

A few of the questions in this Pre-Test Paper will be asked in the Final Examination to be held on Sunday, 6 March 2016. Use the latest editions of the exam books.

BOCHASANWASI SHRI AKSHAR PURUSHOTTAM SWAMINARAYAN SANSTHA  
SATSANG EXAMINATIONS

**PRE-TEST: SATSANG PRAGNA-1 : PAPER - 1**

JANUARY 2016

Time: 9.00 to 12.00 pm

Total Marks: 100



**For absent examinees, please return this sheet only.**

**Please do not damage in any way the 'bar code' printed above.**

**Compulsory: To be filled by Examinee only**

**Answer books without the signature of the Class Supervisor will not be considered valid.**

Birthdate of Examinee 

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Education of Examinee .....

Class Supervisor should only sign after checking the printed personal details and the compulsory written details above.

Signature of Class Supervisor .....

**Please follow the instructions written on the back side.**

Paper Checker's Signature .....

Paper Checker's Note:

For Moderation Dept.	Question No. (Marks)	Marks Obtained
	1 (4)	
	2 (4)	
	3 (4)	
	4 (4)	
	5 (9)	

**Section-1, Total Marks (25)**

For Moderation Dept.	Question No. (Marks)	Marks Obtained
	6 (12)	
	7 (8)	
	8 (12)	
	9 (8)	

**Section-2, Total Marks (40)**

For Moderation Dept.	Question No. (Marks)	Marks Obtained
	10 (5)	
	11 (6)	
	12 (3)	
	13 (6)	
	14 (15)	

**Section-3, Total Marks (35)**

**મોડરેશન વિભાગ માટે જ**

ગુણ આંકડામાં

શબ્દોમાં

ચેકરનું નામ



### **Important Instructions For Satsang Exam Students**

1. Students can appear for the Satsang Exams from Prarambh to Pragna - 3 after passing each exam.
2. Satsang exam is only valid for use by the candidate identified on the top sheet, and only at the designated center, in the specified medium (Gujarati, Hindi, English) and for the exam level (e.g. Prarambha, Pravesh, Parichay, etc.) indicated. **Any difference will not be allowed and considered as disqualify.**
3. The medium (Gujarati, English, Hindi) and the exam level in which candidates take **the Pre-Test** will be the medium in which they must take the Final Exam. Answer books bearing details of candidates different from the Final List **will not be accepted for marking.**
4. On the day of the Final Satsang Examinations, all examinees should obtain the signature of the class supervisor on the top sheet of answer book bearing their own personal details only. Answer books without the signature of the Class Supervisor will **not** be accepted for marking.
5. Write your answers with either a blue or black pen only. Answers written in pencil, or with a red, green or any other coloured pen will **not be considered valid**. Answers written in more than one coloured ink will not be considered valid.
6. Follow the instructions while answering. Answers crossed out will not be considered valid. Answers will not be considered valid if they are not written in legible handwriting. Please write clearly and legibly. **Answer papers with more than one type of handwriting will not be accepted and considered as disqualify.**
7. Examinations taken at **unauthorized locations** or in which the exam rules have been violated will not be considered valid.
8. Without the prior permission of the Satsang Exam Division in India, answer papers written by substitute writers in place of the original candidate will **not be accepted for marking.**
9. Candidates who wish to change the center at which they will sit the Final Exam **must inform and take prior permission** of the Satsang Exam Division in India. Otherwise their answer sheet **not be accepted for marking.**
10. Candidates who have registered for both papers of Satsang Pragna Exam and candidates sitting the Satsang Pravesh, Parichay and Pravin exams should give both papers. **Presence in only one paper will not be accepted for marking.**
11. **In the Final Examination answers written on extra pages will not be accepted for marking.**
12. Candidates will not be allowed to keep any electronic items, such as, mobile phones, tablets, laptops, etc. in the examination room.
13. **Before filling the Application Form for the Pragna Exam, Please note the following points:**
  - Students according to their choice can appear for both the Question Papers in the same year or appear for the 1<sup>st</sup> paper in the first and the 2<sup>nd</sup> paper in the following year for any of the Pragna Exams. **One can only appear for the 2<sup>nd</sup> Paper after passing the 1<sup>st</sup> Paper.** Candidates opting to sit only one of the two papers for any of the Pragna examinations must score 45 Marks to pass.
  - Student should make his/her choice while registration. Pragna candidate can choose first paper or Both papers. **Select the first paper if the student wishes to appear for the first paper and if he/she wishes to appear for both papers select both papers.** Candidates who have registered for both papers of Satsang Pragna Exam should give both papers. **Presence in only one paper will be considered as disqualify.** Candidates who appear for both papers in the same year must score a combined minimum of 90 Marks to pass.
  - After passing the 1<sup>st</sup> paper, one can **postpone** appearing for the 2<sup>nd</sup> paper for a **maximum of 1 Year.**
  - If two students are eligible for a prize then the one who has appeared for **both exams together** will be **rewarded with 10% marks** and thus become a candidate for the prize.
  - **Note : Now all students who have passed the India Pravin Exams can appear for the Pragna - 1 Exam.**
14. **No valid registration!!! No result.**



