

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

SATSANG PRAVIN-PAPER-1

Time : 9.00 to 12.00 p.m.

Total Marks : 100

Sunday, 3 March, 2019

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 brackets on the right side of the question heading indicate lesson number & page number.

👉 Important Note 👈

In the question paper the marks of 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 (X) 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 Describe any ONE of the following and highlight its significance. (Total Marks: 4)

👉 Note: 3 marks for incident, 1 mark for significance.

1. Creation of Satsangijivan Shastra (4/58-59)

- A. When Shriji Maharaj had the Satsangijivan shastra written in Gadhada, a lengthy debate on upasana took place. Nityanand Swami insisted on describing Shriji Maharaj as supreme, ultimate avatari of all avatars, and the final cause of all causes. The other paramhansas, however, were in favour of depicting Shriji Maharaj as equal to Shri Krishna. Nityanand Swami forcefully pointed out Shriji Maharaj's merging of the 24 incarnations into himself, and the other evidence of Maharaj's limitless divine glory. He pleaded that equating Shriji Maharaj with the previous avatars amounted to denial of his omnipotence and supreme glory. Shriji Maharaj, however, sided with the rest of the paramhansas by affirming, "Write that I am on par with Shri Krishna. Nothing more should be written." Shriji Maharaj had a long drawn-out debate with Nityanand Swami, but Nityanand Swami refused to change his stance. Following this, Nityanand Swami was excommunicated and Maharaj stopped talking to him. Despite this humiliation, Nityanand Swami remained firm in his understanding about Maharaj's supreme nature. After seven days, Maharaj called him and praised his understanding. As a token of his appreciation,

he garlanded Nityanand Swami, adding, "A true upasak should have understanding like Nityanand Swami. Although I sided with the other paramhansas and he was insulted, he refused to give up his correct understanding." This incident clearly illustrates Shriji Maharaj's supremacy.

Significance: With this incident of writing of Satsangijivan, we should have the firm understanding of Shriji Maharaj's supremacy and if anyone tries to break our affirmation, we should not change our understanding.

2. Parvatbhai had the divine darshan while farming (4/55)

- A. Parvatbhai of Agatrai was a dedicated devotee of Shriji Maharaj. Once while ploughing his field, he was engrossed in meditating on Maharaj, and had the darshan of his radiant form. Subsequently, he had the darshan of all the 24 incarnations one after another, and saw all of them merge into Shriji Maharaj's divine form. Parvatbhai was immensely pleased by this darshan. This incident demonstrates that only one who is all-powerful and the highest can merge others into himself.

Significance: This incident demonstrates, from the one who is sarvopari, all-powerful or the supreme can all the incarnations be unfolded and can be merged into him.


3. Reprimandtion in Vartal. (6/148)

- A. In Samvat year 1923, Gunatitanand Swami was to attend the full moon day festival of the month of Chaitra in Vartal. Pavitrnanand Swami and others had planned in advance not to receive Swami on the outskirts of Vartal. However, when Gunatitanand Swami was about to arrive, most of the devotees from the assembly went to receive him. After Swami's arrival, there was a great rush for his darshan resulting in pandemonium. As planned, Gopaljidadada was to reprimand Swami. All of a sudden, he shouted, "All of you are showmen rushing around like this; Swami also wants to become God and therefore does not utter one word." Immediately Swami stood up in the assembly and at the top of his voice boldly said, "Please do not call me God. Only Sahajanand Swami - the most supreme, and the ultimate cause of all causes - is God; no one else. However, speaking before you today in this assembly is Mul Akshar - as mentioned in the shastras. Know him as such." Unhesitatingly and undeterred, in a highly surcharged situation, Swami clarified that he was Akshrbrahman. All were left speechless.

Significance: Swami himself was Mul Akshar so without any fear of oppose, he clarified of his Akshar-form unhesitatingly.

Q.2 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 then it should be given correct and marks should be given. One mark should be given for each reff.

(Note: In Reff. no. 1, 2 & 3, If examinee written any two of the below line than that Reff. should be given correct.)

1. God with a form as well as all-pervasive. (3/17-19)

- A. **Reference 1:** Brahman resides in only one place, but not everywhere. ...even though the shastras describe God as pervasive, he actually possesses a definite form. In those shastras, he is described as pervasive in the sense that using his own powers, he gives his darshan to all while still residing in one place. But he is not pervasive in the sense of being formless like akash. So, in reality, God eternally possesses a form. It is that God with a definite form, who, while always residing in Akshardham, appears in countless millions of brahmands (**Vachanamrut, Vartal 13**).

Reference 2: God dwells as the refuge of the indriyas, their presiding deities, the antahkaran and the jiva. Shri Krishna Bhagwan, for example, made Uddhavji explain to

the gopis, 'I am near to you by being the refuge of your indriyas, antahkaran, their presiding deities and jiva. Just as the very same five mahabhutas which reside in the brahmands are also within everyone's body, similarly, I reside in Mathura like the mahabhutas reside predominantly in the brahmands; but just like those mahabhutas reside subtly in the bodies of the jivas, I also reside within all of you. The fact that I cannot be seen is to keep the vrutti of your mind confined within me; that is why I cannot be seen. Nevertheless, I reside within you possessing a definite form (**Vachanamrut, Loya 15**).

Reference 3: That which possesses a form can also be pervasive. For example, Agnidev possesses a definite form when residing in his realm, but through his powers, he is latent within wood. Similarly, God possesses a definite form in his Akshardham, but through his antaryami powers, he pervades the jivas and functions as if he possesses a form. Therefore, even that antaryami form should be considered to possess a form (**Vachanamrut, Kariyani 4**).

Reference 4: Moreover, despite the fact that Purushottam Bhagwan's brahmarup light, which pervades all jivas and ishwars as their antaryami, is formless, it should be considered to possess a form. This is because it governs the granting of the deserved fruits of karmas to all jivas and ishwars according to their respective karmas. This power of governing makes it function as if it possesses a form. Thus, that divine light should be considered to possess a form as well (**Vachanamrut, Gadhada I 45**).

2. The paramount sadhana for the liberation : To know God as the all-doer. (2/7-8)

A. **Reference 1:** For the purpose of liberation, however, realizing God to be the all-doer is the only means (**Vachanamrut, Gadhada II 21**).

