Shri Yogvasishtha Maharamayana Shibir 7 Summary
Pravachan 5 (30.8.2019 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 Yogvasishtha Maharamayana, Mumukshu Prakaran is the second chapter of the scripture. Yesterday, we saw the second sentinel, the appreciation of thoughts. Make fundamental enquiries of life, inclined towards self-inquiry, that self-inquiry leads to self-realisation. The spiritual life is like a temple, blissful right thoughts about the soul are its peak (shikhar) and self-realisation is its kalash. What is the blissful right thinking of the soul? Without the blissful right thinking of soul, we can’t cut the connection with our impure feelings and thoughts. You may be doing any other rituals, selfless service etc., but there will no natural happiness, inner peacefulness without the thoughts of the soul. Blissful right thinking of the soul is the one which is helpful in the self-realisation. It includes good thoughts, contemplation, repetition, experiencing the same feeling day and night make it your reflection, practice of discrimination between self and others (Bhedjnan). If all these things are helpful in the development of the soul, then they all come under blissful right thinking of soul. The more you think about the soul, you will start thinking about the words of the Enlightened One, you will keep contemplating them, worldly thoughts will be forgotten. To forget the worldly thoughts is the starting of the practice of knowledge of self and others. Elitibility will come under upadanan karan. Nimitt karan for the blissful right thinking were the Enlightened One, right scriptures and satsang. They are very strong nimitt - catalyst. Once you get that nimitt, your work will be done for sure. Now we will see what the upadan karan is, what the inner eligibility is? The inner eligibility means the person who is yearning for liberation (mumukshuta), the one who wants to attain moksha. It is rare to attain. Shri Adi Shankaracharyaji in Viveckhudamani said, “Human birth, yearning for liberation, the association of Enlightened Ones are very rare. They can be attained only with the grace of God.” Mumukshuta is the upadan karan for the right thinking of the soul. Everyone has had such an experience that now nothing else is needed, but liberation. But is it a whim of your mind or is it genuine? To check this, The Enlightened Ones have given us these two checkpoints.

1. In the words of Param Krupalu Dev, it is only moksha abhilation- only yearning for liberation. If ‘only’ comes in your thoughts, then it is true, genuine yearning. If there are many other desires, then in the fruition of the meritorious karma, you will forget the yearning for liberation. But if it is ‘only yearning for liberation’, then whether it
is the fruition of meritorious karma or unmeritorious karma, you will not forget it. Nothing should hinder your 'Nityakram,' on a spiritual level, you are in the minus if you are not doing it regularly because vigour of your passions force you to leave it, and that shows that you love the world more and not the soul. If you have not done nityakram out of boredom or out of procrastination, there will be two different types of passions in them. None of these worldly activities will make you stop your nityakram, bhakti, meditation if you have got an only yearning for liberation. Learn to forgive yourself, don’t get into guilt for a long time. Forgive the self first, then you will be able to forgive others. If you want to clean the house, it will be done in Diwali. But to clean the attachments and abhorrence from within, Paryushan is the right time.

2. The second checkpoint is it should be backed, supported by three things, pillars. They are “Kashayni upashanta, bhave khed and prani daya”- it means when passions are calmed down, there prevails disaffection for the life cycle, and there is compassion for all living beings. If you have strong passions like anger, pride, deceit, you don’t have a genuine yearning for liberation. These three virtues should be there. You should not like to be in the feeling of these passions. You should feel that I don’t like this passion, it should quieten down at the earliest. They are happening due to past instinct. If you look at incidents from the worldly viewpoint, passions will arise. But if you look at it from a spiritual viewpoint, there will be no passions. Look at nimitt from the worldly viewpoint, you will realise that it is a doer and you will have passions. But the same nimitt seen from the spiritual viewpoint, it is non-doer, you will have no passions. He feels that ego is useless, he does not like it. He likes people appreciating him, but he does not like that he likes it. The fruition of karma keeps coming up, but he keeps trying to weaken them, it will get annihilated. If the passions arise, you don’t express it. But now you start explaining it to yourself that it is not right. Duty is duty, but it can be done without passions. Passions will make you foolish.

