

Bochasanwasi Shri Aksharpurushottam Swaminarayan Sanstha  
Satsang Shikshan Pariksha

**SATSANG PRAVIN-PAPER-2**

Time : 2.00 to 5.00 p.m.

Total Marks : 100

Sunday, 3 March, 2019

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 ) 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. "He is your satsangi, so it's no wonder that you are praising him." (28/99)
  - ◇ The Banias, The businessmen, The merchants - Shriji Maharaj.
  - ◇ The Jain Banias had come to Gadhadra accompanying a wedding party from Bandhia. When Shriji Maharaj inquired of Dosabhai, the banias replied them this.
2. "If you do not carry out my command you will be excommunicated." (1/6)
  - ◇ Shriji Maharaj - Nishkulanand Swami
  - ◇ Once Shriji Maharaj asked Nishkulanand Swami to go and address an assembly of women. But he did not go. So Shriji Maharaj called him this.
3. "You have done what nobody else can do." (4/13)
  - ◇ Shriji Maharaj - Kalyandas
  - ◇ On receiving one letter from Maharaj, the devotees who came to become sadhus, Kalyandas also came with them even having wedding ties on his wrist. Upon giving him sadhu diksha, Maharaj said this and named him Adbhutanand Swami.

**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. Whom did Sura Khachar surrender himself? (25/87)**  
A. Sura Khachar had completely surrender himself to serve the satsang.
- 2. What was Maharaj doing when the two Brahmins came to Bhuj and at whose home was he? (17/63-64)**  
A. When the two Brahmins came to Bhuj, Maharaj was offering alms to the needy at Bhagwanjibhai's residence.
- 3. What should one keep in mind while paying off debts? (1/3)**  
A. While paying off debts always do it in writing and with proper attestation by two witnesses.
- 4. When and where did Maganbhai pass away? (Samvat, Month, Tithi) (33/112)**  
A. Maganbhai passed away on Bhadarva vad 5, V.S. 2008 at Tororo.
- 5. About what one should be convinced like Uka Khachar, then only he can perform seva? (3/11)**  
A. Only those who are convinced about Maharaj's glory like Uka Khachar, can perform seva.
- 6. What are the qualities of Ekantik dharma? (18/69)**  
A. Dharma, jnan, vairagya and bhakti are the four qualities of Ekantik Dharma.

**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 Sampradaya: Shri Harililamrut (12/44-45)**  
A. Shri Harililamrut is a great landmark in Gujarati literature. It is **rich with historical facts about the Sampradaya**. This text was written by the great **Gujarati poet Dalpatram**, but its authorship was given to **Acharya Shri Viharilalji Maharaj**. The composition comprises many different metres and the chitra-prabandh style popular at the time. The different metres, other literary embellishments, pleasing lyricism and clear message entice one to repeatedly listen to the verses and contemplate on them. The verses composed in upjati metre are especially full of inspiring guidance to help uplift our lives in every aspect. Besides the life of Maharaj, there are also stories about eminent devotees. **Acharyashri has clearly described the supreme glory of Shriji Maharaj**, reflecting his deep devotion towards Maharaj. This book has been **published in two volumes by the Vartal diocese.** **OR**
- 2. Kalyan – Ultimate liberation (31/105-106)**  
A. Kalyan, mukti or **moksha**, means liberation. Moksha means **destruction of moha – delusion**. Liberation means to become worthy of **worshipping Lord Purushottam by attaining with the state of brahmarup**. This is possible by association and service of the **Ekantik Sadhu**, who destroys all our ignorance and the bondage caused by our actions over many births. Liberation means **attaining Akshardham**, the divine abode of Shriji Maharaj. Shriji Maharaj states in Vachanamrut Panchala-1, "The happiness of humans exceeds the happiness of animals; and the happiness of a king exceeds that; and the happiness of deities exceeds that; and the happiness of Indra exceeds that; then Bruhaspati's happiness, then Brahmā's, then Vaikunth's. Beyond that, the happiness of Golok is superior, and finally, the bliss of God's Akshardham is far more superior." Moreover in Vachanamrut Sarangpur-11, Maharaj says, "The realm of the deities, which, in the Moksha-