Reference 2: Furthermore, the jiva's liberation is attained only by the following understanding: 'Everything happens by the will of the incarnate form of Shri Krishna Narayan, not by kala, karma, maya, 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 all-doer. 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 kala, 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 nastik outcasts, nor should one listen to their talks, even unknowingly (**Vachanamrut, Kariyani 10**).

Reference 3: God is the all-doer. To ignore this and to claim that only kala, karma, maya and swabhav are the all-doers of this world is serious slander against God (**Vachanamrut, Vartal 2**).

Reference 4: A true devotee realizes that God is not like kala, not like karma, not like swabhav, not like maya, and not like purush. He realizes God to be distinct from everything, their controller and cause; yet, despite being their cause, he is beyond their influence (**Vachanamrut, Gadhada I 62**).

Reference 5: 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 (**Swamini Vato 1.88**).

3. Gunatitanand Swami is Mul Akshar: How? : Scriptural evidence. (6/138-140)

A. **Reference 1:** Mulji Sharmane diksham dadanasya prajayate |
 Bhuyanme'tra samanando yato Dham-asksharam sa me ||
 Muktairanantaihi sakam me yatra'khandatayoshiyate |
 Urdhvadhobhagarahitamtanmulam Dhamachaksharam ||

Today, I am extremely happy to initiate Mulji Sharma (who was born in Bhadra). He is my divine abode – Akshardham, which is infinite and endless. With infinite muktas, I forever reside in my Dham. – **Shri Harililakalpataru 7.17.49-50**

Reference 2: Vandu Gunatitanand Swami, jehi par rijhe Antaryami;
Bhagvad-varta satata karahi, dhyan Dharmanandanko dharahi.
Uttamkulma dhari avatar, Shri Hari kaj tajyo sansar;
Rakhe dharma puni dharma rakhave, adi hi Akshar ap kahave.

I bow to Gunatitanand Swami with whom the Antaryami (God) is extremely pleased. Uninterrupted, he (Gunatitanand Swami) is engaged in spiritual discourses, And meditates on Shriji Maharaj - the son of Dharma. Born in a noble family, he renounced the world for God. He treads on the straight and narrow religious path, and guides others onto the same path. He is renowned as Mul Akshar. **(Purushottam Charitra)**

Reference 3: Aksharmurti Gunatitanand Swami, tene apya vartman
Pote paline pachhi palavya, janane dai ghanu jnan;
Avoji Avatari, anandkari, pritam jivanpran.

Aksharmurti Gunatitanand Swami initiated and guided me to practice the religious vows. He followed them and then inspired others to follow through giving immense knowledge to people. We heartily welcome you, the divine incarnation, the dispenser of joy and the most beloved. **(Acharya Shri Viharilalji Maharaj - Kirtan Kaustubhamala)**

Reference 4: Dham Dhami ja sathe padharya, Swami ne Maharaj,
Ekantik dharma sthapva bani, alaukik Jodi aj re,
Avo he Avinashi, sukhna rashi, Aksharna adhar...
Dayalu tame daya kari lavya, Mul Aksharne sath,
Gunatitanand nam chhejenu, padyuchhepoteho Nathre,
Avo he Avinashi, sukhma rashi, Aksharna adhar...

To establish Ekantik Dharma, the unique pair of Dham and Dhami, Swami and Maharaj, descended together. We welcome you, O eternal, full of joy, the supporter of Akshar. O merciful, compassionate, as you are, you brought along with you Mul Akshar. And you gave him the name - Gunatitanand. We welcome you, O eternal, full of joy, the supporter of Akshar. **(Brahmachari Krishnanandji)**

Q.3 Given below are references from the scriptures, principles or stanzas. Write the topic they relate to. (Total Marks: 5)

1. I have read and heard many Vedanta shastras, my conviction has not been dislodged." (3/9)

A. Liking for Sakar.

2. One, which is formless and pure chaitanya, is known as Chidakash or Brahmanmahol. (6/126)

A. The forms of Aksharbrahman.

3. But my incarnation is to make the jivas brahmarup and allow them to attain ultimate liberation, for this noble mission, I-Purushottam-beyond even Akshar, have assumed human form.(4/40)

A. Shriji Maharaj:The supreme: In his own words


4. Only God and his holy Sadhu can grant moksha. (5/86)

A. Liberation through the pragat form of God or his Sadhu.

5. But no one has reached upto this last flower. (4/65)

A. Shriji Maharaj's supremacy: As explained by Aksharbrahman Gunatitanand Swami.


Q.4 From the given options, place a tick (✓) in the box next to the correct options. (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 (6/135-137)

2. 1, 2 (6/156-157)

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

 **Note:** (1) 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. (2) The reference should be written according to the distribution of marks. It is not necessary to quote all incidents.

1. **Aksharbrahman: As divine, Personal and Sakar. (6/128-129)**

- A. In the abode of Akshardham, the personal form of Aksharbrahman is divine, with humanly shape and always readily serving Purushottam Narayan. The personified Aksharbrahman is the ideal example of the highest devotion and service. In Vachanamrut, Gadhada I 21, Shriji Maharaj has specified, **"In its other form, that Akshar remains in the service of Purushottam Narayan."** Commenting on these words, the text Harivakyasudhasindhu explains: Murtam tatrsti Krishnasya sevayam divyavigraham | The divine personal form of Aksharbrahman is always there in Akshardham serving Purushottam. (Harivakyasudhasindhu 21-22) The Setumala commentary on Harivakyasudhasindhu further adds: (1) **"The incarnate (sakar) Aksharbrahman is divine, has a human-like form** endowed with **two hands and two feet, is strikingly attractive and is always engaged in the devotion and servitude of his master – Purushottam Narayan – who is even more attractive than him."** (2) **"In his divine Akshardham, God is being served with utter dedication as per his wishes by countless muktas – who have attained qualities of Aksharbrahman – and also by the personal form of Aksharbrahman."** (3) **"As Aksharbrahman is the chief attendant** (the principal, ideal and eternally choicest sevak) of Purushottam Narayan, he has a divine and extremely **attractive sakar human-like form with beautiful features."**

