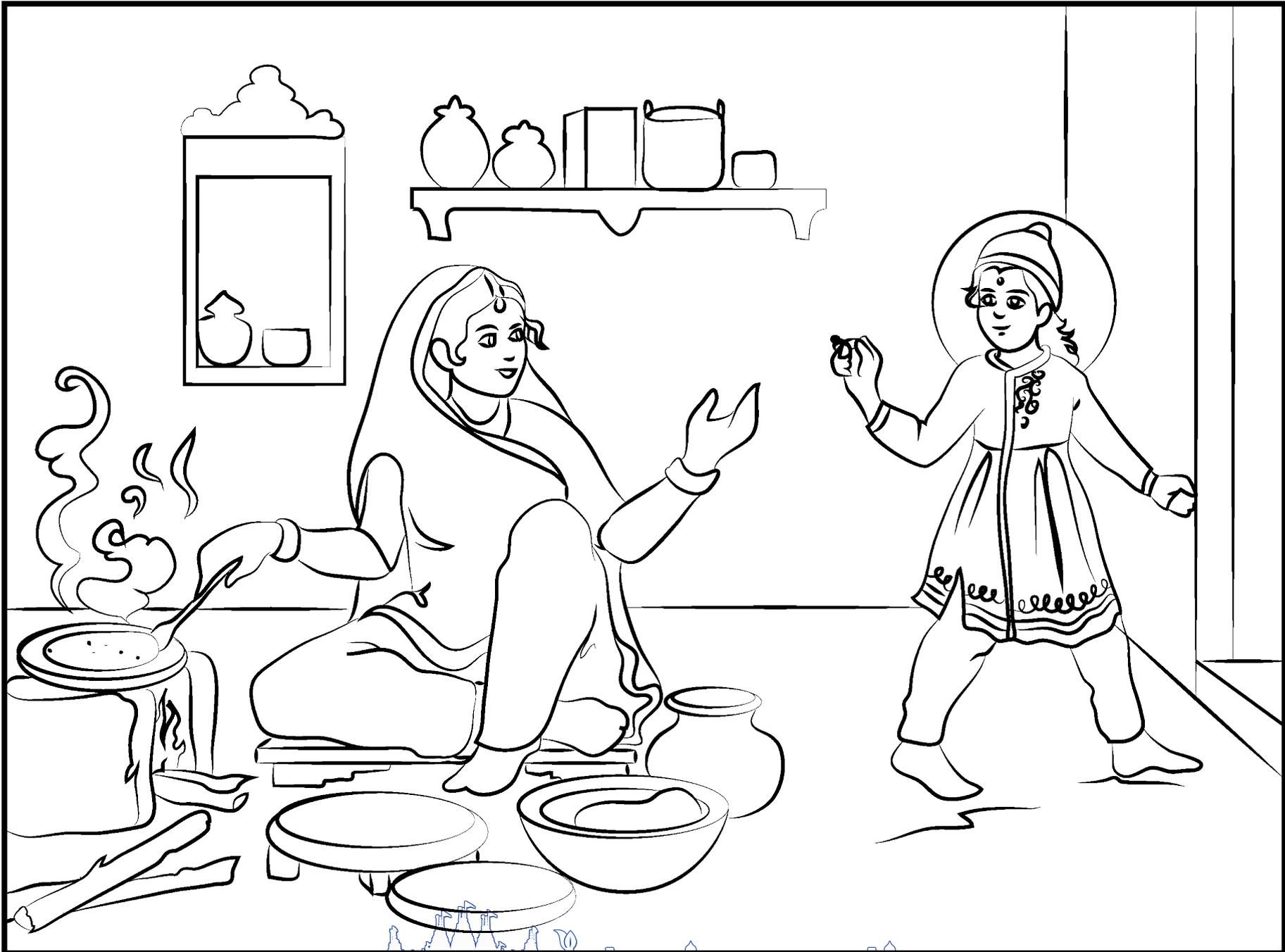
The fourth Mansi Pooja should be performed at or around dinner time. Maharaj is seated on the divine throne in all splendor with devotees seated in front of Him. Imagine you are performing evening Aarti and the devotees are rejoicing in His divine glory. Imagine Maharaj giving blessings to all the devotees at the end of the Aarti. Maharaj sits on a grand bench and eats dinner, where he is offered foods such as khichdi, Kadhi, Bhakhri, vegetables and milk to drink. Once He has finished dinner offer Maharaj water to drink followed by mukvas. Now request that Maharaj sits on His grand throne in sabha, where He talks about various religious topics. Imagine the great happiness being felt by all the devotees as they are fortunate to have darshan of Maharaj.

Fifth Mansi Pooja

The fifth and last Mansi Pooja is performed just before you go to sleep. After accepting fresh milk, almond-puri and laddu, Maharaj drinks water and retires to His bed. Whilst Maharaj lies on His bed imagine that you are gently pressing/massaging Maharaj's legs and feet. Imagine Maharaj sleeping, eternally dwelling in Akshardham and you are completely immersed in His murti.

All the five Mansi Poojas should be performed regularly with devotion, whilst remembering the glory of Maharaj in our hearts. It should not become a burden. In order to attain oneness with the murti of Maharaj, one must surrender totally, body, mind and soul to Maharaj.

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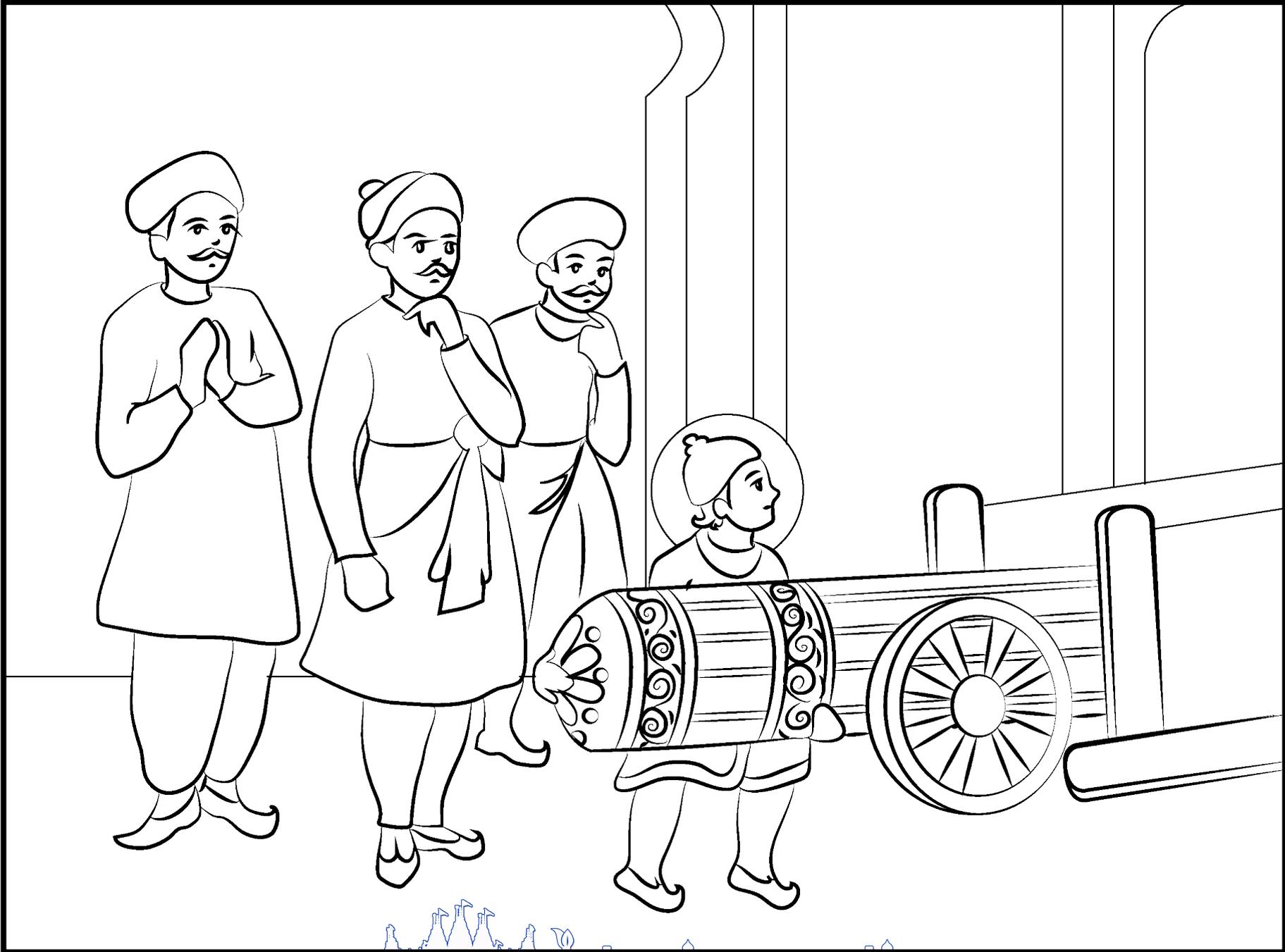
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A Bhakta Brahmin

There was a small village on the sea-shore. There lived a Brahmin. He had much faith in God. Once he had to travel across the sea. While returning from the journey, his ship had a mishap. The ship dashed against the rock in the sea. There was a hole in the ship and the sea-water began to enter into the ship. The ship was liable to be sunk if filled with water, and all the passengers would be drowned with it. Hence all the passengers jumped out of the ship to save their lives. But death was only before them. There were many ferocious crocodiles and some were drowned after struggling hard to survive. Only one man was saved. He was the same Brahmin of this lesson.

He had luckily found a plank drifting in the sea-water. He reached with its help the shore and was thus saved. "As God pleased. Not a leaf flutters without the will of God," said the Brahmin. Many years had passed after this occurrence. This Brahmin had now become old. His son ventured on the sea. Once his son, while returning from the sea-voyage his ship had an accident. All, to save their lives, jumped out of the ship. The shore was closed by. There were no ferocious aquatic animals. So many of them reached the shore very safe.

But one of them drowned. That was the son of that Brahmin. When the Brahmin received this news, He said, "As is the will of God. Not a leaf flutters without His will." People said, "O Bhakta rebuke God a little and ask Him, Why He had done that."

"God did it what He liked. Can we regard Him merciless?", Answered the Brahmin. The people said, "No, not at all. How can we regard Him merciless? He is very kind." "Well then all drowned and I was saved. It was God's mercy. Similarly, in this case all have been saved except my son, it is also God's mercy." All were spell-bound on seeing the Brahmin's firm faith in God.

We all say that God is merciful but at the time of test we all lose patience. Shriji Maharaja, in the chapter entitled "KARAYANI" of the VACHANAMRIT, says, "God whom a devotee worships is expected by the devotee to protect him against any troubles, but the devotee must not be displeased with God. On the other hand, the devotee must worship God carefully. When such a devotee dies naturally, or with some hardship, or devoured by a tiger, or if bitten by a snake, or if wounded by armour, or if drowned in water, in short if he dies in any way, he shall know that God's devotee shall have no reverse motion. Surely, he shall attain God's kingdom. On the contrary, the person, who is against God when dies though with all honour and in the heap of sandal-wood, he gets the place only in the Hell."

Maharaja has shown to us the type of faith in God we should have.

Kirtan Leelaarth Amrut dhaara

Sarve sakhi jivan jovaane chaalo re ~

Leela:

Once, Shree Hari arrived in a holy village names Agatray, in the green and beautiful district of Saurashtra to celebrate Janmastami, the birthday festival of Lord Krishna.

The festival was celebrated with much enthusiasm, happiness and affection by the village's foremost devotee, Parvatbhai. After the festival, Shree Hari and the saints stayed therfe foe a fee more days. At the time Manavadar village's Govindram Bhatt, brother of Mayaram Bhatt, came with his entire family to Shree Hari for the Janoi Sanskaar (rite of giving the sacred thread) of his son Narayanjibhai.

To give the sacred thread under Vedic rites to a Brahmin's son involved a big ceremony with a lot of financial cost. The Lord knows about the financial capacity of all. Understanding Govindram's circumstances, He mercifully said, "Do not despair, take Narayanjibhai around in the village in a procession of aptly decorated floral chariots. I will also join in the procession, riding my 'Roza' horse. This is an accepted alternative to the Vedic requirement and all your wishes would be accomplished." Aahaha! See how much Maharaj loves His devotees! What a display of compassion! Today, the eternal Purna Purshotam Bhagwan, owner of all the abodes, has destroyed a devotee's grief and is visiting the streets of Agatray village on a floral chariot.

