

## **Shrimad Rajchandra Vachanamrut - Patrank - 901 Summary**

### **Pravachan 6 (29.8.2022)**

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

**Shrimad Rajchandra Vachanamrut,**

**Patrank-901, page 641,**

**Mumbai, Kartak Sud 15, 1956**

**Om**

**‘Guru Ganadhar (Chief disciple of the Tirthankar), the possessor of  
manifold virtues,**

**and the abundant lineage;**

**possessor of vows-austerities, body unclad,**

**salutations to the crest jewel of dharma.’**

The world, while indulging in sense objects does not find rest due to delusion of the nature of the Self.

The only remedy for infinite unobstructed happiness is abidance in the Self alone. This is the only beneficial remedy seen by the Enlightened One.

Bhagwan Jina has expounded the Dwadashangi (Jain Canons) only for this purpose, and due to that greatness alone, it is magnificent, it is victorious.

The one who gets delighted listening to the words of the Enlightened One, truly believes the consciousness and the inert as separate, experiences that, and in due course abides in the Self.

Abidance in the Self ensues from right experience.

Due to the elimination of the faith-deluding karma, supreme devotion towards the path of the Enlightened One arises, right belief of the truth arises.

With right belief of the truth, the flow of inclination turns towards pure consciousness. To experience pure consciousness, one must eliminate conduct-deluding karma.

Conduct- deluding karma get annihilated with a steadfastness in the path of the consciousness, of the Enlightened One.

**A supremely profound experience ensues from detachment.**

**O noble, best of ascetics! For that non-attached pure consciousness alone, day and night, I yearn for the opportunity of solitude. O best of ascetics! Practice detachment.**

**If it brings harmony by not meeting for two years, and if there is no better remedy, then eventually you may do so.**

**Salutations to the Great Ones who are absorbed, are getting absorbed and shall get absorbed in the non-attached consciousness. Om Peace.”**

Today we will study the following sentences.

**Due to the elimination of the faith-deluding karma, supreme devotion towards the path of the Enlightened One arises, right belief of the truth arises.**

**With right belief of the truth, the flow of inclination turns towards pure consciousness. To experience pure consciousness, one must eliminate conduct-deluding karma.**

**Conduct- deluding karma get annihilated with a steadfastness in the path of the consciousness, of the Enlightened One.**

Yesterday we saw that if you have had the association of the Enlightened One, and if you are blessed to listen to His teachings, you should listen to Him delightfully and its fruit is conviction that the consciousness and the inert as separate, experience that, and in due course abide in the Self.

We can divide people into four categories.

1. Those who go for satsang but he is either physically or mentally tired, he is unenthusiastic, and might doze off during the satsang. These people do not understand the intent and its importance, even if they go for satsang and the whole satsang does not go deeper and does not remain deeper too. E.g. A grandfather and a grandson went to church every Sunday. During the priest's lecture, the grandfather would go to sleep and start snoring. The priest called the grandson and said, “Whenever your grandfather goes to sleep, you should nudge him with your elbow, I will give you 1 rupee.” The grandson agreed and for the next few weeks, he followed it. When the grandfather asked him, he told the truth. The grandfather said, “You are crazy that you got sold for 1 rupee. I will give you Rs. 10 but do not nudge me with your elbow.” When there is a series of religious services, does your interest sustain? Is it increasing? Or is it decreasing?

Mulla Nasiruddin went to satsang with his wife every day. His wife had a habit to doze off in between. 2 categories of listeners who sleep - Those who accept they slept and Those who refuse to agree that they were sleeping. They sat in

the first row and the wife started dozing. One day, it became too much. Mulla left the hall after half a lecture. The priest called his wife and told her about the fact that he left in between the satsang. The wife said, “Do not feel bad, he has a habit of walking in his sleep.”

Some people are such that they doze off and feel bad about it. They might have limitations of the body or there might not be unprecedented importance for satsang. So, they remain devoid of abiding in the self.

