

Shrimad Rajchandra Vachanamrutji
Patrank 166 - Beneficial Wisdom for Liberation
Pravachan 6 - The Path of Liberation Lies Within
English Summary
(20.08.2020)

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.

We are discussing the auspicious guidelines that are the supreme cause of liberation. The first showed the importance of leaving the desire for illusory happiness. From the very moment you hear this, realise this and contemplate upon it; begin the practice of the course of action. We understood progress and success in the course.

Then we saw that there is a need for an Enlightened One for this. Now as far as He remains just an 'Enlightened One' for you, there won't be a very sound and deep relationship between you both. It should be a relationship between a True Master (Sadguru) and a true disciple. For that, you have to search for Him, once you meet Him, surrender to Him and follow His ajna (command). Do this without any desires or expectations and only then will there be doubtlessness.

In case you have desires, of the ego or of delusion, then you won't achieve the state of doubtlessness. You will become shaky and impure and thus your adherence to His ajna will weaken.

Now He has taken up the assessment of transmigration. Why have you not attained something as simple as liberation thus far? Why have all your efforts failed? You have heard the scriptures infinite times, you have pursued knowledge infinite times, you have embraced renunciation infinite times, you have attained the position of Head of the congregation infinite times, but each time, you were at this position without samyag darshan (self-realisation); otherwise, this transmigration would not have prolonged since infinity till date. This also means that you yourself have been a charlatan infinite times.

After samyag darshan, even if an ascetic continues weak spiritual pursuits, where he follows just the bare minimum requirement of being an ascetic, he will have no more than seven to eight births. With samyag darshan, the maximum is fifteen births. Thus since here infinite births as an 'Acharya' is mentioned, it denotes a position of headship (Acharya) without samyag darshan.

Now we will think about the next lines. **"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."**

There was a rich merchant and he had to go to a king's court. He knew that he would return late, so he told his helper, "Be careful, there are a lot of valuables in the house. Be vigilant and keep an eye on the doors. I will be late." The merchant went and the helper was keeping an eye on the doors. By 10 pm, the helper started feeling sleepy and had an idea. He removed all the doors from the hinges and piled them up together laying his own bed on top of the pile of doors. Of course, the house was wide open and the house was robbed of everything. When the merchant came back, he realised that everything was gone. He reprimanded the servant, "I told you to keep an eye on the doors, still, you did not do it!" The servant answered, "But I have taken care of all the doors, not a single nail is missing."

Similarly you are taking care of the rituals and your consciousness is robbed in simply minding external activities. You recite your daily prayers regularly but do not mind getting into conflicts and you say it is for the sake of dharma. All these rituals were for purifying your consciousness.

Once during a session with Pujya Gurudevshri, everyone got so engrossed in bhajans experienced such stillness and silence, that no one had the capacity to perform the arti. No one was ready to speak a word after that in, even during the arti. No one was able to sing in the arti and no one was in a state to listen to the words either. If consciousness has slipped into silence, let it be, because that was the aim of the whole programme. Just to keep the programme intact, you cannot break this silence. Now no rituals, no protocols, no rules, because the aim is being fulfilled.

Now, as the event concluded, nobody felt like getting up, speaking or even looking at each other. Now for arti also there is no need to hear new bhajans. Even the name of the Lord would have disturbed that deep silence. Usually, after arti, Pujya Gurudevshri gives three khamasana (obeisance) to the Lord. But today He knew that the moment He would do that, a ritualistic person would say, "Jai" as per the protocol. If you are bookish, you will turn on the light as per protocol. But everyone else kept sitting. If you have slipped into silence, you won't be able to move. That silence remained for a long time, without any formal plan.

What is important? Remember the Lord has told us that these rituals are to be done with aim of purifying your consciousness. If that is happening, the rules are irrelevant after that. Just as the helper, you hold on to the doors, even as you are robbed. This is the mistake.

This is because the focus remains on the rituals and not the aim of the rituals. With the rituals, you need to remember the soul, contemplate upon it, know it, and experience it. When you have felt the importance of it, then only will you contemplate upon it. When that contemplation increases, you start looking at the soul and when that happens, you go in the process of experiencing it. This is the aim of all your studies, efforts, disciplines and rituals, but you consider these as the terminus itself. You did not even realise that nothing was happening.

That day, someone wrote to Pujya Gurudevshri, 'I have nothing to say, I am just feeling Param Krupalu Dev very close.'

