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

Day – 6 Worldly talks – disinterest - disgust
(31.8.19 Evening)

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 the insistence of opinion, false insistence etc. start becoming weak, and the mind turns towards seeing one's own flaws, one feels disinterested in things like worldly talks etc. or disgust arises for them."

When the Enlightened One is recognised, transformations take place in the soul. His infinite bonding passions becomes weaker. He does not insist on his opinions or does not have false insistence. His mind turns towards seeing his own flaws.

With the association of the Enlightened One, the mind turns towards seeing his flaws, this becomes his nature. You don't want to have any argument with anyone, you see your flaws. This will happen only with the grace of the Sadguru. He starts developing the skill of self-introspection. He starts doing swadhyay. Swadhyay means in the floodlight of the Enlightened One, you read your feelings and thoughts. Swadhyay is not about reading scriptures. So far, you were reading scriptures. Now if you start reading your feelings and thoughts, then you have recognised the Enlightened One. He keeps checking his attitudes, feelings and thoughts. Reading the scriptures is not a big deal, but for introspection, you need to have eligibility. You might have good intellect and power to grasp knowledge (Jnanno kshayopasham), you can see other people's flaws, you can remember the scriptures, but you can't see the level of passions in your feelings. Because your knowledge is gross and is directed towards others. The one who recognises the Enlightened One and the one whose inner work has started due to which his mind has become very soft, he can only understand that there was a high level of passion when I spoke. The one who is a seeker, he starts doing an introspection, he keeps thinking why his passions increased. The reading of scriptures is not negated, one has to understand the order. The reading of scriptures is to catch your flaws, your mind has to become very subtle, pure and peaceful. There is no problem with reading a menu card, but you have to order your food to fill your stomach. You keep reading your scriptures, but you don't catch, check, correct your thoughts, feelings and attitudes. The one who has recognised the Enlightened One, his eligibility, his softness is such that he can catch the level of passions, once it is caught, it will be annihilated. Shrimad Rajchandraji Param Krupalu Dev says, "I have given you the loan of my words, now you use it for the purification of your mind." Make your attitudes and feelings purer day by day. It is a loan, as it is the experience of others, use it for your purification of your mind. So far, the ears were working, as you were listening to the Enlightened One, but once the recognition is done of the Enlightened One, your eyes start working, you start seeing your flaws now. Look

at yourself. So far, you heard about the anger, now you start seeing your anger, try to understand that it will have the bondage for a long transmigration. You become aware of your anger and you will start seeing the level of your anger. I have to check, catch and correct my feelings, thoughts and attitudes.

The Enlightened One asks you, "What is happening to you at the time of fruition of karma? Usually, you talk nice things, but when the situation arises, what happens to you?" Usually, you say that the world is innocent, everyone else is a catalyst, but when the situation changes, why are you not aware of yourself? If you don't see your flaws, you can't get rid of the transmigration. The one who goes near the Enlightened One, starts getting the eligibility of checking his flaws.

We don't like our impurities. But still, we don't feel they are bad. We want to get rid of a headache, but we don't want to get rid of our passions and impurities. A little poison is enough to kill us. The sensual pleasures are temporary, worthless, do not give any refuge to us, why do you love them? Why do you expect favourable situations? Why do you take the support of favourable conditions? Why do you have fear, tension, restlessness, sadness in unfavourable situations? Why are you taking the support of associations so much? Why can't you take the support of your true nature? The Enlightened Ones say, "Focus towards your attitudes and feeling. Move your torch towards yourself without looking at the situations." Your feelings have become bad because of you only. Now keep doing self-introspection, it has to happen naturally because you have started nearing inner peace centre. You work towards your introspection.

When you start reading yourself, there are four advantages. **1. The more introspection you do, you will start knowing yourself better**. You will not blame others. So far, you know a lot about the sun and the moon. But you know very less of yourself. Why do your moods keep swinging? Einstein said, "I know very less about myself." You don't know anything about your mood swings. Freud who went so deep into psychology, he had done a lot of research on dreams, impurities etc. But he could not get rid of his impurities, in spite of giving lectures and writing books on it. Till you put the torch on your impurities, your feelings, you will not realise that you are wearing a mask. It is going to be a terrible experience, you will realise that you are not interested in selfless service, you are interested in keeping yourself occupied. This ugliness can be removed if you can see it and if you want to remove it. You keep changing your masks. When you start your swadhyay, start doing introspection, you will start knowing yourself without masks. Ripples start by putting a small stone in the lake, the whole lake gets disturbed. If any incident has happened, which lasted for three minutes only, if you have its thoughts for three minutes, you are in the safe zone. If it is more than three minutes, you are filled with passions, it has come out of your ego and expectations. If forgiveness is not asked for one year, it might become infinite-bonding karma. When you catch that, you will realise that you have made a blunder.

