

Bochasanwasi Shri Aksharpurushottam Swaminarayan Sanstha  
Satsang Shikshan Pariksha

**SATSANG PARICHAY-PAPER-2**

Time : 2.00 to 4.15 p.m.

Total Marks : 75

Sunday, 1 March, 2020

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

**👉 Important Note 👈**

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

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

**👉 Important Note 👈**

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


(SECTION-1: KISHOR SATSANG PARICHAY, 4th Edition, July - 2014)

**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. "Yes, I am Swaminarayan. What do you want?" (8/18)
  - Shriji Maharaj - The two Kathis
  - When Naja Jogiya took Maharaj that time the kathis stopped the cart and asked, "He is not Swaminarayan, is he"?
2. "I am prepared to bear all the expenses and will serve them to the best of my means." (12/42-43)
  - Lakshmichand Sheth - The Sadhus
  - Both sadhus started for Kathiawad for the darshan of Bhagwan Swaminarayan. Sheth gave a bottle of the best perfume and extend to Maharaj an invitation.
3. "Today, we are in a hurry to reach Vartal. (3/9)
  - Shriji Maharaj - Galuji
  - Galuji had food prepared and served Maharaj and the Sadhus, Than Maharaj Said

**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. Why was Gordhanbhai's aunt condemned to hell? (29/104)  
**A. Ramanand Swami had trusted her with some gold. She deceived him and kept it, so your aunt has been condemned to hell.**
2. Which six persons whenever they arrive, should one rise to and honour? (1/2)  
**A. Their guru, a king, an elderly person, one who has renounced, scholars and ascetics persons whenever they arrive, one should rise and honour.**
3. When did desires destroy? (25/88)  
**A. Desires destroyed by doing what the great(sadhu) instructs, imbibing his virtues and admiring his actions.**
4. Who composed: "Have mara vahalane..."? (20/74-75)  
**A. Nishkulanand Swami was the composed: "Have mara vahalane..."?**
5. What does, one who has become worthy of the guru's blessing not need? (25/93)  
**A. One who has become worthy of one's guru's blessing and love does not need knowledge of the scriptures.**

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


1. **Shriji Maharaj always bestowed on Vishnudas divine grace. (15/53)**  
**A.** Vishnudas had a complete understanding and knowledge about the manifest form of Shriji Maharaj and had no doubt that Maharaj's seemingly human actions were also divine. He was not sceptical about Maharaj's human actions. So Shriji Maharaj bestowed Vishnudas divine grace.
2. **The minister's son became impatient. (7/16-17)**  
**A.** The minister's son had made a cut on the Prince's throat. The prince know everything. Why But the prince hadn't asked anything about it, so the minister's son became impatient.
3. **Ardesharbhai's forehead happened a tilak. (4/11)**  
**A.** Ardesharbhai fell victim to certain jealous rivals and lost his post as an officer. Ardesharbhai became disappointed, so he prayer to Shriji Maharaj come to my succour and save me and fell asleep. Shriji Maharaj appeared to him in a dream, a vermilion mark on his forehead and said, 'Tomorrow morning the king will re-appoint you as a suba.'

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

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

1. Jarkasiyo jamo Hari paheri, Mathe bandhi pagh soneri;  
Gudho rento odhi man lalchavta re... ruda.  
Haide har gulabi fore, chitt maru roki rakhyu tore;  
Gajra kaju baju man mare bhavta re.... (24/86)
2. Sahaj swabhavik re, prakruti Purushottamni;  
Sunta sajni re, bik matade jamni;  
Gavu hete re, Harina charitra sambhari;  
pavan karjyo re, Prabhuji buddhi mari. (20/1/67)
3. Karunamaya-charu-lochanam Sharnayata-janarti-mochanam;  
Patitoddharanaya tatparam Sahajanand-gurum bhaje sada. (11/2/38)
4. **Translate the shlok:** Aharnidra ..... pashubhi samanaha.  
**Translation:** Hunger, sleep fear and sex are the instincts of animals and man. Dharma is an additional feature of man. Therefore, a man without dharam is just like an animal. (28/1/101)

