

Shrimad Rajchandra Vachanamrutji
Patrank 166 - Beneficial Wisdom for Liberation
Pravachan 1 - Introduction to the Letter
English Summary
(15.08.2020)

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.

Patrank-166

Mumbai, Kartik Sud 6, Tuesday, 1947

Every sentence, every word of an Enlightened One is filled with infinite scriptures, how can this be? With endorsement from countless Enlightened Ones, I consider the statements below auspicious and the supreme cause of liberation for every single aspirant:-

1. Without giving up all kinds of desires for illusory pleasures at sometime or the other, there is no freedom. So understand that the very moment you hear this statement, you should begin the practise of that course of action.
2. By any means, search for an Enlightened Master. Having found Him, cultivate an attitude of surrender unto Him through body, mind, speech and soul. Follow only His commands in every way, without any doubts. And realise that then alone can there be complete annihilation of all illusory passions.
3. Through beginningless cycles of birth and death, you have heard the scriptures infinite times, you have pursued knowledge infinite times, you have taken complete renunciation infinite times, you have attained the position of Head of the congregation infinite times. Nevertheless, you have not found the Truth, not heard the Truth, nor had faith in the Truth. And upon your meeting it, hearing it and having faith in it alone will the yearning for liberation resonate from the Soul.
4. The path to liberation is not outside but within the Soul. The One who has attained the path shall help attain it.
5. The path is contained in two letters and yet, since time immemorial, after putting in so much effort, why has it not been attained? Deliberate upon this.

Without self-realisation, the soul cannot attain happiness. What the ignorant one thinks of as happiness, is only less grief. No one can attain happiness without knowing the soul. If there is less misery, the ignorant one calls it happiness. If there is more misery, the ignorant one calls it unhappiness or misery. If it goes beyond his tolerance level, he calls it a great amount of misery. There is a difference in degree, but there is no qualitative difference in the happiness and unhappiness of an ignorant person. There is no difference in the category; there is only a difference in degree. If it is to a less degree, an ignorant person calls it happiness. If it is to a greater degree, he calls it misery or unhappiness. If it is to a tremendous degree, he calls it a great amount of misery.

What happens with misery is, if you have a new type of misery, it gives rise to a lot of pain. Once you get familiar with that misery or unhappiness, you get used to it. For example, if you fall and injure yourself, in the beginning, it is extremely painful. Later, when you become alright, you feel that something is missing as you are able to do things perfectly! If you are slightly acquainted with sorrow, it becomes your habit and if it continues, you start liking it too. You may not accept this today, but if everyone is insulting you all the time, you start enjoying those insults. This is true in the case of people ignoring you as well. In fact, you start enjoying it and then, you do not want anyone to enter that space.

Years ago, when the trains had just started in Chicago, the railway lines would pass through the city. The first train then, was at 5 am. It used to make a lot of noise in the early morning hours and people were disturbed. The railway officer changed and the new officer altered the train timings to 7 am, to avoid the early morning disturbance. He got a lot of phone calls and letters asking why the 5 am train was not running as usual, because that was disturbing their sleep! People had become so used to the noise that the noise became music for them and if that music was not there, they could not sleep.

During the French revolution, the king and queen were beheaded. The revolutionaries freed all the prisoners from the Bastille. Their chains and handcuffs were broken and they were told to run away, as they were free birds then. A lot of prisoners came back by night, as they were used to sleeping with their chains and handcuffs. They took the chains, placed them on their legs, covered themselves with blankets and enjoyed a sound sleep. They were habituated to the prison. Habit is a very mild word, sometimes you start loving your misery. When you have just experienced misery, it is painful. Once you are familiar with it and you get used to it, then there is no more pain. When this misery is constant, you might even start liking it.

In the Ashram, nowadays after the lockdown, even the children and youth have started liking khichdi. Earlier they did not eat this very khichadi. It was too painful for them to eat it. But as they had no other option and got used to it, now they even ask the kitchen department when khichadi will be served next. What actually is your happiness and unhappiness?