2. Your philosophy will become your vision, perception. You know that one substance cannot do anything to the other. But this philosophy is not used in your day to day life. It should become your vision or perception of life. Look at everything with the fundamental vision or perception. If you do the whole evaluation from the social perspective that he did this and that and then in the footnote, if you say, it is because of my karma, there is no point in that. If you look at it through the spiritual vision at the time of the incident, you will be peaceful and you won't get any passions. All others are innocent; you will realise that my ego has messed up everything. Give 100% discount to

everyone that all of you are innocent. Subtract everyone and see. If you have seen the movie once, when you see it for the second time, you won't have curiosity, anxiety, this should happen or this should not happen. The true seeker with spiritual vision will have the same feeling that he has already seen the film. I am getting attached to this incident, I have to get rid of this attachment. For the true seeker, everything is happening the second time. When you see it with the fundamental or spiritual vision, you will have to take the science of karma or science of nature of substances into account - that one substance cannot do anything to the other substance.

3. Reactions keep getting less and less. You do not have impulses any more. How can someone say this? A saint was coming back after taking a bath in the River Ganges. Someone spat on Him, He just wiped it and went away. Every day this incident repeated. On the fifth day, a disciple asked Him, "Why is he spitting on you?" The saint said, "I don't know, you ask him. I only see what I am supposed to do." You focus on your business. I have to take care of my inner being. If you have so much awareness, your reactions will become less and less. Because of the spiritual vision or karma science, there is no sense in reacting.

4. You start becoming your master slowly. Now you are aware that you got angry, why did it increase, what happened by which it came down? You will now know the point of no return. If I had lust, it came as a thought, then I started going out for its satisfaction. At the thought level, it was possible to return, then there was a point of no return. The water turns into steam at 100 degrees Celsius, you can stop at 98 degrees, there is a point of return, but once it reaches 100 degrees, there is a point of no return. When you realise it yourself that you are getting angry, there is a voice coming from within to come back. Till the plane is on the runway, it can stop. Once it takes a turn and goes fast, then the plane cannot stop. Now check your desires, anger, deceit, greed. Till which point, you can return and at which point you cannot return. Till you can return, you will become a master. The mother-in-law and daughter-in-law have bitter relationships, the mother-in-law says something about her parents, the daughter-in-law gets angry and both start saying things to each other. Now when you know as a daughter-in-law that when she speaks about my parents, I get angry and cannot control myself. Then become aware and return. Become your own master. You can leave the catalyst at that time or you may want to become aware or you want to remember the Enlightened One's teachings. You can do whatever you like, but your instincts should not reach the point of no return. Now don't let someone else switch on or switch off my fan, I will choose how to respond, I am the creator of my responses. I won't give my remote control to others. I want to be in self-control. Concentrate on the centre of a small circle and do not think about the incident for one minute, all your reactions will start getting quiet or you will choose how to respond. Any misery, afflictions, clashes, restlessness, their primary cause is me only. The secondary cause may be the incidents, but the primary cause is my ego, expectations, which is a seed, rest is only watering. The more you read your feelings and thoughts, you will start knowing yourself better, you will start responding less because you have started to become your own master. If you don't do introspection, you won't be able to see your inner enemies. The pest eats up the wood while remaining inside the wood. In the same way, your enemies are within you only. One has to do 'hant'-destroy these ari- enemies. These six enemies are 1. Kama- desires. 2. Krodh- Anger 3. Mada- Egoism 4. Moha- Delusion 5. Lobh-Greed 6 Maya- deceit. The disciples of Mahavira would always like to get rid of these inner enemies. These flaws make you have tension, depression, anxiety etc.

If you do not do introspection, two things will happen. 1. The whole life, you will blame someone else. Your intellect will work only on blaming others. If you put a

bucket in the well and because the well had dirty water, you got dirty water. Now if you say that it is because of the bucket, the water became dirty, you are wrong. The well itself is dirty. There are impurities within yourself. You can't blame others. Whatever impurities are there within you, they came out in a situation. The Enlightened One wants to know what came out when the bucket went in, whether it was pure water or dirty water. Bhagwan Mahavira had love and compassion for the whole world, so when Chandkaushik bit Him, milk came out. Because He had compassion within, then compassion came out. Do not focus on the bucket, focus on the water. 2. **You will give excuses, you will justify yourself, you will blame others**. Is this your cunningness or is this your cowardice? Don't give justifications. Self-defence is cowardice and because of this cowardice, you are doing this cunningness. You are originally timid, you don't want to accept your flaws. Forget about improving and getting liberated. Bahubali could not get omniscience till He had a passion of pride within. The moment He decided to bow down to His brothers, He attained omniscience. The moment He accepted His pride, he attained His omniscience. You are a coward.

