People have come from the whole world early in the morning to listen to dharma. But why should it be in Paryushan only? Why should it be at the end of the month of Shravan that you go into soul consciousness? Was it said to you since childhood that this is our religion and you have to do all these things during Paryushan only? The question again is we all have come together, but what is the reason for it - is it because of an inner need or is it because of family traditions? If it is from an inner need, your state would be on the rise and on the ninth day, there should not be the feeling of ‘Thank God, it is finished.’ Otherwise, it is a family tradition only and not an inner need. If it is a family tradition, you will remain in good thoughts and feelings but you won’t get touched by Paryushan. But if it is from an inner need, then this Paryushan will touch you so beautifully that you will think, ‘Everything is wrong, thoughts are wrong, liking is wrong, memory is wrong, the inclination is wrong, activity is wrong.’ All these wrong things won’t be there, not only for eight days but also after eight days because the understanding and beliefs have changed, so interest in outside worldly things has gone down. Activities may not go down, but at least the inclinations are changed, such a beneficial touch should happen to you in Paryushan. If you eat onions, their bad odour remains for a long time and if you take saffron or camphor, its fragrance remains in the hands for a long time. Then if Paryushan’s fragrance does not remain, it is a fault of your spiritual aspiration. What is dharma for you? Is it a thought or a remedy? If you want to listen to only thoughts regarding light - let’s see what He says; you won’t be seen here tomorrow, or do you want a remedy for your blindness of ignorance? If it is only for listening, then you will remain blind and confused only. But if you feel that you need treatment - let me start in these eight days, then it will be useful.

Please make sure - what is dharma for you? Is it thought only, or you want to do some treatment? Otherwise, there will be a lot of confusion and there will be no transformation. All these clashes have come up from this only that there is not even a ray of light in life and confusion is there to a great extent. When all the blind people come together to discuss the principles of light, there will be no transformation. If you work towards your blindness even a bit, Paryushan will be successful. Today the direction for the spiritual practices to be undertaken in Paryushan will be given, where is dharma and what is dharma? This much clarity is required.

Where is dharma? Is it there in the scriptures? Is it there in words or rituals? Is it there in some place? You cannot say no to any of these things. But the Enlightened Ones say that dharma is not in the scriptures, words, rituals or a place, all these things are needed, but dharma is in the Self. Dharma is related to consciousness, it is related to something happening within, it is a feeling coming from within. There is a special transformation, that is called dharma. Don’t think that you are religious by listening to scriptures, words, rituals or going to places; they are helping you, but by doing that, don’t think that you are religious. Dharma is related to your consciousness and not with any activity. None of these activities are negated, still, don’t think that you are religious till there is a transformation within. The kindled light of consciousness is dharma.
Please understand the difference between outer rituals and inner work. The outer rituals in dharma can happen in a group, but dharma is not related to a group, organisation or society, dharma is related to the Self only, the inner transformation has to come in. It is not a social event, it is an extremely personal occurrence, it is a personal event. **It is a flight of the alone to the alone.** There is an inner journey, where there is detachment from the world, detachment from objects, detachment from the body, detachment from thoughts. This detachment has to keep increasing till finally there is complete detachment. It is a flight of the alone to the alone. Mike testing is not singing, singing is not bhakti, but if you are strongly connected, only then is it bhakti. Till that personal event does not occur within, do not think that you are religious.

Let’s remember that outer rituals can happen in a group, but inner work has to be done alone. True spiritual practices have to be done by you and for you. No one can lead you there, you might get a conducive atmosphere to go ahead in satsang, but you have to yearn for liberation, you have to search for your inner truth. If you become a true seeker of liberation, then you are following dharma. The group is inevitable and it is the outer form of dharma. There will be a person, who leads to the group, there will be some rituals, which form a religious sect these religious sects are inevitable. Group-ism is wrong, the group is not wrong. Depending on the eligibility of the society, the leader will lead the group. By the terminologies used, you will know which sect they belong to. There will be an identity of each religious sect, which is inevitable, it is not wrong. But if the transformation is taking place within you because of dharma, then you are right, otherwise, everything is wrong.

The religious sect is not a problem, but the sectarian attitude is wrong. In the beginning, the sect is inevitable, as one does not know what to do, how to go ahead and he needs inspiration too. There is no shortcut for liberation, the main path to liberation is right belief, right knowledge and right conduct. Outer rituals will keep changing, but the path is right belief, right knowledge and right conduct only.

