

Shrimad Rajchandra Vachanamrutji
Patrank 166 - Beneficial Wisdom for Liberation
Pravachan 4 - Inner Victory by Revering the Sadguru
English Summary
(18.08.2020)

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, no one can be happy, we already established this earlier. It is unavoidable. If we want to transform from a state of unawareness to awareness, we must learn how to attain self-realisation and its process and that's why Patrank-166 has been written.

Then we saw the importance of the Enlightened One and the glory of the Enlightened One's words.

Finally, we saw that without giving up the desire for illusory happiness, you cannot attain liberation. This must be understood and then the practice of that course of action must begin.

You are experiencing happiness even now, whether you are aware or unaware. Sometimes you say that you are happy, sometimes you say that you are unhappy. But whatever happiness you experience is

illusory happiness. This is what Param Krupalu Dev (Prabhu) is saying. You are saying that you are happy for the last 5-6 months, even if you have not attained self-realisation. The Enlightened Ones tell you that your happiness is illusory and momentary. Your happiness is dependent on associations, circumstances and situations. The happiness that you feel is nothing but less unhappiness. Your happiness is illusory, superimposed, projected, conceptual, etc., but you like it.

If something is false, you express your dislike immediately. You immediately say that this diamond is not a real diamond, it is a false diamond. When you do not like something that is false, you throw it away. But if you like that very thing, though it is not real, how can you throw it away? If an old lady is told by someone, “You look so young,” even if she knows that she does not, she likes that statement. Some people say, “You are young at heart.” They are clearly telling the lady that her body looks old. Still, that word ‘young’ is loved by the old lady, and immediately she will smile. So long as your attachment and feelings of ego and pride are boosted, you like it.

In Muslim families, there is a custom that the bride has to ask her husband, “With which relatives must I cover my face with a veil?” In Marwari families also they follow the same custom. A man did not like his wife from day one. He said, “Don't worry at all, in this house, you have complete freedom. You should cover your face only in front of me, nobody else.” Even though he said that she had complete freedom, he clearly asked her not to show her face to him. You love being appreciated. So long as you like these lies and this false praise, how will you awaken? How will you get rid of the desire for illusory happiness when you are liking the illusion?

As we saw, desires keep arising and they give you unhappiness, and yet you consider the fulfillment of desires as happiness. If that is so, then **there are three types of happiness.**

1. Mayik or Imposed Happiness: When you feel like scratching yourself and you do that and feel some relief. This is not happiness at all, but still, you say that you felt happy. It is not true happiness but only an imposition of happiness.

2. Aupshamik or Happiness arising from Subsidence of desires: I have no desires. Since your thoughts have decreased, you feel good and happy. Still, this is a negative type of happiness. Since there are no desires that have arisen, there is a reduction in thoughts and so there is a sort of happiness. But there is no positive solid happiness even here so don't get stuck here.

3. Spiritual happiness: This alone is a positive happiness. The path of liberation lies in the soul. If you want happiness, peace, security, you must go within. This is true happiness.

“So understand that the very moment you hear this statement, you should begin the practice of that course of action.” This means that from the time that this path has been revealed by the Master, and your thoughts have turned in that direction and your vision has opened up, thus realising that even better than ‘aupshamik sukh’ the best type of happiness is still remaining. You should begin the practice of that course of action. Do not be satisfied with the joy of subsiding desires, there is a greater joy.

Having understood this, you realise that you want to get rid of all your passions and desires for sensual pleasures and enjoyments, etc. Otherwise, your day was spent in chasing desires. Desiring something that you like or reacting negatively to things that you dislike.

“Practice of that course of action.” Param Krupalu Dev has not said course of practice, He has said ‘Practice of that course of action.’ This is the deeper meaning.