When we used to travel in Rajdhani Express in chair car years back, there was a separate compartment to keep the luggage, you were asked to give your luggage there. A receipt was given and when you reach Delhi, you show that receipt and get the luggage back. A person went to Mumbai Central station to give away the luggage. Some people wait patiently, some do not like it. The queue was going slowly, so he broke the queue. He was asked to go back to be last in the line. He was so angry by this time that he gave his name as “Idiot.” The other person wrote Mr Idiot and kept it on the luggage. The person reached Delhi and went to collect his luggage. If he gave his right name, he won’t get his bag and if he gave his name that was written, he would be called an idiot. The anger will make you an idiot.

A monk was ill and was bed-ridden. Many people came to meet him. An unknown person came over to see him, so the monk’s disciples were talking about how many temples he had built etc. The bed-ridden monk heard all this appreciation. He told his disciple, “You said everything, but did not tell him that in my whole life, I have never taken pride in doing these activities.”

Without subsiding the passions, you will not have the genuine yearning of liberation. There is also disaffection for the life cycle. He does not like the body, does not have inclinations of enjoyment, activities of enjoyment are not liked by him. He does not like sensual pleasures and impurities. He is tired of everything. He has less sensual pleasures, in those pleasures also, instincts have to be less.
There has to be compassion for all living beings. If you feel bad for the death of the pet parrot, then you should also feel bad about a dead cockroach in the kitchen. You can remain in the house without having any attachment for it. Even if you have left the house and still you might have attachment. You need awareness. Do not start new accounts. If your yearning for liberation is supported by these three things - when passions are calmed down, there prevails disaffection for the life cycle, and there is compassion for all living beings. What is compassion for all living beings? There is softness in the feelings, love, compassion, forgiveness etc. virtues will manifest within you, you will start taking vows by which, you can save your kindness. In compassion for all living beings, two things will come in:

1. Virtues like kindness etc.
2. You can embrace vows. In short, I should not become the reason for someone’s misery and if possible, I become the reason for someone’s happiness. This is compassion for all living beings. If you are doing selfless service, it is compassion for living beings. This also takes you near the soul. If there is one genuine virtue, it will bring in other virtues too.

If you have such a yearning for liberation, you are free for the inner journey, you have space, you have subtleness. If you have constant resolutions and volitions, it won’t be possible for you to go on the inner journey. Mumukshuta will give you space for this inner journey. The way after taking a laxative, the constipation is cured, the way you give the test and forget about it, in the same way, after getting out of satsang, you will forget everything if there is no mumukshuta. Adi Shankaracharyaji had said in Mohamudgar, “Through the company of the wise or the good, there arises non-attachment; from non-attachment comes freedom from delusion; where there is freedom from delusion, there is abidance in self-knowledge, which leads to freedom while alive.”

“Know that the fruit of the High Tree of Reason is the even, unobstructed, interminable, and independent happiness called perfect detachment (kewalgnan). Through reason and its evident influence on the deprivation of physical gratifications, there rises unshaken and exalted disinterestedness in the mind, like the cooling beams of the moon. When a saint has reached his perfection utilizing the elixir of judgement seated in his mind, he neither desires for more nor leaves what he has. A mind relying on that state of equanimity and perceiving the clear light has neither its fall nor elevation, but enjoys its inward expansion like that of vacuum forever. One unconcerned with the world neither gives nor receives anything, nor feels elated or depressed at any event, but views everything as an indifferent spectator. He is neither numbingly cold nor does he dwell on anything internally or externally. He is not inactive or merged in the activity. He slighted the loss of anything and lives content with what he has. He is neither depressed nor elevated but remains as full as the sea. It is in this manner that the high-aspiring, great souls who are yogis conduct themselves in this world, with their fullness of joy and living as liberated in this life. These saintly sages, having lived as long as they like, abandon it at last, and gain their perfect detachment and eternal unity (kaivalya).”

