

**Shri Simandharswamine Vinantiroop 125 Gathanu Stavan**  
**Shibir 7 Summary**  
**Pravachan 2 (19.10.20)**

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.

Yesterday we saw eight virtues of samyag drashti soul. The first one was doubtlessness regarding the Lord, Guru, dharma, the path of liberation, then only that faith can help in transformation. Absolute viewpoint and relative viewpoint should be understood rightly, they should be connected properly.

Pujyashri Kanjibhai was giving His discourse and Ramjibhai Vakil was sitting in the first row. Kanjiswami had high regard for Ramjibhai, who could not sit on the floor, so he would sit on a chair. Once Kanjisawmi said, “The catalyst does not do anything, is it right, Ramjibhai?” Ramjibhai did not show any expressions. Kanjiswami asked again and Ramjibhai said, “Saheb, I cannot speak up. I came to know from the catalyst only that catalyst does not do anything.” You need the right connection between the absolute viewpoint and relative viewpoint. From the absolute viewpoint, indeed, one substance cannot do anything to the other substance. Catalyst is the external substance. But in the relative path, you need reverence. You cannot go and tell the Enlightened One, “You are not doing anything.” Param Krupalu Dev (Prabhu) had said, “Evo marg vinaytano, bhaakhyo shri Vitarag”-the path of reverence is stated by the Lords. You go to the Enlightened One, who has done infinite benevolences, but He is the catalyst too, who is not doing anything. If you think that both things are right, then you can become doubtless and have the right determination of the truth.

Many times you leave satsang and reading the scriptures by saying that your transformation is in your hands. In this case, you will go in the direction of becoming a dry scholar. You have to pass through the introspection, but you have to go beyond the introspection stage. Some people love to talk about the soul, but they do not like introspection. They have to be explained or reprimanded to understand it. He is on the path of becoming a dry scholar. If you stop at introspection, you are only looking at the modifications. You need to pass that stage maturely.

Some people like the fact, ‘I am a Pure Soul.’ But they do not understand the impurity of the modifications. Their introspection is unclear. In doubtlessness, you need the right decision about the truth. The reverence is equally important. On one side, you know that one substance cannot do anything for the other substance, on the other side, you know that reverence is important and you offer your salutations to the Guru.

The reverence is your inner feeling, and when you see the Enlightened Guru, you feel that you are the blessed one. You feel that if you get the benefit of offering salutations and worshipping Him, you feel great. The reverence is not connected to your programs. Only a few fortunate people can understand the real significance of the path. If you just want to show your reverence for the

program, you are on the wrong path. The fortunate one wants to offer his salutations immediately when he sees the Sadguru. Your reverence should come from within; it should not come from the intellect. The Enlightened One does not want to get devoted, but the seeker has to do it, otherwise, he cannot transform the preaching within.

If you determine something, you won't have any other thoughts. If you have determined the truth, you are very clear what you have to do, you have to know what is transitory and what is permanent. With doubtlessness, your thoughts become weaker and that is the sign of doubtlessness of the truth. If you say that you have determined the truth, but you have a lot of thoughts about the past and future, this does not match. You have to remain aware of the present; do not think about the future or past. If you are thirsty, you want to water. Even after getting water, you keep discussing that you were very thirsty. You have to forget the past and move ahead. You always have the past and future in your thoughts because you do not have doubtlessness.

Mark Twain went to a place to give a lecture. After the lecture, his friend asked him how it was. Mark Twain asked, "Which lecture are you talking about- The one that I prepared, the one that I spoke, or the one which I wanted to speak?"

When there is a weaker thought, which is the sign of lack of doubtless determination of truth. In your social situations, you should apply it. 'Am I worried about my son?' You can make peace with your thoughts by thinking about his karma, your karma, Kewali Bhagwan's knowledge, etc. You should have the virtue of doubtlessness.

