

## **Varte Antarshodh – The Inner Search**

### **Summary**

### **Pravachan 2 (1.11.20)**

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.

Param Krupalu Dev (Prabhu) wrote a will 124 years back and made these poor people billionaires. We were wandering in the darkness of ignorance; Prabhu wrote the will of 'Shri Atmasiddhi Shastra' and made us rich. This scripture is maintaining our spiritual welfare, it is increasing our knowledge and bhakti, it shows us the right path and it is extremely inspirational. It is a scripture, poem, and a love letter. It is beneficial to the whole world, it is annihilating delusion, and it has the essence of the truth. Prabhu attained self-realization, and He experienced the soul. He wrote this scripture for the seekers who wanted to attain self-realization. He created the catalyst to unveil the true nature of the soul for seekers.

Shri Atmasiddhi Shastra is a strong reason for self-realization. Then what is the strong reason for Shri Atmasiddhi Shastra? The strong reason for Shri Atmasiddhi Shastra is 'I'. Prabhu could not see me in the miserable transmigration; He could not see me getting into impurities. He wanted me to get rid of transmigration and impurities. This was Prabhu's heart.

The manifested reason was different than this - 'Chha Padano Patra' was written in Vikram Samvat 1951 to Pujyashri Lalluji Muni. He was asked to read it and contemplate upon it. That became the reason for His samyag darshan in 1954. A copy of the same letter went to Pujyashri Ambalalbai, as He was collecting everything and Pujyashri Saubhagyabhai. Pujyashri Saubhagyabhai received this copy in Chaitra month of Vikram Samvat 1951. He started reading and contemplating on the same. But because of his old age of 70, he found it very difficult to remember the whole prose. He decided to request Prabhu to write the same thing in a poem form. Saubhagyabhai had an opportunity in the month of Shravan, 1952. Prabhu was in the retreat of Kavitha, Ralaj, Vadva, Khambhat, Anand, and Nadiad. Till Anand, Pujyashri Saubhagyabhai was with Prabhu, he did not go to Nadiad. In one of the informal satsangs in Khambhat, Saubhagyabhai requested Prabhu about writing 'Chha Padno Patra' in a poetic form. In Anand, Prabhu wrote 'Mool marag sambhalo'. Then Saubhagyabhai left for Sayla, and Prabhu went to Nadiad.

In the evening of Aso Vad Ekam, in Nadiad, after dinner, Prabhu went for a walk. When He came back at about 7 pm or 7.30 pm, He asked Ambalalbai to bring a lantern and Prabhu wrote 'Shri Atmasiddhi Shastra' within one and a half hours to two hours. Ambalalbai did not move an inch holding the lantern. Copies of this scripture were given to Saubhagyabhai, Lalluji Muni, Maneklal Ghelabhai, and Ambalalbai.

By Aso Vad 10, Pujyashri Saubhagyabhai must have received a copy of 'Shri Atmasiddhi Shastra'. His state must have been elevated to a great extent. Day and night, Saubhagyabhai and Dunganarshibhai Gosalia started reading, contemplating, reflecting, and discussing the same. He did not write about any other topic except 'Shri Atmasiddhi Shastra'. On Posh Vad 10, Saubhagyabhai wrote to Prabhu, "I have by-hearted 134 stanzas so far." He had a lot of enthusiasm to remember it. Further, he wrote, "I am having a mild fever for the last 5 months. If Atmasiddhi was not there, it

would have been difficult to survive. But because of Shri Atmasiddhi Shastra, I am too enthusiastic all the time.” He forgot the body and its fever. Again Saubhagyabhai requested Prabhu, “Can we have an exposition of the same?” Then Saubhagyabhai added, “Now if someone asks me what is my dharma or what is my path, I am going to say courageously that Atmasiddhi is my path.” Saubhagyabhai attained ‘nishchay samkit’ with the help of the scripture. That was the path of Jineshwar Bhagwan, Dispassionate Lords, self, and that was the true, eternal path. That path was nothing but Shri Atmasiddhi Shastra.

