

Bochasanwasi Shri Aksharpurushottam Swaminarayan Sanstha
Satsang Sikshan Parixa

SATSANG PRAVESH-1

Time : 9.00 to 11.15 a.m.

Total Marks : 75

Sunday, 4 March, 2012

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 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 (✗) of each sub-question should be marked only on the left-side before the question starts.

(SECTION-1: NILKANTH CHARITRA, 6th 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. "Where can we find a living God and when? How can we attain salvation?" (4/8)
⇨ Ascetics - Nilkanth Varni
⇨ Nilkanth Varni said to ascetics "Even if your bodies were to become mere skeletons through penance, how would you attain salvation without knowing a living God?"
2. "I do not have a rope and pot, otherwise I would draw water for you." (37/73)
⇨ Bijal - to Nilkanth Varni
⇨ A kosh water is charmavari. This watter is drawn by leather buckets. so Nilkanth Varni refused to drink water. so Bijal said the above sentence.
3. "I am a guide who leads people along the path to Brahmapur." (48/98)
⇨ Nilkanth Varni - to Muktanand Swami
⇨ Nilkanth Varni was given two upper cloths and a long cloth by Muktanand Swami requested him to put on the cloths and said "From today you shall be called Surjudas because you come from the place through which the river sarju flow." That time he said the above statement.

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

1. The Telangi Brahmin's whole body turned black and ugly. (19/34)
A. The Telangi Brahmin out of avarice, he acquired an elephant and a kalpurush as a gift from the king. When he accepted the gift out of greed, his whole body turned black and ugly.
2. Jeer Swami was annoyed and shouted at Nilkanth Varni. (33/66)
A. In the shastras women, wealth and taste are considered the biggest elements of bondage for a sadhu. They captivate even Brahma and others. Therefore please explain the course which a sadhu should adopt? so Jeer Swami was annoyed and shouted at Nilkanth Varni.
3. The mahant of the hermitage of Shripur village invited Nilkanth Varni inside the ashram. (6/11)
A. As there was danger of wild animals outside and fear of death, the Mahant of the hermitage invited Nilkanth Varni inside the ashram.

Q.3 Write short notes on any ONE of the following. (In 15 lines.) (Total Marks: 5)

- 1. Intense Austerities at Pulhashram (14/24-26)** Nilkanth Varni though only 12 years old, began his austerities at the same spot where Bharat had performed his. Brahma's son Pulha had performed his austerities at Pulhasharam. He held both his hands high and stood on one leg. He was heedless of hunger and thirst, and exposed his body to elements. The austerities went on unhindered and soon it was reflected by the emaciated body of Nilkanth. There were many yogis and munis staying who came and knelt before Nilkanth Varni and prayed, 'O God! Please bestow upon us the virtue of vairagya and austerities. Dharmadev and Bhaktimata appeared in the sky on either side of Nilkanth Varni in their divine forms protecting him. Even Brahma, Vishnu and Mahesh came for his darshan and to attend on him. On the morning of the eleventh day of the bright half of the month of kartik, Suryanarayan, the Sun God, appeared in human form before Nilkanth Varni. Nilkanth Varni happily requested him, "Kindly grant me a boon so that I may retain my vow of naishtik brahmacharya and have your darshan whenever I remember you. Suryanarayan said "O God, you are Purushottam Narayan, the supreme incarnation and the cause of all incarnations. You are pure. Who am I to bestow a boon upon you? It is through your service, blessings and favour that I have attained such eminence and glory. And to prove that through Brahmacharya one can attain a realized state you have performed these austerities. You have all the divine virtues, yet what you have asked will be fulfilled, You undertook such severe austerities so that the people on earth may learn renunciation, detachment and austere living from you. The sun God added humbly, "O Paramatma, it is my good fortune that you have kindly remembered me. Please remember me whenever my services are required. I am always at your service. And so saying Suryanarayan bowed to Nilkanth and disappeared. He undertook penance to inspire aspirants to salvation.
- 2. The Police Chief Experiences Samadhi (53/109-110)** One day Ramanand Swami, sitting on a mattress spread over a raised dais and resting against a pillow, was delivering his discourse explaining the glory of Nilkanth. Nilkanth Varni was sitting on a mat nearby. During that time a jamadar arrived. He was Muslim but was very devout. He touched the feet of Ramanand Swami and sat down to listen to his discourse. During the discourse, he experienced samadhi because of Nilkanth's grace. He had the darshan of Akshardham. He saw Nilkanth Varni seated on a beautiful divine throne in Akshardham. All around him infinite muktas were standing and praying to Nilkanth. He also saw Ramanand Swami praying to Nilkanth. After a while the jamadar woke up from the samadhi, stood up and exclaimed, "What is this? Why this reverse tradition among the Hindus? I find it quite improper. How is it that amongst you Hindu the preceptor sits on a higher seat and God sits on a lower seat? Ramanand Swami explained, "Jamadar saheb, you may not be able to appreciate our ancient tradition. Sage Vashishtha used to sit on a high seat, while Bhagwan Ramchandra sat down beside him. Nilkanth Varni was amused by this dialogue. The Jamadar could not understand much in this. So he simply bowed to Nilkanth and, scratching his head in bewilderment, departed.
- 3. Uplift of 900,000 Yogis (21/38-40)** Proceeding from Kamakshi, Nilkanth approached the Navalakha mountain. Nine hundred thousand yogis were living on the mountain. They were all siddha yogis and had been performing penance for thousands of years. They had resplendent forms while praying to God which could not be seen by ordinary mortals. Every morning they performed sacrifices, took their bath and performed sandhya. Each one of them had a separate watercistern to bathe in and yagnakund for performing sacrifice. Thus there were 900,000 small water cisterns and 900,000 sacrificial altars. Day and night the siddhas remained engrossed in prayers to God. They were emaciated. One morning, when all the siddhas were seated in meditation, a divine voice was heard from the sky. In a sweet tone it said, "Purushottam Narayan, for whose darshan you have been performing penance for years, will himself come and give you his darshan. He is manifest now on earth. He will himself give his darshan to you and redeem you all. The Siddhas were engulfed in joy, and started preparations for

