

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

SATSANG PRAVESH-PAPER-2

Time : 2.00 to 4.15 p.m.

Total Marks : 75

Sunday, 3 March, 2019

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 () 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 PRAVESH, 5th Edition, December 2009)

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. "If We stay here then our relatives will continue to come us to grieve and express their pain." (9/30)
 - ⇒ Devjibhai - His wife
 - ⇒ Their son unexpectantly died so Devjibhai sent his wife to Gadhada with a pot of ghee At that time, he said this.
2. "Our God has arrived, so prepare a sumptuous thal for him." (3/19)
 - ⇒ Shriji Maharaj - Khimbai
 - ⇒ Botad In Hamir Khachar's died horse came back to life. Vyapkanand Swami went to meet Shriji Maharaj in Jhinjhavadar. At that time he said this.
3. "We will not be able to enter the village." (18/68)
 - ⇒ Some of yamduts - Other Yamduts
 - ⇒ Four brothers of Golida take a boon from Maharaj, 'Yama should never enter our village or its outskirts to fetch any soul.' one man who was very malicious towards Satsang. At the time of his death, the servants of yama came and talk in between said this.

Q.2 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. When was consecrated Delhi Mandir? (Samvat, Month, Tithi) (16/63)**
A. The Delhi mandir conserated at Maha sud 5, in V. S. 2059.
- 2. Where did Devrambhai live and what kind of devotee was he? (20/72)**
A. Devrambhai was from Bhuj (in Kutch) and he was high understanding devotee.
- 3. How Kashidas joined his relatives in to the satsang? (12/39)**
A. A special mafo was prepared and Kashidas took Maharaj from village to village, to the homes of all his relatives. As a result his relatives also joined the satsang.
- 4. What types of seva did Zamkuba do in Gadhada? (17/65-66)**
A. Zamkuba used to sweep the darbar, fetch water and the work of collecting cow dung and cleaning the cow pens in Gadhada.
- 5. Whose of form did the Ocean assume to test the unity of the four brothers? (8/27)**
A. The Ocean assumed the form of a Brahmin and took test of four brothers.

Q.3 Give reasons for the following (two to three lines each). (Total Marks: 6)

- 1. The father-in-law of Dubli Bhatt's daughter became blind. (15/46)**
A. Dubli Bhatt visited the house of his daughter's father-in-law. As per his daily routine, he sat for mansi puja in front the murti of Shriji Maharaj. That time, his relative, in the form of a jest, he took away the murti and replaced it with a shoe. When Bhattji came out of meditation, he saw the shoe and not the murti. He spoke, "Who is so blind as to place a shoe in place of the murti? And immediately the father-in-law of his daughter became blind."
- 2. Today, observance of dharma has deteriorated. (1/13)**
A. People have started treating minor problems as apad dharma So today, observance of dharam has deteriorated.
- 3. Bhai Atmanand Swami refused to go on the home visits. (11/36)**
A. Bhai Atmanand Swami once went to Nadiad with Raghuvirji Maharaj on a padhramani to a devotee's home. There chairs had been arranged for the elderly sadhus to sit on. Atmanand Swami didn't approve of the way the chairs were arranged. The next day, he refused to go on the home visits and sent a message to the Acharya, "Our Lord made us cover our eyes with a veil, whereas you make us stand in the midst of ladies."

Q.4 Complete the following. (Total Marks: 8)

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

- 1. Nath nirantar darsh tav, tav dasanko das; Ehi magu kari vinay Hari, sada rakhiyo pas. He Krupalo! He Bhaktapte! Bhaktavatsal! suno bat; Dayasindho! stavan kari, magu vastu sat. (7/24)**
- 2. Ame sau Shriji tana putro, Akshare vas amaro chhe; Svadharmi bhasma choli to, amare kshobh shano chhe. Juo sau motina Swami, na rakhi kai te khami; Pragat Purushottam pami, malya Gunatit Swami. (Sauryageet)**
- 3. Vishveshbhaktim sukaram vidhatum, bruhanti ramyani mahitalesmin Devalayanyashu vinirmimanam Shri Swaminarayanamanamami. (6/23)**
- 4. Translation: Shraddhavan labhate gachhati.**
A person of faith, whose heart is devoted, whose senses are controlled, attains this knowledge. And after attaining this knowledge soon attains the highest peace. (22/76)

Q.5 Write short notes on Shishya (Disciple) (10/33-34) (In 15 lines). (Total Marks:5)

