

Varte Antarshodh – The Inner Search

Summary

Pravachan 3 (9.11.20)

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.

Today is the day when Param Krupalu Dev (Prabhu) was born; it is the 154th year of His coming on this earth. This Great Soul had a supreme inner state. Prabhu only wanted us to get rid of our infinite transmigration out of His infinite compassion. Because of this compassion, His association of mind, speech, and body started prevailing. He took a lot of effort for us to attain a high state. We will take the support of Prabhu's words only and go ahead.

You should study the satsangs subtly and single-mindedly, with that, you won't need Pujya Gurudevshri's appointments, because with this subtle study, you can see the path yourself. You only need more power and practise. As a seeker, the stage of asking questions has got over with this study. You do not need to ask Him about what to do, what not to do. You do not have any more confusion. In the light of Prabhu's knowledge, all the confusion should be over. If you still have confusion, it shows that you have not progressed in spiritual life. Some people are at the minus stage- where you are not even enjoying following the external rituals; you have not started the inner work, some are at the zero level, some are at the first stage, where they are still doing introspection, some are at the second stage of contemplation, and some are at the third stage of meditation. Some of the seekers are on the last lap. Those who are in the minus stage are not enthusiastic about doing their rituals also- they do not like to do their 'Nityakram' or study. But they can become enthusiastic any time and reach the last lap at any time. Those who are at level zero, they are doing everything regularly, but nothing is happening within. Those who are at the first stage, they observe their thoughts and feelings. Those who are at the second stage start doing bhedvijnan (differentiation between the Self and non-self). Those who are in the third stage go near the true nature of the Self. In the fourth stage, he is in the last lap and can leap at any time. In this satsang, you have to identify your stage and know what to do hence. In the beginning, the effort would mean what to do. Later on, it would mean to see and do not do anything. You would exactly know that you are at the next step.

Some people create a lot of panic to attain samyag darshan (self-realisation). But you won't attain it in this panic. You have to be at your best today and be better tomorrow. Do not take so much tension to attain samyag darshan. Raise your standards each day. Do not have too much burden on your head. When you take too much tension, you won't be able to put effort. Have fun.

You have academically learned about introspection, contemplation, and meditation. Now you need a checklist to know whether you are feeling and experiencing the same. You need inner purity to open

a spiritual path. If you do not understand satsang, just think, 'Whatever You say is correct; may I also attain what You have attained.'

In Patrank- 751, Prabhu has said, "Three samkits are shown in Shri Atmasiddhi Shastra". In stanza-108, Prabhu wrote, "Kashayani upashantata, maatra moksha abhilash, bhava kheda, antaradayaa, te kahiye jignas"- 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. Without these four things, you won't have transformation; you have gone for satsang only because of the fruition of your meritorious karma. This is possible. You may not have any of the above characteristics, and still, because of your fruition of strong meritorious karma, you are staying with the Enlightened One most of the time. We have the example of Papatbhai Manji (Prabhu's friend from Vavana). It is not that he did not do anything, but he did not take full advantage.

In stanza-109, "Te jignasu 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. Here the person has many questions, but he does not know the path. He has the aim, but he cannot understand the path. Years back, you had questions like what to do; today you do not have such questions even if you have not attained that state of being. You are not confused anymore. If you fail ten times, then you have to work 11th time. Now the person has the association of Sadguru because of his meritorious karma and karmic bond of the past birth. He meets a Sadguru who is a self-realized Enlightened One. Then the person has a lot of love for his Guru, he goes for his Guru's darshan and goes away. He is not attending the shibir. He does not have the desire to learn the essence of religion. But he has a love for the Guru. He takes the Guru's shelter, goes for darshan, chants mantra, but he does not sit for the satsang. If this person gets instructions from the Sadguru, he can understand and have faith in the essence of dharma and spiritual path. He should feel that His instructions are acceptable, convincing, and can go at the belief level, where he understands, interprets rightly. If he attains this state, he attains the first samkit and he starts the inner search.

Still, that person is not at the stage of suvicharana (blissful right thinking). "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 blissful right thinking should emerge from that teaching, it won't happen with any rules. This thinking emerges all of a sudden without any effort; you cannot stop it even if you want to stop it. You will either keep chanting or remember Guru's preaching. Till you do not have introspection, there won't be any contemplation. This right thinking happens as naturally as your anger or desires happen.

