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Shrimad Rajchandra Vachanamrutji Patrank – 522 Summary
Inner Awakening with an Enlightened Master

Day – 7 Dispassion
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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.

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"Once one recognises the Enlightened One, accordingly, his intense long-lasting anger, pride, deceit, greed tend to become weak and having become so, they eventually get annihilated. As one recognises the Enlightened One more and more, that much the attitude of insistence of opinion, false insistence etc. start becoming weak, and the mind turns towards seeing one's flaws, one feels disinterested in things like worldly talks etc., or disgust arises for them; the way one has heard from the Enlightened One about the strength and zeal that must spring up to reflect upon the feelings of impermanence etc., with even greater strength than that, he ascertains the feeling of impermanence etc., for the objects of five senses etc. That is, having found the Enlightened One, by knowing that He is the Enlightened One, thereafter, one cannot remain indulgent in the objects of five senses etc., as the one used to before knowing the Enlightened One, and eventually, one arrives at such detachment that attitude to indulge becomes weak."

The best sermon is given by the Enlightened One, but it gets digested in the people who are no more interested in worldly activities. He does not have an interest in sensual pleasures, his mind has got detached from sensual pleasures. If this has happened, then only you can understand the importance of satsang and the importance of the true self. Vadiraj Muni said some beautiful words, "Since infinity, whatever miseries I have suffered, when I remember them, they are like injuries of the weapons in my heart. It feels that this soul came out from nigod and he has spent infinite time, how to get rid of it, when to get rid of it, then the reflection of spiritual welfare arises in the soul." If one has this reflection, then only he can concentrate in satsang and remain absorbed in knowing the true self. With a lot of meritorious karma, human birth is attained. With that human birth, if you got the association of the Enlightened One, your meritorious karma must be so high. Because of this mountain of meritorious karma, you have got the association of satsang and selfless service. Every moment is very important. The person has to become aware of the spiritual welfare with his strong resolution, with a strong understanding and strong liking, he has to attain true means.

We all have come to the world with the return ticket. We don't know how much we are going to stay, where have we come from and where will we go, but one thing is sure that one has to leave this body. The time will pass by very fast and there will be a time to leave the body. Become cautious about spiritual welfare. If you do a little by little also, you will take good instincts in the next birth, you will move ahead in spirituality.

The time is short, work is huge and there are a lot of responsibilities. Our responsibilities come out of our mind only. It is only because of our desires that I have organised this trouble and responsibility. The seeker has to know all these things. All the above transformations are needed after the recognition of the Enlightened One.

So far, you had no liking for satsang, now you have got a liking, but your responsibility does not let you go ahead for your spiritual welfare. Write down what is your responsibility. Which responsibility do you want to complete after which you will do spiritual welfare only? Some people have retreated from the world when their children are in school or when the son gets married. Some people can never take quietude, they die in ICU. There is no end to your worldly desires, you don't have a liking for the inner work. When you say, "I don't have time," it shows that you are not interested, you are not liking it. Who plans your day? You are the one to plan your day. Don't you think that spiritual welfare is important? Have you kept one hour for anger? Still, you get angry. If you feel like watching a movie, you will watch it spending two hours by postponing other work. Where do you get time for depression? You left other work and got depressed. Work on your spiritual welfare. Take out time for your benefit.

A thief knew that there is a lot of gold in the next room and the wall is very thin. At night, there were many things in his room for his entertainment, will he feel like eating something or watch TV or will he feel sleepy? He will keep thinking about how to put a hole in the wall and take the gold away. If you feel that there is a thin veil between you and your soul, if this veil is removed, I can attain self-realisation. Now how can you become indolent? How can you sleep? How can you do worthless things? It is not possible to solve worldly problems.

