

## **Sadguru Udghosh Father's Day Special Summary (20/6/2021)**

Please Note: This is an English summary of the udghosh by a seeker, Rimaben Dhanky and has been uploaded here for the benefit of the English reader.

One impression on the mind was given by a worldly father, the other type of impression on the mind was laid by a religious father. We are indebted to both of them. Worldly father gave us the values to be happy in the world, how to get stability, security, which was necessary, and it has been beneficial. But the worldly father does not perceive and has no power to look beyond this birth. He gave as much as was in his hand, and we are indebted to him.

On one side, there is an indebtedness to the father, on the other side, there is an indebtedness towards the Guru. Religious father gives values, which are beyond the body and the mind, they are in the soul.

The Guru guides you on how to get rid of your past instincts, what to do in the present, that you do not make the present life a battlefield and make it a celebration. The word 'battlefield' is used because you are constantly battling with your impressions, instincts, and karmic manifestations. But do not use the battle anymore, use the word celebration. For the future also, Guru guides you to make sure that you get elevated on the path of liberation. This is the infinite benevolence of the Guru.

From a spiritual perspective, we all are not only kids, we are childish too. In front of our spiritual father, we are kids only. Whether it is Shankheshwar Parshwanath Bhagwan or Sadguru, you keep asking for the bliss of liberation. We are brought up in those values, where we are told that we should not get into the bondage of karma, do as much dharma as possible, liberation is needed, we are used to this language. If something has to come to our mind about liberation or moksha, we think about Siddhashila. This is common.

The moment the word moksha is used, you look up. You only think about Siddhashila. But the Enlightened Ones, our Spiritual Father- Param Krupalu Dev is asking us, "Is this moksha-liberation?" Moksha kahyo nij shuddhata, te pame te panth- liberation is self-purification, the way, it is attained is the path. Moksha has nothing to with the place, it is about inner purity only, and whichever means you can attain, that is the path of liberation. If you attain self-purification, that is the real, absolute, true path of moksha- liberation.

After Param Krupalu Dev's Vachanamrut, satsang, you should not think of moksha as Siddhashila. Moksha is self-purification. If you leave balloons in a room, they will reach the ceiling. That's it. The act of leaving is happening here, releasing is happening here, and it goes till the limitation of the space, room, or the universe. But the most important thing is to release it. That happens here and not the top of the ceiling. How can Siddhashila be so important to you?

The scriptures say that you have been to Siddhashila many times. But you have not experienced the bliss of Siddhahood. Shila means rock. That rock is prithvikay- one-sensed organism, where the body is of earth. You were the soul with the body of the stone at Siddhashila. But because you were full of attachment and aversion, you did not experience that bliss of Siddha. So, going to that place is immaterial. The important thing is to get rid of attachment and aversion to attain the bliss of liberation, whether you are here or there at Siddhashila. If you do not leave

attachments and aversion, you won't be happy anywhere. The path of liberation is to get rid of attachments and aversion completely.

How does the path of liberation start? Your attachment and aversion should become milder. There is a beautiful word, 'kashayani upshantata'- defilements should be calmed down. Param Krupalu Dev has not written about the destruction of defilements or passions, as that is liberation. He has asked for pacification or subsidence of passions. You have to calm down. You get an entry in the path of liberation with the Verse- 108 of Shri Atmasiddhi Shastra- "Kashayni upshantata, matra moksh Abhilash, bhava khed antardaya, te kahie jignas."- One whose defilements are calmed down, who aspires only for liberation, who has dissatisfaction for embodiment, and holds compassion within, is called a truth-seeker.

There are two different things. 1. Impulse of religion (dharmano aavesh) 2. Entry into religion (dharmano pravesh). An example of avesh is you are in the ashram for many months, there is an udghosh, You get ready without the mind getting retaliated, you do not have any options in the mind. The whole atmosphere is such, this may be your avesh also. The moment you go back, you may not want to listen to Rajgita, then it is an impulse only. The second one is pravesh of dharma- entry of religion- with your passions subsiding, when your only or one of the main interests is liberation, you want to start your day with daily prayers. It is either like the fire entering the waterbody or like the fire entering the log of wood. Fire entering the water means boiling the water and that might be temporary, as there are chances that when there is no more association, the whole overflow of feelings will go away. This is avesh or impulse. When dharma enters the log of wood, it would change the wood forever into ashes. This is pravesh or entry.

How do you get pravesh (entry) of dharma in your heart? Kashayni upshantata- defilements should be calmed down. That is the eligibility you need to enter the path of liberation. We are not talking about the situations, fruition of karma, etc. Whatever your situations are, your defilements or passions should be calmed down. Whether the ears are nailed, or it is about cooking the porridge, or you fracture the leg while playing football, or you might have a headache, you are supposed to remain calm. Your passions have to be quiet. You cannot say, "It was beyond my capacity to tolerate." Bhagwan Mahavira has given us the most wonderful example. Gajasukumar has given this example to us. Despite severe physical pain, they did not have passions within them.