In 'Varte Antarshodh' we spoke about three steps. 1. Introspection. 2. Contemplation. 3. Meditation. If you want to say the same things in the scriptural language, introspection is known as the observation of your thoughts and feelings. It is the observation of the self. You have to observe

your flaws. Contemplation in the scriptural language is known as thoughts about the essence of dharma, bhedvijan (differentiation between the self and the non-self). Here you should not only be clear about your impurities, but you also have to be clear about the true nature of the soul. So far you always thought, 'I am an angry person'. You never saw 'I' and 'anger' differently. Meditation in the scriptural language is known as turning towards the true self (swaroop sanmukhta). In bhed vijan, there are two- self and non-self. In meditation, you want only one, with whom you want to have oneness. You want to remain a knower, which is actually a meditative journey. In the fourth stage, you reach the great moment where you attain samyag darshan. The state of being before samyag darshan is also fantastic.

The person who is at the minus stage and the person who is in the last lap may be seen doing the same external rituals. Don't be silly by saying that everyone should get everything equally. If a Sadguru is around, that will not happen. He will be partial to the state of being. If a charlatan is around, you won't get it either, as he is partial towards some people because of his desires. This shows that the world has justice. You need to attain that state. You are not the same within, you show off something else to people. Once you are clear in your introspection, you won't have unnecessary thoughts or expectations. Eternal principles also say, "You cannot get more than what you deserve". Guru also cannot give you more than that even if He wishes to do so. You do not have anything left except bhakti. You have to offer salutations to Guru's love and training which at times seems like a punishment, both.

Introspection: In the first step, you need to observe dispositions of yourself subtly. You need to do all three- observation of dispositions, of yourself, and in a subtle manner. You have studied and observed the subtle meanings of the scriptures and satsang. But you had to observe your dispositions- feelings, and thoughts. There is no fixed time for observing your thoughts and feelings, it has to continue constantly. If you are not going at the subtle level while observing these thoughts and feelings, you keep repeating your mistakes. You must read the scriptures; it is a must as you feel that you are holding the finger of the Enlightened One. You become disciplined with the reading of the scriptures. You should be regular in your spiritual practices. There should be no excuses during two things- traveling and sickness. When you take vows, you say 'Mahattaragarenam' [an exception to a vow, because of that which is more important]. But except Guru's ajna, nothing else comes under 'Mahattaragarenam'. You cannot give the excuse of your health unless you are unconscious. Then it will be Savvasamahivattiyagarenam- It means sarvatha prakare samadhino abhaav- it is the absolute lack of samadhi mentally and physically on account of which an exception in a vow is being made.

You not only need to study the scriptures, but you also need to study your feelings and thoughts (dispositions). You should know the fluctuations of your thoughts and feelings, your telescope should be turning towards the self. You should observe yourself. Do not think, 'I am an angry person, I am the one with a lot of desires, I am egoistic, etc.' Do not believe that you are like all these things. You need to see, observe, and look. The word 'lochan' means to see. The cunning

person is known as 'luchcho', his lochan (eyes) are crooked. You have to look at your thoughts and feelings impartially. If you cannot see them, ask your neighbours. Do not accept their refuge, but at least see your flaws and faults that your neighbors are showing you. Do not try to defend yourself at that time. If you have an ego within, you will defend yourself; you may not do it externally, but would do it internally. Do not hide your defensive behavior like a snake and a fox. You wanted to calm down your anger, but you created deceit within by defending yourself.

An elephant and a mouse were born on the same day. The elephant asked the mouse, "How come you remained so small?" The rat answered, "I am fine, but last few months, I have a fever." You have to accept your flaws. Do not defend yourself in any way. You should have repentance, prayers, and asking for forgiveness after seeing your flaws. If you defend yourself, how will you repent? The moment you have repentance, you should run to Prabhu and pray for the strength and ask for forgiveness from Prabhu. He will ask you to go to that person and ask for forgiveness. This way you will follow the path of Jineshwar Bhagwan.

If there is a small hole in the roof of a dark room, you can have light in that room. This small hole is the beginning of the inner spiritual pursuit. Here you start the introspection. You can see all the dust particles in the light. You need external rituals like nityakram, listening to satsang, etc. Now there is a hole within and you can see all the dust particles. You were thinking that you would see the Pure Soul, but you will see these dust particles first.