dharma, are described as being like narak compared to the abode of God.” The objects and sources of enjoyment in realm of the devas are insignificant in comparison to the perpetual divine bliss in Akshardham. Also, attaining the realm of the devas does not free one from the cycle of births and deaths, but attainment of Akshardham guarantees liberation from the agonies of births and deaths. They forever remain in the service of God and enjoy his divine bliss. The shastras describe many types liberation. But **atyantik kalyan – ultimate liberation** – which liberates us from the cycle of births and deaths and which assures us of a place in Akshardham, where we can eternally remain in the service of Purushottam, is difficult to attain. Ultimate liberation of this kind becomes **possible only through the service of the God-realized Sadhu**. When one comes into contact with the brahmaswarup Sadhu, one becomes convinced about the real form of Lord Purushottam and this knowledge in turn lifts one above the three gunas, three states and three bodies and one becomes brahmarup and attains ultimate liberation. One attains ultimate liberation only by cultivating the four great qualities of dharma, jnan, vairagya and bhakti with a true understanding of God’s glory. Only by association with the God-realized Sadhu are these four virtues, and thus ultimate liberation, attained.

### 3. Rambai (24/86-87)

- A. A Brahmin lady named Rambai was the only devotee of Maharaj in **Kathlal** near Mahemdavad in Gujarat. She had a **firm faith** in and deep devotion towards Maharaj. One day, when she was **drawing water from a well**, **Shriji Maharaj and his sadhus** were **passing through the outskirts** of this village. She approached Maharaj and prayed, “O Maharaj, please **sanctify my house** and allow me to serve you. Your holy presence in the village will **inspire many people to join the Satsang**.” Maharaj said, “We are in a great hurry to reach Vartal. Please happily allow us to proceed.” An ideal devotee should always comply with the wishes of the Lord. When she learned that Maharaj could not stay, she immediately put down her full waterpot and offered water to everyone with love. Then she 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**.” Shriji Maharaj was delighted to hear this and dipped his lotus feet into the waterpot of Rambai. She drank some sanctified water and poured the remaining water into the public well. Even today, the residents of the village who drink water from this well are **members of the Sampradaya**. **OR**

### 4. Mulji and Krushnaji (29/100-103)

- A. **Two Brahmins** named Mulji and Krushnaji living in **Mankuva** in Kutch. One day Shriji Maharaj arrived at Mankuva. He sat with a pair of scissors and declared, “**If you are true devotees, then come forward I want make you sadhus**.” One after another everyone gradually left the place. At that time Mulji and Krushnaji were busy on their farms. When they returned home, the devotees talked to them about Maharaj’s offer. Immediately these two Brahmins went to Maharaj. They fell at his feet and prayed, “O Maharaj! **We want to renounce**.” Maharaj warned them, “You won’t get sufficient food; you will be attacked by the bawas, you will have to bear the heat and cold and face many calamities. You will suffer difficulties beyond your imagination. Therefore, go and think about this seriously.” They went a little away and thought to themselves, “**O Mind! If you don’t worship God in this life**, you will be sent back as a dog, donkey or other animal. Who will then feed you? Therefore, if we comply with the wishes of God in this life, there won’t be suffering

in future. They resolved firmly, returned to Maharaj. One of them tore the laces and remarked, "We don't need it any more." When Shriji Maharaj saw how firm they were in their resolve to renounce, he turned to them and said, "You have become paramhansas! It is my wish that you remain as householders. The worldly life shall not affect you or bind you." They carried out Maharaj's wishes and returned home, **but they had lost all interest in the affairs** of the world. Mulji had no doubt about the divinity and supremacy of Maharaj. But Krushnaji wondered how Maharaj could be called God. He said to Mulji, "If he were really God, how could you come back from him?" Mulji took Krushnaji to Gadhada. As soon as he saw Maharaj, he was convinced that he really was God. Krushnaji then spoke to Mulji, "Now I am not returning home." Shriji Maharaj received a letter from their relatives. Shriji Maharaj ordered them to return home but did not go 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?"** "Your relatives have come to take you back so go home and bring a letter of consent from your wives." 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 they came back to Maharaj but Maharaj rejected them and turned them away from the Satsang. both of them sat on the bank of the River Ghela and started singing bhajans in the paraj metre. Maharaj said, **"My cot is drawn by the bhajans of those two fellows.** Go and drive them away." So, the parshads drove them away. Mulji and Krushnji fell at their feet and prayed, "We shall certainly obey Maharaj. Don't forget, we are from Kutch. We can match even a hundred people like you at a time. We won't leave this place." Maharaj called them back and said, **"They have been insulted and rejected, but they are firm in their faith."** Everyone said that allow them to be with you. **Mulji was named Ghanshyamanand Swami and Krushnaji was named Sarvagnanand Swami** and appointed him as **Mahant of the Ahmedabad mandir.** Shriji Maharaj blesses those who have such firm faith in and understanding of God's supreme glory.

