

# Shrimad Rajchandra Vachanamrut

## Updeshchhaya - 4

### Essence of the 12 Canons

20/8/2025 - Morning

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.

The one that increases joy (utsaah) is a festival (utsav). There are two kinds of celebrations:

1. **Laukik (worldly)**
2. **Lokottar (spiritual)**

Worldly celebrations (laukik) appeal to the body, mind, senses, and material pleasure—that's laukik. But when a celebration deepens devotion to the self (spiritual well-being)—purifies your heart, brings about self-reflection and self-purification—that is lokottar (divine). A typical example of laukik celebration might be clothes, sweets, jewellery, a new saree—you go more outward than inward. You eat pulse, rice, chapaties, and vegetables every day (simple everyday food), but during festivals, you have sweets. Lokottar celebration, by contrast, is rooted in austerity, renunciation, profound knowledge, and enriching devotion. Among numerous lokottar celebrations, Paryushan, is considered the supreme festival, the greatest of all festivals.

This week—or these eight days—are going to be incredibly crucial, not just for these eight days, or for the year, or until the next Paryushan—but for your entire lifetime or lifetimes.

Within the seekers' community, there are 3 types:

- Sadaiya: Those who continually engage in spiritual practices.
- Bhadaiya: Those who do it in cycles (like seasons), typically from one (this paryushan and then next) Paryushan to the next.
- Kadaiya: Those who may attend satsangs only on weekends, or only on the first or last day of the festival.

This is similar to how some places do laundry daily, others weekly. In the Western world, you might collect and do it over the weekend. Some people do it yearly—which is still better than nothing.

Think of Google Maps: When you are heading somewhere, it calculates your route and destination. If you take a wrong turn, it recalculates and gets you there anyway.

These eight days have seven days of preparation for the eighth day. The three most important acts—Alochana (atonement), Pratikraman (introspection & repentance), and Kshamapana (forgiveness)—must be performed on the final day. Those seven days are your preparation for it. This week, the Paryushan week, is the time to recalculate your route to liberation. It will show you what you need to do—in terms of knowledge, devotion, self-study, penance, renunciation, and moksha (liberation).

If you feel like you're not making progress—your flaws aren't diminishing, virtues are not growing—then this week is your time to recalculate and understand: "I am not thinking about others, but I should be doing this way." This week, you need to personalise and customise your spiritual path. Final day is a day of heartfelt emotion and inner purity. Before that day arrives, you work hard for seven days: Why isn't it happening?

A sadhu (ascetic), through intense austerities, had been fasting for 30 days (maasakshaman). He calls his shishya (disciple), but for some reason, the disciple does not listen—or perhaps is unable to listen to him. The sadhu becomes angry with the disciple. In a moment of fury, the sadhu runs forward, intending to beat the disciple. Suddenly, he stumbles against a pillar. His head hits, he begins bleeding profusely, and he dies there. After his death, he is reborn as the fierce Chandkaushik serpent.

Can you imagine—a sadhu who observed the panch mahavrat (five great vows), undertakes deep austerities like maasakshaman—and in the next birth, becomes a snake. Imagine this: one moment you are on a seat giving spiritual discourses; the next, your next life is in the form of a serpent. What went wrong?

Even though he performed maasakshaman, his passions were intense and he did not try to make them milder. Some people do not even feel any respect or solemnity towards someone doing maasakshaman. Even if something ought to be done, it isn't. The sadhu held his vow, practiced Maasakshaman—but something vital was missing: perhaps slackness in controlling kashays (passions), due to which he became the Chandkaushik serpent, who became bhradrakaushik (noble), when he met Bhagwan Mahavir, and from that began a tradition of spiritual progression. What if he had never met Bhagwan Mahavir—what would have become of him?

So now it's time for me to recalculate: To figure out what I must do, and whether anything is even happening, or not?

