

SATSANG PRAVIN-PAPER-2

Time : 2.00 to 5.00 p.m.

Total Marks : 100

Sunday, 6 March, 2022

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. "So, by circumambulating the cow you can be said to have gone around the earth." (22/79)
 - ⇒ Parvatiji - Ganpati
 - ⇒ There was only one bride, but two bridegrooms, so Parvatiji said that whoever goes round the earth first will marry the bride. Ganpatiji was confused so Parvatiji gave him this solution.
2. "These hut dwellers are very happy. I don't understand why?" (27/2/94)
 - ⇒ The wife of a wealthy man - Her husband
 - ⇒ A poor man lived next to a very wealthy man. He worked hard and earned his daily bread. He led his life happily in the worship of God His family was happy. The wife of a wealthy man was puzzled. So she asked....
3. "Do you want to become a sadhu or carry out my commands?" (19/72)
 - ⇒ Shriji Maharaj – Rajabhai


- ⇒ After winding up his worldly chores, Rajabhai went to Gadhada to renounce. At that time, Maharaj told him this.

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. What is the meaning of Sagarshad dhyani? (13/48)
A. Meditation on God along with his choicest devotee.
2. What should the sadhu always bear? (32/107)
A. The sadhu shall always bear abuses and insults hurled upon them by the wicked and also their beatings.
3. What type of puja is termed as inferior in Vachanamrut Sarangpur 3? (14/48)
A. As per Vachanamrut Sarangpur 3, if one person performs puja mechanically then it is inferior puja.
4. What is meant by mukti or kalyan? (31/105)
A. Mukti or liberation means to become worthy of worshipping Lord Purushottam by attaining with the state of brahmarup.
5. Why did Krupanand Swami ask to have the knowledge of the glory of God? (17/64)
A. Krupanand Swami used to say that mere affection for God without such understanding may lead to hurdles on one's spiritual path.
6. Whom does Bhagwan Swaminarayan have the great power to absorb? (23/82)
A. Bhagwan Swaminarayan possesses the great power of absorbing all up to Aksharbrahman.

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. **Alaiya Khachar (7/20-22)**
A. Alaiya Khachar, a staunch devotee of Bhagwan Swaminarayan – Deep devotion and service – **Maharaj bestowed upon him his blessings and spiritual powers.** – divine **powers of putting people in Samadhi** – Had drawn **two thousand people** into Satsang. (1) Once, in Gadhpur, 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. He thought for a while and replied, 'Dada Khachar is the greatest of all the devotees.' Alaiya Khachar thought that he should have been considered the greatest of them all. He thought he would certainly be ranked as number two. But Muktanand Swami said gave second number to Sura Khachar and third number to 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. However, Shriji Maharaj has referred to this incident in Vachanamrut Loya-17, and stated, "If someone has firm faith in God but lacks an extreme aversion towards the vishays and is still attracted to them, then **even if a person like Muktanand Swami were to denouncethose objects, he would go as far as to cut off the person's head with a sword.**" (2) Once, Shriji Maharaj was playing water sports with the devotees in the

Unmatt Ganga. They were playing hide and seek. Suddenly Shriji Maharaj dived into the water, toppled the big-bellied Alaiya Khachar and untied his loin cloth with his toes. Alaiya became naked and felt very embarrassed. Meanwhile, Maharaj had disappeared and after some time he surfaced at a spot far away from Alaiya. Everyone burst into laughter. Alaiya Khachar, instead of joining his friends in their joke, **felt insulted**. He thought that Shriji Maharaj had deliberately played mischief with him to humiliate him in the presence of fellow devotees. He started abusing Maharaj and **left the place in anger**. He approached devotees whom he had drawn into Satsang and started saying, **"Don't go to Gadhada in search of God. He is no God; he is just an ordinary Purabiya Brahmin."** Thus he led many devotees away from Maharaj. When he heard about Shriji Maharaj's departure for his heavenly abode, he **grieved very much** and repented. – Apologized to Gopalanand Swami and many senior sadhus – received him back into the Satsang fold. OR