2. These people are either disturbed - vikshipta and have restlessness within or they feel that they are scholars -pandit and have egos and insinuations. They cannot do satsang in the right way due to self-will, indolence, or covetousness of sense objects. They are shrota - they hear and do not listen. They do not feel elevated but there is no change in their sensitivity. They do not remain consistent.

3. Shravak- Jain householder, who is doing the right listening – samyak shravan and he follows it with inner silence. He has no restlessness. He does not select, reject, he has no ego of knowingness, etc. He listens to the Guru rightly, so he gets depth and his sensitivity gets transformed.

4. Those who listen to inner silence- shunyanu shravan. With the constant satsang with the Enlightened One, his sensitivity gets elevated and he can sustain that sensitivity till the next satsang. He keeps getting elevated. His inward focus increases. He goes to satsang but he does not even have excitement within to listen to the Guru. He has become so withdrawn that he does not have any desires. He has become very peaceful. If you are engrossed in the Guru, you won't feel like opening your eyes. This person's inward focus is so much that he misses out on Sadguru's words and still, it is not considered disrespectful by the Sadguru. His inward focus is so deep on the Guru's words that he abides in the main and subtle preaching. He has abided in the self, so he is listening to the silence- shunya. Some people do arti with closed eyes. Some people behold God with closed eyes, as they are engrossed in the self and there is no excitement in their senses. If you listen to Guru's words by being non-existent, you will attain abidance in the self.

The one who gets delighted listening to the words of the Enlightened One pushes his karma away. His delight has so much power that karma gets pushed away, especially faith deluding karma. You need a lot of energy to push deluding karma. It is not a problem to push knowledge obstructing karma or any other karma. But for deluding karma, you need an intense delight within. When your heart is delighted, it pushes faith delusion. If faith delusion becomes weaker, then what will happen? Today's topic starts here.

**Due to the elimination of the faith-deluding karma, supreme devotion towards the path of the Enlightened One arises, and right belief in the truth**

**arises.** The path of the Enlightened One is the path of moksha or the path of liberation. Two things happen on the path of the Enlightened One. 1. Supreme bhakti (param bhakti) arises. 2. Conviction for fundamental truth (tattva pratiti) arises in the right way. With the delight of listening to the Enlightened One, faith delusion either becomes weak or gets annihilated.

Because you have tattva pratiti, the right belief of the truth, the flow of inclination turns towards pure consciousness. To experience pure consciousness, one must eliminate conduct-deluding karma. These are the words of the Enlightened Ones, who have experienced it in themselves and their devotees. Everything is automatic and you do not have to bend your inclinations towards pure consciousness.

The flow of big rivers is so strong that they take their way out from the mountains, fields, and various physical features. It merges with the ocean at the end. The seeker does not stop in favourable and unfavourable conditions. There is such a great flow of inclinations turning towards pure consciousness that he merges with the ocean of nirvana (attains liberation). But in between, there will be an obstruction of conduct delusion, and one has to eliminate it.

**Conduct- deluding karma get annihilated with a steadfastness- nishtha in the path of the consciousness, of the Enlightened One.** Nishtha means unwavering faith or steadfastness. If you have unwavering faith, it becomes the cause of a dispassionate state. Samkit is not only the effect, but it is also the cause.

You have put an effort by getting delighted with the Enlightened One's words and cultivating the virtues of subsidence of passions - sham, an impetus for liberation- samveg, weariness towards worldly transmigration - nirved, faith-aastha, and compassion- anukampa. This is described in Patrank-135. The fruit or effect of these causes is samkit. But samkit is the reason for the dispassionate state. That's why Param Krupalu Dev wrote,

**“Vardhaman Samakit Thai, Tale Mithyabhas;  
Uday Thay Charitrano, Vitaragpad Vas.”**

As the state of right faith gets intensified, all feelings under the influence of deluding (mohniya) karma, that is passions and aversions, get destroyed gradually; with the advent of right conduct, one abides in the state of complete dispassion.