**SECTION 1: VACHANAMRUT - 1<sup>st</sup> Edition, December 2011**

**Q.1 Answer ALL of the following, using one sentence (not just one word) for each answer. [4]**

1. Who is called a fool?

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2. According to Vachanamrut Gadhada I 76, what is Shriji Maharaj's nature like?

3. What is Shriji Maharaj not worried about?

4. What does one who possesses a sharp intellect attain?

**Q.2 Write the main points on any TWO of the following questions. (In 4-5 lines each.) [4]**

1. According to Vachanamrut Gadhada I 71, why does God accept all of the services offered by his devotees?

2. According to Vachanamrut Panchala 7, the fruits of worshipping God with sincerity and having faith in the words of Ekantik Sant of God.

3. How has Shriji Maharaj explained that God resides in eight types of murtis?

4. According to Vachanamrut Panchala 3, how should one who is intelligent develop love for God?

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**Q.3 Write on any ONE of the following examples and clarify its principle. (In 4-5 lines.) [4]**

1. Example of sand thrown into a sumptuous meal.

2. Example of gunpowder and fire.

( ) **Example:** .....

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**Principle:** .....

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**Q.7 Write short notes on any TWO of the following topics. (Each short note should contain two incidents of five lines each.) [8]**

1. Holes in dharma noticed by Nilkanth Varni (only incidents from 'In the region of Saurashtra').
2. Ghanshyam's liking for nishkam dharma.
3. Nilkanth Varni's extraordinary personality: In his own words (only incidents from 'In Nepal')

( ) **Incident 1:** .....

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**Incident 2:** .....

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**Q.8 Describe any THREE of the following incidents and give your thoughts. (Write incidents in eight lines and thoughts in four lines.) [12]**

1. Defeat of Meghjit.
2. Teaching ahimsa to the fisherman.
3. Why such an awkward way?
4. Ghanshyam stole the ring.
5. Problems for Dharmadev in Chhapaiya.

( ) **Incident:** .....

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**Q.9 Describe the personality of any ONE of the characters below through incidents. [8]**

- ( ) Incidents: .....

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**SECTION 3: DHARMIK VIDHANO ANE BHAVNAO - 7<sup>th</sup> Gujarati Edition, September - 2014**  
**AND GENERAL KNOWLEDGE ESSAY**

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- [illegible]



**[6]**

- [illegible]







## **Essay 1: Documented proofs of Shriji Maharaj's divine samadhi and miracles**

There is a sanskrit quote which states "Ishwar ni pranidhan thi, Samadhi thai chhe." The quote says, "Those that did nothing for Ishwar, even they received Samadhi even though they had not sacrificed anything." While samadhi was normally something attained by people who had mastered ashtang-yog, Bhagwan Swaminarayan granted samadhi to people of all castes and creeds. The samadhi prakran (chapter), during which Bhagwan Swaminarayan openly displayed his supremacy and divinity, is a notably historic period. So now, let us examine this historic period in more detail.

