

Bochasanwasi Shri Aksharapurushottam Swaminarayan Sanstha
Satsang Shikshan Pariksha

SATSANG PARICHAY PAPER 1

Time : 9.00 to 11.15 a.m.

Total Marks : 75

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: SAHAJANAND CHARITRA, 6th Edition, January 2013)

Q.1 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. "Our garuda is coming." (10/78)
 - ↳ Maharaj - Sura Khachar
 - ↳ When Bhim Pandya and Jivaram Pandya were coming to offer Manki of Garasiyo to Maharaj.
2. "Don't worry, within a few days you shall be attaining the Akshardham." (24/167)
 - ↳ Maharaj - Kakabhai
 - ↳ When Kakabhai was seriously ill, on his request, Maharaj went to Rojka. Kakabhai requested Maharaj to take him to dham. Then...
3. "Collect just one virtue from everyone, your life will be filled with virtues." (23/158)
 - ↳ Maharaj - sadhus
 - ↳ One sadhu who had arrived from his tour to villages, by Maharaj's wish took his pattar and started moving amongst those who were sitting there. Everyone gave the best of the dishes to him. Showing his pattar, Maharaj teaches everyone to overcome their ego.

Q.2 Give reasons for the following (two to three lines each). (Total Marks: 6)

1. Shriji Maharaj told all the sadhus and devotees to respect one another in Rustom baug. (19/134)
 - A. Shriji Maharaj convened a meeting of all the sadhus and devotees and said, "You are all like Dhruva, Prahlad and Ambrish; therefore, you should not feel ill towards anyone. You should not feel jealous of others and you should maintain unity. You should treat one another with utmost compassion and purity of heart. If you can do this much there will be no discord in the Satsang."
2. "Those who want to stay may do so." (24/165)
 - A. In last illness of Shriji Maharaj, according to Maharaj's wish Brahmanand Swami left for Junagadh with companion sadhus. After travelling for some time, some deer crossed their path. It was a bad omen. Brahmanand Swami grew apprehensive. He said, "Maharaj will certainly leave his corporeal body. I feel like returning. But I have to carry out the commands. So those who want to have darshan may again return. I am proceeding further. Those who want to stay may do so."
3. Maharaj remarked, "That means no one is Sahajanandi. Doesn't it? (15/113)
 - A. Some sadhus started calling themselves by the name of the sadguru they were under, such as, Muktanandi, Brahmanandi etc. As a result groups formed. During one of the festivals, Maharaj convened a meeting of all the sadhus, and one after another, asked, "Whose disciple are you?" Each gave the name of his leader-sadguru. Then Maharaj remarked, "That means no one is Sahajanandi. Doesn't it?"

Q.3 Write short note on any ONE of the following. (in 15 lines) (Total Marks: 5)

1. Shobharam becomes blind (9/71-72)

Shobharam was learned Brahmin who lived in Visnagar. He was jealous of Maharaj and the Satsang. In Visnagar he was criticising the Satsang in the presence of a satsangi named Baldevbhai. He told Shobharam, "Swaminarayan is God. His glory and prowess are immense. He helps people attain samadhi. He performs miracles everywhere and propogates the pure Vaishnav traditions. Therefore, be pure and seek shelter unto him. He will grant you salvation." But Shobharam, who was very proud of his scholarship, roared, "If your Swaminarayan is worth the name, why does he not punish me when I have been attacking him in public? If he really is God, why does he not make me blind?" Baldev replied, "You don't know what you are inviting. Bhagwan Swaminarayan is satyasankalp - he fulfills everyone's wishes. Why are you inviting blindness? Why don't you ask for something good? Have you lost your senses?" Shobharam arrogantly said, "Yes, I am boldly challenging your Swaminarayan Bhagwan to make me blind within eight days, if he is really God." The evil genius Shobharam made evil demands and within four days he lost his sight. During the course of his travels, Maharaj came to Visnagar. He learnt from the satangis about Shobharam's blindness. Compassionate Maharaj felt pity and remarked, "Really! Has he become blind on my account? Let me go in person to him and give him my darshan. Let me forgive him and restore his vision. Please send a word to him that Maharaj is calling him." But as the saying reveals, 'Good sense is lost when a man is facing destruction'. Stupid Shobharam told the devotees, "I don't want to see your God." He posted two servants at the gate and refused to see Maharaj. With a heavy heart, Maharaj returned from his house, and Shobharam hurled his life into a bottomless pit of eternal darkness and missed the opportunity of having the darshan of God himself.