The feeling is so strong that you don't even want to express it. This is a universal feeling. If you feel it, you know it. You do not need to ask or have it endorsed. You feel your bhakti and you do not want to express it. You realise that even as the heart had hardened due to so many faults, today it has melted completely and there is no 'I' left.

These rituals are to help you become spiritual. You should at least try and not be a foolish person who lets go of spirituality and holds on to the rituals. What is the use of studying the scriptures if you forget spirituality?

Do cosmetics look good in the box or on the face? From rituals, you should become spiritual, it should enter your daily life. There is no point in keeping things stored in the intellect or on paper. A vulture flies high, but its eye is on the dead and rotting cattle on the ground. You talk about profound things and yet you are perturbed by a mere cup of coffee.

A bull can easily be led with a rope around its nose ring, even a 10-year-old boy can do it. But if it has to be taken by the tail, ten people are not enough. The spiritual pursuit is very simple if it is done with a clear purpose of attaining the true nature. With this, it is very easy to lead the consciousness within. Without this, even by fasting for 30 days, nothing will happen. With an aim, a strong resolve and rising reverence of the Higher Self, your consciousness will be drawn effortlessly. Otherwise, all your activities and studies will be worthless. You will understand everything, but your awareness will not turn within. You need great reverence and yearning for the soul.

Infinite times, you failed because you did not have contemplation of the soul, you did not look at it, you did not experience it. There was no 'soul' in any of the rituals. The 'soul' was there as a word, but it was not there as a feeling. You need to transform, otherwise, it won't happen in all of eternity. If you transform, then within moments, today itself, Mahavira will be born within you. Otherwise, it won't happen for millions or billions... infinite years.

Prabhu, how do we attain spiritual welfare? So far, you have failed infinite times because you have not found the Truth, not heard the Truth, and nor had faith in the Truth. Upon meeting it, hearing it and having faith in it alone will the yearning for liberation resonate from the Soul. These words are of an Enlightened One.

"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 not found the Truth means you have not met the Enlightened One, so all the bhakti, worship, charity, etc., failed. Since eternity, you have not met the Enlightened One, despite going to the samavasaran (great assembly hall of Tirthankars) many times. Remember that for any virtue, if you state the word 'infinite', it should be used only for Tirthankar Bhagwan or one who has attained 'Kshayik Samkit' (Enlightenment that cannot fall or waver). You have met the Enlightened One only if you have benefited from His association. It is when you recognise Him that you can say that you met the Enlightened One. When you have a lot of respect and reverence for Him, then you have met Him. Only if a transformation occurs in you, can He be called an instrument or catalyst. Otherwise, this yog - association of mind, speech, and body would become ayog (no association). It is as good as not having met Him. It is only because of your meritorious karma, that an Enlightened One passed through your life, but you did not benefit and you had no spiritual association with Him.

In Patrank-254, Prabhu has said, "Believing the Enlightened One to be God, the Wise have called this the supreme religion, and such belief indicates supreme humbleness, because of which one considers oneself to be the servant of all beings and attains supreme eligibility." The Wise have called this the supreme religion through their experience.

You had the opportunity to meet and associate with the Enlightened One and felt a lot of love within; further you also had the opportunity to listen to Him; yet, nothing happened as it did not go in the direction of transformation. You did not awaken. You loved to listen to Him, but there was no transformation within. It was like casting pearls before a pig. You did not understand anything. If you go and say something to a deaf person, sound waves would just hit his outer ears and bounce back, he won't be able to listen to you and act accordingly. You are in the same boat as this deaf person. Prabhu is saying, "Even if you have heard 4,000 lectures, you have not heard anything from my point of view." There is no transformation within you, there is no enthusiasm, feelings, or thoughts about transformation. You are listening because someone has told you to do so or because of the religious sect you were born into. You don't care for spiritual welfare.

If a small 3 years old child is sitting in satsang, he won't understand a single word. He does not care for spiritual welfare. The child will be restless even as we speak of profound eternal truth, for he has no wish for it. The sounds just go till his ears and bounce back. He does not truly hear anything. Thus you haven't heard Truth.

You have not had faith in the Truth and the Enlightened One. You might have met the Enlightened One, you listened to Him with a lot of love and care for your spiritual welfare, but you did not accept what He said. You had counter arguments. You are nobody in the spiritual world, you have no idea of the path. But with your ego and some intelligence, you think that you know 98% of the path, you only need to know about 2% of it. This 2% is the very soul. You know everything else except the soul. Prabhu says that One, who knows the Self has known everything. Pujya Gurudevshri deduces further that the one, who does not know the Self, has known nothing.

