Paryushan Mahaparva
Shrimad Rajchandra Vachanamrutji Patrank – 522 Summary
Inner Awakening with an Enlightened Master

Day – 8 Conclusion
(2.9.19 Morning)

Please Note: This is an English summary of the pravachan by a seeker, Rimaben Dhanky from Dubai and has been uploaded here for the benefit of the English reader.

Mumbai, Bhadarva Sud 3, Sunday, 1950

"Once one recognises the Enlightened One, accordingly, his intense long-lasting anger, pride, deceit, greed tend to become weak and having become so, they eventually get annihilated. As one recognises the Enlightened One more and more, that much the attitude of insistence of opinion, false insistence etc. start becoming weak, and the mind turns towards seeing one's own flaws, one feels disinterested in things like worldly talks etc., or disgust arises for them; the way one has heard from the Enlightened One about the strength and zeal that must spring up to reflect upon the feelings of impermanence etc., with even greater strength than that, he ascertains the feeling of impermanence etc., for the objects of five senses etc. That is, having found the Enlightened One, by knowing that He is the Enlightened One, thereafter, one cannot remain indulgent in the objects of five senses etc., as one used to before knowing the Enlightened One, and eventually, one arrives at such detachment that attitude to indulge becomes weak; or having the Enlightened One, to gain Self- realisation is indeed not difficult, yet, until love and devotion do not arise for the Enlightened One, for His words, for the intent behind those words, till then contemplation upon the Self cannot arise in one, and that one has found the Enlightened One, that he has truly realised this, to say so is also difficult."

This letter was written on Badharva Sud 3, Sunday. According to English date, 2nd September 1894, it was written, which is exactly 125 years ago. It is a divine call.

The glory of the Enlightened One is great, He is the dignity of this earth. His presence is not a small thing. The place, where He breathes, we are too fortunate to be there. His presence is like salt in the food, the food becomes tasty after putting salt in it. The Enlightened One is proof of God. You cannot prove God with any logic. The atheist can immediately prove that there is no God, as He cannot be seen, is formless, unstained and faultless. There is no proof of His existence, but a heart of a devotee experiences it. He has experienced God in the form of the Enlightened One or He has experienced a nearness to God in the existence of the Enlightened One, depending on your experience. The moon and the stars are very far, but we can feel them near with the help of the telescope. In the presence of the Enlightened One, the soul, which seemed far became near to you, as He is the telescope. If the soul leaves his self-will and insistence of his opinion and works according to His instructions, he attains something within, which he has never attained before since infinity. He can experience the self-realisation, which is unprecedented.

Every soul has got the power to love, if it is connected with worldly things, then the transmigration is created and if it is connected with the Enlightened One, the transmigration is completed. The same power of love can take you towards lust and desires, the same power of love can lead to liberation if you get the association of the Enlightened One and recognise Him.

With the recognition of the Enlightened One, we can see the changes in our passions, sensual pleasures, the direction of thinking, one keeps doing self-introspection.

The benevolences of the Enlightened Ones are infinite, at every step He stays with us and makes us reach our destination easily. His love is without any ulterior motive or cause. He has gone beyond the mind, His love is unconditional, He helps us go ahead in the spiritual pathway. The path of inner work, spiritual pursuits- sadhana is never felt difficult or tedious with His association. If you do the same sadhana at your self- will, with your imagination, it seems extremely difficult. When you have love and bhakti for the Enlightened One, you don't realise where all the worldly matters are left. To leave the worldly matters, it means leaving the attitude, feelings and thoughts about the worldly matters. The actual worldly matters will be left according to your karma. You can go back, rewind your journey and see that you started this journey with so much resistance, you never wished for it, you never wanted to go for an inward journey.

