

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

**SATSANG PRAVIN-PAPER-2**

Time : 2.00 to 5.00 p.m.

Total Marks : 100

Sunday, 4 March, 2018

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, 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. "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...
2. "Your holy presence in the village will inspire many people to join the satsang." (24/86)
  - 👉 Rambai - Shriji Maharaj.
  - 👉 Once, Shriji Maharaj was passing through the outskirts of the village Kathlal, a Brahmin lady named Rambai approached and prayed.
3. "Why are you late today?" (3/10)
  - 👉 Shriji Maharaj - Uka Khachar.
  - 👉 A dog's night soil was lying on the platform to be used by Maharaj. When Uka Khachar saw that, he brought some water and swept the platform clean. Once again he took a bath in Ghela river and went for the Maharaj's darshan. Then..

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

**1. The chief sadhu of the hermitage set out for Dwarika. (20/73)**

A. While some ascetic were talking about Jivanmukta (Bhagwan Swaminarayan), and were deeply engrossed in their talk, they including the chief sadhu of the hermitage experienced a brilliant radiance all around them. But as soon as he stopped talking, the light disappeared. The chief sadhu thought, "If mere talk about this person can illumine my hermitage with divine light, the person must possess really great divine powers." With this thought he set out for Dwarika in the company of a dozen disciple-sadhus. They arrived at Loj and the chief sadhu went to the town to collect alms. At that time Shriji Maharaj was offering alms to the needy. The chief sadhu fell into samadhi and he had a vision of Nar-Narayan at Badrikashram, Vasudev-Narayan in Shvetdvip and Radha-Krishna in Golok. Then he beheld Shriji Maharaj seated on the divine throne in Akshardham surrounded by innumerable muktas who were offering their prayers to him. This divine vision brought divine bliss in his heart and he surrendered himself completely to Maharaj.

**2. Somla Khachar offered himself in the service of Shriji Maharaj. (10/30)**

A. Darbar Somla Khachar of Botad was one of the choicest devotees of Shriji Maharaj. He was very well off. He had two virtuous sons and owned a lot of land. As fate would have it, he lost both of his sons one after the other in a short period of time. This extraordinary calamity inflicted an irreparable loss and increased his family responsibilities. But the enlightened Somla Khachar displayed an unusual courage and patience, despite the tragic loss of his sons. He valued divine happiness more, so he lay all his estate and property at the feet of Shriji Maharaj and offered himself in the service of Shriji Maharaj.


**3. One should undertake transactions in writing with due attestation. (1/2)**

A. Devotees should undertake transactions in land, property or money in writing, with due attestation by two reliable and respectable persons of good character. Even while solemnizing marriage witnesses should be kept. This will prevent quarrels and save suits in the law courts. (Shikshapatri shlok 143-144)

**4. The dancing girl of Jetalpur had blisters stained with blood on her palms. (11/33)**

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. While passing through the streets of Jetalpur, Maharaj arrived at a spot where a prostitute lived. As soon as she heard Maharaj talking to the people she came out of her house. No sooner did she behold the luminous figure of Maharaj, than all her mind was drawn towards him. She asked Maharaj, "O Lord! Are you giving this wheat to the people to grind it into flour? How much will you pay for this work?" Maharaj replied, "I bless those people who help us in our work and bestow upon them my divine bliss." When Maharaj gave her two measures of wheat, he told her that she too would be blessed provided if she would do it herself. She bathed and cleaned the hand-operated mill herself. Her servants requested her to allow them to do the work for her, but she was determined to earn Shriji Maharaj's blessings. She firmly told them, "I will do it myself. God himself has commanded me to do it myself." She chanted the name of Bhagwan Swaminarayan while grinding the wheat. Without taking food or water and without pausing for rest, she went on milling the wheat throughout the night. Next morning, she took a bath, put on simple clothes and carrying the basket of the wheat-flour on her head she went to see Maharaj. She alid the basket of wheat flour at Maharaj's feet and stood with folded hands. The assembly started grumbling, "She couldn't have ground the wheat herself. she must have made one of her servants do it for her. How can she be blessed?" But the Lord wanted the assembly to have a glimpse of her clean and pure heart. Therefore, he asked her, "Did you grind the wheat yourself?" She replied, "Yes, my Lord." Maharaj said, "Show me your palms." There were blisters on her palms stained with blood.