A person got a job in a stable with a salary of Rs. 300/-. When all the buffaloes sat down, then he could rest. All the buffaloes never sat together. The worldly problems are like that only, they are never-ending, you will never be able to retreat from the world if you think that I will finish all the problems. After 50 years, all the extensions you have taken are only because of your desires. You might fall sick or might die. Out of 24 hours, spend little time every day for spiritual welfare. Give two minutes of tax every hour for God, so in a day, it is 48 minutes, do one samayik each day, this is the tax for your spiritual welfare. Otherwise worldly troubles will keep increasing. Whatever things you have your life for, they will only be present at the time of death. Nothing fantastic will happen at the time of death. If you have always thought about dharma, then it will come to you at the time of death.

An old man was on the death bed, he could hardly open his eyes. He asked, "Where is the elder son?" The son came and answered. Then he asked about his younger son, he came and said, I am here only. Then he immediately got up and said if all of you are here, who is managing the shop? If you have worried about the shop for the whole life, then you will remember the shop only. If the whole of your life, you have done aartadhyaan and raudradhyaan, at that time also, that will only be present. If you have just had thoughts and feelings about desires, anger, jealousy, deceit etc., at the time of death, you will get those feelings only. Whichever attitudes you can have naturally with minimum efforts, that will remain and arise at the end of your life.

The one who has understood that the life is momentary, he knows the importance of self- realisation, he knows the importance of satsang, the one who feels that the worldly

troubles are miserable, he wants to do spiritual welfare only, that person has to reduce the responsibilities of the worldly troubles and reduce the sensual pleasures.

There was a farmer, he took his bull to a blacksmith to pierce its nose. The work was done. After two-three days, his bull was lost, he went to everyone to find out about his bull. He asked the blacksmith also, as it might have gone to his shop because it had gone just a few days before. The blacksmith smiled and said, "The place, where it got severe pain, it will never come there." If you think that the responsibility of the worldly troubles is miserable, you won't increase them. Now you have to do your spiritual welfare. Now with the grace of the Enlightened One, in His association, spiritual welfare has to come on the agenda as the first point. You need this much readiness to be a true seeker. Before meeting the Enlightened One and after meeting the Enlightened One, your life has to get transformed. The Enlightened One keeps telling you, "Till you have not become old, till the fire of diseases have not come to burn your hut of the body, till the time your senses have not become weak, work on your spiritual welfare." Stop indolence, think about your spiritual welfare. You might die any time and all the associations that you got in this birth of satsang, the Enlightened One, Jainism as a religion, even after getting all these, you will fail at the end.

There are infinite souls who have not attained the human birth. Those who have got human birth, only 5 million have got Jain religion. Out of this 5 million, how many have got the association of the Enlightened One? Even if there was an association, but how many could remain with Him time and again? You are the chosen one, lucky one and blessed one. Still, you are being indolent, you like the responsibilities of the worldly matters and get entangled there.

If you want to reduce the responsibilities of the worldly matters, if you want to reduce these worldly entanglements, there is a way. You have to reduce your desires. If you want to reduce your desires, you have to think and contemplate about the words of the Enlightened One. It should happen as a reflection constantly. The medicine that cannot treat your disease, that medicine is useless. The water that cannot quench your thirst, that water is useless. The wealth that cannot solve your problems, that wealth is useless. The happiness that cannot annihilate your desires that happiness is wrong.

There is a fire of desires, in that too, you get into the sensual pleasures. In Ratnakarand Shravakachar scripture, it is said beautifully, "Because of the distress of the hunter, the fearful rabbit runs inside the open mouth of the python to take refuge." To get rid of desires, you run towards the pleasures and you create more miseries for the self. In Gujarati, there is a saying, "Ulmathi chulma padya", it means you went from the frying pan to fire. There is a story, from which this saying came up. There was a confectioner, he used to make sweets. One day, he was boiling ghee in a pan. A snake fell into that ghee. To get rid of that heat of the pan, that snake fell into the fire and got burnt completely.