If you have made tea with saffron, but the cup is dirty, the person will stop pouring tea into the cup. He cleans the cup before pouring tea. Sadguru will do the same thing. He says, "I want to give samyag dashan (right faith), but this cleaning is needed, where passions have weakened. Somewhere you need the calming down of passions. If you have gone for a function and people have left their shoes all around, you won't like to see that scene. You would love to see the systematic way of leaving the shoes outside. If you want to see something neat, you have to be neat yourself. The wandering, violent, fluctuating mind is not good, but you love to have the steadiness of the mind. If you see that all the shoes are systematically kept, it means that people want to get purified within also. If you want the mind to be systematic, you should be peaceful. If you are always complaining regarding people, situations, weather, etc. that person cannot bring out the best modes of bhakti, meditation, vows, austerities, etc. The best modes get manifested, only if your passions are pacified.

Look at the whole link. The Guru would give you the ajna or discourse, but you won't get benefited if your passions and liking for sense objects have not become mild. Calming of passions is very important for "Kevalnij swabhavnu, akhand varte jnan, kahie kevaljnan te, deha chhata nirvan" - When there prevails uninterrupted experience of one's nature exclusively, it is

termed as omniscience, which is liberation despite embodiment. Your dos alone will not take you to moksha, your don'ts have to be catered properly. Do not do double meditation and double scriptural studies, try calming your passions first. This is the most hindering factor. You are a pure, enlightened, and indivisible mass of consciousness. Do not call yourself 'stupid.'

If you are adjusting in nature, you would be calm in all the situations. But if the mind is occupied, you will start blaming and go into guilt- this becomes a vicious circle. You have only taken notes, and nothing has happened within. You should progress in satsang itself. You should have the feeling of upliftment right now. The right attitude is sometimes you win, sometimes you learn. There is nothing like losing or failing. Look at the benefits in winning and learning both, this is the attitude of the seeker. The seeker will have his ups and downs, rise and falls externally and internally. The right attitude will lead to samyag darshan. It may not be samyag charitra (right conduct), for that, you need stability also. At least, the right attitude will earn you samyag darshan. Even if you can't do anything, at least, understanding the truth every time is important. Samyag darshan can give you liberation in a few births.

For calming down the passions, there are five tips with five rhyming words.

1. **Late:** Never be late. Any good feeling arises within you, do not postpone it in its implementation, you will miss out. The scriptural word for this is pramad- indolence. With indolence, the intensity of good feelings starts decreasing. E.g. Even if I have eaten in the morning, let's eat ayambil food today. But if I postpone that decision for a while, the intensity of that feeling starts decreasing. You will give charity only in that impulse, if you plan the charity, you won't be able to give it. You are under the influence of delusion to such an extent, that if you do not take vows immediately, you will be influenced by delusion and you won't give charity or follow the austerity that you wanted to. When you give charity, if you think that your wealth will get decreased, you would become a pig in the next birth. Guru is talking about your self-interest. You are completing your meritorious karma, and you are not getting into the new bondage of meritorious karma, what will be your situation? Don't be late in implementing, as the intensity of feelings is decreasing. During favourable situations also, the mind becomes weak, what will happen when situations are unfavourable? Still, you say that in old age, you want to do dharma. The person who knows the value of time is called the clever person, and not the one with degrees, or oratory skills. All the zeal for the supreme purpose should be achieved today itself.
2. **Wait:** If some bad feelings arise within you, just wait and postpone them. Do not implement it. If anything is postponed, intensity decreases. E.g. If you want to get indulged in some sensual pleasures, just postpone it till tomorrow. The logic of the mind says that when time goes, intensity decreases. If you are in the feeling of anger, try to postpone it at least for an hour or a day. Pujya Gurudevshri is not asking you to not do it completely, in that case, your mind will say that it should be done now only. Buy some time and say after two hours I will do that. Within those two hours, someone calls up and that feeling is no more there. When you are doing sins in an impulse, you will have an intense bonding of karma, atonement will also not help you. Marichi means sunrays. Marichi was Bhagwan Rushabhdev's grandson. When he was born, there was a lot of happiness in the family. He attained initiation but could not follow the strict discipline. He had the attachment towards the body, so he started taking some liberties. Slowly he started saying, "Dharma is there (where Rushabhdev Bhagwan's is) and dharma is here (with Marichi) too." He never said that Rushabhdev was wrong. When Tirthankar Bhagwan is in front of you and if you say, "He is also right from His viewpoint and I am right from my viewpoint," you have the bondage of karma for 1 kodakodi sagaropam.