Just as if you see garbage in front of you, you will feel like cleaning it out. However if you see it as gold, you will want to amass it. In the same way, first be clear of how you view the world in front of you - as

garbage or gold? Then you won't have the problem of desires. No one likes to collect garbage. If you feel that the enjoyments of the five senses are like garbage, no one will have to tell you to give them up. You will remove them from your heart and your life automatically. If you feel that they are as precious as gold, then even if you give someone a gift, you will repent that you gave a little more than required. Because you feel that it is as precious as gold, even after giving it away, you will think about it.

Thus you have to transform your perception, your beliefs:

1. Correct your knowledge
2. Give up your attachment
3. Give up association with the external objects

If you do not follow this order and violate the course of action, you will be confused, get into egotism and suppression. You will be in a mess. You will need to steer your thoughts in the right direction, only then can transformation take place.

You think that your interpretation is perfect. Once you become a devotee, cultivate humility. You will realise that you should look from the other person's perspective too, otherwise, you pass judgements immediately. You should check your judgements from various angles, otherwise it might boomerang and you will be proven guilty yourself. The true seeker will start putting a comma before reacting. He does not put a full stop at his own judgements. Earlier he saw everything and he felt that he was seeing it from the right side. But the moment he becomes a seeker, he sees things from the left side as well and sees the other person's point of view. Then he realises that the other person is also not wrong. Slowly your passions start calming down.

For this you must develop the power of thoughts. This is not a task of the intelligent, it is something a spiritual aspirant alone can do. Even intelligent people cannot do this, otherwise why is the whole world materialistic and only a few spiritualistic?

Without overcoming desires, there is no freedom, this can be understood by a seeker and not a materialistic person. It can be understood by someone whose thoughts are running in the right direction. He understands that the yearning for liberation is much higher than all the educational degrees of the world. Do not think that intelligent people can work faster in spirituality, this is the biggest delusion. Many times, for someone who is very intelligent, his intelligence itself becomes the reason for the manifestation of delusional karma. Such people are often too smart and they overthink. If a person has intelligence as well as less delusion, coupled with a throbbing yearning for liberation, he can do the work very fast. But even a person who may not remember much, but has a strong yearning for liberation can accomplish the task.

Usually, those who are very intelligent, go very slow on the path. The person who is not very intelligent but has faith in the true Lord, true Guru, and true dharma, can do his work fast. Do not wish that you want to become unintelligent either, else you won't understand the words of the Enlightened One.

Prabhu has clearly said, "You should awaken first, then start walking." Otherwise, you will fall. To awaken is spiritual progress and if you start running before that, it is foolishness. Thus, first of all, with the help of satsang and introspection, change your beliefs.

How do you change your belief? Your belief is your resolve, your decision. If you have decided that this person is good and that person is bad, this is your belief. It dominates your feelings. Your feelings and your beliefs are interrelated. Feelings are closely related to beliefs. The way you feel and the intensity with which you feel, that becomes your belief. Thoughts can be edited. Eg. Let's say you are going for a

satsang and you slipped and fractured your leg. You cannot go for the satsang anymore and have to leave the Ashram for further treatment. To return also you will then have to be quarantined for 14 days. You feel like your world has crumbled down. Now your thoughts start, but you already know what kind of thoughts you should have, so you think, 'Whatever the Lord has done is for my benefit alone.' You can manipulate your thoughts, and without knowing it, you start echoing the words of the Enlightened Ones. But you will be caught when it comes to your feelings. In this case, are you feeling sad? Are you feeling glad? Are you feeling bad? There will be no mask in your feelings, you have no control over feelings. If you are not a true devotee, you can cheat in your language, but feelings cannot be hidden. You cannot cheat when it comes to feelings. Your distress, your anxiety, your fear won't remain hidden, at least from yourself.

Your language may be philosophical. You may say that it is better to have glad acceptance, but you neither feel like accepting anything nor are you glad about it. Your feelings will determine your belief, not your thoughts. The beliefs you create based on thoughts can be erased very easily.

