

Bochasanwasi Shri Aksharpurushottam Swaminarayan Sanstha
Satsang Shikshan Pariksha

SATSANG PRAVIN-PAPER-1

Time : 9.00 to 12.00 p.m.

Total Marks : 100

Sunday, 6 March, 2016

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 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 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.

1. Glory of the Gunatit Sadhu: In the bhajans of the paramhansas. (5/107-110)
(Note: In Ref. no. 1, 2 & 3, If examinee written any two of the below line than that Ref. should be given correct.)

Reff. 1: Sant bole te bhelo hu bolu re, Sant na bhule hu ye na bhulu re;
Sant vat bheli karu vat re, em Santma chhau sakshat re.
Sant juve te bhelo hu jou re, Sant suta pachhi hu sou re;
Sant jage te bhelo hu jagu re, Sant joi ati anuragu re.
Sant jame te bhelo hu jamu re, Sant bhame te kedye hu bhamu re;
Sant dukhane hu dukhano re, eh vat satya jan jano re,

Sant hu ne hu te vali Sant re, em Shri mukhe kahe Bhagwant re,
Sant manajo mari murati re, ema fer nathi ek rati re. (Purushottam Prakash)

Reff.2: Eva Sant jamye jamya Shyam, jamya sahu devata;
Jamya sarve lok sarve dham, sahu thaya truptata.
Eva Sant malye malya Swami, khami koye na rahi;
Kahe Nishkulanand shish nami, sachi sahune kahi. (Chosath Padi 3)

Reff.3: Sant krupae sukh upaje, Sant krupathi sare kam;
Sant krupathi pamie, Puran Purushottam dham.
Sant krupathi sadmati jage, Sant krupathi sadguna;
Sant krupa vina sadhuta, kahone pamya kuna.
Sant sevyā tene sarve sevyā, sevyā Shri Hari Bhagwan;
Rushi muni sevyā devata, jene Sant karya raji man.
Kamadugha kalpataru, paras chintamani char,
Sant saman eke nahi, me manma karyo vichar. (**Bhaktachintāmani 2**)

Reff. 4: Dhanya Dhanya e Sant sujanane, jenu ulati palatyu ap,
Sant te swayam Hari.
Ap tali malya Bhagwanma, jena apma Harino vyap,
Sant te swayam Hari. (**Nishkulanand Swami's kirtan**)

Reff. 5: Aise mere jan Ekantik, tehi sam aur na koi;
Muktanand kahat yu Mohan, mero hi sarvasva soi.

Reff. 6: Muktanand maha Santne, Prabhu pragat pase re;
Anubhavine antare rahe Rama vase re. (**Sadguru Muktanand Swami**)

Reff. 7: Brahmanand kahe Santki sobat, milat he Pragat Murari,
Jagatmahi Sant param hitakari. (**Sadguru Brahmanand Swami**)

Reff. 8: Athe pahor anand jena angma, rame Govind eva Santna re Sangma;
Eva Sant Harine pyare re, Tethi ghadie na rahe Valo nyara re.
Eva Santni balihari re, Jene gune rijhya Girdhari re. (**Sadguru Premanand Swami**)

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

Reff. 1: "Brahman resides only at 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." (**Vachanāmṛut Vartāl 13**)

Reff. 2: "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**)

Reff. 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)

Reff. 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)**

3. Necessity of knowing God as the all-doer. (2/7-8)

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

Reff. 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 person who are nastik outcasts, nor should one listen to their talks, even unknowingly” **(Vachanamrut Kariyani 10)**

Reff. 3: “God is 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)**

Reff. 4: “Realize that God is not like kala, not like karma, not like swabhav, not like maya, and not like Purush. He realize God to be distinct from everything, their controller and cause; yet, despite being their cause, he is beyond their influence.” **(Vachanamrut Gadhada I 62)**

Reff. 5: “If someone happens to come rushing in a violent rage, the devotee should still understanding that whatever happens is as willed by my master [God]. Without his will, nobody can remove even a leaf.” **(Swamini Vato 1.88)**

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

1. “Sarva avatar ema samay, pote koi ma lin na thay.” (4/55)

A. Shriji Maharaj’s Supremacy: As understood from His incident. (4/54)

2. “Rushi patnie Hari raji karya, rushi rahya paritap may.” (5/91)

A. Deficiencies resulting from not realizing the form of God. (5/89)

3. “Uttamkulma dhari avatar, Shri Hari kaj tajyo sansar.” (6/139)

A. Scriptural evidence. (6/138)


4. “They do not realize that becoming aksharrup and serving Shri Purushottam Narayan is in itself liberation.” (6/120)

A. For ultimate liberation. (6/120)

5. “Tyaktva deham punarjanma naiti mameti so’rjuna.” (3/24)

A. Necessity of understanding divyabhav. (3/24)

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. 1, 3 (6/145)

2. 1, 4 (6/125)

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

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

1. Vagha Khachar felt the removal of all the sensual cravings. (6/149)

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 Mahuva, "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 is 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.

Significance: It is very difficult to recognize the form of Aksharbrahman. It is possible only when a mumukshu get the boundless blessing of Aksharbrahman.

2. He is omniscient, omnipotent and the Dhanvantar Vaidya. (6/154)

Once Gopālānand Swāmi halted at Gadhadā on his way to Junāgadh. He mentioned, "Mahārāj appointed Mahants for different mandirs but Gunātītānand Swāmi has proved to be the best of them. He completed the construction of Junagadh mandir despite the opposition of the Nagar community. He has also improved the financial standing of the mandir and spread the Sampradāya's message all over Sorath. The sādhus in his group strictly observe all the religious tenets and the ascetics' codes of conduct. He has pleased Āchārya Raghuvirji Mahārāj. Conducting round-the-clock religious discourses, he has not lost sight of Mahārāj even for a second. He is incomparable in the entire Sampradāya. He is omniscient, omnipotent and the Dhanvantar Vaidya.


