

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

**SATSANG PRAVESH-PAPER-1**

Time : 9.00 to 11.15 a.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 ( **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: NILKANTH CHARITRA, 6<sup>th</sup> Edition, December - 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. **"Two Brahmins named Jaidav and Mukunddev lived in my kingdom." (29/54)**
  - ❖ Demon (King of telang region) - Nilkanth Varni
  - ❖ On the way of Venkatadri in the midst of a narrow meandering path in forest there lay a demon. Nilkanth Varni kicked his head the demon at once woke up and roared. He then began to relate his story.
2. **"It is still very far therefore use your yogic power." (52/108)**
  - ❖ Muktanand Swami - Nilkanth Varni
  - ❖ Muktanand Swami and other sadhus departed for piplana to have darshan of Ramanand swami. Nilkanth varni was tired, than Muktanand swami told him this.
3. **"He was a believer and supporter of the Advait philosophy, hence he preached that God is nirakar."(40/80-81)**
  - ❖ Lakhu Charan (Lakhubai) - Nilkanth Varni
  - ❖ Nilkanth asked Lakhu charan, "who initiated you into path of devotion?" At than time, she told him this.

- Q.2 From the given options, place a tick (✓) in the box next to the correct ones.**  
(Total Marks: 4)

 **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. Ans. 2, 4 (13/22-23)                      2. Ans. 4 (2/2)

- Q.3 Fill in the blanks. (Total Marks: 4)**

 **Note : Marks will be given only if both answers are correct.**

1. (Jairamdas, Jagannathpuri) (26/48)                      2. (Telangi, Sirpur) (19/34)  
3. (Nilkanth Varni, Chaturbhuj) (4/8)                      4. (Day, Night) (11/20)

- Q.4 Write short notes on any ONE of the following. (In 15 lines.) (Total Marks: 5)**

 **Note: Main points of short note are highlighted. If points are included than give full marks.**

- 1. Northwards from Kanyakumari (34/67-68)**

Crossing the Krutamala river on the way, Nilkanth arrived in Padmanabh (Trivendram). In a mandir here he had the darshan of the huge murti of Bhagwan Padmanabh. Walking northwards from there Nilkanth arrived at the holy place Janardan. Here there is a big mandir of Lord Janardan. After his darshan, Nilkanth reached Adikeshav. Here he had darshan of the murti of the deity Adikeshav in a mandir standing on bank of the river Tamravarni. After that, Nilkanth reached Srirangapattam, where he had the darshan of Srirang. Than he want to Yadavgi (Melukote). Here, he had darshan of the murti of narayan in the mandir of Sampatkumar which Ramanujacharya had renovated this; After darshan, Nilkanth proceeded futher to the north. On the way he bathed in the Kalyaniganga river and arrived in Sundur. There he had darshan of the mandir of Swami Kartikey on the hill known as Parvatgiri. Then Nilkanth entered the region of Kishkindha. There he took a bath **in the Tungabhadra river and then visited the holy place of Sfatikshila situated on the Malyavan mountain.** A Mandir is built inside **a cave at this place with the murtis of Ram, Laxman and Janki. Nilkanth did their darshan devoutly,** coming down, Nilkanth reached Rushyamuk mountain. This place is known as Chakratirth of the south because the river Tungabhadra here curves like a bow. Nilkanth took a bath in it and offered his respects in the Shri Ram Mandir on the mountain. Nilkanth arrived at Pampa Sarovar. There are mandirs dedicated to the deities of Srirangji and Laxminarayan on the hills. Nilkanth had the darshan of these deities. Trekking Nilkanth arrived at **Maharashtra in Pandharpur.** He stayed there for two months on the bank of the Chandrabhaga river and **had darshan of Vithoba.** From Pandharpur he want to Puna in Maharashtra the **Ashadhi Samvat year of 1855 (Vikram Samvat 1854).** **Bapu Gokhale,** the minister of the king, **devoutly served Nilkanth and become his disciple.** Nilkanth spent the month of Ashadh there. At the month of Shravan Nilkanth took path to the Vindhyachal mountains. He reached the confluence of the rivers Tapi and Mauna. He took a bath here and reached Buranpur and then **he reached Malegam. He stayed there for five days in a Shiv mandir.** He took a bath in the Mosam Ganga. He passed through the Dandakaranya and arrived at Nasik. After a bath in Godavari river, **he did darshan of Tryambakeshwar Mahadev.** Then Nilkanth **proceeded towards Gujarat.**

