

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

SATSANG PRAVIN-PAPER-2

Time : 2.00 to 5.00 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	
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) 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: KISHOR SATSANG Pravin, 4th Edition, July 2012)

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. "Go and leave this lantern in the toilet." (7/23)

- Shriji Maharaj - Bhaguji
- Jiva Khachar promised Ram Khachar to give some land and cash and persuaded him to finish off Shriji Maharaj. He stood with a drawn sword in the latrine which was being used by Maharaj.

2. "Are you giving this wheat to the people to grind it into flour?" (11/32)

- Dancing girl (a prostitute) - Shriji Maharaj
- Shriji Maharaj gave wheat to grind it into flour for a great yagna ceremony in Jetalpur. When Maharaj arrived a prostitute house, she asked Maharaj.

3. "How is my devotee Dosabhai?" (28/98)

- Shriji Maharaj - The Banias of Bandhia
- The Banias of Bandhia came to meet Maharaj then Maharaj inquired about Dosabhai.

Q.2 Give reasons for any THREE of the following. (In 12 lines each.) (Total Marks: 9)

1. Kuberdas led the life of a householder instead of becoming ascetic. (4/13)

- A. Shriji Maharaj gave sadhu diksha to Kalyandas and named 'Adbhutanand Swami.' As commanded by Shriji Maharaj, after renunciation he went to his native village of Kadu and also to the village of his in-laws, Methan, to collect alms and thus emerged successful from these difficult tests. His wife was greatly impressed by his unique action and she also led a life of absolute celibacy throughout her life. However, his brother, Vajubhai, arrived at Vartal with his cart to persuade him to return home. But Adbhutanand Swami talked to him so effectively about vairagya for five days that he, too, instead of returning home, took up the path of renunciation. He was named 'Nishkamanand Swami.' Another brother, Vitthalbhai, thought, "Let me go to Vartal. I will have darshan there and bring back my brother." With this idea he came to Vartal, but he too was deeply touched by the Swami's talks and he also renounced. He was given the name of 'Chaitanyanand Swami Junior'. Their fourth brother Kuberdas, too, wanted to renounce, but Shriji Maharaj commanded him to look after the family, so he led the life of a householder.

2. 'Shri Harililakalpataru' is a scripture depicting the supreme glory of Shriji Maharaj. (12/41)

- A. A small gathering took place around the seat of Raghuvirji Maharaj. Three champa flowers were lying on his cushion. When Gunatitanand Swami saw the flowers, he remarked, "Some people can reach this flower, some may reach this second one, but none is able to reach the third one," With these words, Swami picked up the third flower and gave it to an erudite scholar named Achintyanand Brahmachari and said, "Some people likened Maharaj to Lord Rama, some to Lord Krishna, but they did realize that Shri Hari was the Lord of Akshardham, which is above Vaikunth and Goloka, and he was the avatari of all avatars who had descended in human form on this earth. Therefore, please compose a shastra depicting the supreme glory of Shriji Maharaj." Achintyanand Brahmachari gratefully accepted the flower from Swami and, without aspiring for name or fame, composed the unique Shri Harililakalpataru in the name of Acharya Shri Raghuvirji Maharaj. Shri Harililakalpataru describes the divine exploits of Bhagwan Swaminarayan and through them all seekers learn appropriate lessons on dharma, jnan, vairagya and bhakti and how they should apply these virtues in their lives. The poet has clearly narrated the supreme glory of Shriji Maharaj. He has also described the glory of Gunatitanand Swami as the manifest form of Aksharbrahman, the divine abode of Shriji Maharaj.

3. Maganbhai dedicated his entire life to the service of Shriji Maharaj and Shastriji Maharaj. (33/110)

- A. Deep study of the scriptures, communion with Shastriji Maharaj and deep devotion gave him an insight into intricate details of Akshar-Purushottam, Atma-Paramatma, Brahman-Parabrahman, and true eternal wisdom. It was like a miracle that after coming into contact with Shastriji Maharaj, not only did Maganbhai give up addictions, but he also inspired thousands of people to free themselves from addictions. He turned them all onto the spiritual path and made them experience divine bliss. Maganbhai thus dedicated his entire life in the service of Shriji Maharaj and Shastriji Maharaj.

