

Bochasanwasi Shri Aksharpurushottam Swaminarayan Sanstha  
Satsang Shikshan Pariksha

**SATSANG PRAVESH-2**

Time : 2.00 to 4.15 p.m.

Total Marks : 75

Sunday, 2 March, 2014

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 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 (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 PRAVESH, 5<sup>th</sup> 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. "Please permit my brothers to become sadhus. Do not worry, I will serve you." (18/68)  
◇ Rana - to mother  
◇ When Raghav and Vashram wanted to become sadhus but their mother refused. Rana then explained to his mother and said above sentence.
2. "You bring the dead back to life. That is why I am calling you God." (3/19)  
◇ Shriji Maharaj - to Vyapkanand Swami  
◇ Vyapkanand Swami gave life to dead horse of Hamir Khachar. So when he came to meet Shriji Maharaj, He addressed him as a God. Dismayed by Maharaj's words, Vyapkanand Swami pleaded, "Maharaj! I am your servant. Please don't call me your God."
3. "Our wealth is due to this Mt. Govardhan." (16/49)  
◇ Shri Krishna - to cowherds  
◇ The cowherds of Vraj used to worship Indra but Shri Krishna told them 'Our wealth is due to this Mt. Govardhan.' so we should offer worship to it instead of Indra.

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

1. Shriji Maharaj said to Prabhashankar, "You are a true devotee." (20/71)
  - A. At the moment of wedding ceremony of Prabhashankar, a courier arrived with a letter for him. He was dressed as groom. He read the letter and immediately took a decision. He said to relatives, "This marriage will have to be stopped. This is a letter from Shriji Maharaj calling me to Vartal." The relatives were stunned at his sudden decision. To him everything else was trivial before the command of Shriji Maharaj. so he left for Vartal.
2. One should never commit suicide. (1/7-8)
  - A. The vedas proclaim of all things the Atma should be protected. Liberation can be obtained only in the human form. The human body is awarded to offer devotion to God and is attained after a lapse of thirty five million prakrut pralays therefore one should never commit suicide.
3. Devjibhai and his wife became very happy. (9/30)
  - A. Devjibhai had a son who was gifted with the constant darshan of Shriji Maharaj. When he grew older marriage requests started to pour in. Devjibhai and his wife felt If we get him to marry he will lose his ability to constantly enjoy the bliss of Maharaj's darshan. so they were happy that by Maharaj's wish, their son unexpectedly died. Devjibhai and his wife took comfort in the knowledge that Maharaj had taken their son to Akshardham, His divine abode.

**Q.3 Write short notes on 'Dubli Bhatt' (15/44-46) (in 15 lines). (Total Marks:5)**

Dubli Bhatt stayed at Mota Gokharwala, but was originally a native of Chandgad. He performed religious rites for a living. His real name was Ranchhodji Maharaj. But he was known as Dubli Bhatt since he was very weak both physically and financially. Nonetheless. Once he came to Gadhada, the assembly was full of darbars. Maharaj welcomed him. He came trembling to Shriji Maharaj. Funds were being collected for the Gadhada mandir. Bhattji took off his turban. He untied the knot from one end of the tattered turban and put one paisa (dokdo) - one hundredth part of a rupee - at the feet of Shriji Maharaj. In the same way he untied twelve more knots and, in total, put thirteen paise at the feet of Shriji Maharaj. Shriji Maharaj accepted his donation. Maharaj was extremely pleased and loudly called out, "Glory to Gopinath Maharaj." The darbars were surprised. When Darbars asked about it. Maharaj replied some of you have donated a thousand rupees and some have given two thousand rupees, but not everything. This devotee does not possess either a house in the village or a piece of land to farm. He earns his livelihood by performing religious rites for the people. Whatever little he has collected has been offered at my feet. When devotees with such dedicated and devout feelings offer their all, I feel that the work for the mandir is over." Once he visited the house of his daughter's father-in-law. In the morning, after taking a bath, as per his daily routine, he sat for mansi puja in front of the murti of Shriji Maharaj. However, his relative had come under the influence of some evil company. So in the form of a jest, he took away the murti and replaced it with a shoe. When Bhattji came out of meditation, he saw the shoe and not the murti. He spoke, "Who is so blind as to place a shoe in place of the murti?" And immediately the father-in-law of his daughter became blind. Everybody realized the sincerity of Bhattji's devotion.


