Pravachan 6 (31.8.2019 Morning)

Shri Yogvasishtha Maharamayan, we are in the second prakaran, Mumukshu Prakaran, we are talking about four sentinels of liberation, today we will be doing sarg 15, satisfaction or contentment. What is the virtue of contentment and how does it help in spiritual development?

We have to understand that. The contentment means materially content of material substances, accumulations, sense of enoughness. Spiritual progress is possible only if one is materially content. Then only he is free for self-inquiry of going within. The one who is discontent is always poor, a beggar, he keeps asking for things, he wants more and more. He has a lot of desires. All desires cannot be always fulfilled. When these desires are not fulfilled, there is no glory and liking of the soul. He cannot turn towards the soul. The sense of enough-ness is very important. If you are contented in your sadhana - spiritual practices, it is indolence, lack of passion according to the Enlightened Ones. A spiritual aspirant always wants to increase his spiritual practices in quality and quantity, at the same time, materialistically he has a sense of enough-ness.

In our scriptures, there is a beautiful saying. The spiritual aspirant does not get affected by outside problems, he keeps putting in efforts in his inner work. There is a beautiful ajna, “Oh soul! If you wish to get rid of the ocean of the worldly matters or transmigration, then immediately take the boat of austerity and restraint.” Why is the worldly matter or transmigration called the ocean? Because in the ocean, there are constant waves and ripples. In the worldly matters, constant ripples keep coming up in the associations and instincts. There will be ten dreams seen before one dream has got over. The transmigration is endless like the ocean. If you are tired of this worldly ocean, if you feel that it is worthless, if you are bored of it, then you feel like getting liberated. For liberation, take the boat of austerity and restraint at the earliest. If you are late, you will waste five years. Decide now only whatever decision you want to take, as just now you are under the influence of satsang. The boat of austerity is important. If you have to go across the ocean, you have to be in the boat till you reach there. Here austerity means prevention of desires, there should be no desires. Austerity does not mean only to fast for a day or two, this is like you sit in the boat and get out in between. The austerity has to be done constantly to get rid of transmigration. For you, austerity is to develop miseries in the mind and body, it means to give them troubles and then endure them. Giving trouble to the body and mind is not the path of Bhagwan Mahavira. Austerity should be the perception of your life, with which there are no desires, one does not react with attachments or abhorrence, rather there is no desire left. There is no choice. Whatever you get, you accept it gladly. There is no desire to keep it or leave it. There are no outside desires. We invite happiness all the time and reject miseries. If I have a headache, if I want to observe austerity, I must accept it as it is. Otherwise, I want to get rid of that headache, for which, I will go to the doctor, I will do this and that etc. In the unfavourable situations, one wants to push away the miseries and desire for happiness, that is the habit of the soul. The moment there is a desire, a choice, you are no more in the austerity. Become choiceless immediately and develop glad acceptance. Whether you want to get rid of things or asking for certain things, both of them are wrong. Accepting everything gladly is glad acceptance. If you have a choice, your acceptance will remain impossible. Take every unfavourable situation as a ladder to go towards the soul. In every unfavourable situation,
your mind has to remain stable, peaceful and happy. Once you are peaceful and stable, there will be no resolutions or volitions. Play with the situations to remain happy. I won’t give any reactions, I will become a witness, this way I will get purified and get rid of transmigration.

What should you do to become contented? Many people are discontented everywhere. Till you speak or think in the language of gaining and acquisition, you cannot be contented. You have already got more than your eligibility. You keep getting new gifts from God every day. Still, if you keep having desires, you will die discontented only.

There were two friends. One friend said, “I saw a dream that I went for the fair in the other village, I enjoyed it.” The other friend said, “I saw a dream that I went for boating with Hema Malini.” The first friend asked, “You should have taken me.” The other one said, “You had gone for the fair.” God keeps coming to meet you, but you are not there in the present moment. You keep running after desires. You have got used to this running with your imaginary dreams. For you, quietude is not going to the office, but you keep doing activities in other fields, you don’t stabilise in the self. The devotee knows that he has got more than his eligibility and he is getting it constantly. He signs a blank cheque and surrenders it to God. Whatever is God’s wish, let it happen. You accept everything and He will decide various situations for you.