4. The Bania devotee brought rations from his home for the sadhus. (19/71)

- A. There were very few satsangis in the Khorasa village. A Bania gentleman who had great affection for Rajabhai had joined the Satsang. A group of sadhus used to visit this village twice a year. Rajabhai had taken a vow of providing the rations from his house and feeding the sadhus. Once, Rajabhai was away. A group of sadhus visited the village and stayed at the common village square. The Bania devotee knew Rajabhai's vow, so he went to Rajabhai's house and asked his wife to provide

foodstuff for the sadhus. But Rajabhai's wife had no faith in the Satsang. She lost her temper and remarked, "These idle sadhus have no other occupation; so they are coming to our village, year after year. I am not free. I am tired of grinding flour for them. And besides, don't you have houses of your own that you come here for the rations?" The Bania gentleman felt insulted, but he quietly led the sadhus to his house and served the sadhus with food.

Q.3 Write short notes on the following. (In 12 lines.) (Total Marks: 8)

1. What are shastras (scriptures)? (12/34-35)

Shastras are books that narrate the inspiring lives, messages and commands of God, sadhus, rishis and acharyas. Shastras are texts which direct the devotees to lead disciplined lives, and give clear explanations of the philosophy and spiritual knowledge. They are book which enshrine the do's and don'ts of moral conduct and teach discrimination between right and wrong. Hinduism has many such scriptures. Of these, Shriji Maharaj has given a special emphasis on the texts written by Bhagwan Veda Vyas. In the Vachanamrut Gadhada II-58, Bhagwan Swaminarayan says, "A sampradaya flourishes ... foster the sampradaya." With this, Shriji Maharaj instructed his sadhus to compose shastras to the end of their lives. In the Shikshapatri, Maharaj has accepted the Hindu shastras, especially "The four Vedas, Vyas Sutra, Shrimad Bhagvat, Shri Vishnu Sahasranam and Shri Bhagvad Gita from the Mahabharat, the code of ethics in the Vidur Niti, Shri Vasudev Mahatmya from Vishnu Khand of the Skand Puran and Yagnavalkya Smriti – these eight scriptures are liked by me. All my followers should listen to "these eight scriptures and scholars should study, teach and give discourses on these scriptures" (Shikshapatri 93-95). For devotees of the Swaminarayan Sampradaya the shastras of the Sampradaya provide guidance and inspiration towards understanding of the glory of God and attaining moksha. **OR**

2. Worship the manifest form of God. (23/85-86)

The gateway to moksha was not closed with the return of Aksharbrahman Gunatitanand Swami to Akshardham. Gunatitanand Swami has said in the Swamini Vato, "I am immortal." He meant that he is always present on this earth in the person of the Godrealized Param Ekantik Sadhu. Shriji Maharaj remains manifest in the person of this brahmaswarup gunatit Sadhu and helps seekers to attain the state of brahmarup and moksha. Shriji Maharaj himself has said that God works through the manifest God-realized Sadhu. 'Such a Sadhu is the form of God.' To seek the communion of such a sadhu is a sure means to attaining moksha. By the darshan of such a Sadhu, one should realize that 'I have attained the darshan of manifest God.' Such a sadhu supports and sustains the universe. When such association is attained, then what was to be attained after death is attained while alive. Thus, moksha is attained while in this corporeal body. Serving such a sadhu brings the same merits as serving God. By serving such a brahmaswarup Sadhu through thought, word and deed and by carrying out all his commands, a jiva become pure and brahmarup like and attains moksha in this very life. After incarnating on this earth, Shriji Maharaj forever remains manifest in the person of the gunatit Sadhu so that the path to moksha remains open. As stated in Vachanamrut Panchala-7, God never leaves this earth. He was present in the person of Aksharbrahman Gunatitanand Swami. Then he was manifest through Brahmaswarup Bhagatiji Maharaj, Brahmaswarup Shastriji Maharaj and Brahmaswarup Yogiji Maharaj. Today, God is manifest through Pragat Brahmaswarup Pramukh Swami Maharaj, Swamishri Narayanswarupdasji. Thus Shriji Maharaj eternally dwells on this earth in the person of the God-realized Sadhu and bestows the divine bliss upon innumerable devotees and grants them moksha to his divine abode. In summary, upasana is the firm conviction that Shriji Maharaj is the supreme God and that Gunatitanand Swami is eternal Aksharbrahman. Shriji Maharaj eternally dwells on

this earth in the form of Aksharbrahman and grants moksha to the jivas. Aksharbrahman is the doorway to moksha. Today, Pragat Brahmaswarup Pramukh Swami is the doorway to moksha.