The problem with a sectarian attitude is 1. **We are only right:** Because of this, there will be a condemnation of other people’s rituals, which will lead to enmity and being egoistic. Your growth is your event. Even if 80% of the people pass, you will fail. If you are growing along, everything is perfect. Otherwise, you will work towards the growth of the sect and not your personal growth. Those who break relationships with others and do not connect with the self, there is no dharma in this situation. The one who connects with others and the self, is practising dharma and does not have a sectarian attitude. If you see other people’s transformation and keep working for self-transformation, then you are doing dharma. You might not be going anywhere and still condemning everyone or you can remain stable in yourself, even if you do go out anywhere. Don’t try to wear a mask, just go within and check. That is why such religious festivals are important. Dharma is only one, sects can be millions. Sectarian attitude will come up if there is no spiritual aspiration. To remain in the true consciousness of the soul is dharma. To get the learning of the nature of the soul is dharma. The principles of science are one only, water turns into steam at 100 degrees centigrade because the nature of water is one only, the nature of the soul is one only. Words may be different. Dharma is the reason for moksha. Sectarian attitude is the reason for the bondage and transmigration. The influence of the sect will be seen in rituals, prayers, discourses. If I get connected and experience elevation with this method of devotion, I should get satisfaction, it is fine. You may be religious, but the moment you speak a word, people will know which sect you are from. But if you go towards the soul while doing rituals or serving selflessly, then
differences in sects will become less. I just have to be aware of my breath, witness mode, knower mode, seer mode are not sectarian. Don’t look at the circumference, look at the centre. Everyone becomes the same in the centre. The sectarian attitude will be at the circumference only. Dharma is one only. Going towards the centre is the most important thing. The more you go towards the sun- the soul, you more you will be detached from the clouds of sects. If you want self-realisation, leave your attachments and abhorrence, this true faith is very important.

Dharma can be done by remaining in sects, but the sect is not equal to dharma. Do not get stuck in outer rituals, otherwise even if you have got the true Lord, Guru and Dharma you will miss out.

If there is sect without dharma, it is like a lamp without light. It cannot be called a light. If there is a cage and no bird, what is the use? The sect is a cage, but if there is no bird of dharma, then there is no point. But if there is a bird, the cage will be hung in the house. If there is no soul in the body, we call it a dead body, which starts giving bad odour after a few hours. If there is no dharma in the sect, it will give a bad odour even though good rituals are going on. The Enlightened One will tell you that there is a bad odour of attachment towards faith, a bad odour of insistence, bad odour of people interested in external growth and they are not even working for the internal growth. Dharma is personal growth. You do not go for the family tradition, go for the transformation within. In Shri Atmasiddhi Shastra also it is written, “He believes one who has outward renunciation but no knowledge of soul, as a tr

There is no connection between the inner need and which day you are observing Paryushan. Digambar Jains may follow Paryushan from Shwetambar Jain’s samvatsari, but the day is only a catalyst. The need for transformation should come from within. This Paryushan should become unforgettable and auspicious. Two things are very important. The strong desire for transformation, I don’t want to remain the same any more, I need a little push and direction, I hope I get it in these eight days. 2. You should see the Enlightened One as an invitation and not as a person. If something happens within, you will reach faster towards your goal. Go deeper within, go nearer to the soul. At least be thoughtful regarding your spiritual welfare. Think about the form of the world, the form of the soul, why am I stuck in all these entanglements? Should I keep them or leave them?

Be clear whether dharma is an activity for you or an inner need. Certain types of rituals, activities or transactions cannot be dharma, all these can be done with some temptation or fear or because of traditions or to show off to others. Are you doing it because of the attitude of duty or I need it from within? Dharma has no relationship with society, it has a relation with one’s inner need. Param Krupalu Dev says, “Dharma is extremely concealed.” You can see everyone doing dharma, but that is not actual dharma. Dharma is connected with feeling and transformation. Have you felt the need for this feeling? Oh
God! I should get feelings and thoughts of You only during my devotion. If you do introspection, then you realise that the feeling was missing and you will work towards it on the next day. But if there is no introspection, you will be happy with this activity. Then there will be no benefit and you will doubt dharma, that you are doing dharma for so many years, but there was no benefit. This is the problem of the so-called religious person and not dharma. Do not spoil your dharma because of the so-called religious people.

