

Shrimad Rajchandra Vachanamrutji Updeshchhaya - 9 Summary (29.2.2020)

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, Updeshchhaya- 9, Page 713, Vadva, Bhadrapad Sud 13, Saturday, Samvat 1952,

“Studied up to 9 purva (A group of fourteen Jain canonical texts, now extinct in twelfth volume of angas), still you wandered (in transmigration)! You found out about 14 Rajlok but you did not realise your soul, which is there in your body, that’s why, you wandered! The Enlightened One can avert all the doubts and suspicions, but you have to follow the Enlightened One’s perception to cross over (the cycle of life and death), then only misery can be annihilated. Even if you put in efforts today, you can attain self-realisation. The one who has not attained self-realisation, you cannot attain spiritual welfare through him, it is not possible. The One whose conduct is only His Supreme Purpose, if you follow such an Enlightened One’s ajna then you can attain self-realisation, you can attain your spiritual welfare.”

Shrimad Rajchandraji (Prabhu) gave this preaching to the seekers in Vadva just before one month, five - seven days before He created Shri Atmasiddhi Shastra. If the soul works hard and puts in efforts, he can attain self-realisation even today. With a Guru in your life, look, learn and leap from the known to the knower, from the object of knowledge to the knower.

The soul has infinite virtues: one of them is happiness. If the soul becomes aware and connects with his pure consciousness, he can attain super sensible happiness. If the soul experiences his pure consciousness, he can become blissful.

With the refuge of the Sadguru, you can turn towards the concept of soul. With His refuge, get acquainted to the soul and with His facial features and wholesome conduct, take the firm decision that you want to do this only in this birth; I want to attain self-realisation in this birth only. This is a leap day of the leap year. So, we will talk about taking a leap, jumping to another gunasthanak (The fourteen stages of purification and spiritual development) this year; this should be the firm decision that each of us have to take.

Prabhu has written at one place, “Who is happier? The one who has right faith and has not taken the vows of an ascetic or the one who is an ascetic but has a false belief?” The ascetic, who is following five great vows, who has been restraining himself, undergoes a lot of physical troubles, keeps fasting for days together etc. But still, the one who has right faith and has not taken the vows of an ascetic is happier than the other one. The One whose conduct is only His Supreme Purpose, if you follow such an Enlightened One’s ajna, you can turn towards the concept of soul.

Start creating ‘me and mine’ in the soul, then you can attain samyag darshan (right faith). If you have ‘me and mine’ in the materialistic thing, you can never attain samyag darshan. Get acquainted to the soul and start creating me and mine in it. A seeker is recommended to take their interest out of sensual pleasures and connect themselves to

the Pure Consciousness. Love the Pure Consciousness and experience the Pure Soul like Siddha.

You must take a firm decision that your extroverted instincts should be annihilated, and your focus is inward. This is the ajna of the Enlightened One. But what should I do? What should be the efforts of the intellect? You have to know the substance of the soul, have the feeling of inconceivable greatness and instincts should go within the Pure Consciousness or have single-mindedness for the same.

Samyag Darshan means the soul was liked so much that all the instincts turn towards it. Your awareness goes towards the soul and stabilises over there, which is samyag charitra (right conduct). If the President of India does not sign the bill, the law cannot be passed. In the same way, unless your faith becomes right, no amount of knowledge will help you attain right knowledge, even if you work very hard. If you do not have the right knowledge, you will wander even after studying 9 purva.

You may know a lot of things about the soul, but you do not know the soul. 100 or 150 years ago, a man went to a foreign country to earn money. He went back to India after 18 years. He got down from the ship and took the train for his village. In the train, he met a young man and they both started talking. The young man mentioned that his wallet had been pickpocketed. The man just heard him, but he did not feel as bad. At the station, both of them got down and man gave a lift to this young man, as he had no money. On the way, this man told the young man that he was going to meet his wife and son after 18 long years. His son was just 2 years old, when he left. When the man came near his house, they both realised that they were father and son. When there was a feeling of 'my son' or 'my father', that is samyaktva (right faith and right knowledge).

I am a Pure Soul, create 'me and mine' in the soul. To have this confirmation, you need the Enlightened One only. I am a soul, this transformation will take place when you take the refuge of the Enlightened One, whose conduct is only His Supreme Purpose. Get acquainted with the soul substance by which you will have inconceivable greatness and your awareness will be stabilised in it. So, oh Soul, determine the soul substance. In the infinite transmigration, you have taken many decisions regarding many things, but you have not determined the one who has taken these decisions. Your knowledge has not established the Pure Soul, otherwise you would not have been in this condition. You would not have been wandering in the pleasures of five senses, your awareness would not have wandered outside in worthless things. 'This is tasty,' 'this is interesting', such sentences would not have been spoken.

