

Bochasanwasi Shri Aksharpurushottam Swaminarayan Sanstha
Satsang Sikshan Parixa

SATSANG PRAVESH-2

Time : 2.00 to 4.15 p.m.

Total Marks : 75

Sunday, 3 March, 2013

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 () 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: KISHOR SATSANG PRAVESH, 5th Edition, December - 2009)

Q.1 In the sentences below, state who is speaking to whom and when. (Total Marks: 9)

👉 Note : Who is speaking 1 mark, to whom 1 mark and when 1 mark.

1. "The Sadguru that Kabir is referring to is Gunatitanand Swami." (10/31)
 - 👈 Shriji Maharaj - to Sadhus
 - 👈 While playing ras during the pushpadolotsav festival in Sarangpur, Shriji Maharaj recited Kabir's poem 'Sadguru khele Vasant' introduces Gunatitanand Swami as Sadguru.
2. "He who dines at your home is sitting on this throne." (14/42)
 - 👈 Ramanand Swami - to Ladhibai
 - 👈 While Maharaj was being served by Ladhibai, she entered samadhi. She saw Maharaj seated on a divine throne in Akshardham. Ramanand Swami introduced to Ladhibai Maharaj as Purna Purushottam Narayan - the supreme cause of all incarnations.
3. "No more insects will breed in your food grains." (23/79)
 - 👈 Maharaj - to Kesaba
 - 👈 As Maharaj entered the Darbar's courtyard, Kesaba was spreading some wheat on the verandah. Maharaj asked Kesaba, what are you doing? She replied "Small insects breed in the wheat, so I am spreading it in the sunlight." so Maharaj uttered the above words.

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

1. All devotees should awake before sunrise. (1/2)
 - A. Waking up later, however not only deprives us of these benefits but gradually strips us of our virtues. Waking up early increases energy and mental peace, fills our mind with noble thoughts and in this peaceful atmosphere, we experience great joy in meditation, worship and recollection of the divine incidents of God.
2. The Ocean Deity was satisfied with the bond of unity among the four brothers. (8/27-28)
 - A. The Ocean assumed the form of a Brahmin and met each of them in turn. When he talked against the other brothers, The brothers reported "My brother would never say something like that. Everybody responded in the same way.
3. The devotees who came with Kashidas shed their doubts. (12/38)

- A. In the discourse Maharaj said, "What would we think of someone who after making an arduous pilgrimage to Kashi neither takes a bath in the Ganga nor drinks its water? Hearing this the devotees shed their doubts of Shriji Maharaj's greatness and were convinced of his divinity and glory.

Q.3 Write short notes on 'Vyapkanand Swami' (3/17-20) (in 15 lines). (Total Marks:5)

Shitaldas of Jharnaparna, a village in North India, once heard of Ramanand Swami's greatness, arrived in Faneni, but was disappointed when he heard that Ramanand Swami had passed away. Maharaj consoled him by promising him Ramanand Swami's darshan if he stayed and finally agreed to stay Maharaj asked him to chant the Swaminarayan mantra. As soon as he began chanting Swaminarayan mantra, a miracle happened by Maharaj's grace, he went into samadhi and experienced divine bliss of God. When he came out of samadhi, he narrated his divine experience. Maharaj was seated on a lustrous throne in the divinely luminous Akshardham. Rama, Krishna, all the avatars, and even Ramanand Swami were standing and offering their prayers to Maharaj. I performed Maharaj's puja and wanted to perform puja of all the muktas there. However, I was only one and there were infinite muktas so Maharaj suggested to me. Make a wish that if Rama, Krishna, Ramanand Swami or any avatar is the supreme God, Parabrahman Purna Purushottam, then may I assume infinite forms, so that I can perform puja of the infinite muktas simultaneously. I recited this in my mind but nothing happened. Then I made a wish that if Shriji Maharaj is supreme God, Purna Purushottam, then may I assume infinite forms. As soon as I repeated this in my mind, I saw infinite forms of myself and performed puja of all. Ramanand Swami explained to Shitaldas about Maharaj's supremacy. He said "Sahajanand Swami is God, the cause of all of the avatars. The entire assembly was spellbound by Shitaldas words. Shriji Maharaj initiated him and named him Vyapkanand Swami. Once during his travels, he decided to rest in an ancient mandir of Vasukinag, near the village of Thangad. Sculpted stone statues of dancing women were positioned inside the dome of this mandir. As Vyapkanand Swami walked in these sensual statues caught his attention and the statues were actually dancing. He understood the validity of Shriji Maharaj's rule forbidding sadhus from even looking at pictures or statues of women. Once, Vyapkanand Swami visited Hamir Khachar's home in Botad. As he entered, he heard their grief-stricken cries. Someone informed Swami that Hamir Khachar's horse had died and was unable to bear the loss, he was weeping as if he had lost his son. Vyapkanand Swami felt sorry for him. He took some water in his palm, and chanting the Swaminarayan mantra, sprinkled it over the dead horse. He took the soul of a mosquito and transferred it into the dead horse. The horse came back to life. When Maharaj came to know about it he sarcastically told Khimbai "Our God has arrived so prepare a sumptuous thal for him." She asked, "Who can be your God?" Maharaj said teasingly 'Vyapkanand Swami is our God.' Dismayed by Maharaj's words, Vyapkanand Swami pleaded, "Maharaj! I am your servant. Please don't call me your God." You bring the dead back to life. That is why I am calling you God, Maharaj responded. Vyapkanand Swami clarified, "I felt sorry for Hamir Khachar." Please forgive me. Maharaj then explained "We have not come on this earth to bring the dead back to life. We have come to teach everyone the true knowledge of atma and Paramatma. We want to remove everyone's ignorance and take them to Akshardham. Maharaj continued "It was due to my will that the horse came to life, but what will happen when a king's son dies and you are unable to revive him? The king would kill you. so from now stick to imparting wisdom, not performing miracles. Overcome with remorse, Vyapkanand Swami begged Maharaj's forgiveness.

