

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

**SATSANG PRAVIN-PAPER-2**

Time : 2.00 to 5.00 p.m.

Total Marks : 100

Sunday, 5 March, 2017

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 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, 4<sup>th</sup> 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. "Who do you consider as the greatest devotee?" (7/20)
  - Shriji Maharaj - Muktanand Swami
  - Once, in Gadhpur, many devotees were sitting in the presence of Shriji Maharaj. At that time, Maharaj asked this question to Muktanand Swami.
2. "His divine speech is like nectar and all our senses are drawn towards his luminous figure." (16/62)
  - Jetha Mer - his wife
  - Shriji Maharaj went to sleep after personally guiding to Jetha Mer and his wife. Then Jetha Mer turned to his wife and remarked this.
3. "This is something very extraordinary. But where did you get this information from?" (20/73)
  - Ascetic pilgrims - talking to each other
  - Some ascetic pilgrims were talking like this on the verandah of a hermitage.

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

**1. Maharaj drove Mulji and Krushnaji away. (29/102)**

- A. Shriji Maharaj received a letter from the relatives of Mulji and Krishnaji who came to become sadhus stating, "Both Mulji and Krushnaji are **married**. There are many problems here. Please be kind and send them back." Shriji Maharaj **ordered them to return home**, so both of them started homewards. But, on their way home, they stopped at **Vanthali** and **worked as helpers** at a Bania's house. At the end of the year, they came to Maharaj with sixty rupees and prayed, "Please keep us here and make us sadhus." Shriji Maharaj asked them, "Where had you been all these days?" Mulji replied, "Maharaj, we were at Vanthali." Then Maharaj explained, "Your relatives have come to take you back. You go home with them. If you really want to renounce, go home and **bring a letter of consent from your wives**." They left for home as instructed by Maharaj. On their way they tried to persuade their wives to allow them to renounce. But their wives would not listen to them. So at last they **cut off their own genitals**. Their **wives were greatly disappointed** and returned home. Then Mulji and Krushnaji came back to Maharaj. But **Maharaj rejected them** and turned away from the satsang. But they **themselves put on the saffron clothes** of paramhansas and worshipped Maharaj from a distance. Thus they wandered for twelve months in the satsang. They once again arrived at Gadhada. When they approached Maharaj, he ordered, "**Don't allow them to come to me. Drive them away**." So they were driven away.

**2. One can meditate on the manifest Brahmaswarup Sadhu. (13/46-47)**

- A. In Vachanamrut Gadhada I-21 Shriji Maharaj says, "That Akshar has two forms. One, which is formless and pure chaitanya, is known as Chidakash or Brahmanahol. In its other form, the Akshar remains in the service of Purushottam Narayan." Shriji Maharaj eternally dwells in Akshar and in Vachanamrut Gadhada I-41 Maharaj says, "He does not manifest in Prakruti-Purush (and other) to the extent he manifests in Akshar..." The manifest form of Aksharbrahman is the God-realized Sadhu and he sustains Ekantik Dharma on this earth. Shriji Maharaj eternally dwells on this earth through such a Brahmaswarup Sadhu to give spiritual aspirants the bliss of his divine murti, help them to attain the brahmarup state and achieve liberation. A heated iron rod which has become red hot loses its original black colour and coolness, since all its atoms contain heat. So, although it remains an iron rod, it has been transformed into heat or fire. In the same manner, Shriji Maharaj dwells from head to toe in the God-realized Sadhu, our guru, is to meditate upon Shriji Maharaj himself.

**3. Shriji Maharaj was very pleased with Jiva Khachar. (7/22)**

- A. Once it was **raining heavily** at Gadhpur. The flood waters had entered the town and there was water everywhere. At that time Shriji Maharaj was staying in the **darbar of Jiva Khachar**. Early in the morning, Maharaj wanted to answer the call of nature but it was not possible to go out due to the heavy rains; Jiva Khachar thought for a while and **solved the problem** by asking Maharaj **to use the earthen trench-like pit meant for cooking**. It was bitterly cold and the firewood had become wet. Jiva Khachar did not hesitate to cut and burn his **precious cot for fuel to provide warmth** for his Lord, Shriji Maharaj. Shriji Maharaj was very pleased with his deep devotion and affection towards him.