3. Swayamprakashanand Swami. (20/73-74)

“Have you heard of a Jivanmukta who has revealed himself as God in Saurashtra?” Some ascetic pilgrims were talking like this on the verandah of a hermitage. Innumerable people are put into samadhi by his grace, experiences his divine abode and worship him. While they engrossed in talk, they experienced a brilliant radiance all around them. Although it was a dark night, they felt as though the sun had risen spreading its rays. - The chief sadhu thought, “If mere talk about this person can illumine my hermitage with divine light, the person must possess really great divine powers.” With this thought he set out for Dwarika in the company of a dozen disciple-sadhus. They arrived at Loj and pitched their tents on the outskirts of the town. The chief sadhu accompanied by two of his disciples went to the town to collect alms. At that time Shriji Maharaj was offering alms to the needy. The chief sadhu fell into samadhi as soon as he saw the luminous figure of Shriji Maharaj. In his samadhi, he had a vision of Nar-Narayan at Badrikashram, Vasudev-Narayan in Shvetdvip and Radha-Krishna in Golok. Then he beheld Shriji Maharaj seated on the divine throne in Akshardham. He saw that Maharaj was surrounded by innumerable muktas who were offering their prayers to him. This divine vision brought divine bliss in his heart and he surrendered himself completely to Maharaj. Then Shriji Maharaj cast a divine glance at the chief sadhu and he woke up from samadhi. Then Maharaj offered him some alms. The sadhu collected the alms and returned to his camp. Then next time he approached Maharaj all alone. With a humble heart he prayed, “You are the Supreme Godhead. Please keep me in your service.” The chief sadhu had five hundred gold mahors with him. As instructed by Shriji Maharaj he gave them all to his disciples and join Shriji Maharaj. Maharaj initiated him and named him ‘Swayamprakashanand Swami’. He was a great ascetic who had reached the lofty heights of asceticism and staunchly observed the moral injunctions prescribed by Shriji Maharaj. In accordance with the wishes of Maharaj, he had travelled widely, inspiring innumerable people to join the Sampradaya. He possessed great spiritual powers and had mastered samadhi. In Vachanamrut Gadhada III-24, Shriji Maharaj has paid rich tributes to Shri Swayamprakashanand Swami by describing him as a sadhu who has firm faith in the divine supremacy of Maharaj. **OR**

4. Faiba of Machhiav (7/18-20)

Faiba of Machhiav was not on good terms with her daughter-in-law. She drove her away to her parent's home and all relations were severed. The parents and her daughter-in-law were also devotees of Shriji Maharaj. They approached Maharaj and requested him to use his influence and help them reconcile with Faiba. Shriji Maharaj readily agreed and said, “Let us go to Machhiav and persuade Faiba to accept the daughter-in-law back in her house.” With these words, he set out for Machhiav in the company of some two hundred sadhus and devotees. On his way, he stopped at the village Melan where the daughter-in-law lived with her parents. Maharaj called her and asked, “Will you do as I say?” She replied, “O Maharaj, I am at your command. I will do whatever you and my mother-in-law ask me to do. I will not object to even being sold away to others by you and my mother in-law. I will do anything that will please you.” Maharaj was assured of her sincerity, and headed for Machhiav. Faiba welcomed Maharaj with great pomp and devotion. She had shiro-puri and other rich delicacies prepared for Maharaj and his retinue of sadhus and devotees. When Shriji Maharaj reached Machhiav, Dalsukhrambhai was offering worship to Lalji, but Faiba was seated there. She received Maharaj with great affection and escorted him into the house. While Shriji Maharaj was climbing the stairs, Faiba and Dalsukhrambhai


touched his feet and awaited his command. Maharaj turned to Faiba and asked, "Faiba, would you agree to what I am going to propose?" Faiba readily agreed and replied, "Maharaj, let your will prevail." Shriji Maharaj suggested, "Please go and bring your daughter-in-law home and allow her to stay happily with you." Faiba could not accept this. She replied, "How can I do that? It seems you have been misguided and misinformed by that woman." Thereupon, Shriji Maharaj observed, "What do you think about me?" Faiba became rigid and replied, "Maharaj, you are the supreme Godhead, you are the fountainhead of all the incarnations; but you should not interfere because you will not understand this dispute between mother-in-law and daughter-in-law. So, please drop this discussion." Shriji Maharaj did not like this. He did not approve of Faiba's obstinacy. He once again tried to convince her by saying, "If you don't reconcile with your daughter-in-law, then the sadhus and devotees will not dine at your house. I will also not eat and will leave from here." But Faiba would not see reason. She did not budge. She replied, "Maharaj, you are the Master. Do whatever you wish, but I am unable to comply with your suggestion." Maharaj was very unhappy that Faiba was being so obstinate. He said, "Jai Sachchidanand." Then he turned to the sadhus and devotees and said, "Let us go." Thus the holy company left Machhiav without eating. They had their meals in a neighbouring village.