"One, who knows the Self, has known everything." This sentence was chosen by Prabhu Himself when He was to publish Moksh mala. It was imprinted as a quote on top of the very first page. When Vachanamrutji was getting published, they felt that since Prabhu had printed this quote on the first page, they should also do the same.

You have not accepted the Truth propounded by the Enlightened One. You got into self-will, reasoning, and speculation showed over wisdom. How do you know that you had faith? It is not knowing it with the intellect alone, it should enter your inner resolve (nirnay) and conviction (nischay), this is faith and samyag darshan. Nirnay means now you do not want any more thoughts, you have decided it. You should decide there is no happiness in the external. The soul is the only thing worth pursuing. You might have enjoyed the satsang, but unless you accept it with your heart and reach the decision, you have not had faith. That which has not entered your conviction, how will it enter your very consciousness? That which has not become faith, how can it become your conduct? If you have not attained samyag darshan (right faith), then how can you attain samyag charitra (right conduct)? It should first enter and become your belief, only then can you think of stability in conduct, where your consciousness is fixed in the Self alone. Before that, all your vows, austerities, renunciation, etc., which you have done infinite times before will fail because you have not met the Truth, nor heard the Truth, nor had faith in the Truth.

The charlatan pushes you into vows and austerities directly, and keeps extracting money from you. He quickly prescribes pious external conduct, which is not bad in itself but alone will not result in awakening of the Self. The Enlightened One awakens you. He won't make you defy the body or life. He will make you fall in love with the soul. He won't insist that you fast but first love the soul and the Enlightened One, then whether you eat or do not eat will make no difference.

The Sadguru does not negate any pious conduct and still, He instils a higher purpose of attaining the true nature of the self. He may negate your conduct only if you are extracting pride out of it. If you are too tied up, if you say that your one hand is occupied in fasting and the other in 'Samayik,' then He may insist you leave something because holding the soul is mandatory. Better still if you are doing Samayik and fasting, He asks you to use both of these means to come together as pliers to catch the soul.

After meeting the Enlightened One, you just have to do one thing, to be in the knower mode. All your activities of singing and reading is relative dharma, it is not absolute (Parmarthik) dharma. Your true dharma is to know. He will ask you to do pratikraman, but He asks you to turn back from your state of faults further and further all the way up to the knower, the eternal pure substance. He will not allow you to stop in the middle and simply seek forgiveness, and atone for your sins alone. Pratikraman should be till you reach the state of the knower, the eternally pure substance. He guides you from your impure modifications to the pure substance. The Enlightened One will make you do all activities but He will transform their very nature.

You love your daughter as she is your own child, but as a father, you have to remember that she will go to her in-law's place one day. Even as she is your loved child, you should be prepared that you will have peace only when she goes to her in-law's place. In the same way, you should follow your 'nityakram' strictly, where it should be done in the morning itself, you cannot do it at night. But just as the day, when you do proper bhakti, there is no arti, no 'jai' and it all exits as in the end, you have to be established in the inner silence alone. Thus the Enlightened One will be strict with you, at the same time, when it is not needed, He will ask you to leave it as well. Thank you, as well as a goodbye to all these rituals.

The world may not understand. You should not criticise anything, for every stage has an appropriate conduct related to it. You must simply check if you are getting rid of attachments and aversions and you are going towards the soul. This alone is important. Do not advise others unless your role demands it. If you are in the refuge of the Enlightened One, you should remain in silence for life. Do not preach to others, first imbibe the teachings yourself as the land of the

Enlightened remains unknown to you as yet. Thus, in His refuge become entirely silent. Stuff your mouth with wood if you must but become invisible to the world and work relentlessly on Soul searching alone. For, once this opportunity is gone, you won't get such spiritually favourable circumstances again. If you have a little stomach pain, your satsang is affected, and you never know when you will get cancer or COVID.

When can you say that you have met the Truth, heard it and have faith in it alone? It is when the yearning for liberation resonates from the very Soul. This resonance is a type of experience in itself. This happens before the soul reaches the thoughtless state of Self experience. You know of only 2 experiences, the first of faith in the Enlightened One as one experience and the other, the thoughtless state. But between these two, there are numerous experiences.