Param Krupalu Dev had explained the first, second, and third samkit in verses 109,110, and 111. Now, in this verse, He is talking about conduct delusion and He mentioned His experience and composed the above verse. When samkit gets purified, it helps in abidance. The obstruction is conduct delusion and if that is eliminated, you can abide in the self.

The Enlightened One's preaching leads to welfare. If you listen to it delightfully and contemplate it with enthusiasm, you can achieve your goal. You are given vows and disciplines to make sure that you do not wander in the lower states. You

should be personally liking your spiritual pursuit. You should do something more than your vows.

To reduce the power of delusion, Countenance— mudra ambrosial words - vachanamrut, and wholesome contact with the Enlightened One – satsamagam are very important. Fire can burn paper or cloth or wood, but it cannot burn water, in fact, the fire gets extinguished with water. The fire went to burn the water but it got burnt itself. In front of the Enlightened One's words, the power of delusion does not sustain. Delusion is fire and Enlightened One's words are like water. The power of delusion influences your mind and intellect. But when you listen to the Enlightened One's words delightfully, cherished in the heart, the power of delusion does not sustain there. Delusion keeps waiting outside to make sure that your delight goes down and it can attack you.

When a prime minister is going, a lot of pilot cars go before his car. The prime minister's car means to abide in the self or attain self-realisation. Before that, the pilot cars are delightful listening. You should get delighted with the darshan of the Enlightened One, by listening to His words, and opportunities for serving Him, this delight shows that you are a worthy soul to abide in the soul and attain liberation. Delight brings samkit, samkit brings right conduct, right conduct brings omniscience, omniscience brings nirvana, and nirvana brings moksha. You have a clear line in front of you.

When a sailor takes an anchor in his hands, you must understand that he has seen the shore. If you are delighted, understand that you are nearing liberation. **The one who gets delighted listening to the words of the Enlightened One, truly believes the consciousness and the inert as separate, experiences that, and in due course abides in the Self.** It seems that the letter is taken for this sentence only during this Paryushan. It is something we can associate with and we feel that we can do this much.

With the preaching of the Enlightened One, faith delusion and conduct delusion get eliminated. Wrong faith means faith delusion, and wrong faith (viparit shradda) means illusion. Feelings of attachments and aversions, and antagonistic feelings (viparit parinaman) mean conduct delusion. Delusion- moha means to confuse. Darshan moha means faith delusion. The one that makes your faith wrong is faith delusion, this person has wrong beliefs.

Faith delusion and conduct delusion can be annihilated with the commands of the Enlightened One, by listening to His words delightfully, etc. First of all, faith delusion will be eliminated, then conduct delusion will be eliminated.

In Uttar Pradesh, especially near Ayodhya, there are big healthy monkeys in the whole village. To trap these monkeys, a hunter plays a trick. He puts a big iron jug, whose mouth is narrow and whose body is broad. He puts various fruits in it and

hides behind the trees. The monkey comes there jumping and puts its hands in the jug to take the fruit. When it takes the fruit, its hand gets caught in the jug. If it leaves the fruit, it can escape, but it does not do that out of greed. The hunter catches the monkeys. At that time, the monkey feels that there is someone inside, who caught its hand because of whom, it became miserable. This is a wrong belief. It should have left the fruit. But the monkey is blaming others.

Nobody has made you angry or sad, still, you feel that there is someone inside the jug, who made you angry or sad. This wrong belief is a faith delusion. Because of this wrong belief, the monkey had hurt within and it started thinking about what would happen now, this is conduct delusion. But the root of the worldly tree is faith delusion, conduct delusion is like leaves. If you do not uproot the tree, the leaves will grow again. You can know your attachments and aversions, you decide that you won't get into them during Paryushan. You are not supposed to get into them for the whole of your life, but during Paryushan, it should never be done. You should have self-restraint at every level.

