

Shrimad Rajchandra Vachanamrutji
Patrank 166 - Beneficial Wisdom for Liberation
Pravachan 7 - The Path in Two Syllables
English Summary
(21.08.2020)

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.

The supreme causes of liberation, are the five auspicious statements for the benefit of the soul. In the first statement, Param Krupalu Dev (Prabhu) said, "Without giving up all kinds of desires for illusory pleasures at some time or the other, there is no freedom. So understand that the very moment you hear this statement, you should begin the practice of that course of action." You understood the process, now you need to practice. If you are prepared to practice, then Sadguru's teachings will truly help you. Before that, even if you meet a Sadguru, everything will be wasted.

If you are prepared for the course of action, then in the second statement, Prabhu said, "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 a complete annihilation of all illusory passions.”

In the third statement, Prabhu said, “Through beginningless cycles of birth and death, you have heard the scriptures infinite times, you have pursued knowledge infinite times, you have embraced 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.” You have had the courage to do this infinite times, today you do not even have that much courage to take up the rigorous practice of complete renunciation. Yet, everything failed. So then how will it succeed? If you find, listen, and have faith in the truth and the Enlightened One. Its proof is when the soul resonates with a yearning for liberation.

All these things are happening, you only need to tally it. You have been doing satsang for many years. You must have experienced transformations within you. So you just have to cross check and put a tick mark.

Then in the fourth statement, Prabhu said, “The path to liberation is not outside but it is within the Soul. The One who has attained the path shall help attain it.” He did not say it is just within, He clearly said, it is within your soul. The path of liberation is not outside.

For that, we must keep three things in mind. First, the path of liberation is not in the procurement or the forfeiture of external substances. Remember, this is the absolute path of liberation that is being spoken about. From the relative viewpoint, you will need disinterest in worldly matters, and inner renunciation, as well as various practices. In the first few statements the relative path was given. However now we will move towards the more subtle absolute path. Further the path is not in any external substance, place, or activity either. It is not in any journey, in climbing any mountains, in any pilgrimage, nor in the excuse of performing puja or ‘pakshal.’ Of course, if there is inner remembrance then it is all supportive.

Just make sure that you understand it properly to avoid wasting your time and energy and lose this lifetime as well, just as you have infinite times in the past.

1. The path of liberation is not in the procurement or forfeiture of external substances or factors.
2. It is not in any place, or external rituals.
3. It is not in the scriptures either. This knowledge is not there in the scriptures but it is in soul which can be attained with the help of the Enlightened One.

So then where is the path of liberation? It is in the soul. You must obtain the inner key of bhedjnan (watchfulness of the distinction between the Self and non-self) at all 3 times: 1. During understanding and contemplation 2. During the manifestation of your karmas and 3. At the time of adversity. When you are listening, reading, understanding and reflecting, at that time, you can understand bhedjnan, what it is, what the process is, how to start it, how to boost it, etc. At that time everything seems very simple and clear. You know that the body and the soul are different, you do not have to do anything in either of them. You simply have to work on your knowledge. You do not have to cut anything from outside, else it would entail suicide. Body and soul are distinct, let them remain separate and work together.

Now, at the time of understanding and reflection it appears very easy, even boring as you have heard this so many times. But you must hear it repeatedly, three times a day as there isn’t an inner practice of this as yet.

Thus bhedjnan starts like this and becomes more and more subtle. As we go ahead towards the study of ‘Samaysaar’, the distinction between Self and Non-Self substance will be an expected common sense. The process will deepen to distinguishing between the Self and the modifications of the Self, the Self and its inner qualities and then the Knowing Consciousness and its Conscious modifications.

For now, we spoke of the subtle key of bhedjnan during the process of understanding and reflection. Now bhedjnan during karmic manifestations too. At this time, if you experience the fruition of your karmas with deep involvement and association, your power of bhedjnan decreases, diminishes and crumbles. You don’t even remember it. You will remember it when you start repenting. But if you remember bhedjnan at that time itself, then the intensity of the experience of impurity in the fruition of karma becomes mild. The more powerful your bhedjnan becomes, the milder the intensity of the experience of impurity. Thus even as you pass through the experience of impurities, it becomes milder and milder. This awareness and vigilance is needed, especially at the time of adversity. In adversity, there is an immediate tendency to worry and get distressed. You start thinking of, or even making changes in external factors.

