



# || VACHANAMRUTAM ||

~ Nectar of Divine Speech ~



# ~ Introduction ~

**VACHANAMRUTAM** : *Vachan* (Speech) + *Amrut* (Nectar)

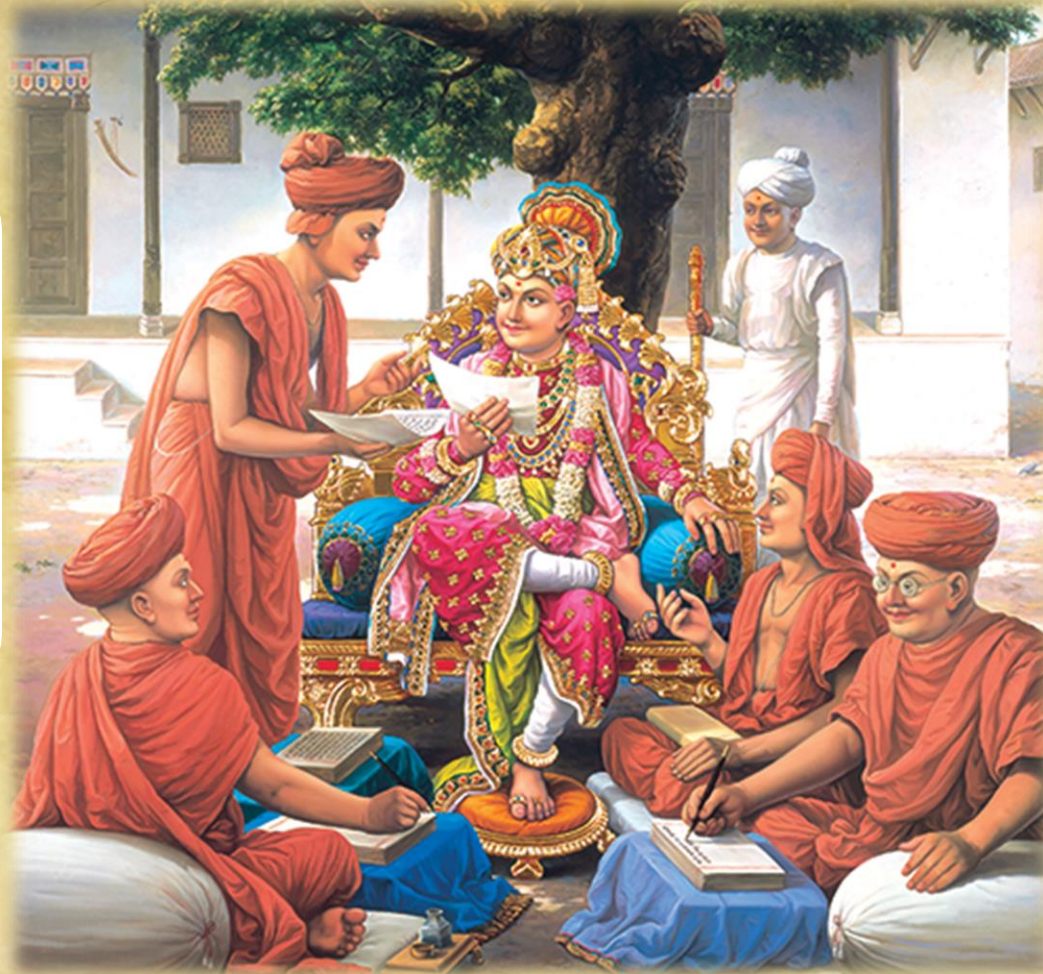
It is the Nectar of Speech.  
The “NECTAR” which bestows the Real Immortality.





