

## Varte Antarshodh – The Inner Search

### Summary Pravachan 1 (31.10.20)

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.

**Shrimad Rajchandra Vachanamrut, Ank 40 was written from Mumbai in VS 1944. Param Krupalu Dev (Prabhu) had external manifestation of getting married. In this Ank, Prabhu is writing about inner enemies.**

**“Since infinity, there is the bondage of attachment, aversion, and delusion, which is the biggest enemy. The expected and the best resources are human birth, Arya desh (civilized country of the Aryans), best family, and physical wealth. The inner resource is only the desire to get liberated. If there is a potential for easily attainable enlightenment within the soul, then whoever has got liberated, or those who are soul-conscious in the present times, it is better to be doubtless and have faith in whatever they are preaching.”**

The seeker wants to win over the inner enemies. That’s why this Vachanamrut is very helpful. Winning over the enemies reminds us of a war. Many times we may have had such a war in the game of chess. If you want to win in chess, you need two things in your intellect. 1. Defence plan. 2. Action plan. A defence plan is when you decide how to defend yourself when an enemy attacks you. You cannot defend when you want to do it. But the action plan is when you decide when you should attack.

The seeker should also be ready with his action plan in the fruition of delusion. He should be ready with all his contemplations and reflections. You are ready with a lot of religious rituals. Your religious programs are continuously going on; you keep planning and feeling happy about doing them. But you are missing on the attitude. There is a lot of horizontal expansion of more programs, more rituals, and more activities, but there is no vertical movement. Because of this, in the fruition of karma, the soul acts in the opposite direction than what he is taught at the thought level and behavior level. You are missing on the height. You may be attacked at any time, your defence plan is not proper. Your action plan is successful only when you are stabilized in the auspicious so you are able to do udirna. (Udirana is that process by which the karmic matter of long duration and fruition is experienced soon) and dissociate karma. But the problem is you do not have the plan to avoid the bondage of karma. You do not have the defence plan.

If you do not have a proper plan, you will be tossed in life. You will be drifting instead of sailing towards the purposeful harbor in a storm. What is religion? Religion is not some rituals, or ringing bells, or some program. Religion is a challenging call to dynamic living.

Living like the one-sensed being is not a dynamic life. Every day your pawns - soldiers should be moving ahead to the other side. Religion is not chanting alone. You should have a blending of philosophy with rituals. If you want spiritual growth, you need understanding and an aim; you need the focus for a result-oriented life. You need inner purity. If you are doing auspicious activities, it is

good, but what are you appreciating? What are you happy about? Who do you appreciate? Are you happy because others are appreciating you? E.g. His clothes are very good or he is very wealthy, your level is measured that you are more interested in external things only. If you say that his bhakti is very good, he is very dispassionate; your level is measured there.

Religion should help you to discover that strength, vitality to face challenges, and your fruition of karma. You should have a different spirit (khumaari) in any fruition of karma. You may have a financial loss, or illness, or any death in the family, you should remain in equanimity. You should feel that you have a chance to go ahead. Between VS 1943-1945, Prabhu attained a lot of fame, had a business, and got married. But within Himself, He inclined to progress towards liberation. This is dharma. He had inner height or depth within.

How do you react when someone is appreciating you, did you feel too good within? That shows your level. Why were you happy? It is very important. If you want intense spiritual practice, you need to be very clear about your goal and your path. You should know yourself, you should know where you stand right now. You should know your values, habits; you should change everything according to your goal. In the beginning, you will have to put in the effort, and then it will become natural. Look at your goal and ask yourself, 'Should I leave these traits and make it ineffective? Or should I develop it and make it grow?' This will not happen before you set your goal. If you feel that you are emotional, with your goal, you should change and increase it into devotion. If you want to hide everything, you need to increase your straightforwardness. Some traits should be weakened.

**You are listening to the satsang and read the scriptures, but transformation happens only in certain conditions. 1. Understand it properly. 2. Absorb it. 3. Apply it.** Understand the intellectual absorption of ideas. You should understand the words, its feelings, its essence, etc. After that, you should absorb it into your beliefs. Assimilation of these thoughts should be done. And then you should practise or apply in your day to day life.