Shishya (Disciple): Qualities of a true disciple - Great love for his guru - Have utmost faith and trust in his words. As Arjun says to Shri Krishna, "Shishyaste'ham, sadhi mam twam prapannam." - "I am your disciple. I dedicate myself to you; please show me the

way.” Such total surrender must come from the heart of a disciple. Satyakam Jabali went to his guru’s ashram to study brahmavidya. The guru gave him four hundred cows and told him to return when they had increased to a thousand. Satyakam obeying the guru’s command - thousand cows- the knowledge of Brahman shone on Satyakam’s face-by his guru’s grace- Bhagatji Maharaj also surrendered to the wishes of Gunatitanand Swami - ‘Tan kari nakhe re, guru vachane churechura’ - Shastriji Maharaj instructed Yogiji Maharaj to feed the labourers and devotees daily - Carried out this order for forty years. The guru is the soul of the disciple. One who lives according to the commands of the guru is described as atmarup. The disciple becomes brahmarup with the guru’s grace, but still maintains reverence towards the guru. Gunatitanand Swami often said, “if the guru is seated in darkness and can be seen only by the light of the disciple, even then the disciple should feel that the light is given to him by his guru.” This is the height of veneration towards the guru. Yogiji Maharaj, even though he spread this satsang so widely, always kept Shastriji Maharaj at the fore. The scriptures say “Sampradayo gurukramah.” The successor of Gunatitanand Swami is his Divine Holiness Pramukh Swami Maharaj and Mahant Swami Maharaj, who is our guru. Our guru is ideal and perfect but one has to, with his grace, strive to become an ideal disciple.

Q.6 “Prahladjie.....” - Complete the Swamini Vat and narrate it. (Total Marks: 5)

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

Prahladje Narayan sathe ghana divas yuddha karyu pan Bhagwan jitana nahi. Pachhi Bhagwane Prahladne kahyyu je, ‘Yuddha karine to hu jitau tevo nathi ne mane jitvano upay to e chhe je, jibhe karine maru bhajan karvu, manma maru chintvan karvu ne netrama mari murti rakhvi -e prakare nirantar mari smruti karvi, em kahyu. Pachhi evi rite Prahlade abhyas karyo tyare Bhagwan cha masma vash thai gaya. Mate Bhagwanne raji karvane arthe a upay sarvopari chhe te shiikhvo”


In this vat Gunatitanand Swami says; Different types of foes require different tools to defeat them. While one needs a sword, a shield, or a gun to defeat a warrior, these same tools are useless in defeating a scholar in a debate; to defeat a scholar, one must use one’s sharp intellect. While weapons may work against warriors in battle, they do little in the battle against diseases caused by insects or viruses; these diseases can only be defeated with medicine. Similarly, worldly weapons cannot win over the supreme and all-powerful God; to win him over one needs to use a whole new type of weapon. In this sermon, Gunatitanand Swami describes this unique type of battle and shows us the tools one must use to win over God.

Ravan and Kans were highly intelligent and heroic men but did not know the way to win Rama and Krishna respectively and were ultimately defeated. On the other hand Swami says if we attach, Bali was a demon yet he pleased God because he ignored his weapons and resorted to the true way of winning against God. Gunatitanand Swami has shown this way to please God in this sermon. Swami says if we attach all our senses to God, He is won over immediately. This method is revealed to us by the ekantik sadhu. It is difficult task but can be accomplished with constant practice.

Once, Gunatitanand Swami sent Ramdas Swami to Vanthali for some work. He instructed him, “Chant Swaminarayan, Swaminarayan’ mentally all the way.” Thus, totally engrossed in chanting the mantra, Ramdas Swami reached Vanthali. As a result, he saw the divine form of Shriji Maharaj on every indentation of the fort surrounding the village. Thus, we should learn this ultimate method to please God.

(SECTION-2: SHASTRIJI MAHARAJ, 5th Edition, March 2012)

Q.7 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 do not wish to complain against anyone.” (23/52)**
 - Swamishri - The chief of police
 - In Vadodara the false sadhu thought to finish off Yagnapurushdasji. Ghanshyambhai vaidya arrived at the scene with the police, than police requested to give name the sadhus and then Swami replied.
2. **“Add another two stick-lengths on my behalf.” (35/77)**
 - Swamishri - Bachar Keesa
 - Bechar Keesa to inform Swamishri of their disapproval. Just one divine glance from Swamishri changed his mind. Than he measure the land and said this.
3. **“Son, do you want to become a sadhu?” (6/14)**
 - Vignananand Swami - Dungar bhakta.
 - Vignananand Swami Perceived an extraordinary spiritual fire within Dungar, so Swami thought ‘If this youngster becomes a sadhu, he is surely capable of carrying forth our lineage of spiritual knowledge.’ With this belief, he asked this.