Many times you see someone and feel angry. But you are not foolish enough to vent your anger. One who gets angry in his mind is weak, one who voices his anger is foolish and one who expresses his anger with bodily actions is extremely foolish.

Once you feel that this person created a problem for you, immediately this feeling transforms into the belief that this person is hopeless. Now this belief will dominate your feelings when you meet that person the next time. Your preconceived notions, your beliefs dominate your feelings.

The spiritual aspirant or the seeker checks himself at the feeling level. Your feelings cannot be hidden. At times you know that you should not feel sad, but you become sad anyway, because such is your belief. The seeker has to be alert at the feeling level. Then he has to think about how the Enlightened One has asked him to look at the situation. If you have the right thinking at that time and you start your experimentation, your feelings will change and your belief will also change. Eg. If you are served some food, for which your earlier feeling was, 'I love this', and this feeling has become your belief; the next time the same food is served, you will feel happy and have a strong desire to eat it. Now, just stop and think, whether you are actually getting happiness from that food or not. With this thought process, if your attraction for it reduces by 50%, your belief will have 50% less intensity. Next time that food is served, you will have only 50% of the earlier attraction towards it. At that time, once again you can think about it and reduce it to 25%. One fine day, when you see the same food, you will just be the knower of the object of knowledge. You won't even have a thought about liking or disliking it.

You have to change your feelings through your thinking and experimentation; that will affect the belief. This is the practice that you must undertake. If your belief is very strong it will totally dominate your next feeling. Sometimes it may happen that you just look at a person and feel angry, almost like a reflex action. You will wonder why you are getting angry by just looking at him. This is because of your old belief. To weaken your belief, you have to be alert at the feeling level.

Once a seeker starts going to satsang and progresses, he starts introspecting after the event, then he starts observing his feelings as they occur during each event. When you are doing alochana (repentance), you remember your past flaws. But in this process, you see your feelings during the event - while it is happening, even as you are experiencing attachment and aversion. The faster you see them, the faster your intensity reduces.

The moment you become alert, at the next moment, your intensity goes down a bit, as you feel afraid of such feelings. You should be disturbed by your inner impurities. If you are very angry, after that, you naturally feel restless and disturbed. You are flooded with thoughts. But while you are angry, at that very

time, if you have realised that you are becoming impure and restless, you will feel guilty and feel like apologising.

However, if you feel that you are right, you will become even angrier. The moment you start observing your inner feelings, the intensity of your passions and desires for sensual pleasures will reduce. Once you start observing your feelings, it is not possible for your foolishness to increase. The intensity will definitely reduce. Keep checking your actions, thoughts, feelings, behaviour, but **focus on feelings most as that is the unedited version of you.**

You are feeling what you are feeling. If you felt bad that someone said something to you, then you may remind yourself that 'One substance cannot do anything to another substance.' But the fact is that you are feeling bad. That is the real you. Your words and thoughts can be masked, but your feelings are the real you.

For changing your feelings, you need to go on a journey of transformation. If you can manage all these things well, you will certainly be liberated. If it is haphazard, you will be confused and messed up. If a businessman buys and sells things worth millions of rupees, that does not make him a good businessman. Only one who keeps track of his accounts is a good businessman. Without that, he will have to file for bankruptcy. Do not say that your destiny was bad, actually, you did not keep a tab of your accounts.

Your spiritual journey should not become tedious, dry, or difficult. You should enjoy the process. If necessary, you should be happy to repeat the whole process. As an example, if you love sweets and you expect sweets on a particular day. Now that you are asked to check your feelings, you will renounce that sweet, as you realise that you had feelings of attachment towards it. But you should check whether your belief has changed or you have suppressed your feelings. That sweet should seem worthless like garbage and not gold. What is more important for you? Giving up that sweet or giving up the deep liking for it? You will be confused.

