

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

SATSANG PRAVIN-PAPER-2

Time : 2.00 to 5.00 p.m.

Total Marks : 100

Sunday, 1 March, 2015

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

👉 Important Note 👈

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

mark : 1	
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) given on the right side and the marks obtained by the candidate should be written in the adjacent box. If the answer is wrong then write '0' (zero) in the given box. The sign or indication of true (✓) or false (X) of each sub-question should be marked only on the left-side before the question starts.

👉 Important Note 👈

While checking the answers, when you come across lengthy answers i.e. shortnotes, reasons, brief answer in five sentence etc. Justify to the left side of the paper for any marks deducted. If the candidate has forgotten to mention any mentioned points then the examiner can deduct mark likewise and explain to the leftside of the paper that which point is not mentioned by candidate. For example there is question in March-2013, Pravesh paper-1, "Transformation of JobanPagi" JobanPagi said to Maharaj, 'Oh Lord, I am crooked worthless and foolish. I was unable to recognize you for who are you. Oh compassionate one! please have pity on me. Please free me from my sins.' If any point is not written then write "My sins" at left side.

(SECTION-1: KISHOR SATSANG Pravin, 4th Edition, May-2010)

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. "We are so deeply rooted into mundane life." (28/99)
 - The Banias of Bandhia to Shriji 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?". Then....
2. "You are the fountainhead of all the incarnations." (7/19)
 - Faiba of Machhiav to Shriji Maharaj
 - When Faiba denied to go and bring her daughter-in-law home and allow her to stay happily with them, Shriji Maharaj asked her, "What do you think about me?". Then...
3. "This has happened for the first time." (20/74)
 - Disciples(Of chief sadhu) to Shriji Maharaj
 - As soon as the chief sadhu saw the luminous figure of Shriji Maharaj, he fell into samadhi. Shriji Maharaj asked his disciples, "Have you ever seen your Master in such a state of mind?" Then...

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

1. Shriji Maharaj gave bhagvati diksha to Mulji and Krushnaji. (29/103)

- A. 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 to make you sadhus." Mulji and Krushnaji were informed about Maharaj's offer. Immediately they went to Maharaj to renounce. Maharaj warned them with the difficulties they might have to face and think about that seriously. They resolved firmly to renounce and tore the laces of their coat as they did not need it any more. When Shriji Maharaj saw how firm they were in their resolve to renounce, he said, "You have become paramhansas! It is my wish that you remain as householders." They carried out Maharaj's wish and returned home, but they had lost all interest in the affairs of the world. Mulji took Krushnaji to Gadhada to convince him about the divinity of Maharaj. As they did not return for many days, Shriji Maharaj received a letter from their relatives stating to send them back, so Shriji Maharaj ordered them to return home. But on their way home, they stayed in Vanthali and worked as helpers at a Bania's house. At the end of the year they came back to Maharaj, but as their relatives were there to get them back home, Maharaj sent them back. On their way, they tried to persuade their wives to allow them to renounce but as they did not allow, so at last they cut off their own genitals and came back to Maharaj. But Maharaj rejected them and turned them away from the Satsang. They themselves put on the saffron clothes of paramhansas and worshipped Maharaj from a distance for one year and once again arrived at Gadhada but Maharaj drove them away. At night, both of them sat on the bank of the river Ghela and sang bhajans. Hearing them, Maharaj 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. Though they were treated harshly, insulted and rejected, they were firm in their faith. So Maharaj gave bhagvati diksha to Mulji and Krushnaji. He named Mulji as Ghanshyamanand Swami and sent him to stay in Junagadh. He named Krushnaji as Sarvagnanand Swami and appointed him as Mahant of the Ahmedabad mandir.

2. Rajabhai of Khorasa felt that there was no sense in sticking to the family. (19/71)

- A. Rajabhai of Khorasa 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. As Rajabhai's wife had no faith in the Satsang, she did not give anything and said to the Bania gentleman, "Don't you have houses of your own that you come here for the rations?" Though he felt insulted, he quietly led the sadhus to his house and served the sadhus with food. In the evening, when Rajabhai came to know about the incident, he became very sad and started introspecting, "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." Then he tactfully began to wind up his worldly chores. Then he set out for Gadhada. He prostrated at the feet of Maharaj and lay his money at his feet and narrated his story.