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. Which wish of Sagram did Shriji Maharaj fulfill? (2/16)
A. Maharaj fulfilled Sagram's wish by sanctifying his small hut.
2. What did Shriji Maharaj give to Dubli Bhatt as a gift? (15/46)

- A. Shriji Maharaj gave Dubli Bhatt a golden ring and wristlet as a gift.
3. Which five major waterless fasts did Shastriji Maharaj instruct all devotees to observe? (16/51)
- A. Shastriji Maharaj had instructed to observe five major waterless fasts : Shri Hari Jayanti (Ram Navmi), Janmashtmi, Dev Podhi Ekadashi, Jaljhilani Ekadashi Devuthi/Prabodhini Ekadashi.
4. What did Atmanand Swami say about 'Desires and Dharma'? (11/36)
- A. Atmanand Swami said "Desires and Dharma don't mix. **Or** If you want to uphold dharma, then you must renounce all desires; and if you want to fulfil desires, then dharma has to be sacrificed.
5. Where did Devrambhai live? (20/72) A. Devrambhai lived at Bhuj.

Q.5 'Jevo hu satsange karine....' (24/86) - **Complete the Swamini Vato and narrate it. (Total Marks: 5)**

 **Note: If Swami-ni-vato is written fully then 1 mark and 4 marks for explanation. In Book Swamini Vato is given in Gujarati and English. Give full marks to examinee if written in any one from that.**

Swaminarayan Hare Swamie vat kari je: "Jevo hu satsange karine vash thau chhu evo tap, yagna, yoga, vrat, danadik sadhane karine vash nathi thato. Te satsang te shu? Je mota ekantikne hath jodva ane te kahe tem karvu ej chhe."

God has said, 'I am not as pleased by austerities, sacrifices, yoga, observance of vows, donations and other endeavours as I am by satsang.' What is that satsang? To fold one's hands before the great God-realized Sadhu and to do as he says."

This is a shloka from the 11th canto of the Shrimad Bhagvat. People believe in differing endeavours to attain moksha. Some perform severe austerities, some give donations, whereas some try to control their senses and mind through eight-fold yoga. But all these means bring redemption after a very long time. God is not pleased immediately by such means. There lived two brothers in a village. The younger one was fond of the contact of sadhus, whereas the elder one liked to go on pilgrimages. The elder brother insisted that the younger one join him on the pilgrimages. But the younger brother politely refused. Once he said, "Dear elder brother, take this gourd with you in my place." The elder brother took the gourd with him on the pilgrimage. At all the pilgrim places he touched the gourd at the feet of the murtis, dipped it in the waters of all holy rivers and so on. The elder brother returned home after the pilgrimage. The younger brother invited him to dinner. When the elder brother came, the younger brother took the gourd and filled it with water and asked his brother to take water from the tumbdi. As soon as the elder brother drank some water, he spat it out. "How bitter!" he exclaimed. He then had some sweet dudhpak but the bitterness would not go away. Only after some days did the bitterness go away. After some time, the younger brother invited the elder brother to dinner again. Again he gave the elder brother water in the same gourd. But the elder brother said, "I will not drink water from this tumbdi." To assure him, the younger brother drank water from it first and then asked him to drink from it. The water was sweet. The elder brother asked the reason for this. The younger brother said, "A sadhu cleaned the gourd from the inside, which was bitter." Similarly, the bitterness which is within us in the form of lust, anger, greed and other enemies cannot be removed by mere pilgrimages. But by the contact of the enlightened sadhu they are immediately removed. This illustration teaches us that the attachment towards a Satpurush is true satsang. When we approach such an ekantik sadhu we must discard ego, become humble and have faith that he will grant moksha. This is the real meaning of 'to fold one's hands'. After keeping such faith, one must implicitly obey his wishes. A medical store may have plenty of medicines in stock, but if we use them without fully knowing their usage, they would adversely affect us. However, when the doctor prescribes them the disease is cured. Similarly, if jap, tap, observance of religious vows, etc. are practiced as per the instructions of an ekantik sadhu, then one is relieved from the cycle of births and deaths. But self-willed effort does not lead to moksha.