What should you do? **Renouncing the attraction towards something is giving it up in the true sense.** Realise this. Param Krupalu Dev (Prabhu) has also said that giving up your attraction for food is very important. You are satisfied with giving up things. If you have taken the vow of celibacy, do not feel proud. You have avoided a bit of violence, that's it, as your liking for it is still intact. **Cultivate a higher interest.** Increase your love for the Enlightened One. You should cultivate a higher interest in your spiritual pursuits and in the Enlightened One. **You should feel the pain of your impurities.** When you experience the impurity of anger or greed, you should feel the pain of such impurities. You should be disturbed by them, as if a sword has touched you. If you were very upset when a dear one passed away, your impurity should make you feel just as bad - as if you are dying. That is how strong the feeling should be. With all these things, the intensity of your attraction will start diminishing and becoming weak. You will get detached from everything, you will experience dispassion, and these are factors that will lead to liberation. Thus, Prabhu's words are indeed beneficial wisdom for liberation.

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."

Next time, when you eat sweets, you should feel that you are eating dust. You need to put in a lot of effort to achieve this. You realise that it is difficult to do this work on your own. You realise that if you do it based on your own thoughts and fancies, you will be more confused than before. Prabhu heard your confusion and wrote this second statement. Prabhu asked you to:

1. Search for an Enlightened Master
 2. Surrender to Him and
 3. Follow His ajna without any doubts.
- Then you can annihilate all the illusory passions.

For the Enlightened One, you can say Sadguru or One who helps you on the spiritual path. By any means, search for an Enlightened Master. For us, this is a command from Prabhu, even though He has said it as a general statement. When you search for an Enlightened Master, you will find an Enlightened One only, but when you surrender to Him, He will become your Master - an Enlightened Master.

If a father is looking out for a boy for his daughter, and someone asks him, why he is not seen anywhere, he says, "I am looking for a husband for my daughter." Though you cannot find a 'husband' you can only look for a 'boy' who will become her husband once they are married. However, this is a way of speaking. Similarly, when you search for an Enlightened Master, you will meet an Enlightened One, He will become your Sadguru – Master, when you surrender to Him. Be clear that you cannot search for a Sadguru, though this is the command. The intention is for you to search for an Enlightened One, or One who has attained self-realisation, and then surrender to Him.

'Search' does not mean you have to accept someone who is located nearby or is in front of you as your Guru. Do not think that the head of your sect must necessarily be your Guru. Do not make this mistake. Let it be your choice. After listening to Raj Katha, if you feel that you want to make Prabhu your Guru, you can do that. If you feel that even if your parents do not believe in Him, you are going to believe. This whole process will change your beliefs. When you feel that Prabhu is your Guru, He becomes your choice. If you find that He is a self-realised Enlightened One, if you feel that He will help you get rid of all your confusion, He will help you get rid of the cycles of birth and death, then surrender to Him. Do not make someone your Guru only because of his attire or vows. You should not make him your Guru just because he belongs to your sect. One who has self-realisation should be your Guru.

You should feel the need for your Guru to be self-realised. You should not have an allergy towards your sect, vows, or dress. Your focus should be self-realisation. If the Guru from your sect has self-realisation, there is nothing wrong in believing that He is your Guru. You should develop the need for a self-realised Enlightened One. The spiritual aspirant only wants self-realisation, for which he needs a self-realised Enlightened Master. He may be an ascetic or a householder, it does not matter, the primary thing is He should have self-realisation. He may or may not be from your sect or religion. If you do not have this need, then even if your neighbour has self-realisation, you won't be able to recognise Him.

Someone had visited the Ashram to conduct a course. She said that she had found her Guru in her gardener. She was in Kashmir, there was a gardener working in her garden and she realised later on that He was a Sufi saint. One day, He said something and she realised that He was her Guru. But if you do not have the need for an Enlightened One, He will come to your house and you won't recognise Him. If you have this need, then even if He is thousands of miles away, He will catch a flight for you. Develop the need.

