

Bochasanwasi Shri Aksharapurushottam Swaminarayan Sanstha  
Satsang Sikshan Parixa

**SATSANG PARICHAY - 1**

Time : 9.00 to 11.15 a.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 ( 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: SAHAJANAND CHARITRA, 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. "Why are you staging this drama of death." (29/164)
  - 👈 Bhai Atmanand Swami to Shriji Maharaj
  - 👈 Maharaj resolved to go to dham. He would not take any food or water. He looked as then as he appeared in the form of Nilkanth Varni from the forest so Bhai Atmanand Swami approached Maharaj and said the above words.
2. "There would have been a bloody skirmish, and increased bitterness and enmity." (17/108)
  - 👈 Shriji Maharaj - to The Darbars
  - 👈 After Insult at Anand the Darbars said to Maharaj "We the brave were beaten with reeds and if people were to know about this no one will employ us." so Maharaj uttered the above words.
3. "This sadhu is as great as me." (27/154)
  - 👈 Shriji Maharaj - to Nawab of Junagadh
  - 👈 When Maharaj did Murti Pratishta at Junagadh the Nawab said "When you have built such a big mandir here, either you or an equally great fakir should stay here so Maharaj said the above words.

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

1. Shriji Maharaj thought, "I should not stay with such people. Let me return to some secluded forest area." (18/110)
  - A. The two jealous sadhus Haryanand and Nirvikalpanand Swami could not stand Muktanand swami's praise. They murmured "This can't be called an extraordinary achievement. Maharaj became unhappy and thought they don't respect their elders and have no control over them. Therefore I should not stay with such people. so Shriji Maharaj thought, Let me return to some secluded forest area.
2. The devotees of Shriji Maharaj are proud of their supreme attainment. (5/34)
  - A. Maharaj taught people to gain strength by refuge to God and by leading a pure religious life. He made devotees fearless. Therefore the devotees of Shriji Maharaj, even today are not afraid of kal, karma, exorcists, dakla, jogis, jatis, Bhairav,

Bhavani, talismans, good or bad omens, imaginary gods and goddesses, virs or pirs. so the devotees of Shriji Maharaj are proud of their supreme attainment.

3. Shriji Maharaj made sadhus give up their shikha and sacred thread. (6/44)
- A. The bawas abused insulted or even beat the sadhus. They tolerated everything and even when they pull out their sacred thread, kanthi and puja. But these naked bawas sent their women attendants to harass them. Maharaj was pained to hear this. so Shriji Maharaj made sadhus give up their shikha and sacred thread.

