

॥ श्री स्वामिनारायणो विजयतेतराम् ॥



sahajanand

The Eternal Bliss



Vadatal Mandir
during lockdown
period





INSPIRATION

H. H. Acharya Shri
Rakesh Prasadji Maharaj
Vadtal Diocese

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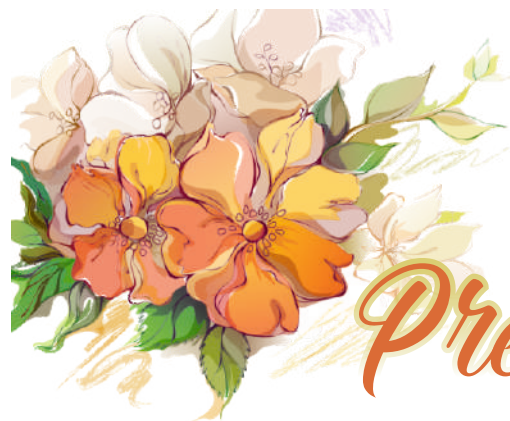
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PRELUDE

H. H. Acharya Shri
Rakeshprasadji Maharaj

Prelude

Vachnamrut is Para-vani of Lord Swaminarayan. It contains all the quintessential secrets of all the Vedas. Lord Swaminarayan delivered holy sermons of Vachnamrut in simple language to the followers of His time. The followers of His time had great faith for Lord Swaminarayan. That helped them to understand the message of their beloved God, delivered in those Vachnamrut. They realised one thing that the Lord of infinite universe had taken birth as a human being, and living as a human being among them, showered the wisdom to them which is now known as Vachnamrut.

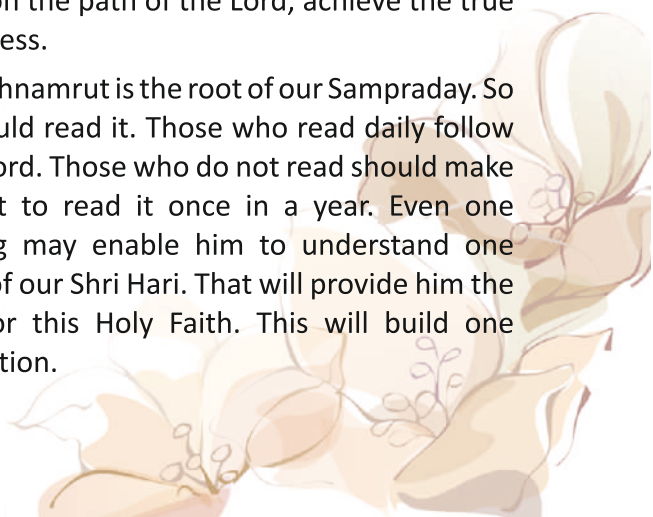
Lord Swaminarayan has expressed His message explicitly in many Vachnamruts. The message may be about Incarnation - Incarnator (avtar-avatari) or about Upasana or about five religious vows (Pach Vratmans) to be followed by the disciples or about the code of conduct for the followers. Lord Swaminarayan has emphasized more on humble devotion. Lord Swaminarayan said that He would not like an egoistic person. Shreeji Maharaj said that the lustful person would spend his time in one corner and fulfill his goal of devotion. But the egoistic person would never survive in the Holy fellowship. Lord Swaminarayan has expressed many such elements in these discourses.

Our main goal is to take the message of Vachnamruts to the large people. It should be conveyed through any medium. We strongly believe that publishing various kind of literature can flourish our Holy Fellowship. Only Dev, the temple, five times Aarti etc. may not help us to flourish the Holy Fellowship. We strongly believe that the propagation of the Sat-shastras

of the Fellowship can strengthen the faith for all time. The holy scriptures of the Swaminarayan Fellowship are : Shikshpatri, Vachnamrut, Satsangijeevan and Bhaktachintamani. Lord Swaminarayan Himself wrote Shikshpatri. The followers read it everyday. Satsangijeevan is a scripture which is understood by the scholars only. Nishkulanand Swami wrote Bhaktachintamani in a traditional style so that the common followers understand it easily. While Vachnamrut is a collection of the discourses of the Lord.

Out of these four scriptures, the Vachnamrut is a compilation of discourses delivered and authenticated by Lord Swaminarayan Himself. Whenever we talk about Vachnamrut, we have not to say anything new. We do not interpret in our own way. We merely follow it. We follow the message of the Lord in its true sense. If we do this, we get the result. Otherwise everything is worldly. And if we want to safeguard this treasure of our Holy Fellowship, we will have to make our Satsangis wise. The wise will be jitendriya (a person having control over his senses); the wise will not be cowed down by anybody, he will not be influenced by anyone. But the person having the worldly passions will care for all worldly things like who attended his function, how many of them are influential and who are not. Even the end result is also worldly. Nothing is done to please the Lord. Those who tread on the path of the Lord, achieve the true happiness.

Vachnamrut is the root of our Sampraday. So all should read it. Those who read daily follow their Lord. Those who do not read should make a point to read it once in a year. Even one reading may enable him to understand one tenth of our Shri Hari. That will provide him the guts for this Holy Faith. This will build one generation.



PROVERBS

REFLECTED IN THE VACHANAMRITAM

GADHADA MIDDLE CHAPTER – 35



Man Changa to Katharot me Ganga

IF MIND IS FIT AND FINE ONE CAN SEE GANGA
IN THE KATHAROT (large deep dish)



In Vach. Gadhadra Madhya – 35 the Lord cites this Gujarati proverb which is based on the power of mental and psychological satisfaction of man. If a man is mentally satisfied he feels sated in every walk of life. But the Lord explains that this proverb is not true for the real ascetic. He says that he had overslept in the previous night and had the Darshan of Ramanand Swami. He could see himself, the Swami and the soul distinct and clear. Such vision can be available only after many births of profound devotion of Lord Krishna. One should not expect to see the soul without devotional meditation. It becomes possible after the recitation, chanting, kirtan of God's name. Welfare of the soul can be achieved through following realization and doing Kirtan. This path of welfare is as easy as crossing the ocean by a boat. Welfare of the soul through contemplation is like crossing the ocean by tying big dry gourds under the arms. Atma-jnan, realization

of the soul is a more difficult path than the path of devotional worship. If a person believes the soul as separate from the body he would not cherish attachment for the body, and will not cultivate attachment for the relatives of the body and therefore he will not experience any barrier or obstacle on the path of devotion. One should not believe that clean conscience is the only means of welfare. This proverb of 'FIT AND FINE MIND CLEAN CONSCIENCE' is not true as far as welfare of the soul is concerned. E.g If a person has achieved welfare by spiritual progress either by (1) realizing soul or (2) by devotional worship. But if that fellow starts to be associated with female he loses all his spiritual power. And if a female has achieved spiritual height and if she starts to be associated with male she too loses all spiritual powers. If a fellow becomes Brahmachari or Paramhansa with clean, fit, fine mind, may it be male or female but remains within the limits of religion may it be Satsangi, household, ascetic male or female total adherence to religious rules keeps him worthy of welfare. E.g. may it be daughter, mother, or sister, but if you avoid her company when she is alone, that can keep you worthy, fit and fine for welfare of the soul. Here the Lord explains the secret of spiritual devotion by specifically describing four pillars of devotion. These are : (1) Worship the form (idol) of God. (2) Doing Kirtan-listening of the sports of God during His incarnations. (3) Chanting the name of God. (4)

Doing routine worship by getting Darshan of idols in the temples consecrated by me. Remembering Samaiya-gathering organized by us. Remembering our sermons, talks and our worship by devotees. If a person contemplates on the above four or any one of them at the time of death his soul surely attains the abode of God. When these four aspects are consolidated in the mind one can achieve total real welfare soul-realization. Without these four aspects will be like crossing the ocean by tying gourds which is insecure and risky.