2. **Necessity of Understanding Divyabhav. (3/24-27)**

- A. On earth as well as in his abode, God always has a divine form. He accepts manushyabhav – human attributes – in order to be on the same level as his devotees. Therefore, a true devotee should always be conscious of the sublime divinity of God. **The knowledge of his divyabhav – divinity – leads to freedom from the bondage of maya, and grants ultimate liberation.** (1) "Nevertheless, when Purushottam Bhagwan, who transcends both the perishable and the imperishable, **assumes a human form and travels in the brahmand for the liberation of the jivas, his actions are just like those of all humans.** Just as humans possess **mayik swabhavs such as lust, anger, avarice, infatuation, matsar, jealousy, defeat, victory, fear, grief, arrogance, desires, cravings, etc., God also exhibits the same swabhavs himself,** but they are all for the liberation of the jivas. So, a true devotee extols the divine actions of God and attains the highest state of enlightenment. ...Thus, all actions God performs after assuming a human form are worthy of being extolled. One should not doubt, 'Despite being God, why does he do this?' In fact, to realize all of God's actions and incidents as redemptive is the very dharma of a devotee, and only one who understands this can be called a perfect devotee of God" (Vachanamrut, Gadhada I 72). (2) "Shri Krishna says in the Bhagvad Gita: Janma karma cha me divyam-evam yo vetti tattavataha | Tyaktva deham punarjanma naiti mameti so'rjuna || O Arjun ! **My birth and my actions are divine. He who realizes them as divine will not take another birth when he leaves his body; rather, he will attain me.** "Whenever God performs divine actions, they appear divine to both a devotee and to one who is not a devotee. However, when God performs human-like actions, a true devotee still perceives divinity in them, but by no means does he perceive flaws in such actions of God. Having such understanding is known as having bhakti towards God. In fact, only such devotees earn the fruits mentioned in the above verse. ...Therefore, **bhakti in which one perceives all of the actions and incidents of God as being divine, as the gopis did, and never perceives a flaw by understanding them to be human-like, is very rare.....** In fact, such **bhakti is itself the highest state of**


enlightenment. It is **this type of bhakti that is greater than jnan and vairagya.** If a person has such bhakti in his heart, what would be lacking in his love for God? Nothing would be lacking.” (Gadhada II 10). **(3) “Regardless of the type of action God performs, he does not perceive any fault in God.** In addition, one who has faith in God coupled with the knowledge of **His greatness becomes a fearless devotee**” (Vachanamrut, Vartal 12). **(4)** Shriji Maharaj shows the means of subduing base instincts, which cannot be eradicated by sadhanans such as tapa, tyag, vairagya, vrat, dhyan of ashtanga yoga, **“If a person realizes God to be absolutely flawless, then regardless of his own swabhavs, he himself becomes absolutely flawless as well”** (Vachanamrut, Gadhada I 24). **(5)** “One who has realized God completely by believing that there are no mayik qualities in his form and that that God transcends maya and the products of maya, the three gunas – has transcended God’s maya. Despite the fact that he has within him the products of the gunas of maya, i.e., the bhutas, the indriyas, the antahkaran and their presiding deities, each of which carries out its respective activities – he is still said to have transcended maya” (Vachanamrut, Vartal 5). **(6) “One who understands God as flawless by believing, ‘God is capable; so whatever he does is appropriate,’ is said to have overcome maya”** (Vachanamrut, Loya 4). **(7)** “Those who realize this esoteric truth understand the human form of God on this earth as being exactly the same as the form of God residing in Akshardham – they do not feel that there is even a slight difference between that form and this form. One who has known God in this way can be said to have known God perfectly. For him, maya can be said to have been eradicated. One who realizes this is called a devotee with jnan and an ekantik bhakta. Moreover, if, by chance, a person possessing such firm upasana or the manifest form of God – never harbouring any doubts of maya being present in the form of God – were to behave unbecomingly due to the influence of bad company or due to the influence of his own prarabdha karmas, even then he would attain liberation” (Vachanamrut, Panchala 7). **(8) “When the divine and human characteristics of God and his Sadhu are considered as equally divine, then true bliss in worshipping God is attained”** (Swamini Vato 5.100). **(9)** “By understanding God as fault-free, one also becomes fault-free” (Swamini Vato 5.124). **(10)** “Understand the form of God to be free from all blemishes; and also understand **the great God-realized Sadhu to be the same. There is no spiritual endeavour equivalent to this**” (Swamini Vato 2.170). **(11)** “In fact, **if one realizes the truly great Purush to be absolutely lust-free, then, even if one is as lustful as a dog,** one will also become lust-free. ...Therefore, if one understands the great Purush to be absolutely **free of lust,** avarice, taste, egotism and attachment, one will also become free of all of those evil natures and become a staunch devotee” (Vachanamrut, Gadhada I 58). **(12)** “Whoever believes the **great Purush to be absolutely free of flaws** becomes **totally flawless** himself” (Vachanamrut, Gadhada I 73).

3. Necessity of Faith in Divine Supremacy. (4/33-34)

- A. With conviction of the supreme form of God, a devotee is freed from the cycles of birth and death. He **realizes the difference between atma and anatma.** Shriji Maharaj further explained, **“Rather, it is the extent of a person’s faith in his Ishtadev – God – that determines how much distinction between atma and non-atma he cultivates.** In fact, without using the strength of his Ishtadev, no spiritual endeavours can be fulfilled” (Vachanamrut, Gadhada I 56). “When you come to comprehend this fact, you will not encounter any difficulty in subduing the desires for the panchavishays and swabhavs such as lust, anger, etc.; they will be subdued easily” (Vachanamrut, Gadhada II 13). **“Without knowing Maharaj as Purushottam, it is not possible to go to Akshardham”** (Swamini Vato 3.12). **“The path of jnan 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 be 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 the ‘avatari’ – 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 Akshardham 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 Brahma 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 'avatari', 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" (Vachanamrut, Gadhada II 9).