**Q.3 Write short note on any ONE of the following. (in 15 lines) (Total Marks: 5)**

1. **Magniram Becomes Advaitanand (2/8-11)** Magniram was a Dravidian Brahmin, an austere aspirant goes in search of God. He believed that if you please Goddess Sharda, one can realize God. Magniram won the favour of Goddess, Sharda-Saraswati but the Guru told him to marry his daughter. He refused and said, "I want to remain a brahmachari all my life. Besides, my guru's daughter is a sister to me. so I will not marry her. He left for Jagannathpuri. He used his powers donned the dress of a mysterious sadhu and collected gold-mahors from the kings, yogis, mahants by impressing them with his black magic. Gusaiji, the head priest told Magniram to win over the mighty Swaminarayan at present in Mangrol. He conveyed to king of Mangrol, "Send me 5,000 rupees or I shall shower stones on your town and with one mantra burn the entire town to ashes. King Gajefarkhan said, "Bawaji, I am prepared to pay not 5,000 but 10,000 rupees provided you win our Bhagwan Swaminarayan with your powers. He threatened Maharaj and asked for 10,000 rupees. When Maharaj refused and said, "If you want food, we are prepared to serve you food. If you want to send goddess you can do so. You can try your occult powers and black magic. We do not fear anything. He returned his lodgings and he invoked goddess Sharda. But the goddess advised and said in conclusion "Swaminarayan is superior to Indra, Chandra, Brahma, Vishnu, Mahesh and he is the master of all the Gods. He is the object of my worship too. So many goddess like me long to serve at his feet. Therefore, be humble and seek his patronage and please him by jnan, service and bhakti. This advice opened the inner eye of Magniram. He told Maharaj to forgive him. Maharaj said then remove your long beard, moustache and thick matted hair. our sadhus shall trample on your moustache and matted hair. Do you agree to this? He said, "It will be my great fortune." One of the devotees remarked, "Maharaj this man is a bawa. It is very difficult for a bawa to overcome his ego. He must be pretending to deceive others. Maharaj tested him by asking him to carry a bundle of the sadhus slippers on your head and circumambulate the assembly five times. Only then will you be absolved of all the sins you have committed upto now. He carried the shoes on his head. When his disciples saw this, they remarked, "What are you doing Magniram?" He replied "I am doing this for my salvation." He requested once again to Maharaj to make him sadhu. Maharaj made him sadhu and named him 'Advaitanand Swami.' The sadhu as well as the devotees also knew him as 'Devi-vala Magniram.'
2. **Test of Jiva Khachar (11/74-75)** There was no rain and fodder for cattle was in short supply and the month of shraavan was about to end. The devotees approached Maharaj and prayed, please be merciful and kindly command Indra to send rain. Maharaj scolded Indra. so Indra became active. There was a great thunder storm. Jiva Khachar's house was collapsing. Maharaj then said "I asked you not to take me to your house, yet you brought me." Now your house has fallen down. Where will you keep me? Jiva Khachar brings Maharaj in his newly constructed house. Maharaj said "I feel hungry" serve me some hot food. Jiva Khachar saw that the fuel and the stove were wet and unsuitable for cooking so he chopped his new cot and used it as fuel. Fresh food was cooked for Maharaj. At

midnight where Maharaj was sleeping, there were cries for help 'Save us, save us.' My house is coming down. The crossbeam has fallen down. Please rescue my children and cattle. Maharaj quietly got up, silently opened the door and made his way in the heavy rain to the house of Lakha and Deva Patel. He lifted the crossbeam onto his shoulders, allowing the ladies, children and cattle to come out safely. Next morning Maharaj said, "The sadhus had no food last night. We want to test the affection of town and goes to collect bhiksha. Jiva Khachar, the landlord, also accompanied him holding one end of the bag and started chanting 'Narayan Hare... Sachchidanand Prabho'. In this way Maharaj tested Jiva Khachar.


3. **Our Jadbharat (23/131-132)** It was the month of Magshar, in Gadhadra, a devotee offered Maharaj a coarse, thick and rough blanket which rubbed against the skin. It would cause bruises on it. But as the devotee had offered it with great love, Maharaj covered himself with it during discourses everyday. Some of the devotees tactfully tried to make Maharaj part with the rough blanket. Maharaj gave them softer shawls, but refused to give the coarse blanket. On the day of punam early morning when Maharaj was discoursing a devotee came there with a smooth shawl for him. Muktanand Swami confided to Gunatitanand Swami, "You try to make Maharaj part with it. Gunatitanand Swami replied, 'I'll do it. When the devotee offered the soft shawl to Maharaj. Swami asked to give back coarse blanket. Maharaj refused. Therefore Muktanand Swami remarked, 'Maharaj! This Nirgunanand Swami is like Jadbharat.' He prefers this coarse blanket. Maharaj burst into laughter and said "Take this, our Jadbharat."

