

Bochasanwasi Shri Aksharpurushottam Swaminarayan Sanstha  
Satsang Sikshan Parixa

**SATSANG PRAVESH-1**

Time : 9.00 a.m. to 11.15 a.m.

Total Marks : 75

Sunday, 6<sup>th</sup> March, 2011

Note : 1. Answer of the prescribed addition 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 written in the box ( mark : 1 ) given on the right side and the marks of obtained by the candidate should be written in the adjacent box. If the answer is wrong than 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.

**(SECTION-1: NILKANTH CHARITRA, 6th Edition, June - 2007)**

**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. Lalji - to Ramanand Swami (51/111)  
Lalji of Shekhpatt went to Kutch and told Ramanand Swami that Mayaram Bhatt informed me that Varni has arrived in Loj and he is greater than you. So I thought I should see you and acquaint you with the fact that Mayaram is propagating the greatness of Nilkanth in your name.
2. Ghanshyam - to Raghunandan (3/6)  
Raghunandan could no longer bear the separation of Ghanshyam and he died during his meditation at Narayan lake below mango tree. When his parents found Raghunandan's death body, they began to sob bitterly, seeing their anguish, Ghanshyam came down from the sky in a divine form and brought Raghunandan back to life. He made him sit up and said so.
3. Nilkanth Varni - to Bawas (20/38)  
Pibek uttered some mantra and threw adad grains on a banyan tree which withered away instantly. The bawas were frightened and they try to break their kanthis, that time Nilkanth Varni said so.

**Q.2 Give reasons for the following (two to three lines each). (Total Marks: 6)**

1. The citizens of Vanshipur thronged to both sides of the road. (10/18)  
A. Nilkanth Varni was sitted on royal horse of king. The king himself got hold of the reins and galloped to his palace in the city. The citizens of Vanshipur thronged to both sides of the road, to see their king leading a young Brahmachari to his palace.
2. Bhagwandas recognized Nilkanth Varni as God. (31/63)  
A. Bhagwandas took Nilkanth's foot one by one in his lap, he saw seven foot marks on his left foot and nine on his right foot as well as he didn't see Nilkanth Varni's Shadow, these were the sign's of God, told by his mother and he recognized Nilkanth Varni as God.
3. Nilkanth Varni stood up and embraced the pillar. (48/102)  
A. Ramanand Swami told Mayaram Bhatt, "Go to Loj and tell Nilkanth Varni that if he wants to be a part of satsang, he should cling to the pillar." As soon as Nilkanth Varni heard this message and as he was keen in obeying the order of the guru, he embraced the pillar.

**Q.3 Write short notes on 'Shiv-Parvati come for Darshan of Nilkanth' (32/67) (in 15 lines) (Total Marks: 5)**

On a way to Bhutpuri Nilkanth Varni walked for four days without food and water as a result on fifth day he fainted. On regaining consciousness he saw a well nearby. In well water was deep but clean. He drew the water by attaching a long vine to his gourd from the well. He took a bath and performed his daily rituals. He placed his Shaligram in a vessel and poured water on the Shaligram. A miracle happened. The Shaligram drank all the water. He poured the water for three-four times on Shaligram and Shaligram drank it all. Nilkanth Varni thought "Since the Shaligram is so thirsty, it must be hungry, too." But where can I get food from? Even though he was God himself, Nilkanth Varni was worshipping the Shaligram with profound devotion to teach devotion to all devotees. He was thinking about how to get food for the Shaligram. Shiva and Sati came dressed like renunciants on a bull. Nilkanth Varni asked them who they were. The woman said, "He is Shivji and I am Sati." You have been hungry for so many days, so we have brought you sathvo. Shiv and Parvati were very happy to able to serve Nilkanth Varni. They saluted him, obtained his blessings and disappeared into the sky. From here Nilkanth Varni went to Bhutpuri and after staying for a few days he went to Totadri.

