

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

**SATSANG PRAVIN-PAPER-2**

Time : 2.00 to 5.00 p.m.

Total Marks : 100

Sunday, 1 March, 2020

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

**👉 Important Note 👈**

In the question paper the marks of each sub-question should be written in the box ( 

mark : 1	
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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. "I haven't heard of any such a Sampradaya." (20/73)

❖ Ascetic - Some ascetic

❖ On the verandah of a hermitage some were talking a Jivanmukta who has revealed in Saurashtra.

2. "We are convinced that there is no liberation without your grace." (17/64)

❖ Two Brahmins - Shriji Maharaj


❖ When Maharaj asked, "With what understanding will you stay?" then.

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

❖ Maharaj - Bhaguji


❖ Ram Khachar was standing inside in the toilet to finish off Shriji Maharaj. So Maharaj told to Bhaguji leave lantern in toilet.

**Q.2. Answer ALL of the following, using one sentence (not just one word) for each question. (Total Marks: 6)**

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

1. Who did have insult of Gunatitanand Swami in Vartal? (27/97)  
**A. Sadhu Hariswarupdasji (Shuk Swami's disciple) had insulted Gunatitanand Swami in the assembly at Vartal.**
2. What did Krushnaji say after having the darshan of Shriji Maharaj in Gadhada? (29/102)  
**A. Krushnaji spoke to Mulji I am not returning home he was convinced that Shriji Maharaj really was God.**
3. What did Jetha Mer say when Shriji Maharaj called Jetha Mer and his wife together? (16/62)  
**A. When Shriji Maharaj called Jetha Mer and his wife together, Jetha Mer said, "We are observing the chheda vartman - avoiding physical contact - so we don't sit or sleep in the same room."**
4. What did Shriji Maharaj say to Rajabhai, who had arrived in Gadhada? (19/72)  
**A. When Rajabhai set out for Gadhada, Shriji Maharaj said to him, "Do you want to become a sadhu or carry out my commands."**
5. Who is one and unique like Purushottam? (30/104)  
**A. Aksharbrahman is unique like Purushottam.**
6. How should one call a devotee who knows the wishes of the Lord? (24/86)  
**A. An ideal devotee should always comply with the wishes of the Lord.**

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

 **Note: (1) Main points of the shortnote are highlighted, if they are included full marks to be given. (2) If any three incidents are written full marks to be given.**

1. **Scriptures of our Sampraday: Swamini Vato (12/38-40)**  
**A.** The Swamini Vato are the spiritual talks of Aksharbrahman Gunatitanand Swami, who was the Mahant of Junagadh mandir for forty years. Once, he asked Maharaj, "Which of the four is best: to meditate, to behave as atma, to serve the sick or to talk about God?" Maharaj replied, "**Talking about God is best.**" Thus he commanded Swami to talk to the people about the divine glory of God. The sadhu who is above the temptations of maya, out of sheer compassion, shall liberate all from the clutches of maya by talking to them about God. Therefore, to use speech in the praise of God is the greatest service. To fulfil this, Swami discoursed, formally and informally, to the people day and night. He never questioned whether the listeners were worthy or not. He would not miss a single opportunity of talking to people about the glory of Shriji Maharaj. Whether he was touring or engaged in routine work in the mandir, he talked continually. He talked to the people on the outskirts of towns and villages, in their fields, or where lime was being processed; **Swami revealed the glory of God through his penetrating and convincing talks.** Very often Swami used to say, "These are the revelations of Akshardham. They will grant you liberation from the cycle of births and deaths. They are capable of resolving all doubts and misgivings. **These are narrations of divine episodes related to Lord Purushottam.** They will abolish the darkness of ignorance." Great devotees like Swami Jaga Bhakta, Thakkar Naran Pradhan, Harishankarbai Raval, Sadguru Balmukunddas Swami, Sadashankar Amarji and many others who always lived and