- 2. Nilkanth leaves jairam's house (25/47-49)**

Nilkanth Varni thought that his mission with Jairamdas, his family and the bear was over. **He left the house of Jairamdas and walked away. Jairamdas' mother got up and she immediately noticed that Nilkanth was not in his bed.** Nilkanth might have perhaps gone for a bath. She sent someone in search of him at the lake, but Nilkanth was not there either. **Jairam and his father went around the village, in the forest, in**

the garden but they could not find him. Jairam's parents did not eat anything. The whole village wore a forlorn look. Everyone wondered, "Have we done anything wrong?" Jairam's mother told him to search for Nilkanth. She gave him some food and money for the journey and said, **"Go and search for Nilkanth and bring him back from wherever he is. I cannot live without him. Beg for his pardon if we have made any mistake, but bring him back. Nilkanth is our God."** Jairamdas left in search of Nilkanth.

3. **Separate Assemblies for Men and Women (46/95-96)**

In Loj, There was a big compound belonging to Jivraj Sheth adjoining the ashram. Every evening Muktanand Swami delivered his discourse there. Nilkanth also wanted to listen to the discourse. Nilkanth observed that all men and women sat together to listen to the discourse. This conduct violated the vow of brahmacharya. Nilkanth did not approve of it and thus got up from the meeting. Muktanand Swami thought because Nilkanth was young and staunch in his asceticism he may not have liked the mixed assembly of men and women, he carried on with his discourse. But with the departure of Nilkanth the minds of everyone went with him and lost their concentration. Muktanand Swami was amazed by this. Never before had such a vacuum been created and yet why did it happen today? The next day, when the assembly commenced, Nilkanth got up again and told the sadhus **"Come to the mandir now and I shall discourse to you. To listen to discourse with women in this way is not dharma."** The sadhus and devotees followed him. Only women were left in the assembly. Muktanand Swami said to the women, **Good bye to you all From this day onwards, there will be separate assemblies for men and women.** Muktanand Swami was senior to Nilkanth and the principal disciple of Ramanand Swami the influence of Nilkanth's divine personality on him was tremendous. He respectfully accepted the assembly change introduced by Nilkanth. It was the first chapter in introducing a spiritual discipline for men and women by Nilkanth Varni.

Q.5 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 King Rana Bahadur used to request to cure his disease? (18/32)**  
A. King Rana Bahadur used to request the bawas, sadhus, Brahmins, scholars, priests and others.
2. **What did the bawas staying near Gaumukhi Ganga say to Nilkanth Varni? (42/85)**  
A. 'This is our place we will not allow you to bathe here'.
3. **What did Nilkanth Varni ask to the man on the way to Shikotar river? (38/75)**  
A. 'Brother, who are you? And what do you have in your bag?'
4. **What message did Ramanand Swami tell Mayaram Bhatt to convey to the devotees of the villages on his route? (50/105)**  
A. On your way, inform all the devotees to Varni's arrival in Loj and tell them that I have instructed everyone to go to Loj for his darshan.
5. **What did Nilkanth Varni say while blessing the Maharaja Ranjit Singh at Haridwar? (8/15)**  
A. 'Remember me and govern your kingdom, when you realize my knowledge than your kingdom will not be a bondage.'

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

1. **In Manaspur the bawas were all killed in the fight. (28/52)**  
A. In Manaspur the bawas thought to kill Nilkanth Varni, so they started pelting him with stones. On hearing of the incident, the king and his soldiers rushed to the garden. Fighting broke out between the king's troops and the bawas. The bawas were all killed in the fight.

**2. Mohandas mind remained fixed on kamandal. (15/27)**

- A. Nilkanth realized that the sadhu was eager to discover his true self but his mind was attracted to worldly things. Someone had presented Nilkanth with an attractive kamandal. Through he did not want it, his mind remained fixed on it even while doing the darshan of Nilkanth. Nilkanth Varni broke the kamandal and said. A reformed Mohandas touched varni's feet. Instead of concentrating on God you have become attached with this mundane thing. Than how will you get redeemed from this world?

