

Sadguru Udghosh
Shrimad Rajchandra Vachanamrut
Patrank 139 - 1 Summary
(24.12.19 Morning)

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

The Atmarpits main selfless service, main spiritual pursuit and main swadhyay is serving at the Lotus Feet (Charan) of the Enlightened One. Charan does not only mean feet, it also means speech. The glory of speech is so much that we say Vachanamrutam (Nectar of the Enlightened One's words). It is not said that mudra is nectar or satsamagam is nectar. Only for His words, we use the word nectar. Why? Everything is sweet for sure, His speech, His face, His satsang, everything is good and sweet. But nectar is used only for words.

Pujyashri Mahant Swami has a 7 course a meal, for which the calories can be calculated and are as much as our mukhvaas (mouth freshener). He took diksha in 1951 from Yogiji Maharaj. He was posted in Dadar immediately and was asked to look after 50 sadhus. That's why He is called Mahant Swami. When we meet saints, a lot of karma are shed.

We will have four segments. Glory of the darshan of Saints: The one who drowns in water, his death is certain. The one who gets engrossed in satsang, his liberation is certain. The one who gets engrossed in the satsang of Saints, his liberation is certain. If God commands, then we can perceive the Saint and once the Saint is perceived, 'I' gets reduced, then we can attain our Pure Soul. If there is a fruition of meritorious karma, then only you can perceive the Saint. 'Lucky' and 'Blessed' are two words. The one on the path of knowledge, he says, "I am so lucky." The one on the path of bhakti (devotion) says that "I am so blessed, it is His compassion." If He commands, then your 'I' gets dissolved, you have an ego of your name, beauty etc., it gets dissolved slowly. You had madness of your beauty, name, fame, but once you get engrossed with Sadguru, you can perceive the lamp of knowledge in Him, others and finally that brings non-duality. When you meet a Saint, it is like taking a bath in the holy river Ganges.

Your spiritual pursuits should not get affected with the change of place. It should remain the same. Your feelings and thoughts should be under your control. Your spiritual pursuits should not get affected by your feelings and thoughts. Plan your routine accordingly every day. Otherwise you won't have samadhi maran. This is a spiritual movement and not a sectarian one. Being a spiritual movement, your focus should be on spirituality. Your legs might remain here, but your eyes should be on your soul only. If it is not on the nature of the soul, go on the state of the soul. Nature of the soul is the best.

When you meet a Saint, you realise that the water satisfies our thirst, the food satisfies our hunger. But the speech of Saints annihilates our inner troubles. The Saint is the one, who does not become happy in favourable situations and does not get scared in unfavourable situations. From this definition, we realise whether the person is a Saint or not.

The moment we remember BAPS, we feel that the last word for selfless service means Shri Pramukh Swami Maharaj. When we think about the highest pinnacle of holiness, we can think about Shri Mahantswami Maharaj. If you are a spiritual person, you are bound with the present. If you are a sectarian person, you are bound with the past. The Saint is always peaceful, is in equanimity and has pure thoughts and feelings. Shri Pramukhswami Maharaj served the people without any desires or ego, He served people with detachment. Shri Mahantswami Maharaj has been able to preserve His piousness among all the adverse situations. The Saints say, "The scriptures have to remove the delusion of the person." But the sectarian approach is when Jains hear about Bhagavad Gita, they say, after Gita, Mahabharat war was fought, so we should not read the Gita. Spiritual approach to the same scripture is it is about the war, but it is the story of inner war, inner enemies have to be annihilated. Sectarian approach has false beliefs. Spiritual approach has a different attitude towards truth.

Three things which are the best in Pujyashri Mahantswami.