moved with the Swami had noted down all these talks with great devotion. Afterwards, Gunatitanand Swami instructed Achintyanand Brahmachari to read these talks and himself authenticated them. These divine talks help to understand Vachanamrut more clearly. In a way Swamini Vato is a comprehensive commentary on the Vachanamrut. In the Swamini Vato, Gunatitanand Swami has revealed the glory and divinity of the supreme Godhead Shriji Maharaj. He has boldly talked about the supremacy of Shriji Maharaj among all the incarnations and clarified any misunderstandings regarding this subject. No other sadguru has displayed so much courage, clarity and commitment as Gunatitanand Swami. Besides this, he has talked emphatically about the importance of swadharma, atmajnan, futility of sensual pleasures, detachment and bhakti to God with the knowledge of his glory. These talks were first published by Balmukund Swami in five chapters. Then Krishnaji Ada had them published in seven chapters. The B.A.P.S. has also publishes the Swamini Vato based on the latest research and critical study of the original text. **One who has digested the wisdom of the Vachanamrut and Swamini Vato will not find any difficulty in attaining God realization** and will not find remain deficient in attaining the gunatit knowledge. Swami used to say, "These talks are as sharp as the English weapons. A little touch would separate the soul from maya." Brahmaswarup Shastriji Maharaj and Yogiji Maharaj greatly enhanced the glory and eminence of Swamini Vato. **OR**

**2. Dhyani Chintamani. (21/75)**

- A. When **premanand Swami**, the composer of these eight verses, beginning with '**Vandu Sahajanand rasrup anupam sarane re lol...**' recited them before Shriji Maharaj, he became very happy and remarked, "The devotional songs you sang were very nice. After listening to them I thought in my mind, since this sadhu contemplates upon God's form in this way, **let me get up and prostrate before him**. If a person is able to contemplate upon God in his antahkaran in this manner, ...he would **definitely not have to take another birth...** he has certainly attained the **highest state of enlightenment** while alive.... has become fulfilled and has nothing more left to do" (Vachanamrut Gadhada II-48) All devotees of the Sampradaya recite these verses and the verses of Lila Chintamani every night. **Shastriji Maharaj** used to say, "One who sincerely recites the verses of Lila Chintamani and Dhyani Chintamani while meditating on the divine form of Maharaj in his heart **earns merits equal** to reciting all the verses of **Bhaktachintamani**."

**3. Adbhutanand Swami (4/11-14)**

- A As a householder, Adbhutanand Swami's **name was Kalyandas. His mother name was Devubai and his father name was Sangha patel**. He was **born in a village Kadu**, near Lakhtar, in the Surendrangar District. Kalyandas and his uncle were initiated into the **Satsang fold by Ramanand Swami**. After the return of Ramanand Swami to Akshardham, Kalyandas had his **first darshan of Shriji Maharaj at Mangrol. Kalyandas was greatly influenced by his maternal uncle, Aja Patel**, of village Methan. kalyandas developed a firm dedication towards the Satsang from his uncle. His father was not a satsangi. Devuba had in satsang, but Sangha patel was never appreciated. Even then she had taken great pains to infuse devotional fervour in her sons. As kalyandas came of age, **his marriage was solemnized at the village Methan**. When the ceremonies were going on under the guidance of Aja Patel, he **received an urgent letter from Maharaj by the messenger**. Macha, Sura, Somla, Alaiya, Mulu, Naja, Matra, etc. to immediately leave their work in the field or town, "If you are taking your meals, leave it; if you