Q.8 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. **What did Swamishri regret for? (30/65)**
 - A. Swamishri regretted that he could not openly discuss true upasana in such a sacred place as Vartal.
2. **Whom did the opposition send to disrupt the construction of Sarangpur mandir? (39/85)**
 - A. Thakor Saheb, the king of Limbdi was sent by the disrupt the construction of Sarangpur mandir.
3. **Who negotiated the land for the Gondal Mandir? And for how much? (47/97)**
 - A. Haribhai Amin of Virsad negotiated the cost of land of Akshar Deri in twenty-five thousand rupees.
4. **What did Sayajirao exclaim while doing darshan of Swamishri? (42/90-91)**
 - A. ‘So this is the Swamiji whose fame has spread today throughout Gujarat!’
5. **From whom and what did Yagnapurushdasji start to study in Vadodara? (15/36)**
 - A. Yagnapurushdasji started study of Siddhant Kaumudi from the Rangacharya in Vadodara.

Q.9 Give reasons for the following (two to three lines each). (Total Marks: 6)

1. **Motibhai composed a kirtan about Sarangpur mandir. (36/79)**
 - A. Swamishri asked Motibhai to compose a kirtan describing the mandir they want to build in Sarangpur. Swamishri's strange request puzzled Motibhai. He thought to himself, ‘The mandir in Bochasan is still unfinished. There is no money in the accounts. Still Swamishri dares to have such aspirations. Suddenly Motibhai saw a towering three storey mandir with golden pinnacles. He saw the sinhasan in the central sanctum. The words of kirtan gracefully flowed from his lips : “Shri Sarangpurni shobha saji ati sari...”’
2. **Many influential sadhus anxiously waited for someone who would carry forward noble mission in the Sampradaya. (1/1-2)**
 - A. Many senior sadhus firmly adhered to the Akshar- purushottam upasana. Deep in their minds, a doubt lingered : Would this upasana ever be enshrined in the sanctum of a mandir? Many influential sadhus had triedn in the past to do so. However they had failed in the face of fierce opposition. These sadhus continued to pray Shriji Maharaj. They anxiously waited for someone who could accomplish such a feat.

3. **Jivanram Shastri had a deep reverence for Yagnapurushdasji. (17/40)**
A. Jivanram Shastri was a great scholar, he was quite humble and accommodating. He was further humbled by Yagnapurushdasji's sharp intellect and scholarliness. Although Yagnapurushdasji was his student Jivanram Shastri developed a divine reverence for him from within.

Q.10 From the given options, place a tick (✓) in the box next to the correct ones. (Total Marks: 6)

 **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. Ans : 2, 3 (44/93-94) 2. Ans : 1 (56/115-116) 3. Ans : 2, 3, 4 (24/54)

Q. 11 Write short notes on any ONE of the following. (In 15 lines.) (Total Marks: 5)

1. Birth and Blessing (2/2-4)

On monday, 31 January 1865 (Maha sud 5, Samvat 1921), on this auspicious day of **Vasant Panchmi**, village of **Mahelav**, Shastriji Maharaj was born. father **Dhoribhai**, mother **Hetba**, their sisters **Sonaba** and **Raliyatba**, their brother **Mathurbhai** and **Laldas** and finally little **Dungar** who would later be known as Shastriji Maharaj. **His grandfather, Ajubhai** had met Maharaj when Dungar was six months old. Shukanand Swami and Vaikuntanand Brahmachari came to Mehelav. Mathurbhai took Dungar to Shukanand Swami. He asked Swami to give vartman, initiation to little Dungar. Swami blessed him and said; **"He is a very great devotee from his past birth. In the future he will renounce the world, become a sadhu, and liberate your entire family"**. Mathurbhai returned home with Dungar and related Swami's words to the entire family. The following year, Gunatitanand Swami came to Vartal for the Chaitra punam festival. On his way back to Junagadh Swami passed through Mahelav. Mathurbhai brought little Dungar to Swami and asked him to initiate Dungar. Swami asked, 'has he still not been initiated?' Mathurbhai clarified, "Actually, he was initiated last year by Shukanand Swami." Hearing this, Swami replied, "Shuk Swami is considered **the right hand of Shriji Maharaj**. So, if **Shuk Swami has initiated him consider him to have initiated by Shriji Maharaj himself.**" Gunatitanand Swami blessed him, He said to Mathurbhai, 'Your brother will one day become a sadhu and **spread the true glory of Shriji Maharaj as the Supreme God**. By delivering spiritual discourses he will invigorate and enhance the Swaminarayan Sampradaya. Swami looked affectionately at Dungar and gave him a sweet snack as prasad.