1. Shri Mahantswami's eyes make us forget His face, His body and the whole world. His eyes are not changing, not about hunting, not egoistic or not cheating. His eyes are filled with purity and culture. He keeps worshipping His Guru constantly. In every situation, He catches the positive message.
2. At the age of 87, He is an administrative head too, not only the spiritual head of BAPS. He looks after all the projects, gives guidance too. He is the head of the whole sect, He is always busy, but still, when He prays for 50 minutes in the morning, it looks as if He is only born for these 50 minutes. Among so many thoughts, remaining thoughtless and desireless is an achievement. His source of joy is prayer. He experiences contentment in 50 minutes of His prayer time. Satsang and bhakti are two things to show the path of liberation, these two means are given by Param Krupalu Dev.
3. Mahantswami's thoughts and feelings of being a servant of a servant (Dasanudas Bhaav) is extremely touching. He offers His salutations to each and every one, whether the person is a poor farmer or a prime minister. He always has humility within Him. This is the characteristic of great people. Dada Vaswani would always touch Pujya Gurudevshri's Lotus Feet, Pujya Gurudevshri felt that it was not because He was great, it was because Dada was great. He used to say, "I am zero, You are hero." His ego had become zero. Mahantswami is equal to dasanudas bhaav.

Ganga Sati says, "The Saint who has a good character should be offered salutations, again and again, He never changes looking at the present situation. He keeps His mind pure and He is always compassionate." Greek philosopher Plato had once thanked God because He was born at the time when Socrates was born, looking at him, Plato shaped his own life. We are also grateful to Param Krupalu Dev that we were born at the time when such faultless Saints like Pujyashri Mahantswami are met time and again. Their faultlessness and detachment have to be seen and we should manifest them in our lives. In graphite and diamond both, there are carbon atoms. But in a diamond, the carbon atom bonding is very tight. That's why its value and shine are so great. Similarly, bonding between the BAPS and SRMD should be as strong as a diamond. With this, we can spread the fragrance of spirituality. This bonding shows the depth. See good in both and get inspired by each other. We should have that much affection, then the diamond of spirituality will shine.

This letter is a long letter, it talks about the souls of nigod, 14 Purva, proficient monks. The one, who has read scriptures, this letter is very beautiful for them, as the meanings are explained in a spiritual way and still, the mystery of the scriptures are clarified with logical proof. Eight ruchak pradesh (eight points near the belly button) are always pure. Worldly souls are also like Siddha in

nature. Shrimad Rajchandraji (Prabhu) had the knowledge, but had only one focus - spirituality. He was extremely intelligent, and He remembered everything well. His understanding was great. Prabhushriji (Lalluji Muni) was also so pure that He could remember whatever Prabhu said. Pujyashri Ambalalbai could repeat word to word after months of Prabhu's discourse. They had no disturbance in mind, so their feelings and thoughts continued and there your eligibility can be seen. This letter has two main answers of questions asked by Pujyashri Ambalalbai.

The last paragraph is Prabhu's heart. He has spoken about Himself and then He spoke about seekers of Khambhat.

Shrimad Rajchandra Vachanamrut, page 226, Patrank - 139, this letter is written to Pujyashri Ambalalbai. He had asked questions from scriptures, so this letter is a long one. After giving answers of both the questions, Prabhu has given some guidance in the last paragraph. After some letter with Prabhu, in Khambhat, there was an extreme devotion for 'Shrimad,' for that Prabhu has given this guidance.

“Seeker brothers(Mumukshu Bhaio),

Oh, in the transmigration since infinity, because of the grandeur of the Enlightened One, do you wish to meet the holder of this incarnate body, you wish to attain dharma from Him and surprisingly He is involved in the worldly troubles. If He was in quietude, He would have been very useful. It is okay! You have got so much faith in Him, do you know the main reason for it? Whatever faith you all have kept in Him, once you experience what He has said as dharma, won't you feel that it is wrong? Have you pondered upon it? It means that still, you examine Him properly, and He is happy in doing that. With that, you also become eligible, and there will be preceding and succeeding doubtless faith if that is the case, then keep it that way for the welfare. This has to be said clearly and I feel that it is fair.”

