

.॥ श्री स्वामिनारायणो विजयतेतराम् ॥

SHREE SWAMINARAYAN GURUKUL RAJKOT SANSTHAN



Year 2022

Satsang Exam 1

Sunday, April 17, 2022

Chapter 1: Bhagwān Swaminarayan's Life

Chapter 2: Sixteen Symbols (Chinha) on Shree Hari's Lotus Feet

Chapter 3: Day to Day activities of a Satsangi

Chapter 4: Mansi Pujā

Chapter 5: Few selected shlokas from the Shikshāpatri

Chapter 6: Aank (Numbers)

Chapter 7: Shreeji Charitra

Chapter 8: Swami ni Vāto

Chapter 9: Vachanāmrut

Chapter 10: Saint Charitra

Chapter 1

Bhagwan Swaminarayan's Life

- Below are the details about Harikrushna Maharaj's incarnation
 - Region - Sarvār
 - Father - Dharmadev
 - Year - Samvat 1837
 - Day - Monday
 - Village - Chhapaiyā
 - Mother - Bhaktimātā
 - Tithi - Chaitra Sud 9
 - Time - 10:10 pm
- Dharmakul Family details
 - Gnyāti - Sarvariyā Brahmin
 - Last Name - Pānde
 - Ved - Sām
- Bhagwān stayed at home in Ayodhyā and Chhapaiyā to give joy & happiness to his parents for **11 years, 3 months and 1 day**.
- Bhagwān left for Van Vicharan in **Samvat 1849, on Ashadh Sud 10** from Ayodhya home. He visited several holy places and liberated countless souls while in Van Vicharan for 7 years, 1 month and 11 days.
- Bhagwan arrived in Loj (Saurāshtra) and met Muktānand Swami and other saints in the ashram of Rāmānand Swami in **Samvat 1856, on Shravan Vad 6, Wednesday**.
- Bhagwan was given Maha Dikshā in **Samvat 1857, Kartik Sud Ekadashi** in the village **Piplana** by **Ramanand Swami**. He was given two names, Shree Nārāyanmuni and Sahajānand Swami.
- In **Samvat 1858, Kartik Sud Ekadashi**, Ramanand Swami handed over the reins of the sampraday to **Shree Rs Nārāyanmuni** in **Jetpur** at the palace of **King Unnad**.
- After taking the reins of the sampraday, Shree Hari spent **28 years, 5 months and 20 days** doing satsang vicharan and established the Ekantik dharma to liberate an infinite number of souls.
- Shree Hari went back to his divine Akshardham in **Samvat 1886, on Jyestha Sud 10, in Gadhada**.
- Shree Hari was on this earth for **49 years, 2 months, 1 day**.

Chapter 2

Sixteen Symbols (Chinha) on Shree Hari's Lotus Feet



Right Foot:

1. **Jav** (Barley)
2. **Vajra** (Mystical weapon, especially one wielded by the God Indra.)
3. **Jambu** (Java plum or Indian blackberry)
4. **Ketu** (Dhwaj or The Flag)
5. **Padma** (Kamal or Lotus)
6. **Ankush** (Elephant goad)
7. **Urdhva Rekha** (Vertical line)
8. **Ashtakon** (Octagon)
9. **Swastik** (Good fortune - the right-facing symbol (clockwise))

Left Foot:

1. **Kalash** (Sacred pot)
2. **Ardhachandra** (Crescent moon)
3. **Vyom** (Ākash or Sky)
4. **Gopad** (A cow's foot)
5. **Dhanush** (Bow)
6. **Trikon** (Triangle)
7. **Meen** (Matsya or Fish)

Chapter 3

Day to Day activities of a Satsangi

- Wake up in the morning between 5:00am to 6:00am.
- Remember Bhagwan's murti as soon as you wake up.
- Wash hands with liquid soap (not bar soap) after using the toilet.
- Remembering Bhagwan's Charitra, sankli etc while brushing makes our activities into Bhakti.
- We should wear one piece of clothing while showering. We should remember saints and haribhakto while showering
- We should do our morning puja after showering. We should wear a white dhoti and yellow chādar when doing pooja. Women should wear appropriate and clean clothes.
- After doing puja, we should do dandvat pranam to the Bhagwan in our temple at home and do darshan.
- After that, we should bow down to our parents, other elders and everyone in the family and say Jay Swaminarayan to them.
- When we leave home to go to school, college or work, we should do darshan of Bhagwan and say Jay Swaminarayan to everyone before leaving.
- We should say the Swaminarayan mantra 11 times before turning on the car. On the way, we should listen to katha, kirtan or do mantra jaap.
- After returning home, we should shower and cleanse ourselves. Then we should go do darshan of Bhagwan and bow down to him & say, "Maharaj, I am back home."
- While preparing food, we should keep in mind that we are making thal for Maharaj.
 - Filter Ghee, Oil, Milk and Water before using
 - Offer thal to Bhagwan before consuming