are busy doing some important work, quit it and start immediately from wherever you are and in whatever condition you may be. We will face the wrath of all. This is my sincere desire. Aja Patel read the contents of this letter, he decided to honour Shriji Maharaj's commands. When Kalyandas came to know about Maharaj's message, he asked for the letter and read it again and again. **He decided to renounce with uncle.** Aja Patel asked him, Where is your name in this letter? Kalyandas immediately replied, **'The word etc includes me too.'** Aja Patel could not dissuade his nephew. All his relations and in-laws tried their best and requested kalyandas not to spoil such an auspicious ceremony. But kalyandas would not budge. Without seeking anybody's permission he accompanied his maternal uncle and left for Jetalpur to see Ramdas Swami and from there they departed for Bhuj as desired by Shriji Maharaj. Shriji Maharaj accorded a grand reception to the newly initiated paramhansas and embraced each one of them with great affection. He paid compliments to each one of them and inquired, Why has he come? had I mentioned Kalyandas name in my letter? kalyandas replied, O Maharaj, **you had written that all should leave. I will be much pleased by your action.** Therefore, instead of clinging to the short-lived joys of the worldly life, I have come to please you." Maharaj read his mind and called to sit by his side. He removed the wedding ties from his wrist, gave him sadhu diksha and said, "you have done what nobody else can do, therefore your name shall be **Adbhutanand.**" With these words Shriji Maharaj blessed him. 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.** 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,** came to Vartal and bring back, but he was deeply touched by the Swami's talks and he also **renounced.** Adbhutanand Swami toured the regions of Kutch and Gujarat and spread Satsang among the people there. When nobody was prepared to accept the duties of Mahant at **Dholera,** he willingly obeyed Maharaj's commands and **became the Mahant.** The economic condition of **village Varna in Bhal** region was very bad. So Adbhutanand Swami **installed the miraculous murti of Sankat bhanjan Hanumanji.** In 1939, **Shastriji Maharaj** took initiation into the sadhu-fold, **Shastriji Maharaj served him in Vartal. Adbhutanand Swami passed away to Akshardham in V.S. 1939.** His life is a source of inspiration for the renunciants and householder devotees. **OR**

**4. Dosabhai of Bandhia (28/98-100)**

- A. **The jain Banias,** who had accompanied a wedding party from **Bandiia to Gadhada.** They came for Maharaj's darshan. Maharaj inquired of the Banias, how is my devotee Dosabhai? The merchants replied, Maharaj, We are neck deep in our affairs, but **your devotee Dosabhai is submerged in his affairs upto his tuft of hair.** He was no time to worship God. Shriji Maharaj smiled on hearing this, and he remarked, **"Will you join the Satsang if Dosabhai becomes a sadhu?"** The merchants thought that since Dosabhai had just purchased all the jaggery produced in the village and was likely to earn a handsome profit he would certainly not decide to renounce under such circumstances. Thus, Banias replied, **"If Dosabhai renounces, we shall certainly join the satsang and wear your kanthi."** This was

the dialogue that took place in Gadhada had between the Jain Banias who had accompanied a wedding party from Bandhia and Shriji Maharaj. After they had left, Shriji Maharaj called Bhaguji and said, "Take these saffron clothes. Ride immediately to Bandhia and give my note to Dosabhai and tell him to don these clothes of a sadhu and come here to Gadhada." When Bhaguji arrived in Bandhia, Dosabhai was unloading and weighing the carts of jaggery. It was eleven in the morning, but he had not even brushed his teeth. When Dosabhai saw Bhaguji, he stopped his work and prostrated before him and asked, '**Any command from Maharaj?**' Bhaguji said, 'Maharaj wants you to wear these clothes of a sadhu and go to Gadhada.' He put on the saffron clothes and didn't wait even to send a message to his family, nor did he ask anyone to look after his business and accompanied Bhaguji to Gadhada. He offered his respects to Maharaj. The Banias, before returning to Bandhia after marriage, Maharaj pointed at **Dosabhai seated amidst the sadhus** and asked the Banias, 'Do you recognize this man?.' The Banias were surprised to see Dosabhai and admitted, '**O Maharaj! your Dosabhai is really a great ascetic and a great devotee.** We are so deeply rooted into mundane life that we could not recognize the real Dosabhai, and thought that he too, was deeply attached to the material world.' Shriji Maharaj gave white clothes to Dosabhai and said, 'Take back your old clothes and return home. Serve your mother till she lives. You are a great ascetic even while leading the life of a householder. **You are beyond the temptations of the mundane life.**' Dosabhai was a great devotee with firm faith in the supreme glory of Maharaj, he was eager to carry out Maharaj's orders. He had never transgressed the spiritual injunctions prescribed by Maharaj. Dosabhai was a Bania and originally belonged a palace called Sardhar. Maharaj inspired him to shift to Bandhia asked darbar Mulu Khachar to get him a house and other necessities. Dosabhai was such a devout devotee with firm faith in the divine glory of Maharaj.