Unwavering faith was the reason for Pujyashri Ambalalbai's samkit. There are four types of souls in life. You need some faith even before the experimentation. To begin something before experience is rational faith. After the experimentation, it is called is Pure Faith. Basic faith in the Enlightened One and then Pure Faith after experiencing the Pure Soul, we have to learn both of them.

The fourth type of souls have no questions or confusions. They don't need any explanations. They are fine in the situation they are in. We climbed from the fourth to the third, third to second etc. We have to connect to it with our journey. You have to do your selfless service and spiritual pursuits with pride, connect your mind and intellect in that, then your mind and intellect will be fine.

There are four types of souls. 1. The one whose nature is faith. He has no doubts, no thoughts, no questions in his mind. His inner state is such that no questions arise. He drinks the water of thoughtlessness. Faith is a part of his life. He is stable in Pure Faith. He drinks the water of silence and speaks in words, His level of thoughts and feelings are very different. When Guru is present, He is only Guru and He is only God. But once Guru is not in His mortal body, and the one who helps us recognise God, there are two, one is Guru and the other one is God- this is a principle. Guru explains that thing. When Param Krupalu Dev was present, He was Guru and He was God. But when He was not in His mortal body, Prabhushriji used to introduce people about His level, His thoughts and feelings. So Prabhushriji became Guru and Krupalu Dev became God. The principle

says, “The one who explains is a Guru and the one about whom, it is explained is a God.” This is the ajna (instruction) of Tirthankar, it is accepted by Agam. It may not be acceptable by sects.

His inner state is very high and remains endowed with faith, faith is as simple as breathing for him. He remains stable in His right belief. If you throw a small stone in a lake, the water body as a whole gets ripples in it. With the small stone of one doubt, one question, your whole consciousness gets disturbed. If you have a bad feeling or thought, it may be a curiosity only, still, it will create ripples, your impurities increase. But the Enlightened One’s consciousness is doubtless. He has no doubts about the true essence. Why did this happen? Why did this not happen? Whatever work He has to do to complete His karma, where He has no choice but to endure, He does not have irresolutions in that also. There will be some thought processes to complete that task but still, there will be no contemplation. It is an effortless existence, there is no fighting. There are no questions, so there are no doubts. There are no negative judgements. In short, it is very easy for Him to have faith, He does not need any attention, it is as easy as breathing.

Prabhushriji heard from Pujyashri Ambalalbai about Param Krupalu Dev (Prabhu). At that time, Prabhu was focused inwardly completely. He spoke only if the one had eligibility. Otherwise He remained in silence for hours. He would not strike a conversation. Prabhushriji heard about Prabhu’s name till He met Prabhu. The past is always over-glorified. But here present was glorified and when Prabhushriji met Prabhu, He felt that Prabhu was more than what He had heard about Him. His faith kept increasing, this was the characteristic of the eligibility. If your faith is strong, your knowledge and character will follow it easily. But if your faith is weak, don’t try to do a lot of work, everything will be erased. Rajipo (Guru’s happiness) is not your choice, but actually your eligibility is getting reflected in His eyes, not what you are showing. If you are projecting something else, and you are something else, you won’t get rajipo. There is no churning of thoughts or no revolution.

2. The person for whom doubt is a means to go ahead: Such a person has certain questions, he gets attacks of doubt, but then he starts contemplating. He gets doubts because of ignorance. But he is so vigilant that before this doubt turns into a negative suspicion, with the right type of thoughts, he transforms it into right faith and he strengthens his faith. You don’t want to consider yourself wrong, but at the same time, you don’t want to consider Him also wrong. You have to chase the thought, you can’t leave it, don’t go towards the suspicion. Become alert by which your faith does not get wavered.