**Q.5 Write short notes on 'Satsang' (14/46-48) (in 15 lines). (Total Marks: 5)**


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

Satsang is the sole means to attaining ultimate moksha, that is transcend the cycles of birth and death and experience the divine bliss of Akshardham in this life. The glory of Satsang is infinite. God is not as pleased by ashtanga yoga, Sankhya, dharma, effort, austerities, renunciation, pilgrimages, observances, yagna and **the like as he is by Satsang**. Therefore, Satsang is the quintessence of all the means of attaining ultimate moksha. **The story of the famous debate** that took place between **Vashishtha and Vishwamitra is well-known**. Vishwamitra said, "My sixty thousand years of austerities is worth more than Satsang." Vaishishtha claimed, "The fruit of Satsang is greater than that of austerities." Both of them went to Brahma, Vishnu and Mahesh to resolve their dispute and seek their verdict. But the deities thought that if they decided the case in favour of either of the two, the loser would feel offended and curse them. So they very tactfully directed the rishis to the thousand-headed Sheshji(Sheshnag). Sheshnag proposed, "I am carrying the weight of this earth on my head. If you can lighten my burden with the power of your austerities, I will hear and decide your case." Vishwamitra used the merits of his austerities to lift the earth but it did not budge at all. Then Vashishtha employed a little of the merits of Satsang and instantly the earth moved upwards. Sheshji observed, **"Now there is no need for me to say anything. The verdict has been given."** This proves the might of Satsang. There are so many anecdotes which show that Satsang is stronger than any other spiritual means. Vrutasur, Prahlad, Vrushaparva, Bali Raja, Banasur, Vibhishan, Sugriv, Kubja, Gajendra, Jatayu. Tuladhar Vanio, the Gopies of Vraj, wives of the rishis and many others attained moksha through Satsang. **During Shriji Maharaj's stay on this earth, the kathis, kolis, kanbis** and many others who did not engage much in scriptural knowledge, austerities, observances and donations attained ultimate moksha through Satsang. Satsang brought about a complete spiritual transformation in the lives of Sagram Vaghri of Limdi, a prostitute of jetalpur, a Muslim woman of Bhal, Joban Pagi, Mansinh Raja and many others. What is Satsang? Satsang does not mean simply communion with morally good people. It is something more than that. Satsang means: **The word sat means** (1) Parabrahman Purushottam Narayan, the ever manifest divine Lord Shriji Maharaj himself, (2) Param Ekantik Sadhu having all the four qualities of dharma, jnan, vairagya and bhakti, (3) Ethical and moral codes pro pounded by God and his holy Sadhu, (4) The shastras which describe the glory of all these three. Thus, **to seek communion with all these four is called Satsang**. Satsang means to seek communion with the Param Ekantik Sadhu, who is in constant communion with Shriji Maharaj, who has attained perfection in all the four qualities viz. Dharam, jnan, vairagya and bhakti; and for those who seek his shelter he wishes, "As this individual is associated with me, it would be of great benefit to **the individual if his desires for the world are eradicated and his affection for God is developed**." To seek communion with such a sadhu wholeheartedly is called Satsang. To think of him as pure and to serve him with our actions and to sing his praise is called Satsang. However hard one may try, one cannot succeed in eradicating worldly cravings without Satsang. That is why the scriptures give greater importance to Satsang and call it more effective than a kalpataru and chintamani. Chintamani can eradicate poverty, but cannot free one from the cycle of birth and death. What benefit does one earn from Satsang? Shriji Maharaj observes: **"If a person develops conviction in the guru - who is the manifest form of God - in the same way that he has conviction in the nonmanifest deities**, then, as a result, he attains all of the arthas which are described as attainable. In fact, when he attains the company of such a Sant, he has, while still alive, attained he was to be

attained after death, That is to say, he has attained that which is called the highest state of enlightenment, or liberation, while being alive.” (Gadhada III-2)

**Q.6** “Vishayne Marge” (25/5/93-94) - **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.**

“Vishayne Marge andhala thavu, behera thavu, lula thavu pan asakta na thavu.”

On the path of sense pleasures become blind, deaf and lame but do not become attached to them. (2.116) Swami says that desire for worldly pleasures is at the root of all our miseries. The panchvishays have taken possession of our jiva since eternity, namely, speech, touch, smell. Beauty and taste. Each one lures the jiva towards it and kills it.