the reception of Nilkanth. Some began to collect fruits, while others began to weave garlands of flowers for him. Nilkanth Varni started climbing the mountain. Again the Siddhas heard the heavenly voice, "Tomorrow at dawn you will all have the darshan of Purushottam Narayan in the form of Nilkanth Varni. By his darshan alone you will all attain redemption and reach Akshardham. It was dawn. Nilkanth Varni reached the top of the mountain. The Siddhas honoured Nilkanth Varni. Nilkanth Varni assumed 900,000 forms. He offered oblations at every sacrificial altar. He drank water from every cistern and thus consecrated the water. The 900,000 yogis kept Nilkanth with them for three days and pleased him by their service. They all prayed, "O Nilkanth! Since you have given us your darshan, kindly be merciful and reside permanently in our hearts. It is our humble request, O Lord of Akshar, that your murti does not disappear from our hearts." On hearing this prayer Nilkanth said, "So be it." Then the yogis bade him farewell with heavy hearts. Nilkanth walked on. On the way he came to Balwakund flames eternally come out from the waters of this spa and from the stones nearby. After visiting this place, sanctifying the birthplace of Chaitanya Mahaprabhu at Navdeep and visiting Shantipur, the seat of the Gaudiya sect, Nilkanth reached Gangasagar, the confluence of the Ganga and the sea. He bathed there and spent three days at Makar Sankranti mela. Then he crossed the sea by boat and reached Kapil ashram.

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

 **Note : mark of right half answer not to be given.**

1. During the four months of winter, where is the murti of Bhagwan Badrinath taken? (7/13)
A. During the four months of winter, the murti of Bhagwan Badrinath was taken in the Jyotishvar mandir of Joshimath.
2. In Loj, which sadhu had the first darshan of Nilkanth Varni? (43/89)
A. In Loj, Sukhanand had the first darshan of Nilkanth Varni.
3. What is the name of Kandas's son, the chief of Bochanan? (36/71)
A. Kashidas was the name of Kandas's son, the chief of Bochanan.
4. What did Shiv and Parvati serve Nilkanth varni? (32/65)
A. Shiv-Parvati served sathvo to Nilkanth Varni.
5. How did Lakho's heart become unburdened? (38/75)
A. When all the dead fish from Lakho's bag were revived and released into the water, Lakho's heart became unburdened.

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. 3, 4 (35/69) 2. 1, 3, 4 (20/35)

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

1. Kurji Dave (52/107-108) 2. Bhagwan Vamanji (42/80)
3. Harki Pedi (Haridwar) (8/15) 4. Kaushik (1/1)

(SECTION-2: SATSANG READER PART-I, 5th 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. "There is no choice but for me to stay here with you." (1/10)
⇨ Brahmanand Swami - to Maharaj

- ⇒ Maharaj gave four-and-a-half-feet piece of jute to all the sadhus and Brahmanand Swami as well per rule. Maharaj told him to lose weight. He replied how can I lose weight this very instant? so he said above statements.
- 2. "What if I were to give your Jhina the kingdom of Junagadh?" (4/36)
- ⇒ Maharaj - to Gangaba (Jhinabhai's mother)
- ⇒ Maharaj asked Jhinabhai during his last illness which dham do you wish to to? Badrikashram, Shvtdip, Vaikunth, Golok or Akshardham? Jhinabhai replied please keep me forever in your service just as you have kept Bhaguji, Miyaji and Mulji Brahmachari. His mother was saddened on hearing son's words. so Maharaj said the above words.
- 3. "They are pleased by the building of Akshar Purushottam mandirs." (7/60)
- ⇒ Shastriji Maharaj - all the devotees/ some devotees
- ⇒ Once some devotees asked "what pleases Maharaj and Swami at the present time?"

