

SATSANG PRAGNA - 3 : PAPER - 1

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

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

1. Any weakness in observing the five religious vows which cannot be overcome by one's own thought process should be disclosed before the Sant who has no such weaknesses. If one has perceived faults in the Sant, that should also be disclosed. Furthermore, any doubts in one's conviction of God should also be disclosed. Then one can be considered to be honest. **(Loya 5: Controlling the Indriyas and the Antahkaran)**
2. Just as Dattatreya imbibed the virtues of the five bhuts, the moon, various animals, a prostitute, a virgin, his own body and others, similarly, only if a person has the disposition of imbibing the virtues of a sadhu does his foundation in Satsang become solid. If a person does not have such a disposition, then even though he remains in Satsang, his foundation is not firm. **(Loya 5)**
3. Of the dharma-related endeavours, if one maintains the vow of non-lust, all other endeavours will develop. Of the God-related endeavours, if one keeps the conviction of God, then all of the others will develop. **(Loya 6: Purifying the Company One Keeps)**
4. All flaws reside in the flaw of identifying one's self with the body. If that is abandoned, all flaws are abandoned. Furthermore, if the sole virtue of ātmā-realization, i.e., realizing oneself as the ātmā, distinct from the body, is developed, then all virtues will develop. **(Loya 6)**
5. One possessing the highest level of 'nirvikalp faith' realizes that countless millions of brahmānds, each encircled by the eight barriers, appear like mere atoms before Akshar. Such is the glory of Akshar, the abode of Purushottam Nārāyan. One who worships Purushottam realizing oneself to be aksharup can be said to possess the highest level of 'nirvikalp faith'. **(Loya 12: The Six Levels of Faith; Savikalp and Nirvikalp Faith)**
6. If a person is indifferent to his body, has firmly realized his self to be the ātmā, maintains vairāgya towards the panchvishays and has absolute faith in God coupled with the knowledge of his glory, then his mind will never become perverted – even amidst the most adverse circumstances imaginable. **(Loya 17: Reverence and Condemnation)**
7. If a person has realized the glory of the Sant, then regardless of how much the Sant scorns him, he would never become upset with the Sant. In fact, if he does find a fault in anyone, he would find it in himself, but in no way would he perceive a flaw in the Sant. **(Loya 17)**
8. Of the four types of eminent spiritual people just described, if a person serves one who is like lightning or the vadvānal fire – by thought, word and deed, while staying within the tenets of one's dharma – then bhakti coupled with the knowledge of God's glory develops in that person. **(Vartal 3: Four Types of Eminent Spiritual People)**
9. Then by performing with extreme affection such similar service of God and the Sant who possesses the highest qualities, even if he is a devotee of the lowest type and was destined to become a devotee of the highest type after two lives, or after four lives, or after ten lives, or after a hundred lives, he will become a devotee of the highest calibre in this very life. Such are the fruits of the similar service of God and God's Bhakta. **(Vartal 5: One Should Not Perceive Māyā in God; Performing Similar Service)**
10. Therefore, intense love for the Satpurush is the only means to realizing one's ātmā; it is the only means to realizing the glory of the Satpurush; and it is also the only means to having the direct realization of God. **(Vartal 11: The Destruction of the Jiva; Love for the Satpurush Is the Only Means to Realizing the Ātmā)**
11. I consider this assembly of satsangis to be far greater than the assemblies in Shvetsdwip, Golok, Vaikunth and Badrikāshram; and I see all of these devotees as being extremely luminous. Indeed, I swear by this assembly of sadhus that there is not even the slightest untruth in this matter. Why do I have to swear in this manner? Because not everyone understands such divinity, nor can they see it; that is why I have to swear. **(Gadhada III 2: The Attainment of All Purushārths; Incarnate God in the Form of the Guru)**
12. The Shrutis state: 'If a person develops conviction in the guru – who is the manifest form of God – in the same way that he has conviction in the non-manifest devas, then, as a result, he attains all of the arthas which are described as attainable.' **(Gadhada III 2)**
13. When he attains the company of such a Sant, he has, while still alive, attained he who was to be attained after death. That is to say, he has attained that which is called the highest state of enlightenment, or liberation, while being alive. **(Gadhada III 2)**
14. For a person who desires his own liberation, nothing in this world is more blissful than God and his Sant. Therefore, just as a person is profoundly attached to his own body, he should be similarly attached to God and his Sant. One should also remain absolutely loyal to the Bhakta of God. **(Gadhada III 7: An Iron Nail)**
15. Just as an iron nail that is firmly affixed to an iron surface can never be separated, similarly, one's mind should be fixed firmly at the holy feet of God. When the devotee has kept his mind at the holy feet of God in this manner, he does not have to die to attain the abode of God – he has attained it while still alive. **(Gadhada III 7)**
16. One who wishes to keep one's bhakti free from obstacles and to attain the holy feet of God,

should remain constantly vigilant at the gateway of the abode of God in the form of awareness, and should not allow any objects except God to enter therein. **(Gadhada III 9: The Gateway in the Form of Awareness)**

