Shri Yogvasishtha Maharamayana Shibir 7 Summary
Pravachan 4 (29.8.2019 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.

Shri Valmikiji has written Shri Yogvasishtha Maharamayana. In that, we are doing Mumukshu Prakaran. During Paryushan, we are talking about four sentinels of liberation.

Yesterday we spoke about the virtue of sham-tranquillity. At present, in the slightest of the situation, the mind gets irritated. Instead of that, the state of the person is such that he remains calm, peaceful, blissful and happy in the greatest provoked state. You still have instincts and fruition of karma are also there, but you have to be aware of it. For this awareness, you need to remember four corners of a square.

1. Thought about karma: whatever is happening in the present, connect it with a past mistake. Because of this thought, you won’t blame people in the present, you think they are only catalysts. All the associations, whether they are living or non-living, they are catalysts.
2. You look at your own past and see your flaws.
3. You look at your present flaws, see 500 flaws every day and you can be liberated soon
4. The whole world seems innocent. Whatever is happening now with me, it is not a miracle, injustice, everything is just and right only. If you say someone is to be blamed, you are going against the principles of the Dispassionate One. Connect your mind with the Enlightened One and the other person, whom you feel like blaming will be felt innocent.

If you think someone is guilty, then you have to check the above things. So if any passions arise, they will calm down. If you are becoming a catalyst in someone’s problem, you are opening a new account. But if someone else is becoming a catalyst in your problem, you are closing your account. You have to pay your dues and loans. A spiritual aspirant remains in this attitude only that I don’t want any more loans. Increase your knowledge and keep it present at the time of the situation.

Today we will look at the second door- that is vichar-thoughts. There are 54 shloks.

What is thought? There are three states of mind.

1. Thoughtlessness, confusion in mind, evil thoughts. E.g. Duryodhan.
2. Thoughtfulness. E.g. Arjun.
3. Beyond Thought - Without distinction of subject and object of knower and knowable, remaining in witness mode. E.g. Shri Krishna.
All your restraint so far is false. Once you get the knowledge, then it is the true restraint. Duryodhan was a son of Dhritarashtra, who was blind. Blind person means false belief-mithyatva. When you have wrong beliefs, then whatever passions or desires, greed etc. come up, that is mithyatva. This is Duryodhan. For Duryodhan, the war was easy and natural. He was focused, as there was already a war going on within him for the whole life. He could fight the war outside at any time. He had no confusion at all.

The one who is thoughtful like Arjun, He did not know whether to fight a war or no. He was confident to fight a war in the beginning and wanted to view the whole battle field. When He saw His relatives, His mind changed. He felt that for the temporary kingdom, how can I kill my relatives? The thoughtful one will always have confusion, whether to do this or not. He thinks that this might harm my soul, so I should not do this work. There is stress, tension in this confusion. If you remain tensed, you are growing. You feel that I am a role and a soul, you are moving ahead little by little, you are slipping from Duryodhan to Arjun. Duryodhan died in misery. Arjun found the Enlightened One like Krishna and scripture like Bhagavad Gita, the end was happiness. He realised that He knew the true form-swaroop of the self and others.

Witness mode- Shri Krishna. The thought had arisen, He felt that all other things are temporary and worthless. Then He felt that thoughts itself are worthless. He did not have thoughts about the soul too. He transcended beyond the mind and became a witness. His present became happy. He did not spend His energy in outside things, thoughts, so His power went into doing the welfare of the people. The one in witness mode becomes innocent like a child. The child does not know what is mine and what is theirs. The child and the saint, both are called innocent. But there is a difference. The child is innocent because he is ignorant of worldly affairs. But the Enlightened One is innocent because He is aware of the self. When the child grows up mentally, physically, socially, he will become a blasting volcano, he is a sleeping volcano now. The child’s innocence decreases day by day. The Enlightened One remains complete only. The child is innocent, but his wrong beliefs, thoughts are still there within him, he does not have physical and mental power at that stage. At the age of 18, he starts asking for his share. The Enlightened One has erased these wrong thoughts.

The thoughtful person has a double mind. The thoughtless one does not think or discuss at all. The one who is in witness mode, He remains in the self only, pure knowledge decides everything. The thoughtful person dialogues with the self.