- Everyone in the family should eat dinner together in the evening.
 - We should chant the shloka “Shree Vasudev Vimalamrut...” before starting to eat.
 - We should only use the right hand while eating.
 - We should only use the left hand to serve ourselves and others
- We should do 5 Mansi Puja. 1 - Morning 2 - Afternoon 3 - 3pm 4- Evening 5 - Night
- We should listen to katha, kirtan or chant mantra while preparing food, cleaning or any other activities.
- We should go to the temple every evening if possible. If not, we should do Aarti, Prathna, Gar Sabha at home every evening. We should do Swabhavik Chesta every day, if possible.
- We should spend at least 30 mins everyday with children & other family members.
- Before going to bed, we should tell Bhagwan’s charitra or Saint/Bhakto charitra to our children before putting them to bed.
- We should spend 10% or 5% of our time and income for Bhagwan
- We should take time and create a habit to read the scriptures of our sampraday.
- We should remember Maharaj and do Mantra Jaap as we fall asleep.

Chapter 4

Mansi Puja

We are not able to perform Mansi Puja unless our mind is stable. In order to achieve mental stability we should first think of Atma (soul). I am Atma. I am Aksharbrahma. Purushottam Narayan resides within me. With this imagination, we should perform mansi puja as per our liking and also depending on the season with things like Chandan, flowers, clothes, jewelry, fruits, water, food etc. The mansi puja is to be performed in the morning, noon, afternoon around 3pm - 4pm, evening and at night. This way we do five mansi puja every day.

There are several ways to perform puja of Bhagwan and with the use of different things, but most importantly we have to be present in the puja mentally. If we don't engage ourselves with all our heart and mind, the puja is worthless. Our mind is so fickle that it wanders here and there. In order to keep our mind under control, Sadgurus have shown us the path of doing mansi puja.

It is a perfect and divine way to engage our mind in Bhagwan. It is possible to slowly and gradually increase our focus by daily practice. This brings eternal peace and we become pious. We get more attached to Bhagwan and hence this is the best way to become closer to Him.

1. Morning Mansi Puja

First of all we should meditate on the divine Murti of Shree Hari along with the Muktas within our soul. Shree Hari is lying on a bed. We should do Prayer-Kirtan Bhakti and try to wake Him up. We should brush His divine teeth and after that bathe Him with water (water should be appropriate per season, hot water in winter and warm water in summer) After that we should dress Him appropriately per season and also offer Him jewelry and other Shangar. We should do Shree Hari's puja with Chandan, etc (also depending on the season). We should offer Him garlands made from seasonal flowers. Then we should offer Him our favorite breakfast. We should give Him milk made with kesar, kasturi, sugar, almonds etc. We should give Him sweets like magaj, jalebi, adadiya, puri, etc. We should also give Him rotla, ghee, sugar, butter, pickles etc. Then we should give Him water to drink and cleanse His mouth. We should offer Him a paan bidu with cinnamon, cardamom, cloves, betel nut, javantari etc to freshen His mouth. We should then do Shree Hari's Arti, do dandvat pranam and do stuti. We should then hug Bhagwan. After that we should do puja of all the saints and haribhaktas. We should then give them prasad. We should imagine that Shree Hari is giving me the prasadi as well and I am eating that. We should imagine that Shree Hari is present in our hearts and He is also present in the divine sabha and I am standing by in order to do any seva. With this we should offer the first mansi puja of the day to Bhagwan.

2. Afternoon Mansi Puja

While offering food to Shree Hari, we should imagine that Lord Shree Hari that resides in the divine Akshardham, is residing within our soul/heart. We should offer appropriate clothing to Him while offering food. We should prepare food like basundi, dudhpak, Shrikhand, puri, mesub, mohanthal, sata, jalebi, gulab jamun, puranpoli, shiro, kansar, malpuva etc. We should also add different types of vegetables, athana, rice, dal, yogurt, milk etc in a golden ornate thal. Then we then prepare a nice sitting area for Shree Hari by placing a golden bajot with a soft velvet aasan on top of it. Once everything is ready, we should request Shree Hari, “O Maharaj, O Bhaktavatsal, O Lord! I have prepared lots of different types of food for You. I request you to please come and eat.” Once Shree Hari is seated, we should do his puja with chandan, akshat, flowers, etc. Then we should feed him different types of food that we have arranged for Him. We should offer Him more food that He likes. Once we see that Shree Hari is content and full, we should give Him water to rinse His mouth and also to drink. We should then give Him different types of mouth fresheners (mukhwas). We should then do His arti, pradakshina, dandvat and stuti. We should then greet Him. Then we should offer the prasadi thal to all the Muktos. We should imagine that Shree Hari is feeding us the prasadi. We should then imagine that we are asking Shree Hari to rest on a beautiful bed within us & we are at His lotus feet doing His seva.