Marichi had this transmigration because of this statement and became the last Tirthankar in the 4th era. Wait and don't act smart. There was a fisherman called Haribal. He went fishing every day. One day he met a monk and did satsang. The monk hypnotized him with His love and purity. Haribal's living was on fishing. He asked for a small vow. Looking at his capacity, the monk told him, "Every day, you should free the first fish that you catch." Haribal felt that it was not difficult, and he took the vow. Now his mind kept telling him that he should free the first fish that came in his net. He had a lot of enthusiasm, and there was no fear, so he remained in the feeling of non-violence instead of violence for the whole day. Indra Maharaj realised that Haribal is benefiting with one single vow. He wanted to test Haribal. He became a big fish like a dolphin. He came in Haribal's net as a big fish. Haribal had never seen such a huge fish in his life. But he left it, as that was the first fish thinking that he would get the other ones if it is in his destiny. He again put the net in the ocean, and he felt that he got the same fish again. If your delusion is strong, you would consider it as the second fish, and if your delusion is weak, you would consider it as the first fish. When your delusion is weak, you won't become logical or look for loopholes. Haribal left that fish again. The third and the fourth time, he saw the same fish and he kept leaving it. The whole day, the same fish got caught and Haribal kept leaving it in the ocean again and again. If you are near moksha, you will have straightforwardness, otherwise, you will look out for loopholes everywhere. You will do your work perfectly, you will have a certain status, but the Enlightened One will not give you marks because of your delusion. Do not try to be smart, be pure. Do not become weak in taking vows or do not take liberties in following your vows. If the shawl has many holes, you would not like to wear it. When you wear a shawl of vows and take liberties, you will only not like to wear it. Do not wear the shawl of vows if you want to take liberties. You have done sins since infinity, you have remained miserable, now become peaceful.

3. **Hate:** Never hate anyone. If you do not get along with someone, keep a distance. If a snake is passing by, you keep a distance. You may feel that someone is like a snake or a tiger, so keep a distance. You are not a great Enlightened soul, so keep a distance. With hate, you won't enter the path of liberation. If you feel, "I can never forgive him." But every day in your prayer, you ask God to forgive you for your sins. You do not want to be a miniature God, as you can't forgive. Nelson Mandela was in prison in his youth for 28 years in jail, he was tortured by John Foster. When he was released, he called John Foster - the person who had tortured him, at a party. He saw John and said, "He is quite a decent man." John used to piss on Nelson Mandela, but Mandela forgave him. Mandela assured his wife that he would not harm John. Do not hate. If you want to keep a distance, it is okay. Guava fruit is something, the seeds of which remain in the teeth. Your brain is like guava, the situation gets over, but its remembrances remain in your mind and that creates hate. You were not in hate during that situation, but when you are free, you ruminate over it and remove the seeds. All your enemies will be with you in Siddhalok. This is what is said in Namotthunam Sutra. Namotthunam Sutra says "je a aiya siddha, je a bhavissanti-nagae kale, sampai a vattamana"- All are future Siddhas, now you do whatever you like. If you want to win over the anger, you are usually angry with the spouse, children, or parents. During anger, you want to change that person. Now onwards, when you are angry with someone, give that person Rs. 1,000/- because you do not want to change that person or you want to change yourself.
4. **Straight:** When the snake is moving on the road, it slithers from side to side. But when it goes in its hole, it goes straight in the hole. If you want to go to your home, be straight,

you cannot have manipulation and politics. Vidur Niti says, “1. Remain straightforward at least in front of those, who were benevolent to you. You have to be straightforward in front of the Lord and Guru. When you go to the doctor, you show your x-ray and not the passport size photograph. 2. You should be straightforward in front of the family. Do not get into deceit with them. 3. Do not get into the deceit with those who trust you.” You should be straightforward with everyone, but at least, with these three, you should be extremely straightforward. Sadhvi Mrugavati arrived late to the upashray, as She did not realise that it was night time because the sun, the moon and celestial beings came together to listen to Bhagwan Mahavira’s sermon. It was so bright, she did not realise that it was night. When they left, she realised it. When she reached, Her Guru, Chandanbalaji reprimanded her. Mrugavatiji did not give any excuse, She asked for forgiveness. She did not justify herself or become judgmental. In this incident, She attained omniscience because of straightforwardness. Remain straight. Your goodwill in society is not important, but how you are in solitude, is more important, you need that straightforwardness.

5. **Develop faith:** Create faith. To open a locker, you need skill and not strength. If the door is jammed, you use your strength. You exactly know where to use strength and where to use skill. You should know where to use the head and where to use the heart. If you make a mistake in that, you will create trouble. In certain decisions, you need to use your head. If you have got an ajna, use your heart and not the head. Keep refuelling and go ahead with enthusiasm. Ganga Sati said, “You should have faith in Guru’s words. Then you will put a lot of effort.” You need unwavering faith; no situation can waver your faith. There should be no exceptions. You do not care about the number of celestial abodes. But your faith starts shaking when your ego is touched. A devotee is known for the choices he makes. Choices define a devotee, not how many bhajans you sing or how much you donate. Arjun made a choice that he wanted Krishna, he did not want an army. When Pujya Gurudevshri was doing His MA, He was taught, “Expressing gratitude has a healing effect on the mind. It creates positivity.” That’s why we say at least twice a day, “Aho! Aho! Shri Sadguru, karunasidhu apaar, a pamar par Prabhu karyo, aho! aho! upkar. ”- Oh! Oh! The Revered Guru! Unfathomable ocean of compassion! You have immensely obliged this down-trodden and miserable being. This is expressing an attitude, which has a healing effect on the soul. It also creates positivity. Every ritual will bring you to the soul.

We are at the refuge of the Supreme Father, these five tips should be implemented, we can attain spiritual welfare.