

**Bochasanwasi Shri Aksharpurushottam Swaminarayan Sanstha
Satsang Shikshan Pariksha**

SATSANG PRAVIN-1

Time : 9.00 to 12.00 a.m.

Total Marks : 100

Sunday, 2 March, 2014

Note : 1. Answer of the prescribed edition only will be accepted. Any other answer from different addition will not be accepted. 2. Numbers of the right side indicate marks of question number. 3. Numbers in the blanks on the right side of the answer indicate lesson number & page number.

☞ Important Note ☤

In the question paper the marks of the each sub-question should be written in the box (mark : 1) given on the right side and the marks obtained by the candidate should be written in the adjacent box. If the answer is wrong then write '0' (zero) in the given box. The sign or indication of true (✓) or false (✗) of each sub-question should be marked only on the left-side before the question starts.

☞ Important Note ☤

While checking the answers, when you come across lengthy answers i.e. shortnotes, reasons, brief answer in five sentence etc. Justify to the left side of the paper for any marks deducted. If the candidate has forgotten to mention any mentioned points then the examiner can deduct mark likewise and explain to the leftside of the paper that which point is not mentioned by candidate. For example there is question in March-2013, Pravesh paper-1, "Transformation of JobanPagi" JobanPagi said to Maharaj, 'Oh Lord, I am crooked worthless and foolish. I was unable to recognize you for who are you. Oh compassionate one! please have pity on me. Please free me from my sins.' If any point is not written then write "My sins" at left side.

(SECTION-1: AKSHAR PURUSHOTTAM UPASANA - 3rd Edition, May 2012

Q.1 For any TWO of the following, give THREE references from the scriptures.

(It is compulsory to write the reference scripture and number.) (Total Marks: 6)

☞ Note: It is compulsory to write the reference scripture and number. In the reference shlok and translation is given. If the examinee has written any one from those reference that it should be given correct and marks should be given.

1. Liberation Through the Pragat Form of God or His Sadhu (5/84-89)

Ref.-1: "If a person realizes the greatness of manifest (pratyaksh) God and his Bhakta-Sant in exactly the same way as he realizes the greatness of past (paroksh) avatars of God such as Rama, Krishna, etc. as well as the greatness of past sadhus such as Narad, the Sanakadik, Shukji, Jadbharat, Hanuman, Uddhava etc. - then nothing remains to be understood on the path of liberation. Whether this principle is understood on the path of liberation. Whether this principle is understood after being told once, or after being told a thousand times; whether it is understood today, or after a thousand years, there is no option but to understand it.... A person who has such a firm conviction has grasped all the fundamental principles. What is more, he will never fall from the path of liberation.... Thus, the essence of all the shastras is this very fact." (Vach.Gadh.II-21)

Ref.-2: “If a person develops conviction in the guru – who is the manifest (pratyaksh) form of God – in the same way that he has conviction in the non-manifest (paroksh) deities, then, as a result, he attains all of the arthas which are described as attainable.’ In fact, when he attains the company of such a Sant, he has, while still alive, attained he who was to be attained after death. That is to say, he has attained that which is called the highest state of enlightenment, or liberation, while being alive” (Vachanāmrut, Gadhadā III 2)

Ref.-3: “The sole cause behind the jiva attaining liberation, transcending māyā and becoming brahmaśwarup is its engagement in the jnān, meditation, devotional songs, spiritual discourses, etc., of the manifest form of Vāsudev Bhagwan, who is Purushottam. It is due to these that the jiva transcends māyā, attains an extremely elevated state, and also attains God’s Akshardhām” (Vachanāmrut, Gadhadā II 32)

Ref.-4: “Thus, one who aspires for liberation should recognize God through these characteristics and seek refuge of that God. One should have complete faith in him. One should perform his bhakti while remaining within the framework of his injunctions. This is the only means of attaining liberation. ...However, when God is not manifest on this earth, one should seek the refuge of the *Sant* who has the realization of God – because the *jiva* can also attain liberation through him” (Vachanāmrut, Vartāl 10).

Ref.-5: “Thus, the means to transcend māyā is as follows: When the *jiva* comes into contact with the manifest form of Shri Purushottam Bhagwan – who is beyond māyā and who is the destroyer of māyā and all karmas – or the *Sant* who has attained that God, then by accepting their refuge, the *jiva* can transcend māyā” (Vachanāmrut, Jetalpur 1).

Ref.-6: “In the four Vedas, the Purāns and the Itihās shastras, there is but one central principle, and that is that only God and his *Sant* can grant liberation. ...So, when one attains God or his *Sant*, then, apart from this, there is no other liberation for the *jiva*; this itself is ultimate liberation” (Vachanāmrut, Gadhadā II 59).

Ref.-7: “Only God and his holy Sadhu can grant *moksha*” (Swāmini Vāto 1.20).

Ref.-8: “One may observe ten million commands, but without resorting to manifest God one will not attain *moksha*. And by observing even just one command by the order of this manifest God and manifest Sadhu, *moksha* is attained” (Swāmini Vāto 4.36).

Ref.-9: “Only when ultimate *moksha* is attained can it be described as (true) *moksha*. ...Such *moksh* is only attained by surrendering to the manifest form of God and God’s enlightened Sadhu” (Swāmini Vāto 5.5).

Ref.-10: Sadguru Nishkulanand Swami writes:

Bijā kahe muvā pachhi moksha re, vali Prabhu batāve chhe proksh re...
Jyāre emaj arth jo sare re, tyāre Hari tan shid dhare re;
Jnān vinā to moksha na thāy re, em Shruti Smruti sahu gāya re;
Māte pragat joie Bhagwānt re, evu sarva granthnu siddhānt re;
Jem pragat ravi hoy jyāre re, jāy tam brahmāndnu tyāre re.
Jem pragat jalne pāmi re, jāy pyāsini pyās te vāmi re;
Jem pragat annane Jame re, antar jatharājhāl virame re.
Tem pragat male Bhagwān re, tyāre jananu kalyān nidān re;
Māte pragat charitra sāmbhalvu re, hoy pragat tyā āvi malvu re.
Māte pragat Prabhu jo na hoy re, na thāy e nishpāp koy re;
Jāno pragat murti bhavpāj re, saheje utārvāno samāj re.

Others say liberation comes after death, and say that God is *paroksh* (not manifest). If that be so, why should God assume a human form? The Shruti and Smriti proclaim, ‘There is no liberation without knowledge.’ Therefore the quintessence of all the shastras is that *pragat* God is necessary. Because, when the sun shines, darkness vanishes. Thirst is quenched only by drinking water. Devouring hunger is satiated only by taking food. Similarly, when God is *pragat*, liberation is assured. Therefore, listen to the episodes of his life and work; And go to him when he manifests in *pragat* form. Without his manifestation, the sinners will

remain unliberated. Know the *pragat murti* to be a bridge which takes one. Easily across the ocean of births and deaths. (Bhaktachintāmani 164)

Ref.-11: Pragat Prabhu ke Prabhunā Sant re, eh vinā na uddhare jant re. No creature can be liberated without God in pragat form or his Sadhu. (Nishkulānand Kāvya, Kalyān Nirnay 13.28)

Ref.-12: Ātyantik kalyān kārane jāvu pragat Prabhune pās; Mokshadāyak eh murti ke mokshadātā enā dās. For final liberation, seek refuge in the pragat form of God. He is the liberator, or his servant [the Sadhu]. (Nishkulānand Kāvya, Kalyān Nirnay 16.4)