**Q.3 Write short notes 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. Agna. (22/78-81)**

**Shriji Maharaj has laid down rules of moral conduct for all devotees in Shikshapatri. That is agna.** Shriji Maharaj has stated in Shikshapatri: "Those men and women who do not act as per the Shikshapatri are external to Sampradaya. In **Ganpatiji and Kartik Swami's example**, Ganpatiji followed the **commands of his mother** and circled around the cow and won the right to marry the bride. **Four Kanbi devotees of Bhadra** followed Maharaj's agna, their **farms were left untouched** and they experienced the divine bliss of listening to the discourses of Maharaj and proximity with him. While those who didn't follow Maharaj's commands, **they lost both.** **Bhagatji Maharaj** carried out commands of Aksharbrahman Gunatitanand Swami and instantly **left to call Mount Girnar**. As wished by Gunatitanand Swami, **Jaga Bhakta looked after the meadows** at Sankhdavadar **for 16 days** and during this time, by the grace of Swami, he was able to see the celebrations in the Junagadh mandir and hear the discourses. Our Upanishadas are also replete with examples of obedience, such as, Satyakam Jabali, Aruni, Upamanyu and others. By obeying their master, they attained the wisdom of Brahman. The principle injunction is: "**Nijatmanam Brahmarupam. Believe oneself as brahmarup.**" **OR**

**2. Mansi puja (14/48-50)**

In the Shikshapatri, Shriji Maharaj has instructed his devotees '**to offer mansi puja to God by mentally offering flowers, sandalwood paste and items to him.**' If a person lovingly performs puja of God, with hair-raising sentiments and an emotion-filled voice, then regardless of whether he performs puja physically or performs mansi puja, both are superior. One should perform mansi puja identifying oneself with Aksharbrahman, believe that one is Akshar, brahman and so beyond the three bodies, three attributes and three states. (1) At the time of mangala or shangar arti, the murti of Shriji Maharaj should be visualized as being performed daily routine and then that is offered. (2) The second mansi puja is performed before noon by visualizing oneself offering Shriji Maharaj fresh clothes, the richest delicacies then water and mukhvas. Then request Maharaj to rest. (3) The third mansi puja is performed at around 4.00 p.m. when Maharaj is helped to freshen up and then offered drinking water, fresh fruits and snacks. (4) The fourth mansi puja is offered at dusk, when imagine that Shriji Maharaj is discoursing to mukhtas, then devotionally perform the evening arti and puja of Maharaj. Thereafter Maharaj is served the evening that. (5) The fifth and final mansi puja of the day is performed at bedtime. Imagine oneself offering cool drinking water to Maharaj and lying down on a comfortable bed with mattress, quilt and pillows. Maharaj should be offered food dress and other things suitable for the season. **To offer mansi puja to Maharaj together with his ideal devotees is sanctioned in the shastras.**

**3. Alaiya Khachar (7/20-22)**

Alaiya Khachar was a staunch devotee of Bhagwan Swaminarayan. Maharaj was so pleased with his deep devotion and service that he had **bestowed upon** him his blessings and **spiritual powers**. He had attained divine **powers of putting people in samadhi**. Alaiya Khachar has drawn some two thousand people into satsang with his rare spiritual powers. (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 thought for a while and innocently and honestly 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 that he would certainly be ranked as number two. But Muktanand Swami said, "Second is Sura Khachar and **third is Somla Khachar.**" Alaiya Khachar was **very upset** about this. He could not control his anger and **reached for the hilt of his sword.** But Shriji Maharaj quickly intervened and shouted, "Muktanand Swami, you have failed to understand Alaiya Khachar. **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. If someone lacks an extreme aversion towards the vishays...would go as far as to cut off the person's head with a sword. (2) Once, Shriji Maharaj was playing water sports named hide and seek with the devotees in the Unmatt Ganga. 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 surfaced at a spot far away from Alaiya. Everyone burst into laughter. **Alaiya felt insulted.** 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. But when he heard about Shriji Maharaj's departure for his heavenly abode, he **grieved very much and repented.** He lamented bitterly as he recalled those great moments spent with Maharaj. He cursed himself. He went to Gopalanand Swami and many other senior sadhus and repented, apologized and requested them to pardon him and receive him back into the satsang fold. **OR**

