

CHIRPING SPARROW



h_l Jm d h_i {H\$
Aqhgmd gE` H\$ _mJ`na
MbH\$a h_ZoñdV\$ VmnnB\$
15 AJñV, '05

If You Think

*If you think you are beaten, you are.
If you think you dare not, you don't!
If you like to win, but think you can't,
It's almost a clinch you won't.*

*If you think you'll lose, you're lost;
For out in the world we find
Success begins with a fellow's will;
It's all in the state of mind.*

*If you think you are outclassed, you are,
You've got to think high to rise,
You've got to be sure of yourself before
You can ever win a prize.*

*Life's battles don't always go
To the stronger and faster man,
But sooner or later the man who wins
Is the man who thinks he can.*

dnēgē` (aj m-YZ)

hprīVZnno Hō anOm nŪamī Hšno AnZoNōb--b goāgp HšHō AnZr dMz-
MnVnr goCZHō hr _šī` nī`-{b, Z_ŪM, dññn{V Anp āhbrīK ZoZHšbr
anOm -ZHšā gnV {XZ Hō {bE daXnzñdēšn anĀ`-Hšmī` hšsā {b`m Anp
ZJa _|nYnaoAHšānZnMmī` AnX gnV grp _{ZanOnīHō gK na Y_Ūnh Anp
ā{VenīV Hō HšmaU Km CngJ`Hš` nē

AnHšne _|VnaoHšnoHšnoVoXd Hšā AnZo(Xī`-knZ goAnMmī` gnaMŪXOr Zo
Bg CngJ`HšnoOnZ {b`m Anp g_mnīV {eī` nūmXŪV j_ēbHšOr Hō Ūnam
nīVnōOnZona gnar -nīV -Vm Xrē j_ēbHšOr ZoVĒHšnb {d{Hš` m FšŪ go
gānP {dīUŪhō na _{ZanO goBg CngJ`ZdnaU Hšm{ZdīKZ {Hš` nē _hm_ŪZ
{dīUŪhō naOr Zo dnēgē` ^nd go^aHšā Vnñ`m Hō \šbñdēšn ñdV... ānīV
{d{Hš` m FšŪ Hō Ūnam Bg CngJ`Hšm {ZdnaU {Hš` m Anp g_mVogK Hš
aj m Hššē

^{\\$` dnēgē` Anp Y_ē^ndZmHšm āVrHš dhr aj ngy| aj m-YYZ Hō Zm
gonāina -nāVm Onm hē āVrHš Hš ^nfm _|g_PZm MnīV Vno`h h_nar
AnZr hr HšVm hē -{b, Z_ŪM, dññn{V Anp āhbrīK h_nao^rVa -go
HšnīV, _nZ, _m m Anp bnō` Hō āVrHš hē

h_nam nūefnV`nŪamī hē O- nūefnV` nZr nŪamī anOm, Hšfmī Hš
MnīVšs Hšno AnZr gīmm gnō Xv m h; Anp ñd`_{d_Ū hnbšā _hbrīK _| -R-
Onm h; V- _nī- _m m h_nar MvZm Hō qghngZ na -R-šā ñdANšX hmo
OnVohcAnp `hr Y_ŪHō {bE AmnīVHšnb hnb m hē `hr h_nar gnVZm Hšm
g-go-šā CngJ`{gñšō} hē AHšānZnMmī` h_nar AnīWm Hō āVrHš hē
^{\\$`, gñšān, j_Vm, Y;`gnā` -^nd, _|r Anp j_m- BZ gnV gXšŪŪnī
Hšng_Ūmī hr AnīWmHšngK hē OnogXm A{S} ahVm hē AnMmī` gnaMŪXOr
h_nar AZñšānHō āVrHš hcOnoY_`Anp Y_nē`m Hō Dšā Am r {dnīm go
Ū{dV d HšānV hmo OnVohē h_naoAŪ` dgmī Hšm hr Xgam Zm h; j_ēbHš
nūmXŪVor, Ono AnZo Jē Hšm gñšōV nīVo hr VĒHšnb {dnīm Xp HšāZo Hšm
Cnmī HšāZo g{Hš` hnbšā AmJo -T>OnVohē