A frog was there in the puddle and there was a stone next to the puddle. The frog jumped high and sat on the stone. He could see the Pacific Ocean while sitting on the stone. He could experience the infinite, eternal, peaceful Pacific Ocean. This experience gives a lot of delight and contentment. You do not want to move from there, there is constant and new bliss arising at every moment, he is contented. Then He had the feeling of compassion within and felt that why should my friends remain deprived of this reflection? He came back to the puddle and described that eternal, infinite. Most of them could not understand, they said that even if it is good, it must be double than this puddle. He said, 'No, it is incomparable. There is nothing in the puddle that can describe the ocean. If you trust me, come with me and see the ocean. I cannot describe it." He was opposed, doubted, but He did not stop in inspiring others. By seeing His happiness and power, some of the frogs got ready to leap. They all jumped outside. If this compassion was not there in the Enlightened One, even though He had abidance in the self, contentment, what would have been our condition? We could not have seen a dream of liberation and there would have been no understanding of the bondage. We would have lived happily in the fruition of the meritorious karma and sadly in the fruition of unmeritorious karma. We would have got adjusted in both of them, but would not have even thought of liberation. We would have been doing the activities of earning wealth, power and family. We had no time to think about anything else. You might be resting with the body, but your volitions were filled with passions, there was no chance of going within, inner search, self-enquiry on the fundamental principles of life. There was no liking and need to do it.

We started with the negation that we are not interested in self-realisation, we want to earn money. We did not realise when we fell in the Enlightened One's love, His speech and the soul. It looks like there were no efforts made from our side. You have never got tired in this journey because of His benevolence. The Enlightened One makes us open our eyes to break the illusion that you are in your dreams, that's why you want association with outside things, fear is there in its separation, He makes us open the eyes that the world is temporary and worthless and then the moment you open your eyes,

there is samyag darshan and He says that close the eyes and get engrossed in the pure consciousness.

A fakir went to someone's house and stayed with them for 2-3 days. Suddenly on the third day, he left at midnight. In the morning, the host saw that many things were missing from the house along with the fakir. He complained to the police, the police asked him, what all things are missing. He gave a list. In one corner, there was a shining stone, the police asked what is this? He said, "I don't know, it's not mine." The stone was taken to the jeweller and realised that it was the jewel. The police said, "Whatever things are gone have no value, you have got something of a great value." The Enlightened One takes away the worthless things from us and gives us fruitful things. He takes away the momentary and gives us the eternal. The eternal, infinite substance remains in the perception constantly. This is the biggest benevolence of the Enlightened One.

Miyan Fuski was going on the road and met a wrestler. The wrestler said, "You have to wrestle with me here and now." Miyan said, "I don't have that much of energy, I am not prepared to fight you. But I have a condition. I will give you something and you have to press it. If you can make it into a powder, then you win, otherwise, I will win without wrestling." The wrestler agreed. Miyan took a cake of soap, he made it moist and gave it to the wrestler. He was asked to make it into a lump. The wrestler went with the full confidence, but the moment he pressed it, the soap slipped away from him. He asked Miyan to do the same. Miyan took the cake of the soap, took some sand and pressed it, so the soap became a pulp. If you get the sand of the Lotus Feet of the Enlightened One, you can change the world into the pulp. But you need bhakti for it.

"Or having the Enlightened One, to gain Self- realisation is indeed not difficult."

What was our eligibility? The thing that we thought was our firmness was our insistence and stubbornness. We can't do an introspection of our flaws, accept them and remove them. We don't have a capacity that we don't take interest in the worldly talks. We can't make the sensual pleasures weak. With the recognition of the Enlightened One, there is a strong faith and unmoving love, no worldly matters and your ego can come as a hindrance in that love. Your conduct started changing. After having the Enlightened One, to gain self-realisation is not difficult. The self-realisation, which is extremely rare, that became extremely easy. It is the majesty and influence of the presence of the Enlightened One only, that association and eligibility if they meet up, self-realisation is not difficult at all. Now you have started becoming aware of the whole process, so even if your flaws do not get annihilated, they will at least become weak. If you see something as your flaw, it won't last long. It is long-lasting so far because you never saw it as your flaw or you have seen it as a virtue. Now you just want the spiritual welfare, you want self-realisation in this birth only, so the awareness of all these flaws became natural.

"Or having the Enlightened One, to gain Self- realisation is indeed not difficult, yet, until love and devotion do not arise for the Enlightened One, for His words, for the intent behind those words, till then contemplation upon the Self cannot arise in one, and that one has found the Enlightened One, that he has truly realised this, to say so is also difficult." You should have a love for Him, it should become a heartfelt event. If love is there only because of the indebtedness of the last birth, then there will be a lot of ego, expectations, possessiveness, impurities and your journey will be a roller coaster ride. You will go near Him and go far from Him

