

Bochasanwasi Shri Aksharapurushottam Swaminarayan Sanstha  
Satsang Shikshan Pariksha

**SATSANG PRAVIN-2**

Time : 2.00 to 5.00 p.m.

Total Marks : 100

Sunday, 2 March, 2014

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

**Important Note**

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

(SECTION-1: KISHOR SATSANG Pravin, 4<sup>th</sup> Edition, 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. "Try again. The Satsang shall flourish." (33/111)
  - ◇ Shastriji Maharaj - to Maganbhai
  - ◇ Maganbhai was a bit puzzled in the beginning because in Tororo hard drinks were used in place of water, here God and religion were ignored so Shastriji Maharaj blessed him.
2. "Meet our great celibate." (25/90)
  - ◇ Shriji Maharaj - to devotees
  - ◇ The Thakor of Jasdan was prejudiced against Shriji Maharaj so to defile Sura Khachar he called him to Jasdan but Sura Khachar did not get trapped in the dark designs of Thakor Saheb and came to Maharaj, so Maharaj said above words.
3. "How much will you pay for this work?"
  - ◇ The Prostitute - to Shriji Maharaj
  - ◇ The Prostitute asked this to Shriji Maharaj when Maharaj was passing through her house with a cart loaded with wheat. She asked him whether Maharaj is giving this wheat to people to grind it into flour.

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

1. Vajubhai became Nishkamanand Swami. (4/13)
  - A. As a householder, Adbhutanand Swami was known by the name of Kalyandas. When the ceremonies were going on under the guidance of Aja patel, he received an urgent letter from Maharaj. The messenger brought a letter commanding Mancha, Sura Somla, Alaiya, Aja etc. to immediately quit their work and start immediately from wherever you are and in whatever condition you may be. Karmayogi, sankhyayogi devotees all those who were willing to renounce should rush to me. This is my sincere desire. If a prince wants to join you, tell him, stay at home; but if he is eager to renounce, let him do so. We will face the wrath of the king. When Kalyandas came to know about Maharaj's message he asked for the letter and read it again and again. He, too, decided renounce. Even after knowing that Maharaj had not mentioned his name. He considered the word 'etc' as his name. Even after request of his relatives and in-laws Kalyandas would not budge. Without seeking anybody's permission he accompanied his maternal uncle and left for Jetalpur to see Ramdas Swami and from there they departed for Bhuj as desired by Shriji Maharaj. Shriji Maharaj read his mind and removed the wedding ties from his wrist, gave him sadhu diksha and named him Adbhutanand Swami. As commanded by Shriji Maharaj, after renunciation he went to his native village of Kadu and also to the village of his in-laws, Methan, to collect alms and thus emerged successful from these difficult tests. His wife was greatly impressed by his unique action. However, his brother, Vajubhai arrived at Vartal with his cart to persuade him to return home. But Adbhutanand Swami talked to him so effectively about vairagya for five days that he, too instead of returning home, took up the path of renunciation and was named Nishkamanand Swami.
2. The cultural history of India is interwoven with the history of her places of pilgrimage. (8/24)
  - A. The cultural history of India is interwoven with history of her places of pilgrimage. Even today these holy places or tirths continue to inspire millions of people. A place of pilgrimage is one which redeems one from sins and other wrong doings. The atmosphere in a place of pilgrimage is pure and divine. By visiting a tirth one experiences peace and purity in one's mind and heart. River, lakes and a specified area of land are usually regarded as places of pilgrimage.
3. Shantiba said to Sura Khachar, "Please go and invite Shriji Maharaj to our house." (25/88)
  - A. Once at night some thieves entered Sura Khachar's house and ran away with his storage chest. But Shriji Maharaj who had taken the responsibility of the welfare and protection of his sincere devotees, Maharaj made the chest heavy by his divine power that the burglars could not carry it further than the outskirts of the village. They ran away leaving the chest there. The passers by saw the chest and discovered that it belonged to Sura Khachar. Sura Khachar learned that his chest was missing. When he learnt that it had been traced and saved and protected by the grace of Maharaj he decided to spend half of the amount in the service of Maharaj. When they come to know that not a penny was missing, Shantiba told Sura Khachar to invite Maharaj to their house.
4. Shriji Maharaj imprinted his lotus feet on Uka Khachar's chest. (3/11)
  - A. When the devotees were on their way to Akshar ordi in Gadhada for the regular morning darshan of Maharaj, they saw a dog's right soil lying on the platform to be used by Maharaj. None of them wanted to clean it because they knew that they would have to take a bath again before going for the darshan of Maharaj. But when Uka Khachar passed by the platform under the neem tree which was soiled by a dog. He brought some water and swept the platform clean without uttering a single word. Once again he took bath and went to Maharaj. When Maharaj heard the story, He was extremely happy he embraced Uka Khachar and imprinted his lotus feet on his chest.

