

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

### **Pravachan 3 (26.8.2022)**

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 understand the following line.

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

The only remedy for attaining infinite, unobstructed happiness is abiding in the Self alone. If we want to attain the higher self, the word ‘only’ becomes very important, as there is no other remedy to attain it but this. The way when one is settled in the ‘gruh’ (house) – he is known as ‘gruhastha’ (householder), when one is settled in the ‘swaroop’ (pure nature)– he is known as ‘swarupastha’ – abiding in the self. The one who is abiding in the self, experiences infinite unobstructed happiness. Hence, to abide in the self is the only beneficial remedy seen and explained by the Enlightened Ones. This is the effort to be undertaken by the soul.

To recognise the self and abide in it is the path of liberation, the path of infinite, unobstructed happiness. As such, we are ‘happy’ – but because this happiness is not infinite or unobstructed, we have discarded it.

In Patrank-902, the very next letter, Param Krupalu Dev says – One who is detached from objects- the inanimate, experiences an inclination towards the soul. If one is engaged in the objects of five sense organs, then he won’t experience an inclination for the soul, he will not abide in the soul. The wandering amongst the sensual pleasures must cease; even for this, it is important to know the nature of the insentient. First work on eliminating the attraction for the ‘pratibimb’- reflection, then we will think about the ‘bimb’ – real image that which is reflected.

The word ‘swarupvibhranti’ (used in the letter as ‘delusion of the nature of the Self’) can also mean delusion regarding the nature of the insentient. We may also have an illusion that the insentient can give peace and happiness. Hence, at least work on clearing that first. The insentient – gross matter is before us, can be perceived by the senses. Let us understand its true nature and get detached from it, then turning inward can start from there.

What do all living beings wish for? Happiness! Despite being unhappy, no one wants unhappiness. All efforts of all beings are for happiness. If the tree is growing towards the sky, it is for happiness; if the bird flies, the animal wanders and if humans live – it is all for happiness.

When I asked what all living beings wish for - it is indeed surprising that no one answered – the soul; you all answered happiness.

There are many who are in search of the soul; but that may not be quite as enjoyable. Even if you attain it, where will you keep it? There is no need for it. We have never felt the need for it. You aren’t thirsty for it – hence, it does not seem interesting – and if you search for something without being interested in it – it will seem futile. You won’t put your heart into it.

Hence here, Param Krupalu Dev has, before talking of abiding in the soul, has stated infinite, unobstructed happiness. He could have begun with the abidance in the soul is the path of liberation. But that would not seem interesting. However, since He spoke of happiness upfront – there is a sparkle in your eyes. You want to know about it.

Hence, I discard the term: search for the soul; I replace it with search for true happiness. This is the only homework by the Enlightened Ones. There is a reason why the words are placed in the way they are. Because it starts with happiness, you feel it is important and must listen to it.

Because the topic is of happiness, your feelings join in. Happiness is not a matter for thinking, but of experiencing. The Enlightened Ones say that look for true happiness, you will attain the soul; because the same thing, in terms of existence is known as the ‘soul’, and in terms of experience is known as ‘true happiness’. True happiness is a virtue of the soul. Hence, if you go ahead to find true happiness, you will realise you have reached the soul – you are abiding in the soul.

Happiness should be unlimited, unobstructed, without any breaks; there should be no separation from it, it should not be one that can be snatched away, even beyond death – irrespective of karmic manifestations, it should remain unbroken and unlimited.

The soul is the abode of bliss, its nature is that of happiness; independent happiness, that is not subject to any instrumental cause. Hence, no karmic merit is needed. In order to get a seat in the first row, or a good chair you may need karmic

merit, but not for sitting in 'siddhasheela' – a place according to Jain cosmology where liberated souls are. Hence, it is independent.

The soul is packed to the core with happiness. Have you seen a slab of ice? I am talking of a time before Paryushan [in Paryushan, one may not have, considering it is part of the 22 abhakshya - forbidden items]. Just as a slab of ice has coolness all over, there is not even a spec of warmth in between, the soul is such a mass where even the innumerable minutest parts also have infinite happiness, not an iota of unhappiness.