Significance: Gunatit is one and nobody else can be Gunatit. He can constantly keep Maharaj's memories during all his work and liberate many souls.

3. Pathway to peace shown to Muktanand Swami by Shriji Maharaj. (5/83)

Once Sadguru Muktānand Swāmi asked Shriji Mahārāj the means to peace. Shriji Mahārāj narrated various incidents of His own life beginning with His birth. Muktānand Swāmi felt that Mahārāj had missed the point. The following day, he repeated the same question. Mahārāj again started to repeat the same account of His life. Muktānand Swāmi, however, failed to grasp the essence of Maharaj's words. Finally Shriji Mahārāj said, "Swāmi, please go to the villages; you will experience peace." So, Muktānand Swāmi left Gadhadā. Nityānand Swāmi followed him and explained, "Shriji Mahārāj is God Himself. Nowhere else will you find the peace which comes from reminiscing the divine episodes of the pragat form of God. Mahārāj wanted you to realise this. That is why He had narrated various incidents of His life to you." Muktānand Swāmi soon realized his mistake.

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: (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. **Gunatitanand Swami's unique glory: As described in the Swamini Vato. (6/151-152)**

(1) "Someone may ask What is Akshardhām is like. Well, we have seen God, seen those who live in Akshardham, seen the servants of God, seen those who live near God and have talked to them. Now, the only thing left is that we cannot see the divine light of Akshardham. And God resides in this Sadhu; therefore keep trust in him." **(Swamini Vato 4.66)** (2) "This sadhu constantly remains in the presence of God. He is not likely to remain distant for even a moment. But he has stayed here, away from God, for the liberation of the jivas. At present, people say that such talks cannot be given by another sadhu in his lifetime, since he would not even know how to do it. And even if he studied for an entire lifetime, such talks cannot be learnt." **(Swamini Vato 5.20)** (3) "Today, those who have taken birth in human form have one foot in Akshardham, and those who have recognized this sadhu have both feet in Akshardham." **(Swamini Vato 3.26)** (4) "The form of God that is in Akshardham and the one which you see [Bhagwan Swaminarayan] are identical. The only difference is that the former shows more light. The only deficiency is in not understanding this murti - which one is seeing - to be the same as the murti in Akshardham. Therefore, understand divine traits and human traits to be one and the same, and everything will be achieved. All other things will be automatically understood afterwards." **(Swamini Vato 5.255)** (5) "In Vartal, Swami said, 'There is no need to do anything else. Become his devotee and surrender the jiva to him. By this, everything is being done. In Akshardham, Maharaj is seated like this facing north.' After saying this, he demonstrated by pointing his finger from the toe on his foot to the crown of his head." **(Swamini Vato 4.89)** (6) "This sadhu is a 'foreigner' [i.e., not belonging to this universe.] With the pragat form of Maharaj, this sadhu can be seen. Otherwise, this sadhu is not to be found anywhere else." **(Swamini Vato 4.70, 4.51)**

2. **Origin of the understanding of God as nirakar. (3/13-15)**

As mentioned earlier, by treating God as formless, one commits a far more serious sin than the five grave sins. Not only that, but such conduct maligns God and negates all one's virtues. Naturally, the question arises as to how the understanding of a nirakar God developed?" Using the shastras, some argue that God is formless. To them, Shriji Maharaj replies, "The Shrimad Bhagvat proclaims that Brahman possesses a form. However, if those who read it do not have bhakti for God, they will understand God to be formless, even from reading the Shrimad Bhagavat." **(Vacha. Gadhada II 10)** Shukdevji recited the Shrimad Bhagvat. Narad, Shaunak and other sages, the pioneering spirits of the path of devotion delivered discourses on the Bhagvat. Shukdevji preferred discourses on God to meditation: "Parinishthito'pi nairgunye uttamashlokalilaya; Gruhitacheta rajarshe akhyanam yadadhitavan." Addressing King Parikshit, Shukdevji says, "O King! Despite being perfectly poised in the nirgun state, I - having been attracted by the divine actions and incidents of God - studied the Shrimad Bhagavat epic. **(Shrimad Bhagvat 2.1.9)** Reciting the account of God's divine life, Shukdevji does not interpret him as formless. While describing his human behaviour as divine and not mayik, there is negation of the mayik form. Reading this description, the ignorant and undevour interpret this to mean that God is formless and then stubbornly stick to these beliefs. They pick out words from the shastras that support their false beliefs, they mislead the aspirants. Shriji Maharaj says, "From a group of people, someone saw its hoof, another saw its stomach, and yet another saw its udder. Whichever part of the cow was seen did, in fact, belong to the cow, yet no one saw the cow completely. But, because at least one part was seen, it can be said that the cow was actually seen. In the same manner, a person can be said to have seen the atma to the extent to which he has seen the light of the atma through his indriyas or antahkaran. This, however, cannot be said to be perfect atma-realization." **(Vacha. Loya 15)** The understanding of the formlessness of God is propagated by those who have not attained the stage of self-realization or God-realization and by those who do not have faith in the form of God. Either they have not correctly grasped the scriptural meanings or they