constantly. This indebtedness does not see the truth, the soul of the Enlightened One. You are seeing Him as a wish-fulfilling person. There will be an illusion of deceptive happiness. If you have recognised His inner state by increasing your eligibility and with the aim of self-realisation, then that love will create a secret connection with Him. We can't see the connection between the switchboard and electricity, it is concealed. This means that even if He is not in front of us, He is there in our memories, He is present in our knowledge all the time, still, no one can see Him. This secret connection is present while doing activities or in quietude, or while sleeping or while in dreams. Your love can start with the indebtedness of the previous births, but it will long last only if you get eligibility. Otherwise, you will be near to Him and still very far from Him. Many people were like Pujyashri Ambalalbhai, who went very near to Param Krupalu Dev and there were many, who used to eat with Prabhu in the same plate but later cannot be seen, their meritorious karma got over and eligibility was not increased. When the strong catalyst is present, make sure that you do your recognition, increase your eligibility and inner work.

Now you need love towards the Enlightened One, love towards His words, love for the intent behind His words and silence, then experience the transformation. One person told Pujya Gurudevshri, whether she will ever be able to fill herself with love towards God, she is very dry hearted. Earlier she got the zeal, now nothing was happening. The satsang has become an event of the ears only, not the heart. Pujya Gurudevshri said, "The heart cannot be dry and the intellect can never be moist." Should you listen to the head, intellect or the heart? Then He said, "You either think that your intellect is your heart, so whatever is happening in your head, you think it is happening to your heart. You think that your thoughts are your feelings. You are stuck in the head. So you are feeling dry. The remedy is given by Rumi, come down from head to heart, if you want to do an inner journey." You are not only thoughts, polish your life and do not take consent of the head. To live the worldly life, you need the head more than the heart. You will need logic, you will need maths. The ones who have logic, maths, calculations are called smart. But can you keep a bouquet of roses in the cupboard? The one who is filled with thoughts cannot become happy in the ocean of feelings. You are stuck in the head and you feel that I am becoming dry? You can't hear the rainbow and can't see the music. If you remain in the head, you will remain dry and remain without feelings. Then you will feel that everyone is rejoicing and you are not able to do so. You can't expect your intellect to do the work of the heart and the heart can't work for the intellect.

Speak till your heart is moist. Travel from the head to heart. If you are without feelings, you won't be able to remain connected. You will get tired of certificates and awards. Make sure that bhajan can move you. At the time of discourse, intellect is used more, but bhajan has to make you moist, otherwise, there will be no self-realisation. Whether you are a man or a woman, both have got tear glands, so you can cry. When you keep your hand on your head and say, "I love you," it means that the love is broken, whether it is worldly love or spiritual love. Remove your ego, you will travel from the head to heart. Ego and intellect are good friends. When there is more glory for the Enlightened One, there is love, faith and surrendership for Him, your 'I' will get melted, you will go towards the heart when this heart gets purified, self-realisation will get manifested. When the heart is filled with pure love, the oneness with the body, five senses, mind, intellect gets broken, there is no more love for the outside things. Vachanamrutji is filled with how to have pure love, especially in Patrank-200 to Patrank-500. Enjoy the bliss of devotion. Pujya Gurudevshri told that person, who said that her heart is dry and whether she will ever have a strong desire for spiritual welfare, He said that you have already got a strong desire for it. The one who has had a strong desire can only ask this question.

When the seed is sown at the subconscious level, only the Enlightened One knows it. If you have felt once that I want to love Prabhu like Pujyashri Ambalalbhai, your love has already become a seed. Now do your work at the earliest. The sign of true love is when you feel that His love is more than mine.

To gain Self-realisation is indeed not difficult, yet, until love and devotion do not arise for the Enlightened One, for His words, for the intent behind those words, till then contemplation upon the Self cannot arise in one, and that one has found the Enlightened One, that he has truly realised this, to say so is also difficult.

What is the meaning of contemplation upon the Self cannot arise in one? **There are two steps in contemplation upon the self. 1. Thoughts about the soul - how should I become pure? How can I attain spiritual welfare? 2. Thoughts about the true self- I am pure, powerful, eternal soul. It is thoughts about the witness mode, knower mode and seer mode. When does such contemplation upon the self arise in one? 1. When there is love for the Enlightened One. 2. Love for His words. 3. Love for the intent for His words. The one who has love and bhakti will start contemplating for the self, he will get self-realisation and then will get liberated**.

