Shri Yogvasishtha Maharamayana Shibir 7 Summary  
Pravachan 3 (28.8.2019 Morning)

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 third day of Paryushan and whether dharma is the inner need of the person or is it a family tradition was discussed on the first day. What is dharma and where is it? What is sect and why is it important? How does inner work start? Once the person understands that he is in the bondage, he wants to get liberated. In the 13th sarg, the whole course of self-realisation was understood, shravan, manan, nididhyasan were understood. Then
1. You reflect on it.
2. You remain aware of it
3. Apply it at the time of fruition of karma
4. Gholan - it is deeply understood
5. Slowly have a connection with the soul. You either remember the soul or the teaching given by the Enlightened One. These five things come under nididhyasan.

Vasishthaji showed a very good way of self-realisation. He said that this discussion of today will be extremely useful for the future. He also discussed the minds of eligible and non-eligible souls. In the 13th sarg, in the 50th shlok, Vasishthaji says that O Rama! I will tell you about four sentinels of liberation. Moksha is a palace and it has four gateways. On all these gateways, there are gatekeepers or sentinels. Without the consent of these gatekeepers, without their permission, without pleasing them, you cannot enter moksha. What is taking the permission of gatekeeper? These gatekeepers are four virtues, till you cultivate them, you cannot experience the bliss of self-realisation or moksha. These four sentinels are as followed.

1. Sham- peace, tranquillity
2. Vichar- Atma vichar- Thoughts, contemplation about the soul, intent of the self, self-enquiry
3. Santosh- Satisfaction, contentment of material possessions and achievements
4. Satsang- Association with the Enlightened One or wise.

Shrimad Rajchandraji has said in Patrank - 513.
“… You or any other spiritual aspirant has to know the true nature of the self, that is the duty; and to know them, the means are tranquillity of mind (sham), satisfaction (santosh), contemplation(vichar) and association of the Enlightened One (satsang)…”

Sham, vichar, santosh and satsang are not put in the order of their manifestation. First of all, there will be satsang, then there will be sham, then santosh and finally, vichar will come up. If you do satsang, then only you will realise to keep tranquillity, then when there are no desires, there is satisfaction, with that, there is atmaavichaar, self-enquiry starts arising.

Sham: Sham is calmness of mind, quietude, pure, peaceful. The mind quiet.
Vichar: Self-enquiry starting from the world. All these things are possessions, should I keep it or leave it? What is the form of the world? Are they mine or not?
Why do I keep thinking about them? Who am I? Where did I come from? What is my real form? What is expected of me?

Santosh: Contentment of material things and achievements.

Satsang: Association with the Enlightened One or wise. The one who has attained self-realisation or the one who has gone ahead in that path, his association is called satsang.

There are 34 shloks on the virtue of sham. There will be understanding and inspiration given in these four days. The first gate is sham, in the language of Jainism, it is called upsham - subsidence. Sham means calmness of mind, non-impulsive responses. When you respond to the situation in an impulsive manner, it is called reaction. To be non-impulsive, non-reactive, is sham. There will be situations, you should remain non-reactive. If something is done according to your wish, you may or may not manifest it, but you become reactive within. If something is not done according to your wish, you will react. Ability to stay calm is sham. Learning to ignore, learning to say less and less of sorry is sham. Michchhami Dukkadam means Mithya- false, it should be erased, ami- mine and dukkadam- all my wrong deeds. A whole day, if you have to say sorry, it is good and it is bad too. You accepted your mistake and said sorry is good. But you keep making mistakes, it is wrong, it is shown that you are stupid. From your life, there should be mistakes erased. Sense of enough-ness and sense of gratitude are very important. There should be no other thoughts.