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. The need to become brahmarup is for ultimate liberation. (6/120)**
A. "Without the true jnan of God, even the prajapatis and other creators of the cosmos have to repeatedly take birth along with the creation and then ultimately merge back into maya. But they do not attain Akshardham, the abode of Shri Purushottam Bhagwan. The reason for this is a flaw in their understanding" (**Vachanamrut, Ashlali**). The reason for this is four flaws in their understanding, the second of which Maharaj explains, "Secondly, **they do not realize that becoming aksharrup and serving Shri Purushottam Narayan is in itself liberation**. This is their second mistake" (Vachanamrut, Ashlali). If Brahma and other creators of the universe are required to become brahmarup for their ultimate liberation, its need for lesser beings can hardly be overstated. Shriji Maharaj therefore maintains, "Thus, **one who does not offer bhakti to Parabrahman after becoming brahmarup cannot be said to have attained ultimate liberation**" (Vachanamrut, Loya 7).
- 2. Moksha – ultimate liberation – can be attained only through upasana. (1/2-3)**
A. All aspirants are striving to attain brahmabhav through vrat (vows), tapa (austerities), yagna (offerings), dan (alms) and satsang (association with sadhus and religious people). By such religious activities, followers on the spiritual path aspire to attain moksha and thus liberation from the cycles of birth and death. To achieve this, upasana is absolutely indispensable. Bhagwan Swaminarayan, known to his followers as Shriji Maharaj or simply Maharaj, states in the Vachanamrut, "Many people become realized yogis, many become omniscient, many become deities, and thus attain countless types of greatness, including the highest state of enlightenment. All this is achieved through the force of the upasana of God. Without upasana, though, nothing can be accomplished. ...Therefore, forsaking one's dependence on the strength of their spiritual endeavours, one should **rely exclusively on the strength of God's upasana**" (Vachanamrut, Gadhada I 56). Shriji Maharaj is emphatic about the impossibility of achieving atmajnan or brahmajnan in the absence of upasana. He says, "Only through upasana can be atma and Brahman be seen; without it, they cannot be seen. In fact, wishing to see the atma and Brahman without upasana is like attempting to lick the sky with one's tongue; even if one tries for a hundred years, one will never be able to taste it as sour or salty. Similarly, **the atma and Brahman simply cannot be seen without** the upasana of the form of God – regardless of the efforts one may resort to. Furthermore, the shastras' mentioning of the possibility of atma-realization through nirbij Sankhya and Yoga is irrelevant – I have not seen anyone do so, nor is the claim in accordance with my experience. Therefore, the claim is false" (Vachanamrut, Gadhada III 36). Shriji Maharaj also says, "Death, however, is like an ocean. In that case, both a person with atma-

realization and **a person without it require the help of a ship in the form of faith** (upasana) in God. Therefore, only the firm refuge of God is helpful at the time of death, whereas atma-realization alone is of no use whatsoever at the time of death. For this reason, one should firmly cultivate faith (upasana) in God" (Vachanamrut, Gadhada I 61). Aksharbrahman Gunatitanand Swami says, "**Moksha – ultimate liberation** – can be attained only through upasana." (Swamini Vato 5.135). Furthermore, Swami says, "Our greatness is due to upasana. Even if one falters in observing dharma or other spiritual endeavours, if upasana is firm, the jiva will be flounder" (Swamini Vato 5.70). Swami also says, "**Even if one encounters intense misery like the final destruction of the world, one who has firmly developed the upasana of God understands that the body will die** one day and we will go to God's abode. With this understanding, one remains happy" (Swamini Vato 1.56).

3. To realize God as being formless is a sin much graver than even the five grave sins. (3/11-12)

- A. "To realize God as being formless is a sin much graver than even the five grave sins. There is no atonement for that sin" (Vachanamrut, Gadhada 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 so commits a sin more serious than the five grave sins" (Vachanamrut, Gadhada 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" (Vachanamrut, Vartal 2). "If, however, one... realizes God to be formless or like the other avatars, then that is regarded as committing blasphemy against God" (Vachanamrut, Gadhada II 9). "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" (Vachanamrut, Loya 16). "On the other hand, a person who meditates on God and offers upasana believing him to be formless is **consigned to brahmasushupti**, from which he never returns. Nor does such a person ever acquire, any spiritual powers from God" (Vachanamrut, Gadhada 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 Tretayuga, for 1,000 years in Dwaparyuga, 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" (Swamini Vato 3.16).

Q.7 Complete the following statements based on summary. (Total Marks: 7)
Upasana: What to understand ?

1. Parabrahman is forever naturally replete with infinite liberating virtues and devoid of mayik (mundane) qualities. He is free of all faults, forever possesses all powers, is all-knowing and is the all-doer and destroyer. He is the material and efficient cause of all creation. (169)
2. Maya is composed of the three gunas, it is eternally changing, jad (inanimate), a material cause of the creation of infinite brshmands and the diverse mysterious power of Paramatma. As the cause of ego and attachment of jivas and of ishvars, this maya has been the cause of their births and deaths since eternity. Aksharbrahman and Parbrahman are forever totally aloof from and beyond maya and are its shariri. (171)
3. Although Aksharbrahman is essentially one entity, it serves in four different ways. In its Chidakash form, Aksharbrahman pervades within and is present outside the infinite brshmands and supports them. (170)
4. Akshar-Purushottam upasana is not the upasana of two entities – Akshar and Purushottam. But it means to become askharrup and offer upasana to Purushottam, i.e., to become brahmarup and offer upasana to Parabrahman. (173)

Upasana: What not to understand?

5. Paramhansas other than Gunatitanand Swami can also be called Mul Aksharbrahman. 12 (174)
6. Only Aksharbrahman exists. Purushottam is included in him and can live only through him. 4 (174)
7. Without the contact of a God-realized Sadhu and his grace, the principles of the Vachanamrut and other shastras or nishchay of God can still be understood or explained by one's own efforts. 15 (175)

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 example with reference should be written.**

- Incidents :**
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 the Nawab of Junagadh, Hamidkhanji, 'I am not in a position to live here. But I shall place a sadhu like myself.'
 7. Shriji Maharaj instructed all the sadhus to stay one month every year in Junagadh. 'Vali santne api aganya re, re'vu nahi ahi avya vina re; ...karavo a mandir mahi vas re.' (Nishkulanand Kavya, Purushottam Prakash 32)
 8. Mitha vhalo kem visaru.... Bhojan ho...Mitha Vhalo.