1. **Shabda(sound/speech):** A hunter attracts the deer by playing a flute. When the deer becomes absorbed in the music and stands still, the hunter shoots an arrow and kills it.

2. **Sparsh(touch):** In order to catch an elephant a pit is dug and covered with leaves and branches. Then a fake she-elephant is placed on the other side of the pit. The lustful elephant with a desire for contact with the mate tries to run across the pit and falls into it and gets caught.


3. **Roop(beauty):** The moth is attracted by the light of the lamp and gets burnt in its flame and dies.

4. **Ras(taste):** The fisherman keeps a bait on the hook of the fishing line. The fish approaches it to eat the bait and is caught.

5. **Gandh(smell):** The wasp can bite through the toughest of wood. But the same wasp is attracted by the sweet smell of the lotus flower and refuses to leave its soft cushion. It has so much attraction for the lotus that it does not realize that the flower closes its petals and makes it a prisoner. Then an elephant comes and plucks the flower and crushes it under its heavy foot. The poor wasp dies. Thus, each of these vishays causes the death of different animals and insects who have an attachment and craving towards them. Then how can we human beings who are drawn to all these five vishays escape from their clutches? They certainly keep us in their bondage. Therefore, Swami asks us to be blind and deaf and indifferent towards the panchvishays. In other words, we must completely withdraw all our senses from these panchvishays. If we are lured by beauty we must withdraw our eyes from it, withdraw the ears from worldly sounds and speech, withdraw the tongue from the tastes and all our senses from their sources of joy. To covet somebody else's beauty with our eyes is a sin and to think of possessing something which is not ours is a sin. Thus, when one remains alert in matters of one's senses and attains complete control over them, then only does one become brahmanized and qualified to attain Purushottam.

**(SECTION-2: PRAGJI BHAKTA, 4th Edition, September - 2009)**

**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. **“Isn't there God in the heart of this woman ?” (18/40)**

➤ Bhagatji Maharaj - A Barot devotee


➤ When in Nadiad Bhagatji with a Barot devotee were passing through a narrow lane, a harijan woman approached them. The devotee lost his temper and shouted, stay away, can't you see we are passing that time.

2. **“Without austerities your senses will not be tamed.” (6/12)**

➤ Gunatitanand Swami - Bhagatji

- Although Pragji Bhakta worked day and night but on Swami's instructions, he began to fast.
- 3. **"I am under the loving command of Swami and you have won Swami's heart."** (10/22)
  - Shriji Maharaj - Bhagatji (Pragji Bhakta)
  - Pragji Bhakta had the darshan of the divine and graceful murti of Shriji Maharaj in Akshardham, dressed in glittering garments and ornaments that time

**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 Acharya Maharaj do on learn the news from Vansda? (23/50)  
**A. Acharya Maharaj had a turban tied on Bhagatji as a mark of honour.**
2. Who did Girdharbhai accept as guru? (17/36)  
**A. Girdharbhai accepted his guru to Bhagatji.**
3. Where and when did Gopalanand Swami pass away to Akshardham? (Samvat, Month, Day) (2/6)  
**A. Gopalanand Swami passed away to Akshardham on the fourth day of the dark half of vaishakh in V.S. 1908 at Vartal.**
4. Who did the child Pragji Bhakta always serve? (1/1)  
**A. Nilkanth stayed Hanumanji mandir which the child Pragji Bhakta always served the murti of Hanumanji.**
5. Who did Gunatitanand Swami place to serve Vagha Khachar? (12/25)  
**A. Gunatitanand Swami putted to Bhagatji to serve Vagha Khachar.**

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


1. **Gunatitanand Swami said: 'Pragji is pure at heart.' (9/20)**  
A. Swami offered unpopped popcorn kernels to Bhagatji, other people realize how precious prasada so putting one kernel in his mouth Pragji Bhakta asked Swami, "Have I overcome lust?" Then one after another, he put the unpopped kernels in his mouth and asked to Swami I purged of all flaws. Then Swami said 'From half a sesame seed sanctified by Vitthalnathji, eighty-four Vaishnavs arose, but this is mahaprasada. Pragji is pure at heart.'
2. **Gunatitanand Swami has retired. (11/23-24)**  
A. In accordance with the wishes of Gunatitanand Swami, Pragji bhakta used to discourse on the Swaminarayan philosophy to the devotees. Thus, through him, devotees of Sorath realized Swami as the manifestation of Akshar. Swami used to tell the devotees who came for darshan, "I have retired. If you want to listen to religious discourses go to Pragji."
3. **Understand the principle that if anybody insults a devotee, he will face great troubles in his own life. (26/57)**  
A. Maharaj refused to pluck spinach and replied, 'We are merciful but if someone looks at our devotee with an evil eye, we won't hesitate to pierce his eyes. If he causes pain with his hand we will cut it off. Such is our wrath.' Therefore, understand the principal that if anybody insults a devotee, he will face great troubles in his own life.