Q.6 Complete the following. (Total Marks: 8)

Note : Only 1 marks for incomplete kirtans/verses/shloks

1. Chhapaiyapurma va'lo ape pragat thaya,
Dharmabhaktine gher anand utsav thaya,
Santone anand upjavta ho, (25/89)
2. Tumaro tav Hari bhaktako, droh kabu nahi hoy;
Ekantik tav dasko, dije samagam moy,
Nath nirantar darsh tav, tav dashanko das,
Ehi magu kari vinay Hari, sada rakhiyo pas. (7/24)
3. Jiva anantna mokshane arthe, Anadi Akshar sath lai..... Vandan
Purushottam Narayan pote, pragatya manav deh dhari..... Vandan
Swami Gunatit anadi Akshar, Purushottam Sahajanandji. (13/41)
4. **Translation:** The great act in consonance with their thoughts and words, whereas the thoughts, words and deeds of the wicked are not in consonance. (22/76)

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

Q.7 In the sentences below, state who is speaking to whom and when. (Total Marks: 9)

Note : Who is speaking 1 mark, to whom 1 mark and when 1 mark.

1. "It is not right to upset a senior sadhu who has stayed with Shriji Maharaj." (9/25)
⇒ Several senior sadhus - to Acharya Viharilalji Maharaj
⇒ to initiate Dungar bhakta Vignananand Swami requested Acharya Maharaj but he paid no need to his plea. Gordhanbhai Kothari did not show any interest. so Sadgurus uttered these words.
2. "Always be pleased with me. Watch over me and bless me." (18/43)
⇒ Yagnapurushdasji - to Jaga Bhakta
⇒ Yagnapurushdasji convinced Jibhai to lift the ban. so Jaga Bhakta addressed him, "You shall receive the merits of these discourses and of whatever good deeds I do from today." that time Yagnapurushdasji said the above words.
3. "Those who are in power today are eager to exile him." (32/71)
⇒ Gordhanbhai Kothari - to Hirabhai
⇒ Gordhanbhai Kothari heard about Hirabhai's transformation and said the above words. Hearing Gordhanbhai's words Hirabhai realized Swamishri's greatness.

Q.8 Give reasons for the following (two to three lines each). (Total Marks: 6)

1. The Chaitra Punam assembly in Vartal dispersed before anyone could speak. (26/60)
A. In the assembly of punam festival at Vartal when Acharya Maharaj came, Galbhai roared "Akshar-Purushottam Maharaj ni jai" and everyone repeated the call. Immediately, all realized their mistake. But what could they do now? The Chaitra Punam assembly in Vartal dispersed before anyone could speak.
2. Dungar Bhakta refused to learn English. (5/10-11)
A. Dungar Bhakta said, even after studying so much, I have to remain subservient to others, then I do not want to become a big officer in the British Empire. He wanted to become a sadhu and a scholar and I will teach Brahavidya to many others.
3. Nirmaldas requested to Swamishri to help them build a mandir in Vadhwan. (22/51)
A. Throughout the entire sampraday there is only one who is so fearless. He is unparalleled. His disciples are also faithful. They are willing to lay their liver for him. They are also capable of helping us with funds. Thinking this Nirmaldas requested to Swamishri to help them build a mandir in Vadhwan.

Q. 9 Write short notes on any ONE of the following. (In 15 lines.) (Total Marks: 5)

(1) Fearlessness (4/7-8) Right from childhood Dungar was brave. Once, his father left him asleep at home and went to the farm. When he awoke at midnight, he did not see

his father. It was midnight. Dungan grabbed a stick and set off alone in the darkness, chanting swaminarayan mantra. When he reached farm, Dhoribhai was surprised and asked didn't you feel scared coming here by yourself? Dungan replied innocently "Haven't you told me that Shriji Maharaj accompanies and protect he who chants the swaminarayan mantra." That is what exactly I did. I have brought Maharaj with me. If a ghost had come along the way, I would have hit it with this stick and driven it off." Dhoribhai's heart swelled with pride when he heard his young son's brave words.