Chapter 5

Few Selected Shlokas From The Shikshapatri



The human beings who practice the ethics like non-violence preached by Shrimad Bhagwat Puran and other scriptures, can attain great happiness in this world and in the other world (after death) ||8||

Who willfully violate these codes of conduct and live according to their own whims, are of evil intellect indeed and will definitely receive great sufferings in this world and in the other world (after death). ||9||

Therefore, all My disciples shall always follow carefully and lovingly, the rules of the Shikshapatri and never disobey them. ||10||

My followers shall never knowingly kill any living creature, even very small insects like lice, bugs etc. ||11||

My followers shall never kill animals like goats, deers, rabbits etc. even as offerings in a yagna of deities & pitris (ancestors), because non-violence is described as the highest ethical dharma in all scriptures. ||12||

None shall ever kill any human being in any way even for acquiring women, wealth or kingdom ||13||

Chapter 6

Aank (Numbers)

1 - Aank

1. One and only Nishthā (Firm conviction) in God
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2 - Aank

Shree Maharaj asked for 2 boons from Ramanand Swami:

1. If your satsangi has karma to go through the pain of one scorpion bite, I ask that I feel the pain of crores of scorpions on each and every hair on My body but your satsangi should not bear the pain.
2. If your satsangi was destined to become poor (homeless beggar), then it would rather happen to Me and your satsangi would never be deprived of food or clothing.

Satsang ni 2 pankho:

- 1 - Āgnyā (practicing commandments of God)
- 2 - Upāsanā (relation to God as a servitor-lord)

2 types of Jiva:

- 1 - Daivi Jīva (Spiritual soul)
- 2 - Aasuri Jīva (Devil soul)

2 types of Samādhi:

- 1 - Savikalpa Samādhi (trance with desire other than God)
- 2 - Nirvikalpa Samādhi (trance with desire of God only)

2 types of Bhakta:

- 1 - Sakāma Devotee (A Devotee having any materialistic desire)
- 2 - Nishkāma Devotee (A Devotee having desire only to please God)

2 types of Āgnyā:

- 1 - Vidhi Āgnyā (commandments for do)
 - 2 - Nishedha Āgnyā (commandments for don'ts)
-

3 - Aank

3 Types of bodies: 2 - Sukshma body (Subtle body)

3 - Kāraṇa body (Causal body)

3 Avasthā (3 States of consciousness):

1 - Jāgrat Avasthā (Wakeful state)

2 - Swapna Avasthā (State of Dreamful sleep)

3 - Sushupti Avasthā (State of Dreamless Sleep)

3 Gunas (3 Attributes of Maya):

1 - Sattvaguna (Mode of Goodness)

2 - Rajoguna (Mode of Passion)

3 - Tamoguna (Mode of Ignorance)

3 Types of Karma:

1 - Kriyaman (the result of current decisions and actions / Present karma, the one that is being done)

2 - Sanchit (Accumulated/Stored) the sum of one's past karmas

3 - Prarabdha (Fated or Predestined being experienced through the present body)

3 Stages of World:

1 - Utpatti (Creation of Universe)

2 - Sthiti (Sustainability of Universe)

3 - Pralay (Dissolution of Universe)

3 things to always be kept:

1 - Aachar (Moral Behavior or Conduct)

2 - Vyavahar (Social/Spiritual dealings)

3 - Prayaschit (Expiation for sins or wrongdoing)

3 Tirth (Pilgrimage):

1 - Mātā (Mother)

2 - Pitā (Father)

3 - Guru

3 things that helps us progress:

1 - Guna (good virtues)

2 - Vinay (humbleness)

3 - Sevā (service)

3 ways to downfall:

1 - Hath (obstinacy)

2 - Mān (self pride)

3 - Irshā (Jealousy)

Satsangi should have strong faith in 3 things:

1 - Niyam (following the commandments)

2 - Nischay (Firm conviction of Maharaj)

3 - Paksha (favor to Maharaj, Saints, Devotee or Satsangi)

3 things we can achieve by taking a shelter of God:

1 - Food, 2 - Clothing, 3 - Respect

3 types of Shelter of God:

1 - Mudhpanu (Firm faith in God without due Understanding)