Shri Atmasiddhi Shastra has 142 stanzas and it has the essence of all the scriptures. The trial was done in ‘Mool marag sambhalo Jinno re’. Shri Atmasiddhi Shastra is acceptable to all the sects of Jainism. The first words of ‘Tattvarth Sutra’, it is written, “Samyag darshan, jnan, charitrani moksha margah”- samyag darshan (true perception or right faith), samyag jnan (right knowledge) and samyag charitra (right conduct) constitute the path to liberation. If Shri Atmasiddhi Shastra has the path of liberation, it is natural to have samyag jnan, samyag darshan, samyag charitra.

If you want to go abroad, you need a passport, visa, and a ticket. Samyag darshan is your passport, samyag jnan is your visa, and samyag charitra is your ticket. You have to leap into divinity. Passport and visa are in the same book, so jnan and darshan are two sides of a coin. When passport, visa, and ticket come together, there is darshan, jnan, and charitra. In Atmasiddhi, we have all the requirements for international travel. We have all of them in one. It shows us the way to attain a passport, visa, and ticket. It goes on inspiring us.

Some scriptures can give us only guidance, but for inspiration, you have to go somewhere else. Shri Atmasiddhi Shastra is showing us the true path, and it is inspirational too. Every day your mind will be engrossed in one stanza or the other. If you want anything related to spirituality, you can get it from Shri Atmasiddhi Shastra. If that is not there in Atmasiddhi, it is not there anywhere. Some scriptures are too profound, you need an explanation. Shri Atmasiddhi Shastra is the essence of all the scriptures. It must be such a profound scripture. It has the principles of six schools of philosophy. It is philosophical and metaphysical. Prabhu did not mention any names, but He touched upon the philosophies of all the schools. He did not negate anyone, but He completed each philosophy.

When you listen to all these things, you feel that Shri Atmasiddhi Shastra must be very difficult. But it is not, it is a deep subject, but it is extremely straightforward. Its words are used in our daily conversation. Prabhu put up the dialogue between the Guru and the disciple. It is very interesting, you feel like studying it every day. It is philosophical, metaphysical, simple, interesting, and understandable. You keep getting new feelings every time you read it. This scripture is not at all dry, it is extremely likable. You keep loving it more and more.

This is the divinity of the scripture and Prabhu has written the path of liberation in the same. In stanza-109, Prabhu has written, “Te jignaasu jeevne, thaay Sadguru bodha, to paame samkitne, varte antarshodh”- If such a truth-seeker gets instructions from a true Guru, he can acquire the right perception and would turn introvert. This stanza gives you guidance from where you are now and how to go to the next step.

In stanza-108, Prabhu wrote, “Kashayani upashantata, maatra moksha abhilaash, bhave kheda, antaradayaa, te kahiye jignaas”- One whose defilements are calmed down, who aspires only for liberation, who has disaffection for embodiment and holds compassion within, is called a truth-

seeker. “Te jignaasu jeevne, thaay Sadguru bodha, to paame samkitne, varte antarshodh”- If such a truth-seeker gets instructions from a true Guru, he can acquire the right perception and would turn introvert.

This stanza gives you guidance from where you are now and how to go to the next step. “Mata darshana aagraha taji, varte Sadguru laksh, lahe shuddha samkit te, jema bheda na paksh”- Giving up beliefs, ideology, and strong opinion, if one acts as directed by a true Guru, he attains pure perception. This is beyond all differences and disputes.