**Q.4 Answer ALL of the following, using one sentence (not just one word) for each answer. (Total Marks: 5)**

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

1. From whom did Nilkanth Varni learn ashtang-yoga? (17/33)  
A. Nilkanth Varni learnt ashtang yoga from Gopal Yogi.
2. On which date (samvat, tithi) did Nilkanth Varni leave home? (1/1)  
A. Nilkanth Varni left his home on Ashadh sud 10, Samvat 1848.
3. Why did Nilkanth Varni refuse to pluck the spinach? (27/53)  
A. As there is a jiva in it, Nilkanth Varni did not pluck the spinach.
4. Why did Nilkanth Varni seal the hole in wall in Loj? (47/101)  
A. This window in the wall will one day definitely cause a breach in the moral conduct of sadhus. **OR** The sadhus should not have such contact with women, so Nilkanth Varni sealed the hole in wall in Loj.
5. For how many years, months and days did Nilkanth Varni travel throughout India? (44/95)  
A. Nilkanth Varni travelled for seven years, one month and eleven days throughout India.

**Q.5 From the given options, place a tick (✓) in the box next to the correct ones. (Total Marks: 4)**

 **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, 4 (13/24)
2. 3, 4 (48/103)

**Q.6 Fill in the blanks. (Total Marks: 4)**

1. 12 (14/25)
2. Atmanand Swami (40/84)
3. Jetpur (55/119)
4. Rana Bahadur (18/33)

**(SECTION-2: SATSANG READER PART-I, 5<sup>th</sup> Edition May - 2008)**

**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. Jhinabhai - to Maharaj (4/35)  
Jhinabhai was near at his end that time Maharaj went to Junagadh from Gadhada and sat on Jhinabhai's cot, next to his pillow and asked him whether he wished to ask for his son, Hathisinh. In reply Jhinabhai said so.
2. Brahmanand Swami - to Maharaj (1/10)  
Maharaj was giving four-and-a-half feet piece of jute to each sadhu that time Brahmanand Swami, being large, asked for a large piece of jute. Maharaj refused to give him a large piece so Brahmanand Swami looking up, down and all around and said so.

3. Shastriji Maharaj - to Nirgun Swami (7/62)  
Nirgun Swami fell ill. The end of his life was near that time he prayed to Shastriji Maharaj to take him to Akshardham. That time, on hearing Nirgun Swami's prayer Shastriji Maharaj said so to Nirgun Swami

**Q.8 Give reasons for the following (two to three lines each). (Total Marks: 4)**

1. Shriji Maharaj himself lifted Jhinabhai's bier. (4/36)  
A. Jhinabhai gave his shoulder to lift Kamalshi Vanjha's cot, and so Maharaj gave his shoulder to lift Jhinabhai's bier and walked double the number of steps that Jhinabhai had walked while lifting Kamalshi's cot.
2. Ladudanji's family decided to go to Gadhada. (1/4)  
A. Ladudanji was deeply touched by the divine words of Laduba and Jivuba. Immediately he went to Maharaj and gave up his rich clothes and ornaments. Maharaj initiated him into the sadhu-fold and gave him the name 'Shrirangdas'. His uncle came to Khan and related to his family all that had transpired. After hearing what Ladudanji had done from his uncle, Ladudanji's family decided to go to Gadhada to persuade him to return home.