While it may be difficult to believe that these incidents of samadhi occurred, there is proof that these incidents took place. There are many recorded instances of these divine samadhis from Maharaj's time that provide us with the details around which these incidents took place. The paramhansas and sadhus from that time, who either experienced these samadhis or witnessed these incidents recorded them in prose and poetry. Now, let us look at some examples from the written texts of the paramhansas.

When Shriji Maharaj, as Nilkanth Varni, first arrived in Loj, it was Muktanand Swami's intellect and demeanor that caused him to stay in Loj. Likewise, Muktanand Swami who was many years his senior, was enamored by Maharaj. Having known Shriji Maharaj since his days as Nilkanth, Muktanand Swami had witnessed many incidents of samadhi. In the *Dharmakhyan*, which was written by Muktanand Swami in 1882, there are 34 verses on Maharaj's divine actions.

During Ramanand Swami's time there were twelve santos who were known as "bhai." One of the most revered of these "bhai" santos was Bhai Atmanand Swami. He was known as "vachan ni murti" because he followed all Shriji Maharaj's agnas perfectly. He was a witness to all the divine incidents of the Samadhi prakran. He had narrated these stories to others, and through scriptures, shared incidents that he had seen himself. One such incident of samadhi that Atmanand Swami had witnessed and shared with others occurred during Diwali celebrations in Gadhada. At that time Maharaj, dressed entirely in white, was sitting the sabha. Since Maharaj had requested devotees from everywhere to come to Gadhada for Diwali, the sabha in front of him was completely filled. A devotee named Mamaiyo Patgar had come from Kundal to have Maharaj's darshan. The second he saw Maharaj's divine form, he fell into samadhi despite being on his horse. Since he was deep in samadhi, Maharaj called for someone to carefully take Mamaiyo off of his horse and to bring him inside. Once Mamaiyo was awakened from the samadhi, he recalled seeing divine celestial vehicles and aksharmukto during samadhi. He also remembered Maharaj serving him food.

Vidhratanand Swami compiled a book called "arth-dipika" - describing 230 meanings of the name - Sahajanand. In this book, there are numerous prasangs talking about Shri Hari's ability to grant samadhi. Let us look at one of these prasangs.

Once, Shri Hari suggested playing a game and everyone agreed. Maharaj told one of the individuals capable of going into Samadhi to take as many forms as he needed to to block the passages into Akshardham. Then he told some other individuals to go into Samadhi and try to get into Akshardham through one of those gates. So when they went, they still couldn't get into any of the doors because it was being blocked. When they woke up, they revealed that they could not get in through a single door.

Then Maharaj told them to try again and to switch spots. He who was blocking the gate now tried to enter and vice versa. When Maharaj asked if he got in, the people guarding the gates said that nobody had tried to come in as of yet. Maharaj then told them to check to see if he's in his body or where he might be (since he had not appeared before the gates). They approached his body, which was lying there next to them, and realized he was not in the body either. Then Maharaj said, check within Akshardham itself. When they checked inside, they saw him inside doing darshan of Maharaj. They all woke up and asked how he got in. Maharaj revealed that by believing oneself to be



brahmarup, one is able to transcend and get into Akshardham, without anyone stopping them. To be able to do such a thing, one has to become brahmarup and go there to offer worship to Parabrahma.

Nityanand Swami was a scholar. He had understood Maharaj to be Supreme God. He would announce this freely and openly to everyone. However, some of the older devotees from Ramanand Swami's time could not comprehend this claim. So, Maharaj put those older devotees into Samadhi where they saw Ramanand Swami serving Shri Hari in Akshardham. They also saw 24 incarnations merge into Shri Hari's form, showing Maharaj to be the fountainhead of all incarnations. In this way, through Samadhi, Maharaj revealed his supremacy.