When you take refuge in the Enlightened One, you are in a different world. When you go into inner silence, that is also an experience in itself. But between these two, there are many milestones. When these experiences are seen, one knows which stage this spiritual aspirant has reached even within the various stages of a seeker. Just as on a journey from Mumbai to Pune, if he has reached Panvel, you know how far this seeker is, or if he has reached Lonavala or already come as far as Katraj. Similarly this is an experience of the soul. It is an experience that cannot be doubted. It is a state of the soul that one reaches with the grace of the Enlightened One. If that is happening to you, then you are moving ahead beautifully.

Pujyashri Ambalalbai used to tell Prabhu at times, "Nowadays all the instincts and awareness remains inwardly focused." Then Prabhu used to investigate whether he was at the contemplation stage, or feeling or experiencing stage.

Most of you may have interpreted this as a deep yearning or a cry from the core of your very being, a cry to be freed from the shackles of the world that bind you, you do not want to be bound by these impurities anymore, then you have a deep yearning for liberation from the very core of your being. Sometimes you vomit only from the esophagus, while at other times you vomit from the very intestines. In the same way, when you have a strong yearning for liberation, you have tears in the eyes. You can see your subtle and gross faults. All these faults are contributing to your impure state. With every mistake, you are making your impure state stronger. Now you are tired of your impurities. So you want liberation. This is a common meaning, which is not wrong.

In the word 'resonate', there is an indication that liberation is not far. Once you have that resonance, you realise that now you are going to be liberated. Every day, during bhakti, satsang, meditation, you should get the feeling, "This soul is going to be liberated for sure in a short time. It does not want to have infinite transmigration any more." The way the eyes moisten on looking at the Lord, his awareness becomes peaceful and stable, that soul will not suffer too long in transmigration. The one who feels this way is at the higher state of the yearning for liberation. Such a spiritual aspirant searches for the Enlightened One, surrenders himself, listens to His ajna, follows it, and something is happening within. He feels that he does not have many births left. He does not have infinite transmigration any more. Your soul should resonate with this.

Saubhagyabhai had proclaimed, "With the rising sun as my witness, the flowing river as my witness, and the Enlightened Ones as my witness, this Saubhagya will have no other." Prabhu sat with Saubhagyabhai alone so many times. Since 1946, both of them were together for so many days. They used to walk together for many hours. Suddenly what happened that Saubhagyabhai made the above statement? This was a resonance. This was because of the wonderful inner transformation and a deep experience, which cannot be doubted. If you feel this resonance, you

should not doubt it, even if others say that it is false. Your soul is your witness, you cannot have infinite transmigration. Your heart bears witness to the same experience. Earlier, even when you became a monk, became the leader of the congregation, you did not feel this resonance. Today you may feel it.

It must be such a beautiful feeling when someone feels that he no longer has infinite births left. This soul will be liberated in a short time. You may have impurities; you may still feel that when these impurities arise, you experience strong passions. When you are able to disconnect from these impurities, you can see them just as you remain detached. But at present, we are not talking about the impurities.

Prabhu attained 'jatismaran jnan' (memory of past lives) when He saw the burning pyre of Amichandbhai as He stood on the babool tree. He saw hundreds of His past births at that time. He realised that He had taken initiation so many times but all in vain. He had observed austerities but without success. He read, listened to, and written scriptures many times but everything failed. Then Prabhu met the Enlightened One - Bhagwan Mahavira. He experienced a transformation and within a short time, He would attain complete liberation. In jatismaran jnan, He saw His failures and successes. While watching the drama, 'Yugpurush', one was transported into that world. Just imagine, what Prabhu must have felt when He saw the film of His previous births! After listening to Raj Katha for 24 hours, you virtually stayed in Charotar for days together.

In all these things, the Enlightened One is at the center of everything. What should you search for? Search for an Enlightened One. Why are illusory passions not getting annihilated? Because you have not met the Enlightened One. Why is infinite transmigration not coming to an end? Because you did not have faith in the Enlightened One. How will you attain success? The Enlightened One will help you. In the next sentence again, Prabhu writes about the Enlightened One.

“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.”