**Q.4 Give reasons for any THREE of the following. (In 12 lines each.) (Total Marks: 9)**

 **Note: (1) Main points of the shortnote are highlighted, if they are included full marks to be given. (2) If any three incidents are written full marks to be given.**

1. **By serving such a Brahmaswarup Sadhu through thought, word and deed, a jiva become brahmarup. (23/85)**
- A. **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 God-realized Param Ekantik Sadhu. Shriji Maharaj remains manifest in the person of this Brahmaswarup gunatit Sadhu and helps seekers to attain the state of brahmaswarup 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.**

**2. Alaiya Khachar was ready to kill Muktanand Swami. (7/2/21)**

- A. **In Gadhda**, Shriji Maharaj seated in the assembly. That time Shriji Maharaj asked Muktanand Swami, "From among dada Khachar, Sura Khachar, Naja Jogia, Somla Khachar, Alaiya Khachar and other devotees, **who do you consider as the greatest devotee?**" Muktanand Swami was innocent and honest, So replied, "Dada Khachar is the greatest of all the devotees. Alaiya Khachar thought that he should considered the greatest of them all. He would certainly be ranked as number two. But Muktanand Swami said, Second is Sura Khachar, Third is Somla Khachar. **Alaiya Khachar was very upset about this.** He could not control his anger and **reached for the hilt of his sword.** But Shriji Maharaj quickly intervened and shouted, "Muktanand Swami, you have failed to understand Alaiya. He is unique. **Nobody can be compared with Alaiya** who is completely detached. He observes celibacy. When **Alaiya Khachar heard Maharaj praising him he sheathed his sword** and became very happy.

**3 Uka khachar came late yet Maharaj became very happy. (3/10)**

- A. **In Gadhada**, some **dog has spoilt this stage** where Maharaj sits while addressing the assembly. When the devotees were on the way to Akshar Ordi for the regular morning darshan of Maharaj they saw a dog's night soil lying on the platform and said, "**This is really very bad. Now where will Maharaj sit?**" commented to each other but nobody wanted to clean the platform. After some time **Uka Khachar**, who was the returning from the River Unmatt Ganga after taking bath, passed the same platform under the neem tree. He saw that it had been soiled by a dog. **He brought some water and swept the platform clean.** He returned to the Ghela River and once again took a bath. He went for the Maharaj's darshan, Maharaj asked him, "**Why are you late today?**" He remained silent. But one of the devotee explained why he was late. **Maharaj became very happy and embraced Uka Khachar.**

**4 King Chitraketu renounced a crore wives. (27/1/93)**

- A. 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 it the parents. Thus, grief came to Chitraketu from those very queens whom he loved immensely. He experienced peace only after renouncing them.

**Q.5 'Dukh koi mansho nahi' (27/2/93-95) - Complete the Swamini Vat and narrate it. (Total Marks: 5)**

"Dukh koi mansho nahi ne je joie te apanne malya chhe ne jhajha rupiya ape to Prabhu bhajay nahi, te saru apta nahi."