During samudra manthan (churning of the ocean done by celestial beings and demons to obtain nectar with the help of rod and rope), they obtained poison first. The rod is the Guru's mantra. The rope is the mind. Celestial beings are positive forces and demons are negative forces. You will do nityakram, bhakti, satsang, etc. but in the beginning, only the poison of impurities will come out. These impurities were not seen earlier; now during introspection, you can see them. Learn to take responsibility for all the stupidities that you have done, you are in introspection. Why did you think this way? Why did you do this way? You need subtle observation. You have to go to the core cause of the problem. You do not need to check only the external part of it. You need to know why you had this instinct. You just want to wind up everything, but the Guru does not want you to wind up anything unless you have done the subtle observation. If you suppress your instincts, they will arise again and again; you need to go at the core of that instinct. Do you want appreciation? Do you have desires? Do you feel good when someone appreciates you? Do you feel bad when you are not appreciated and others are appreciated? Do you feel interested in listening to your appreciation? The seeker keeps checking whether he is interested during the fruition of his karma or not. He keeps thinking that he has to be interested only in the soul. If he takes interest in the external things, it is adattadaan (appropriation of non-given). If you do not have that capacity, be more interested in bhakti of the Enlightened One. This should be your belief and desire.

You should be aware of yourself during the fruition of your karma. If you are observing this, your interest will never grow in the external things. If you do not have proper observation, your interest

in external things will not decrease. Do you want favorable situations? Do you want more salt or chilies in your food? You should check it out. Do you have a liking, connection, interest, and importance for that situation? Do you have fear or worry about adverse situations? Do you want to get rid of adversities and get back to favorable situations? Do you see the difference in yourself in the intensity and frequency of all the above?

In swadhyay- self-study, you keep repeating that the worldly matters are worthless. But when it comes to real life, you say that the worldly matters are worthwhile. The worldly matters are always worthless whether you have their association or separation. When you know that sensual pleasures are not good, why do you get interested in them during the fruition of your karma? Do you remember, remain aware, and get impacted by the Sadguru's preaching? You do not have the instincts to take out things. You can easily see and get angry with other people's flaws. But do you hate yourself when you see your flaws? Remain peaceful in all situations. The prayer is not a begging bowl for you. Remain in equanimity. God will give you everything, but you should not have any desires or doubts in Him.

You get connected to the fruition of karma; you can see it during your introspection. Now you must check whether it is because of your wrong belief or unawareness. In this whole process, your faith delusion becomes weaker. The Enlightened One can see it. If you are aware and have the right beliefs, you will have more absorption in working for the self and you will be detached from the external factors. You should be detached in your day to day worldly matters, but you are extremely absorbed when it comes to your working on the self. This work will be done in introspection. You will do all the external work perfectly, but you will remain detached from it. All these things happen due to self- observation. Because of your introspection, you do not have a chance to increase your impurities; in fact, it becomes weaker and decreases to a great extent. You start getting prepared for the oneness with your true self.

Virtues play a key role even in the last lap, where you have to leap. You need sham (tranquility of emotions), samveg (the impetus for liberation), nirved (detachment for the worldly matters), anukampa (compassion), and aastha (faith). If these virtues are strong enough, you will be able to leap faster and better. It will be done beautifully and successfully.

Contemplation: We have to go from suvicharana (right thought) to bhedjnan (discrimination between the self and non-self). This contemplation starts with suvicharana, tattva vicharana, and twelve reflections on dispassion, soul-consciousness, and bhedjnan. The best part of this phase is you do not have to do bhedjnan, it happens automatically. If your love, faith, and surrendership are strong, if you love your Guru, and if there is introspection, bhedjnan just happens.

When you were doing satsang, you understood that this is the impurity. You know that anger, pride, egotism, and deceit are impurities and they are not your true nature. But this was at the thought level. Now in contemplation, you understand the same thing with your experience. Now you realize

that these are not your true nature. Here you experience that impurities do not belong to you. You realize that impurities are not you. You realize that you are pure, enlightened, self-illuminated, and the abode of bliss. You will have miseries, but you will know that they are not yours. You will treat them like guests. A washerman who comes home is not your family member. Impurities are in you, but they are not you - you can feel this fact.

You love to play in the mud, but then you want to take bath at the earliest. In the same way, when you are angry, you just enjoy that moment. But when you actually feel that you are dirty with anger, you start contemplating that you should not be getting so angry. This is your experience. You may have the fruition of meritorious karma, where you can get everything the moment you desire for it, but you start feeling dirty within.

You had heard in satsang that impurities bring miseries, they are miserable. Now you can experience that they are miserable. Prabhu has shown us a beautiful path, where you do not have to do anything; you just have to walk on the path with love and faith. You will start sliding. Now during your impurities, you feel that you should have remained more aware. Now you feel that your flaws are like a pin in your leg. Each flaw keeps pricking you all the time. That impure thought is too painful. Your thoughts are not so painful if the other person forgives you. E.g. You said something to a person, but he kept quiet and forgave you because he is very nice. He showed his love, so you do not feel bad about your behavior with him. But a person who feels bad for the same reaction of yours, you will feel that you have done something wrong. You should feel that your dispositions, thoughts, and feelings themselves are painful.