_hm_ŪZ {dīUŪhō naOr h_nar Anē`m Hō ā{V{-ā- hcAnp Anē`-{deŪ go
ñdV... āHšō hē g_m_ī` Hšm gXm` nō HšāHō gā` ūkēZ, knZ Anp MnīV
ēšnR VrZ Sš (Hš_) _|gnam Zī` bnōšā Zn m bVohcAnp _nī d Hšfmī nī
na {dO` ānīV Hšā bVohē Anp AIV _|g_Vm Hš ñdnīXīO>I ra Anp
{dīd-āo` m dnēgē` Hō āVrHš aj ngy| Ūnam OZ-OZ Hšno Anē`m Hō JŪnī
Hšno COMJa HšāZo Hšm _nō`aēnV HšāVo hē

(- "aj m-YYZ' Zm Hš nīVHš g)

Padmraay was the king of Hastinaapur. He had four ministers namely Bali, Namuchi, Bruhaspati and Prahalaad. They all impressed the king by their tact power. They grabbed the kingdom for ruling it for seven days as per the grant of a boon by the king. As a result of religious hatred and revenge-full attitude they inflicted extreme calamities on the congregation of seven hundred monks of Acharya Akampanaachaarya, who happened to come there at that time.

Observing wobbling of stars in the sky, through his divine knowledge, Acharya Saarachand could understand about this calamity. When Kshullak Puspadantji - his disciple - wanted to know about his discomfort, he told him all about the calamity. Respected Kshullakji immediately requested Visnukumar Muni Maharaj, who was bestowed super natural power of transforming body shape, to remove this calamity. Erudite monk Visnukumar, out of religious affection removed this calamity through self-acquired super natural powers as a result of his penance and thus saved the entire congregation.

The Rakshaasootra (thread of mutual protection) on the occasion of Rakshaabandhan is tied mutually as a symbol of eulogy, affection and religion. If we wish to understand symbolically this as our own story, then Bali, Namuchi, Vruhaspati and Prahalaad represent our own passions of anger, proud, deciet and greed. Our fundamental duties of life (Valour-Purusaarth) is represented by king Padmaraay. When the valour representing Padmaraay surrenders to the four passions and sits with an indifferent attitude in a palace, then delusion and deceit become dominant and overpower our conscious. This then turns in to a disaster for religion and results in to greatest calamity for religious practices. Akampanaachaary represents our faith. Eulogy, resolution, capability, courage, equanimity, friendliness and forgiveness - these seven virtues constitute the congregation of right faith, which always remains stable. Acharya Saarachand represents our compassion, causing deep concern and anxiety for removal of calamities that are inflicted on religion and religious persons. Our valour is as Kshullak Puspadantji who went forward immediately on receiving hints from his preceptor and became active for removal of calamities.

Erudite monk Visnukumarji is a true replica of our soul. He measured all the three parts of world in three steps by the power acquired by him by self emancipation representing Right Faith, Right knowledge and Right conduct, conquering delusion and passions. And in the last, tasty Kheer (I ra) of equanimity and Rakshaasootra (aj ngy|) representing universal love or affection, enlightens the path to unfold virtues of every soul.

_|r gh` nō

_|r g_gh EHS gñWmV V_m Anp MnīV aHšVm Anī go_Ū\$ h; Anp Z hr dh {Hšgr YnīV\$>({Všg {Sān{OO} Hō Ūnam AnZoHšnī` gānīV HšāVm hē i` gZ
_Ū\$ OrdZ OrZodnībo _|nīHō gh` nō godh g^r Andī` Hš Hšmī` nīV HšāVm hē

_|r g_gh Ūnam OZ Nāī -Nāī m Anī HšnoXr OnZodnībr Nāī dñīm (_|r gh` nō) EHS Vah Hš gā_nZ-an{e hī, OnoOēšV_š OZ Nāī -Nāī m Anī HšnoXr OnVr h;
Ono12 Hšj m _|AñāNāñīnī goCīm Ūñnīšā _šHšō, BŪr{Z` [aJ Ogo _|JoHšngŪHšā ahohē