2. "Never disobey the Shikshapatri." (21/150-151)

Maharaj went to Barvala. One of the beloved devotees invited Maharaj to his house. But as his own house was very small, he made arrangements for Maharaj's stay in the bigger house of his elder brother. He made a bed for Maharaj and said, "Maharaj, please be comfortable. I will be back soon. I am going to the bazaar to

buy some foodstuff for you. Then I will request some brahmachari to cook food for you. That food will be served to you.” Maharaj replied, “That is fine.” The devotee went to buy foodstuff. He was delayed in the bazaar. Meanwhile, his elder brother who had no respect towards Maharaj and who hated the sadhus, entered the house. He shouted at Maharaj, “Who are you? With whose permission have you entered my house?” Maharaj asked him not to lose patience and explained everything to him. But he would not listen to him. He continued, “This is my house. Without my permission not only my younger brother, but even my wife cannot entertain anyone in this house. Please quit this house.” “Don’t worry, we are leaving.” With these words Maharaj, the sadhus and the devotees went out of the house. Maharaj remarked, “Let us go to Navda. We have disobeyed the Shikshapatri written by us, therefore we suffered. So kindly never disobey the Shikshapatri.” This incident revealed the importance of the Shikshapatri. When Maharaj reached the outskirts of Barvala the devotee came there with the foodstuff. He learnt about the ugly incident and prayed to Maharaj to forgive him. He laid the foodstuff at the feet of Maharaj. Maharaj pardoned him and commanded him to obey the Shikshapatri before leaving for Navda.

3. Eradication of sati custom (5/40-42)

In those days women used to climb the funeral pyre of their dead husbands and bring an end to their lives. This inhumane custom was practised in Bengal and Bihar. In Kathiawad also, this custom was being practised in certain Rajput communities. Maharaj won these people over by his love. He greatly influenced their society and heralded a great era of social reforms. Maharaj fought against this inhumane custom, which was thrust upon the helpless and the illiterate women. Maharaj not only preached against this evil custom of sati, but completely eradicated it from among the Kshatriya devotees also. As a result, this evil custom gradually disappeared from society. He brought about this social reform not by any coercion or threats, but by love, understanding and logical arguments. He built up public opinion against this evil custom by citing apt references from the scriptures. He made the people realize that this sati custom was unjust, cruel and inhumane. Maharaj used to say in his discourses, “For a woman to become a sati is as grave a sin as that of committing suicide. We believe that no woman should ever commit suicide in the form of sati, however pious the place of pilgrimage may be, however great the husband may be, and however strong the public opinion may be. No man should ever encourage a woman to become a sati. To force a woman to become a sati is as grave a sin as that of murdering a woman. After the death of their husbands, women should not lose heart and should serve God as their husband. They should remain steadfast and true unto God and worship him while obeying their son, brother, father, or father-in-law. There is no moksha for those who become sati, because the soul stands condemned for having committed suicide. Therefore, when you have received this rare human body, it should be fully used as a means of salvation.”

Thus, Maharaj eradicated the sati custom from society and also curbed the insulting practice of addressing a widow as rand. Those widows who were leading spiritual lives were from now onwards, respectfully called sankhya yogi women.


Q.4 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. Why was Sonbai hurt? (12/93)
- A. Gangaba told Sonbai, “You have not got rice and pulses of good quality, so I shall prepare a special dish for Maharaj with my superior grains and serve it to Maharaj.” So...