We saw this with the experience of the snake, if you are walking in darkness and you step on a rubbery, smooth material, you will first think it is a snake. Now you will be scared and immediately the tendency to make changes outside will start. But if at that time itself if the process of bhedjnan starts, then this worry will transform into reflection and wisdom and this will swallow your impurity. Now, with bhedjnan growing, your impurities will diminish and crumble.

However, if you do get affected by the situation, you should shudder and feel ashamed. This vigilance also must be there. You should feel as if you have done a great wrong in this oneness and involvement with impurity. This dread and grief is an auspicious sign. The soul is awakening, and getting more empowered.

Now even a little impurity cannot be tolerated. Nothing is happening behind his back. He understands it very well. The moment there is oneness with impurity, you should hit it with the chisel of your subtle intellect and your thoughts and feelings get connected with the true nature of the Self.

Now let’s see the next sentence of the fourth statement. **“The One who has attained the path shall help attain it.”**

The person who has heard of the true nature of the Self a lot, often still harbours within, a wish to quickly fulfil all his worldly responsibilities. He just wants to finish them off. He wants to finish off his business deals and he also wants his children to get married and settle down, etc. After this, he feels he can pursue spiritual welfare peacefully. The one who asks for a little more time from the Enlightened One will be forever lost. If the Enlightened One invited you to come on Sunday and if you seek some time, to come even by Wednesday, after taking care of your affairs, you are useless. You have not absorbed the Enlightened One. If you seek more time, your delusion will take over and your spiritual welfare will be postponed by another 25 years and you may not even live that long. Your own spiritual welfare is your first duty. With worldly duties, you will have attained transmigration alone.

You want to wash the coal until it turns white. It is not possible. If you want to make the black coal white, you have only one option - burn it. Only the ashes will be white. Your spiritual

welfare must not be compromised under any circumstances. You should be ashamed of yourself if you are involved in sensual pleasures, passions, and non-religious tales. You should be engrossed in spiritual welfare day and night. Imprint in your mind that the soul alone is important. Till you attain self-realisation, none of your rituals have been completed and fulfilled. If you cannot remain in meditation, remain in swadhyay (scriptural study). But you should be engrossed day and night in spiritual welfare only. Crave for the experience of Pure Consciousness.

In Paryushan, if a cuisine attracts you, it should be considered 'a green' (a vegetable). You cannot have Oreo milkshake in Paryushan because you get attracted to it. Even as you are not indulging in any violence, where a life is killed, yet when you get attracted to a specific food or cuisine, your soul is afflicted, so it is a type of violence. This is what spirituality says. In spirituality, even if you experience dislike or disgust, you have been violent towards your soul. From the viewpoint of Agam (Canons) if it is a living matter that you kill to consume, then alone is it a cause for violence. But now, obtain the spiritual viewpoint. You should crave to enjoy Pure Consciousness. Don't be content in doing small things.

You want to do small things and want liberation for infinity. You cannot be fulfilled in doing some rituals for a day and expect bliss and happiness for infinity. Many souls have fulfilled their spiritual welfare at a very young age. Gajasukumal was just 16 years old and burning coals were placed on His head. He remained in equanimity by seeing it as a turban of liberation, and you cannot even tolerate getting wet in the monsoon. At such a young age, in adversity, Gajasukumal attained omniscience and moksh. Oh, Soul! You have all the facilities and favourable situations right now, do your work when you are healthy. Now give up identification with your name, you do not have much time left.

You say that you are living amongst difficult instrumental causes or catalysts. But in reality, there is nothing like a catalyst. They are only external associations. But you become crazy and get involved in them. Thus the external association becomes a catalyst for you. Do not drop your goal even while you are amongst them. Whatever you have decided and determined with the help of Sadguru's satsang, do not forget it during favourable or unfavourable conditions. Today you are fine and tomorrow you may die of a heart attack.

Mulla was staying in a five-star hotel. He checked out and left. After half an hour, he realised that he had forgotten his umbrella in the hotel room. He rushed to the hotel and went to the hotel room. He realised that the room was handed over to a couple. He heard this couple talking. The door was a little open. He waited for the couple to stop talking to each other, and then he would go inside to say that he wanted to take his umbrella back. While waiting he started listening to the couple chat. The boy told the girl, "You have silky hair, for whom is it?" The girl said, "For you." Then he asked, "Your eyes are like a fish, whom are they for?" She said, "For you." Mulla was getting bored with all these talks, he was interested in his umbrella alone. Finally he opened the door and said, "Even if everything belongs to him, this umbrella belongs to me." Even among all unfavorable catalysts and non-religious tales, do not forget your goal.