One often compares the Pacific Ocean to the soul. But even that falls short. It is so vast, even a flight from LA to Tokyo over the Pacific takes so many hours. But, if you shut all its sources of fresh water, and take one spoon out every day, even in a billion years, it will still empty out. But even if you enjoy the soul every moment, the happiness of the soul will never end.

The Enlightened Ones give an 'ajna' (command): What is within you, wish to attain only that. There are two problems with this. First, when we wish for something, it must be something that we don't have. That is how we understand the term 'wishing'. We wish for that, which is absent. But here, the Enlightened Ones say wish for that what you have. So, in essence, what they mean is don't wish for any other associations. The second problem is if I have it, why do I wish for it? The indication is that you bring it into your experience. Right now, it exists only in your thoughts. Now, bring it into your experience.

You might collect a lot of wealth, but that cannot go with you beyond death. What is the point of wishing for associations and possessions that can't fill the big vacuum within, that which can't even enter the territory of the soul? They can't solve your internal poverty. Anything that can be separated or snatched from you, destroyed, cannot come beyond death is bound to make you feel scared and insecure. It will not satisfy you.

Let us do this experiment. Make a list of all that you have with a blue pen. Then use a red pen to strike out all that can be separated or snatched from you, destroyed, or will not come beyond death. Only the soul will not be cancelled. If you do this exercise, you will be taken aback! 'None of this will come? And for the soul that will come, I am doing nothing to realise it?'

By the grace of the Sadguru, you have begun thinking of the soul; you can even contemplate upon . You start thinking, 'But if I can experience it – then it would be a true offering to the Enlightened Ones and will also lead you to achieve the truest welfare of the soul.'

Relying on the words of the Enlightened Ones, we know that there is a diamond at home; but it is not manifested yet. What does this even mean? If you can't find it, what do I call you? A beggar or an emperor? Both seem like a lie; since the

diamond is there you are an emperor, but then again, you are begging for sensual pleasures.

Just like drawing lines in water, they will all go away in time. A lot has gone, and a lot will go; finally, it will all go with death. But this diamond will never get erased. Then what should you search for or work for? Forget about faith, just by applying simple logic, this appeals to common sense. Every soul is an emperor. But a very few of them would experience this emperorship. Put in some effort now to look out for this diamond. Arise and awake. Get up from the slumber of ignorance!

Look for it in your house! In other words – close your eyes and sit. But you are so busy in the external that you have no time for the diamond. You set a time limit of 45 minutes to look for it; if you can't then you let it go. Surely, you will not find it this way. For something so precious, you are keeping a fixed time? If your child is lost, will you say, "I'll look for him for 20 minutes, or else let it go?" Or if your expensive, branded purse is lost, will you say, "Let it go, I will buy another one?"

How can you put a time limit for something so valuable, so precious - that, which can bring an end to your transmigration itself? If you keep a time limit, it only shows that your interest itself is low.

If someone is really sleepy, will he mind if there is a crowd around? If you need a good mattress, air conditioning, etc. you are not really sleepy. If you have a real interest, then neither favourable nor unfavourable circumstances will obstruct you. Just as you shut the light, shut your mind. Your business may be suffering losses; do what is needed in the office. But right now, while in bhakti, just shut it! A 'mumukshu'- seeker, one who is yearning for liberation must have this much preparedness.

However, your desires are only such that to accomplish them you need to go in the external. Once you go out, you keep wandering. If you lose hope in one, ten more come up. After ten, another ten come up. I can understand that when you feel hungry or thirsty, you can't go within; you have to go to the dining table. But your hopes and aspirations are such that they always keep you outwardly focused. You do not have even one such desire that needs you to go within.

Mulla Nasiruddin did not buy a single umbrella in 60 years and still, had new umbrellas each monsoon. He went to some gatherings during every monsoon and before others left, he left with the new umbrella. We also keep on changing objects, people, and places. Then how does one abide in the self when the need itself is not there? If you get bored of one hope or of one person, you go to the next. You change, people, objects, places – but you ensure you don't get bored. Had you got bored, there was a chance to go within. However, you never experience 'nirved' (weariness of transmigration), and even if you do, it does not last long. Without nirved, how will you experience 'samveg' (impetus for self-realisation), and without samveg, how will you abide in the self?