Langhanam Fasting

If you want physical, mental, emotional and spiritual health, you should practice 4 langhanams.

4 langhanams for spiritual power

Our ancients in India used one very simple principle. They called it “Langhanam Paramaushadam”, fasting is the ultimate medicine. I want you all to wait, before you come to any conclusions. I want you all to listen to the end. If you want mental, emotional, spiritual and physical health, you should practice 4 langhanams.

The first langhanam is fasting food. Our ancients did not see the human body as an eating machine. Funnily so many people in seclusion are engaging in nonstop eating. This kind of eating will only make you more sick and is going to make you more prone to infections. Eat only when your digestive fire actually burns and asks for it, not when your tongue asks. That will also give some break to whoever is cooking at home. Start eating only when your breath is flowing strongly through your right nostril; you can digest what you are eating most effectively when the breath is flowing through your right nostril because of the solar energy flow.

Practice any kind of fasting –You can practice intermittent fasting, water fasting or soup fasting. Remember, even animals fast when they are sick or want to heal themselves. Langhanam can also be eating right. All immunoglobulins, which are

antibodies to fight diseases are all proteins. Eating right will mean taking the right amount of protein into your diet to enhance immunity.

The second langhanam is fasting breath. Just as the more heat an engine produces the faster it burns out. Every cell is like an engine that is being powered by the intake of breath. The ancient yogis practised fasting of breath. They deliberately did slow inhalations and extremely long exhalations with breath pauses. When you practice breath fasting, you will actually age slowly. Your thoughts begin to become more positive. You can more easily break away from negative thinking.

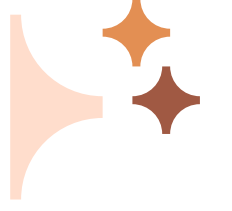
The third langhanam is fasting hurtful and pessimistic speech. Very few people have Vak-Shakti or the power of speech to manifest their goals. The more consciously you speak words that are true and cause joy to others in a very pleasing tone, your Vak Shakti grows.

The final langhanam is fasting movement. It's not about living down on your cushion, eating popcorn and watching TV. Fasting movement means sitting still, either observing your breath, listening to the sounds of nature or with the name of your divine being chanting inwardly. Sit still, even if you can sit still, even for 1 minute at a time, it will bring down the restlessness in your body, it will bring down the restlessness in your mind. Langhanam or fasting is power.

Try practicing these 4 langhanams and you will feel great power in your body, in your mind and consciousness.

VACHNAMRUT

PROFILE



Time : A.D. 1819 to A.D. 1829

Sermons : 262

Destination : Gadhada, Sarangpur, Kariani, Loya, Panchala, Amdavad and Vadtal

Form : Prose

Language : Vernacular Gujarati

Method : Compilation by four Nand Saints : Muktanand Swami, Gopalanand Swami, Nittanand Swami, Shukanand Swami; under the personal supervision and approval of Bhagwan Shree Sahjanand Swami.

Subject : Atma - Parmatma, the cosmos and personal growth related topics.

Style : Traditional Satsang, Upnishad format i.e. question - answer for all,

Participants : Saints and Satsangis

Translation : Sanskrit, English.

Characteristics : based on the personal, religious and spiritual experiences of Shree Swaminarayan Bhagawan.

The gist of all scriptures of the Sanatan Dharma in local language which is very easy to understand for any beginner.

A unique presentation of the sermons offers trend-setting standards of editing and compilation. Perhaps the first scripture in local vernacular prose.

The first para of every chapter is rarity: time, date, day, audience, place, the dias of the Lord and description of the dress and costumes and even the emotions of the Lord are mentioned meticulously, found for the first time in literature.

The first scripture having a short but useful biographical note on the life and work of the Lord by the compilers.

The Lord personally supervised the

compilation work and authorised the editors to circulate the first manuscript and its copies. The hand-written manuscripts are available with saints and in the temple collection.

The scripture begins with the Partharo (preface) and ends with Hudo - a summary of the scripture in Sanskrit verses.

Shukanand Swami, one of the four compilers, was the first to give heading to all the sermons.

The Swaminarayan Mandir, Vadtal brought out the first printed edition of the Vachnamrut in V.S. 1933, A.D. 1877.

The Ashadhi Samvat is mentioned in the Vachnamrut.

In Vachanamrut, Bhagawan Shree Swaminarayan is referred to as Swami Shree Sahajanandji Maharaj 154 times and Shreeji Maharaj as 108 times in the first paras of Vachanamrut.

Shreeji Maharaj delivered 184 sermons at Gadhada, 18 at Sarangpur, 12 at Kariani, 18 at Loya, 7 at Panchala, 20 at Vadtal and 3 at Amdavad.

The Vachnamrut contains 456 questions; of which Sahajanand Swami asked 138 questions while 318 were asked by saints, Satsangis and scholars.

The Lord dictated one letter to Shuk Muni at Bhakti Bag in Gadhada which is included as the Khagol-Bhugol Vachnamrut at the end of the scripture.

The 25 sermon of Gadhada Antya has one and the only question from a woman disciple Rajbai.

Sermon Gadhada Madhya 19 ends in the form of a letter.

- Prof. Harendra P. Bhatt, V. V. Nagar

Whats & Whys

Answers to the questions of curious seekers

Lalji Bhagat | Jnang Bag - Vadtal

GHAR Mandir

We try to search God in a temple, but how much time do we spend in the temple? We spend major part of our time outdoors because life today has become full of hustle, bustle and competition. Modern man lives under stress and strain. Earning money and earning bread has made life full of mental and physical struggle. In the evening, he returns home with tired mind and body, retaining the impressions and negative vibrations of routine life. It becomes necessary that he gets a place (in his own house), which may prove a recluse reposit for him that offer him solitude and calm.

This reposit means the room for Pooja of Lord Swaminarayan in our house. "If I have experienced or achieved something good or benevolent, the reason behind it is my beloved God." With this kind of feeling, we should sit before the idol to thank Lord Swaminarayan. If something bad or wrong has happened, we should pray to the idol to suggest remedies, ways and means to overcome the problem. So this Pooja-room has direct relation with our inner mind.

We generally notice that wealthy people spend profuse money in decorating drawing rooms and

bathrooms, but even 10% of that amount is not spared for the Pooja-room. Some houses do not have Pooja-room. Sometimes, such small temple is adjusted in the space underneath the staircase or in the kitchen reserving minimum space for God's home temple.

The happy and well-to-do Satsangis - household devotees should spare a separate room for God and it should be decorated in such style that it may inspire sacred and positive thoughts. The Simhasan of Lord Swaminarayan should be set on a platform of marble, granite or wood with artistic get up. Devotees living average life should spare (though small) decent space for Shriji Maharaj. In that space, the picture image i.e. Moorti approved and recommended by Shriji Maharaj should be placed in Simhasan, and no other things should be put. People stuff the temple with so many things that they buy when they go to a pilgrimage. We feel trouble in concentrating on the idol while turning beads, offering Manasi Pooja or Dhyana. We should keep in the Simhasan only that form which has been approved by Shriji Maharaj and do its worship, Prayer and Aarti. If this, routine is maintained in the house, that house becomes as sacred as the temple!