Pujya Gurudevshri spoke with a Muslim and he said, "During Ramzan, we eat after sunset and stop eating before sunrise. This much alone is not fasting. We have to keep all types of restraints. Some people follow celibacy, some do not watch TV, etc. Then you can go near the soul." You must restrain yourself from all types of sense objects. You should do 'Unodari tap' – partial fasting of all the five senses, this is the minimum. If you want to annihilate transmigration, you should uproot the tree of wrong beliefs. When you see your attachments and aversions and want to make changes there, you do not realise that you are harbouring the wrong belief. Within a short time, you feel that intense aversion arises and all your meditations become zero. You have attachments and aversions due to the wrong belief, which keeps appreciating the attachment and aversion. Work on your faith delusion.

Here, the word swarupastha – abiding in the soul means to remain engrossed in the soul. Param Krupalu Dev has kept two words differently- Anubhav- experience, and swarupastha- abiding in the soul permanently, omniscience. When you eliminate faith delusion, you attain samyag darshan. When you eliminate conduct delusion, you attain omniscience. Once you attain samyag darshan, your seat is reserved for omniscience. To eliminate faith delusion, you need to listen to the Enlightened One delightfully.

Without taking refuge in Sadguru, it is impossible to make the visible illusion of the world invisible and the invisible soul visible. The base of the whole Patrank-901 is Guru. He is the root of the whole journey from 'Shubhechha'- a good desire to attain liberation to Shaileshikaran. You should put all your energies into believing in the soul and abiding in it.

The absolute path of moksha is only one in all three periods of time – past, present, and future. “Samyag darshan jnan charitrani moksha margah” - right faith, right knowledge, and right conduct” is the path to attain liberation (moksha).

You want to meet Chaitanyaraja – King Consciousness. What should you do? You should go to him, please him, then he will give you infinite happiness. But how can you have direct contact with Chaitanyaraja? If you want to meet the prime minister, you will make sure that you meet someone who is near to him. Who is near Chaitanyaraja? Sadguru is very close to the Chaitanyaraja, start sitting at His Lotus Feet.

It is said that the miniature version of Siddha Bhagwan is samyag drashti souls, which means the Enlightened Ones. So before doing anything else, search for a Sadguru. You can tell Him, “I want to annihilate delusion, how can I do it? Can You please help me?”

1. When you associate with Sadguru, supreme devotion – param bhakti arises.
2. Tattva pratiti – conviction for fundamental truth becomes right.

If you have param bhakti for Sadguru and strong tattva pratiti, the power of faith delusion cannot do anything to you. You have met the Enlightened One infinite times but you had a distorted vision, so you could not recognise (olkhan) Him. If the recognition of the Enlightened One was easy, samyag darshan would have also been easy.

Why do you not recognise the Enlightened One? There are many reasons for it.

1. You have never had ‘yog’ of the Enlightened One.
2. Because of the intense desire to sense objects, supreme devotion never arises. You do not feel like getting liberated.
3. You use wrong logic, have many suspicions, etc. and because of them, you never feel the importance of the Enlightened One in life, so, you do not surrender to Him.

If you find faults in the Enlightened One, you get into the bondage of faith deluding karma. Do you ever go and advise your doctor about what treatment you need? Do you go to him and ask, “You should have given me Dolo, why are you doing bypass surgery?” If the doctor has to operate on you, he will make you unconscious. Guru’s work is more difficult than a doctor. The Guru has to keep you conscious and still perform surgery on you. When you disrespect the Enlightened One, the bondage of faith deluding karma is intense, you also have the bondage of knowledge obscuring karma and perception obscuring karma. You get into the severe bondage of obstructing karma. You may not get an association of the Enlightened One for thousands of births because of this disrespect. You will be able to do bhakti for billions of years.

It is clearly stated in this letter, **“Due to the elimination of the faith-deluding karma, supreme devotion towards the path of the Enlightened One arises, right belief of the truth arises.”** One has only to bow down to this sentence.