You might have heard that because of dharma, you get liberation, all the miseries are over, there is no transmigration any more. But you don’t yearn for liberation because you have not felt the misery of this bondage. The moment you experience the misery of bondage, impurities, then you will get the strong feeling to get rid of all these impurities. For the desire of liberation, you need to know the miseries of bondage and the happiness of liberation and then only you can work towards liberation. Bondage cannot be seen, but miseries of bondage can be experienced in the form of mood swings etc., but we cannot see the reason behind it. It is like a garland, where the string cannot be seen, flowers can be seen. In the same way, you can see the miseries, but can’t see the reasons for miseries like ignorance, impurities. That’s why one does not have a strong desire to get rid of them. You keep going to the doctor and do not know what is the problem. If you have a stomach problem, you will start with that only. In the same way, when you go to the Sadguru, just talk to Him about getting rid of attachment and abhorrence in spite of doing bhakti and satsang. Understand the miseries of bondage, then you will have a desire to get freedom.

Introspection is extremely important. Otherwise, if you have just heard it from the scriptures or saints or people, there will be no growth, in spite of getting all the outer means. The recipe book can be read ten times, but you cannot satisfy your hunger. The picture of fire will not make you feel warm. A mother had two sons, who loved food. But they were extremely picky. When the mother served dal, she used to ask them, whether they wanted thin dal or thick dal. One of the sons asked for thin dal and the other one asked for thick dal. Dal can be consumed in two ways. Dharma is also done in two ways. 1. Attend various great festivals, rituals, religious ceremonies, enjoy the changes. Here dharma feels tasty. 2. Introspection, contemplation of dharma, be alone with yourself, talk to the self and silence with the outside world. There is a dialogue with the self, what do you want and how will you achieve it? Don’t expect any miracles. You need the right direction and the right method. If you miss that feeling, Guru bhakti, that bliss, then in spite of having full attendance in satsang, there is no attention. God needs your attention and not attendance. If your feelings and introspection are there, you realise that your purification is missing and then you will ask yourself, what should I do for this? Don’t expect your Guru to give some other religious ceremony if your question is “I don’t get elevated while doing nityakram or I do it mechanically. What should I do?” You are asking, “How should I increase my yearning for liberation?” Have a purpose for your rituals. With the help of a knife, you can cut the lemon, the knife will not feel the sourness of the lemon, as it is lifeless, it has no soul. You are also like that, if you don’t get touched by nityakram, that ritual is lifeless for you. If you don’t have a strong desire for liberation, even though if you come in contact with an Enlightened One like a Tirthankar, even His ajna will be monotonous and mechanical. There is no problem with any of these means, there is a problem with the person.

Why is everything becoming mechanical and monotonous? If I have not revised and contemplated upon my morning satsang, I am not eligible for the next satsang. How can
I get His rajipo? Why is the Enlightened One’s eye not twinkling looking at you? What is the use of doing all these rituals? Have a purpose, things won’t change overnight, you must work towards your eligibility. Ask your Guru what should I do for the experience of purity?

You are in jail, if you don’t feel that it is bondage, then how can you ask how to obtain freedom? If you feel the bondage, then only you will feel the need for liberation. If you don’t feel that worldly matters and impurities make you miserable, your dharma is mechanical, still you don’t feel it is bad, your eligibility has not increased, that also you do not feel that it is bad, even if your mechanical rituals don’t make you miserable, you don’t get your Guru’s rajipo, you don’t feel bad about it at all. Still, you want to keep working without thinking.

A western philosopher said, “For the last thirty years, I didn’t know what is a headache.” She had a headache for thirty years and she had adjusted to it. One fine day, she had no headache and she realised that this is healthy. In the same way, when you are in the company of a saint, listen to His speech, see His state, then you realise for the first time, ‘Oh! Is this life? Is this how I should live? Do all the work without getting into stress. Do all the things without getting the feeling that I have done it. Is this the way I should do selfless service? Oh no! Everything so far is a waste. I was miserable, I was indolent, I was doing things according to self-will, all these things are realised today after seeing the state of the Enlightened One. Otherwise, I would not have had fear, doership, tension, stress, insecurity. If He is showering His grace on you, why are you tense? You are tense because you think that everything has to be done by me and I am not prepared for it. Think that He is doing everything and that is acceptable to me. You can’t do two things at a time, His grace and your tension can’t go hand in hand. This is happening because you are expected to say that it is His grace and you think that I have to do it. Both these things are mixed up and that’s why there are distortions.

Before the company of the Enlightened One, you had increased your wealth, power, etc. If you are getting disturbed with small things, you are at the lowest level, even if you remember everything or are rich or famous. If there is less salt in the chutney and you get disturbed, you have no value. When you see the Enlightened One and put a cross on all your worldly activities and all the rituals that you have done so far, then you can develop the virtues. If you get lustful with the help of a catalyst or even with the thought of lust, if you become lustful, you get desires, what have I done so far? Now change your focus in the company of the Enlightened One. Looking at the birds flying, a baby bird will feel like flying. In the same way, the soul starts experiencing joy when looking at the Enlightened One, He is flying in the sky of formlessness. After that joy, there is a question, ‘Can I also do it?’ Then one starts experimenting with it. Then he attains self-realisation. Till you don’t see a flying bird, you won’t have the strength to fly in spite of having wings. With the help of the association with the saint, one gets the consciousness that he is in bondage.

