

Shri Atmasiddhi Shastra - Atmopanishad Summary **(19.10.2019)**

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.

Before 123 years and four days, Shri Atmasiddhi Shastra was created by Shrimad Rajchandraji (Prabhu) to annihilate the spiritual poverty of the world and this Great Being made the world rich with this spiritual wealth.

In Shri Atmasiddhi Shastra, Prabhu has knitted the significance of spirituality in such a beautiful way that His words coming out from His own experience are aligned with the scriptures, its presentation is unique and its essence is eternal. Every stanza (gatha) has deep meaning in it. The way in fourteen Rajlok, there are souls crammed up, in the same way, in Shri Atmasiddhi Shastra, the soul filled everywhere. It is filled with spiritual thoughts and feelings. He said a lot in a few words, it is giving us the guarantee that He was extraordinary, unique and we can say that He was a Person with a lot of attributes. In no place in Shri Atmasiddhi Shastra, we can feel a lack of interest, no subject is prolonged without a reason and there is nothing useless. Such a spirit is not there in all the poets. "Samjavyu sankshepma, sakal marg nirgranth." It means the entire path of the disentangled Lord has thus been explained in brief.

Shri Atmasiddhi Shastra is a subject of mysterious essence, it is a topic of dravyanuyog (Dravyanuyog, contains philosophical doctrines, theories, metaphysics, and knowledge at the elemental level), but still, no one has ever got bored or lost his interest in it. Such a subject of dravyanuyog can be explained with so much clarity and interest only by a Person who has many attributes. Every day we sing Shri Atmasiddhi Shastra in the evening, after a tiring day, but still, we have not got bored.

We can go ahead only with our eligibility. When we think and contemplate about this heart touching and understandable scripture, then only we can benefit from the same. Only with reading or singing, it will not benefit much. The way, when we chew the sugar cane, we get the juice of it. In the same way, chew the sugar cane of Shri Atmasiddhi Shastra, contemplate, reflect and feel it within and once it goes in our faith, it will be knitted in our lives. This is the way, he will observe all the situations, this is the way he will feel in that situation. Prabhu has given us the best heritage in the form of Shri Atmasiddhi Shastra. If we are eligible, then life will be about the Self only. The person will attain samadhi maran (Blissful death during which one is in the awareness of the Self).

Shri Atmasiddhi Shastra is loved by children as well as adults and scholars too. The scholars call Shri Atmasiddhi Shastra as Atmopanishad- (Atma=soul, Upanishad= philosophical work considered as part of Vedas explaining their secret meanings with the knowledge of Brahma.) Upanishad= Up +Nishad, Up means in proximity and nishad

means to sit, to sit in the proximity of the Enlightened One is Upanishad. When you sit in His aura and whenever He feels like preaching, He expounds the religious knowledge in a few words and transformation happens in the disciple immediately after listening. Shri Atmasiddhi Shastra reminds us of Upanishad only. We can see the humility, devotion and selfless service of the disciple here.

Shri Atmasiddhi Shastra has a disciple who attained self-realisation before 142 stanzas only and he said his thanks also in 142 stanzas. “Aho! Aho! Shri Sadguru, Karunasindhu Apar, aa pamar Par Prabhu Karyo, Aho! Aho! Upakaar.” It means Oh! Oh! The blessed Guru! Unfathomable ocean of compassion! You have immensely obligated this downtrodden and miserable being! In the beginning, the same disciple knew nothing about the existence of the soul and when Guru explained to him, he became a self-realised soul.

Just like Upanishad, Shri Atmasiddhi Shastra also has a dialogue between a Guru and a disciple. Guru gives answers to the disciple’s questions and transformation occurs in the disciple. The way in Vedic literature, Upanishad is very important, in the same way, in Jain literature and spiritual literature, Shri Atmasiddhi Shastra is very important.

‘Soul’ is the soul of Shri Atmasiddhi Shastra. The word ‘soul’ or ‘seer’ is used 38 times in Shri Atmasiddhi Shastra. “Shuddha Buddha Chaitanyaghaan, Swayam Jyoti Sukhdhaam; Bijun Kahie Ketahun? Kar vichar Toh paam You are pure, enlightened, consciousness incarnate, self-radiant, and abode of bliss. What else can be said? If you rightly contemplate, you would realize it. If we see it closely, in 41 stanzas, Prabhu is talking about the soul only. He had such clarity of the form of the Pure Self, it was so dear to Him and He was so engrossed in the soul that we can see it in Shri Atmasiddhi Shastra. The thing that is dear to us will get repeated again and again.