The environment has become auspicious in all four directions. The emotional joy overflowing in the hearts of devotees present cannot be controlled. Thousands of men and women are witnessing the bliss of the benedictory ceremony, considering themselves as fortunate. Shree Hari is welcomed with gold and silver petals. Various sorts of gifts are offered by His disciples who are desirous of salvation. In this way, all people in Agatray's streets were like waves in an ocean of joviality and merriment. How could a poet saint like Bhumanand Swami witness this without composing a song? He could not refrain himself; here is a glimpse of the jovial shower of devotion by the great Bhumanand Swami.

Kirtan

Sarve sakhi jivan jovaane chaalo re,

Sheradiuma aave latakanto laalo re

Sarve(1)

Eni shobha mukhe varnavi na jaau re

Jene nigam neti neti kari gay re

Sarve(2)

Roze ghode raajeshva biraje re,

Chhabi joi kotik jandarp laaje re

Sarve(3)

Malya aave maha munina vrund re,

Tema shobhe taare vintyo jem Chandra re

Sarve(4)

Shuk Sanakaadik utam yash gave re,

Nrutya kare Naarad veen vajaave re

Sarve(5)

Nij sakha chamar kare lai haath re,

Aa jo aavya Bhumanaand na Naath re

Sarve(6)

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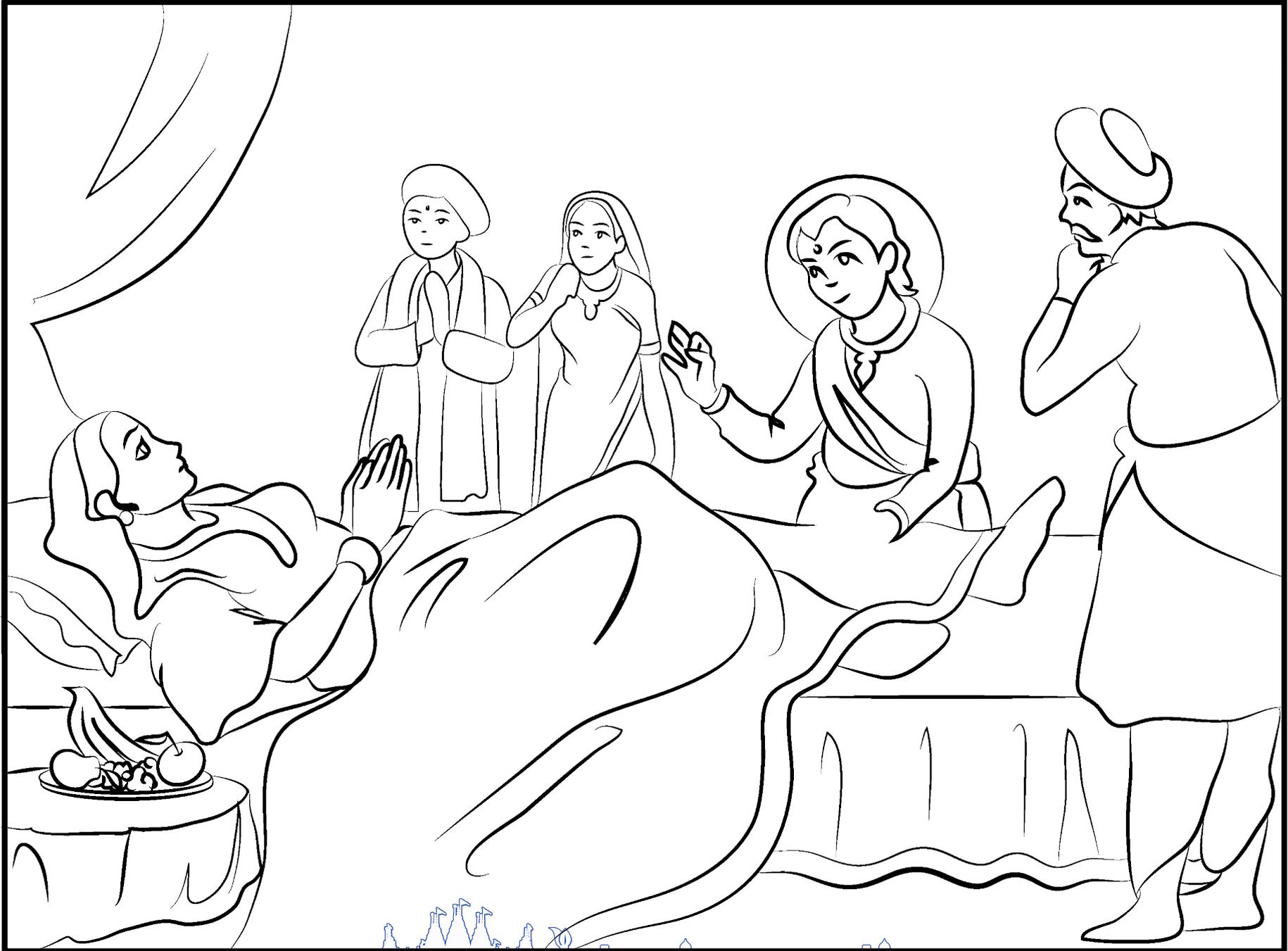
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A Head Of a Wrestler

There was a strong man. He was a wrestler. He was very much proud of his strength, so wherever he went he would try to exhibit his strength by broadening his chest. He would go to any saint in the same fashion - broadening his chest. Even to see Shriji Maharaj he went in the same way. Even to the temple, the same fashion. Shriji Maharaj saw this. He thought that such a characteristic in a devotee was improper. But there will be no effect of direct saying on such a man. So Maharaj taught him in his own way. One day, this wrestler came to Maharaj for darshan, boldly broadening his chest with pride. As soon as he came near Maharaj and bowed his head before Maharaj, Maharaj stretched his hand and pulled his head under his armpit.

The head was imprisoned. The wrestler tried hard to pull out his head, but in vain. He could not. His body perspired completely. Maharaj lifted his hand slowly and the wrestler fell down like a sack of grain. Maharaj laughed and all present all laughed. The wrestler's chest now pressed inside and he could not lift his face to see, so much ashamed he was! Maharaj told him, "Have you realised anything now? Howsoever powerful a wrestler you might be, never go to a temple or to a saint so haughtily broadening your chest. We should never go to satsang so haughtily but very humbly."

Even after this incident, the other two wrestlers did not take any lesson from it. Both of them, "We will walk as we walk." One day Maharaj stretched both of his hands and pulled both the wrestlers under his armpits, and pressed them so hard that they could not be free. Both the wrestlers tried hard, even they kicked their legs and dashed their hands. But Maharaj went on talking with other satsangies as if nothing had happened. At last these wrestlers were totally exhausted. Their mouths foamed. Maharaj lifted up both his hands and threw them left and right. They fell away at a distance. After a long time, they were able to move and stand up. They were ashamed of themselves and ran away down-cast. The devotees implored, "Maharaj, we never had such

a darshan. We have witnessed your great miracle!" But these wrestlers were true devotees of Shriji Maharaj. They threw away their pride, but never Maharaj. Now they go to Maharaj very humbly.

Word Search

Mandirs Constructed by Swaminarayan Bhagvan

AMDAVAD

BHUJ

VADTAL

DHOLERA

JUNAGADH

GADHADA

R	Y	E	V	W	I	P	W	E
W	O	T	A	E	M	D	I	N
U	G	N	D	M	A	H	F	E
Y	K	B	T	V	O	N	N	B
J	U	N	A	G	A	D	H	I
T	M	D	L	W	E	U	E	N
W	M	Y	W	U	J	I	V	R
A	G	A	D	H	A	D	A	B
O	A	R	E	L	O	H	D	R

Maharaj's Mother

There is a small village Jetalpur near Ahmedabad. There lived an-old woman. Her name was Gangabai. She had great affection for Shriji Maharaj. She was overjoyed when Shriji Maharaj came to Jetalpur. She would take Shriji Maharaj to her home and would give him food to eat. Shriji Maharaj would also gladly go with her affectionately and call her "Mother", "Mother."

Shriji Maharaj would address other ladies by their names but would call Gangabai as "Mother." All Saints and devotees would call Gangabai as "Mother" because Shriji Maharaj called her so. Thus Shriji Maharaj's mother was mother of all. And thus Gangama became the mother of all. She would serve hot and fresh food to Shriji Maharaj with zeal. Not only that but she would also be displeased if Shriji Maharaj fails to take this food on time. So Gangama would always go after him.

She would put a basket on her head. She would put a burning fire-pan (stove) on the basket. And on the stove she would place utensils full of pulse (dal) and vegetables. As soon as it is time for lunch, she would prepare and serve hot and fresh food to Shriji Maharaj. Within minutes the dish would be ready. None but a mother would do such a service. So Shriji Maharaj calls Gangama 'Mother.' Shriji Maharaj's mother is also our mother. Even today in Jetalpur there is a small room where Gangama lived and there is an idol of Radha-Krishna which she worshiped.

Word Search

Ten Major Avatars of Bhagvan

MATSYA
VARAH
VAMAN
RAM
BUDHH

KURMA
NURSIH
PARSHURAM
KRISHNA
KALKI

Y	M	A	R	U	H	S	R	A	P	U
K	U	H	K	C	G	P	G	G	Y	K
O	T	A	F	G	R	T	B	M	Y	A
K	K	R	W	D	F	F	M	P	H	N
R	M	A	T	S	Y	A	W	R	E	H
W	O	V	L	C	R	H	M	T	Y	S
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Y	S	S	D	I	I	I	U	O	U	R
K	S	A	S	Y	E	R	V	U	R	K
N	J	R	I	R	W	A	E	Y	T	T
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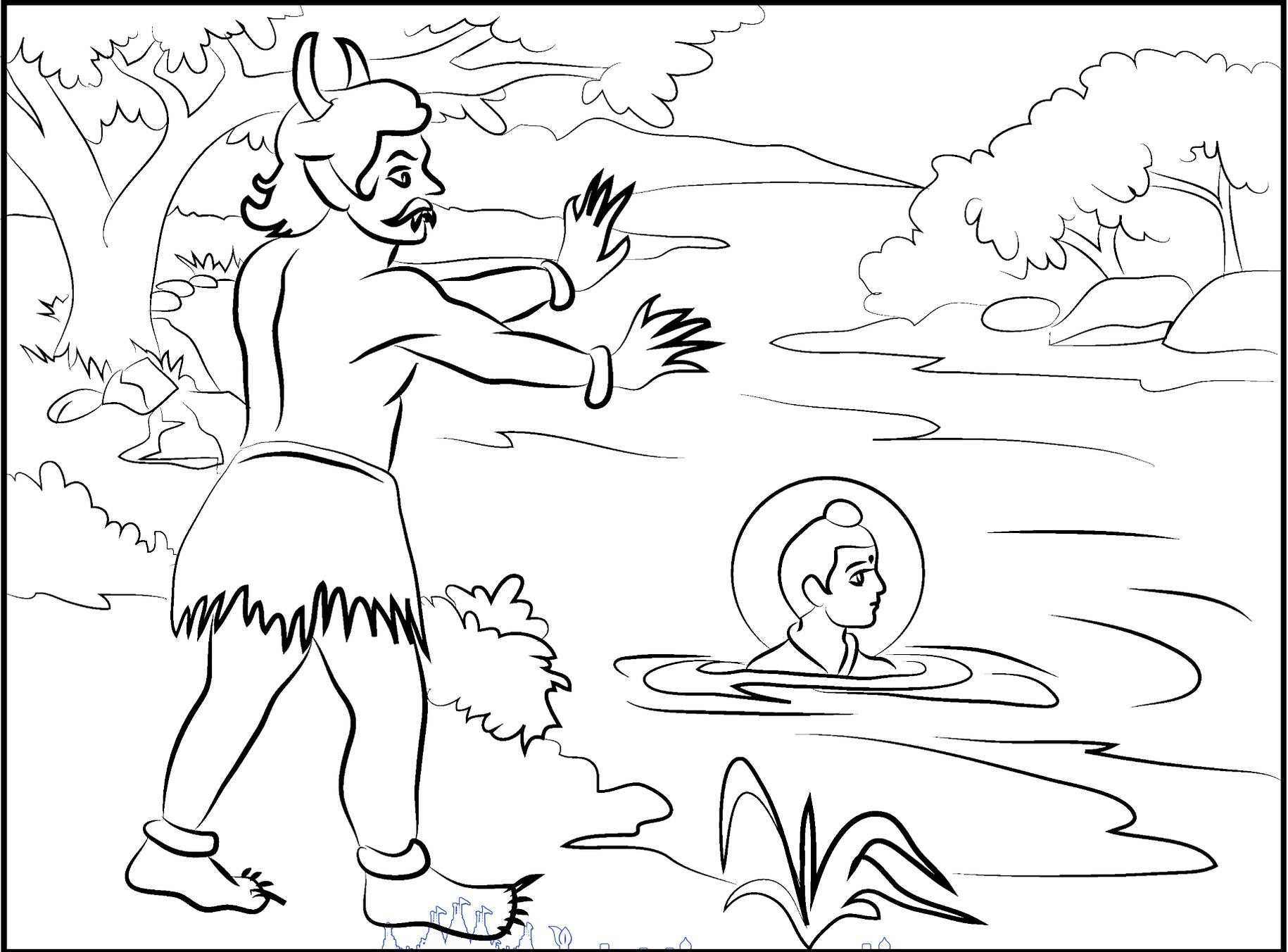
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Sweet and Sour Melons