are deliberately distorting them. Therefore it is laid down in the shastras, “The words of the shastras cannot be understood in their true context by anyone except an ekantik bhakta. Which words? Words such as, ‘God is formless’, ‘universally pervasive’, ‘luminous’ and ‘nirgun’. On hearing such descriptions, a fool concludes that the shastras describe God as being formless” **(Vacha. Gadhada I 66)** The listeners and readers are confused by descriptions of God as nirgun and infer that God has no form. However, their inference is the result of their misunderstanding. **(Vacha. Gadhada I 66)** To attempt to understand the knowledge of God’s form by the study of only one shastra often leads to imperfect understanding. Precisely for this reason, Shriji Maharaj clarifies, “In the Vedas, God himself has described his nature in many ways, but no one could comprehend it.... This is how the Sankhya shastra and the Yoga shastra described God’s nature; still, no one attained realization of the nature of God as he is. By inference it was accepted. ... However, is that God black or yellow? Is he tall or short? Does he possess a form, or is he formless? That was not realized. ... Thereafter, Vasudev Bhagwan himself composed the Panchratra Tantra, in which he explained, ‘In his own Akshardham, Shri Krishna Purushottam Bhagwan eternally possesses a divine form. ..In this way, he profounded that God possesses a form. ...Only one who realize God through these four shastras [Sankhya, Yoga, Vedanta and Pancharatra] can be said to possess total jnan.” **(Vacha. Vartal 2)** “The drawback in trying to understand God’s form from the Vedanta shastras alone is that God - Who is described as the cause of all, pervading all and nirgun - is believed to be formless. The eternal form of God would not be realized as being devoid of mayik arms, legs, etc., and as possessing divine limbs.” **(Vacha. Gadhada I 52)** Therefore, only a Satpurush can explain the apparent contradictions of the shastras. The knowledge of God’s divine form can therefore only be attained through such a Sadhu. Shriji Maharaj explicitly says, “These facts [about the divine form of God] can be understood only from a person who firmly believes that God is forever divine and possesses a form; they can never be understood from others.” **(Vacha. Gadhada I 64)**

3. **Akshardham: The highest abode; Shriji Maharaj: The supreme. (4/35-39)**

Akshardham is the divine abode of Bhagwan Swaminarayan. It is distinct and above the abodes of other incarnations and deities. As ordained by God, other incarnations, devotees and deities reside in different abodes. Nishkulanand Swami explains:

Brahma rakhya Satyalokma, Shivane rakhya Kailas;
Vishnune rakhya Vaikunthma, ema apyo jujavo nivas.
Indra rakhyo Amaravati, Sheshjine rakhya Patal;
Jya jya kari Harie agna, tiya rahya sukhe sadakal.
Badritale rakhya Rushishwar, Nirannamukta rakhya Shvetsdweepma;
Gopi-gopa rakhya Goloke, rakhya mukta Akshar samipma.

(Nishkulanand Kavya, Vachan Vidhi 37)

Barring Akshardham, the remaining lokas are enwrapped in maya, and are subject to the triple misfortunes. **Sadguru Muktanand Swami says:**

Chaud loka Vaikunth lagi, mayani pagi re;
Tethi anubhavi alaga rahe, traya tap agi re,

Akshardham transcends maya and hence is immune from the three types of miseries. The bliss in Akshardham is therefore incomparable, Shriji Maharaj explains, “Moreover, the happiness of humans exceeds the happiness of animals; and the happiness of a king exceeds that; and the happiness of deities exceeds that; and the happiness of Indra exceeds that; then Bruhaspati’s happiness, then Brahma’s then Vaikunth’s. Beyond that, the happiness of Golok is superior, and finally, the bliss of God’s Akshardham is far more superior.” **(Vacha. Panchala 1)**

Nishkulanand Swami also says:

Jeh Dhamne pamine prani, pachhu padvanu nathi re,
Sarve par chhe sukhni khani, kevu kahie tene kathi re.

Anant mukta jya anande bhariya, rahe chhe Prabhuji pas re,
Sukh sukh jya sukhna dariya, ty a vasi rahya vas re.

Eva Dhamni agal bija, shi Ganatima ganaya re.... **(Chosath Padi 55-56)**

Therefore, Shriji Maharaj says that the bliss offered by his divine abode is so infinitely overwhelming that in comparison to it, the happiness offered by the lokas of the deities is described in Mokshadharma as utterly infernal and insignificant. **(Vacha. Sarangpur 1, 4, 11; Gadhada III 28)**

Apart from Akshardham, all other abodes are perishable. Akshardham is imperishable and eternal. **Nishkulanand Swami says:**

Ma'pralay kalana agnima sija, hamesh je hanaya re,

Prakruti Purush pralayma ave, bhav brahma na rahe koy re,

Chaud loka dham raheva na pame, sarve sanhar hoy re. **(Chosath Padi 56)**

Shriji Maharaj also explains, "With the exception of God's Akshardham, the form of God in that Akshardham and his devotees in that Akshardham, everything else - all of the realms, the deities, and the opulence of the deities - is perishable." **(Vacha. Gadhada II 24)** All other abodes are ephemeral. Eventually, the jivas have to return to the cycle of birth and death. Only from Akshardham does a mukta never return:

Na tadbhasayate suryo na shashanko na pavakaha |

Yadgatva na nivartante taddhama paramam mama || **(Bhagvad Gita 15.6)**

The other abodes are influenced by the three gunas and maya (e.g. the dispute between Radhikaji and Shridama in Golok is indicative of tamoguna. Tamoguna was also apparent in Jay and Vijay when they belittled Sanak and the sages in Vaikunth). It is only Akshardham that is uninfluenced by the gunas or maya.

Golok, Vaikunth and other abodes have specific dimensions according to scriptural descriptions. However, because of its vastness, Akshardham is described as immeasurable and endless in all directions. **(Vacha. Loya 14).**

Other abodes abound with material objects such as diamond-studded palaces, jewels, etc. Akshardham, however, is flooded with divine light. Purushottam, Akshar and the akshar muktas dwell within that divine light. Shriji Maharaj describes his abode in Premanand Swami's kirtan, "Bolya Shri Hari re...":

Maru Dham chhe re, Akshar amrut jenu nam;

Sarve samrathi re, shakti gun e kari abhiram.

Ati tejomay re, ravi shashi kotik varane jay;

Shital shant chhe re, tejni upama nav devay.

- **Sadguru Premanand Swami**

Sadguru Nishkulanand Swami also writes:

Tej tej jiya tej ambar, tejomay tan tena re,

Tejomay jya sarve akar, shu kahiye sukh ena re.