2. How many avatars live in one brahmand? (6/45)
 - A. The ten avatars, four vyuhas, twenty-four murtis, and Brahma, Vishnu and Shiv live in one brahmand.
3. What did people do when they fell ill in Shriji Maharaj's time? (4/32)
 - A. In Shriji Maharaj's time when people fell ill, they would go to Bawas and bhuvras who performed black magic and gave talismans.
4. What did Maharaj do after cleaning the kitchen? (1/3)
 - A. After cleaning the kitchen, Maharaj would discourse till two in the afternoon.
5. How many rupees did Laldas Sheth of Ahmedabad place at the feet of Maharaj? (17/125)
 - A. Laldas Sheth of Ahmedabad placed seven thousand rupees at the feet of Maharaj.

Q.5 From the given options, place a tick (✓) in the box next to the correct ones. (Total Marks: 4)

 **Note: One or more of the 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, 4 (2/12) 2. 1, 2, 4 (1/1)


Q.6 Fill in the blanks. (Total Marks: 4)

 **Note: Marks will be given only if both answers are correct.**

1. Porbandar, Mangrol (2/8) 2. Gujarat, Kutch (11/88)
3. Mr. Andrew Dunlop, Ahmedabad (14/103) 4. sud 5, Bhuj (18/129)

(SECTION-2: SATSANG READER PART-2, 4th Edition April 2011)

Q.7 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. "Why didn't you use ghee and gur?" (3/24)
 - ⇨ Carpenter woman - Mulji Brahmachari
 - ⇨ The carpenter woman had provided Brahmachari with flour, ghee and gur, but he prepared plain bati only and returned the ghee and gur to her. Then...
2. "You, too, should understand my form the way he understands it." (1/5)
 - ⇨ Maharaj - Paramhansas
 - ⇨ Nityanand Swami remained as firm as a mountain in his conviction though Maharaj called him an obstinate person and excommunicated him. Then...
3. "You celebrate the Diwali festival." (6/43)
 - ⇨ Jivuba - Laduba
 - ⇨ When Laduba approached Jivuba with a request to let her celebrate the festival of Annakut. Then...

Q.8 Give reasons for the following (two to three lines each). (Total Marks: 4)

1. Gopalanand Swami talked about the glory of Gunatitanand Swami. (7/50)
 - A. Once, Jaga Bhakta, Pragji Bhakta and Jhinabhai came to Vartal. They sang bhajans upto midnight and then, after everyone else had gone to sleep, they approached Gopalanand Swami. With folded hands they asked, "Please grace us and show us how we may not be separated in this life, even for a moment, from you and Shriji Maharaj. At that time Gopalanand Swami secretly talked about the glory and eminence of Gunatitanand Swami.

2. Mulji Brahmachari was convinced that Maharaj is still manifest in the Akshar Ordi. (3/25)
- A. The day after Maharaj had returned to Akshardham, Mulji Brahmachari went to the Akshar Ordi for darshan, and saw Maharaj lying on the cot. As per his regular practice, he offered Maharaj a datan and bathed him with warm water. As soon as he had finished his daily routine, Maharaj disappeared. Thus, Maharaj gave him this divine darshan and convinced him that he is still manifest in the Akshar Ordi.