Bg{bE AĒ` ŪV Andī` Hš hñzōna hr Am AĒ` ŪV {dīdīV OnZHšnar Xbšā B`nZxmar goBgoānīV HšāZoHš Hšnēe Hšāhē h_|I ū h; {Hš h _gr_V gnV Znī
Hō HšnaU `h gh` nō -an{e g^r HšnoCnbāY HšāmgHšō _|Ag_WŪhē Hšnī` m, Bg n{dī Hšnī` _|h_nogh` nōr -{ZEJnē -_|r g_gh

Q. g`r _Zrf {dÚnz _nj _]gÀMogit H\$ -nV H\$VohcOm{H\$ H\$RZ Vnñ` mgoàmbV hñv/mh} EgogÀMogit goS` mVñ`ñ`? **¶?** **¶** \$ AnE` nE± nj _]S` mH\$Vr hñj? **Hø à{ _bmOZ, nW[a` m(X`nh) (.à.)**

A. gñt Hø -nao _] AZbt\$ {dÚnz} Zo AbJ- AbJ AnZø-AnZo{dVna ì` °\$ {H\$` oh} HñV>bnw gëjra _] ànbV hñzodnbo`ñVH\$` mgnëjraH\$BpíD` -gñt ñH\$ñhr gñt _nzVo hcAnp AnZm gnam OrdZ BÝht `ñVH\$` gñt Hø gñVZñ- YZ, ngmAnX OñzZo _] ì` VrV H\$ Xvoh} BgHø {bE CÝh} qhgm, Pp> \sae- AnX H\$ghnam`r bZmnSavmo `r Amñ{Im Zht hñv/r} HñV>bnw ñdJ© _] { _bZodnbo gñt ñH\$ñhr gñt _nzVohcAnp ñdJ©H\$` àmpSV Hø {bE Xnz-nñ` , È` mj- Vnñ` m`r H\$Voh} HñV>bnw ñdJ©H\$` gñt ñH\$ñnnoZHø bñbM _] nendY (-{b) Ogo AknzVnñJ©H\$ñ` °r H\$ bVoh}

-hñV WñSago{dabobnw hcOmogëjra Hø `ñVH\$-gñt ñH\$` dññV{dH\$Vm OmZH\$` gÀMogit H\$ I nD _] gñjraH\$-gñt ñH\$ñ` È` mj H\$ Xvoh} dH\$` gñ{hV _] \$ AdñWm _] hr gÀMogit _nzVohcAnp AnZmOrdZ AZng`-` ^nd goOrVoh}

h_ AnZoAZñd goXd |VmnñV{H\$` gëjra _] { _bZodnboBpíD` -O{ZV gñt nanYrZ h; j U`\$ñ h; Anp XwJ go` \$ h} BpíD` - gñt H\$ngdZ H\$Vog` dh AANñOmZ nSv/h; bñH\$Z O~ CgH\$ñ \sb { _bVm h; Vno-Sñ XwJ X Anp H\$OñSñar hñv/m h}

dññV{dH\$` gÀMogit VnoAnE`-gñt h; Om {ZanHøVm _] h} h_ Xd Vo`r hc{OgHø OrdZ _] MrOnHøàV {OVZr H\$` AngpSV h; {OgH\$` {OVZr H\$` BÀNñE`ñcdh CVZm hr A{YH\$` gñt r h} Agb _] gÀMogit , `ñVH\$-AnH\$ñj mAnH\$` nV© _] Zht h; -pèH\$` `ñVH\$` BÀNñAnp - bnogmAnHø n[aE` mj _] h} Bg{bE Egym gÀMm gñt AnZr BÀNñAnp H\$ñOrVZoè\$ñ Vnñ` m go hr ànbV hñv/m h}

g_nV BÀNñAnp` m H\$`_nj go`P\$ AdñWm H\$ñZm hr _nj h} {dZno-m` ^ndZoEH\$` g_rH\$U ~Zm` m {H\$`