There is a method of adorning God with dignity. Some people spread an old newspaper and put the Moorti on it. Some people put the Moorti in a niche and streams of oil and ghee keep running down. This creates a dirty impression. The Pooja room should be clean, neat, quiet and sacred. There are many benefits of having Pooja room in the house. When children get ready after bath, we should send them to Pooja room. Cultivate such habit in them that they should bow to the Moorti and chant Swaminarayan Mantra, read Shikshapatri and when they grow up, they should perform Nitya Pooja and then start routine work. Such habit built up from childhood can inspire best culture in the future. If possible, all the family members should assemble in Pooja room for evening prayer and should sing Aarti, Kirtan, Dhun and Prayer. If



this is not possible it can be done in group on holidays or Vrat-festivals.

Separate utensils should be used for offering Thaal-prasad (offering food plate) to Shriji Maharaj. When Diwali comes, we buy new clothes etc. but the garments of the idol remain the same which were brought from Vadtal. The curtains for God should be changed. Woollen mattress, shawl and woollen curtains should be arranged for God during winter. Proper lighting, fan or a.c. should be arranged for God as per one's financial condition.

The Ghar Mandir should be decorated as per the mood and spirit of different festivals and food plate should be offered to God. When there is birthday celebration in the family, a sweet dish should be offered to the idol and Bhajan-Dhun and special worship should be arranged on such days. In some families, grand birthday parties with rich dinner take place but neither Pooja nor Prasad is offered to the Moorti of Lord Swaminarayan. This is not fair.

By remembering Lord Swaminarayan and

offering Prasadi food to the idol (in the Ghar Mandir), sacred vibrations rise in the hearts of family members. The differences are minimized and there prevails peace and plenty in the family.

The atmosphere of the temple is competent to make positive effect on the mind. When we are back home after routine business or tour, we should wash our hands and feet and then visit the Pooja room where we should sit before the Moorti for some time. When we go out, we should first have Darshan of the Moorti in the Simhasan. We should keep a coin-box in the Pooja room and when we do Darshan, we should put affordable amount of money in it. The amount collected in this box should be offered in the temple (constructed by the order and approval) of Shriji Maharaj in your area.

In this way, we have seen how Pooja room should be arranged and decorated. If Nitya Pooja (daily worship) Aarti, Thaal, Kirtan, sermon reading and listening are done in true spirit, our house can turn into a temple.



Health & Spirituality

Dr. Dhanvantari Jha

Immunity

Immunity means the natural body mechanism through which our body protects itself from various diseases. According to Ayurveda there are many factors which contribute to our immunity. One of such things is the “Oja”.

According to Ayurveda there are 7 basic body tissues which form the human body and all the functional systems of the body, these are; Rasa (Nutritive Fluid), Rakta (Blood), Mamsa (Muscles), Meda (Lipids), Asthi (Bones), Maja (Marrow) and Shukra (Reproductive cells). These are known as the “Sapta-Dhatu”. The essence of these 7 tissues is known as “Oja”. And if this Oja is in a balanced state and functioning properly you won't have any disease. So, many consider this Oja as the Immunity. But as you know that this oja is the Essence of all 7 Dhatus (Tissues) we need to understand that there can't be anything which will directly increase your immunity. So, Immunity of the human body according to Ayurveda is developed when you keep all the Body tissues and systems in a balanced state. You can understand it in this way: that even if only one of your 7 dhatus is not proper then your immunity won't be proper.

This Immunity is also described as “Bala” of an individual i.e. strength. Bala according to Ayurveda is of 3 types: Sahaja (Congenital {Since Birth}), Kalaj (Depending on Time {Season, Age}) etc. and Yukti Krut (Acquired). The Sahaja Bala is inherited and we see that many people are not affected by few diseases naturally due to their DNA or chromosomes hereditarily. Kalaja Bala depends on many factors like the persons age: Children are more

prone to certain diseases like chicken pox or polio because it can occur during that age group only, we also say that young people are more immune to many diseases and so they can recover fast from illnesses. Kalaja Bala also depends on season and climate: We are more prone to certain diseases in certain seasons (eg. We see the outbreak of Dengue or Virus related diseases during the rainy season or more attacks of Asthma during the Sharad Ritu). Our health is in better condition during Youth, spring and early morning compared to Old Age, Summers and evening. Yukti Krut Bala represents acquired immunity (eg. During the times of epidemics of Viral and flu diseases like the present CoVid-19 outbreak we advise to take Tulsi juice, Turmeric Milk and Ayurvedic decoctions to prevent the diseases from entering our body).

So for overall improvement of Immunity as I said at the start only having some herbs or medicines won't help but you will have to improve the overall status of your body by following Seasonal Regimen (Ritucharya), Daily Routine, (Dinharya) Achar Rasyana (Moral code of conduct), eating wholesome-easy to digest-compatible food, daily exercise-yoga-pranayama-prayers, and having herbs and medicines like Rasyana's which are suitable to you depending on your age, season and epidemic conditions.



BUDDHA

Shastri Swami
Bhanuprakashdasji
Porbandar

Part - 1

The Brahman tradition echoes the auspicious voice of our Vedic religion and the Buddha and Jain religious traditions can be considered as the sweet fruits of the Shaman tradition.

The birthday of Buddha falls on the full moon day of Vaishakh month in the Hindu calendar. It is the day to attain Buddhahood and Maha Nirvana (total liberation).

What a great coincidence! The full moon day of Vaishakh month is the day to attain Buddhahood and also the day of attaining great liberation through awakening or enlightenment of the soul. It happens to be the birthday of Shri Buddha. Many great personalities had taken birth in the 6th century B.C. and in the same 6th century Lord Shri Buddha and the 23rd Tirthankar of Jain religion i.e. Shri Mahavir in India, Lao tse tung in China, Hiraculatus and veteran mathematician Pythagoras in Greece and such other gems of mankind were born. Also Jerthoost was born in Iran in the same century. The anatomy of Indian culture and civilization has been constituted mainly by two great, fabulous and chaste traditions – (1) The Brahmana tradition and (2) Shaman tradition.

The Vedic culture and tradition were caught in canker (by termite) at the time of the arrival of Buddha and Jain faiths. Lacs of innocent animals were being killed in the name of religious sacrifices. The Ashram tradition in the Varnashram (caste based) system was beneficial. But personality was being objectified. Under the excuse of caste-difference the people belonging to lower caste were being exploited politically, economically, socially and also religiously. Blind faith and blind beliefs took the place of religion in major walks of life.

Lord Buddha and Bhagawan Mahavir returned to lead people on the worthy and sacred path during this dark and dismal period. If Lord Buddha can be entitled as the incarnation of compassion Bhagawan Mahavir can be regarded as the incarnation of non-violence. Both of them belonged to a royal Kshatriya dynasty and were visionaries. Both of them were curious to take religion and knowledge to the common man. Both of them had gained the bliss of Nirvana during their

life span and had achieved, the right goal of their lives.