You are in worldly interactions constantly. If you were in solitude, you would have only contemplated upon the soul. But the moment you engage in worldly activities, you have to respond to trivial matters. But do not forget your target. This is the advice of the Enlightened One. He is asking you to focus inwardly, put effort, and make this human birth successful.

Prabhu is explaining to us, "Your condition is so bad that you have the treasure in the locker, but its key is missing." You are a seed, who has not got fertile soil to sprout forth. You are a king,

but you think that you are a beggar. You are sleeping in spiritual slumber. You won't be able to awaken yourself. You need someone to awaken you. **The One who has attained the path shall help attain it.**

Now you have understood that you need someone to awaken you. You have realised that you are in a deep sleep of ignorance or delusion. The moment you see something, you have a like or dislike for it. You keep complaining about family members since years. Sadguru cannot change the world for you, He can change you, but you are not changing. You do not have the strength to change anything, at the same time, you are not ready to accept it the way it is. In the path of liberation, one substance cannot do anything for another substance. Learn to accept things as they are. Yet, if you feel that you must make certain changes, make them. But do not keep going back to the Sadguru for this.

You need someone to awaken you. There is so much meritorious karma in fruition just now that you do not even feel like waking up. You enjoy your dream state. You need someone who is awakened. If you ask another sleeping person to wake you up, he will keep sleeping and he won't awaken you. You need someone who is awakened, is capable of awakening you, and has immense compassion to wake you up. If you meet someone like that, He will awaken you. The One who has attained the path shall help attain it. He will look out for you.

The whole world keeps advising you to perform pious activities, this includes the family and society at large. The charlatan also prescribes various activities. What happens is, you were a thief in your dreams, now you have become a monk in your dreams. But you are still in your dream world. Once you awaken and then perform activities, that is called samyag charitra (right conduct). Before you wake up, whatever pious activities were done, it is good conduct, it is not the right conduct. Only after you attain samyag darshan (right faith), can you attain samyag charitra (Right Conduct).

The Enlightened One's main work is to awaken you. He is a paradox. He has a fragment of a human being and is also God. It is very easy to recognise The Lord. We have no doubts about the Siddhas (Omniscient ones in Moksha). They have no body, no karma and no impurities. But the one who is waking you up appears to be a paradox. He appears as a human being, He eats, drinks, sleeps, and wakes up just like you do. He also has events of happiness and unhappiness in life. We expect that the Enlightened One should have more unhappiness and less happiness. You want your Benevolent One to be unhappy and miserable, this is too much. You want to see the Sadguru remain equanimous in the fruition of unfavourable karma. You do not want the Sadguru to experience the fruition of meritorious karma and remain in equanimity because you feel happiness in the fruition of meritorious karma, so you think that He also must be happy. This way you only saw the Enlightened One as a human being, you never saw the divine fragment of the Lord in Him.

You have to subtract the mortal human fragment, and then whatever you see in Him, of the Lord, hold onto that. Prabhu is subtly telling you to meet your Sadguru. For the first time, you will have a lot of respect and praise for Him, but when you see the human fragment in Him, when you are at a low spiritually, at that time, you will not have the same sense of surrender. You won't follow His ajna and everything will be disturbed.

Just now you find everything common sense. But when you suffer from the fruition of faith delusion (darshan moha), it won't remain common sense. You have to come to the right understanding and that decision must sustain in faith-delusion. This way you will overcome faith-delusion and weaken it. You simply have to subtract the mortal human fraction and focus on the

Divine fraction. Once you see Him as the Lord, following the ajna will be easier, you will walk on the path of spirituality. The moment the ajna goes into the soul, your work of liberation starts.

If you keep milk outside without a refrigerator, two things can happen: 1. It will curdle or will get spoilt. 2. Make yoghurt out of it. To make the yoghurt, you need to add yoghurt to milk. You only need a little bit of this yoghurt to transform the one-litre of milk into yoghurt. To add this sour substance is the most difficult job in making the yoghurt. Once the yoghurt is made, you can make butter, and ghee easily. But to make the yoghurt, you are adding a sour substance in a sweet one. You think that you are very nice and sweet, as you are talented, you have a lot of knowledge of the scriptures, you have a lot of bhakti. Do you think that something sour could go within me? This readiness does not come from within. The moment you get ready to add the sour substance within you, within six hours, you become yoghurt yourself.