_Zñ` - BÀNñE±= Bfda

BÀNñAnp H\$ñZmAnp` m dngZmAnp go`P\$ AnE` nE±ZaVva gXñH\$ñb AnE` gñt _] brZ ahVr h} CÝh} H\$ZoHø {bE H\$ñBñH\$ñ` °, Omogëjra _] BÀNñAnp goa{aV hñb{H\$` mOmVm h; eif Zht ahñ} dogëjra Hø g_nV -YVZñ go`P\$ hñb{H\$` gXñndmYrZ gÀMogit H\$ñ AZñd H\$Vr ahVr h}

Q. AJa Bg gëjra _] OrdñH\$` g\$` m{ZpíMV h; Vno{H\$` OZg\$` mS` ñ -T>ahr h? **A{ _V OZ, Vñr{b` a (.à.)**

A. gëjra _] OrdñH\$` g\$` m{ZpíMV (H\$ñgO) h; Anp dh AZVñZy (BÝñBZnBO) hcOm H\$`r KOVr` m -T>Vr Zht h} Ogo{dknZ H\$ñ _nzZm h; {H\$` DñOmH\$ñCñP` `m ZiO> Zht {H\$` mOmGHSVm, CgH\$ñéñ n[a{d{Vñ hñZm g\$` d h; Bgr Vah Ord EH\$` Xñ H\$ñ NañH\$` Xgar Xñ YnaU H\$` bVohç na ZiO>` m CñP` Zht hñv} eara` m Am`v AnX` àñJñ H\$ñ g\$` mj hñZm OY` h; Ed\$ {d` mj hñZm` aU H\$ñbnm/h}

ahr ~nV OZg\$` m -T>ZoH\$` gno`B` m Xd mOnE VnoAnD _Zñ` H\$` Xñ nmZodnbo -hñV hcna _Zñ` Vm Zht h} _Zñ` Vm Hø {-Zm, _Zñ` ñ H\$` g\$` m -T>Zm Á` nXm _hEdñJ©Zht h}

Egym _Zñ` OrdZ {Og _] AnE` H\$` `nU H\$` ^ndZm, I Òm, {dñH\$, gXñMaU, X` m namñH\$ñ AnX` gXñW hñj AnD Xñb` h}

Q. nmZr C~nbZogo`r Vnoqhgm hñv/r h; {H\$` nmZr H\$ñC~nbH\$` S` ñ nrVoh? **F\$F^ OZ, BÝXñ (.à.)**

A. OZY` _] Ob, dZññV AnX` H\$ñEH\$` {ZpíMV Vm`nz VHS` J` _] H\$ñHø OrdñHø g\$`ma gñ{hV H\$ñZmàngñH\$`U H\$ñbnm/h} `h qhgmgo-MZOH\$` AÈ` VV dññZH\$`

Ed\$VH\$`gV à{H\$` m h} C~bohE Ob _] 24 KÈOaVH\$` OrdñH\$ñ g\$`ma Zht hñv/m AWMñCZH\$` Cññ{Im Zht hñv/r {OggoEgo àngñH\$` Ob H\$ñCñ` mj H\$Zo _] hñzodnbo qhgmgo` ñd` _ed -M OnVoh} ahr ~nV Bg Xmpñz hñzodnbo Ap{ZH\$ñ` H\$` d dññ{H\$` OrdñH\$` qhgmH\$` g\$`ndZm gñdñ `r Aèn hñv/r h; S` ñH\$`Bg à{H\$` m H\$ñH\$`Vog` _] h`nam`Z OrdX` m go`am ahVm h} h` Bg à{H\$` m Hø Unam OrdñH\$ñ` _maZoH\$ñ` ^nd Zht aI Vo`-pèH\$` Ob, dZññV AnX` H\$ñ` Vm` nñz` àngñH\$` H\$ñHø Amñ_r g` _] hñzodnbo OrdñH\$` Cññ{Im (-` m OY` _] aU) goa{hV H\$` Xvohç {äññEz BO ~Oa XZ` S`` m) I ndH\$` Hø Unam A{`fñH\$, nOZ Ed\$È` mj -dVrOZñ Hø` nñz` Anñna AnX` Hø {bE Ob AnX` J` _] H\$Zo _] hñzodnbo qhgm Bg _] hñz nñ` H\$ñ` ° m` ^ndñH\$` {Z` _] VmHø AZñRz _] AÈ` VV Aèn d j à` _] mZr JBñ}