To search for a Guru is not a physical incident. You cannot decide with your intellect. When a boy wants to get married, he makes a list 'I want an educated, beautiful girl. She should look after my parents. She should be able to cook and look after the kids. Her hobbies should be the same as mine etc.' When he chooses a girl and you ask him, why he chose her, he says that when he saw her, he felt something in his heart and chose her, not because she fulfilled the conditions in the list. To find a Sadguru is not an intellectual incident, it is an occurrence of the heart. If you check the date, you may not even realise when you established Him as your Sadguru.

Popatlal Mohakamchand met Prabhu in Vikram Samvat 1944, nothing happened at that time. But in 1954 when he met Prabhu in Kavitha, he fell in love with Prabhu and he felt that Prabhu was his Sadguru. He saw Raichandbhai in 1944 and his Sadguru in 1954. For Pujyashri Lalluji Muni, it was love at first sight. He met Prabhu for the first time in Khambhat and on the same day, he surrendered to Prabhu.

Prabhu said that you must search for the Enlightened One. This searching means to develop the need for a self-realised Enlightened Master. Do not look for a good speaker or the one who is wearing white clothes. He should say, "Yes, I have experienced the soul. I know the path. Through that, my desires and lust has been annihilated, and I am ready to show you the path." He should give you guidance and put you on the spiritual path. He may or may not be a good speaker.

Prabhu has written that we must search for an Enlightened Master. But a true spiritual aspirant would do this quite naturally. These words are like a sequential checklist for him, he just has to tally with his progress. Everything happens automatically. After reading Patrank-166, you feel that whatever happened in your life was right.

The path is straight but narrow. If you get guidance, then it is easy to walk on that path. If you get Gurugam (knowledge from the Guru), it is easy. The spiritual aspirant has understood that he does not want to get into any nonsense by acting based on his imagination and self-will.

If a cowherd reads a medical book, and starts believing that he is very knowledgeable, and starts treating others. He will be a failure. In the same way, if you read the scriptures through your imagination and self-will, you will not understand them correctly.

The moment Prabhu said to search for a Sadguru, He has negated two things. 1. A charlatan who does not have self-realisation. 2. Your own concepts and imagination. You may read scriptures and interpret them as per your whims and fancies. This is not the right way. You can do satsang and discussion, but you cannot surrender to such people who do not have self-realisation. You must have only one question, "Have you experienced the soul?" But the problem is you have no need for your Guru to be self-realised.

If you have a headache or stomachache, you call a doctor and not a tailor. But for self-realisation, you talk to a scholar. You need a self-realised Being only. If you have that dire need, then you will find a Self-realised Enlightened One. If you do not have the dire need, let Him enjoy His self-realisation and you enjoy your worldly endeavours.

Without a Guru, you cannot gain any knowledge. Even for learning music, you need a Guru. On the spiritual path too, you will not gain knowledge by studying the scriptures through your own whims and fancies, you will need a self-realised Guru.

When Pujya Gurudevshri had visited Africa, a young African girl, who was the helper's daughter, offered a drawing to Him. She had been told that the host's Spiritual Master was gracing their residence. Pujya Gurudevshri noticed that she had drawn God, and her God looked like an African. Her concept of God matched her imagination. You will think about what is right as per your imagination only. You will need a self-realised Enlightened One to realise the truth.

Tibetan scriptures describe heaven as the place which is not very cold. For them, a good day is a day when it is not too cold, where the sun never sets and the snow melts. This is heaven for them. When you read the scriptures on your own, you will read a little bit of the scripture, and the rest of it will be as per your imagination and interpretation. In any field, you will be asked, who has taught you. For spiritual

welfare and on the path of liberation, you need the right Guru. If that person is not the right, you will be on the wrong path. One who reads the scriptures based on their own concepts and imagination, will misinterpret the scriptures. You need an Enlightened Master.