Our lawmakers say that every crime should be punished. If the crime is forgiven, it will be repeated. History says that with this method of punishing every crime, the number of crimes has not decreased. Those people who were put in prison got used to the prison routine, food, company etc., and so kept returning by committing various crimes. When they went back to prison, they gave each other backslaps asking how much time each one had returned for. If they were to be improved, it was said that they did not need punishment, they needed psychological treatment. They had started loving the prison; they saw no problem in being imprisoned. It is a different world in prison. In our families, we have a grandfather (Dadaji), in prison also, they have 'Dada'. They have a 'nice' life inside. A person came to the prison cell and there were three other people in that cell already. They asked, "How long are you going to stay here?" He replied, "Ten years." They said, "Then sleep near the door, as we are all going to be here for 25 years." This is the habit of creating your own world wherever you go, even in prison!

If you stay in the Ashram for a long time, you will create your own world here too, because you have not given up the habit of making your own world wherever you go. If you give up that habit, then even in Zaveri Bazaar, you can remain free and unattached. If you do not give up that habit, wherever you go, you will create a world for yourself. In the beginning, all the nooks and corners of your house will be empty. Slowly you will start getting a soap, shampoo, toothbrush, etc., and then even your bathroom will be full of things.

Why is this happening?

You have an inner feeling of worthlessness, you feel that you are not good, you have a fear of vacuum, emptiness. When you feel an inner emptiness, when you feel lonely, unworthy, then your mind tends to collect worthless things to fill the void. You retain more and more possessions and even engage in addictions, and have more social relations because you feel unworthy within. Psychologists say that a person who overeats is actually feeling empty and worthless within. When you feel that you have not done anything in life, you want to eat more and more.

This emptiness can be filled only with self-realisation. If you try to eat more to show that you are very prosperous, you are actually proving that you are unhappy. You keep buying souvenirs, flower pots etc., from various places that you visit. Pujya Gurudevshri goes to someone's house and realises that the family is very unhappy when He looks at the number of showpieces they have. A happy person does not need so many things. He is happy even within his four walls and he resides there like a king. Those who feel an inner emptiness will fill their hearts and houses with worthless things. Many times you are not interested in eating more, but you want to eat to show off that you are full, this shows that you are empty within. You want to give a message to your mind, 'I have got everything, I am happy.' But you are actually proving that you are unhappy.

You indulge in addictions, harbor possessions and by increasing your relations, you show off to people that there are many who love and respect you. Do not trust anyone except the Sadguru. Do not go on anybody's words or gestures. Love everyone, but do not depend on anyone. You must have friendliness towards all, but do not trust anyone, otherwise, you will repent, thinking, 'Pujya Gurudevshri had told me, yet I did not listen.' You keep running after wealth, reputation, power, etc. You are only running after various numbers. It only shows that you are empty within, you do not have the wealth of good feelings, let alone pure feelings. That is why you keep running after external wealth, status, etc.

What will you fill your life with? Fill your life with knowing the soul. Today Pujya Gurudevshri is clarifying the purpose of why you are listening to the satsang before introducing the Patrank. Otherwise, all the effort will be in vain. Once the lamp of self-realisation is lit, you will feel content. Once you feel content, you won't have any desires, you will experience the end of all your cravings. You won't have the craving of talking or eating even though you do perform these activities. You will not have any desires left. You will not have attachment towards worldly things.

What are you born for? **You are born to fly in the inner skies, you are not born to be dragged along on the ground. You are a bird and not a worm.** A worm keeps dragging itself along the ground. You are not a worm to drag yourself with tensions, worries, anxieties, attachments. You have wings, if someone can teach you how to spread open these wings and fly, you will be ready to fly. Why do you get dragged along the ground? Why do you have so many worries, anxieties, attachments, frustrations, aversions, etc.?