**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. What resolution did Shriji Maharaj make upon hearing the dialogue between Mulji Brahmachari and the Kanbi farmer? (9/64)  
A. Maharaj resolved "I want to liberate these Kanbis and even all the lower class people. I want to uplift all of them. No one is to be left out this time."
2. Who did Shriji Maharaj make recite verses from the Koran? (3/22)  
A. Shriji Maharaj made Karsanji Bhaat recite verses from the Koran.
3. When asked by Shriji Maharaj who was unable to recite a verse that guides one to moksha? (11/80)  
A. Dinanath Bhattji was unable to recite a verse that guides one to moksha.
4. Where did Shriji Maharaj build the first shikharbaddh mandir? Which murtis did he consecrate in this mandir? (21/125)  
A. Shriji Maharaj consecrated first shikharbaddh mandir at Ahmedabad and He consecrated the murtis of Nar-Narayan dev.
5. What memento did Shriji Maharaj give to Ardeshar Kotwal? (24/137)  
A. Shriji Maharaj gave his pagh as memento to Ardeshar Kotwal.

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

 **Note : One or more of the options may be correct. Full marks will be awarded only if all the correct options are chosen, otherwise no marks will be awarded.**

1. 1, 3, 4 (10/71-72)
2. 2, 4 (14/94-95)

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

1. Vyapkanand Swami (1/3)
2. Jagjivan Mehta (7/47-48)
3. Gunatitanand Swami (26/151)
4. Atmaram Darji (28/157)

(SECTION-2: SATSANG READER PART-2, 4<sup>th</sup> Edition April - 2011)

**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. "To you, gold and dust are alike." (4/31)
  - ⇒ Acharya Maharaj - to Swami (Gunatitanand Swami)
  - ⇒ Swami honoured the request of Acharya Maharaj and on the next day went with the sadhus to his haveli to take lunch. Acharya Maharaj brought a gold plate and requested Swami to take food in it. Therefore Acharya Maharaj uttered the above words.
2. "Learn and practice the wisdom of this Vachanamrut." (7/54)
  - ⇒ Swami (Gunatitanand Swami) - to Jaga Bhakta
  - ⇒ Once, in the afternoon assembly, Gunatitanand Swami asked Yogeshwardas Swami to read Vachanamrut, Gadhada I, 61 and then he gave his earned comments on it, he turned to Jaga Bhakta and said the above words.
3. "Shriji Maharaj does not allow me to stay with him." (3/23)
  - ⇒ Mulji Brahmachari - to a carpenter woman
  - ⇒ Maharaj did not say even Jay-Swaminarayan when Brahmachari carried a basket of 30 k.g. of mangoes for him. A carpenter woman recognized him and asked "Brahmachari! Why have you not been seen lately?"

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

1. Shriji Maharaj arranged a rota which alternated every ten days between the sisters. (6/44)
  - A. Maharaj decided to eat for the first half of the month with Jivuba and during the second half of the month he dined at Laduba's place. Even then when there was any adjustment in the calendar the sisters would feel disappointed. Then Maharaj arranged a rota which alternated every ten days between the sisters. This arrangement satisfied both of them.
2. Jaga Bhakta became extremely disappointed and remained speechless for some fifteen minutes. (7/57)
  - A. In 1897 (Samvat 1953) during Janmashtmi festival at Junagadh, Bhagatji Maharaj and Jaga Bhakta met each other after many years. Both of them happily recalled the old incidents from when Gunatitanand Swami was alive. Observing the enthusiasm and vigour in the satsang, Jaga Bhakta thought, "If the murtis of Akshar-Purushottam are consecrated, it would end all doubts regarding the upasana. Acharya Viharilal Maharaj had great respect Shastriji Maharaj so Jaga Bhakta asked him to send a message because he was confident that as Viharilalji Maharaj was childless, he would readily agree to this proposal. But this did not happened so Jaga Bhakta became extremely disappointed and remained speechless for some fifteen minutes.