Recently, a clip of a contemporary sadhu surfaced. Puja Gurudevshri watched a short clip where in his congregation, this sadhu inspired people to not eat after sunset. He asked people to raise their hands: "How many of you have ever done maasakshaman in your life?" 120 hands went up. Then he asked, "Of these 120, how many do not eat after sunset?" Around 15 people raised their hands. To encourage others, he said: "The actor Akshay Kumar is more Jain than you." The clip ends there. And Puja Gurudevshri is not sitting here criticising anyone, in fact, He is applauding certain aspects of them. Gurudev says, "I appreciate Akshay Kumar's health-consciousness because it helps his digestion and keeps him healthy. I appreciate him being such a strict disciplinarian. For an actor, eating before sunset is tough—given his social circle, parties, shoots—but he does it. I've heard that by nine or

nine-thirty he's already asleep." But to just not eat at night—can you call him Jain? Where is the focus on the inclinations (parinaam)? There's no issue of Jeev Hinsa (harming microorganisms)—Akshay Kumar said nothing about not harming. He says, "I like this lifestyle. It keeps my body and mind healthy." He should be appreciated for his discipline and health-consciousness. It has nothing to do with the feeling of compassion. We cannot call someone purely Jain just because he eats before sunset. If the sadhu says, "He is more Jain," the view is merely external. There's no concern about understanding or inclinations.

Now, when such knowledge is taught, Param Krupalu Dev says: Bāhya kriyāmā rāchtā, antarbhed na kāi. (Those who are engrossed solely in external rituals without any inner transformation).

There's nothing wrong with external rituals. Even doing satsang today is mostly an external rituals. "Engrossed solely in external rituals without any inner transformation." These words—'engrossed solely in external rituals' - finding satisfaction by performing external rituals); and 'without inner transformation'—there is no emotion of compassion in the inclination. There is no subsidence of passions in the inclinations. Simply looking at external bodily activity and calling someone 'Jain'—from the perspective of relative viewpoint, there's no issue, but in the absolute viewpoint, if this is the teaching, then who will explain about inclinations, goal of self-realisation, inner stability, and reflecting on the nature of the soul?

Let the lens move from mere actions to real impact. This week, we're resolved to do just that. Whether it's through your stories or teachings, let your attention be on the inclinations—on your inner feelings, your thoughts, your emotions and beliefs. Reflect honestly: Where do corrections need to be made? Where do we need to recalculate our inner course? Let's embrace that.

The Samvar Adhikār section of Nāṭak Samayasār comprises only 11 chhands (stanzas), including some dohas (couplets). And Pujya Gurudevshri will cover this profound topic within five days during Paryushan. Gurudev decided to begin the discourse today with the teachings Parak Krupalu Dev bestowed from the very place where He performed Paryushan—at the sacred Ralaj. Tomorrow we will be starting with the first chhad. Let's start with the discourse that Param Krupalu Dev gave in Ralaj.

Updeshchhaya - 4, Ralaj, Shravan Vad 6, 1952. This is the place where Param Kruplau Dev had been for Paryushan in solitude, accompanied by perhaps 2-5 seekers. The teaching imparted from there is like the crest of this Paryushan. A disciple once asked the enlightened one, "The twelve Upāṅgas (Anga, Upangas, etc, collectively are 32 or 45 Agams - canonical texts in Jain literature) are very deep (the language is difficult, the content is difficult, the number of verses is too many). Therefore, I am unable to understand it. So please just tell me the essence of the twelve canonical texts (as I cannot read so many texts) in such a way that I may live by it and attain liberation." Please explain the essence in short, as I am determined to attain liberation, but I do not have the capacity to do many austerities or study scriptures. The Guru replied, "I shall tell you the essence of the twelve canonical texts: 'To destroy the mental tendencies (vrittis).' These vrittis (tendencies) are of two kinds: external and internal. External tendencies are those which are focused outside of the self. Internal tendencies mean to remain turned inward, to abide in the self, and to be absorbed in it. When the

insignificance of external things becomes apparent, tendencies turn within. For example, when a clay pot of little value breaks and is discarded, one does not feel disturbed, because its worth was understood to be negligible. In the same way, to the enlightened one, all objects of the world appear insignificant. To such a knower, from a single rupee to gold and other such objects, all seem just like mere clay. From 1 rupee to 60 lakh, and even if the entire world became gold, even then it would appear insignificant.