**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. 1, 2, 3 (7/14)      2. 2, 3 (27/60)      3. 1 (19/40-41)

**Q.11 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. Jnan Yagna in Ahmedabad (24/50-53)**

Bhagatji Maharaj received in Ahmedabad. The entire atmosphere of the mandir was transformed. Bhagatji Maharaj would talk about the supremacy of Maharaj and inspire them to become aksharup. Once, during his religious discourses, Bhagatji **talked about the importance of brahmacharya**. God is pleased only by brahmacharya. Radiance emanates from the forehead of a person who observes celibacy. When he bathes, the drops of water which fall from his tuft are caught by the gods before they touch the ground. **Even the gods find this vrat difficult to observe**. Since His manifestation on earth, Shriji Maharaj has strongly enforced the practice of this vow. Therefore, those who want to **realize ekantik dharam must observe celibacy rigorously**, control the senses, dine only once, remember God incessantly, meditate forgetting everything, and **not entertain thought of women** and other temptations. By these means brahmacharya can be observed. Yagnapurushdasji regularly sent visiting Bhagatji from Mahemdavad and enquired about Bhagatji from those who returned from Ahmedabad. Darshan of impatient, he went to Ahmedabad in the company of a sadhu. Bhagatji at first told him off for coming. Whenever a meal was sponsored by Bhagatji's followers, Acharya Maharaj served food. Bhagatji told all the sadhus to tell the rosary mala. Example of A businessman, we keep our eye on the divine murti of Maharaj, we too can earn profit in terms of divine bliss. Remember God all the time and do not forget Him even for a second. After renouncing the world **if we forgot God then what has been renounced?** Thus he used sadhus the need to seek communion with God. As desired by Bhagatji, Yagnapurushdasji addressed the assembly about glory of a Satpurush. Bhagatji was so pleased and put his palms on the head of him. A stunned devotee remarked, "How is it that you, a householder, are placing your hands on the head of a sadhu?" Bhagatji replied, **"It is Bhagwan Swaminarayan, not I, who has placed His hands."** The devotee realized the meaning of these words and became quiet. Maharaj dedicated Nar Narayan as guide of the emperor of India. But said to Anand Swami, 'Such innumerable Nar Narayans and Lakshmi Narayans stand on one foot and worship this murti incessantly.' Thus, Shriji Maharaj explained the supreme upasana. **I am just an ordinary tailor. I remove two stitches and stitch another two. I help you shun wealth and women and join your soul unto God and His Sadhu."** He jokingly said to Yagnapurushdasji, 'Your slight build does not befit a leader. A leader should build his body.' A murti of Thakorji gave to sanctify, see it and said, **'The nose is a bit long, Maharaj's nose was not so long.'** Emptying the cart loaded with sand. This impressed all.

**2. The Path of Thorns (13/27-29)**


(1) Acharya Maharaj accompanied by shuk Swami, Pavitrinand Swami come to participate in a festival at Junagadh from Vartal. Pragji Bhakta discoursed to devotees during this festival and satisfied them. The talks and discourses continued till late at night, **near where Pavitrinand Swami had kept his seat**. Pavitrinand Swami lost his temper when he heard Pragji Bhakta **talking about the glory of Akshar**. Pragji Bhakta went to him and whispered, **"There is no alternative except to understand Gunatitanand Swami as the manifestation of Akshar**. Pavitrinand Swami said, 'Who are you to teach me? You are unduly overestimating yourself. I will see to it that you are excommunicated from