It is just that due to karmic merits, we have been blessed to attend satsang, and due to love for the Enlightened One, we feel like listening to Him. While listening, we have developed some preparedness for moving from focusing on associations (sanyog drashti) to focusing on the self (swabhav drashti). Even if this preparedness has come, eventually you will attain it.

Namesake happiness arising from associations with the external is an illusion. Once you understand this, start shutting doors to the external. What is not needed, shut it for sure; what is needed, try to shut it by starting to get detached.

You cannot think of experiencing the whole world before concluding that there is no happiness in the external. Learn to conclude by taking samples. If one drop of water has hydrogen and oxygen and so does the other, then you can't check all drops of the Pacific Ocean. Have the courage to awaken with the help of some samples.

If the door is not shut, the mind will run out again. As we discussed in the morning, the mind is fickle. The intellect may try, but it may not always work. It is only when the intellect has truly matured, then it is able to convince the mind, that the mind will obey. How long this can take will depend on your samveg, sanskars-past impressions, karmic manifestations, and many factors. Time will be different for all. Bhagwan Mallinath needed only a day and night, while Bhagwan Mahavir needed 12.5 years, and Bhagwan Rushabhdev attained omniscience after 1,000 years.

You will have to break the illusion. You have gotten used to playing with toys. The toys that kids play with are cheap; yours are more expensive.

If someone praises you, you feel proud – Oh! What goodwill I command! You are a fool! He must actually have a selfish motive, or this is just the manifestation of fame bestowing karma (yash naam karma). You have done nothing great.

We spoke of **LAP** - Lakshmi – wealth, **Adhikar** – authority, **Parivar** – family. Now add to this another **P** – Prashansa – appreciation. By increasing LAPP what has really increased?

If you are satisfied with such toys, you won't attain the soul. Such things should not cause any thoughts to arise within you, they should in fact not even register in your mind. In talking about it to others, you should feel embarrassed! The Enlightened Ones say, - Gold seems like mud and even if he is a king, he feels lowly. For a truly Enlightened One, even the state of a king seems lowly. "Vande chakri tathapi na male maan jo" - Even when a 'chakravarti' (conqueror of all the continents) venerates before him, he experiences no pride. This is expected not of a Tirthankar, but of a monk.

The sign of an aspirant is that only if his Guru expresses His loving approval, his heart swells with happiness. In his mind, the only question is whether the Guru is happy with him or not. Whether the whole world praises it or not, it does not

matter. He would think of the world's praises as a result of the karmic merits accrued due to devotion to the Enlightened Ones in the past; nothing exceptional in the present. But the Enlightened One will not praise you seeing your karmic merits; He will praise you seeing your virtues. 'Please the Enlightened Ones by cultivating detachment'.

And the one with detachment is bound to be turned inward; because if you do not feel attracted to the external, where will you turn? You are bound to turn within and abide in the self.

One needs to shut the doors – give up LAPP! Let there be a silence of the thoughts, not just speech. Let it not even register in the mind also; telling others is obviously out of the question.

The aspirant will try for the 'rajipo' (loving approval) of the Enlightened One; because His rajipo is the upliftment of the soul. What else is detachment and turning within for? It is the way to abide in the soul. Just to make it seem more tangible, the words 'rajipo' of the Enlightened One is used. As such, the Enlightened Ones are beyond granting approval or being upset. But this way, one can check one's detachment, devotion to the Guru and inclination of turning within. Irrespective of His smile, you will know from His eyes. If you are genuine, you will realise, 'If I am not happy with myself, how will He be happy with me?'

Realise the illusion. You may clap in the satsang, but deep down you still hold a high level of importance for **LAPP**. Awaken from this illusion; realise and break this illusion. Indeed, you are losing something. But that is just the reflection – the superficial, momentary, illusionary happiness; which is followed by misery. Hence, it is not actually happiness.

When you move from the lake to the sky, you are bound to lose the lake. When you go from the reflection to the real object, you will realise that the reflection was false. You can't like both. If you have to work in both directions, it may be your karma; however, harbouring the inclination and getting excited from both directions shows that you are a liar. You have no brains to understand. If your karmic script is such, it is fine to do your job. Param Krupalu Dev has shown us how to do it; even the scriptures talk of those emperors (chakravartis) who ruled six continents with detachment. But nowhere did they say that they had the inclination for both. This is logical because if you consider detachment as a basic quality of a seeker, then renunciation of the other direction is bound to take place.