It is commanded by the enlightened ones to turn inwards. The inclinations that are external, world-focused, should be soul-focused.

Now the meaning is clear, but how do you go about it—that requires exploration. The soul possesses infinite power; it is filled with the power of happiness. When the soul's tendency aligns to the power of happiness, there's an experience of bliss.

The soul is filled with infinite powers, and when it connects to it, experiences bliss, but the problem is, how? Everybody wants that to happen—but how? Very simple: Cultivate interest in the soul (ātmaruchi), increase that interest. But how does one increase the liking for the soul? There's a desire for that too—but how does it grow? Go one step back. First, magnify the glory of the soul. If you want to change your liking, you must change the *values*. You have a lot of worldly things to do. But once you deeply appreciate the importance (mahimā) of seva, the interest in seva naturally increases. No promises, no obstacles, no time problems—everything comes from priority. When there is genuine liking, priorities emerge. But how does the liking arise? Through realising the importance (mahimā) of the soul. How does importance or value arise? By understanding the nature of the soul (ātmavarūp) and being convinced about it.

When presented with the example of seva, that 'seva brings welfare to myself and others, this is called a purposeful life, and I want to live a purposeful life.' Once this was understood, the value of seva dawned, liking for it was cultivated, and seva naturally followed.

Now, reflect for self-realisation (ātmajnān). For self-realisation, develop a liking for the self, for that - the greatness—the glory—of the self should be more than any other worldly affairs or stuff. For the greatness or glory to arise, seek understanding of the self from your Guru, and be convinced regarding the nature of the soul, then the inclinations will turn inward.

What had to be recalculated: Why has it not happened? Why don't I feel the inclination toward meditation? Because the glory of the nature of the soul is not realised. Because you haven't truly grasped what the soul is. You may have heard of it, but it doesn't seem to have been processed and truly understood. Otherwise, there would be more interest compared to worldly affairs. Were only others afflicted with the rains? You didn't have any rain this morning? Your interest says, 'we'll take a boat, even if we reach in the middle, at least we will hear some satsang.' When there is interest, there are no unfulfilled promises or excuses. Do not say, "At 70, I cannot wake up early anymore." When one is seventy, one sleeps for four hours only, so one has to get up early. But if there is no interest, the eyes will be drowsy. I have even more sleepless nights than you, but see my face on the 7th day, it will still be glowing. Atmabhavna - soul consciousness is being nurtured, because the liking for the self is being nurtured.

We make many decisions about infinite things, but we don't decide about the decider/knower. We might decide what colour to choose for a carpet, but we haven't decided on the knower of the decisions, because so busy.

A big black ant sticks to the skin, and if you try to remove it, the body may tear apart, but the ant won't come off. In the same way, without understanding the nature of the self, worldly tendencies cling so strongly that even if you try to remove them, they don't turn towards the self — instead, they go into depression. "I stop earning, I don't need now", but the question arises: "Then what should I do now?" But the Herculean task still remains. You say, "I can retire, I have enough money, I don't even need it anymore, people are ready to take over..." — but then what should I do? Oh! You don't realise that you were born for self-realisation and not to build an empire. Seva is a stepping stone, but your life is for self-purification and self-realisation.

Param Krupalu Dev wrote a scripture called Shri Atmasiddhi Shastra. Thus, ethical living can be followed through seva, spiritual routines, and so on. Your main aim should be self-realisation.

Even the mission statement says, "Realise your true Self" — that's the first part. And now, ask yourself: How much time are you devoting to this? Isn't it important?

If a person is standing on the seventh-floor balcony, his power of knowledge is such that, with his eyes, he can see a vast view. He may not be omniscient, yet his vision has a great capacity. But then, a woman passes by below — and the person's knowledge power becomes so stuck in observing her that now nothing else is visible. Whatever you perceive with attachment or infatuation, your awareness becomes fixated there. After that, even if the soul is full of bliss, your inclination doesn't turn toward it.