Te tej madhye sinhasa shobhe, tiya betha bahunami re,

Nishkulanand kahe man lobhe, Puran Purushottam pami re.

- **Chosath Padi 55**

In his talks, Gunatitanand Swami has clearly stated the superiority of Akshardham over other abodes. **(Swamini Vato 3.11, 3.23, 3.49)**


Shriji Maharaj also describes, in his own words, the superlative position of his divine abode, "The abode in the form of Akshar is the highest and beyond all." **(Vedras, p.146)**

In Samvat year 1869(1813CE), Shriji Maharaj was bedridden. By his yogic powers, he visited various abodes, ultimately reaching Akshardham. He describes the journey, "I went alone to the abode of Shri Purushottam Narayan, which transcends everything. There, I saw that it was I who was Purushottam; I did not see anyone eminent apart from myself.Moreover, I will grant my supreme abode to all who come to my refuge and understand this." **(Vacha. Ahmedabad 7)**

Here, Shriji Maharaj has unambiguously described Akshardham as the highest. That

abode is his and he himself is supreme there. It is therefore but natural that God residing in such a transcendent and divine Akshardham, should also be the highest, the supreme of all gods.

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. Principle of Akshar-Purushottam upasana verified by Shastriji Maharaj proves to be true. (6/162-163)

A. Shastriji Maharaj, with his very sharp intelligence, thoroughly verified the belief that Gunatitanand Swami was Akshar. He checked all the incidents described earlier as well as many more by hearing them directly from original and authentic sources. In a letter written to devotees in Africa, Shastriji Maharaj mentioned the sources from whom he had come to know about specific incidents. He wrote, "I confidentially asked Kothari Gordhanbhai of Vartal, "You and some others are against accepting Swami as Akshar. But Acharya Raghuvirji Maharaj regularly used to go to Junagadh to listen to the discourses of Gunatitanand Swami. 'What was his understanding?' "Kothari specifically replied, 'Initially, he was not quite categorical in saying so. But after his visit [to Junagadh] in Samvat Year 1917 (1861 CE), he became one with Swami and was convinced that Swami was Akshar. This much can I say on oath."

Summing up, Shastriji Maharaj wrote, "I do not know how to manipulate stories to serve to my personal motives. Besides, to lie is a grave sin. The Shrimad Bhagavat proclaims, 'Nasatyat param papam' - 'There is no greater sin than lying.' Moreover, the Earth has said, 'I can bear the burden of all sinners. But I cannot bear the burden of one who speaks the untruth.' I have no reason to lie. If you truly trust me and treat me as an honest and sincere person, then please accept the above description as authentic and have unflinching faith in the fact that 'Swami is Anadi Akshar and Shriji Maharaj is Purna Purushottam Bhagwan.'" Since it is a plain fact that 'Swami is Akshar', the principle has been propagated by the will of Shriji Maharaj. After the propagation of Gunatitanand Swami as Akshar began, organized propaganda was started about Gopalanand Swami also being the incarnation of Akshar. In some mandirs, 'Mul Akshar Murti Gopalanand Swami' was written under Gopalanand Swami's murtis. Presuming that certain persons may not accept Gunatitanand Swami as Mul Akshar, nevertheless, the principle of Akshar-Purushottam still stands valid, and the principle that Shriji Maharaj should be honoured along with his ideal devotee is the logical corollary. In other words, Principle of Akshar-Purushottam upasana verified by Shastriji Maharaj proves to be true.

2. Glory of the Gunatit Sadhu: 'Kamil, kabil sub hunar tere hath.' (5/106)

A. Aksharbrahman Gunatitanand Swami describes the glory of the great Sadhu, "He is great, has realized God, lives according to the commands of God, tolerates hardships; God is under his control, God does as he says, God travels to wherever he says; he has won over God, he knows the opinion of God, he grants moksha, by his darshan one has the darshan of God, by worshipping him one worships God; he frees us from having to stay in the womb, hell and the cycle of birth and death and help us attain the limitless Akshardham of God; he helps us attain similarity to God - that is how great he is. God cannot live without him and by his darshan, the five grave sins are burnt away. By the actions of his senses the universe is enlivened, and Time, karma and maya tremble before him. Just as by worshipping this Sadhu, God is worshipped. He is the provider of food; the indweller, omniscient, all-doer, and he appears to be like a human but is not human. God continuously stays with him, he helps one attain the eternal abode; he is the doer, yet is the non-doer; like a tree, his body is for the benefit of others; he possesses

the qualities of the genuine Sadhu which have been in the shastras; he is 'kamil sub hunar tere hath' [he is pure and perfect and has mastered all the arts]" (Swamini Vato 4.143)

"The Sadhu is greater than all. His glory was narrated. The details: bigger than all is earth and then from water, fire, wind, space, ahamkar, mahatattva, Pradhan-purush, Mul Prakruti-Purush upto Akshar, each one is bigger than the preceding one. And God is the support of all. The Sadhu continually beholds this great God in his heart. Therefore, he is great" (Swamini Vato 2.110)

3. Brahman merges into the form of Parabrahman. (6/133)

- A.** Merging of Brahman into Parabrahman means that the powers of Brahman are suppressed and the influence of Parabrahman predominantly prevails. The powers of Brahman are suppressed in the superior powers and glory of Parabrahman, but there is no merging of Aksharbrahman's form. Shriji Maharaj has clarified in the Vachanamrut "In this manner, in whomever that Purushottam Bhagwan 'enters' for the purpose of fulfilling many types of tasks, he eclipses that entity by his own divine light and he himself reigns supreme through that entity. Moreover, in whomever he resides, he suppresses their enters iron, it suppresses the quality of coldness and the black colour of the iron and exhibits its own quality. Also, when the sun rises, the light from all of the stars, the moon, etc., merges into its own light, and only the sun's light remains. In the same way, in whomever God 'enters', he overpowers their light and exhibits his own divine light to a greater degree" (Vachanamrut, Panchala 7)

Lakshaman, the son of Viro Sheladiya of Samadhiyala, was lost in the meditation of Gunatitanand Swami and became one with him. At that time, he saw Shriji Maharaj in place of Gunatitanand Swami. He thus had the vision of Brahman merging into Parabrahman.