SECTION 2: SATSANG READER PART 3, 5th Edition, June 2015 & PORTRAIT OF INSPIRATION - PRAMUKH SWAMI MAHARAJ, 2nd Edition, April. 2011

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. **"You are married, so only if you obtain the written consent of your wife will I keep you." (2/19)**
 - Ramanand Swami – Mukunddas
 - Mukunddas relieved from the charge of guru Tulsidas and came to Ramanand Swami. There Ramanand Swami tested him by telling this.
2. **"The two divine persons who met us later on were cosmic gods." (3/37)**
 - Shriji Maharaj – Lalji Bhakta
 - Lalji Bhakta questioned Maharaj while removing the thorns from his feet when Maharaj answered him this.
3. **"How do you arrange for your expenses?" (2)**
 - Swamishri – The youth
 - Without parent's love and security, the youth found himself at the crossroads of life; confused and apprehensive about what would happen to him and how he would manage things by himself. At this juncture he went to Swamishri and told him everything.

Q.10 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. **What kind of satsangi was Parvatbhai? (6/66)**

A. Parvatbhai was the satsangis of satsangi.

2. How could Shivilalbai be so indifferent? (7/73)

- A. Due to Gunatitanand Swami's company, Shivilalbai could be so indifferent even in the midst of prosperity.

3. What did Maharaj say while sprinkling of colour on the Bhils in Dharampur?(5/58)

- A. "Those who are sprinkled with even a drop of this colour will be emancipated."


4. Which water did the attendant sadhu give to Swamishri for gargling? (30)

- A. The attendant sadhu give to Swamishri citric acid water for gargling.

5. Which horse was attached to Swamishri's buggy during the procession in Ashton? (12)

- A. A national prizewinning racehorse called Jacob was there with Swamishri's buggy during the procession in Ashton.

Q.11 From the given options, place a tick (✓) in the box next to the correct options. (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. 3 (6/61) 2. 1 (1/2) 3. 1,2 (26) 4. 4 (17)

Q.12 Give reasons for the following. (In 9 lines each.) (Total Marks: 8)

 **Note: Only main points are mention here. Examinee should write it briefly.**

1. Ramanand Swami ask to Lalji Bhakta, "Why have you come here?" (3/33)

- A. From Bhuj, Ramanand Swami had issued an instruction for all his devotees to go to Loj. But Lalji Bhakta who had undivided fidelity to his guru, had ignored the instruction and went to Bhuj to meet Ramanand Swami. At that time, Ramanand Swami explained the infinite glory of Varni. No one is greater than him. He is greater than me also. Repenting in the heart of his hearts, he arrived at Loj and met Varni. Varni also blessed him as if they were related from many births that he would renounce the world like Shukji. As his spiritual eyes opened, Lalji Bhakta could discern the divine identity of Varni and his devotion towards Varni grew stronger. **OR**

2. Muktanand Swami composed the kirtan, "Chhandike Shri Krishnadev..." (2/24)

- A. Muktanand Swami kept the kaupin of Ramanand Swami as a memento and had its darshan everyday. Once when he was performing puja, Chaitanyanand Swami approached him to pay his respects. At that time Muktanand Swami gave him the kaupin for darshan, but Chaitanyanand Swami closed his eyes. When Swami asked for an explanation, he said that he offered pativrata bhakti to Maharaj. So he had no attraction towards darshan or memento of other than Shriji Maharaj. These words jolted Muktanand Swami and he threw the kaupin into the nearby fireplace. He felt unhappy at his own deficiency in offering bhakti to Maharaj, and so he composed the following kirtan: 'Chhandike Shri Krishnadev...'

3. The Satpurush has no language barrier. (8)

- A. In 1980, Swamishri was in Johannesburg where a reporter from the Sunday Tribune had been asking question for 20 minutes. Then Atmoswarup Swami, who was Swamishri's interpreter, requested the reporter to ask his final question – 'Don't the ladies feel neglected or discriminated when you keep yourself away from them?' Before Atmoswarup Swami could translate the question into Gujarati, Swamishri told Atmoswarup Swami. "Tell him to come to India and see for himself. Hundreds of thousands of women worship Bhagwan Swaminarayan but none of them feel discriminated..." The reporter started writing down Swamishri's answer even before anyone could translate it into English. Atmoswarup Swami asked him what he had written, then they came to know, he had written exactly what Swamishri had answered. Thus, the Satpurush has no language barrier. **OR**

4. The power of Swamishri's prayers became apparent. (38)

- A. During March and April 1981, on the one hand, Gujarat echoed with the announcement of the Bicentenary Celebration of Bhagwan Swaminarayan, and on the other, students were vehemently protesting 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. The 'Swaminarayan Nagar' provided a refreshing contrast to the unrest. On 12 April, 1981, the climax-day of the celebration, Swamishri was interviewed by many media reporters. There were a lot of agitation due to the protest in the city. One reporter asked, 'What have you done to solve the students' agitation in the city?' Swamishri answered, 'We have prayed for peace.' The reporter asked again, 'But what has your organization done in the streets and bylanes of the city to solve this issue? Will it be resolved through mere prayer?' 'Yes,' Swamishri's voice rang with faith. 'I have faith that my prayers will work.' The reporter with little faith was not convinced. That same night, during the main celebration assembly, Swamishri prayed on the public address system for peace. He said, 'I pray to God that may there be peace in the whole of Gujarat and may the political leaders and students come to a compromise.' And then Swamishri appealed for peace to the people of Gujarat. And to the surprise and amazement of everyone, the two-month-old agitation was called off by the agitators unconditionally. The daily newspapers on the one hand printed the interview of Swamishri and on the other the happy news about the end of the students' agitation. The power of Swamishri's prayers became apparent to the sceptic reporter who had questioned Swamishri.