Q.9 Write short notes on “Supporter of Gunatit Jnan: Krishnaji Ada (8/65-67)” (in 15 lines). (Total Marks: 5)

Karsanjibhai later known as Krishnaji Ada, used to conduct religious discourses in the Rajkot mandir every morning and evening. People were greatly impressed by his enlightening talks. This made him popular with even the eminent sadgurus of Junagadh mandir and they used to invite him to talk to the congregation there. He always preached, “Swami is Akshar and Maharaj is Purushottam.” At that time Shastriji Maharaj was studying the philosophy of the Gita from Jivanram Shastri in Rajkot. Many youths and devotees who had faith in Gunatitanand Swami were attracted towards Shastriji Maharaj, impressed by his piety and spiritual knowledge. However some jealous sadhus and devotees could not stand the increasing popularity of Shastriji Maharaj. So, they decided to humiliate and insult him. They collected signatures on a statement which read, “Shastriji Maharaj should not be allowed to stay at Rajkot mandir.” The devotees including Krishnaji Ada, who believed in the divinity of Gunatitanand Swami, resolved to back Shastriji Maharaj wholeheartedly. Himrajibhai, who was one of the leading devotees of Gunatitanand Swami had signed the resolution calling for Shastriji Maharaj’s expulsion from the mandir. Himrajibhai was an influential man in the Rajkot mandir. When Krishnaji Ada learnt that he had signed the resolution, he severed all his relations with his gurubhai and dear friend and refused to see him again throughout his life. Although he was meek, Krishnaji Ada was very courageous in supporting the devotees of God. Ada would talk about the greatness of Shastriji Maharaj to the devotees, “There is no sadhu in either of the two regions like Shastriji Maharaj. Even at the cost of a hundred lives we must always side with him.” When it was learnt that seven sadhus from Junagadh, led by Vignandas Swami and Yogiji Maharaj had come to join Shastriji Maharaj and that Krishnaji Ada supported them, they barred him from entering the Rajkot mandir. Due to continuous harassment from the sadhus and advised by Krishnaji Ada, Shastriji Maharaj separated from Vartal mandir and in 1907 CE (Samvat 1963) Shastriji Maharaj built the first mandir in Bochasan and consecrated the metallic murtis of Akshar-Purushottam there. Then Ada started telling his followers to go to Bochasan. He used to say, “The Akshar-Purushottam philosophy which had so far remained restricted to a corner has now spread throughout the Charotar region. Therefore, those who want to talk about or listen to it openly should go to Bochasan.” Thereafter, in 1909 (samvat 1865), a parayan on the ‘Swamini Vatu’ scripture was conducted at Bochasan mandir in accordance with Ada’s wishes.

Q.10 Answer ALL of the following, using one sentence (not just one word) for each answer. (Total Marks: 4)

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

1. How many times did Gunatitanand Swami embrace Jaga Bhakta in one month? (7/54)
- A. Gunatitanand Swami embraced Jaga Bhakta forty times in one month.
2. Which place did Maharaj look upon as his own home? (5/35)
- A. Maharaj looked upon Dada Khachar’s darbar as his own home.
3. What did Dada Khachar maintain for the sadhus? (5/36)
- A. Dada Khachar maintained the cattle only to serve milk and curds to the sadhus.

4. Which verses did Premanand Swami compose when Shriji Maharaj explained his form as Purna Purashottam? (2/15)
- A. When Maharaj explained his form as Purna Purushottam, Premanand Swami composed the verses, "Aj mare orde re... and Bolya Shri Hari re..."

Q.11 Select the SIX correct sentences from below and write them in the correct story sequence in the boxes. (Total Marks: 6)

Topic: Bhaktaraj Dada Khachar (5/33-40)

- (1) Write the correct sentence numbers

2	4	6	8	9	11
---	---	---	---	---	----
- (2) Correct sequence of sentences

4	6	8	2	9	11
---	---	---	---	---	----

Note: (1) 3 marks will be awarded in the correct sentence number only if all the six sentence numbers are correct and (2) 3 marks will be awarded only if all the sequence of sentence numbers are correct. Otherwise no marks will be given.

Note: (1) Correct sentence numbers: Give 3 marks only if six sentence numbers are correct in any sequence, otherwise no marks will be given. **(2) Correct sequence of sentences:** Give 3 marks if all sequence of sentence numbers are correct as per answersheet otherwise no marks will be given.