The Enlightened Ones have said, "Sarva jeev chhe Siddhasam"- All the souls are like liberated ones. Whatever virtues Siddha has are your virtues; rest all the things are not yours, so separate them with the help of bhedjnan (knowledge of self and non-self). Siddhas do not have the body, attachments, aversions, etc. so you have to do bhedjnan. You should not have thoughts about all those things. The soul of the liberated one is without dravya karma (material karma), bhaav karma (psychical karma), and nokarma (quasi karma). You are beyond the mind and intellect. Whatever Siddhas do not have, you should leave it. This does not mean that you have to leave the mortal body and the associations, but you have to leave the attachment of the body. You should know that you are different from the body and its associations.

You must focus on the constant; you must not focus on its changes. See the mirror; do not see the reflections in the mirror. The mirror is constant, reflections are temporary. For those who appreciate the constant substance, his dispositions will be constant. But if you appreciate temporary, your dispositions will be temporary. If you appreciate the temporary things, your appreciation will keep changing. You need vigilance and awareness. When you know the external factors, do not have attachments, me, mine, doership, enjoyership, oneness in them. You remain aware of this much, you will attain omniscience. You should remain in the witnessing mode.

In a court, when the witness is called and asked about what exactly happened, he has to talk about facts. He cannot become emotional while describing the facts. The witness has facts and no emotions, so there is no entry for the attachments and aversions. But you want to overlook the facts, and you want to emotionally say that you were right. The more ignorant you are, your language will be more emotional. The more enlightened you are, your language will have facts because that is what is possessed by you. When you say, "Ashok wants food", even if you just say it, an inclination goes within that food is only the knowing substance and you are the seer. You will get success when your thoughts and feelings get changed. But this language also helps you. The language is the reminder for changing the feelings and thoughts. The witness has to describe what he saw; he cannot say what he feels. You should become a witness to the world. You should only speak facts, there should be no emotions. The moment your emotional language is closed, you will not have attachments and aversions. They will definitely become weak. Most of your problems come from your attachments and aversions.

If you are given 10 million dollars to jump out from the plane without the parachute, you will not jump. But if the plane is on the ground, you will definitely jump out from it. We miss out on the facts many times this way only. Your passions arise so fast that you think and speak about what you feel is right. If you miss a fact, you will have a lot of aversions. You need to be a witness and look at the facts. You need not judge and have a chain of thoughts running in the mind. You need not be a doer or an enjoyer. You need to find out many things before passing the judgment. In the path of liberation, witnessing mode is very important.

When you have the importance of the Enlightened One, His words, the soul substance, your thoughts will start becoming peaceful and you will become thoughtless. If a son is studying in USA, the mother has many thoughts about what he must have eaten, what he must have done, etc. She misses him when she eats something good. But when that boy comes home, she becomes thoughtless. When the soul is far, you have many thoughts. When the soul is near to you, there is thoughtlessness, inner silence.

The Enlightened One does not have the importance of the state of thoughtlessness as that is the modification; He wants the true nature of the inner silence which is permanent. He does not have the importance of omniscience. He knows that He is the embodiment of omniscience forever. If the Enlightened One has the importance of the state of being, He has had a downfall. He takes the atonement if He has the importance of that thoughtless state. If He goes from the pure to the auspicious, or if He goes from the substance to the modification, He takes atonement. Someone asked Pujya Gurudevshri, what is dravya (substance) and what is paryay (modification)? He said, "Blood is dravya and pressure is paryay, which can be high, low, or normal. If you take refuge, that is a modification, and the one whose refuge you take is the substance. If you look at the Enlightened One as a pure substance, your modifications have to go.