Q.7 Complete the following statements based on summary. (Total Marks: 7)

What to understand?

1. In the form of the guru as the eternal and complete representative of Parabrahman, that Akshar manifests in a human form with Paramatma in each brahmand so that through his (Akshar's) divine association, he can make the jivas and ishvars who are bound in the cycle of birth and death brahmarup, establish in them the highest level of nirvikalp nischay, ultimately liberate them and forever let them experience the manifest presence of Paramatma through himself. He (the Aksharbrahman guru) protects the traditions of the Sampradaya and graces all with the experience of the highest bliss. (171)
2. 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. (172)
3. The meaning of the Swaminarayan mahāmantra is incorporated in the meaning of Akshar-Purushottam upāsānā. That is, to become swāmirup, i.e., aksharrup, and offer bhakti and upāsānā with dāsabhāva to Narayan, i.e., Parabrahman Purushottam Narayan. (173)
4. In the form of Dham (Akshardham), Aksharbrahman is the divine abode of Parabrahman, the murtiman(personal) form of Aksharbrahman and the infinite akshar muktas. There is only one such Akshardham; it is eternal and forever beyond the three gunas. Only the muktas who have attained similarity to Aksharbrahman are able to enter it. (170)

What not to understand?

5. Articles such as the footwear and clothes worn by Shriji Maharaj, quilts and rooms used by him are equivalent to Mul Aksharbrahman. (174)
6. It is possible to become brahmarup or ekantik through the refuge of the mandir murtis or shastras without resorting to Parabrahman Paramatma or a God-realized Gunatit Sadhu. (175)

7. Shriji Maharaj - Purushottam Narayan is like the various avatars or acharyas or devotees. (174)
- Q.8 Write a short note on:** Glory of equal service and bhakti to Akshar and Purushottam. (6/135-137) **(Total Marks: 5)**

 **Note: Minumum three example with reference should be written.**

By consecrating the murtis of Nar-Narayan, Lakshmi-Narayan, Radha-Krishna and others Bhagwan Swaminarayan advocated the equal service of Bhakta-Bhagwan, i.e., God and his choicest devotee. Commenting on verse 11 of the Shikshapatri, Sadguru Shatanand Muni has written, "In a mandir where only the murti of Shri Krishna has been consecrated, a devotee should deeply feel that Shri Krishna is there with Radha and other attendants." Following this principle, a devotee should feel that where only the murti of Shri Hari Krishna Maharaj (Sahajanand Swami) has been consecrated, Shri Hari Krishna Maharaj's ideal devotee, Aksharbrahman Gunatitanand Swami, is also present. In the Vachanamrut, replying to Nityanand Swami's question, Bhagwan Swaminarayan describes this as the best way to eradicate the drawbacks of 100 lives in one life: "Nityanand Swami asked, 'Can a devotee who is of the lowest level eradicate his deficiency and become a devotee of the highest level in this very life, or not?' "Shriji Maharaj replied, 'Just as one performs the mansi puja of God, if one also performs the mansi puja of the ideal Bhakta along with God, by offering him the prasada of God; and just as one prepares a thal for God, similarly, if one also prepares a thal for God's ideal Bhakta and serves it to him; and just as one donates five rupees to God, similarly, if one also donates money to the great Sant - then by performing with extreme affection such similar service of God and the Sant who possesses the highest qualities, even if he is a devotee of the lowest type and was destined to become a devotee of the highest type after two lives, or after four lives, or after ten lives, or after a hundred lives, he will become a devotee of the highest calibre in this very life. Such are the fruits of the similar service of God and God's Bhakta." This answers the frequently asked question: since Sadguru Gunatitanand Swami, Sadguru Gopalanand Swami were sadhus is it appropriate to adorn their murtis with rich garments, crowns and ornaments? The answer is that Shriji Maharaj has shown equal service as the best means to eradicate the drawbacks of 100 lives in one life. Further details are presented in the Appendix, p.180

The inference is therefore very clear that Shastriji Maharaj did not concoct a new theory of Swami and Narayan, i.e., of Akshar and Purushottam. He has only lucidly explained the core of Shriji Maharaj's principle in the Sampradaya and thus opened the doors to liberation for infinite jivas.

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 Vibhisan. Ravan had affection for Sita, but anger for Rama. As a result he was beheaded. Similarly if one is affectionate towards the ideal, Gunatit, 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 Gunatit, one's ears and nose may get cut off. Vibhisan, 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 - Dham, God - Dhami, and the akshar muktas.

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. "Today, at last, your merits have been fulfilled." (5/50)

➡ Maharaj - Kushalkunvarba

- Kushalkunvarba placed her head at the feet of Maharaj and gripped his lotus feet, she became unconscious about herself, Maharaj then gripped her wrist and made get up and talked about her previous births.
- 2. **“Even today I have not been able to remove that gesture from my mind.” (2/18)**
 - Kalyandas - Mukunddas
 - At Vakaner Mukunddas expressed his wish to Kalyandas in solitude, “I want to observe brahmacharya, so please guide me.” then.
- 3. **“If you cultivate character, then it will not take long for you to become rich.” (29)**
 - Swamishri - Harijans
 - Swamishri had come of his own accord to the community of Harijans residing at the extreme end of the Bhoj village and preached them about the true purpose of life and moral conduct.