When violence which was considered as exceptional became essential and permanent routine Buddha incarnated himself. The poet Jaydev (in Buddha Charitam) says that it was Vishnu who had assumed the body of Buddha. The feeling of pity for animals was being feeble and values of human life were being destroyed. Animals on earth had lost their right to continue life on this earth. The fulfillment of the animals right to live and its materialization in the real sense means Lord Buddha. He can be called 'an epitome of the of the values related with non-violence. Such incarnation evolves itself in view of the expectations of the universe as at the individual level.

The name of the father of Lord Buddha was Shuddhodhan who had been a ruling king in the Shakya branch of Kshatriya royal dynasty. The name of his mother was Mahamaya. While going from Kapilvastu to Lumbini Mahamaya caught delivery pain right in the mid-way, and there she delivered this amazing great child. The group returned to Kapilvastu very soon. Mother Mahamaya left this world on the 7th day from giving birth to child Buddha. He was given the name Siddhartha.

As their Gotra (family root) was Gautam so the child was also called 'Gautama'. An astrologer had warned King Shuddhodhan, "This bright child of yours will assume renunciation and will become an ascetic in future."

Kind Shuddhodhan never wished that the heir and successor to the throne of

Shakya dynasty should become an ascetic instead of becoming ruling emperor of large kingdom. How can this be avoided and how can this prophecy be disproved? Then he approached the astrologer to find some effective way to avoid the future unwelcoming situation, the astrologer replied, "It is likely that Siddhartha may become ascetic if he happens to watch the scene and know about birth, death and old age."

Therefore it is advisable to keep him away from the pain and agony of material human life. The knowledge of worldly pains may drag him towards asceticism.

Kind Shuddhodhan tried every means to keep his child remaining quite aloof from all the pains of worldly life, and he ordered to keep the young prince confined to the walls of the palace. Also he managed to make available all types of comforts, facilities, the teachers and impart expected education to the prince inside the palace. As the prince grew up in age and knowledge he imbibed the concepts and skills regarding the subjects like politics, practical management, economics and horse riding, sword fight, wrestling, etc. But the questions related to his existence created an upheaval in his mind, and he remained restive as he could not find the solutions of the torturing questions. In fact he lived thousands of kilometers away from the relatives of the body and all the means of worldly happiness. He was Kshatriya by caste and hunting should have been in his blood, but he believed that it was his religion and moral duty to protect living beings.

(Contd.)



SAINT AND THE HUNTER

In a forest a Saint lived in his hut. A hunter, whenever passed by the hut, he would greet the Saint and do “Pranam” (bow down at him).

One day hunter asked the Saint, “Baba/, I hunt deer, why are you sitting in the forest to hunt what?”

Saint said, “I am looking for Shri Krishna”, saying so, the saint started howling.”

Hunter said, “Oh baba! Why are you crying? Just tell me how he looks like? I will catch hold of him and bring him to you. Saint described the attractive beauty of the Lord, that he is dark and handsome, wears peacock feather, and plays flute.

Hunter said, “Baba, till I fetch you the desired man, I will not drink a drop of water. Then he spread his net and sat at some place in the jungle. Three days passed by and merciful Lord had pity on the hunter. Well Lord is not that far off. He just walked playing his flute and got caught in the net.

Hunter looking at Lord’s attractive,

beautiful image, on the contrary he got caught in the net of Shyamsundar/ Krishna and started crying. When the hunter gained consciousness he remembered Baba and started shouting, “Found the hunt, got the hunt, found the hunt.” Then looking at the Lord said, “So you kept me hungry and thirsty for three days, you have met me now and trying to do magic on me?” Lord Krishna was appreciating his innocence and was smiling looking at the hunter. Hunter lifted Lord Krishna as if he was his hunt on the shoulder, and went to Baba. Hunter said, “I have caught, got your hunt.” When the Saint looked Shri Krishna was caught in the net smiling and was on the shoulder of the hunter. Saint was completely baffled; fell down on hunter’s feet, then in a sarcastic tone said, “Oh Lord, since childhood I tried umpteen numbers of times, to meet you and to come close to you I left my family and worldly pleasures, worshipped you, but you never met me and met the hunter in three days?”

Lord said, “I saw innocent love, conviction, and total belief in him and whatever he told you so I could not remain away from him.”

Lord is dependent on Saints for his devotees. On who ever Saints shower blessings Lord provides happy shelter to his devotees. The hunter was ignorant, unaware about Lord but he used to greet and bow to the Saint and do “Pranam”. Greeting the Saint and looking and meeting him, the hunter found Lord in three days. This is the result of companionship of the Saint.

There was a flight filled with people traveling from one destination to another. Suddenly the flight was caught by a storm and the flight started shaking uncontrollably. The pilot announced, "Fasten your seat belts, and sit tight. We are going through turbulence. Please be careful. Anything can happen." And then people started panicking. They started crying, they started praying and there was this young man who saw from the corner of his eyes, there was a little girl. She was cool as a cucumber, with a smile on her face as if nothing went wrong. And then after half an hour of turbulence, finally the storm dissipated. The flight was able to land peacefully.

Everybody was relieved and everyone

God
understands
your pain.

Trust Him
to take care
of
the things
you cannot.



was simply talking about what an amazing experience it was filled with uncertainty. This young man could not resist himself, he went to the girl and said, "Hey, I saw that in the midst of the storm, everybody was freaking out, but you were sitting completely calm and peaceful. Howz that?" This small girl said, "Actually, my father is the pilot. And I was very confident that he will take me home." That confidence, which the girl had in the father, is the kind of confidence we must have in our Supreme father when we are faced with the storms of calamity, disparity, difficulty and challenges in our life.

One of the symptoms of a surrendered devotee is...

Raksisyatiti visvaso

He has full faith that the Lord will protect me. Therefore, let us have that confidence in the Lord's protection and lead life with great confidence.

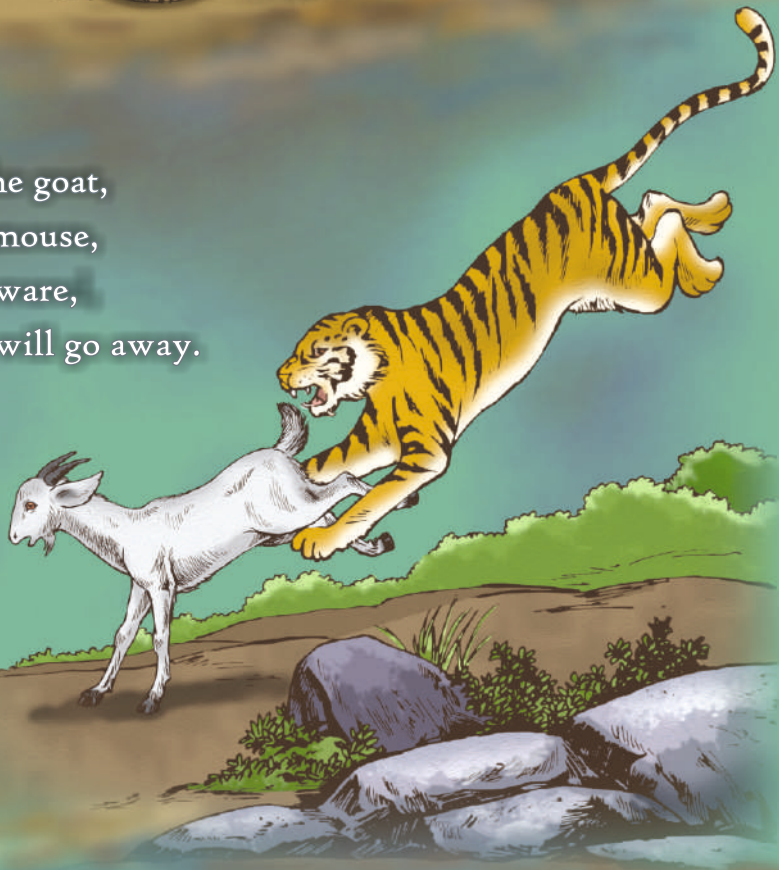
THE DEMON TIME

Like a swooping hawk,
paunces the demon Time.