Love and bhakti for the Enlightened One have two things. 1. **Doubtlessness in His state of consciousness.** You should have a firm decision about His state of consciousness that it will not move at all in any fruition of karma. His fruition of karma keeps changing, His place keeps changing, His actions change, His behaviour changes, but He is unmoved. **2 Remembering His benevolences again and again**. For this, whatever is helpful - bhajan, reading, chanting can be done. Tirthankar Bhagwan does not have any karma left, so you will have bhakti for Him, for the Enlightened One who has the same fruition of karma, you will have bhakti. But when the fruition of karma keeps changing, for the bhakti of such an Enlightened One, you will only have to rise. Saying thank you once and saying thanks again and again, are two different things. One must have unprecedented glory for the Enlightened One. With all these, the transformation will take place. It is not that difficult. This is an austerity of a devotee. **For a seeker, not listening to the mind is the biggest austerity.** The Enlightened One tells you once and goes away. The mind has got a trick that it will keep telling you that there is happiness in sensual pleasures. It keeps giving you advise without asking. The mind has no shame, it will keep telling you again and again. It is up to you to not listen to the mind.

When there is love for the Enlightened One, you will start having love for His words. You will have faith in His words, you won't feel like checking it, you will feel like experimenting it in day to day life. You won't say, why this or why not this. There is no doubt, no opposition and no dislike in His words. You have now decided to destroy your desires, ego and expectations. Now you can't ask why He said this or why He did not say like that. Dislike, doubt and opposition, all three are forms of abhakti. A dislike is a minor form of the opposition.

An innocent child who is 2 years old, who has started speaking now, even if his speech is faltering, you will find it very sweet. The Enlightened One's every word should be felt this sweet. Every word of the Enlightened One is for my spiritual welfare only, so He is extremely lovable to me. We don't go to do correction for the child's speech. You should not make corrections in His speech too. Every word that He speaks is for my spiritual welfare only.

The intent of the Sadguru is only for spiritual welfare. Till you don't reach the spiritual welfare, keep catching the intent of His words. Now you have to know that to remove this flaw of mine, to increase this virtue of mine, these words are said. They may not be expressed in direct words or sometimes it is expressed in His silence. Why has He asked me to do exercise? Either it is to remove my flaws or to manifest some virtue. In both of them, spiritual welfare is always there. Otherwise, your love will fluctuate. Every ajna of the Enlightened One is to nourish dispassion only, it is for seeking the truth only. More than what He said, why He said becomes important. You have to come out of your world. You have to catch His intent. You may misinterpret His intent. There was a board outside the church- 'Empty bottles here.' There was a bin kept there. The people started emptying the water in that bin. Such a simple thing was taken as a verb and not as a noun.

A person loved a girl, engagement was done. It was that girl's birthday, he asked her, "What gift do you want?" The girl said, "Nothing will make me happier than a diamond ring." On the day of the birthday, he gave nothing. When asked, he said, "You only told me that nothing will make me happy, then a diamond ring." You will catch the intent according to how you are in the world. If you have come out of your loop thinking, ego, then only you can catch the intent of the Enlightened One. If you don't get connected to Him, you can't understand His intent. You have to understand His silence. If you can't catch the intent of His words, how will you catch the intent of His silence?

A disciple went to a Guru and asked to explain the mystery of dharma. Guru said, "Keep waiting." After a while, Guru said, "I will tell you when both of us are alone." The disciple started waiting for that day when he was alone with Guru. Guru was always surrounded by people. The disciple kept getting anxious. He also had an abhorrence for the people who surrounded the Guru and had an attachment for getting alone with Guru. He remained in the state of attachment and abhorrence all the time. Guru had answered. "Keep waiting" was the answer. 'Waiting' is a beautiful word, in the path of knowledge, it is acceptance, in the path of devotion, it is waiting. Keep waiting means leave the attitude of doership, you don't do anything. Don't try to change anything outside, do not even have thoughts about changing things outside. Become peaceful and inactive. Keep waiting. Becoming peaceful is the gist of dharma. Your mind is crowded with various thoughts, so you don't catch His intent. One fine day, Guru was alone, the disciple asked for the explanation. The Guru strictly said, "When both of us are alone, I will give you the answer." The disciple said, "Now we are alone only." He was confused. He said, "Guruji, whatever You are saying and doing is the truth, but I can't understand anything. You are right and I won't leave You to get this explanation from anyone else." The disciple asked for the intent of His words. Guruji said, "When I said that when we both are alone, you thought of people and I thought of your thoughts. You are here with your crowded thoughts. Because of that, we are not alone." Guru answers only in two situations. 1. When a disciple is confused and gives up. When the disciple does not see the intent of His words and gives up or goes into clashes. The way Shri Krishna told Arjun in Bhagavad Gita. 2. When you win, He answers. When the disciple keeps waiting peacefully, the Guru answers. But there is a difference in those answers. When he loses, the answer will include words. When he wins, the answer will include His feelings (bhaavbhasan). At the time, when the Guru answers in words, scripture will be created. When a disciple wins, the answer given will give self-realisation. Now you decide, whether you want to win or lose. The scripture is guidance, then you will have to put in efforts. In that too, if you feel that there was a contradictory ajna, then there will be no