Ref.-13: Māte kalyānkāri sāmbhalyā re, ek Hari ke Hari nā malyā re; Sāchi vāt tu mānaje sahi re, eh beu vinā moksh nahi re. Only God or the God-realized Sadhu are the liberators. Accept this absolute truth. Because there is no liberation without them. (Nishkulānand Kāvya, Kalyān Nirnay 16.10)

Ref.-14: Male Prabhu pragat pramān re, kā to tenā malele kalyān re; Teh vinā to koti upāy re, ātyantik kalyān na thāy re. Liberation is attained by the company of God in pragat form or the God-realized Sadhu. Barring that, endless efforts do not lead to final liberation. (Nishkulānand Kāvya, Kalyān Nirnay 2.18)

Ref.-15 Ā bhavsāgar pār utār, Hari ke Hari ko dās. Moksha can only be attained through God or his servant [the God-realized Sadhu]. (Sadguru Brahmanand Swami)

Ref.-16: “Sākshād-bhagwataha sangāt tad-bhaktānām cha vedrishām. Dharmo hyekāntikaha pumbhihi prāpyate nānyathā kvachit. By contact with God, or by contact with an Ekāntik Bhakta, who is virtuous as described in the preceding verse, ekāntik dharma can be attained. No other alternative can help in its attainment.” (Vāsudev Māhātmya 25.65)

Ref.-17: “Such ekāntik dharma can only be attained by following the commands of a Purush who is free of worldly desires and who has attained the state of God-realization; it cannot be attained merely by reading books. Even if a person were to attempt to restate those talks exactly, having merely heard them, he would not be able to do so properly. Therefore, one can attain ekāntik dharma only from someone who has already attained the state of ekāntik dharma” (Vachanāmrut, Gadhādā I 60)

2. Necessity of faith in divine supremacy (4/33-34)

Ref.-1: “Rather, it is the extent of a person’s faith in his *Ishtadev* – God – that determines how much distinction between *ātmā* and non-*ātmā* he cultivates. In fact, without using the strength of his *Ishtadev*, no spiritual endeavours can be fulfilled” (Vachanāmrut, Gadhādā I 56).

Ref.-2: “When you come to comprehend this fact, you will not encounter any difficulty in subduing the desires for the *panchvishays* and *swabhāvs* such as lust, anger, etc.; they will be subdued easily” (Vachanāmrut, Gadhādā II 13)

Ref.-3: “Without knowing Maharaj as Purushottam, it is not possible to go to Akshardham” (Swāminī Vāto 3.12).

Ref.-4: “The path of *jñān* should be understood in such a way that one does not malign the form of God in any way. ..Therefore, one who is wise should certainly abide by God’s commands to the best of one’s ability. However, one should also intensely maintain the strength of conviction in God’s form; i.e., ‘I have attained the very form of God who reigns supreme, who forever possesses a divine form, and who is the ‘avatāri’ – the cause of all of the avatars.’ If a person realizes this, then even if he may have left the Satsang fellowship, his love for God’s form will not diminish. In fact, even though he is out of Satsang at present, ultimately, when he leaves his body, he will go to God’s Akshardhām and stay near God. On the other hand, a person may be in the Satsang fellowship at present, and he may even be abiding by the commands prescribed in the shastras, but if his conviction of God is not firm, then when he leaves his body, he will either go to the realm of Brahmā or to the realm of some other deity; but he will not go to the abode of Purushottam Bhagwan. Therefore, one should realize the manifest God that

one has attained to forever possess a divine form and to be the ‘*avatāri*’, the cause of all of the avatars. If, however, one does not realize this, and instead realizes God to be formless or like the other avatars, then that is regarded as committing blasphemy against God” (Vachanāmrut, Gadhādā II 9).

3. **Becoming Aksharrup and offering upasana to Purushottam with Swami-Sevak-bhav (6-116-118)**

Ref.-1: “One possessing the highest level of ‘nirvikalp faith’ realizes that countless millions of *brahmānds* – each encircled by the eight barriers – appear like mere atoms before Akshar. Such is the greatness of Akshar, the abode of Purushottam Nārāyan. One who worships Purushottam realizing oneself to be *aksharrup* can be said to possess the highest level of ‘nirvikalp faith’ ” (Vachanāmrut, Loyā 12).

Ref.-2: “Transcending that Brahman is Parabrahman, Purushottam Nārāyan – who is distinct from Brahman – and is the cause, the supporter and the inspirer of Brahman. With such understanding, one’s *jivātmā* should develop oneness with that Brahman, and worship Parabrahman while maintaining a masterservant relationship with Him” (Vachanāmrut, Gadhādā II 3).

Ref.-3: *nijātmānam brahmarupam dehatraya-vilakshanam.* Vibhāvyā tena kartavyā bhaktihi Krishnasya sarvadā. Believe oneself as brahmarup, separate from the three bodies – *sthul*, *sukshma* and *kāran* – then in that brahmarup state always offer devotion to Parabrahman. Shikshāpatri 116)

Ref.-4: “An aspirant should know through *sāmkhya jnān* the distinct identity of the *ātmā* from the three bodies – *sthul* (gross), *sukshma* (subtle) and *kāran* (causal). He also should know *ishwar* to be distinct from *virāt*, *sutrātmā* and *avyākrut*. Then as the *ātmā*, the self should identify with personified Aksharbrahman. The seeker after reaching the *brahmarup* stage should offer his worship to Vāsudev, i.e., Shriji Maharaj.”¹ (Satsangijivan 4.72.1-2)

Ref.-5: “Identifying one’s *jiva* with Aksharbrahman, one who worships Purushottam is indeed praiseworthy. And one who distinguishes the *jiva* and Akshar, and fails to realize the unity between them should be condemned” (Vedras, p.220).

Ref.-6: “Knowing one’s *ātmā* and Akshar as one, one who offers his worship to Purushottam Paramātmā deserves compliments, and one who does not realize the Swami-sevakbhāv with Purushottam, but treats them as one, deserves condemnation” (Vedras, p.220).

Ref.-7: Once Gunatitanand Swami asked someone to read Vachanāmruts Gadhādā I 23, Gadhādā II 30 and II 45, Ahmedābād 2 and 3. The five Vachanāmruts were re-read twice or thrice. Gunatitanand Swami then said, “Listening to these Vachanāmruts, I have concluded that even after millions of years, without behaving in this way [becoming *aksharrup* and worshipping Purushottam], there is no final release. So, for us, there is no alternative but to follow that path. Also, even if one is an *āchārya*, a son of God, an *ishwar* or some small or big deity, still there is no release without behaving in that way. Since, that is Maharaj’s belief.” (Swāmini Vāto 3.13).

4. **The Need to Become Brahmarup for unhindered devotion (6/119-120)**

Ref.-1: “As long as one has not attained this elevated spiritual state, one is subject to obstacles, even if one is a devotee of God. Shivji, for example, did not behave in such an elevated spiritual state and was therefore enticed by the beauty of Mohini. Brahmā also did not behave in such a state and thus became infatuated on seeing Saraswati. Nāradji also did not behave in such an elevated spiritual state and consequently harboured a desire to marry. Moreover, because Indra, Chandra and others were not behaving in such a state, their reputations were also blemished due to their mistakes” (Vachanāmrut, Gadhādā I 23).

Ref.-2: “Gold and women are the source of extreme attachment... and one does not become attached to these two when one realizes the pure *chaitanya* Brahman – which

transcends Prakruti-Purush – as the only *satya*; and when one realizes that Brahman to be one's own self; and when one becomes *brahmarup* and worships Shri Krishna Bhagwan, who is Parabrahman” (Vachanāmrut, Gadhādā II 30).