3. The two Brahmins abandoned their pilgrimage to Dwarika. (17/64)

- A. "I want to realize God in this very birth." with such a deep desire to realize God, two Brahmin spiritual seekers from Kanoj went to Jagannathpuri. Once, a large group of bawas, in trying to force Maharaj (Nilkanth Varni) to serve them, quarelled and fought amongst themselves. These two Brahmins were greatly pained to see the bawas fighting with one another. So they set out to visit Dwarika. On their way, they arrived in Bhuj. They saw Maharaj offering alms to the needy. As soon as the

Brahmins saw the luminous figure of Maharaj they recalled Nilkanth Varni whom they had seen at Jagannathpuri. They experienced divine bliss in their hearts. They said to Maharaj, "Our pilgrimage to Dwarika has been accomplished here itself. Now we wish to remain in your service, so please grant us diksha." Maharaj asked, "With what understanding will you stay?" "You are God and all the sixty-eight holy places reside at your lotus feet. Now we are convinced that there is no liberation without your grace." they answered. Thus, the two brahmins abandoned their pilgrimage to Dwarika.

4. Shriji Maharaj dipped his lotus feet into the water pot of Rambai. (24/87)

- A. Rambai was the only devotee of Maharaj in Kathlal. Once Shriji Maharaj and his sadhus were passing through the outskirts of her village. She requested Maharaj to sanctify her house but as they were in a great hurry to reach Vartal, Rambai could not argue further and immediately put down her full waterpot and offered water to everyone with love. Then she requested Maharaj to dip his feet into her pot. When Maharaj asked the reason, she said, "I will drink a little of this sanctified water and pour the remaining water into the village well. There are no satsangis in the village, but who ever consciously or unconsciously drinks water from this village well will become satsangis and shall worship you. Bhagwan Swaminarayan has inspired many such women devotees who would not seek material prosperity or pleasure of the senses, but pray for the happiness of all. Sura Khachar, Somla Khachar and other devotees who were with Shriji Maharaj were delighted to hear this and said to Rambai, "It is your great fortune that you understand such glory of Shriji Maharaj and have unshakable faith." Then Shriji Maharaj complied with her wishes and dipped his lotus feet into the waterpot of Rambai. Even today, the residents of the village who drink water from this well are members of the Sampradaya. Such is the effect of drinking water sanctified by the lotus feet of Shriji Maharaj!

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

1. The dancing girl of Jetalpur (32-34)

As Shriji Maharaj wanted to perform a great yagna ceremony in Jetalpur and had desired to feed hundreds of Brahmins, he was passing through the streets of Jetalpur. He would stop at every house and give two measures of wheat with a request to grind it into flour. Maharaj arrived at a spot where a prostitute lived. As soon as she beheld the luminous figure of Maharaj, all her mind was drawn towards him. She asked for the wheat to grind. She asked Maharaj, "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 who help us in our work and bestow upon them my divine bliss." She bathed and cleaned the hand-operated mill herself. She chanted the name of Bhagwan Swaminarayan while grinding the wheat. The hard work made her tired. As the grinding of the wheat proceeded, all the impurities from her heart began to disappear. Next morning carrying the basket of wheat flour on her head she went to see maharaj. Shriji Maharaj was greatly pleased with her. The assembly started grumbling, "she could not have ground the wheat herself." But the Lord wanted the assembly to have a glimpse of her clean conscience and pure heart. So he asked her to show her palms. There were blisters on her palms stained with blood. Everyone in the assembly was convinced of her sincerity and devotion. Blessing her, Maharaj said, "You will be liberated the way Muktanand Swami is liberated." People were amazed to see the transformation of the fallen prostitute. Maharaj accepted her invitation and went to her mansion with sadhus and devotees, and dined at her house and sanctified the place. When such a spontaneous and powerful fountain of devotion sprouts in one's heart, one doesn't need any other means to please God.

OR

2. Jetha Mer (16/62,63)

To grant innumerable people a place in Akshardham by his divine contact, Shriji Maharaj continually travelled from village to village and fulfilled their wishes. Once, Shriji Maharaj visited Madhada at Jetha Mer's house. Jetha Mer and his wife received Maharaj with great love, engaged a brahmin to cook and served Maharaj with rich food. Jetha Mer and his wife lived in separate rooms of their house. When Shriji Maharaj asked the reason, Jetha Mer said, "We are observing the chhedha vartman - avoiding physical contact - so we don't sit or sleep in the same room. Shriji Maharaj said, "Your vow ends today." Then he personally guided them and went to sleep. Jetha Mer turned to his wife and remarked "Look, how lustrous is the divine light radiating from the face of Shriji Maharaj. It is our great fortune that God has come in person to our house to bless us." As he was talking like this to his wife, Jetha Mer had a rare vision. He saw Shiva, Brahma, Indra and many other deities serving Shriji Maharaj. He saw Lakshmi and Parvati and other goddesses in the service of Maharaj. They were offering food, water and prayers to Maharaj and performing arti and puja. He was amazed by this divine vision. Brahma turned to Jetha Mer and said, "You and your wife are lucky. Both of you and your parents have been liberated. For many births you have observed austerities and brahmacharya and today you have rewarded for this. You both have been observing brahmacharya since Krutayuga. Pleased by this manifest God has graced your house." Jetha Mer had conquered lust, which even great deities like Shiva and Brahma had not been able to do. Therefore, Shri Hari had bestowed his innermost blessings upon Jetha Mer. We, too, must consider it our great fortune that we have the association of Shriji Maharaj in the form of the brahmaswarup sadhu. So we must observe all the codes of moral conduct and rejoice in the worship of Shriji Maharaj.