2 - Priti (Firm faith in God with Love)

3 - Samajan (Firm faith in God with understanding His greatness)

4 - Aank

4 Veda:

1 - Rigveda

2 - Yajurveda

3 - Sāmveda

4 - Atharvaveda

4 Ashram:

1 - Brahmacharya (Celibacy or Student life, Age up to 25)

2 - Grihastha (Householder life, Age 26-50)

3 - Vānaprastha (Retirement life, Age 51-75)

4 - Sanyās (Renunciation life, Age 76-100)

4 Purusharth:

1 - Dharma (Moral conduct as prescribed by Shruti and Smruti)

- 2 - Artha (Wealth)
- 3 - Kāma (Materialistic Happiness)
- 4 - Moksha (Ultimate Salvation from the cycle of Birth and Death)

4 Pillars of Satsang

- 1 - Dharma (Moral conduct as prescribed by Shruti and Smruti)
- 2 - Bhakti (Profound love to God along with understanding of His greatness and glory)
- 3 - Gyāna (Profound knowledge of Ātmā, Ishvara and Māyā)
- 4 - Vairāgya (Detachment to everything except God)

4 Pralay:

1 - Nitya (Continuous dissolution)

The dissolution of the bodies of gods, demons, human and other living beings that occurs every moment is called “Nitya pralay- Continuous dissolution”

2 - Nimitta (Casual dissolution)

The lifespan of the Virāta body of Ishwar is called Dwiparārdh years. His one day consists of 14 manvantaras (4320 million years), and His night is equally long. The life span of Brahma is of such 100 years. The life of trilok (three worlds) is sustained as long as His day lasts. At His night the three worlds are dissolved. This kind of dissolution is called “Nimitta pralay - Casual dissolution”

3 - Prākruta (Natural dissolution)

When the life of Virāta comes to an end, his body along with the three worlds like Satyalok is dissolved and the 24 elements and Pradhāna, Prākruti and Purusha, all of them merge into Mahāmāyā. This merging is called “Prākrut pralaya -Natural dissolution”

4 - Atyāntik (Ultimate dissolution)

When Mahāmāyā itself merge into the divine light of Akshar Brahma just as night merges into the day, it is called the “Atyantik pralay - Ultimate dissolution”

4 Satshastra:

- 1 - Sāṅkhya (A Scripture of Sankhya philosophy)

- 2 - Yoga (A Scripture of Yoga philosophy)
- 3 - Vedānta (A Scripture of Vedānta philosophy)
- 4 - Pancharātra (A Scripture of Bhakti philosophy)

4 Kusangi (Devil person):

- 1 - Kundāpanthi (followers of sect which propagated debauchery)
- 2 - Shaktipanthi (followers of a sect devoted to Goddess of Shakti-Power)
- 3 - Shushka Vedānti (followers of the barren Vedānta philosophy)
- 4 - Nāstik (Atheists)

4 with whom Maharaj doesn't get along with:

- 1 - Krodhi (An Angry Person)
- 2 - Irshālu (A Jealous Person)
- 3 - Kapti (A Deceitful Person)
- 4 - Māni (An Egotistical Person)

4 Antahkaran

- 1 - Mana (Mind)
- 2 - Buddhi (Intelligence)
- 3 - Chitta (Consciousness)
- 4 - Ahankāra (Ego)

4 Ghaati:

- 1 - To understand the Upāsnā (relation to God as a servitor-lord) of Bhagwan
 - 2 - To know true saints
 - 3 - To avoid rāgas (attachment) from five-materialistic subjects
 - 4 - To know the difference between body and soul
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5 - Aank

5 Anādi Bheda (5 Eternal Separation):

- 1 - Jiva
- 2 - Ishwar
- 3 - Māyā
- 4 - Brahma
- 5 - Parbrahma

5 Gyanendriya (5 Cognitive organs of senses)

- 1 - Shrotra (Ears)
- 2 - Twaf (Skin)
- 3 - Chakshu (Eyes)
- 4 - Rasnā (Tongue)
- 5 - Ghrāna (Nose)

5 Karmendriya (5 Conative organs):

- 1 - Vāk (Tongue - Organ of speech)
- 2 - Pani (Hands)
- 3 - Pād (Feet)
- 4 - Pāyu (Organ of excretion)
- 5 - Upastha (Genital Organ)

5 Bhut (5 Basic Physical Elements):

- 1 - Prithvi (Earth)
- 2 - Jala (Water)
- 3 - Teja (Light or Fire)
- 4 - Vāyu (Air)
- 5 - Ākāsh (Space)