There was a devotee named Devji Bhakta in the village of Vadiya. Maharaj once came to his town. He asked Maharaj who he was. Maharaj explained that he himself is Swaminarayan and then put him into Samadhi. In samadhi, he saw all 24 incarnations and they all merged back into Shri Hari. Mulji Brahmchari asked Shri Hari – what did he do that he was graced with your presence at his house and was granted samadhi? Shri Hari explained that this person had been observing the vow of non-lust for 100 lives, so Maharaj himself had graced his house. Devji Bhakta then prayed that no faults remain in his conviction and devotion now that he had been graced by God himself. Then Shriji Maharaj revealed, "We have never come before and will not come again, therefore, make sure you remember what you have attained and experienced in this very life."

Sadguru Gopalanand Swami was one of Maharaj's paramhansas who had developed firm faith in Maharaj. As a result of his faith, Maharaj had revealed many of his divine qualities to him. Yograj Gopalanand Swami was aware of many of the divine qualities of Maharaj and would tell that to others. Shriji Maharaj ni lila ni vato, a book, was compiled first by Gopalanand Swami. Thereafter, a revised edition was published on VS 1956 Falgun Sud 3 by Sadhu Uttamcharandas. In this book, there is a prasang of Maharaj granting Samadhi to crows.

After granting samadhi to countless people, Maharaj had suddenly stopped granting samadhi. During this time, people had begun to question why Maharaj had suddenly stopped his samadhi prakrans. Once, when Maharaj was in Lakshmivadi, a devotee told Somla Khachar that he wanted to see what samadhi was. When Somla Khachar mentioned the devotee's wish to Maharaj, Maharaj did not say anything. Instead, he glanced at a group of crows and put them into samadhi. Seeing the crows in samadhi, another devotee shouted for someone to watch over the crows. At this time, Shriji Maharaj spoke up and told someone to put a piece of cloth over all of the crows and watch over them so that no animal could come and kill or eat them. Maharaj then left from that spot and went elsewhere. After a while, the same devotee who had wanted to see the samadhi, was watching over the crows. He began to think to himself that he was so unlucky because he was stuck here, watching over the crows and was missing out on getting Maharaj's labh. He went to Maharaj and asked him to take the crows out of samadhi. Maharaj then instructed the devotee to remove the cloth that was covering the crows. When he removed the cloth, Maharaj looked at the crows and they all woke up from their samadhi and flew away.

Premanand Swami was an outstanding poet. He compiled the *Harikrushnanarayancharitamrut*. It has countless verses and poems describing the divine actions of Shri hari. He has also described the Samadhi prakran in this scripture. Muktanand Swami also experienced the divine bliss of Shri Hari. Through his interactions with Muktanand Swami, Premanand Swami was inspired and compiled the Shri Haricharitamrutsagar scripture. In many of the verses, the different episodes of Samadhi that took place due to Maharaj's grace, have been described. In this scripture, Premanand Swami has even compiled a list of many of the devotees that had experienced Samadhi.

Some of these include, Parvatbhai, Gordhanbhai, Bhimbhai, Mayaram, etc.

*Note: There are countless references from the scriptures in the form of poems in the gujarati version that are not included.*



## **Essay 2: Scriptures of ancient India ignited the lamp of cleanliness**

From the vedic times, the scholars of ancient India provided the world with an ideal of how a society could be healthy, clean, and happy. At a time when most people did not know how to count to a hundred, people in India were living until one hundred and their lives were filled with good health, cleanliness, and happiness. Cleanliness, happiness and good health.

They used to pray for cleanliness, happiness and good health. In the Atharva Veda, it states that they prayed for their lives to be filled with happiness, prosperity, and to constantly be improving themselves and obtaining good qualities. These types of prayers are numerous and can be found in the Vedas and the Purans. These morals were not just mere words that they spoke, they were imbibed in their lives.