When you receive the Guru's ajna, you might feel that it is bitter, you might feel that He is partial, if you are not ready. You have to understand the difference between worldly endeavours and supreme purpose. But during this, if you remember this supreme purpose and His Divine state, then you can attain liberation in a few births. The one who gets swayed, extends his transmigration.

You will not need a Guru in the beginning as much, but you will need Him more at a later stage. In the beginning, you will read about dispassion and subsidence of passions, and you will be able to go ahead. You will leave the seven addictions and the seven non-edible foods because of your bhakti. But at the later stage, the path will become narrower and more subtle and suddenly it will seem very unfamiliar. You won't know what to do next. You can know attachment, but you won't know what to do next. You want to know what exactly is the chisel of the subtle intellect. Each step seems steeped with mystery. You will become lonely, as the society will complain that you are not aligned with the tradition. You will have to do your inner effort alone. You will need the Sadguru the most at this time. You need to know the downfalls of the path at this time. You need to make sure that you do not follow a one-sided absolute viewpoint. You need to know the short-cuts and tricks of the trade. You need to know what to do in the fruition of faith-delusion and how to overcome it.

All these times you have only learned about two types of delusional karma- 1. Faith delusion. 2. Character delusion. Faith delusion has three categories and the character delusion has 25 categories. You can read about all these things in the scriptures, you do not need a Guru for it. You will need the Guru at a later stage when you have questions like is this a fruition because of faith-delusion? Or is it because of the infinite bonding karma of anger? The fruition of faith-delusion and infinite bonding karma come together, as they have a non-separable relationship with each other. You felt that you simply got angry, but it was the fruition of faith-delusion. This will be unveiled by the Guru. The force that you showed was anger, but you took this direction because of faith delusion, this is explained by the Sadguru.

This is the analysis of all the impurities. You need to reach the pure substance, and that path is narrower and more subtle, thus you will need the Guru the most. On one side, there are all the scriptures, on the other side is your Guru. For example, if you want to visit the interiors of India, you have both options, of a map and a guide. You study the map and begin your journey. The other person prefers a guide. The map will describe everything. But the guide has the latest update. He knows what has happened in the morning today itself. To study the map, you need an intellect. But when you have a guide, you have to surrender the intellect. To learn the map,

you need the destruction or subsidence of your knowledge-obstructing karma. But when it comes to the guide, you need faith and nothing else.

A father wrote something in a book before he died. His son was not acquainted with the business, so he was worried about what to do for subsistence. Someone told him that his father had written something in the book. The father had written the following lines. “In the egg of the temple of Shri Rama, on the day of Chaitra Sud 9, at 9 am, I have concealed 500,000 gold coins.” The son was very happy. The temple’s sanctum was in the shape of an egg. So the boy opened it, but he did not find any gold coins. He asked his father’s friend about it. The father’s friend was like a Sadguru. He was able to understand the intent of the sentence. He said, “On Chaitra Sud 9, at 9 am, the sun is in a particular position. The shadow of the pinnacle egg falls on the ground, in that place, 500,000 gold coins are concealed.” The son dug the ground at the prescribed location, and he found the 500,000 gold coins. You need to understand the intent of the scriptures from the Sadguru, you cannot understand them on your own. To understand the intent, you need the Sadguru, who knows the path.

If you go to a historical place like Fatehpur Sikri to see everything carved in red stone and you want to engage with a guide four situations may come up. 1. The guide is ready to welcome you in that historical place. He is waiting for you. 2. Sometimes you have to go and look for a guide. 3. Sometimes you have to book a guide in advance, only then will he come to show you the place. 4. When you reach there, many guides come running to you. The same thing happens in the case of the Sadguru as well. Sometimes the Sadguru is waiting for us, as we have been associated with Him since many previous births. Pujya Gurudevshri never searched for a Guru in this birth, Prabhu came Himself, Prabhu Himself found Pujya Gurudevshri. Sometimes you have to look out for Him for a long time. Sometimes you keep asking for many births that you want an Enlightened Master and thus you are doing online booking. Sometimes you have so much potential and eligibility within that all the Enlightened Ones compete to become your Guru.

Coming to the 5th sentence, **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.”**

Prabhu has given you some homework here. He questions why after putting in so much effort, you have not attained the path? He urges you to deliberate upon this.

