

**SATSANG PRAGNA - 2 : PAPER - 1**

**Q.5 Complete the following quotations. (Total Marks: 6)**

**Note: For above question Vachanamrut quotations will be asked from below.**

1. Therefore, just as one shuns a vile person, one should immediately shun the company of those persons and those shastras that refute the upāsānā of God and break one's master-servant relationship with God. **(Kariyani 10: Checking the Pulse; Austerities)**
2. By the grace of God, those who are devotees of God may become like Brahmā, Shiv, Shukji or Nārad; they may even become like Prakruti-Purush; or they may become like Brahman or Akshar. However, no one is capable of becoming like Shri Purushottam Nārāyan. **(Kariyani10)**
3. But my zeal and principle is just this: One should strive to please God by performing austerities. And realizing God to be the all-doer, one should offer bhakti to him while maintaining a master-servant relationship. Also, one should not allow the upāsānā of that God to be violated in any way. **(Kariyani 10)**
4. Therefore, a person who has affection for God would never disobey God's command. He would only act according to God's wishes. That is the characteristic of affection. **(Kariyani 11: The Characteristic of Affection)**
5. Then wherever such a devotee goes by God's command, the form of God also goes with him. Moreover, just as that devotee cannot remain without God, in exactly the same way, God also cannot remain without that devotee. In fact, he does not leave the heart of that devotee even for a blink of an eyelid. **(Kariyani 11)**
6. If a person attains the company of the Sant, realizes the form of God through the words of that Sant, meditates on that form of God and imbibes the words of God in his heart, then the kāran body attached to his jiva is burnt completely. **(Kariyani 12: Destroying the Kāran Body; A Tamarind Seed)**
7. Your minds must not be becoming as stable while meditating or by turning the rosary as perfectly as they do while you are listening to these discourses. Thus, one should listen to the discourses of Purushottam Nārāyan with faith and love. There is no better method to stabilize the mind and to free it of the desires for vishays. **(Kariyani 12)**
8. Similarly, through the bliss of one's ātmā, one should remain fulfilled within. Externally, one should obstruct the 'inflow' of the vishays through the indriyas. This is the only definite method for overcoming lust, anger, etc. Except for this, though, they cannot be overcome by fasting alone. **(Gadhada II 2: A Small Streamlet of Water)**
9. If a person lacks vairāgya, but intensely serves a great Sant, and obediently perseveres in his observance of the injunctions of God, then God will look upon him with an eye of compassion, and feel, 'This poor fellow lacks vairāgya, and lust, anger, etc., are harassing him very much. So now, may all those vicious natures be eradicated.' As a result, they will be eradicated immediately. In comparison, if he were to endeavour in other ways, those swabhāvs may be eradicated, but after a great deal of time and effort – either in this life or in later lives. If such vicious natures are eradicated instantly, then it should be known that they have been eradicated by the grace of God. **(Gadhada II 7: A Poor Man)**
10. There is a vast difference between the activities of a devotee of God and the activities of a non-believer. How? Well, all activities of a non-believer are for pampering his indriyas, whereas all activities of a devotee of God are solely for serving God and his devotee. As a result, the devotee's activities are a form of bhakti. **(Gadhada II 11: All Karmas Becoming a Form of Bhakti)**
11. Therefore, if in any way a person perceives a flaw in a devotee of God who, by God's command, performs karmas for the purpose of pleasing God, then adharma and its retinue will enter and reside in the perceiver's heart. **(Gadhada II 11)**
12. In fact, you also see this form of God, but you do not comprehend it fully. However, when you come to comprehend this fact, you will not encounter any difficulty in subduing the desires for the panchvishays and swabhāvs such as lust, anger, etc.; they will be subdued easily. **(Gadhada II 13: Divine Light)**
13. So, even though God assumes a human body, he is still divine, and the place where he resides is also nirgun. His clothes, jewellery, vehicles, attendants, food, drinks, etc. – in fact, any other objects which become associated with him – are all nirgun. One who realizes God's form in this manner does not harbour any affection for the panchvishays, just like I do not. He becomes independent. **(Gadhada II 13)**
14. It is this Purushottam, who transcends Akshar, who is the cause of all avatars. All avatars emanate from Purushottam, and they merge back into Purushottam. **(Gadhada II 13)**
15. Such discourses regarding the nature of God cannot be understood by oneself even from the shastras. Even though these facts may be in the shastras, it is only when the Satpurush manifests on this earth, and one hears them being narrated by him, that one understands them. They cannot, however, be understood by one's intellect alone, even from the shastras. **(Gadhada II 13)**
16. Realize that the form amidst the divine light is this Mahārāj visible before you. If you cannot do that, then at least realize, 'Mahārāj sees the form which is amidst that aksharrup light.' Even if you can understand this much, you will be able to maintain affection for me. As a result, you will attain ultimate liberation. **(Gadhada II 13)**