end to your confusion. Arjuna was also confused, He did not know whether karma yoga should be followed or jnanyoga should be followed. When you are not peaceful and pure at the moment, you will be confused. The way you bargain with the vendor, you bargain with Guru. When Guru speaks the first word, that is your ajna. Then whatever you have requested and compromised, it is the label of the ajna.

Understand the words and the intent of the Enlightened One. You subtract a lot and whatever you understand, you think that is your ajna. A seeker should be zealous in following the ajna of the Enlightened One. With the manifested strength, follow the ajna. Guru has given me ajna because He has seen my power. My intellect says that I don't have power, but my Guru has said, so even with great difficulty, in case of death too, I have to follow His ajna. I won't make the ajna secondary. All these happen when there are love and devotion for the Enlightened One, His words and His intents.

So far, we spoke about what should not be done- we should not have infinite bonding karma, we should not see other's flaws, we should not do worldly talks, we should not get involved in sensual pleasures in the first paragraph. In the second paragraph, there is a talk about the being, the existence. It supports the first paragraph.

"When one meets with an Enlightened One, he feels that until now, my efforts made for my welfare were all a failure, they were like arrows without a target, but now I have got an unprecedented association of the Enlightened One, so there is a reason for all my means to bear fruits. Being in the worldly associations, whatever unsuccessful, aimless means were practised, not doing in that way now in the presence of the Enlightened One, surely, thinking deep in the heart with a firm resolve, in this association, by the teachings, one must get awakened, must remain awakened, and contemplating those ways, one must make oneself firm so that the opportunity at hand does not go 'fruitless'. And in all ways, keep increasing this strength only one's self, that by this association, one can bear unprecedented fruit. In these, the obstacles- 'I know it, that ego of mine; family traditions and whatever we have been doing, how can those activities be given up, such fear of people, worldly motive for even devotion towards the Enlightened One etc., and upon seeing the Enlightened One involved in five sense objects due to manifesting karma, one practice that way, such other types are there,' these alone are intense long-lasting anger, pride, deceit, greed. This type is worth understanding in detail; however, for now, I have written whatever I could."

Here Prabhu is encouraging us with positivity, force and passion with the realisation. So far, you have done all the religious activities because of showing off to people, family traditions etc. When you meet the Enlightened One, the person realises that after doing everything, I was looking at my activities and not the feelings and intents. That's why everything became worthless. You kept counting all your spiritual pursuits, so it became worthless. So far, you were looking at the people, now you realised in His association that you are looking at the soul. **The activity has to become secondary and the feelings and intents should be transformed**. When you go for a tour, you decide about your food, but you don't decide about your toilet. Toilet has to be there, but it is secondary, the main thing is food. So far, all your activities were like shooting in the darkness, you don't know where you are shooting. Now with the association of the Enlightened One, there is a reason for all my means to bear fruits. Prabhu does not stop at the negative, He takes out the impetus for liberation (samveg) from dispassion (nirved). Now the smallest of my means will bear fruits. Even your three salutations should

become a reason for your samkit. **Now I won't look at the worldly matters any more, I will look at myself. I won't beg anything for the worldly matters, in fact, I want to get rid of transmigration. Now you will have to ask yourself, "How will this enhance my dispassion, devotion and love? How will it help me in spiritual life? Will it make me focus inwardly?"** All the means have to be done with the aim of the soul and do it in depth.

You must get the inner power to put in efforts, as you have got the Enlightened One, who constantly inspires and inspects you.