But he is so vigilant that before this doubt turns into a negative suspicion, with the right type of thoughts, he transforms it into a right faith and he strengthens his faith. If you have a doubt that if Prabhu was so dispassionate, why did He get married and have four children? But the same doubt becomes his power of contemplation. He has accepted that Shantinath Bhagwan had 96,000 queens, so much of wealth etc. He has a lot of faith. With this chasing, in this journey, you should not get scared, you want to make it secondary or want to run away, but actually you have to go so deep that you feel like offering salutations. He makes his doubt as a means of contemplation and with the right contemplation, he decides that with so many troubles too, Prabhu’s right faith and connection with the Pure Soul did not get harmed or affected.

The second category of the person does not get scared, does not run away, does not make it secondary, does not suppress, does not break down, and nor does he stop anywhere. He wants to make profit of millions. Without pulling this thought, he won’t go for satsang or spiritual pursuit. He

will keep pulling the doubt till it becomes pure faith. At this time, do not suppress it. Even though you get an impurity for a while, it is okay. Don't cover your emotion with another emotion. Your doubt might have come out from the curiosity or mutiny, but what to do with it now, from that, you will know whether you are the second type or the third type. The second type of souls make the doubt powerful with right contemplation. That power will become his bhakti.

Prabhu's confidence in this letter was so great. If the other person is eligible and if he tests Prabhu, He was going to pass and his faith is not wrong. This is what Prabhu has said, we can see His clarity and purity.

If you do not chase your doubts and get rid of them, you will go deeper into your faith delusion. You have to solve this just now. Your inference has to be clear. You need to have a logical proof. It is such a pilgrimage, where doubt was going towards suspicion, instead of that, the doubt is committing suicide. But there is a lot of labour pain in it. He could have easily ignored it, by which, there would have been more faith in the worldly matters. But once you go through the labour pain, you come out from the darkness to the light, your welfare is only when you have doubtless faith. This letter does not say that selfless service will give you doubtless faith.

3. This person has suspicions, but he is not stable in his faith, he is wandering in his thoughts. His suspicions make him go round and round. In the second type, doubt was used as means. He cannot say, 'yes' or 'no,' wholeheartedly. **Doubtless faith and conviction will only work.** In the third type of soul, he is not having faith wholeheartedly, he knows that somewhere his passion is not letting him do any work.

Before Krupalu Dev came in Pujya Gurudevshri's life, Jainism gave Him love towards the Perfect. Arihant, Siddha, Acharya, Upadhyay and Sadhu Bhagwant are perfect. Once He met Krupalu Dev, He taught Pujya Gurudevshri to love imperfection, love impurities, love everyone. For Pujya Gurudevshri, "Ahimsa Paramo dharma"(Non-violence is the supreme duty) before Krupalu Dev was not to give miseries to others. After He had Krupalu Dev in His life, He learnt that "Do not become miserable because of others."

The third type of soul is scared, he tries to run away from these thoughts. He suppresses them. He does not go to the solution by contemplation, he thinks about other things and suppresses it. He keeps those suspicions hidden, so keeps feeling guilty. He becomes sad from time to time. He is not happy with his loyalty, faithfulness. He keeps crying in bhakti because of sadness. He feels that he is the lowest laid fallen individual, but he does not come out of it. You have to go ahead with the right thinking. He tries to be in two boats at the same time, his mental state is always wavering. All his energies will be spent in keeping the faith still, stable, so he cannot think about inner focus, proper conduct or witness mode. The one whose faith is strong, he puts the whole responsibility on the Guru's head, so he become free for self-realisation.

Before Pujya Gurudevshri met Krupalu Dev, His God was outside His body. But after meeting Krupalu Dev, His God is within His body. Religion, dharma, chanting, rituals have remained the same, sect has not changed, but sectarian approach is transformed.