Ghanshyam Maharaj's Mama is called Vashraam Travadi. He planted some melons in his farm. Once the melons were ripe, Vashraam Travadi picked a melon and sliced it, in order to taste it. As soon as he put it in his mouth, he spat it out because it was very sour. Vashraam Travadi went to Bhaktimata's house and said to her, "The melons are nice and ripe, but they are all sour. If they had been sweet, then I could have taken Ghanshyam Maharaj to my farm and fed some to him, as he likes melons very much." Bhaktimata then said, "Any melons that you give to Ghanshyam Maharaj would never be sour." Vashraam Mama said, "But they are, they are very very sour." At that time, Ghanshyam Maharaj arrived home and said, "Wow, these melons are really sweet!" Vashraam Mama said, "Which melon?" Ghanshyam Maharaj replied, "The melon I picked from your farm, here try it." Vashraam Maharaj tried the melon, and it was really sweet. He asked Ghanshyam Maharaj, "Are you sure this melon is from my farm? I tasted the melons in my farm, they were all really sour." Ghanshyam Maharaj said, "They're not sour, they are really sweet. Come on lets go to your farm and, I'll show you. Once they got to the farm, Vashraam Mama picked a melon and sliced it so they could taste it. To his surprise, the melon was extremely sweet. Ghanshyam Maharaj said to Vashraam Mama, "If you had offered the melon to Bhagwan before you tried it, it would have been very sweet from the start."

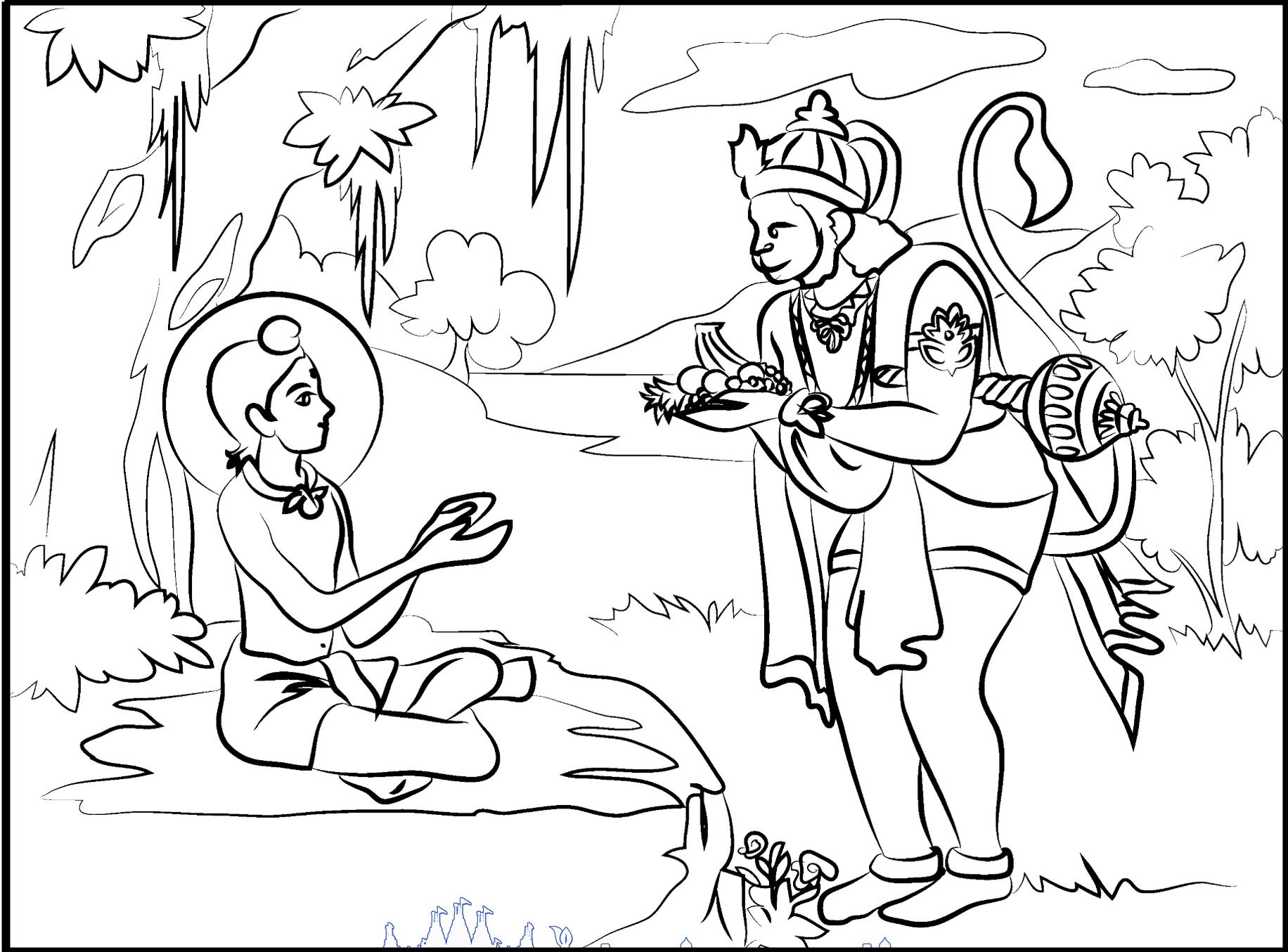
The moral of this story is, always offer any foods to Bhagwan before you eat them as this will purify and sweeten them.

Word Search Charnarvind

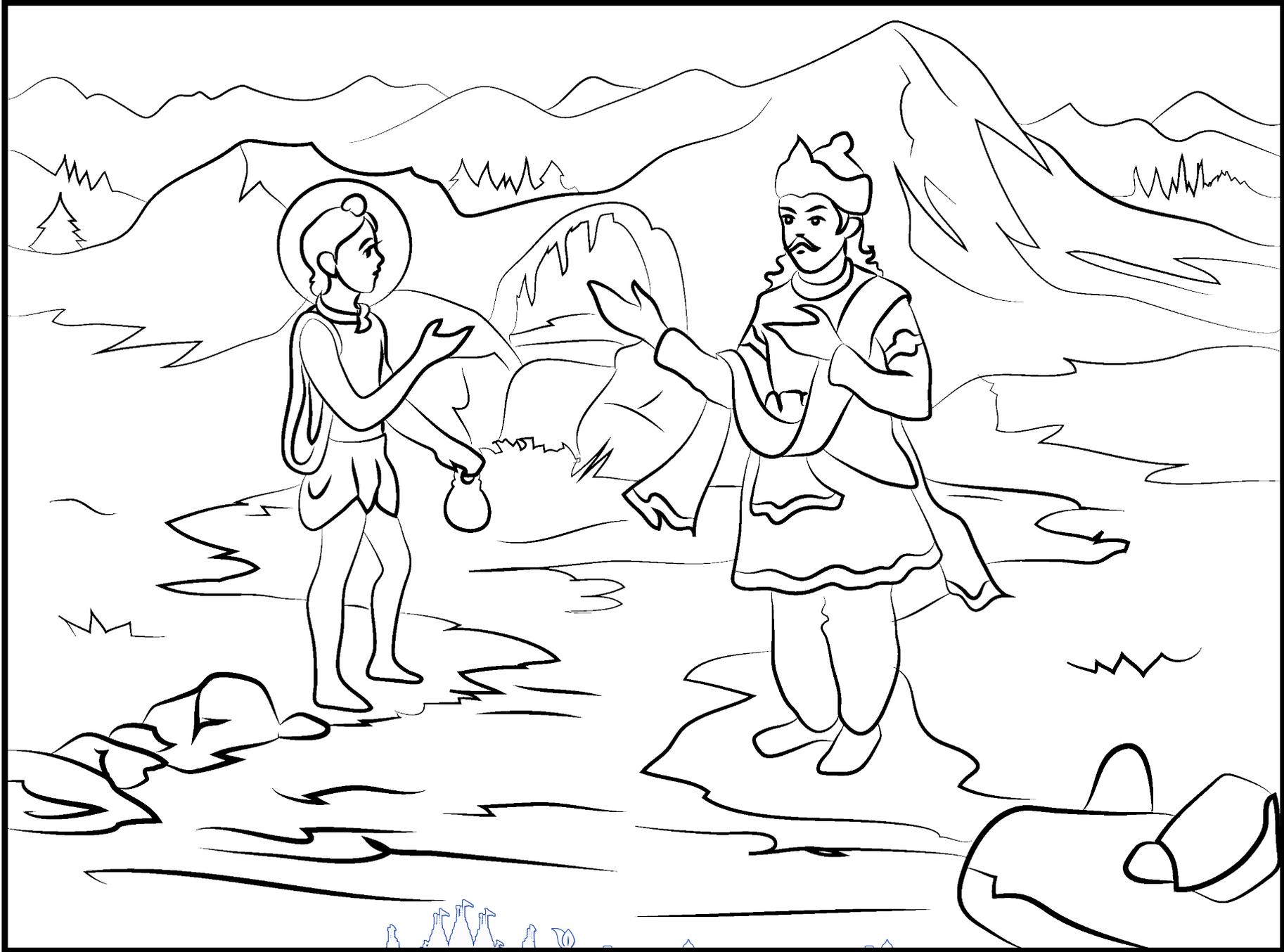
SWASTIK	ASTAKON	VAJRA	MEEN
URDHVAREKHA	ANKUSH	JAMBU	TRIKON
PADMA	KETU	JAV	DHANSUSHYA
GOPADH	VYOM	KALASH	ARDHACHANDRA

C	F	Y	S	A	Y	H	S	U	S	N	A	H	D	H	Y	U
D	Y	U	W	E	T	M	R	U	E	W	V	M	V	Y	O	M
Y	H	K	A	S	T	A	K	O	N	M	A	A	T	M	R	H
R	F	O	S	B	K	H	N	E	T	J	J	T	T	Y	H	E
S	S	N	T	E	N	K	R	K	I	K	R	G	E	Y	H	D
I	U	R	I	O	C	E	E	O	U	N	A	R	Y	M	I	R
U	T	E	K	N	M	R	V	B	R	S	R	L	V	E	K	F
E	I	I	B	W	Y	A	E	U	R	B	H	W	A	W	M	R
T	R	W	U	E	E	V	T	B	B	E	D	N	E	S	E	H
T	I	Y	J	A	E	H	H	M	E	E	N	G	M	O	H	F
O	M	S	E	P	A	D	M	A	M	T	T	R	T	N	R	V
R	E	J	T	U	A	R	J	J	B	I	J	F	N	F	B	B
U	O	F	W	P	U	U	U	R	E	R	W	V	W	E	B	K
A	T	R	O	W	T	N	E	V	Y	U	V	B	W	D	Y	J
B	Y	G	V	A	R	D	H	A	C	H	A	N	D	R	A	N