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

1. **Kalyan - Ultimate Liberation (31/105-106)** Kalyan means Mukti or Moksha means liberation. Moksha means destruction of moha - delusion. This is possible by association and service of the ekantik sadhu who destroys all our ignorance and the bondage caused by our action over many births. Liberation means attaining

Akshardham the divine abode of Shriji Maharaj. Maharaj has state in vachanamrut Panchala-1 'The happiness of humans exceeds happiness of animals and the happiness of a king exceeds that and the happiness of Indra exceeds that than Bruhaspati's happiness then Brahma's then Vaikunth's. Beyond that the happiness of Golok is superior and finally the bliss of God's Akshardham is far more superior. In vachanamrut sarangpur-11 he says "The realm of the deities, which, in the Moksha-dharma, are described as being like narak compared to the abode of God? The objects and sources of enjoyments in realm of the devas are insignificant comparison to the perpetual divine bliss in Akshardham. It does not free one from the cycle of births and deaths but attainment of Akshardham guarantees. Liberation from the agonies of births and deaths. The shastras describe many type of liberation. But atyantik kalyan ultimate liberation which liberates us from the cycle of births and deaths which assures us of a place in Akshardham where we can eternally remain in the service of Purushottam is difficult to attain. It becomes possible only through the service of the God realized sadhu. When one comes into contact with Brahmaswarup Sadhu, one becomes convinced about the real form and true knowledge of Lord Purushottam. One becomes brahmaswarup and attains ultimate liberation. Only by association with the God realized Sadhu are these four virtues and thus ultimate liberation attained. **OR**

2. **Rambai (24/86-87)** Rambai was a devotee living at place called Kathlal near Mahemdabad. She was only devotee of Maharaj in the village. She had firm faith in and deep devotion towards Maharaj. Once when she was drawing water from a well Shriji Maharaj along with sadhus and devotees passed through the outskirts of her village. When she learnt about this, she approached him and prayed 'O Maharaj please sanctify my house and allow me to serve you. Your holly presence in the village will inspire many people to join the satsang. Maharaj replied, "I know your feels are great but we are in hurry to reach Vartal so it will not be possible for us to halt today but we shall certainly come in future." Rambai was an ideal devotee and ideal devotee should also comply with the wishes of the Lord so instead of arguing she immediately put down her full waterpot and requested Maharaj "O Maharaj please dip your feet into my pot. Shriji Maharaj said "What will you do with this water?" Rambai "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 consicously or unconsciously drinks water from this well will become satsangi and shall worship you. Maharaj complied with her wishes and dipped his lotus feet into the waterpot of Rambai and set out on the way of Vartal. Rambai drank some water from the pot and poured the remaining water into the public well. Even today the residents of the village who drink water from this well are members of the sampradaya.
3. **Scriptures of our Sampradaya: Shri Harililakalpataru (12/41-42)** The origin of Shri Harililakalpataru has an interesting history. Once Aksharbrahman Gunatitanand Swami had arrived in Vartal from Junagadh for a festival. A small gathering took place around the seat of Raghuvirji Maharaj. Three champa flowers were lying on his cushion. When Gunatitanand Swami saw the flowers he remarked "Some people can reach this flower, some may reach this second flower but none is able to reach the third flower. He picked up the third flower and gave it to an erudite scholar named Achintyanand Brahmachari and said some people likened Maharaj to Lord Rama, some people to Lord Krishna but they did not realize that Shriji Maharaj was the Lord of Akshardham which is above Vaikunth and Goloka, and he was the avatari of all avatars who had descended in human form on this earth. Therefore, please compose a shastra depicting the supreme glory of Shriji Maharaj. Achintynand Brahmachari gratefully accepted the flower from Swami without aspiring for name or fame composed the unique Shri Harililakalptaru in the name of Acharya Shri