The path is contained in two letters. Prabhu did not specify which two letters He meant. An aspirant once asked Pujyashri Prabhushriji what Prabhu meant. He replied, “Jnan (knowledge) and Jnani (The Enlightened One).” Once again you are left to deliberate, as these are 2 words - four letters (in the Gujarati script). That which connects jnan (knowledge) and Jnani (Enlightened One) is ajna - command.

That which connects the starting point to the end point is the path. The starting point is wherever you are at present and the end point is liberation. No matter where you are, search for an Enlightened One and your journey will culminate in realising the nature of the soul, which is knowledge.

In Updeshchhaya, Prabhu said, “The inclinations should be prevented from focusing outward, instead turn them within. This is the ajna of the Enlightened One.”

Prabhu has said in Patrank-575, "Until one's true nature is fully illumined as it is, the teachings of the Enlightened Ones are the support to remain steady in the contemplation of the self, thus has been elucidated by the Supreme Being Shri Tirthankar, which is true."

The soul is of the nature of knowledge. It is the knower, the observer. The Enlightened One has realised His soul. The path is to follow His ajna. Three things must be understood: 1. The Enlightened One 2. Ajna 3. Knowledge. Ajna encompasses knowledge as well as the Enlightened One, because His ajna is to remain established in knowledge the soul, and the Ajna is given by the Enlightened One. Thus it includes both.

The Enlightened One says you are like a caged bird that experiences bondage and is pining to get out of the cage and fly freely in the open skies, like the other birds it can see. However, it does not know how to free itself. You are also frightened, in the cage of worldly bondage. You want to fly in the open skies, but how? The simplest way is to befriend someone who is outside the cage and request Him to open the door for you. Having made this heartfelt request, you will be free, as He will open the door of the cage for you.

While in London, Pujya Gurudevshri asked someone to enquire about visiting one of Gurdjieff's Ashrams there. The sevak, called for an appointment and introduced himself as a disciple of Shrimad Rajchandraji, etc. The person who answered the phone replied, "Once you have found a Guru, why are you wandering elsewhere for spirituality? You will find all that you need in your Gurul!" When the sevak reported this, Pujya Gurudevshri said that was a most wonderful insult! It was a true place that discouraged those who had already found a Sadguru.

Gurdjieff told His disciples, "To find a way out of prison, don't talk to the other prisoners, instead find someone who has already become free and ask him what to do. Ask him to guide your path."

First find an Enlightened One. Then walk with Him. Walking with the Enlightened One leads to the most exciting experiences. As they walked together, Prabhu revealed to Motilal Bhavsar, "Don't remain indolent. I was a disciple of Bhagwan Mahavira, and just a little indolence caused 2500 years of transmigration. Give up your indolence."

Once a Guru and His disciple went for a walk. The disciple expressed, "I want to attain self-realisation. I have lost enough time already. The Guru was silent for a while. They were passing by a tree and the Guru asked the disciple to climb up the tree and take a look at 3 beautiful eggs in a nest. The disciple was astounded as the nest was not visible from where they were, and to see the eggs from the ground seemed impossible. The disciple was filled with joy as he felt that his Guru was extraordinary and clairvoyant. He climbed the tree as per his Guru's instructions and actually saw the nest and the eggs, which were of the same size and colour as his Guru had mentioned. He was elated thinking, 'My Guru is God. He can see what I cannot.' As he was climbing down, his Guru warned him not to step on a particular branch as it was very weak and he would fall. He asked him to take the support of another stronger branch. As soon as the disciple descended, he offered salutations at his Guru's lotus feet. When something extraordinary happens and you fall at His feet, you are not a true disciple. But if nothing of that sort has happened, and still you fall at His feet, you are a true disciple. The disciple said, "You are the Lord, you have clairvoyance and other supernatural powers." His Guru simply replied, "I do not know about supernatural powers, but yesterday I had climbed this tree and seen the nest and eggs. I stepped on that weak branch and fell, but was not injured. This is my direct experience and so I was able to guide you." So also the Enlightened One who has experienced the soul and tread the path Himself will be able to guide you on the path. Have faith in such a Guru.

Pujyashri Saubhagyabhai enquired if Prabhu had any special powers. He replied that, because the question was asked, He focused on that and realised that He did have some such powers. Had the question not been asked, He would never have remembered or thought about it or ever focused in that direction.