3. Special duties of householder devotees (1/1-4)

Householders should not touch widows who are not members of their own family. Householder disciples should never remain in the private company of their youthful mother, sisters or daughters except in an emergency. Even when in danger they should remain with women only for as long as necessary to provide them protection. This precept is to be followed even by those who are scholarly and learned in the shastras. The creator Brahma, who always remains seated in a lotus posture, was lured by the charms of his own daughter Saraswati and came to disrepute and public slander. Householders should not give away their wives to others, since this violates the wife's vow of fidelity. Those who indulge in such actions are condemned as sinners. Thus, Maharaj improved the status of women in society by teaching observance of chastity to his disciples and made them lead a sublime life. This earned women a special status in the society. (135-137) Householders should serve guests who at their home without any prior intimation with food according to one's own means. They should perform the sacrificial rites according to the rules laid down by the shastras to propitiate Gods and ancestors. This shows Shriji Maharaj's insistence upon adherence to the ancient traditions of our religion and culture. (138) Devotees should serve their parents, stepparents, guru and sick persons till one's last breath. Great merit lies in such service. During his sojourns in the forests, Shriji Maharaj had served Sevakram sincerely. When Jhinabhai had served Kamalshi Vansa who was ill, Shriji Maharaj rewarded him by lifting his coffin on his own shoulder and demonstrated to all the fruits of selfless service and explained the glory of selfless service. (139) Devotees should choose vocations suitable to their ability, but should not try to imitate those of greater or less means than themselves. Farmers should never castrate their bulls. (140) Devotees should store foodgrains and save money for future use in times of need and so prevent incurring debt. In the

same way, those who own cattle should store sufficient fodder. Those devotees who rare cattle should properly attend to their needs for grass, water, etc. If they unable to care for the cattle they should be given away to those who have means to take due care. (141-142) 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 marriages witnesses should be kept. This will prevent quarrels and save suits in the law courts. (143-144) Devotees should plan their expenses according to their income. They should never spend more than they earn, since this leads to debts, which in turn cause miseries. They should maintain in their own legible handwriting an account of their income and expenditure. If the account books are in the charge of other people, there is the possibility of being deceived. In Vachanamrut Gadhada I-38, Shriji Maharaj has instructed us to maintain an account of our endeavours on the spiritual path, too. (145-146) Devotees should donate one-tenth of their income or of their agricultural products to the mandir. Those who are not so well off should donate one-twentieth part. Such donations purify their wealth. Profits and products which are not shared in such a manner corrupt the possessor and his virtues are diminished. (147) The observance of vrats like ekadashi, Hari navmi, chandrayan, etc. should be concluded by performing religious rites such as mahapuja, brahmabhojan and donations according to one's means. This brings the desired fruits from observance of these vrats. Lord Shiva should be worshipped in the month of Shravan. Disciples should feel the presence of all the deities in their ishtadev, Bhagwan Swaminarayan, and should worship him devoutly to earn the highest merits. (148-149) Taking money belonging to the mandir diminishes one's merits. Therefore, one's should never borrow money from the mandir; nor should they take utensils ornaments, clothes vehicles, bricks, stones and the like for their own use from the mandir. (150) Disciples who visit the mandir or approach the sadhus or preceptors for darshan, should never accept food served by other outsiders either in the mandirs or enroute. While engaged in some service in the mandir there is no harm in accepting food there. (151) Devotees shall regularly pay the wages due, either in cash or kind, regularly and at the agreed rate, to those labourers employed in their service. However, one should not be greedy and pay less than agreed. While paying off debts always do it in writing and with proper attestation by two witnesses. Devotees should never conceal their own lineage and the details of their daughter's marriage. Devotees should invite the presence relatives on the marriage occasion of their daughters. (152) In the event of a famine or trouble from the enemy or oppression by a king, which is likely to harm one's prestige, property or life, you should quit such place at once, even if that be your native place or your bread-earner, and migrate to a place where there is no such harassment! (153-154) Wealthy devotees should perform ahimsak yagnas as recommended by Bhagwan Swaminarayan. During their pilgrimage to holy shrines built by Shriji Maharaj or his brahmanized Sadhus, they should feed Brahmins, sadhus, brahmacharis, parshads and devotees on punam or on the day following ekadashi fast or during religious festivals. They should offer robes to the ascetics. They should sponsor religious festivals also. They should give donations to the mandirs and alms to deserving Brahmins and poor devotees. (155-156)