Gunatitanand Swami tell us that God gives us what is in our destiny. We get sufficient food and clothing and are guided by sadhus in our worship of God. We should remain contented and should not seek more money. If God gives us more wealth, we will get lost into the worldly pleasures and shall forget God. The following story illustrates this - There was a very wealthy businessman. He was very happy and had nothing to complain about. He had everything for his happiness. A poor man lived in a hut next to his mansion. This man worked hard and earned his daily bread. He was not worried about his next meal. He led his life happily in the worship

of God. Their family was happy. The wife of the wealthy man was puzzled. She wondered that although their neighbours were poor, they were very happy. Once she asked her husband to explain to her the secret of the poor man's happiness. Every time the rich man avoided giving an explanation. But one day the wife insisted upon an explanation. She asked, "We have all the pleasures and yet there is no peace in our life; whereas these hut dwellers are very happy. I don't understand why?" The rich man replied, "He is happy because he is satisfied with what he gets and does not crave for more money." This explanation did not satisfy the wife. She said, "How can I believe that one can happily without money?" So, at night, the rich man dropped a bag containing ninety-nine rupees into the hut of the poor man. The poor man saw it lying in his hut in the morning. From that very moment he began to think that if he could add just one rupee he would have one hundred rupees. He started putting aside two paise from his daily earning. After some time he owned one hundred rupees. Then he aimed to collect two hundred rupees. Thus, with this worry, he lost his sleep and lost the happiness which he used to get from the worship of God. The rich man called his wife and said, "Did you see? What a deadly knock ninety-nine rupees gave to that poor man? Lust for money takes away peace of mind." Therefore, Gunatitanand Swami has rightly pointed out that we must remain contented with what we receive. The greater the wealth, the deeper will be our involvement in mundane interests, resulting in unhappiness and turning away from God. Therefore, in order to be happy we must be content with what God gives us and should devote more and more time to the worship of God.

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

**Topic: 'Special Duties of Married Women' (1/5)**

- (1) Write the correct sentence numbers 

1	4	6	7	10	12
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- (2) Correct sequence of sentence 

7	6	10	4	12	1
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**Note: (1) 3 marks will be awarded 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 sentence:** 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. (Total Marks: 8)**

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

1. Om Shri Tapahpriyaya Namaha, Om Shri Siddheshvaraya Namaha,  
Om Shri Svatantraya Namaha, Om Shri Brahmaidya-pravartakaya Namaha,  
Om Shri Pashandochhedanapatave Namaha,  
Om Shri Svaswarupachalsthitaye Namaha **(15/55)**
2. Vahala tara urma vingun har, joi nena thare re lol;  
Vahala te to jane premi jan, joi nitya dhyan dhare re lol.  
Rasiya joi tamaru rup, rasik jan ghelada re lol;  
Avo vahala Premsakhina Nath, Sundarvar chhelada re lol. **(21/76)**
3. Snehaturastvatha bhayatura amayavi,  
Yadvatkshudhatura janashcha vihaya manam;


Dainyam bhajeyuriha satsu tatha charantam,

Tvam bhakti - Dharamatanayam sharanam prapadye. (9/28)

4. **Translation :** The same in honour and insult, treats friend and foe alike; renouncing all undertakings - he is said to have transcended the gunas. Bhagavad Gita : 14.24-25 (32/106)

(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. **“You should spread my full glory.” (26/49)**

➤ Maharaj - Swami

➤ Maharaj had resolved to go to his divine abode. that time

2. **“Out of the thirty virtues of a Sadhu you have mastered one.” (47/83)**

➤ Swami - Dharamaswarupanand Brahmachari

➤ When Dharamaswarupanand Brahmachari other desires trouble me, so kindly do something to remove them.

3. **“We eat these crumbs of rotla and buttermilk.” (38/70)**

➤ Swami - The Nagar devotee

➤ The Nagar doubted as to what he believed and went nearer to have a closer look that time Swami say

**Q.9 Answer ALL of the following, using one sentence (not just one word) for each question. (Total Marks: 5)**

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

1. Where did the nineteen sadhus fall ill? (12/28)

**A. Nineteen Sadhus fall ill in Kariyani.**

2. What question did Bhai Atmanand Swami ask to Swami? (42/75)

**A. Bhai Atmanand Swami was 116 years old. He asked Swami, why Maharaj had still not taken him to Akshardham.**

3. When does a jiva not remain without becoming Brahmarup? (44/79)

**A. If there is affection, faith and honesty then it would be impossible for a jiva to remain without becoming Brahmarup.**