**Q.9 Write short notes on "Dada Khachar's enthusiasm for following Maharaj's command." (5/35-37) (in 15 lines). (Total Marks: 5)**

(1) Dada Khachar served Maharaj with deep love and devotion and Maharaj was never tired of praising him in public. Therefore, Jiva Khachar grew jealous of Dada Khachar. As Dada Khachar had no child, Jiva Khachar had an eye on his property. During that period Dada Khachar fell seriously ill. Jiva Khachar thought, "On the death of Dada, I will inherit his estate." The omniscient Maharaj read his mind and in order to thwart Jiva Khachar he advised Dada Khachar, "Dada, you assign your estate to your two sisters." Without a moment's hesitation or doubt Dada Khachar signed over his estate to his two sisters. He didn't even think, What will I do to survive? When Maharaj inquired, What will you do now? Dada Khachar replied, I will go to Bhavnagar and serve the king. Then

Maharaj sent for the two sisters and said, "What will you do when you have to go to Bhavnagar in connection with the estate? So appoint a manager. He called Dada Khachar back and said, "Instead of looking for a job elsewhere, stay here at the darbar and serve your sisters." Dada willingly accepted Maharaj's offer, and for almost a year looked after the sisters estate. Once, Maharaj called both the sisters and said, "Why do you need this estate? Return it to Dada Khachar. Thus, he had the estate transferred back into Dada's name. Only a most trusting devotees like Dada Khachar could have passed through such a severe test. No one else could have acted in the manner he did. (2) During his stay at Gadhada, Maharaj frequently went to the river Unmatt Ganga, also known as the river Ghela, to bathe in the company of Sadhus and devotees. Once, while returning from the river, he saw some bawas camping in the open air on a hillock. When Maharaj saw them, He turned to Jiva Khachar and said, "These bawas are living here in the open. It will be good if we build a dharmashala or something for them. Jiva Khachar replied, Maharaj, there are many such wandering bawas. How can we take care of them all? Maharaj remained quiet. Later, Maharaj made the same suggestion to Dada Khachar, who, with folded hands, replied, "Maharaj, I am willing to give my darbar for the sadhus to stay." Maharaj asked him, "If you allow the sadhus to stay in the darbar, where will you live? "Maharaj, we will go and stay in a small hut/amid the trees on the banks of the river. But how can we allow the devotees of God to suffer like this? When Maharaj heard him speak like this, Maharaj remarked, "After all, Dada is Dada! Another like him cannot be found anywhere." Thus, Dada Khachar was always ready to honour Maharaj's command.

**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. What did Jaga Bhakta recite like the Shikshapatri after his daily puja? (7/55-56)  
A. Jaga Bhakta after puja recited the complete list of devotees from Gujarat who had firm faith in Akshar Purushottam philosophy.
2. What did Bhaktimata say when the women asked her again to dwell among them? (6/43)  
A. Bhaktimata replied "I am a pativrata woman, so if you all observe dharma then I will stay among you."
3. What were the names of the parents of the first Acharya of the Ahmedabad diocese? (4/29)  
A. The first acharya of the Ahmedabad diocese Acharya Ayodhyaprasadji's parents names were Rampratapbhai and Suvasini.
4. To support Shastriji Maharaj, with whom did Krishnaji Ada sever all his relations? (8/66)  
A. To support Shastriji Maharaj, Krishnaji Ada severed all his relations with his gurubhai and dear friend Himrajbhai forever.

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

**Topic: Premanand Swami's devotional songs (3/12-16)**


**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 the sequence of sentence numbers is correct. Otherwise no marks will be given.**

(1) Write the correct sentence numbers 


1	4	6	7	8	9
---	---	---	---	---	---

(2) Correct sequence of sentences 

1	9	8	6	4	7
---	---	---	---	---	---

 **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 complete correctly.  
Otherwise no marks will be awarded.**

1. **Sadguru Nityanand Swami** : There is a village called Datiya near Lucknow. A Brahmin called Vishnu Sharma lived there. His wife's name was Virjadevi. (1/1)
2. **Shri Krishnaji Ada** : Himrajibhai, who was one of the leading devotees of Gunatitanand Swami, had signed the resolution calling for Shastriji Maharaj's expulsion from the mandir. Himrajibhai was an influential man in the Rajkot mandir. (8/66)
3. **Swami Jaga Bhakta** : At the young age of fourteen Jaga Bhakta was married to Amarbai of Hamapar. Even then nothing could lure him towards the life of a householder. (7/50)
4. **Acharya Ayodhyaprasadji Maharaj** : The first Acharya of the Ahmedabad diocese, Acharya Ayodhyaprasadji was born in Chhapaiya on Jeth sud 11, Samvat 1865. (4/29)