Q. OZY` _] Vnñ` m H\$ñ` hñd {X` m J` m h; bñH\$` emar{H\$` e{`\$ Zht hñvohE `r H\$ñbñw ~bm, Vbm, Cndng AnX` H\$Vo hcS` m` h RñH\$` h? **anñhV H\$ññar, {H\$`ZJT>_XZJÐ (amO.)**

A. OZY` _] Wñe{`\$ Vñ H\$ZoH\$` gbñh Xr JBñ} Vnñ` m, g\$`bøe d Ahññna gñ{hV hñzr MññEñ Vnñ` m H\$ñCñO` H\$` _] ZOñ, AnE` -H\$` ñU Anp namñH\$ñ H\$` ^ndZm h} Vnñ` m H\$ñAW` _] eara H\$ñVnñZm `m H\$ñO> _] SñbZm Zht h} BÀNñAnp H\$ñ {ZanV H\$ñZm hr gÀMr Vnñ` m h} Vnñ` m H\$ñVog` _] eara Wññ VnoVnoñ hr naVv Vñ H\$ñVog` _] eara H\$ñj rU H\$ZoH\$ñ` ^nd Zht hñzr MññEñ j rU H\$ñZm h; Añññ Hø {dH\$ñar ^ndñH\$ñ` m H\$ñm` ñH\$ñ} Bg{bE Vnñ` m emññV {dY go I ÒmñP\$, gññdH\$` ^nd aI VohE` àgpVm goAnZr emar{H\$` j _] VmH\$ñO` nZ` aI H\$ñ H\$` OnZr MññEñ drUm Hø Vna Á` nXm `r Z I tMO OnE±d Tñbo`r Z ah} daZm g\$`rV CñP`

Does Prayer Heal?



It was during training at Parkland Memorial Hospital in Texas, when I had my first patient with terminal cancer in both lungs. I advised him on what therapy was available and what little I thought it would do. Rightly enough, he opted for no treatment.

Yet whenever I stopped by his hospital bedside, he was surrounded by his friends, singing and praying. Good thing, I thought, because soon they'll be singing and praying at his funeral.

A year later, when I was working elsewhere, a colleague at Parkland called to ask if I wanted to see my old patient. See him? I couldn't believe he was still alive. I studied his chest X-rays and was stunned. The man's lungs were completely clear—there was no sign of cancer.

"His therapy has been remarkable," the radiologist said, looking over my shoulder.

Therapy? I thought. There wasn't any—unless you consider prayer.

I told two of my medical-college professors what had happened. Neither was willing to acknowledge that the man's healing was miraculous. "That was the natural course of the disease," one said. The other professor shrugged. "We see this," he said.

I had long ago given up the faith of my childhood. Now I believed in the power of modern medicine. Prayer seemed an arbitrary frill, so I put the incident out of my mind.

The years passed, and I became chief of staff at a large urban hospital. I was aware that many of my patients used prayer, but I put little trust in it. Then in the late 1980s I began to come across studies—many conducted under stringent laboratory conditions—which showed that prayer brings about significant changes in a variety of physical conditions.

Blind Spots. Perhaps the most convincing study, published in 1988, was by cardiologist Dr Randolph Byrd. A computer assigned 393 patients at the coronary-care unit of San Francisco General Hospital either to a group that was prayed for by prayer groups or to a group that was not remembered in prayer. No one knew which group the patients were in. The prayer groups were simply given the patient's first names, along with brief descriptions of their medical problems. They were asked to pray each day until the patient was discharged from the hospital—but were given no instruction on how to do it or what to say.

