

**Pragna 1 - Vachnamrut Quotations**

- 1 Gadhada I-18 Conversely, just as one's mind is polluted by association with the immoral, association with God or His Sant purifies one's mind. Even if one's mind is polluted, it is purified by listening to the words of God and His Sant.
- 2 Gadhada I-18 If However, due to the constraints of one's religious vows, one is unable to touch such a great Sant, then merely touching the dust of his feet to one's head makes one pure. Likewise, one is purified by the darshan of the great Sant, but of course one should do darshan while respecting one's religious vows. One is also purified by eating his Prasad.
- 3 Gadhada I-18 If one indulges only in pure vishays through the five indriyas, then one's antahkaran becomes pure. If the antahkaran becomes pure, one will be able to constantly remember God. However, if the objects of indulgence of just one of the five indriyas is impure, the antahkaran will also become impure. Therefore, the sole cause of any disturbance experienced by a devotee of God during worship is the vishays of the five indriyas, not the antahkaran.
- 4 Gadhada I-18 Regardless of how evil a person may be before joining the Satsang fellowship, he should be accepted into satsang after he takes the appropriate vows. If after joining Satsang, however, that person retains his evil nature, he should be removed from Satsang. If he or she is not removed, then much harm will result.
- 5 Gadhada I-18 Furthermore, if anyone attempts to imitate Me, he will definitely suffer. Why? Because Narnarayan resides within my heart. Moreover, I am eternally liberated. I have not become a mukta through the preaching of others. I exercise complete control over My man, buddhi, chitt, and ahamkar. In fact, I seize My antahkaran just as a lion clutches a goat.
- 6 Gadhada I-18 Countless have become muktas and countless more will become so. Amongst them, none have been able to indulge in pleasures of the sense and yet remain uninfluenced by them; none will be able to do so in the future; nor is there anyone like that presently. Even one who has endeavoured for countless millions of years is incapable of remaining uninfluenced amidst temptations.
- 7 Gadhada I-19 One may have the virtue of atma-realisation, but if one does not have love towards God, then one does not attain the favour of God, which can only be attained by such love. Such favour results in the attainment of the desirable and great divine power of not being overpowered by the gunas of maya.
- 8 Gadhada I-20 For a person who has attained satsang, realization of his jivatma does, indeed, lie in his own hands. One who contemplates on the greatness of God and draws within oneself sees one's own self as extremely pure and luminous. In the midst of that luminance, one beholds the form of the manifest Purushottam Bhagwan and experiences bliss in the manner of Narad and the

Sanakadik. Therefore, all deficiencies which do remain in a devotee are due to his own lethargy.

- 9 Gadhada I-20 Just as the jiva indulges in a countless variety of sights with the eyes, it similarly indulges in and knows the pleasures of the other vishays with the ears, skin, tongue and nose, but it does not indulge in the bliss of its own self; nor does it know its own nature. For this reason, it is the most ignorant of the ignorant, the most senseless of the senseless, the most foolish of fools and the vilest of the vile.
- 10 Gadhada I-21 A devotee who in his mind desires to intensely please God can do so by the following means: unshakeable resolve in observing the dharma of one's caste and ashram; intensely firm atma-realisation; dislike for all objects except God; and bhakti which is devoid of all desires for fruits, and which is accompanied with an understanding of God's greatness. It is through these four spiritual endeavours that God can be extremely pleased. They are collectively known as Ekantik Dharma.
- 11 Gadhada I-21 After such an ekantik bhakta leaves his body and becomes free of all influences of maya, he attains akshardham via the archimarg. That Akshar has two forms. One, which is formless and pure chaitanya, is known as Chidakash or Brahmamahol. In its other form, that Akshar remains in the service of Purushottam Narayan. A devotee who has reached Akshardham attains qualities similar to those of Akshar and forever remains in the service of God.
- 12 Gadhada I-21 All of our satsangis should develop the following singular conviction: We also wish to join the ranks of the aksharrup muktas and go to Akshardham to forever remain in the service of God. We have no desire for the temporary and vain worldly pleasures; nor do we wish to be tempted by them in any way.' Keeping such a firm conviction, one should offer ekantik bhakti to God.
- 13 Gadhada I-24 When one has developed 'sourness' in the form of faith in God and an understanding of His greatness, one's gums—in the form of the four antahkarans and ten indriyas—become sensitised. In that state, the jiva is unable to chew chana in the form of thoughts for the vishays with its gums in the form of the man.
- 14 Gadhada I-24 The form of God transcends maya and its gunas, and is free of all types of flaws, But it is for the sake of the liberation of jivas that He appears to be like a human. In fact, God is devoid of each of the flaws that senseless people attribute to Him. However, the intellect of the person attributing such flaws will never be freed of those flaws that he attributes to God.
- 15 Gadhada I-24 In fact, whatever types of flaws a person attributes to God will ultimately cause misery to the person himself—just as a fistful of sand thrown at the sun falls back into the thrower's eyes. One the other hand, if a person realizes God to be absolutely flawless, then regardless of his own swabhavs, he himself becomes absolutely flawless as well.