Ref.-3: “In this universe, there is no 120 Akshar-Purushottam Upāsanā man who does not desire a woman, and no woman who does not desire a man. To separate each from the other, Maharaj has written one *shlok*: ‘*Nijātmānam brahmarupam...*’ i.e., believe one's true self as *ātmā*, not the body. Just as there are no stones when one digs [the soil] of Gujarat deep down into the earth, similarly, there are no faults in one who is *brahmarup*” (Swāmini Vāto 1.141).

Ref.-4: “By following the instruction in the Shikshapatri, desires are destroyed. Which instruction? That of ‘*Nijātmānam brahmarupam*’ – if this instruction is followed, the causal body is destroyed” (Swāmini Vāto 5.72).

Q.2 Given below are references from the scriptures, principles or stanzas. Write the topic they relate to. (Total Marks: 5)

1. “If any deficiency remains in understanding God, then one's flaw will never be eradicated.” (5/89)

A. **Deficiencies resulting from not realizing the Pragat form of God.**

2. “Mari marji vina re, koithi taranu nav today...” (2/7)

A. **Necessity of knowing God as the all-doer.**

3. “Janma karma cha me diyyam-evam yo vetti tattvataha.” (3/24)

A. **Necessity of Understanding Divyabhāv**

4. “The sadhu continually beholds this great God in his heart. Therefore, he is great.” (5/106)

A. **Glory of the Gunātit Sadhu: In the Words of Gunatitanand Swami**

5. “More man Prabhu as bisvasa, Rama te adhik Rama kar dasa.” (5/111)

A. **Glory of the Gunātit Sadhu: In the Bhajans of Well-Known Devotee-Poets**

Q.3 From the given options, place a tick (✓) in the box next to the correct ones. (Total Marks: 4)

 **Note: One or more options may be correct. Full marks will be awarded only if all the correct options are chosen, otherwise no marks will be awarded.**

1. 2, 3, 6 (4/39-41) 2. 2, 3 (4/36)

Q.4 Describe any ONE of the following and highlight its significance. (Total Marks: 4)

 **Note: 3 mark for incident, 1 mark for significance.**

1. Sadguru khele vasant (6/141-142) In Samvat Year 1868 (1812 CE), Holi, the festival of colours, was celebrated in Sarangpur at Rathod Dhadhal's place. At that time, Shriji Maharaj sang Kabir's poem on Holi:

‘Jogiyā tālat janam kerā fāsalā re, Premnā pyālā jogiyā, jug jug jivo so jogiya.

Koti Krishna jode hāth, koti Vishnu name māth, Koti Shankar dhare dhyān,
koti Brahmā kathe jnān; Sadguru khele Vasant...’

The noose of the cycle of births is removed by the God-realized Sadhus. They are the cup of love. May they live for all time. Before him [the Sadguru] stand millions of Krishnas with folded hands; As well as millions of Vishnus with bowed heads. Millions of Shivas meditate on him; Millions of Brahmās speak of his glory. That Sadguru is engaged in the divine play of Spring. Shriji Maharaj then asked. “Who is that Sadguru?” Earlier in Loj and Mangrol, Maharaj himself had said, “I am that Sadguru.” The sadhus therefore replied, “Maharaj, you are that Sadguru.” Shriji Maharaj touched his stick on Gunatitanand Swami's chest and declared, “I am the supreme Purushottam Nārāyan. That Sadguru is none other than Gunatitanand Swami whose glory and greatness have been described

in this poem. Gunatitanand Swami, in the form of the divine abode, is the dwelling place for me and infinite *muktas*. In his personal *sākār* form, he serves me in Akshardhām as well as on earth. He has manifested with me as a sadguru to propagate the supreme upāsanā."

significance: Shriji Maharaj introduced Gunatitanand Swami. Only the Supreme Purushottam Narayan can introduce his own divine abode form of Akshar.

2. Shitaldas was graced with samadhi (4/54-55) A Brahmin aspirant by the name of Shitaldas had heard about the admirable work of Ramanand Swami and came for his darshan. Unfortunately, Ramanand Swami had passed away just a few days before Shitaldas's arrival. He was therefore very disappointed and thought of going back. At that moment, Shriji Maharaj graced him with samadhi – a divine trance – in which he had the darshan of Ramanand Swami and the 24 avatars praying to Shriji Maharaj. In this state of trance, Shitaldas performed puja of Shriji Maharaj with love. He also had an intense desire to offer puja to the infinite *muktas* residing in Akshardhām. Realizing his desire, Shriji Maharaj asked him to think, "If any one of the incarnations or if Ramanand Swami happens to be Purushottam, then may I assume infinite forms." In spite of such a wish, Shitaldas failed to assume infinite forms. Shriji Maharaj then said, "*Chintvan evu muj vishe, have karo kahe Parmesh...*" (Now you may think on the same lines about me...). Shitaldas did as instructed and imagined, "If Shriji Maharaj is Purushottam, may I assume infinite forms." The moment Shitaldas thought of this, he was able to assume countless forms and performed the puja of infinite *muktas* simultaneously. Coming out of the trance, Shitaldas prayed to Shriji Maharaj. He was immediately convinced of the supremacy of Shriji Maharaj and lost all interest in worldly affairs. He was soon initiated as a sadhu by Shriji Maharaj and was renamed Vyapakanand Swami. It has been described in the Harililāmrut: "Sarva avatar emā samāy, pote koi mā lin na thāy, Evi vāt kahi jeh vār, thayā lin badhā avatar." "All the incarnations merge in him, but he does not merge in anybody. The moment this was said, all the incarnations merged in him." - Harililāmrut 5.3

significance: Only due to blessing of supreme Purushottam Narayan one can assume infinite forms.

3. Swarupanand Swami realized his mistake (5/84) Swarupanand Swami remained preoccupied with the inner vision of Shriji Maharaj, oblivious of his manifest form. To explain to him the importance of the *pragat* form, by Shriji Maharaj's will he fell ill. During this illness, Swarupanand Swami failed to have the inner vision of Shriji Maharaj and was quite at a loss. Feeling utterly despondent, he went to Shriji Maharaj and prayed. Shriji Maharaj told him, "Go to Parvatbhai and you will find peace." Parvatbhai, in the course of their talks, requested him to meditate on the roof tiles of Dada Khachar's house. Swarupanand Swami soon realized his mistake and understood that by the association of Shriji Maharaj, even the roof tiles had attained *nirgunbhāv* and were worthy of meditation. Therefore Swarupanand Swami realized that he should also be constantly engaged with the *pragat* form of Shriji Maharaj. He changed his course and attained the desired peace. **significance:** Inner peace and happiness are attained by pragat bhakti.

Q.5 Write briefly on any TWO of the following. (In 12 lines each.) (Total Marks: 8)

 **Note:** If the reference is not given by the examinee related to vachanamrut, Swami Vato or any other scriptures but the explanation is written correctly than it should be considered. The reference should be written according to the distribution of marks. It is not necessary to quote all incidents.

1. Disadvantages of understanding God as nirakar (3/11-12) There are many references in the Vachanāmrut supporting *sākār* and refuting *nirākār*. A few excerpts will suffice to clarify this. To treat God as *nirākār* amounts to negating the very form of 1.