The Enlightened Ones ask you, "If you don't reduce your sensual pleasures and desires, how will you be able to do spiritual welfare?" Once Alexander the Great had a war with Turkestan. He had a mighty army with him. The king of Turkestan surrendered as he knew he could not fight him. Then he invited Alexander to his kingdom for dinner. All the famous people of the town were called. Everyone sat in the dining room. The king asked the servants to serve. The utensils came, in one pot, there were diamonds, in the other one, there were jewels, there were pearls and Alexander was served all these things

with a spoon. Alexander got angry, how could he eat pearls and jewels? Why was food not given to him? The king said, "I served you the food that you like, you are hungry about." Alexander started thinking about the incident. While going back, he met a fakir. The fakir was asked to give some discourse. The fakir asked, "If you are passing through the desert and you are extremely thirsty, you might lose your life, in such a condition, if someone offers you water with the condition that you will give away your kingdom to him. What will you do?" Alexander said, "I would give away my kingdom to him. The fakir smiled and said, "All the efforts that you have put in so far, what is the value of it?" A glass of water only.

Till the importance of the outside things does not go down, for so long as you think that you will become happy with them, till then, you won't get the inner feelings to follow the means for self-realisation. You will talk about the quietude, selfless service, but in the fruition of meritorious karma, you will forget everything and start earning for the next five years. This is the play of the meritorious karma and not your intellect, otherwise, everyone would have been rich. The Enlightened One does not trust the meritorious karma. He thinks that meritorious karma is like a dissipated woman.

There was a man, he invited people for lunch without asking his wife. The wife refused to cook for them. He requested her a lot and she agreed. She said that she will listen to his 25 orders, she won't listen to the 26th order. He kept giving orders and 25 orders got over. Then he asked for raita, which was the 26th order. She was counting properly and she refused to listen to him. She started shouting so much that the guests left immediately. Meritorious karma is like that only, don't believe it. Everything is according to fate. The worldly matters are unstable by nature only, they will keep changing in meritorious karma or unmeritorious karma. The soul and the compassion of the Enlightened One are the only ones who are unchangeable. They will never change.

The one who does not have love for sensual pleasures only likes pure consciousness. The seeker has understood this very well. By attaining the soul, he knows that he will get the wealth of all three worlds. Then sensual pleasures do not attract him, people respecting him do not attract him. Whether anyone insults him or respects him, it does not matter. Socrates used to keep a condition before making someone a disciple. He used to take the person towards the lake and asked what he could see. If he said, "I can see fish." Then he was accepted as a disciple. But if he said, "I can see my reflection." Then he was not accepted as a disciple, as he had an attachment for the self only.

The seeker knows that he has got this rare human birth, it is not for doing sins or enjoying sensual pleasures, he feels a burning sensation in the sensual pleasures. He gets peace only in his pure consciousness. Sensual pleasures are always asking for more and more, better and better.

"The way one has heard by the Enlightened One about the strength and zeal that must spring up to reflect upon the feelings of impermanence etc., with even greater strength than that, he ascertains the feeling of impermanence etc., for the objects of five senses etc. That is, having found the Enlightened One, by knowing that He is the Enlightened One, thereafter, one cannot remain indulgent in the objects of five senses etc., as the one used to before knowing the Enlightened One, and eventually, one arrives at such detachment that attitude to indulge becomes weak."

Here strength and zeal mean to start the efforts for liberation. Now you have got the association of the Enlightened One, you learnt from Him that the worldly matters are worthless, you listened to the learning of detachment and dispassion, at that time, whatever zeal and strength spring up, more than that you have to reflect upon the feelings of impermanence etc. The Enlightened One keeps asking you to look at yourself constantly. Whenever there are incidents of sensual pleasures, social transactions or business, immediately your perception turns itself from the incident to your own feelings. The moment you see your feelings, you either think about the true self or the teachings of the Enlightened One. You remember that with so much force, so much zeal that whatever zeal you got at the time of swadhyay, more than that, there is a force at the time of fruition of karma. This is because of the love for the Enlightened One, because of which, there is faith in Him. The Enlightened One has beautifully taught you that in this world, everything is temporary and impermanent including the body, relationships etc. They are worthless even in their association.