A truth-seeker who has the virtues of calming down his passions, who aspires only for liberation, who has disaffection for embodiment, and holds compassion within can turn introvert if he gets instructions from a true Guru. You should not have intellectual curiosity, but you should have spiritual hunger. Prabhu wanted to guide those who have these four virtues. Such a person is curious about ‘Who am I? What is birth? What is death? If I am different from the body, where was I before birth? What will happen to me after death? Then how do I consider the body like mine? Why should I satisfy its desires?’ The seeker does not know the answer, but he is curious to know about it. He feels emptiness, tired, fatigued, dissatisfied with worldly happiness. He wants to become peaceful. He does not want to get aggravated. He wants to be neutral in all the receptions and responses. He wants to get rid of likes-dislikes and attachments- aversions. His thought process is started. Then only you are the true seeker.

Then the truth-seeker has to give up his beliefs, ideology, and strong opinion and get directed by his Guru. Then he attains pure perception. He knows the limitations of the scriptures and his intellect. He knows that the scriptures are generalized, but he wants to know what he has to do. He is not able to decode the scriptures. He decides to go to the self-realized Enlightened One. The one who has passed through the spiritual aspiration and has attained success, the truth-seeker wants to go to Him.

That’s why Prabhu wrote about how Guru should be. The Guru’s benevolence is superior to the benevolence of the remote omniscient Lords. We do not have an understanding of the path of supreme reality. Self-realized Enlightened One is acceptable and respectable. He is worth thinking about.

The seeker starts looking for the self-realized Sadguru. You need higher meritorious karma, karmic bond of the past birth, and there should be Sadguru for the success in the path. All these three are very important. You may have meritorious karma, but instead of asking for Sadguru, you may ask for a new phone or any other worldly desire. You may get a Guru, He might be a Sadguru, but you may not like Him. You might keep doubting Him, or keep passing negative judgments, or keep having negative feelings. Then there is no point in having Him as your Sadguru. You may listen to millions of satsangs, your meritorious karma is becoming weaker, and you are getting into the bondage of unmeritorious karma. When you have the auspicious dispositions with the Sadguru, you become too enthusiastic looking at Him. You will have tears, enthusiasm, and feel like bowing down to Him. He will come into your dreams and thoughts constantly. Once you meet Sadguru, you recognize Him, you have a eulogy for Him, and you feel that He is becoming bigger day by day and moment by moment. You do not want Him to go away from you. You keep holding on to His Lotus Feet. If you have love, faith, and surrendering for Him, you have attained vyavahaar samkit.

“Te jignaasu jeevne, thaay Sadguru bodha, to paame samkitne, varte antarshodh”- If such a truth-seeker gets instructions from a true Guru, he can acquire right perception and would turn introvert. He will attain first samkit or vyavahaar samkit. Prabhu called it as the first samkit only. Go near the second samkit. You decide to listen to Guru only; you do not take any decision. He signs a blank paper for Guru to write on. This is vyavahaar samkit or first samkit. You have love, faith, and surrender. Now you have to turn within. All your expressive romance is no more there. You should not have any doubts, suspicions, reasoning, and speculations. You should not have any disturbances. When it is yes-yes from both sides, you have the first samkit. Guru gives that endorsement and you also have the enthusiasm at that time. There should be an emotional connection.

Now Prabhu will preach to you in His association. You will develop spiritual logic, faith for the true Lord, Sadguru, and dharma, you have faith for nine fundamentals. You keep differentiating between the self and non-self. Then you have the faith for the soul. Here you attain self-realization. This is nishchay samkit.

Your soul remains pure, enlightened, and consciousness only when you attain self-realization. The body will remain non-living and can be seen. But when you have a strong faith in the same, you attain self-realization. The first samkit is the most important one, and then everything follows. Now you have to turn introvert. Whatever you have understood so far, you need to put it into practice. Whatever you have learned so far, is it helping you at the time of the fruition of karma? Everything in your life is created by you only. But that is only at the level of understanding. But when a situation arises, you blame others. Now you need to practice it in your day to day life. Only listening is not enough, you need to experiment with it in your life.

In your thoughts, the soul will remain with you indirectly. But in your experience, the soul will remain directly with you. Do not keep listening to it for the whole of your life. Now you have to go from thoughts to experience. You want it in your feelings and thoughts. You have started your journey from the first samkit to the second samkit.