When you toss the coin, there will be heads or tails. If you are ready for heads and tails both, you will ignore the coin itself. When the coin gets tossed, you don’t have any more instincts tossing, you have remained choiceless. You are happy in all the situations. Your happiness comes out from the acceptance and not from the situation. That’s why there is a name ‘devotee’. Votee means the one who gives a vote, but a devotee is the one who is choiceless. When you make a choice, you will first have a choice for situations, people, things etc. Meera said, “The way Bhagwan Rama will keep me, I will stay according to that.” Do not keep asking for things from God.

In the hospital, you can have two different mental conditions. One can be I will accept whatever I get, it is for my benefit only. Another way is you react that I will not eat this food at all, when will I get rid of it? If I don’t have any desires or demands, then there will be glad acceptance. Bhakti- devotion gets dented only when you do not have acceptance. To keep bhakti intact, there should be a glad acceptance. Remain choiceless, it means to remain peaceful and happy. The real acceptance comes from choicelessness. Before choicelessness, you have to change your opinions. Before changing your opinions, satsang needs to be done. This glad acceptance is called contentment by Vasishthaji. It is the perception towards life. The glad acceptance should be your life, it should not be according to your situations. You have to remain in glad acceptance constantly.

The river is flowing and the trees are there on its bank. There is a reflection of these trees in the river. The river does not stop near the reflection. It keeps flowing towards the ocean. If it stops near the reflection, it will become a lake and stop flowing. It will remain dirty. I have to flow towards the pure soul, so I should not have a good or bad attitude. If I don’t stop in a good or bad attitude, I will attain pure consciousness. Acceptance and choicelessness do not make you lazy, your life aim has to be to remain peaceful. If you love to run around, you will not like to sit peacefully. One cow is tied by a rope and it is getting pulled by someone. The other cow is not tied, but it is pushed by the stick to go ahead. The third cow is not tied and is not pushed by the stick. The first cow is like those who love to be happy, the rope of desires keep pulling them for the whole of their lives. The second cow is like ‘So-called renunciate’, who is extremely scared that if he remains at home, he will get into the worldly pleasures. The first one wants to reach somewhere, the second one wants to run away from somewhere. The third cow does not want
to reach anywhere, it wants to pass the life as karma has given. It remains in itself happily and naturally, this is the Enlightened One. Walk without any aim once, you will enjoy that walk. You will be able to see various colours and various beautiful things. The Enlightened One walks like that whole of His life.

Dharma means blissfulness, happiness. Dharma means remaining cheerful always. We see a lot of disturbed and miserable personalities in religious places, they have become beggars there. Religious places have become like hospitals, where discontented people keep going there asking for things. The people are not allowed to laugh or smile in religious places, this is taught by charlatans or traditions. You should smile because of your blissfulness, you are not getting affected by anything, so you remain choiceless and in witness mode. The cheerful person will not trouble others. The miserable one only can give troubles to others, he can lie, he can do violence or he can steal things. The miserable one is always in the grabbing mode and the Enlightened One is always in the giving mode. Even if you are donating, you want to grab appreciation from people. If you are blissful, you will not wait for someone’s appreciation. If you want to become religious, remain blissful. For this, there are three steps.

1. The place, where you can remain happy easily, try to stay happy there. E.g. If ice-cream gives you happiness, then eat an ice-cream and be happy.
2. The place, where there are fewer chances to remain happy, try to stay happy there. For this, I have to change my thinking and make adjustments.
3. The place, where remaining happy is impossible, try to stay happy there. Because I have become mentally strong, I will remain happy here too. This way, happiness, blissfulness will become your nature. To experiment on yourself, you need to be blissful, for which you need to be contented. If you are blissful, you will even be able to take five great vows (Mahavrat) without any problems. The world is innocent, it is my flaws, which make me miserable. You are seeing flaws in the world because of attachment and abhorrence. Remain in the sense of enough-ness and sense of gratitude constantly.