4. Who let only Swami talk, in the festival assembly at Vartal? (29/54)

**A. In the festival assembly at Vartal, Gopalanand Swami and Nityanand Swami let only Swami talk.**

5. What did Swami ask the residents of Khambhat after listening to them? (33/63)

**A. This is a diamond wrapped in rags.**

**Q.10 Give reasons for any three of the following. (In 9 lines each.) (Total Marks: 9)**

 **Note: (1) Main points of the shortnote are highlighted, if they are included full marks to be given. (2) If any three incidents are written full marks to be given.**

1. **Malji Soni was convinced about the identity of Swami. (30/57)**


**A.** Swami had arrived in Vartal on the occasion of the **Chaitra Punam festival**. Both acharyas had also come there. In the assembly **Gopalanand Swami** and other senior sadgurus garlanded Swami. Swami's neck was full of garlands. Seeing this **Malji Soni of Bhoika** asked his guru, Gopalanand Swami, **“Who is this sadguru?”** Gopalanand Swami replied, “Hadn't I told you that I'll show you Akshardham. This **Gunatitanand Swami is Akshardham incarnate**. So know him properly.” On



hearing this Malji Soni was convinced about the identity of Swami. Shastriji Maharaj had met Malji Soni and had personally heard the above incident from him. After that Shastriji Maharaj took many aspirants to Malji Soni at Bhoika and made them listen to this incident.

2. **Muktanand Swami was surprised when he saw Swami's desire for Maharaj's darshan. (7/20-22)**
  - A. **Samvat 1868**, a light shower of rain, with clouds and intermittent thunderbolts. All the sadhus had retired to sleep after enjoying the spiritual discourses and darshan of Maharaj. At that time Gunatitanand Swami was standing half-drenched under the eaves of a room, trying to save himself from the rain, **while waiting to have a glimpse of Maharaj**. Meanwhile, Muktanand Swami came out of his room for some reason and saw somebody standing there. So he enquired, "Who's there?" Swami humbly replied, "It is I, Nirgunanand. I am waiting for a glimpse of Maharaj when he returns after his discourse at the darbar." **Muktanand Swami** was surprised when he saw Swami's desire for Maharaj's darshan and thought, he cares neither for his body nor for sleep. He sees **Maharaj's murti constantly in his heart, he craves so much for maharaj's personal darshan**.
3. **Maharaj placed his own pagh on Swami's head and showered his immense affection. (22/44)**
  - A. The foundation stone of the Junagadh mandir was laid at the hands of **Swami on Vaishakh sus 3, Samvat 1882**, in the presence of Gopalanand Swami and other sadgurus and a beginning was made for a mandir - a centre for brahmavidya. Along with Anand Swami, Swami arrived at Gadhada to have darshan of Maharaj. After a few days **Maharaj ordered him to go back to Junagadh**, because **nobody was prepared to go and face the hardships in Junagadh**. Maharaj instructed Tattvanand Swami to go with Swami. Before going to Junagadh Swami approached Maharaj for permission to leave. Maharaj was having a shave, **stood up and embraced Swami** and said: you are going so take this..." then he recited the verse: Nirgun Brahma sulabh ati, sagun na jane koi, Sagun charitra nanavidhi, suni muni man bhram hoi. Then Maharaj placed his own pagh on Gunatitanand Swami's head and showed his immense affection.
4. **The two eternal divine forms of Brahman and Parabrahman met for the first time in Piplana. (3/7-8)**
  - A. Mulji was now **15-years-old**. At that time the supreme God, who was born in the Sarvar region, had completed his pilgrimage of India, and known as **Nilkanth varni**, **had arrived at the village of Loj**. He met Muktanand Swami there. After some time **he met Ramanand Swami at Piplana**. Ramanand Swami decided to give **Bhagvati diksha to Varni on Kartik sud 11, Samvat 1857**. He invited all **his devotees on the occasion** of this diksha ceremony. Lalji Bhakta from Shekhpatt and **Mulji Bhakta from Bhadra also arrived in Piplana**. It was here that Bhakta and Bhagwan - **the eternal divine forms of Brahman and Parabrahman - met for the first time in this world**.