If you can fly, if you have wings, if you have understood that the purpose of your existence is to fly in the inner skies, why do you live by dragging yourself along the ground? When you drag yourself, you experience so much pain, you get hurt so many times on the way. Why do you want to travel in a bullock cart, when you can travel by plane? Why do you remain against your nature? When you act against your nature or remain against your nature, you feel miserable. If you remain conducive to your nature and behave accordingly, that is happiness. You have the potential to be and act in a manner conducive to your nature. If this was not true, Pujya

Gurudevshri would not put in such effort for eight days. Instead of remaining engrossed in your true nature, why are you so engrossed in external factors? You keep getting engrossed in various activities and people. Why? The Enlightened One says, "What have you been born for and what are you doing?" You have not even spread your wings to fly, you have not even thought about it.

You keep chanting, "Hu kon chhu, kyathi thayo, shu swaroop chhe maru kharu?" (Who am I? Where did I come from? What is my true nature?) Have you ever looked within or asked yourself, 'Who am I?' This should be done after your nityakram (daily prayers) and swadhyay (scriptural study) are complete. Have you ever thought about your true nature? If your true nature is like this, why are you living in such a bad state? If you think about all these things after your nityakram and swadhyay, that is the amount of bhakti you have for your Guru. Your Guru will be very happy if you do this. So long as you are following your rituals as per the discipline set for you, that is only for your happiness, not for the Guru. You are doing everything for yourself. These questions that arise over and above that, are an offering to your Guru, which will actually benefit you.

You spoke about atthai (fasting for eight days), bhakti, nityakram, religious singing, etc., but you never spoke about awareness - awakening. You have never thought about it and you have never even spread your wings in that direction. In the human birth, you have the opportunity to become aware of your true nature. This involves two things: 1. To know the true nature of the soul. 2. To remain established in that true nature. In Paryushan 2020, you have the opportunity to become aware of your true nature.

Once you know the soul and attain self-realisation, then even if you have to engage in worldly endeavours, it will be different. The effect of this Paryushan must be that you give rise to such awareness that you become a different person altogether. Do not waste time and do not give excuses. You will repent. Ask people who are very rich if they are happy. Ask someone who does not have money whether he is happy. You have very little time. Someone had told Pujya Gurudevshri, "Bapa, I want to live for six more months - till the pratishtha." That person did not get that much time.

Alexander the Great could not extend his life for a day also. He was called 'Alexander the Great' because he never lost any war. He was just 32 years old, he was passing through Egypt, when he was told that he had only another 24 hours to live. His only wish was to meet his mother. He could not fulfil it and he died. That place is called Alexandria; it is on the shore opposite to Greece. You cannot extend your life even for a day. Do not waste even a moment. You won't even get an extra second to say the words, "Michchhami Dukkadam." This precious time is to bring about an awakening.

There are two states of the soul. 1. Unaware, where the lamp is not kindled; or has been extinguished. 2. With awareness, where the lamp is lit or kindled. You are still in the state of unawareness, as the lamp of self-realisation has not been lit so far. This human birth is successful only if self-realisation has been attained.

There are 2 categories of those with awareness:

1. Those who are practising or learning, i.e. the seeker. He is making an effort to know the true nature of the soul. He is going towards samkit (self-realisation). He is still unaware, but he is aware of his unawareness. He still has attachments, aversions, he still commits various sins, but he is aware about his impurities and knows that the other person is not at fault, it is his attachment which has created this problem. His dependency has become less. His focus is on

himself. His conclusions are right, but he cannot behave accordingly. He is still practising and He knows that he is being carried away in the fruition of darshan moha (faith delusion).

2. Those who have attained success, i.e. the Enlightened One. He is established in the true nature of the soul. He has attained samkit.