**Q.4 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. Which vow did Sachchidanand Swami take during chaturmas? (21/73)
  - A. Sachchidanand Swami took special vows to be observed during chaturmas that "I will not sleep for four months and will sit cross legged, with a stone on each thigh, to meditate on Shriji Maharaj during the night.

2. Whose words are found in Bhagvad Gita? (19/69)
  - A. Bhagvad Gita is the word of Shri Krishna.
3. What is the meaning of the word 'Guru'? (10/31)
  - A. In the word 'Guru', 'Gu' means darkness, and 'ru' means light. A guru is someone who removes darkness, in the form of ignorance, and replace it with light in the form of truth.
4. When was Pramukh Swami Maharaj born? (Samvat, Month, Tithi) (16/53)
  - A. Pramukh Swami was born on Samvat 1978, Magsar sud 8.
5. Which couplet has Muktanand Swami composed about unity? (8/28)
  - A. Muktanand Swami has said in his kirtan 'Thai ekmana prabhune bhajiye.'

**Q.5** 'Prahladjie Narayan sathe ....' (24/87-88) - **Complete the Swamini Vato and narrate it. (Total Marks: 5)**

 **Note: If Swami-ni-vato 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 to examinee if any of them is written by examinee.**

**Swaminarayan hare Swamie vat kari je: "Prahladjie Narayan sathe ghana divas yuddha karyu pan Bhagwan jitana nahi. Pchhi Bhagwane Prahladne kahyyu je, 'Yuddha karine to hu jitau tevo nathi ne mane jitvano upay to e chhe je, jibhe karine maru bhajan karvu, manma maru chintvan karvu ne netrama mari murti rakhvi - e prakare nirantar mari smruti karvi, em kahyu. Pachhi evi rite Prahlade abhyas karvo tyare Bhagwan chha masma vash thai gaya. Mate Bhagwanne raji karvane arthe a upay sarvopari chhe te shikhvo.'**

"Prahladji fought for many days with Narayan, but God was not won over. Then God told Prahlad, 'I cannot be won over such wars. The way to win me over is by singing my bhajans, thingking of me in your mind and cherishing my murti in your eyes. In this way, always remember me.' Then, Prahlad tried this method and God was won over within six months. Thus, to please God, learn this method, which is the best."

Different types of foes require different tools to defeat them. While one needs a sword, a shield, or a gun to defeat a warrior, these same tools are useless in defeating a scholar in a debate; to defeat a scholar, one must use one's sharp intellect. While weapons may work against warriors in battle, they do little in the battle against diseases caused by insects or virtues; these diseases can only be defeated with medicine. Similarly, worldly weapons cannot win over the supreme and all-powerful God; to win him over one needs to use a whole new type of weapon. In battle and shows us the tools one must use to win over God. Ravan and Kans were highly intelligent and heroic men but did not know the way to win Rama and Krishna respectively and were ultimately defeated. On the other hand, Bali was a demon yet he pleased God because he ignored his weapons and restorted to the true way of winning against God. Gunatitanand Swami has shown this way to please God in this sermon. Swami says if we attach all our senses to God, He is won over immediately. This method is revealed to us by the ekantik sadhu. It is a difficult task but can be accomplished with constant practice. Once, Gunatitanand Swami sent Ramdas Swami to Vanthali for some work. He instructed him, "Chant 'Swaminarayan, Swaminarayan' mentally all the way." Thus, totally engrossed in chanting the mantra, Ramdas Swami reached Vanthali. As a result, he saw the divine form of Shriji Maharaj on every indentation of the fort surrounding the village. Thus, we should learn this ultimate method to please God.

