



Kshetriya/Inter-Kshetriya Yuva Adhiveshan: April–May 2019

Vachanamrut Questions Competition

Vachanamrut Quotations for Oral Examination

1. **Gadhadā II 62:** When a devotee of God experiences hardships of any kind, it should be known that the source of those miseries is not *kāl*, karma or *māyā*. In actual fact, it is God himself who inspires hardships to befall upon his devotees in order to test their patience. Then, just as a man hides behind a curtain and watches, God hides in the heart of his devotee and from there he observes the devotee's patience. Besides, who are *kāl*, karma and *māyā* that they could harm a devotee of God? So, realizing it to be God's wish, a devotee of God should remain cheerful.
2. **Gadhadā II 38:** If a worldly person were to come across someone who could grant him wealth or a son, he would immediately develop faith in that person. However, a devotee of God never has faith in charms and spells, in witchcraft or in vulgar, dramatic performances. If he were to have faith in charms, spells or witchcraft, then even though he may be a *satsangi*, he should be considered to be half-fallen.
3. **Gadhadā III 25:** It is not the case that God's pleasure is bestowed only on those who offer bhakti with various articles and not upon the poor. Someone may be poor, but if he offers water, leaves, fruits and flowers to God with *shraddhā*, that is enough to please him.
4. **Gadhadā I 34:** When one ignores the injunctions of God and begins to stray away from them, one suffers. On the other hand, if one acts according to those injunctions, one will experience the true bliss of God. So, in fact, one suffers only to the extent that one transgresses the injunctions of God.
5. **Gadhadā II 35:** There are sayings in the world such as, 'मन छोय चंगल तो कथरोटमां गंगल.' ('*Man hoy changā to kathrotmā Gangā.*') But they are not true. Because regardless of how much a person may have mastered samadhi, or how thoughtful he may be, if he begins to stay in the close company of women, there is no way in which he could maintain his dharma. Similarly, regardless of how staunch a woman may be in observing dharma, if she stays in the close company of men, then she would also in no way be able to maintain her dharma. Thus, no one should believe that men and women can stay in each other's company and still be able to maintain their dharma. This fact is true, and no one should doubt it.
6. **Kāriyāni 9:** One who realizes the glory of God looks upon even animals, trees, shrubs, etc., which have come into contact with God as equivalent to devas. If that is so, what can be said of those people who are engaged in the bhakti of God, abiding by religious vows, and chanting the name of God? He would certainly look upon them as equivalent to devas and would not think ill of them. "Therefore, one who understands the glory of God does not develop animosity towards devotees of God. On the other hand, one who does not understand such glory does develop animosity towards them.
7. **Gadhadā I 4:** One should imbibe the virtues of the person towards whom one is jealous, and should also abandon one's own faults. If this cannot be done, then a devotee of God should at least totally abandon any form of jealousy that would result in harming another devotee of God.
8. **Gadhadā I 58:** The only means of becoming such a staunch devotee is by behaving as a servant of the servants of God, and by realizing, 'All of these devotees are great; I am inferior compared to them all.' Realizing this, he behaves as a servant of a servant of the devotees of God.
9. **Gadhadā III 6:** It is the very nature of all people that when they are at fault, they claim, 'I made a mistake because someone else misled me; but I am not really at fault.' One who says this, though,

is an utter fool. After all, others may say, 'Go and jump into a well!' Then, by such words, should one really jump into a well? Of course not. Therefore, the fault lies only in the person who does the wrong, but he blames others nonetheless. "Similarly, to blame the *indriyas* and *antahkaran* is the foolishness of the *jiva*."

10. **Sārangpur 18:** When such a fool becomes depressed, he either sleeps, cries, takes out his frustrations on someone else, or he may even fast. He will use any of these four methods to try to overcome his depression. If he becomes severely depressed, he may even resort to committing suicide. These are the ways in which a fool attempts to overcome depression. However, such methods neither reduce the pain, nor do they eradicate one's *swabhāvs*. On the other hand, if one were to attempt to eradicate them with understanding, then both the distress and the *swabhāv* would be eradicated. Thus, only those who have understanding become happy."
11. **Gadhadā I 70:** One should practise satsang solely for the liberation of one's *jiva*; one should not harbour any desire whatsoever for any material objects. Besides, if there are ten members in a household and all ten are faced with death, then is it a small feat if even one is saved? Or if one was destined to have to beg for food but received a *rotlo* to eat instead, is that a small feat? In these cases, one should believe that although everything was going to be lost, at least this much has been saved! In the same way, even if extreme misery is due to befall one, that misery would certainly decrease slightly if one were to keep the refuge of God. The *jiva*, however, fails to understand this. It is as if one who is to be executed on a *shuli* gets away with the suffering of a mere pinprick. Such is the difference.
12. **Gadhadā I 16:** A wise devotee of God who can discern between *sat* and *asat* identifies the flaws within himself and thoughtfully eradicates them.
13. **Gadhadā II 41:** When a person who wishes to worship God receives an opportunity to serve God and his devotees, he should serve them considering it to be his extremely great fortune. Moreover, he should do so only with *bhakti*, for the sake of pleasing God and for his own liberation – not for the sake of receiving praise from others.
14. **Gadhadā 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 even 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*.
15. **Loyā 18:** If a person does not believe God to be completely divine, then he repeatedly becomes upset and constantly perceives virtues and flaws; i.e., he thinks, 'God is favouring that person, but not me,' or 'He often calls that person, but not me,' or 'He has more affection for that person, and less for me.' In this way, he continues perceiving virtues and flaws. As a result, his heart becomes more and more despondent day by day, and ultimately he falls from Satsang.
16. **Gadhadā II 55:** When considering the hairs of the armpit, which can be considered good and which bad? Indeed, good or bad, they are all the same. Similarly, all worldly objects appear the same to me.
17. **Gadhadā III 39:** That is why one should realize one's true self as being the *ātmā*, distinct from the body. That *ātmā* is neither a Brahmin, nor a Kshatriya, nor a Kanbi. It is no one's son and no one's father. It belongs to no community and to no class. It is radiant like the sun and fire; but it is also full of consciousness.
18. **Gadhadā I 24:** When a fault is noticed in a devotee, one should think, 'His *swabhāv* is such that it is not suitable in the Satsang fellowship; nevertheless, he has attained satsang. Regardless of what he is like, he has still remained in the Satsang fellowship. Surely, then, his *samskars* 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."