Even if the morning topic is Shri Yogvasishtha Maharamayan and in the evening, it is Patrank -522, but for our work of self-realisation, there will be a continuous line of succession of satsang. The human life is limited and it is successful only with the attainment of self-realisation. To attain self-realisation, you need to leave your comfort zone. To swim, you must have the courage to go in the water after leaving the land. For self-realisation, the way you think, the way you believe and the way you behave, everything will change. You should find a comfort zone outside the comfort zone. Outside the comfort zone is challenging. If you already like the in-laws’ place, leaving parents’ place for a girl is not that difficult. One needs to increase the faith and belief to go out from his comfort zone.

The mind’s energy of purity, the energy of grasping should be increased day by day. If you like it, you can see success. A man had an Alsatian dog, he asked a child to carry his big alsatian dog. The child could not carry it at first. But the child can carry it if he has been carrying this Alsatian dog since it was a puppy. The dog will keep growing and you will keep increasing your energy to carry it. Both will go parallel and then suddenly you won’t feel it is heavy. The course is simple only. Once you are in the company of the Enlightened One, self-realisation is easy, you can experience it. The full process needs to be completed. The process is Shravan- listening, Manan- repetition/contemplation and Nididhyasan- experiment and experience it day and night. Can you walk with one leg? You have to drag yourself. But if you have two legs, you can run. You are listening to the satsang, you want fast transformation, but for that, you need not only do shravan but also you need to do manan and nididhyasan. If you complete the whole process, your transformation will be very easy. You have to complete the whole process to get the result. Indian doctors say that you have to complete the whole course of antibiotics. If you do shravan, manan and nididhyasan, then only the whole process can be completed to attain self-realisation.

If you think that you can make satsang secondary and do something else, all your means will be fruitless. Association of the Enlightened One is extremely important, then satsang with Him will be the most important. You take very less time to eat during Paryushan. Then you digest that food for three-four hours. The ratio of this digestion is 1:16. Without digestion of satsang, everything will go out like faeces. One needs to keep repeating the whole thing time and again. Don’t keep asking for new things. One who is interested in the self gives time for digestion. The course starts with shravan. Shravan means listening to the discourse of enlightenment from the Enlightened One. If you read the scriptures alone, it is because of your lower meritorious karma, as there is no association of the Enlightened One in life. In Patrank- 200, Shrimad Rahchandraiji has clearly said, “The ajna given in scriptures is indirect and helps the soul to gain eligibility. But for the path of liberation, the direct ajna of the Enlightened One is important.” Here liberation means self-realisation, getting rid of false beliefs. If you have got instincts from the parents for doing dharma, they were also ignorant, if you heard them and made the ajna of the Enlightened One secondary, you have made a mistake. One is making a mistake in inner work. If you have less meritorious karma, you may not get the
association of the Enlightened One. In the absence of the Enlightened One, take ajna of the Enlightened One to read the scriptures. When you are reading them, you are getting purified. After chanting the mantra, you might get into wrong inclinations and directions, but if you are doing swadhyay- studying the scriptures, the understanding that has gone within will keep purifying you. What is right and what is wrong will be reminded to you for a long time. So shravan and reading are very important to get guidance to get rid of the impurities. Do you want intellectual development or spiritual development? If you want to attain self-realisation, you must study spiritual scriptures.

Spiritual knowledge is in two ways. 1. Knowledge from the discourse regarding dispassion, devotion etc.,- Updeshbodh. 2. Knowledge regarding the principles- Siddhantbodh. Knowledge from the discourse regarding dispassion etc., is the ethical part of spirituality and knowledge regarding the principles is the metaphysical part of spirituality. The ethical part includes dispassion, subsidence, devotion and a strong desire for liberation. The metaphysical part includes the six fundamentals of the soul etc. It also includes philosophy of the form of the soul, world etc. But without internalising updeshbodh, there will be no success in the siddhantbodh. So be careful in the selection of the scripture. Updeshbodh creates positive emotions of bhakti, renunciation and dispassion in you, siddhantbodh stabilises you in the self. Without dispassion and subsidence, the truth is not understood, the mind remains restless only, sometimes siddhantbodh may become harmful. Swadhyay entails very less physical, mental or intellectual trouble and there are a lot of benefits. Your doubts are destroyed. It purifies and elevates your feelings, thoughts and attitudes. There will be no violations of vows. It makes delusion milder, it decreases the volitions and inclinations are focused towards the self. So swadhyay comes under shravan.