**(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. **Foundation of personal progress: Good Reading:** (1) The meaning of self-development is personal development or individual development. (2) factors responsible for self-development are education spirituality, sincerity etc. but reading habit plays an important role - can quote few incidents which proves the development of individual after reading. (3) Reading definitely raises progress of an individual but if someone wants to reach the top most growth than one has develop the good reading habit or Reading etiquette should be developed. It is said that "Books are our best friends." By reading good books one can develop good feelings or emotions, and learn moral values. - everything depends upon the quality of reading - if the reading material is cheap like detective novels, horrer books - may lead a person to murder, lootmar - so saints advice us to do disciplined readings. (4) One should read books by which every individual will bring proud to the family, country and for the society - good books like history of Gandhiji, Socrates or character sketches of religious leaders or Gods - Many people have definately became a good citizen and are inspired by such reading - by reading the books of patriots or martyrs then one can develop the feeling towards the nation - by reading the life history of God one can learn the lessons of honesty or became trustworthy (events) - the most important goal of achieving moksha can be gained - In this way good books and disciplinary reading helps every human being to develop in their field - Conclusion.
2. **The Lustre of Youth: Morality:** (1) The synonym of youth is heavy commotion or intense zeal, life's golden period, a revolutionary change, new creation everyday. Youth means to pluck the stars and wear a garland in the form of achievement. (2) Youth means to turn the path of thorns into lovely patals within no time - different elaborated definations of youth - The dignity of youth does not lie how or what type of work or career you are on but the real dignity lies in the moral value of youth - what are there values - the most precious thing of youth is ethical values - by the intense zeal he can not only shine his own future but through this morally sound character he can change and shine the whole world too. What is this youth's lusture and intese

zeal? Heavy commotion means follow religious code of conduct, truth, justice, duty, sincerity through which youth remains away from theft, murder, corruption, rape etc. and lead a responsible life - (3) Spirituality has got strong and deep relation with good ethics - There is no fruitful value of morality without spiritualism. If the flower of ethics blossoms during youth than its fragrance spreads everywhere. Young Abraham Lincon, Mahatma Gandhi and Sardar Patel brought lime-light into the life of many people, that is why their names are craved in the world history. The one and only quality of ethical values becomes the precious jewel of youth. (4) In the country without trust and honesty world, society, family there are problems among the brothers, husband-wife, boss-employee and even in the life of students which is universally accepted. Though the result of the honesty may not be seen immediately but later on they are proved satisfactory and happy. Some youth do believe that your honesty may lead you to starvation but on the other side there are youths who are not ready to leave truth or honesty even at the unavoidable circumstances. According one ethical-story about the thief who spoke only truth. Thief planned to rob with the king who was in disguise from the king's palace out of ten pots the thief had stolen only four pots - the rest were stolen by king's minister or executive chief, and he told the king that only two are in the shelf. King knew everything - so he made the thief as his minister because he was honest - the minister was banished - honesty can bring pride even to an ordinary thief and dishonesty can bring down to the lowest ladder. (5) An account officer of Rajkot refused a bribe but saved the loss of 145 crores. This honest young man was the staunch volunteer of B.A.P.S. named Shaileshbhai Sagpariya, Govt. officers at least earn a handsome amount but a rickshaw driver of Bardoli Mr. Vinod Bhandari returned a packet of diamond worth Rs.1.5 lakh to the owner. The owner on seeing his honesty highly appreciated him. (6) The Adolescence or the youth of B.A.P.S. gurukul did not copy in the exam inspite of the supervisor telling him - Swamishri came to know - enquired - became very happy - Swamishri really blesses to such youngsters, today they have doing M.B.B.S. (7) This way on one hand we can see the news full of scandals without ethical values, on the other side there are such shining youths - with the help of these youngsters many problems can be solved. The society is getting ready with such cultured and honest youngsters. - Conclusion.