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

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

1. Yagnapurushma akhand rahine, Upasana shuddh pragat kari...  
Bhakti eja amaru jivan, Dejo rome rom bhari. (13/41)

2. Ame sau Swamina balak, marishu Swamine mate;  
Ame sau Shrijitana yuvak, ladishu Shrijine mate.  
Nathi darta nathi karta, amara janni parva,  
Amare dar nathi koino, ame janmya chhie marva... (Bravery song)
3. Sadaiv Sarangpurasya ramye sumandire hyaksharadhamatulye  
Sahaksharam muktayutam vasantam Shri Swaminarayanamanamami. (6/23)
4. **Translation:** If the same intense attachment the jiva has towards his body and relations is directed towards the holy Sadhu. the door to ultimate redemption for the jiva is opened.

**(SECTION-2: SHASTRIJI MAHARAJ, 5<sup>th</sup> 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. "Only one who is the form of God, can enable others to taste this nectar." (50/107)
  - ⇒ Shastri Vishvanathbhai - to devotees in parayan.
  - ⇒ When Shastri Vishvanathbhai a great scholar and orator of the Vaishnav Sampraday listened Swamishri's verses from the Bhagvat and exclaimed it.
2. "You have come into this world to worship God and to inspire others to worship God." (7/19)
  - ⇒ Dhoribhai (Dungar Bhakta's father) - to Dungar Bhakta
  - ⇒ Dungar Bhakta's powerful words pierced through his father's stubborn emotions and enlightened him, driving away his false material hopes.
3. "Then always assist us and forever stay with us." (30/66)
  - ⇒ Swamishri - to Harikrishna Maharaj
  - ⇒ The circumstances had come for Swamishri to departure from Vartal. Before leaving Vartal Swamishri prayed to the murti of Harikrishna Maharaj.

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

1. Ranchhodbhai's ignorance was removed and he exclaimed, "Shastriji Maharaj was indeed a powerful incarnation." (44/95)
  - A. A divine cow, extremely white in colour, came inside. She came to Swamishri's feet and bowed her head three times. When he saw this he was convinced that the sixty-eight places of pilgrimage must have taken the form of cow. After this incidence, ignorance of Ranchhodbhai was removed.
2. Motibhai applied some soothing oil to the skin of both of Swamishri's arms. (42/92)
  - A. Swamishri while staying seated before the assembly, miraculously put out the fire in Motibhai's house. His arms to the surprise of the devotees suddenly appeared burned to the elbows. So Motibhai applied some soothing oil to the skin of both of Swamishri's arms.
3. In Rajkot, Shastriji Maharaj's grief was removed. (21/37)
  - A. In Rajkot Swamishri received a letter informing him of Bhagatji's passing away. He overwhelmed with sorrow Swamishri sat nearby well grieving. He saw Bhagatji Maharaj standing before him holding a rose and jasmine garland in his hand. He garlanded Swamishri and said why are you so disheartened? Have I really left you? I forever reside within you. After this darshan Swamishri was overjoyed and felt peace within.

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

**(1) The Blessings of Jaga Bhakta (18/41-43)** In Junagadh many jealous sadhus could not bear to see many devotees and great sadhus sitting before Jaga Bhakta's seat to listen to his discourses. They approached Jibhai the Kothari of Junagadh mandir. They misled him and Jibhai declared that no one should visit Jaga Bhakta's seat or listen to his discourses. He also banned Jaga Bhakta from coming to speak in the general assembly. News of the ban reached Yagnapurushdasji in Rajkot. He at once rushed to