2. Swayamprakashanand Swami (20/73-74)

- A. Some ascetic pilgrims were talking like this on the verandah of a hermitage. - **Jivan-mukta who has revealed himself as God in Saurashtra**. - Innumerable people are put into samadhi by his grace - they experienced a brilliant radiance all around them. - The chief sadhu thought, **"If mere talk about this person can illumine my hermitage with divine light, the person must possess really great divine powers."** - With this thought he **set out for Dwarka** in the company of a dozen disciple-sadhus. They arrived at **Loj where Shriji Maharaj was giving alms** to the needy - **The chief sadhu fell into samadhi as soon as he saw the luminous figure of Shriji Maharaj**. - In his samadhi, he beheld Shriji Maharaj seated on the divine throne in Akshardham along with different abodes. - This divine vision brought divine bliss in his heart – He woke up from Samadhi and approached Maharaj. - "You are the Supreme Godhead. **Please keep me in your service.**" - The chief sadhu had five hundred gold mahors with him. - As instructed by Shriji Maharaj he gave them all to his disciples and join Shriji Maharaj.- Maharaj initiated him and **named him Swayamprakashanand Swami**. - He was a great ascetic who had reached the lofty heights of asceticism and staunchly observed the moral injunctions prescribed by Shriji Maharaj. - In accordance with the wishes of Maharaj, he had travelled widely, inspiring innumerable people to join the Sampradaya. - **In Vachanamrut Gadhada III-24, Shriji Maharaj has paid rich tributes to Shri Swayamprakashanand Swami by describing him as a sadhu who has firm faith in the divine supremacy of Maharaj.**

3. Scriptures of our Sampradaya : Shikshapatri. (12/37)


- A. "Ācharaha prathamam dharmam" – **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 (12 February 1826 CE)**. 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 (the divine disc) for the protection of his devotees, but Bhagwan Swaminarayan has left 212 sudarshan chakras to protect his devotees.** OR

4. **Special Duties of Married Women and Widows (1/5)**

- A. Married women should serve their husbands, be they blind or ailing or impotent, in the manner in which they worship and serve God. They should never speak harshly to them. **Under no circumstances should the married women cultivate friendship with handsome, youthful and virtuous men. Married women should dress in such a manner that no part of their body remains exposed. They should never bathe with their clothes off.** They should never go to see provocative films or plays. They should **never keep the company of adulterous women.** Women whose husbands are away from home should not put on ornaments and rich clothes nor visit other people and should abstain from gossip and frivolity. All these tenets are important in maintaining the chastity of women.

Special duties of widows: Widows should serve God with the same fidelity with which they served their husbands and should always obey their elders. If there is no elderly person in the family, they should remain under the authority of their son. They should abstain from the touch of any male who may not be their nearest relative. There is no harm in touching a suckling male infant. Under special circumstances the widows may talk to or touch old men. Even for the sake of attaining knowledge no relationship with male members should be maintained. They should try to please God by practising austerity and observing fasts. **Widows should keep sufficient funds for their own maintenance and only surplus should be given in charity. The widows should wear suitable clothes according to the social traditions.** They should always move in the company of noble women and **should never participate in festivals like Holi in which males and females mix freely with one another.** Both married women and widows should strictly follow the rules and sanctions prescribed by the scriptures to be observed during the menstruation period.

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. **The Banias from Bandhia could not believe their eyes and were surprised. (28/99-100)**

- A. Shriji Maharaj called **Bhaguji** and told him to go Bandhia immediately with saffron clothes and asked him to give note to Dosabhai. In the note, **Dosabhai was asked to wear saffron clothes and come to Gadhada.** When Bhaguji arrived in Bandhia, Dosabhai was unloading and weighing the carts of jaggery. When Dosabhai saw Bhaguji, he stopped his work and prostrated before him. With folded hands he asked Bhaguji, "Any command from Maharaj?" Bhaguji handed him the note and said, "Maharaj wants you to wear these clothes of a sadhu and go to Gadhada." **He didn't wait even to send a message to his family, nor did he ask anyone to look after his business.** He went directly to Gadhada and offered his respects to Maharaj. The Banias, before returning to Bandhia after the marriage, called on Maharaj. Then Maharaj pointed at Dosabhai seated amidst the sadhus and asked the Banias, "Do you recognize this man?" The Banias could not believe their eyes. They were surprised to see Dosabhai in this new attire. They 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.**" They prayed to Shriji Maharaj to pardon them and took his leave.