You need to observe your thoughts and feelings. You should differentiate between true nature and impurities. You need the practice of oneness with the true nature of the soul. In other words, you need introspection, contemplation, and meditation. Observing your thoughts and feelings is introspection. When you differentiate between your true nature and impurities, you are doing contemplation. When you are in meditation, you practice the oneness with the true nature of the soul.

You are ‘Tattvamasi’- I am the Pure Soul. You are Paramguru Sahajatmaswaroop- abiding at ease within the soul is the characteristic of a superb Guru. You have to keep doing contemplation. You know that you are the Pure Self, you are not anger. Bhedjnan- the difference between the self and non-self is bound to happen if you contemplate on yourself. You realize that you are not the body, the mind, the mood, etc. Once you are doing introspection and contemplation, you come at such a point that you know that this is your true nature shown by the Enlightened One. This is the impurity which is seen in your introspection. You must have oneness with the true nature and that is meditation. When your journey proceeds from introspection to meditation, your practice of infinity where you think that you are the body and the mind becomes weaker. Your faith delusion will become weaker day by day. You would love yourself. You start meditation before meditation. You are withdrawn even if your eyes are open. When you have all these things within, you attain the

potential for self-realization. At a fortunate moment, you attain self-realization, you attain nishchay samkit. Here you attain the second samkit.

“Te jignaasu jeevne, thaay Sadguru bodha, to paame samkitne, varte antarshodh”- If such a truth-seeker gets instructions from a true Guru, he can acquire the right perception and would look within. In this surrendership, he attains samyag darshan. Now you have to search within. You need the eligibility, desire to attain truth, questions about the self, surrendering to the Sadguru for self-realization. Through His preaching, you should increase the importance of the soul. You should keep remembering the words of the Guru and reflect on it. This way you should connect with the soul. You will have to get detached in worldly matters. You will be in your business, social transactions, and seva- selfless service. But you become detached from the external factors. You keep remembering Guru’s mantra again and again. Satsang is the mantra; do not ask for a special mantra from Guru.

You remember that Guru said, “One substance cannot do anything for the other substance. You won’t be benefited or harmed by the external factors. You are the pure, enlightened soul; you are not the angry or a deceitful person.” This way you will become immortal by doing satsang.

At every moment, your dispositions and karmic accounts become purer. You realize that your accounts are closing now. But you have to keep remembering the preaching of the Sadguru. Slowly you start going towards experiencing the soul. You will face adversities. But the person with the first samkit is not scared of any adversities. Do not worry or become fearful. Face every situation as it comes.

A creeper is growing, if there is a pillar in between, it grows on the pillar also and goes ahead. You have to build and grow on adversities. Do not get scared of adversities. Grow like a creeper. If the water is flowing and a stone comes in between, it either changes the route or breaks the stone, but it does not stop. You also do not need to stop. Do not give excuses. Remain in soul-consciousness under all circumstances. The person with the first samkit will have the pain of separation. Earlier he had the desire, questions, and contemplation, now he has the pain for separation and keeps feeling that you are not in soul-consciousness.

The person with the first samkit loves the Pure Soul. You get scared of the lightning. To save you from it, you take a copper wire and keep it on the pole of the terrace. If the lightning strikes, with the help of this copper wire, it goes on the earth directly. No one gets harmed. This is called a lightning arrester. When earthing is done, you do not have to get fearful. The seeker who has attained the first samkit, when he listens to the Enlightened One’s words, he feels different. When there is the lightning of the preaching of the Enlightened One, the seeker accepts that preaching and absorbs it into the soul. By singing the glory of the Enlightened One, you become the witness. You keep remembering His benevolences. You started singing the glory of His state of being. You do not realize when you had glad acceptance, witnessing mode, and perception for the true nature of the soul. You were only enjoying bhakti. You saw Him eating His tiffin and when you saw Him eating, you did not realize when you opened your tiffin and started eating. You went into the witnessing mode without realizing it. This is turning introvert or varte antarshodh.