When you have the normal intellect, you cannot even see the virtues of the Enlightened One. When you have supreme intellect, you can count a few virtues. Perhaps you can count all the particles of dust on this earth, you can count every drop of rain, but the virtues of my Guru are too many. You cannot see His equanimity, balance between the role and soul, etc. When you listen to Guru in starting, you feel that He is a good orator and has a lot of knowledge. When you have supreme devotion for Him, you can see His virtues of glad acceptance, detachment, etc. When you have supreme devotion to Him, you can perceive His virtues. You can often see the Guru's personal benevolences on you, but you do not look at His dispassion because you have not had the interest (garaj) to see this part of the Guru. You should have the interest to see this virtue of the Guru. Otherwise, you will only look at your selfish motive and then count His benevolence.

When you have devotion for the Guru because of His benevolence, it is good but it is not enough. To turn your instincts towards the pure conscious substance, you should like the virtues of the Guru the most, you should love His inner dispassion, peaceful nature, etc. a lot.

Before 1984, Pujya Gurudevshri read a book, where it was written, “O Lord! I can see Your calmness clearly and I like it very very much.” The whole book was filled with I can see this and I like it very very much. Pujya Gurudevshri already had ‘I can see’ within Him. But He had not said, “I like it very very much.” He added this much and He felt His bhakti changed, “Swami gun olkhi, Swamine je bhaje,” When you recognise the virtues of the Guru and then have devotion for Him, you can attain His state. You should feel that you love this specific virtue of the Guru. O Bhagwan Parshwanath! I love this state of Yours when You did not have attachment for Dharnendra and aversion for Meghmali. There should be a personal bond and relationship of admiration with the Guru. You will like some virtue of the Enlightened One when you have that flaw within you. Your flaws will start decreasing to a great extent. You will love His virtues and the same virtues will start getting cultivated in you. You will become selfless. You will feel that only love and affection are flowing from your existence.

Only by beholding the Guru, your love starts arising within. You feel like associating with Him. As you associate with Him more and more, your love also increases many folds. When you separate from Him, you keep remembering Him. Whether it is His association or His separation, both help you to go towards Him. When there is love and memory within you, you start getting detached from worldly matters. Even if you are not able to meet Him, you can keep remembering Him, this way, you remain connected.



In Patrank-255, Param Kruplau Dev wrote, “I do not like anything except an Enlightened One and the Enlightened One’s wealth of love. I am not interested in any worldly things. I do not want to acquire anything. The instincts of eating, drinking, sitting, sleeping, walking and speaking are behaving as per their wishes.” The moment you like Param Krupalu Dev, you won’t like five senses and objects of five senses.

A man had a relationship with a prostitute for ten years. Then his parents got him married to a girl but he did not like her and died within six months of marriage. All his inheritance was getting transferred to his wife’s name. The prostitute went to the panchayat (court) and said, “He stayed with me for ten years, so I should get all his wealth. He stayed with his wife for only six months, how can she get his inheritance?” The panchayat gave its decision that the prostitute stayed with many men, so she cannot claim the inheritance of the man, whereas his wife only stayed with him with loyalty, so she should get all his wealth. The wife kept thinking about her husband and no other men. “I do not like anything except an Enlightened One and the Enlightened One’s love.” Your bhakti should be like a devoted wife, whose attention goes to her husband even though she is doing all the housework. That bhakti should be in your desires, love, you should be engrossed in it, remember it constantly, and finally, it should turn into meditation.

You should also keep your mind in Bhagwan, only then, you will cultivate param bhakti – supreme devotion. The moment you have param bhakti, all your flaws will be eliminated within no time. If a husband keeps insulting his wife when they are alone or when they are with others, the lady will leave the house at any time. The loving devotee keeps insulting his impurities and flaws. He never takes the side of that flaw and does not appreciate it. In fact, he condemns and insults that flaw to a great extent. This way aversion, lust, desires, etc. just decide to leave him. Whenever you have tattva pratiti – conviction for the fundamental truth, the soul will be manifested. The moment you start getting delighted within, you won’t be able to save yourself, neither do you want to. In the path of bhakti – devotion, you do not want anything from the Guru, you want to offer Him something. If you want to offer something to your Guru, offer your heart, intellect, and desires. This should be offered every time.