**4. Somla Khachar, Sura Khachar and other devotees were pleased with Rambai. (24/87)**

- A. **Rambai** was the only devotee living in **Kathlal**. Maharaj and his sadhus were **passing through the outskirts of the village**, she was drawing water from a well. she approached Maharaj and prayed, "Maharaj, sanctify my house." But Shriji Maharaj was in a great hurry to reach Vartal. When she learned that Maharaj could not stay, she immediately put down her **full waterpot** and offered water to everyone with love. Then she turned to Maharaj and requested, "O Maharaj, **please dip your feet into my pot**." Shriji Maharaj said, "**What will you do with this water?**" Rambai replied, "**I will drink a little of this sanctified water and pour the remaining water into the village well**. There are no satsangis in the village, but who ever

consciously or unconsciously drinks water from this village well will become satsangis and shall worship you.” Bhagwan Swaminarayan had inspired many such women devotees would not seek material prosperity or pleasure of the senses, **but pray for the happiness of all**. Sura Khachar, Somla Khachar and other **devotees who were with Shriji Maharaj were delighted** to hear this and said to Rambai, **“It is your great fortune that you understand such glory of Shriji Maharaj and have unshakeable faith.”**

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

**1. Scripture of our sampradaya: Bhaktachintamani (12/42-44)**

- A. **Bhaktachintamani**: Nishkulanand Swami composed this shastra in Gujarati. It is in **poetic form**, chiefly using the **famous chopai metre**. Nishkulanand Swami was born in a remote village called Shekhpatt and **despite his almost total lack of formal education**, by the grace of Shriji Maharaj he was able to compose this and many other shastras and thus **reveal his deep devotion towards Maharaj**. There are **164 prakrans** in this text. Besides depicting the divine exploits of Maharaj, Nishkulanand Swami has vividly described the celebration of Holi and Annakut festivals. He has described in detail the places visited by Maharaj and has listed eminent devotees from the time of Shriji Maharaj and their native towns and villages. **Prakaran 64**, popularly called **Fagva Prakaran**, and 103 to 105 are most important ones because they clearly describe the supreme glory of Maharaj as Purushottam. Prakrans 106 to 110 which deal with topics like freedom from passion, freedom from avarice, freedom from taste, non-attachment and freedom from ego, are also worthy of detailed study. In Prakaran 102, Nishkulanand Swami has paid great tribute to the divine glory of Maharaj and has devoutly narrated his divine exploits. This portrays the deep devotion of Nishkulanand Swami towards Maharaj. For those devotees who ponder upon these glorious divine exploits of Maharaj this shastra is a **wish-fulfilling gem of the devotees**. Brahmaswarup Shastriji Maharaj always **instructed the devotees to recite this shastra** to help them overcome difficulties.

**OR**

**2. Parshads. (5/15-16)**

- A. The parshads are also ascetics who observe brahmacharya, but they don **white robes**. Bhaguji, Miyaji and Ratanji were among the illustrious of Shriji Maharaj. Even though Miyaji was a Muslim, Shriji Maharaj accepted his service. In the old tradition, parshads were allowed to wear stitched clothes. They were **allowed to talk to women devotees regarding the affairs of the Mandir**. They are allowed to manage the mandir money, but not to hoard wealth or touch women. They were **permitted to arm themselves to protect the mandirs** and to travel alone. Brahmaswarup Shastriji Maharaj and Yogiji Maharaj made certain changes in the code of conduct for the parshads. The parshads **now observe all the rules meant for sadhus**. They observe the eightfold renunciation of wealth and women and cannot travel without a companion. By introducing such austere rules the status of the parshads in the Satsang has been raised. The parshads are **now respected in the same way as the sadhus**. In the BAPS, the parshad diksha is a **preliminary stage before the renunciant is initiated into the sadhu-fold**.