There was a rich lady. She was pregnant. She had a very nice servant. She gave birth to a daughter. The rich lady was on the death bed after giving birth to the girl. She gave away her daughter to the servant and asked her to look after the baby. She wrote in the will that after her death, she gets all her wealth. The rich lady died. The servant brought up the baby, she gave her all the facilities, gave her good food and good clothes, but she made her work too. This 17 year old girl had a lot of respect that her mother (maid) kept her very nicely. The maid had told her that she was her friend's daughter. This girl felt all the more for her. She stayed in the same house. One day she saw her mother's photograph and realized that she looked exactly like her mother. There was a note behind her picture and she went to ask her mother, "How can I look so similar to our mistress?" The servant said, "It is possible, first of all, go and fetch water from the well." Her friends asked and she said, "Today I realized that I am the master of this house." She was always the master of the house, but she came to know on that day. It was written on the note. When you attain samyag darshan, you will be very happy and say, "Today I became the Supreme Soul". But you were always the Supreme Soul. Nothing new happens at the time of samyag darshan, still, you will feel powerful. You were always like that; you came to know about it today. Everything changes from within, nothing changes outside. The girl came to know that the lady was a servant and felt cheated. She did not have that much respect anymore. This servant is your meritorious karma.

All these times, you felt that meritorious karma gave you happiness. Now you came to know that you are the abode of happiness. When you attain samyag darshan, you are going to get a big reward. You just realize that you are a millionaire. Nothing changes outside, but everything changes within. Your helplessness, penury, fear, sadness, etc. will be annihilated; still, the whole world will remain the same around you. In samyag darshan, you only know what you are. Even in the birth of ants, you were always the Pure Soul.

There are five shloks in this dhaal. This is the dhaal for the ascetic, who is not able to follow the conduct well. Still, he is on the path of liberation.

Dhaal 7:

**Stanza 79: "After attaining initiation (diksha), souls who are lagging in their character (charan) and conduct (karan), but they do not want to leave their dress as ascetics and go back to their homes. He knows that telling lies is the reason for increasing his transmigration, so he does not defend his flaws, or he does not preach anything against the scriptures. He gives discourses of the pure path, he offers his salutations to other ascetics, but he does not let other ascetics offer their salutations to him. And whatever conduct he cannot follow, he remains alone and does not connect others in that, he has partisanship for the virtues of the ascetics (they are extremely attached to it). In the path of Jain Regime, such people are called 'Samvijnapakshik' in Jainism (he is partial towards the impetus for liberation, he does not like the worldly matters anymore, he has only one aim in life that he wants liberation) or they are called devotees or worshippers."**

The ascetic has attained initiation and is not able to leave his dress. But he is lagging in his character and conduct. But still, they are on the path of liberation. He is on the side of the true ascetic, he knows that the true ascetic is right and he is wrong. This way his virtue of samyag darshan does not get affected. He knows what is right and what is wrong.

The samyag drashti ascetic knows that if he lies or gives wrong discourses, he will be drowned in the sea of worldly existence. He propounds the pure path. He shows the path in such a way that the listeners start doubting why he is not following the path that way. But the ascetic does not mind the listeners doubting him. He does not change the discourse to get respect.

This ascetic bows down to the other true ascetics, but he does not let others bow down to him, as he knows that he has many defects in his conduct. He does not increase the number of his disciples. He goes into solitude to avoid others getting into the wrong conduct. Prabhu had told this Prabhushriji (Lalluji Muni) in Vikram Samvat 1949, “Self-realization is a must for monasticism. You do not have self-realization. Do not give initiation to any disciples.”

Those souls who think that the world is worthless, have a lot of impetus for liberation and indifference to the world, they attain initiation. But due to old age or any other reason, there is less physical and mental strength. Sometimes you have so much connection with the fruition of karma, that you feel that you want very hot food only etc. He is not able to follow the conduct, culture, practicalities, etc. This is the inner state of the ascetic at this particular moment.

To go from Bijam to Ankuram diksha, you need twenty years because it is a matter of inclination. If you are sleeping and meditating, you were not eligible for Ankuram diksha.

In the ascetic's life, his inner state has become worse because of some reason. But he does not want to become a householder out of shame or he feels that if he goes back to the world and gets married, he will get into more sins. He wants little freedom. The birds are locked in the cage to make sure that the cat does not eat them up. Bhagwan has made 'Charansitteri' and 'Karansitteri' to make sure that the ascetic does not go on the wrong path. They show you what should be your thoughts, feelings, and conduct. He does not leave everything totally and he cannot even follow everything, for such souls, these five stanzas are written. He does not leave the dress of the ascetic to avoid more sins.