2. Chhapaiya, Ayodhya, Gadhada, etc. are called bhagavadiya tirths. (8/25)

- A. These are **places where God incarnated** or performed divine exploits or appeared before the devotees. Such places are called **bhagavadiya tirths**, since they are associated with God. God is eternal and divine, and wherever he places his divine feet that place becomes divine. Such is the glory of the contact of God's divine feet. **Bhagwan Swaminarayan's birthplace, Chhapaiya** in Uttar Pradesh, North India, is such a place of pilgrimage. The places of his childhood exploits have been preserved there intact. Shriji Maharaj also spent some of his childhood in Ayodhya. Although Bhagwan Swaminarayan was born in North India, **his field of spiritual activity was in Gujarat**. There are many places that he has sanctified and are revered as places of pilgrimage. These include: Gadhada, Lakshmi Vadi, Vartal, Ahmedabad, Dabhan, Jetalpur, Dholera, Muli, Bhuj and Junagadh. Also there are the panch tirths, groups of nearby places in Gujarat, Saurashtra and Kutch are revered as places of pilgrimage because of their association with Shriji Maharaj.

3. Shriji Maharaj would not give more than two measures of wheat to any of the devotees. (11/32)

- A. Shriji Maharaj wanted to perform a great yagna ceremony in Jetalpur, and had desired to feed hundreds of Brahmins. He would stop at every house and give two measures of wheat with a request to grind it into flour. All the devotees readily offered their service and prepared the flour. As Shriji Maharaj wanted to redeem innumerable jivas, he would not give more than two measures of wheat to any of the devotees, even though many people desired to grind more wheat.

4 Maharaj's cot was drawn. (29/102-103)

- A. **Mulji and Krishnaji 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 them away from the Sat-sang**. 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. But at night both of them sat on the bank of the River Ghela and **started singing bhajans in the paraj metre**. Maharaj heard their bhajans from Akshar Ordi. He said to Bhaguji, "**My cot is drawn by the bhajans of those two fellows. Go and drive them away.**" So, the parshads drove them away up to Hanuman Dhar on the way towards Gundala. The duo sat there and started singing again. Maharaj heard them and once again complained, "My cot is being pulled by their bhajans." Some half a dozen parshads went to force them away from that spot. Mulji and Krushnaji 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. **Go and ask Maharaj as to what exactly he wants of us?** What is his command for us?" Maharaj was just testing them so he called them to him. He gave them **Bhagvati diksha**. He named **Mulji as Ghanshyamanand Swami and Krushnaji as Sarvagnanand Swami**.

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

“Nand Rajae akhi pruthivinu 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 sentence from below and write them in the correct sequence of sentence in the boxes. (Total Marks: 6)

Topic: Jiva Khachar (7/22-24)