**Q.11 Write concisely on any TWO of the following. (In 12 lines each.) (Total Marks: 8)**

 **Note: Main points of shornote are highlighted, if they are included full marks to be given.**

1. **Munja Suru became a devotee. (31/57-58)**
  - A. 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 Vanias, 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’.**

**2. Divine incidents at the River Und. (4/9-10)**


- A. **In Samvat 1860, Maharaj came to Bhadra for the first time** from Alaiya. Shri Hari would daily go to the river Und for a bath in the company of Vashrambhai, Dosabhai, Rajobhai, Ramobhai, Ratnabhai, Muljibhai, Sundarji and others. On the bank of the river there is a giant banyan tree. Shri Hari used to dive from the tree into the river. He played water sports with the devotees and then made them sit on the riverbank to meditate. Once, Shriji Maharaj spread a thick square piece of cotton cloth on the water surface and sat on it together with Mulji Bhakta, Lalji Suthar and other devotees. **Maharaj steered the cloth like a boat with his yogic power.** Such were his divine lila before the devotees of Bhadra.

**3. Obedience (9/24-26)**

- A. Once in **Muktanand Swami’s** assembly of devotees and sadhus in **Surat.** One devotee enquired regarding the where about of **Maharaj because he wanted to send** pickles made from fresh bamboo ginger and pepper to Maharaj. As Muktanand Swami was not having any news of Maharaj, he replied that he is likely to be at **Gadhada.** Even Muktanand Swami wanted to send his book **‘Sati Gita’ to get sanctified.** Honouring the wish of Muktanand Swami, **Gunatitanand Swami immediately showed his willingness to go.** Another sadhu named **Shantanand Swami** insisted on going and said **“Whether you tell me or not I’ll also go.** Swami was ready with three jars of pickles, the ‘Sati Gita’ scripture, a very fine mat, a pot of barfi and other things. The affectionate devotee of Surat requested Swami to **embrace Maharaj on their behalf.** Thereafter remembering Maharaj Swami reached **on fourth day at Gadhada** by walking all the way. He enquired regarding the whereabouts of Maharaj from whoever came from darbar. At last Naja Jogia brought the news ‘Maharaj is going to Kariyani. So you reach there. Swami reached Kariyani. On hearing the name of Gunatitanand Swami Maharaj affectionately called him. When Swami met Maharaj, Maharaj was about to begin his dinner. Swami offered pickle and sweets. Maharaj took it with great affection and gave prasad to Swami. Swami was engrossed in the divine pleasures of Maharaj’s murti without blinking. The fatigue due to the journey was soon forgotten. As Swami conveyed the

message of devotees of Surat, Maharaj stood up from his seat and embraced Swami. Swami recalled the name of each devotees one by one. Thus Maharaj embraced him **twenty-two times**. At last Swami stopped taking names of the devotees to avoid straining Maharaj. Then Shantanand Swami came forward to embrace Maharaj, Shriji Maharaj returned to embrace him by saying that he **had been there wilfully**. So I'll not embrace you. Then Swami intervened and requested Maharaj to embrace him so **Maharaj honoured the wish of Swami but said, "I did not find it hard to embraced Swami twenty-two times but I found it hard to embrace you even once."** In this way he described importance of obedience.

**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) Main points of the shortnote are highlighted, if they are included full marks to be given.**

**1. Surprise of the Mahant of Tarnetar. (43/75-76)**

Swami was in Junagadh. Once, he was busy **sweeping the mandir compound**. At that time, **the mahant of Tarnetar** came there and asked Swami, 'Who is the mahant of the mandir?' Swami modestly replied, '**He will be on his seat inside.**' and then Swami washed his hands and feet, came to the assembly hall. The mahant of Tarnetar was surprised and asked, 'Just now you were sweeping the grounds. Are you the mahant?' Swami replied with a smile, '**In our organization one who serves is mahant.**' Then he took down his jholi from the nail on the wall and showed it to the mahant. Swami had even tilakya was made of wood. The mahant of Tarnetar was surprised to see, he became mahant and do this type of seva? Swami was mahant but do every smallest seva.