OR

4. Scriptures of our Sampraday: Swamini vato (12/38-40)

The Swamini Vato are the spiritual talks of Aksharbrahman Gunatitanand Swami, who was the Mahant of Junagadh mandir for forty years. Once, he asked Maharaj, "Which of the four is best: to meditate, to behave as atma, to serve the sick or to talk about God?" Maharaj replied, "Talking about God is best." Thus he commanded Swami to talk to the people about the divine glory of God. The sadhu who is above

the temptations of maya, out of sheer compassion, shall liberate all from the clutches of maya by talking to them about God. Therefore, to use speech in the praise of God is the greatest service. To fulfil this, Swami discoursed, formally and informally, to the people day and night. He never questioned whether the listeners were worthy or not. He would not miss a single opportunity of talking to people about the glory of Shriji Maharaj. Whether he was touring or engaged in routine work in the mandir, he talked continually. He talked to the people on the outskirts of towns and villages, in their fields, or where lime was being processed; Swami revealed the glory of God through his penetrating and convincing talks. Very often Swami used to say, "These are the revelations of Akshardham. They will grant you liberation from the cycle of births and deaths. They are capable of resolving all doubts and misgivings. These are narrations of divine episodes related to Lord Purushottam. They will abolish the darkness of ignorance." Great devotees like Swami Jaga Bhakta, Thakkar Naran Pradhan, Harishankarbhai Raval, Sadguru Balmukunddas Swami, Sadashankar Amarji and many others who always lived and moved with the Swami had noted down all these talks with great devotion. Afterwards, Gunatitanand Swami instructed Achintyanand Brahmachari to read these talks and himself authenticated them. These divine talks help to understand Vachanamrut more clearly. In a way Swamini Vato is a comprehensive commentary on the Vachanamrut. In the Swamini Vato, Gunatitanand Swami has revealed the glory and divinity of the supreme Godhead Shriji Maharaj. He has boldly talked about the supremacy of Shriji Maharaj among all the incarnations and clarified any misunderstandings regarding this subject. No other sadguru has displayed so much courage, clarity and commitment as Gunatitanand Swami. Besides this, he has talked emphatically about the importance of swadharma, atmajnan, futility of sensual pleasures, detachment and bhakti to God with the knowledge of his glory. These talks were first published by Balmukund Swami in five chapters. Then Krishnaji Ada had them published in seven chapters. The B.A.P.S. has also publishes the Swamini Vato based on the latest research and critical study of the original text. One who has digested the wisdom of the Vachanamrut and Swamini Vato will not find any difficulty in attaining God realisation and will not find remain deficient in attaining the gunatit knowledge. Swami used to say, "These talks are as sharp as the English weapons. A little touch would separate the soul from maya." Brahmaswarup Shastriji Maharaj and Yogiji Maharaj greatly enhanced the glory and eminence of Swamini Vato.

Q.4. Answer ALL of the following, using one sentence (not just one word) for each answer. (Total Marks: 6)


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

1. How did Gopalanand Swami satisfy the devotee as well as observe his vows? (1/8)
A. Gopalanand Swami tied the dhoti very tight and as soon as he tried to squat, the dhoti ripped. Thus, Gopalanand Swami satisfied the devotee as well as protect his vows.
2. In which Vachanamrut has Shriji Maharaj praised Uka Khachar? (3/11)
A. Shriji Maharaj has praised Uka Khachar in Vachanamrut Gadhada II 25.
3. Define a place of pilgrimage. (8/24)
A. A place of pilgrimage is one which redeems one from sins and other wrong doings.
4. Who did King Nand propitiate to receive the piece of bone? (27/92)
A. King Nand propitiated Lord Varah to recieve the piece of bone.
5. Which boon did Shatanand Muni ask for from Shriji Maharaj? (12/40)
A. Shriji Maharaj permitted Shatanand Muni to compose a work depicting Maharaj's divine exploits on this earth.

6. When is an ascetic guilty of slaying ten thousand cows? (5/14)

A. If an ascetic keeps even a penny in his possession or prompts others to hoard money for him, he is guilty of slaying ten thousand cows.

Q.5 “Bhagwan jivana guna samu.....” (27/96-97) - **Complete the Swamini Vato and narrate it. (Total Marks: 5)**

 **Note: If Swami-ni-vato is written fully correct give 1 mark. 4 marks are for explanation. In Book Swamini Vato is written in Gujarati and is translated in English, give full marks to examinee if any of them is written by examinee.**

Swaminarayan Hare Swamie vat kari je: “Bhagwan jivana guna samu jota nathi. Te koi jiva Bhawanni stuti karine em bole je, “Hu gunegar chhu” to ena guna Bhagwan maf kare.”