In thoughtlessness and witness mode, no intellect is used, but in thoughtlessness, he uses passions and in witness mode, He uses His pure consciousness. In thoughtfulness, the intellect is used, so dialogue and discussion take place. There is a monologue within the self. Should we think or no? The whole order needs to be understood. To reach the terrace, you will have to take the staircase, the last step of the staircase also needs to be left to reach there. But if you take the first step, then you can reach there. To get rid of the worldly thoughts, you have to think about the soul. When that last thought of soul will also be gone, you will become a witness.

Some people take a loan and use it in their sensual pleasures, it is thoughtlessness. Some people take a loan to fulfil their debts, it is thoughtfulness. Some people take a loan, invest it, earn money, take quietude, they repay the loan and close the business, this is like a witnessing mode. When a person works for happiness, if he works towards the
worldly matters, he is going to the west instead of going towards the east and remains unhappy only.

Shrimad Rajchandraji (Prabhu) wrote Mokshmala at the age of 16. From chapter 61 to 66, He spoke about thoughts regarding happiness. Chapter 67 is ‘Amulya Tattva Vichar.’ For happiness, you have to think about the soul, the self only, that will give you happiness. It has six enquiries. 1. Who am I? 2. Where did I come from? 3. What is my true nature? 4. Why do I have these relations? 5. Should I keep it? 6. Should I leave it? This self-enquiry is thoughts. The thought that you are doing for the worldly matters is nothing but thoughtlessness. Vichar- thought means blissful right thinking, thoughts about the soul. You have to think about the above six questions.

Rudyard Kipling had said in a poem, “When there is no cure, you have to endure.” Glad acceptance is the right way. He was asked about his Guru. He said that I have six Gurus. 1. Who? 2. Where? 3. How? 4. Why? 5. When? 6. What? I have to respond only after these six things, they give me discretion. Ask yourself these six questions at the time of passions and you want to express and explain it. Before responding, if you don’t want to react, ask these six questions. Your approach will change and your reaction will change. Check your repentance, you will realise that if you had asked these six questions, things would have been different. The moment you do this - you will get the right knowledge. If you don’t have this self-enquiry, even the Enlightened One like Tirthankar’s association will not be able to help you. Experiment with these six questions for a day, others will get out of the focus. The moment you get an answer, you will ignore the whole incident.

What is the instrumental reason (Nimitt karan) and what is the material cause (Upadan karan) for the blissful right thinking? Nimitt karan is satsang, The Enlightened One, right scripture, the association of the Enlightened One. With the help of the association of the Enlightened One, you get the curiosity for the truth, you start thinking about it, there is a conviction and love for the truth, soul. You had fruition of meritorious karma, that’s why you came to the Saint and while listening, you became curious about the truth, soul. Then you got the curiosity, you thought about it, had a conviction and love. Then you have to gather the courage to go within and experience the soul.

The state of thoughtlessness is very bad and the thoughts about the soul are very important, it is important for the annihilation of delusion. The thoughtless ones, do not be in their company at all. Those people who think about the soul, go near them again and again, do their satsang. You are not tired of sitting in one place for many hours, you are tired of the lust and desires that are going on in your mind. Your tiredness shows whether you are interested in the soul or worldly desires? How long will you remain in thoughts of food, fear, intercourse or possessions? You don’t have the fifth thought in yourself, check it out. You keep talking about quietude, but you don’t do anything, you are in a circular route only. Now you need to take a linear route. If you have dispassion and detachment, you will not think about others, you will just say that I have got the best association of the Enlightened One, now I don’t want to get involved in any other worldly thing. Everyone will work according to their fate. Because you don’t have love for the Enlightened One, you go out in worldly things.

Now ask yourself, who are you? Why are you here? What is the purpose of life? These are the fundamental questions of life, it is a subtle enquiry of your life. Don’t squander away the wealth of your thoughts. You are squandering them away in food, fear, possessions and intercourse. Use these thoughts for self-enquiry.
Sarg 14: Appreciation of thoughts
Sarg fourteen is on the appreciation of thoughts, which are purified with the satsang, best scriptures and purity of mind, with which tranquillity and satisfaction are manifested.