Q.4. Answer ALL of the following, using one sentence (not just one word) for each answer. (Total Marks: 6)

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

- 1. Which two wings should one have to attain God? (22/78)**
A. Obedience of God's commands and upasana are the two wings one should have to attain God.
- 2. By whose contact did Rajabhai become a beloved devotee? (19/70)**
A. Rajabhai became a beloved devotee by the contact with the paramhansas of Shriji Maharaj.
- 3. How should householders serve guests? (1/1)**
A. Householders should serve guests with food according to one's own means.
- 4. In which village of which district was Adbhutanand Swami born? (4/11)**
A. Adbhutanand Swami was born in a village Kadu, near Lakhtar, in the Surendranagar District.
- 5. Write the names of the three types of places of pilgrimage. (8/24-25)**
A. The three types of places of pilgrimage are: Nitya Tirth, Bhagvadiya Tirth, Sant Tirth.
- 6. What did Somla Khachar do when both of his sons passed away to Dham? (10/30)**
A. Somla Khachar displayed an unusual courage and patience, despite the tragic loss of his sons. He lay all his estate and property at the feet of Shriji Maharaj and offered himself in the service of Shriji Maharaj.

Q.5 'Nand Rajae akhi pruthvinu.....' (27/91-93) - Complete the Swamini Vato and narrate it. (Total Marks: 5)

 **Note: If Swami-ni-vato is written fully correct give 1 mark. 4 marks are for explanation. In Book Swamini Vato is written in Gujarati and is translated in English, give full marks to examinee if any of them is written by examinee.**

Swaminarayan Hare Swamie vat kari je: "Nand Rājāe ākhi pruthvinu dhan bhedu karyu ne pachhi chheli vāre emāthi mot thayu. Ne Chitraketu Rājāe karod striyu bhedi kari ne chheli vāre temāthi dukh thayu tyare muki. Te mārgaj evo chhe."

"King Nand hoarded all the wealth of the world and finally died from attachment to it. King Chitraketu had ten million wives and finally left them when they brought him misery. This path of attachment to wealth and women is like that" (Swamini Vato 1.85).

Most people believe that happiness lies in wealth and women. But Aksharbrahman Gunatitanand Swami, through these two examples, explains us that all earthly pleasures are perishable and result in miseries. King Nand resolved to gather the entire wealth of the world, but then he worried about where he would keep his treasure. So he propitiated Lord Varaha and received a piece of bone which opened the bottom of the seas where he could hide his treasures. He used his royal authority and made his people part with their money. In order to check whether any money was left with the people, he offered for sale a camel for one paise. A Muslim boy started crying and asked his mother to get him a camel, "Mother, please get me a camel." His mother tried her best to dissuade him, but the boy would not listen to her. The mother went to the graveyard and dug open a tomb, collected money and bought her son a camel. When the king learnt about this, he had all the graves dug open and collected all the money hidden there. Naradji could not like this abnormal greed of the king. He went to the queen and said, "O queen, the king does not love you so much as he loves his dead wife." The queen replied, "It's not true. He loves me immensely." Naradji tactfully replied, "If it is true, then why does he still preserve the bone of the dead queen?" Thus Naradji instigated the queen and she became inquisitive. She asked, "Where does the king keep the bone?" Naradji replied, "He always keeps it with him. When he comes to you, you can check it out." The queen was convinced. In the evening when the king came for his meal, she found that there was a piece of bone in his pocket. It was the same bone which was given to him by Lord Varaha. But the queen was convinced that it was the bone of the deceased queen. She picked it up and threw it into the fire. When it was reduced to ashes, she went to the King and complained, "You don't have as much love for me as you have for the deceased queen." The king pleaded with her and said, "This is not true. I love you immensely. What is the point remembering the deceased queen?" Then the queen questioned, "Then why were you preserving her bone? I discovered it and threw it into fire." The king was shocked to hear this. He got up and saw that the bone given by Lord Varaha was destroyed. he had collected the entire wealth of the kingdom, but he was unable to use it. His one thousand sons, too, could not inherit the wealth. In addition, he received a great mental shock and became very miserable. King Chitraketu had one crore wives in his palace and came to grief as a result. He was the king of the Shursen kingdom. In spite of one crore wives he had no son. Once, Rishi Angira came to his palace. He was received with great love and became very happy. He performed a yagna and gave a portion of the sanctified food to the most virtuous queen, Krutadyuti. By the grace of the Rishi, the queen gave birth to a male child. Chitraketu and Krutadyuti loved the child immensely. However, the other queens grew jealous. One day when the mother was away, the child was poisoned. The child died and its death caused great pain to the parents. Thus, grief came to Chitraketu from those very queens whom he loved immensely. He experienced peace only after renouncing them. Through these two stories Aksharbrahman Gunatitanand Swami teaches that what appears to be the source of happiness to us, ultimately causes unbearable grief. God is the infinite ocean of happiness and bliss; no grief can come from him. Therefore, we must seek pleasure in God and his sadhus and not in mundane pleasures.