After shravan, then comes manan. Manan means repeating it. In Jain darshan, there are five types of swadhyay.
1. Vachna-Reading
2. Pruchhna-Asking doubts
3. Paravartana-Take a recap, discussion
4. Dharmakatha-Listening to religious tales.
5. Bhavana-anupreksha-Contemplation.

If these five types of swadhyay are done, then delusion can be destroyed. If you touch someone with a finger, he won’t get affected, but if you punch him with the fist, he will be affected. With shravan, delusion cannot be destroyed, it is like a finger touch. But if you touch your delusion with all five things, delusion will be destroyed. If you want transformation, you won’t get benefited only with shravan.

Let’s learn from monkeys. A small monkey can’t eat too much at a time, so it collects the nuts in its throat. Then it eats the whole thing peacefully. In the same way, in the association of the Enlightened One, do as much of shravan as possible. That’s what Pujyashri Ambalalbhai and others had done. The eligible souls were given discourse by Prabhu for the whole night. If the mind was pierced and penetration happened, within five minutes, discourse got over. Otherwise, He kept telling them again and again for the whole night. In the direct association of the Enlightened One, there is nothing like homework. Everything has to be done then and there in His presence. The Enlightened One is very demanding, purify your attitudes and feelings right away. There is only classwork and no homework given. Manan is repeating it again and again. If you repeat
something, what happens the first time and what happens the second time are different.  
In the first time swadhyay,  
1. What you did not know is understood, so the mind becomes happy, as something clicks within you.  
2. There is a lot of respect, devotion for the One who explained it.  
3. The Enlightened One is felt to be great, who was already great.  
When swadhyay is done for the second time, it becomes manan. In that,  
1. Whatever you have heard becomes proficient.  
2. Its influence is on the mind.  
3. The instincts get changed.  

In the first time, when you listen, you just understand it. In the second time, when you repeat, instincts are changed. For the destruction of delusion, the second time revision is important. Prabhu also said in Vyakhyansaar. “Shravan is like a breeze of the wind, it makes you feel better. Manan helps you change instincts.”

Take a small lit lamp and say that I can put my hand in and still won’t get burnt. Just pass your finger fast through the fire, you won’t get burnt. If you keep your finger for a long time, you will get burnt. In the same way, when you listen to the Enlightened One once, you do not get influenced much. If you repeat it, then there is more influence. If you remain in the influence of satsang, then in worldly activities also, you will remain in the effect of satsang. To quieten delusion, manan is a must. If you ask for new satsang before understanding and digesting the old ones, there will be indigestion.

In nididhyasan, whatever you heard in shravan, whatever you repeated and you became proficient in through manan, in nididhyasan, you have to experience it. In nididhyasan,  
1. You reflect on it.  
2. You remain aware of it  
3. Apply it at the time of fruition  
4. Gholan- the teaching is deeply understood  
5. Slowly have a connection with the soul. You either remember the soul or the knowledge given by the Enlightened One.  
These five things come under nididhyasan.

This is the full course of shravan, manan and nididhyasan.

Who thinks that I am intelligent? You may think that you are intelligent, but if you don’t destroy your delusion, then all your intelligence is of no use. If you have a lot of intellect, you will understand things fast. The other people may not understand it. They remember it fast. This means you are good at shravan and manan. But for nididhyasan, you need virtues and not the intellect. For awareness, you don’t need intellect. Intelligent people get stuck in nididhyasan. The one with purity will only reach to nididhyasan level.

Study of Vedanata needs qualification. But when Vedanta is taught by the Guru, the only qualification is nididhyasan, where the certificate of intellect is not needed. If you have manifested the virtues, you have to get purified for nididhyasan. It has to come from within and it has to hold you within. Complete manifestation is needed. If you want to preserve your virtue of sham - upsham- subsidence, when you might become impulsive, reactive, become aware of it. If you remain aware, then these virtues will increase. To increase the virtues, one needs to check the flaws. This is the order shown by Prabhu. One has to do self-introspection. If someone tells you, you will give justifications. But
when you do introspection, you will realise your mistakes. At thought level, things are indirect. But when it is at the experiential level, the things are direct, can be seen. The soul is filled with happiness is a thought. But do I experience that happiness? You have to do the experiential study to go from thoughts to experience. You are listening, you are not experimenting in day to day life. Make a mantra for a day, make a goal for a day. Don’t say that I have no time, if you don’t complete the course, you can’t get self-realisation. For awareness, experimenting is important. When that is done, then sensual pleasures are no more attractive, even if the object is there in front of us, activities are going on, but there is no sensual pleasure felt within. At the time of fruition of karma, there should be no interest. In every situation, at the time of fruition, no poison of interest should be taken. One needs strong yearning for liberation and with shravan, manan and nididhyasan, self-realisation should be done.