Param Krupalu Dev had said, "I have got infinite flaws." But because He had not attained completeness, He said that He was deserving to be good for His compassion." We want to justify our flaws and prove that we are virtuous. The Enlightened Ones become like a child in front of God and say that please hold my hand, as You are filled with compassion. If He holds our hands, by taking baby steps, we can attain liberation. This strong faith will give you strength, zeal, patience etc. At the time of fruition of karma too, one needs to have a feeling of spiritual welfare. In satsang, everybody wants to get rid of their flaws and everyone wants to do spiritual welfare only. But the same reflection should be there during the fruition of karma.

The mind turns towards seeing one's own flaws, one feels disinterested in things like worldly talks etc., or disgust arises for them. The ignorant one, who does not know the soul wastes his time in outside things. He has no experience of his true self, he has no aim of self-realisation. He does not know the true self. He gets stuck in worldly matters. **But the ignorant soul also has two types. 1. Those who are stuck in the worldly matters. 2. Those who have got satsang, but have not attained self-realisation.** Such a one has heard a lot about the soul from the Enlightened One, so he does not like to waste time in worldly matters. He just wants to do spiritual welfare, he is only interested in the soul and nothing else. In short, he is interested in satsang. So there are three types 1. Ignorant. 2. Satsangi 3. The Enlightened One. Now you are in the second category. You are interested in satsang because you are interested in spiritual welfare. Except spiritual welfare, all other things feel like worldly talks. These worldly talks will now become a reason for your bondage.

There are four types of worldly talks. 1. Talks about women. 2. Talks about food 3 Talks about the nation 4. Talks about the enjoyments - bhogvilas. If you talk about women or which restaurant is good, which food is better etc., they are talks about women and food. When you talk about politics is talks about the nation and when you talk about the enjoyments, it is that talk. You should go here or there.

My aim is spiritual welfare because of satsang and association of the Enlightened One. I have done satsang with a lot of liking and love, now I just want to have spiritual welfare. Now I like talks about those things only, which nourish my feelings. If you have spiritual welfare in mind, you just want to fill your stomach, you don't have much choices and desires about food. Let's talk about yesterday's satsang, give me inspiration and guidance

about it. Now that spiritual welfare has come on the agenda in this birth, which you were postponing since infinity, you have to work on it. There is no interest in worldly talks. Now you are either in the bhakti of the Enlightened One or you are in the happiness of the soul. You are no more seeing happiness in the worldly talks, you don't see any benefit in it. So you are no more interested in it. If women are talking about their clothes, men get bored with it, they are not getting interested in it. The seeker is interested in true self or how to attain this pure self only. He loves to listen to talks about the soul, which is pure and peaceful.

It is not only disinterest in worldly talks, but also disgust arises for them. Disgust means strong dislike, boredom and because he wants to go away from it. Pujyashri Ambalalbhai and Pujyashri Juthabhai had gone for a wedding and they were talking about satsang, swadhyay, as there was no interest in the worldly talks. He feels worldly talks are a waste of time. These talks are not beneficial to the soul. If you get involved in it and then because of past instincts, if you get interested in it, you will spoil everything. There will be a peaceful state of the good disciple, seeker, who is doing the satsang with the Enlightened One. For the Enlightened One, there is no disgust. For Him, outside remains outside only. Now he has the attitude of remaining at the Lotus Feet of the Enlightened One and nothing else.

The ignorant soul thinks there is happiness somewhere where there is no happiness. He sees a mirage if he is thirsty and thinks there is water there. Your eyes cheat you, still you don't believe your ears. The Enlightened One has been cautioning you but you don't believe Him. After doing so many satsangs and you are constantly told that there is a mirage, still, you don't believe it. Your mind and your eyes are cheating you, but to realise that, you need to be strong, the timid one cannot do it. You go towards the mirage and you did not get water, what should you do next? Return because there is no water there. The ignorant one does not return and he tries to go ahead in the same direction ahead for water. I should have done the right effort, then I would have got good wealth, power and family in a better way. He still does not understand the illusion of hope. He does not know that the direction of these hopes is only wrong. The Enlightened Ones say that the world is worthless. There can be no happiness there. Still, he does not change the direction, he changes the people, things, situations because of hopes.