- (1) Write the correct sentence numbers

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

2	10	6	7	4	12
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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. Janmangal Stotram: Om Shri Yogakalapraruttaye Namaha.
Om Shri Atidhairiyavate Namaha. Om Shri Gnanine Namaha.
Om Shri Paramhansaya Namaha. Om Shri Tirthkrute Namaha. **(15/54-55)**
Sahajanand Namavali: Om Shri Bhagwate Namah. Om Shri Paramtmay Namah.
Om Shri Akshardhamvasay Namah. Om Shri Divya-sundar-vigrahay Namah.
Om Shri Sakaray Namah. Om Shri Dwibhujay Namah.
2. Kedi desho ma sansari sukh, Desho ma Prabhu vas vimukha,
Desho ma Prabhu jagta motai, Mad matsar irsha kain.
Desho ma dehasukh sanyoga, Desho ma harijanano viyoga,
Desho ma harijanano abhav, Desho ma ahamkari svabhav. **(26/91)**
3. Shavasena sakamanulomaviloma vrutya,
Svantarbahishcha bhagavatyrudha nijasya;
Pure gatagatajalambudhinopameyam,
Tvam Bhakti-Dharmatanayam sharanam prapadye. **(9/3/27)**
4. **Translation :** Equipoised in happiness and misery, who dwells in the Self, to whom dirt, a stone, or gold are alike, to whom the dear and unfriendly are alike, firm, the same in censure and praise. The same in honour and insult, treats friend and foe alike; renouncing all undertakings – he is said to have transcended the gunas. **(32/1/106)**

(SECTION-2: GUNATITANAND SWAMI, 4th Edition, August-2019)

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. **“Sagun charitra nanavidhi, suni muni man bhram hoi.” (22/43)**
⇒ Maharaj – Swami
⇒ Before going to Junagadh Swami approached Maharaj for permission to leave, at that time Maharaj recited this verse.
2. **“All of you should learn to dine in the manner in which Gunatitanand Swami dines.” (11/27)**
⇒ Maharaj – Eighteen Sadgurus
⇒ Maharaj called all the eighteen sadgurus for lunch at darbar and made them sit in a circle. While serving them by himself, Maharaj said them this.
3. **“When he returns after his discourse at the darbar.” (7/20)**
⇒ Swami – Muktanand Swami


- ⇒ Maharaj was at darbar so Swami was waiting to have a glimpse of Maharaj under the eaves of a room, half-drenched. When Muktanand Swami show him and asked him who was that, so Swami replied this.

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 did the farmer say when Swami said no to accepting his bullock as a gift? (44/76)
A. 'Swami, I cannot put a yoke on the bullock which has once pulled your cart.'
2. What did Mulji request to Maharaj after reaching Gadhada? (5/14)
A. Mulji requested Maharaj to allow him to remain in his service.
3. With whom did Swami go to the River Ghela for a bath? (15/31)
A. Swami went to the river Ghela for a bath with Krupanand Swami.
4. Who didn't come to Maharaj to take their quilts? (21/40)
A. The healthy ones felt ashamed and did not come to take their quilts to Maharaj.
5. What did Nilkanth Varni address to all the devotees on seeing Mulji Bhakta? (3/8)
A. 'This Mulji Bhakta is in constant union with me and, in future, he will spread my glory.'

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. **The Sadhus blessed Uga Khuman. (13/29-30)**
A. While accompanying Krupanand Swami, Gunatita-nand Swami and other sadhus arrived at the village of **Juna Savar**. The ruler of the village was the Kathi Darbar, **Uga Khuman**. He was **opposed to Satsang** because of his exposure to hostile words uttered by ascetics. When he came to know that **some sadhus of Swaminarayan** had come to his village, he ordered his men to drive the sadhus away. As the sadhus began to leave, the servants made children hurl dung, stones, etc. at the sadhus, and also beat them. However, the sadhus did not utter a word nor did they wish any ill. The sadhus came out of the village chanting the name of Maharaj and sat under the shade of a tree on the river bank. People of the village, who were on their way to fetch water, saw this. So they talked among themselves, "The Darbar is so cruel that he has insulted these poor sadhus by driving them out of the village. It is thus **obvious that God would not give him a son.**" The sadhus heard this. Swami thought that the ruler was **hostile out of misunderstanding**, and so asked the others to make a resolve that he be blessed with a son who becomes a satsangi and invites them to the darbar. Krupanand Swami and other sadhus liked this idea very much. So, together **they prayed to Maharaj**.
2. **The Nagar devotee overcame his desire for tasty food. (38/68-69)**
A. There was a **Nagar devotee who was fond of tasty food**. He used to **quarrel and create tension in the house** if the food was not to his liking. He even used to throw away the dish. Members of his family were frustrated by his behaviour and they sent a complaint to Swami about it. This devotee used to pay regular visits to the mandir, but never attended the discourses. One day Swami called him to the assembly. The glance of Gunatitanand Swami fell on an ordinary jiva! The gates of his heart were unlocked. His worldly desires began to disappear as a result of Swami's talks. Swami went for his meal after the assembly was over. The Nagar devotee thought that since