5 Vishay (5 Materialistic Objects):

- 1 - Shabda (Sound)
- 2 - Sparsha (Touch)
- 3 - Roopa (Sight)
- 4 - Rasa (Taste)
- 5 - Gandha (Smell)

5 Vartmān for Grihastha (5 Vows for Householder)

- 1 - Dāru (Abstaining from Liquor),

- 2 - Māti (Abstaining from Meat),
- 3 - Chori (No Stealing),
- 4 - Averi (No Adultery),
- 5 - Vatalāvu nahi (Purity of intake of food),
Vatlāvavu nahi (Do not offer impure food to others)

5 Vartmān for Tyāgi (5 Vows for Ascetic Saints):

- 1 - Nishkām (No Lust/No Desires)
- 2 - Nirlobh (No Greed)
- 3 - Nirmān (No Ego)
- 4 - Nisneh (No Attachment)
- 5 - Niswād (No Taste)

Panchāmrut (5 mixture of holy things):

- 1 - Milk
- 2 - Yogurt
- 3 - Ghee (Clarified butter)
- 4 - Honey
- 5 - Sugar

Panchdevtā (5 Deities):

- 1 - Vishnu (God of Preserver and Protector)
- 2 - Shiva (God of Destruction)
- 3 - Ganapati (God of Fortune)
- 4 - Pārvati (Goddess of Power)
- 5 - Surya (Sun Deity)

5 things to be aware of:

- 1 - Where did we come from?
- 2 - Where do we want to go?
- 3 - What do we have to do?
- 4 - What have we done?
- 5 - How much is left to do?

5 Swarūpas (Forms) of Bhagawān:

- 1 - Para (A form of God lives in His divine Abode eternally),

- 2 - Vyūha (Four emanation forms of God),
 - 3 - Avatāra (Incarnated form of God),
 - 4 - Antaryāmi (Omnipresent and Omniscient form of God),
 - 5 - Archā (Murti form of God)
-

6 - Aank

6 Types of people whom we should never sland:

- 1 - Devtā (Deities)
- 2 - Tirth (Places of Pilgrimage)
- 3 - Vipra (Brahmin)
- 4 - Chaste women (Pativrātā)
- 5 - Saint
- 6 - Veda

6 Waves of passion/grief (Shadurmi):

- 1 - Kshudhā (Hunger)
- 2 - Pipāsā (Thirst)
- 3 - Shoka (Mourning/Grief)
- 4 - Moha (Infatuation)
- 5 - Jarā (Old age)
- 6 - Mrityu (Death/Demise)

Whoever has these 6 things, he will never be happy (alive or after death):

1. One who hankers for wealth and other things
2. One who has strong desire to be in the company of Women
3. One who has a keen desire for tasty meals
4. One who has attachment for his body
5. One who has affection for an evil person (Kusangi)
6. One who has affection for his relatives

Chapter 7

Shreeji Charitra

1. Ratanji and Miyaji were described to be the owners of the home



Once upon a time, Shreeji Maharaj was doing a sabha in the evening at the darbar. Maharaj asked everyone to pick up some stalks of bajri grain (millet) that were scattered everywhere. Maharaj said, “I want to go to Lakshmi vadi”. Hearing this, Ratanji and Miyaji went to Lakshmi vadi and got a seating arrangement ready for Maharaj.

Then they got Maharaj’s mare ready and brought her to Shree Hari. Maharaj rode on the mare and arrived at Lakshmi vadi. Everyone else, including saints, parshads and haribhakto left all the bajri crop trash as is and left for Lakshmi vadi. Maharaj sat down to do the sabha. He said, “The homeowner is probably not here”. Everyone was surprised to hear that. Sura Khachar asked, “Maharaj, who’s the homeowner?” Maharaj said, “Why don’t you all analyze and see.” Everyone started looking. They couldn’t find Ratanji or Miyaji.

Both of them remained at the darbar, they separated out all the stalks and grains of Bajri very meticulously and put everything where it belonged. They cleaned the darbar and then put nice seating arrangements for everyone. They dusted Shree Hari’s dholiyo (seating arrangement) and fluffed the pillows and cushion for Shree Hari to sit on. Later, Shree Hari came back to the darbar from Lakshmi vadi. Maharaj said, “See, these are the homeowners! You all left the darbar and came along with me to Lakshmi vadi leaving all the work behind. Ratanji and Miyaji stayed back to finish all the pending work. They put everything away. Hence they are the homeowners.”