Your problem is you get too many satsangs. By the time you contemplate a satsang, there is always another satsang in the queue. You are reaching the absorption of intellectual ideas. But your beliefs are not getting assimilated. You need to make your foundations strong before taking any vows. You must have the right beliefs. You must change your equations and believe in them.

When a train is changing its track, it appears that the change is miniscule. You do not even realize that the train changed its track if you are sitting in it. When your beliefs change, you feel that it is logical that's why you are changing it. It is not only because the Enlightened One has told you. You will realize that you are miles apart from your old beliefs. You can compare your beliefs and behavior with your old friends and you realize that there is a lot of change in your beliefs. Sadguru uses entertainment also to save you from your delusions to connect you with Him. Sadguru wants you to stabilize within to get connected more with Him.

Your track is changing, you will get married and earn money, but you won't be like the other householders. You will earn, but when you make a profit, you will think, 'What sort of real gain there is an increase of wealth, growth of status or expansion of the family, and relations?' In a short time, you will realize that you are very different than others. Just now you have transformed your beliefs. But till your thoughts, feelings, and lifestyle have changed, you will feel that you are like the common householders only. Sadguru is drawing you nearer to Himself in satsang. You do not realize that today in the entertaining state of mind. Sadguru increases your love for Him; you start

listening to Him, contemplate on His preaching, understand it, and start believing in the new thoughts. At the peak of youth, your track was very different. If there is love, you would be ready to take a risk.

You should take the ideas at the intellectual level, then assimilate it with the knowing faculty, and apply it in your life again and again. This is what the Enlightened Ones have said in three steps 1. Shraavan (listen), 2. Manan (contemplate), and 3. Nididhyasan (meditation).

With the help of shraavan, your conscious mind will be engaged. It is better to do as much satsang or read the scriptures as possible. But this is not enough. If you only had a conscious mind, it was enough. But you do not know about the other layers of the mind, which include the subconscious layer and unconscious layer. Some people have a mental hang-up, in the scriptural language, it is known as the manifestation of desires. You have a sudden desire and then temporary exhaustion.

You experience mental hang-ups again and again, especially in youth. You have decided to end these desires. You should do satsang, seva (selfless service), and bhakti with a purpose to engage the conscious mind. The conscious mind consists of thoughts that we know, we understand, and we realize. E.g. 'I had this good thought, I had this bad thought'- You come to know about it, this is the level of the conscious mind. Sometimes the conscious mind is also not in your control, and you feel that it is running away. You know that it is running away, you want to get back on the track; you try it out to get it back. Sometimes you might yield to it. You keep fighting.

There is a subconscious layer too in the mind. There is an unconscious layer too in the mind. In the subconscious mind, you have all the undigested experiences, unfinished thoughts, crushed emotions, and suffocated desires which were not fulfilled. At times you feel that it is over, but you are not convinced, so it goes into the subconscious mind. Your ego does not want to forget it, it just suppresses it temporarily. When the mind is quiet, everything comes out. E.g. In your dreams, all your undigested experiences and suffocated desires come out.

Human birth is an opportunity to observe and repent for your past deeds. None of the situations and arguments has got over. A lot of it can be seen in the subconscious. You feel that you had a dirty thought. But actually, you never felt that you needed to clean your subconscious mind. You kept the conscious mind active, but nothing was done at the subconscious level. So you cry in many situations. The solution for the conscious mind is shraavan- keep listening to satsang. But the solution for the subconscious mind is manan- reflection. In manan, there will be introspection and contemplation.

You have impulses and instincts since many lives; they are totally unknown to you. You know your crushed childhood desires. But you do not know anything about the unconscious desires that you had from the birth of the elephant, the dog, or the pig. You are not aware of them, but it comes and expresses itself when you are under stress of the circumstances. You might have never said bad words, but in a situation, you give many bad words. This happens because you were Vaghari (lower caste who speaks bad words regularly) in the last birth and spoke bad words constantly. In that birth, you had oral cancer, you could not speak, but you had those thoughts and feelings within. You carried them in this birth and they came out now. They were unknown. For that, you need nididhyasan - meditation for the unconscious mind.

If you want to go ahead from shraavan-listening level; in manan you need introspection and contemplation in your daily spiritual pursuits. Otherwise do not expect results. But if you want to remove the dirt from the unconscious mind, you need nididhyasan.