3. **Bhagwan Swaminarayan's guidance on Discipline:** (1) The flame of restraint will always remain bright through codes of conduct and rules through this mumukshus can attain path of moksha - it was a dark world before 100 years ago - people were suffering from the diseases of politics, lootmaar, drug-additions or to escape or get cured from these diseases. Maharaj used to prepare the medicine by teaching the lessons of restraint and how to control over the senses - can quote few incidents. (2) Even in those days Maharaj prepared the saints with penance, sacrifice, tolerance, morality sound character - male-female devotees - this is ever lasting - to make devotees Maharaj laid the strong foundation of rules - morals - In any period or for the further generation, the entire human-race will remain ever indebted to Maharaj for showing the path of spiritualization without obstacles. (3) He used to wander in the villages blowing the trumpet of ethics - used to give discourses during all the events - which built the character of every human carefully - it was noted by the saints of Maharaj, when he himself did the discourse - it is written and named as Vachanamrut and Haricharitamrut-sagar. It is Maharaj's word as well as the words of Paramhansas and it is tuned even in the kirtans or spiritual songs - He has defined advice for controlling different phases of life like control of senses, rules - manners - control over tongue(taste) religious - take pious or pure food. (4) Vachanamrut In Gadhada-I-18 it is said if the sense organs are used without understanding, then even his internal soul gets dirty. If it is used according to Maharaj's advice, He blesses them through soul, it is said in the same Vachanamrut. He has showed the solution for controlling the sense organs while doing darshan. One should concentrate on Maharaj's murti. The control over vision is described in (Vachanamrut Sarangput-2) If you cannot control your

sense organs, they you should be punished is said in (Loya-I) If one is free from desires, you can achieve anything. (Loya-6) with sense of vision (Loya-8) - The solution of sharpness sense organs. (Gadhada-II-16) By remaining free from desires one can remain in this world and the other world too. (Gadhada-II-33) In many Vachanamrut it is adviced one can control the senses if everyone follows the rules the strictly. **(5)** Shri Hari Charitramrutsagar company of saints to rule - those who follow the rules, are free from the danger of desires. (8/17/29-32) If even a good person can be changed like an danimal if he gets associated by seeing movies, playing holi, consuming liquor - penance of great rishis over thousand years has gone in vain - adviced to control mind - (8/18/17-36) (14/27/22-28) A life without discipline is like a farm without boundry - those who want to attain moksha one must have control - Even if you seek shelter at God, but don't follow any niyam, then it is like a broken boat could not reach the seashore - different rules for male-female. There are no devotees like Gopis but the devotees who follow the niyams are better than the Gopis - controling the banned food is better then medicine - In the same way devotees also should remain in a disciplined way. Banned should be in different ways **1.** Keep your physical body in a subjugated manner - then only your body remains in a controling way. **2.** Firmness should be trained by thinking that the soul is unbreakable, permanent undivided etc. **3.** Advice to win over the sense of taste. **4.** Don't involve in other's discussion without thinking saints are like boat - do their service seva happy. **5.** Be gurumukhi. Don't try to do what you want. It's easy to jump in five rather then to stop being adoment. **6.** Don't allow your soul to get distracted by mind - this is known as self-detachment - People with self-confidence are simple by nature - If you think about ascetic named Jadbharat, then our eyes gets filled with water. But at the same time when we think about Prahalad, Bali, Priyavrat, Shuk-Sankadik etc. We feel happy and proud for such disciples. **7. Conclusion:** People who lack control over their organs are like animals - Maharaj likes to stay only with the people who are free from desires with this quality even the Brahmands propterty of Shiv and Brahma is useless - Maharaj has described to the entire human race which is very necessary - that is why the flow of advice is carried on by Pramukh Swami Maharaj in the present time.