(2) Not Different from This mandir and Satsang (29/66) The devotees were convinced that it was unwise to keep Swamishri in Vartal. Gordhanbhai advised that do not leave Shastri alone here. The devotees explained harsh reality to Swamishri who, however did not waver. He said, "If this body perishes, so be it, but do not speak of leaving Vartal. Bhagatji Maharaj told me, "Even if they cut you into pieces, I will stitch you together, but you must never leave the doors of Vartal. When Krishnaji Ada came from Rajkot during punam festival he said, "What you say is true. However Shriji Maharaj has commanded in the Shikshapatri that one should act according to the circumstances at hand. Therefore you must not stay here any longer. He said, "After listening to you I believe that Bhagatji Maharaj has spoken through you. I will therefore act according to your wishes. After the celebration, the devotees approached Lakshmiprasadji (Acharya Maharaj) and requested that Swamishri and his sadhus be sent to Bochasan. They asked for a permission note. Lakshmiprasadji lost his temper "Who would bother to give him a permission note? The entire country is open for him. He may go where ever he pleases. After knowing this, For a while Swamishri sat in deep thought. Finally, he announced, "We do not want to separate from this mandir, nor from this Satsang. However, perhaps Maharaj so wishes, we will have to."

(3) A Great Speaker (19/44-45) The Parayan had been sponsored by Harilal Sheth, the grandson of Shivilal Sheth. Four puranis had been chosen to read the discourse. Yagnapurushdasji was the last to read the discourse. All were delighted by his unique style of reading, his thorough understanding of the Vachanamrut, and his ability to explain these verses using examples from the shastras. When someone went to invite Harilal Sheth on the second day, he said "call me when Yagnapurushdasji sits to read. Many sadhus who were jealous of Yagnapurushdasji's popularity. On the final day of the parayan there arose a question, "Who would be the first purani to be honoured? Harilal voiced his opinion, He whose discourses have been most satisfying should be honoured first. Shastri Yagnapurushdasji's discourses have pleased everyone. Therefore, he should be honoured first. With the intention of maligning Yagnapurushdasji, Sadhu Ghanshyamdas remarked, Today, one who is the disciple of a mere tailor, and a cobbler is honoured in our assembly! Hearing this Yagnapurushdasji roared back, "The right to become a guru has not been granted just to those who wear saffron. Both Pragji Bhakta and Jaga Bhakta received immense blessings from Gunatitanand Swami. You should not look towards their caste. Shriji Maharaj will not tolerate such behaviour.

Q.10 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 which occasion was Shastriji Maharaj seated on a decorated elephant and taken on a procession through the city? (53/112)
 - A. It was Shastriji Maharaj's 85th birthday (SuvarnaTula), He was seated on a decorated elephant and taken on a procession through the city.
2. At what age was Sadhu Narayanswarupdasji appointed as the president of the Sanstha? (55/114)
 - A. Sadhu Narayanswarupdasji appointed as the president of the sanstha at an age of 28.

3. Whose aversion for Bhagatji Maharaj did Yagnapurushdasji remove in Dabhoi? (15/35)
A. Yagnapurushdasji removed Morlidhardas's averson for Bhagatji Maharaj in Dabhoi.
4. What is required by the leader of Vignananand Swami's mandal? (12/31)
A. Vignananand Swami's pair of charnarvind required by the leader of Vignananand Swami's mandal.
5. Whom did Yagnapururshdasji defeat in debate in Gadhada? (15/38)
A. Yagnapurushdasji defeated Mahidhar Shastri in debate in Gadhada.

**Q.11 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. 2, 3 (20/45-46)

2. 1, 3, 4 (24/54-55)

3. 3, 4 (50/106-107)

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

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

1. **The Construction of Atladra Mandir** : Three miles away, in the village of Atladra, lived Mathurbhai. People feared Mathurbhai just as they had feared the old Hirabhai Mukhi of Bochasan. (49/105)
2. **Renunciation** : Eager to meet Vignananand Swami, Dungar, accompanied by Vitthaldas Sheth, arrived at the railway station in Boriavi. (8/20)
3. **Without any Enemies** : In the mandir, Swamishri and five other sadhus stood before the murti of Harikrishna Maharaj and Swamishri prayed. (30/66)
4. **Alms for Akshar-Purushottam** : Even if you contribute to this cause by helping to dig the foundation, lifting baskets of mud, moving stones, or donating a single paisa, Shriji Maharaj will purify you and certainly take you to Akshardham. (45/97)
5. **Birth and Blessing** : It was almost noon on Monday, 31 January 1865, in the village of Mahelav, in the Charotar region of Gujarat, Shastriji Maharaj was born. (2/2)
6. **The Meeting of Ganga and Ocean** : Swamishri asked for twenty-four acres. Through Zaverbhai's efforts, the land was acquired from the king of Limbdi. Extra land was also purchased from Shermiya of Dholka. (37/83)