“God does not look at the faults of the jivas. If a jiva prays to God and says, “I am at fault,” then God forgives him of his faults.” (Swamini Vato: 1.77)

God and his sadhus are full of mercy. They forgive all our faults, allow us to remain in the Satsang and lead us further on the spiritual path of moksha. Shuk Swami’s disciple, Sadhu Hariswarupdasji, had insulted Aksharbrahman Gunatitanand Swami in the assembly at Vartal. But Swami was full of mercy and he forgave everything. While he was returning from the mandir after darshan he met Hariswarupdasji. He removed the garland of roses from his neck and with great love presented it to the sadhu who had insulted him. Yogiji Maharaj was insulted by Narayanprasadji at the Narayan Lake near Mojidad. But when the same Narayanprasad visited Sarangpur, Yogiji Maharaj served him with great love. How gracious and forgiving Yogiji Maharaj was. True sadhu always do good turns even to those who cause pain to them. If a person full of vices seeks God’s refuge in all sincerity and prays, “O Lord! I am a sinner. Please pardon me.” God will certainly pardon him and purify him. Hirabhai Mukhi of Bochasan sought Shastriji Maharaj’s shelter. He confessed all his sins and Shastriji Maharaj purified him and liberated him from all his vices and addictions. God is there to pardon the wrongs of men. But man does not become humble and pray for mercy. Gunatitanand Swami has said in his spiritual talks that God always grants mercy to the jivas. But human beings are very strange. They would do everything but remember God. Those who do not pray cannot overcome their sorrows.

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

Topic: Alaiya Khachar (7/20-22)

- (1) **Write the correct sentence numbers**

2	3	5	7	9	11
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- (2) **Correct sequence of sentences**

7	3	2	9	11	5
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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 verses. (Total Marks: 8)**

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

1. Pachhi boliya Shyamsundar, Jao apiyo tamne e var.
Mari mayama nahi munjhao, Dehadikma nahi bandhao.

Mari kriyama nahi ave dosh, mane samajsho sada adosh,
Em kahyu thai raliyata, Sahue satya kari mani vat. (26/91)

2. Janmangal Stotram: Om Shri Shritasansruti-mochanaya Namaha
Om Shri Udaraya Namaha
Om Shri Sahajanandaya Namaha
Om Shri Sadhvidharma-pravartakaya Namaha
Om Shri Kandarpadarpadalanaya Namaha
Om Shri Vaishnavakratu-karakaya Namaha (15/58-59)
3. Shvasena sakamanulomviloma vrutya,
Svantarbahishcha bhagavatyurutha nijasya
Pure gatagatajalambudhinopameyam,
Tvam Bhakti-dharmatanayam sharanam prapadye. (9/27)
4. **Translation:** They shall always bear abuses and insults hurled upon them by the wicked and also their beatings. Not only should such evil acts be forgiven but the persecutors should also be blessed for betterment in their life. (32/107)

(SECTION-2: GUNATITANAND SWAMI, 4th Edition, May-2012)

Q.8 In the sentences below, state who is speaking to whom and when. (Total Marks: 9)

 **Note: Who is speaking 1 mark, to whom 1 mark and when 1 mark.**

1. "I give this Sadhu to you. He is my Akshardham." (26/50)
✍ Shriji Maharaj to Kurji Dave
✍ On 11 April 1827 (Chaitra Punam Samvat 1883), Maharaj appointed Gunatitanand Swami as the mahant of Junagadh. In that assembly, Maharaj reminds Kurji Dave of his promise and says...
2. "The Jogi of Junagadh will fulfill the promises which I have given to you." (46/80)
✍ Gopalanand Swami to 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.
3. "You are going to Junagadh so take this..." (22/44)
✍ Shriji Maharaj to Gunatitanand Swami
✍ Maharaj had ordered him to go back to Junagadh. Before going to Junagadh Swami approached Maharaj for permission to leave. Then...

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

1. **Gopalanand Swami said, "The Mahant of Junagadh, Gunatitanand Swami, has stolen a march over others." (30/55-56)**
A. Because he completed the work of the mandir despite obstacles from the Nagar Brahmins; bettered the mandir management and increased its popularity, and spread the satsang in the whole of Sorath. He has inspired the sadhus to observe their moral rules sincerely, pleased Acharya Raghuvirji Maharaj and, above all, he has never forgotten even for a moment the form of Maharaj while delivering spiritual discourses. So there is no sadguru like him in the entire Satsang. He is omniscient, omnipotent and is like Dhanvantar vaidya.
2. **The shepherd fell at Swami's feet and made him his guru. (31/58)**
A. Munja Suru was never hesitated in killing anyone, to eat meat and drink wine. He carried away goats and sheep of shepherd everyday. With a gaze of Gunatitanand Swami, he experienced samadhi and saw for himself the terrible tortures and sufferings given to sinners. He shuddered at the sight. Munja Suru repented and fell at Swami's feet and earnestly declared, "Swami, have mercy on me so that I don't have to go there." He accepted vartman, wore a kanthi and

became a devotee. The transformation of Munja Suru pleased the shepherds. Once, Swami made a night halt in the forest. A shepherd came there, fell at his feet and said, "You have obliged us a lot. Ever since you have made Munja Suru into a devotee his nuisance has stopped. You are a real sadhu. From today onwards you are my guru too."