Like a squirrel, the third type of soul keeps going backwards and forwards a few steps, but at the end, he remains at the crossroad only. Do not fight with the faith. He shows off that he has got faith and there are burning suspicions within. When he is alone, he goes down, feels sad. When he is in

public, he goes up. He worships with the enthusiasm in public, he has not surrendered his intellect. If there is a mixture of good and bad, the good one will only be harmed, the bad one will not get affected at all. If you put some sand on a sweet, sweet will be wasted, it won't make any difference to the sand. In the same way, when the good and bad are mixed, the good gets harmed, but bad is not affected. When faith and doubts come together, faith gets harmed, doubt has nothing to lose. Understand your eligibility and then expect, you should have that much of humility. Without eligibility, you won't be able to control your thoughts. It shows that you are impure. You only speak well, your limbs work well in selfless service, but you are basically an impure soul. Gautamswami came with so much rebellion, but He transformed within no time. If you don't have humility, you will start expecting more than your eligibility. If it does not happen, your faith will go down and down. When a stone falls on the blossomed flower, the flower gets affected, not the stone. Your unchecked questions, unchecked doubts, unchecked suspicions reach negative judgements. When water and oil come together, both become useless. You can't drink that water and you can't use that oil for frying. When faith and doubts come together, both become useless.

4. The person whose journey has not started. He is in the slumber of delusion, he is in his dreams. He neither has doubts or suspicions, nor he has faith. He does not care. He has not started the journey to look out for the soul or the Enlightened One. Many of us have had this experience too, now after coming in the path, we just want to finish our journey. He cannot recognise the Enlightened One. He does not see anything extraordinary in the speech, face or conduct of the Enlightened One. He does not feel the surrendering. Such souls do not listen to the commands of Saints. He becomes deaf, he can't hear the Saint, so the Saint goes into silence. He can't see the Saint, so he becomes blinded. He can't bow down at the Lotus Feet of the Enlightened One, he becomes that weak. He is in such a dream state, it is difficult to do his welfare.

His welfare is possible according to the Enlightened One.

1. If his dreams break down due to some reason, his welfare is possible. Whatever rainbows he has formed around him about his family, if that rainbow disappears, he feels sad, then he remembers God and spirituality. You have seen your rainbows around fame, wealth, power etc. The moment they disappear, he awakens.

2. If the Enlightened One with His compassion goes into your dreams, then your welfare is certain. In the first one, you may or may not be awakened. But in the second alternative, because of the fruition of the past meritorious karma, even if you are still in your dreams, your work is started. It called 'swapnadiksha.' Narendranath was touched by Ramakrishna Paramhansa and He became Vivekanand within five years, it was a 'sparshdiksha.'

If we compare and see, the first type of person always remains calm and comfortable, he does not have doubts at all. The second type of person falls sick, he takes treatment and becomes alright. The third type of person falls sick, he remains sick and his sickness increases day by day. The fourth type of person is always sick, he has no understanding of his sickness.

The first type of soul is stabilised in the temple. The second type has started his journey from his home to the temple. The third type has started his journey but is lost on his way. The fourth type of person is sleeping on his bed and has not started his journey.

The first type of person has no questions arising, the second type gets questions and he works hard to solve that question. The third type has questions but gets entangled in a loop. The fourth type has no questions, he does not even want answers. He is stupid.

The first type is never thirsty. The second type is thirsty, but he puts an effort to drink water. The third type is thirsty but he keeps wandering, he does not get water. The fourth type does not know whether he is satisfied or not.

In short, the first one has peace in life, the second one has a revolution in life, the third one has restless life and the fourth one has illusionary life.

The fourth type of soul has no relation with God or spirituality. Weirdly, you are the 4th type of soul, you have a library with many scriptures at home, which may not be available in the public libraries. You are involved in the pious activities, you listen to discourses, you listen to the lecture on water, but you don't have any thirst. You are praying, but you are not interested in God, you are interested in non-living things. You have a library filled with books, but you are not interested in that subject. You ring the bell in the temple, but the bell is not ringing within.

The way, at 12o'clock, two hands of a clock becomes one, in the same way, we should also become one with God.