Q. 13 Answer the following concisely. (12 lines each.) (Total Marks: 8)

 **Note: Only main points are mention here. Examinee should write it briefly.**

1. Kushalkunvarba's understanding about the Pragat form of God. (5/53)

- A. Kushalkunvarba of Dharampur used to listen to the holy stories from Bhagvat everyday. One day, she heard, 'Shri Krishna held the hand of Rukmini.' that came in the story and the queen conveyed her thoughts to the Purani that their liberation could come through only when the Almighty himself grasps our wrist. After this incident her desire for an encounter with God grew stronger. Soon after that, Paramchaitanyanand Swami arrived at Dharampur and from him the queen heard the glory of Shriji Maharaj which made her desire to have darshan of Maharaj stronger. Maharaj arrived in Dharampur with a group of sadhus and devotees. The queen welcomed them with great warmth. She became unconscious about herself. Maharaj then gripped her wrist and made her get up. She asked Maharaj about Anirdesh which he wrote in the letter. Maharaj gave her darshan and explained all the things from the court to Akshardham regarding nirdesh and anirdesh. The queen stared at Maharaj and tried to meditate on the form of Maharaj full of divine splendor. Maharaj stayed there for six months. He called the devotees from Kathiawad by exempting their octroi. She fed a variety of rich dished everyday to Maharaj and the sadhus and herself supervised the arrangements. She requested to Maharaj to tell the sadhus not to add water in their bowls. She ordered dry fruits and sweets of high quality from lands far-off. She also arranged for cartloads of sugarcane and chunks of fresh jiggery, milk, curd, ghee, sugar and other rations. She brought out a procession with a view to provide the citizens with an opportunity for the darshan of Maharaj. The entire body of Maharaj was covered with ornaments and was performed arti and the queen requested Maharaj to stay there by giving him all her wealth. Maharaj was pleased and said, 'I have not come in this world to rule but to liberate many souls. You also not attach yourself with the State otherwise you'll have to take another birth.' The queen prayed him to make her free from all the desires. Maharaj gave her an impression of his lotus feet and asked her to keep her mind in this. She accommodated Maharaj on an elephant and covered a distance of a couple of kilometers to see them off. She felt

the pangs of separation afterwards. She was reminded of the divine happiness she had experienced from Maharaj, the twenty-two artis and all the meetings suffused with divine love, and many such other memories. Exactly on the fifteenth day after the departure of Maharaj, Kushalkunvarba passed away, remembering Maharaj. Such was her bhakti!

OR

2. Raghuvirji Maharaj arranged a session of holy discourses on Satsangijivan. (4/47-49)

- A. Raghuvirji Maharaj was detached. He used his wealth for the benefit of the satsang. When in the Samvat year 1911, Gunatitanand Swami came to Vartal on the occasion of Hari Jayanti. Acharya Maharaj said, "This time we have received a considerable amount by way of gift-offerings, so let us arrange for a session of holy discourses on Satsangijivan," and declared that he would bear the entire burden of boarding expenses of all the devotees, for a period of four months. Swami was pleased to hear this and said, "Alright, this proposal is appropriate on your part. What else could you do with so much wealth? Since Maharaj has appointed you as Acharya it is your duty to promote, maintain and expand the Satsang." As Gomti lake was empty, Acharya Maharaj requested Swami: "Swami, if you so desire, Gomti would be full of water." On the same afternoon there was a heavy shower and Gomti lake was overflowing with water. Swami used to talk about the Purushottam identity of Shriji Maharaj, on abandonment of sensual pleasures and on the process of being one with Akshar. The talks were held during the interval between shangar and mangala aaratis, and after the morning session of holy discourses. Some people who were felt jealous of Swami's popular discourses, and they made arrangements for holy story sessions to be followed by the discourses of Shuk Muni. But most of the people found his discourses uninteresting as they were pedantic and delivered in a low tone. It was then that Shriji Maharaj appeared in a divine form before Acharya Maharaj and told him to make Gunatitanand Swami deliver discourses, since he was kept there for that purpose; or else, he should be allowed to go to Junagadh. So Acharya Maharaj told everyone in the assembly, "As long as this session lasts, Gunatitanand Swami will deliver discourses and those who do not find this arrangement suitable may go away to the villages." – Raghuvirji asked a question to Swami, "Who is Akshar?" Swami replied, "The one who is followed by many people, whose talks remove the ignorance of the souls and enlighten the feeling of Brahman and who is totally convinced about the fact that Shriji Maharaj is the supreme Godhead, should be recognized as Akshar." At this juncture, inspired by Swami, Raghuvirji Maharaj instructed Achintyanand Brahmachari to compose a volume containing the divine exploits and the supreme glory of Shriji Maharaj. This book was entitled Harililakalpataru.

3. From Vices to Virtues. (29)

- A. Swamishri gathered the community of Harijans residing in the village of Bhoj and preached to them about the true purpose of life and moral conduct. Swamishri's loving words touched the community and they gave up their addictions at his holy feet. A month after this incident, when the festival of Dhuleti arrived, a flock of guests and relatives came to Bhoj with the intention of celebrating it with a liquor party. But when they entered the Harijan ghetto they were surprised to see a small religious gathering in which the Shikshapatri was being read. They saw the festival being celebrated with purity and joy. The guests insisted that they have a liquor party. But the local Harijans refused and replied, "Ever since we have become disciples of Pramukh Swami Maharaj we have stopped drinking altogether." Their words echoed with pride, joy and satisfaction. Through Swamishri's grace, the village of Bhoj, once a ground for bingeing, had become blessed with virtues.

OR


4. An End to 200 Years of Conflict (32-33)

- A. The villages of Kukad and Odarka were notorious for a conflict over a piece of disputed pastoral land that had protracted for 200 years. Many had died because of

the issue. The villagers had abstained from drinking each other's water. Through the decades, many arbitrators, like the Maharaja of Bhavnagar Krishnakumarsinhji, and British and Indian government officials had tried to resolve the conflict, but they failed. During this period, the transformation of Ramsangh bapu, a hard-core criminal who wreaked terror in the region of Ghogha took place through his association with Swamishri. Due to his request, on 12 April 1990, Swamishri visited Odarka and went to the disputed land on its outskirts. Here, Swamishri ceremoniously bathed the memorial stones of those who had been killed in the conflict with panchamrut, and water mixed from both villages. He did Mahapuja. Prayers were offered for the redemption of all those who had died in the conflict and for an end to the pledge to not drinking water from each other's village. Swamishri told the darbars to bath the memorial stones. The arti was performed. The Darbars drank water from each other's village offered by Swamishri. Two hundred years of vendetta was dissolved. Swamishri blessed the gatherings, 'You have pledged to water from each other's village, but there is one thing you have to abstain from, and that is drinking liquor. Progress is only possible if one forgets hate.