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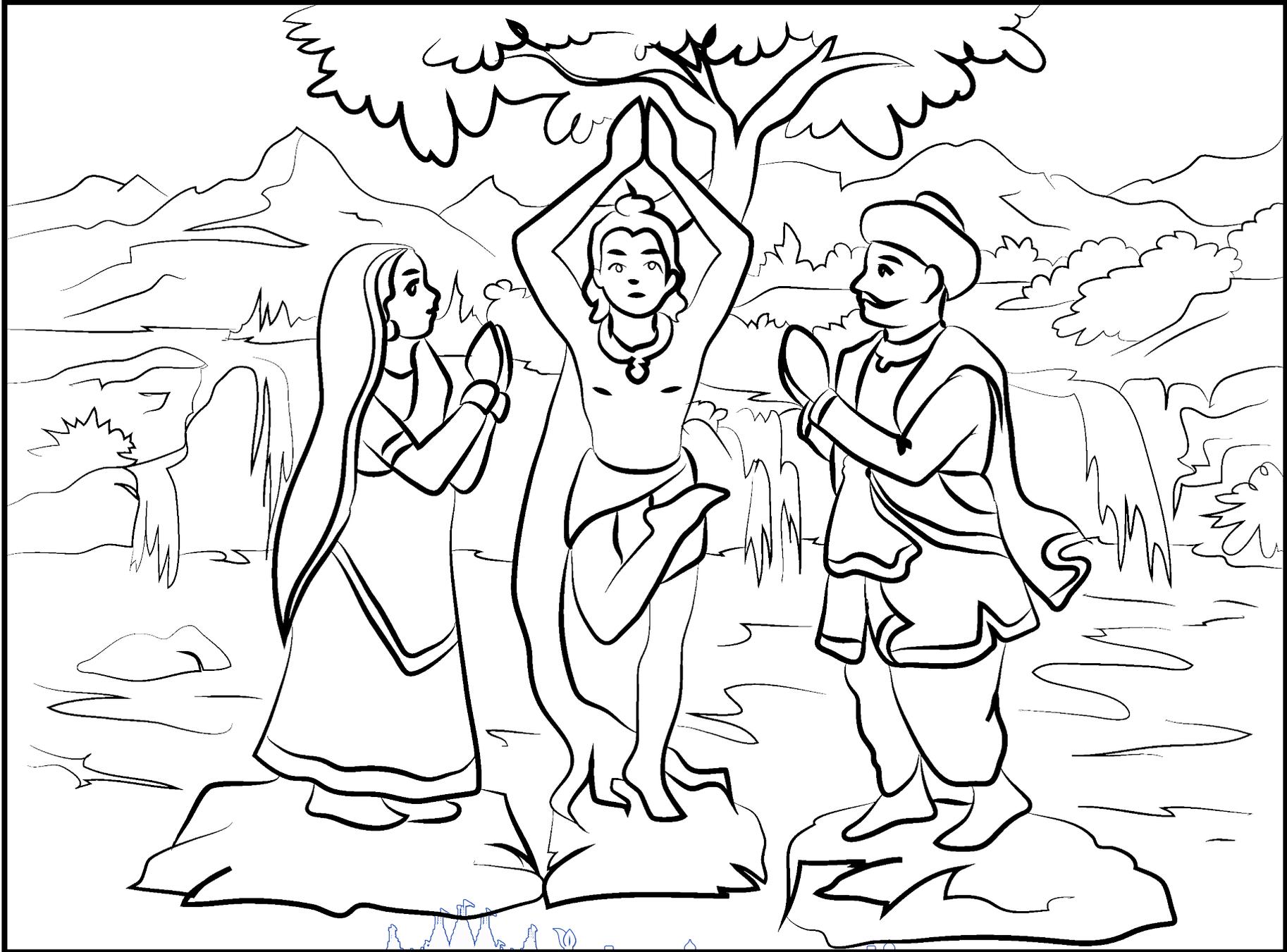
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Satsang in Bhuj - Questions

(Find the correct answer from the column below)

1. In which caste was Sant AcchyutDaasji born?
2. Where was Ramanand Swami's main aashram located?
3. Who was the first person in Bhuj to go into Samaadhi (deep trance/meditation of God)?
4. After leaving Jagjivan's yagna, in which village did Lord Swaminarayan reside?
5. How many years did Lord Swaminarayan Bhagwan stay in Kutch?
6. Which Saint was appointed by Lord Swaminarayan to supervise the building of Bhuj temple?
7. Which deity currently present in Bhuj Temple came from Shweta Dham?

Answers

Vaishnavanand Swami	Bhaavsar
Narayan Bhagwan	Sundarji Suthaar
7 years	Lojpur
Dhamadkaa	

Word Search Eight Factors of Influence

DESH	KAL
KRIYA	SANG
MANTRA	SHASTRA
DIKSHA	DHYAN

I	G	F	E	E	T	U	D	Y	M
M	B	K	H	D	D	G	I	H	M
E	S	W	P	B	E	E	K	B	E
R	V	I	V	W	S	N	S	G	H
E	N	M	K	B	H	S	H	K	N
E	B	A	B	T	H	O	A	T	N
T	L	M	Y	A	U	Y	O	N	E
R	I	N	S	I	N	A	M	M	G
Y	M	T	R	V	R	Y	D	G	R
Y	R	E	M	T	E	K	Q	V	M
A	M	W	N	Y	B	W	U	W	W
B	Y	A	T	E	W	N	Y	E	B
E	M	V	R	D	H	Y	A	N	Y

Questions & Answers

(Find the correct answer from the column below)

Questions

1. Who was Ramanand Swami's mother?
2. Who was the first sant that Nilkantvarni met when He arrived in Loj ?Sukhanand Swami.
3. Who was Markandya Muni's father ?
4. Who was Rama Bhagwan's father?
5. Which type of knowledge was given to His mother by Kapil Bhagwan?
6. Who was Parshuram Bhagwan's father?
7. Who was the father of Bharat Raja?
8. Who was Kubja in her previous life?

Answers

Vishwaroop	Sumati
Dashrat	Jamdagni Rushi
Ranapratap	Matanga Muni
Shurpankha	Uttam Khachar

Questions

9. Which Rishi's son gave the curse to Parikshit Raja?
10. Who was Shabri's guru?
11. Where was the Satsangi Jivan read for the first time?
12. Who was Meerabai's husband?
13. Where did Maharaj and Manki Ghodi meet for the first time?
14. Who gave the Narayankavach to Indra?
15. What was dada khachar's other name?
16. What was the name of the vadi that belonged to Dada khachar?

Answers Cont.....

Sukhanand Swami.	Lakshmi vadi
Shamik Rishi	Indradhumn Sarovar
Rushabhdevji	Sankhya Gnan
Minapur	Mukand Muni

Fun Page

Word Search

Items of Vincharan of Nilkanth Varni

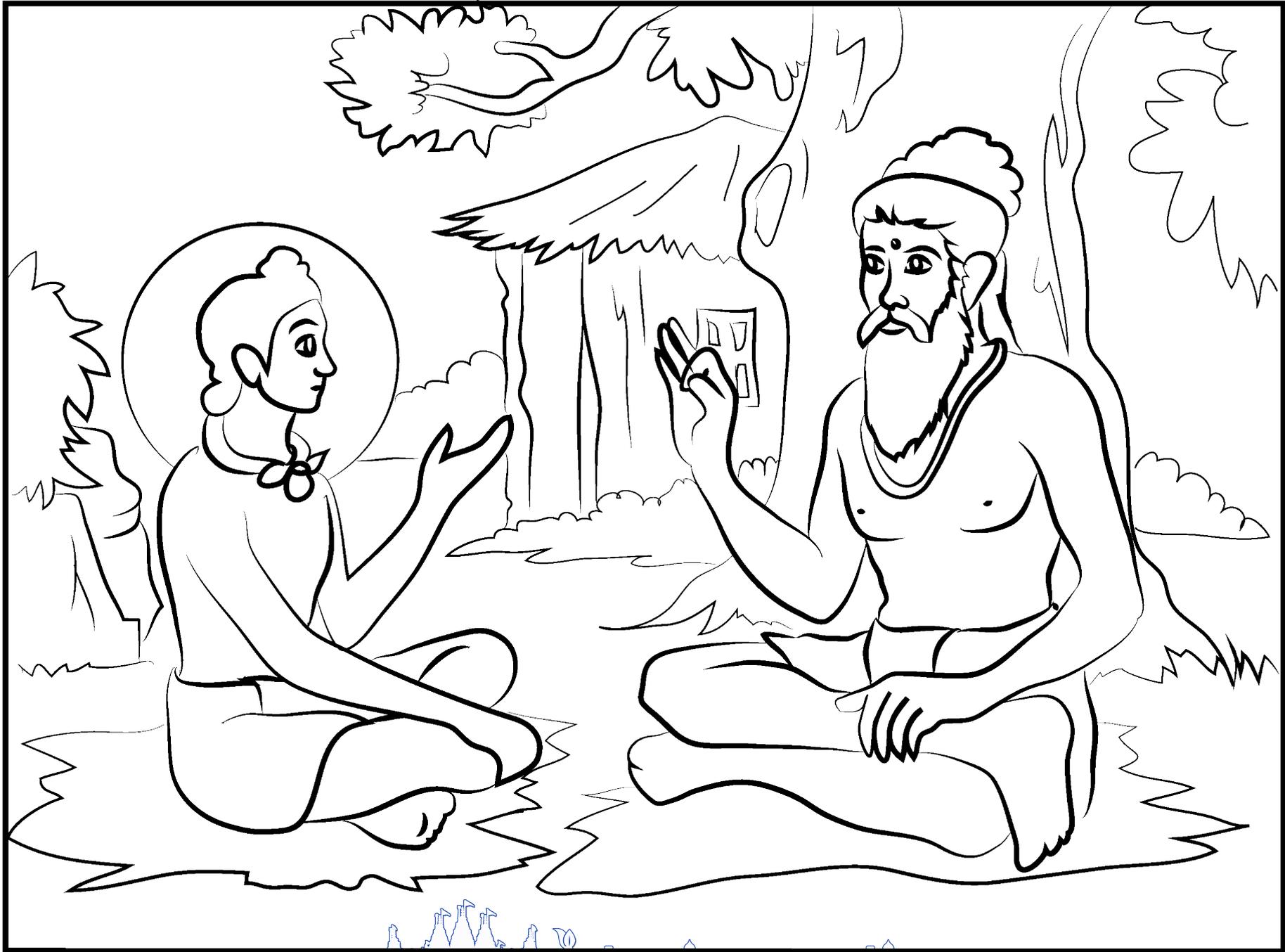
MRUGCHARMA MUNJ MEKHLA KAMANDALU
BATVO PALAS GUTKO
GARANU BHISHAPATRA MALA
YAGNOPAVIT TULSIKANTHI

W	V	R	T	U	P	T	T	E	T	Y
U	D	F	G	O	V	R	I	R	S	K
R	L	E	R	B	U	U	V	S	V	I
E	V	A	R	U	N	E	A	G	M	T
T	G	B	D	T	A	E	P	V	E	M
N	R	E	D	N	R	B	O	H	N	I
X	A	C	T	G	A	E	N	G	E	I
G	M	N	Y	P	G	M	G	O	U	N
G	R	N	Y	I	A	W	A	N	M	B
N	A	T	N	R	N	L	Y	K	A	T
B	H	I	S	H	A	P	A	T	R	A
T	C	R	N	M	G	N	V	S	Y	M
R	G	U	T	K	O	O	N	R	N	E
H	U	R	N	E	O	M	R	B	E	M
T	R	R	F	N	E	N	R	K	I	A
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Bedtime Story/Word Search

Poor Man's Son

Maharaj was staying in Ghadhada. Some devotees came and offered food to Maharaj and all the santos. At that time, a poor boy came and started crying and saying, "I'm really hungry! I'm really hungry!" The devotees did not say anything, however, Maharaj said, "Please give some food to this poor boy." The devotees started looking at each other. Maharaj asked the devotees, "Why are you not saying anything?" The devotees explained that the boy was the son of a fisherman who eats fish. So Maharaj said, "I see, but the fact that he is hungry remains unchanged." The devotees agreed that this was true. Maharaj said, "If someone is hungry, thirsty or in pain, you should not look at the caste of the person. It is the duty of a householder to eradicate the pain of anyone that comes to him who is hungry, thirsty or in need of clothing. At this point, he should not look at where the person is from, what caste he is or whether he is friend or foe.