**3. Rampratapbhai was greatly relieved. (3/5)**

- A. Raghunandan's parents along with Ram Pratapbhai set out for Narayan lake in search of Raghunandan. Hanumanji appeared in the sky and informed Rampratapbhai in the heavenly voice, Your younger brother has gone to the forest to perform austerities. After that he will establish his own fellowship on earth. Then he will sand for you and give his darshan. Therefore please do not lament over his absence any more. On hearing this Rampratapbhai was greatly relieved.

**(SECTION-2: SATSANG READER PART-I, 6<sup>th</sup> Edition April - 2011)**

**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. "I dare not toy with such a great man." (5/42)**

- Sunder pagi - Joban pagi
- Joban told his brother sunder go and steal maharaj's hores Rojho, than...

**2. "To me, it all sounds like a hoax." (1/2)**

- The king (Vajesinh) - The poet (Ladudanji)
- The poet see a distinctive tilak-chandlo on the goldsmith's forehead, he inquire about this and than king.

**3. "Muktanand Swami knows the name you had in your previous life." (3/24)**

- Maharaj - Shukanand (Shukmuni)
- The command of Maharaj Muktanand Swami initiating Jagannath as a sadhu he name was Shukanand Swami after the ceremony Shukanand Swami meet Maharaj and tell his name than Maharaj ask.

**Q.8 Select the SIX correct sentences from below and write them in the correct story sequence in the boxes. (Total Marks: 6)**

**Topic: Jhinabhai serving the God's devotee.**

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

**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.9 Write short notes on "Service of the parshad Jetha Bhagat" (In 15 lines). (Total Marks: 5)**

At Bhagatji Maharaj's command, Jethabhai took initiation into the **parshad- fold on 17 April 1897 (Chaitra sud 15 VS 1953)**. He began serving as Acharya Viharilalji Maharaj's personal assistant, answering his letters and helping with his literary works. His efficiency, etiquette, and detachment soon made him a favourite of the Acharya. He as kothari of Mumbai, Vadodara, Junagadh and Gadhada mandirs. Learning of Bhagatji's

illness, he immediately left for Mahuva. Jatha bhagat reached Mahuva, **Bhagatji kept him in his personal service**. Jetha Bhagat served Bhagatji for a total of 23 days, earning his grace. Bhagatji Maharaj bestowed a boon upon him 'You shall forever be blessed by God and his holy Sadhu. **Yagnapurushdasji's wish** Jetha Bhagat gave up his post as Kothari in Mumbai and come to Junagadh. For six months, he stay with Jaga Bhagat. He also served in the mandir's treasury and listened to his discourses of Sadguru Balmukunddasji, Sadguru Dharmswarupdasji, Sadguru Narayandasji, Sadguru Krishnacharandasji. By the grace of his guru Bhagatji Maharaj, **he developed a firm conviction in the Akshar Purushottam upasana**. Yagnapurushdasji and his sadhu leave Vartal. Jetha Bhagat took bhagvati diksha on 19 January 1906 (Maha sud 5 - Vasant Panchmi-**VS 1962**), at the hands of **Acharya Kunjvihariprasadji Maharaj of Vadhwan**. Jetha Bhagat's new name was **Nirgundas Swami**.

**Q.10 Answer ALL of the following, using one sentence (not just one word) for each answer. (Total Marks:4)**

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

**1. What did Maharaj say when he saw the branches of the mango tree in Lakshmi Vadi? (3/26)**

A. This mango tree from Dabhan, the bullock from Dabhan, and this Shukmuni from Dabhan, all three have been very useful to me.