Q.12 Rewrite the incorrect sentences below in relation to the sentence heading. (Total Marks: 4)

Note: Marks will be awarded only if a sentence is written completely correct. Otherwise no marks will be awarded.

- Bhaktaraj Dada Khachar:** At that time Abhal Khachar and his brother-in-law Ghela Dhadhal had come there for some personal work. (5/33)
- Shri Krishnaji Ada:** In accordance with his command, both brothers went to Rajkot and settled there. Earlier they had worked as scribes in Junagadh. (8/65)
- Swami Jaga Bhakta:** Swami Jaga Bhakta's father's name was Raghav Bhakta and mother's name was Ratanbai. Raghav Bhakta was a staunch devotee of Shri Ram. (7/49)
- Premasakhi Premanand Swami:** Here, in Unnad Khachar's darbar, was the ashram of Ramanand Swami. The procession terminated here and after dismounting his horse, Sahajanand Swami immediately went inside the ashram. (2/11)

(SECTION-3: ESSAY)

Q.13 Write an essay on any ONE of the following. (in approximately 30 lines.) (Total Marks: 10)

Note : Essay is an independent original subject. In addition to following points many other points 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. Experience of the Divine:

June 20, 2015 marks not only the greatest day in the life of the well known scientist and the former President of India, Dr. A.P.J. Abdul Kalam but was also a historical day in the spiritual world.

This day was extremely important for Dr. Kalam because his long time wish to express his spiritual experiences through a book had finally come true. From their very first meeting on 30 June 2001, Dr. APJ Abdul Kalam and Pramukh Swami Maharaj struck an instant bond of friendship and spiritual rapport. On that day, after meeting Swamishri, Dr. Kalam told the sadhus about Saint Thiruvalluvar's teaching that when you are burdened by some troubling worries, sitting in the presence of a great divinity will free you of those worries. Then he revealed that he had experienced such a feeling in the presence of Pramukh Swami Maharaj.

Between 2001 and 2014, Dr. Kalam met Pramukh Swami Maharaj seven times in person and spoke to him on numerous occasions on phone. All these interactions with Swamishri left a lasting impression on Dr.Kalam. He was touched by Swamishri's profound spirituality and divinity. So, to record his feelings he decided to write a book about his spiritual experiences of Pramukh Swami Maharaj. Dr.Kalam, with co-author Prof. Arun Tiwari, spent two years writing the book. They titled the book 'Transcendence' to reflect their belief that Pramukh Swami Maharaj is beyond the three gunas and beyond this world. With the book printed and ready for public sale, Dr.Kalam deeply wished to present the first copy to Pramukh Swami Maharaj in Sarangpur and meet him for the eighth time.

Dr.Kalam was himself 84 years old and had a very busy schedule, yet he was determined to personally hand over the first copy to Pramukh Swami Maharaj. While planning for his visit, Dr.Kalam firmly insisted that he would make the journey from Ahmedabad to Sarangpur by car. He was requested many times to travel by helicopter since there were many roadworks in progress along the route which would make the journey longer and uncomfortable. However, he flatly refused to travel by helicopter explaining that, for him, this was a pilgrimage. It was with such deep feelings that Dr.Kalam undertook the journey and arrived in Sarangpur at around 12.15 p.m. on 20th June 2015.

Dr.Kalam writes in his book 'Transcendence - My Spiritual Experiences with Pramukh Swamiji' that- "There is no way to describe the impression Pramukh Swami has left on me and the way he has converted and truly changed my life."