Vachanāmruts, Gadhādā I 48, II 18, II 19, III 36. 12 Akshar-Purushottam Upāsanā God, who is to be worshipped and meditated upon. Shriji Maharaj therefore warns, “To realize God as being formless is a sin much graver than even the five grave sins. There is no atonement for that sin” (**Vacha., Gadhādā II 39**). “Furthermore, of all mistakes made against God, to denounce the form of God is a very grave mistake. One should never make this mistake. One who does do so commits a sin more serious than the five grave sins” (**Vacha., Gadhādā I 71**). “God is complete, with limbs, hands, feet, etc. ...So, to say he is not the all-doer and he is formless... is equivalent to maligning God. Without such an understanding, even if one performs puja by offering sandalwood paste, flowers, etc., one is still a slanderer of God” (**Vacha., Vartāl 2**). “If, however, one... realizes God to be formless or like the other avatars, then that is regarded as committing blasphemy against God” (**Vacha., Gadhādā II 9**). For those well-versed in the shastras, eminent in society and progressing on the spiritual path, Shriji Maharaj warns, “A person may well be endowed with each and every virtue, but if he believes God to be formless – not possessing a definite form – then that is a grave flaw. So much so, that because of this flaw, all of his virtues become flaws” (**Vacha., Loyā 16**). “On the other hand, a person who meditates on God and offers upāsanā believing him to be formless is consigned to brahmaśuṣupti, from which he never returns. Nor does such a person ever acquire any spiritual powers from God” (**Vacha., Gadhādā I 64**). Gunatitanand Swami also says, “Those who describe and know the form of God as formless, and misinterpret the shastras will, for countless births – for 10,000 years in Tretāyuga, for 1,000 years in Dwāparyuga, and for 100 years in Kaliyuga – not even be able to cry with relief when they are cut out from the womb. In this way, they will endlessly suffer miseries for an infinite period of time, but they will not get any happiness” (**Swāmini Vāto 3.16**).

2. Shriji Maharaj's supremacy: As explained by Aksharbrahman Gunatitanand Swami (4/63-65) The inspiring words of Aksharbrahman Gunatitanand Swami acted as a catalyst in propagating the correct understanding of Shriji Maharaj's supremacy in Satsang. In the absence of such understanding, it is not possible to transcend the dense darkness of māyā. Precisely for this reason, Shriji Maharaj appeared to Sadguru Gopalanand Swami in a dream in Umreth and told him, “Spread the knowledge of my supremacy as Purushottam; otherwise, I will keep you in this human body for a thousand years.” **(1)** Whenever Sadguru Gopalanand Swami explained the distinction between avatars and their ultimate cause, avatāri, Mota Atmanand Swami, who was senior in age, used to remark, “Boy! Do not indulge in comparisons of God.” Gopalanand Swami used to reply with a smile, “Swami, today you may not understand what I am saying, but in the future, some sadhu will come and explain this truth to you.” When Atmanand Swami reached the age of 116, he wondered, “I have no desires yet why has Maharaj still not come to take me to his divine abode of Akshardhām?” At that time, he met Gunatitanand Swami who recalled various incidents wherein Shriji Maharaj had told Atmanand Swami in person about his supremacy. Gunatitanand Swami emphasized the importance of understanding the supreme upāsanā. As a result of these talks, imperfections in Atmanand Swami's knowledge of upāsanā were removed, following which Maharaj took him to Akshardhām. Thus, many a senior sadhu had the benefit of such talks given by Gunatitanand Swami. **(2)** While bathing, Sadguru Muktanand Swami used to recite the names of various places of pilgrimage. Through Shantanand Swami, a disciple of Muktanand Swami, Gunatitanand Swami said, “The name of Swaminarayan is supreme and its chanting covers all the holy places.” Muktanand Swami soon realized this and duly corrected his recitation. **(3)** Whenever Sadguru Premanand Swami stayed in Junagadh, he often sang devotional songs narrating the pastimes of Shri Krishna. Gunatitanand Swami often reminded him, “Swami, this body will not stay too long. Therefore, leave aside the pastimes of Krishna and contemplate on the pastimes of Shriji Maharaj.” **(4)** Only when Gunatitanand Swami explained Vachanāmrut, Gadhādā II 9 to

Sadguru Shukanand Swami did the latter realize the divine supremacy of Shriji Maharaj. At that time Shukanand Swami commented, "I myself edited this particular Vachanāmrut and was instrumental in its selection, but only today have I grasped its true meaning." (5) In the propagation of the supreme form of Bhagwan Swaminarayan, Gunatitanand Swami was never deterred by scriptural dogmatism. About those who indulged in such fanaticism, he remarked, "The jiva does not hesitate anywhere, but hesitates in describing Maharaj as Purushottam." Leading paramhansas had also seen and heard about the pastimes of Shriji Maharaj. Yet they were hesitant in writing about his true glory. In connection to this, Swami said, "People have been confused by the words of the shastras, so when we continuously bombard like this, it will clear up the confusion." So saying, he placed three champā flowers on Acharya Raghuvirji Maharaj's cushion and added, "Some have reached upto this first flower, others have reached upto this second flower, but no one has reached upto this last flower" (Swāmini Vāto 3.19). In another words, some understood Shriji Maharaj as similar to Ramchandrajī. They had reached the first flower. Others who recognized Maharaj as Shri Krishna had reached the second flower. But no one realized Shriji Maharaj as he was – supreme, the ultimate avatāri of all avatars, Purushottam – to reach the third flower. To inculcate this understanding to the jivas, Gunatitanand Swami handed over the third flower to Achintyanand Brahmachari and instructed him to compose a unique text describing Shriji Maharaj's sublime form and reflecting his divine glory in every word, so that the supremacy of Shriji Maharaj could be propagated in Satsang. Abiding by Gunatitanand Swami's directive, Achintyanand Brahmachari composed a monumental volume in Sanskrit known as Harililākalpataru, which described the supreme glory of Maharaj. Thus, Gunatitanand Swami not only spread the knowledge of Shriji Maharaj's supremacy through his talks, but also had it noted in the religious literature of the Sampradaya through his disciples.

3. Glory of the Gunatit Sadhu: In other shastras (5/112) In the Upanishads, Bhagavad Gitā, Shrimad Bhāgavat, Rāmāyan and other shastras, there are numerous references to the Sadhu's greatness and glory, as can be seen from the following excerpts:

(1) Yasya deve parābhaktir-yathā deve tathā gurau. Tasyaite kathitā hyarthāhā prakāshante mahātmanaha.

If the jiva serves the pragat guru in the same spirit as he worships the paroksh form of God, he achieves all that is worth achieving. - Shvetāshvatara Upanishad 6.23

(2) Sādhavo hridayam mahyam Sādhunām hridayam tvaham Madanyatte na jānanti nāham tebhyo manāgapi.

The Sadhu is my heart. And I am the Sadhu's heart. Just as he does not recognize anyone as superior to me, I also do not treat anyone superior to him. - Shrimad Bhāgavat 9.4.68

(3) Nirapeksham munim shāntam nirvairam samadarshanam. Anuvrajāmyaham nityam puyeyetyanghrenubhihi.

I constantly follow the detached, contemplative, quiet, unbiased and righteous sadhus; So that if I receive the dust of their feet, I shall be purified. - Shrimad Bhāgavat 11.14.16 Does this mean that God is not pure? God certainly is. Only to illustrate the endless glory of his Sadhu, does he speak about him in such glowing terms.