Swami was the mahant of such a great mandir, he must be having tasty foods for his meal. With this thought in mind he followed Swami to the dining area. The bhandari sadhu served some crumbs in Swami's dish. The devotee thought, "It must be a sweet dish like churmu and... now Swami will mix sugar with it and pour ghee into it." But to his surprise some milk-like liquid was poured in it, so he thought it to be dudhpak. **Swami could read his mind** and so Swami poured some water into it and **added salt and cumin powder.** The Nagar doubted as to what he believed, and went nearer to have a closer look. Swami said, "Dear brother! **We eat these crumbs of rotla and buttermilk.**" **The Nagar's misconception was resolved totally.** He was very surprised and introspected, "Oh! The mahant of such a great mandir eats such simple food!" With this thought in mind he went home. His food had become cold; but he consumed it without any fuss. On seeing this, all the members of his family were surprised. From then on, the Nagar devotee overcame his desire for tasty foods.


3. Gunatitanand Swami went for collect alms every day in Surat. (8/22)

- A. During those days in Surat, all the sadhus took turns in going to the city for collecting alms. But Swami went everyday, as instructed by Muktanand Swami. The reason was that other sadhus had to fast invariably because they mistakenly glanced at women; but Swami had no difficulty in observing this strict rule because he was totally absorbed in the murti of Maharaj. His companion sadhus changed everyday, but he went out unperturbed for this service daily.

4. While going to answer a call of nature, Gunatitanand Swami became unconscious and fell down. (26/48-50)

- A. Maharaj called Gopalanand Swami and recommended him to pay special attention to Raghuvirji Maharaj and Gunatitanand Swami. He also instructed Gunatitanand Swami, "I do not want to stay in this world any longer. But you should spread my full glory and grant divine bliss to all our devotees." Thus, **on 1 June 1830 (Jeth sud 10, Samvat 1886), Maharaj departed to his abode** of his own will by using his yogic powers. The funeral rites of Maharaj were performed at Lakshmi Vadi. Thereafter, Gunatitanand Swami went to answer a call of nature and on returning, he saw green grass swaying near a stream. On seeing this Swami thought, "Oh! **Water is the life of this grass. See how green it is. Similarly, Maharaj was our life, but now he has gone.**" While these thoughts were running through his mind, Swami became unconscious and fell down. Suddenly, Maharaj appeared in a divine form, brought Swami back to consciousness, and said, "Swami! Have I gone away? **I dwell in you eternally.**" Having said this Maharaj disappeared. Gunatitanand Swami, who was feeling unhappy by the departure of Maharaj, felt overjoyed by the darshan of Maharaj. And thereafter he engaged himself in spreading ekantik dharma according to the orders of Maharaj.

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. Infinite Faith. (20/38-39)

- A. Once, on his way from Gadhada to Vartal, Maharaj arrived at Barwala with a group of sadhus and devotees. Here, devotees offered ladoos to Maharaj and his group. Swami also got one laddoo as his share, but he was not interested in it. He was totally engrossed in the murti of Maharaj and craved for his darshan every minute. **Compared to his enjoyment of the murti of Maharaj, the joys of other worldly pleasures did not interest him.** When Maharaj travelled from one village to another he often went on horseback. So to have his darshan Swami would have to run. Moreover, **according to**

the rules, a sadhu could not go alone. Therefore, he would have to have the company of another sadhu who would be prepared to run with him. So Swami requested one sadhu, "I wish to run with the horse in order to have the darshan of Maharaj. **If you'll give me company in running I'll give you my ladoo.**" The sadhu was tempted by the offer and consented. In this way, **Swami ran backwards through hedges, fields, thorns, etc. without caring for his body,** remaining constantly engaged in Maharaj's darshan. Such was the yearning of Swami for Maharaj's darshan!