2. Maharaj cured Parmanand Swami’s Eczema

Once upon a time, Shreeji Maharaj was seated in a darbar. At that time, Parmanand Swami came to do his darshan. Swami was suffering from severe eczema (dry, itchy skin). Seeing this Maharaj said, “O great one, what happened to you?” Swami said, “Maharaj, I am suffering from eczema.” Hearing this, Maharaj went to Raghuvirji Maharaj’s place. He called Raghuvirji Maharaj and said, “Make one *sher* (500 grams) khichdi. Make it in such a way that you can add one *sher* (500 grams) ghee to it.”

Gadiwala (wife of Raghuvirji Maharaj, Variyalibai) made khichdi just like Maharaj had asked them to make. Raghuvirji Maharaj brought it in a thal for Shreeji Maharaj who was in Akshar Ordi. Maharaj had some khichdi and said to Parmanand Swami, “Mahapurush, here have this tejana.” Swami took the khichdi and ate it all. He didn’t have anything to drink water with so he just went to sleep without drinking any water. At midnight, he felt really thirsty so he woke up Mulji Brahmachari and said, “Brahmachari, please give me some water. I am really thirsty.” Brahmachari said, “You can’t drink water after eating tejana. Just go to sleep.” Swami went back to sleep.

Shree Hari woke up and was brushing his teeth at around 4am. Shree Hari was cleansing his mouth with water. At that time, Parmanand Swami came there and asked for some water to drink. Brahmachari said, “You are back for water?” Maharaj said, “What happened, Brahmachari?” Brahmachari replied, “He asked for water last night and now he is back again.” Maharaj said, “Did you give him water or not?” Brahmachari replied, “Can we drink water after having tejana?” Maharaj said, “Brahmachari, what is tejana?” Brahmachari said, “What do I know what tejano is?”

Maharaj then gave the rest of the water left from His *Tumbadi* (small pot made from metal) to Parmanand Swami to drink. Maharaj then said, “He (Mulji Brahmchari) doesn’t know what tejana is. He doesn’t even know if we can drink or not after eating it. This sadhu would have died of thirst.” And soon Swami was completely cured of eczema.

Chapter 8

Swami ni Vaato Prakaran 1



Look

Vaat 6: If we do seva of some respectable saints and if we admire the good qualities they have, then nothing can impact us (desh and kaal). Just like how darkness cannot prevail near the Sun.

Vaat 7: We should associate ourselves with those Saints who are bonded to Bhagwan and who know what He likes and those who follow all His agnya. We would acquire all the good qualities of the saint whom we serve. Everything is dependent on the company we keep.

Vaat 22: Bhagwan is here to protect His devotees. How so? Just like how our eyelids protect our eyes, hands protect our throat, parents protect their kids just that way, Bhagwan is always there to protect us.

Vaat 34: We should always introspect, what is the advantage of us earning Rs.1000 or Rs.100,000 or Rs. 10,000,000? After all, we can't eat more than just rotla (basic necessity). We should try to introspect and try to turn back.

Vaat 89: Even if someone is dashing towards us to kill us, we should think in our mind that “My Bhagwan controls every action and no one is capable of doing anything on their own. Not even a leaf can move without my Bhagwan’s will.”

Vaat 92: Our jeev has two places to bind itself to. Either it binds itself to Bhagwan or to Maya (materialistic things).

Jeev ne chotvana be thekana che: Te Bhagwan ma chote ni kar maya ma chote. Pan Aadhar vina kem rehvas?

Vaat 110: It is always better to do what respected saints or devotees tell us to do or not do anything rather than do something per our own will.

Potane Jane be manas nu kam kare, tethi pan mota ni agnya e kari ne besi rahe athvaa kahe etlu kare e shrestha che

Vaat 115: It is possible to tackle extremely harsh circumstances if we take refuge of Bhagwan and respected saints. Otherwise it is impossible to do so by our own efforts only.

Chapter 9

Vachanamrut

Vachanamrut Gadhada Pratham 28 : Ardh Balya Kasth nu & Vadhva Ghatvanu (Case of Half Burned Wood; Growth - Decline of a Satsangi)

In the Samvat year 1876, on Posh sud 14, Shreeji Mahārāj was sitting on a decorated bedstead on the veranda outside the room in line with the room of Shree Vāsudev-Nārāyan, in Dādā Khāchar's darbār in Gadhadā. He was dressed entirely in white clothes. At that time, the sādhus had sat down to eat in His presence.

Shreeji Mahārāj then said, “When a satsangi is likely to fall from satsang, vicious desires steadily flourish within him. At first, he begins to perceive *avguna* (faults) in all satsangis day by day. In his heart, he feels, ‘All of these satsangis lack understanding; only I have true understanding’. In this way, he considers himself to be superior to all. Such a person remains constantly uneasy, day and night. He cannot sit peacefully anywhere during the day; nor can he sleep at night. Moreover, his anger never subsides. In fact, he constantly smolders like a half-burnt log. A person who behaves in this way should be known to be on the verge of falling out of satsang. No matter how many days he spends in satsang, he will never experience peace in his heart. Therefore, he will fall from satsang.