It is fine if you have to work in both directions, but getting excited is not acceptable. It only shows a lack of detachment. The excitement will turn into dullness. If you are praised, you will feel excited and if not, you will feel sad. You do not have the basic quality of a seeker – detachment. Do not talk of abiding in the soul; first, get the basic quality of vairagya – dispassion, only then listen to talks of abiding in the true nature.

One may wonder, why the soul feels far and the journey to it seems long. The sun - that which you can see with your eyes, is actually so far. Now listen to this: A muni experiences the soul several times in less than 48 minutes! So, the question is what is near? Sun or soul? In that case, why can't you grasp it? Because it is not something that is graspable. My hand can catch a table clock, your collar – but not itself. The eye can see it all, but not itself. Hence, how can you grasp the soul?

But – I said it cannot be grasped; I never said you can never experience it.

It is the one that grasps – je drashta chhe drashtino –That, which is the seer of eyesight, how will you grasp it with your hands or eyes?

So, what do we really do to attain the soul? How do you abide in the soul? How do you attain infinite and unobstructed bliss?

For attaining the soul – nothing needs to be grasped. But you need the skill to drop something. The emphasis is on dropping. Drop the feeling of attachment that exists in the conscious mind, and the beliefs that exist in the subconscious. This way you will get the soul. Not by grasping anything. In meditation, keep your body and mind so loose that you feel that they are moving around you like clouds and you are just a witness. The rule is: whatever you witness, dies. Keep stepping back; witness the mind, the intellect, the senses, the sense objects – that is not you and it will die. To destroy thoughts, be a witness to them. You are the observer or seer and they are observed or seen. This may take time, but this is the process.

In time, thoughts will reduce; there will be a minute interval between two thoughts. In the beginning it will be less than a second. This interval will keep increasing and in one such interval, you will slip inwards. Your consciousness will be nirvikalp – beyond thoughts. When the mind will be devoid of matter, the knowledge that was focused on the external, will start becoming focused within, you will go beyond the mind and slip within.

If you take even as much effort as you may have to memorise the preamble, to attain the soul, you will not attain it. All you need is choiceless, effortless, awareness. Just let it go.

The knowledge of the soul is pure and will always remain pure. What you call as 'vikar' (impurity) is actually something else that arises along with knowledge. By mixing the two, you say 'I am presently focused in the external, I am impure'. A simple example is that of dirty water. Dirty water is not one thing, but two. Water is always pure. But when dirt is mixed with it, and if you see it as one, you will say dirty water. But the water is always pure; even in dirty water. In the same way, when you think impurities arise, in reality, along with knowledge, that feeling of attachment gets mixed.

Now if you keep witnessing the attachment, you will slip into knowledge.

You doubt whether it can be so simple; but I am saying from experience that this is all that the process is. When this will happen without a break, you will attain omniscience. Not just self-realisation.

Just keep being a witness to the attachment; in time, it will seem that the attachment is going away from you. It keeps going away and eventually it will become tiny. At one point of time, it won't be seen. That is self-realisation. Right now, you are one with your thoughts. First see yourself different from the thoughts, then slowly, cultivate a distance. Eventually gap will be so much that it will become invisible and what was hitherto invisible, will become visible.

Are you finding it difficult to grasp this also? Or are you finding it difficult to grasp that you were a fool to have not done this for so many years?

In the ministry, there is a foreign minister. This minister is not a foreigner, he is Indian only. But he looks after the work of foreign affairs sitting in India. In the same way, when knowledge is inclined towards the outside, we call it parbhaav, but this knowledge is the power of the soul only. Knowledge will never get annihilated, annihilate attachment. By understanding this, realise the power of the soul. There is a power of knowledge in the soul; at the time of vikaar also, this power of knowledge is purely that of the soul; pure consciousness. When you say 'I am a pure soul', you are not saying something which is of the future; you are pure right now. Make the intellect subtle – let it discern between what is the self and the non-self. The more subtle your intellect becomes, better it will be able to do 'bhedjnan' – discerning between the self and the non-self. After doing bhedjnan, become one with what is yours. One word for this process is swarupastha – abide in the self.