After listening to satsang, you need introspection, contemplation, and meditation. We have seen four steps of introspection. They are 1. Inspection/ introspection- Focus within. 2. Detection- Catch your flaws like ego, dislikes. 3. Negation- You realize that you are wrong. If Guru has given a mantra

that you are not benefited or harmed by the external factors, how can you blame someone? You do not appreciate the flaws. You do not take sides and ask for forgiveness.

4. Substitution- here you have to give the opposite treatment. You have to develop virtues.

Appreciate the virtuous person. Have a desire to develop the virtues. Cultivate the virtues. Substitute your flaws with the virtues. Before you used to get angry very fast, now you become peaceful. Your goodwill should be there. Substitution should be there in all situations. You do not play the games of moods. Lose the power of negativities. If you do not see your flaws, you won't be able to swim over the ocean of transmigration. Do not be in a hurry to jump into meditation when your introspection is not proper. If you do not have virtues, you will be uneasy within no time in meditation.

Virtues bring purification of the mind. This helps you to go to contemplation and meditation. You do not mind doing three parts of introspection, but you do not want to go for substitution. So your mind is not purified. In this case, meditation will frustrate you. You will love bhakti, as you can run away from yourself. Your desire to develop the virtues will annihilate your faith delusion. Start with the appreciation of other people's virtues, develop it within, and cultivate within. Without this mellowing treatment, you are not fit for spiritual growth. All your passions should become calm. Without mellowing treatment, you won't be able to contemplate; you won't be able to remain in the witnessing mode. You will be fed up in meditation. You have known your flaws, but you did not transform them into virtues. You did not make them weaker. You cannot remain long enough in contemplation because of your weaker introspection. You should be very clear, and then the next steps will be clearer and easier. You should understand the course of action on the path. Do not be in a hurry. Once you are full of virtues, you can leap.

Only you can be your interior decorator, everyone else is the external decorator. You can only save yourself or drown yourself. No one can do this work. With the help of introspection, you do not realize when you are going ahead. Without the process of introspection, if you study the scriptures, you will become a curious person, you will only have intellectual curiosity. You will become arrogant about the bookish knowledge; you will criticize others, argue with others, you will quote someone, and establish your point. But you are not cultivating your virtues. You become a hypocrite. The Enlightened One is very happy when He sees a virtuous person.

You should speak with your pure modification. Otherwise do not speak at all. For the seeker who has got spiritual hunger, the whole thing is different. The moment you listen, you should reflect on it. You should just be eager to develop that virtue. It should be like a reflection; whatever the Lord has said should be reflected in the heart immediately. This is introspection. You should do the process rightly. You should not remember any past incidents when you see someone. You should only see virtues.

In the second stage of contemplation, once you have decided something, you should keep repeating and reflecting on the same. This is the state of contemplation. You keep repeating to yourself that you are the Pure Soul. But this has to come after bhakti. There will be introspection during bhakti. If you do not progress for a day, you should feel that you have met with huge losses. You should feel that you have lost this birth.

You have always misused your power of thoughts. The mind sweats and toils because you seek fulfillment in sensual pleasures. You keep having new desires; you plan for them and try to fulfil them. By doing this, you only discover the emptiness of the heart. You have a painful weight of dissatisfaction and discontentment even if all your wishes are fulfilled. Realize all the wealth you have acquired, all the relationships you have maintained, all the fame you have gained, all the

achievements you have achieved, but they have no relevance to you, you are dissatisfied. You have no inner calm, peace, and joy. You are always crying and burning within. Some people understand it at the age of seven and some do not understand it at the age of 80. It does not come with grey hair or age. You keep having desires. In this case, you won't have contemplation and reflection. You will remain busy in your passions and sensual pleasures. You will get food without salt. Your life is not tasty with your sensual pleasures and passions. You need inner peace and joy.