“Vasishthaji speaking: It must be the duty of one whose understanding is cleared and purified by knowledge of the scriptures to argue constantly with a guide who knows how to reason correctly. Understanding, when sharpened by reasoning, comes to see transcendence. The only best medicine for the chronic disease of worldliness is reasoning the second gate-keeper. The world is like a forest of troubles, sprouting endless desires which, being once felled under the saw of reason, will germinate no more.”

With the association of the Enlightened One, with satsang, the intellect has been purified, what should one do? He should think about the soul. There are many types of right blissful thoughts. Since infinity, in the births without a mind (asangni), you had no power of thinking, even if you wished to do so. Now when you have got five senses and mind, you can think properly, it is getting used in the wrong way. In food, fear, intercourse and possessions, you are using your thoughts in a wrong way.

A man is in the fort, he keeps sitting in the fort with closed eyes. He does not want to get out of that fort, so he keeps walking, but does not walk towards the gate of the fort. He keeps roaming, how will he become free? For the millions of years, you have never had a power of thoughts. Now you have got that power, and you are misusing it in food, fear, intercourse and possessions. Or you are using these thoughts in gold, wealth, wife, family etc.

There are many types of good blissful thoughts.
1. There is no happiness in sensual pleasures and there is happiness in following ajna of the Enlightened One. One has to think about it and make the decision.
2. The next one is about the relationship. The wife, son etc. are temporary, there should not be me and mine done in them. It is not worthwhile. The best thought is about the soul. If you are thinking about 12 reflections, everything will come in.
3. This is about the right means (satsadhana). What should I do? Should I go ahead with the knowledge path or the path of meditation? Should I do a deep study of karma or should I do a lot of bhakti, devotional songs, chanting etc.? Or should I do seva? Should I be in karmayog, bhaktiyog or jnanyog? He does not know, out of these three, which one should he have in life? You keep changing your mind, there has to be a right thought. I have to clean my head and heart, at the same time, I want to get rid of my indolence.
4. Tattva vichar: The substance is dual or non-dual? Whom should I listen? Should I listen to Sankhya of Kapil Muni? Should I listen to Gautam’s Nyay darshan? Should I listen to Vaisheshik darshan? What is substance? Are supreme substance two or is it only one? We are not the part of God. From the substantial viewpoint, you are God and from the modification viewpoint, you are contemptible (adhamadham).
5. What should I do now for my spiritual growth? Which means should I use at this time? This is also the right blissful thought.

Here Vasishthaji says, understanding, when sharpened by reasoning, comes to see transcendence. Then He said to annihilate the delusion, to get rid of transmigration,
thought is the most important thing. You have to cut your lust with the knife of thought, the tree will not be able to grow again.

“Oh wise Rama, our understandings are shrouded under unconsciousness at the loss of our friends, at times of danger, and even of quiet. The only reason is our companion. There is no expedient for the learned and wise except reason. It is using the reason that the minds of good people can avoid evil and secure their good. All our strength and understanding, our valour and renown, and the ends of our actions result from our reasoning with the intelligent. The reason is the lamp to show us right and wrong and the instrument with which we accomplish our desires. By reliance on right reason, one easily crosses over the wide ocean of the world. Pure reasoning, like a strong lion, tears asunder the elephants of great error which ravage the lotus beds of the mind. If ignorant men have at any time attained a better state in life, it was allowed to the light of the lamp of their reasoning. Know, Oh Raghava, that dominion and fair prosperity, together with our enjoyments and eternal salvation, are all only fruits of the celestial, wish-fulfilling tree of reasoning. The minds of great men, expanded by reasoning, are never liable to be immersed under the currents of calamity but float above them like gourds upon the water. Those who conduct themselves with their intellects shining forth with reason become the recipients of its most liberal gifts. Lack of reason is like the thorny and sour pomgania (kaaranj) plant sprouting forth with blossoms of sorrow, growing in the lakes of ignorant minds to shut out their hopes and prospects. Oh Raghava, shake off the lethargy caused by your neglect of reasoning. This torpor darkens your vision as if by the black, eye-liner collyrium powder and maddens your mind as if by the drunkenness of wine. The man of right judgement is not liable to fall into the long and dangerous maze of error but remains as a blaze of light amidst the gloom of ignorance. The reasoning faculties shine like a bed of lotuses in the limpid lake of the mind. Whoever has such a reasoning mind exalts his head as high as the Himalayan heights. A man having a dull mind and incapable of reasoning with the sharpness of a flash of lightning is like a child who sees false apparitions about him.”