This ascetic is not able to follow the conduct; he is not able to follow them with the right thoughts and feelings. In 'charan', we can take conduct and in 'karan', you can take thoughts and feelings or virtues. The day he attained initiation, he had the best 'karan and charan'. Today he is not able to follow them. The world calls such an ascetic sinful, has a weaker impetus for liberation, etc. but Bhagwan has said that he is on the path of liberation.

The ascetic is not able to follow the conduct. But he is partial towards the virtues of the ascetic. He does not condemn those who are following the right conduct he appreciates them. He appreciates the virtues and the virtuous. If you want to defend, you will not be able to appreciate virtues or the virtuous. If your egotism is more, you will use the words of the scriptures and twist them as per your wish.

Those who are in the path of liberation, they are called 'Samvijnapaakshik' (he is partial towards the impetus for liberation, he does not like the worldly matters anymore, he has only one aim in life that he wants liberation). In the Jain regime, he is called samvijnapaakshik. You criticize to defend yourself. Or you appreciate the person and say, "He is doing the right thing, but I cannot follow it if I can't do it in this birth, I hope I can do it in the next birth." The person who has the feeling of appreciation, he is called samvijnapaakshik, or he is on the side of the impetus for liberation, or he is the devotee. This devotee might not be able to follow everything in conduct, but his faith is always high. Such devotees are on the path of liberation. But they are on the side of the virtues; they do not defend their flaws and faults.

One of the seekers from Sydney went to Sydney Opera. There was the water body near him. There was a nice breeze and the birds were flying. While seeing all these things, he closed his eyes and started chanting the stanza of 'Samaysar', "I am the embodiment of knowledge and faith. (hun jnan darshanmay atma). In a short time, he realized that the birds that were in the water, they started sitting on his hands and shoulders. When he opened his eyes and saw the watch, he realized that he had spent four hours in this state. When actual meditation starts, you won't be able to count. In your auspicious rituals, you should have a love for the soul.

This ascetic does not have the act of leaving, but his dispassion is just the same as he had before. Do not call him "unmargi" (the person on the wrong path). You have to see someone's faith, and not his conduct before calling him 'unmargi'. If his faith is good, he is not unmargi even if he is not able to follow the conduct. He is on the path of liberation only. Jain philosophy is not insisting on activities, it is insisting on your transformation, thoughts, and feelings (parinati).

This ascetic condemns himself for his conduct. He is not polluted by the faith. He does not twist Bhagwan's sermon. He does not have evil intentions in giving a discourse. He does not want to do utsutra prarupana (not consistent with what is taught in the rules of the scriptures). He does not tell lies. He always wants to walk on the right path, but he is not able to do so.

Marichi's soul fell in conduct. Till then the scriptures did not say much about him. But when he fell in his faith and said, "Dharma is there and here also", he had the bondage of kodakodi sagaropam. He had very long transmigration. When he kept the umbrella, started taking bath, it was okay, even though it did not look good to a Jain ascetic. Till you do not become unsteady in your faith, you are a devotee. He does not mind people asking him, "If the Enlightened One's behavior is like this, why do you not behave that way?" He would clarify that the life of the seeker and the ascetic should be

like this only. If someone shows his flaws, he will accept it, go to the Guru and take repentance, take atonement, but he will not twist the discourse. He still loves the Lord. Now he has become attached to the body, but he knows that whatever Bhagwan said is only right.

This ascetic knows that he does not have virtues; he realizes that he is attached to the body more than required, or he wants more fame, he condemns himself. He bows down to those who are virtuous even if they are younger than him. He does not let the true ascetic bow down to him due to his faults.