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

**1. Bhagwan Swaminarayan has left 212 sudarshan chakras to protect his devotees. (12/37)**

- A. Actions are the highest dharma. Purity of actions leads to purity of life. If we remain pure and pious in our daily life, it brings integrity in our character and in turn our spiritual journey towards moksha becomes smoother. To guide us on this path, our God, Bhagwan Swaminarayan, has given us the Shikshapatri, which contains the codes of conduct to be observed by all devotees. This great work was composed by Shriji Maharaj himself on the auspicious day of Vasant Panchmi, Maha sud 5, Samvat 1882. It comprises 212 verses and contains the essence of all the Smriti shastras written by the ancient rishis. In the Shikshapatri, Shriji Maharaj has laid down the code of conduct for sadhus, householder devotees, married women and widows. If these precepts are sincerely practiced in our day-to-day life, there will be no problems. The Shikshapatri also briefly covers the philosophy of Bhagwan Swaminarayan, and explains the forms of jiva, ishwar, maya, Brahman and Parabrahman. It teaches us how to meditate and worship. poet Nanalal has rightly observed that Lord Krishna had kept one sudarshan chakra for the protection of his devotees, but Bhagwan Swaminarayan has left 212 sudarshan chakras to protect his devotees.

**2. Rajabhai decided to renounce the world. (19/71)**

- A. 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. 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, so she remarked, "Don't you have houses of your own that you come here for rations?" The Bania gentleman felt insulted, but he quietly led the sadhus to his house and served the sadhus with food. When Rajabhai came to know about this, he started introspecting and resolved, "I toil very hard to fulfil the wishes of my life and these ungrateful people do not show any concern or respect my wishes. If my wife cares nothing for my wishes, there is no sense in sticking to the family. Let me renounce." Rajabhai tactfully left home and lay his money at Maharaj's feet and narrated his story.

**3. The chief sadhu of the hermitage felt divine bliss in Loj. (20/73-74)**

- A. The chief sadhu of the hermitage heard the divine glory of Maharaj. When the ascetic pilgrims was talking about Maharaj, a brilliant radiance spreaded through the verandah. But as soon as he stopped talking, the light disappeared. The chief sadhu thought that if mere talk about this person can illuminate his 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 in Loj and 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 Maharaj where he had a vision of Nar-Narayan at Badrikashram, Vasudev-Narayan in Shveta-dvip 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 mukts who were offering their prayers to him. This divine vision brought divine bliss in his heart and he surrendered himself completely to Maharaj. Then he was brought back from samadhi by Maharaj and returned to his camp. Then next time he approached Maharaj all alone and prayed Maharaj to keep him in his service.

**4. Shriji Maharaj came in person to Jetha Mer's house. (16/62)**

- A. Jetha Mer and his wife from Madhava were observing the chheda vartman. Once, Maharaj visited his home. Jetha Mer received Maharaj with great love. They said to Maharaj that they were observing the chheda vartman. Shriji Maharaj said, "Your vow ends today." And Maharaj went to sleep. As Jetha Mer and his wife were talking, he had a rare vision. he saw Shiva, Brahma, Indra and many other deities serving Shriji Maharaj. Brahma turned to Jetha Mer and said, "You and your wife are lucky. For many births you have observed austerities and brahmacharya and today you have rewarded for this. Pleased by this manifest God has graced your house."