Patrank-166 is Prabhu's seventh letter to Pujyashri Saubhagyabhai. In this letter, He said indirectly, "Now we are starting our relationship. Be very clear that you have to do this much." Your dharma is revolving around the Enlightened One. "Anant kaalathi aathadyo, vina bhaan Bhagwan, sevyo nahi Guru satntne, mukyo nahi abhiman." Oh, Lord! In the absence of true realisation, I have been roaming since the infinity. I did not serve the saintly Guru, nor did I give up the sense of wrong identification. "Santa charana ashrayo vina, sadhan karya anek, paar na tethi pamiyo, ugyo na ansh vivek". - I resorted to the innumerable means without resorting to the feet of saints, thereby I did not attain the end, nor did I gain a ray of discernment. Open your heart and love the Enlightened One. Everything will happen automatically.

When you have a guarantee card, you are secure that if some gadget does not function properly, you have the guarantee of it. **Our guarantee card was Patrank-76, where Prabhu wrote, "If your entire life is spent in attaining the grace of that Enlightened One, in honouring all His wishes, in believing them to be the truth, then you will certainly be liberated in a maximum of fifteen lives."**

Do we need this guarantee? If I love you, how many more births will I take to attain liberation? Must we ask this when we can experience liberation right now?

4. The path to liberation is not outside but within the Soul. The One who has attained the path shall help attain it.

Here Prabhu has said three things. 1. The path of liberation is not outside. 2. The path of liberation is within the Soul. 3. The One who has attained the path shall help attain it.

Tattvarth Sutra says, “Samyag darshan, jnan, charitrani, moksh margah”- which means Samyag Darshan (Right Perception or Right Faith), Samyag Jnan (Right Knowledge) and Samyag Charitra (Right Conduct) constitute the path of liberation. They are within the soul, they are modifications of the soul. Therefore any explanation of samyak darshan, jnan or charitra, must be about the modifications of the soul. You cannot call only the outward embracing of monkhood as samyak charitra, or only going to the temple and offering salutations to Bhagwan as samyak darshan. Samyag darshan, samyag jnan, samyag charitra are not conditions of the body or mind.

In ‘Mool Marg Sambhlo Jinano re’, Prabhu has written, “Tevu sthir swabhav te upaje re, naam charitra te anling” (To be established in the soul, and remain engrossed in the soul, that is samyak charitra.) No one is talking about renouncing the house or living in the jungle, he may wear any clothes or remain without clothes, but his awareness should be in the soul. This was Prabhu’s belief, so, be it ‘Apurva Avasar’, ‘Shri Atmasiddhi Shastra’, or anywhere, He wrote about such right conduct only.

You can take the help of any means you want, nothing is negated. But the path of liberation is within the soul only, it is not outside. Even if you offer salutations 142 times, you may not have samyak darshan, as the soul has not attained that state. You cannot find samyak darshan outside. You cannot attain it unless you go within.

You need to understand this through three points. Understand what the path of liberation is not:

1. The path of liberation is not outside. It does not lie in accepting or giving up external objects. Let’s understand through an example. To make Rasgulla (a sweet made from Indian cottage cheese), gram flour, saffron, almonds, pistachio, cashew nuts, peanuts were collected. But with all these things, you cannot make rasgulla. If you give up all the above things, still you cannot make rasgulla. You need the right material to make rasgulla, where you need milk, lime juice, sugar, etc. Similarly you have high regard for those who give up 96,000 queens and 6 continents. But the truth is, just as rasgulla can’t be made by accepting or giving almonds etc.; you won’t progress on the path of liberation by accepting or giving up external things. The path of liberation lies in connecting to the soul.

2. The path of liberation does not lie in any ‘place’ or any activity - be it mountains, forests, caves, temples, or places of pilgrimage: All these things are external, and here we are talking about absolute dharma - spirituality. Therefore, these things are not negated, but they are your choice. However, in addition, the main thing must happen, which is turning within. The path of liberation is only in the soul. By only going to Dharampur or Palitana, you are not going to attain liberation. They may facilitate your inward journey.

3. The path of liberation is not in any scriptures: If you think that when you study ‘Samaysaar’, you will attain self-realisation, you are wrong. With your current eligibility, no scripture can help you. No books have the path of liberation. The path of liberation is within the

soul. Just by looking at the clouds, if you turn within, then even if you have not read ‘Samaysaar’, you can attain self-realisation. It is possible that you may not attain self-realisation even after reading ‘Samaysaar’ twenty times. You must experience an inner transformation. That is it. It does not matter what catalyst leads to this.

The whole problem starts in the following way. All the sense organs are outwardly focused. Your current knowledge is associated with the sense organs only. Because of this, your knowledge is also focused outwards. In this state, you will seek happiness outside, as it is associated with the sense organs; you will seek love outside. For wealth also, you will look outside. You want fame and power from the outside. Even for knowledge, you look outside only. You seek the Lord and the soul also outside! The idol of the Lord, you worship, your temple, etc. are outside only. Your understanding is such that you think that the Lord is outside.