If you want liberation, right thinking is inevitable. In Patrank-569, it is written, “The only remedy to become free from all sufferings and all sorrows is Self-realisation. Without contemplation, Self-realisation does not occur…”
With the help of right thoughts your ignorance, impurities and restlessness will reduce and get annihilated. So for the stability of mind, there is no other remedy than the right thinking of the soul. With this thinking, you won’t have the desire of having things that are not there with you, it will put you on a higher level of spirituality. Absence of desire is important, it is dependent on the blissful right thinking of the soul. Whether you have that thing or not, it depends on your meritorious karma. You will have a peaceful acceptance of whatever you have got so far. You will have such a peaceful and constant state of the soul. Then the mind will become like a roasted seed, that cannot grow again into a tree. Your instincts will get destroyed. Such a self-realised person remains in the world doing His activities without any attachment for it. He might have sensual activities due to past karma, but He has no attachment for it. This can happen if He does not think that whatever He is doing is the truth, he knows it is as false as a dream. He has no attachment like an adult accompanying a child who is making sandcastles on the beach and knows that it is not the truth. The One who knows that all the things around are not true, there is no attachment. He does not remain inactive and still does not touch the activity. It is because of self-realisation, which was done by the blissful right thinking. The Enlightened One is neither depressed nor elevated but remains as full as the sea. The sea can neglect the things that have gone out and accept whatever comes in. The sea remains complete in itself. It is in this manner that the high-aspiring, great souls who are yogis conduct themselves in this world, with their fullness of joy and living as liberated in this life.

“A wise man should intently consider within who he is, who he belongs to, what is his family, by whom he is surrounded, and think on the remedy of his worldliness. It is a king, Oh Rama, who well knows the difficult and doubtful state of the business, and his success or failure depends solely on his right judgement and nothing else. It is the sayings and information established by the Vedas and the Vedanta that form the grounds of our evidence, and these are to be ascertained by our reason as by the help of a lamp in the gloom of night. The bright eyesight of reason, even when it has to view things at a distance, is neither blinded by darkness nor dimmed by the full blaze of daylight. He who is blind to reason is like one born blind. A demented man is an object of universal pity, but a man with a reasoning soul is said to be possessed of divine eyesight and becomes victorious in all things. The miraculous power of reason is acknowledged to be a divine attribute and an instrument to highest joy. Therefore it is not to be lost sight of, even for a moment. A man graced by reason is loved even by the great, just as the delicious and ripe mango fruit is delicious to all. Men with their minds illuminated by the light of reason are like travellers acquainted with their way. They are not liable to pitfalls of constant danger and misery.”

You should have blissful right thinking and should put in a lot of effort for the same. Who am I? What is my relationship with my family? Where did I come from? This has to be thought about with a lot of effort, for a long time and should not be stopped even in unfavourable situations. There is no holiday on a spiritual path. They are to be ascertained by our reason as by the help of a lamp in the gloom of night. One has to know this is a pot (ghat), this is a cloth (pat), this is a knowledge, hut (matth), everything will be destroyed. Whatever can be seen will be destroyed for sure. But if this lamp of knowledge is only not there, then how will you know whether it is living or non-living, whether it is ghat, pat or matth. In the darkness, how can you attain knowledge? You need a lamp and this lamp is blissful right thinking of the soul.
Shri Yogvasishtha Maharamayan scripture is from Vedanta. It is the sayings and information established by the Vedas and the Vedanta that form the grounds of our evidence. The thought that tallies with the scriptures and the Enlightened One, that is only known as a blissful right thought. Rest all is thoughtlessness. You have to take ajna from the Enlightened One if possible, otherwise, you have to use your discretion. If you have circumstances to be with the Enlightened One and still don’t take His ajna, it is self-will. The means that are done with the ajna of the Enlightened Ones, scriptures, they are only the right means, not the means that you do with your moods. If you get satisfied, you will get into too much pride. Remain dissatisfied with yourself, your spiritual aspirations.