**Significance :** Place of everywhere must more need detachment for live long time. Where wealth and thing's greed had, everywhere come all of some faults.

**2. Carving for Moksha. (Who is that Sadguru?) (6/18)**

- A.** In the beginning, under orders from Maharaj, Gunatitanand Swami travelled with **Muktanand Swami's group**. One day they arrived in **Jetalpur**. At night, **Muktanand Swami** made preparations to sleep. Muktanand Swami **lay down on the stony ground without any bedding**. So, Swami was also about to lie down to sleep in the same manner. Muktanand Swami saw this and told him to make a bed for himself so that the stones would not hurt him. Swami said, 'you are sleeping on the bare ground without any bedding.' Muktanand Swami replied, '**I have been instructed by Maharaj to do so.**' On hearing this, Swami humbly replied, '**The orders of Maharaj are meant for all. I, too, care of moksha.**' Muktanand Swami was very happy to see the attitude and said, '**You'll progress far.**'


**Significance:** When Motapurush come in this world, then he explained method of self realization(sadhana) from his own behaviour to all the devotees for knowledge.

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

 **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. 2, 4 (15/32)      2. 2, 3, 4 (32/61)      3. 3, 4 (2/4-5)      4. 2, 3, 4 (24/45-46)

**Q.14 Rewrite the incorrect words shown 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. **Advice to the Sadhus:** Whenever groups of Prashads left on satsang tours as per the instructions of Maharaj, they were given a word of advice by Maharaj, 'Now that you have become Prashads, you must play your role properly. (39/71)
- A. **Advice to the Sadhus:** Whenever groups of sadhus left on satsang tours as per the instructions of Swami, they were given a word of advice by Swami, 'Now that you have become Sadhus, you must play your role properly.'
2. **Swami's Devotees:** Sensing his affection Maharaj kept the bag as a deposit. The previous year, as there was plenty of rain, Maharaj called Ram Bhanderi and persuaded him to take back his bag. (27/51-52)
- A. **Swami's Devotees:** Sensing his affection Swami kept the box as a deposit. The following year, as there was plenty of rain, Swami called Karsan Bambhaniya and persuaded him to take back his box.
3. **Our Tilak:** Once, Swami gave a small red kumkum-like piece to all the devotees and instructed them to do a tilak. (14/31)
- A. **Our Tilak:** Once, Maharaj gave a small yellow sandalwood-like piece to all the sadhus and instructed them to do a tilak.
4. **Final divine 'Lila':** Then he returned to the math and sang kirtan. Thereafter he sat in a padamashan posture, resting his back on a pillar besides the throne of Acharya. (50/89)
- A. **Final divine 'Lila':** Then he returned to the mandir and sang chesta. Thereafter he sat in a swastik posture, resting his back on a pillar besides the throne of Thakorji.
5. **Renunciation and Initiation:** To fulfil Maharaj's decision Sundarji left immediately for Dangara. Swami knew that Sundarji would come back only after burning his farm. (5/16)
- A. **Renunciation and Initiation:** To fulfil Maharaj's order Mulji left immediately for Bhadra. Maharaj knew that Mulji would come back only after burning his house.
6. **Eloquent Speaker:** Swami made them sit in a line and began to serve them himself. Swami said to all sadhus, "All of you should learn to move in the manner in which Muktanand Swami moves." (11/28)
- A. **Eloquent Speaker:** Maharaj made them sit in a circle and began to serve them himself. Maharaj said to all sadhus, "All of you should learn to dine in the manner in which Gunatitanand Swami dines."

 **THE END** 