The soul of Shri Atmasiddhi Shastra is the soul only. It creates soul consciousness, awareness of the self, instincts are created for the self and it gives inspiration for soul consciousness. It is an essence of the spiritual scriptures.

In religious scriptures, the form of all the things is described in two ways. 1. Aagam way. 2. Spiritual way. In Aagam way, many topics are covered, it talks about all six eternal substances. Soul (jīva), non-sentient substance or matter (pudgal), principle of motion (dharma), the principle of rest (adharma), space (ākāśa) and time (kāla). It talks about its characteristics, similarities and differences. But in spirituality, we talk about only the soul. For our work, we need spirituality only. Who am I? I am a pure soul. What is my form? My form is “Shuddha Buddha Chaitanyaghaan, Swayam Jyoti Sukhdham; Bijun Kahie Ketahun? Kar Vichar Toh Paam” You are pure, enlightened, consciousness incarnate, self-radiant, and abode of bliss. What else can be said? If you rightly contemplate, you would realise it. If I am pure and enlightened, then why am I getting such bad thoughts? Why is my state so impure? What is the remedy for liberation? For the spiritual welfare whatever is necessary, Shri Atmasiddhi Shastra has got it all. It is a spiritual encyclopedia. It is a wish-fulfilling tree and the one who is eligible, can become Siddha.

Whatever was said by our Gandhar Bhagwan, earlier Acharyas, Prabhu has said the same in simple words. Acharya Kundkund Dev has explained in 'Samaysaar' how to attain self-realisation? From the form of the soul to self-realisation, from liking of the soul to the stability in the soul, everything is explained by Prabhu in perfect order. The topic of this scripture is the soul. "'Aatmä Chhe', 'Te Nitya Chhe', 'Chhe Kartaa Nijkarma'; 'Chhe Bhoktaa', Vali 'Moksha Chhe', ' Moksha Upaay Sudharma'." Soul exists, it is eternal, it is a doer of its Karma, it bears the consequences, also there is liberation and the means of liberation constitute true religion- This is the topic of Shri Atmasiddhi Shastra. In the 44th stanza, its motive is given. "Shatsthaanak Sankshepamaan, Shat Darshan Pan Teh; Samajaavaava Paramaarthane, Kahyaan Jnaanie Eh." These are the six steps (Fundamentals) in brief and they also constitute the six schools of thought; the enlightened persons have described them to elucidate the ultimate truth. Here Prabhu does not want to explain six schools of thought, but He just wants to explain spiritual welfare to us, by which we can attain self-realisation. It is related to philosophy, still, no names are taken. He has no motive of showing off, He had no motive of establishing one sect over the other. When Gurudevshri wrote His Ph.D., He made sure that He sang the glory of Shri Atmasiddhi Shastra along with that He sang the glory of Prabhu too.

We cannot feel the insistence on an inflexible opinion or a certain sect. We cannot see whether Prabhu was Jain or not. Here there is a mission of spiritual welfare only.

Spirituality is the state of the soul. Dharma is an arrangement for the same and mission or the organisation is assisting in doing that work. This helpful thing can become a political stage or a market place or it is a helpful thing depending on the eligibility of the person. A weak seeker may make it a meeting place for the idlers and true seeker will climb up without any hindrance, as it is organised with group energy. Awareness will be needed for sure.

How to attain self-realisation? In Samaysaar, it is said "First of all with the help of **shruta** (Knowledge obtained by study, testimony, scriptures, learnt, ascertained, understood, that which was heard by revelation, sacred knowledge), **determine the nature of the soul and get engrossed** in it." It is the grace of the Sadguru, that's why we find Shri Atmasiddhi easy. The speech of Ganadhar Bhagwan, great Acharyas and Enlightened Ones is described in this scripture.

