

## Shrimad Rajchandra Vachanamrut

### Updeshchhaya- 9- 1 Summary

(3.3.2020 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.

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.”**

Can a donkey do a surgery, or a great man can do a surgery? If you think that a great man can do a surgery, PM Modi should be able to do the surgery. The person who has appropriate worthiness can only do the surgery. Why is it said in this discourse that the one who is self-realised can only make you turn towards the concept of soul? The person who has studied the scriptures, he can inspire you towards the concept of soul, but if you want to attain self-realisation, you need the Enlightened One, who has appropriate worthiness. If you associate with the Enlightened One and if you have the appropriate worthiness, your work will be done, but for this, you need inwardly focused dispassionate efforts. Only external efforts like changing your attire, fasting, taking vows, regular nityakram or regular devotion will not help you. External efforts are not negated, they will stop you from going to non-pious things. But if you want to annihilate your miseries, if you want to attain spiritual welfare, you need inward focus.

**Inward focus means understanding the nature of the self and remaining engrossed in the self.** You need the determination of the soul first and then get engrossed in it, so that your focus inwardly. When matijnan (sensory knowledge) becomes atindriya (extra sensory) and shrutijnan (scriptural knowledge) goes into nirvikalp state (inner silence), then self-realisation can be attained. “Aatam Bhavna bhaavta, jeev lahe kewaljnana.” One can attain omniscience while reflecting over the nature of the soul. But you have to understand the self to get the importance of the self, then only you will be able to reflect upon it constantly. By reflecting on it constantly, from various thoughts, you leap towards thoughtlessness or inner silence.

There were four friends, they were intoxicated with Bhaang (buds and leaves of ganja, hemp), and they were walking on the bank of the river. They saw a boat and one of them felt like going for a sail in the boat. All of them sat in the boat and picked up the oars. For 3-4 hours, they became the oarsmen. They were perspiring. In that time, intoxication of bhaang also went down. They just asked each other, where have we reached? One of them got out of the boat and saw it on the bank, he started laughing. He could not speak. The second one got down and started laughing. He said that

they had not left the rope of the boat from its anchor. They did not reach anywhere. The Enlightened One says that you have been doing so much of pious activities, why have you not reached within? Your soul is here and now only, and we keep going far off in the name of dharma.

How much effort have we put up for inward focus? You are doing a lot of good activities, it is good, but that is the runway. Now understand the self, reflect upon it, get transformed and go within, why have you not reached? Have you started your inner journey? It is possible that you have not even started, you don't know the direction of the inward focus.

Without changing anything externally, the one who remains happy is a person with right faith (samyag drashti). Take the example of Gajsukumar: Burning coal was kept on His head, still He felt that He had been tied the turban of moksha. He remained happy without changing anything. If you want more external changes to remain peaceful and happy, then much you are mithya drishti (false belief) person. "Vardhamaan samkit thai, taale mithyaabhaas, uday thaay charitrano, Vitaraag pad vaas." As the perception grows, passions decrease, with the advent of right conduct, one abides in totally detached state. The question is: have you started your inner journey or not? You have got human birth, Jain regime, association of the Sadguru etc. They all will become successful with your effort of inward focus. We have got human birth, Jain regime, association of Sadguru infinite times. But to attain something unprecedented, you need the effort towards inner focus.

A plane was flying, and a pilot made an announcement. There was one good news and the other one was a sad news. He said that sad news is that the plane's compass has stopped working and the good news is we are going at full speed, but we don't know where we are going. You are making a commotion on the name of dharma, but you don't go towards the soul.

Going anywhere without direction can become a reason for damage. "Lahyu swaroop na vrutti nu, grahyu vrat abhimaan" He does not recognise the bent of his tendencies and stays proud of observing restraints. The one that breaks your instinct is actually a vow. What type of instincts do you have? Is it the natural one or the impure one? You are not seeing it, not analysing it, not correcting it and you are increasing your speed. Your direction is not towards the self. Your direction of knowledge remains extroverted even if it is a good, pious activity. Check your thoughts, you are extroverted only.