“Conversely, when a person is likely to advance in satsang, pure desires steadily flourish within him. Day by day, he perceives only *guna* (good things) in all satsangis; he views all bhaktas as superior to himself and considers himself to be insignificant. Moreover, he experiences the bliss of satsang in his heart twenty-four hours a day. Such characteristics indicate that pure desires have flourished. In fact, the more such a person practices satsang, the more he benefits. Eventually, he attains extreme greatness.” Having delivered this talk, Shreeji Mahārāj bid “Jay Sachidānand” to all and returned to His seat.

|| End of Vachanāmrut Gadhadā || 28 ||

In the Samvat year 1876, on Māgshar sud 11 [27th November, 1819], Shreeji Mahārāj was sitting in Dādā Khāchar's darbār in Gadhadā. He was dressed entirely in white clothes. A sabhā of sādhus, as well as haribhaktas from various places, had gathered before Him.

Shreeji Mahārāj then said, "If the indriyas are engaged in the sevā of Shree Krishna Bhagvān and His bhakta, then the *antah-karans* (mind, intelligence, *chitta*, *anhkar*) are purified and the sins, which have been attached to the jeev for eternity, are destroyed. On the other hand, if the vruttis of the indriyas are directed towards women and other vishays, then a person's *antah-karans* become polluted and he falls from the path of kalyān. "Therefore, a person should indulge in the vishays only as prescribed in the shāstras, but should never indulge in them by disobeying the niyams that are described in the shāstras. Also, a person should keep the company of a sant and should avoid kusang. In this way, when a person avoids kusang and keeps the company of a sant, the sense of 'I-ness' that he has towards his body and the sense of 'my-ness' that he has towards his bodily relations, are destroyed. He also develops profound love for Bhagvān, and vairāgya towards everything except Bhagvān."

|| End of Vachanāmrut Gadhadā Pratham || 8 ||

Chapter 10

Saint Charitra

Sadguru Purani Shree Gopinathdasji Swami



1. Divine Darshan of Bhagwan

Purani Gopinathdasji Swami had come to Upleta along with other saints in V.S 1958. There were strong devotees in Upleta including Patels, Ahir, etc. They had requested Swami to stay in Upleta for a couple of months to do Satsang. Swami stayed back and did katha everyday.

One day after the katha was done, the headmaster of the school, Bhaishankar Bhai asked Swami, “Swami what can we do to get the divine *darshan* of Bhagwan?”

Hearing this Swami said with a smile, “Respected Sir, if someone prays to God day and night with all their heart, then Bhagwan would give them darshan in 3 days but they have to have a strong faith.”

The teacher had a strong faith in Bhagwan. He went into a room in his house, placed Bhagwan’s murti, did a *divo* (lamp filled with ghee) and sat in front of it with a mala in his hands. Purani Swami heard the news and he thought to himself that the teacher had a strong desire for Bhagwan’s darshan. Maharaj would definitely fulfill his desire. But I would be left with Bhagwan’s *darshan* even though I was the one who advised the teacher. That would be a huge loss for me. With this thought, Swami also sat down in a corner in the temple after finishing Niyam Chesta at around 11pm.

He prayed all night from 11pm to 4am by remembering Shree Hari's murti. Shree Hari appeared in front of him to give him darshan. First he saw serene brightness and then he saw a young form for Shree Hari. Purani Swami was extremely ecstatic. He quickly got up and did dandvat pranam. He then fell by Shree Hari's feet. He did stuti of Shree Hari and he asked Shree Hari all the questions that wanted to ask. His heart was filled with joy after getting Shree Hari's darshan.

On one side the teacher was praying very hard. On the 3rd day, Shree Hari gave him darshan. Maharaj told him, **"Go and tell Purani Swami that if he wants to meet Shantanand Brahmachari, he should leave for Gondal today. I am going to take Brahmachari to Akshardham at midnight."** Saying this Shree Hari vanished. Teacher stood there in shock. He quickly came to the temple and relayed the message to Purani Swami. Hearing this Purani Swami quickly got ready & left for Gondal along with Devprasaddasji Swami. They did darshan of Thakorji and then went straight to Shantanandji.

Brahmachari was somewhat ill for the past month or so. Swami sat next to him and told him about Shree Hari's message. Hearing this Brahmachari was extremely happy. That same day, on **Vikram Samvat 1958, Chaitra Vad 4th**, at midnight, Shree Hari came to take Brahmachari to Akshardham. At that time, Purani Swami and other disciples of Brahmachari were present there.