**2. In whom did Nirgun Swami attach the devotees? (7/63)**

A. Nirgun Swami attach to devotees to Swamishri.


**3. What did Brahmanand Swami convey to his fiancée by kirtan? (1/5)**

A. 'Re sagpana Harivarnu sachu, biju sarve kshanbhangur kachu.'

**4. Who and whom did use to visit the Sankleshwar Mahadev everyday to perform worship? (2/17)**

A. Jijibhai and his five years old son, Devidan perform worship everyday at Sankleshwar Mahadev.

**Q.11 Rewrite the incorrect words shown below in relation to the sentence heading. (Total Marks: 4)**

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

**1. Swami Yagnapriyadasji:** Just after Yogiji Maharaj passed away to Akshardham, Ishwarbhai, at the age of 60, took parshadi diksha at the hands of Pramukh Swami Maharaj. (8/78)

**A. Swami Yagnapriyadasji:** Just after Shastriji Maharaj passed away to Akshardham, Ashabhai, at the age of 70, took bhagvati diksha at the hands of Yogiji Maharaj. (8/78)

**2. Bhaktaraj Jivuba:** Soon, however, Ramanand swami come to stay in Kariyani. Vasta Khachar began serving him, now with an understading of Maharaj's greatness. Raibai, Adibai and their elder brother, Jhinabhai, were also constantly in Maharaj's service. (6/53)

**A. Bhaktaraj Jivuba:** Soon, however, Maharaj come to stay in Gadhadra. Abha Khachar began serving him, now with an understading of Maharaj's greatness. Jaya, Lalita and their younger brother, Dada Khachar, were also constantly in Maharaj's service. (6/53)

**3. Bhaktaraj Joban Pagi:** Swami cooked food using Watchman's grains, offered the food to Deity and than ate. Soon after, he want to rest at the Field of Sunder pagi, one of Joban's relatives. (5/41)

**A. Bhaktaraj Joban Pagi:** He cooked food using Joban's grains, offered the food to God and than ate. soon after, he want to rest at the home of Devkaran pagi, one of Joban relatives. (5/41)

4. **Sadguru Brahmanand Swami:** On his way back to Gadhada, Ladudanji stopped in the town of Nagadka in Kutch to learn Pingalshastra and music from the renowned Pandit Shankracharya. (1/2)
- A. **Sadguru Brahmanand Swami:** On his way back to Khan, Ladudanji stopped in the town of Dhamadka in Kutch to learn Sanskrit and music from the renowned pandit Bhattacharya. (1/2)

**Q.12 Give reasons for the following (two to three lines each). (Total Marks: 4)**

**1. Jivuba was simply delighted on hearing the news. (6/52)**


- A. Maharaj came to Gadhada. The all-knowing Maharaj wanted to fulfil Jivuba's wish by granting her darshan he thus sent a message to her in the darbar. For year Jivuba had been craving for the darshan of the manifest God, Jivuba was simply delighted on hearing the news that he had come.

**2. Ashabhai accepted the Akshar-Purushottam upasana. (8/72)**

- A. Ashabhai gained affection for Swamishri, also acquiring faith in his words. Being with him settled his qualms and convinced him that, through Swamishri he had attained moksha. In short time Ashabhai accepted the Akshar-Purushottam upasana.

**(SECTION-3: ESSAY)**

**Q.13 Write an essay on any ONE of the following. (in approximately 30 lines.) (Total Marks: 10)**

 **Note : Essay is an independent original subject. In addition to following points many other point might be included. Examiner has to examine essay on the basis of originality, knowledge of sampraday, special analysis and point from any other scriptures.**

1. **Ghar Sabha: To make an ideal home:** (Swaminarayan Prakash (Gujarati) May 2018, page no 11 to 13) A devotee's home and family should be ideal. Having furniture in the house is not the only way to make a home beautiful. In fact, having dharma, values and peace are the true reasons that make a home beautiful. A home should be such that by entering it one experiences peace. But how can that happen? The answer lies in bringing back our foundational values in life.

Today, in the West, we find homes bereft of family feelings. Everyone is independent in their own way. When a son turns sixteen, his father cannot tell him anything. And when the father falls ill the son does not go to see him. Whereas our culture is emotionally oriented. If something happens to someone in the family, the other members feel the pain too. However, recently, the Western influence has affected innumerable families in India. Divorces have increased manifold in India.