17. The indriyas are overcome by the four means of vairāgya, swadharma, austerities and niyams. The mind is overcome by the nine types of bhakti coupled with the knowledge of God's glory. **(Gadhada III 11: Understanding Like That of Sitāji)**
18. If the devotee has profound attachment and deep love for God and his Bhakta, just like the attachment and love that he has for his own body, then the type of bliss that prevails in nirvikalpsamadhi will continue to remain forever, even without that samadhi. **(Gadhada III 11)**
19. If a person is profoundly attached to God and his Bhakta, just as he is attached to his body, then he will not be affected by any obstacles. In fact, regardless of the extent of adverse circumstances he may encounter, he will not turn away from God and his Bhakta. **(Gadhada III 11)**
20. One who desires one's own liberation should not harbour any form of vanity – such as, 'I have been born in an upper-class family,' or 'I am wealthy,' or 'I am handsome,' or 'I am a scholar.' One should not keep any of these types of beliefs. In fact, even with a meek satsangi, one should behave as a servant of servants. **(Gadhada III 12: A Magical Technique)**
21. Specifically, like a woman who observes the vow of fidelity, he would never develop the same affection towards even other mukta sadhus – however great they may be – as he has developed towards whichever form of God he has had the darshan of. **(Gadhada III 16: The Vow of Fidelity)**
22. One who does engage in an argument and defeats a devotee of God is a sinner worse than one who has committed the five grave sins. In addition, I do not like even the sight of one who speaks ill of a devotee of God before me. **(Gadhada III 21: A Golden Thread; Dharma Possesses the Same Eminence as Bhakti)**
23. This Satsang is divine, and all these satsangis are exactly like God's attendants residing in Shvetadwip, Vaikunth and Golok. I, myself, swear by God and the devotees of God that I realize these satsangis to be the same as the attendants of God residing in the divine, all-transcending Akshardhām. **(Gadhada III 21)**
24. A thread of gold remains the same in all six seasons; it does not become limp even during the heat of summer. Similarly, when one's satsang is firm, regardless of the amount of misery that may befall one and however many times one is insulted in Satsang, one's mind never turns away from Satsang. Only such staunch satsangi Vaishnavs are my kith and kin. **(Gadhada III 21)**
25. What are the characteristics of a Sant who is worthy of being worshipped on par with God? Well, such a Sant suppresses the actions of māyā's gunas – the indriyas, the antahkaran, etc.; but he himself does not get suppressed by their actions. In addition to this, he only performs activities related to God; he is staunch in his observance of the five religious vows; and believing himself to be brahmarup, he worships Purushottam Bhagwān. **(Gadhada III 26: The Sant Who Suppresses His Mind and Indriyas)**
26. This manifest form of Purushottam Bhagwān is the controller of all, including Akshar. He is the Lord of all of the ishvars and the cause of all causes. He reigns supreme, and he is the cause of all of the avatars. Moreover, he is worthy of being worshipped single-mindedly by all of you. The many previous avatars of this God are worthy of being bowed down to and worthy of reverence. **(Gadhada III 38: The Sāṅkhya Shastras and Others; Remaining Forever Happy)**
27. Greed for wealth and other things, desires to associate with women, attachment of the tongue to various tastes, the belief that one is the body, affection for kusangis and attachment to one's relatives – one who possesses these six characteristics will never become happy, either in this life or even after death. **(Gadhada III 38)**
28. One should also attach one's jiva to the Bhakta of God – the great Sant – who does not identify his self with the body, who possesses vairāgya, and who feels that he has transgressed a major injunction of God even if he has transgressed a minor injunction. One should act according to his command by thought, word and deed. **(Gadhada III 38)**
29. The sense of I-ness towards the body and my-ness towards anything related to the body. These should be eradicated. Anyone who eradicates māyā can be said to have transcended māyā. In fact, it is the principle of all of the shastras that one should eradicate māyā and develop love for God. This principle must be understood – either today or sometime in the future. **(Gadhada III 39: Vishalyakarani Herbal Medicine)**
30. God has given the countless jivas of the brahmānds the pleasures of the panchvishays. But they are inferior like the piece of rotlo thrown to the dog, whereas the bliss of God himself is far superior. **(Gadhada III 39)**
31. If one attains the jñān of one's jivātmā and the jñān of God's glory as mentioned earlier, then even if one has somehow become attached to any sort of pleasures of the panchvishays, one would not remain bound by them, but would, in fact, break that bondage and withdraw from them. **(Gadhada III 39)**
32. Similarly, all of the 'arrows' in the form of the indriyas' desires to indulge in the vishays are removed when these two points have been embedded in a person's mind. That is to say, the vruttis of his indriyas withdraw from the pleasures of the vishays and become rooted only in God. Only he is a satsangi. **(Gadhada III 39)**
33. Only God is like God. Many have attained qualities similar to his by worshipping him, yet they certainly do not become like God. **(Gadhada III 39)**