The one who can leave his pride and become pure-hearted, he is following the most difficult vow. He can accept his mistakes in front of everyone. He does not get elated with pride. Lalluji Muni had said, "I do not have self-realization, which is there with Prabhu. I only have the dress of the ascetic." If you can remain straightforward and humble, you can be in the path; you can never deviate from the path. He can clearly tell people that he is not engrossed in the soul, as he is too attached to the body.

This ascetic does not make new disciples, as the disciples would follow their Guru. If Guru is weak, they might become weak too. If anyone goes to attain initiation, he says that the other ascetic follows the best conduct. He remains alone. He knows the best but is not able to follow it. To know the path of conduct and to follow the path of conduct are two different things. He remains aloof; he does not have the delusion or desire to increase the disciples. He has a lot of affection for everyone. The ascetic who listens to the ajna and follows it completely is called the restrained ascetic. The other ascetic knows what is right, but is not able to follow the ajna properly; he is called the non-restrained ascetic. But if this non-restrained ascetic's faith is elevated, he is on the path of liberation. He is not an ascetic, but he is on the path of liberation.

Till the time you have infinite bonding egotism and infinite bonding deceit, you will try to hide everything. You will show someone's vices very easily. Do not lose your faith because of your laxity. Do not get into resolutions and thoughts. This ascetic has a weak impetus for liberation. In this weak impetus for liberation, there is the impetus. He loves Bhagwan and His words. He knows that Bhagwan is only right. He is clear that he is not able to follow the right path, but that should be followed. He knows that he should not take bath or brush his teeth. But he is doing it out of his desires. He does not defend himself for taking bath. He has the connection of relative viewpoint and absolute viewpoint in the right way.

This ascetic gives the discourse of the right path, so people get the right path only. He gives the right discourse only. He might be attached to the body and five senses, but he is attached to the words of the Lord. His propounding of the path is very pure. He is not out of the path because of his faith. He bows down to the good ascetic following the right path. He shows his deficiencies if someone bows down to him. He does not mind if his image gets spoiled.

Prabhushriji became an ascetic when he was ignorant. He did not have self-realization at that time. He had not understood spirituality at that time. He felt like attaining initiation to attain liberation. Then he met the saint and realized that true monasticism lies in self-realization. He told everyone in the regime that he was a spiritual aspirant, he was looking out for the truth, but he was not an ascetic. He did not tell lies.

Sometimes when you tell lies, people appreciate you because of the fruition of meritorious karma. But if you are a spiritual aspirant, you do not want to cheat the soul. At the time of the bondage of karma, you have the fruition of old meritorious karma. DevkarANJI Muni had this feeling within. DevkarANJI was not ready to bow down to Prabhu as Prabhu was a householder. He thought that he will discuss things with Prabhu. But Prabhushriji was very clear that he should bow down to Prabhu as He had self-realization. DevkarANJI Muni took many years to bow down to Prabhu. He condemned Prabhu at some point in time. Every soul has a different spiritual readiness (upaadaan) even if the catalyst (nimitt) is the same. All the ascetics and Jain regime gave a lot of respect when Prabhu gave answers to their questions. But when it came to surrendership, DevkarANJI Muni and the regime created an uproar. DevkarANJI Muni felt that Lalluji Muni was bowing down to Prabhu only as if 24 Tirthankars do not exist. He felt that he was an ascetic, why should he bow down to the householder? When Prabhu asked DevkarANJI Muni, “Do women come in your discourse? Do any impurities arise within you? Are these impurities arising in the body or the mind?” DevkarANJI Muni asked Prabhu, “Don’t You have any attachment while selling jewels?” Prabhu said, “I feel that they are like poison.”

DevkarANJI could not tell people that he was not having self-realization. But Lalluji Muni told everyone that he was a seeker, he wanted to attain self-realization. If Prabhu was sitting with Muni, and a new person came over, he would try to offer his salutations to Muni, but Muni would ask him to bow down to Prabhu. When the person bowed down to Prabhu, He would ask him to bow down to Muni again, as he was an ascetic.