#### 4. **Places of pilgrimage. (8/24-26)**

A place of pilgrimage is one which redeems one from sins and other wrong doings. The atmosphere of that place is pure and divine. By visiting a tirth one experiences peace and purity in one's mind and heart. Rivers, lakes and a specified area of land is usually regarded as places of pilgrimage. They are generally of **three types.**

**(1) Nitya Tirth:** These places are certain places which have been revered as places of pilgrimage **since the time of creation.** These places in themselves possess divine powers and therefore they are called nitya tirths. Kailash, Manas Sarovar, Ganga, Yamuna, Narmada are some of the nitya tirths. **(2) Bhagavadiya Tirth:** 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. Chhapaiya, Ayodhya, 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) Sant Tirth: A God-realized sadhu is in constant communion with God and possesses all divine powers.** Therefore all the places that he visits and things that he associates with become holy and are regarded as tirths. The birthplace, places of his spiritual activities and the place where he leaves his mortal body are especially revered as places of pilgrimage. Such sadhus are called jangam tirths, that is, moving places of pilgrimage. Bhadra, Mahuva, Mahelav, Dhari, Chansad, Bochasan, Sarangpur, Gondal, Atladara, Gadhada, Ahmedabad, Sankari are also regarded as places of pilgrimage where innumerable devotees attain peace, prosperity and piety in their lives.

**Q.4. 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 was Sura Khachar's nature like? (25/88)**  
A. Sura Khachar was a man of clear conscience and devoid of deceit, very simple natured.
- 2. To meditate upon God-realized Sadhu, our guru, is to meditate upon whom? (13/47)**  
A. To meditate upon such a sadhu, our guru, is to meditate upon Shriji maharaj himself.
- 3. From which village was the devotee Jetha Mer? (16/62)**  
A. The devotee Jetha Mer was from Madhada.
- 4. From what did the paramhansas liberate the people of Gujarat and onto which path did they guide them? (5/15)**  
A. The paramhansas endeavoured to liberate the people of Gujarat from superstitions, evil customs and addictions and guided the masses onto the right spiritual path.
- 5. If one lapses in the observance of spiritual injunctions, how can one atone? (23/81)**  
A. If by mistake one lapses in the observance of spiritual injunctions, the fault can be amended by performing penance.
- 6. With a deep desire to worship God, where did the two Brahmins from Kanoj go? (17/63)**  
A. Two Brahmins from Kanoj went to Jagannathpuri, with a deep desire to realize God.

**Q.5 Explain: Vachanamrut Gadhada I 22. (Total Marks: 5)**

Shriji Maharaj says that while singing bhajans and dhun one should remember God. Singing without remembering God may give external joy, but can never bring inner peace. Therefore, by remembering God in all our activities we attain real peace and happiness. It is not sufficient to think of God only when engaged in worship. We must cultivate a habit of remembering him in all our activities - spiritual and worldly. Actions performed without remembering God result in bondage. If we do not remember God while performing worldly chores, we will not be able to concentrate on him when engaged in prayer or meditation. In fact, without such a habit, even when we sit in meditation thoughts of worldly pleasures and chores will fill our mind and not allow us to enjoy the bliss of God. Therefore, Shriji Maharaj insists that we perform all our duties while remembering the murti of God. One may wonder as to how one can do two things at one time. But, just as a fish carries out all its activities while remaining in water, we, too, can remain immersed in God and perform all our duties without expecting any reward. Maintaining such awareness is like constantly remembering God. This is not a very easy goal, but with continuous practice and God's grace we can develop the habit of remembering God during all our activities.