- 16 Gadhada I-24 When a fault is noticed in a devotee, one should think, “His swabhav is such that it is not suitable in the Santsang fellowship; nevertheless, he has attained Satsang. Regardless of what he is like, he has still remained in the Satsang fellowship. Surely, then his sanskars from past lives or from this very life must be extremely favourable for him to have attained this satsang.’ With this understanding, one should highly appreciate even such a person’s virtues.
- 17 Gadhada I-27 God fully resides in the heart of a person who possesses special understanding. With this understanding, he has the conviction that no one except the incarnate form of God is the cause of these wonders. He realizes, ‘The countless wonders which have occurred in the past, those which will occur in the future are all only due to the manifest form of God that I have attained.’
- 18 Gadhada I-27 God eternally resides in the heart of such a devotee who possesses countless noble virtues such as gnan, vairagya, bhakti, etc. Consequently, by the grace of God, that devotee attains countless types of powers and liberates countless beings. Despite these powers, though, he tolerates the praises and insults of other people. This itself is also a great feat, because to tolerate despite being so powerful is not easy for others to achieve. Therefore, one who tolerates in this manner should be considered to be extremely great.
- 19 Gadhada I-37 A person with such firm conviction that God has a form, even if he is an ordinary person, is still dear to Me. Kal, karma, and maya are unable to administer their power over him. In fact, God himself imparts any punishment that he is to receive, but no one else has any authority over him.
- 20 Gadhada I-37 A Sant with such a conviction is so highly respected by Me that even I place the dust of his feet on my head. In my mind, I am afraid of harming him, and I also long to have his darshan. One who wishes for liberation through the grace of God is wise, like one who wishes to cross the ocean with the help of a ship. After leaving their body, all those with such knowledge of God’s form attain a form of chaitanya in the abode of God and forever remain in His service in His presence. In fact, the darshan of such a true Bhakta of God is equivalent to the darshan of God Himself. He is so great that his darshan alone can redeem countless wretched jivas.
- 21 Gadhada I-44 Affection is constantly remembering God’s form. That is called affection. A devotee with such total affection for God never has any thoughts other than those related of God. The extent to which he harbours desires other than those of God is the extent to which he lacks in his affection.
- 22 Gadhada I-44 After discarding the feelings of I-ness and my-ness for the body and its relations, believing one;s atma to be brahmarup, and after forsaking all wordly desires, if a person worships God while observing swadharma, he should be known as a sadhu.
- 23 Gadhada I-44 No distance remains between Purushottam Bhagwan and a person who has cultivated such qualities of a sadhu. Everything else

may be possible, but to cultivate such qualities of a sadhu is extremely difficult. In fact, I am such a sadhu, because I do not have even the slightest vanity of my caste or ashram.