Health and cleanliness have always been tied together with happiness. From ancient times, our shastras have provided teachings on cleanliness. How in-depth are these teachings? From the Vedas to the Purans, our ancient Hindu scriptures contain teachings regarding cleanliness of the mind, body, house, kitchen, farm, hospital, and other areas. The Vedas, Smritis, and Purans all encompass the idea that a happy life is one where there is inner and outer cleanliness. Cleanliness starts with the mind and ends with understanding and imbibing it in one's life. In ancient times, inner and outer cleanliness were intertwined rather than separated, which is an ideal that many strive towards even in present day.

### **Body Cleanliness**

The first thing the shastras have advised is to keep the body healthy. For this, they have advised waking up early, praying to God, and only then beginning one's daily activities. Bhagwan Swaminarayan has also propounded the same message in the Shikshapatri. In the Manu Smriti, it is also stated that one should start one's day with a bath. In the Yagnavalka Smriti it is mentioned that, first one should clean one's face, and then gargle with only clean water. Additionally, it is also said to keep one's teeth clean by brushing regularly.

Parashar Rushi, says, one should not even begin one's day without having a bath, the reason being that throughout the day one perspires. According to Bruhad Smriti, a true bath will give a person fulfillment, satisfaction, calmness within and help prolong one's life.

Yog ratnakar states, that one should dry the body fully after having a bath because in doing so it kills the vices of the skin. He also advises that one's clothes should be clean.

### **Food Cleanliness**

The second step to cleanliness is food cleanliness. The area that one sits to eat should be cleaned before and after eating. Then, before eating, one should wash one's hands and feet. Before eating, one should properly clean mouth. In the Yagnavalka Smriti, it is stated that one should only eat out of one's plate and should not eat out of another's plate. In the Ambah Smriti, it is written that the seat cushion should be personalized for each person and not be shared. How should a kitchen be? It should be a clean, and spacious kitchen, state the shastras. How should the people be who work in the kitchen? The shastras advise that only those who bathe everyday, keep cleanly nails and hair should be allowed to work in the kitchen.

### **House Cleanliness**

The entrance of the house is made clean by, planting a tree, disposing of leaves, and watering the grass. In the Shrimad Bhagwat, it has been stated, it is the duty of a woman, in the way she decorates herself, to keep the front of the house clean.

### **Air, Water and Public Places Cleanliness**

We all know that impure air and water contains bacteria and that being unclean can lead to illness and disease. However, it might surprise us to know that these are not discoveries of the modern era, in ancient times, our Hindu shastras stressed the importance of using pure water for our daily activities and staying in a clean environment. It is stated that one can become sick by bathing in impure water which contains urine, leaves, and water that has dead bodies.



This not only applies to bathing water, drinking water should also be clean. There are four ways to make water pure:

- 1) through sun and moon rays
- 2) boiling water 25%
- 3) boiling water 33%
- 4) Boiling the water and then letting it cool

The shastras have also said that one should always strain water and milk. Another shastra states that the decaying of leather also leads to pollutants and creates diseases. Hence, to purify this type of air, the shastras say that advise us to light ghee lamps. Shushrut Sahita points out that, air pollution harms humans and therefore, air should also be kept clean.

Grass and decaying plants cause diseases such as diarrhea, the shastras say. The shastras advise us not to urinate or defecate, spit around public places in order to keep the environment around us clean. A clean environment means that we will be healthy and those around us will be healthy as well. The Manu Smriti and Skand Puran state, one should not use open public spaces as washrooms. Since Swine flu and other diseases can start, and spread as a result of uncleanness in public. In Charak Sahita, it stresses the importance of keeping medical instruments and medical facilities like hospitals clean and sanitary.

There used to be fines for polluting. If someone was caught polluting or even dirtying a public place, they would have to pay a fine. You could even get a fine for polluting lakes and oceans!

From birth to death, the shastras show us how to maintain cleanliness in all aspects of our lives. There are even guidelines which provide advice on how to keep dead bodies clean. Rishis from Yagnavalka to Kautilya tell us how germs affect dead bodies, and stress the importance of bathing after returning home from a funeral.