Once you take a firm decision about focusing inwardly, you will not take time to focus within with the Enlightened One like Prabhu. Determine the soul substance and do not bring in objections or false promises. You must have love to learn more about yourself, your eternal form from the experienced Enlightened One. Regardless of what I am experiencing today, I am a pure, peaceful, powerful soul. But your condition is like a large black ant, when it gets stuck with the body, it does not come out, even if it has to leave its body. Your modification of knowledge is stuck in the materialistic things outside, with the wrong intellect, it remains there only and does not go towards the true nature of the soul.

A person was watching the infinite sky from the seventh floor of his apartment balcony. The sky was cloudless. He kept seeing it for a long time. Then he saw a woman walking on the ground. To know the woman, he left the infinite sky. You are in the same condition. If you keep knowing things, it is your attachment. If things get known to you, it is your true nature. Because of the nature of knowing, things get known to you. If you

know the things, you will have likes and dislikes in every aspect. Since there are instincts of infinity, the power of knowledge, which could know the eternal and infinite has got stuck in materialistic things, sensual pleasures, modifications of certain sensual pleasures, you don't get free from it. Because of all these things, since infinity, there are feelings of attachments and aversions for the materialistic things. You don't have time to turn your awareness towards the soul. Your power of knowledge would have taken you to the infinite, but it got stuck in a woman. You enjoyed a samosa so much, you kept appreciating it and you sold off your supreme happiness. When you think about all these, you will shudder with anxiety that for a trivial thing, you left the study of the soul and introspection.

When you get an association of the Enlightened One, whatever He likes, you feel like attaining that first. You feel that you want to get acquainted with the Pure Consciousness. The Enlightened One has said that whatever is my true nature, the same one is your true nature too. Now you have the desire to go for satsang and start self-study to get acquainted with the soul. If you have done introspection yourself, you will not see anything but impurities. If you did not have the Enlightened One in your life, you would have concluded that the soul is impure.

There is a mirror and, in that mirror, the reflection of the black cloth can be seen. The mirror always remains pure, if there is black cloth, it will be seen as black and if there is a red substance, the mirror will reflect the redness. If you are angry, your soul gets transformed into anger. But still, the Enlightened One says that you are pure. The mirror does not get dirty with anything. How can purity and impurity stay together? For years, if you follow satsang and self-study, you will come at the experience level. The Enlightened One looks at the soul only. He says, "Sometimes you think that you are attached, sometimes you feel that you have aversions within, but according to the Enlightened One, you are always pure in all the conditions." The Enlightened One can perceive purity everywhere. For Him, black/red, pious/non-pious do not make a difference. If I see a pure knower in every modification of mine and if I see a pure knower in other's modifications too, the whole world will be changed. The Enlightened One lives in the Mirror House of knowledge. Your world will change. Then if you say that I live in India, you will feel like taking repentance. But without the refuge of the Sadguru, nothing can be done. You need that energy for your transformation, whose world is the Pure Consciousness. The one whose conduct is only His Supreme Purpose; you need the refuge of that Enlightened One.

To determine something with the intellect, you need various viewpoints (naya). Each and everything has infinite characteristics and righteousness. If you want to know one of its characteristics, we call it a viewpoint or naya. When you insist on one of the characteristics by making all other things secondary, it is known as syadvad (theory of relativity). It is an illusion to think that the talks related to the soul are always difficult.

The viewpoint does not know the whole nature of the thing. It knows only a part of that thing. At this level, your knowledge is limited and you will have to understand things with the help of a viewpoint only. Your knowledge does not have enough strength to understand the soul substance. If you want to weigh the elephant, you will keep the elephant on one side and then keep putting stones on the other side. Once both are equal, you will remove the elephant and measure the weight of the stones to know the weight of the elephant. In the same way, because of your limited knowledge, you will need to know the viewpoints.

There are two main viewpoints.