The whole world looks at the flaws of charitra moha (character delusion). In the Ashram, for example, let's say someone erred in his conduct under the influence of charitra moha (character delusion) and another person erred in his faith under the influence of darshan moha (faith delusion), you will punish and condemn the person who erred in his conduct. The Guru too has to follow this because one with character delusion has made an evident fault. The one with faith delusion has no evident fault, so even if his mistake is much more than the other, you will feed him and the one with who erred in conduct is thrown out from the Ashram. This is the reason, you do not even pay attention to darshan moha, you pay attention to charitra moha only. It is to draw your attention to this, that the whole of Vachanamrutji is written. Param Krupalu Dev (Prabhu) does not tolerate any nonsense. He is very clear that the one who has less faith delusion is a better person, the rest are all bad. If you follow good conduct and are lacking in faith, you are not good and you are a bad person. Since time immemorial, this mistake is being repeated, where you do not work on strengthening your faith, i.e. reducing faith delusion, you only work on bettering your character, your conduct, i.e. reducing character delusion. You give up things, but you do not change your understanding. If your understanding is not right, you won't go towards samkit. This letter is clearly explaining everything.

Totally, there are 3 types of people – 1. Unaware - who lives without awareness

2. Seeker – who has developed discrimination 3. Enlightened – who lives with effortless awareness.

You have to check whether you are in the ignorant state or you are a seeker. You have to check the mentality of both.

S. No	Ignorant	Seeker
1.	Aim: The ignorant person is extremely busy in the external. Nothing is planned in his life. All his activities are worthless including dharma. He is like a wooden block in the river that floats as per the flow of the river. He goes according to his moods. At lunch time, he is not hungry. He does not want to get up on time. He is drifted away like a leaf being directed by the wind.	Aim: The seeker has a well-planned, disciplined life. He has an aim and he wants to do something worthwhile in the direction of his goal. He keeps checking how close he has come to himself or the soul. He does not want to waste time. You may be allowed to stay in the Ashram for many days, but your lifespan may not allow you to stay for very long. He might take small steps but they are in the right direction. He does not jump like a deer in the wrong direction; he takes small steps like a rabbit in the right direction.
2.	Reactions: i) He gets affected by situations. ii) He becomes reactive in every situation. iii) He becomes a slave. He does not understand that under the influence of delusion, he becomes like a fan, someone else	Reactions: i) He does not get very affected by situations. He is always happy. ii) He is responsive and not reactive. iii) He is the master of himself. He decides consciously what he wants to do and what he does not

	switches him on and off. Someone makes him smile and someone makes him cry. He is controlled by others.	want to do.
3.	Definition of happiness and unhappiness: He thinks that the causes of his happiness and unhappiness are external. Blame – Someone else is responsible for his unhappiness. If your happiness and unhappiness are outside, you have to blame someone or the other. He always has the desire for more or the fear of misery. He is always in a state of wanting more or in a state of fear.	Definition of happiness and unhappiness: He contemplates on why two people react differently in the same situation. Or, he thinks about why in the same situation, he himself responds differently at two different times. Why does he not want to now eat something that he liked a few moments ago? He realises that others are not responsible, he himself is responsible. When your attachment is less, your responses are different. You love children and want to be with them, and at times, when it comes to the same children, you want some space from them.
4.	Dissatisfaction: He does not enjoy what he has, and he keeps getting anxious about things that he does not have. He always wants more and more. He keeps thinking, ‘What will happen if I don’t get this thing tomorrow?’ He purchases an insurance policy, and if he does not get a heart attack, he feels that he wasted his money and remains anxious. Someone had put on a lot of weight, so he consulted a doctor. The doctor asked him to play golf, so the running around would decrease his weight. After a month, he told the doctor, “My worries have increased. If I place the ball very near, I can’t see it because of my huge stomach and if I place it a little far, then I can’t hit it.” Such people can never be happy, even if they have the best possible circumstances. Else celestial beings should always be happy, as their wishes are being fulfilled; but that is not the case, because the more you want the poorer you are.	Satisfaction: Contentment does not come with the attainment of things. When there is lack of desires, you have contentment. When you say, “I do not need it,” this is contentment. If you can say this with inner connection, that shows that you are rich! His inner world is so free, he has nothing else to think, so he thinks about the soul.