Vyasji in the Mahabharat provides the anecdote of Nal Raja and writes that he lost his wife and wealth all because he forgot to wash his hands and feet after using the bathroom. If one wants to develop spiritually, one needs to have mental and physical cleanliness. The Gita states penance is the body's way to ultimate cleanliness. Bhagwan Swaminarayan has said that to become pure internally, one has to be free of the three bodies, gunas, and further states that in order to become brahmarup we need to be pure both externally and internally. Pramukh Swami Maharaj is the walking form of the shastras, and by following his agnas we can become pure internally and externally.

### **Essay 3: 'Harijan thaine haan-varadha sukh-dukh manma nav dharie'**

Muktanand Swami has composed this bhajan. Despite many devotees facing all sorts of hardships, they were able to have the patience and faith during these times. In times of happiness or hardships, maintaining a calm mind can often be difficult, but yet Muktanand Swami has talked about remaining patient in such situations. Many ask, why does a devotee who offers so much worship and has strong faith face hardships. But if we look at history, hardships have only fallen on those that are righteous and those that worship God.

So no matter what, we will face obstacles and hardships. But at that time, it is important to remember to have patience and to have faith and not to lose courage. At that time, during the greatest obstacles, always remember that everything happens by the wish of God.

God is the all-doer. Gunatitanand Swami has said that God is the all-doer. Realizing this, if happiness comes our way then we should readily accept it. And if misery come our way, then we should also readily accept it. We should not feel that when happiness comes our way, that it came due to our own efforts and hardwork. Instead, we should believe that it happened due to God's wish and therefore we should be happy. And if misery befalls then we should still accept it. We shouldn't get disturbed. It has all happened due to God's will so we should readily and happily accept it. Whatever God does, is always for our best, we should always keep this in mind.



In this world, many devotees face hardships, and they usually will. However, but as a devotee of God, one should use God as their strength to understand the situation and continue working hard, without being demotivated.

Muktanand Swami gives a great example: Juvo pandvo prabhune ati pyara – The pandavas were God's most loving devotees. They always stayed with God. They would do as Krishna Bhagwan would say. Nonetheless, they had to go into the forest for fourteen years. Even when God was with them, they were exiled. Even though God was with them, they faced the entire Mahabharat war, but they still handled the burden, knowing that God was with them. This example demonstrates a true test of faith.

Even during these tests, we need to keep firm faith and conviction. Our devotion should not fall back. We should remember that God is always looking after us. Nishkulanand Swami has said in one of the verses of the Bhaktachintamani: Sukhdukh aave, sarva bhelu, tema rakhajo sthir mati, jalvish mara janane, atishay jatan kari; In this world, there is immense happiness to be found, but there is also that much misery to be found. Gunatitanand Swami has said, "whatever happiness there is in maya, it is not without misery." Muktanand Swami further says: Raja bi dukhiya, rank bhi dukhiya, dhanpati dukhit vikar me; Bina vivek bhekh sabh dukhiya, sant sukhi sansaar me...

The kings of India had immense wealth, yet their lives were filled with misery and hardship. When they tried to acquire more wealth, they would end up in the middle of long and deadly wars. This is still true today, when one country tries to take over another country it often leads to long and expensive wars that ruin both warring countries. These wars that occur are not started because there is a shortage of resources, these wars are the result of greed, jealousy, and pride. As the bhajan says, "raja bhi dukhiya, ane rank bhi dukhiya."

One who does not have anything, like a beggar (rank) also appears to be in misery. Where will they stay, what will they eat, they are worried about all the basic necessities. Their entire life passes worrying about all the things they don't have. And what about those with wealth? Muktanand Swami says that "dhanpati, dukhit a vikar me" – meaning even those with immense wealth are not free of misery and sufferings.

Well how can a wealthy person be full of misery? They have to worry about what to do with their wealth, how to take care of it, and even worry about robbers stealing from them. They may appear to be happy with all that money they have accumulated but there are countless examples of wealthy people who live sad, miserable lives. So then who is happy?