1. Nishchay naya - absolute viewpoint.
2. Vyavahaar naya - relative viewpoint.

These viewpoints are there to understand the soul. The soul is expounded with these two viewpoints. Both these viewpoints make completely different statements. But both are needed e.g. if you are in the USA, if someone asks you, where you are from, you will say that you are from India. In India, if the same question is asked, you will say Maharashtra, in Maharashtra, you will say, Mumbai; in Mumbai, you will say the name of the suburb and in the suburb, you will say the name of the building; in the building, you will say the flat number and inside the flat, you will say that this is my room. In the room, if someone says, where do you live, you will say that I live in this body and in contemplation, you will say that I live in the infinite space of the soul. All these things are true only, this is the knowledge of the particular viewpoint. When you said from India till your room, it was the perception of the world. But when you said that you live in the body, it is vyavahaar naya and when you said that you live in the soul, it is nishchay naya. Give the appropriate answer and act accordingly.

Differences between Nishchay Naya and Vyavahaar Naya:

Number	Nishchay Naya	Vyavahaar Naya
1.	Whatever is truth, it is said directly.	Vyavahaar is the formality. It is a conventional usage.
2.	This naya is independent.	This naya requires outside associations, for that, two or more things are mixed together. This is dependent on others and explains things with the help of things or people around it.
3.	E.g. I am a pure soul.	E.g. I am a human being; I am not any other species. There is a pot of butter, but pot is made of earthen mud only, it is not made of butter.

The best person is known by his own work. The medium person is known by his father. The lowest person is known by his father-in-law. When you are known by others, you are at the lowest level. To know the soul, you should know its virtues, that is the best recognition. So, for the faith and belief, take the support of nishchay naya and for the purpose of socialising, take the support of vyavahaar naya. You have to understand the soul with nishchay naya only.

Both the viewpoints should be used according to its appropriateness. We do not buy a banana from the market, which does not have skin. After coming home, to eat the banana, we remove the skin. For social interactions, skin of banana will be needed, but for the self-realisation, you will have to remove the skin to become aware of the soul. You have to understand the purpose.

If someone says that there is less lemon in the vegetable, he does not mean the round ball of lemon is less, he means the lemon juice in the vegetable is less. For self-realisation,

you need the soul. You need not talk about I am a human being, you have many attachments and aversions etc. Sugar makes the milk sweet, but the nature of the sugar is sweet only. Your state of being is made sweet with the help of soul, but your soul is sweet only. This is nishchay naya. You are always pure, enlightened consciousness, this is nishchay naya.

Impurity is the momentary transformation; you being a pure soul is the permanent fact. Then why are Jinagam talking about vyavahar naya? It talks about 8.4 million species, four gati etc. But they are statements given from vyavahaar naya. A father asked his three-year-old son to call his mom. He meant his wife only, not his own mother. But the child has to understand in his language, so the father asked the son to call the mom. In the same way, the Enlightened One explains to us in our language only, but understand His purpose and His intent, even if He is speaking from the relative viewpoint.

If you want supreme happiness and self-realisation, you won't attain it with the thought that the soul is impure. If you understand the pure nature of the soul, then only, you can attain omniscience. You are not a body, mind or intellect, wife and children are not mine, this thought will take you to the 13th Gunasthanak.

There are two states of knowledge. 1. Thoughts, where you have to go the Enlightened One for determining the true nature of soul, otherwise your sensual pleasures and passions will become stronger. If you walk with the Enlightened One on the path, your sensual pleasures and passions will become milder. You have to keep thinking, contemplating and start experiencing it in your day-to-day life. At this level, there will be no experience of self-realisation, this level is only for stopping your thoughts.

2. Thoughtlessness and inner silence, where you can experience self-realisation.

If you have gone to the market and felt thirsty, you will think about drinking something. Once you thought about what to drink and where to drink, you just go there and order that drink. Once that drink comes on your table, you stop thinking about everything and enjoy that drink. If you are tensed due to something, you won't know when your drink went inside your stomach. To go into the inner silence, you need to make your thoughts subtle. To experience inner silence, you need self-realisation. In nishchay naya, it is called samyag darshan or experiencing the self.

To remove the dirt from your body, you need to apply soap. Once the dirt is removed, you need to remove the soap also. The Enlightened One is detached from the viewpoints. What should you think about? - 'I am a sinner' or 'I am a pure soul'? You know that you are a pure soul, but you still believe that you are impure. Nishchay naya is not there in your conviction. You do not have the pure nature of your soul in your knowledge or belief. The moment you recognise the soul with nishchay naya, you will have inner bliss and your spiritual pursuit will change, your inner pursuits will be different.