You perceive things through likes and dislikes, through attachment and aversion. Consider this: You perceive a child with attachment, or the same child you can also see as having come due to past karmic connection. What a difference that makes. In a hospital, if a nurse gives you medicine — even if you don't feel like taking it — you take it because she gives it so sweetly and with a smile.

When you board a plane, the air hostess kindly asks, "Would you like to have anything?" Even if you don't, you ask for some water. The nurse or the air hostess does everything with detachment. When you leave the aircraft, she does not cry, "When will I get a chance to serve you?" There will be a new patient or a passenger with whom they will behave as sweetly. You can be sweet and not attached. Simple.

You have to learn this art and practise it. Be mindful and skillful, and you can do it.

You must understand why this knowledge remains entangled in the external. It is because I have not yet recognised the greatness of my true Self. If I see a diamond necklace in front of a pot, I will not worry about the pot. Similarly, in front of the external, if the importance of the self remains, the inclinations will not go towards others.

We will go deeper during the revision sessions, where exactly am I stuck, and what should I do next? This week is to recalculate your route to liberation.

To understand the soul, you will need *Nay Jnan* - knowledge of viewpoints. *Nay* means "point of view" or different viewpoints. The knowledge of these viewpoints is necessary because the soul has infinite powers and infinite characteristics. Some of these characteristics seem to be contradictory—it is permanent and also temporary, it is pure and also impure, it exists and also doesn't exist. There are many such properties. In our current state of knowledge, we can barely understand a single characteristic. We can only grasp a part of the whole thing. The knowledge that can grasp a part is *nay jnan*. The state of *kevaljnan* - omniscience is different, but with our current level of knowledge, we can only grasp only a single part. If we think about the permanent aspect, we can only think about that. If we think about purity, we can only think about purity.

And there is a system of speaking with respect to a viewpoint which is called *syadvad*. From the viewpoint of my paternal uncle (kaka), I am a nephew (*bhatrijo*). From the viewpoint of my maternal uncle (mama), I am a sister's son (*bhaanej*). From the viewpoint of my father, I am a son. From the viewpoint of my paternal uncle (kaka), I am certainly not his sister's son. From the viewpoint of my maternal uncle, I am certainly not his brother's son (*bhatrijo*).

When we speak of anything from a viewpoint, if I say, "He is a good man," I mean he is like this. When a person is called a "gentleman," it is not said by looking at his face or money; it is said by looking at his qualities. If my viewpoint is clear, it is called *Syadvad*. Since your knowledge can only grasp one part at a time, you will need *nay jnan*.

There are two main *Nays*: 1. **Nischay Nay** (the real, absolute viewpoint) and

2. **Vyavahar Nay** (the conventional, relative viewpoint). The truth is one; it is one absolute. So why are there two *Nays*? *Nay* means partial knowledge. If there are two *Nays*—two types of knowledge—then which one is true?

The USA ashram in Poconos; 50-60 people from a single Jain family live in that town. The person's parents had a wish that their son would perform worship in the morning before he even drank a drop of water and only then go to work. This person went to America and always regretted that he couldn't fulfil his parents' wishes. This time, when Pujya Gurudevshri went to his house, he said, "You don't need to hire a priest; give our family the benefit of serving." There are three idols in the Jain temple there and 24 Tirthankaras in the courtyard (*bhamti*), so that children understand there are 24 Tirthankaras. Pujya Gurudevshri decided that only three idols would be worshipped, while the remaining 24 Tirthankars in *bhamti* would be consecrated and remain for beholding, so that the work could be completed in half an hour or so.

Someone in America asked Pujya Gurudevshri where He lives. Pujya Gurudevshri said, "In India." When someone in India asked where He lives, He said, "In Maharashtra." When someone in Maharashtra asked, He said, "In Mumbai." When asked in Mumbai, He said, "On Altamount Road." When asked on Alta mount Road, He said, "In the Earth." When asked "In Prithvi building," He said, "In B-wing, on the sixteenth floor." When asked inside the flat, He

showed His room. When asked in the room, He said, "Inside the body, and in my contemplation, I reside freely in my infinite soul-points, without the bondage of the body." The truth is one, yet there are so many different nays. All of them are true.