In the Mumukshu Prakaran, sarg 13, 14, 15 and 16 will be done. This is the pathway for liberation, it has four sentinels. In sarg 13, there are 84 shloks, in which 50 are general and 34 are specific. 13th sarg is about sham-calmness of the mind. The 14th sarg is about vichar - thoughts. It has 54 shloks. The 15th sarg is about Santosh-satisfaction. It has 20 shloks. The 16th sarg is about Satsang, which has 35 shloks.

Sarg 13: “Detachment etc. virtues and description of tranquillity
In the thirteenth sarg, the fruit of emancipation is detachment etc. virtues and main tranquillity will be described.
Shri Vasishthaji said, "Intelligent men who have seen the spirit fix their sight upon it and wander about in the world as persons of great and elevated souls. They do not grieve, nor do they wish or ask for anything of good or evil in this world. They do their work with detachment. Those who rely on themselves remain quiet, unaffected by good or evil and acting their parts with a calm serenity. They take no concern for what is harmful or delectable to them. They are alike indifferent to coming or not coming, going or not going, doing or not doing, and speaking or not speaking. After having come to know their God as the author of all good, whatever acts or sights may appear pleasant or disgusting to others cease to affect them in any way. The mind having rid its desires feels a sweet composure associated with bliss that is like moonlight descending from the heavenly orb all about. By being unmindful of worldly affairs and regardless of all its excitements, the soul is filled with a joy resembling the ambrosial waters in the moon. He who ceases to act his magical parts (in this playground of the earth) and despists from following his inclinations and childish pranks, shines forth in his spiritual light. Such are the powers gained from spiritual knowledge and by no other means whatever."

To attain the state of the Enlightened One, self-realisation is a must. In the next section, to attain self-realisation, one needs shravan, manan and nididhyasan – this is being discussed. In that too, for shravan, one also needs reading of the scriptures. Here the glory of the scripture is sung. In the third part, the mind of the spiritual aspirant or the eligible soul and mind of the householder or the not eligible soul are discussed. In the fourth part, it is said that the process starts with thinking about the soul and will lead you towards the self-realisation.

In the first part, Vasishthaji says, Oh Rama! Those who have taken the support of the soul, they feel that they have got a kingdom. They may not have many worldly things, but still, they have the power as if they are big kings. They have happiness coming from
within, there is no dependency outside. Their thoughts are positive and meditation is constantly going on.

The one who is going for the first time in a flight keeps looking out - what is happening. The one who travels a lot sleeps immediately, he has no desires or fear. The Enlightened One has no fear, desires etc. Those who rely on themselves remain quiet, unaffected by good or evil and acting their parts with a calm serenity. They have no concern for what is harmful or delectable to them. They are alike indifferent to coming or not coming, going or not going, doing or not doing, and speaking or not speaking. He has nothing but lives like a king. Karma is done, but there is no doer present. At the time of fruition of karma, there is a knower, a seer, a witness present. There is no doer or enjoyer. He eats, still does not eat, walks but does not walk.

When Buddha's story was told, His disciples used to say, Buddha was a great consciousness, He never ate, drank, walked and remained stable. Then while reading the story of Buddha, they said, He went to this place and that place, ate this and that etc. A person listening to it got confused. At that time, it was explained that one was a journey of karma and the other one was the journey of the soul. At the time of fruition of karma, He had to reach there, but His mind remained stable in all situations. If you see the Enlightened One doing karma, it is like a mirage, it is like seeing a snake in the rope and it is like a dream, where characters are moving. His activities are like a burnt rope, which cannot be used for tying things.

The Enlightened One has no desires and no activities. He is doing activities because of past karma. Actions are not prompted by desires. His mind does not run after karma, as there are no desires. If you want to remain in such stability, you need self-realisation. To stop the fan, just switch it off. You just remain stable in the soul. With your impure intellect, do not measure the Enlightened One. In a good attitude, you will think that the Enlightened One is doing everything right and good and if your expectations are not met or ego is hurt, you start judging Him. Your instincts are like a frog, which keeps on jumping. The way, Vasishthaji explained, you have to follow that.