Junagadh. After doing darshan of Thakorji. He headed straight for Jaga Bhakta's room. People warned him on the way "The Kothari has issued a ban. No one is allowed to go there. "No ban applies to me," Yagnapurushdasji replied boldly. He prostrated respectfully touched his feet and then sat before Jaga Bhakta. Surprised, Jaga Bhakta asked, "How did you come here? Coming here is forbidden. "From today, this ban is over. Swami, do not be disheartened. I will convince the Kothari to lift the ban and allow you to discourse as before. One night, Yagnapurushdasji privately spoke to Jibhai about Jaga Bhakta's greatness. As he listened to Yagnapurushdasji, Jibhai realized his mistake. In his heart, he truly repented his actions. Early the next morning, Jibhai went to Jaga Bhakta's room. He prostrated and declared, "From today, everyone is free to visit your room. Please come to the general assembly to give discourse. Yagnapurushdasji had rid me of my ignorance. He has uplifted me." Jaga Bhakta, pleased by Jibhai's humble apology, blessed him. When Yagnapurushdasji arrived Jaga Bhakta stood up and said, "Come here! You've made me wait so much!" He affectionately addressed Yagnapurushdasji, "You have today opened the doors of liberation which had been sealed for many aspirants. Many souls will be liberated by listening to these discourse. You shall receive the merits of these discourses and of whatever good deeds I do from today." Yagnapurushdasji humbly bowed and requested, "Always be pleased with me. Watch over me and bless me." After witnessing such a valiant deed, everyone acknowledged that Yagnapurushdasji was without an equal in Satsang."

**(2) We became Sadhus for Gunatit (39/85-87)** The opposition tried relentlessly to disrupt the construction of Sarangpur mandir. But, those who previously taunted, "The most you will be able to build is a little shrine." or "You will give up and abandon the work." Watched dumbfounded as the construction progressed. As the day of the murti-pratishtha quickly approached, the opposition thought about how they could stop Swamishri. The opposition thought to themselves, "Maybe by misleading Thakor Saheb, the king of Limbdi, we can halt the work." They misled by saying Thakor Saheb, our deities of worship are Radha-Krishna, but, this Shastri neglects Radha-Krishna and wants to consecrate the murtis of his own gurus, Jaga and Praga. Only if the murtis of Radha-Krishna are consecrated in the central sanctum of the mandir will it be proper. As planned Thakor Saheb went to meet Swamishri. The king asked, "In the old Hanuman mandir, they have the miraculous stick of Gopalanand Swami which can exorcize ghosts. Do you possess anything of that nature? These words provoked Himatlalbai, a prominent businessman of Botad. He exclaimed, "Bapu! This Swami is capable of creating another miraculous stick. The king agreed with Himatlalbai's words even he insisted that they be consecrated in the central sanctum. Swamishri was not intimidated by the king. He spoke boldly, "It is only for our God, the supreme Sahajanand Swami, and for Gunatitanand Swami that we have suffered countless hardships. It is for them that we have become sadhus. Therefore, the murtis of Shriji Maharaj and Gunatitanand Swami will be consecrated in the central sanctum and the murtis of Radha-Krishna shall be consecrated in the first sanctum." Having heard Swamishri's bold, authoritative, and clear-cut reply, the king gave in. "Please ignore my words. Do what you feel is appropriate." The King's hidden apology pleased Swamishri. Once again, the opposition's tactics were thwarted.

**(3) A Nail on the Head of Sheshnag (35/78-79)** Swamishri needed some land to build an entrance gate for the mandir. The villagers sent the insolent Bechar Keesa to inform Swamishri of their disapproval. As soon as he arrived, Bechar Keesa spoke rudely. Swamishri calmly replied, "We need this land for the mandir. You should give it to us." Just one divine glance from Swamishri changed Bechar Keesa's mind and he measured out four stick-lengths and two stick-lengths on behalf of Swamishri. Swamishri marked the land, using spikes to indicate the borders. Then, another villager, Dhanjibhai Matadar came to protest. He was about to pull out one of the spikes