To win over the inner enemy, you are already getting involved in shraavan- listening. In manan, you have introspection and contemplation. Now your spiritual pursuit should be like the chess player. You should know that the soldier may win, but the queen may lose the battle by dying. By following the austerity, you may be labeled as 'religious', but you may be trapped in false beliefs. You are a chess player now. You need a perfect defence plan and action plan. Sadguru helps you prepare them.

**“If there is a potential for easily attainable enlightenment within the soul, then whoever has got liberated, or those who are soul-conscious in the present times, it is better to be doubtless and have faith in whatever They are preaching.”** Till you do not have Sadguru in life, you cannot expect an end of your journey.

It is the subject of pramaan jnan (comprehensive view) if you feel that you have flaws, you are the lowest laid down-trodden person, you have attachments within. This is the subject of samyag jnan (right knowledge) If you feel that you have no flaws, you are detached, unchangeable, and passionless. This is the subject of pryojan (function and intention). This is the subject of samyag darshan (right faith). Your samyag jnan should know everything. You cannot say that you are a Pure Soul only, then what happened when you got angry or were too happy, or too sad? You made someone unhappy mentally or physically because of your anger, what happened to him? You hurt someone. Pramaan jnan means valid source, comprehensive view, you should see everything.

**You should see the substance and its modifications. You should see the changing and the unchanging both.** You should know that you are pure and impure both, but this will not lead to samyag darshan. You need to look at the constant, unchanging, and detached Pure Consciousness for samyag darshan. This is your aim, this is your prayojan. Your knowledge about the pure and impure substances is your pramaan - valid source. E.g. The moon on the second after the new moon (bij) looks very small. But the moon is always full; whatever you are seeing is illuminated, shining, and lighted part of the moon on that day. To know all these things- the whole, non-illuminated part, and the illuminated part, it is the subject of samyag jnan (right knowledge). Samyag darshan will look at the whole moon. It has nothing to do with the lighted or non-lighted; he knows that he is the full moon. When your faith sees it this way, it is samyag darshan. Your conduct will look at the way where the non-lighted part reaches the full moon. The conduct wants you to overcome all the shortcomings.

Samyag jnan is to see everything; the substance and modifications both here. In samyag darshan, you do not see the lighted or non-lighted parts; you only see the whole stuff. Even if you have not experienced it, you have faith in it. Your conduct looks at stability and detachment. You should have perfection with detachment- this shows the outer world and the inner world. You should have this quality. Otherwise, you will remain perfectly detached by remaining careless. You must have perfection with detachment and non-attachment. Samyag darshan will see the full moon on the second day after the new moon. Even if it cannot see the full moon, it has a faith and belief that the moon is full only. Your right knowledge is practical; you won't be able to succeed in your aim. Your faith should be clear that you are the full moon only. You are the Pure Soul.

You had attachment just now; this is the subject of the praman. You had attachment yesterday and you will have it tomorrow too. But you are pure, enlightened, detached, and this is the true nature of the soul. When you could not write anything in the exam, you were pure, enlightened, consciousness. You are the abode of bliss even when you were miserable. This is focusing on the substance.

Sadguru has given you the aim of liberation. Sadguru develops interest, increase your potential, and attain success. You must have the aim of samyag darshan in life under any circumstances. You are not taking the first step, where you have a strong desire to attain samyag darshan. In this step, you need to put a lot of effort. In the last step, you don't have to do anything, it is free transport. You just have to wait. You do not need any efforts. You do not try to grab anything, let Him give you.

The Enlightened One has done the trick. You were happy in your non-fluctuating fruition of meritorious karma. You did not feel anything else was needed. The Enlightened One made you fall in love with Him, saved you, and is helping you attain liberation. Liberation means complete purity. For this complete purity, you automatically had a purity of the mind. For the purity of mind, you need to attain virtues like sham- the tranquility of mind, samveg- the impetus for liberation, nirved- dispassion for the world, aastha- faith, anukampa- compassion, maître- friendliness, pramod- appreciation for others, etc. If you do not have these virtues, there is no worth in your seva or spiritual pursuit.