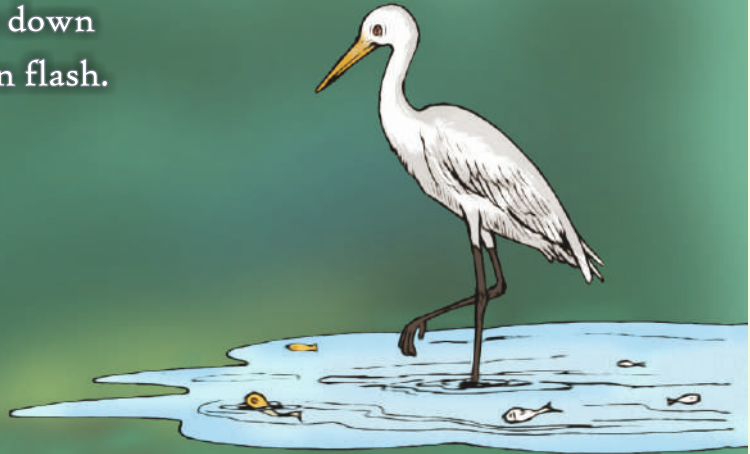


Life here is just a flash,
of lightening in the sky!
a bang of thunder
and it is all over!

The tiger springs on the goat,
The cat jumps on the mouse,
So you are caught unaware,
your well-layed plans will go away.



The stork with half-closed eyes,
waits with the open beak;
to gulp you down
like a fish in flash.



The serpent silently uncoils,
and is eager to devour;
You an unworthy frog.
You wan't have time to remorse.



You are morsel in the mouth of
a dark demon Time,
But there is a remedy
I tell you dear.

Seek your solace in the meditation
of the Lord Swaminarayan,
Take this world to be
your wily enemy.

He alone is your loving Master,
So says, Premanand, the sage.



Vachnamrut

The Nectar of Divine

VICTORY OVER DEATH

Part 3

JNANI

the devotee with knowledge about GOD

The man of knowledge comes in the second category. The path of knowledge is highly complicated. Knowledge should end in devotion and devotion should begin with knowledge. Mere gathering information is not the real knowledge. Knowledge means realizing the real truth about a thing or a phenomenon.

Jyan Juve Tyan Ramji, Biju Kain Na Bhase Re - Wherever he casts a glance, He sees nothing but God.

He knows nothing but God. God lives in the heart of one who has realized Him. Then a person becomes free from the fear of death, whose ultimate destination in life is the abode of God. And whose ultimate goal is to realize the Godhood. Only because of such true knowledge, he looks upon himself as divine (Brahmarupa). Considering himself as spirit he remains devoted to God, singing

His praise. But knowledge would be worthwhile only when it serves some purpose. Let us see the incidence of Swami Akhandanandji.

Swami Akhandanandji was such an enlightened perfect (Paramhansa) saint of Lord Swaminarayan that he experienced unflinching divine joy because of constant association with the Form of Lord Swaminarayan.

Once, he set out for the propagation of Satsang. He was passing through a forest where no human beings lived. He saw four tigers at a distance. Akhandanandji thought that the moment of death for his body had arrived. These tigers would certainly devour him. Earlier or later, his body was sure to die. He said to himself: "Today is really an excellent day because even with my death, my body would be useful to the tigers. Blessed will be even the tigers who would devour me because my body, too keeps Shreeji Maharaj – the Supreme in the heart. So I must approach the tigers." He said before the tigers, "Advance towards me!"

Dear reader, wait for a while and analyze this sense before your mental eyes. With hungry eyes four tigers stare at Akhandanandji and this saint steps towards them! He has the spirit of God realization. Bhagwan Shree Swaminarayan adorns his soul, as Antaryami. This endows him with spiritual strength:

When Akhandanandji stepped forward, Shree Hari came to save him. He felt that these tigers would pounce upon him, and he

would die in great pain. How can I bear that? It never befits Me to see My follower suffering. If I remain untouched, who would call Me Merciful? So I must save him from such a tragedy, thought? Shree Hari and He at once saved Akhandanandji.

Then Akhandanandji stepped on and on reciting the holy name 'Sahajanand' repeatedly and stretching his arms as if going to embrace Shree Hari. He then stood just in front of the four tigers. The four tigers stared at him. Akhandanandji stood before the mouths of the tigers but his heartbeats did not pound fast and loudly.

He said to the tigers: "Why do you simply stare? Come on! Finish me!"

The tigers raised their paws but Swami stood fearless before them. Omniscient Shree Hari entered the hearts of the tigers. Instead of devouring, the tigers rolled at his feet and circumambulating him four times went their way! This is one of the extraordinary true events in the history of the world and it is recorded by Swami Nishkulanandji in his poetic composition – Bhakta Chintamani, Ch. 131.

The moral of such incidents is that if one has the power of self-knowledge, the fear of death troubles him no more and then only the body serves its true purpose for God-realization.

Ferocious Tigers humbled through God-Realization!

(Contd.)

- Lalji Bhagat

Jnan Bag - Vadtal

*If one has the power
of self-knowledge, the
fear of death troubles
him no more and then
only the body serves
its true purpose for
God-realization.*



DON'T QUIT

GET MOTIVATED!

is there a GOD ?

When a newly married bride came to her in laws' house, her mother in law told her, "Tomorrow, you have to go to Mataji's temple." The daughter in law asked, "One is that mother who gave me birth and another one is you, who is this other one now?"

Mother in law was thrilled thinking my daughter in law is very simple. She said, "Beta, Durga Mata in the nearby temple, we will go there." In the morning, both go together to the temple. On their way a temple came. Daughter in law seeing the cow's statue said, "Mom, see the little calf is having milk. I will get a bucket and we will take out milk."

Mother in law banging her hand against her head said, "You are mad, this is a statue, it cannot give milk."

As soon as they entered the temple's door, they saw a lion's statue, Daughter in law said, "Mom, don't go in front, else the lion will eat you up." Mother in law now got worried thinking about her son's future, and said, "Beta, lion is made of stone, how can it eat us? Come inside the temple." She then said, "Beta this is Mataji, whatever are your desires ask her, she will fulfill them all."

Daughter in law replied, "Mom, this is made of stone, what can it give us and why would it give us?"

She continued, "When a cow made of stone cannot give us mil, a lion made of stone cannot eat us, then what can this Mataji made of stone, give us?"

She further continued, "If there is anyone who can give me anything, it's you and you give me blessings. I don't need anything else."

Mother in law didn't have anything to say. "So we shouldn't come to the temple?"

Daughter in law said, "Mom, you are elder to me, I am nobody to give you any advice."