(SECTION-3: ESSAY)

Q.14 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. Yogi Yuvak Upvas College:** (Swaminarayan Prakash (Gujarati) July 2018, Page No. 11 to 13, 48) You may be wondering what type of college is this. You may have heard colleges of arts, science, commerce, technical, medical, etc. but never may have you heard of this type of college. This faculty has arisen from India only. The yogis of the ancient times laid the foundation for this, and thereafter, many incarnations, Santos and devotees built the structure on this foundation, but Bhagwan Swaminarayan has given it a new twist.

Maharaj loved penance. At the age of 11, he traveled all over India barefoot. He tolerated extreme heat, torrential rains, and cold wearing only a loincloth. He pleased Surya Narayan by doing penance in Pulhashram for 6 months. When he arrived in Loj, he told Muktanand Swami that I want to go back to the jungles after meeting Ramanand Swami. His Santos also did penance and passed through many tests. This is just a preface to this 'college'. Let's go, I'll show you this college; its name is upvas college. And the head of this college is none other than Yogiji Maharaj! All his life he did fasts along with seva and devotion. Penance was his unfailing weapon. Yogiji Maharaj used this 'weapon' to bring today's yuvaks on the path of ethics and good conduct.

One time, he was putting on clothes after a bath. Usually there would be yuvaks surrounding him. Yogiji Maharaj had given 5-7 yuvaks the agnaa to do fasting the next day. At the time, a yuvak came for darshan. Swami asked him, "You'll fast tomorrow, right?" The yuvak replied, "Yes Bapa!" Yogiji Maharaj said, "You'll do a waterless fast, right? Here, take my blessings." And then Yogiji Maharaj said, "This is Upvas College. He who comes here has to fast." A yuvak enthusiastically said, "Yogi Upvas College." Swamishri said, "No, Yogi Yuvak Upvas College." How could he connect with his beloved yuvaks without being one with them?

Little kids, teenagers, yuvaks, would all do waterless fast upon Yogiji Maharaj's agnaa, and that too willingly; the kids who ate 4- 5 times a day would do waterless

fast! Yogiji Maharaj had made the niyam that the yuvaks who come to do his seva have to fast for 5 days. If a new yuvak joined in his seva, he too had to fast. These incidents happened every day. Many yuvaks brought their classmates and friends to have darshan of Yogiji Maharaj. Some came out of curiosity, some came because their friend's insistence, others came willingly on their own. Swamishri asks for their introduction and then lovingly asked them to do a fast. And they willingly would say yes! One time 126 yuvaks and children had fasted nirjala for Jaljhilani Ekadashi per Yogiji Maharaj's agnaa. There was one child by the name of Harikrishna B. Brahmabhatt from Mumbai who Yogiji Maharaj lovingly called 'Sample'. He had also fasted. During the assembly, Yogiji Maharaj had Harikrishna get up and he told everyone, "Do you think these kids can even skip a meal? They eat 4-5 times a day, but he did a waterless fast. What a satyug this is!"

One prasang highlights how much importance Swamishri gave to fasting. Yogiji Maharaj was going from Amdavad to Bochasan for Guru Poornima samaiyo. He reached Bochasan via Dabhan at roughly 11:30 p.m. Thousands of devotees had been waiting for his darshan. He was very tired, but still sat in the assembly and gave everyone blessings. He then proceeded to his utaro. It was around 12 a.m. Everyone was very sleepy. At the time, 60 yuvaks from the Vidyanagar Chhatralay came for Swami's darshan. He met all of them and told them, "Tomorrow you all have to do waterless fast. Tomorrow is Guru Purnima. You get a lot of fruit from doing waterless fast." Everyone enthusiastically agreed to do the fast. Even in these conditions when Swamishri's uniqueness shines, one still can't help but be surprised.

In today's age where everyone is indulged in worldly pleasures, fasting and physical penance seem like a mockery. But by Yogiji Maharaj's word, thousands of yuvaks and children fasted, and this was a surprising fact for this age. This makes us realize that God is present on Earth. Gunatitanand Swami has also said that doing one fast is equal to doing 100 fasts in Badrikashram.

Once while Swamishri was bathing, a list of the yuvaks who would be fasting the next day was being made. There were 64 on the list. Bharat Mehta brought his Punjabi neighbor for Swami's darshan. Swami immediately asked the neighbor whether he'd also fast the next day. He agreed and then told Swami that he was fasting today as well. Swami asked him why so, and he said that he fasts every Monday. Swamishri then told him to still fast the next day, and he agreed! Swamishri then gave him a pat on his back and told him, "Here, I give you 2 kilos of strength!" Saying this, he showed his pleasure towards the yuvak. Jokingly, yuvaks would ask Swami for strength in kilos. And Swamishri would do so just to please them. Who else can give such strength? "Here, I give you 2 kilos strength." Those sound like the words of a businessman. Weight has an old relationship with business. But business of strength? What must that be like? Bodily strength or spiritual strength? No one can give bodily strength, but one can definitely give spiritual strength! Shriji Maharaj has said in the Vachanamrut that if one has spiritual strength, he can overcome any fear.

A sant has said that without being in the company of a good sant and his compassion, one may read all the scriptures but he won't understand them and all his efforts will be fruitless. Yogiji Maharaj would many times exemplify this thought. When yuvaks and children would come to bathe him, he would take a 'fee' in the form of fasting. These children and yuvaks had a hard time doing fasts, so they would come running to him. But Yogiji Maharaj was very strong in this penance, so he wouldn't let anyone lose. He would tell them, "Here, I gave you 2 kilos of strength. Nothing will happen and you'll pull through." And by his touch, his eyesight, and his words, everyone would get the self-confidence and enthusiasm needed to do the fasts. Many have experienced this. One gains strength only at the refuge of Bhagwan or the Sant. He who has the unlimited strength of God can say such words and give such strength. Yogiji Maharaj very easily said such words; had others experience that strength.