**Q.9 Write short notes on 'Joban Pagi is transformed' (in 15 lines). (Total Marks: 5)**

Joban Pagi was an infamous bandit. He was such a terror in Gujarat that not even great kings dared to utter his name. He roamed hundreds of kilometres committing crimes, even in broad daylight, yet nobody could catch him. Maharaj had previously granted Joban Pagi darshan in Vartal as the yogi, Nilkanth Varni, yet Joban had forgotten Maharaj due to the stark evil that had enwrapped his mind. A few years later Maharaj had come to Vartal at Bapujibhai's home. That time Joban want to test Maharaj's godhood. He went to Patidar's enclave but turned back, disappointed by his failure. A few years later, Maharaj organized a grand yagna in Dabhan. Thousands of devotees from all over came to attend. Swift horses belonging to the noblest of Kathi Darbars filled the village outskirts. The fame of Bhagwan Swaminarayan's Rojho had spread far and wide. Joban was tempted by Maharaj's horse. He thought "If I had such a horse, I could cover many kilometres in a single night. Looting would be so much easier." Maharaj's horse rested in a stable. It was a dark night quiet all around. Cautiously, Joban entered the stable and approached Maharaj's horse. But as he went to untie the horse, he saw circles of light. Looking up he saw Bhagwan Swaminarayan in gold-threaded clothes. He jerked his hands back from the horse, shocked. Stepping back, he retreated and soon disappeared into the darkness. The next day there were thousands of devotees in the assembly before Maharaj. Everyone's eyes were focused on Maharaj's murti. An unknown, edgy looking man soon entered, he jumped onto the stage and fell at Maharaj's feet. He asked, "Lord, I come from a family of disrepute. I am cooked, worthless and foolish. I was unable to recognize you for who you are. Oh compassionate one! Please pity on me. Please free me from my sins. Maharaj forgave him for his misdeeds and had him take the vows of satsang, thus drawing him away from his life of crime. He who made Gujarat tremble for years was now a devotee. He travels with Maharaj as bodyguard.

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

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

1. What did Ranchodray tell Ashabhai in his dream? (8/65)  
A. If you wish for your liberation, take refuge in Bhagwan Swaminarayan. At present, he is manifest and moves about within Satsang.
2. With Devanand Swami's blessings what did Dalpatram become? (2/18)  
A. Devanand Swami's blessings, Dalpatram become a great poet.
3. Who explained the Akshar Purushottam upasana to Jethabhai of Pij? (7/53)  
A. Yagnapurushdasji kindled within Jethabhai firm faith in the eternal forms of Akshar and Purushottam.
4. Who made Munibawa a satsangi? (1/7)  
A. Brahmanand Swami made Munibawa a satsangi.

**Q.11 Select the six correct sentences from below and write them in the correct story sequence in the boxes. (Total Marks: 6)**

**Topic: Bhaktaraj Jhinabhai (4/29)**

**Write the correct sentence numbers 1, 3, 5, 7, 9, 11**

**Correct sequence of sentences 7, 1, 11, 3, 5, 9**

 **Note: 3 marks will be awarded only if all the six sentence numbers are correct and 3 marks will be awarded only if all the sequence is correct. Otherwise no marks will be given.**

**Q.12 Rewrite the incorrect sentences below in relation to the sentence heading. (Total Marks: 4)**

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

1. **Bhaktaraj Jivuba:** God himself is living in his darbar, Abhel Khachar was pained since he was unable to recognize him and had ready with a sword to attack his daughter. (6/48)
2. **Swami Yagnapriyadasji:** Ashabhai saw this as God's test for him. With no belongings left, Ashabhai and his family had to ask for kichdi to eat from Radhu. The next day, Shastriji Maharaj came to Purushottampura. (8/69)
3. **Sadguru Devanand Swami:** Raya Khatan, a devotee, quickly brought a bowl of milk and thuli, a preparation of wheat flakes. Rolled his sleeves up Maharaj let his feet dangle and while sat in the cart with attached bullocks, ate the thuli. (2/17)
4. **Bhaktaraj Joban Pagi:** "A bawa has come to the Patidar's enclave," Joban told him. "Everyone believes him to be God. Let's go test his godhood. (5/40)

**(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. The following points plus many other sides can be included. For e.g. originality, knowledge of sampraday, special analysis in context to discourses, any other scriptures study points be considered too.**