Mother in law said, "You will have to answer because you

have raised several questions."

Daughter in law answered, "As per my knowledge, we should go to the temple to thank God Almighty not for attaining wealth or respect in society. I am not against going to the temple or worshipping God, but what I mean to say is, if we get to eat 2 times, if our hands and legs are safe and good, we are okay, can hear, see and speak, we aren't sick and aren't sorrowful in our minds, not just this, we hold respectful position in society and can run our houses comfortably, we have sufficient money, and most importantly, I have such a wonderful Mother in law, who is like a mother to me, when Lord has given me so much, why should I ask for more? Now, it's my duty that whatever I can, I should do service to you, do good deeds and should make my life beautiful."

After hearing what her daughter in law had to say, both of them did puja of Mataji and returned home. For the first time, probably, Mother in law thanked Mataji.

Whether her daughter in law was well-educated or not, that was secondary, but with logical reasoning and sense of discretion, daughter in law had been able to awaken / enlighten her mother in law.

If you want to attain God, then first serve the needy, poor, helpless, serve your family and in society, help people; human service is the ultimate service. Good deeds are Lord's perfect and ideal puja.

In every human, God resides in their soul, do darshan of Parmatma in these souls, but this doesn't mean you stop going to the temple and worship the Lord. Don't ask anything. Only thank him.



The **COSMOS** moves in a definite pattern, with mathematical precision, in a certain pre-chartered, abstract direction and like the zero hour, its destination is the same as its starting point.

The river flows through the mountain, to the plains to fertilize the fields on its banks, reaches the ocean to merge with it and helps the aquatic beings to keep alive, rises up in the sky to form clouds and again reaches the mountain to start the cycle once more.

A star goes expanding and expanding till it can expand no more. Then it starts contracting progressively till it becomes a pin-point size speck and expanding again till it becomes a star.

The same is the case with infinite numbers of souls who move like stars in the universe. All of them enjoy their freedom and shine as if they are smiling. But as they come in touch with Maya (the illusory material plane), the picture changes. Affected and infected by Maya, they lose their freedom and become subjected to the laws of Karma. Then they have to assume bodies and perform their respective Karmas. So, the cycle of births and deaths starts and in every species the soul is encased and it has to go on suffering right from birth till death. Phases of happiness make the suffering more agonizing by contrast.

When a person meets a Guru, the Guru guides him to the right path and frees him from the clutches of Maya and the soul again starts moving towards the 'Destination' of freedom and inherent light in Akshardham, the abode of God, the abode of Shree Swaminarayan Bhagawan. Here, Maya can no more open her mouth to gulp the soul and can no more show her heart curdling clutches. Here she cannot tempt any soul.

The literature of Swaminarayan way of life is as vast as the biggest iceberg. What we see in print is only a microscopic part of what has been written by saints who were the disciples of Lord Swaminarayan.

A Sanskrit verse says ...

Infinite are the scriptures. Infinite are the branches of knowledge. Life span is too short. And many are the obstacles. So, follow only the essence. Like the swan that separates, milk from water.

You must reach the goal of your life i.e. Akshardham. We look upon you as a hero.

Across the snowy mountains

Across the teeming stars

Across the heaven unknown

The hero has no bars !

- Shantikumar J. Bhatt



COSMOS

The word expectation is synonymous to the word hope. Tomorrow itself is expectation. In denying expectations the words like hope, promise, future and tomorrow will cease to exist. The life is not limited to only today but it extends to future that is tomorrow; and that amounts to hope and expectations. Expectations run far ahead of you every moment. We breathe because we expect to live. Expectations and hopes make you to live double the years than you actually live. Hopes and expectations are like oxygen without which it is the end. The quote if practised will freeze the world. So to crack this philosophy leading to cease the world some thoughts emerged in my mind which I put forth in this comments.

The above are ideas emerged to the exposition of my thoughts on expectations.

No expectations no life. It is as simple as this. When one is in embryo one wants to come out in the world and breathe. The expectations begins soon one has emerged in the world may it be Oxygen and food. The next expectation is to be cared; looked after and help to grow. Maintenance, clothing, education, etc., the list is unending which is as long as once life. Again to extend the family by marriage and procreation and that follows the attached duties and responsibilities and other ancillaries which is nothing but expectations attached to fulfill the needs of normal living.

No growth without wishes and expectations. The other name of life is expectations. Even if one become saint and start living in the lonely place like jungle one would wish water and food. The knowledge is most expected and essential to be called human-beings. Without that one would be not be able to live successfully. To differ from other living species like animals and

EXPECTATION !

flying birds one must have knowledge to be called human-beings and that is the expectation. Knowledge cannot be separated from humans as it is the essence to be recognised as humans. Other attached expectations are discipline etiquette and decency which is required in the human society. All these are nothing but expectations. I believe that society or human race cannot exist without expectations. We wish from the nature everything like morning, evening, nights, rain, cold and heat in the summer and these are all extractions which are wished and expected from the nature. The nature has created this universe with so many dreams and expectations hence it is the most essential to live with wishes and expectations as they are most required elements for the advancement and furtherance of the world. Without expectations there will be no today or tomorrow and world will be stagnant and still. Expectations are absolutely synonymous with the word progress. There would be no progress without expectations. Scientists expect results from their researches like Gurus expect disciples to get and receive the knowledge imparted to reach the salvation as desired and expected by the Gurus. So expectations are the fuel for the advancement and progress of the world. We would not have fly in the sky or landed on the Moon without wishes and expectations.

So wishes and expectations are as religious as any religion exists in the world and the wishes and expectations are thus required to be followed like any other religion for subsistence and progress of the world otherwise the world will travel backwards to the point from where it had emerged. Expectations and Wishes are the horses of the chariot of prosperity, progress and advancement so keep on wishing and expecting for new definitions of the world.

Advocate

Pradip Mehta, Surat



The Relationship between *Guru & Shishya*

*In making a clay pot,
the clay comes first.*

*In making an ornament,
the gold comes first.*

*In knowing Lord Shiva's path,
the Guru's guidance comes first.*

Basavanna emphasizes the importance of the teacher (Guru) and the devotees of the Lord in our path towards Godliness. Clay and gold are the main ingredients in making clay pots and ornaments respectively. It could be plastic or other metals in today's context. Getting the basic ingredients of appropriate consistency is the first step in making a pot or ornament or any other object. A teacher's (Guru's) guidance is necessary to know the path of the Lord. The fellowship of His devotees is essential for knowing the Lord.

Attaining the path of the Lord (godliness) is not easy. It requires a rigorous determination and training. The role of the Guru is to constantly encourage one to be God minded, and bring one back to the mode of the seeker when one strays from that path, with utmost kindness and persistence. Once such a mind set is brought about, the seeker moves towards knowing the Lord. Knowing the Lord is an activity that is beyond the realm of our sense organs. It requires the awakening of our inner eyes. Such awakening can only be brought about by the fellowship of the devotees who are already in that awakened state.