When the study was completed ten months later, the prayed-for patients benefited in several significant areas :

- They were five times less likely than the unremembered group to require antibiotics.
- They were 21 times less likely to suffer congestive heart failure.
- They were less likely to suffer cardiac arrest.

If the medical technique being studied had been a new drug or surgical procedure instead of prayer, it would probably have been heralded as a breakthrough. Even hard-boiled sceptics like Dr William Nolen, who had written a book questioning the validity of faith healing, acknowledged, "If this is a valid study, we doctors ought to be writing on our prescriptions, 'Pray three times a day.' If it works, it works."

Zht hmo nix Bgr àH\$na e{°\$ H\$sn CbKZ
H\$Zogo`m e{°\$ H\$mo(NamZogoOrdZ H\$sn
g\$JrV Zht { _bolnix OrdZ H\$sn AmZYX Vmo
gYVbZ _Jhix

Q. *ZeH\$OZY`P\$ nniVH\$ _JnT\$H\$anH\$O>
dJph Z MYD`mna nhjMohcAmP Z hr nhjM
gH\$Vo hix H\$sn`m Bg ~mV H\$mo nniO>
H\$JaEJnix*

EHS/mogKB, AemhSZJa (.à.)

A. OZY`CH\$ AZyga Xoln`m {dUmAnj H\$
mU` go_Zw` AT`B@Urn _JgdP
AndmJ_Z H\$g H\$Vmhix ~nbH\$ VrVH\$
H\$moY`m^fht\$H\$Zogny`BYD C`YhJgW e
ndV na boOnVohc OnoEHS bml`mDZ
D\$Vmhix MYD`m, A`nqVH\$XolnH\$sn{d_mZ
hj Onon`drVb go_mI 880`mDZ D\$Vmb
na AnZr An{d@_JKy VmahVmhix Bg{bE
{d_nZ`manH\$O>H\$ UmamdkmZHSnH\$ndhm
VH\$nhjMzmH\$B`def ~mV Zht hix A`r
g^r dkMZH\$Bg ~mV na EHS_V Zht hj
{H\$cdMYD`mna nhjMohc Ono^r hnix AnZ
H\$moVmoY`na I Om al VohE {dkmZ H\$mo
g_PZoH\$sn`à`ng H\$ZmMm{hEix

Q. *gpaO`meOnoamì ... Kanj _JgU nH\$a aI br
OnVr hc Ogo- gjl oA_Mp, Amelbm`m
MZoH\$`^nOr An{X, AìO>_r, MVW@r H\$mo
I mgH\$Vohc`mZhtix*

A{ _VmOZ, grhmo (.à.)

A. _nbH\$mo~\$Qr{a`mbrOr H\$ AZyga I mU
gm_Jr d AY` MrOJ gU m bZo go
{ShnBSæZ} dogjy`OrdnuAnjH\$g\$Vma
go`P\$ hmoOnVr hix BYhJ JkU H\$Za _JXmf
Zht hix {OZH\$sn har gâOr H\$snE`mJ hj do
^r BgoJkU H\$aj VmoH\$g H\$Vohc Bg_
Wn\$g gmdYmZr al Zr Mm{hE -

1. gjl r gm_Jr H\$maI -al mcl R\$H\$ gohmo
Vr{H\$`nhar hdm`mAmD@mgogm_Jr
gmJ V ahix
2. gm_Jr H\$snCn`mJ H\$Zogonyl`CgH\$sn
emVZ R\$H\$ gohmo
3. gm_Jr H\$ à{V VrckbmbmVmH\$sn ^mcl
Z hmo emH\$ goCgoJkU Z {H\$ mOnE
~pèH\$ eara H\$ A{Zdm`Vm`m
Andi`H\$Vmh\$ nqVH\$snC@` ahix

Scientists, including physicians, can have blind spots, however. The power of prayer seems to be one of them.