# ~ Introduction ~

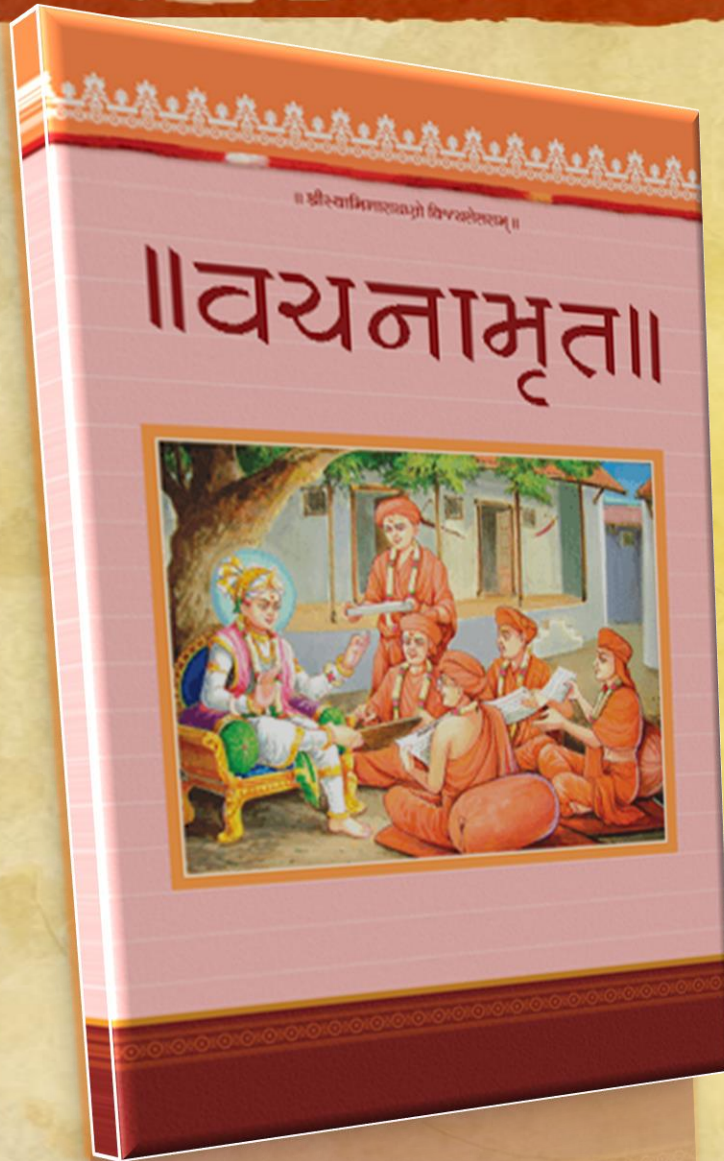
It is the collection of **262** spiritual discourses delivered by supreme almighty Bhagwan Shree Swaminarayan during the last 10 years of his life.



It is written on the spot by four saints **Muktanand swami, Gopalanand Swami, Nityanand Swami & Shukanand Swami** in the form of question-answer



# ~ Introduction ~



**It is an inexhaustible treasure  
of the knowledge, non-  
attachment, dharma &  
devotion**

**It leads towards the ultimate  
devotion into God & supreme  
salvation of the soul**



## “VACHANAMRUTAM”

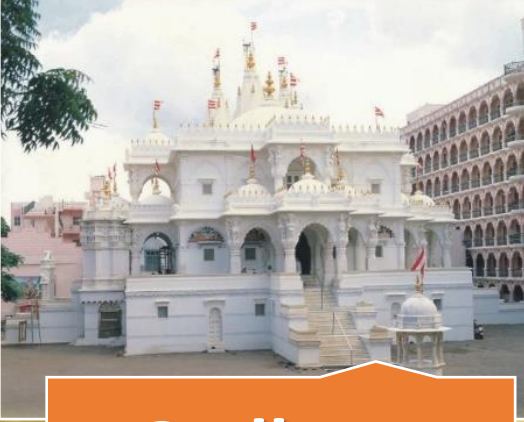
is the squeezed Essence of 4 Vedas & all the Spiritual Scriptures



Reading  
Vachanamrutam  
is equal to reading  
**4 Vedas**  
**18 Purana**  
**Ramayan**  
**Mahabharat**  
**All Spiritual Books**