Raghuvirji Maharaj. It describes the divine exploits of Bhagwan Swaminarayan and through them all seeker learn appropriate lesson on dharma, jnan, vairagya and bhakti and how they should apply these virtues in their lives. Along with glory of Maharaj poet has clearly narrated the glory of Gunatitanand Swami as a manifest form of Aksharbrahman the divine abode of Shriji Maharaj. There are twelve skands and 33,000 shloks. Maharaj's divine exploits are narrated with such a deep devotion that the reader truly experiences Maharaj's divinity in his heart. Achintynand Brahmachari has enriched the shastra through use of variety of poetic metres and rhythms. It has all qualities of good literary work so he has employed literary expertise comparable to the great poet Magha. The sixth skand of this shastra is revered as the heart of Shriji Maharaj. Yogiji Maharaj had encouraged the publication of this shastra and thus enhanced its glory. **OR**

4. **Mahima (Glory) (4/103,104,105)** Shriji Maharaj is the supreme cause of all the causes. He is avatari of all avatar, Lord Purna Purushottam Narayan, all doer always with a form, divine, luminous, omniscient and always manifest on earth. He is free from all the flaws and mundane attributes, full of gracious qualities. In the entire cosmos none can match him in power, beauty or attributes. He is above Aksharbrahman, akshar muktas, maya, ishvars and jivas. The supreme Master and indweller of all. He sustains them all and is the object of their worship. Maya and anything related to maya cannot touch him. The worship of Maharaj with such a firm conviction and belief reflects an understanding of the true glory (mahima) of Shriji Maharaj. Aksharbrahman is unique, Sadguru Gunatitanand is first manifest form of Aksharbrahman. He is most ideal and supreme devotee of Shriji Maharaj. He is above maya, ishvars and jivas. He is their cause and sustain them. He is also free from all flaws and an ideal for the spiritual seeker. In order to become worthy to worship Purushottam in Akshardham one must attain oneness with Aksharbrahma. The ekantik Sadhu is manifest form of Aksharbrahman and is our Guru. He is gunatit. Through him Maharaj eternally dwells on this earth, bestows divine bliss upon devotees and grants them ultimate salvation. Maharaj resides in him from head to toe, He is divine, serene and free from maya. Aspirants who seek his refuge in all sincerity and humility with mind, body and speech will transcend the three gunas, states and bodies and shall brahmarup. Devotees associated with Shriji Maharaj, Gunatitanand Swami and manifest guru as being pure like brahman. The way Uddhavji had recognized the glory of Gopis we too should realize the glory of God's devotees. One who has such understanding will never develop any ill-will towards devotees, he sees the entire satsang as divine and interacts with all with unity, friendship and fraternity. He would act in such a manner that he does not transgress the injunctions laid down by God. He will follow them rigorously and would never go astray from the spiritual path. A devotee possessing such understanding remains always contented and fulfilled.


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

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

1. Which are the panch vartmans for sadhus? (5/15)
- A. The panch vartmans (five cardinal rules) for sadhus are nishkam, nisswad, nissneh, nirlobh and nirman.
2. In which two Vachanamruts does Shriji Maharaj praise Somla Khachar? (10/31)
- A. Shriji Maharaj praised Somla Khachar in Vachanamruts Kariyani 6 and Gadhada-III 24.
3. Who can be called Nitya tirth? (8/24)
- A. The places which have been revered as places of pilgrimage since the time of creation are called Nitya tirths.
4. From the Satsangjivan, which two stories did Shastriji Maharaj frequently narrate? (2/40)

- A. Shastriji Maharaj frequently narrated the story of Kushal Kunvarba of Dharampur and Bhalchandra Sheth of Surat from Satsangijivan.
5. Why did brilliant light was spread in the hermitage? (20/73)
- A. Sadhus were deeply engrossed in their talk of jivanmukta who has revealed himself as God in Saurashtra. During this talk, they experienced a brilliant radiance all around them in hermitage.
6. What did Shastriji Maharaj use to say regarding the glory of Dhyanchintamani and Lila Chintamani? (21/79)
- A. Shastriji Maharaj used to say "One who sincerely recites the verses of Lilachintamani and Dhyanchintamani while meditating on the divine form of Maharaj in his heart earns merits equal to reciting all the verses of Bhaktchintamani.