“Nit Prabhu puja rachavu main ghatme.” The common meaning is about how Indra Maharaj took Bhagwan to Mountain Meru when He was born and then all the celestial beings celebrated His birth through pakshal puja (Bathing Bhagwan with holy water). But, the deeper meaning is to experience purity within. The Lord is not impure, you need not bathe Him. But you have to purify yourself. The Lord is pure already, He explained to you that you are also pure. When you do pakshal, make sure that a little water goes within too. Remember the Pure Soul. If the Lord outside is bathed, let that result in your realising your own Lordship. You are a potential Siddha. Keep chanting and reflecting on ‘Atambhavna bhavta jiva lahe kevaljnana re’ - One can attain omniscience while reflecting upon the nature of the soul. Slowly you start looking at your core, rather than your modifications or your current state. If not, then at least shift your focus from the external to your own modifications. By doing pakshal, you can feel, “I am cleansing my dispositions, feelings and thoughts,” in the beginning, even this much is enough. But later on, you have to remember only your pure, eternal nature, you have to contemplate on it. While doing pakshal, just say, “Prabhu, my soul is exactly like Yours. If You had not explained this to me, I would have gone into infinite transmigration.” Lay emphasis on the feeling that ‘I am Siddha’, rather than ‘I will become Siddha,’ because that will focus on your state, whereas your nature is the same as that of Siddha even now.

Unless you focus on your true nature - the pure substance, you are not religious. You have only performed an auspicious activity by doing pakshal. There is a difference between a religious person and a person who is just performing an auspicious activity when they both do Bhagwan’s pakshal. The person who is merely performing an auspicious activity will complete the rituals, sing all the songs properly, etc. The religious person will contemplate upon the soul while doing pakshal.

We know about ten directions - north, south, east, west, north-east, south-east, north-west, south-west, up and down. So long as your knowledge and awareness are focused in these ten directions, you are externally focused. When you look in the eleventh direction, you can attain liberation. The Lord is saying, “You have done nothing great by standing in front of me. Stand in front of yourself, i.e. go within.” Prabhu said that everything is in the soul.

The fourth statement is subtle. In the name of dharma, you remain extroverted. You have nice excuses too, like going to the temple, or on a pilgrimage, or reading the scriptures, etc. These are auspicious activities, and are not wrong. But to progress on the spiritual path, you have to start the journey with inward focus.

Those who feel that only the above activities are religion can perform this experiment. During the day, draw the sun on a piece of paper. When it is dark at night, use this paper, will it give you

the light? No. The sun has to be drawn to understand what the sun is. But that should inspire you to go towards the light of the sun. When you are very hungry, go to a restaurant and read a menu card; will you be able to satisfy your hunger? No. You must read the menu card to inspire you to eat. By doing bhakti of Bhagwan, you should be inspired to manifest the Lord within yourself. Do not get satisfied only with bhakti and external worship. Idol worship helps in dharma, i.e. in going within. In itself, it is not dharma. Here we are talking of absolute dharma.

We are talking about spirituality - absolute dharma, which starts when you go within. It starts with introspection. That is true dharma. Before that, all your worshipping and bhakti are your vyavhar - relative dharma. The path of bondage and the path of liberation both are within because both of them are dependent on your thoughts and feelings, not your activity.

As the mind, so the man; bondage, or liberation are in your own mind. The mind is the reason for bondage and liberation. The mind means awareness of your knowledge, When your awareness and knowledge flow towards the external, it is called the path of bondage. When your awareness and knowledge are directed within, that is called the path of liberation.

This is what Prabhu has said, "If your knowledge is inwardly focused, you will attain the path of liberation." To remain busy constantly is not the path of liberation. To remain constantly engaged in auspicious activities is not the path of liberation. To turn within is the path of liberation. Jainism talks about your thoughts and feelings and they should be transformed to walk on the path of liberation. Bondage and liberation both occur based on your feelings and thoughts.

Your thoughts and feelings need some basis. They are not formed without any basis. Either they can depend on connection with the external or they can stem from connection with the true nature. When you take the support of external factors, you accrue bondage and if you take the support of the true nature, you will progress on the path of liberation. The path of liberation is the soul's inward focus. When the Sadguru is showing me the soul through the lens of a telescope, it gives great joy, let me now experience it myself!