the Satsang.' Pragji Bhakta replied, 'Swami, **now even if Shriji Maharaj wishes He cannot excommunicate me.** Iron transformed by a paras into gold cannot be converted back into iron even by a paras.' While Swami came there, made Pragji Bhakta tender an apology and appeased Pavitrnanand Swami. But he was so angry that he announced that he did not even want to see Pragji's face. (2) The devotees asked question to Swami in Upleta '**What will happen to us when you will be no more?** Who will help us attain ekantik dharam? Who will be our support? Then Swami gave example of some bitter gourds filled with sweet pomegranate seeds. I, too, have prepared a man who will hold the reins of ekantik dharam. He, too, is as sweet as the pomegranate seeds. But only those people **who have earned merits over many birth will be able to recognise my divine heir.** Thus Swami explained the greatness of Pragji Bhakta. (3) On way to vanthali Swami said to a parshad, 'Go and call Pragji. The poor fellow must be feeling tired. Let him sit in the cart.' Pragji said, 'The mattress on which Swami is seated is radiating the light of innumerable suns and so i am unable go near.' Through this incident Swami made the devotees realize Pragji Bhakta's elevated spiritual state. (4) By associating with Pragji Bhakta the devotees of Mahuva undersood the infinite greatness of Swami. Once, Swami was preparing leaf bowls from khakhra leaves in the company of the devotees. Fulchand bhai asked Swami, '**Swami, what must Akshardham be doing at this moment?**' Swami replied, '**Akshardham is preparing leaf bowls from khakhra leaves in your company.**' Thus Swami was talk about his own form.

(Note: First incident is compulsory you should be write one incident from second third and forth means two incident should be necessary.)

**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. **End of Exile:** Everybody got opportunity of meeting Acharya at Radha Vadi as well as at the place where he was lodging. Jivanram was greatly impressed by Acharya's darshan. (22/48)  
A. **End of Exile:** Everybody got opportunity of meeting Bhagatji at Lakshmi Vadi as well as at the place where he was lodging. Rangacharya was greatly impressed by Bhagatji's darshan.
2. **Request For Akshar Jnan:** In the same year a murti of Radharaman Dev was also installed at Mahuva. Then, too, Jaga Bhakta, with the loving assistance of the devotees, prepared elegant garments of gold and silver threads for Radharaman. (5/9)  
A. **Request For Akshar Jnan:** In the same year a murti of Harikrishna Maharaj was also installed at Junagadh. Then, too, Pragji bhakta, with the loving assistance of the devotees, prepared elegant garments of gold and silver threads for Thakorji.
3. **Divinity Revealed:** Who in turn gave it over to Manjibhai. From then onwards Manjibhai began to continuously see the murtis of Lakshmi and Narayan. After four years, when he married, the vision disappeared. (29/68)  
A. **Divinity Revealed:** Who in turn gave it over to Kanjibhai. From then onwards Kanjibhai began to continuously see the murtis of Shriji Maharaj and Swami. After three years, when he married, the vision disappeared.
4. **With Gunatitanand Swami At Junagadh:** His mind was pacified in the presence of Maharaj and he recalled the advice given by Mukanand Swami, "Go to Jamnagar." He

was greatly impressed by the saintliness of Nityanand Swami and quickly developed affection for him. (3/6-7)

- A. **With Gunatitanand Swami At Junagadh:** His mind was pacified in the presence of Gunatitanand Swami and he recalled the advice given by Gopalanand Swami, “Go to Junagadh.” He was greatly impressed by the saintliness of Gunatitanand Swami and quickly developed affection for him.
5. **Bliss In Solitude:** Of late he was not keeping well. He had given up wearing socks. Mahapurushdasji used to rub his hand with a small emery stone and apply ghee on the cuts. (21/45)
- A. **Bliss In Solitude:** Of late he was not keeping well. He had given up wearing shoes. Yagnapurushdasji used to rub his soles with a small emery stone and apply butter on the cuts. (21/45)
6. **Discord In The fellowship:** On the historical day of the Janamastmi festival, certain sadhus and people, referring to Bhagatji, sarcastically said, “He has become Swami and is being worshipped.” (14/31)
- A. **Discord In The fellowship:** On the auspicious day of the Ram Navmi festival, certain sadhus and people, referring to Swami, sarcastically said, “He has become God and is being worshipped.”

👉 THE END 👈