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

1. **Curd rolled down from Parvatbhai's hands. (6/63)**
 - A. Parvatbhai used to see the form of Maharaj constantly. He constantly remembered Maharaj and had all his desires fulfilled. Once, Parvatbhai was busy ploughing the farm. It was noon. So Parvatbhai began to offer lunch to Maharaj mentally. Parvatbhai was engrossed in the image of Maharaj and consequently, the speed of his plough was reduced. The ploughman who was following him thought, “Parvatbhai is dosing.” So he prodded him with an implement. Parvatbhai shook a bit and from his apparently empty hands, curd rolled down on the plough as well as on the ground. The ploughman, who was following him, was surprised and asked, “Where did the curd come from?” Parvatbhai quietly replied, “I was mentally offering a lunch of curd and rotla to Maharaj. Maharaj fulfilled my devotion and you prodded me at that moment. So this curd rolled from my hand.” The ploughman was astonished to see the elevated state of Parvatbhai. **OR**
2. **Yagna Narayan gave darshan in Vishnuyag performed in Vadodara. (1/5)**
 - A. Once, a Vishnuyag was being performed in Vadodara. On this occasion, the hosts asked the presiding priest a question, “Would Yagna Narayan, the yagna deity, give us darshan?” The presiding priest was a highly devout soul and replied, “If the offerings are made by a pious sadhu, then Yagna Narayan will certainly give darshan.” People knew that Gopalanand Swami was such a sadhu. Hence, he was requested to make the offerings in the yagna. Kind-hearted Swami obliged them by making the offerings in the yagna. To everyone's surprise, Yagna Narayan emerged from the flames and gave darshan. Everyone present was extremely delighted.
3. **David left wondering at the spark of divinity in Swamishri's personality. (3)**
 - A. One morning, David woke up after an extraordinary dream. The three English youths had come from the county of Sussex in England. Greatly impressed by Hinduism and its principles, the three youths had visited India and met several gurus. But they still had a yearning to learn more. They found Swamishri at the mandir in Neasden, London. It was 15 May 1994. Then, David began narrating his dream to Swamishri, “Four days back, I saw you in my dream. You explained to me about nirvikalp samadhi and blessed me with a divine experience. I wish to ask you whether you experience nirvikalp samadhi 24 hours a day?” Swamishri replied in a serene, modest manner, “I do all my activities with God in the forefront, hence I always experience samadhi.” The ring in Swamishri's words convinced David and his friends. They sought Swamishri's blessings and left, wondering at the spark of divinity in his august personality **OR**
4. **Swamishri graciously blessed the thief. (22)**
 - A. Swamishri and some sadhus were resting in a guesthouse of Trichinapalli, South India. Swamishri had got up to search the thief himself. The thief, in his bid to escape,

had fallen into a water tank. When the thief was helped out of the tank he was wet and shaking with fear. Swamishri told Ramcharan Swami, "Give him some water to drink." The thief looked on with surprise. Swamishri then lovingly offered him a glass of water. "Don't let him go out. The angry crowd is waiting to beat him up." Swamishri added. Though the frightened thief did not understand Swamishri's Gujarati, he felt assured he was in safe hands. Then Swamishri spoke to him in broken Hindi, "Look brother! What's the point in making a living by stealing? Why not work hard for yourself! God has given you hands and feet, so why not use them to work honestly. God knows everything, because he resides within you. He will bless you with his grace." The thief nodded as Swamishri spoke to him. How much he understood was open to question, but the vibrations of forgiveness in Swamishri's voice had awakened him to a new beginning. He repented and his heart throbbed with a resolution not to steal ever again. It was a transforming, auspicious moment for him. The thief bowed thankfully at Swamishri's feet, and Swamishri, in turn, blessed him.

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

1. Full of faith Lalji Bhakta. (3/35-36)

- A.** Accompanied by the group of devotees, Maharaj reached the banks of the river Und which flowed near Bhadra. Both the banks of the river were overflowing. The water in the river stretched to both 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 that piece of cloth float on the water? And to the surprise of everyone present, 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 piece 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. Pilgrim Raghuvirji Maharaj. (4/50-51)

- A.** Raghuvirji Maharaj went to Junagadh every year to remain in the company of Swami. In the Samvat year 1917, Acharya Maharaj handed over the seat to Bhagvatprasadji Maharaj, and reached Junagadh on foot with only one attendant. Here his routine was to attend the holy story session after mangala arti. After shangar arati he would return to his lodging, quickly cook "khichdi or chapatti and dal and then return to the session once again. At the time of rajbhog arti, he would go back for lunch. In the afternoon he avoided siesta and attended the discourses session. In this way, as he remained faithfully in the company of Swami, discarding indolence, sleep and, taste. Swami melted away his complexes and made him gunatit, too. It was for this reason that Swami used to say, "In the whole of Vartal, only Raghuvirji Maharaj recognized me properly." It was his firm conviction that Swami was Akshar-Brahman incarnate.

3. 'I have God, I have no money.' (6)

- A.** On 23 August 1988, a local satsangi brought Mr Carlos Vega, a 62-year-old American, to meet Swamishri at the Swaminarayan Mandir in Los Angeles. It was his first ever encounter with a Hindu guru. Swamishri welcomed Carlos, who was touched by his humility and simplicity. In Swamishri's presence, he felt time come to a halt. An extraordinary divine feeling pervaded his entire being, and he experienced an ineffable peace within. Bowing before Swamishri, Carlos said, "I was eager to see you. And now after meeting you I experience profound peace for the first time in my life. I have everything that I want in my life. I have a good car, a beautiful home, money..." And Swamishri interrupted him, "I have God, I have no money! When you

have God you have everything.” Carlos was overjoyed at the unique experience of supreme joy radiating from Swamishri. He left contented and enlightened with the fact that material things are not the be-all and end-all of a happy life. **OR**

4. Swamishri's oneness with the murti. (19)

- A.** In 1988, Swamishri was at the Swaminarayan Mandir in Los Angeles, USA. He was performing the fourth consecration anniversary (patotsav) rituals of the mandir. When Swamishri was performing the ritual of sprinkling holy water on the murtis of Akshar Purushottam Maharaj. At that point, Narendraprasad Swami (Acharya Swami) came to seek Swamishri's permission to depart on a short satsang tour. But Swamishri, instead of permitting him to go, gave him a towel and said, “Before you go, do a little seva by soaking up the water on the murtis with this towel.” While Narendraprasad Swami was performing the seva, a doubt arose in his mind regarding the divinity of the murtis. On reaching the feet, he pressed the thumb of Gunatitanand Swami a little harder. At that moment Swamishri, though engaged in another ritual, turned to Narendraprasad Swami as if he had felt the pressure on his thumb and said, “Acharya, do it gently.” Narendraprasad Swami was astonished and asked, “How did you know?” “Oh, I would know!” Swamishri replied with a smile. Narendraprasad Swami was elated at the oneness Swamishri has with the murti of Gunatitanand Swami.