**Q.5** "Nand Rajae akhi pruthivinu....." (27/91-93) - **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: "Nand Rajae akhi pruthivinu dhan bhedu karyu ne pacchi 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 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 where 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. Though 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 From the following sentences choose FIVE correct sentences. (Write the sentence numbers only.) (Total Marks: 5)**

**Topic: Faiba of Machhiav**

Sentence no.  1  3  4  6  10

**Note: Give mark for each correct sentences number. Correct sequence of sentences number is not required.**

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

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

1. Kalpararu sarvana sankalp satya kare, Pase jai preetshu seve jyare;  
Tem je pragat Purushottam prichhashe, Thashe harijan tatkala tyare.  
Pragatne bhaji bhaji par pamyā ghana, Gidh, gunika, kapivrund koti;  
Vrajtani nar vyabhichar bhavē tari, Pragat upasana sahuthi moti. (6/17)
2. Samaru pragat rup Sukhdham, anupam namne re lol,  
Jene Bhav Brahmadiḱ dev, bhaje taji kamne re lol.  
Je Hari Aksharbrahma adhar, par koi nav lahe re lol,  
Jene shesh sahasramukh gay, Nigam neti kahe re lol. (21/75)
3. 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)
4. Kala maya purush rachat brahmand bahu, param purush tave drashti pami;  
Hota palan pralaya tava bhrakuti bhanga kari, Jaysi Sarveshwara aham namami. (2/9)

**Q.8 Complete the following. (Total Marks: 6)**

**Note: If Janmangal Stotram/Ashtak/Shlok are half correct 1 mark to be given.**

1. **Janmangal Stotram:** Om Shri Ghanshyamaya Namaha, Dharmikaya Namaha, Bhaktinandanaya Namaha, Bruhadvatrdharaya Namaha, Shuddaya Namaha, Radha-Krishneshtadevataya Namaha, Marutsutpriyaya Namaha, Kalibhairavadyatibhishanaya Namaha.
2. Yannamadheya shravananukirtanadyaprahvanad yatsmaranadapi kvachit;  
Shvadopi sadyaha savanaya kalpate, katham punaste Bhagavannu darshanat. (32/107)
3. **Translation:** Just as a lustful person, a thief, an actor, an addict and their interest, in the same way you also incessantly remember Narayan with deep love and devotion. O son of Bhakti and Dharma, unto you I seek shelter and to you do I surrender myself completely.

**(SECTION-2: GUNATITANAND SWAMI, 4<sup>th</sup> Edition, May-2012)**

**Q.9 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 can fill up the Khengar well of Junagadh with the heads of the satsangis of Sorath." (44/78)  
⇒ Gunatitanand Swami - to Raghuvirji Maharaj  
⇒ When Raghuvirji Maharaj said if one who is not a satsangi dedicates so much to you simply on hearing your name then what would a satsangi not do for you?

2. "Now that you have become sadhus, you must play your role properly. You should not put your role to shame." (39/71)
  - ⇒ Gunatitanand Swami - to Sadhu
  - ⇒ Whenever groups of sadhus left on satsang tour as per the instructions of Swami they were given a word of advice by Swami.
3. "Will your glory be understood only if the glory of Akshar is understood?" (4/11)
  - ⇒ Vashrambhai - to Maharaj
  - ⇒ One day Maharaj was to dine at Mulji Bhakta's house. Here Maharaj while explaining glory of Mulji Bhakta said, "You will realize my true glory only when you have realized the glory of Mulji Bhakta."