The viewpoint "from India to the room" is just from the worldly point of view; this is a statement of Vyavahar Nay (conventional perspective). But the statement "I am in the body" is also a statement of Vyavahar Nay. "I reside in my soul-points" is a statement of Nischay Nay (absolute viewpoint). For now, just remember Vyavahar and Nischay. Puja Gurudevshri says, "I reside in the body named Rakesh." The body's 60th birthday will be celebrated. 60 is not forever; the soul is forever.

You will need the Nays. Nischay Nay is the true description, the reality. Vyavahar Nay is a formality, but not a lie. It is a formal description. It is not a lie, otherwise, it would not be called knowledge. A Nay is knowledge, so how can something that is a lie be called knowledge? "It is like this" is Nischay Nay. "It is said like this" is Vyavahar Nay, but it's not the reality. For example, "sister" and "rakhi sister." A rakhi sister is not a real sister. When you say "rakhi sister," it is immediately understood that she is not a real sister. It is said, but what is said is not what you are. "I am the soul" is the true description. "I am a human" is true, but it is a statement of Vyavahar Nay. "I am a human" is not the ultimate truth; it is said that way because I am not an animal. But I do have a human body. However, when Vyavahar Nay says something, a seeker must understand that "it is not so." "I am a human" is not the ultimate truth. "I am a man" is said from the Vyavahar Nay, but that is not who I am. A seeker must take it this way. Vyavahar Nay is not a lie, but it is not a truthful description either.

Nischay Nay describes a thing as it is. Vyavahar Nay says that we speak by adding in the surrounding circumstances, instrumental factors, and all that. If we speak from the perspective of Vyavahar Nay, only those with a gross perspective will understand. Is a pot of ghee a pot of ghee? Yes and no. The pot is filled with ghee, so we call it a pot of ghee. But the pot is made of clay. "A pot of ghee" is Vyavahar Nay. It is said, but it is not so. Nischay Nay is self-dependent, and Vyavahar Nay is dependent on others. Three people are sitting in the first row. The one without glasses is Kothariji. But glasses cannot be a fundamental description of a person. We need both Nays. To know "the thing is like this," we need Nischay Nay. To know "The thing is not like this," we need Vyavahar Nay.

If "The thing is not like this," then what is the need for Vyavahar Nay? A lemon is round, yellow, and tangy. But when it is said, "There is no lemon in the vegetable dish today," it means there is no tangy taste in the vegetable dish. At that time, we are not talking about the lemon's shape or colour. You have to understand the viewpoints. When you are asked at immigration, you cannot say that you are a pure soul. You must give your name, which is Vyavahar Nay. You have to understand the viewpoints. Nay should not create confusion in life.

A father tells his son, "Call your mother." The child will call his own mother, not his father's mother (the grandmother). With a child, you have to speak in his language. The language used must be the child's language, but the meaning must be your own. The enlightened one also speaks the language of a fool but keeps His own meaning. The enlightened one will

speak the language of a simpleton with a simpleton and the language of an ignorant person with an ignorant person but will maintain His own meaning. The enlightened one will say in the language of an ignorant person, "You are a human. You are not an animal, a celestial being, or a hellish being. A human life is rare." But the seeker must grasp, "I am not a human."

On the 15th of August, you sing "Jhanda Uncha Rahe Hamara" (May our flag fly high). Its meaning is that the glory of India should remain unbroken. A child will hold the flag high, but he won't feel the need to be disciplined. You have to grasp the meaning. The language is one thing, but the intention is this. When there is a label on a medicine bottle, you don't lick the label. The medicine is not outside the bottle, yet it is written on the outside of the bottle. You take the medicine from inside the bottle. The label is just a sign. There is no problem with Vyavahar Nay. A milestone says, "Pune - 100 kilometers." You don't stop there. You use the milestone's help to go in the direction of Pune. You are the Shuddhatma (pure soul), not a human. A map with the Ganges River drawn on it will not quench your thirst. You need to understand that it is necessary to accept both Nays.