When a seeker looks at the sugarcane, he does not look at it only when it is juicy. He looks at two things. He looks at the residue and juice of the sugarcane. A pencil should be seen as wood and a lead. When you look at anger, you feel that you are angry. But the Enlightened One sees you as a person and anger separately. Your knowledge has become subtler and purer, now you have to see deeper. You have to visualize the residue and juice both in the sugarcane. You still have impurities, but you look at the true nature of the self like that sugarcane. Do not take the support of the residue, and take the support of juice, you are ready for the third stage. Even if that impurity is within, you should feel that it is different from you. Since you have not weakened your faith delusion, you work on the fact that you do not want to get angry again. The seeker's faith delusion has become weaker, so he knows that anger would be annihilated only at the 9th gunasthanak (stage of spiritual development), he works only on himself and sees that anger is different than himself. He knows that his delusion is different than him. He knows that he is always pure. He knows that he has juice within, even if the residue is there. The one who worries about the brand of the pencil is the householder and the one who worries about the lead is the seeker.

Both the householder and the seeker are still using a pencil. The ascetic also feels thirsty and drinks water only. But he knows that he is different from the body. In satsang, we have heard that the Enlightened One is speaking, still, He is not speaking, and He is walking and still is not walking. But

today you experience that same thing. At the zero levels, you understood it and you believed it. At that level, you got the reward of the first samkit. But in inner search, you experience it, you feel it, you realize it.

Your subtle knowledge can catch the subtle oneness of the true nature of the soul. You keep a stick between the true nature and impurities. You leave external things and dispositions. Your dispositions become subtler and purer. After this stage, even if you have pious dispositions of bhakti of the Lord and Guru, you will say that these are not your dispositions. The Enlightened One has the power to ask for atonement if He gets the pious thought and feeling for the Lord or the Guru. He knows that Guru's ajna is to remain stable in the Pure Self, instead of that if He has more love for the Lord or Guru, He takes atonement. But this has to come when you reach that stage. Just now you need to have the pious mode. But later on, this pious mode will also be felt impure.

Once you reach that stage, there is no artificiality. There is no fakeness because there is a connection with the inner self. While doing external rituals, you go within. The second stage is like sugarcane—where the residue is useless, impure, and miserable. The juice is pure. In the first stage, you realized that outsiders including your family members are not responsible for your anger; you realize that it is your impurity when you got angry. In the second stage, you get transformed, you realize that you are not the impurity, you are the true nature. Now you are taking the support of the Pure Soul during your impurities. Do not wait for your impurities to end. You are not looking at the impurities now, even though you know the same. That's why the Enlightened Ones talk about perception only.

All the instincts arise from your perception. To bring awareness towards the soul, you need a strong perception. This whole process is happening; there is nothing to be done. Bhedjnan keeps happening within. Now you do not have a perception of the impurities, you are only looking at the eternal soul. You take the shelter of pure consciousness. Even if you have taken the shelter of Krupalu Dev, He will make sure that you take the shelter of the Pure Soul only. You will not even realize when this transformation occurs.

There will be favorable and unfavorable situations, but you will realize that it is the game of the fruition of karma. Now you do not take any responsibility for your impurities. Do not become engrossed in favorable conditions and helpless in unfavorable conditions. You have taken vows for doing satsang, bhakti, not eating roots, not eating after the sunset, etc. For bhedjnan, you have not taken any vows, but at this stage, it happens naturally. You have taken vows for developing the yearning for liberation.

It is a beautiful journey. In the beginning, you just had a glad acceptance. You have to accept the situation gladly and not sadly and badly. After glad acceptance, Guru asked you to remain in a witnessing mode; here you look at the true nature of the self and impurities both as a witness. Now you have to look at the true nature of the self and do not have to look at the impurities.

Here, you got different ways of the same spiritual pursuits. 1. Introspection, contemplation, and meditation. 2. Observation of thoughts and feelings, differentiation between the self and non-self, and connection with the Pure Soul. 3. Glad acceptance, witnessing mode, and perception at the true nature of the self. Now you can place yourself where you are. You know that it is not a difficult thing at all. First, you have to learn to take responsibility, and then at the end of the second stage, you look at the eternal soul.

You realize that you never knew that you were so good, you were pure, enlightened, and the abode of bliss. This does not only happen at the intellectual level which happened at the zero stage, but it also happens at the feeling level, which happens at the second stage. When it happens at the feeling level, your experiential level becomes subtle and with a little effort, you will attain nishchay samkit. You keep digging within; you have nothing to do with the place or time. You must know that when the last stage comes, there will be an overflow of water. Why do you want nishchay samkit, when you have got love from the Guru? Nishchay samkit or the second samkit just happens; you do not have to ask for it. You should say, "Guru is enough for me, His darshan and association are enough, I do not want to get liberated." You have to keep following His ajna, the second samkit just arises.