4. Necessity of knowing God as the All-Doer (2/7-8) The paramount sadhana for the liberation of the jiva is to know God as the all-doer. Shriji Maharaj says, "For the purpose of liberation, however, realizing God to be the all-doer is the only means" (**Vacha., Gadhadā II 21**). "Furthermore, the jiva's liberation is attained only by the following understanding: 'Everything happens by the will of the incarnate form of Shri Krishna Nārāyan, not by kāla, karma, māyā, etc.' In this manner, understanding only God to be the all-doer is the supreme cause of liberation. ...There is no sinner worse than the person who does not realize God to be the alldoer. In fact, he should be known to be a

sinner worse than one who has killed a cow, killed a Brahmin, associated with the wife of one's own guru or maligned a true guru who is a knower of Brahman. Why? Because he believes kāla, karma, etc., to be the cause of everything, not God. In fact, one should not even stand in the shadow of such persons who are nāstik outcasts, nor should one listen to their talks, even unknowingly" (**Vacha., Kāriyāni 10**). Furthermore, "God is the all-doer. To ignore this and to claim that only kāla, karma, māyā and swabhāv are the all-doers of this world is serious slander against God" (**Vacha., Vartāl 2**). Therefore a true devotee "realizes that God is not like kāla, not like karma, not like swabhāv, not like māyā, and not like Purush. 8 Akshar-Purushottam Upāsanā He realizes God to be distinct from everything, their controller and cause; yet, despite being their cause, he is beyond their influence" (**Vacha., Gadhadā I 62**). A devotee can become fearless only by seeking complete refuge in Purna Purushottam Bhagwan Swaminarayan. If he is convinced that whatever happens in this world is God's doing, he will not fear any deity or goddess, mantra, tantra or jantra, and will remain mentally stable in times of misery and happiness. Aksharbrahman Gunatitanand Swami observes, "If someone happens to come rushing in a violent rage, the devotee should still understand that whatever happens is as willed by my master [God]. Without his will, nobody can move even a leaf" (**Swāmini Vāto 1.88**). By firm conviction of the omnipotence and all-doership of God, the devotee is able to abide by all his commands. He realizes God's infinite glory and progresses on the spiritual path, ultimately attaining the ekāntik state. In adversity, a devotee may fail to observe some minor religious tenets, but his conviction saves him from becoming disheartened. As a matter of fact, on the spiritual path, doubts such as, 'Will I be liberated or not?' act as obstructions. It is therefore of utmost importance to have unflinching conviction of God's doership, as it is a fundamental principle of upāsanā.

Q.6 Explain any TWO of the following, giving reasons. (In 12 lines each.) (Total Marks: 8)

 **Note: Give marks even if the examinee has written in narration form only and not given the references of Vachanamrut, Swamini-Vato and other scriptures.**

1. **Shriji Maharaj was extremely pleased to hear the words of unflinching faith from the paramhansas (4/63)** The paramhansas, however, were not the type to be misled by Maharaj's testing words. Their conviction remained unwavering. They replied, "Maharaj! If the sky says that it is not the sky and if the sun says that it is not the sun, who will believe them? God is simply divine. Whatever he may say, we are unlikely to be fooled. You may not have destroyed the demons. But they were already destroyed by their passion, anger, greed, infatuation, jealousy, ego, etc. These vices are such that they can precipitate one's downfall from Swargalok, Vidhilok or Vaikunth. You have emancipated us from these deadly vices." Māte ene diye ja vidāri, te to avatārnā avatāri. He who can uproot vices, he is the ultimate *avatāri* of all avatars. - Bhaktachintāmani 105 "You have liberated the pious as well as the impious. You may not have built a bridge across the ocean; but you have built a bridge that helps one to cross the turbulent ocean of worldly life, and leads one onto the path to Akshardhām. You have freed us from the bondage of māyā and helped us to attain Akshardhām" (Bhaktachintāmani 104-5). Shriji Maharaj was extremely pleased to hear these words of unflinching faith from the *paramhansas*.
2. **Vagha Khachar felt the removal of all the sensual cravings (6/148-149)** To eradicate the ignorance of the causal body, Vagha Khachar of Sarangpur had gone to Junagadh. Gunatitanand Swami had asked him to come to Junagadh and stay in his company. On his way to Junagadh, Bhagatji Maharaj told him that Swami was Mul Akshar. Vagha Khachar, however, could not accept this. Once in Junagadh, the devotees were clearing the ground of the mandir farm by removing stones and pebbles. All of them appeared extremely elated. Vagha Khachar thereupon asked Dama Sheth of Muhuva, "Why do I not

experience the joy which all of those devotees seem to be enjoying?" Dama Sheth replied, "Have faith in Pragji Bhakta's words and know Swami as Mul Akshar; then you too will experience the same joy." Vagha Khachar replied, "Only if Swami himself says so, will I accept this." In a short while, Gunatitanand Swami came there, attracted by Pragji Bhakta's intense concentration. Vagha Khachar asked him, "Swami, Pragji says you are Mul Akshar personified. Please make it clear to me." Gunatitanand Swami replied, "What Pragji says is a fact." With utter surprise, Vagha Khachar asked again, "Swami, are you Akshar in person?" Gunatitanand Swami replied in the affirmative. Vagha Khachar was instantly convinced that Gunatitanand Swami was Mul Akshar and felt the removal of all the sensual cravings and experienced immense joy.

3. **Shastriji Maharaj said, "One should have affection for Dham, Dhami, and muktas."**
(6/136-137) Shastriji Maharaj often used to give the following anecdote: As devotees, we should not follow the example of Ravan or Shurpankha; but should follow the example of Vibhishan. Ravan had affection for Sita, but anger for Rama. As a result he was beheaded. Similarly if one is affectionate towards the ideal, Gunātīt, devotee but nurses a grudge against God, i.e., Shriji Maharaj, he loses his head. Shurpankha had love for Rama, but hated Sita. Consequently, her ears and nose were chopped off. If therefore one has love for God, but hatred for Gunātīt, one's ears and nose may get cut off. Vibhishan, however, had the correct understanding of worshipping Rama, Lakshman, Sita and Hanuman. Similarly, we should also have the same degree of love for and never malign the ideal devotee – *Dhām*, God – *Dhāmi*, and the *akshar muktas*.

4. **The key of liberation has been nobly preserved in the Gunatit spiritual succession**
(5/96-99) Bhagwan Swaminarayan remains *pragat* through Aksharbrahman – the *gunātīt* Satpurush. He continuously moves on this earth and opens the doors of liberation for countless *jivas*. There can be only one such Satpurush. Shriji Maharaj manifests only through Aksharbrahman, and eternal Aksharbrahman is only one. God's manifestation is naturally therefore, through only one. "[If there was the] existence of several Bhagwans, the governance of the world would not remain orderly. Similarly, if Bhagwan manifests through more than one Sadhu, chaos would prevail in the system of liberation. A king may have more than one son, but only one of them – competent and virtuous – inherits the throne. All the sons cannot occupy it. Similarly, the throne of the *pragat* also can not be an inheritance for more than one. A Sampradaya shines by a galaxy of virtuous sadhus and devotees. But there is only one sadhu who is the *pragat* form of God with all his redemptive traits. Nishkulānand Swami has written: Bijā gunavān to ghanā malashe, pan nahi male Harinā male; Nishkulānand evā Sant sambandhe, anantnā pāp balel. You may find many virtuous persons, but will not come across one who has met God. By contact with such a Sadhu, says Nishkulānand, sins of countless are burnt away. - Nishkulānand Kāvya, Sārsiddhi 38.10 Nishkulānand Swami uses the phrase, 'One who has met God' for the Sadhu. Shriji Maharaj has also used the same words 'One who has met God' in Vachanāmruts, Vartāl 10 and Jetalpur 1. What is meant by the words 'One who has met God'? Five hundred *paramhansas* were living with Shriji Maharaj. Does this imply that all of them can lead one to final emancipation since all of them had 'met' Shriji Maharaj? If these words imply emancipation only through those householders and *paramhansas* who had physical contact with Shriji Maharaj, then the road to final *moksha* would come to a dead end once they had all passed away. That, however, is not Shriji Maharaj's implication or intention. He wants to perennially keep the road to liberation open for countless *jivas*. The words 'who have met God' therefore do not imply those who actually lived during Shriji Maharaj's lifetime. 'Who has met God' refers to one who is in 'constant rapport with God, and in whom God has revealed himself completely'. Only Aksharbrahman has such constant rapport with God. Besides Aksharbrahman, no one has such contact with God. Aksharbrahman is however only one. God's manifestation is

therefore through one only. In Ahmedabad, Aksharbrahman Gunatitanand Swami said to Acharya Keshavprasadji Maharaj, "As your father has handed over to you the keys of the treasury, similarly Swaminarayan has given me the responsibility of the key of emancipation." Out of 500 *paramhansas*, the key of liberation was given to only one – Gunatitanand Swami. It has been nobly preserved to this day in the *Gunātit* spiritual succession. Through precepts, the *gunātit* gurus impart the knowledge for *moksha*. This enables countless *jivas* to become *brahmarup*, so as to ultimately dwell in Akshardhām. In no other Sampradaya can such a spiritual succession of pure gurus be found. After Shriji Maharaj's return to the divine abode, he remains *pragat* through the *gunātit* Sadhu. In future also, as advocated by Shriji Maharaj, it will be through only one.