2. Gunatit Discourses. (29/53-54)


- A. Whenever Swami discoursed about Maharaj as Purushottam, **Gopalanand Swami** used to rejoice and say, "Oh! Swami is Aksharbrahman incarnate, **so the shastras cannot confine him.**" **Nityanand Swami 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." Nityanand Swami said, "You are a Jogi, so your discourses are suitable for everybody." Swami talked about the old woman's anecdote, 'Do not put me to shame.' Similarly, **now we should try not to shirk from his upasana and moral instructions, and if we do so he would be put to shame.**" 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.

Note : Expansion according to the student's Answer.

3. Great Glory: Swami's Promise to Raghuvirji Maharaj. (32/61)

- A. After the festival, when Swami was about to leave for Junagadh, Raghuvirji Maharaj invited him to join him in his carriage. Swami joined him in order to please him. Then Raghuvirji Maharaj **offered him a pendo.** Holding the pendo in his hand, Swami said, "Five hundred paramhansas are holding me by the throat and saying, '**Don't eat that, it is poison.**'" Raghuvirji Maharaj then said, "Swami, **if you live (with such intense detachment) like this, what will happen to us?** Our attachments have not yet been overcome." Hearing this, Swami said, "Hand over your charge to Bhagvatprasadji Maharaj and come to Junagadh as a pilgrim. I'll melt your base nature. **If I do not melt your base nature and make you gunatit, then I am not Gunatit.**" In this way, **Swami gave a promise.** Hearing this Raghuvirji Maharaj said, "Swami, I am not Raghuvirji if I don't come as a pilgrim to Junagadh."

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. Absorbed in the Murti of Maharaj. (19/37-38)

- A. **(1)** During his travels, Swami came to Gadhada. Here, Maharaj was breaking his fast of the eleventh day of the bright half of Ashadh. He was eating khichdi and yogurt in the room of Vasudev Narayan. **All the sadhus who were sitting there wished for some prasad from Maharaj.** Only Gunatitanand Swami was engrossed in the darshan of Maharaj **without any such expectation.** The all-knowing Maharaj knew that Swami was standing there, not for prasad, but for the darshan of his murti. So, Maharaj called Swami and **expressed his joy by giving him prasad from his thal.** **(2)** During this


time 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. Once, **the purani delivered a brilliant discourse, so Maharaj embraced him**. Seeing this Brahmanand Swami said in a lighter vein, "You can't be so partial. **You should embrace everyone present here in the discourse.**" The news spread that Maharaj would embrace all; so the next day there was a large audience in the discourse. Then Maharaj asked Nityanand Swami, "Everyone has come to the discourse, but ask how many of them understand it?" After the discourse Nityanand Swami asked everyone, and those who did not understand anything were requested not to come the next day. He asked Swami also. Swami passionately replied, "**Oh! What a discourse! It is unparalleled.**" So Swami was permitted to come. Thereafter Muktanand Swami asked Swami, "**Do you really understand it?**" Then Swami replied in the same passionate tone, "**I am attracted only by the darshan of Maharaj.**" Seeing such yearning for darshan, Muktanand Swami was happy.

Moral: Everyone should darshan of God and God-realized sadhu without any material wishes.