I have since given up practising medicine to devote myself to researching and writing about prayer and how it affects our health. There are studies which suggest that prayer can have a beneficial effect on high blood pressure, wounds, headaches and anxiety. Here are some of the things I've found :

Prayer Can Take Many Forms. In the studies I've seen, results occurred not only when people prayed for explicit outcomes but also when they prayed for nothing specific. Some studies, in fact, showed that a simple "Thy will be done" was quantitatively more powerful than specific results held in the mind.

In many experiments a simple attitude of prayerfulness—an all-pervading sense of holiness and a feeling of empathy, caring and compassion—seemed to set the stage for healing.

Love Increases the Power of Prayer. The power of love is legendary. It's built into folklore, common sense and everyday experience. Love moves the flesh—as the blushing and palpitations experienced by lovers attest. And throughout history tender, loving care has uniformly been recognized as a valuable element in healing. In fact, a survey of 10,000 men with heart disease published in The American Journal of Medicine found close to a 50-percent reduction in frequency of angina in those who perceived their wives as supportive and loving.

Virtually all healers who use faith and prayer agree : love is the power that makes it possible for them to reach out to heal even at a distance. The feeling of care and warmth is so pronounced that typically describe "becoming one" with the person being prayed for. In healer Agnes Sanford's words, "Only love can light the healing fire."

Prayers Never Sleep. When I was a child, one of the most puzzling pieces of advice I ever heard was the exhortation to "pray unceasingly." I was old enough to realize that unceasingly means nonstop. Yet try as I might, I simply was not capable of nonstop prayer, and in bed at night I would always succumb to sleep's tug. I had no idea that "subconscious" prayer was possible.

Today we equate prayer almost exclusively with waking awareness and rationality. That prayer might occur in the depths of the unconscious, even during dreams, may seem preposterous. And the possibility that our unconscious might know how to pray better than our conscious mind is simply not entertained.

Prayer Is Healthful. Dr. Herbert Benson of Harvard Medical School was one of the first medical researchers to study the health benefits of prayer and meditation. He found that the prayers of different religions were equally effective in stimulating healthful physiological changes in the body—what he called the "relaxation response."

Benson also discovered a connection between exercise and prayer. He taught runners to meditate as they ran and found that their bodies became more efficient.

His research showed not only that prayer is good for the body, but also that our methods of prayer vary widely. Prescribing one specific way to pray can disenfranchise people from the prayer process and result in prayer dropouts.

Prayer Can Be Open-Ended. Most people who pray are convinced that it can be used in a purposeful, goal-specific manner. But research shows that open-ended entreaties seem to work too. Invocations such as "Thy will be done" or "May the best thing happen" do not involve using prayer for specific outcomes, nor do they involve sending complicated messages.

Perhaps this is what some people mean when they advocate, "Let go and let God." Many recognize in their own prayers a spontaneous, uncontrollable quality that brings results.

Prayer Means You Are Not Alone. A patient of mine was dying. The day before his death, I sat at his bed-side with his wife and children. He knew he had little time left, and he chose his words carefully, speaking in a hoarse whisper. Although he was not a religious person, he revealed to us that recently he had begun to pray.

"What do you pray for?" I asked him.

"It isn't for anything," he said thoughtfully. "It simply reminds me that I am not alone."

Prayer is like that. It is a reminder of our unbounded nature, of the part of us that is infinite in space and time. It is the universe's affirmation that we are not alone.

- By Dr. Larry Dossey in Reader's Digest, March 1998



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Chirping Sparrow

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For Chirping Sparrow

Name :

Reg. No. :

Address :

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góWnz ...

1. Ginni Devi Modi Girls (P.G.) College, Modinagar (Gzb.), Uttar Pradesh, Pin 201204, India, Affiliated to CCS University, Meerut.
2. D.K. Govt. College for Women, Nellore (Venkateshwar Univ.).
3. Shri Satya Sai Institute of Higher Learning for Women, Anantpur Campus, Anantpur.
4. Matushri Virbaima Mahila College, Saurashtra University, Rajkot.
5. Seth P.T. Mahila College of Arts and Home Science (SNDT University), Surat.
6. B.D. College, Sankdi Sheri, Ahmedabad.
7. Dayananda College For Women (Maharshi Dayananda University), Faridabad.
8. V.H.O. Institute of Home Science, Bangalore University, Bangalore.