Guru is the one who removes the ignorance by shining the light of knowledge: Gu (darkness) Ru (remover). Guru has traditionally

been given a prominent status equivalent to that of Gods (Guru Brahma, Guru Vishnu, Gurudevo Maheswaraha! Guru Saakshaat parabrahma, Tasmai Sri Guruve Namah!). The saying goes "guruvina gulaamanaguvatanaka doreyadanna mukti" meaning one will not attain salvation until surrendering to Guru. One would question the need for a Guru in these days where we can 'Google' to get all we need to move forward in day to day lives. Googling just provides the data we need; we will have to transform it into information and eventually appropriate knowledge. This is where Guru's role becomes important. Attaining God mindedness is beyond the activities of our mundane lives. It requires a true guidance from a knowledgeable teacher. It is said that the Guru appears when the student is ready to receive the knowledge!

Who is a devotee? He is the one who has attained Godliness and is beyond the realm of feelings brought about by our sense organs. He has opened his inner eye to the Lord within. He is referred to as 'Jangama' - a dynamic one! He moves around, but solidly grounded in the thoughts of the Lord. He speaks, but silent within. He is merged with the Lord but does not stray away from sharing his knowledge with the world. He works hard, but not for his own sake; he shares what all he has with the rest. His only intention is to pull his fellow beings to the state of pure consciousness he is in. No wonder the fellowship of such devotees is essential for us to reach the Lord.

Let us seek the guidance from the teachers and the fellowship of the devotees to help us open our eyes to the Lord within!

- **Prof. Shridhar Hegde**, Karnataka



Shurvir su adhik hai, sadhu ko sangram;
Mukt kahe manasu laran, kou karat na haam.

(Muktanand Swami)

The saintly person has to fight more bravely even than the brave. None dares fight with the mind - says the great saint Muktanand.

In this world an individual fights with another individual, a family fights with another family and a country fights with another country. Thus fighting is the normal process of the mind, because the mind does not compromise between the two groups. So, let us think about the mind in this article.

As a matter of fact, what is mind? Mind is the storekeeper of our astral body which is the storehouse of all our good and evil inclinations and thoughts. Mind is the cause of death as well as the spiritual liberation. The difference springs out from the method of its utilization.

An individual or a country that defeats another individual or a country is said to be brave from materialistic viewpoint, but real bravery does not lie in that. The real brave individual is he who, after fighting with the mind leads it stage by stage on the path of spiritual progress.

This is a very sensitive and abstract subject on which only a few persons think and even among them very few, after comprehending the subject perfectly, follow the path to reach the goal. Some assert that all is well if the mind is contended. Such persons live a worthless life.

If someone advises them to divert the mind on the spiritual path, the prompt, usual reply would be, 'Well, brother, we do it all mentally.'

But did any person ever say that he would eat only mentally or that he would enjoy all pleasures mentally? No, because only through the media of the senses, the mind reaches the

objects of pleasures. Similarly the body has to be used as a medium for devotion to God. Then only the mind is spiritualized. But in his worldly way of life, a person fully identifies his mind with the body and invites his spiritual fall. How does he fall spiritually? Does a man desires his spiritual fall? No. His ignorance leads him to his spiritual fall. On the plane of the human subconscious mind all impressions of his good and bad actions of innumerable previous births are imprinted and he goes on and on, adding to such impressions.

Padarth bahu prabhu bina, rakhaya hridaya mojar;
Kaho Hari kiya rahe? Bithar che bharpur.
Je Je vastu jagatmah, the ghali gothi dharmayay;
Avinashi rahe etli, nathi jaayga kyay.

Nishkudanand Swami
(Hriday Prakash)

'Except God you kept all objects of pleasures within your heart. Then tell me, where within your heart God would reside? Internally you are all full. You searched for and found so many objects and dumped them into the house of your heart. Then there is no space for God to stay there.

An interior designer makes a systematic plan for the bedroom, the drawing room, the kitchen etc. showing the right place for all right things in the house. If all things are arranged as shown in the plan, one can live happily in such a house but instead of following the plan, if the householder goes on buying and dumping all sorts of things into the house, it would just become a godown. He may live in this house anyhow but what about his guests?

Similarly, we should plan out and design systematically for the house of our mind. We should usher in only those thoughts which would allow us to carry on all our duties in the world and spare therein some reserved place for God. This means, we

should reserve some time during twenty four hours when we can prepare our mind to welcome God therein.

Suppose, someone's telephone remains constantly engaged mostly with trifling talks with friends. If at this time someone wants to talk about some very serious and significant subject, he would find the telephone line constantly engaged and ultimately he would be tired and will stop ringing up to one's disadvantage.

Similarly God constantly dials His telephone but if our telephone remains constantly engaged, what will He do except keeping back the receiver on the cradle?

Harine dosh daish ma, Shree Hari chhe jo taiyaar;
Aavi vase antare, jo hoy navru nirdhaar.

Nishkudanand Swami
(Hriday Prakash)

Please do not blame God. He is fully prepared to occupy your heart forever, provided your heart is free and vacant.

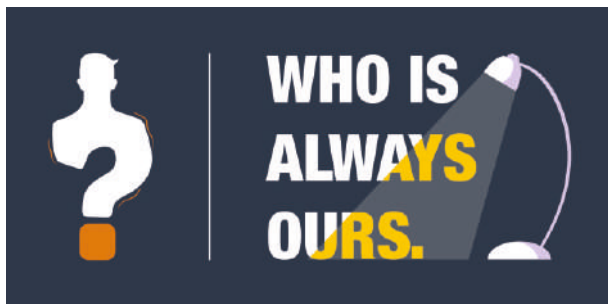
God is ever and at all moments ready to raise us higher but the fault is ours, because the inside of the materialistic people is filled with worthless stuff but only those saintly persons with true knowledge about God, shall be awakened on the path of devotion.

So, one should detach the mind from the body and the material world daily for about half an hour and associate it with recitation of the Names of Bhagwan Shree Swaminarayan or with meditation upon Him. With such daily practice you are sure to receive a divine telephonic ring and a call, connecting you with God and unfailing relations with Him and then you will become one with Him.

That is the true battle of the brave.

(Contd.)

- Lalji Bhagat | Jnan Baug, Vadtal.



There is an exceptional point that the God Who is ever-attained, who is present, Who is never separate from us, appears distant to us. And the world that never ever stayed with us, will not stay with us, which cannot stay with us, which always remains distant from us, that world appears to be acquired and close.

This is the main point. God is not One Who is present at times and not present other times. qqGod is not One Who is in some place and not in other places. He is not one Who belongs to some and not to others.

Such a One, is not called God.

One Who is there in some situations and not in other situations is not God. Who is present in some incidents, and not in others is not called God. Who is present in some actions and not in others, is not called God.

One Who is in all, belongs to all, Who is ever present, yet you say that He is far away. The world which does not stay with anyone, will not stay with anyone, will not last even for a split of second, and which is constantly perishing, yet you say that it is attained.

That which is not present, you believe it to be present, whereas that which is present, you believe it to be not-present. You believe it does not exist. That which IS. You believe it is not, and that which isn't there, you believe it is.

The reason for this is 'that which is not ours' we regard it as ours, and That which is ours, we do not consider it to be ours. This is the main work that needs to get done.

Now you think about this point that, is

this ours all the time? Was it always ours? so what is meant by always ours ?

It means ~ Whosoever was with us earlier, is with us now, and later on will remain with us, Who can never separate from us, and we cannot separate from the One. Who is all capable, yet is incapable of separating from us. And we are incapable of separating from the One.

That One (He) is Mine and I am His. Let us say He who stays with us all the time, without interruption, is unable to ever separate from us, is totally incapable of doing so, that One (He) is Mine.