Until now, you have understood "I" to be this body. Today you know that this sentence is of Vyavahar Naya and that is not who you are. So, even if you want to call Vyavahar Nay an untruth, there is no problem, and if you want to call it Vyavahar Nay, there is also no problem. But "I am not a human; I am the pure soul." The human body is just an association.

A clock appears as a lump of inanimate matter to the enlightened one, so He has no attachment or aversion towards it. Now, stop the thoughts of Vyavahar Nay. Contemplate the soul as described by Nischay Nay. By contemplating the self, thoughts of others will go away. But as long as thoughts of the self remain, you will not experience the self. You have to go beyond the mind, to a thoughtless, no-mind state, where there are no thoughts of the world or of bhedjnan (discretion between the self and non-self).

In the Samvar Adhikar (chapter on stoppage of karma), it says, "Bhedjnan (discretion between the self and non-self) is worthy of acceptance." In the next verse, it will say, "Bhedjnan is to be abandoned." This is what the enlightened one has experienced. If you want to eat sweets, you will choose one shop from many. Then, from the many sweets in that shop, you will choose one, say, Ras Malai. If there are three types of Ras Malai, you will choose one. But even after doing all this, you will not get the taste of the sweet. Even after buying it and sitting down, you won't taste it. After sitting down, you will get the taste of the sweet only when you eat it. When you end thoughts of all these options, you will experience the taste. Not only others but also the thoughts of the self must not be there. Not only Vyavahar Nay but when you go beyond the thoughts of Nischay Nay as well, then you will experience the self.

At the stage of making a decision, you will have to understand Vyavahar Nay and Nischay Nay. But at the stage of experience, you will have to forget everything. Unlearn the learning. If you find this absurd, then washing your clothes is also absurd. You rub soap on your clothes and then wash the soap off. This is the process. Through bhedjnan, you decide the truth, and



then forget everything. After making the decision, you churn those thoughts. But you will not have the experience until then. You will have to go beyond Nischay Nay and even the thoughts of the self. You will have to go beyond the thoughts of the soul. If you contemplate on the soul, you will move away from the thoughts of the world, but you will have to go beyond the thoughts of the soul as well. Without that, you will not have the experience of the soul.

The best car can only come up to your compound, not inside your house. Nischay Nay is a wonderful car; it takes you very close, but finally, you will have to leave it as well. Work cannot be done without getting out of the car.

The question arises: If I am pure, knowledgeable, and compact consciousness, then where is the impurity I experience? If the soul substance is eternally pure, why are its modifications tainted? The entire path to liberation has emerged because the modifications are impure. If the substance is pure, then the modifications should also be pure, just like the substance. But why are the modifications impure?

You plant a grafted branch of a rose. When it grows, both thorns and flowers grow. The grafted branch has the ability to grow both thorns and flowers. Similarly, the modification also has the ability to become of its true nature if it takes support of its own essence, and it also has the ability to turn outwards if it takes support of the non-self. External factors cannot do anything. So, it can take support of others or it can take support of the self. Freedom is yours. If this independence didn't exist, it would be good if it naturally manifested its true nature. But you like independence the most. But with independence comes responsibility. If you want to experience bliss and peace, you have been given the responsibility to take refuge in the pure consciousness.

You park your car in the Yogi Sabhagruha. If someone asks where you parked the car, you say you parked it in the Yogi Sabhagruha. This means the car is not parked far away on Tilak Bridge or somewhere else. After entering the Yogi Sabhagruha, if someone asks about the car, you will say it is parked outside. Is the car inside or outside? Do the soul-points get tainted or not? Do my flaws manifest outside on the watch or in the soul-points?

Many years ago, in certain regions, people only wanted a son, and if a daughter was born, they would get upset. A daughter is considered as someone's asset. Similarly, both knowledge and flaws arise from the soul. Knowledge is like a son, who will always stay with you. Flaws are like a daughter who will leave after some time. You have a fever throughout your body. The fever and body seem to be inseparable. However, the fever goes away, but you remain. The true nature never gets destroyed, and flaws never last. You are independent to manifest your true nature or to get connected externally.