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

Topic: Vachanamrut (12/35-36)

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|--|---|---|----|---|---|----|
| (1) Write the correct sentence numbers | 1 | 3 | 5 | 6 | 9 | 11 |
| (2) Correct sequence of sentences | 3 | 6 | 11 | 1 | 5 | 9 |

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.7 Complete the following verses. (Total Marks: 8)







 **Note: If the Kirtan/Verses/shloks are half correct 1 mark to be given.**

1. Janmangal Stotram: Om Shri Radha-Krishneshtadevataya Namaha,
Om Shri Marutsutpriyāya Namaha.
Om Shri Kālibhairavādyatibhishanāya Namaha.
Om Shri Jitendriyāya Namaha.
Om Shri Jitāhārāya Namaha.
Om Shri Tivravairāgyāya Namaha. (15/54)
2. Vahālā tārī murti ati rasrup, rasik joine jive re lol;
Vahālā e rasnā chākhanhār, chhāsh te nav pive re lol...
Vahālā māre sukh sampat tame Shyām, Mohan man bhāvtā re lol;
Āvo māre mandir Jivanprān, hasine bolāvatā re lol...(21/77)
3. Shri Vāsudeva-vimalāmruta dhāmavāsam,
Nārāyanam narakatāran-nāmdheyam;
Shyamam sitam dvibhujameva chaturbhujam cha,
Tvām Bhakti-Dharmatanayam sharanam prapadye. 1(9/26)
4. **Translation:** Identifying one's self with Brahman, separate from the three bodies, one should always offer devotion to God. (32/107)

(SECTION-2: GUNATITANAND SWAMI, 4th Edition, May-2012)

Q.8 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. **“I am the supreme Purushottam Narayan.” (6/20)**
 Maharaj - Sadhus (Anand Swami and Muktanand Swami)
 In Sarangpur Maharaj stopped playing ras, drew the attention of Anand Swami and Muktanand Swami and asked them “Swami, who is that Sadguru?” All the sadhus replied, “Maharaj, you are that Sadguru. Who else could it be?” Maharaj, out of his infinite grace, explained, I am the supreme.
2. **“He will be an eloquent speaker like Brihaspati and will spread the bhagvat dharma.” (1/3)**
 An astrologer - Bholanath
 Bholanath called an astrologer and had the horoscope of his son prepared. Seeing that the child was born in the best possible positions of the planets the astrologer said then.
3. **“I wish to give you this dagli which has been sanctified by Maharaj.” (17/35)**
 Devanand Swami - Swami (Gunatitanand Swami)
 Devanand Swami soon recovered by Swami's service so he was pleased with the services of Swami and said then.