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

1. Mulji Bhakta left his house, without a moment's delay. (5/14)
  - A. Mulji always remained aloof from family ties and was disinterested in worldly affair. On the day of 21 November 1809 (Kartik Sud Poonam in Samvat 1866) Mulji Bhakta was busy diverting water to his sugarcane field situated on riverbank. He was thinking about when Maharaj would instruct him to renounce this world and suddenly he had a vision of Shriji Maharaj in the sky Maharaj was wearing a yellow pitamber and southern style pagh. Maharaj said to Mulji Bhakta "What have you come for and what are you doing? The divine light of Brahman has faded away from the world so leave now. Listening this, without a moment's delay Mulji left his work he didn't even go home and headed for Gadhada to meet Maharaj. After that Mulji requested Shri Hari to allow him to remain in his service.
2. Mavjibhai's poverty vanished (40/72)
  - A. The economic condition of Mavji Mistry was very poor. He came to Junagadh and prayed to Swami. Swami, out of grace, asked him to purchase some grams and parched rice. Outside the mandir he met his friend Musabhai who gave him one more ana and told him to give him, some of prasad that Swami would give him. Swami offered it to Thakorji and then took just two grains from it. The all knowing Swami gave prasad to Mavji and told him to share it with Musabhai. then Swami gave him blessings to go to Karachi and start a contract business. When Mavji disembarked on the port at Karachi by chance he met an Englishman and got a contract without any recommendation. Mavji earned a handsome amount from this contract and gradually the company of Mava-Musa achieved great success. In this way, as a result of Swami's blessing Mavji's poverty vanished and he earned a fortune.
3. Pitambardas experienced the brahmic state. (47/83)
  - A. A devotee of Ahmedabad named Pitambardas formerly held a good post in the collector's office in Surat. He was full of desires of material pleasures. Once when he heard Swami's discourses, he developed a strong desire to remain in the company of Swami, become free from material desires and attain the brahmic state. He conveyed his wish to Swami. Replying to him Swami said, "You dress like a harlot and are full of worldly desires so how will you be able to remain in my company? But after repeated requests Swami told him to come to Junagadh. Here Swami addressed him on talks from the vachanamrut about becoming brahmrup. Swami showed affection towards him by remembering him often and giving prasad. Soon Pitambardas developed attachment for Swami and began to change as a result of Swami's company. In this way Swami enabled him to experience the brahmic state. After Swami's departure to Akshardham Pitambardas settled at Ahmedabad and used to talk convincingly on the divine knowledge he had attained. He pleased Ayodhyaprasadji and became a sadhu and was known as Vignandasji.
4. Some of the vedantis became Gunatitanand Swami's disciples. (18/36-37)
  - A. When Swami came to Mahemdavad the vedanti Brahmins came to the mandir to defeat him in debate. Swami addressed them and said, "Shukdevji and Vyasji had attained the brahmic state so they were able to communicate through a tree. If you have attained a similliar brahmic state, come here and reply to me from this pillar. When you attain

that state you will not have to tell others 'I am brahman.' People will automatically come to know that. As Swami finished his statement, floods of divine light emanated from his body and the building in which Swami was sitting began to shake as if life had come into it. Swami smiled and said, "If you are brahman absorb this light. After this incident some of vedanti were impressed with Swami's divine power. They touched his feet and became his disciples.