In the refuge of the Enlightened One, you remain stable. He keeps His perception on the soul only. The Enlightened One's energy prompts you to work exactly in the same way that He is working. How does He tackle attachments? If you get that trump card, you will be liberated. Bring the determination of the soul at the level of thoughts in such a way that you take the refuge of Pure Consciousness only. With the grace of the Enlightened One, you will take the refuge of the soul, then you will not take the refuge of outside things or materialistic things. By loving the Guru constantly with Supreme Devotion, His love will take you towards the love of your Pure Soul. The Enlightened

One's vibrations are contagious. Leave the thoughts of 'I am impure' from its roots and then there will be no leaves of pious and non-pious feelings.

The soul is pure only. It does not get impure with outside things. Then how did this impurity come in? Your substance and virtues are always pure, but your modifications have capacity to become impure. Your modifications can be transformed in a pure way or the impure way. It can have natural feelings or impure feelings. The modifications have capacity and independence both. When you plant a rose, you will get a flower and thorns both, as it has capacity to grow both of them at the same time. Since infinity, you have grown only thorns within yourself. The modification's nature is to get transformed. How you want to transform the modification is in your hands. With the recognition of the Enlightened One, determine that you want to transform in the pure nature only.

No situation can make you miserable or impure. There are four situations- 1. By mistake, someone's Rs. 2000/- note gets torn. 2. Someone tears it off in anger. 3. Your servant made a mistake and the note was torn. 4. Your Sadguru tore it. What will you do? The situation has remained just the same. But if a servant tears the note, you get wild with anger. But if the same thing is done by Sadguru, you feel that it is a reason for your spiritual welfare, you remained in the feelings of devotion. If someone tore it by mistake, you felt bad, but you cooled down immediately. But if someone tore it in anger, you will get violent thoughts. The situation does not create any impurity or flaws. The chili is always spicy, but the way your intellect processes it, that way, the transformation happens. How did this impurity arise? Work on that spot. You don't have to do anything with the Pure Self or outside. You just have to put the floodlight and check, whether your processing is changing or not.

The more you have the determination of the soul, the more you will understand and have glory of the same. In the wholesome contact of the Enlightened One, inconceivable glory of the soul arises, and sensual pleasures become weak or they stop completely. If you do not have the concept of the soul and your sensual pleasures are less, still, the Enlightened One will say that you are engrossed in sensual pleasures because of your false beliefs (mithyatva). The one who is samyag draashti, He might have a lot of sensual pleasures like having 96,000 queens and fighting war, still the scriptures tell us that His sensual pleasures are weak. The one who has got the realisation of the soul, even if His activities are violent, His sensual pleasures are weak only. His intellect is on the right path and He does not have false beliefs any more. He might have character delusion and He might have the karma for which He has no other choice but to endure, still, He remains at the 4th Gunasthanak. The ascetic, who is dravyalingi (physical appearance is of an ascetic), he might be fasting for a month, still, he remains at the 1st Gunasthanak. Dravyalingi has got a dress, vows and false beliefs. It is important to annihilate false beliefs and get the right one. You have made this mistake infinite times.

One may have learnt 9 purva, but you did not recognise your soul, so you wandered. Without understanding the true nature of the soul, you are wandering. You are a millionaire and still are driving a rickshaw. You have got the diamond, but you are using its light to thread a needle. You have not understood the value of the diamond. The way, you are becoming crazy in the sensual pleasures, it shows that you have not recognised the soul substance. You kept looking at the materialistic thing, but you never got satisfied. But the moment you looked at the soul, you had all the satisfaction.

You chant Navkar Mantra, it shows that you are Jain with your tongue. In your instinct, you are Charvak (atheist), who is interested in material pleasures. Jain is the one who has known his Pure Self, you know that I am happiness and I have happiness within me. I

don't need to be dependent on the external associations. If you have a perfect understanding of where the happiness is, you can call yourself a Jain.

Start putting in true efforts. If you want to love and have conviction of the soul substance, you need to look out for the Enlightened One and increase your love and conviction in Him. Start from loving Him, go ahead on loving Him the most and finally, love Him only. Have undivided love and conviction for the Sadguru. With this devotion of love, you will feel Supreme Devotion for Him and then you will have love for the soul. The devotion of the Sadguru will weaken your sensual pleasures and passions. 'I want to make my Guru happy,' this will be your only aim. When this purpose comes in life, you won't have any ego or any miseries in life. When you take the refuge of the Enlightened One, your sensual pleasures and passions become mild and when you take the refuge of Pure Consciousness, these pleasures and passions burn down to ashes. The love and conviction for the Sadguru weakens your sensual pleasures, so there will be dispassion in your life. The moment you have love and conviction for the Pure Consciousness, this dispassion will bring in detachment along with it. When you become one with the Enlightened One, you will become the Dispassionate One. Increase your love for Guru to such an extent that all the pleasures of three universe seem trivial to you. When Indra celebrates Bhagwan's kalyanak, he is only interested in celebrating that kalyanak, he thinks that he has got the best opportunity in his life, he does not take any happiness from his Airavat elephant or other prosperities. Have love and conviction for the Enlightened One, you will love the soul. Your soul is pure only, do not get involved in various viewpoints. Now you just have to think about your soul and contemplate about it day and night.