**3. Maharaj's great celibate Sura Khachar (25/90)**

- A. Once, he accepted the invitation of the King of Jasdan. He was very well received by the Thakor and his stay was made very comfortable. When the royal court retired to bed. The thakor of Jasdan was prejudiced against Shriji Maharaj. He thought, **“This is a good opportunity of defiling Sura Khachar.”** At midnight, he sent a **well-prompted prostitute** to the guesthouse where Sura Khachar was staying. She knocked at the door. Sura Khachar got up and asked, **“Who is that?”** The woman replied, **“It's me. I am the owner of this house. My son is down with fever so I need some medicine. Please open the door.”** Sura Khachar suspected some foul play, but he opened the door. The woman went up to the cupboard and then started displaying vulgar gestures. Sura Bhakta became alert. He drew his sword, challenged the woman and rushed out. He mounted his horse and rode away. The dark

designs of Thakor Saheb to defile Sura Khachar could not materialize. When he reached Gadhada, Maharaj turned to the devotees in the assembly and said, **“Meet our great celibate. He was trapped in a room with a woman and yet he remained undefiled. He has remained pure.”** It is no wonder that Shriji Maharaj always readily complied with the wishes of such great devotees. **OR**

**4. Janmangal Stotram. (15/50-51)**


- A.** This list of **108 different names of Shriji Maharaj** has been **composed by Shatanand Muni**. It is composed in the famous anushtup metre of Sanskrit prosody. It is dedicated to **‘Dharmanandan Shri Hari’** - the son of Dharma. Its inspirer is **‘Dharmik’** - Shri Hari himself. Its **source of strength is ‘Bruhadvratdhar’** - the observer of absolute celibacy, **Shri Hari himself**. The subject of this composition is **‘Bhaktinandan’** - the son of Bhakti, Shri hari. Repeatedly **reciting these verses help devotees to realize all the four goals of life: dharma, artha, kama and moksha**. In this composition, names **one to nine** deal with the **divine form of Shri Hari**; **10 to 16** describe the **divine exploits of Shri Hari** while he was with Dharma and Bhakti; **17 to 42** remind us of **Shriji Maharaj’s sojourns in the forests**; and **43 to 103** narrate all the **divine and liberating actions of Shriji Maharaj performed during his physical presence in Satsang** for 28 years, 5 months and 27 days. Before one begins to recite the 108 names of God, one should meditate on the form of God with these words: “He whose very glimpse is more luminous than that of the head of the Naishtik Varnis, whose face gleams with the divine disarming smile, is worshipped by the greatest of deities and human beings; O Illustrious son of Dharma and Bhakti! O Shri hari! I am offering my prayers to you.” Then the 108 names of God are recited.

**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 three faults cause one’s fall from satsang? (7/18)  
A. Obstinacy, egoism and jealousy are three faults cause one’s fall from satsang.
2. In Vachanamrut Panchala 1, which bliss is described by Shriji Maharaj far more superior? (31/105)  
A. In Vachanamrut Panchala 1, Shriji Maharaj describes, “the bliss of God’s Akshardham is far more superior.”
3. On which condition did the merchants agree to wear the kanthi? (28/99)  
A. Merchants agreed to wear kanthi if Dosabhai agreed to renounce.
4. What kind of sense of humour did Sura Khachar have?(25/87)  
A. Sura Khachar had a great sense of humour and would make kings, ascetics and sadhus laugh while, he himself would not smile.
5. ‘Pramukh Swami Maharaj’s mansi puja is valid according to shastras.’ Which Vachanamrut? (14/50)  
A. As per Vartal 5, we can say that ‘Pramukh Swami Maharaj’s mansi puja is valid according to shastras.’
6. What does a place of pilgrimage redeem one from? (8/24)  
A. A place of pilgrimage is one which redeems one from sins and other wrong doings.