# ~ Places of Vachanamrutam ~



Gadhpur



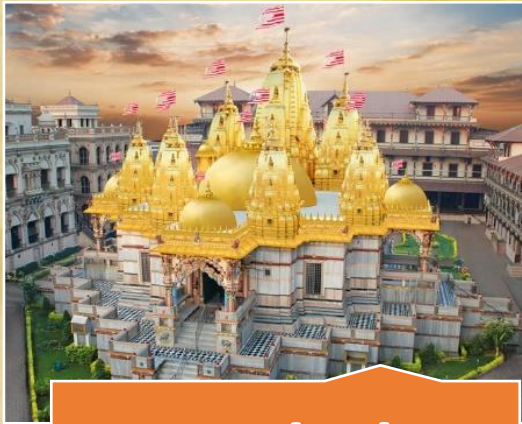
Sarangpur



Kariyani



Loya



Vadtal



Panchala

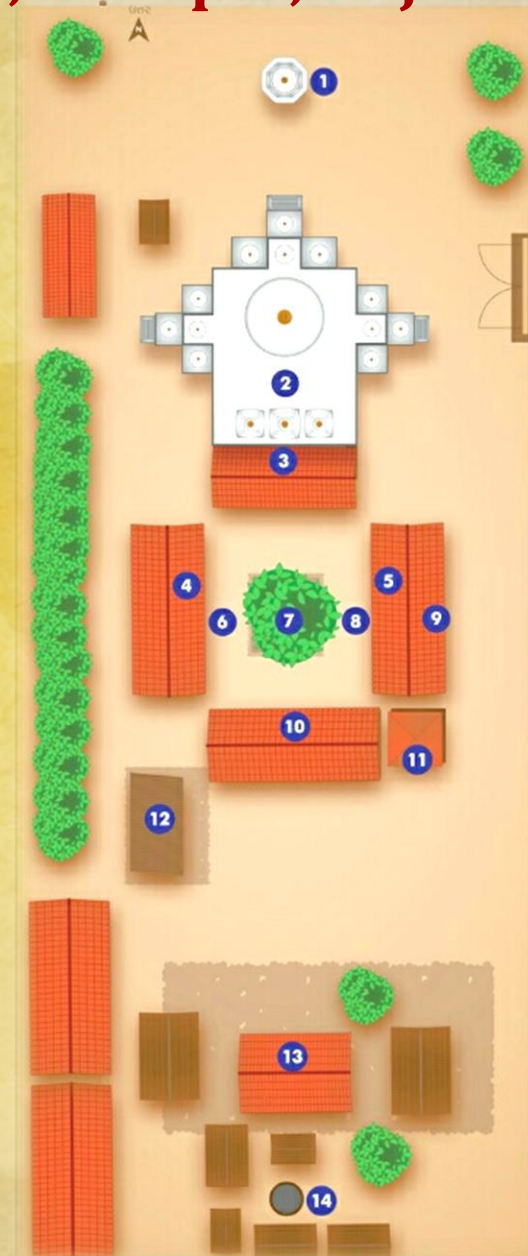


Ahemdavad



# Layout of Royal court of Dada Khachar, Gadhpur, Gujarat

- 1 • Residence of Saints
- 2 • Swaminarayan Temple
- 3 • South-facing Royal Court
- 4 • East-facing Royal Court
- 5 • West-facing Royal Court
- 6 • *Jaar* in Royal Court
- 7 • Neem Tree
- 8 • East facing compound
- 9 • East facing veranda
- 10 • Temple of Vasudev Narayan
- 11 • Royal court 1<sup>st</sup> floor terrace
- 12 • Horse house
- 13 • Akshar Room
- 14 • Ganga Well





# Believe before you get into Vachanamrutam



I am the **Devotee** of Bhagwan Shree Swaminarayan



I am the **Selfless Sevak** of Bhagwan Shree Swaminarayan & his saints



I want to **please** Bhagwan Shree Swaminarayan & his Saints



I want to be free from the **Cycle of Birth & Death** and go to the ultimate destination, **Akshardham**



### **Gadhada first Chapter Vachanamrutam - 3**

#### **Remembering the Divine Actions and Lila Charitra of God**

In the Samvat year 1876, on the sixth day of the bright half of the month of Margashirsh at night, Shreeji Maharaj was seated in the Darbar of Dada Khachar in Gadhada. He had put on all white garments. Saints and devotees from various places had gathered before Him in an assembly.

Then Shreeji Maharaj said, " Even though a person is able to visualize the divine image of God in his heart constantly, he should also store in his heart, the memories of the various exploits of God performed at various places in his various incarnations. He should love the Brahmacharis (Brahmin renunciates), Sadhus and Satsangis (members of the holy fellowship), and preserve them in his memory. The reason is, in cease, he forgets the divine image Of God at the time Of his death, he may recollect the various exploits of God or may revive the memory of some member of the holy fellowship or a Brahmachari or a Sadhu at that time and along with this memory he may recollect the divine image of God. Thus he may attain the highest position and may achieve his ultimate good.