Q.7 Upasana: What to understand? What not to understand? Complete the following statements. (Total Marks: 7)

What to understand?

1. That manifest form of Parabrahman Paramatma is Sahajanand Swami Maharaj – Shri Swaminarayan Bhagwan. He is the absolute focus of worship for us all. To forever continue his upāsanā in a manifest form even after leaving his (human) body he always remains totally manifest in his anvay form through the Aksharbrahman guru.
2. The meaning of the Swaminarayan mahāmantra is incorporated in the meaning of Akshar-Purushottam upāsanā. That is, to become swāmirup, i.e., aksharrup, and offer bhakti and upāsanā with dāsbhāv9 to Narayan, i.e., Parabrahman Purushottam Narayan
3. To attain ultimate liberation, mumukshus (spiritual aspirants) should firmly love Parabrahman Purushottam Bhagwan Swaminarayan and the manifest Aksharbrahman guru through whom Parabrahman manifests fully and continuously. They must develop nirdosh buddhi and a feeling of the highest divinity in them. When they (mumukshus) meet either of them they should be convinced that they have met Parabrahman. By firmly associating with them through thought, word and deed they should please them immensely.
4. Mumukshu jivas and ishwars who endeavour in this way, through the grace of Parabrahman, having achieved ekāntik dharma, become brahmarup, that is, attain similarity⁷ to Aksharbrahman, and attain the highest bhakti to Parabrahman. All their miseries and faults are forever destroyed, and while alive, they experience the highest bliss of Paramatma.

What not to understand?

5. Only Aksharbrahman exists. Purushottam is included in him and can live only through him.
6. Shriji Maharaj – Purushottam Nārāyan is like the various avatars or āchāryas or devotees
7. Aksharbrahman as the personal attendant is not *murtimān*(with form). Aksharbrahman is only formless, is merely the abode or is only divine light.

Q.8 Write a short note on: 'Gunatitanand Swami's unique glory: As described by Shriji Maharaj.' (6/144-147) (Total Marks: 5)

Note: Minimum three incidents should be quoted.

1. "Please look at my tilak. There is no Sadhu like him; there is no God like me."
2. "I am his surety forever."
3. "His greatness is not due to the mat. His greatness is eternal."
4. That sadhu enjoys the taste of my murti - crowds of people would follow him in the same way they follow me."
5. "Those who go with Swami to Junagadh will be cleansed of all sins in this very birth, which otherwise would take ten million births to be purified."
6. To Nawab of Junagadh, Hamadkhanji - "I am not in a position to live here. But I shall place a sadhu like myself (Ham nahi to ham jaisā rakhenge)."
7. Shriji Maharaj instructed all the sadhus to stay one month every year in Junagadh in Gunatitanand Swami's company.

**SECTION 2: SATSANG READER PART 3, 4th Edition, April 2009 &
PORTRAIT OF INSPIRATION - PRAMUKH SWAMI MAHARAJ, 2nd Edition, Feb. 2007**

Q.9 In the sentences below, state who is speaking to whom and when. (Total Marks: 9)

 **Note : Who is speaking 1 mark, to whom 1 mark and when 1 mark.**

1. "These sadhus are my choicest deities." (6/73) **OR**
 - ⇒ Parvatbhai - to Shriji Maharaj
 - ⇒ When Shriji Maharaj gave handful of piece of sugarcane to him he refused by saying that He had taken a vow not to eat before his choicest deities. Maharaj asked him who is your choicest deity? so Parvatbhai said the above word.
2. "You'll certainly attain God. Go to Sardhar." (2/19)
 - ⇒ Divine voice (Aakashvani) - to Mukunddas
 - ⇒ Mukunddas firmly believed that life without brahmacharya was of no avail since it would not lead to God-realization. so he decided to commit suicide. He climbed a huge tree and was about to jump. that time he heard the divine voice.
3. "Spread my supreme glory, otherwise I will make you remain on earth for a hundred years, and, if need be, for even a thousand years." (1/11) **OR**
 - ⇒ Shriji Maharaj - to Gopalanand Swami
 - ⇒ It was not possible to talk openly about the supremacy of Shriji Maharaj due to the prevailing belief that past avatars can grant liberation. Shriji Maharaj appeared to him in a dream and said above words in Umreth.
4. "I have not come in this world to rule." (5/66) ⇒ Shriji Maharaj - to Kushalkunvarba
 - ⇒ When Kushalkunvarba surrendered all her state, treasury, everything to Maharaj and requested him to stay there forever.
5. "I have faith that my prayers will work." (37) **OR**
 - ⇒ Swamishri - to media reporter
 - ⇒ During the celebration of Bicentenary of Bhagwan Swaminarayan in April 1981. Students agitation against the reservation of seats in colleges for scheduled caste students. The sponsors of violence in the agitation had upset the daily tenor of life in many cities of Gujarat. At that time Swamishri was interviewed by many media reporter. One of them asked Swamishri that what he did to solve the students agitation in the city? Will it be resolved through mere prayer? that time Swamishri said the above words.
6. "He will make all the arrangements for you." (2)
 - ⇒ Swamishri - to a Youth
 - ⇒ Swamishri said to a youth who was living in hostel due to family conflicts and stubbornness of his father. Swamishri enquired about his lodging and boarding arrangements and his academic progress.

Q.10 Give reasons for the following. (In 9 lines each.) (Total Marks: 8)

1. **Muktanand Swami's leniency is superior to Atmanand Swami's sacrifice. (2/32) OR**

A. Once Muktanand Swami was touring Marwas. Here in those days the opponents of satsang were trying to harass the sadhus. The sadhus who lived on the alms, sometimes failed to procure any food and consequently they had to fast. Swamis' group also had fast for three days. On the fourth day, inspired by the Almighty and drawn by the fragrance of the sadhus, a Brahmin arrived there. Muktanand Swami preached to him in an excellent manner and as a result of that he was inspired. Knowing that the sadhus were hungry he arranged for *khichdi* to be cooked for them. In those days the sadhus had taken vows to abstain from sweet and oily food; so Swami had asked the Brahmin not to put ghee in the *khichdi*. After offering it to the deity, the sadhus sat down for their meals. When the *khichdi* was served in the bowl

of Atmanand Swami, he sensed a slight smell of ghee. So he immediately shouted, "Don't touch it. It smells of ghee." With these words he got up. There was panic in the row. The sadhus who were starving for three days felt that food was snatched away almost from their lips. The Brahmin was also perplexed. He told Swami that he had not put any ghee in the *khichdi*. What he had done was that he had put some ghee in the plate which was offered to the deity. *Khichdi* from that plate was mixed with the rest of the *khichdi* and consequently, it smelled slightly of ghee. Swami could see that to deprive starving sadhus of the food at this moment was like snatching away their very lives. Remembering Maharaj at this critical juncture, Swami took the decision and directed all the sadhus to go ahead with the meal, and assured them that if Maharaj would pass a note of censure, he would accept the responsibility. All the sadhus were happy. However, Atmanand Swami, who was a staunch observer of the vow, did not touch the food. When the touring sadhus met Maharaj and narrated the incident he was pleased with Swami and said, "Muktanand Swami's leniency is superior to Atmanand Swami's sacrifice, because Swami has saved the lives of the other sadhus." In this way, Muktanand Swami who was like the "Mother of Satang" emanated the fragrance of his virtues on many such occasions. **OR**