When you have infinite bonding egotism, you want to save yourself first. When you have infinite bonding anger, you condemn the Enlightened One. With infinite bonding deceit, you hide your flaws. With all these things, you will get into false beliefs more and more. Prabhu clearly said that you should work on faith delusion first before weakening the character delusion.

In many of the scriptures like ‘Updeshmala’, ‘Gachchhachar prerna’, you realize that this stanza is taken from these scriptures.

**Stanza 80: “Those souls who are brave enough and are attached with the virtues of the ascetics, they follow minute awareness as per their capacity. The souls who have such virtues, they dissociate their karma with their pious thoughts and feelings. They leave their pride and tell the people about their smallness (weakness) frankly and openly, the**

**Enlightened Ones have said that it is a very difficult thing to follow such religious observance. Such ascetics do not take pride unnecessarily.”**

In the first stanza, we saw that these souls are called ‘samvijnapaakshik’ or a devotee or the soul with the dispassion. Such souls are on the path of liberation.

This ascetic has attained initiation. Because of physical or mental weakness, his feelings are wavering. He is not able to follow the right conduct. But his faith still says that those who are following the right conduct, he has reverence, respect, bhakti, etc. for them. He has a lot of glory and respect for the true ascetic. He is extremely brave; he is enthusiastic about appreciating the true ascetic. If you are caught red-handed, you have to accept something with helplessness also. But this ascetic is extremely happy when he sees another ascetic following the right conduct. He condemns himself for not following the conduct rightly.

This ascetic must be in such bad turmoil. He knows what is right, he believes in the right thing, but because of the earlier fruition of karma, he is not able to follow it. He gets pulled by inclinations. But when he gets pulled by those inclinations, he does not have egotism or deceit to hide it. He does not get angry when someone shows him his flaws. If you want to hide your flaw, you will have infinite bonding karma of egotism, anger, deceit, and greed. If you have the strong fruition of faith delusion, you will tell the other person that you should not speak like this or that.

This ascetic is very brave in appreciating others. He has to condemn himself in front of other ascetics. When he says, “I am not following”, he is cutting his transmigration to a great extent. Lalluji Muni was brave to say that he was not a self-realized person. This is very difficult. You have to narrow down your egotism from the mind. Otherwise, you will twist even the examples of the scriptures. He does not condemn others and cannot bear someone condemning the true ascetic. Devkaranjī Muni was condemning Prabhu and Lalluji Muni could not tolerate it. He was ready to separate from Devkaranjī.

Once Lalluji Muni told Prabhu, “The Muni family is not letting me come in.” Prabhu gave him the ajna, “Then get separated from the family, do not leave the truth.” Lalluji Muni had that much of spiritual readiness that he could follow what Prabhu said. Lord Krishna won’t tell everyone to fight a war the way He told Arjun.

Bharat and Bahubali were in Sarvarthsiddha Vimān in their last birth for 33 saḡaropam. They both came with samyag darshan. Bharat won over six continents and when he was coming back, he was very happy as he won over 32,000 kings without fighting a war. He never took out the sword in 60,000 years. People bowed down to him looking at his awe-inspiring expressions. Rushabhdev Bhagwan had divided His kingdom into east and west. The capital of the east was Ayodhya, and Bharat was its king. The capital of the west is Takshashila, and Bahubali was its king. King Bharat thought that his brother would definitely bow down to him. He sent an invitation to Bahubali to

come to the celebration. Bahubali was a samyag drashti soul, but his aura changed. Before this, his aura was extremely pious, and felt that he and his brother played together in childhood and he gave away everything that Bharat wanted. But when he started going to meet Bharat, his aura changed. He felt that he would have to serve Bharat and listen to him. He decided to fight the war. The whole cabinet of Bahubali was worried, as Bharat had 32,000 kings with their battalions. It was decided that only Bharat and Bahubali would fight the war. During the war, again their auras changed. Bahubali felt, 'What am I doing? My father has attained omniscience. Why am I increasing wealth and power? I should take the benefit of the association of my father.' Bahubali's passions were destroyed, his thoughts about sensual pleasures were destroyed, and he attained initiation. But during all these auras, he had faith in the truth. If you cannot understand the principles, understand it with this example.