Today's age is one of materialism. Science has progressed a lot and it is required and necessary. Science has sent man to the moon. It has given us the television and internet. Because of TV, email, internet and other things there are 'fires' in homes. All are burning in that fire. Today, televisions are found in all homes, and all enjoy by watching various programs. Parents, sons, daughters, daughters-in-law, little children – all sit before the TV and watch things that they should not. Then, how can children learn to respect their elders? All family members should respect elders and conversely all elders should behave in such a way that all are inspired to respect them. But, by watching TV (indiscriminately) how can our children learn our values and exercise discrimination? In fact, people learn to become violent, stoke commotion, steal, commit adultery, drink liquor and gamble. Because of these vices, they lose their pride, wealth, self-worth and everything. We have forgotten our values. Formerly, when people used to wake up in the morning they would immediately perform their ablutions and daily puja. Today, instead of (giving importance to) a home mandir the television has become prominent.

If we wish to have peace then we'll need to go back to our fundamental values. An increase in materialism and wealth often results in more vices in people's lives. Subsequently, everyone's mind in the house will split from each other. Only if there is spirituality in the home will the members be saved. For that, everyone should sit in the ghar sabha every night and read the scriptures or good books and engage in spiritual talks. Also, by sitting together during meals everyone's minds come together. By doing satsang and reading the scriptures one is able to cultivate vivek. So, our scriptures teach us to accept good things and give up bad things. Our hearts become pure by reading or listening to our spiritual books and the biographies of ideal persons. Children, too, imbibe good values. We make arrangements for our children's education, but miss out in teaching them values. If they do not receive good values at home, they are not going to get them from outside. Do you want to make your children good? Then hold ghar sabhas. Read our scriptures to them. When they read, listen or learn all this from a young age they will be instilled with good sanskars and feel proud about being Indian. Instilling such pride will be a great service to society.

By reading our scriptures one is inspired to introspect and is awakened with sentiments of respect towards one's parents, teachers and guests. Because children are not taught such values from early childhood problems arise in the home. Many parents believe that their children know a lot of things. But what do they know? They know only about worldly things! And parents believe this to be important, but (the reality is) that children lack sanskars. So, it's important to do ghar sabha.

People do not have time because all their time is utilized in earning money. Because one leads a householder's life, money is required. In addition to going to work or doing business, you must also take time out to sit with your children for half an-hour daily. If you want to bond with them, you must sit, talk and have fun with them and teach them good things. Then, as they grow up they will obey your wishes. Make your young children sit with you when you do your daily puja and also eat together as a family. At night, during ghar sabha, you can ask them what they have learnt in school. Tell them small incidents and a few inspiring words so that they receive sanskars.

One must always reserve a little time for children. The reason why kusang takes over lies in us not giving quality time to our children and, as a result, no mutual bonds develop. The lack of bonding leads to conflicts and unrest in the house. Never scold your children. Similarly, a husband should never rebuke his wife and vice versa. Talk to each other with love. By so doing, the other person will accept what you say. Talk gently with your children and with love. By becoming angry on your children nothing is accomplished. Talk and listen to them with love. Try to understand what they say and they will understand you. The more loving your bonds are with them the more peace and happiness will prevail. To develop such bonds do ghar sabha.

During former times, after the evening meal was over, all the family members would gather together and talk about satsang. One can talk about incidents that impact us from the Ramayan and Mahabharata – who was Ram and what his ideals were. However, today, one finds the sovereignty of Ravana in most homes – in other words there are conflicts and commotion. Bhagwan Ram was maryadaPurushottam. When you have Ram in your heart you'll know how to conduct your social affairs and behave in society. But if you have Ravana in your heart then there will be explosions around. Till one does not remove him, one will not experience peace in one's heart and family.

Today, people do not spare time to listen to such talks because they keep roaming outside and thus never come home in time. Subsequently, one thinks that by doing this one has advanced and become a better person. But, in fact, one has become spoilt. There are no prohibitions in earning money but one must observe moral disciplines (maryada). If one wants to keep a wholesome ambience at home then adjust your time and have dinner together. Then, sit together and read the scriptures.

But we never think about sitting together, and therefore conflicts arise. We have to understand our own self. By so doing, our family will be happy. If we introduce the tradition of sitting together, observing a little silence and singing a prayer and dhun then our life will get better. Keep a mandir in our house and install whichever deity we believe in. We should do daily

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arti, offer thal and sing bhajans and prayers. When our children see this they will know about the murtiof Bhagwan. Otherwise, there are children who do not know this. In fact, parents should take the initiative and care in such matters. One must also take care in doing ghar sabha.