Now the devotees understood and offered enough food to the poor boy to fill his stomach. Will you find a kinder king of kings in this world?

Word Search

Nine Types of Bhakti

Shravanam	Kirtanam	Smaranam
Pad Sevanam	Archanam	Vandanam
Dasyam	Sakhyam	AtmaNivedanam

R	Q	R	I	S	Q	R	Y	E	Q	M	E	M
A	N	U	J	G	H	B	B	T	B	K	R	E
N	T	K	H	T	U	R	I	F	U	I	N	N
A	Y	M	H	O	R	F	A	N	T	R	Q	K
E	D	E	A	Q	M	Q	M	V	Q	T	J	Q
M	T	K	B	N	U	R	O	T	A	A	K	G
U	T	T	U	X	I	F	Q	R	Q	N	L	E
W	M	Q	S	O	R	V	C	F	E	A	A	M
N	Q	F	N	M	P	H	E	W	T	M	Z	M
I	N	M	W	M	A	F	G	D	W	H	S	N
O	I	Y	R	N	D	E	P	Y	A	G	W	Q
Z	H	N	A	B	S	Y	A	Q	Y	N	E	M
B	E	M	Y	M	E	N	U	N	U	D	A	J
T	F	Q	B	Y	V	A	N	D	A	N	A	M
S	A	K	H	Y	A	M	T	S	I	M	R	T
N	F	M	E	M	N	Q	Y	W	O	F	T	U
R	I	P	Y	R	A	A	M	Y	P	D	G	H
E	B	T	O	Z	M	W	Q	I	A	S	V	B

Ashtang/Saastang Dandvat Pranaam

Dandavat is done by prostrating yourself before Lord to salute.

Pranam is joining both the palms, raise them to your chest and say `Namaskar or Pranam.

Sa - With

Ashta - Eight

Anga - parts of body

Dandvat - stick like

Pranam - bow down

The Saashtaang Dandvat Pranaam is a prostration using the entire body.

Sashtang Dandvat Pranam means bowing down to the Lord with the eight parts of the body:

1. Both feet - Pag
2. Both Arms straightened out - Hath
3. The knees - Dhichan
4. The chest area - Chati
5. The head - Mastak
6. Sight (the eyes) - Dhrashti
7. The concentration (the mind) - Man
8. Speech (the mouth) - Vani

One must do five dandvat pranam and the sixth one to atone for any mistake that one has knowingly or unknowingly committed.

In Pooja while doing Sashtang Dandvat Pranam it should be done from the right of God.



Saashtaang Dandvat should be done with a rapid momentum: up-down, up-down, up-down etc.

The body should be kept as straight as possible (like a stick) and all the angas (body parts) should be directed to Bhagwan.

When performing Saashtaang Dandvat Pranaam, at least eleven should be done- never any less. When coming to the mandir, doing Pranaam at the end of Pooja or during the praarthnas, at least eleven Dandvats should be done and more should be done until the body is exhausted.

Panchang Pranam

For females the prostration is panchaang pranam that is bowing down to the Lord with the five parts of the body.

Panch – five

Anga – part of the body

1. Hands - Hath
2. Head - Mastak
3. Mind – Man
4. Eyes - Dhrashti
5. Speech - Vani

At least 6 Panchang Pranam should be done by female satsangis.

In Pooja Panchang Pranam should be done from the right of God.

- Whilst doing Saashtaang Dandvat/Panchang Pranaam, make sure the hands are crossed so that the left hand is touching in the direction of Bhagwan's left foot and the right hand is touching in the direction of His right foot.

- It's very essential to keep the mind focussed on Shree Hari. Although the body may be engaged in Pranaam, often the mind is involved in thoughts about something else. As the mind constitutes one of the eight body parts, it should be concentrating only on the murti of Bhagwan. Both the pranām symbolises the breaking of our mān (ego). The mind must be kept on Bhagvān while performing the dandvat pranam.

- The eyes should be visualising Bhagwan.

- The mouth should be chanting the praarthna such as Fagva, Vishvesh Cho or the mantra Swaminarayan. There should be no conversation or talking going on whilst performing Pranaam

Both the Pranaams symbolises the breaking of our ego. We are offering ourselves entirely and not just the body to the feet of Bhagwan or HH Acharya Maharajshree or Santos.

The pranams shows that we have no pride or ego and that we are a daas (servant) to the Lord.

Bhagwan has given us this body to use for pious purposes. This body is not ours- it belongs to Bhagwan who has lent it to us. We show this by 'falling' to the feet of Bhagwan in the form of Saashtaang Dandvat/Panchang Pranaam.

Shreeji Maharaj liked Saashtaang Dandvat Pranaam/Panchang because it showed total surrendering of one's pride and ego.

Shree Swaminarayan Bhagwan also told His devotee to do one extra Dandvat Pranam (five plus one extra) everyday after the Pooja and ask Him "Hey Bhagwan! mara 8/thi jan ta ajanta mun, vachan ane dehe kari ne aapna bhakt no dhroh thayo hoy to mane maaf karjo." This way Bhagwan will forgive you in case if you hurt a Bhagwan's Bhakt with or without any purpose. ("Vachanamrut", Gadhada Madhya - 40)

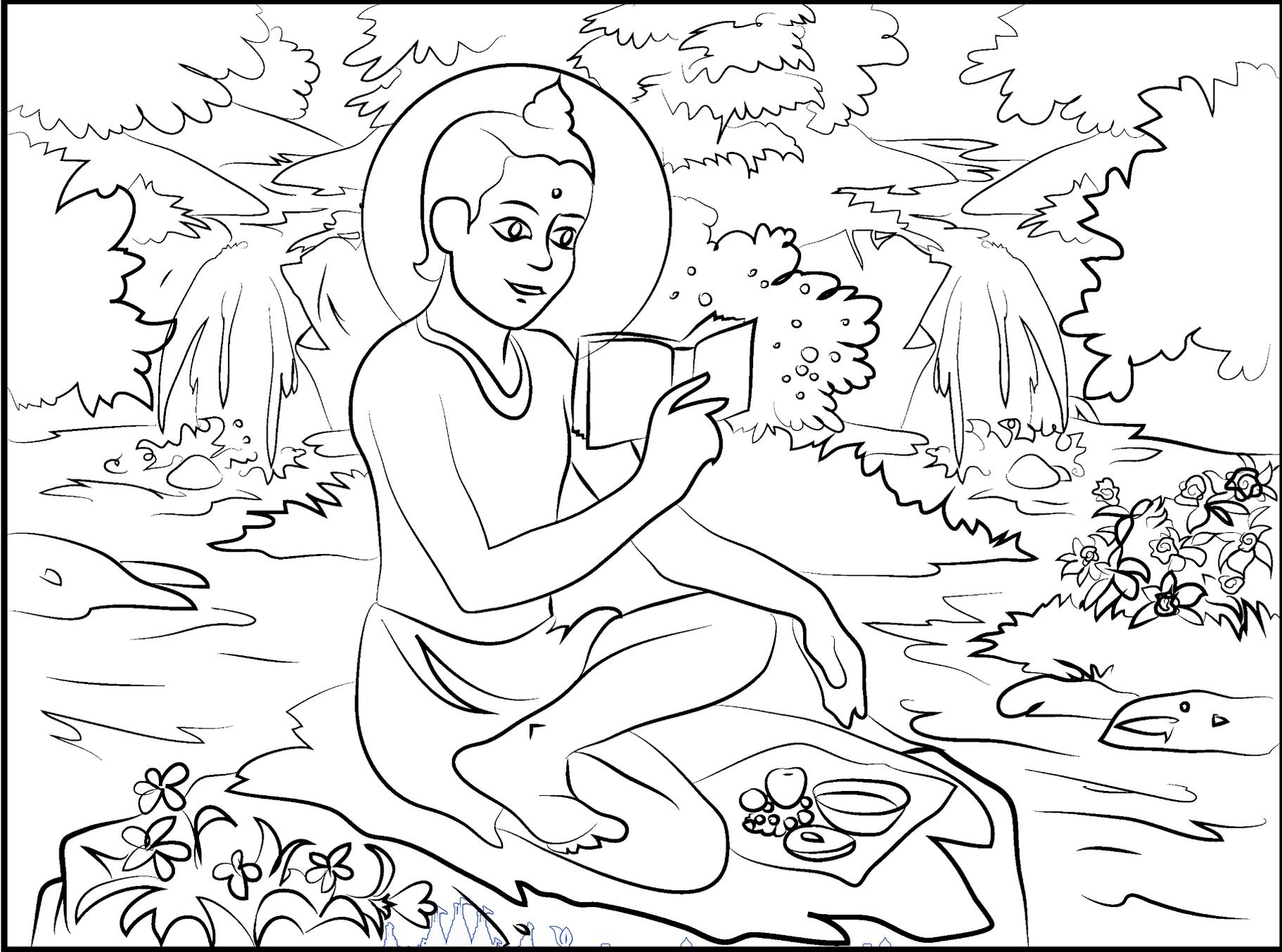
One cultivates the qualities of physical and mental humility and is thus spiritually benefitted.



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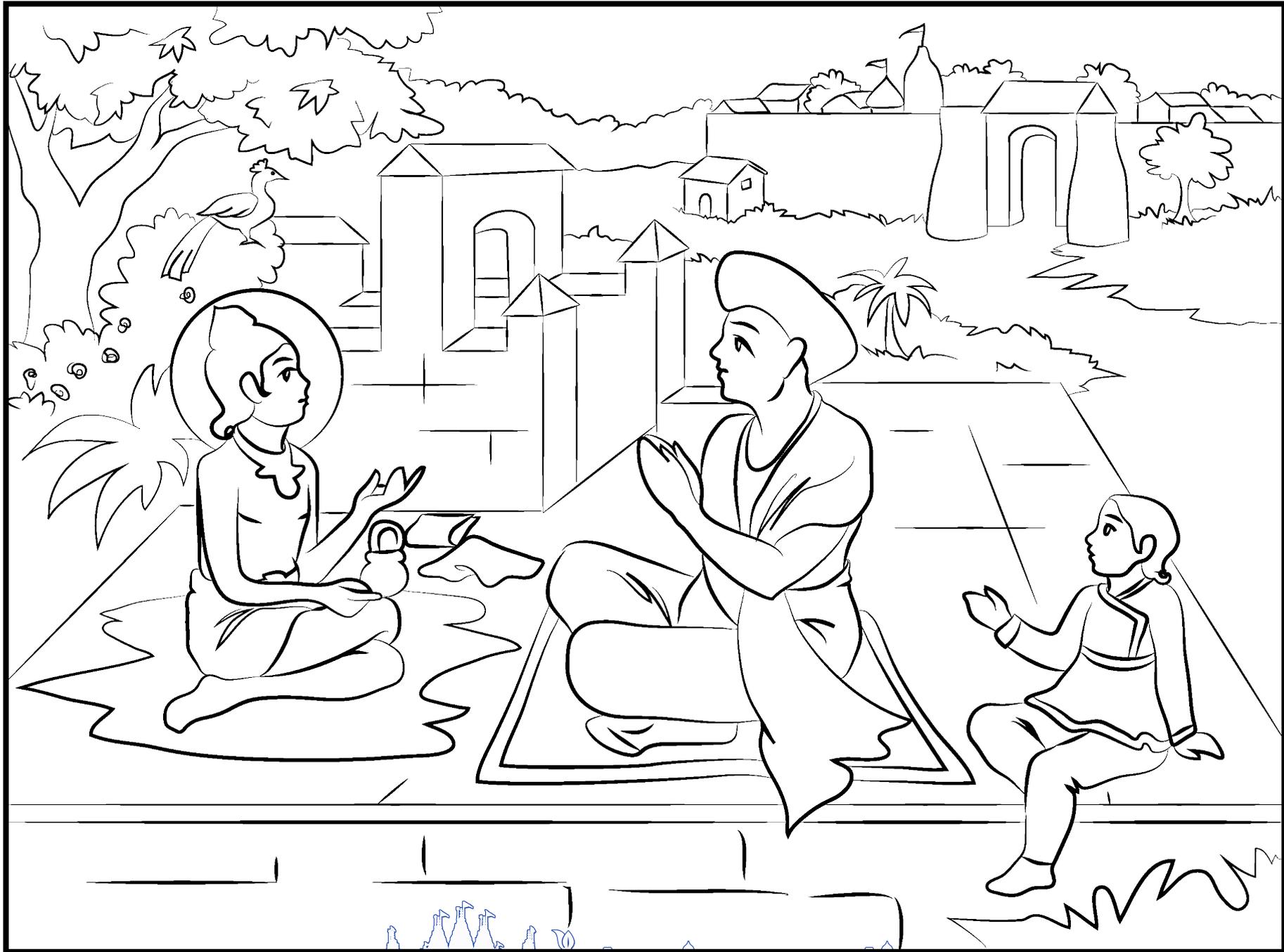
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Bhakta Joban

Vadatala was a small village two hundred years ago. It was considered the town of thieves. Joban Paghi was the leader of the thieves. He hailed from Vadatala. So he was known as Joban Vadatalo. He was as dreadful as death (KALA). To cut a fruit and to cut a man into pieces had no difference for him. He was such a huge sinner. His hiding places were in the forest, in dense bushes and in ravines. He raided and robbed villages. He robbed the rich and government treasury as well. Big prizes were offered to one who brings him alive or dead, yet nobody could arrest him.