Shrut means Aagam- Gam means to go and Aagam means to come back. Whatever is said by Ganadhar Bhagwan, great Acharyas and Enlightened Ones, that guidance comes back to us, that is Aagam. In 'Mokshamarg Prakashak', it is said, "The one who is dispassionate, omniscient and speaks for the benefit of the souls out of compassion, that is Aagam." If you know the universe, but if you are not the dispassionate one, then you will go into depression. Shrut does not mean a book, shrut means the Enlightened One. In the absence of the Enlightened One, whatever is said by the previous Enlightened One, it is shrut jnaan. With shrut, we have to know about the nature of the soul.

Knowledge about the nature of the soul should be determined later, but in the beginning, it is shown that the nature of the soul is happiness. At the time of discrimination between soul and non-soul, knowledge is important. But at the beginning of the journey, happiness is nature should be shown to the seeker. Once happiness is established in nature itself, you won't feel like going out to look out for happiness. If you feel that happiness is outside, there is no need to go within. What is happiness? Is it an achievement? Is it a goal? Is it a journey? Is it a feeling?

There are two types of happiness. 1. Dependent and transitory happiness. 2. Non-dependent happiness. Non-dependent happiness is true happiness. Dependent happiness is illusory and conceptual because of your conditions, you have to be ready with the ups and downs. If transitory happiness is too frustrating, it has anxiety, fear, if it is stressful, then go on the journey of self-discovery.

The soul has got a nature of happiness, you have to go within. Find your pure 'I' and experience true joy. Till you don't attain pure 'I', follow the discipline of spiritual practices. To remain in the knowledge of the self, it is happiness.

All these cannot happen only with listening, it cannot happen if it is established in your intellect and logic, it should be determined within you. You will put in efforts for knowledge, but your target is your faith, your work should be done in your faith only. Your faith should be very strong and powerful, which can help your focus take a turn. This is the conduct. It should touch your feelings and thoughts. If you have done the right determination, you will stop going for sensual pleasures. Determine the difference between spiritual bliss and material bliss. The worldly matters and spiritual enlightenment can't go hand in hand, only one of them can remain. You must know what to accept and what to leave. If there is a snake in place of the rope, you will leave it immediately. In the same way, leave the sensual pleasures. Your decision should change. Whatever belongs to others, if I think it is mine, it is violent behaviour. The body belongs to pudgal dravya and if I say it is my body, it is violent behaviour. When there is a decision of truth, self feels like a Pure Self only and whatever is non-self feels like non-self. To know the Pure Soul and remain in it is the journey.

The nature of the match stick is to float. If I don't believe in it, I will keep it in two inch puddle, when it starts floating, I will not be afraid of keeping it in 50 feet water also. Once you know your true nature, your restlessness, clashes, miseries, stress, fear, anxiety etc. will not be there any more, your nature is peaceful.

More than scriptures, living scripture is more important. When He is alive, fresh, do your work. Juthabhai, Munishri, Sobhagbhai and Ambalalbhai have done this work of self-realisation with very little effort.

True happiness is happiness with satisfaction, where you don't need anything more, there are no desires left. In saturation, you get fed up of one thing and then you want something else, one desire is fulfilled, the one will spring up. You keep moving from object to object.

The Enlightened Ones say, “Dissolve yourselves within. Till date, you just wanted to seek happiness from others, you planned for the same and tried for the same. Now start enjoying yourself, derive happiness from the self, then your state will become a beautiful one. The sitar which is there within you, start playing that sitar, then you will be no longer interested in outside things or words. You will get engrossed in the purity and there will be the nectar of heaven within you. In this birth, do something good for your soul.

‘Samaahit’: We have read a lot of scriptures, a lot of satsang, shibir and udghosh are heard, but this knowledge should become a part of your existence. That is called Samaahit. When you eat your food, it gets digested, it goes into your flesh and bones, it becomes blood and it throbs into your heart. One patrank or one satsang should take you into the process of thoughts, contemplation, reflection and put it into practice. If the food does not get digested, there is indigestion, you may either vomit or will have diarrhoea. “Mukhthi jnaan kathe ane, antar chhutyao na moha.” It means he, who verbally talks of knowledge but who internally stays attached. Or “Athava nishchay nay grahe, maatra shabdani maay.” It means otherwise a sectarian mere verbally resorts to the absolute point of view. All these things are indigestion. You discuss religion because you get bored with contemplation and reflection. Whatever is in your faith, it should not come out in your words. Learn to keep your feeling level in equanimity and peaceful. To have faith in the soul and remain absorbed in it is only the path of liberation. At the time of doing this pursuit of knowledge, faith and character, you will get fruition of karma, but then you won’t get oneness with it. Your state will not change, fruition will change. You will not be affected. Your bliss is due to the inner connection.