Swamishri's former meeting hall was decorated and set up for the private presentation ceremony to celebrate the occasion. There, Swamishri welcomed Dr.Kalam, Prof. Tiwari (co-author), Shri P.M. Sukumar (CEO, HarperCollins India) and a selected group of Dr.Kalam's associates. The sadguru sadhus were also present: PujyaDr.Swami, Pujya Bhaktipriya (Kothari) Swami, Pujya Tyagvallabh Swami, Pujya Ishwaracharan Swami and Pujya Viveksagar Swami. First, Swamishri garlanded Dr.Kalam, softly saying, "I am pleased. Thank you for coming from so far." Then, Dr.Kalam took his seat next to Swamishri and firmly holding Swamishri's hand, he said, "MahaPramukh Swamiji, for me it's 15 years travel.... Beautiful spiritual journey. When Akshardham was inaugurated in New Delhi, it was a beautiful sight. All leaders were there. Everybody talked. You said this is God's creation. That is the great day I decided that we must write a book. Your life's a great life. And we have brought it out in the book. The great life. Purposeful life. Divine life."

After this, Dr.Kalam first offered the book to Shri Harikrishna Maharaj and then presented the first copy of 'Transcendence' to Swamishri, amongst the chanting of Vedic verses. While presenting the book, Dr.Kalam said, "I have written... MahaPramukhSwamiji. Revered spiritual teacher. My respects. 20.6.2015. Sarangpur." Then Dr.Kalam said, "I have written this book. You are a great teacher. You are a great teacher... I learnt to remove I, remove me. That's a great lesson I have learnt. Remove I and mine. I learnt from you." Swamishri said, "To rise above I and mine is only possible by God's grace. It is the best principle by which to remain happy in life." After the presentation, DrKalam sat down and prepared to read a passage from the book to Swamishri. He began, "This is Transcendence..." Then, he continued, "It was a hot summer's evening on 30th June 2001 when I met PramukhSwamiji for the first time. In saffron robes, the gentle, fair complexion PramukhSwamiji was radiating divinity. That was the first thought that occurred to me upon seeing you. My friend Y.S. Rajan was with me. "We sat down and tried to adjust to Swamiji's powerful, gracious presence. So many people are asking, 'What should be the next vision for India? How do you transform a developing country into a developed country within next 30 years?' I had given five ideas. "But you gave a sixth idea. You said, "The sixth idea is spiritual life of India. Apart from prosperity and wealth, be sure to transform India into a spiritual nation." I have added that. "I was drawn to PramukhSwamiji's simplicity. I felt as if I had known him all my life; I was sitting in the presence of my father, my great teacher; in a higher presence."

Then, DrKalam called Prof. Arun Tiwari to receive Swamishri's blessings. Prof. Tiwari said, "My challenge was what to write. Two oceans to fit into a small pot. I kept a photo of PramukhSwamiji in front of me and began typing, and this book was made." Next, Shri P.M.

Sukumar, CEO of HarperCollins India received Swamishri's blessings. He said to Swamishri, "We are delighted and honoured to have been given an opportunity to publish this book. Our first print run for this book is a record 95,000. That is the highest we have done. And we are publishing in Gujarati and Hindi and have licenced Malayalam rights, and we hope to do it in many other languages. And I'm very grateful also because, since I've been involved with this book, a sort of divine grace seems to have descended on my life as well." Next the Executive Secretary H. Sheridan took Swamishri's blessing and told everyone that, "Every time I have Pramukhji's darshan, I only see utmost peace within him and that peace gets radiated into me."

Ajay Umat, who translated this book in Gujarati, got up to have Swamishri's blessing and told Swamishri, "I had made a wish that on Gurupurnima I would write a book on you, and you even blessed me in Bochasan for this wish and today that wish has been fulfilled. Tomorrow is Father's day and you are equivalent to a father-figure in my life."

Then, Ishwarcharan Swami honoured Dr. Kalam by draping a shawl over his shoulders. Swamishri then presented a beautiful peacock made of precious stones and crystals, a tiger-stone tasbi (rosary) and a special plaque commemorating this historic occasion to Dr.Kalam. Swamishri also presented a special plaque to Prof. Tiwari and Shri P.M. Sukumar to acknowledge their contributions to this project. After the 30-minute presentation ceremony, DrKalam accompanied Swamishri to his quarters. There, Dr.Kalam saw the elegant garden behind Swamishri's room and commented, "The garden is beautiful, godly and divine." The sadhus reminded him of his wish to walk with Swamishri in the Moghul Gardens of the Rashtrapati Bhavan. So, to fulfil this wish, he guided Swamishri's wheel chair and walked a few steps. Swamishri was pleased by his love and affection, and gently thanked and blessed him for his visit.