Q.9 Give reasons for any three of the following. (In 9 lines each.) (Total Marks: 9)

1. **Atmanand Swami did not give prasad from his bowl to Gunatitanand Swami. (42/75)**
A. Bhai Atmanand Swami was 116 years old. He asked Swami why Maharaj had still not taken him to Akshardham. Swami explained to him that he must be lacking in realizing the true glory of Maharaj. After that Swami explained about the supreme glory of Bhagwan Swaminarayan with references from the Vachanamrut. He also

added that it was not possible to attain the privilege of worshipping Maharaj without becoming brahmarup. After hearing these words of Swami, Atmanand Swami was convinced about the true identity of Maharaj and about the glory of Swami. When both the sadgurus sat down for their meal Atmanand Swami demanded prasad from Swami. Swami replied, "The river Ganga cannot flow in the reverse direction." Atmanand Swami said, "Till now, I had unknowingly given you prasad from my bowl, but now I have realized your true glory."

2. Hansraj Patel experienced the consequences of his obstinacy. (41/74)

- A. Vasta was the son of Hansraj Patel of Bhayavadar and used to pay regular visits to Junagadh to remain in the company of Swami. He expressed a desire to become a sadhu. Hansrajbhai did not like the idea of his son becoming a sadhu. He took Vasta with him by force. This time he locked him up in a room in his house with a heavy piece of wood tied to his leg. Vasta remained indifferent and chanted 'Swaminarayan, Swaminarayan'. Suddenly Swami appeared before him. Vasta requested him to take him to Junagadh. As a result of Swami's blessings he was unfettered and he followed Swami and reached the mandir square of Junagadh in the morning. Hansraj went straight to Swami in Junagadh. Swami tried to coax him by saying, "Let Vasta worship God. You have three other sons and if Vasta worships God, you will also benefit." But Hansraj was resolute in taking his son back home. Vasta had a high fever from the previous night. Within a short time Vasta died and Hansraj returned home dejected. In this way Hansraj Patel saw the consequences of his obstinacy and non-compliance.

3. Sadhus requested Swami to forgive their utterances. (48/85)

- A. Some people decided to reprimand Swami on the occasion of Chaitra Punam festival in Samvat 1922. In the morning session of the Punam festival Karunanand Brahmachari of Gadhada, who was instigated by Shuk Muni's disciple, Hariswarupdasji, said, "This Gunatitanand Swami has become God. He is worshipped like a God. Why does anyone not take him to task about that?" Shuk Muni supported him and said, "Nobody should call me Shukji, and all those who address Gunatitanand Swami as Akshar should stop doing so." Swami was sitting unperturbed all the while. Then he said in a grave tone, "Only Shriji Maharaj is God. Nobody else can become God. I am a sadhu. But, just as where there is the rule of a king, there is also the rule of a queen. So, where the king's order prevails, there too, the queen's order prevails. Similarly, just as where there is the glory of God there is the glory of his Sadhu as well." On hearing this nobody could utter a word. Then Prabhudas of Sinjiwada got up in the assembly and challenged, "Does anybody have the authority to speak to Swami like this?" Meanwhile someone called Acharya Bhagvatprasadj Maharaj. It was precisely at this moment that the bell for the shangar arti rang and so the assembly dispersed for the arti. Adbhutanand Swami, Shuk Muni and Pavitranand Swami then invited Swami to their seats and performed his puja, presented dhotis and gave him a packet of sugar and said, "Swami, please forgive our utterances."

4. Maharaj instructed Swami to take milk only. (10/26)

- A. Samvat 1870 Dada Khachar's father, Abhel Khachar, passed away. So sweets, such as, sata, jalebis, were prepared in the darbar everyday as part of the post-funeral rites. Maharaj himself served all the sadhus. Swami also would sit in the line to dine with the others. He would enjoy the bliss of Maharaj's murti and eat whatever was served in his bowl. Along with other sadhus, Maharaj fed Swami so much that Swami became ill after some time due to an excess intake of sugar. His digestive system became weak. He could digest only milk; so Maharaj instructed him to take milk only.

Q.10 Write concisely on any TWO of the following. (In 12 lines each.) (Total Marks: 8)

1. Satsang in Sorath. (44/78-79)

Once, Acharya Maharaj and Gunatitanand Swami went on a satsang tour in the countryside of Sorath. Then, while travelling, one of the bullocks of Acharya Maharaj's cart was injured and disabled. So Swami sent the attendants to the neighbouring village to fetch a better bullock in his name. The attendants went there and asked for a bullock in the name of Acharya Maharaj instead. But the farmers did not pay any heed to their request. Then the attendants were suddenly reminded of Swami's name and they made a fresh request in the name of Swami. In response, one of the farmers immediately came with a very good pair of bullocks. He bowed to Swami, and gifted a bullock by yoking it to the cart. Swami told him that he would return it to him, but the farmer said, "Swami, I cannot put a yoke on the bullock which has once pulled your cart." The farmer then went back home. After his departure, the attendants narrated to Acharya Maharaj their experience in the village. Raghuvirji Maharaj then asked Swami, "If one who is not a satsangi dedicates so much to you simply on hearing your name, then what would a satsangi not do for you?" On hearing this Swami smiled and said, "Maharaj, I've explained the glory of satsang to so many people of Sorath that I can fill up the Khengar well of Junagadh with the heads of the satsangis of Sorath." (This reflects the spirit of satsangis in giving their all at the word of Swami.)