Dravyanuyog is very easy. Karananuyog is mathematics. Charananuyog is a little difficult, as you have to put philosophy into practice. There are many conditions in it. Dharmakathanuyog (religious tales) is the most difficult exposition. When Bharat and Bahubali were fighting the war, their gestures must be different, but you cannot see their samyag darshan at that time. At that time also, their samyag darshan did not go away. When you listen to the story of the avirti samyag drashti soul, you either annihilate your wrong belief or you annihilate your respect for Him. That's why you should learn the scriptures from the Enlightened One to avoid any confusion or mistakes.

When the ascetic has an appreciation for the true ascetic, he dissociates his karma in that appreciation, as he has auspicious feelings for him. So far we always felt that with the auspicious feelings, you have auspicious bondage only. The thoughts and feelings which are beneficial to the soul are auspicious thoughts and feelings. Those who have such feelings would dissociate his karma for sure.

A lot of people have attained spiritual welfare with the help of transformation. Aimutta Muni is one of the examples. He was playing with the other children by putting the broken shell of coconut in the water as a boat. He was an ascetic, but He forgot about it. But when He realized the mistake, He transformed His thoughts and feelings. Kurgadu Muni was eating rice on the day of Samvatsari. Still, because of the thoughts and feelings, He attained omniscience while eating.

This ascetic has fewer virtues and lower conduct; still, he is on the path of liberation. Prabhushriji and Devkaranji were ascetics. The dress of the ascetic is always worthy of salutation. Lalluji Muni was a spiritual ascetic. Devkaranji Muni was a sectarian ascetic. Devkaranji Muni felt that if people bowed down to him, he was worth it, as he was an ascetic. When you do not have the virtues, but you feel proud of yourself because of the dress, it is wrong. Do you love the soul? Are you the spiritual aspirant? You do not have self-realization.

When someone went to Lalluji Muni and appreciated him, he would say, "There is a great soul in Mumbai. He is virtuous and the ocean of compassion. I have no virtues, I am helpless, I have very

little intellect. I am the dust of His Lotus Feet.” Devkaranji Muni did not like this, as he felt that Prabhu was a householder and he was the ascetic.

The person who is in the dress of the ascetic, has a lot of egotism, and feels that he is also an ascetic, he should be given respect, and this is the egotism which can destroy him. Many times if you condemn the great soul, you may get into long transmigration. He has bondage of a lot of bad karma. Devkaranji had condemned Prabhu a lot, but later on, he asked for forgiveness and took atonement. This happened at the end of Vikram Samvat 1946. When Lalluji Muni met Prabhu for the first time in 1946, Devkaranji Muni was not present. Devkaranji had covetousness for egotism, which led to infinite bonding egotism, then he had infinite bonding deceit, then he started getting angry with Prabhu and had infinite bonding anger. You are a Pure Soul, but if you give a reason, then you will have to endure the consequences.

A pilot can fly the plane; all the men cannot do so. In the same way, all the souls are the liberated ones, but the one who has the potential at that time (tatsamayni योग्याता), he can only understand and follow it rightly. To appreciate others and condemn the self is very difficult. But this ascetic who is not following the right conduct can condemn himself and appreciate others. He has no jealousy for that person. He propounds the right path. Because of this, his passions of egotism become weaker day by day and get annihilated at the end.

This ascetic is pure-hearted, so he is a devotee; he is on the path of liberation, and with this virtue, he can swim away from the ocean of worldly matters. A charlatan hides his weaknesses, he propounds the wrong path. People appreciate him and he feels elated with that appreciation. But samvijnapaakshik ascetic does not hide his flaws, he opens them up in front of the people, he propounds the right path, people might condemn him, but he feels that it is his remorse. He never feels elated. He makes his egotism weaker day by day. Because of his self-realization and right faith, he is a devotee; he is on the path of liberation. He purifies his thoughts and feelings, and he attains liberation at the end.