**Q.5** "Nand Rajae akhi pruthvinu....." (27-1/91-93) - **Complete the Swamini Vat and narrate it. (Total Marks: 5)**

**Note: If Swami-ni-vat 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 if any of them is written by examinee.**

**Swaminarayan Hare Swamie vat kari je: "Nand Rajae akhi pruthvinu dhan bhedu karyu ne pachhi chheli vare emathi mot thayu. Ne Chitraketu Rajae karod striyu bhedi kari ne chheli vare temathi dukh thayu tyare muki. Te margaj 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 pads from below and write them in the correct sequence of pads in the boxes. (Total Marks: 6)**

**Topic: "Dhyan dhar dhyan dhar..." Only First Pad. (6/16-17)**

(1) Write the correct pad numbers

2	4	6	8	10	12
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(2) Correct sequence of pads

10	6	8	12	4	2
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**Note: (1) 3 marks will be awarded only if all the six pad numbers are correct and (2) 3 marks will be awarded only if all the sequence of pad numbers are correct. Otherwise no marks will be given.**

**Note: (1) Correct pad numbers:** Give 3 marks only if six sentence numbers are correct in any sequence, otherwise no marks will be given. **(2) Correct sequence of pads:** 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. **Janmangal stotram:** Om Shri Manonigraha-yuktignaya Namaha  
..... Punyashravana-kirtanaya Namaha. **(15/61)**
- A. Om Shri Manonigraha-yuktignaya Namaha, Om Shri Yamaduta-vimochakaya Namaha, Om Shri Purnakamaya Namaha, Om Shri Satyavadine Namaha, Om Shri Gunagrahine Namaha, Om Shri Gatasmayaya Namaha, Om Shri Sadachara-priyataraya Namaha, Om Shri Punyashravana-kirtanaya Namaha.
2. **Vahala mune vash kidhi ..... jevi chal chhe re lol. (21/76)**
- A. Vahala mune vash kidhi Ghanshyam, valap tara valma re lol;  
Man maru talkhe jova kaj, tibakadi chhe galma re lol...1  
Vahala tari nasika namni Nath, adharbimb lal chhe re lol;  
Chhela mara pran karu kurban, joya jevi chal chhe re lol...2
3. **Yannamadheya shravanaukirtana ..... darshanat. (32/107-108)**
- A. Yannamadheya shravanaukirtanadyatprahvanad yatsmaranadapi kvachit;  
Shvadopi sadyaha savanaya kalpate, katham punaste Bhagavannu darshanat.
4. **Translate the shlok : Kamarta-taskara ..... sharanam prapadye. (9/28)**  
**Translation :** Just as a lustful person, a thief, an actor, an addict and jealous person turn their attention towards the objects of their interest, in the same way you also incessantly remember Narayan with deep love and devotion. O son of Bhakti and Dharma, unto you I seek shelter and to you do I surrender myself completely.

**(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. **“Till now, I had unknowingly given you Prasad from my bowl.” (42/75)**  
 Atmanand Swami - Swami (Gunatitanand Swami)  
 Atmanand Swami was convinced about the true identity of Maharaj and about the glory of Swami then he demanded prasad from Swami and then Atmanand Swami said this.
2. **“The one who is sitting here in your house is Akshar.” (50/89)**  
 Swami (Gunatitanand Swami) - Devjibhai  
 At Vanthali, Swami stayed at Kalyanbhai's place. There, Devjibhai asked a question to Swami, “Swami, what is Akshar like?” Swami replied this.
3. **“There will be no lapse on your part by becoming mutual sureties.” (23/44)**  
 Maharaj - The sadhus  
 All the sadhus should strictly observe the moral vows. However, give me an assurance that there will be no lapse on your part by becoming mutual sureties. Maharaj said this so that all the sadhus obey the moral vows.

**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. **What prayer did Mavji Mistry offer to Swami? (40/72)**
- A. The economic condition of Mavji Mistry was very poor so he prayed to Swami.
2. **What did Swami used to mutter while in deep meditation? (34/65)**
- A. “O King Rahugan, you are ignorant.”
3. **How was the speech that constantly flew from Swami's lips? (11/27)**
- A. Swami's speech flowed from his lips like the constant flow of the river Ganga.