He who is sometimes mine and other times not, somewhere mine, and somewhere not, in some situations mine, and in some situations not mine, at certain times mine, and at certain times, not mine,

That is not mine.

Today you have received these things, this family, whatever you have received, will it stay with you? Experience ! and see for your self ! That which you get and later departs from you, is in fact not yours at all. You assume that you had it, therefore you say that it has gone away, but did you really have it? And you constantly remain in the form of Existent Element.

Whereas that is unreal (transient, non-existent)! But by accepting that you had it, therefore now its separation is taking place. It is disuniting from you.

Whereas separation from God can never take place. We have an eternal union with God. And we are eternally separate from the world. That which is always separate, is not ours. From a gross perspective, that which is separating from us, is not ours, whereas which never separates from us, is ours.

by Swami Ramsukhadasji Maharaj, Topic Sadev Apna Kaun?

Faith is the foundation of all religions of the world. Faith begins where all reasoning ends. Faith can move mountains but mountains cannot move faith. You have faith because you have faith. Thus faith is both the cause and the effect.

Faith is inherent in men. It cannot be forced or superimposed. Faith cannot be changed. At the golden Temple of Sikhs at Amritsar, there is a sculpture which shows a man whose head is being sawed by a jigsaw and underneath it is written : 'Even if my head is cut into two pieces, I will not give up my faith.'

You have faith in Godhood of Bhagwan Shree Swaminarayan. So even if you are offered all the treasures of the world or full authority over the whole world, you will not exchange your faith for the same.

While faith is integral part of your personality, same is not true about your confidence. Suppose you have employed a servant. He is honest, sincere and hardworking. You have got confidence in him because he has worked for many years. But he may run away one day, with ornaments, may

rape your daughter or your wife or even murder someone. He may also leave you all of a sudden for some reason. Then your confidence built over many years is lost all of a sudden. But faith is never lost, come what may.

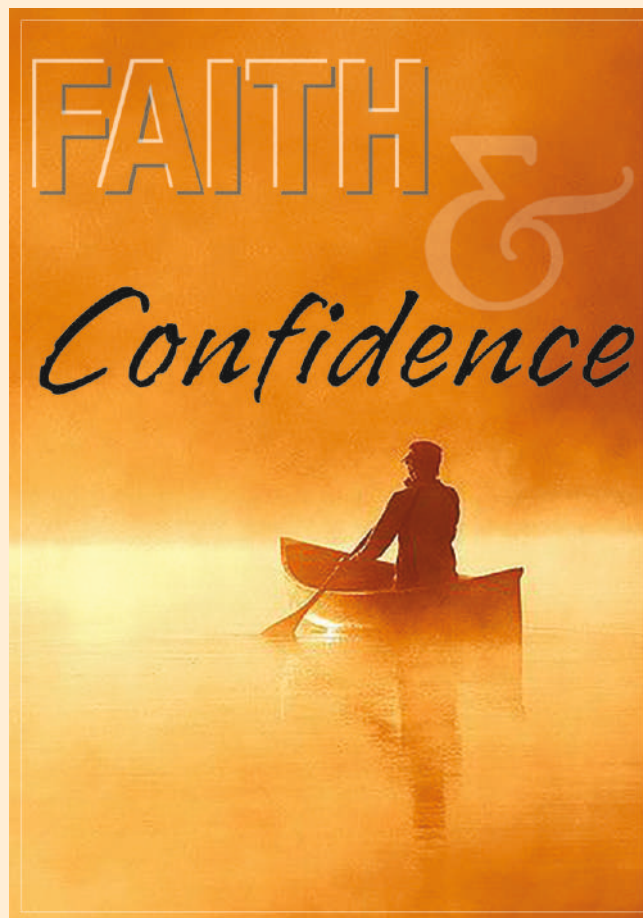
The boy who stood on the burning deck when all but he had fled, in the poem Casablanca had faith that his father would certainly come to save him as he had asked him to stay there till he came.

When a great sinner came to the Saviour for pardon, the latter gave him a dry log and asked him to plant and water it and promised the pardon of all his sins when the log would sprout. He did so, much to the laughter of all. But because of his faith the log sprouted all of a sudden after many years!

Utkarsha Muni was a student of the great sage Agastya. When the learning was completed after 14 years, he said to his Guru: 'Ask for anything as your fees.'

Agastya Muni said: 'Show me God before my eyes and that would be the fees.'

Utkarsha Muni had heard that Lord Rama had come to the



forest-Dandakaranya. So, he at once rushed to Dandakaranya shouting there: 'O Lord Rama, please come to me. I want to show you to my Guru!'

But search for God is not so easy. His legs bled profusely because of injuries caused by sharp stones. He received innumerable cuts and bruises on his body by thorns. Hunger tried to harass him and thirst tried to thwart his efforts. Ferocious animals threatened to kill him and cobras tried to swallow him. He went on calling for Shree Rama who took piety upon him at last and appeared before him.

Utkarsha Muni practically dragged Him to Agastya Muni and said : 'Here is God in person. Have Darshan to your heart's contentment.'

Shree Rama was pleased with the faith of Utkarsha Muni and said: 'Ask for a boon.'

Utkarsha Muni said: 'My Lord, I want you to stay in my hermitage as long as you have to live in the forest.'

Shree Rama said: 'Well, I will, but at times while going elsewhere my bags and baggage will always be at your hermitage.'

Thus, out of 14 years, Shree Rama stayed for 12 long years at the hermitage of Utkarsha Muni. Why? Because of his faith in Shree Rama.

The short history of Swaminarayan Dispensation is studded with many examples of such faith. At the command of Bhagwan Shree Swaminarayan Mulji Sharma had rushed to burn his own house. Swami

Nishkulanandji had shaved off his head and moustache and worn saffron-coloured robe. Dada Khachar had bequeathed his state and treasures to Shree Hari.

And, because of faith all of them became immortal. When Arjuna developed full faith in Lord Krishna, he won the battle of Mahabharat.

Bhagwad Gita declares: 'As is the faith, so is the man.'

When one has such deep faith in Bhagwan Shree Swaminarayan, one would be able to practice absolute devotion inevitable for redemption. This is called Ekantik Bhakti - absolute devotion.

A woman once heard a sermon where the preacher said: 'Faith moves the mountains.' Now there was a mountain-range near her house, obstructing sunlight. So she asked the mountain repeatedly to move away but when the mountain did not move, she exclaimed: 'I knew that the mountain would not move!' The faith of most of the people is like this. Many have confidence (but not faith) in Bhagwan Shree Swaminarayan because their materialistic ambitions are fulfilled. But when something adverse may happen even the confidence would be lost.

So, we must have faith in Bhagwan Shree Swaminarayan and with such faith we should stand like a rock against all storms of life, come what may!

- **Shantikumar Bhatt**
Vadodara

Prasadi



The thick cotton Jacket graced by Shree Swaminarayan Bhagwan. Deenanath Bhatt, a prominent scholar from village Amod in Bharuch District, was blessed by this Jacket. It was given to him by Shree Swaminarayan Bhagwan Himself!





Upholding the humanitarian traditions set by Lord Swaminarayan, the Swaminarayan Mandir, Vadtal and almost all temples of both the dioceses wholeheartedly provided necessary services to the needy worth more than 15 crore rupees during the lockdown in and outside Gujarat and helped the nation to face the worst-ever calamity rarely experienced by the nation.