**1. Mandir - A Place for Personal Development**

(1) According to Vachanamrut-opinion of Shriji Maharaj to build mandir. (2) Mandir for Upasana. A mandir is a place for the mumukshu to attain liberation, here they can listen the religious discourses, can progress in devotion and the life changes (write incidents) (3) In the temple, association with saints leads to desire for services and sacrifice, becomes cultured and devotees can liberate themselves from the grip of addiction. (Incidents) (4) Due to desire of service, joins service, any kind of service abolishes ego and defects and virtues like politeness prospers. Association with a virtuous man, religious discourses, abolishes internal drawbacks, makes life stable, and gives strength to survive either in the agony or the happiness or any adverse circumstances. Gently abolishes immoral behaviour, bad temperaments, passion, ego, can gain sentiments of a humble servant and on the path of eternal bliss gains strength to progress. (write incidents of fundamental changes in life, e.g. Fundamental change in Subhashbhai of Daresalam) (5) Therefore from Maharaj to Pramukh Swami, in present time, gives priority to the construction of the temple, to up lift, the life of the people. Pramukh Swami Maharaj has established a new world record by creating many marvellous mandirs, not only in India but also in the world. (incidents). - Conclusion.

## 2. Four Principles of Family Unity

(1) At present, there are many problems in the society. But out of the entire utmost problem is of family life. A society is formed by many families. Therefore if the families will be happy, the society will be happy. If the families will be firm and at peace, than the society will be firm and at peace. (2) Therefore for the firmness and peace of a family, Swamishri is insisting on 'Family- Meeting'. Many problems related to family, can be solved by family-meeting (incidents). Besides this, there are four major principles for the unity of a family. (3) **Principles: 1. Meeting:** In a family each and every member should meet each other at least once in a day. Due to either service or business or study or may be due to some other activity if they can not meet each other during a day time, then they should take dinner together and should arrange a family meeting at night. By the family meeting many family problems are solved and will be solved. **2. Glory:** In a family each and every member should know about the glory of each- other. Every person has some talent. It should be appreciated and encouraged. Even a small kid should also be given the equal importance and honor as that of the other members of the family. Give respect to the elderly persons and one should understand their glory. **3. Help:** How can be the sentiment for the family unity developed? It can be developed by helping each-other. One should keep in the mind, the sentiments of Yogiji Maharaj regarding unity and friendliness. By doing each other's work, a bridge of the unity, can be developed. (incidents). **4. Forgiveness:** There is not a virtue as important as a tendency to forgive. According to the opinion of Yogiji Maharaj and Pramukh Swami Maharaj, unity develops by asking and by giving forgiveness and the problems end cordially. (incidents). Forget a matter after forgiveness. By asking forgiveness, one can establish a peace in a family. (incidents) (4) Thus, in a family for the unity, the implementation of these four principles establishes the unity, friendliness and peace.- Conclusion.

## 3. Pramukh Swami Maharaj - A leader at 90.

(1) There is proverb in Gujarati that at the age of sixty, senses run away. That means after sixty or after retirement, a person's capacity to work reduces. (2) In case of Swamishri, this proverb is proved to be wrong. With the advancement of his age, his capacity to take decision and his grace also advances. (incidents). (3) After the bye-pass surgery of the heart, approximately at the age of eighty, very few personalities can be found doing creative work. Even after 12 years of bye-pass surgery of heart, Swamishri is equally tranquil and has amazing decision power. In one day he meets, at least hundred numbers of persons. He writes letters and attains phones etc. creation of Akshardham, other social activities, creation of other mandirs, looking after saints and devotees, giving unfailing guidance to the confused visitors (incidents). (5) He has never care for his physical health, tiredness, disgust etc. There is no place for such things in his life. He has disgust for word disgust. A leader means a chief person either of an institute or of a family. A chief of any field, desires retirement after sometime but Swamishri does not desire retirement. ( incidents) (6) Therefore, even at age of 90, Swamishri is an unparalleled leader.- Conclusion.