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

1. Joban passed away there and then. (5/45)
- A. After Maharaj returned to Akshardham Joban felt lost, never knowing what to do so sadhus told him to eat a pinch of Maharaj's sacred ashes everyday with his meal. One day his wife said "The ash has ran out, on hearing this Joban passed away there and then.
2. Abhel Khachar's doubts were cleared. (6/48)
- A. Without Abhel Khachar's knowledge Maharaj was staying in Jivuba's room. When he came to know that a bawa was living secretly in his darbar and Jivuba was taking care of him. As soon as he found out, he ran to beat to Jivuba. But he stopped on having Maharaj's darshan. Thus Abhel Khachar's doubts were cleared.

Q.9 Write short notes on 'Shukmuni understands Gunatitanand Swami's greatness.' (3/26) (in 15 lines). (Total Marks: 5)

Once, Acharya Ayodhyaprasadji Maharaj was sick in Ahmedabad. Gunatitanand Swami and Shukmuni had come for his darshan. While there, Gunatitanand Swami spoke openly of Maharaj's glory as Purushottam in the assembly. One day, in the assembly, Gunatitanand Swami said to Shukmuni, "Maharaj once asked you in Akshar Ordi to write a letter to some devotees. In that letter, you described Maharaj to be like Prahlad and King Janak, who werer great devotees of God. Maharaj tore up that letter. When you wrote the letter again, you described him to be like the avatars of Vishnu, Dattatreya and Kapil. Maharaj also tore that letters to pieces. By then, the candle lighting Maharaj's room had blown out, and so Maharaj lit up the room with a beam of light from the big toe of his right foot. Within that light, you saw Ram, Krishna and the other avatars with folded hands, praying before the divine, ever-youthful murti of Maharaj. Hearing Gunatitanand Swami's words, Shukmuni recalled the incident and was convinced both of Maharaj's supreme glory and Gunatitanand Swami's greatness. so Shukmuni said, "I wrote the Vachanamrut and researched them, but have understood them only today. When Gunatitanand Swami speaks one feels the same satisfaction as when Maharaj spoke.

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

 **Note : mark of right half answer not to be given.**

1. In which town did Shriji Maharaj have Brahmanand Swami sit on His seat? (1/7-8)
- A. In Mandvi, Maharaj made Brahmanand Swami sit on His seat.
2. Thinking of Bhagatji, why did Jethabhai offer dandvats on the outskirts of Mahuva village? (7/54)
- A. Jethabhai offered dandvats on the outskirts of Mahuva village because Mahuva mandir's sadhus and brahmacharis were wary of those that followed Bhagatji, and so they never liked it when people did dandvats to him.

3. Up to which city did Joban Pagi go to rob? (5/43)
A. Joban Pagi went to Pune for rob.
4. Which Indian poet did Devanand Swami teach? (2/18)
A. Devanand Swami taught to Dalpatram, Indian poet.

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)

- (1) Write the correct sentence numbers

1	3	6	8	10	12
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- (2) Correct sequence of sentences

1	3	12	6	8	10
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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 is correct. Otherwise no marks will be given.

 **Note: (1) Correct sentence numbers:** Answer is written in any serial numbers form but all numbers are correct then you given full 3 marks otherwise no marks will be given. **(2) Correct sequence of sentences:** Sequence of sentence numbers is written as answersheet then you given correct 3 marks 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. **Swami Nirgundasji:** When he began work, it was morning. By evening, he had moved many cartfuls of garbage all by himself. He would always find and take up even menial services. (7/62)
2. **Sadguru Brahmanand Swami:** He saw Maharaj standing in the veranda between two pillars with both his hands stretched wide. Behind him stood an attendant, Bhaguji, holding a 20 kg cushion, waiting for Maharaj to let him pass so he could finish arranging his seat for him. (1/7)
3. **Bhaktaraj Darbar Shri Jhinabhai:** A large portion of Jhinabhai's income was spent for satsang. Moreover, the greatness of Maharaj's fellowship was firm in Jhinabhai's mind, and so he would always help other devotees, would not bear talks or even thoughts of their bad qualities and would take their side even at the cost of his life. (4/30)
4. **Sadguru Shukanand Swami:** So he requested Somla Khachar, "Ask Maharaj to make me a sadhu." So, Somla Khachar told Maharaj, "The Brahmin from Dabhan wants to become a sadhu." (3/23)