Note: Above incident is main. It should be compulsory but if examinee had written incident of Jala Bhakta then considered it right.

"Even if there is affection, why is faith lacking?" he would not follow Swami's words."

2. Gunatit Discourses (29/54-55)

Gopalanand Swami used to rejoice and say, "Oh! Swami is Aksharbrahma incarnate, so the shastras cannot confine him." Whenever Swami talked on renunciation, observance of strict religious rules and other topics by citing references from the Dharmamrut, Nishkam Shuddhi, Shikshapatri, Vachanvidhi, Chosathpadi, and other shastras of the Swaminarayan Sampraday many sadhus were inspired in their renunciation and renounced the six different types of taste. This made Nityanand Swami very happy and he used to say, "Nishkulanand Swami has severed the roots of the five sense pleasures by writing shastras, and Gunatitanand Swami does it by his discourses." In the rainy season Nityanand Swami had come to Junagadh to remain in the company of Swami. But Swami made him talk in the assemblies. So once Nityanand Swami told him, "I have come here to listen to your discourses and you are keeping yourself busy with the mandir affairs." Swami said, "My discourses are such that they would not suit everyone." Nityanand Swami said, "You are a Jogi, so your discourses are suitable for everybody." Swami talked about old woman's bullock. 'Do not put me to shame.' Similarly, Shriji Maharaj, without regard for day and night, has explained to us his glory through his discourses. Besides that, he has also blessed us with his darshan and prasad. So now we should try not to shirk from his upasana and moral instructions, and if we do so he would be put to shame."

Note: Narration depended on examinee's answer.

3. Munja Suru becomes a devotee. (31/57-58)

Munja Suru, a member of the bard community of Lilakha, near Gondal, had become sinful and violent. When Swami came to his village and called him and preached to him, "Munja Suru! Are you aware of the fact that opium sends a man to hell for one kalp, bhang for three hundred kalps, and wine and meat for a thousand. Even Brahma would become impure if he were to consume intoxicants." In this way Swami talked about prohibition of meat and wine. "Swami, it is the duty of we Kshatriyas to go out for hunting, to eat meat, and drink wine. All this advice of yours may be for Brahmins and Varnias, but we just hang these holy books on the shelves,"

replied Munja Suru as he looked up arrogantly. Then as soon as Swami's gaze fell on him, he experienced samadhi. In samadhi, the servants of Yam took him to Yampuri (hell), and he saw for himself the terrible tortures and sufferings given to sinners. He shuddered at the sight. So Swami woke him up. Munja Suru repented and fell at Swami's feet and earnestly declared, "Swami, the misery of Yampuri is real. Have mercy on me so that I don't have to go there." Swami replied with a smile, "If you accept the vartman and refuge of Shriji Maharaj, then your pain and misery will be pardoned." So he accepted the vartman and wore a kanthi. Thus, Munja Suru, who was a mountain of sin, became a devotee. Once, Swami made a night halt in the forest and was talking by the fireside. On learning of this, a shepherd came there and asked, "Are you the guru of Munja Suru?" Swami replied positively with a smile. The shepherd fell at his feet and began to speak in a single breath, "You have obliged us a lot. Whenever Munja Suru entered our pens he used to carry away many of our goats and sheep. But ever since you have made him into a devotee his nuisance has stopped. You are a real sadhu. From today onwards you are my guru, too." Swami initiated the shepherd into Satsang. He could not pronounce 'Swaminarayan' so he turned the beads of the mala by chanting 'Gunanand'.