Such a terrible Joban Vadatalo came to know that Shriji Maharaj was going to arrange a Samaiya of YAGNA in Dabhan. He thought, "Hundreds of people would gather there and I will get much booty." Joban was specially interested and coveted Maharaja's mare, Manki. He thought that he was capable of robbing kings and princes, hence it would be easier to rob a sadhu or a saint. He assembled all his men and said, "Let us go to Dabhan! You will by getting an opportunity, take away famous Kathiawadi horses and stealthily rob the gathering! I want to have Maharaja's mare. If Maharaja be a God, he will perform a miracle and will not allow us to take away the mare. I want to test his godliness.."

Joban Pagi and his men went mixed with the people at Dabhan. Joban already marked the residence of Maharaja and the stable where the mare was kept. What happened next is narrated below verbatim in the words of Joban Pagi himself as dictated by him to a bard maintaining genealogical tree and family history. "We all went to Yagna. We labored hard for three days and three nights. But we could not get a

single opportunity in the gathering. Whenever I saw, I could only see Swaminarayana. My eyes were only on Manki, so I went there at night. Swaminarayan was asleep in a wooden cot. When his personal guards were relieved, I went in the stable covering myself in a dark garb. There were at least a hundred horses belonging to Kathi Darbars and the royal household. Manki was tied on the first peg. As soon as I entered the stable, Swaminarayana, to my utmost surprise, was seen fondling the mare with hands and arranging fodder by his legs. I returned to his residence to verify. I saw him sleeping fast in his bed, and one of the devotees was guarding him and was counting beads. I then, returned to the stable. There I saw Swaminarayana was feeding Manki grain in a nose-bag.

Thus I tried thrice. But I could not find Manki uncared or - unattended. Then in the dawn, I went into the stable with the thought of stealing any horse that came handy to me; I saw Swaminarayan sitting on every horse. He was there even near Manki. Thus I saw many forms of Swaminarayan as there were horses. My pride was dissolved". The next day I went in the meeting. I took off my turban and

placed at his feet. He spoke "Joban Pagi, you kept awake late at night. But could you take the mare?"

I confessed my sin, "I am, hence forth, at your feet. Accept me as your servant-devotee". He called me nearer. He asked me to hold water in my palm. He chanted some mantra. He put round my neck a KANTHI and placed both his hands on my head.

At the same moment, I felt new light and life entering my body. I repented for the sins I had committed and fell at his feet. SWAMINARAYAN

He encouraged me saying, "Don't worry, All your sins are pardoned today". Saying thus, he gave me a big rosary that he carried. Such was the power, lustre of Shriji Maharaj. He stole the heart of the man who had gone to steal the horse. Maharaj is, thus a thief of thieves! Joban Pagi's house was the only house in the whole of Vadtal with one storey. All other houses were made of mud. Maharaj stealthily stayed one month in this house of Joban Pagi. He wished to test the affection of the devotees of Ghadhada, so, he came to Vadatal without informing anyone in Ghadhada. Early in the morning, he went to the house of Joban Pagi, but it was closed. He returned and went to Chandan Talawadi to bathe. After sometime, Joban Pagi got up and saw the foot-prints of someone at his door. He minutely observed the foot-prints and concluded that those were the foot-prints of Shriji Maharaj. He treaded into the direction of foot-prints and at last found out Shriji Maharaj at Chandan Talawadi.

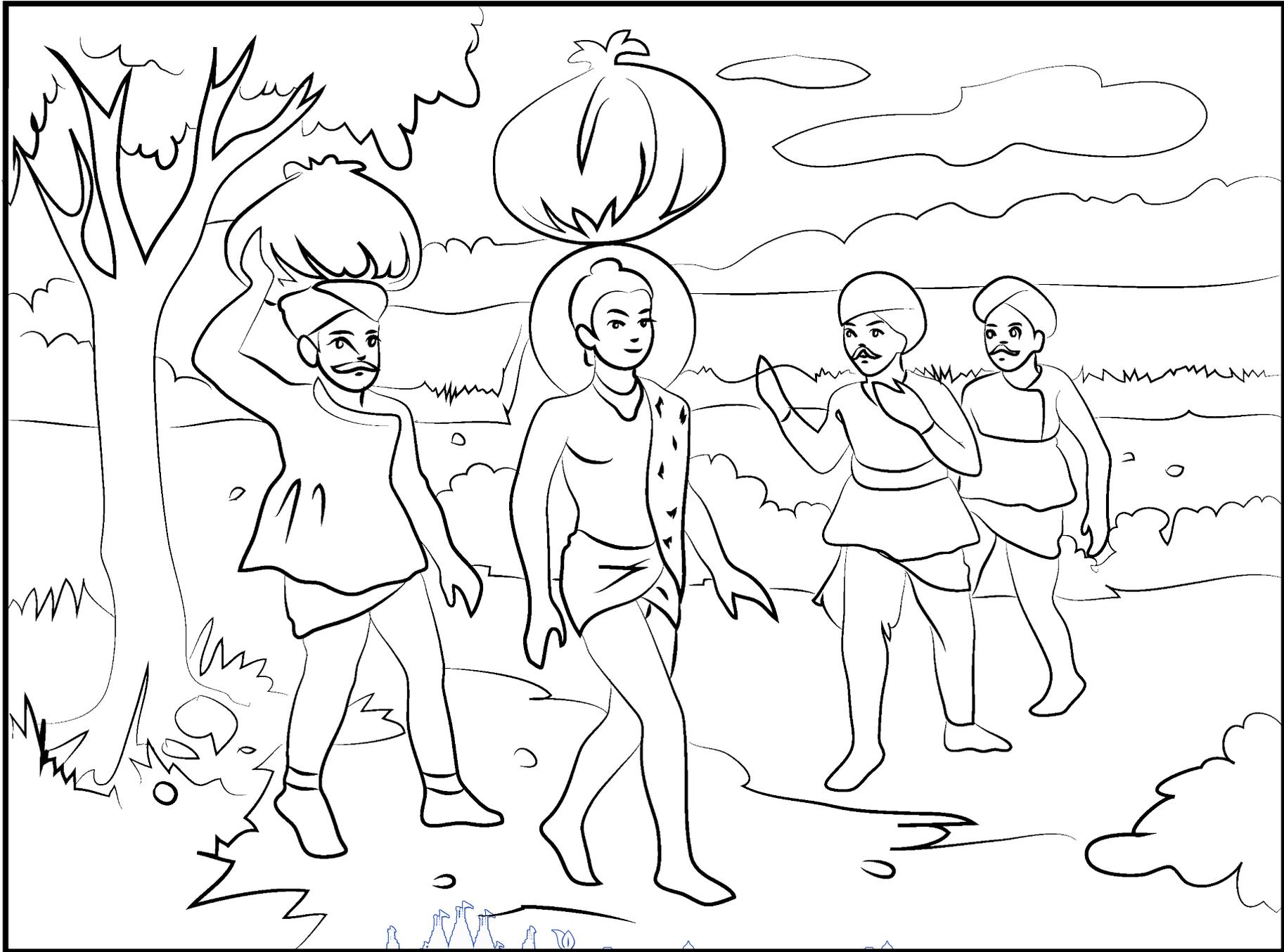
Maharaj said, "I want to stay here hiding from the people, would you help me?".

"I have many hiding places into the mountains and river-ravens", said Joban Pagi. He further said, " I will hide you in such a way that even an army of lacs of soldiers would not be trace you out". Maharaj smiled and said, "I want to stay only in your upper-storey, but no one should come to know about it". Maharaj stayed in Joban Pagi's upper-storey for exactly a month. Everybody came to know about this only when Maharaj himself appeared at public. Thus Joban's upper-storey became a great place of pilgrimage. It has been preserved in its original form even at this day. Narrating this incident, the poet of HARI LEELAMRIT GRANTHA says:

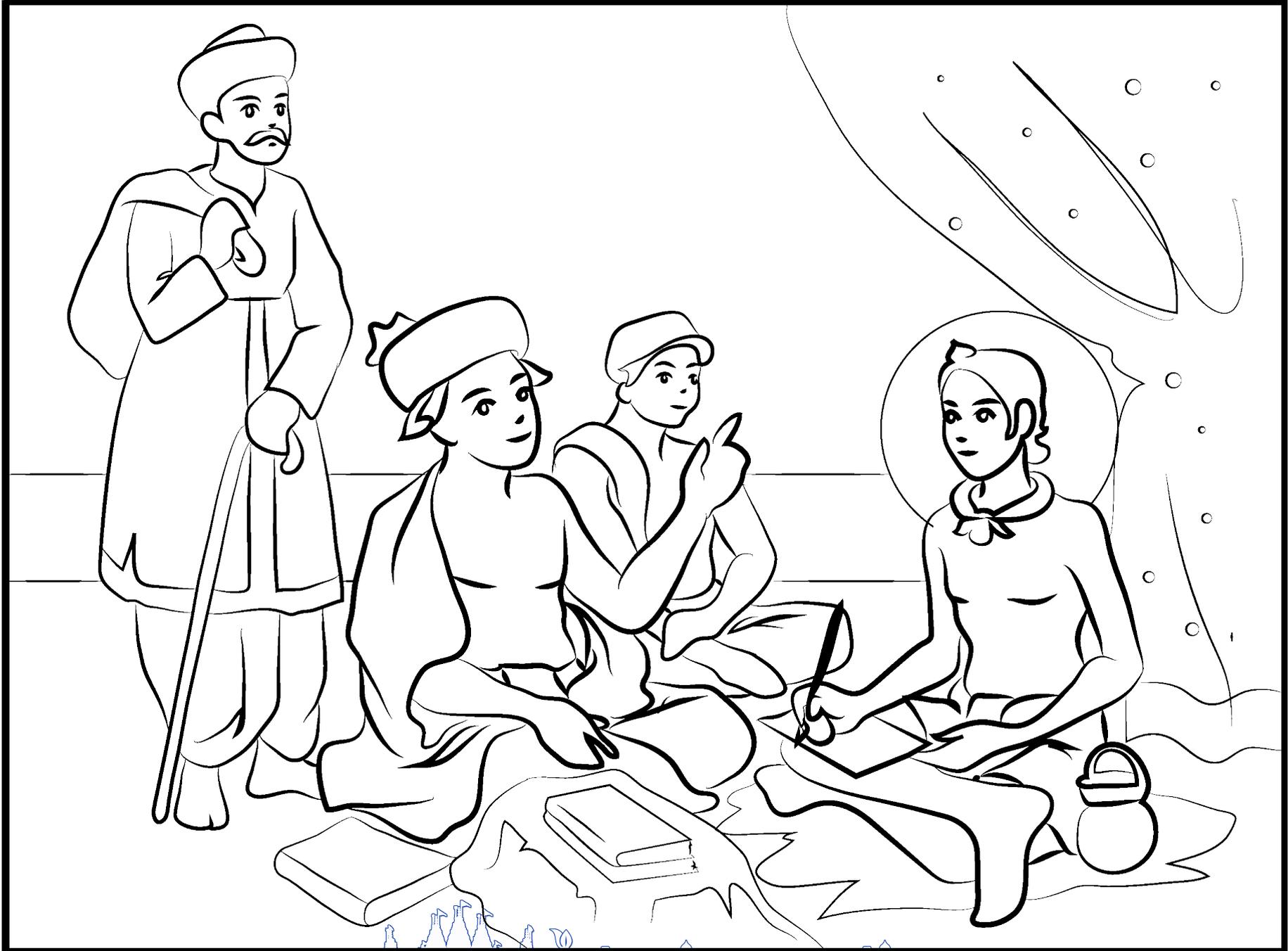
To know what kind of affection the people of Ghadhada had, Came there in Vadtal almighty Swaminarayan for hiding himself away. A month thus passed away, the people of Ghadhada thus turned into dismay. Ghadhapur - the people of Ghadhada ran helter-skelter in every corner in search of Maharaj. Naja Yogiya vowed that he would not drink the water of Gadhada till he brought back Maharaj to Gadhada. And he himself, by his skill, found out Maharaj in Vadatal. How wonderful Joban Pagi's devotion to Maharaj must have been at whose house Maharaj stayed a month leaving Gadhada! Joban Bhakta placed at the feet of Shriji Maharaj his whole life and property. Why Vadatal has become a great place of pilgrimage is because of Joban Bhakta. Joban Bhakta also donated land in Vadatal for the construction of the temple and, he placed at the feet of Maharaj his whole field.