"Being in worldly associations, whatever unsuccessful, aimless means were practised so far, you are not doing it any more now in the presence of the Enlightened One, surely. Thinking deep in the heart with a firm resolve, in His association, by His teachings, one must get awakened, must remain awakened, and contemplate those ways, he must make himself firm so that the opportunity at hand does not become 'fruitless'." Worldly associations here means doing dharma by coming together with people - you are doing meditation, worshipping, pilgrimage etc., along with the group. Your outside worldly activities might have reduced or have become weak, but you are still doing dharma aradhana in a group. Do not become weak in the worldly associations. You want to compare because of your old instincts. If it is better than others, there will be pride, ego. If it is less than others, there will be jealousy, inferiority complex etc. Now you want to show off that I am better than others, you want to be the best in this group. **Be your best version,** this is the guidance of the Enlightened One. Think about your spiritual welfare, focus on your soul and all the associations will be separated in a few years, but you will remain as a soul for the infinite time.

There are three things in obstructions for which you have to be cautious.
1. I know it, that is my pride. I can remember better than this one. If you compare with someone, then there will be pride, then you will have false insistence, indolence etc. This can happen even when you leave something, I can leave better things than him or I can do more fasts than him etc. You just have to check your eligibility, did it increase? Did you get His rajipo? Whom do you want to make happy? The Enlightened One or the world? The Enlightened One will be happy with your purity and not your memory.
2. How can I leave the family tradition and all the activities that we are doing? Such is a fear of the people. I have to do pratikraman in paryushan. How can satsang be pratikraman, satsang is listening to dharma. On the first day of paryushan, I have to fast. You like the Enlightened One a bit and you like the traditions a bit. You cannot go against the scriptures, you should not go against it. But traditions are made by the other ignorant souls only. You have to follow the scriptures, but do not have to follow the traditions. In times of Bhagwan Mahavira, there were no potatoes, but He spoke about not to eat root vegetables, so don't eat that. He said not to drink certain water, so you if Coke or Pepsi fall in the same category, do not have that. While doing sins, you don't care about the people. But when you have to follow the ajna of the Enlightened One, you want to ask people. If you follow the ajna of the Enlightened One, you will end your transmigration. If you follow people's opinions, that will not lead to your welfare.
3. For bhakti of the Enlightened One also, there is a worldly standpoint. Listening to the wise, observing the wise and cultivating the virtues are important. When you observe the Enlightened One, you start observing the fruition of His karma and not the state of His soul. If the Enlightened One is a householder, in that too, if He has got meritorious karma, in that meritorious karma, He is involved in some sensual pleasure at

that time, if you get the worldly standpoint for Him, then you will be trapped. The Enlightened One is dissociating His karma at every moment. The seeker has to leave things more than the Enlightened One, as He remains away from the pleasures with His awareness, but as a seeker, you can remain away only if you leave. Do not copy the Enlightened One. You have to look at the associations and awareness of the Enlightened One. Instead of that, you are seeing the associations only, which are affected by the fruition of His karma. Sometimes you have the worldly standpoint even for your bhakti. Do you want to know how was your dance? **You give your best and that is done.** Prabhu has said, "This type is worth understanding in detail; however, for now, I have written whatever I could." Here Prabhu has said that whatever points I have given you, think about it in detail. Which flaws are there in you and how to get rid of them. You have to read it time and gain, contemplate on it and get the spiritual welfare on your agenda at the earliest. Now in all the meetings, ask whether the spiritual welfare is happening or not or what should be done to make it happen.

The best moment has come now after many eras that you have got the refuge of the Enlightened One's Lotus Feet, you have attained His words, His ajnas, His selfless service. Your utmost meritorious karma is working just now, all the inner work needs to be started now. Many times, the Supreme Being is born on the earth. Now you have got the Enlightened One. In small things, you are missing out because of insistence, self-will, indolence etc. You have postponed and samyag darshan programme is cancelled many times. Now, this should not happen. In the spring, there is zeal and colours. But the spring does not last. The association of the Enlightened One also will not remain for a long time, there will be no more spring, then you will have to see the autumn, He will remain in pages. You have been awakened with great difficulty, do not go to sleep now. The delusion is going to arise, now decide that whatever awareness has come within, you have got discretion. With all these things, make your satsang deep, increase your awareness, get rid of your impurities, till the time you don't fight these impurities and become pure, remain in the aura of Prabhu to do your spiritual welfare.