If you are still an ignorant person after so many years of satsang, it hardly matters whether you watch a movie or a satsang, nothing is going to touch you at all. You have to focus on your modifications. Subtract others from your life. Only then are you going towards awakening.

Do not die before lighting the lamp of self-realisation, otherwise, you will repent a lot at the time of death. You will feel that you have wasted your life. The waterfall of boons slipped from your fingers, the days ended, and still, you did not awaken.

You kept running to see a rainbow, but that is temporary. You will cry when you are dying because you will realise that you are the soul and not the body, and at that time, you won't be able to do anything. You will feel that you kept looking after the body, you were reminded about the soul, but you kept giving excuses. You alone will have to light the lamp within. No one else can do it, and no one else can be a hindrance. Neither your family members nor your karmas will be a hindrance. You are independent. If you do not want to light that lamp, it is a different thing. If you love darkness, it is a different thing. From an atom to the great Indra, no one can help or hinder you from lighting the lamp within.

Do not talk about karma, when the lamp has to be lit within. We are talking about spirituality here not the science of karmas. No one can be a hindrance to you. But if you like the darkness or if you feel that there is some benefit in that darkness, you will never be able to light the lamp within. Even if someone lit the lamp for you (which is impossible), you will extinguish it, as you want to attain happiness from the external - from people or situations.

You are like a thief, who entered a house at night. Because of the darkness, he banged into the wall and hit the cupboard. He wished for light, but light meant he would get caught. So he wanted darkness and light both. You also want the fruition of meritorious karma and liberation both. You are not clear what you want. You need a firm resolve. With a half-hearted resolve, you will waste your human birth.

Just answer this in your mind, 'Do I want darkness or light?' Answer this question, from wherever you are. Do you only aspire for liberation i.e. light; or do you still want some favourable circumstances in the world as well as self-realisation? You have to be very clear. You are liking darkness, but you show off that you like the light. You have discussions about light. You believe and make others believe that you are a lover of a light, of satsang, the Enlightened One, and moksha (liberation). But in truth, you still like only darkness.

A blind person used to regularly visit a church. He stayed very far from the church. He could hardly hear anything, but he never missed his Sunday prayers. One day someone asked him, "If you cannot see or hear, why do you come regularly every Sunday?" The blind man replied, "I am blind and deaf, but you can see me, you will notice that I am very religious. I come to show off to you all." Just introspect and check whether you are doing satsang and other religious activities to show off to others. You want to eat food, but just to show off that you are religious, you fast for eight days. I hope you are not becoming a hypocrite, saying that you love the light, when actually, you love darkness.

You have to decide whether you want to light the lamp of self-realisation or not. If so, then you should not have so many expectations in the external and you should not desire to make so many changes outside. Self-realisation has nothing to do with external things. Do not lie that you want to light the lamp of self-realisation. You need a firm resolve to start dharma.

Someone said, "I have been doing a lot of bhakti and satsang since many years, now I want to learn meditation." Pujya Gurudevshri was happy in the beginning, with the thought that he had developed an interest in looking within, but very soon, He realised that the person was a lover of darkness only. Pujya Gurudevshri began the process of assessing why he wanted to meditate. He

realised that the person was bored of bhakti and satsang. If he had done bhakti and satsang in the right manner, he would not have had so much enthusiasm for meditation. If you have done bhakti and satsang in the right way, meditation automatically takes place, it won't be something new. Pujya Gurudevshri told him, "You must continue to do bhakti and satsang only. For meditation, you need dispassion and subsiding of passions, which you have yet to cultivate. Cultivate that and look after your inner health."