That is why, I perform big sacrifices dedicated to Lord Vishnu and celebrate every year big festivals on the auspicious days like Janmashtami, Ekadashi etc. on such occasions, I hold big gatherings of Brahmacharis, Sadhus and Satsangis. Even a sinfu soul if he attends such festivals and happens to recollect them at the last moment, may reach the divine abode of God “

|| End of Vachanāmrut Gadhadā I || 3 ||

### **Gadhada first Chapter Vachanamrutam - 4**

#### **Jealousy like that of Naradji**

In the Samvat year 1876, on the seventh day of the bright half of the month of Margashirsh, Shreeji Maharaj was seated in the Darbar of Dada Khachar in Gadhada. He had put on all white garments. Saints and devotees from various places had gathered before Him in an assembly.

Then Shreeji Maharaj started His talks with an advice, “ Devotees of God should not be jealous of one another.”

There upon Anandanand Swami said, “But Maharaj, jealousy still persists.”

Shreeji Maharaj said, “If at all you feel jealous you should follow the example of Narad” With these words, He narrated the following episode.

“Once upon a time, Narad and Tumbaru went to Vaikunth to pay their homage to Lakshmi Narayan. There Tumbaru sang before Lakshmi and Narayan.

They were so pleased with his music that they gave rich garments and ornaments as present to him. This made Narad Jealous of Tumbaru. So he decided that he should also learn the art of singing and please the Lord with his art. He then learned music and sang before the Lord. But the Lord said. 'O Narad, your singing is not so sweet as that of Tumbaru.' There upon Narad went through a severe penance to please Lord Shiv, and with His blessings again learned the art of singing. Again he sang before Lakshmi Narayan, but at last they were not pleased this time also. Thus Narad learned music for seven Manvantar [life span of one Manu i.e. One Manvantar is 30,85,71,428 years. For seven Manvantar it will be about 2160 Million years.] and sang before the Lord often and often, but the Lord was not pleased at all. Ultimately Narad learned the art of singing from Tumbaru himself and sang before Lord Shree Krishna in Dwarika. This time the Lord was pleased with his singing and gave him His own garments and ornaments as present. This is how Narad became free from jealousy for Tumbaru.”

After narrating this episode Shreeji Maharaj Said, “If at all you are jealous of anyone you should imbibe his virtues and should give up your own defects. If you cannot do this, you should try in every way to be free from such jealousy that would hurt a devotee of God.”

|| End of Vachanāmrut Gadhadā I || 4 ||

### **Gadhada first Chapter Vachanamrutam - 10**

#### **The Ungrateful Sevakram**

In the Samvat year 1876, on the thirteenth day of the bright half of the month of Margashirsh, Shreeji Mahārāj was seated in the Darbar of Dada Khachar in Gadhada. He had put on all white garments. Saints and devotees from various places had gathered before Him in an assembly.

Then Shreeji Mahārāj said, "I was going from Venkatadri to Setubandh Rameshwar. On the way I came across a recluse named Sevakram. He had studied Shreemad Bhagavat and other holy books. On the way he fell ill. And though he had gold coins worth one thousand rupees, he had nobody to nurse him. So he began to cry. I told him not to worry and promised to nurse him. I took him to an orchard of bananas on the outskirts Of the town. There was a banyan tree in that place which was haunted by on thousand ghosts. I took him there as he was very sick. He was not able to walk, so my heart was filled with extreme pity There I gathered banana leaves and prepared a bed one foot high for him. He was suffering from acute diarrhoea. I washed him and nursed him. He asked Me to bring sugar, ghee, food grains, etc. from his money. But he gave Me only that much amount which was sufflcient to satisfy his needs. I brought these things and cooked and fed him. For My own



needs I used to go to the town for alms. Sometimes I did not get anything and had to go on fast. But that recluse never told Me that he had ample money and never asked Me to cook for both of us and dine together. After nursing for two months he improved quite a little and was able to walk. Then we started for Setubandh Reameshwar. He had a luggage weighing about one mound (20 kg.) which he made Me to carry and himself used to walk free with only a rosary in his hand though by now he was quite strong and was able to digest 1 lb. of ghee. As for My luggage I didn't keep even a handkerchief of My own. I carried his luggage of about 20 kg, thinking him to be a recluse. He recovered by My nursing. But he did not give Me even a spoonful of food.