**Q.5 “Bhagwan ne mota sadhune.....” - Complete the Swamini Vato and narrate it. (Total Marks: 5) (27/95-96)**

 **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.**

**“Bhagwan ne mota Sadhune ashre karine vadai jeva dukh avvanahoy te pan tali jay ne sadhan karine kuti kutine mari jay to pan na tale.”**

“By seeking refuge in God and his sadhu, even intense miseries that are to befall on one

are averted. However, even if one exhausts oneself through endeavours, they are still not averted" (Swamini Vato 1.114) Gunatitanand Swami says that if we have faith in God and his sadhu, and if we can cast all our cares onto them, then we can easily overcome all adversities by their grace. The following example demonstrates this. Once, Aksharbrahman Gunatitanand Swami had gone to a place called Thanagalol. A devotee named Jasa Rajgor lived there. He was rich in devotion, but financially poor. His land wasn't very fertile and did not yield much crops. When Swami visited him, he served him to the best of his means. Then he prayed to Swami, "Swami! I am facing great hardships. Besides, I am living on the highway so I am regularly visited by sadhus and devotees. But I am sorry that I cannot serve them properly. At times, I find it difficult to meet my own needs of food and clothes. Even the hard labour in the field does not yield much." When Gunatitanand Swami heard his story of miseries, he was moved by and started thinking about his problems. After thinking for a while, he asked him, "Have you got anything?" The devotee replied, "Yes, Swami, I have some millet with me." Then he lay whatever little millet he had at Swami's feet. Swami said to his companion sadhu, "Carry this millet to Junagadh. There we shall soak it and give a handful to each sadhu." Then again he asked to devotee, "Bhagat, is there any cloth in your house?" Jasa Bhagat brought a piece of cloth. Swami tore a small piece to filter water. Then Swami went on a horse to Jasa Bhagat's farm. He saw the farm and remarked, "This land can produce gold. You should cultivate cotton." Then, as commanded by Swami, Jasa Bhagat borrowed a plough and nineteen criss-crossing lines in his field and sowed cotton seeds. The yield was fantastic. He cleared all his debts and still had five hundred rupees surplus. He served the sadhus with rich food and became prosperous thereafter. This was just a common worldly misery. What was unique was Swami's grace and support. Swami poured nectar into the barren land and removed all the sorrows and agonies of the devotee. Many devotees have experienced such blessings. The Pandavs had to face many difficulties. They were exiled, escaped death in the house of wax, and had to fight great wars. They emerged victorious from all these dangers because they were supported by Shri Krishna. All their problems were solved by their Lord. However strong we may be or however intelligent we may be, but it is all useless without God's help. Therefore, we too, should seek refuge in God and his holy Sadhu so that our miseries are destroyed and we become happy.

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

**Topic: Special duties of householder devotees (1/1-4)**

(1) Write the correct sentence numbers 


2	5	6	8	10	12
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(2) Correct sequence of sentences 

8	12	2	5	6	10
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Note:(1) 3 marks will be awarded for the correct sentence numbers only if ALL THE SIX sentence numbers are correct and (2) 3 marks will be awarded only if the whole sequence of sentence numbers are correct. Otherwise no marks will be given.