Joban Bhakta used to take Shriji's CHARANA-RAJ (holy dust under Maharaj's feet) in the dish of his daily meal. When Shriji Maharaj left this world(passed away), Joban Bhakta stored the ashes of Maharaj's mortal remains and used to take the ashes in the dish of his daily meal. Many years passed thus. Once he was sitting at a meal, he came to know that the ashes had exhausted. There and there he cried out "I am also exhausted!" He did not take meal on that day. The next day he passed away. He was 86 at that time.. He served Satsanga for fifty one years. Joban Bhakta was and even to-day is a luminous lamp of the Swaminarayan Sampradaya (sect).

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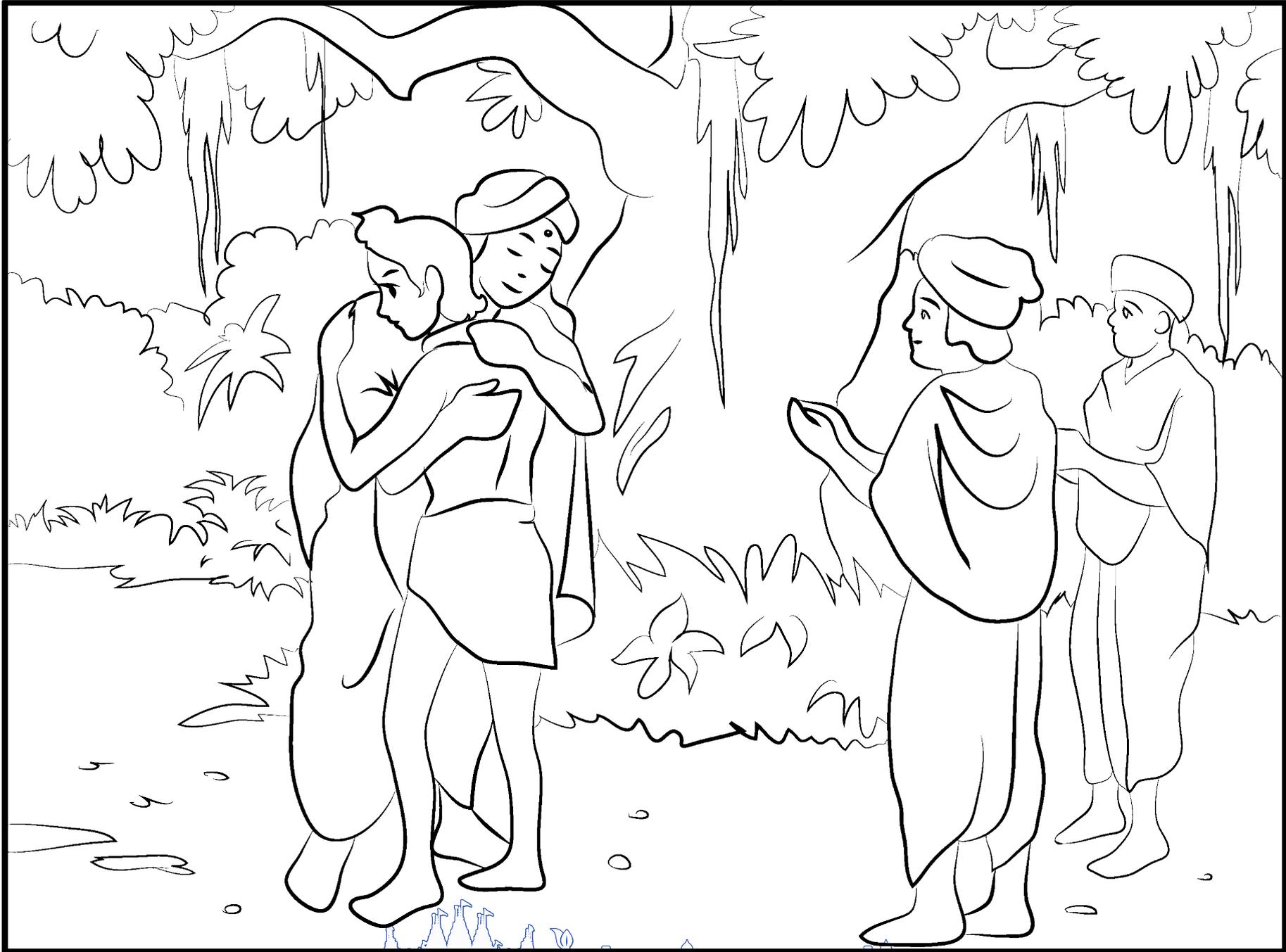
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What do they Mean?

Rama-- name of Shree Ramchandra incarnation of Krisna. Rama is also another name of Krsna, which means always bissfull or happy.

Krsna-- name of the Supreme Lord. Krsna means all attractive.

Jaya-- All glories, All glories!

Govinda -- lover and tenderer of cows.

Hare-- The internal potency/ pleasure potency of the Supreme Lord, also Shreemati Radharani is addressed as Hare at various places in shastras. Shreemati Radharani is the internal potency or the pleasure potency of the Supreme Lord.

Narayan-- The Supreme Lord

Vasudev-- Son of Vasudev, Krsna.

Vrindavanchandra - The moon of Vrindavan Dham (the most auspicious place where Supreme Lord Shree Krsna has His most pleasurable pastimes).

Madhav-- Lover of Shreemati Radharani

Mukunda-- The giver of mukti, liberation

Anandakanda--The root of all pleasure

Swaminarayan--The Supreme Lord Shree Sahajanda Swami who became famous as Shree Swaminarayan Mahaprabhu due to Swaminarayan mahamantra He gave us to chant. Supreme controller of everything.

Word Search Ekadasi

Mokshada	Safla	Sananda	Tilda
Jaya	Vijaya	Dhatri	Vimala
Papmochini	Varuthini	Mohini	Apara
Nirjala	Yogini	Devshayni	Kamika
Aja	Padma	Indira	Raama
Pashankusha	Prabodhini	Abhida	Kamla

P	H	W	N	K	A	M	I	K	A	W	N	E	M	W	P	N
R	Y	T	R	N	U	J	B	E	N	I	N	D	I	R	A	W
A	V	I	M	A	L	A	A	L	A	J	R	I	N	O	S	N
B	W	I	U	Q	I	D	B	Y	M	B	I	M	I	I	H	I
O	I	N	J	M	N	T	N	R	B	B	G	N	G	N	A	W
D	M	E	R	A	N	W	M	A	P	A	R	A	O	Y	N	N
H	O	I	N	T	Y	N	T	N	A	Q	Y	I	Y	A	K	R
I	K	A	W	I	B	A	R	B	P	B	P	M	Q	H	U	A
N	S	A	F	L	A	T	Q	A	M	D	A	P	R	S	S	B
I	H	Q	N	D	T	G	E	Y	O	Q	M	N	U	V	H	H
T	A	W	Y	A	H	N	C	Q	C	M	O	T	R	E	A	I
M	D	M	R	U	B	A	E	W	H	T	H	W	N	D	E	D
K	A	M	L	A	B	R	T	U	I	M	I	R	A	A	M	A
W	N	U	W	W	Y	G	N	R	N	M	N	Y	E	W	B	M
B	W	T	V	A	R	U	T	H	I	N	I	O	H	U	R	T

Questions & Answers

(Find the correct answer from the column below)

Kirtan - Questions

1. Where was the kirtan "Janam Sudhaaryo Re Maro" written?
2. Who wrote the kirtan "Taaro Chatak Rangilo Chhedlo Albelaa Re"?
3. Where was the leelaa pertaining to "Oraa aavo maaraa Lera khdaa laheri" set?
4. In which season did the leela of "Oraa aavo maaraa Lerakhdaa laheri" occur?
5. 'Jamo Ghansyam prit karine' ... who wrote this thaal ?
6. Who composed the kirtan 'Juo Juo ne Saheliyo Aaj' ?
7. Who composed 'Ram Krushna Govind Jai Jai Govind'?

Answers

Vihaari Lalji Maharaj	Manjukeshanand Swami
Muktanand Swami	Brahmanand Swami
Kaalvaani	Gadhada
Summer	

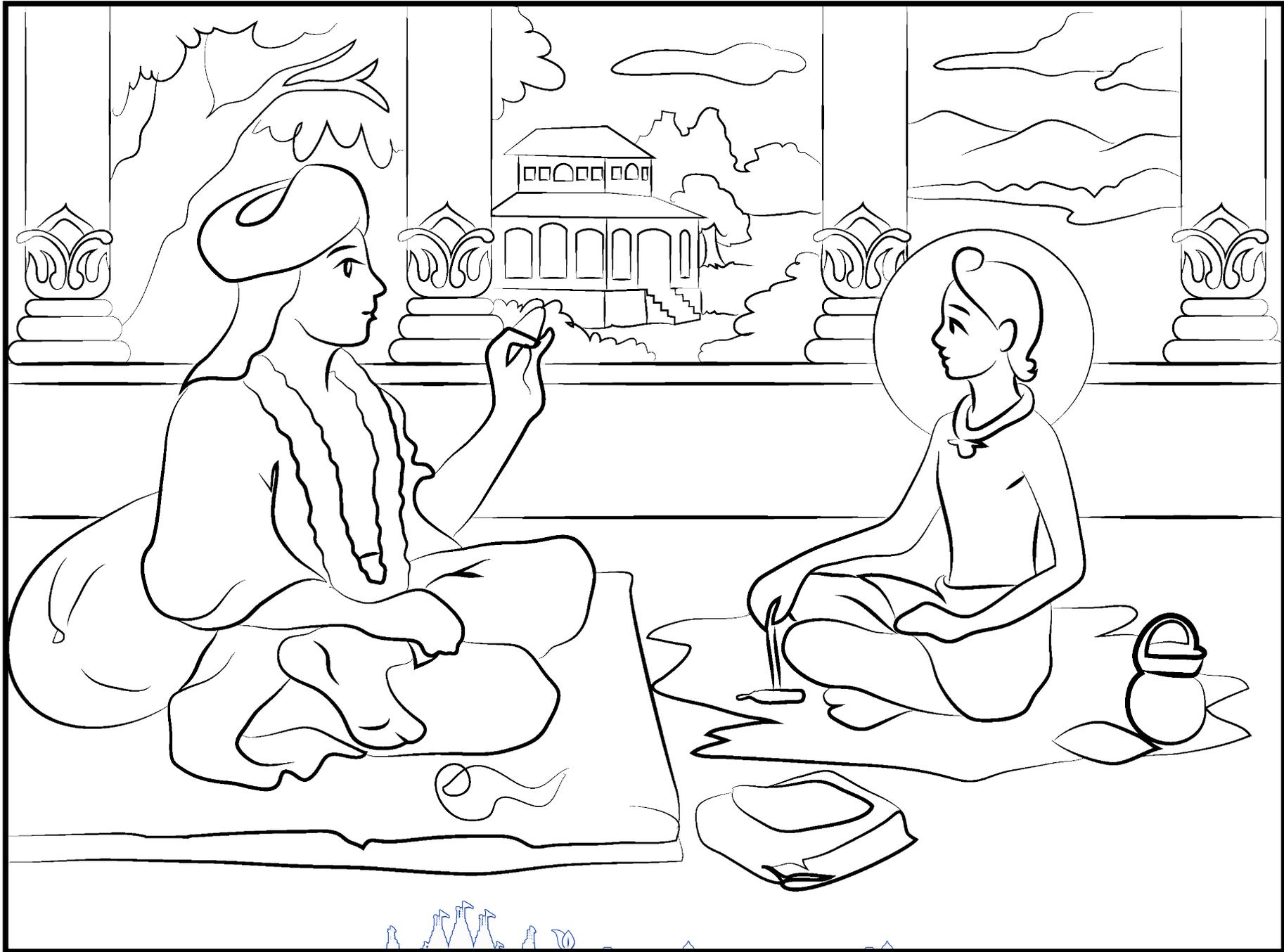
Sneh Gita - Questions

1. Where did the Gopis and Udhavji meet?
2. Where did the Gopis go to fetch water?
3. Who was Krishna Bhagwan's brother?
4. How did Uddhavji travel while going to Vraj?
5. Nishkulaanand Swami was also known as ?
6. The tenth Bhakti according to Shriji Maharaj is?
7. Who wrote the kirtan "Vaahlaaji Vehlaa Aavo Re Pritam Pyaaraa"?
8. Who wrote Sati Gita?