In newspapers, there was news that because of the lack of water in Surat, many people have died. Next year, the newspapers reported that there was a flood in River Taapi and many people died. Lack of water or too much water, people died in both the situations. When there were no good activities, the transmigration continued. When there were 'good activities', still, the transmigration continued, only thing is you got a 'better gati.' But while getting a better gati is good, is it our aim? Every activity gives fruits. But is getting the celestial world your expected fruit of your good work? Attaining the celestial world is the booking for the longer worldly transmigration. If you do not have the concept of the self, it becomes a part of the worldly matter only. "Vicharshu kava mahatpurushne panth jo, apurva avasar evo kyaare aavshe?" When will I proceed on the path laid by the great men while breaking the acute bondage of all connections? When shall that unprecedented occasion arise?

A man met a saint. He offered his salutations and asked the saint to show him the way of attaining self-realisation. The saint asked, "Have you not understood the path after so many years of spiritual pursuit?" You have been doing 'religious activities' since the last 30 years, but you have not

connected your soul with it, so they have become pious activities. You should have reached by this time, so you are looking for a new path. The problem is you have not had the strong yearning for liberation, you don't feel like going within. Don't ask others how they are meditating. Start meditation with the belief that it will definitely help me in my spiritual welfare.

Param Krupalu Dev Shrimad Rajchandraji (Prabhu) has written one letter on three parishah – darshan parishaha, jnan parishaha and ajnan parishaha. Do not get impatient. Have you put in the right effort? Whatever knowledge you have attained today, have you done its practice in a right way? Otherwise there are many other factors. You have seen the temple, are you moving towards the temple or you are going in the opposite direction. Your soul is within, is your awareness going within? Are you getting transformed to go within? Are your instincts turning towards yourself? Have your beliefs changed or not? Your happiness is within and liberation is within, have you changed that belief? There are two prides - the pride of the scriptures and the pride of austerity in the name of dharma. If you have not read a single scripture, you will feel small only. If you have not fasted, how can you have pride in austerity?

Impurities need a reason to transform itself into the activity. You don't need to beg for the blessing of the Lord, you just have to bow down. You don't need to shout; you just need to go into silence. First listen, then become silent. Your devotion (bhakti) will turn into silence. Meditation is the developed state of bhakti, bhakti and meditation are not different. The more your bhakti gets developed, you don't need to speak, dance or clap, slowly, you don't even need your senses, you don't need your intellect or mind, finally you will go into silence.

How much has your extroverted behaviour gone down to go within? Check your thoughts. Does it have the soul in it or world in it? Does it have attachments or aversions? Is there a comparison? Earlier you compared on the name of clothes, cars etc. Now you are comparing in the name of dharma. Till the time you are comparing yourself with others, your knowledge is extroverted, and the path of liberation is within. We have got the Dispassionate One, it is extremely rare to attain this much, we are very fortunate, then why is effort not put in?

Your awareness, transformations, instincts, perceptions etc. are still going outside only, nothing has gone towards the self. This shows that you have not done anything within.

Your knowledge is also not right until your faith is not right. If the President of India does not sign the bill, the law cannot be passed, even if everyone else has worked very hard for it. The moment you attain self-realisation, all the knowledge that you have becomes samyag jnaan (right knowledge). The one who has known the soul has known everything.

To attain self-realisation, “Mohabhaav kshay hoy jyaan, athava hoy prashaant, te kahiye jnaani dasha, baaki kahiye bhraant.” (The state where the sense of delusion is either destroyed or it calmed down, is called the Enlightened One, all else is illusion). By knowing the self, you can attain your welfare. The self/soul is known with the help of the Enlightened One. You have to take the refuge of the Enlightened One. To know the self, to understand the self, to remember the self and to keep the awareness of the self are very important. If you have connection with the self constantly, then only you can attain spiritual welfare.