Shantanand Brahmachari was a disciple of Achintyanand Brahmachari. He was very devoted and eloquent. Purani Swami was very well bonded with Shantanand Brahmachari. They were both well known in the Junagadh region for their eloquent discourses. They both were driven to spread Satsang and the importance of our Sampraday. Purani Swami respected Brahmachari a lot since he was older than him in age.

2. Temple in Chadiya and liberation of the snake

There's a village named **Chadiya** in the district of **Amreli**. **Ram Bhanderi** who

was a devotee during Maharaj's time was from this village. There's still

satsang among their descendants but they were somewhat in a dilemma since there was no temple in the village. Eventually satsang grew stronger in the village. Everyone decided to build a small temple.

During this time, Purani Gopinathdasji Swami arrived in Chadiya along with other saints. **Rambhai Bhanderi, his son - Jeevabhai, Vala Darbar Nathubha** and other satsangis expressed their wish in front of Swami to build the temple. Hearing this Purani Gopinathdasji Swami said, "We will build a temple in this village. Get the bricks ready. We will go to the neighboring villages and come back here." Swami and other saints visited Gokharvala, Sonariya, Chandgad, Pithvajal, Taraktalav and came back to Chadiya after celebrating hutasini. Next day they went to look for a place to build the temple. There was a small piece of land by the market side that belonged to a haribhakta. Swami liked that land. He called the haribhakta and talked to him about building the temple. The haribhakta was elated and happily offered his land for the construction of the temple.

The foundation of the temple was done by remembering God and the construction started. Soon they needed doors and windows to put in. Everyone gathered in the temple to make arrangements. They all told Swami, "there's an old Pipal tree in the village." If we could cut it, the wood can be used to make windows and doors. But **there's a snake that lives in the hollow portion of the tree**. It doesn't let anyone come near the tree. Can you please do something about it so we can go talk to the Patel (owner) of the tree? It's a huge tree so we should be able to make doors, windows, beams & many other things from it.

Hearing this, Purani swami said, **"Go call the Patel here. Let's give moksha to the Pipal tree and the snake living underneath." Patel was called there. Swami talked to him about the tree.**

Hearing this Patel said, "I don't have any issues cutting down the tree but it is dangerous because of the poisonous snake that lives underneath it. There's a huge risk in doing so. If you can do something so that the snake would not bite anyone and would leave for ever, then I don't have any issues cutting the tree and using its wood. "

Purani Swami said, **"Patel! I will liberate the snake (give it moksha) and that way the village will become safe."**

"Swami, we would be extremely grateful" saying that Patel left. One old man who was standing close by said, "Maharaj, please don't fiddle with the snake or the tree. The snake won't leave you all alone. It is poisonous so think twice before you go closer." Purani swami said, "O Old man, please don't worry. This is for Bhagwan and we will keep Him at the forefront of this. He is merciful and he will always do whatever is best for everyone."

Next day, Purani Swami took some prasadi water and went to the Pipal tree along with five saints and some haribhaktas. Swami remembered Maharaj & sprayed some water. Soon the snake came out hissing loudly. He started banging his head. Swami sprayed again and now the snake calmed down. He stood still in front of Swami. Swami said, “You became a snake because of your immense attachment to worldly desires and also because of your anger issues. You have killed so many innocent human beings and animals because of your anger. Do you wish to stay here or do you want to be liberated from this? Go to Badrikashram and do penance there. You will then take birth in a satsang family and become closer to Bhagwan.

Hearing Swami’s words, the snake bowed down his head five times and did pranam and quickly left from the place. Everyone standing there was shocked to see this. They were all impressed with Purani Swami’s courage and strong faith in Bhagwan.

Just how Shree Krushna relieved the people of Gokul from the fear of the Kaliya Snake, similarly Purani Swami liberated the people of Chadiya village from the poisonous snake living in the tree and got rid of their fear.

Purani Swami then asked the Haribhakto to get tools to cut the tree. They did dhoon for some time and took a pledge (વર્તમાન ધરાવ્યા) for the Pipal tree. He remembered Bhagwan and started cutting the tree. Other young haribhaktas started cutting the tree as well.

The huge tree trunk was used to make several things for the temple including pillars, beams, hooks etc. The broader part of the tree was used to make windows and doors. The rest of the arches (કમાલ) were also made from the remaining wood. Purani Swami tactfully used all the wood and soon the temple was ready for the people to pray and for the saints to stay. They installed Bhagwan’s murti. Purani Swami did a lot of seva in the building of the temple.