Dharma is not an activity of the body or mind; Doing snatra puja and other rituals is the preparedness for dharma. The real dharma is abiding in the self. There is no reason to prohibit preparedness – but if you think dharma ends there, then you have not understood dharma. If it starts there, it is fine.

A blind man may read about light, understand it from others; but until he experiences it, he should not say that he has knowledge of light. Same way, no matter how much information you gather about the soul, until you have not experienced the pure soul, don't say you have the knowledge of the soul.

Till now, you have never enjoyed the external. You have only experienced excitement arising out of attachment for the external. You have never experienced a sweet; you have only experienced the thought that the sweet is very good and it is great that you got to taste it. Now, I say: taste the self.

Recognise the self, understand its importance, remember it and cultivate awareness of it - this is dharma. This becomes deeper and deeper when you meditate. But I

don't want this awareness only till meditation; that way you won't attain. You need this awareness to be constant. It is a 24-hour job. Eventually, I'll check your sleep as well – whether the awareness of the soul continues.

Even under the influence of anaesthesia or while in a coma, this awareness continues for an Enlightened One, because the awareness has gone so deep into the subconscious mind. You won't hear Him talk about the soul since he is unconscious, but his unconscious mind will have the awareness of the soul.

As such Upanishads are so small. Kathopnishad is just 119-120 shloks; smaller than Atmasiddhiji also. Some are even smaller; though some are really long. The first time that the Upanishad were translated in western languages, the actual objective was to negate it and show the superiority of Christianity. First, it was translated in German. The German scholars studied Sanskrit and understood Upanishads; they found it to be so rich, that they were worried that if this spreads, the spread of Christianity will stop. So to twist it, they had it translated. At that time, the real seekers were taken aback because there was nothing stated about observing good conduct. They were only exposed to ten commandments etc. But they were not ready for such a lot of talk on soul where they would become 'God' overnight. However, this is a 'dravyanuyog granth' – a scripture that discusses that absolute truth. Hence, the discussion will only be of the soul. There is no charananuyog - expositions related to ethics, dos, and don'ts in Upanishads.

Finally, if all of the above also seems difficult, follow the practice of being in the witnessing mode. The practice of the triangle.

A triangle has three corners. Say you are eating; one corner is the food, the second is the one consuming it and the third is the witness. That's it.

Is this too difficult?

For many, this third dimension has not yet opened. They are still waiting for an opportune time of when to inaugurate the third corner. I feel this Paryushan is the most auspicious time to do it.

For some people, there is only one corner – just food! 'What is there for dinner, lunch' – this is all that they can think of. They just analyse the food and their nutritional value etc.

For some people, even the second corner has opened. They are aware of the consumer; of the body and mind both. 'How much to eat?' They are health conscious and thus want to ensure that both the mind and body are happy.

However, the third corner is not inaugurated – the witnesses of the other two. I am neither the food, nor the consumer. I am just a witness.

How will you apply this? When someone criticises you, think: this is the person who spoke badly about me, and this is the person who got hurt. And I am the observer.

Once, in New York, Swami Ram Tirtha came back from somewhere and he was laughing. He said, “On the way back, so many people were using filthy words for Ram! It was so embarrassing for Ram!” People hearing this wondered isn’t he Ram Tirtha? Then why is he saying embarrassing words for ‘Ram’? He would reply, “I am not Ram! I am only a witness of Ram. They have never seen me; how can they abuse me?” This is the essence of Upanishad. Hence, it is said, saints are living Upanishads.

Find the third corner – and grab your chair there; never leave it. While eating, walking, speaking etc., apply it everywhere. Let a siren ring within.

The gestalt philosophy of Germany talks of certain gestalt pictures. They are such where, when viewed from one angle, a different picture is seen but when seen from a different angle, another picture is seen. For example, from one angle, you see an old beggar lady while from the other, you see a young lady with full make up. You can see one or the other; not both together. Based on what you see first, they evaluate you.

Now see the whole world from a different angle. Now don’t see anything as a doer or enjoyer, but as a witness.

Param Krupalu Dev says in the pad ‘nirakhine nav youvana’, where even an average person may feel lustful, the other sees only a wooden doll – the angle has changed.