Answers

Muktanand Swami	Yamunaa
Ratth	Vairaagya ni Murti
Vrindaavan	Balraam
Brahmanand Swami	Premlakshanaa

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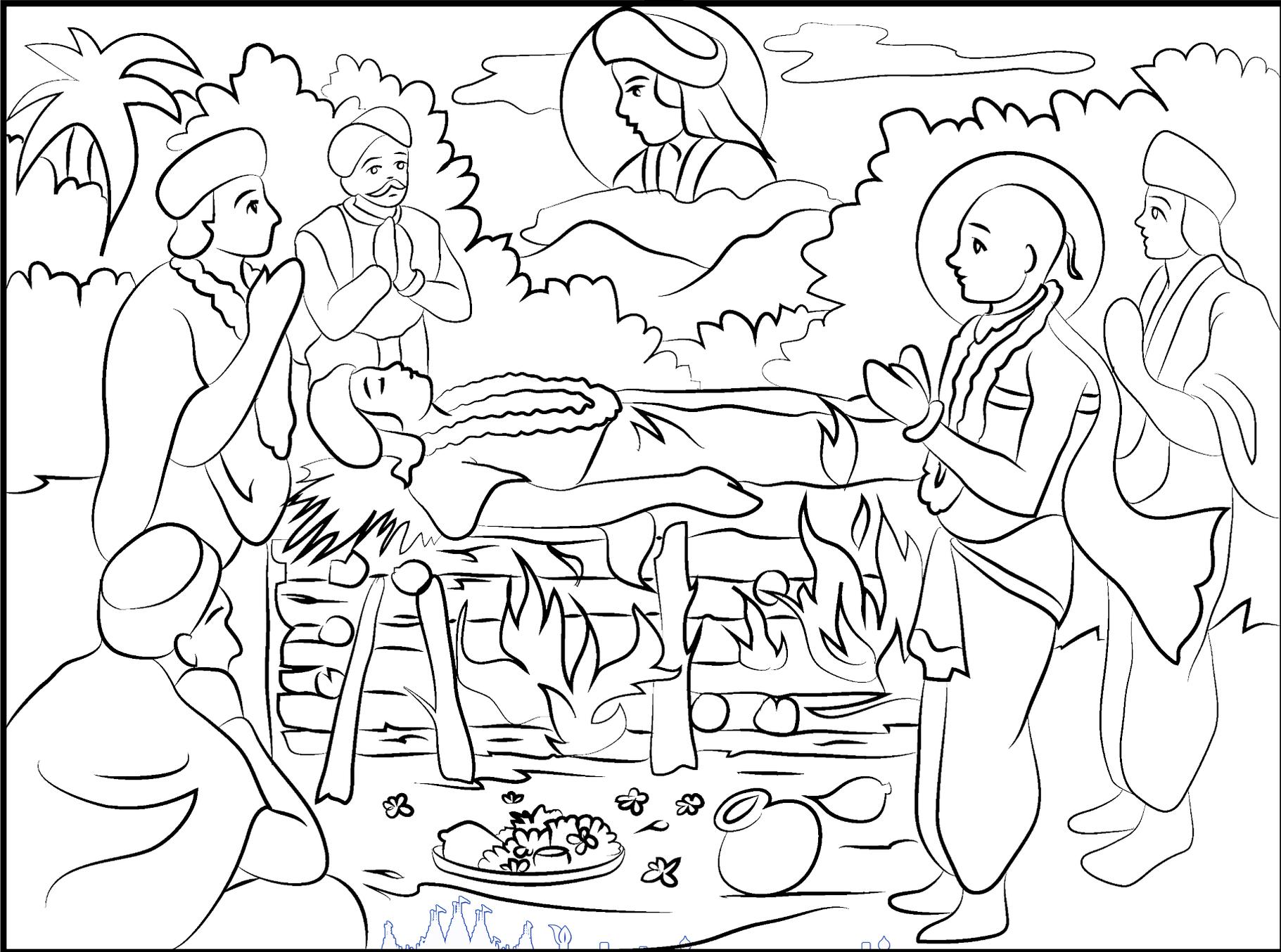
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Lords Final Farewell

Residing in Gadhada Lord Swaminarayan had established a strong sampraday. He had achieved all he had come to earth for and therefore decided it was now right for him to return to Akshardham.

Lord Swaminarayan knew that the saints and satsangis would suffer indescribable pain on His departure, so many would plead Him to stay and some would prevent Him from leaving.

Lord Swaminarayan told Brahmanand Swami to go to Junagadh and oversee the completion of the temple construction. Brahmanand Swami instinctively realised that Lord Swaminarayan would leave His mortal body and go to Akshardham, whilst he was in Junagadh. Brahmanand Swami did not want to go but could not disobey an order from Lord and he left for Junagadh. Before leaving, Brahmanand Swami told Gopalanand Swami not to cremate Lord's body if He departs this world. Brahmanand Swami said this because he had such great powers that he would bring Lord back to this earth if Lord's body had not been cremated.

Lord Swaminarayan told Gopalanand Swami of His intention to leave His mortal body. Gopalanand Swami was given the overall responsibility of the sampraday and specifically told him not to inform Brahmanand Swami until His mortal body had been cremated. Here Lord Swaminarayan held the hands of both Acharyas and asked Gopalanand Swami to take care of both of them.

Lord Swaminarayan called a meeting of all saints and satsangis present and said, "I have fully completed all My intentions for coming to earth. I will now return to Akshardham. I promise you I will be ever present here on earth, through My idols, scriptures, acharyas and saints. You must all remain strong and not come after me by committing suicide."

On hearing this, saints and satsangis exploded into cries of pain and loss. The sense of loss was indescribable.

Lord Swaminarayan sat down with prominent saints and servants, closed His eyes and peacefully left His mortal body and returned to Akshardham, on the 10th day of the bright half of the month of Jeth VS 1886 (1st June 1830 AD), aged 49 years 2 months and 1 day.

Lord's body was prepared for cremation and was taken to the grounds of Laxmiwadi in Gadhada. Here the Acharyas, Ayodhyaprasadji and Raghuvirji cremated Lord Swaminarayan. Today, a pious temple stands in Laxmiwadi at the site of Lord's cremation.

Saints and satsangis could not bear the pain of seeing Lord being cremated. Dadakhachar could not bear being separated from Lord, he rushed to jump on the funeral pyre, but was held back by Gopalanand Swami who told Dadakhachar to go to the mango tree in Laxmiwadi where Lord frequently held assemblies.

On reaching the mango tree, the spiritual form of Lord Swaminarayan embraced Dadakhachar and placed a rose garland over him and said, "Dada, do you think I have gone? No, I am ever present and will always be here."

Brahmanand Swami found out that Lord had departed to Akshardham and he returned to Gadhada. Brahmanand Swami asked Gopalanand Swami, "Why did you cremate Lord before I returned to Gadhada?" Gopalanand Swami replied, "It was Lord's wish that I called you after He had been cremated, since Lord knew that otherwise you would have brought Him back to earth."

In great distress Brahmanand Swami went to pray to Gopinathji Maharaj, at Gadhada temple. As Brahmanand Swami reached the temple, Lord Swaminarayan gave Brahmanand Swami divine darshan and said, "I have not left, I am still here."

Manas no avtaar mongho nahin male fari

Leela:

Devanand Swami is regarded in Swaminarayan satsang as the extinguisher of material desires. All his songs refer to the importance of the human life as opposed to the importance of the human body. In all his songs, Swami constantly reminds us how dispensable the material joys of this world are, and what happens to people who are drunk in ego of the human body.

Once, Shreeji Maharaj was invited to the court of the king of Dharampur. Maharaj as usual went with His small group of senior saints and devotees. The king organised for a stage performance for his royal poets to sing and impress the guests. The poets sang songs full of ego of the human body and pride in themselves and their prowess. They praised the material possessions the king had enjoyed; as they were a reflection of his stature and success.

Shreeji Maharaj saw the folly of these poets and thought the king would be misled into incorrectly understanding the true purpose of human life. Wittingly understanding the moment, He asked none other than Devanand Swami to sing a song. Devanand Swami had given up desires of the human body so easily and did not look back at the comforts of life. Being a disciple of Brahmanand Swami, he was well learned and had mastered the art of music. He started to sing a song in a tune found in the scriptures only and not used commonly in traditional singing. Even the royal musicians could not play their instruments to this tune or lend their chorus to it as they were used to shallow music tunes only.

The king was impressed but the royal poets and musicians became angry as they were defeated since they did not understand this tune to provide a complementary chorus to it. and swung it over Swami's head and presented it as a commemorative gift to the poets. He further gave another white garment that He frequently wore to Swami as a gift, which Swami retained and cherished in his whole life as a sanctified item.

Kitran

- Manas no Avatar Mongho Nahin Male Fari,
Maan mardai motap meli Bhajji le Hari,
Nahni toh jaasho chorashi ma janma bahu dhari .. (1)
Dukh tano dariyaav moto nahin shako tari,
Shamadiya ne sharane jaata jaasho ugari... (2)
Nirlajj tuh narvaro na rahyo ghar dhandho kari,
Maaya maaya karto murakh na bethho thhari... (3)
Cheti le chitt ma vichaari chaalji dari,
Devaanand na naath bhajo prem ma bhari.... (4)



HARIBOL LABS

Jay Shree Swaminarayan

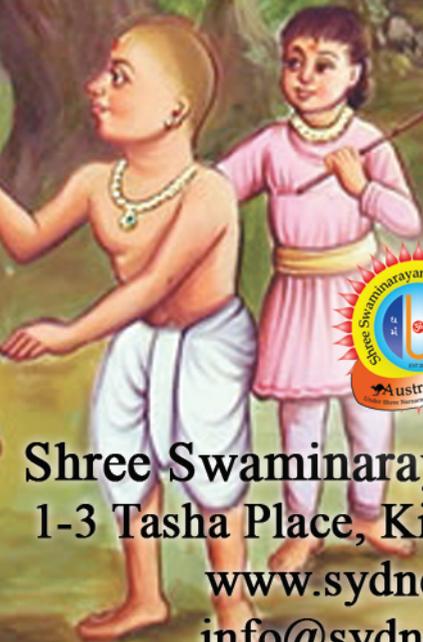
Through the blessings of Shree Swaminarayan Bhagwan HariBol Labs were empowered to produce this Fun Book. We would like to congratulate SHREE SWAMINARAYAN TEMPLE SYDNEY On the auspicious occasion of MURTI PRAN PRATISTHA NILKANTH MAHOTSAV.

With the best compliments from the members of HARIBOL LABS.



निरान्ति महोत्सव

16TH-20TH JAN 2013



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