I am tied up in my impurities, lust, insistences, resolutions and volitions of worldly matters. In any incident, I start my resolutions and volitions and if it gets over, resolutions and volitions become quiet. I am sold off to this world. I don’t have a switch to switch them off. I am dependent on the incidents to end, which are dependent on meritorious and unmeritorious karma. Why am I living in this world? In this Paryushan, let me give birth to myself. To give birth to someone, nine months are enough. To give birth to the self, one needs a strong desire for liberation. Make this life successful.
With the awareness of bondage, one will feel the pain of that bondage, then only there will be a desire for liberation. One who has a desire for liberation, questions dharma, ‘What should I do?’ There is a need for the right means. This is six fundamentals of dharma, the remedy for liberation. In the letter of the six fundamentals, Shrimad Rajchandrajji says, “The soul is there and it is eternal.” Then He speaks about bondage, “It is the doer and enjoyer.” Then He speaks about liberation, “Moksha is there and it has a remedy.” In Shri Atmasiddhi Shastra, the disciple is asking - It seems that we cannot get to the means of liberation; then what purpose is served by knowing about the soul and related matters?

Buddha also said, “There are four noble truths. 1. Dukkha (suffering) is there. 2. Origin, cause of this dukkha is the craving, desire or attachments. 3. Cessation, ending of this dukkha can be attained by eliminating all craving, desire, and attachment. 4. There is a path, Noble Eightfold Path is the means to end this dukkha.”

Param Krupalu Dev said this in the six fundamentals, “Moksha is there and it has a remedy, which I will show you. Keep doing things the way I have shown you and see how your impurities will get destroyed.”

I am in darkness and now that darkness is pricking me and giving me pain. I want to see the light, I am looking out for the sun and I know that the sun is just behind this wall. Prabhu, how should I break this wall? I can’t see the way to go towards the light. Once you know that there is bondage, there is a desire for liberation and with that, the curiosity of how to walk on that path will come up. You should have a desire for all these before coming here. You must feel the misery of bondage, impurities, flaws. It is my ego, my expectation and I have to get rid of it, I can’t blame anyone for it.

What is dharma? Dharma is equal to the remedy for liberation, is equal to a method, is equal to a ritual. Show me the path of moksha, I have a goal. This is the inner preparation, inner need. Otherwise, it is only following the family tradition. If you have the true need for the feeling of dharma and you are doing these activities, then to help you out, Valmikiji will say it through Vasishthaji. Param Krupalu Dev has recommended reading ‘Shri Yogvasishtha Maharamayana.’ His recommendation is an ajna for the devotees.

It is called Yogvasishtha Maharamayana because Shri Rama gets enlightenment from His Guru Vasishthaji at the age of 16 years. The first chapter was Vairagya prakaran, where Shri Rama describes His mental state in front of Vishwamitraji and Vasishthaji that He does not like any worldly matters because they all seem worthless and temporary. He had no trust to invest anywhere in worldly matters. For the inner stability and peace, He asks for enlightenment. King Dashrath felt that Rama was in depression. Vishwamitraji came and said, “It is not depression, He is in dispassion and He is ready for Brahmajnan- self-realisation.”

The next chapter is Mumukshu prakaran. In the first two sargs, Vishwamitraji appreciated Shri Rama and told Him the story of Janak and Shukdeva. Then He handed over Shri Rama’s responsibility to Vasishthaji and Vasishthaji accepted this responsibility. Now He is preparing Shri Rama for self-realisation. In the third sarg, Vasishthaji says, “This world is only the imagination of delusion. This imagination cannot change anything in the ultimate truth. The existence of the whole world does not hinder the ultimate truth.” In the fourth sarg, the explanation is given about the One who is emancipated (Jivanmukta) and the One who is liberated (Videhamukta). Then the importance of efforts is described in 5th, 6th, 7th and 8th sarg. If you do the right effort,
you will attain self-realisation. Your fate and luck are your previous efforts only. There is nothing like fate. If the present effort is strong, then fruits of earlier efforts can be negated. In the 10th and 11th sarg, who is a good listener and who is a good orator are described. In the 12th sarg, the importance of knowledge is described and how to attain this knowledge is described. In this paryushan, 13th, 14th, 15th and 16th sarg will be discussed.