A father gave 1 rupee to his son, the son lost it. The next day, again the son lost it. On the fourth day, the father refused to give money to him. God is giving you a new chance every day. If your handkerchief falls and someone gives it back to you, still you say thanks to that person. How much do you thank God? You keep complaining, you keep requesting God. You have no right to complain if you don’t say thanks each day to God. Those who have a transformation in their thinking, that is a devotee. If you remain peaceful and blissful in an adverse situation, you are thanking God for everything.

A Roman Emperor had a minister. Someone told the Emperor that he was involved in misdeeds. The king decided to punish him. It was the minister’s birthday and he had given a party to everyone. The feast was on and someone gave him the news that he is going to die at midnight today. Everything stopped, but the minister said, “It is all the more reason to celebrate today. Everyone has to die for sure, I can see my death. I want to live life fully. So let’s dance and sing.” He started dancing. The Emperor came to know about it. He was called and explanation was asked. He said, “You taught me to remain happy. My happiness was not constant, this news taught me to keep my happiness constant. I am fortunate to die in front of you.” He was not given any punishment.

If you don’t have blissfulness within you, how can you be called a devotee?
Sarg 15: Description of Contentment

“In the fifteenth sarg, with the happy and cool wish-fulfilling tree of detachment, the third gatekeeper of moksha, contentment will be described.

Vasishthaji said: Contentment (the third gate-keeper) is the chief good. Contentment is called true enjoyment, and the contented man, Oh destroyer of enemies, get the best repose. Those who are happy with their prosperity of contentment and possess the calm repose of their souls are like holy saints. They think a kingdom no better than a bit of rotten straw. Whoever retains a contented mind amidst all the affairs of the world is never disturbed or dejected in adverse circumstances, Oh Rama. The saints who are satisfied with the ambrosial drink of contentment consider the greatest wealth and enjoyments to be only poison. Even the waves of liquid nectar fail to afford that pleasure which the sweetest taste of contentment, the healer of all evils, gives to its owner. Abandonment of unfruitful desires, and calmness in those desires that are obtained, feeling no pain and having no sense of pleasure, constitute what is called contentment here below. Until the mind can enjoy contentment rising of itself spontaneously in the soul, troubles will continue to grow like briars (prickly shrubs) and brambles in a bog. The mind cooled by calm contentment and purified by the light of philosophy is always in its full bloom like a lotus under sunbeams. An ungoverned mind, subject to desires and devoid of contentment, does not receive the light of knowledge like a soiled mirror takes no reflection of the face. A man whose mind is always bright with the sunshine of contentment does not shrivel like a lotus in the night of ignorance. A man devoid of diseases and anxieties, whose mind is content though he is thoroughly poor, enjoys the happiness of a supreme ruler. He is called contented who does not long after what he does not possess, who enjoys what he has in its right manner, and who is always graceful in his manners. There is a beauty that shines in the face of one whose mind has the satisfaction of contentment. His face has a fullness of magnanimity and purity of thoughts like that of the Milky Ocean. Let a man rely on his manly efforts and entertain self-control within himself to abandon his craving for things. He whose mind is full with the ambrosia of contentment and a calm and cool understanding acquires a perpetual composure within himself, like cooling moonbeams. All great fortunes wait upon him whose mind is strengthened by contentment as if they were servants attending a king. One remaining content and composed in himself quells all his anxieties and cares like the rains settle the dust of the earth. Shri Rama, a man shines by the contentment of his mind and the purity of his conduct, like the cooling and spotless moon when she is full. No one receives so much delight from his accumulation of wealth as he derives from the sight of the beautiful placid countenance of a contented person. Know, Oh the delight of Raghu’s race, that the Gods and the sages honour most those best of men who are decorated with the grace of equanimity.”

The essence of dharma is in contentment, satisfaction. The one whose intellect is contented, he gets liberation. The one who has become free from the intellect of attachment and abhorrence, resolutions and volitions, he gets the pure intellect. Looking at such a contented person, other people feel extremely happy. They don’t feel that much happiness even when they are looking at the heap of gold coins. Celestial Beings also bow down to such contented souls.