If one wants to start an inner journey, then these four virtues are important. Vasishthhaaji has said that follow these four virtues, if you can’t do all four, do three. If three can’t be done, do two. If two can’t be done, even if you follow one, all other virtues will follow. If you want to sleep on a bed, if you drag one leg of the bed, all the four will follow. But satsang is the most important leg, as it is easy and effective. In all the means, satsang is very powerful. All the Enlightened Ones say that these four things are very important.

The virtue of sham is the most precious wealth and you have valued it the least. To change something, you want to get into a fit of emotion - impulsiveness, you are ready to sell it cheap at the slightest provocation. One unfulfilled desire, one word of insult, slightest headache makes your mind irritated. Your ability of tranquillity is so low that even a small thing provokes you, you get irritated and you react. When the mind remains calm under the greatest provocations, then you can claim that you have got the virtue of sham. If someone asks you to keep quiet, your ego gets hurt, you will take millions of births to get samyag darshan. If nails are put in your ears, still you don’t get affected, you will get moksha at the end of this birth only.

Spiritual knowledge is shown in two ways. 1. Knowledge from the discourse- about dispassion, bhakti etc - Updeshbodh. 2. Knowledge about the principles - Siddhantbodh. Knowledge regarding dispassion etc is the ethical part of spirituality and knowledge about 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 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. If you get more dispassion and subsidence, then you can get a higher inner state.
In Shri Atmasiddhi Shastra, four things are shown as the eligibility of the one who wants to attain self-realisation. “Kashayni upshantata, matri moksh abhilasha, bhave khed pranidaya, tya atmarth nivasa.” It means The state of truth-seeking arises when defiling instincts are calmed down, liberation remains the only aspiration, there prevails disaffection for the life cycle, and there is compassion for all living beings. Kashayni upshantata and pranidaya are for subsidence. Matra moksha abhilash and bhave khed are for dispassion, detachment. If you study ‘Shri Atmasiddhi Shastra’, it is a complete scripture. You don’t need any other scriptures.

Today we are going to talk about subsidence - upsham. We all have a pressure of passions. Blood pressure can be treated with a tablet. But the pressure of passions can be treated by the Enlightened One’s beautiful words. Subsidence of passions - your force, your vigour, your passions, your impulsive reactions is tranquillity. The whole world cannot make you get angry because the ability to stay calm has increased to a great extent.

How can passions quieten down? There are two things helpful in this. 1. Thoughts of principles of karma, with that, the other person is only instrumental. 2. Looking at the self-flaws, mistakes of the self. In short, the world seems innocent, then the passions quieten down. If I get the fruits that are not favourable, it is the mistake of my past. If I have the wrong attitude, it is my present mistake. If someone insults or harms me, I have to think in this way. If I think about the principles of karma, I have to think that I had sown the seed, so I got this fruit. The other person was only instrumental. I am the torturer and I am the tortured. The Enlightened One will not let you have many passions, as He will catch you logically, red-handed, with devotion and emotionally, you will have to do the right thing. The Enlightened One is like a tiger’s jaws, you can’t get rid of Him. In every situation, when you are miserable, there will be outside associations, you have to decide whether they are a catalyst or they are doers. If you think he is a catalyst, that is your right knowledge. The first remedy is knowledge of principles of karma comes at the right time, not at the time of forgiveness festival. The second one is one looks at his own flaws, mistakes. Whatever I have given cause in the last births, this is the effect. The householder is worried about the effect, but the aspirant is worried about he should not create a new cause. The battery of karma is getting discharged, I should not charge it with a new cause. Otherwise, transmigration will continue. The Enlightened One says, “Unless and until you see 500 mistakes a day, you are not near liberation.”