2. Gopalanand Swami ordered that the milk be poured away. (3/45)

- A. There was firm renunciation rooted in his heart. Once Nishkulananand Swami went to Vadodara at the instance of Gopalanand Swami. As a matter of fact, he used to avoid going to big cities because they offered more chances of sensual pleasures. Gopalanand Swami had arranged for a special meal, consisting of a preparation of rice cooked in sweet milk. Nishkulananand Swami went to the kitchen and saw pots filled with milk. Seeing this, he began to prepare for his departure from this place. Gopalanand Swami came to know about that and he rushed to Swami in order to enquire about the reason of his departure. Nishkulananand Swami replied that how could anyone, who had renounced the world, stay where milk was overflowing. It was only when Gopalanand Swami ordered to pour away the milk, and assured him of simple meals, that Nishkulananand Swami agreed to stay back.

3. In spite of being engaged in so many activities, Pramukh Swami Maharaj is always fresh. (xvii)

- A. In spite of being engaged in so many activities, Swamishri always remain fresh because He never allow any amount of activities to get to his head. He never feel burdened because He believes the fruits of all activities are due to God's wish. He perform all actions by following God's commands and remembering him. Swamishri's thinks that One does not feel the burden of activity when one keeps God in the forefront in all that one does. One should discard one's ego and become engaged in God and the guru. By giving up one's resolves and abiding by his wishes and believing him to be the doer, one experience eternal happiness. **OR**

4. Swamishri often prays in the night. (36)

- A. In London one night the attendant sadhu was suddenly awakened from his sleep by a murmuring sound. He saw Swamishri seated on his bed with eyes closed and hands folded in prayer. Chanting the Swaminarayan mahamantra. After sometime he asked Swamisrhi "Bapa, Don't you want to sleep? Why are you chanting and praying now. Swamishri replied slowly 'Since there is a famine in Gujarat. I am praying for rains and the happiness of people and animals.' On asking when does he pray like this Swamishri reply briefly, "I pray quite often in the night for those who bring their troubles and problems to me during the day."

Q.11 Answer the following concisely. (12 lines each.) (Total Marks: 8)

1. In Bhadra, Lalji Bhakta developed firm conviction in the divine form of Maharaj. (3/39)

- A. Once Shriji Maharaj arrived at Bhadra, here Maharaj reached the banks of the river Una which flowed near Bhadra. Both the banks of the river were overflowing. The water in the river stretched to both of the banks. Seeing the river flooded with water, Maharaj resolved for a boating excursion. Maharaj asked Lalji Bhakta to make a small

boat. It was a problem for Lalji Bhakta to make a boat without tools and materials. But Maharaj was determined to cross the river; so he ordered him to bring a piece of coarse cloth. Lalji who had faith in the words of Maharaj obeyed the order everyone was eager to see what Maharaj would do. Would the peice of cloth float on the water? And to the surprise of everyone Maharaj floated that piece of cloth and sat down on it. All the devotees were wonderstruck and felt as if they were watching a dream. Then obeying the orders of Maharaj Mulji Sharma, Lalji Bhakta, Ratna Bhagat and Dosa Bhagat also sat down on that piece of cloth. According to the wishes of Maharaj that peice began to move on the water and soon they reached the opposite bank. Seeing such miraculous surprise, Lalji Bhakta and other devotees were convinced of the real divine identity of Maharaj. OR

2. Muktanand Swami's tolerance. (2/29)

- A. Muktanand Swami was ordered by Maharaj to constantly keep on writing religious literature. Swami was engrossed in this work and hardly ever cared for his body. Once Gopalanand Swami and Nityanand Swami came to his seat to enquire about his health. Swami was busy taking meals when Swami finished his meals. Nityanand Swami took up some left out khichdi as a prasad from Swami's plate. As he put it in the mouth there was a clatter of some pebbles in his mouth. He was angry and called Swami's attendant and reprimanded him "How dare you give such food to the ailing sadhu. You must at least clean the grains before you cook. To this, the attendant who happened to be swamis writer replied. If I am to engage myself in such jobs as cleaning etc. when shall I write? So I took the stuff which I get from the general store. I cannot do anything more. Hearing his insolent reply Nityanand Swami called Anopamanand Swami and ordered him to cook and serve good stuff to Swami then he asked to muktanand Swami that since how long he was eating such a food and tolerating such conditions. Muktanand Swami replied that he always ate this type of meals. It was then that he realized that it was only Muktanand Swami who could tolerate such things.

3. Pramukh Swami Maharaj - No language barrier (8)

- A. In 1980 Swamishri was in Johannesburg at the residence of Dr. Rameshbhai. Here for 20 minutes a reporter from the sunday tribune had asking questions to Swamishri. Atmaswarup Swami was present there as a translator. The reporter asked his final question "Don't the ladies feel neglected or discriminated when you keep yourself away from them? Before Atmaswarup Swami could translate the question into Gujarati, Swamishri told Atmaswarup Swami that tell him to come to India and see for himself that; Hundreds of thousands of women worship Bhagwan Swaminarayan but none of them feel discriminated. Atmaswarup Swami was amazed by Swamishri's all-knowing power. He was further surprised when he saw the reporter writing down Swamishri's answer even before he could translate it into English. Out of curiosity, Atmaswarup Swami asked him what he had written. The reporter, who did not know a word of Gujarati, said, "Swamiji told me to come to India and see first hand the hundreds of thousands of women who worship Swaminarayan and yet do not feel discriminated." Atmaswarup Swami realized the time-old truth that the Satpurush has no language barrier. OR

4. The work of Pramukh Swami Maharaj (xii, xiii, xv, xvi)

- A. Pramukh Swami's unique aspect of his life is his untiring vicharan. Regardless of physical discomfort, he continuously travels for the benefit of society. Swamishri has undertaken home-visits during tight schedules and in the aftermath of natural calamities. He has also paid home-visits to please devotees by getting up from his lunch at 2-30pm. Along with his tireless vicharan, he performs scores of socio spiritual activities to uplift society. He has personally convinced and inspired hundreds of thousands of people to give up addictions and practise spirituality. Besides his one-to-one dialogue in solving problems, he receives hundreds of letters

asking for guidance and blessings. So far he has read and replied to over 700,000 letters. He is the torchbearer of Hindu revival in modern times. He is the inspirer of over 900 marvellous Swaminarayan mandirs, including the impressive Swaminarayan Akshardham cultural complexes in New Delhi and Gandhinagar. The world renowned Shri Swaminarayan Mandirs in London, Chicago, Houston, Atlanta, Toronto, Nairobi and thousands of character-building centres throughout the world. As an epoch-maker who has channelized the energies of hundreds of thousands of youths towards the path of spirituality and service to society. As an inspirer and organizer of state-of-the-art educational and hostel complexes and health institutions. As a promoter of literature, music and the arts. As one who harnesses modern science and technology for the propagation of spiritual wisdom. As an idol of compassion who has rescued and rushed relief materials to those devastated by natural disasters in Gujarat, Andhra Pradesh, Maharashtra, Orissa, Kutch, Karnataka and others states. As a giant who has unfurled the flag of India's cultural pride in the west. Through his leadership the BAPS has taken giant strides, and in spite of its colossal growth Swamishri has never compromised in observing the five cardinal moral injunctions celibacy (nishkam), non-covetousness (nirlobh), non-taste (nisswad), non-attachment (nissneh) and humility (nirman).