Pujyashri Lalluji Muni attained samyag darshan in Vikram Samvat 1954. But in 1957, Prabhu reprimanded Munishri in such a way that you wonder whether he attained the first samkit also or not. Prabhu told him in Idar, "Why do you keep following me? Go away from here." Prabhu will keep nishchay samkit in your pocket; you do not have to do much. Prabhu wanted Munishri to move ahead in his spiritual path, He wanted him to attain the third samkit and omniscience. If Guru is there in your life, you will be blissful all the time.

Meditation: When you do not look at the residue of the sugarcane and only look at the juice, you reach the level of meditation. In Kathopanishad, there is a beautiful sentence, "Spiritual path is like a razor's edge. It is very narrow and very sharp." If you do not walk properly, you will be cut. You need the balance of absolute viewpoint and relative viewpoint. You need a balance of external factors and internal factors. Guru wants you to remain alert; He does not want to discourage you. It is easier to walk on the edge of a sword, but it is very difficult to walk according to the ajna of Bhagwan. **You must follow the Guru's instruction properly. You should understand the precautions shown by the Guru.** Guru will point out your minutest mistakes and traces of your ego to make sure that you do not fall from the highest state if He is in love with you.

Every word of the Guru speaks of liberation. But you need the yearning for liberation, then only you will have the importance of it and you will succeed in your work. The longest journey is from yourself to your Self. You have spent many births on this journey. You have spent many births with the Enlightened One. Prabhu must have met so many people, but four of them attained spiritual welfare. Prabhu had once said, "In my existence, 10,000 souls will attain welfare." But with His name, billions of people will swim across the ocean of transmigration in His physical absence. You just have to stay steady on the path of your map.

On this path, there might be many phases which are called 'night of the soul'. When churning is going on, many impurities come out, we call them poison. At that time, there is a night.

There will be waves of passion. You may be perfect in all the activities, but within the self, everything is turbid. You will have gushes of despair and storms of despondency. There will be cyclones of helplessness. Everyone around you is crying, but you do not have any feelings within. This is the dark night of the soul. You will have doubts and suspicions for the ones whom you love. You cannot find the cause of these suspicions. You are chanting and the following austerity, but you are not feeling enthusiastic. Mother Teresa went through this trouble. When she was awarded the Noble Prize, no feelings were arising for Jesus Christ. It was her worst phase, but she did not leave Jesus Christ.

Sometimes this night of the soul shatters your sincerity. You have extreme helplessness. You will have total dejection. You would like to give up. Do not get scared with it, you have to remain alert. Do not fall from the heights you have attained. For those who are trapped in the night of the soul, it is difficult to pass one day also. They have strong fruition of faith delusion. This may be because of the disrespect shown for the Enlightened One or spoken something bad about Him. You can attain nirvana with bhakti of the Enlightened One. But if you disrespect Him, you can have a night too. Bhagwan has shown the path of atonement, forgiveness, prayers, there is nothing to worry about. But if that night arises, you have to be ready. The Enlightened One is only making you alert for the same.

Continue your flight of meditation. Do not go to the Guru for your night. Don't get torn with the rising storms within you. You will have the first thought of aversion, the second thought of remorse, the third thought will be of atonement and the fourth one will again be of aversion. You will realize that your faith delusion, desires, passions, etc. would be arising. You will have the darkness of the soul. Pujya Gurudevshri has not experienced it. But He has experienced the pain of separation. He used to run in Dummas at 2 pm in the memory of Param Krupalu Dev without His slippers. He used to run till the seashore. He had pent up emotions, where He could cry for a long time. But this was not the dark night.

You must remain steady in the path. You have to be a hero. You need faith. Do not lose faith. Once you start the inner spiritual journey, it should be continuous. You should do spiritual pursuit at the same time. Those who do not enjoy their spiritual practice are irregular in their spiritual pursuits. Those who experience peace and joy in it will be regular for sure. You have to derive joy from your meditation. You should always be ready to go to the peace center.

In the last lap, you do not need to do anything. You have to wait for Him to come and lift you up. Do not even request. If you want samkit, just stay tuned with Him, He will come and lift you up. He comes, He sees your potential, and He conquers your heart. Bhagwan came to us, He saw where

repairing is needed, and He conquered the heart. You can say sorry, thank You, please, etc. with Him only. That is bhakti, knowledge, and meditation. With the grace of Prabhu, all the souls should complete these three stages and attain self-realization.