17. Therefore, faith in dharma naturally develops in one who possesses faith in God. However, if one maintains faith in dharma alone, then faith in God will decline. It is for this reason that one who is intelligent should certainly maintain resolute faith in God, since thereby faith in dharma will also remain firm. **(Gadhada II 16: Faith in God and Faith in Dharma)**
18. Therefore, regardless of whether a person possesses intense vairāgya or not, if he conquers his indriyas and keeps them within the niyams prescribed by God, he can conquer the desires for the vishays more thoroughly than one does so with intense vairāgya. Thus, one should firmly abide by the niyams prescribed by God. **(Gadhada II 16)**
19. 'An ekāntikbhakta does not believe his body to be his own true form; he believes himself to be chaitanya. He does bhakti of God while observing dharma, jñān and vairāgya. Also, he maintains no desire for any object other than God.' When he becomes such a sadhu by worshipping God in this way, then there is no greater status than that of a sadhu. **(Gadhada II 22: Two Armies; The Consecration of Nar-Nārāyan)**
20. In a kingdom, the queen's authority is equal to that of the king. In the same way, that sadhu possesses as much majesty as God. **(Gadhada II 22)**
21. In fact, my nature is such that I do not become easily pleased or displeased over small matters. Only after I have observed for many days whether a person is worthy of my pleasure or displeasure do I become pleased or displeased. Never do I become pleased or displeased with a person merely upon hearing someone else's opinions of that person. **(Gadhada II 28: Mahārāj's Compassionate Nature; A 'Lifeline')**
22. 'If one is a genuine devotee of God, then I am a devotee of that devotee, and I do the bhakti of such devotees of God.' This is my greatest virtue. A person who does not have that virtue is not worthy of any type of glory. **(Gadhada II 28)**
23. If a person strictly observes that vow, then even if I were a thousand miles away from him, I would still be close to him. Conversely, if a person is slack in his observance of the vow of non-lust, then even if he is beside me, he is as good as a hundred thousand miles away. And I only like the service offered by a devotee who is lust-free. **(Gadhada II 33: The Vow of Non-Lust)**
24. Similarly, the indriyas have never become satisfied by the vishays, and they never will be. So, now, one should eradicate one's attachment to the vishays. Furthermore, one should consider the virtues of the sadhu who speaks to one harshly and should not think ill of him. **(Gadhada II 47: A Split in the Pruthvi Down to Pātāl)**
25. All renunciants should abide by the dharma of renunciants, all householders should abide by the dharma of householders, and all women should abide by the dharma of women. Even in this, one will not become happy if one behaves less than what is prescribed; nor will one become happy by behaving beyond what is prescribed. **(Gadhada II 51: The Characteristics of One Who Behaves as the Ātmā)**
26. Only one who follows the commands of the Satpurush can be said to be under the influence of favourable circumstances. To deviate from those commands is the very definition of adverse circumstances. Therefore, only one who follows the commands of the Satpurush is behaving as the ātmā. **(Gadhada II 51)**
27. I also constantly feel as if death is imminent at this moment for myself as well as for others. In fact, I constantly regard each and every worldly object to be perishable and insignificant. **(Gadhada II 55: A Goldsmith's Workshop)**
28. The mind of an ekāntikbhakta of God contemplates only upon the form of God; his mouth sings only the praises of God; his hands engage only in the service of God and his devotees; and his ears listen only to the praises of God. **(Gadhada II 55)**
29. In the four Vedas, the Purāns and the Itihās shastras, there is but one central principle, and that is that only God and his Sant can grant liberation. In fact, God's Sant is greater than even Bhava, Brahmā, and the other devas. So, when one attains God or his Sant, then, apart from this, there is no other liberation for the jiva; this itself is ultimate liberation. **(Gadhada II 59: Ultimate Liberation)**
30. Only those who have accumulated a great number of merits from performing good deeds receive the opportunity to serve God's Sant, but those who have a few merits do not. So, one should develop affection for God's Sant just as one has affection for one's wife, son, parents or brother. Due to this affection, then, the jiva becomes absolutely fulfilled. **(Gadhada II 59)**
31. A person had attained God and his Sant and had served them in his past lives, then in this life, his affection for the Bhakta of God would never diminish. Nor would he waver in his faith. **(Gadh. II 59)**
32. If he is a householder, he would surrender everything he has for God and his devotees; and if required to do so, would even give his life for Satsang; and the moment his Ishtadev commands him to become a paramhansa, he would immediately become a paramhansa. If a devotee of God possesses these characteristics, then whether he sits at the front of an assembly of devotees, or at the back – he should be considered to be great amongst all devotees. **(Gadhada II 61: Niyams, Faith in God, and Loyalty)**
33. A renunciant who, despite encountering wealth and women in his travels to other regions, remains unaffected and continues to firmly adhere to all of his niyams, is considered to be great amongst all renunciants. **(Gadhada II 61)**
34. If a person has love for God and his Sant, possesses intense shraddhā in serving them, and also engages in the nine types of bhakti, then his jiva will instantly gain strength. **(Gadhada II 63: Gaining Strength)**