This can happen only when you open the third corner. Do it during this Paryushan.

If someone criticizes, you don’t feel hurt because you are on the third corner. First, the first corner will go i.e. the impurities will go. Then the second corner will go, i.e. the associations like body will go. Finally, when only the third corner remains, you would be in a liberated state. When the impurities go, you will be ‘jivan mukta’ – liberated while living, and when the second goes, you will be ‘videh mukta’ – liberated without a body.

One may ask: is this to be practised even while performing religious or auspicious rituals? Like Snatrapuja, or celebrations for Bhagwan? Yes – because that is following Bhagwan’s ajna.

You should be firmly established in the third corner. If I want to meet you, I have to come to the third corner. Not the other two.

You will no longer feel like changing anything – because you are only a witness.

Make this your only dharma. Think: if I have done this, I have done dharma, not otherwise. Count the seconds of dharma in a day; you will find there are hardly some seconds you have practised dharma. And yet, you are aspiring for self-realisation!

You feel like promising self-realisation at the end of two years! For that you should be in the witnessing mode for 25 hours a day! Not 24.

You can't even remain more than a few seconds in the witnessing mode but your sense of contentment of practising dharma is unbelievable! The Enlightened Ones wonder how you are so content just by doing four hours of scriptural studies each day when not one moment is spent abiding in the soul.

There will be no inclination to change anything, not even to know the future. Why do we go to an astrologer? 'The future may be fixed but I don't have the patience. Will the business do well? Will I get a girl or a boy?' Once, an astrologer told a man that in 15 minutes he would predict the next 15 years for ₹1,000. The man agreed; after 15 minutes, when the astrologer asked for payment, the man replied he had none and said, "How will you predict 15 years, if you could not predict this loss that you would suffer in 15 minutes?"

Even if 'jyotish' – offers advice for free, you won't take it because you have become 'jyotirmay' – enlightened. I am not interested in the future, because the witnessing corner keeps me fearless, desireless.

In our prayers, we are effectively saying, "O' Lord! You have chosen the wrong thing for me. So, please reconsider and change. You did not think right for me, you have wrongly given me obstacles." How can you think of anything besides thank you in your prayers?

In 1988-89, I was studying Zen philosophy. There was a book which had the following pages. The first page was about the publisher etc. The next had a lake without any ripples. No writing, only a picture. On the next page, a bird flies over and its reflection falls in the lake, but there are no ripples. On the page thereafter, the bird is in the middle of the lake and on the page thereafter, towards the end of the lake. There are no ripples in the lake. On the next page, there is no bird and no reflection. That's it. 6 pages!

The lake is the state of the Enlightened One. The bird represents the worldly matters and events. They come and go; the reflection falls in the lake. But the events don't want to leave a reflection, nor does the lake want to hold on to the reflection. They both act per their own nature. There is no excitement or resentment; no ripples throughout. The Zen does not pass through rituals, satsangs etc. They go directly to the third corner.

If you don't do this most important thing – it will be like you have wasted your life.

You need to engage in the right practice. We are so engrossed, not just in the worldly activities but even auspicious activities, that we have missed on what is the closest. This is like when guests come over, the wife is so engrossed in her hospitality, that she forgets to serve her own husband.

Watch the drama as a spectator. The actress may cry when she becomes a widow; but her performance is so captivating, that you start crying in the audience. She is paid for crying and you paid for crying! You slip into the other corner and become an endurer of the fruits. This happens especially when it comes to your near and dear ones. Otherwise, you are able to remain a witness even if there is an attack on Taiwan.

In all your spiritual pursuits, if there is no awareness of the Self, then it is a dead body. It is dead dharma.

The water is already there within – just dig the well; give a channel for the water to come out. You don't need to make a canal to bring water from outside. You don't need to listen to so many discourses.

The Enlightened Ones say you are an abode of happiness. Do the spiritual practice of the triangle deeply, make it deeper in meditation and maintain awareness when not meditating. In some time, you will find the whole world is changing. It will appear so different that you will find it like left over food or like a dream. And you will see yourself as pure, knowledgeable, an indivisible mass of consciousness, self-radiant abode of bliss.

All scriptures say this - we will discuss further at the opportune time.