The lotus is the embodiment of the heart. The elephant is the embodiment of delusion. The elephant destroys the lotus with its legs. How to get rid of this elephant? If a lion enters, then the elephant will be scared. In the same way, in your heart, there is a lot of lust, lot of delusion. Now awaken the lion of contemplation of the self. If you want to get rid of this delusion, start thinking about what was said in satsang today. Go towards the soul, start telling yourself that I am not the body, wife, children are not mine. I am pure consciousness. Then your lust will get annihilated. Thought is like a light, in any fruition of karma, if you have the right thought, you will remain a witness.

Vasishthaji tells Shri Rama that if you think that kingdom, wealth will give happiness, but they are all attained because of the meritorious karma arising out of these blissful thoughts. And the root cause of these thoughts is the Enlightened One as a catalyst. If you take a float and get into the water, you can’t drown. If you have a float of thoughts and get into the ocean of the world, you won’t drown, you will swim away. If you have the right, good thoughts, you will become a partner of liberation.

In the clean water Mansarovar, the bed of lotuses exalts its head as high as the Himalayan heights. It looks so beautiful that swans come there. In the same way, with the virtue of tranquillity, your heart has become pure. If you start thinking about the soul in this
situation, you will look as beautiful as the Himalayas. With that, blissful thoughts will come up. A child who sees false apparitions about the ghost and then that ghost keeps hitting him with the thunderbolt. You will get unhappy with various wrong thought processes. So, O soul! Start thinking.

“Shri Rama, You must shun and keep base, unreasonable men at a distance. They grow as plump as a sugar cane to cause sorrow. They resemble the spring season that grows fresh weeds of evil. Whatever misdeeds, misconducts and mishaps present themselves to man, they all result from his lack of the light of reason, and they lay hold of him like ghosts appearing in the dark. Oh support of Raghu’s race, shun the unreasonable man at a distance. He is like a solitary wild tree that comes to no good use. A mind filled with reason and devoid of the impatience that attends worldly desires feels the light of transcendent quietism shining in the soul with the full lustre of the moon. When the light of reason shines in any person, it imparts the coolness and good grace of moonbeams to all things around him. The reasoning power of man accompanied by the flag of divine knowledge and the silvery fan of good understanding shines like moonlight in the darkness of night. Men with the good grace of their reason throw a sun-like radiance on all sides about them and dispel the gloom of worldliness. Reasoning serves to destroy the false apparitions of errors which present themselves to the minds of children like ghosts in the night sky. All things in the world appear charming, but they are only unrealities. They are like clods of earth that are broken by the hammering stone of reason. Men torment themselves with the false imaginations of their minds. Only reason can drive away from this deeply rooted apparition from the mind.”

You must have the association of the blissful thoughts, the thoughtful persons. Those who are thoughtless, stay away from them. Be in satsang and leave bad company. Bad company has to be left immediately, as you still have those instincts, you might get into those bad activities. You will advise the bad person to leave things and then you will ask for his company. A tree that is there in the middle of the desert, does it have any benefit? Does its shadow give anyone any benefit? Even if that tree has fruits, will it be useful? In the same way, this thoughtless person’s company is not beneficial to anyone. The thoughtful one is like a full moon. If someone is thirsty, with clean water, he can quench his thirst. In the same way, the thoughtful person’s heart is like clean water and it quenches the thirst of other souls. The way the moon gives coolness, blissful thoughts will give you coolness. Have the association of the thoughtful people only. If a child wants to go out at night, you tell him that there is a ghost outside. He gets scared and does not go out. One day, if you have some work and ask him to go out, the child refuses to go. This ghost has to be destroyed with the help of thoughts. You have created this whole world with the thought of delusions. Start thinking about the soul and the delusion will get annihilated. The delusion will show everything good outside. The seeker will see everything good within. Whatever you can see, whatever can be seen or felt by the senses is going to be destroyed, you think about your eternal, infinite, immortal soul.