You need love, faith, and surrendership for the Guru. Love will give you a specific direction, faith will clear the obstacles, and surrendership will give you the speed to walk on the spiritual path. You won’t feel like missing the satsang with the fear of Covid-19. You will grow for sure whether you want it or not. Your bad impressions will start getting destroyed. When you meet the Enlightened One, you have an opportunity to behold His mudra and ambrosial words -vachanamrut. The Enlightened One preaches with His speech and you are able to see His life. Mudra does not only include His countenance, it also includes His inner state or inner mudra. You have to behold that peace and vibrations.

We climb the mountains of Shikharji or Palitana for hours together for those vibrations despite having its picture at home. Pujyashri Ambalalbhai and others felt like doing Param Krupalu Dev's darshan again and again for these vibrations. They would stand at Anand station for hours together if Param Krupalu Dev's train was going to pass through Anand. Many days before and after Param Krupalu Dev left, it became a festival for him. In the association of the Enlightened One, you get the guidance, and energy, you start putting in the effort, and you can increase your purity with the grace of the Guru. If you have ashraybhakti - devotion within you, you will attain samadhi. First of all, you will have premsamadhi – samadhi of love and from there, you will go towards atmasamadhi – abidance in the soul. Whatever is liked by the Enlightened One, you will also like that. He likes the soul, so you like the soul. You listen, contemplate, reflect, connect, remember, and have awareness of the soul. You will only think about the soul all the time.

Slowly, you will realise that your tendencies are going towards the pure nature of the soul. Your mind becomes chaitanyakaar - in the image of consciousness, not jneyakar - to become one with what one sees. These are the words - Chaitanyakaar and Jneyaakar - of Param Krupalu Dev, when He wrote to Pujyashri Sobhagbhai.

**“Due to the elimination of the faith-deluding karma, supreme devotion towards the path of the Enlightened One arises, right belief of the truth arises.**

**With right belief of the truth, the flow of inclination turns towards pure consciousness. To experience pure consciousness, one must eliminate conduct-deluding karma.”**

Many times, you read books about the nature of inert and consciousness. But then it comes at the level of experiencing. If it is inert, you are not going to kiss it, it will not respond because it is inert. When you have the right belief in the truth or tattva pratiti, you will see things as they are. When faith delusion is eliminated, right tattva pratiti arises.

You are seeing a movie for the third time. It can be a thriller or suspense. You went with a person sitting next to you, who is seeing it for the first time. That person is curious to know what will happen next but you know what is going to happen and you will keep saying, “I know it.” Even if you do not know the future but you know the nature of the substance, you will be able to say that you know it. You know that if you have an attachment, you would be miserable in a short time. If you do not leave the hand of the Enlightened One and get attached to external factors, you might be saved. But if you leave His hand and go towards external factors, you will fall into a pit, it is just a matter of time. The happiness which is followed by unhappiness is not true happiness. If you understand the fundamental principles, you will help yourself and others, you have to know that worldly happiness would not last, it is momentary. If you have attachments with people or

things, you will have to cry later. With the scriptural knowledge, you will be able to say it, you do not need clairvoyance.

If there is a clock made in China, you know that it would last for six months. You will not have expectations that it should last for many years. You might bring fresh flowers worth Rs.100,000/-, you know that they will be fresh for 12 hours, then they will be called garbage. A pencil costs Rs. 10/- but you will expect it to last for a few days. If it is lost or stolen, you will feel bad. In flowers, you did not have expectations, in pencil, you have an expectation.

If you must, have an attachment for the Enlightened One. If you want to have aversion, have it for vices.