With the blissful thought, you will have three benefits. With the physical eyes, we can see the world. But the same world cannot be seen in darkness. This is the limitation of the physical eyes. Even in the presence of the floodlight or the sun, you can’t see with the physical eyes. If there is a curtain in between, you won’t be able to see it with the physical eyes. Exactly opposite happens with the inner eyes.
1. It can see in the darkness. You can feel the souls in one sense being with the inner eyes, as you have taken the support of the scriptures.
2. With the inner eye, there is no curtain, everything can be seen and known clearly.
3. In the presence of the bright sun or floodlight, you can still know everything. You are a pure soul, you can know it with your inner eyes. Those who have physical eyes, but do not have inner eyes, eyes of discretion, they are like a blind man and everyone wishes that they should die. The One who has got inner eyes is given respect when He is alive. Everyone likes Him. The ripened mango is liked by everyone, it has sweetness. Those who have got blissful thinking, such thoughtful people have sweetness in their nature, which is liked by the Enlightened Ones.

“Neither a sick man nor one beset by a hundred evils wails as bitterly as an ignorant man whose soul is deprived of reason. Rather leap like a frog in mud, or creep like a worm in the dirt, or lie like a snake in a dark hole or crawl on the ground than walk like a man devoid of reason. Therefore get rid of unreasonableness which is the home of all your dangers, is condemned by the wise, and is the end of all your disasters. Great men must always be in full possession of their reasoning because those unsupported by their reason are liable to fall into the pits of darkness. Let everyone keep his soul under the control of his own reason and by this means deliver the deer of his mind from falling into the mirage of this world. It is the province of reasoning to consider logically that it is in one’s own self that the evil known as worldliness had its rise. The thick mist of error is only for the continued misery of man, and it prevails on the stony minds of those who are demented by the loss of reason. Even the wise who hold fast to the truth and forsake all untruth in this world are unable to discern their true nature without the aid of reason. It is by means of reason that one comes to the knowledge of the truth, and by means of the truth that he gets peace of mind, and it is tranquillity of mind that dispels the misery of men. Now Rama, take delight in such acts as may be productive of utility to the world, and whereby you may arrive at perfection. Weigh all things with the clear eye of reason, which will make you blessed forever.”

The ignorant soul, the thoughtless the person thinks that the body is the soul. At the time of death, such a person has a lot of artadhyan (the lowest form of meditation: a desire to get rid of an undesired thing, and a desire to get back dear and coveted thing).
At the time of death, the thoughtful person is in the state, where even if He dies physically (dravya maran), but there is no spiritual death (bhaav maran), so He attains a liberation. Thoughtlessness is the abode of all the miseries, the Enlightened Ones have condemned it and it is the reason for lower gati or the lower state of being. Leave thoughtlessness and the company of the thoughtless persons. Every day you should have blissful right thought about the soul. Without satsang, you won’t get blissful right thought. Those who are in the deep well of the attachments and abhorrence, the blissful right thought is the only support. If you leave the blissful right thought or satsang, your level goes down. Your beliefs, your opinions, your feelings, your decisions get affected by satsang and right thoughts. Your decisions will be influenced by this satsang. Now you would not like to take any decision, where your soul gets affected. If anything hinders satsang or blissful right-thinking, he does not want that thing. Let everyone keep his soul under the control of his own reason and by this means deliver the deer of his mind from falling into the mirage of this world. There has to be a thought that who am I? Why am I in the transmigration? Where will I go? In the company of the Enlightened One, if you get such thoughts, then that is only blissful right thought.

The thoughtless person’s life is like a rock. The rock is hard, it is in the darkness and it is born just for suffering. The thoughtless, ignorant person is also in darkness, he is very hard, he is born for suffering only. With satsangs, you are becoming softer, it has to be done constantly. Some or the other worldly activities will go on, do not wait for quietude also. Do your spiritual practices, inner works every day, it should be done now and today only. Do it with a lot of zeal. If quietude is not there in our fate, it is better to do spiritual practices, inner work (sadhana) during your worldly activities. If you get quietude, you can go in-depth and when you go back into the activity, you can continue it.

In the end, there are blessings. “Now Rama, take delight in such acts as may be productive of utility to the world, and whereby you may arrive at perfection. Weigh all things with the clear eye of reason, which will make you blessed forever.” What else can be said? If you rightly contemplate, you would realise it.