4. **On hearing which words of Maharaj, were the devotees of Bhadra gratified? (4/14)**

A. The devotee of Bhadra were gratified to learn the real identity of Mulji Bhakta as the gateway to moksha.

5. **When did Swami give words of advice to the sadhus? (39/71)**

A. Whenever groups of sadhus left on satsang tours as per the instructions of Swami, they were given a word of advice by Swami.

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

1. **Brahmanand Swami cautioned to be careful while appointing the mahant of Junagadh. (24/45-46)**

A. At Vartal, Maharaj gathered all the sadhus and devotees and appointed a mahant for each of the mandirs where Brahmanand Swami cautioned Maharaj to be careful in appointing the mahant of Junagadh since it was a Muslim state, the Nagar officers were followers of Shiv and opposed others, and the people of the region were poor and rough. Soon after that, Swami had come from Junagadh to Gadhada on the occasion of the festival of Chaitra Punam. During the assembly, Maharaj reminded Brahmanand Swami of the unfinished talk they had had at Vartal and said, "Today I want to appoint the mahant of Junagadh, so call Nirgunanand of Bhadra." Then Maharaj garlanded Swami with all the garlands he himself was wearing and said, "Now he is the mahant of Junagadh." Swami was hesitant so Gopalnand Swami advised him, "Maharaj has given the garlands with joy, so keep them." Then Maharaj recommended, "Gopalanand Swami will look after your administrative affairs and Akhandanand Brahmachari and Paramanand Swami will also assist you." With saying this, Maharaj gave all his ornaments to Swami and put his own pagh on Swami's head and gave his blessings.

2. **Shriji Maharaj sent Bhaguji to call Mulji back. (5/15-16)**

A. As soon as Mulji had a vision of Maharaj in his field, he headed for Gadhada to meet Maharaj. Mulji requested Shri Hari to allow him to remain in his service. In order that others may realize the spiritual state of Mulji, Shriji Maharaj said, "Have you burnt your house or have you kept it intact?" The simple-natured Mulji replied, "Maharaj, the house is as it is." Maharaj instructed, "Then go and burn it, and come back. I'll make you a sadhu after that." To fulfill Maharaj's order Mulji left immediately for Bhadra. Maharaj knew that Mulji would come back only after burning his house. So he immediately sent Bhaguji and called him back.

3. **A devotee asked for the wood sticks from the woodcutter. (37/69)**

A. One winter evening, Swami was returning from a bath along with sadhus and devotees at the Narayan Dhoro, which had been sanctified by Shriji Maharaj. It was past sunset and the atmosphere turned chilly so Swami felt cold. Swami expressed a desire to light a fire. At a little distance from that place, a Muslim woodcutter and his mother were sitting with a bundle of sticks. One of the devotees went over to them asked for some sticks as Swami was shivering with cold. His mother told the woodcutter to give him the whole bundle and also two sticks from her bundle as the sadhu seemed to be a true fakir. She desired for only blessings from Swami. Swami was pleased and said, "Now she will not have to cut wood any longer." Swami returned to the mandir after that. The woodcutter, Bauddin went out along with his sister to the market for some work and at the same time, a procession with the Nawab was advancing along the streets. The Nawab was impressed by his sister's beauty, desired to marry her so he called him to his court and expressed his desire. After obtaining consent from their mother, Bauddin's sister married the Nawab. Bauddin rose to the post of the personal assistant of the Nawab and eventually became the Diwan. He always remembered that his progress was due to the blessings of Swami, so paid regular visits to the mandir, sponsor meals and render service to the sadhus.



4. **Swami preferred to stay in Krupanand Swami's group. (12/29-30)**

- A. Krupanand Swami was extremely affectionate towards Maharaj. He disliked even the slightest disobedience in carrying out Maharaj's orders. He disapproved of any behaviour outside the rules of Satsang. Therefore, only those sadhus who were patient and who only saw the virtues in others continued with him. That's why Swami preferred to stay in his group. Once somebody asked him, "Why do you like to be with Krupanand Swami?" Swami replied, "Unless a person is disciplined by elders he cannot imbibe the virtues of seniors. One cannot find out one's own merits and demerits without being told. Only those who obey the guru can cultivate the virtues of great people. Krupanand Swami is forthright, so I prefer to remain with him."