The moment you see the self-mistake, shoot it immediately with acknowledgement of mistakes and forgiveness. If tea gets spilt, we clean it immediately. In the same way, if you understand the principles of karma, if you are the disciple of the Dispassionate One, then you have to think that whatever happens is right, it is justice only. The householder will think that it is an injustice for me. Go on the spiritual logic that I will get what I have sown. If my building is burnt by someone, I will get angry. The worldly logic is an injustice. Spiritual logic is I must have burnt their houses before. If it got burnt by itself, you would have accepted it quietly. No one can save your house if it is there in your karma if you have done it before. If your accounts are clear, the aspirant will be happy. Everything happening to me is justice. This intellect keeps jumping that why did he do it? I must give him an explanation. The aspirant will not do such things. He will keep quiet, he will say that my accounts are getting cleared. The world will call you crazy. The aspirant should say that my intellect is gone, only pure knowledge is remaining.
There are two types of logic. 1. The logic with which resolutions and volitions increase. 2. The logic with which resolutions and volitions decrease. What do you want? You only decide. If you use spiritual logic, your intellect will become non-argumentative, there will be no options, I want to go into glad acceptance. This way the trap of passions will be over. As a seeker, one has to understand because of whom, this happened? If there was a theft, spiritual logic is the one who suffered, it is his mistake only. His punishment was pending, it was cleared now. Your knowledge has to be present at the right time. You have forgotten what you have done before, so you blame others. Start looking at the self-mistakes, you will not blame anyone. Others will become innocent automatically. With these things, no passions will be able to grow.

If there is a flower vase on the table, your helper broke it while cleaning. You might react in a way that you have eyes or buttons? If the same vase is broken by you, you will react that it can happen, it should have been kept up. Your judgement is fixed, you are always innocent. Now change your thought process, you are at fault and others are innocent. I treat all with good intent, still, people treat me badly, spiritual logic is it is my mistake only. There was a thorn on the road, you got hurt. Thousands of people passed by, but no one got hurt, your past karma has hurt you today. Everything is fine, let's not make new mistakes. Ask for forgiveness immediately when a mistake is made. If you write a letter and have not put it in the post box, you can make changes. After death, things cannot be changed, ask for forgiveness wholeheartedly. Every day you should get liberated little by little.

“Hear me tell you about the orders of the guards of equanimity, inquiry, contentment, and good company at the gate of salvation. If you know these orders, you are allowed to enter. Only equanimity can cool this dryness like the moistening beams of the moon. It is peacefulness that leads to all good and is reckoned the best state of being. Quiet is a joy. It is peace and prevents error. The man who lives content with his quiet and a calm clarity of his soul, with a mind filled with detachment, makes friends of his enemies. Those whose minds are adorned with the moonlight of peacefulness feel within a flux of beams of purity rising in them like the whitish waves of the Milky Ocean. Those holy men who have the lotus-like flower of peacefulness growing in the lotus-shaped receptacle of their hearts are said to have a secondary heart like the two hearts of the God Hari holding Brahma in one of them. They whose untainted faces shine like the moon with the lustre of peacefulness are to be honoured as the luminaries of their families. Others, seeing the charming beauty of their appearance, honour them as ravishers of the senses. Whatever is beautiful in the three worlds, and whatever may be imperial prosperity and grandeur, nothing in them can afford happiness equal to that of peacefulness. Whatever the misery, anxiety or intolerable difficulty, they are all lost in a tranquil mind, like darkness in the sun. The mind of no living being is so delighted with moonbeams as that of the peaceful man from his heartfelt joy. The virtuous man who is calm and quiet and friendly to all living beings feels the benign influence of the highest truths appearing of themselves in his mind. Just like all children, whether good or bad, have a strict faith in their mother, so all beings here rely upon a man of even disposition. A refreshing drink of ambrosia or the kind embrace of prosperity cannot give such gratification to the soul as one’s inner satisfaction of the mind.”

Three things happen when there is a virtue of sham or tranquillity. 1. His enemies become his friends. He can remain peaceful in all situations. He is filled with love,
forgiveness and kindness. He does not move a bit, there are no waves among infinite incidents. If someone went with anger towards Prabhu, he became quiet looking at Him.