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


**Topic: Vedras (12/37-38)**

- |  |   |   |    |   |    |    |
|--|---|---|----|---|----|----|
| (1) Write the correct sentence numbers | 1 | 4 | 5  | 9 | 11 | 12 |
| (2) Correct sequence of sentences      | 1 | 9 | 12 | 4 | 11 | 5  |

**Note: (1) 3 marks will be awarded in the correct sentence number only if all the six sentence numbers are correct and (2) 3 marks will be awarded only if all the sequence of sentence numbers are correct. Otherwise no marks will be given.**

**Note: (1) Correct sentence numbers:** Give 3 marks only if six sentence numbers are correct in any sequence, otherwise no marks will be given. **(2) Correct sequence of sentences:** Give 3 marks if all sequence of sentence numbers are correct as per answersheet otherwise no marks will be given.

**Q.7 Complete the following 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 Yogakalapravrutttaye Namaha  
Om Shri Atidhairavate Namaha. Om Shri Gnanine Namaha. Om Shri  
Paramhansaya Namaha. Om Shri Tirthkrute Namaha. (15/54-55)
2. Jayasi tvam bhajat muni bhakta nishkam jana, Jayasi datar kaivalyadhama..  
Kala maya purush rachat brahmand bahu, Param purush tava drshti pami; (2/9)
3. Samdukhasukhah svasthaha samloshtashma-kanchanaha;  
Tulya-priyapriyo dhirasthya nindatma sanstutihi.  
Manapamanayostulyastulyo mitraripakshayoho;  
Sarvarambha parityagi gunatitaha sa uchyate. (32/106)
4. Translate the shlok: Shiksharthamatra ..... sharanam prapadye. (9/27)  
**Translation:** O illustrious son of Bhakti and Dharma, who, with a sole desire to  
teach pure truth to his devotees, has attained mastery over ashtanga-yoga and the  
pure Ekantik Dharma and practices the virtues of non-violence and brahmacharya  
to instil them in his devotees; 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. **“I wish to run with the horse in order to have the darshan of Maharaj.” (20/40)**  
 Gunatitanand Swami - one sadhu.  
 Once Maharaj was travelling to vartal from barvala. Maharaj often went on  
horseback. So to have his darshan Swami would have to run, but a sadhu could  
not go alone. Then..
2. **“You know me!” (40/73)**  
 Swami - Mavjibhai Mistry.  
 Swami gave blessings to mavjibhai to go to Karachi and start a contract business.  
But Mavjibhai was puzzled and informed, “I don’t know anybody there.” Then...
3. **“If your mind remains focussed forever, you have nothing else left to do for  
moksha.” (34/65 )**  
 Swami - assembly (All those who were present)  
 Once Swami entered into a state of deep meditation. Swami got up on his own and  
sat on his seat in the assembly. Then....

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

1. **Shriji Maharaj became the surety for Swami. (23/44)**  
A. After the Prabodhini festival of 1827 CE (Samvat 1883), Maharaj gathered all  
paramhansas in the Akshar Ordi and held an assembly. Brahmanand Swami had  
come from Junagadh, but Swami for some reason could not come in time. Maharaj  
addressed all the sadhus, “All of you should strictly observe the moral vows.  
However, give me an assurance that there will be no lapse on your part by  
becoming mutual sureties.” So, all the sadhus became sureties for one another.  
Precisely at this time Gunatitanand Swami arrived.  
Seeing him, Brahmanand Swami said, “Here comes Gunatitanand Swami. But now  
who will become his surety? All those sitting here have become sureties for one  
another. Now there is nobody.” On hearing this Maharaj said, “Swami! I am his  
constant surety.” On hearing this, the entire assembly was astonished. All could see  
that Swami enjoyed the undivided affection of Shriji Maharaj.

2. **It rained in Umreth. (16/33-34)**

- A. In Umreth at nandram Thakar's place, Maharaj served mango juice and chapattis in abundance to all the sadhus. All the sadhus were feeling rather uncomfortable in the heat after having eaten such a heavy meal. To add to this Maharaj ordered, "Today you have had the food of a miser so stand up and sing bhajans together, so that you can easily digest the food." Swami and Tadrupanand Swami stood up. Swami had memorized about five hundred bhajans. He sung them one by one and everyone else repeated after him. In this way the singing of bhajans continued for about a couple of hours. By the grace of Maharaj the sky remained overcast, and soon after the assembly was over, it rained. Maharaj was pleased by Swami's singing and said, "It has rained because of your devotion."