Then, Dr. Kalam made his way into the Yagnapurush Hall where an assembly was organized to honor his presence. Certainly one would agree that Dr. Kalam was blessed to have experienced the bliss Swamishri feels by having Bhagwan Swaminarayan's presence in his life.

2. Brave leader of the Gunatit parampara: Pramukh Swami Maharaj:

1. Introduction: Gunatit knowledge, which can be spread only by a capable or brave leader. Such knowledge could be firm only in the lives of aspirants.
2. Gunatit knowledge is to become Aksharrup and serve Purushottam. What type of gnan is that? This is not for the immature and foolish people. The foundation of Gunatit knowledge began by Bhagatji Maharaj. He wanted to spread the gnan desperately. He was beaten, insulted and even given poison. Even then to make this idol of knowledge he stood steadfast and fought till the end.
3. Shastriji Maharaj made the knowledge firm, after understanding it from the Guru and later on roared like a lion to implement the knowledge. He proved to be the brave leader, built five pinnacled mandirs and installed the murtis of Akshar-Purushottam.
4. By following the footsteps of Guru, even Yogiji maharaj jumped bravely to spread the knowledge in different continents and lightened them. At present the Gunatit parampara is carried on by the brave leader Pramukh Swami Maharaj who became sadhu at the age of 18. Now, even at 94 he is true Guatit follower, protector and an ideal guide, he is enlightening the knowlege by becoming a brave leader, without worrying about his physical fitness, insults, fogetting hunger-thirst and tiredness. So to spread continuous knowledge, Swamishri visited devotees' house. As the army chief officer to overcome victory does not give any chance to loose, in the same way, Swamiji too is the brave leader of Guru parampara and wants to spread the knowledge of his gurus and Ishtadev in the entire universe. He did not bother about physical, mental obstacles continuous batted creatively and remained not out in his mission.
5. Conclusion: We bow crores of vandan to this great brave leader of Gunatit parampara "PRAMUKH SWAMI MAHARAJ".

3. Forgiving nature of Shastriji Maharaj:

1. "Kshama virasya bhushanam" means to forgive is the work of a brave person or it is his ornament. Those who forgive are real saints or true saints.
2. Shriji Maharaj has also forgiven those who tried to kill him and excused even the worst enemy. This ornament has been possessed by Guru parampara right from Gunatitanand Swami to Pramukh Swami Maharaj.
3. Shastriji Maharaj, a saint with kind nature, used to ask for forgiveness even without doing anything wrong. We can find many sincere people, saint without doing anything wrong, asking for forgiveness only Shastriji Maharaj can do. (Quote incidents.)
4. Shastriji Maharaj was beaten during so many incidents; tolerated many insults with a smile on his face. People wanted to kill him too, even then he used to pardon them. (Quote incidents) His saints and devotees were beaten by the enemies even then Shastriji Maharaj forgave them. He was person without enemy. Those who went against the sanstha or the deotees, he excused them.
5. One saint beat him with a stick so badly that the stick was broken into two pieces. He returned the stick and pardoned him. To tolerate the beatings is the ornarnet of a sadhu, it was a natural process.
6. To ask for forgiveness and tolerate suferings or beatings and forgive them not the task of common people or not everyone's cup of tea. He possessed a heart like ocean, unselfish, egoless..only such persn can do it.. Those who are kind can pardon easily and those who can pardon are very kind.
7. Conclusion: We are lucky that we have achieved the blessings of such great Pramukh Swami Maharaj, who pardon those sinful people so we should offer prayer to Lord to give us strength to walk on the same path of forgiving others.

 **THE END** 