In front of the love for Sadguru, delusion will no longer be as powerful. The fire cannot have any power in front of water. The love for Sadguru extinguishes the fire of delusion. The moment you look at the material pleasures, you go away from happiness. If you hope for water in the mirage, you will never succeed. Your birth gets over in running after the mirage. If you were worshipping the Lord in a right way, you would have loved the soul more. Now everything should look trivial to you.

In the inner journey, presence does not stop you, absence stops you to go ahead. E.g. If you have 10,000/- Rupees, and if you say that because of this money, I cannot go within, it is wrong. This is not because of the presence of Rs. 10,000/-, but it is due to the absence of Rs. 5,00,000/-. Your mind is roaming. The greed makes you stop. Rama and Sita were separated because Ravana kidnapped Sita. But if you think subtly, you realise that the greed for golden deer led Sita to this trouble and Rama also had attachment for Sita, so He went to look out for that golden deer. This was the reason for the kidnapping. When this happened, the impurity called Ravan kidnapped Sita. The whole situation resulted in kidnapping of Sita. Whatever is not there, that stops you in your inner journey. You don't have a Mercedes car, that stops you from becoming focused inwardly. If you don't annihilate your ignorance, a lot of things will stop you. But if you break the delusion for external things, nothing will be able to stop you.

There are two states of the mind. 1. Attack (aakraman) - Here your awareness remains extroverted. 2. Going back to the original virtues (of soul), which are: compassion, peace, equanimity, forgiveness, etc. (pratikraman). Here you know that because you were not aware of the Pure Self, attack of delusion has occurred. Now, if you increase your awareness, and remain stable in that, you will actually do pratikraman. Going back to your Pure Self and residing there is pratikraman.

In the chariot of life, you have horses called intellect, you have a bridle of five senses and you will need a charioteer called Sadguru in your life. Follow His ajna and give away your bridle of five senses and intellect to Him. Your life will become meaningful. Your chariot of life will run towards liberation. Recognise your soul and then determine the soul.

Your Sadguru is after you. Meritorious karma will give you the human birth, but to make it successful, you need to work hard. A father will give his daughter to you, but you have to follow a ceremony to make her your wife. Take a firm decision that all the pure transformation will be in the soul only. If you stand in the soul, you will say that impurities are outside. If you are on the border of the soul and materialistic things, you will say that impurities are within. The fever is in the body, but it is not a part of the body. The impurities are there in the soul, but they don't belong to the soul.

In M.P. and U.P., the girl is not given education as she is going to get married and go to another person's house. Impurities are also somebody else's property; they have arisen due to the support of external things. The one who does not start his journey because of the fear of troubles, he is an inferior levelled person. The one who starts his journey and gets into troubles, so he stops the journey is a medium levelled person. The one who makes his troubles only his strength, he is the best levelled person and he runs on that fast route. In taking any step, there will be troubles, but make them your strength. If you want to leap on this leap day or leap year, take a firm decision.

A Greek philosopher, Demosthenes wanted to become the best speaker since childhood. But he had a problem of stammering. He went to the doctor and he was asked to go on the riverbank daily and put big pebbles in his mouth and shout. He followed it and within a year, his stammering was gone. Then he had another problem, the moment he started talking, he started breathing heavily. The doctor asked him to climb the hill daily and every day, seconds should become less than before. He got rid of that problem. Then he realised that he needed knowledge to speak, so for nine years, he studied a lot of things. Then he realised that his shoulders were going up and down while talking, so he tied two ropes from the ceiling and there was a sword on each of his shoulder. The moment his shoulder went up, he would be hurt with the sword.

The one who wants to attain self-realisation, he will take out remedies for everything. Just don't give up. With a lot of enthusiasm and energy, get acquainted with the soul. Become strong decision maker and attain self-realisation at the earliest. This is the best wish.