9. Morning Star Home Science College, Gandhi University, Angamaly.
10. Bhilai Mahila Mahavidyalaya (Ravishankar University), Bhilai.
11. Girl's P.G. College (Devi Ahilya University), Indore.
12. Govt. New Girl's Degree College (Devi Ahilya University), Indore.
13. M.H. College of Home Science, Rani Durgawati University, Jabalpur.
14. Shri Satya Sai Arts and Science College for Women (Bhopal University) Piplani, Bhopal.
15. Kasturbagram Rural Institute (Devi Ahalya University), Indore.
16. College of Rural Science, Amravati (Amravati University).
17. Lady Amritabai College for Women, Nagpur University, Nagpur.
18. Nirma Niketan Home Science College, Bombay University, Mumbai-400 020.
19. Sri Vithalbhai Thackersey College of Home Science, SNDT University, Mumbai-400 020.
20. SNDT College of Home Science, Karve Road, Pune.
21. Smt. Maniben M.P. Shah Women's College of Arts and Commerce, Mumbai, SNDT University.
22. Smt. Radhadevi Mahila Goenka Mahavidyalaya Amaravati, Akola.
23. Yashwant Mahavidyalaya, Nagpur University, Wardha.
24. College of Home Science (Orissa University), Bhubaneswar.
25. College of Home Science (Punjab Agricultural University) Kaoni, Faridkot.
26. Jwari Devi Birla Institute of Home Science, Jadavpur University, Calcutta.

Your Space

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 NpīOqH\$WJ Hō n[advZ go
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 _Zrf OZ, YJdVJt, gdnB@mYnm (anO.)

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AmHōnĪ

◆ 'Chirping Sparrow' Hō ~ma_ | S` mH\$Hj
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 AnZm ^r Wnōm-gm` m]XnZ XogH\$Jō
 nŷmS. OZ, ~nbRāU (_hm)

◆ Newsletter {_bnē nTēH\$ ~h] AANm
 bJnē h_māKa _|g^r bml Bgo-Sē ē{M Amp
 Ū` nZ gonT Vohē Amp _hīdn]~n] na
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 JōZ OZ, SñJat>{NñngJt}

◆ I received Chirping Sparrow. It inspired me, my friends & my juniors too. It gives us knowledge of religion & also other fields which we all need. I was an Awardee in Young Jain Award function, therefore I saw many students by saying that in future we will receive this award. Really, award function inspires and encourages all of us to do something better. This news letter helps us to come close to our religion because of its columns like Truth About Traditions and Q & A.

I am proud of such a great religion that I am a Jain.

Sonal Jain, Ashok Nagar (M.P.)

◆ I got the new edition of Chirping Sparrow. It is very nice. I feel very pride that I am a part of this big family (Maitree Samooh). It gives so much information & inspiration to us. In addition to this newsletter the other attempts of Maitree Samooh are also very good. It is helping the poor Jain students of Society. One more thing about Maitree Samooh is very good that there is no like president, vice president etc. in it all are equal. A single man can say that I am Maitree Samooh. Its a thought which aims to guide the new generation of society.

Pranay Sanchit, Raj Jain & Parul Jain, Gotegaon (M.P.)

◆ I feel very Encousing, Enthuiastic and sympathetic when I read Chirping Sparrow. Due to Munishree Ashirvad Maitree Samooh is standing at the top point and is continuously progressing. Their Basic Mantra is -

“What light is to the Eyes
 What air is to the Lungs
 What Blood is to the Heart
 But liberty in the Soul of Man.”
 There are no limits of words to express the felling as - Action Speaks louder than words.

Kritika Jain
 Ashok Nagar (M.P.)

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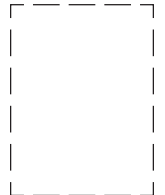
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8



To,



From :

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