If you want samyag darshan, there are three steps:

1. Experience of the state of bondage, I certainly want to be liberated. There is a way to attain liberation.

I am making mistakes that are as huge as the Himalayas. At every moment, I am experiencing this bondage. Now I want to become free and I will be able to get liberated.

2. Search for an Enlightened One, surrender at His Lotus Feet with love and ask Him, "How should I get liberated?"

Please show me a short path, as I don't have much longer to live.

3. Whatever ajna is given, make that your conviction and experimentation. It should be in your faith and practice too.

Once you are convinced about the soul, why is it not coming into practice? If you are practising so much, why are you not attaining self-realisation? This is what Prabhu asked Saubhagyabhai while reprimanding him. Prabhu reprimanded Lalluji Muni in 1946 by saying, "How can you be an ascetic if your mind is wandering so much?" In 1956 again, He asked, "Why are you coming after me? Whatever you wanted has already been given." Ambalalbhai was reprimanded in 1954 for making dudhpak (an Indian sweet dish) and two vegetables. In Uttarsanda, Ambalalbhai was

asked to go back to Khambhat and Motilal Bhavsar was appointed in seva. But the purpose of all this was only to free them from the cycles of transmigration. Infinite compassion!

There are two directions of thoughts and feelings. 1. Focused externally 2. Focused within. It is your knowledge - understanding which leads to either focusing on the external or focusing within, so the transformation must take place there. “Je swaroop samjhya vina, pamyo dukh anant, samjavu te pada namu, shri Sadguru, Bhagwant.” - In the absence of understanding the true nature of the soul, I experienced endless suffering. I bow to the graceful Guru, who explained the true nature of the soul. You have to work on correcting your understanding. There is no need to have more knowledge. A small boat can also cross the river, it is not necessary that the boat should be large. But the boat should be without any holes, the right boat is needed. The Enlightened One is asking you to have the right knowledge – correct understanding, but you want to focus on increasing your memory and intelligence.

If one is not worthy, he may have a great amount of knowledge and may be able contemplate a great deal, but when an incident occurs, since his knowledge is not stemming from the right understanding, he will not be able to act correctly. You need the right knowledge and understanding. How can that happen? In Prabhu’s language, “Attain the Sadguru’s rajipo - approval.” Once you attain His rajipo, whatever knowledge you have, will be ‘right’ knowledge and will be useful in swimming across the ocean of transmigration. Remain connected to the Sadguru. Just as a single kick from a skilled footballer will send the ball straight into the goal, one glance from the Sadguru has the power to turn your focus inwards.

One of the best times for transformation is when you have faltered and the Sadguru reprimands you. You have to accept your ignorance, your ego is mellowed down, you are helpless in front of Him, and that’s the best state to be in. He is able to work on you with a single ‘kick’. At that time, if you experience delusion in faith (darshan moha), then you will increase your transmigration, else you will make progress. Of course, your worthiness is required for progress. You direct your focus externally as well as within through the medium of knowledge. Therefore you must transform your knowledge to ‘right’ knowledge.

The more value and interest you have for the soul, the more your knowledge will transform. You can listen to the glory of the soul from the Enlightened One. Once you fall in love with pure consciousness, your knowledge won’t like to remain externally focused.

A king laid a huge carpet in a room and invited everyone to participate in a challenge. He placed a diamond in the middle of the carpet and announced that whoever could take the diamond without walking on the carpet, could keep the diamond. Many participated in the challenge to acquire the diamond. Some tried to hang from the top, but they were unsuccessful. A smart man just rolled the carpet and picked up the diamond! You also roll your awareness of knowledge and take away the diamond of soul-consciousness.

How do you roll your awareness? This requires you to value the soul and have deep interest in the soul, to such an extent that the world seems like leftover food or like a dream. You should be so absorbed in thoughts of the soul alone that your awareness becomes subtle and sharp and is able to catch the true nature of the soul. The soul must be so important to you that you focus only on it though there may be many objects of which you can be aware.

Bhagwan is omniscient. He is so great, and I am lazy when it comes to doing His bhakti? What is to be done is to ignore all the other objects of knowledge and focus only on the soul. If you do not do this, then it does not matter even if you engage in bhakti, swadhyay, austerity, etc.

Spiritually speaking, that is of no use. Until the soul has prime position in your knowledge, there is no true benefit. Yes, you will accrue a lot of meritorious karma because of your auspicious activities, such karma that you will have a Guru again and again, but from the absolute point of view – there is no true benefit.