There is no end to our logical arguments against spiritual matters. However, by having faith in God's words, scriptural words and the words of great spiritual masters, and accepting that whatever they say is true and there is not an iota of falsehood, then one becomes spiritually liberated. However, we doubt whether anything can happen by practicing spirituality. But it can, providing we offer bhakti with resolute trust and faith. When one member of the family sits down to do ghar sabha with faith then the entire family will experience peace. Gandhiji had faith in truth. Subsequently, many joined him on his word and made India independent (from British rule). Likewise, what cannot be achieved by having faith in Yogiji Maharaj's words? Do ghar sabha with such faith. Even when no one listens, do it alone with resoluteness. Contemplate about it. Gradually, all the members will join.

Today, brothers and sisters have become independent in their homes. So, they don't listen to each other. Though they belong to one family, they file suits against each other. The reason for such conflicts lies in the erosion of our culture and sanskars. Without sanskars, patriotism, family feelings and societal feelings break down. Then, there will be conflicts. In addition, corrupt sanskars lead to disrespect among family members. A husband and wife fail to respect each other. They thus quarrel and fight. Children cry and say that their parents fight with each other. Fights erupt because of minor differences. But what is the benefit of fighting?

To avoid this, all members should assemble together to do ghar sabha and share their thoughts, pray to God, do bhajan and remember Shriji Maharaj. Try to understand each other. Tolerate a little and learn to let go. This will definitely bring peace in your home. It ushers in spirituality. The reason for pain and discord in all homes is due to lack of sanskars. However, if there is spirituality at home then the family members will forgive each other and dignity will be restored. By sitting together our minds coalesce. In other words, thoughts become one and life becomes straightforward. Because we do not sit together to talk, our thoughts get disturbed, we become angry and break moral rules. There should be no clashes in a satsangi's home. Everyone should live with love, talk with love, do bhajan out of love and work together lovingly. When this happens, we have truly come to understand what satsang is.

The highest of all things is love. No matter how bad a person may be, but he can be transformed through love. So, when a person improves, the family improves; when a family improves, society improves; when society improves, the country improves; and when a country improves, the world improves. But the family improves through the practice of ghar sabha. Therefore, do ghar sabha and make your house sacred and ideal like a mandir.

**2. Pramukh Swami Maharaj Centenary: Vows to be followed:** (Swaminarayan Prakash (Gujarati) Feb 2016, page no 12 to 14) Pramukh Swami Maharaj Centenary Mahotsav means - Bhagwan Swaminarayan told Gunatit Satpurush's true mahima to determine mahotsav - Ekantikbhav in gunatit satpurush to doing affection pleasure of Swamishri's gained to be Avasar - determined utsav of Principal of Upasana - doing unselfish bhav self sacrificed like Swami's - panchavarshiya parva - for this aim as agna of senior sant's Yogyagna's inspiring management

**1.** Guru vachan(reading) yagana - Guruhari Param Pujay Swami's divine life's different facet's to be reading of scriptures - Paratpar, Jene gune rejya giridhari, Parabhakti this three scriptures must read one time in a year - or more to one time read niyam. **2.** Guru lekhan yagana (writing) : Bhagwan Swaminarayan and Guruhari Pramukh Swami Maharaj's amrut vachans write every day, for his determinate Amrutpothi. In this Mahima of Guruhari and interest of Guru's statement lekhan - Write one or more than your faith. **3.** Guru Shravan yagan (Listening) : Every day 7 to 10 minutes listen aashirvachans of Pramukh Swami Maharaj's video - six times listening Aashirvachans in Mp3 cd during in a year - also listening from website of Sansatha. **4.** Guru darshan (seeing) yagana : every day 7 to 10 minutes darshan of Pramukh Swami Maharaj's video - in DVD video of Guruhari darshan Sarangpur 2013 given 34 video darshan - after then do remember of Swamishri's another 60 video dvd to be publish of darshan - for three months doing darshan different way than do again. **5.** Guru Bhakti (Devotion) yagana Praves-1