Q.12 Answer ALL of the following, using one sentence (not just one word) for each answer. (Total Marks: 5)

 **Note: No mark for incomplete answer.**

1. In the whole Vartal, who was the only person that recognized Gunatitanand Swami properly? (4/57)
A. In the whole Vartal, Raghuvirji Maharaj was the only person that recognized Gunatitanand Swami properly.
2. With whom did Lalji Bhakta discuss the glory of God when he was a child? (3/38)
A. Lalji Bhakta discussed the glory of God with Mulji Sharma when he was a child.
3. According to Shriji Maharaj why were Parvatbhai and Gordhanbhai real satsangis? (6/76)
A. According to Shriji Maharaj, Parvatbhai and Gordhanbhai were real satsangis because they considered their soul as Akshar and see me at all times."
4. In which two villages did Swami restore peace after 200 years? (33)
A. Swamishri restored peace after 200 years between the village of Kukad and Odarka
5. When Mr. Cogswell asked, "Are you God or a human being?" what reply did Swamishri give? (4)
A. Swamishri gave answer to Mr. Cogswell that "I am a servant of God."

Q.13 From the given options, place a tick (✓) in the box next to the correct ones. (Total Marks: 8)

Note: One or more options may be correct. Full marks will be awarded only if all the correct options are chosen, otherwise no marks will be awarded.

1. 1, 3 (7/80-81) 2. 1, 2, 3 (5/61) 3. 1, 3 (1) 4. 2, 4 (15)

(SECTION-3: ESSAY)

Q.13 Write an essay on any ONE of the following. (In approximately 60 lines.) (Total Marks: 15)

 **Note :Essay is an independent original subject. In addition to following points many other point might be included. Examiner has to examine essay on the basis of originality, knowledge of sampraday, special analysis and point from any other scriptures.**

1. **The root of all problems: Swabhav:** (1) In the universe, nation, state, society, family and every individual has infinite problems - but the question arises what could be root of all the problems? (2) The root is nature. Because of nature there is quarrel among humans, caste; fight, battle, war between two nations. (quote incidents) (3) Svabhav (nature means passion) obsession, various desires in the heart, anger, greed, fascination jealously intense desire, passion etc. are inborn in every humanbeing. These problems (feeling) are connected with soul. Lord Krishna has said in Bhagavad Gita "Your nature accompanies till the end of life Shriji Maharaj has also said in vachanamrut "Even the learned person also acts in the same way. (4) Different problems arise because of nature. Man can leave the world but not their nature. (quote general incidents) (5) The problems can be solved easily nearly by changing one's nature. (quote incidents of the people those who changed their nature and got benefitted) Even in the spiritual field nature, disturbs even the saints and create obstacle in their path. (incidents) (7) Shriji Maharaj says that if one realises the greatness of Bhagwan and saints and satsang than nature will be changed by itself. Moksha cant be attained with nature and one keeps on rotating in the cycle of births and deaths. To come out of this, one should remain in the company of God and Saints and Satsang (incident). (8) Conclusion: Though nature can be root cause of all the problems. Shriji Maharaj has found out the solutions too. Through Satsang if the nature of an animal can be changed than human nature can definately be changed. (quote incidents)
2. **Become Ekantik, through association with the Param Ekantik:** (1) Indian culture is based on spirituality. The essence of spirituality can experience at every stage from birth to death. Essential values are infused in our culture. It is mixed with blood as a pious chemical. Person is judged by his level of spirituality and values in his life. (2) Person who has reached highest state of spirituality can only enjoy great happiness and peace. That's way to achieve certain spiritual level aspirants are preached and guided by Saints, Acharyas at regular interval. To achieve this level some of them give importance to knowledge, some of them give importance to personality, some of them give importance to ethical dharma and some of them emphasis on Bhakti and renunciation. Bhagwan Swaminarayan give equal importance to all four basic principles. None of them is subservieal to each other (Dharma, knowledge, bhakti and renuntiation) Shriji Maharaj combined ethical dharma, knowledge, bhakti and renuntiation and establish a supreme concept and named it as "Ekantik." For that reason Nishkulanand Swami titled Bhagwan Swaminarayan as founder of Ekantik Dharma and propagator of Ekantik Dharma. Ekantik is not only religion but its a combination of all virtues which are essential to built one's persona. Such a person according to Bhagwan Swaminarayan is known as "Ekantik." Ekantik means a supreme spiritual life. Ekantik means preminant, greatest bhakta and 'Das' of Parmatma. (3) In Vachanamrut Bhagwan Swaminarayan had clarified basics of Ekantic, ethical, dharma, knowledge of Atma-Parmatma, staunch renuntiation and nishkam bhakti of Parmatma with glory of it, these are most important pillar of Ekantik (Gadhada-I-21) Ekantik means a person who has only aim to reach Parmatma. Ekantik is person who is refuge of Parmatma. Ekantik word is also explained in Vasudev Mahatmyai. Bhagwan Swaminarayan has given incomparable defination of Ekantik. Bhagwan Swaminarayan told in (Vacha.Gadhada-I-47,60) that unless and untill you achieve Ekantik state its impossible to get moksha and one cannot reach to Akshardham without achieving Ekantik sthiti. No one can achieve this state by their own strength to achieve such a Ekantik state accompany of Ekantik Satpurush is required. That's why the Ekantik tradition of Satpurush is alive today - without him the existance of Ekantik dharma would be impossible. Such a Ekantik Satpurush now a day is Pramukh Swami Maharaj. Recently in U.S. a modern world, full of materialistic shine an unforgetable National convention was held in 2013.
3. **Pramukh Swami Maharaj's Amrut Mahotsav:** (1) The planning for the celebration of Amrut Mahotsav was done 1995 but actually the planning for this started before 2 years by the force of saints- devotees. (2) Swamishri also agreed and said "make sure you don't cross your limits - so they emphasis on four main things darshan, seva, bhajan-

bhakti and religious discourse.(katha-varta) Speeches regarding the greatness of Swamishri, the service done by Swamishri - guru parampara - walking bare-footed, seva, singing the praise of God - with all this arrangement the atmosphere became religious - this was the only way to show respect to our guru - prabhatpheri - sandhyapheri - writing of mantra, waterless fast etc. niyam(rules) were given to devotees. **(3)** To make convenient for everyone celebration of 40 days was separated into two sessions of 20 days. They made huge nagar in Mumbai. Awesome organization was done by kids - exhibitions displayed by the artists of Bengal was truly beautiful. Many people were dedicated - There was a huge dining hall to accommodate one lakh people. **(4)** The darshan of Swamishri was arranged at Narayan sabha-gruh along with the cultural programmes. - Swamishri gave incredible speech - on top of all there were programmes by various celebrities. **(5)** Life of many people were transformed during this Amrut Mahotsav means (seva, samarpan and sahkar) service - sacrifice - co-operation. This triangular reunion's hard work started by Shriji Maharaj and is continued even now by Pramukh Swami Maharaj. Everybody receive the nectar through Guruhari and became eligible to enter Akshardham. **(6)** On the birthday of Swamishri - saints and devotees prayed for healthy life - Swamishri became speechless and expressed his wish to garland all the devotees who were present there - The entire atmosphere was totally calm with tears in the eyes of devotees. **(7) Conclusion:** everybody experienced Swamishri's personal blessings.