3. **Mavjibhai went to Karachi. (40/73)**

- A. The economic condition of Mavji Mistry, a mason of Rajkot, was very poor. He came to Junagadh and prayed to Swami. Swami, out of grace, asked him to purchase some grams and parched rice. His friend, Musabhai gave him one more ana and told him to give him some of the prasad that Swami would give to him. Swami offered it to Thakorji and then took just two grains from it. The all-knowing Swami gave the prasad to Mavji, telling him to share it with Musabhai. Besides this, Swami gave him blessings to go to Karachi and start a contract business and make Musabhai his partner in the business. Reaching on the port at Karachi, they got a big contract, earned a handsome amount from the contract and gradually the company of Mava-Musa achieved great success.

4. **Having set out on a pilgrimage to Prabhas, Bholanath and Sakarba left the group of pilgrims and returned home. (1/2)**

- A. Bholanath decided to go to Prabhaskshetra, in order to please and pray to Shivji to fulfil their desire for a son. They made a night halt at a Patel's house in the village of Mekhatimbi. As Patel was a staunch follower of Atmanand Swami, he told Bholanath to remember Atmanand Swami and his desire would be fulfilled certainly. Bholanath remembered the blessings which Atmanand Swami had given him on the occasion of his sacred thread ceremony. That same night, Sakarba had a dream in which she had a vision of Atmanand Swami. Swami gave his blessings and said, "Tomorrow, Bhagwan Purushottam will take birth at Dharmadev's house in the Sarvar region; and four years from now, Akshar, the abode of God, will take birth as your child. So there is no need for you to go to Prabhas." So, they left the group of pilgrims and returned home.

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

1. **Nathu, the barber experienced Mulji's divinity (3/9)**

Once, in Bhadra, Nathu, the barber was busy shaving Mulji Bhakta. Nathu was a devotee of Shri Ram and he commented, "How great was Shri Ramchandra! He carried the entire town of Ayodhya to Vaikunth." On hearing this Mulji Bhakta said, "Nathu, if you wish, I'll take the entire village of Bhadra to Akshardham!" On hearing this Nathu the barber laughed. Then a cool and serene light emanated from Mulji's body and spread everywhere. Everyone present was dazzled. Nathu stood up. He saw that Mulji Bhakta was smiling in the midst of the light. Soon the light was absorbed in Mulji's body. Nathu was astonished and stared at Mulji Bhakta. Then, Kanji, who was present there, stated, "Nathu, everyone says that Mulji is the incarnation of Akshar." But poor Nathu, what would he understand about Akshar! However he could see that Mulji was a great devotee.

2. **Defeat of Vedantis (18/35-37)**


The devotees of Mahemdavad requested Maharaj to send a learned sadhu to defeat the Vedantis and spread Satsang. Mahemdavad was a stronghold of Vedanti Brahmins. They prevented people from becoming satsangis by using their pseudo-knowledge of Vedant philosophy. Maharaj tried to send a learned sadhu but nobody was prepared to go. At last Maharaj ordered Swami to go with the devotees to Mahemdavad. When the Vedanti Brahmins heard of Swami's arrival, they came to the mandir to defeat him in debate. Soon, there was a large congregation in the mandir. Swami addressed them, "Pundits! You have merely

theoretical knowledge of Brahman, and have learnt only to repeat, 'Aham Brahmasmi'. But you have neither achieved the brahmic state nor have you realized God. Shukdevji had attained the brahmic state and was thus above material attractions and passion for women. Shukdevji possessed the all-prevailing brahmic energy and, therefore, when Vyasji called him, he replied through a tree. If you have attained a similar brahmic state, come here and reply me from this pillar. But you have not attained that brahmic state. Your mundane desires have not gone yet. So, you repeat the phrase 'Aham Brahmasmi' like a parrot, but you can't be called Brahman. When you will attain that state, people will automatically come to know that. If you really wish to attain the brahmic state, I can take you to Parabrahman and I am the eternal Brahman sustaining the innumerable cosmos." As soon as Swami had finished his statement, floods of divine light emanated from his body. The pseudo-pundits were dazzled. The building in which Swami was sitting began to shake as if life had come into it. The pundits were frightened that the house might collapse. Swami smiled and said, "If you are brahman, absorb this light." Then, Swami himself absorbed the light in order to pacify them. All of them cried, "You are indeed Brahman!" Then Swami said, "I am indeed Brahman, but Swaminarayan is Parabrahman. So if you are convinced, come for his darshan." They all were convinced that 'among the sadhus of Swaminarayan there is certainly a divine genius.' Some of them were so impressed with Swami's divine power that they touched his feet and became his disciples.