If you have done bhakti and satsang in the right way, you won't have to enroll in a meditation retreat. Meditation happens automatically. Once you taste the bliss of bhakti and taste that love, you won't need a meditation retreat. You do not enjoy bhakti, as it is repetitive for you, so you start liking satsang. Then you get tired of satsang because you feel the same things are being spoken about; this is nothing but a half-hearted resolve. You need to loosen the ropes of dependency. Through satsang-bhakti, loosen these ropes, then within a short time, you will focus inwardly. With little effort, you will go into deep meditation and that deep meditation will keep you intoxicated for the whole day. Do not get lured by the 'fashion' of meditation. You should prepare yourself with dispassion and subsidence first.

Pujyashri Lalluji Muni attained samyag darshan with the mantra 'Sahajatmaswaroop Paramguru.' He followed Prabhu's ajna wholeheartedly. He effortlessly slipped into witnessing mode and Prabhu gave him the certificate of having attained samyag darshan. He chanted the rosary of 'Sahajatmaswaroop Paramguru' five times a day.

Because of your half-hearted resolve, you have not attained the unprecedented experience of self-realisation. The reason for not attaining self-realisation is only one - you are not sure whether you want light or you want darkness. If you have an association with the Enlightened One, a Sadguru, you can attain what you want. You had all the understanding of what is temporary and what is permanent, but the Sadguru gave you that realisation.

Kabirji said, "Sadguru in your life is like a cyclone". If you are not experiencing a cyclone in your life, that means you have not met a Sadguru. When there is a cyclone, everything is shaken and disrupted. If nothing gets disrupted, it is only a breeze. All the scriptures are like breeze, the Sadguru is a cyclone. Your beliefs, feelings, thoughts, and lifestyle are shaken and transformed completely in the association of the Sadguru.

When Pujyashri Ambalalbai went to sleep, he used to place his hands on his chest and chant, "Shri Sahajatmaswaroop Swamine namo namah." He would enthrone Prabhu in his heart and then sleep. Just pray that you get sleep like Pujyashri Ambalalbai had, as he had no worries or anxiety. He slept like a small child leaving everything in Prabhu's hands. Just ask for such sound and anxiety-free sleep.

The Sadguru is like a cyclone. Whatever you thought was yours has just gone away in His presence. Your house, wealth, disciples, etc., are no more important. There are no desires, no demands. There are no worries at all. If you feel that with just one or two thoughts, all your problems are getting solved, it means that the cyclone in the form of the Sadguru has entered your life. You do not have mechanical bhakti, you can experience that love.

You experience the taste of love and you feel oneness with your true nature. You know a lot about your true nature - you are pure, enlightened, consciousness, but now you start feeling, "This is me, this is me. This witness is me."

A cyclone means you are not the same. You cannot say, “I changed a little bit”, then you have not experienced a cyclone. You have to transform completely. That is a cyclone. All these things happen by the grace of the Sadguru.

If a flower blossoms in the jungle, it spreads its fragrance for the whole day and withers away by evening. The whole day, if there was no one to experience its fragrance, what is the purpose of such a flower? Its existence was worthless. In the same way, if you do not attain the unprecedented, your human birth is worthless.

In Patrank-183, Prabhu said, “In the presence of the Enlightened One, it will bring about the attainment of the unprecedented.”

The journey of the seed to become a fruit is not a simple journey. It is not necessary that all seeds have to be sown in the ground. Many seeds rot away. Of the seeds that are sown, some stay buried in the ground. Only a few sprout. Some cannot sprout because of lack of water or other things. Some sprout in the sunlight but are eaten by birds or animals. After overcoming so many hurdles, you are in a state where you have become a tree, and flowers have bloomed and fruits have grown. You have transmigrated in various life forms. You have become a donkey thousands of times and you have also become a mosquito millions of times. With a lot of effort, you have attained a human birth and have the association of the Enlightened One. Now do not let this rare opportunity go in vain. You have had the association of many Tirthankars but all in vain, because you kept giving excuses.