Suddenly you feel that life is an empty struggle and futile effort. You feel that you are on a meaningless mission. You are crying every day. But you need to do something. You have misused the power of the thought process and become miserable. You realize that your wandering is pointless, meaningless. Your mind gets tired, fatigued, weary, and weak. You become sick. You should have an inner passion for meditation. You do not have dispassion for the world, so you do not develop the impetus for liberation. Because of this, everything becomes artificial and mechanical.

**With every thought, there is an expenditure of energy.** You may not be physically weak, but with your resolutions and thoughts, you will become weak and sick mentally. You get fatigued. You are exhausted. Mind your thoughts. If you have distressing thoughts for ten minutes, you will be tired. If you have harmful thoughts for five minutes, you will be exhausted. The Enlightened Ones can do a lot of work as They do not have distressed thoughts or harmful thoughts. They are not fatigued. With a sick mind, you cannot function effectively in life. Keep the mind blissful, peaceful, and pure. Your work can be done easily. You must learn to conserve energy. That's why you need to go on the path of contemplation. Acting with ego and egocentric desires, you will be upset emotionally, you will be confused intellectually, and you will be exhausted physically. If you sit in the meditation with your egotism, you will be tired. But if you sit with bhakti, and you feel that you are just an instrument in His hands, you will be fresh. You need to conserve the energy to go towards the soul.

To conserve energy, you need to go on the path of contemplation. Your understanding will become clear. You will experience subtle joy within and there is no reason for that joy. You will gather a lot of stamina to pursue the spiritual path. You will be able to do things efficiently. Your understanding becomes so clear that you have no confusion or frustrations.

“Aave jyan evi dashaa, Sadguru bodh suhaay, te bodhe suvicharana, tyaan pragate sukhadaay”- when that state is reached, the teaching of the true Guru shines out, and the blissful right-thinking emerges from that teaching. This right thinking is contemplation. Because of your virtues, you can concentrate now. In a lack of concentration, you waste a lot of energy. You can be in the concentrated state and go within more because of your virtues. These virtues were developed because of introspection.

Till you don't reach the stage of contemplation, you must have physical discipline and intellectual discipline. You should have a single-minded concentration in bhakti, swadhyay or self-study, meditation, etc. Blissful right thinking has nothing to do with words. Words are necessary, but that is not contemplation, it is your passtime. When you are playing with the words, you are analyzing, reasoning, and recalling. Right thinking needs chanting within. You should go at the feeling level or experience level.

Jain philosophy is extremely beautiful, but it does not force you anything. You have independence for your thinking.

A child wanted to learn English. He started English classes. After 3-4 classes, the teacher said, "My head means maaru maathu." She pointed at her head. He was very happy and went home. He told his mother, "I learned English, my head means teacher's head." The mother said, "My head means maaru maathu." He went to his father and said, "My head means mummy's head." You have to understand what you are talking about. Do not repeat what is said. You have to understand the intent behind the ajna. Do not keep asking Guru. The seeker understands the intent of the Enlightened One, and then he follows the path. Everything gets tallied and he attains Guru's rajipo (happiness). You should have a fire within to get liberated. It is fuelled by contemplation. Then it turns into a blazing brilliance. Through steady thoughts, you should reach the state of meditation.

You should be neutral to all receptions and responses. When you go ahead on the path of contemplation, you will attain samadhi- trance. Samadhi means sam+aadhi. Dhi means your intellect. When your intellect is in equanimity and you do not have any fluctuations. You have resolutions and thoughts because of your desires. When you do not have desires, you have no distractions of thoughts and the mind becomes calm. When fluctuations are less, you start realizing the world is rolled up in you, there is no desire left. The whole world arises because of your delusion. The world dissolves and disappears.

You feel that you have become deaf and blind. You feel that the world does not exist. You are extremely blissful. Nothing is happening within. Your waves are frozen. Your impurities are transformed into your true nature of the self. Nothing is happening, so there are no attachments and aversions. If something is happening, and you have attachments and aversions, then you start doing something.