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. What instruction had Ramanand Swami issue for all devotees? (3/33)

- A.** Ramanand Swami had issued an instruction for all his devotees to go to Loj.

2. Why did Gopalanand Swami go to Junagadh every year? (1/8-9)

- A.** Maharaj had instructed all the sadhus and devotees, “Go to Junagadh every year for one month and remain in the company of Gunatitanand Swami.” So, Gopalanand Swami used to go to Junagadh every year.

3. When and where was Muktanand Swami born? (Samvat, Month, Tithi) (2/16)

- A.** Muktanand Swami was born on Posh vad 11, Samvat 1814, in Amreli, Kathiawad.


4. Which soap cleanses the mind? (40)

- A.** Satsang is the soap that cleanses the mind.

5. What should we give up and what should we keep? (40)

- A.** Give up bad company and addictions, and keep good company.

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. 3 (5/59)


2. 4 (7/70)

3. 2, 4 (x, xi)

4. 2, 3 (ix)

(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. “Marjiva to mast thai sakar ne bhaje”

- 1.** Shriji Maharaj's awakening Akshar Purushottam upasana means to become Aksharrup and worship Purushottam Narayan. Four main points are included in this upasana.

2. Bhagwan Swaminarayan is all-doer, sakar, pragat and supreme. Majority sampradays of the world are believers of God to be nirakar. But Shriji Maharaj has proved the sakar form (Vachanamrut, Swamini Vato, kirtan of many other scriptures) (Quote few verses)
3. The last verse in the kirtan is said, "Those who worship are known as desperate devotee or firm devotee, who do not worry about their own life but always happy in the real form or sakar form of God and worships inspite of obstacles. (Quote incidents.)
4. Shriji Maharaj himself has proved with valid arguments about the sakar form - Those who worship sakar murti and do upasana is always loved by Maharaj whatever kind of devotee may be. Maharaj is extremely pleased on the devotee who is firm in the sakar form (Quote incidents)
5. Sakar upasana is true upasana. He even said to the devotees about the advantages of praying and the path of salvation, simultaneously he said the disadvantages of believing God as Nirakar. One should ignore such scriptures even if they are written by a great writer. So one should worship sakar form and become desperate about it.
6. One makes a big mistake by understanding God as Nirakar and path for salvation will become very difficult or full of obstacles. (Can quote incidents related to in it.)
7. A question will arise that if Shriji Maharaj will be in the sakar form on earth, then Dham will be vacant? Maharaj has proved this with a valid argument that Maharaj in dham and on earth - at both the places - is always sakar.
8. How sakar form? As the world created by God, all the elements and embodied soul has the sakar form, then why not the creator could be sakar?
9. Conclusion: So to attain moksha or salvation one has to understand the sakar form of God.

2. Sunset in Satsang: Manushyabhav:

1. Though God and the saints look like human beings they are not human beings. So to perceive human traits in them is called manushyabhav.
2. Why does God become like human beings: God takes this form to please the devotees and to fulfill their wishes. (Can quote from Vachanamrut, Swamini vato, kirtans and other scriptures.)
3. If God takes the form of an animal or a bird, people won't be comfortable with that. To create love in the devotees he comes in human form. The bond of love can become stronger among the same race. eg. Lord Rama, Krishna took the human form and became one with them. (Incidents)
4. Shriji Maharaj's birth on this earth is purely to keep the devotees happy, to make them close to him in Akshardham. Maharaj has blessed many devotees with this.
5. God takes human form but still divine - Lord's murti is like coconut of sugar - All his work divine. One should not treat him as human. But those who see God as human, he is sure to fall from satsang. Human should not think that being a God why does he do this? That is manushyabhav. Firm belief in the human form of God is necessary. sunset in satsang means as the sun sets in the evening in the same way if one sees God as human being then his fall is definite. For ekantik bhakta end of life is not death but if he perceives human trait in God is death, and sunset in satsang for the devotee according to Maharaj.
6. As God one should not allow the feeling of manushyabhav even in the param ekantik saint. The soul will be at a great loss even if finds manushyabhav. (Quote incidents from Vachanamrut, Swamini vato, other scriptures.)

3. Divine Faith:

For the first time, a president of a country has written about a spiritual leader. Dr. Abdul Kalam wrote '*Transcendence*' as his contribution to Pramukh Swami Maharaj. The book is about his divine experiences with Pramukh Swami Maharaj. In New Delhi, in 2001, Dr. Kalam met Pramukh Swami for the first time. They met for about an hour and this meeting became an important and memorable day in Dr. Kalam's life. At the end of their meeting, Dr. Kalam had said, "After years of keeping my feelings for India's future inside me, today, after meeting Pujya Pramukh Swamiji I have felt immeasurable peace." Pramukh Swami

had said after they met, "Today after meeting Dr. Abdul Kalam, who is comparable to a *rushi*, my health has improved." And truly that day, Swamishri's heartbeats and breaths had been normal. Dr. Kalam's first meeting with Swamishri became the root of his attraction towards Swamishri for the rest of his life. For the next fourteen years, they continued to stay in contact. Dr. Kalam says that "I haven't had a single day where I haven't remembered Pramukh Swami Maharaj."