- 2. Satsang in New Zealand with Swamishri:** (Swaminarayan Prakash (Gujarati) April 2018, Page No. 14 to 17) Brahswarup Pramukh Swami Maharaj established first B.A.P.S. Mandir in Oakland of New Zealand in 2002. By his blessing in short time in Wellington, capital of New Zealand, Crist Church, Rotoruaa etc. in cities established B.A.P.S. mandir - result increase of satsang - In Feb-18 P. P. Mahant Swami came here and gave full of spiritual (talks) to thousands of devotees. P. Bhagavadiy shree Hemantbhai welcome to Swamishree by garland from satsang mandal of New Zealand - terminal manger also welcome to Swamishree according to his country tradition.
1. Bal Din: Start of bal-din from morning puja - kirtan- bhakti suitable for Baldin-in evening sabha main thought 'Ava Sant ne namu shish' was main project Pramukh Swami Maharaj's virtue was like to Similar in P. Mahant Swami Maharaj for his pratiti children does suitable app for the present-day spirit of the age by compare his work and virtues. This live presentation like recitation by children impressive and... dialogue impress Swamishree and everyone also. Aashirvad : if we are stay Shreeji Maharaj in our heart then all virtues come - All is come in Aagna. go in Bal-mandal and do what your Sanchalak say. If we obey Aagna that is Kurpa. More benefits - Akshardham - never go Satpurush from earth. He tell in significance.
 2. Yuva-din: Yuvaks welcome to Swamishree and Harikrishna Maharaj in Yuva-din By yuvaks presentation dialogue 'Mala na Manaka' Swamishree gave blessings and say: anything do but maintain Divyabhav then come in Mala na Manaka - remember of Yogiji Maharaj love - by love all swabhav go away and we swimming. He attract Yuvaks from faraway - renunciation of people, doing of Swamishree favour then came eight-nine person in mala na manaka - Yuvak and yuvati write own mistake, put in Yagna Kund by Swamishree put akshat in kund and gave forgiveness.
 3. Kishore Din: Parents and descendants presentation between humorous dialogue - blessings of Swamishree: Shastriji Maharaj told, 'in study first number and if become sadhu then take first number' Yogiji Maharaj and Pramukh Swami Maharaj maintain first in study. Shastriji Maharaj's by aagna Pramukh Swami Maharaj leave all renounce and became a sadhu. As faith that Satpurush speak true and that is benefits. Pramukh Swami Maharaj prohibit phone to Yuvaks. The day of competition, so maintain your mind in study.
 4. Satsang Sabha 'Sanskriti Ek Khoj' name dialogue in public satsang Sabha- In idle talk of Shikandar and Rushimunies between darshan of extraordinary Indian sanskruti Pramukh Swami Maharaj and Mahant Swami Maharaj protect Indian sanskruti - blessing: Honesty because of Pramukh Swami Maharaj in Children, Yuvaks, and aged person, also get Atma-Parmatma's knowledge, become of satsang - So they live safe with honesty.
 5. Installation Shree Nilkanth Varni: Installation of Abhishek Murti. Oakland of B.A.P.S. Swaminarayan mandir - stand up much hard labour Sant in construction of Abhisek madapam garland by Swamishree - Blessings:- Everybody of good wishes fulfil - if no wish but do abhishek with devoutness. They are God, ours are his Das.
 6. Samp Din: If keep samp how atmosphere create, on that nice dialogue - Blessing: Samp can do any work complete - Pramukh Swami Maharaj told, 'Eat poison but can keep Samp' when there is samp then there Moksa - if have samp then God stay with us. that feel joy.
 7. In Wellington welcome of Swamishree - doing vow, penance, fast devotees on Swamishree's grace - speech of Atmaswarup Swami - 'Sampsurtra' name of booklet see and pleased and give blessings - give blessings after kirtan pravachan in public Sabha. Talk of keep body in Niyams. In sang of kusang mind become kumind and if sang of satsang become suman. Satsang change mind. Devoutness make all of, then Swamishree departure from New Zealand.

- 3. To Nurture a Child's Mind: Dhyan and Mansi Puja:** (Swaminarayan Prakash (Gujarati) September 2018, Page No. 5 to 7) In present time for happiness and enjoyment to get many elemental articles and instruments of usage - children can use more, but murti of innocent like this children more impatient and restless - question develop that mature persons have families and also professional circumstance, so happened but how can children happened mentally pressure - modern researches also believe that in children, pupils getting seen like mentally pressure - result of depression because pupils in small age go to way of bad habits - children's to be suffocated burden of education - everyday grow of competition, pupils go pull by pressure - this pressure can spread that much, so children thought about suicide - and take this step so much incident see in our community.
1. Worry of parents - but what solution for that - researches prove that burden of education and so much competition so playing and jumping children feel pressure for that in foreign country by researchers Dhyan and mansi puja visualize takneek become pressure happen decrease - in Swaminarayan sampradya every morning doing puja with mansi puja is one of takneek - schools of 1,50,000 pupils doing dhyan(meditation) by practise get reward in America in three years -
 2. Dhyan and Brain: At birth time our brain undeveloped - when body develop with also develop brain - but with Dhyan and Mansi puja develop brain fast - brain become fast healthy - Dhyan and mansi puja is one of the medium so brain's waves make each other good - everyday practise of dhyan brain's in some patras more active, good and balance, so because of that children capacity improve more
 3. Children's mentally pressure and part of parents with children : in exam time if child live in pressure do meditation two times ten minutes every day then his brain develop speedy - exhaustion, deprecation, worry from that naturally relief - interal happiness- simplicity improve - by experiments noted that itself decision power improve - if parents sit with children and doing Dhyan with them, so it results come good.
 4. Dhyan and Brain's waves: doing everyday dhyan and mansi puja so effect on Brain's waves - by different waves body's automatic in narvs method fundamental change - Blood pressure become in control, mind become peaceful - by dhyan experience of greatest spiritual joy - deftness of senses - and vigilance-concern treated increase-if man in deeply sleep like that of benefits see on meditation person by experiment - on feeling method active effect - no source of measuring more details for Dhyan-mansi puja in science - happiness, mentally and spiritual increase peace etc. profit not prove science by dhyan and mansi puja - more product of electric-power founder child's mother in playing teach visualization - because of this training in the child more different tape strength nurture - this type more example American scientist write that of you make your life active, so stand vision in your mind - so your way is easy. thus our dhyan and mansipuja is divine spiritual tradition - this good gift parents encourage his children - if children follow this so for us and our family one good step. peace, stability, and happiness to get our children educational, spiritually, moral progress happened and so our head is up for them.

 **THE END** 