3. Revealed the supremacy of Maharaj (42/75)

On 9 March 1860 (Fagun vad 2, Samvat 1916), the murti of Shri Hari Krishna Maharaj was ceremoniously consecrated in the mandir of Junagadh at the hands of Acharya Raghuvirji Maharaj, Swami accompanied by Acharya Maharaj, arrived at Vartal via Bhavnagar. After celebrating the festival of Hari Navmi there, he went to Aniali near Vagad. Bhai Atmanand Swami, who was initiated by Ramanand Swami, was living there at that time. He was 116 years old. He was very glad to meet Swami. He asked Swami why Maharaj had still not taken him to Akshardham. Swami explained to him that he must be lacking in realizing the true glory of Maharaj. After that Swami explained about the supreme glory of Bhagwan Swaminarayan with references from the Vachanamrut. He also added that it was not possible to attain the privilege of worshipping Maharaj without becoming brahmarup. Then he said, "Maharaj has kept you in this body to develop this upasana." After hearing these words of Swami, Atmanand Swami was convinced about the true identity of Maharaj and about the glory of Swami. When both the sadgurus sat down for their meal Atmanand Swami demanded prasad from Swami. Swami replied, "The river Ganga cannot flow in the reverse direction." He said this because Swami always received prasad from Atmanand Swami. So Atmanand Swami said, "Till now, I had unknowingly given you prasad from my bowl, but now I have realized your true glory." A short time after this incident, Atmanand Swami passed away.


Q.11 Answer ALL of the following, using one sentence (not just one word) for each answer. (Total Marks: 5)

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

1. Whom did Mulji accept as his own guru? (2/6)
A. Mulji accepted Ramanand Swami as his own guru.
2. Who addressed and worshipped Aksharbrahman as 'Sadguru Saheb'? (6/20)
A. Kabir addressed and worshipped Aksharbrahman as 'Sadguru Saheb'.

3. What greatness of Swami described by Shriji Maharaj was Shuk Muni overwhelmed to hear? (25/48)
- A. "His greatness does not lie either in the mahantship or in a seat; he is great since eternity." Shuk Muni was overwhelmed to hear such greatness of Swami from the very lips of Shriji Maharaj .
4. Where did Mulji Bhakta first meet Nilkanth Varni? (3/8)
- A. Mulji Bhakta first met Nilkanth Varni at Piplana.
5. According the wish of Gunatitanand Swami, which scriptural text Raghuvirji Maharaj instruct Achintyanand Brahmachari to compose? (32/61-62)
- A. According the wish of Gunatitanand Swami, Raghuvirji Maharaj instructed Achintyanand Brahmachari to compose the wonderful text, called the Harililakalpataru.

Q.12 Write short notes on any one of the following and bring out its moral. (In 12 lines.) (Total Marks: 4)

 **Note: (1) The moral is not necessary as per answersheet. The examiner should check the moral related to subject by himself and give marks accordingly 3 marks for incident and 1 mark for the moral. (2) If there are multiple incidents and the examinee has written only one, then also give full marks.**

1. Advice to the sadhus (39/71-72)

Whenever groups of sadhus left on satsang tours as per the instructions of Swami, they were advised by Swami, "Now that you have become sadhus, you must play your role properly. You should not put your role to shame. Behave according to the traditions laid down in the Satsang by Maharaj. Insist on delivering and listening to spiritual discourses wherever you go. Moreover, act properly so that the devotees are pleased with your actions. Don't think that you are going to preach them. You should accept lessons from devotees who have total faith in Maharaj and observe all his moral instructions without any lapses. At present such devotees include Rayo Desai of Kamigadh, Karsan Bambhaniyo of Hamapar, Ram Bhandari of Chadiya and Velo Sathwaro of Bagasara. All of them are true satsangis. Have their darshan and listen to their discourses. Swami gave such sound advice for the smooth interaction between renunciants and householders. Swami had turned ordinary and illiterate householders into such great devotees that even renunciants desired for their darshan. Brahmagnan, which is described in the shastras as difficult to attain, was made easily accesible by Swami to all who kept his company. Swami used to say, "I have taught brahmayidya to two hundred people." The following anecdote reveals the secret of this. One day, a devotee asked Swami, "Swami, the sadhus of Junagadh work very hard to render service to the mandir and to spread satsang in the villages. At other places sadhus lack such enthusiasm and zeal." Replying to this Swami said, "In every mission the guru has to take a lead; only then the disciples follow him. But if the guru remains inactive and orders his disciples, they will never work with a sense of commitment. Whenever there is a battle the drums beat declaring, 'The leader should die, the leader should die'. Thus, the general or the king leads and the rest of the army follows. Similarly, if the guru dedicates himself to the cause of service then the disciples would be inspired to render service." These words clearly revealed how much the guru has to exert in order to inspire his disciples. Swami used to say, "If the guru lives hundred percent then the disciples follow suit to some extent. Swami used to daily offer pranams to all the sadus at their respective seats after his daily puja. After that he would deliver spiritual discourses. Only after the discourses were over would he assign duties to all the sadhus - so that their minds did not remain preoccupied with the assigned