Abdul Kalam was a renowned scholar and had 48 Ph.D's from various universities, spoke English, did not understand Gujarati, and came from a muslim family. Pramukh Swami has no such degrees, only speaks Gujarati, English is foreign to him, and is a head of a Hindu organization. If one looks at it, they are complete opposites, but Pramukh Swami's divinity and Dr. Kalam's utmost humility formed a new bond for the world to see. The experience Dr. Kalam had with Swamishri touched his heart and soul. It ignited the divine faith that even he was unaware of at the time. In many incidents his divine faith and respect for Swamishri was shown.

In 2004, On Dr. Kalam's birthday, Pramukh Swami Maharaj gave him blessings. On the phone Dr. Kalam asked P. Brahmavihari Swami to ask Swamishri if he would give him sadhu diksha, and if he would give him a written certificate that he was a sadhu? Swamishri told Dr. Kalam that he already sees him to be a sadhu and that he would give him a written certificate. Dr. Kalam was overjoyed and said "Pramukh Swami's certificate is equivalent to God's certificate."

In 2007, in Mumbai, Swamishri was scheduled for an angiography. Dr. Kalam wanted to talk to Swamishri over the phone, but was unable to because Swamishri was in the medical room. So he gave the message over the phone that during the time of Swamishri's angiography from 1:00 to 2:00 he would be doing malas for Swamishri's health. The next day Dr. Kalam told Swamishri, "No one has sacrificed as much as you have for the sake of others. No one else has been able to create such unity and build a great monument such as Delhi Akshardham. You are God's devotee and you have faith in God and through your grace thousands of people will be blessed with happiness. Today not only me but the whole country is praying for your health."

In the past fourteen years, Dr. Abdul Kalam has used every opportunity to spread Swamishri's mahima. In 2006, in a conference of judges of high courts of India, he said in a speech, "What *science* cannot do, is made possible by Pramukh Swami, prime example of it is Delhi Akshardham. If you all haven't seen it, you should."

In 2010 Dr. Kalam told Swamishri about his experience at Gandhinagar Akshardham water show. He told Swamishri that he believed all the schools should bring their students to see this water show to inspire them. He told Swamishri, "Here I saw the story of one Nachiketa, but I have faith that you will prepare thousands of such Nachiketas."

In 2014, Dr. Kalam met Swamishri in Sarangpur. Due to his health, he was unable to talk to him at all, but he showed his care by holding his hand. Touched by this Dr. Kalam said, "When I met Swamishri he laughed, I feel that when he laughs the entire universe laughs." Abdul Kalam had such deep faith and affection for Swamishri, that he gives credit for all his achievements to him. As the President of India, when he was in Europe, he talked in front of the European Parliament. He was given a standing ovation and the President of their Parliament, Hans-Gert Poettering said, "Till today, this was the most inspirational speech given in the European Parliament." Dr. Kalam wrote about this incident, "I felt that Pramukh Swamiji had spoken through me to the European Parliament."

Even after attaining the well respected status in the society and country, Dr. Kalam has truly tried to understand the divine form and personality of Pramukh Swami Maharaj. The result of this understanding has inspired him writing the book *Transcendance*, which has Pramukh Swami's divine life messages and can show everyone the right direction. Dr. Kalam had faith that the book about Swamishri will bring change in the world. Dr. Kalam had been expressing his wish to write the book for years, here are some instances:

In 2006, in Delhi, when Dr. Kalam met Pramukh Swami, he told him that, "I have come to Akshardham for the 2nd time now and I feel immense peace here. I have a thought, we

should give people a way to find peace, happiness and the right direction.” Saying this he proposed his idea to write the book. Swamishri blessed him and told him his intentions are very good and that God will bless him. He went on to tell him that, “Until we believe our body to be our true form, we cannot feel peace. So one must become brahmarup and worship Purushottam.”

In 2010, in Delhi, once again Dr. Kalam expressed his wish to write a book about Pramukh Swami’s beliefs and mahima. Pramukh Swami blessed him. Dr. Kalam then acknowledged the importance of righteousness in one’s heart. Swamishri told Dr. Kalam how it was Yogiji Maharaj’s wish to have the mandir built on the Yamuna. Then Swamishri showed him the picture of Yogiji Maharaj. Upon seeing Yogiji Maharaj’s picture Dr. Kalam said, “Seeing his face, I feel happiness flow from my heart. You fulfilled his wish but what are your wishes?” Pramukh Swami said “His wishes are my wishes.” Hearing this Dr. Kalam said, “What great gurubhakti.”

Dr. Kalam’s experiences with Swamishri started to collect in the form of a book. He would express his thoughts to Professor Arun Tiwari and he would write them down. Abdul Kalam would share his thoughts during his walks, Arun Tiwari would have to walk with him to note down his words. Arun Tiwari has said, “Dr. Kalam was an abstract thinker, while explaining something to you, he might ask you a random question such as have you eaten jambus from here? This would leave you puzzled, but this was his unique way to see if you are paying attention to what he was saying.”

Transcendance has 4 chapters comparable to pillars that support a big idea.

1st- Dr. Kalam and his experiences with Swamishri

2nd- Work of BAPS

3rd- The fusion of Science and Spirituality

4th- Pramukh Swami’s Vision and Management skills

While offering the book to Swamishri, Dr. Kalam told him “ Your life is truly great. We have tried our best to write out your great life, your humble life, your divine life.” Dr. Kalam told Arun Tiwari after having published the book “ My mission is now over.” Whoever reads this book will attain peace and happiness because this book is about a mahapurush who has never thought about himself, always wished for the best for others. *Transcendance* can be embraced by the whole world, and not just a single religion or caste or country. After a Chennai program, Tamilnadu’s advocate PB Ramanujan praised the book and the celebration of the book.

We salute Dr. Abdul Kalam who was able to serve all of humanity by writing this great book and dedicate his life in the service of others.

 **THE END** 