You are studying the words and you are saying that you have done swadhyay (self-study), this is wrong. You are reading the words and recall those words. Your ajna is of studying yourself. Listening is fine, but you need the introspection. In the floodlight of the Enlightened One's words, you need to read yourself. Do not stop reading His words.

Introspection is very necessary for samyag darshan. Do not go for contemplation till you do not have introspection. Your introspection should be mature. Without introspection, you won't attain success. You will become sad by seeing the devil within you when you are doing introspection. The Enlightened Ones call this misery as nirved or dispassion for the world. In this dispassion, do not go towards rejection, go towards the enthusiasm, this is called samveg or the impetus for liberation. For samveg, you need nirved and for nirved, you need introspection. Animals are on the lower plane of contemplation, as they do not have the intellect for introspection. That's why they are not unhappy or sad, they are happy with their lower life. They are happy with the food they get, they are happy when there is no fear, and they can fulfill their sexual instincts. They cannot do introspection. You also do not have the instinct of introspection. You are getting into the passions, and then you sit in bhakti. You need dispassion for the worldly matters- nirved before sitting in bhakti. You should know that everything in the world is temporary. You should know that you have to bring non-violence in your thoughts and feelings first. You should make sure that nobody is getting hurt mentally also. If you are hurting someone mentally also, you are not in the path. It is not enough to say that you do not get into physical violence. To attain samyag darshan, raajipo (happiness) of Guru, you need samveg, which you will get only if you have nirved. Do not enjoy yourself by making someone darker.

A dog does not seek a spiritual lifestyle, as it is not miserable. You are becoming miserable because you are doing introspection. Without introspection, there is no nirved, samveg, and samyag dashan. First understand your impurities, do not try to understand the true nature of the soul. Otherwise, you will remain a devil in your behavior and you will be good in your speech. This is not the path of

dharma and Prabhu. You may be pure or impure, but if you have developed the virtues, that is dharma. Your body, speech, and mind should show dharma. Otherwise, your Pure Soul is disrespecting dharma. You have impurities like sexual desires, greed, jealousy, anger, egotism, etc. You should know all of them, as they are eating away your spiritual pursuits. You should know when it is happening. Are you having desires when you are alone or when you are in a group? Are you having many thoughts alone or in the group? You should know why it is happening. You should know your impurities and then slam doors for them. That is how you should work on yourself. This is your action plan and defence plan.

**Introspection should be done in four steps. 1. Introspection. 2. Detection. 3. Negation. 4. Substitution.** Once you have these, you can go towards contemplation.

**Introspection:** When you focus on the self from the external factors, it is introspection. In any situation, you have to subtract others, subtract your eight karmas. Whatever is remaining after these subtractions is you. E.g. subtract your family members and your anger delusional karma. You realize that you are egoistic and have expectations. You need to observe yourself. Think about how you felt before, how you feel now, and how do you want to feel in the future? E.g. how did you feel when you saw a sweet ten years ago, how are you feeling now and how do you want to feel in the future? How you were before the satsang, how are you now and what do you want in the future? You must have a full-fledged plan. Then your defence and action will be decided.

If you want to win over the queen in chess, you will need to change the route. If you are happy with the soldier or camel, you won't need so many changes. There are two types of introspection. 1. When the situation arises, introspection is done at that moment itself. 2. After the situation, you are rewinding it and start introspection. Many times you realize in your introspection that it was not within me at the conscious level, so you must go at the subconscious level. If your tone is higher than normal, you should start introspection. You should keep looking at everything in the past, present, and future. Look at yourself without a mask. You should look at yourself as you are.

Osho said, "Egotism is sin." A lady said, "When I see myself in the mirror, I get into this egotism. Am I a sinner?" Osho said, "No, misunderstanding is not a sin." Know your real face. If someone says that your intellect is like a donkey, you should say yes. Do not give importance to the practicality, you have to give importance to the true essence at that time. In Kshamapna, you say, "Hun mudh chhun, niraashrit chhun, anaath chhun."- I am senseless, shelterless, and helpless. Look at the humility of the Enlightened One and look at your stiffness and ignorance.

Sometimes you do not know or understand that your mouth is stinking. You do not know that you have certain traits like non-straightforwardness, deceit, you hide certain things, or you want to exaggerate things. Many times you show the other person's flaws when he is explaining to you things. You have to look at your flaws. If you are caught red-handed, you will be defending yourself.