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

 **Note: Narration depended on examinee's answer. Main points of shornote are highlighted, if they are included full marks to be given.**

1. **Subtle austerity: Not store anything. (16/32-34)**

- A. Swami was totally **indifferent to his body**. He had trained his body to tolerate hardships. He would himself go for collecting alms for the group with which he was touring and whatever he got, he would first feed the senior sadguru and other sadhus of the group and then he would **eat whatever was left**. Sometimes he had to go without food; but he would not let others know this. As such he **used to half-starve** his body. Once, on **request from Mota Ramdas Swami**, Maharaj sent Swami with him for touring. When they reached a village some of the **sadhus came down with a fever**, so they had to extend their stay in that village. The ailing sadhus could not take any food, so one of the devotees **brought roasted pulses** so Ramdas Swami gave them to all the ailing sadhus. But even after that, **plenty were left**. So, all the sadhus of the group ate them, but still **one pound of pulses remained**. All the sadhus had eaten to their capacity and could not eat anymore. Moreover, Maharaj had given **instructions to not store anything** and, therefore, the pulses could not be kept for later use. So Ramdas Swami **requested all the sadhus to eat the pulses**. At this juncture, Swami, who always half-starved himself, said, **"If you wish I shall eat them."** And Swami finished them all. Seeing this Ramdas Swami said, **"O sadhuram! Do you starve yourself to this extent daily?"** Swami used to remain hungry to that extent everyday even if he was hungry, which shows a type of **subtle austerity** he observed.

2. **Transformation of Valera Varu. (31/59)**


- A. **Valera Varu** was from a village called **Mansa in Babariyawad**. His step brother had usurped half of Valera's land so he turned to **plundering against his step brother**. Once, passing through the forest of Gir, **Swami met him**. Swami asked him to be patient and **not to indulge in violence**. He gave him blessings that he would **get his land back within seven days**. But Valera could not even count to seven. So Swami **tied seven knots in a string** and gave it to him, telling him to untie one knot everyday at sunrise. Exactly on the seventh day Sidi Varu was inspired and he came for a compromise and **returned the usurped land** to Valera. Valera Varu became **such a devotee from a dacoit** that he surrendered completely himself to Pragat Swaminarayan. He even **didn't afraid of the excommunication from his community and practiced satsang steadfastly**. Such dross was transformed into gold by Swami.

3. **Dharmaswarupanand Brahmachari attained realization. (47/83)**

- A. Dharmaswarupanand Brahmachari of Vartal was a contemporary of Maharaj. Once, Swami came to Vartal from Junagadh. Knowing Swami's greatness, he folded his hands and requested, "Swami, desires for taste do not bother me but other desires trouble me. So, kindly do something to remove them." Swami then replied with a

smile, "Out of the thirty virtues of a sadhu you have mastered one and twenty-nine remain to be mastered; come to Junagadh, I'll help you to attain them." Who can utter such words unless he is a God-realized Sadhu? One who is God-realized can make others so. By the company of Swami, Dharmaswarupanand Brahmachari also attained realization. In this way Swami made everyone who sought his refuge experience his glory as Aksharbrahman by removing their deficiencies and making them brahmarup.

**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. Jasa Bhagat's worldly affairs and dharma were improved. (35/67)**

Swami once arrived at the village of Thanagalol. He stopped on the outskirts and called Jasa Bhagat from the village. He **prostrated before Swami**, expressed his regrets and said, "Gopalanand Swami had instructed me not to leave this village because it is a village on the highway and therefore, I can render services to the travelling sadhus. But, these days, my **business has declined**." On hearing this Swami said, "**You don't come to the festivals and do not donate anything, so this misery** has befallen you." Swami, asked him to **bring some grains and a piece of coarse cloth** from his home. According to the orders of Swami, Jasa Bhagat **brought some grains and a piece of coarse cloth**. The sadhus utilized the cloth as a filter and cooked **rotla and dal**. Swami took his meals under a banyan tree. Thereafter, Swami visited his field, sanctified it and said, "**This land will yield plentiful crops**. But donate **five percent** of what you earn to Thakorji. Follow the **commands of Maharaj staunchly** and start **attending the festivals**." Having said this, Swami proceeded further. In this way, Swami used to look after the worldly affairs of the devotees and inspire them to follow the rules of dharma. Although the **devotees lapsed** in their **duties** trying circumstances, **Swami took care of them very kindly**.