2. Childhood Years: None of the old people remember God. (2/4-5)

- A. Although he was very young, Mulji was very mature. He had a **natural disinclination for worldly pleasures**. Thus, he was never attracted towards eating, drinking and other such material enjoyments. He was **always engrossed in the devotion and meditation of God**. On many occasions he talked about Shriji Maharaj and made forecasts about his arrival. He was always absorbed in divine bliss as a result of his constant union with his Lord, Parabrahman Purna Purushottam Bhagwan Shri Sahajanand Swami. Sometimes people had the darshan of God himself manifest in the form of this child devotee. Once, Mulji was engrossed in devotion to God. His father saw him and said, "**Mulji! such devotion should be practised only when you are old**. This is the time for you to eat, play and have fun." Mulji did not utter a word when he heard his father say this. Instead, he simply went out of the house. Bholanath was pleased with his obedience. After some time Mulji returned and told his father, "You asked me to worship God in old age, but I just went around the village and found that many old people are sitting in the square busy gossiping. None of them remember God. So if **we wait till old age we lose the opportunity of our precious youth**. How can we rely on this body?" Bholanath's eyes opened when he heard these words from Mulji which were full of deep understanding. He rejoiced in his heart and stopped putting obstacles in the worship of Mulji Bhakta. Mulji had a liking for kotha, large berries and tamarind fruits. So whenever he ate these fruits Bholanath used to reprimand him. "Mulji! Do we not have wheat, ghee and jaggery in the house that you eat such things." Mulji never replied to this but through such actions everyone could see his natural inclination for austerity.
- Moral:** We should always respect elders. We should go deep into the matter and wait for the right time to express our opinions so that the elders won't feel neglected and can be convinced easily.

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, 3** (27/50) 2. **1, 2, 3** (9/24) 3. **2, 3, 4** (49/84-85) 4. **1, 4** (42/73)

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. **Worldly Thorns:** Once Swami went to the mandir lake. Meanwhile, Gordhanbhai from Vartal, Jiva Khachar from Gadhada, Abhaysinh Darbar of Gondal and other devotees came for Swami's darshan. (36/66)
A. Worldly Thorns: Once Swami went to the mandir orchard. Meanwhile, Vaghjibhai from Vaso, Jetha Khachar from Sarangpur, Abhaysinh Darbar of Lodhika and other devote came for Swami's darshan. (36/66)
2. **Spreading the Glory of Aksharbrahman in Satsang:** He is everything, omnipotent and is like Dhanvantar vaidya. After some time Nityanand Swami reached Gadhada to celebrate the festival of Hari Jayanti. (30/54-55)
A. Spreading the Glory of Aksharbrahman in Satsang: He is omniscient, omnipotent and is like Dhanvantar vaidya. After some time Gopalanand Swami reached Junagadh to celebrate the festival of Janmashtmi. (30/54-55)
3. **My Akshardham, your Gift:** Thereafter, Maharaj looked at King and blessed him, "Whoever comes to Gadhada and renders his services according to my wishes, I will relieve him of his failings of millions and billions of births in this very birth." (25/45)
A. My Akshardham, your Gift: Thereafter, Maharaj looked at Swami and blessed him, "Whoever comes to Junagadh and renders his services according to your wishes, I will relieve him of his failings of hundreds and thousands of births in this very birth." (25/45)
4. **Detachment:** Thereafter, at the invitation of Queen Kushalkuvarba of Dharmaj, Maharaj proceeded towards Dharmaj in the company of Gopalanand Swami and other sadhus and parshads. (17/33)
A. Detachment: Thereafter, at the invitation of Queen Kushalkuvarba of Dharampur, Maharaj proceeded towards Dharampur in the company of Muktanand Swami and other sadhus and devotees. (17/33)
5. **Equanimity in Honour and Humiliation:** Swami had arrived at Gadhada on Fagan Punam festival Samvat 1822. According to the wishes of Swami, Jaga Swami had started revealing that Swami was the incarnation of Aksharmukta. (48/82)
A. Equanimity in Honour and Humiliation: Swami had arrived at Vartal on Chaitra Punam festival Samvat 1922. According to the wishes of Swami, Pragji Bhakta had started revealing that Swami was the incarnation of Aksharbrahman. (48/82)
6. **Abolished poverty:** Musabhai felt encouraged, but he had no fare to reach Mumbai. Swami was omniscient and told him, "Your sister has buried Rs. 200 in an earthen pot under the gas stove. Ask for it." (40/71)
A. Abolished poverty: 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." (40/71)

 **THE END** 