A person who has taken a part in the drama, his role becomes perfect when he gets engrossed in that role. His aim is to perform his role deeply, perfectly, and nicely. He forgets who he is. When he goes back to the green room, he remembers that he was playing a role, he is a soul. Because of

associations of karmic relations, karmic sentiments, feelings produced due to fruition of karma; he has got this body, mind, intellect, relations etc.

I am different from karma, I am a pure, powerful, peaceful soul, who is complete in itself. When you know your real self, Jineshwar Bhagwan has called that as 'samayik'. You are doing multiple roles at a time, in that you forget who you are. Forgetting the self is a sin, remembering the self is dharma from the spiritual viewpoint. So, practice the spiritual pursuit like samayik again and again to remember yourself. In the 3rd Pratima of shravak (Householder), there is a concept of 'Trikaal samayik' (to do samayik at all the three times). Go towards the self, pure soul that is samayaik. Do not work hard for the celestial world, work for the one that has the beginning but no end (Saadi anant). Do not compromise for anything less than best feelings.

You see the world with the eyes, but the eye is seeing with the help of your soul, so you are not the eyes, you are the soul. You are not a material karma, psychological karma or quasi karma, you are different from all of them. You are a pure knowledge. Have you got convinced that you are pure knowledge? If you were convinced for it, your inclinations would have bent down towards that only, right conduct will become easy for you.

If you put salt in the vegetable, it becomes salty. But the salt has a salty nature only. My state will become purer if I know my soul, but that soul is pure only. It is complete, pure, eternal, powerful. With the sentiment that the soul is pure, I will make my state pure. Once you get engrossed in the soul, even without taking any vows, you will not think about external things. In front of the soul's importance, all the importance of the external objects of knowledge gets destroyed, there is no curiosity for anything. You won't feel like talking to others. You won't feel like knowing others. You just think about which direction your soul is going. If you know yourself, you will be liberated.

The more you have bent towards the pure nature of the soul, the more you have cut the distance between you and the Dispassionate One. Once you are on the path, all the pious activities will be labelled as righteous activities. The more you are free from passions and attachments, the more you have attained dharma. How much are you not dependent on others for your happiness? How much are your sentiments not dependent on the fruition of karma? Think it over, your sentiments are for the fruition or are they detached from the fruition? Your problems are not coming from outside. If your problems were outside, you would have closed your eyes and all the problems would have shut down. The problem is the reflection of others that has fallen on your subconscious mind, that comes out as thoughts.

Your inward focus says that the moment you close your eyes, sensual feelings are gone. But still it is there in your mind as thoughts, look at this process of thoughts impartially. Keep knowing them and know them as an impartial soul. You are not a thought, focus on the fact of who you are. Whatever you are not, start bhdejnana - (differentiation with the self and non-self). Whether your thoughts are pious or not, why are you bothered? They are not you. You remain in the knower mode, witness mode, this way, you will go into thoughtlessness. You have to be in the knower mode constantly. In the quietude, this knower mode should be there in your meditation and in your activities, keep awareness of that knower mode. How were you between two meditations will decide how your next meditation will be. If this awareness is natural, your state, your conduct will become natural.

If a flower blossoms, there will be a fragrance. Once the soul is attained, right conduct will definitely arise. If you are on the path of good conduct, you will decide what to eat and what not to eat. But if you are on the path of dharma, you will decide who is eating. You can have strong attachment in the

water and Chakravarti did not have any attachment in six continents. Mahavira's path is to get rid of all the thoughts and resolutions.

If you don't put efforts for samyag darshan, in spite of following everything, your instincts will either remain suppressed or become a hypocrite or become egoistic. "Lahyu swaroop na vrutti nu, grahyu vrat abhimaan." (He does not recognise the bent of his tendencies and stays proud of observing restraints). This happens because there is no right knowledge. If you know the self, all your instincts, activities, transactions will become right. The true seeker is the one who constantly practices the knowledge that he has attained and understands the self. You understand the self and remain engrossed in the same, which will make you attain self-realisation.