A seeker was asked to start a factory by a minister. The seeker thought for a day and when he came for the satsang, he got the force and said no to the minister. Whatever you have heard from the Enlightened One, at the time of fruition of karma, it becomes more powerful to apply. This seeker took the blessings of the Enlightened One.

Whenever there are situations and association of the five sensual pleasures, when the delusion arises, the instincts of the satsang says that this is foolishness, this is your illusion that you will get happiness out of it. If he gets swayed away a bit, he immediately repents and asks for forgiveness by doing pratikraman. This way, he makes his good reflections stronger.

When you have a love for the Enlightened One because of the karmic connection of the past birth, then you might get into delusion, it will take you near Him or you will go far from him according to the situation. This is love without eligibility. When you recognise the Enlightened One, it is because of the eligibility that you have recognised Him. Here the love gets transformed, your impure instincts become pure.

"That is, having found the Enlightened One, by knowing that He is the Enlightened One, thereafter, one cannot remain indulgent in the objects of five senses etc., as one used to before knowing the Enlightened One, and eventually, one arrives at such detachment that attitude to indulge becomes weak; or having the Enlightened One to gain Self-realisation is indeed not difficult."

Here indulgence in objects of five senses means you had a lot of interest in them. Now there is no more interest in these sensual pleasures, that indulgence has become weaker. You won't find happiness in them, you know it very well that I am still doing it out of foolishness. There is no more indulgence in it. Keep checking your interest level in each of your activities. They have to become weaker. Do not become happy with taking just two items, but how much interest, indulgence you had in those two items has to be checked. The Enlightened One wants to know about that indulgence only, in half a piece of sweet, you might have had the bonding of infinite bonding. After the association of the Enlightened One, your interest has to become weaker.

Now that the person wants to do the spiritual welfare, he thinks that sensual pleasures are like robbers. He wants to get rid of this trap. He always thinks about spiritual welfare, every worldly activity for him is of no use. The more he goes near the Guru, the more he

gets away from the sensual pleasures. If this does not happen, the society will condemn your Guru and if your Guru is condemned because of you, it is a serious crime committed by you. More you associate with your Guru, more you will be judged by the society and people will say that you must be doing this sin with His ajna only, or you are engrossed in this worldly activity with His ajna.

The Enlightened One gives you a new birth. His association, feelings and inclinations will change for sure. This is the glory of the association of the Enlightened One. If you don't feel that the world is worthless, then you have not recognised Him. Otherwise, these feelings and inclinations will change for sure. You can feel the transformation within you, I used to like this food so much, now why am not getting attracted? Or I have cancer, why am I not getting affected? Am I going into depression? This is not depression, this is dispassion. The feelings and inclinations will change when you have recognised the Enlightened One. First of all, you will have a liking for the Enlightened One because of His speech etc. But more you listen, you can see the same thing happening within Him, with that the love overflows. You become like a fish and the Sadguru is like the water, so much love arises within you. The fish cannot stay without water, it will die if it is taken out of water. Except the Enlightened One and His love, we don't want anything.

Do not ask for anything from the Enlightened One. If you ask for something, then ask for the Enlightened One Himself and His love. If you ask for anything else except this, if you ask for materialistic things, you will get very less and very dirty.

A lady went to a psychiatrist for the treatment of depression. She became alright, so she became cheerful and wanted to give something to him. She took out a purse, which had jewels stitched on it, she gave him that purse as a gift. The psychiatrist asked for Rs. 500/- as his fees, as he thought she did not want to give his fees. The lady opened the purse and it had Rs. 10,000/-, she took out Rs. 500/- and gave it to him. If you ask things from God or the Enlightened One, you will get less. Ask for His amidrashti, His love and His rajipo. Be contented with what you have. Param Krupalu Dev did not even want liberation, He could feel moksha within. He felt complete within. The association of the Enlightened One does not mean lectures. Love and liking have to increase. With this love, dispassion arises because of the inner state. Your inclinations are no more strong enough.