duty during the discourses. Swami himself would also join in the assignments. After discourses he always used to go to the ailing sadhus and parshads to enquire about their health. He would massage somebody's feet, or attend to the various types of bodyaches of the ailing and the sick. To some he would give encouragement by talking in a gentle manner. In this way, Swami himself served the ailing sadhus. Swami had developed this huge mandir by his personal efforts. In this way Swami's ideal life was an example for his devotees, and they progressed as a result of this.

Moral: To prepare ideal volunteers, we must make our life ideal. If the ideal is the best, the best characters would be prepared. Our ideal Pramukh Swami Maharaj has sacrificed his whole life and body. Only then such a huge institution has been found in such a short time.

2. **An obstinate jiva (41/73-74)**

As a result of the spiritual association of Swami, many devotees were inspired to renounce the world and feel that the material pleasures are worthless. Vasta, the son of Hansraj Patel of Bhayavadar was one such devotee. He used to pay regular visit to Junagadh to remain in the company of Swami. He would remain absorbed in the spiritual discourses of Gunatitanand Swami, and a divine joy would spread on his face. But 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. Hansrajbhai was shocked to hear this. Although he himself was a sincere devotee, he did not like the idea of his son becoming a sadhu. He took Vasta with him by force and locked him up in a room with a heavy piece of wood tied to his leg. Vasta remained indifferent and chanted 'Swaminarayan, Swaminarayan'. Suddenly Swami appeared before him. Vasta requested Swami to take him to Junagadh. As a result of Swami's blessings, he was unfettered and he followed Swami and reached Junagadh. Here he saw Swami in person, prostrated to him and began rendering service. In the morning, when Hansraj opened the room, he found the lock intact but Vasta missing. Hansraj went straight to Swami in Junagadh. Swami tried to coax him by saying, "Let Vasta worship God. You have three other sons and if Vasta worships God, you will also benefit." But Hansraj put up many excuses. On the other hand Vasta was also very firm. Swami again tried, "What would you do if Vasta dies?" But Hansraj was resolute in taking his son back home. At night Vasta had a high fever and within a short time Vasta died and Hansraj returned home dejected.

Moral: God's grace is limitless and obstinacy of jiva is also unlimited. Whatever the Satpurush says, is for our betterment, but because of jiva's obstinacy, we are not able to understand it and if we do as per our wish, it brings unhappiness for us. Gunatitanand Swami says, "To do as per our wish, is the worst, to obey the Satpurush is the best." He wishes our best. "God is never the enemy of his devotee."


3. **Old people do not remember God (2/5)**

Although Mulji was very young, he 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 because 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 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.

Moral: We should always obey our elders. At a proper time, or getting to the root of the matter and presenting it properly they are delighted and easily understands our point of view.

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

 **Note: One or more options may be correct. Full marks will be awarded only if all the correct options are chosen, otherwise no marks will be awarded.**

1. 2, 3 (43/76) 2. 2, 3 (45/79) 3. 3, 4 (30/55) 4. 2, 4(38/70)

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. **Control of Senses:** In samvat 1869, there was a severe drought in Kathiawad. In order to lighten the consequent burden, Maharaj sent Muktanand Swami to Surat with a group of two hundred sadhus. (8/22)
2. **Subtle Austerity:** 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. (16/32)
3. **I dwell in you eternally:** When Brahmanand Swami reached Junagadh, Swami was already awaiting for Maharaj's order. On getting the message, he immediately left for Gadhada. (26/49)
4. **Equanimity in honour and humiliation:** Meanwhile someone called Acharya Bhagvatprasadji Maharaj. It was precisely at this moment that the bell for tha shangar arti rang and so the assembly disappeared for the arti. (48/85)
5. **Renunciation and initiation:** The day was Kartik sud Punam in Samvat 1866, Mulji Bhakta was busy diverting water to his sugarcane field situated by the riverbank. (5/14)
6. **From Pauper to prince:** One winter evening Swami went for a bath along with sadhus and devotees at the Narayan dharo, which had been sanctified by Ramanand Swami. (37/68-69)