With the support of the Sadguru, you will understand the nature of the self and the nature of the non-self, how the world is, what the nature of a thing is, what your nature is, and what the nature of others is. As you understand the truth comes, external things will feel worthless, and your disposition will move away from the world. Whatever you value, your interest goes there. If you value the soul, your interest will be there. In childhood, dolls, pistols, bows and arrows, etc., are sources of happiness for a child. A mother feels that this is

junk and doesn't want it here. You will also feel it is junk when you grow up. As you associate with the enlightened one, everything external will start to feel like junk.

Be careful about one thing: don't walk seven steps with a Guru. If you walk seven steps, you will become His. Then the world will say that He has hypnotised or mesmerised you. But Gurudev Himself says not to walk seven steps with a Guru. If a man and a woman walk seven steps with someone, they become husband and wife. If you walk seven steps with a Guru, the whole world starts to feel worthless to you. Now, you don't want to become a President or a Secretary anywhere. Now you only want to work within.

A rich man had four sons. One day his cook made idli sambar and forgot to make chutney. The first son came and when he found out, he broke the plate and left in anger. The second son said that he must have chutney with his idli, so he told the cook to make it right away. The third son said that he would eat it today but would not eat it again. The fourth son came, ate everything calmly, and left. If circumstances were making them act, then all four would have either accepted it calmly or gotten angry. But they acted differently, which means that it comes from your beliefs.

The whole problem is of beliefs. The sense of oneness is due to beliefs. If there are intense passions, then the wrong belief is strong. If there are mild passions, then the wrong belief is mild. Mithyatva means wrong belief.

You are a Jain by name, lineage, and conduct. Do you find happiness in external things? Do you get 23 types of sensual pleasures from five senses and its 240 impure feelings? You are engrossed in them because you don't understand the glory of the soul. Is happiness sense-dependent or sense-independent for you? If it is sense-dependent, then you are a Charvak (materialist), because a Jain considers true happiness to be sense-independent, circumstance-independent. A Charvak believes in only what is visible, so they consider happiness to be in favourable circumstances of the five senses. You were born a Jain, but by disposition, you are a Charvak—a materialistic person if you believe the same.

If a billionaire drives a rickshaw, it indicates he is not aware of his billionaire status. You beg from the five senses. Stop eating sweets, or if you don't want to stop, eat them with a detached attitude. You are not aware of your soul. You don't value a Kohinoor diamond if you use it as a light to thread a needle. "Khud pe fida ho to Khuda ban jaoge. Aur Jad pe fida ho to gadha ban jaoge" (If you are enamoured with the self, you will become God. If you are enamoured with the non-self, you will become a donkey). You choose. "Nij pad ramey so Ram, par pad ramey so haram" (One who is engrossed in his own self is Ram; one who is engrossed in external substances is a scoundrel).

You will need an understanding of the metaphysics of the soul substance, interest in the soul substance, and glory for the soul substance. Then the steering of your vehicle (mind) will turn, and the tyres of awareness will go towards the soul. So, keep doing satsang of the Sadguru along with self-study. Paravartana (revision) is just in name, but with that excuse, you study more. Whether you know the answer to the question or not, you will profit just from the revision you did. If your answer is right, your ego will increase, and if you don't

answer, your ego will shatter. Answering is not important, your revising is. By revising, your interest increases.

Swadhyay - scriptural studies is extremely important. You will realise constructive fear is also so important. Many people say that in Shrimad sect, there is too much talk of knowledge. They don't even talk about other rituals or activities. Understand one thing: Swadhyay is also an activity. Reading, listening, remembering—forms of swadhyay, are all verbs, actions. So, don't say that swadhyay is not an activity.

Austerities and devotion are to be observed. Yet the enlightened ones have said, "The activity of swadhyay is superior to all other activities." If you have time and interest, do everything. But if you have to choose, choose the austerity of swadhyay.