Search for a Sadguru. You will know that you have met your Sadguru when your heart endorses this. Till something happens in your heart, just say that you are looking for a Sadguru. Your heart should tell you that He is the one. Pujya Gurudevshri had gone to Canada and He was going to someone's house for a meal. The lady was driving and they were doing satsang for an hour on the way there. After about 45 minutes of driving, her son called her and asked her to come home fast. She said, "Son, I have found my true home." You should feel that you have found your destination and path both.

Once the Enlightened One is found and you have surrendered at His Lotus Feet, He becomes your Sadguru. Then what should you do? **"Having found Him, cultivate an attitude of surrender unto Him through body, mind, speech, and soul."** You have to surrender the heart, intellect, and desires. You should have love, faith, and surrendership with the activities of mind, speech, and body - all three yog. Till you surrender this way, ajna is a burden and a pressure for you. Once you surrender with your heart, you feel that from now onwards, everything will be done as per His ajna. Now you do not want to read any scriptures. Do not be in a hurry to follow His ajna. You should have the feeling of surrendership before taking ajna from Sadguru.

Yoganandaji left his house with one wish that He wanted a Guru. He wanted to surrender with His body, mind, and speech. He found a Guru in Yukteshwar Giri in the streets of Kashi. He said, "You are my Guru and please give me an ajna to follow." His Guru asked him to go back home till he asked him to return. Yoganandaji went back home without any doubts. People laughed at Him, He did not budge. Then his Guru called him back immediately, sending him home was only to break His ego and check his surrendership.

You should surrender to the Guru through body, mind, speech, and soul. You have to surrender your beliefs. To surrender means you have to surrender your way of thinking. If you keep having clashes, your relationship won't last for a long time. Your way of thinking includes your way of interpreting, your way of interacting, your way of responding and reacting.

If you just say, "Tahatti Prabhu" (I will do it), it is not a big deal. True surrender is when your way of thinking matches with His. Pujyashri Ambalalbhai knew what was in Prabhu's heart. Mahadevbhai knew what was in Gandhiji's heart. Your way of thinking has to be surrendered to the Guru. If that happens, everything will change automatically. If your thinking is different than His, you will keep waiting for an ajna. You should have the same thing in your heart that is in His heart. In a short while after your first association, you should develop this ability. If you do not do this, the saying will come true for you - Your life and your thinking or your nature will perish together, when you die.

If you have true surrendership, you will change your way of thinking, your nature completely before dying. People will say, "Which Great Soul had he met?" People will not say which Enlightened One, they will say a Great Being or Great Soul. Your way of thinking changes through the grace of the Enlightened One. This is true surrender. This is not an easy task.

Many times a girl and a boy meet a few times and then get married. Then she realises that he is very strange. But if you have a true love for the Enlightened One, you will decide to transform yourself and become aligned with Him. If there is cow's milk and buffalo's milk, you will keep them in two different pots. But if the type of milk is the same, you put them in the same pot. You too should dissolve in Him.

The path of devotion is easy, but you are not ready for it. Prabhu has said that the path of bhakti is simpler than the path of knowledge. But the problem is you never desired liberation. You find everything difficult because you do not have a yearning for liberation.

What does it mean to surrender the body? In serving the Guru or Lord, you should be ready to work day and night and use the body in His service. You should be ready even if you have to endure difficulties. You should be ready even if you have to make do with less sleep. Without the feeling of surrender, nobody would like to do all these things. You should express your readiness for everything. Your bhakti will ensure that you never feel that the body is suffering. When you have less bhakti, you will feel stressed in seva. If a devotee says that he is stressed, his bhakti has committed suicide.

If Prabhu had said to surrender your wealth, it would mean the willingness to eat less or earn less but not to compromise on bhakti.