Have faith in the Enlightened One who has experienced the soul. If He has read many scriptures, that only shows that He likes to study various scriptures. One who has experienced the soul Himself can give you exact directions, like the Guru who had seen the nest Himself. He is a true Enlightened One or Jnani. You will then have faith that He knows the path well, through His own experience.

When you come in contact with an Enlightened One, surrender completely at His Lotus Feet and with great reverence and follow His ajna. Vachanamrutji advocates this at several places. Patrank - 254 speaks of supreme humbleness. Neither the lack of humbleness, incomplete humbleness or only humbleness will do. There must be supreme humbleness.

Pujyashri Kanjishwami often cited a beautiful example. A Guru asked His disciple to read a 1000 - page scripture. If the disciple is engrossed in reading and has only the last 1.5 lines left to complete the scripture and just then the Guru calls him; if he delays responding to the Guru even for a second just to finish reading the 1.5 lines, it will be very difficult for him to attain self-realisation. This is because he does not have supreme humbleness. No doubt, the scripture is important, but when you have to choose between the Guru and the scripture, supreme humbleness will always demand that you choose the Guru. Without supreme humbleness, the virtues of the soul will not manifest.

The Enlightened One lies at the centre of everything. Without gaining His rajipo, no spiritual practice or seva is complete. You must have supreme humbleness to follow His ajna. For this, you must recognise His characteristics and virtues and surrender at His Lotus Feet with great love and reverence. You do love the Enlightened One, you may even remember Him, and like Him a lot. But if this is only because of your strong karmic bond from the past, not because you have recognised His greatness, you will harbour possessiveness etc. You will feel disturbed when you don't get what you desire etc. Your love will not be strong enough to help you give up the desire for worldly pleasures. In fact, you will want to enjoy worldly pleasures with the Enlightened One. You will even wish that He fulfils your expectations and when that does not happen, you may label Him as 'partial' etc. All these things show that you have not truly recognised the Enlightened One. If you have truly recognised the Enlightened Master, you will have faith in His virtues, His purity, His detachment, benevolence, unconditional compassion etc. With this faith, no matter what happens externally, you will not be shaken within.

Having only an auspicious karmic bond can be your past, but do not make it your future. If you recognise the Enlightened One, you will reduce your love for the world and you will have supreme humbleness for the Guru. You will feel that He is one of the wonders of the world, that you have never seen before!

Once you recognise the Guru and surrender at His Lotus Feet with love and reverence, then everything is very easy. You no longer imagine illusory happiness in the world and your supreme humbleness (vinay) will increase in leaps and bounds. Vinay means to bow down, to pay obeisance. You bow down to the Enlightened One out of supreme humbleness, and your inclinations also start turning within. Each act of the Enlightened One only sings the glory of the soul - be it sitting, standing, talking, walking or anything else. Observing this day in and day out,

increases your reverence and respect. And in revering the Enlightened One, you find yourself also valuing your own soul! You wanted to respect and revere your Guru, but the Guru is the soul! The transition will be so effortless that you may not even realise when you started valuing the soul. This love and reverence lead to experiencing the peaceful state yourself. All your thoughts quieten, and at one blessed moment, you experience the soul - self-realisation is attained.

If you have fallen in love with the Enlightened One's state, you too will attain that state. If you do not stop with looking at His physical appearance etc.; if you have truly recognised Him; if looking at Him eating His 'tiffin' - experiencing bliss, reminds you of your own 'tiffin' - inner bliss, then you too will feel like 'eating' - experiencing that state. The entire journey is filled with joy, surprise, astonishment, respect, liking, longing for the same state, putting in the right effort towards that and finally attaining Pure Consciousness.

See how easily and effortlessly, talking about the Enlightened One has brought us to the state of experience, of knowledge, of awareness! If you love the Enlightened One, everything will happen in the blink of an eye. Simply fall in love with Him and you will fall in love with the soul and experience the soul. This is the essence of Vachanamrutji. Of course, you must be clear about what to see in the Enlightened One. You must follow His ajna.

Do not be tense or egoistic. If you have faltered, recite Kshamapna and seek forgiveness. If something good happens, realise that it is only His grace. Acknowledge His benevolence by singing, 'Aho! Aho! Shri Sadguru!' Don't make the path hard and heavy, let it be light; experience lightness every day. Check, are you able to see the smile in the Enlightened One's eyes. Open your heart wide, be romantic and emotional enough to understand His smile.