3. **Swami went out unperturbed to collect alms but his companion sadhus changed everyday. (8/23-24)**

- A. During stay 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. **Shriji Maharaj gave prasad from his thal to Swami in Gadhada. (19/38)**

- A. 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.

**Q.10 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. **The result of ignoring Swamishri's commands faced by Mulji Shrotriya. (35/66)**

When Swami was at Junagadh, devotees from distant areas used to come there for his darshan. Among them was **Mulji Shrotriya**, a Brahmin from **Akha**. He asked Swami about the **marriage of his son, Valji**. Swami advised him to **wait for one year**. Mulji was also of the same opinion. But due to the **pressure of the bride's parents, Valji had to marry**. Mulji again came to Junagadh and informed Swami about this. **Swami was displeased** but advised him, "**Do not allow your son to go near the sugarcane crushing machine** in your field." Mulji went home and took all the precautions and did not allow Valji to go to the sugarcane field. 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**, so Valji went near the crusher and put some sugarcane into it. All of a sudden **his hand got caught in the crusher** and he became unconscious on the spot. He was taken home but he did not survive. In this way, everyone saw the result of **ignoring Swamishri's commands**.

2. **Detachment. (17/34-35)**


Once Maharaj was going to Dharampur with Muktanand Swami, other sadhus and devotees. On the way **Devanand Swami fell ill** at Surat. Now the problem arose as to who would stay behind to nurse him. **Swami stayed behind according to the wish of Maharaj**. As per his nature, Swami nursed Devanand Swami affectionately. **Devanand Swami soon recovered** and he was pleased with the services of Swami

and said, "I wish to give you this **dagli** which has been **sanctified by Maharaj**; and I also wish **to teach you music**." But Swami was detached and disinterested in anything except earning the pleasure of Maharaj, so he politely declined the offer and said, "**I may not be able to properly preserve Maharaj's dagli**, so it is better that it remains with you. Also it would not be convenient for me to abandon my meditation on Maharaj in the morning in order to **pursue learning music**." In this way Swami politely convinced Devanand Swami. Swami **had served** Devanand Swami **just to please Maharaj**.

**3. Raghuvirji Maharaj Went as a Pilgrim. (43/77)**


In 1861 CE (Samvat 1917), as per his promise, Raghuvirji Maharaj went **as a pilgrim to Junagadh to remain on 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 Paramatma**. 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 devotion, Swami **dissolved his base nature**.

**Q.11 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. To convey whose message did Kurji Dave of Piplana come to Loj? (25/46)**  
A. Kurji Dave of Piplana had come to Loj to convey Ramanand Swami's message.
- 2. On which day did Mulji ask his mother to sing songs of the sacred thread ceremony? (Month, Tithi) (2/3)**  
A. Mulji asked his mother to sing songs of the sacred thread ceremony on Fagan sud 10.
- 3. What did Maharaj say to the sadhus while showing the tilak-chandlo on Swami's forehead? (14/32)**  
A. Showing tilak chandlo on Swami's forehead, Maharaj addressed all the sadhus, "This is our tilak, there is no God superior to me and there is no sadhu to match him."
- 4. How many questions did Tulsi Dave ask by the wish of Maharaj in Samadhi to Maharaj? (45/80)**  
A. Tulsi Dave asked six questions to Maharaj in samadhi.
- 5. What can only be understood if explained by the great(Sadhu)? (32/61)**  
A. Shriji Maharaj is Purushottam himself and he is the cause of all the incarnations can only be understood if explained by the great (sadhu).

**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. Prayer for the persecutor. (13/30-31)**  
While accompanying Krupanand Swami, Gunatitanand Swami and other sadhus arrived at the village of **Juna Savar**. The ruler of the village, Kathi Darbar, **Uga Khuman** was **opposed** to Satsang because of his exposure to hostile words



uttered by ascetics. The sadhus started begging for alms in the village. When he came to know that some **sadhus of Swaminarayan** had come to his village, he ordered his men to drive them away. Under his orders, his 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. They came out of the village and sat under the shade of a tree on the river bank. They heard to the people of the village, who were on their way talking among themselves, "The Darbar is so cruel that he has insulted these poor sadhus. 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. So together they prayed to Maharaj.