2. He does not get excited or agitated. 3. He is free from anger, lust.

Those holy men who have the lotus-like flower of peacefulness growing in the lotus-shaped receptacle of their hearts are said to have a secondary heart like the two hearts of the Lord, Hari holding Brahma in one of them. The One who has got subsidence in His lotus heart, that One is worthy of salutations.

Whatever is beautiful in the three worlds, and whatever may be imperial prosperity and grandeur, nothing in them can afford happiness equal to that of peacefulness.

The way every animal has trust on its mother, the one who has the virtue of tranquillity, He is not manipulative, He thinks about my welfare only. You feel like trusting Him. You want to surrender your life to Him. A refreshing drink of ambrosia or the kind embrace of prosperity cannot give such gratification to the soul as one’s inner satisfaction of the mind.

“He is called the meek who neither feels pleasure nor pain at the sight, touch, sound or taste of anything good or bad. He who is indifferent to all objects and neither leaves nor longs for anything, but keeps his senses and appetites under control, is called a saint. Whoever knows all things, both internally and externally, with a clear understanding, and who attends and looks to his concerns, is truly said to be a saint. He whose mind remains as calm as moonbeams at the approach of either feast or violence, and even at the moment of death, is said to be a saint. Who, though present, neither rejoices nor murmurs at anything but remains as if he were absent from it, and conducts himself as quietly as if he were
fast asleep, such a person is called a saint. He whose complaisant look casts a graceful nectar-like radiance on all around him is said to be a saint. Who feels a cool calmness within himself and is not disturbed or immersed in any state of life, and who though a layman is not worldly-minded, such a man is termed a saint. He who does not take the difficulties of life to his mind, however long or great they may be, or who does not think his body to be himself, is known to be a saint. The man of the world who has a mind clear as the sky and is not tainted by worldliness is said to be a saint. The quiet man with the tranquillity of mind shines forth among sages and ascetics, among priests and princes, and among the mighty and learned. Great and meritorious men whose minds are attached to peacefulness feel a rest arising in their souls like cooling moonbeams. Peacefulness is the greatest of all the many virtues and the best decoration of courage. It shines resplendent among all dangers and difficulties. Oh Rama, seek your perfection in the way in which high-minded men have sought and attained their perfect states, by holding fast onto peacefulness as an imperishable virtue, preserved by the respectable, and never to be lost or stolen.”

The one who is meek, peaceful, it is important to see how he is getting affected by people, things and situation. The one who has a virtue of tranquillity, he has equanimity towards everyone. He has oneness with all the souls. The one who has this virtue, he remains peaceful in festivals, wars, or at the time of death. He is peaceful in panic and problems. He is sleeping mentally during physical activities. We can see Prabhu as an example.

The person with the virtue of tranquillity has no desires. If he gets something out of his fate, he accepts it. If that is gone, he does not get affected. In the initial stages, Prabhu used to go in quietude, used to go to the forests of Ralaj, Idar etc. In Samvat 1950-1951, He said that whether it is a forest or a house, both are alike to me. The one who is not even bothered about the act of leaving, he has the supreme peaceful state. The thing that does not touch him, what is there to associate with it or leaving it? If you leave it and have an ego, it is wrong. The one that is different from you, will remain different only, it will be left at some point in time for sure. You are a pure soul, food was never yours, so if you fasted today, it is bogus. The food has never touched you. The Enlightened One remains detached like the sky, because of karma, He has to do certain social transactions, but He remains peaceful and detached.

The person with tranquillity has His knowledge present at the time of miseries and afflictions, O Raghunandan! This virtue of sham cannot be stolen. You spend as much as you want, but it will never be reduced, no one can steal it. It is manufactured from within, so it has come from substantial thinking. If you want the liberation, you have to develop and take the support of the virtue of sham. Or seek your perfection in the way in which high-minded men have sought and attained their perfect states, by holding fast onto peacefulness as an imperishable virtue, preserved by the respectable, and never to be lost or stolen.