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

1. **From Pauper to Prince (37/68-69)** One winter evening Swami went for a bath along with sadhus and devotees at sanctified Narayan dharo. It was past sunset and the atmosphere turned chilly. Swami expressed a desire to light a fire. At a little distance, a muslim wood cutter and his mother were sitting there with a bundle of sticks. Sadhus asked for some sticks to them. Mother told his son to give whole bundle and two more sticks from her bundle to get blessing of Swami. Son gave sticks like wise. Swami pleased to know about the goodwill of the old lady and said "Now she will not have to cut wood any longer." At that night Bauddin went out along with his sister to market for some work. It was at that time that a procession with the Nawab was advancing along the streets. The Nawab saw Bauddin's sister. He was impressed by her youth and beauty, he desired to marry her. He called both of them to his court and expressed his desire. The next day after obtaining consent from their mother, Bauddin's sister married the Nawab. With the passage of time Bauddin rose to the post of personal assistant of the Nawab and become a Diwan of the state. Bauddin always remembered that his progress was due to the blessings of Swami and so paid regular visit to the mandir and used to sponsor meal.
2. **Obedience (9/24-26)** Once in Muktanand Swami's assembly of devotees and sadhus in Surat, one devotee enquired regarding the whereabouts of Maharaj because he wanted to send pickles made from fresh bamboo ginger and pepper to Maharaj. As Muktanand Swami was not having any news of Maharaj, he replied that he is likely to be at Gadhada. Even Muktanand Swami wanted to send his book 'Sati Gita' to get sanctified. Honouring the wish of Muktanand Swami, Gunatitanand Swami immediately showed his willingness to go. Another sadhu named Shantanand Swami insisted on going and said "Whether you tell me or not I'll also go. Swami was ready with three jars of pickles, the 'Sati Gita' scripture, a very fine mat, a pot of barfi and other things. The affectionate devotee of Surat requested Swami to embrace Maharaj on their behalf. Thereafter remembering Maharaj Swami reached on fourth day at Gadhada by walking all the way. He enquired regarding the whereabouts of Maharaj from whoever came from darbar. At last Naja Jogia brought the news 'Maharaj is going to Kariyani so you reach there. Swami reached Kariyani. On hearing the name of Gunatitanand Swami Maharaj affectionately called him. When Swami met Maharaj, Maharaj was about to begin his dinner. Swami offered pickle and sweets. Maharaj took it with great affection and gave prasad to Swami. Swami was engrossed in the divine pleasures of Maharaj's murti without blinking. The fatigue due to the journey was soon forgotten. As Swami conveyed the message of devotees of Surat, Maharaj stood up from his seat and embraced Swami. Swami recalled the name of each devotees one by one. Thus Maharaj embraced him twenty-two times. At last Swami stopped taking names of the devotees to avoid straining Maharaj. Then Shantanand Swami came forward to embrace Maharaj, Shriji Maharaj returned to embrace him by saying that he had been there wilfully. Then Swami intervened and requested Maharaj to embrace him so Maharaj honoured the wish of Swami but said, "I didnot find it hard to embraced Swami twenty-two times but I found it hard to embrace you even once." In this way he described importance of obedience.
3. **Worldly Thorns (36/67-68)** Once Swami went to the mandir orchard. Here, Vaghjibhai from Vaso, Jetha Khachar from Sarangpur, Abhaysinh Darbar of Lodhika and other devotees came for Swami's darshan. They started prostrating



before Swami. At this juncture, somebody commented, "Stop or the thorns will prick you." On hearing this, Swami said, "If these thorns prick they can be removed with needle or any other sharp instrument but the thorns in the bazaar are very bad. If they pricks there in no way to remove it. One of the devotees inquired "How can there be thorns in the bazaar. On this Swami replied you cannot understand what these bazaar thorns are like. There are thorns of beauty that pricks the eyes, of music that pricks the ears, of the touch of sinful person that prick the skin, of the smell of a sinful person that assaults the nostrils, of taste that pierce the tongue, of dilemmas in the mind, of trifle desires in the consciousness and many other types of thorns. It is difficult to remove them and they are poisonous and kill a person they keep on hurting and disturbing.

**Q.12 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. When and where was Gunatitanand Swami born? (Samvat, Month, Tithi) (1/2)  
A. Gunatitanand Swami was born on the day of Aso sud Punam in Samvat 1841 at Bhadra.
2. In Juna Savar what resolve did Gunatitanand Swami ask the other sadhus to make? (13/31)  
A. In Juna Savar Gunatitanand Swami and other sadhus prayed to Maharaj that the ruler be blessed with a son who becomes satsangi and invites them to the darbar.
3. After the murtis of Shri Radha-Raman Dev were consecrated in Junagadh what instruction did Shriji Maharaj give to all the devotees? (20/47)  
A. Maharaj instructed all the devotees "I will relieve the lapses of ten million births of whoever comes here to remain in the spiritual company of Swami for one month every year.
4. After listening to which Vachanamrut did Shuk Muni say, "...Only today have I understood the correct meaning of it." (32/61)  
A. After listening Vachanamrut Gadhada-II-9 Shukmuni said "Today only I understood the correct meaning of it.
5. What was Gunatitanand Swami eating that caused the Nagar devotee to overcome his desire for tasty foods? (38/70)  
A. The Nagar devotee overcame his desire for tasty food after he saw Swami eating crumbs of rotla and buttermilk.
6. According to Gopalanand Swami which kind of vaidya was Gunatitanand Swami? (30/56)  
A. Gopalanand Swami described Gunatitanand Swami as Dhanvantar vaidya.