Prabhu's ajna is to transform your inclinations. Stop them from turning towards the external, instead direct them within. The Enlightened One's ambrosial words and wholesome contact will help you focus within - towards the soul's true nature. He will sing the glory of the soul, such that you will be able to discriminate between what is the soul - the self and what is the non-self. Let His teachings transform into your own contemplation; allow that contemplation to transform into your emotions; then transform those emotions into your experience.

You listen to many satsangs, but do you listen with great interest and affection? You must have a dire need for spiritual upliftment. If not, then this listening is a mere entertainment. Some people like to listen to a particular kind of music; you like to listen to satsang. You are entertaining your ears through satsang if you do not feel the need for spiritual upliftment. If you listen with interest, you will reap great benefit, you will be able to comprehend the teachings - grossly at first, then even subtly. If not, then you will wonder why He made a particular statement. In truth, your mind was wandering and you were tired. When you comprehend satsang only grossly, it will have only a temporary effect. You will experience love, dispassion, etc., but they will be short-lived.

When one is in the presence of the Enlightened One, observing abhyantar tapa (internal austerity) is more important than bahya tapa (external austerity). Except for unodari - eating less than your hunger, other external austerities need not be observed at that time. His ajna is of paramount importance. If your mind is focused on the Enlightened One, rasatyag (giving up 'tasty' food) will happen automatically; vrutisankshep (controlling your desires) will be effortless. However, if you are physically weak, your understanding in satsang will decrease and you will repent for the same. In addition you will accrue such karma that will not allow you to gain the opportunity of satsang in the future.

Understand the aim behind each ajna and follow it completely. Blindly following without using your intellect is also not beneficial. For example if you are eating only twice a day during your first meal, if you feel like you should exercise control and eat less, then you will feel hungry much before your second meal and your entire focus will be on when you will be able to eat again. You have not achieved anything through this control. Instead if you had eaten just enough to sustain you till the next meal, that would have been more beneficial, as you would not be plagued with thoughts of food.

Listening to the satsang gives you knowledge. Having heard this 'knowledge' let it become matter for contemplation. You may do this by memorising the patra or contemplating upon why Pujya Gurudevshri said this here, or why did He make this statement after that one etc. Through contemplation you will gain subtle insights and your interest in sensual pleasures will decrease. Simply listening to satsang has a short-lived effect, where you may feel like giving up certain food etc., but are lured towards it again in a few days. Having contemplated upon something, your faith will not easily waver as you have made it your own.

However, stopping at contemplation will not suffice, as that only touches your thoughts. There is no actual transformation. For that, it must touch your emotions. You realise that contemplation is easy, but when it comes to acting in a particular situation or when certain karmas have manifested, you fail miserably. You have to strengthen your knowledge. It should touch you at the emotional level. Prabhu has said that you should remain stable in meditation and know the true nature of the self. The power of contemplation is like that of an oil lamp. It will give you light, but not heat. The sun will give you light and heat both. Touching the emotional level will give light and heat both. Once this happens, sensual pleasures and passions will not be able to overpower you. Your wrong intellect flees. The emotional knowledge touches your core, your feeling aspect. It works on your feelings. You will be in a higher state. Earlier when you looked at a woman, you felt like having some fun with her; then your perception changed and you saw her body as nothing but a collection of mass, blood, urine etc., that makes up the human body. Now, you look at her without any such reactions within. She is merely an object of your knowledge.

You will be shocked to notice all these changes in yourself. Earlier you were astonished to see the high state of the Lord. Now you are astonished even at your own state. Earlier you were willing to give up dharma to gain Rs. 5,00,000/-. Now you don't care even if you lose Rs. 5 crore but you will never miss a single satsang. You have not put any efforts, you have only loved the Enlightened One. You have just followed the ajna of the Enlightened One and nothing else. You have never worked on acquiring dispassion. How did this happen? You are surprised yourself. This is only the trailer, the main film is the Pure Soul. When you see that, you will go into inner silence. That is a different world altogether. You will feel that everything else is like leftover food or a dream. When that world opens up, you will see darkness in the material world and there will be light within.

Have you ever dreamt that you placed your hand in a serpent's mouth, or in a blazing fire, or that you caught a tiger by its tail and twirled it around? It is so firmly entrenched in you, that these are all harmful, that you don't do such things even in your dreams. Similarly, when your knowledge strengthens, you will not have any desires or lust even in your dreams. Such transformations take place in the presence of the Enlightened One. Of course, you must be worthy and eligible for the same.