Bhedjnan (Discrimination between the self and non-self) is of five types. But today we will discuss only two: Discriminating between - 1. Swadravya (the self) and Pardravya (other than the self). 2. Swabhav (True nature) and Vibhav (Impurities).

Swadravya means only you. When it comes to pardravya, that includes all the other souls and all inanimate objects other than you.

Swabhav, is your true nature and vibhav, is attachment. Let's understand through an example: A kit fox mixed with lion cubs. The lioness felt bad for the kit fox, so along with its cubs, it also brought up the kit fox. They all grew up together. One day, they all went hunting on their own. The lion cubs saw an elephant and instinctively wanted to kill it and have a feast. But the kit fox got frightened looking at the elephant. The lion cubs never thought about this fear. After coming back, the lion cubs told the mother about the incident. The lioness said, "The kit fox is staying with us, but it is not one of us." So also, attachment arises in the soul, but it is not the nature of the soul. It does not belong to you. You might have impurities, but you must know that they do not belong to me.

You should know that you are not the modification, you are the pure substance – which is your true nature. We are not talking about the external factors at all, they never belonged to you. But now, understand that even the modifications are not you. You are the pure substance. Now you know, 'This attachment is not me, this impurity is not me, and they do not belong to me.'

Whenever you have any attachment, remind yourself, 'This is the kit fox, it does not belong to me.' These miseries, impurities, are different, are not me. When it comes to being a knower, that gives you happiness, peace, purity – that is my true nature. You should have only this much contemplation, meditation, and feeling. Keep making your awareness subtle and sharp. This way your awareness will go deeper and one day, it will separate itself from attachments and thoughts and you will go into the inner silence or thoughtlessness. This way, you will attain self-realisation.

You need to experience the bliss of the self. Always remember, this is a nice thing to contemplate about. You feel like writing, sharing, telling others about your contemplation. But you have to be careful when an incident takes place. At that time, the kit fox becomes very powerful. Your power of bhedjnan fades away when your karmas manifest. The greater your ability to do bhedjnan, the more you will remain unaffected during karmic manifestations, but if you get carried away in your karma, your bhedjnan will decrease. Keep one aim of bhedjnan, then it will become natural. You will forget what is oneness with the impurity because your thoughts and feelings will get connected with the soul. The moment there is oneness with the impurity, you should hit it with the chisel of your subtle intellect. Just say, "These are not my feelings, and thoughts. My Lord has told me about this." Keep remembering the Enlightened One and do your bhedjnan. He is the one who has taught you and told you to do it, otherwise, it is quite boring. You are doing it because you are interested in the Enlightened One. Then you won't even know when the Enlightened One and the soul will merge into one.

"Aaj safal muj din tano, Munisuvrat ditha" - Upadhyay Shri Yashovijayji Maharaj must have not said this looking at the idol of Munisuvratswami. He was talking about the experiencing the soul.

You should be very careful when adverse karmas manifest because it is very easy to go into worries or distressed thinking. If you remember bhedjnan even one second late, you start worrying. Then those worries overpower you so much that the power of bhedjnan will become weak. Make sure that you maintain awareness, especially during difficult times.

If you are walking in the darkness and you step on a rubbery, smooth material, you will first think about it as a snake only. Now you will perspire, your pulse and breathing will increase, you will scream for help - all these are impurities. Then someone says that it is not a snake, it is vegetable peel. Immediately you become calm.

Whenever you get engrossed in karmic manifestations, you will feel like changing things in the external environment. The moment you remember bhedjnan, your reactions will stop immediately. From worries, you will go into contemplation and you will connect with the soul. But if you start getting worried, you will need a lot of effort to go towards contemplation. The spiritual aspirant is ready to give up his mortal body, but he will hold on to the soul and to the grace of his Guru. He does not worry about small adversities.

Do not get affected by situations. If you do get affected by the situation, you should be so ashamed that you experience fear and anxiety. If you have this fear and anxiety, it is a good sign, this is what Prabhu has said. You are becoming eligible. Now you cannot tolerate even a little impurity. No impurity is hidden from him. He understands it very well.

That's why, become aware and determine the true nature of the self. That is the path of liberation. Who will explain to us this path of liberation? After explaining, who will accompany us on this journey? Who can help us achieve success? The One who has attained the path will help us in attaining this path.