- 24 Gadhada I-50 A person who safeguards his liberation, even though he may possess only a limited intellect, should be considered to have a sharp intellect. On the other hand, a person who, even though possessing a sharp intellect, pays more attention to worldly affairs should be considered to possess a blunt intellect.
- 25 Gadhada I-67 “I do not understand anything at all about God. Shame on me.” In this way, he feels remorse and imbibes the virtues of the great purush. He also feels remorse after realising his own flaws. While repenting in this way, vairagya arises in his heart, and thereafter, he acquires virtues similar to those of that Satpurush.
- 26 Gadhada I-71 When God incarnates for the purpose of granting liberation to the jivas, he is always accompanied by His Akshardham, His attendants—who are formed of chaitanya—and all of His divine powers; but they are not perceived by others. Therefore, a devotee of God should realise that the form of God along with His Akshardham is present on this earth, and he should also explain this fact to others.
- 27 Gadhada I-76 A true satsangi is a person who has absolutely no flaws in the observance of the five religious vows and who remains totally undisturbed until the end of his life regardless of whatever stern commands I may impose—even if I compel him to forsake his preferences and enforce My own. In fact, I effortlessly and naturally develop affection for such a devotee.
- 28 Sarangpur 7 One should understand the mind to be the manomay chakra, and the ten indriyas to be its jagged edges. Wherever those jagged edges of the mind, in the form of the indriyas, wear away and become blunt, that place should be known as Naimisharanya Kshetra. Pious deeds such as chanting the name of God, austerities, observances, meditation, puja, etc, commenced there flourish rapidly, day by day. Furthermore, that Naimisharanya Kshetra should be known to be wherever God’s Ekantik Sant resides.
- 29 Sarangpur 7 When the jagged edges of the manomay chakra, ie. the indriyas, are worn away, then no matter how alluring the vishays may be, the indriyas’ vruttis would not be drawn towards them. Instead, they would rebound like the blunt arrow-shaft. When one is able to behave in this manner, the jagged edges of the manomay chakra can be said to have been worn away.
- 30 Panchala 3 Someone may appear to be very intelligent, but if he does not introspect over his own flaws, then his intelligence should be known to be merely worldly. Outwardly, that intelligence appears to be very sharp but he cannot be called intelligent; actually, he should be known to be an utter fool...In comparison, someone else may possess only a little intelligence, but if, after realising his own flaws, he attempts to eradicate them, then even his limited intelligence is useful in attaining liberation. In fact, only he can be called intelligent.

- 31 Panchala 3 The indriyas and the antahkaran should be kept in a witness box and in chains in the form of niyams of the five religious vows, and then they should be made to offer bhakti to God. They should not, however, be given any gratitude; they should be looked upon only as enemies. If they are regarded as benefactors, realising them to be useful in bhakti, and if they are given gratitude, then in the process of experiencing the happiness of the darshan, touch, etc of God, they will lure one to believe that there is some pleasure in women and other objects. As a result, all efforts one has made will become futile.
- 32 Panchala 7 It is to liberate the jivas and to allow those jivas to offer the nine types of bhakti to Him that God—who has a luminous and divine form—becomes like a human out of compassion, always doing so with all of His strength, divine powers and attendants. Even then, those who realize this esoteric truth understand the human form of God on this earth as being exactly the same as the form of God residing in Akshardham—they do not feel that there is even a slight difference between that form and this form. One who has known God in this way can be said to have known God perfectly. For him, maya can be said to have been eradicated.