(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. **B.A.P.S. Helps Transformation of Tribal Families. (1)** Shriji Maharaj's aim to think good about everybody or everybody should be happy. - Form of Sahajanand's sun rays should be spread evenly on the tribal people - continued by Pramukh Swami Maharaj at present **(2)** As architecture builds a wonderful structure with a hammer in the same way Pramukh Swami builds the structure of tribal people. **(3)** Temples are constructed by the

support of Saints in every corner or area of the tribes. **(4)** The life of tribe is stinking with liquor, gambling, non-veg and superstitious beliefs - expensive edictions leads to poverty - life worse than animals - sacrificing animals by cutting in pieces to the God's and Goddess. Such sinful life - Swamiji trembled on seeing this - put more effort in developing their life - work progressed because of saints vicharan - visited all the areas inspite of no facilities only to give them a cultured personality. Obedient and true saints to please Swamishri ignored all the facilities and worked hard too. (write few incidents) **(5)** Along with saints even the volunteers joined the yagna - some people were inspired by Swami's darshan in festival (samaiya) - some through weekly meeting (sabha) - People had to bow down in front of devoted volunteers, Saints and Swamishri's love - stopped edictions and non-veg. **(6)** People came out from the black-magic and superstitious beliefs - which was a source of income for the people living in tribal area - The chief's life was changed during the Chansad murti-pratishtha ceremony - became satsangi - people came out of all this superstitious belief. (incidents) **(7)** It was difficult to in the midst of hard-hearted people for the devoted volunteers - Swamishri protected them - (incidents) **(8)** Because of the strenuous effort put by the saints and the devoted volunteers not only few families became satsangi but in few places there came adrastric changes in the entire village - the whole village got pious atmosphere - Balmandal - Mahila mandal - satsang activities and satsang mandal were established. Every home started ringing with the bells of arti, sanskardham - few mandirs were constructed - people started living edict free, pious and sincere life. The thought of violence got totally vanished. A person who got Rs. 10,000 extra from the bank and he returned it - pure life in the tribal area too - their past discloses what life they led and present and future will make everyone speechless and where they will lead that will be known only in future this way Swamiji rebuilt their character and made many mandirs for which the entire credit goes to Swamishri - conclusion.

2. **Special Features of Delhi Akshardham:** **(1)** Shriji Maharaj's Akshardham is the best of all heavenly abode. **(2)** Construction of new Akshardham in Delhi by Pramukh Swami Maharaj - incredible monument this was made on earth within a short span of five years - Ideal gurubhakti means Akshardham - to please guru (Yogiji Maharaj) and fulfill his wishes - waited for decades to get the land which is also a speciality of Swamishri. **(3)** Three types of exhibition in Akshardham - message exhibiting the total changes in life - Nilkanth yatra - activities thought to children or students in the olden days which were not possible in abroad, such arts are displayed (explain) **(4)** Unique position of 21st century as one of the seven wonders of the world - special because of its sculpture and spirital value. **(5)** Akshardham though one monument - all the aspirants get interest - different people in different angles and with different aspects. The people admired the murti with beauty and faith - merely by the darshan one could become pious - management - people in that aspect and learn to manage - Architect in the other aspect - non satsangi do not get tired praising the Akshardham which itself is a speciality. (explain) **(6)** The most special is the message of life changing - many visitors left drug-ediction, their nature - small children were inspired so far - crores of people have visited Akshardham and got the life changing inspiration - which is the magic speciality.
3. **Necessity of Self-Control and Codes of Conduct in Life:** **(1)** Meaning and importance of restriciton and discipline. Administration becomes easy through discipline - a non-disciplinary life is like a war, or a farm (land) without boundary - though a bondage it is advantageous so rules are necessary. **(2)** Human life is full of obstacles - on top of adapting western culture leads to the non-disciplinary life - invites diseases - to maintain religious values and life free from ediction, bad-vices, discipline is important. **(3)** It is said in the scriptures man is different from animal only because of the disciplined life - sometimes even animals follow discipline but human beings don't - e.g. animals do not eat human beings food but human beings eat their food. **(4)** To protect human beings

from bad vices, God and Saints have framed some rules - advise to people to live a organised disciplined life - (quote words of Guruparampara and Shriji Maharaj) **(5)** Dietary control is necessary - and personal or self disciplined is important - Man is a social animal so the rules of society state, city has to be followed as decided or framed - by this in the society administration will become easy - this can be achieved by spiritual field - the good virtues like sincerity, truthness etc can be spread - a new society will be emerged - (quote the incidents which has changed your life through discipline) - **(6)** so virtues like cultured principles sincerity is necessary for the upliftment of society, state and country.