Hopes keeps showing you various dreams, but hopes are wrong, this decision is not taken. The soul does not turn within towards the self by taking this decision. On the name of 'I might possibly get happiness here', on this possibility, you waste many births. The hopes outside have no end. The worldly matters have no end, the path of liberation has an end, even if you walk on the linear route. The worldly path is on the circular route. By each character and incident entering your life, they will keep expanding your worldly matters. There is no end to the worldly matters, you have to put a full stop. The moment you become a minister, you want to become a chief minister. Now you want to become a union minister. Then you want to become a prime minister. You will keep asking for more and more, till you don't get it, it will feel worth and the moment it is attained, it feels worthless. Understand the drama of your mind. The grass is always greener on the other side. You have always remained busy in enjoyments, in talking and in imagining about the worldly talks.

Because of ignorance, your awareness goes outside and because of hopes, you remain outside, you don't come within. You think that associations will give you safety and

peace, so you try to make them stable. Because of that, you keep having desires and fear. Leave your extrovert behaviour.

There was a Noble prize winner scientist in Sweden. An American journalist went to meet him. He saw at the door, there was the horseshoe, which is considered to be an auspicious one. The journalist asked him, "You are a scientist, how can you be superstitious? Don't you evaluate logically?" The scientist said, "My friend gave this as a gift and told me that I will have a lot of benefit from it. I never believed in it. But I thought that it is just okay to keep it. The day I put it up on the door, I started checking whether I benefited or not, that changed the direction of my life." This curiosity is a horrible thing, it will keep you outside only, it won't let you go within.

True courage is not in taking out the sword. The true courage is in closing the eyes and sitting there for 48 minutes. It is not a big deal to have a lot of wealth, but to remain detached in that wealth, that is more important. If your family is big, there are many animals, birds and mosquitoes in your competition, you can just have two-three children, but they have hundreds of babies. The best courage is to get rid of attachment and abhorrence.

The seeker is the person, who has understood that my life is one nuisance to the other nuisance, from one foolishness to the other foolishness. Outwardness means misery. The seeker does not like worldly matters because he does not have curiosity, surprise, hopes in the outside talks, he is only interested in the bliss of the soul.

In a room, there is furniture like bed, cupboard, TV, sofa etc. There is darkness in that room, you don't know where to go. You keep banging yourself. After going to the same room 8-10 times, you will start getting used to it. Then you don't need to light a lamp. But the fact is the world is ever-changing. If the furniture in that room is changing each day, you will need a lamp of knowledge. The Enlightened One says, "You will need to light a lamp of knowledge every day because from the body to the world, everything is changing." If you don't have a light, you will keep banging and getting hurt. If you have a torch, you won't bang anywhere. The one who likes spiritual welfare, he won't like worldly talks. Because there is no benefit in it, he wants to leave it. He is interested in the soul, so he wants to attain self-realisation. This is the influence of the Enlightened One. Even if you have not got any ajna, but if you are in His company with a lot of interest and liking, automatically you will know what to leave and what to attain.

The person gets disinterested in the worldly talks and he finds them disinteresting, still, the Enlightened One is cautioning him that remain away from these worldly talks with an aim, with a strong desire and with a strong effort. That should be your decision. Your state has not stabilised so far, your knowledge is not stable so far, you might get laxity because of past instincts. If someone insults you a bit about worldly talks, you start feeling that I have to read the news, here you have become lax. Your laxity arises because of your ego, expectations etc. Leave the worldly talks and meeting of outside people. If you are a bit unaware, your thought direction will change and your feelings will get diverted. In the absence of catalyst, there is more strength in the soul. In the absence of dry grass, if you keep fire there, it will extinguish, as it has no support of the grass. When there is no catalyst, your instincts will start getting destroyed and the strength of the soul will increase. If you keep putting wood in the fire, there will be more fire only. If you want to go to a party, you want new clothes, you want to look smart. It is better to leave

such things with a strong decision. More worldly talks you have, the more thoughts you will have.

With the moon changing its direction, the ocean gets high tide or low tide. With the rains, there is more water in the rivers. By eating food at an irregular time, there are more diseases. With the worldly talks, thoughts will increase, which will give a lot of pain to the soul. It feels like many scorpions biting you at the same time.

In the end, the seeker, who is interested in knowing the true self should leave the worldly things and take refuge of satsang. You still like to talk to people, so remain in satsang and talk about it. By remaining in satsang again and again, your liking will be nourished, you will contemplate on it, you will get more and more interested in bhakti. Do not come to satsang to listen to something new, there is only one subject and the same example. Come to enjoy the satsang and not for knowing something in satsang. When you take the interest in the pure consciousness and remain blissful in it, you will leave the outside worldly things.

In Yogsaar, it is said, "The one who has experienced the soul, to remain in His company is like a pilgrimage to get rid of transmigration." In the association of the Enlightened One's words and body, for a receptive seeker, satsang goes right across his heart. By knowing so much glory of satsang, there is nothing else like satsang, be in satsang at all the time, in all the situations, at all the places and do your spiritual welfare.