You can get 5 kg of vegetables for Rs. 1,000/-, but if you want 5 kg of gold, this much money is not enough. If you want self-realisation, you have to pay more. If you want to learn music or dance, you are ready to pay the fees. In the same way, you have to surrender to the Enlightened One for self-realisation. The music teacher gets some financial benefit when he receives his fees, but when you go to the Enlightened One, you are reducing His peace and bliss. Every time you go to Him for guidance, you are hindering His peace. With every email, you are disturbing Him. Alright, but at least pay the price of surrender, by which you become pure, and come closer to self-realisation.

You want the comfort of the mind and body, and at the same time, you want to surrender to the Guru. Both are not possible. Once you surrender, you will get such ajnas where you have to choose whether you want the comfort of the mind and body or you want to follow His ajna. You will have to take this decision and Prabhu is preparing you for the same.

Those who are overthinking and are not ready to take the risk would say that they will think and get back. But the ones with bhakti would say that they are ready to pay any price. They will first tell the Sadguru that they are willing to do anything, then the Guru gives them an ajna. This is true surrender. They are ready to surrender their body, mind, money, speech, and soul. For such a person, the association of the Sadguru is a historical and mystical happening.

With true surrender, the disciple does not address the Guru as only Guru, but he says, Gurudev - Dev means divine, and the Lord, both. Oh, Gurudev! You are divine, You are my Lord. You may not be the creator of the universe, You may not be omniscient, but for me, You are the Lord. Once this heartfelt incident occurs, the Guru becomes your strongest attraction in life. Your Guru is the sun and Mercury, Venus, Earth, Mars, Jupiter, Neptune, etc., revolve around the sun. All your programmes revolve around Him. All your desires revolve around Him. Your thoughts revolve around Him. The Guru becomes a magnet for you.

To annihilate illusory passions, you have to invest all your energy in following the Guru's ajna. Then you will be able to reduce your ego and possessiveness from the external, You will experience oneness with the self and you will annihilate your passions.

Hunters in the form of delusion of faith and conduct are always waiting to harm you. But you won't be hit by any arrows if you are in the Sadguru's ajna. Ajna is the barricade that prevents transmigration. Accept your ignorance and ego. Vow that you won't be an obstruction in the path of liberation when He works on you. You should be ready to bow down and learn from Him.

Why have you come to your Guru? Why do you want to follow His ajna? Do you want to annihilate the ego or boost it? Just say this 1,000 times. What is the difference between a resort and the Ashram? You go to a resort to boost your ego and you come to the Ashram to annihilate your ego. You should be clear about this. There will be only 1 ajna for which you have to put your ego at stake, all the other ajnas were a drama, but this is the one which was the test. Are you clear you will follow all His ajnas?

Kabirji used to say, “One who is ready to burn his house-ego, only he can come with me. Only such people can follow ajna. **“Follow only His commands in every way, without any doubts.”** Prabhu had to add the words ‘without any doubts’. There should be no suspicion, doubts, thoughts, arguments, etc., once you have surrendered to the Sadguru.

Popatbhai Mohakamchand wanted a Guru like Anandghanji, so for ten years, he did not surrender to Prabhu. Then his repentance knew no bounds when Prabhu left His mortal body. He was in close association with Prabhu for 4 years. If he had recognised Prabhu earlier, he would have been with Him for 14 years.

Keep introspecting about what you want, why you have come to the Ashram etc. If you ask yourself five-six questions, you will be able to make a timetable about how you want to live after samvatsari. You cannot keep the house of your ego intact and attain liberation. You have to burn your attachments and desire for illusory pleasures to attain liberation.

Whenever you receive an ajna, if you feel unhappy, that shows a flaw in your surrendership. If you feel an aversion towards your Guru when you receive the ajna, that shows a flaw in your faith, which is worse. You have to understand the difference between faith and surrendership. When you falter in your surrendership, you feel unhappy and you are plagued with thoughts. When you falter in your faith, you feel dislike, opposition, doubts. Both are different, do not mix them. You have to follow His ajna without any doubts and without any expectation.