Once you have tattva pratiti, you will have inert things and consciousness. In this, you need to have discernment for what to leave (heya) and what to grasp (upadeya). Pure consciousness is useful, when you decide this fact, your tendencies would flow towards pure consciousness. Inert things are either heya or jneya – for knowing. When faith delusion is eliminated, he changes his belief. Now, he knows that he is independent of this world that can be seen. Nobody can make him benefit or lose. When your base of faith delusion becomes weaker, the whole building of conduct delusion will be broken. Your belief will change, “I am independent in the whole world. Nobody can hate me or hurt me.” You are different from the modifications of the mind and body. You are a constant, unchanging, and unwavering power, which is so blissful.

In Patrank-833, Param Krupalu Dev wrote, “The relation that clothes have with the body, those who have truly seen such a relation of the body with the soul, the relation that a sword has with the sheath, those who have seen such a relation of the soul with the body, those who have experienced the unbound distinct self, for those great Beings, life and death, both are alike.”

The cloth has a stain, you just say, “There is a stain on my cloth and not me.” You can laugh at yourself and tell Pujya Gurudevshri, “Bapa, I am not sick, the body is sick. The body is rotten.” If something happens to the body, you register it and tell others about it but you do not say, “My body”. You are a different and independent substance, once you believe that, your attachments and aversions won’t last. Your dharma is to remain aware without any reactions.

A monkey was catching fish from the river and was putting them on a tree. Someone asked the monkey and it said, “I am saving these fishes from drowning in the river.” Why do you have attachments and aversion in the name of dharma? Dharma means equanimity. You are killing fish by removing them from the river.

Yashovijayji Maharajsaheb nicely said, “Liberation is married to equanimity.” Many times, the camphor gets evaporated from the packet. Your nityakram – daily prayer might stay and there is no equanimity in your life. Many times, you have conflicts

in the name of dharma, it is better to keep equanimity. Your ultimate aim is to increase equanimity in small things, that is the life of dharma, otherwise, everything is a dead body. Just pass through everything in witnessing mode. Do not try to hold on to favourable conditions and get rid of unfavourable ones. Go through the manifestation of karma with discernment as a witness. You will go to the root of desires and uproot them.

Let's do an experiment. We all sleep at night, we leave the whole world behind us as it is. We do not solve anything at that time. In the same way, we should leave the whole world behind us when we are awake for a few minutes at any time during the day. It can be 1-2-3 minutes and not more. You are not a mother or a father at night, you are not aware of the body, problems. Do the same thing 10-15 times during the day for a minute. Go to sleep. It is like a game of stop or statue. This way, the wheel of the mind will stop for a minute.

If you experiment with this, you will break the whole of your identity- your role as a father, disciple, and son will break. You can try this, it is fun. Do not do this at a regular time. It is a random practice and not the fixed one. If someone says stop, the whole of you must collapse. You only become a pure, peaceful, and powerful soul. Suddenly, you will become fresh. When you put a brake to your mind for a minute, you will realise that you have no issues now.

There is another experiment done by Pujya Gurudevshri Himself. When you awaken from a dream, how will you feel about that dream state? Give a auto-suggestion. In the same way, look at the situations arising at home. E.g. Wedding etc. is also nothing but a dream. When you take away the power. Talk to your Guru about your home, but it should be said as if it is a part of your dream. You saw a dream that your wife died and you tell others laughingly about it. In the same way, when she is dead, you should give the news to people. You have to pull away the power from the visible world, which makes you get into attachments and aversions.

The Enlightened One has a body but He is beyond the body. He sees things as a dream or a script of a drama. He is also among obstacles but He is trouble-free. You do not see the roots of the tree, you only see the trunk, the root is the soul. With the preaching of the Enlightened One, right belief in the truth arises. With the right belief in the truth, the doors for the influx of karma – ashravdwar start shutting down, the state of the impetus for liberation (samvar dasha) arises and with the impetus for liberation and dissociation of karma (nirjara,). Your inner state gets elevated, the flow of inclination turns towards pure consciousness.