When Rabindranath Tagore came back after receiving a Noble Prize, a group in Bengal decided to welcome Him with the garland of shoes. When Tagore was garlanded with shoes, He replied, “What will I do with so many shoes? Now since you all have given it to me with so much love, I will use them.” Tagore was a seeker along with being a poet. The group was shocked. **Your situations may change, but there should be no disturbance within. Your bliss remains the same, this is samaahit.** Then you have digested satsang.

Your levels will change for attaining self-realisation. But it will not happen only with the introspection, your perception should be on the Pure eternal Soul. Looking at your level, you cannot change the level. The Enlightened Ones say, “Look out for your soul.” The soul is never lost. This self-radiance is never put out. But its remembrance and its connection are only the searches of the soul. In your spiritual pursuit, you should not have tension, then only you will give attention to the same. enjoy the whole game. A result-oriented person is not a player, he is a warrior or a merchant. The thing that gives you tension is not dharma. Your peacefulness, your awareness should increase, that is true dharma.

Just now, you are very fortunate that you don't have to think about your next meal or other necessities. Now get rid of your extrovert nature and go within, practice inward focus. Then the moment you close your eyes, the new world will open to you, which will be blissful.

Once Mulla wanted to swim in the river. On the riverbank, he was just checking which part is shallow. In that, he slipped and fell into the water. With great difficulty, he came out and decided that till he does not learn to swim, he won't go into the water.

Without having courage, you cannot learn the place where there is no reason for fear, you cannot learn anything. When you have a fear of losing something, then you will start putting in effort and transformation will take place.

We find it difficult to go within because of two reasons. 1. We are not familiar with an inward focus. We are very familiar with the extroverted behaviour of ours. We are scared of non-familiar things. That's why we like to discuss, as that is familiar and there is nothing to lose. All these things are entertainment. Except for the practice of self-realisation, everything else is entertainment. 2. We are scared of remaining alone. At home, we have got family members and outside, we have relatives and friends. We are always in the comfort zone. We go for pilgrimages with a train filled with passengers. You are scared of death because you are going to go alone there. Guru, who is a donor of security and protection, in His proximity, if you won't do it, when will you do it? Become thoughtless for a while, that is a better silence than your twelve hours silence. Outside solitude is like swimming in shallow water, anyone can stand there. The place where you swim, the place where you remain silent is the right silence. Outside solitude is a ladder or means, it is not a success. Inner solitude will give you peace among thousands of people.

There were two satsangis. The first one said, "I get up at 5 am, have a bath and go to the centre for my spiritual pursuits and selfless service." The other one said, "This is indolence. You should get up by 3.45 am, meditate and then go for the other things." The first one felt that it was a good idea, so he asked, "Since how many years, are you doing it?" The other one said, "I am planning to start from tomorrow."

You have to speak everything in the present tense, nothing in past or future, this is dharma. Whatever is good and pious, you have to do it right away, do not look for a good time for the same. Whatever is bad and non-pious, wait for some time and then think about doing it. If you want to get angry, wait for seven days.

Abraham Lincoln's friend received a letter, where someone abused him to a great extent. He was very angry and went to Lincoln with the letter. Lincoln asked him to write a letter, as he was advising his friend as a friend and a lawyer, so his friend wrote a letter with abuses. Then Lincoln asked him to come after seven days, by then, he will check everything. After seven days, the friend came back and said that he felt that what was written in the letter was true and he did not want to answer the person. Lincoln said,

“That was the reason, why he did not let him post the letter on the same day. Don’t react immediately.” Do not say sorry the whole day, you need awareness and restraint. The one who wants to do something will get inspired from everywhere. The one who does not want to do anything will get excuses from everywhere.

When will you feel helpless about your supreme purpose? Life span is less and the body will also not work according to the way you want it to work, but do your work of self-realisation. Dharma is life, there is an association of the Guru, that is the best time for your efforts. Guru’s darshan, His association, His vibrations, inspiration and His role modelling will become a door for you to go within. That’s why when direct music is being played, dance on that music.

Shri Atmasiddhi Shastra has done a lot of benevolence on us, to return this benevolence, purify the soul and attain self-realisation.