“Therefore should a man should employ his reasoning powers during life to try to seek and know and adore the Supreme Soul. It is the agreement of one's belief with the teachings of the scriptures and his instructor, joined with his constant meditation, that can give him a full view of the Supreme Spirit. The fool slighting the scriptures and their instructions and disregarding the counsel of great men is exposed to difficulties and dangers from which he can have no release. There is no disease or poison, no trouble or affliction so painful to one in this earth as the ignorance one breeds in himself. Those whose intellects are purified a little will find this work to be of greater effect to dispel their ignorance than any other scripture. Everyone who is a friend to good sayings and good sense should diligently attend to this scripture with its beautiful examples, pleasing lessons and lack of inconsistencies. Lack of dignity, inextricable difficulties, and baseness and degeneracy are all the offspring of ignorance, just like thorns are the offshoots of the prickly agave plant. It is far better, Oh Rama, to rove about begging with a pot in hand to the homes of vile chandalas than to lead a life deadened by ignorance. Rather dwell in dark dismal cells, within dry dreary wells, in the hollows of trees, or remain like solitary blind worms than labour under the miseries of ignorance. A man receiving the light leading to his liberation will never fall into the darkness of error or gloom of death. As long as the clear light of
reason does not shine upon the mind like the sun, so long will the chilly frost of poverty continue to contract the lotus of humanity.”

One needs shraavanan, manan and nididhyasan for self-realisation. If the Enlightened One said, “There is no happiness outside,” then how can you feel that there is happiness outside? How can this be different? Where is the perception of the Enlightened One and where am I? What is the intention behind His words? This way, shraavanan needs to be done with a great awareness. By keeping your own experience in mind, listen to it, repeat it and then constant gholan is important. Reflections, awareness and connection with the soul should be done in nididhyasan.

The main reason for misery is the ignorance of oneness in the body and mind of the person. Absence of things is not the reason for misery. This gives inspiration for self-realisation. “Je swaroop samajya vina, paamyo dukh anant.” It means in the absence of understanding the true nature of the soul, I experienced endless suffering. Self-realisation is a must to know that there is no happiness in outside things. You have to get rid of ignorance. For this, there is no other scripture like ‘Shri Yogvasishtha Maharamayana’. The scripture will be liked by your senses and intellect both. In shraavanan, only ears are used, but in manan, one needs mind. If you use only ears, there won’t be a change in your attitude. There is no misery like ignorance. Because of ignorance, there are miseries, difficulties and lower gatis are attained.

Now, who is eligible and who is not eligible is discussed.

“O Rama, to imitate those who are liberated in their lifetime, who are free to roam about like the Gods Hari, Hara and others, and like the holy sages among Brahmins. Here on the earth, our miseries are as endless as atoms, and our happiness is as small as a drop of water on a piece of straw. Therefore do not fix your sight upon that little happiness which is beset by misery. Let an intelligent man diligently apply himself to attain that state of endless happiness which is free from pain and constitutes his highest completion. They are reckoned the best of men and deserving of completion whose minds are free from the fever (of worldly cares) and attached to the transcendental state. Those base minded mortals who are satisfied with their enjoyments, eating and drinking, and the pleasures of their worldly possessions, are reckoned as stark blind frogs. Those attached to the company of imposters and wicked men, or addicted to the practice of evil deeds, who are enemies in the guise of friendship, or those given up to gluttony, all such foolish men of mistaken and stupid minds fall into the hardest of hardships, to the misery of miseries, to the horror of horrors, and the hell of hells. Happiness and misery destroy and succeed each other by turns. They are as fleeting as flashes of lightning. Hence it is impossible to be happy forever. Those great souls who are indifferent and well judging like yourself are known as the most honourable of men, worthy of both temporal enjoyments and spiritual emancipation. By reliance upon right reasoning joined with a habit of remaining dispassionate, men can overcome the dark and dangerous torrents of this world. No man of reason who well knows how the illusions of the world derange understanding should allow himself to sleep amid these illusions. Whoever remains neglectful in his worldliness is like a man negligently sleeping on a grassy bed when his house is on fire. A state reached without return, attained so there is no more cause for sorrow, undoubtedly is attainable only by divine knowledge, and that is a certain truth. Even if such a future state did not exist,
there would be no harm to believe in it. But if such a state exists, belief in it will save you from the ocean of this world. Whenever a man is inclined to think on the means of his salvation, he is sure to soon be entitled to his liberation. The non-decaying, unerring and fearless state of tranquillity is nowhere to be had in the three worlds without union with the Supreme.”

Guru starts His discourse with blessings, He says that you are eligible, you will get rid of this transmigration. There are infinite miseries in the world and happiness is like a small grass, which might change within no time. It is like lightning; it may disappear at any time. This happiness is not there, it is temporary and is illusionary. Those who are busy in worldly pleasures, they are like a blind frog in the dark well. The blind frog might feel the atmosphere, so he is put in the dark well. It can’t come out, can’t see outside. True happiness is in the self only.