**Q.7 Complete the following Janmangal stotram/verses. (Total Marks: 8)**


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







1. **Janmangal Stotram:** Om Shri Swaminarayanaya Namaha. Om Shri Swamine Namaha. Om Shri Kaladoshanivarakaya Namaha, Om Shri Satshastravyasanaya Namaha. Om Shri Sadyasamadhi-sthitikarakaya Namaha. Om Shri Krushnacharyasthapanakaraya Namaha. (15/56-57)
2. Vahala tari nabhi nautam rup, undi ati gol chhe re lol;  
Katilank joine Sahajanand ke, man rangchol chhe re lol.  
Vahala tari jangha jugal ni shobha, manma joi rahu re lol;  
vahala nit nirkhu pindi ne pani, koine nav kahu re lol. (21/77)

3. Dharmasthitai-rupagatairbruhata nijaikyam,  
Sevyo Harihi sitamaha sthitadivya-murthi;  
Shabdadyaragibhiriti svamatam vadantam,  
Tvam Bhakti-Dharmatanayam sharanam prapadye. (9/29)
4. **Translation:** O mother! What is rarer for the spiritual aspirants of this world than the company of those sadhus by whose mere darshan and touch, and by bowing to whom, service to whom, feeding to whom, worship of whom the mountains of sins of man are instantly destroyed from the roots? And also, what is rarer for the spiritual aspirants of this world than the company of those sadhus who are beheld as dearly by God as his own heart and as whose lotus-feet reside all pilgrim places? Nothing. In these words Shri Hari had explained the glory of Satsang to his own mother Bhaktidevi. (32/108)

**(SECTION-2: GUNATITANAND SWAMI, 4<sup>th</sup> 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 will make you a sadhu, but have you burnt your house?" (5/15)  
 Shriji Maharaj - Mulji Bhakta  
 Mulji had detached himself completely from the world and had no interest whatsoever in material objects. In order that others may realize the spiritual state of Mulji, Shriji Maharaj tested him and said this.
2. "I don't want you to become a sadhu. It would put the family to shame." (41/74)  
 Hansraj Patel - Vatsa (his son)  
 Hansrajbhai came to take Vatsa back, but he refused to go and expressed a desire to become a sadhu. So he became upset and said this to his son.
3. "You should embrace everyone present here in the discourse." (19/38)  
 Brahmanand Swami - Maharaj  
 Discourses on Ramanuj Bhashya, a commentary on the Bhagvad Gita, were being held in Akshar Ordi in the presence of Maharaj and other senior sadgurus. At that time, Brahmanand Swami said this in a lighter vein.

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

1. **When Swami arrived he was taken to Maharaj. (26/49)**  
A. When Maharaj decided to return to his divine abode, he instructed Brahmanand Swami, "Go to Junagadh and send Gunatitanand Swami from there." Maharaj did so because he had promised Swami that he would certainly send for him before leaving for his abode. Brahmanand Swami found it very difficult to part from Maharaj under such distressing conditions, but he had to obey the orders and go. When Brahmanand Swami reached Junagadh, Swami was already awaiting for Maharaj's order. He reached Gadhada on 28 May 1830 (Jeth sud 6, Samvat 1886). Nobody was allowed to go near Maharaj as he was seriously ill. But Maharaj had instructed Sura Khachar to allow Gunatitanand Swami to come to him. When Swami arrived he was taken to Maharaj.
2. **The Nawab of Khambhat offered sutarfeni to the sadhus. (33/63-64)**  
A. When Swami arrived in Khambhat, all the devotees came to receive Swami with a silver palanquin borrowed from the Nawab. But Swami refused. The devotees insisted by saying, "Swami! The Nawab has a dislike for Hindus and it will increase if you don't sit in the palanquin, and He will think ill of you." Swami Said, "It is not in his hands to see faults but I'll not sit in it. He sat in an ordinary cart. When Nawab came to know about it, he said, "Who is he? Where does he come from? How is it that he did not sit in the palanquin, but sat in a cart!" Then somebody said "Bapu, he is a great Girnari sadhu from Junagadh and spiritually he is a very powerful ascetic." Hearing this, the Nawab became curious and came for Swami's darshan.

During the conversation with the Nawab, Swami referred to many verses from the Koran. The Nawab was delighted and touched the feet of Swami. He offered sutarfeni to the sadhus and served Swami in many ways.