: everyday five mala more for Swamishri - do fast at sud 8 drinking only water or take liquid - during year can take vow of 3,6,9 or 12 fast if you do fast of sud nom then not take this vow - everyday five minutes thought of Swamishri's glory - a virtue, work and thought of glory. **6.** Guru Gunkathan yagana: every week Swamishri's one new inspiring incident possible to say more relatives-loving person in the presence of or from letter inform by medium E-mail, Whatsapp or social media - can tell incidents from 'Jena Gune Rijya Giridhari.' **7.** Collective vow in Mandal: sud 8 or nearly sunday prabhat ferry or evening ferry chain of fast in Mandal - everyday one person doing fast - no children should do fast. **8.** Family (house-hold) vow: do Ghar Sabha - Ghar Sabha like vows of yogyagna every month call one relative for one time in Ghar Sabha - in whole year one relative call and give an inspiring of spiritual. **9. Summary:** Pranpyara Guruhari's endless obligations smruti with vows of yogyagna understand and to follow. Suitable of time also take that vows which you can protect.

### **3. Tribal Region of Bodeli: Divine Satsang Joy with Swamishri:**

(Swaminarayan Prakash (Gujarati) Sept. 2018, page no. 31 to 36) P. Pramukh Swami consecrated art structure of B.A.P.S Mandir at Bodeli of Vadodara District in 2011 - From this mandir A skirt forest dwellers from his life vishaya-a bad habit (vyshan) and superstition(belief based on blind faith) like darkness gone and to spread like a stream light of brahman - Many years of immorality go away and Pramukh Swami Maharaj's grace vision(power of seeing) thousands of forest dweller in way of Satsang **1.** Arrival: This forest dwellers devotees living with faith in God, P.P. Mahant Swami Maharaj arrival in Bodeli for supporting satsang - so much devotee(bhaktibhav) completed decoration in Mandir campus - Nearby 215 villages satsang-activity's sants and kariyakars welcome to Guruhari by beautiful garland - Swamiji blessings, 'everyone Jay Swaminarayan' This is not our welcome but welcome of Maharaj- Swami. **2.** Dedication day : Date 5/8/18 of Sunday assembly's celebrated as dedication day. In opportune lecture dedication of moral - P Swamiji said , 'Yogi Bapa offered a deity to fill Sunday sabha's as dedication' and explain glory of Ravi sabha. **3.** A Hostel day : Date 6/8/18 celebrated B.A.P.S A Hostel day - From Hostel of Yuvakas Kirtan-bhakti - Welcome to guruhari by to cause a musical instrument like drum and lezim - Bal Karyakar made different constructive art creation offered by Swamishri - Pupils by yogasana sectarian words make piramid and accept Guruhari's grace-vision - How unimaginable change happened in stay at hostel, that is one true an incident base discussion presented - Dream or what? On welcome song devotion dance - Timli dance by forest dweller - rhythm of song's whole assembly ready to dance - Welcome dance geet of Swamishri's many a debt of obligation - Swamishri's blessings to students - do not do a bad habit, if your parents had bad habit released their habit. If one student ready, then hundreds to improve. **4.** Another Province day: Date 7/8 par region's Yavaks and childrens did nice Bhakti-dance. An ocean and Samp emotion's remarkable presentation - Kushi zone build mandir such blessings - our is sit in Akshardham so keep the satsang stable such blessings. **5.** Murti-pratishtha day: On dated 8/8/18 in eight mandirs in village of Bodeli region to be composed murti through Vedic ceremony-pran-an invitation-Arti-Mantra pushpajali-blessing-on dated 9/8 children of Balmandal through presented 'abandoning non-veg and brahvidhiya's college' in Bal Sabha. Swamishri gave woderful blessing on 'True hapiness is in Satsang' - on dated 10/8/18 another nine mandirs composed pratishtha ceremony - In blessing Swamishri spread his emotion - A certain proporation of Bhakti poured like Bhav accept Shriji Maharaj. Who went this way they all get Ekantik - to come in hostel completed pupils bhaktibhav - For all children today made(happened) Suvaran Din (Golden Day) - The thousand of devotees enjoyed in satsang-bhakti, then Swamishri took depart from there.

 **THE END** 