**Pragna 2 - Vachnamrut Quotations**

247/48 (8)	1	Kariyani 10	Just as one shuns a vile person, one should immediately shun the company of those persons and those scriptures that refute the upasana of God and break one's master-servant relationship with God.
247(8)	2	Kariyani 10	By the grace of God, those who are devotees of God may become like Brahma, Shiv, Shukji or Narad; they may even become like Prakruti-Purush, or they may become like Brahma or Akshar. However, no one is capable of becoming like ShriPurushottam Narayan.
249(16)	3	Kariyani 10	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 God while maintaining a master-servant relationship. Also, one should not allow the upasana of that God to be violated in any way.
250(5)	4	Kariyani 11	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.
251(10)	5	Kariyani 11	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 fraction of a second.
252(5)	6	Kariyani 12	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 karan body attached to his jiva is burnt completely.
253/54 (11)	7	Kariyani 12	In addition, 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 Narayan with faith and love. There is no better method to stabilize the mind and to free it of the desires for vishays.
370(5)	8	Gadhada II-2	Similarly, through the bliss of one's atma, 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.
381-5	9	Gadhada II-7	If a person lacks vairagya, 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 vairagya, 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 endeavor in other ways, those swabhavs 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.

- 397-5 10 Gadhada II-11 But, infact 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.
- 398-6 11 Gadhada II-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.
- 402-7 12 Gadhada II-13 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 encounter any difficulty in subduing the desires for the panchvishays and swabhavs such as lust, anger, etc; they will be subdued easily.
- 403-9 13 Gadhada II-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 harbor any affection for the panchvishays, just like I do not. He becomes independent.
- 403-10 14 Gadhada II-13 It is this Purushottam, who transcends Akshar, which is the cause of all avatars. All avatars emanate from Purushottam, and they merge back into Purushottam.
- 404-13 15 Gadhada II-13 However, such discourses regarding the nature of God cannot be understood by oneself even from the scriptures. Even though these facts may be in the scriptures, 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 scriptures.
- 405-16 16 Gadhada II-13 Realize that the form amidst the divine light is this Maharaj visible before you. If you cannot do that, then at least realize, ‘Maharaj 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.
- 412-18 17 Gadhada II-16 Therefore, regardless of whether a person possesses intense vairagya 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 vairagya. Thus, one should firmly abide by the niyams prescribed by God.

- 410-4 18 Gadhada II-16 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.
- 431-9 19 Gadhada II-22 An ekantikbhakta 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, gnan, and vairagya. 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.
- 431-9 20 Gadhada II-22 For example, 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.
- 441-7 21 Gadhada II-28 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.
- 442-7 22 Gadhada II-28 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 greatness.
- 452-6 23 Gadhada II-33 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. In fact, I do not like to be served by such a person.
- 479-6 24 Gadhada II-47 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.
- 485-7 25 Gadhada II-51 For this reason, then 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.
- 485-8 26 Gadhada II-51 So, 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 atma.



- 490-9 27 Gadhada II-55 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.
- 491-6 28 Gadhada II-55 The mind of an ekantikbhakta 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.
- 498-2 29 Gadhada II-59 In the four Vedas, the Purans and the Itihas scriptures, 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, Brahma and the other demigods. 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.
- 498-3 30 Gadhada II-59 Furthermore, 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.
- 498-5 31 Gadhada II-59 If on the other hand 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.
- 502-3 32 Gadhada II-61 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.
- 502-3 33 Gadhada II-61 Moreover, 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.
- 509-4 34 Gadhada II-63 If a person has love for God and His Sant, possesses intense shraddha in serving them, and also engages in the nine types of bhakti, then his jiva will instantly gain strength.

**Pragna 3 - Vachnamrut Quotations**

- 269- 1 Loya 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.  
3 5
- 270- 2 Loya 5 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.  
15
- 272- 3 Loya 6 Of the dharma-related endeavors, if one maintains the vow of non-lust, all other endeavors will develop. Of the God-related endeavors, if one keeps the conviction of God, then all of the others will develop.  
5
- 277- 4 Loya 6 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 atma-realization, ie, realizing oneself as the atma, distinct from the body, is developed, then all virtues will develop.  
34
- 303- 5 Loya 12 One possessing the highest level of 'nirvikalp faith' realizes that countless millions of brahmands, each encircled by the eight barriers, appear like mere atoms before Akshar. Such is the greatness of Akshar, the abode of Purushottam Narayan. One who worships Purushottam realizing oneself to be aksharup can be said to possess the highest level of nirvikalp faith.  
8
- 324- 6 Loya 17 In the same manner, then, if a person has realized the greatness 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.  
15
- 531- 7 Vartal 3 Of the four types of eminent spiritual people just described, if a person serves one who is like lightning or the vadvanal fire—by thought, word and deed, while staying within the tenets of one's dharma—then bhakti coupled with the knowledge of God's greatness develops in that person.  
12
- 537- 8 Vartal 5 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 100 lives, he will become a devotee of the highest caliber in this very life. Such are the fruits of the similar service of God and God's bhakta.  
11