**3. Swami dissolved Raghuvirji Maharaj's base nature. (43/77-78)**

- A. In 1861 CE (Samvat 1917), as per his promise, Raghuvirji Maharaj went as a pilgrim to Junagadh to remain in the company of Swami. He had given up his pomp and retained only one attendant. After getting ready in the early morning, he would arrive to listen to Swami's discourses. Seeing his spiritual inclination, Swami also talked profoundly about atma and Paramatama. After the discourse was over he would eat khichdi, which he had left to cook for his meal, and then again sit in the assembly. In this way, he had stopped caring for his body in all respects. When Swami came to know that Acharya Maharaj did not take his meals properly, he started to visit his lodgings and talked to him there. He even used to get good meals cooked for him, and then made him dine properly. In this way, since Raghuvirji Maharaj gave up all obligations, abandoned all his pomp and remained in the company of Swami with total devotions, Swami dissolved his base nature.

**4. Roots of the five sense pleasures are severed by the discourses of Swami. (29/54)**

- A. In the festival assembly at Vartal, Gopalanand Swami and Nityanand Swami let only Swami talk - whenever Swami discoursed about Maharaj as Purushottam, Gopalanand Swami used to rejoice and say, "Oh! Swami is Aksharbrahman incarnate. So the Shastres 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 Sampradaya 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.

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

**1. Samadhi to Tulsi Dave. (45/79-80)**

After celebrating the festival of Chaitra Punam on 14 April 1862 CE (Samvat 1918), Swami arrived at **Botad**. Swami **heard the purani, Tulsi Dave**, reading from a shastra and was pleased with him. Swami invited him to Junagadh. On his way to Junagadh one of the devotees asked him, "Tulsi, do you feel anything?" He replied, "When I was at Botad, there were **many thoughts in my mind**; now all of them have **stopped by being with Swami**, and there is sheer bliss within." After reaching Junagadh, Tulsi Dave asked Swami, "Swami, **will you help me master ashtang yoga**." Swami, then replied with a smile, "The final fruit of ashtang yoga is samadhi. You'll be graced with it." Next day, Swami made him sit in meditation. By the grace of Swami he **experienced samadhi**. In the state of samadhi he first **saw the six chakras in his body**; then he **accompanied Swami on a journey through archimarg** - beginning from the brahmarandhra. He also saw the realm of Prakriti and Purush. From there he followed the divine and luminous figure of Swami and saw **Maharaj seated on a divine throne in Akshardham**. Maharaj was surrounded by innumerable muktas. He could not recognise them, but by the grace of Maharaj he could identify Shivalal Sheth of Botad, Raghuvirji Maharaj and Gopalanand Swami. He went right up to the third step of Maharaj's divine throne. By the wish of Maharaj **he asked six questions**. Maharaj revealed the answers to him. Then he asked the seventh question, "Every one **addresses Gunatitanand Swami as Akshar, so what should one understand?**" Maharaj asked him, "Do you want to see?" He nodded. By the grace of Maharaj, he then saw bright light emanating from the murti of Swami as if that light was holding Maharaj and all the muktas, in the form of an

abode. He also saw Swami in the form of a sadhu attending upon Maharaj. He then **realized the true identity of Swami**. After waking up from samadhi, **all the natural calls of his body disappeared** and he **attained the niravaran state**. Even if he was locked up in a room he could get out. He remained in the niravaran state for about 12 months. After that, Bhaga Doshi called him to Botad, hence, **Swami also withdrew his grace**. In this way, he made his devotees experience such a state of samadhi, which is difficult to attain even for the yogis.