**Detection:** Detect or check your weakness. Catch your weakness. You should have very high standards of what you call peace or truth if your level is high, and then you can detect your flaws. If you have a target of 100,000/- rupees when you earn Rs. 1,000/- you feel that you have made losses. You should think that you should have a higher level of straightforwardness to gain straightforwardness. Keep high standards and then start detecting. Do not become judgmental. You should know that the primary cause is within you, external factors are only watering the seed. The

seed is lying within you. Bhagwan Mahavira did not have seed within, so no external factors affected Him. You should know the right cause.

If a hunter is trying to shoot a lion, the lion would jump on the hunter and not the gun. But if you hit a dog with a stick, it will catch the stick and not the one who is hitting it with the stick. You are blaming the wrong things. Catch the right cause. You are seeing someone's imperfection because of your imperfection. You are highlighting his imperfection. But the true seeker catches his imperfections at the bud stage. You should be vigilant when your anger is approaching you. He knows that if he starts comparison, his next step would be jealousy or inferiority complex. A siren starts ringing at the bud stage. This is called detecting at the bud stage at the right cause and at the right times. If you do not know your negative tendencies, you are going to repeat them and regret them. **Knowing your weakness is your strength.** In small issues, if you give big reactions, it shows your split personality.

Many times you suppress your feelings, it is like a silent pain, which cannot be seen, but it keeps giving you the pain. It keeps you disturbed and upset. You are like a volcano when it becomes live, it destroys everything. You are in the cold war situation. Between World War I and World War II, Germany became quiet which is a cold war. Germany was preparing for the next war at that time. Detection is checking your weaknesses. Sulking is also anger, it is a suppressed anger.

**Negation:** Many times you know your flaws, but you are shameless and do not want to improve on them. If you have seen your flaws, you should have humility. You should be ashamed of your flaws, and that is called negation. At this stage, you start working on samyag darshan. You have to change the side, you should know that it is wrong, and you should not do it. You do not hate the sins, you are miserable because of the fear of the results. You show off that you are regretting and repenting, but the Enlightened One is not seeing any of them. He knows that you are miserable because your egotism was broken.

Sometimes even if you accept your faults, you may be accepting it wrongly or rightly. If you have accepted your faults wrongly, the following things will happen. 1. You will be brooding over it without doing anything for it. 2. You become pessimistic. You give up hope. 3. You have wrong conclusions. You blame outsiders. Or you feel that you are a sinner and you will never improve. But this is not your destiny or karma. You have fantastic karma, do not blame karma, and behave nicely with people. You have to work hard for it.

A woman knows who is her guest and she will cook as per the taste of that guest. She knows how to adjust. If your crowd is stupid, you adjust that way. Become flexible to avoid fractures of the world. The world is the most wonderful thing. It depends on you whether you want to make it tragic or comedy. Do not come to the wrong conclusion, you are not bad and the world is not bad too. You need the impetus for liberation. You need to negate, you need to change the side. You cannot say that he is at fault and you are not at fault.

You need maturity in introspection. If you feel that the world is very nice, then you are Brahma or the Pure Soul. If you feel that someone is crooked, then you are not Brahma or the Pure Soul.

If you accept something rightly, you will benefit a lot. If you uproot the plant and put it in light, it won't grow again. Once your flaws are seen in the light of your knowledge, they won't be growing.

Once these flaws of anger and jealousy are seen as fire, you won't put your hand in that fire. You have to become aware.

A squirrel is very vigilant; it sees things on all sides. A stone can never hurt a crow. Are you more powerful than a crow? The crow is extremely alert. The seeker should be like a crow and a squirrel; he should remain alert all the time. Develop awareness within you. Do not safeguard or appreciate your flaws. Do not think that you are too smart, you are shrewd.