when Swamishri warned him, “Matadar! This spike has been driven into the head of Sheshnag, so don’t pull it out.” Still he did not listen and pulled out the spike. To his horror, the point of the spike was covered with blood. Terrified, he immediately placed the spike back into the ground. Realizing Swamishri’s greatness, Bechar keesa fell at his feet and apologized. Swamishri forgave him and instructed him to help in the mandir’s construction. Spiritual aspirants from all over Gujarat would now come to Bochasan. For years, devotees had discussed the Akshar-Purushottam upasana in private afraid of the outrage it might cause. Now, this upasana had been enshrined in Bochasan, the heart of Charotar. Devotees freely exclaimed, “Akshar-Purushottam ni Jai!” They spoke openly about the glory of Akshar-Purushottam. In Vartal, Sadguru Balmukund Swami of Junagadh once remarked, “By consecrating the Akshar-Purushottam murtis, Shastri Yagnapurushdasji has clarified what our Sampraday’s upasana should be. Until now, people developed upasana towards several deities and incarnations. Now, the true upasana of Shriji Maharaj and his choicest devotee has been established. Our Sampraday’s upasana had been clearly defined.” Mahamukta Krishnaji Ada of Rajkot would also say, “Now if you want to openly discuss true knowledge, you may go to Bochasan. Indeed, Shastri Yagnapurushdasji has rendered a great service to the entire Sampraday.

**Q.10 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. In which way was the land of Atladra Mandir sanctified by Shriji Maharaj? (49/105)  
A. At the place of Atladara mandir Mulu Metar and Krishna Mali were living and Shriji Maharaj came there. so the place was sanctified.
2. Where and until what time did Yagnapurushdasji talk to Jethabhai about the Akshar-Purushottam upasana? (16/39)  
A. Yagnapurushdasji talked to Jethabhai about the Akshar-Purushottam upasana upto early morning four o’clock in the pradakshina of Vadodara mandir
3. On which terms only was Shastriji Maharaj ready to help Nirmaldas? (22/51)  
A. Shastriji Maharaj set his terms before Nirmaldas that He would help them only if they agreed to consecrate the murtis of Akshar-Purushottam.
4. What type of person was Acharya Lakshmiprasad? (27/61)  
A. Acharya Lakshmiprasad was young and flamboyant.
5. In Which village and when did Shastiji Maharaj pass away to Akshardham? (Samvat, Month, Tithi) (58/119, 59/121)  
A. In Sarangpur on Vaishakh sud 4, Samvat 2007 Shastriji Maharaj passed away to Akshardham.

**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 (43/93)                      2. 2, 3, 4 (59/121-122)                      3. 3, 4 (32/70-71)

**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 completely correct. Otherwise no marks will be awarded.**

1. **Initiation as a Sadhu:** Viharilalji Maharaj, however, also wanted an assistant who was as skilled and clever as Dungar. Since initiating him as a sadhu would ruin any chance of convincing Dungar to stay with him. (9/24)

2. **Preamble:** These sadhus continued to pray to Shriji Maharaj. They anxiously waited for someone who could accomplish such a feat; someone who would be a vessel for Shriji Maharaj's divinity and powers; someone who would carry forward his noble mission. (1/2)
3. **Negotiations for a compromise with Vartal:** Whenever Swamishri came by train, he would have to walk from Botad to Sarangpur mandir. He would do so, carrying his own bundle on his head and his own jholi on his shoulders. Even if a younger sadhu was with him, he still carried his own things. (43/94)
4. **Not different from this mandir and satsang:** After the celebrations, the devotees approached Lakshmiprasadji and requested that Swamishri and his sadhus be sent to Bochasan. (29/65)
5. **The hail of Akshar-Purushottam jai in Vartal:** As Soon as Acharya Maharaj arrived in the Punam assembly, Galbhai roared, "Sahajanand Swami Maharaj ni Jai!" Everyone repeated the call. Immediately Galbhai followed, "Akshar-Purushottam Maharaj ni Jai!" (26/59)
6. **I am Yogi and Yogi is Myself:** Yogi Swami soon came to Ahmedabad. He approached Swamishri to take his leave and return to Gondal. Swamishri exclaimed, "Now, Maharaj will come to take me. So, I leave this Narayandas in your care. (57/118)