**2. Ghanshyamdas realizes Swami's emperor form. (30/56-57)**

Ghanshyamdas was impressed by Swami's discourses in Vratals. So he used to come to Junagadh to associate with Swami. But so far he had not been able to realize the true glory of Swami. Once, Ghanshyamdas was meditating in the assembly hall. Swami was sitting nearby. After some time Swami told him, "Are you meditating or just bungling?" "Swami, that is an unfair allegation," said Ghanshyamdas as he awoke from meditation. Swami smiled in reply and said, "Were you meditating, or stroking the buffalo with a white spot in Gadhada?" Ghanshyamdas was stunned when he heard this. During his meditation he really had been stroking the buffalo in Gadhada; so he stood up humbly, touched Swami's feet and said in an emotional tone, "Swami! In the inner recesses of my heart I was under the impression that you were merely like a feudal chief but today I have realized that you are an emperor and the form of Maharaj incarnate. You really are Akshar." Swami smiled and blessed him.

**3. Realization of the true glory of Gunatitanand Swami to Kalyanbhai by Shriji Maharaj. (11/28)**

Maharaj was once serving food to the sadhus at Panchala. Gunatitanand Swami was taking his meals with Atmanand Swami seated on one side and Krupanand Swami on the other. Seeing this, Maharaj smiled and said, "Oh! A goat between two tigers." Thereafter, Maharaj took four motaiya ladoos in his hands and addressed Kalyanbhai of vanthali, "Kalyanbhai, do you know this sadhu? He is my abode, Akshardham incarnate. Know him." And so saying, Maharaj served all the four motaiya ladoos to Swami. Thus, Kalyanbhai and others who were present realized the true glory of Gunatitanand Swami.


**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. Who did Muktanand Swami see standing under the eaves of the room? Why was he standing there? (7/21)  
A. Muktanand Swami saw Gunatitanand Swami standing under the eaves of the room waiting for a glimpse of Maharaj when he returns after his discourse at the darbar.
2. What did Uga Khuman order his men? (13/30)  
A. Uga Khuman ordered, "Drive the sadhus away. Tell the children to hurl dung and stones at them so that they never again set foot in this village."
3. What and why did Maharaj instruct Swami to eat? (10/26)  
A. 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.
4. To whom did Swami reveal the true identity of Purushottam Narayan? (20/39)  
A. Swami travelled to reveal the true identity of Purushottam Narayan to numerous jivas.
5. Who stayed behind to serve whom, when Maharaj left for Dharampur? (17/34)  
A. Gunatitanand Swami stayed behind to serve Devanand Swami, when Maharaj left for Dharampur.



**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. Abolished poverty. (40/72-73)**

The economic condition of **Mavji Mistry**, a **mason of rajkot**, was very poor. He came to **Junagadh** and **prayed to Swami**. Swami, out of grace, asked him to purchase some **grams and parched rice**. Outside the mandir he met his **Muslim friend, Musabhai**, who gave him **one more ana** and told him to give him some of the prasad that Swami would give to him. Mavjibhai went to the market, bought the grams and parched rice for **two anas** and offered them to Swami. Swami offered it to Thakorji and then **took just two grams** from it. The all-knowing Swami distributed some prasad among the sadhus and gave the rest to Mavji, **telling him to share it with Musabhai**. Besides this, Swami gave him blessings to go to **Karachi** and start a contract business. Mavji was puzzled and informed, "I don't know anybody there." Swami replied, "**You know me!**" Mavjibhai felt encouraged, but he had no fare to reach Karachi. Swami was omniscient and told him, "**Your mother has buried Rs.100 in an earthen pot under the grinding wheel. Ask for it.**" Swami then instructed **Mavji to make Musabhai his partner** in the business. Swami was pleased even with the little service by Musabhai. Mavabhai reached Rajkot and asked for some money from his mother. At first she flatly refused, "I do not have any money." But when Mavabhai told her about the **order of Swami** and pointed out the exact place, she gave him the money. When Mavabhai disembarked on the port of Karachi, by chance he met **an Englishman** who **gave him a big contract without any recommendation** from anyone. Mavabhai earned a handsome amount from this contract and gradually **the company of Mava-Musa achieved great success**. In this way, as a result of Swami's blessings, **Mavjibhai's proverty vanished** and he earned a fortune and rendered a lot of services in Satsang.