There are two types of trance. 1. Trance with a resolution- in this, you have only one thought and that is the soul. You want nothing but the soul. There are no other disturbing thoughts 2. Trance with the inner silence- where you have no thoughts; you are in the stage of contemplation and meditation.

The River Ganges starts from Gangotri, then it goes to Hrishikesh, Allahabad, and it reaches the Bay of Bengal at the end. That delta region is called Gangasagar. The river water is sweet. The seawater is salty. Near Gangasagar, the river becomes salted, even if it has not reached the ocean. Gangasagar is trance with a resolution. But when you merge into the ocean, it becomes a trance with the inner silence. You are absorbed in the Pure Self. With the contemplation, you have the right thought. You start contemplating, reflecting, and have feelings. Because of these feelings, you will go into a trance. You need total absorption. Nothing is separate from the Pure Self. No dualities remain in your knowledge. Everything is non-dual. There are no external factors or impurities; there is nothing else but you in that meditation. You are merged within.

If you wish to sleep, and go to the bed, but if you have other thoughts, you won't be able to sleep. If you start pushing all the thoughts which are detrimental to sleep and think of sleeping, you won't be able to sleep. But it is better than the first. Then you have no thoughts regarding the sleep, and you sleep peacefully. For the first stage of trance, you should have the instinct of oneness with Brahma. Prabhu has used this word again and again in Vachanamrutji. When you have inner silence, you become one with Brahma. Prabhu remained in soul-consciousness even when He went to the shop.

In the inner silence, there is only knowledge of the self. Knowing external factors become history. Everything becomes non-dual.

There are two purposes of meditation. 1. You experience the divinity within. 2. Be neutral to all the receptions and responses in the world. Meditation is a wonderful tool. It can take you to the extraordinary from the ordinary. In meditation, you just have to be. Stop becoming. Do not change your bad thoughts. Do not do introspection in meditation. In introspection, the mind is active, it is a method, but in meditation, the mind is not active, it is an arrival.

If you want a meditation method, the following steps are needed. 1. You should have conscious relaxation and have a thought massage. You should feel fresh within ten minutes of meditation. Otherwise, you won't go ahead. Do not dance on the balcony looking at the wedding procession. 2. Then you have breath awareness. You are on the balcony; you just need to watch the procession of your thoughts and moods. This is the witnessing mode. 3. Then you just have to watch the procession of your moods. Here you are absorbed in your reading and a procession of marriage passes by, you will not register the procession going. This is the last stage. You remain within.

If you are a colonel of the military, you just have to keep observing the parade. You have to look at the present moment; do not look at the past or future. Be alert and attentive in the present. Sit on the bank of the river; do not jump in the water. Do not think about bad thoughts or good thoughts in meditation. You need detection in the introspection. Do not pedal the bike during your meditation. You have to be aware while sleeping. You should be conscious and relaxed. You just have to be in meditation. Stop becoming. If you keep saying, "Daasoham"- I am a servant, and if it is done with the right thought, you will have "Soham"- I am. Then there will be "Aham"- I. When your thought of 'I' goes away, you go into inner silence. You will not have objects of the outside world and thoughts of the inner world in this inner silence. Do not get entangled with subtle attachments of thoughts, feelings, emotions, things, etc.

You need a joy of realization. The highest trouble does not disturb the person who is in the inner silence. Gajsukumar loved the soul; He did not get affected by burning coals kept on His head. There is no difference between seva and spiritual pursuit. Your spiritual pursuit and seva should go hand in hand. You should be in a state of hushed joy. You need thrilled emptiness within, you need blissful nothingness.

Meditation is a state, where the waves have merged into the ocean. The dreamer has awakened and he becomes liberated while living.

Hey Prabhu! You have brought me so far, now please take me further. You have taken care of me so far, and please take care of me in the future.