Finally thinking him to be an ungrateful person, I left his company. Thus any person who does not appreciate an obligation must be considered an ingrate. And any person, who calls another person a sinner though that person has expiated for his sins according to the rites prescribed by the holy scriptures, must also be considered a sinner like that ingrate. “

**|| End of Vachanāmrut Gadhadā I || 10 ||**

#### **Gadhada first Chapter Vachanamrutam - 54 Upholding Bhagwat Dharma; The Gateway to Moksha**

In the Samvat year 1876 on the eleventh day of the dark half of the month of Magh, Swami Shree Sahajanandji Maharaj was seated on a thick mattress and a bolster spread on a wooden bedstead laid in the veranda in front of the hall facing the west near the temple of Shree Vasudev Narayan in the Darbar of Dada Khachar in Gadhada. He had put a white upper garment over His shoulder and covered His body with a rich saffron coloured cloth interwoven with gold and silver threads at the ends. He had put a headdress made of an equally rich sky coloured cloth on His head. Saints and devotees from various places had gathered before Him in an assembly.

Then Muktanand Swami asked, “Maharaj, there is a reference to a dialogue between King Janak and the nine Yogeshwar in the eleventh canto of Shreemad Bhagawat. Therein is given the description of the Bhagawat Dharm (religion based on moral-integrity, knowledge, non-attachment and devotion) Please tell us how we can nourish and advance Bhagvat Dharma. Also please tell us how the door to one's ultimate redemption can be opened.”

Shreeji Maharaj replied, “Bhagawat Dharm can be nourished by association with an ekantik saint (a single minded saint) of the Lord who worships Him with moral integrity, knowledge, non-attachment and devotion accompanied with knowledge of His greatness. The doors to the ultimate redemption also can be opened by association with such a single minded saint. Bhagawan Kapildev in His address to Devahootee said,

**Prasangam-ajaram pāsham-ātmanaha kavayo viduhu |  
Sa eva sādhusu kruto moksha-dvāram-apāvratam ||**

It means, just as the soul is deeply attached to his bodily relations, he must be so deeply attached to the single minded saints. Then only the door to one's ultimate redemption can be opened.”

Then Shukmuni asked, “What are the signs that indicate that a person is not likely to falter from his path of religiosity even in times of the greatest calamity?”

Shreeji Maharaj replied, “One who is alert to obey the wishes of the Lord one who never goes against His wishes. however great or small the wishes may be, will never falter from his path of religiosity even in times of the greatest calamity. One who has firm faith in the words of the Lord will remain steadfast in his path of religiosity and will remain steadfast in the holy fellowship.”

**|| End of Vachanāmrut Gadhadā I || 54 ||**

#### **Gadhada Middle Chapter Vachnamrutam 54 Satsang Is the Greatest Spiritual Endeavour; A 'Gokhar'; Profound Attachment**

In the Samvat year 1880, on the seventh day of the bright half of the month of Jyeshtha in the afternoon, Swami Shree Sahajanandji Maharaj went to Lakshmi Vadi riding the mare Manaki from the Darbar of Dada Khachar in Gadhada. There He moved around for a long time in the Vadi on the back of the mare, and then seated Himself on the raised platform in the middle of the Vadi. He had put on all white garments. He had wrapped a white garment with black borders round His head. A garland of white jasmine flowers adorned His neck. A tassel of flowers was studded in His headdress. Saints and devotees from various places had gathered before Him in an assembly.

Then Shreeji Maharaj said, “Lord Shree Krushna has said in the 12th chapter of the 11th canto of S hreemad Bhagavat, to Uddhav, I am not captivated as much by eightfold Yog, Sankhya, penance, renunciation, pilgrimage, fasting, sacrifices, or charity as I am captivated by seeking the company of the saints i.e. Satsang. It means that 'satsang' is the greatest means of realizing God. Now tell me what are the characteristics of a person who understands that 'satsang' is the greatest of all the means?” The saints tried to give a satisfactory answer according to their understanding, but could not succeed.

Thereupon Shreeji Maharaj said, “come, I will give the answer. One should have 'atmabuddhi' - a feeling of 'my-ness' with saints and devotees of God. One must be deeply attached to the saints like the childless king who has a deep attachment for his son whom he begot in his old age. The king will not show his displeasure even if the naughty son calls him bad names, or even if the son plays pranks with him, or beats other boys, or behaves immorally in the village. The



king will overlook the faults of his naughty son because he has a deep attachment for his son. He has 'atmabuddhi' feeling of my-ness for his son. One must have such a feeling of deep attachment for the devotees of God. One who has such a feeling of deep attachment for God and His devotees can be said to be the only person who has understood that the holy 'satsang' is the greatest of all the means. The same thing is said in Shreemad Bhagavat,