If you wish to do something, you can do it. In Raj Katha, Pujya Gurudevshri took four sessions on the four bhakt ratnas - Pujyashri Juthabhai, Pujyashri Saubhagyabhai, Pujyashri Lalluji Muni and Pujyashri Ambalalbai. Raj Katha holds true importance when 'Raj' is transferred to you. Shri Rama's importance is with Lord Hanuman. In the temple of Shri Rama, if Hanuman is not there, you won't like it. Raj Katha is not complete without the mention of the four bhakt ratnas and how they attained self-realisation, i.e. how Prabhu's knowledge was 'transferred' to them. As you go along, light another's lamp with your own.

If you touch an earthworm, it moves in the opposite direction. If you are touched by the manifestation of any karma, you immediately start focusing inwards. What a beautiful experience that earlier, when faced with unpleasant feelings, you scurried to make changes outside, and now, the same feelings arise but you are pulled within. Slowly you reach a state where you are just the knower of all situations. You touch your true nature. You are absorbed in inner silence. You experience the soul.

At first you only listened, then you began contemplating, reflecting and soon you experienced the soul. All this happened because you followed the ajna of the Enlightened One. It was a pleasure and joy to follow His ajna. You didn't even realise when you became established in the soul. The Enlightened One - your knowledge, and ajna merged into one.

In conclusion, Prabhu has given us the homework. **"Yet, since time immemorial, after putting in so much effort, why has it not been attained? Deliberate upon this."**

How is this homework to be done?

You have practised so much dharma since infinity, why have you not attained self-realisation? Prabhu asked Pujyashri Saubhagyabhai and asked him to do this homework. Prabhu kept giving homework to Pujyashri Saubhagyabhai, He would check the earlier homework given and then prescribe the next homework. Prabhu ensured that Pujyashri Saubhagyabhai remained connected, he could not remember what indolence meant. Prabhu made sure that he was constantly contemplating, reflecting, and finally, he attained samyag darshan.

You have observed several austerities, followed tough rituals, you have taken secret resolutions, and you have embraced initiation infinite times. Why did you not attain self-realisation? Just consider whether you had practised dharma only to remain a part of your sect? Did you think, 'I am born in a Jain family, so I have to follow the rules of Jainism, I must know the Navkar Mantra, I must say Michchhami Dukkadam on the last day of Paryushan, etc.'? You have done all these things, but you have not thought about your spiritual welfare, nor have you had the aim of experiencing the soul or becoming pure.

Many people do not know why they should wash their plate and drink that water. They wash the plate in such a way that it is as good as not washing it. The plate should be washed in such a way that another person feels like it is a fresh plate and is willing to eat in it. You must know the purpose behind each ritual.

Your life is either wasted chasing trivial worldly things or you have performed auspicious activities with a sectarian attitude. But without the aim of self-realisation, everything was worthless.

Prabhu wrote in Patrank-195, "The soul has been traversing endlessly through cycles of birth and death since time immemorial, why is this traversing not coming to an end? And what can be

done to bring this about? This statement is immensely meaningful, and without reflecting upon it, without a firm resolve, and yearning for it, the slightest awareness even of the direction of the path is not attained, it has not happened in the past, and it will not happen in the future.”

Why did this happen? You have done inauspicious and auspicious activities, still you transmigration has not ended. You have never thought or contemplated upon this. Though you practised rituals infinite times since eternity, why have you not become free? Why have your impurities not transformed? What is missing? You should feel that birth and death are like swords that may kill you any time.

Prabhu says that without thinking, feeling, contemplating, and worrying about this, you cannot walk on the spiritual path. You need to feel a lot of pain and longing for the soul. You may remain busy all day long, still, you won't know the direction of the path. What is missing? What should I be doing? How will I do it? You need to think about this. This is the homework given to us.

Let's say you write a letter, put it in an envelope, write the address, and put it in the postbox without placing a stamp on it. Then you realise that you forgot to put the stamp and you ask someone, what value of stamps you should have stuck on the envelope. Can you put a five rupee coin in the postbox instead of a stamp? No? Then can you put a five rupee stamp into the postbox? No. None of these methods will work. The stamp should be placed on the cover only for the letter to reach the person. Without the aim of attaining the soul, you will not experience it.