2. The Last Moments (58/118-119)

Swamishri **wished to return to Sarangpur**, everyone was concerned about how Swamishri being in such poor health, would be able to reach Sarangpur. **Yogi Swami, hearing of Swamishri's wish**, he instructed the devotees to take Swamishri to Sarangpur. Swamishri said, **Not even the slightest difference exists between Jogi and me**. He instructed others to prepare for the murti-pratishtha in Gadhada. Swamishri summoned Hakabhai and said, "Let us go to Gadhada and consecrate the murtis." At that time no one understood the significance of this words. Swamishri said, The murtis have been consecrated, Yogi Maharaj will come and do arti, and now **I want to stay in Sarangpur forever**. The devotees of Africa had arrived in Sanrangpur. Swamishri delighted them with his darshan and divine company. He addressed them, 'No one can ever equal Maharaj and Swami. **To say that someone is their equal is a great offence to both of them. One may understand that Maharaj resides in the sadhu. It so then what is the difference between Shriji Maharaj and such a sadhu?** It is by his association with Maharaj that the sadhu can be called god. This understanding, which originates in the shastras, maintains the belief that Maharaj is an eternal and separate entity. Without acknowledging their association with Shriji Maharaj, if we believe each successive guru to be God, then the concept of an eternal and distinct God is not

maintained. Our understanding then becomes like that of a Sushka-Vedanti. Shriji Maharaj resides in a Sadhu who possesses the qualities **described in Vachanamrut I 27**. A Sadhu with such qualities can be said to be a form of God. He can be understood as equivalent to God. Therefore, everyone must remain within the restrictions established by Shriji Maharaj and obey his commands. **Sahajanand Swami is the supreme God and Anadi Mul Aksharmurti Gunatitanand Swami is the greatest Sadhu The Ekantik Sadhu is the gateway to liberation.** This is true upasana. "Swamishri now remained indifferent to everything. "He repeatedly uttered, Jogi Maharaj will do arti of the murti in Gadhada."

**Q.12 Rewrite the incorrect words shown below in relation to the sentence heading.
(Total Marks: 6)**

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

1. **Invoking Indra:** In samvat 1982, the sadhus of Anand decided to hold a Samayo. Everyone was worried about the lack of rain. The month of Aso had arrived and it still had not rained. (48/101)
A. **Invoking Indra:** In Samvat 1992, the devotees of Ahmedabad decided to hold A parayan. Everyone was worried about the lack of rain. The month of Bhadarva had arrived and it still had not rained.
2. **Gateway to Akshardham:** Samvat 2003, Swamishri celebrated Janmashtmi in Atladra. Now Swamishri often fell down, and than regained bad health. (52/108)
A. **Gateway to Akshardham:** Samvat 2004, Swamishri celebrated Annakut in Sarangpur. Now Swamishri often fell ill, and than regained good health. (52/108)
3. **A Whirlwind of Opposition:** Acharya Bhagavatprasadjji was elder and choleric. Complying with Girdharbhai's requets, Swamishri advised Bhagavatprasadjji to behave properly. (17/59)
A. **A Whirlwind of Opposition:** Acharya Lakshmiprasadjji was young and flamboyant. Complying with Gordhanbhai's requets, Swamishri advised Lakshmiprasadjji to behave properly. (17/59)
4. **The Protective Shield of Gunatit:** Those who protested Swamishri burned with envy when they heard of Mathurbhai's transformation. Four armed Soldiers set out on a Horse to kill Swamishri. (33/70)
A. **The Protective Shield of Gunatit:** Those who opposed Swamishri burned with envy when they heard of Hirabhai's transformation. Three armed parshads set out on a camal to kill Swamishri. (33/70)
5. **Bond of Love Between Guru and Disciple:** The Next day, Shastriji Maharaj left for Bochasan. Ramratandasji and Yogijivandas walked with him, listening to his Kirtan. (13/32)
A. **Bond of Love Between Guru and Disciple:** The following day, Bhagatji left for Nadiad. Yagnapurushdasji and Bhaktijivandas walked with him, listening to his teachings. (13/32)
6. **Renunciation:** In Surat, Vidhatranand Swami told him to serve in the mandir Kitchen. Jina performed this duty with meticulous attention to detail. He would also keep grains records of the mandir Kitchen. (8/22)
A. **Renunciation:** In Surat, Vignananand Swami told him to serve in the mandir administra-tion. Dungar performed this duty with meticulous attention to detail. He would also keep precise records of the mandir accounts. (8/22)

 **THE END** 