**Yasyātma-buddhihi kunape tri-dhātuke swadheehee kalatrādishu  
bhauma iyyadheehee |**

**Yat-teertha-buddhihi salile na karhichij-janeshvabhigneshu sa eva  
gokharaha ||**

(A person who has a feeling of my-ness for the body composed of the three elements, he who has feeling of 'my-ness' for his wife and children, he who understands that the idols of clay are his beloved deities, he who thinks that water itself is the place of pilgrimage, and who has no feeling of my-ness with the spiritual devotees of God is truly an ass). This verse explains the above matter fully well.

|| End of Vachanāmṛut Gadhadā II || 54 ||

### **Gadhada Middle Chapter Vachnamrutam 61**

#### **Niyams, Nishchay (Faith) in God, and Loyalty/on-side; A leader Person**

In the Samvat year 1881, on the seventh day of the dark half of the month of Shravan, Swami Shree Sahajanandji Maharaj was seated on a wooden bedstead laid in the eastern veranda of the hall facing the west in the Darbar of Dada Khachar in Gadhada. He had wrapped a rich garment with golden borders round His head and covered His body with another such rich garment. He had put on a white upper garment over His shoulder. Garlands of jasmine flowers adorned His neck. Saints and devotees from various places had gathered before Him in an assembly.

Then Shreeji Maharaj said, 'There are three qualities that make a man a confirmed 'satsangi', a member of the holy fellowship. They are:(i) Strict observance of the vows or by one's own beloved God of worship. Even at the risk of one's head, the 'satsangi' should not abandon his 'Dharma moral integrity. (ii) Firm faith in God beyond doubt. 'satsangi' should never be skeptical about the propriety faith even if his mind may harbour some doubts. (iii) The side of 'Vaishnav devotees satsangi i.e. true devotee of God who worship the same God as he does. Just as parents take the side of his sons and daughters, just as the son takes the side of his parents, just as a devoted wife takes the side of her husband, in the same way the 'satsangi' also should take the side of the devotees of God. These are the three qualities that make a man a perfect 'satsangi'.

A man may occupy the front seat in an assembly of the devotees of God, and

people may wonder what a great Satsangi' he is. But the crucial test of a real great 'satsangi' is: If he is a householder, he should surrender everything unto God and His devotees that he possesses. He should, if need be, risk even his head for the holy fellowship and immediately become a 'paramahans', (an ascetic of the highest order) if his beloved God of worship commands him. Such a householder can be considered the greatest among the devotees of God. He must be endowed with these three qualities. Whether he occupies the front seat or not in an assembly, or whether he sits at the back of the assembly, does not matter.

A true renunciate is not in the least charmed by gold and women, May be he in his native land or in a far away region, he is determined to observe very strictly all his sacred vows. Such a renunciate can be considered the greatest among all the renunciates.

If a person is considered a respectable man in the society and honoured as such, he must be given a front seat in an assembly with due respect. This is a matter of social decorum. And even a man of knowledge or a renunciate must observe the rules of decorum. Disaster is sure to follow if the rules of decorum are breached.

Let me give an illustration. When king Pareekshit went to the hermitage of the sage, the sage was in a trance, and could not pay due respect to the king. The king was so enraged that he threw a dead serpent round the neck of the sage. Thereupon the son of the sage cursed the king and the king met with his death within seven days.

Again when Daksha Prajapati arrived in the assembly before Brahma, Lord Shiva did not get up to pay him due respect and honour him, Lord Shiva did not even say words of courtesy. Thereupon Daksha became angry, and when he performed the sacrifice he cancelled the invitation to Lord Shiva to attend his sacrifice. This led to a sequence of events wherein Lord Shiva and the sage Bhrugu cursed each other. Ultimately sati the consort of Lord Shiva had to jump into the sacrificial fire and bum herself. This enraged Veerbhadra and he severed the head of Daksha and threw it in the sacrificial fire. In the end the head of a goat was fixed in place of the original head, on the body of Daksha.

Hence all the householders and the renunciates must observe the rules of decorum very strictly. A man highly respected in the society should never be insulted in any way in an ssembly, Otherwise the insult of such a person will result in a great disaster. It will even disturb our everyday worship and chanting of the names of the Lord. Hence I ordain on you, all the householder and all the renunciates to bear this lesson firmly in mind."

|| End of Vachanāmṛut Gadhadā II || 61 ||