Shri Rama has become detached, dispassionate and wants only self-realisation. The one who wants to have pleasures of the world, he is a fool. He has no more intellect left. **Insecurity is created by the mind and not your karma. It is an emotion and not a situation.** If you create positivity in troubles, there is no insecurity. Shri Rama is ready for self-realisation. Now Shri Rama should not have any indolence, as He is eligible. For that Vasishtthaji is appreciating Him. Those great souls who are indifferent and well judging like yourself are known as the most honourable of men, worthy of both temporal enjoyments and spiritual emancipation. To get rid of your ego, you can’t get benefited by remaining hungry. You are not taking right means, your ego hinders you, your eligibility is low, so you don’t think about taking right means. First, identify the problem, then take the treatment. Catch hold of your flaws and then turn your spiritual aspiration in that direction. Don’t become impulsive. If you leave self-will, you will realise what is right and what is wrong. You have to be thoughtful for what I need to do first. Oh, Rama! You will now swim the worldly transmigration and will never come back to the world. Knowledge of Self gets manifested with the emergence of right thinking and getting rid of the delusion with the knowledge, one attains liberation. You will attain liberation for sure, as the day, you started thinking about liberation, you became an eligible partner for liberation.

“Having gained that best of gains, no one is liable to the pain from which no wealth, friend or relation can save. Neither the actions of one's hands and feet in his offerings and pilgrimage to distant lands, nor the bodily pains of asceticism, nor his refuge in a holy place can serve his salvation. It is only employing one's best exertions and the fixing of his mind to one object, and also by the subjection of his desires, that one may arrive at the ultimate state of bliss. So it is that employing discrimination, reasoning and ultimate ascertainment of truth, a man may avoid the snares of misery and attain his best state. One sitting at ease and meditating within himself attains the blissful state free from sorrow and future birth. All holy men are known to be beyond the bounds of frail pleasures. They reckon their best serenity to be their ultimate bliss. They have given up all thoughts of humanity and heaven, which are as devoid of true joy as a mirage is void of water. Therefore should one think of subduing his mind and resort to peace and contentment as the means? These joined with an unbounded composure produce true happiness. It is not to be had by sitting or going up and down, or by wandering, or by prostrating (before the altar). It is not to be acquired by rakshasa demons, deities or ignorant men. That ultimate joy is born of and obtainable from the peace of mind. It is fruit from the blossom of peace of
the high tree of reason. Those engaged in worldliness without mixing in it are like the all-illumining sun and are known as the best of men. The mind at peace and rest, clear and free from errors, and without any attempt or desire neither forsake nor wishes for the world.”

In the effort of self-realisation, your good relations outside, bonding force etc. will not be counted. Do not become indolent now. For self-realisation, one does not need hands and legs, one needs the right thoughts. There is no need of going for pilgrimage. There is no need to remain hungry. None of the activities are negated, but they all are only the preparation for self-realisation, don’t get stuck in them. If all these things at the end do not result in the experience of the soul, if one does not remain in a witness mode (Nirvikalpa), there will be no self-realisation. So bhakti and karma are for the knowledge and knowledge is the reason for moksha. Karma will lead you to dispassion, bhakti will give you some more interest. If you want to learn yoga of knowledge consisting of hearing, pondering over and contemplation (Jnanyog) and yoga in which devotion is the predominant factor or means (Bhaktiyog), read Shri Atmasiddhi Shastra. Everything is included in it. You just have to follow the Enlightened One, He should be pleased. If you go into the worldly associations, you become one with that and when you come for satsang, you want to attain self-realisation, this has to be stopped. The one who realises that the world is false and soul is the truth, He who has come with that discretion, He will realise that I am not the body, mind, intellect, five senses, etc. The more you think that way, with the simplicity and naturally, your mind will remain in the soul only. All the happiness of heaven and the earth that you think are happiness, they are actually like a mirage, it has no water. There is infinite happiness in the soul and there is no happiness at all in worldly matters.

The ultimate joy is giving birth to the self and it is obtainable from the peace of mind. It is a fruit that blossomed from the peace of the tree of reason. Those engaged in worldliness without mixing in it are like the all-illumining sun and are known as the best of men. The mind at peace and rest, clear and free from errors, and without any attempt or desire neither forsakes nor wishes for the world. The Enlightened One does not want to have anything or leave anything. Having shows your attachment and leaving shows your abhorrence. The one that you like, you want to have it and there is an attachment for it. If you don’t like something, there is abhorrence. The Enlightened One is above attachments and abhorrence.