*Bina vivek, bhek sabh dukhiya*

What about the sadhus that have renounced the world? They must have vivek, in the sense of knowing what is right and what is wrong. If they start collecting things, or try to hold positions and gain prestige after renouncing the world, then what benefit is it to them? That is just going to make their lives miserable. After walking on the path of detachment, they should not seek to remain attached to anything. They should be conscious about what to do and what not to do. In this way, they can prevent themselves from falling into the misery that awaits them if they break from their conduct.

There were once two Bawas, by the name of Khimdo and Himbdo. They were both naked bawas. While they were travelling, they came to a village and took rest under a tree. There were many mosquitos flying around and it kept bothering them. At the same time, a thief came to steal from these bawas, thinking that they would have lots of things hidden. But really, they had nothing. So while the bawa was searching for things near Khimbdo, Himbdo noticed that the mosquitos were moving away from Khimdo. Himbdo requested Khimbdo to send the thief towards him so that the mosquitos would fly away from him too and let him have restful sleep. Such was their situation – that they had nothing and found pleasure in having sound sleep.

There was once a Guru and his disciple. The Guru, kept some gold and money in a small pouch with him. The disciple was unaware of this. As they were travelling, they entered a forest. At that time the Guru asked his disciple if he was afraid of anything ahead, and the disciple answered that he was not. As they went further the Guru once again asked him if he was afraid, and he denied it



once again. This went on every few miles and the disciple kept saying no, but did however get curious as to why the Guru kept asking him the same question. While they were resting, the disciple looked through the Guru's belongings and found all the gold and coins and decided to throw them into the river. They moved on and once again, the Guru asked him, is there anything you're afraid of? This time, the disciple replied that anything that could have caused fear, has been discarded and explained how as a sadhu, one should not keep any possessions as that can instill fear within us.

Even after renouncing the world, sadhus must still renounce the internal qualities of ego, jealousy, anger, etc. Similarly, even householders must become free of such attachments and also learn to overcome those internal characteristics.

Muktanand Swami says that anyone who wishes for any of those qualities or is unable to overcome them is forever in misery. So who then, is happy?

*Sant sukhi Sansar me....only the sadhu is truly happy.*

The sadhu has no desire for anything in this world. He is happy and fulfilled because he relies entirely on God. If something happens his way, then so be it, and if it doesn't happen, then so be it. He is not disheartened in any way.

The root cause of much of the misery and unhappiness is because of desires and expectations.

Nobody's desires are always fulfilled. Sometimes some are and some aren't but one should believe that it is all due to the grace of God. Work hard, put in effort, but let the result be chosen by God. If we believe ourselves to be in control then whenever we are not successful, we will feel unhappy and miserable.

*Re shyam tame sachu nanu, biju sarva dukhdayak janu*

Narsinh Mehta did not have wealth or a big house or any materialistic pleasures. He only had God. But with God, he had everything he needed. And because of that, he was always happy and never felt any misery.

Spiritual wealth is the true wealth. The more we accumulate that type of wealth, then we will be able to turn all our miseries into happiness. If the wealth that we have, is used for God and his sadhu, then it becomes a source of joy, but if it is used for materialistic gains and pleasure, then it will be short lived and eventually invite misery. We should use whatever wealth we have in earning God's pleasure.

Dada Khachar gave his wealth, house, belongings, and everything in the service of God. As a result, we remember him today. Everyone that has given anything, even the smallest thing, for God, has felt immense bliss and we remember them to this date.

We have to remember to our true wealth is that we have attained God. We need to cherish this wealth, and take care of it and nurture it. If we keep faith in God and offer our bhakti then we will surely feel bliss.

Regardless of the ups and downs that we may face in life, we should never leave God. We should never feel that he is against us, and instead, use his strength to overcome all the hardships that we face. Even the worldly things we have that have the ability to bring misery will be transformed to happiness.

Just as a building has a strong foundation and allows one to peacefully sleep inside, similarly we need to build a strong spiritual foundation. That will allow us to stay calm in times of hardships and always feel profound bliss.