There is a village called Shivpuri next to Gwalior, which is famous for its music and poetry. There was a convention of poets and some poets were going by taxi to Shivpuri. On the way, they met some dacoits; they asked the taxi to stop and told them surrender everything they had. The poets had nothing else but their poems, so they offered to recite their poems, saying the dacoits would enjoy the poems. The dacoits gave them 11 rupees and asked them to make someone else listen to those poems. You are like those dacoits, the Sadguru keeps on singing the poem of your true nature, the pure soul, self-realisation, but you place 11 rupees at His Lotus Feet and ask Him to make others listen to His poems. You do not listen to the Sadguru with deep yearning. You have met many Enlightened Ones, but all those chances were wasted. Do not waste this opportunity with Prabhu. But for that, you need to be very clear about what you want.

A beggar was asking for money to eat. Someone felt sorry for him, so he took him to a restaurant and gave money to the restaurant owner to give him food. The man went away and the restaurant owner gave him a packet of food. The man ate the food and grumbled, “I am eating for the fifth time since morning. He should have given me money to watch a movie.” But he told everyone, “I do not have money to eat.” So people gave him food only. What he said and what he wanted did not match. You also tell the Lord, “I want samyag darshan and liberation.” But the moment there is a problem, you feel that the Lord is not helping you; but you never asked Him to help you in getting rid of your problems. You should be clear on what you want, do you want to get rid of problems or do you want samyag darshan? Do you want the grace of the Enlightened One for self-realisation or do you have many other desires? Even in your weakest moments, your unparalleled devotion to Prabhu must remain intact. You should be clear on what you want.

Let's take a look at Patrank-166 now. It looks like this letter was written to Pujyashri Saubhagyabhai Lallubhai. In ‘Saubhagya pratyee’ also, Patrank-166 is the seventh letter written to him. We will study this letter with the understanding that it was written to Saubhagyabhai. It is

written on Kartak Sud 6, Vikram Samvat 1947. This was around the time Prabhu attained Shuddha Samkit. Prabhu had just come back from Khambhat, He met Ambalalbhai, Lalluji Muni there. Saubhagyabhai was also there. Shuddha samkit was attained either in Khambhat or Mumbai, but it was in those twelve days. In between, Prabhu has written this letter. Prabhu wrote a letter to Saubhagyabhai on the previous day also.

Prabhu wrote His first letter to Saubhagyabhai and that letter is Patrank-132. In that Prabhu wrote, “Kshanamapi sajjana sangatireka, bhavati bhavarnavatarane nauka.” Even momentary association with the Enlightened One can save you from the ocean of worldly transmigration. In the first letter, Prabhu said that the Sadguru or the Enlightened One only can save you from this worldly ocean.

In Patrank-166, there is a pearl of beneficial wisdom for liberation. Prabhu wanted to clarify everything to Saubhagyabhai in the beginning only that these were His beliefs, if he felt them right, he should engage in satsang. Prabhu was very clear and He wanted others also to be very clear. He wrote five points only for the path of liberation and all His discourses or preachings would revolve around those five points only in the future.

In Patrank-166, Prabhu gave beneficial wisdom of liberation with a lot of love and Pujyashri Saubhagyabhai comprehended it with a lot of love. He moulded his life according to these five points. He developed purity, he destroyed his false beliefs. He attained samyag darshan because of this letter.

If you get a bag of jewels during the dull phase of the market, you would be very happy and enthusiastic. This letter is the essence of all Agams. Saubhagyabhai felt that he had got jewels. If you also understand and comprehend these words, which are like jewels, you will gain a lot. There are five lessons given in this letter.

“Every sentence, every word of an Enlightened One is filled with infinite scriptures, how can this be? With endorsement from countless Enlightened Ones, I consider the statements below auspicious and the supreme cause of liberation for every single aspirant.”

Tomorrow we will talk about the first sentence. On the last day, a special method will be shown which Pujya Gurudevshri has derived from this letter.