548-12	9	Vartal 11	Intense love for the Satpurush is the only means to realizing one's atma, it is the only means to realizing the greatness of the Satpurush, and it is the only means to having the direct realization of God.
579-7	10	Gadhada III-2	As for Me, I consider this assembly of Satsangis to be far greater than the assemblies in Shwetedwip, Golok, Vaikunth, and Badrikashram; 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 swear in this manner? Because not everyone understands such divinity, nor can they see it, that is why I have to swear.
580-8	11	Gadhada III-2	That is why 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 demigods, then, as a result, he attains all of the arthas which are described as attainable.'
580-8	12	Gadhada III-2	In fact, 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.
591-2	13	Gadhada III-7	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.
592-4	14	Gadhada III-7	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.
595-7	15	Gadhada III-9	Therefore, 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.
598-4	16	Gadhada III-11	The indriyas are overcome by the four means of vairagya, swadharma, austerities, and niyams. The mind is overcome by the nine types of bhakti coupled with the knowledge of God's greatness.
599-6	17	Gadhada III-11	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 nirvikalp Samadhi will continue to remain forever, even without that

Samadhi.

- 599-9 18 Gadhada III-11 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.
- 600-2 19 Gadhada III-12 One who desires one's own liberation should not harbor 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 the meek satsangi, one should behave as a servant of servants.
- 614-5 20 Gadhada III-16 In the same manner, a devotee should have firm fidelity to God. 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.
- 622-8/9 21 Gadhada III-21 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.
- 623-12 22 Gadhada III-21 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.
- 635-2 23 Gadhada III-26 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 maya'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 Bhagwan.
- 669-3 24 Gadhada III-38 Moreover, this manifest form of Purushottam Bhagwan 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.
- 669-4 25 Gadhada III-38 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.

- 669-4 26 Gadhada III-38 One should attach one's jiva to the Bhakta of God—the great Sant—who does not identify his self with the body, who possesses vairagya, 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.
- 669-2 27 Gadhada III-39 Maya is nothing but the sense of I-ness towards the body and my-ness towards anything related to the body. These should be eradicated. Anyone who eradicates maya can be said to have transcended maya. In fact, it is the principle of all of the scriptures that one should eradicate maya and develop love for God. This principle must be understood—either today or some time in the future.
- 672-8 28 Gadhada III-39 God has given the countless jivas of the brahmands the pleasures of the panchvishays. But they are inferior like the pieces of rotlo thrown to a dog, whereas the bliss of God himself is far superior.
- 672-12 29 Gadhada III-39 If one attains the gnan of one's jivatma and the gnan of God's greatness 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.
- 673-14 30 Gadhada III-39 Only God is like God. Many have attained qualities similar to His by worshipping Him, yet they certainly do not become like God.
- 320-5 31 Loya 17 If a person is indifferent to his body, has firmly realized his self to be the atma, maintains vairagya towards the panchvishays and has absolute faith in God coupled with the knowledge of His greatness, then his mind will never become perverted—even amidst the most adverse circumstances imaginable.
- 622-10 32 Gadhada III-21 This Satsang is divine, and all these satsangis are exactly like God's attendants residing in Shwetdwip, 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 Akshardham.
- 673-12 33 Gadhada III-39 All of the 'arrows' in the form of the 'indriyas' desires to indulge in the vishays are removed when these two points have been imbedded in a person's mind. That is to say, the vrittis of his indriyas withdraw from the pleasures of the vishays and become rooted only in God. Only he is a satsangi.