When leaving things to come out from the intellect, it becomes a successive order. But when you leave things out of your heartfelt wish, you take a big leap. The more you love the Enlightened One, you will take a big leap. The moment you light a lamp, all the darkness gets destroyed, it does not happen in a successive order. The moment you have a lamp of love for the Enlightened One lit, all your addictions will be destroyed, you won't feel like getting excited. The happiness does not come any more with the excitement, it comes by remaining peaceful. This is the miracle of His love. You have no more desires, you are contented. Everything happens with satsang. Satsang means you heard the lecture, reflections changed, your non-lit lamp has lighted now. You keep slipping towards the Enlightened One and you are completely lighted by the lamp. Along with your body, your reflections, attitudes, feelings, thoughts should be going for satsang.

Satsang is compared with a pub. You get addicted to the truth in satsang. Your self-realisation becomes stronger. The wine you get in the pub comes from grapes. The wine you get from satsang comes from the soul. In the pub, you drink with a glass and

put it on your lips. In satsang, you drink with your ears. But for both of them, you have to pay a price. You have to pay a price of leaving your ignorance, attachments, ego, insistences in your satsang. Satsang means the addiction of the Divine. In the association of the Enlightened One, the lamp which is not lit gets lighted for sure.

There is a limitation of thoughts. Thoughts will apply maths, should I do it or not? It will keep counting pros and cons. The intellect can only ask for logic and keep counting. If a moth had used this maths that I don't like the darkness, but what will happen if I go near the light? It just pushes itself towards the light. In the same way, the seeker also gets into the joy of his feelings, he loves only the Enlightened One now. The world will see what he has left, but the seeker knows what he has gained. Thoughts can take decisions, but cannot execute them. The intellect can easily analyse and do logical reasoning, but cannot leap. The leap can be taken by the heart. At the Lotus Feet of the Enlightened One, if someone can give away his whole world, this power is there in bhakti only. The intellect will not let you apply things in a real-life situation. All the transformations take place with love. You are in a deep sleep and when the Enlightened One whom you love a lot wakes you up, you like to wake up. When you are awake, the whole new world is in front of you.

There are two different things. 1. I can understand. 2. I think it is like this only. When you love the Enlightened One, you won't say, "I understand that the worldly matters are worthless." You will say, "I think that the worldly matters are worthless." When it is in your understanding, you will say, "That gold feels like the sand to me." But when you are at the next level, you will say, "Gold and sand, both are trivial. There is no difference in them."

Akbar asked Birbal to make a line short without touching it. Birbal drew a longer line next to that line. When the magnificent is born in your heart, all other things will seem trivial. To leave things is different than when things are left automatically. One is gross, the other is subtle. One needs effort, the other one is effortless. The devotee does not feel any food tasty after meeting the Enlightened One. When things happen with the heart, everything happens silently. If a leaf is falling, does it make noise? Leaving should be happening with your happiness, not for impressing others. In the love of the Enlightened One, when the higher comes, the lower goes and you don't count what you have left.

Devotees language does not talk about restrictions, but it has got an invitation. I am waiting for God, till He comes, I am not interested in anything and once He comes over, I don't want anything else. If you have suppressed your instincts, you will get pride for sure. You want to be praised if you feel that you have left something. The devotee says that dispassion and detachment come because of bhakti.

The addiction of satsang is to drink during fasting only, there is no stress or tension in it, there is only bliss within. There is so much bliss and happiness within that you feel peaceful. When the magnificent is born within, your heart which was like a desert became a beautiful garden now. There are fountains of bliss.