**Moral:** According to Maharaj's command, "When the wicked insult or beat them, the sadhus must forgive them and wish them well", sadhus tolerated their insults and beating, though they wished well or betterment of the wicked. That's why sadhus of Maharaj are respected more in the society than other sadhus.

2. **Power and glory of Mulji experienced by a Sannyasi. (3/8)**

Once, when Mulji was sitting at the shop of Vashram Suthar in the **village square**, a sannyasi came and **demande alms**, "I am hungry, so please give me something to eat, otherwise I'll die and go to the abode of Vaikunth." On hearing this Mulji said, "Sannyasiji, if you wish to go to Vaikunth, just **stretch your leg** and I'll throw you and send you there." The sannyasi asked, "O brother, is the divine abode so near?" Mulji replied, "Sannyasiji, the abode is standing before you in a human form, and the Lord of the abode is travelling to bless all at present, but how can people like you recognize him?" Vashram Suthar then intervened and said, "sannyasiji, what Mulji says is true. So don't stretch your leg, otherwise, if he throws you from here, he will **send you straight to the abode of Vaikunth.**" Indeed! How can an insignificant soul go to Akshardham, which is beyond the eight barriers? But **Mulji** was the **incarnation of Brahman** and therefore he could say so. When the sannyasi realized the power and glory of Mulji he was frightened and promptly departed.


**Moral:** Only that, who has the power and capability, he can talk about it and show that.

**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, 4 (4/9-10)      2. 1, 4 (42/75)      3. 1, 3 (11/28)      4. 2, 4 (44/78-79)

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

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

1. **Reception at Ahmedabad:** The third day, accepting the heartfelt invitation of Pujari Maharaj, Maharaj and other sadhus of Gadhada went to his haveli for lunch. Pujari Maharaj placed a silver plate with a variety of foods before Maharaj. (49/86)
- A. **Reception at Ahmedabad:** The next day, accepting the heartfelt invitation of Acharya Maharaj, Swami and other sadhus of Junagadh went to his haveli for lunch. Acharya Maharaj placed a silver plate with a variety of foods before Swami. (49/86)

2. **Purifying Influence of a True Sadhu:** Similarly, there was another devotee of Vadodara, named Govinddas. He formerly held a good post in the Collector's office in Vartal. But he was full of desires for mental pleasures. (47/83)
  - A. **Purifying Influence of a True Sadhu:** Similarly, there was another devotee of Ahmedabad, named Pitambardas. He formerly held a good post in the Collector's office in Surat. But he was full of desires for material pleasures. (47/83)
3. **An obstinate Jiva:** Swami would send him back to Manavadar. Again he would run away to Gadhada. Once, his uncle came to take him back, but he refused to go and expressed a desire to become a sadhu. (41/74)
  - A. **An obstinate Jiva:** Swami would send him back to Bhayavadar. Again he would run away to Junagadh. Once, his father came to take him back, but he refused to go and expressed a desire to become a sadhu.(41/74)
4. **Inclination to Serve:** Swami then left for Mahelav. Kothari served the ailing devotees with enthusiasm. By the grace of Swami all the devotees recovered fully. (12/29)
  - A. **Inclination to Serve:** Maharaj then left for Vartal. Swami served the ailing sadhus with enthusiasm. By the grace of Maharaj all the sadhus recovered fully. (12/29)
5. **"I dwell in you eternally...":** During his weakness, Maharaj kept Gopalanand Swami with him for three months and blessed him with divine bliss. When Maharaj decided to return to his divine abode. (26/48)
  - A. **"I dwell in you eternally...":** During his illness, Maharaj kept Brahmanand Swami with him for two months and blessed him with divine bliss. When Maharaj decided to return to his divine abode. (26/48)
6. **From Pauper to Prince:** The woodcutter, Bauddin, and his aunt went back after selling the sticks in city. That very night Bauddin went out along with his sister to the city for some work. It was at that time that a procession with the king was advancing along the streets. (37/69)
  - A. **From Pauper to Prince:** The woodcutter, Bauddin, and his mother went home after selling the sticks in town. That very night Bauddin went out along with his sister to the market for some work. It was at that time that a procession with the Nawab was advancing along the streets. (37/69)

👉 THE END 👈