**Substitution:** Substitute your thoughts by right thinking, right feelings. In feelings, you cannot do drama. If you suppress your feelings, you will be seen or heard from your face and body language. You should have the right virtues. This is a desire for virtues. Each recognized negative tendency has to be treated by the opposite noble virtue. E.g. Anger should be substituted by forgiveness. If you detect a negative tendency, you need a desire for a positive virtue, for that you need a desire to develop that virtue. How can you get rid of transmigration if you do not see your flaws? These virtues should become a natural trait. Your act of leaving, dispassion, spiritual aspiration, bhakti, etc. should become your natural trait. Forgiveness should become your way of thinking, way of feeling, and way of responding. When it becomes natural, you do not need any attempt or effort in it. Glad acceptance should be your natural trait. Cheerfulness should be your natural trait. It should become your true nature.

When you remove the poison from a snake, it is called a worm. You should become like that. Arjunmali, Chandkaushik became peaceful. They both allowed people to hit them, as they wanted to attain liberation at the earliest. Dharma should not be your part-time hobby; it should be your full-time passion. The one who defends himself is too far from the spiritual aspiration. You should see your flaws with the magnifying glass. The smallest flaw should be seen as the mountain. If there is a thorn in your leg, you will remove it right away. The same thing should be done with your flaws. The seeker is in hurry to remove his flaws. He should feel that his flaws are like a cobra.

Guru is necessary, not an option. As you go ahead, the path becomes subtle, sublime, and subjective. It does not become objective. When you go deeper, the path becomes subjective. One person can be benefited from a particular resource; the other person may be harming himself by the same resource. Your guidance also becomes subjective. There is nothing objective. Till you are only doing three malas and three paath, your path is objective. You need Guru at the later stage more than the beginning stage. Even the scriptures stammer when they have to express the later stage. The scriptures insist a lot on dispassion, discretion, etc. But as you go deeper, you need the experienced Enlightened One only.

Once you cross the river by boat, you do not keep it on your head. You leave that boat and go ahead on the path. You do not keep the boat on your head. Guru knows when to give you the means and when to take it away from you. While playing the game of pole jumping, you have to run with the pole, ground it properly, and then you have to jump and glide over the bar. Then leave the pole and land beautifully on the sandpit. You cannot keep holding on to it. Guru will make you leave your attachment for Him also. But when to leave that pole will be decided by Guru. Your world has to get annihilated before you leave your attachment for Guru.

Medicines cannot give you health. It can only remove the cause of illness. Once the disease is cured, these medicines get eliminated through the excretory system. Guru will take away your thoughts, contemplation, and meditation. You cannot take medicines every day. When the illness is gone, you have to stop taking medicines.

Guru is absolutely necessary when you go ahead in the path. Guru is a mask of God, you can see Him, but the one who is speaking behind the mask is the Lord. You need self-efforts. You need the grace of the Guru too. With the vibrations and look of Guru, you will get a tourist visa. But you have to earn your citizenship of liberation. The tourist visa will be valid for a few months, with that you can have the importance of the soul, true nature, meditation, etc. After a while, you need your interest. No one is free to talk to you all the time.

The Lord is hiding within you. But you get bored of looking out for Him, so you become extroverted. He is hiding, you have to seek Him. Your mind is running away in the five senses. Do not leave the efforts of seeking Him. Do not become extroverted. You have wasted infinite time in doing this. Guru is extremely necessary. Believe which you have not seen and you will see what you have not believed. There is a reward for it. At some level, even the scriptures cannot help you. Only Guru can help you. The scriptures do not write the essence of why this resource is given to you. You need faith.

In short, you should look at this checklist. 1. Do you feel that **your Guru is your friend, guide, comforter, and inspirer**? Are you getting inspired by your Guru? You need Guru as an inspirer for encouragement. Are you feeling comfortable with Guru even if He is punishing you? You need a comforter for support. Do you feel that He is your guide? You need Guru as a guide to come out. Do you feel He is your friend? You need Guru as a friend to confess. Out of these four, if any of them become weak, you will have fear within. Once you have fear, you won't have a relationship with Guru. **Your spiritual aspiration can be charged by emotional bhakti.** Somewhere something should happen, either in your eyes or in your legs.

A man went to the Guru and said, "I have been doing satsang for many years, but I do not see any change within." Guru beautifully said, "If you are like this after doing satsang, then if you were not doing satsang, what would have happened?" Guru increases the importance of satsang. You should be doubtless in the preaching of the Guru and follow Him, then you can definitely win over the inner enemies.