Q.11 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. To whom did Swami wish to impart the highest spiritual knowledge? (46/81)

A. Swami wish to impart the highest spiritual knowledge to someone who has profound faith and spiritual zeal."

2. What did Swami say on his way to Vanthali? (50/88)

A. "Whenever I pass this way I remember Maharaj."

3. Till when and in which conditions did Swami stand under the eaves? (7/21)

A. Swami stood under the eaves till late in the night, halfdrenched and shivering.


4. Who met Swami at the Hanuman Gate? (21/40)

A. Shirji Maharaj met Swami at the Hanuman Gate.

5. How was Swami's speech? (11/27)

A. Swami's speech was clear.

Q.12 Write short notes on any ONE of the following and bring out its moral. (In 12 lines.) (Total Marks: 4)

 **Note: (1) The moral is not necessary as per answersheet. The examiner should check the moral related to subject by himself and give marks accordingly 3 marks for incident and 1 mark for the moral. (2) If there are multiple incidents and the examinee has written only one, then also give full marks.**

1. A mischievous monkey (8/22-23)

In 1813 CE (Samvat 1869), there was a severe drought in Kathiawad. In order to lighten the consequent burden, Maharaj sent Muktanand Swami to Surat with a group of two hundred sadhus. Gunatitanand Swami was also included in this group. There, just opposite the lodgings of the sadhus, somebody had tied a mischievous monkey in an empty house. Everybody's attention was naturally drawn towards the monkey due to its restive movements. One night, whilst giving a discourse, Muktanand Swami addressed all the sadhus, "See, how restless are our senses! They always deceive us. In the opposite building there is a monkey. There is no need for us to look there, but there is hardly anyone among us who has not seen that monkey. If there is anybody who has not seen it, please stand up." Everyone was speechless as they listened to Muktanand Swami. Only Gunatitanand Swami stood up with folded hands from among the two hundred sadhus. Seeing this,

Muktanand Swami was also surprised and he said, "Oh! You are the only one among the two hundred sadhus who has controlled his senses. Even I have looked at that monkey." Gunatitanand Swami constantly looked inward and there was nothing in his heart, except the murti of Maharaj.


Moral: If we wan't be alert, our Indriyas will cheat on us as they are volatile. They distract us even from the way of God. If we get competent Guru and then we act according to his wish then only we can control the volatility of Indriyas.

2. **Ants in Vaikunth (4/10)**

Once, in the evening, Vashram Suthar reached his fields earlier than usual. He saw hundreds of thousands of ants coming out from a big ant-hill and thought, "How can these jivas associate with the supreme God and his divine abode who are present here in person at this moment?" With this thought he looked up at the sky. And he saw hundreds of thousands of vimans coming from Vaikunth. The ants assumed chaturbhuj forms and transcended to the divine abode. Vashrambhai was amazed. On reaching home he described to Shriji Maharaj as to what had happened. Shri Hari told him, "We want to liberate tens of millions of jivas. My divine abode, Akshardham, has incarnated in your village as Mulji Bhakta. So I will fulfil all your wishes. Today, you resolved like this for the ants, but had you done so for the whole universe, the whole universe would have attained liberation."

Moral: Shriji Maharaj has come to the earth to liberate innumerable jivas. He has talked also to fill up millions of giant ships with liberated jivas. So, He has liberated jivas even when devotees have resolved only.

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

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

1. 1, 4 (26/49) 2. 1, 3 (25/48) 3. 1, 4 (45/79-80) 4. 2, 4 (24/45)

Q.14 Rewrite the incorrect sentences below in relation to the sentence heading. (Total Marks: 6)

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

1. **Humility:** The Mahant of Dholera, Swami Vasudevcharandas, was unhappy and frustrated due to some administravtive problems. (33/64)
2. **First Encounter with Shriji Maharaj:** Ramanand Swami decided to give bhagvati diksha to Nilkanth Varni on Kartik sud 11, Samvat 1857. (3/7-8)
3. **Obedience:** Swami was ready with three jars of pickles, the Sati Gita scripture, a very fine mat, a pot of barfi and other things. (9/25)
4. **Beginning of Mandir at Junagadh:** The foundation stone of Junagadh mandir was laid on Vaishakh sud 3, Samvat 1885 in the presence of Gunatitanand Swami. (22/43)
5. **Spreading the glory of Aksharbrahman in Satsang:** After the departure of Maharaj to Akshardham, Naja Jogia had become a sadhu and had been named Ghanshyamdas. (30/56)
6. **Great Glory:** In Samvat 1911 Acharya Raghuvirji Maharaj had organized religious discourses at Vartal during the holy months of chaturmas. (32/60)

 **THE END** 