1. Devotion is talking to God. Swadhyay is God talking to you. Which one is senseless and which is sensible? It is not that you shouldn't engage in devotion and not talk to God, but in your devotion, you will just blabber, "Oh God, I am doing so much, but I am still not losing weight." When God talks to you, that is called Jinavani. All other activities will bind you with meritorious karma. Swadhyay will also bind you with meritorious karma. Seva will also bind you with meritorious karma. However, the talk about going beyond even merits will only come in swadhyay. In Snatra Puja (a Jain ritual), there will not be a single line that says go beyond this. It will only say to go into this. In swadhyay, that itself will tell you that what you are doing is good, but you have to transcend swadhyay as well. You have to go beyond this merit as well. So, the method of moving forward will be found in swadhyay.
2. Swadhyay cannot be done with a tainted goal, but any other activity can be done with a tainted goal. Suddenly, if someone recites Bhaktamar or 108 Uvasaggaharam, it seems they have some problem. You may have some tainted goal, so you go to Tirupati. You consider God a waiter and do chanting, penance, etc. to please Him for your worldly goals. All this can be done with a tainted goal. But you will never think, "My property is not selling, so I will do 100 pages of swadhyay every day, so that my property gets sold." You know that by reading 100 pages, the property will not sell, but you feel that by doing chanting and penance, the property will sell. If you do swadhyay, you will do it out of interest in knowledge; otherwise, you will not do it.
3. Any other activity can be done without concentration. But swadhyay cannot be done without concentration. The moment you lose concentration, swadhyay stops. Chanting doesn't stop, but swadhyay stops. It is not possible for swadhyay to continue while the mind wanders.

A bull came to a Shiva temple and started going around the Shiva Linga in circles. People thought that this bull was a great virtuous being in its past, and started bowing to it. At that moment, the bull's owner came and started dragging it away. People told him that it is a virtuous being and does not deserve this kind of treatment. The owner said, "I am an oil presser; this is my bull from the oil mill, and all its life, it has gone only in circles."

In Hampi, when a snake appeared, people would say, "Dharanendra (a celestial being) has manifested." They would light a lamp and worship it. Gurudev told them, "Dharanendra is a

celestial being and has these characteristics. An animal snake has these characteristics." Since then, a Dharanendra never appeared!

You have also done Paryushan like this, without understanding. 'Pari' means from all sides, and 'Ushan' means to come. Come towards whom? Towards the self. Whatever you consider as yourself. In the self, both the lower self and the higher self are included. The higher self is called the dravya dal (substance) and the lower self is called the paryay (modification).

You have done everything—penance, beholding God, discourses, etc.—but what is the outcome of it all? "There is no inner difference internally." You come in both the categories that in all these years you have not given up on external activities and pursued them ardently, and yet there has been no transformation within.

The more your love for the soul increases—that love is a fire, and that fire will burn your impure manifestations, it will burn your material karma, and you will move towards liberation. The more you love the soul, the more detached you will be from the world. You don't have to do two things. The more you love the soul, the more detached you will be from the world. The more you love satsang, the more detached you will be from the world.

A king found out that he would be born as a worm after his death. He took a promise from his son that he would go to the place where he would be born as a worm and kill the worm. The son promised, and the king died. The son went to kill the worm, but the worm kept trying to save itself. In this life, the king said, "Kill me," and in the life of a worm, he had the desire to live in that form. Seeing this sight, the son became detached and embraced monkhood. Such a small thing can also lead you forward; your detachment should be so strong.

Jambuswami became detached and decided to take initiation. When his mother found out, she fainted. Jambuswami told his mother, "Mother, why do you insist that I stay in the world? Everything here is temporary. Not only are the worldly pleasures temporary, but your grief for me right now is also transitory. Let me go in search of the eternal. Mother, give up your cowardice and give me permission." When someone dies, you say, "How will I live without you?" From the next day, you learn to live without them. Jambuswami took initiation under Sudharmaswami. He made great efforts, attained omniscience, and attained liberation at the end of that birth. All this happened because of the love for the soul.

With the help of the Sadguru, may the determination regarding the soul take place and one feels such glory for the soul that the modification naturally manifests as per the true nature. With this auspicious thought, Puja Gurudevshri concludes.