**Moral:** if we obey even a small order of Satpurush with faith, then it will definately give us desired results. a little service with feelings can also get Satpurush pleased.

**2. Pitambardas experienced the brahmic state. (47/83-84)**

There was a devotee of **Ahmedabad**, named **Pitambardas**. He formerly a good post in the collector's office in Surat. But he was **full of desires for material pleasures**. Moved by Swami's discourses, he developed a strong desire to remain in the company of Swami, become free of material desires and attain the brahmic state. After conveying this wish to Swami, Swami said, "**You dress like a harlot and are full of worldly desires so how will you be able to remain in my company?**" But eventually, after repeated requests, Swami told him to **come to Junagadh**. He left his job and went to Junagadh. Swami addressed him on talks from the vachanamrut about becoming brahmarup. Swami showed affection towards him by remembering him often and giving prasad. Soon, **Pitambardas developed attachment for Swami and began to change** as a result of Swami's company. In this way, Swami **enabled him to experience the brahmic state**. After Swami's departure to Akshardham he settled at Ahmedabad and talked convincingly on the divine knowledge he had attained. Pleased with this, **Ayodhyaprasadji Maharaj** asked him to **renounce the world**. He immediately became a sadhu and was known as **Vignandasji**. By the grace of Swami he pleased everybody at the Ahmedabad mandir by his constant spiritual discourses.

**Moral:** In the company of Satpurush, every kind of worldly desires are disappeared. One becomes happy and makes others happy too.

**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 (32/61)      2. 2, 3 (16/32-33)      3. 1, 2 (2/3-4)      4. 1, 2 (6/18)

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

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

1. **My Akshardham, your gift:** In this way Maharaj appointed Swami as the kothari of Gadhadra on Vaishakh Ekadashi in Samvat 1873. (25/46)
- A. **My Akshardham, your gift:** In this way Maharaj appointed Swami as the mahant of Junagadh on Chaitra Punam in Samvat 1883. (25/46)
2. **Glory of Mulji Bhakta as described by Maharaj in Bhadra:** During his vicharan, Shriji Maharaj arrived at Kundal in Samvat 1870. At that time parshads from Sarangpur were present there. (4/9)
- A. **Glory of Mulji Bhakta as described by Maharaj in Bhadra:** During his vicharan, Shriji Maharaj arrived at Alaiya in Samvat 1860. At that time devotees from Bhadra were present there. (4/9)
3. **Union with the Almighty:** At that time Maharaj had gone with Muktanand Swami to the River Falgu for a bath. Here, while bathing, Maharaj's foot got trapped in a dent. (15/32)
- A. **Union with the Almighty:** At that time Swami had gone with Krupanand Swami to the river Ghela for a bath. Here, while bathing, Swami's foot got trapped in a crevice. (15/32)
4. **Swami's devotees:** The devotees of Panchal had great affection for Maharaj and so Ram Bhandari of Chadiya village was worried. He collected all the ornaments from his house in a bag. (27/51)
- A. **Swami's devotees:** The devotees of Sorath had great affection for Swami and so Karsan Bambhaniya of Hamapar village was worried. He collected all the ornaments from his house in a box. (27/51)
5. **Affection for devotees:** But she happened to go there with his brothers just on the day prior to which the crushing machine was to be shut down. At that time his uncle, Kanji had gone out for some work. (35/66)
- A. **Affection for devotees :** But he happened to go there with his friends just on the day prior to which the crushing machine was to be shut down. At that time his father, Mulji had gone out for some work. (35/66)
6. **First encounter with Shriji Maharaj:** At that time the supreme God, who was born in the Sorath region, had completed his pilgrimage of jungle, and known as Nilkanth Varni, had arrived at the village Kalvani. (3/7)
- A. **First encounter with Shriji Maharaj:** 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 Loj. (3/7)

 **THE END** 