**Significance :** Bhagwan and Sadhu are the true pathfinders and the real well wisher of our jivas, who better our worldly life as well as other life.

**2. The dedication of Karsan Bambhaniya. (27/51-52)**

**A.** Due to the **scarcity of rains**, the year's harvest was poor. 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, came to Junagadh and placed the box at the feet of Swami, saying, "Swami, **this year the monsoon is weak** and as a result of this **the sadhus will not be able to travel in the regions**. Moreover, as the harvest is poor, devotees will be unable to offer alms. So, **accept this box** of ornaments and make the necessary arrangements to **feed the sadhus**." Seeing **his devotion and spirit Swami was delighted**, but he advised him that by the grace of Maharaj the mandir was not facing any problem, so asked him to keep **the box and use** it. This reply of Swami brought **tears to the eyes of Karsan**, since he **felt that Swami has not accepted his services**. So, he again beseeched Swami to **accept it**. Sensing his affection Swami kept the box as a deposit. The **following year**, as there was **plenty of rain**, Swami called Karsan and persuaded him to take back his box. In this way, Swami looked after his devotees. And the devotees were also prepared to dedicate whatever they had to Swami.


**Significance:** Swami had prepared such devotees by his divine talks who never hesitate to sacrifice their everything to the mandir and the sadhus.

**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. 1, 3 (30/56)      2. 2, 4 (48/84-85)      3. 1, 4 (3/8-9)      4. 1, 4 (21/40)

**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. **Gunatit Discourses:** Whenever Swami talked on religions, observance of strict devotional rules and other topics by citing references from the Vachanamrut, Nishkulanand Kavya, Shikshapatri, Vachanvidhi, Chosathpadi, and other shastras of the Swaminarayan Sampradaya many sadhus were inspired in their sacrifice and renounced the six different types of taste. (29/54)  
A. **Gunatit Discourses:** 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.
2. **Infinite Faith:** The parshad was attracted by the deal and consented. In this way, Swami ran backwards through the hedges, fields, thorns, etc. without caring for his soul, remaining constantly engaged in devotee's darshan. (20/40)  
A. **Infinite Faith:** The sadhu was tempted by the offer and consented. In this way, Swami ran backwards through the hedges, fields, thorns, etc. without caring for his body, remaining constantly engaged in Maharaj's darshan.
3. **Pragji Bhakta:** Shamji Bhakta of Gadhada had remained in the service and company of Muktanand Swami for fourteen years. In the end Muktanand Swami had told him, "Shamji, go to Vartal." (46/80)  
A. **Pragji Bhakta:** Pragji Bhakta of Mahuva had remained in the service and company of Gopalanand Swami for thirteen years. In the end Gopalanand Swami had told him, "Pragji, go to Junagadh."
4. **Great Glory:** On this Parayan, Swami talked for about five-and-a-half months on Shri Krishna's true form as Purushottam and also denounced indulgence in temper pleasures. Some people did not like these stern talks of Maharaj. (32/60)  
A. **Great Glory:** On this occasion, Swami talked for about four-and-a-half months on Maharaj's true form as Purushottam and also denounced indulgence in sense pleasures. Some people did not like these stern talks of Swami.
5. **Defeat of Vedantis:** When the Rasik Brahmins of the town heard of Maharaj's arrival, they came to the mandir to fail him in debate. (18/36)  
A. **Defeat of Vedantis:** When the Vedanti Brahmins of the village heard of Swami's arrival, they came to the mandir to defeat him in debate.
6. **Obedience:** Thereafter, walking day and night, and remembering Narayan, Swami reached Junagadh on the fifth day. Here, because of the famine Jhinabhai was living undercover and did not meet sadhus. (9/25)  
A. **Obedience:** Thereafter, walking day and night, and remembering Maharaj, Swami reached Gadhada on the fourth day. Here, because of the famine Maharaj was living undercover and did not meet anyone.



**THE END**