**Q.13 Write short notes on any one of the following and bring out its moral. (In 12 lines.) (Total Marks: 4)**

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

At the invitation of Queen Kushal Kunvarba of Dharampur, Maharaj proceed towards Dharampur. On the way Devanand Swami fell ill at Surat. He suffered from bout of dysentery and was forced to stay behind. Nobody was prepared to forego the benefit of travelling with Maharaj and stayback to nurse him. Swami stayed behind according to the wish of Maharaj to nurse Devanand Swami. He did it affectionately and Devanand Swami recovered soon and was pleased with the services of Swami. He expressed his wish to give him dagli which had been sanctified by Maharaj and he also wanted to teach music. But Swami was detached and disinterested in anything except earning the pleasure of Maharaj and therefore he politely declined the offer by saying that he would not be able to preserve Maharaj's dagli and even it would not be convenient for him to abandon his meditation on Maharaj in the morning in order to pursue learning music.

**Moral:** Without any willingness one should nurse anyone who is needed. According to vachanamrut Gadhada-I-10 even Maharaj has nursed Sevakram. Here, We can see similarity in nature of Maharaj and Gunatitanand Swami.

2. **Our Tilak (14/31-32)**

At the Panchala once Maharaj gave a small yellow sandalwood - like piece to all the sadhus and instructed them to do a 'tilak.' The next day Maharaj did not see tilak marks on anyone's forehead. When Maharaj asked for an explanation everyone asked "What should we make it with? Maharaj reminded them that he had given a yellow clay piece on the previous day. All the sadhus were embarrassed to hear because they had eaten it considering it to be prasad from Maharaj. Maharaj again distributed piece to each of them. On next day everyone had applied different shapes and sizes of tilak. On seeing this Maharaj was amused. Then Maharaj himself with his own hand applied a very good tilak on the forehead of Gunatitanand Swami and put a round chandlo in the middle of that tilak with kumkum. Then showing Swami to everyone he addressed all the sadhus. This is our Tilak and added that there is no God superior to me and there is no sadhu to match him.


**Moral:** In this way Maharaj conveyed to others his own matchless identity as Purushottam and the special identity of Swami as Akshar. The Sadhus inclined of towards having spiritual glory grasped the essence of Maharaj's words.

3. **Craving for Darshan (7/20-21)**

It was 1812 CE (Samvat 1868) There was a light shower of rain on that dark night in Gadhada. The sky was covered with clouds. All the sadhus had retired to sleep after enjoying the spiritual discourses and darshan of Maharaj. At that time Gunatitanand Swami was standing half drenched under the eaves of a room trying to save himself from the rain while waiting to have glimpse of Maharaj. Meanwhile Muktanand Swami came out of his room for some reason and he saw somebody there, he enquired who's there? Swami humbly replied "It is I Nirgunanand. I am waiting for a glimpse of Maharaj when he returns after his discourses at darbar. Muktanand Swami was surprised when he saw his desire for Maharaj's darshan. He thought to himself, "Look at his deep faith. He cares neither for his body nor for sleep. Although he see Maharaj's murti constantly in his heart he craves so much for Maharaj's personal darshan. With this thought Muktanand Swami returned to his room. But Swami stood there till late in the night half-drenched and shivering Swami had a glimpse of Maharaj in the light a thunderbolt when Maharaj returned from darbar. Thereafter Swami went to the outskirts of Gadhada and slept under the shade of a tree by the banks of river Ghela.

**Moral:** One should have craves for personal darshan of God even if he can see God's murti constantly in his heart while doing all activities.

**Q.14 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, 4 (20/39-40)

2. 2, 3 (10/26-27)

3. 2, 3, 4 (48/84-85)

4. 2 (42/75)