

Sadguru Udghosh
Shrimad Rajchandra Vachanamrut
Patrank 139 - 2 Summary
(25.12.19 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.

Reflection of satsang deepens our knowledge. When that knowledge becomes deepened, it touches your belief system. The moment it touches the belief system, two things happen. It turns into conduct, you execute it then and there and when your power becomes less, it becomes your reflection. When the power is working, whatever is there in the belief system, it is easy to follow it in conduct, it is very simple. Whatever is not there in the belief system, to put that into conduct, it is very difficult. Then that is called ajna, commandments, order, culture, discipline etc. **Anything that is compulsory for you shows that your beliefs are not changed. Anything that is a choice for you shows that your beliefs have changed.** If you are doing things out of your choice, it will be easy, you will feel blissful only. Ask yourself whether you have a compulsion or you have a choice. If you feel that it is a compulsion, it means that your belief system has not changed, your faith has not changed. If you can't put it into conduct, even if it is your choice, you will develop that reflection slowly- this is only because of your character delusion. Strong faith will bring in immediate action, you will take a big jump.

If you are asked a question, you give an answer because of your past knowledge or common sense, it is called 'clarity of knowledge.' If you give the same word or link or intent or map, that shows your 'bhakti' (devotion). In past, if you were good at swadhyay and at present, if you are not, if you are just connecting the past and give the answers, it means that you do not have subtleness within you. You should understand the link of the thought process, by this link, what does Pujya Gurudevshri want to prove? You have to understand the map. If you get tensed, it is a sign of your sincerity, your true self comes in front of you. Make sure what has Pujya Gurudevshri praised you for? Is it your knowledge or your bhakti? Is it your memory or your subtleness? If you don't have subtleness, you will not benefit from the personal appointment also.

Patrank-139, we have done only one paragraph, Pujya Gurudevshri has given the name of this paragraph as 'Welfare with doubtless, unwavering faith.' Yesterday we saw four types of souls, by which we understood, what is faith and what is doubt and suspicion.

Today we will see, whether there is a difference between faith and blind faith. How do you verify your faith or blind faith? Tomorrow we will see that if our faith is unwavering and doubtless, that faith will transform you into surrendering, with this surrendering only welfare is possible. How that faith will be judged by others? Your faith is going to be labelled as blind faith, when that faith turns into surrendering. If you are called a fanatic, just think that you have got a divine relation. You have to be clear whether you have faith or blind faith.

If you are active during satsang, you won't have to write personal emails for your personal problems, your knowledge itself will guide you. Your inner self will only give you the answer, you have started

becoming discretionary. If your knowledge has developed and if you get your answers on your own, you have digested the Enlightened One's words. You need your heart more and not the words. The way, a baby learns to love his mother with mother's love, in the same way, you learn to reciprocate God's love. Your ignorance and ego make it a difficult process.

Shrimad Rajchandra Vachanamrut, page 226, Patrank - 139, this letter is written to Pujiyashri 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 an exchange of letters 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.”

There are four types of souls.

1. The one whose nature is faith.
2. The person for whom doubt is a means to go ahead.
3. This person has suspicions, but he is not stable in his faith, he is wandering in his thoughts.
4. The person whose journey has not started. He is in the slumber of delusion, he is in his dreams. He is still doing pious religious activities. He has a library of scriptures at home. But his journey has not begun. For this fourth type of soul, rituals and religious activities are nothing but a social transaction. He follows everything because of the tradition of the family. The fourth type of soul only desires only for pudgal - non-living things, so he goes towards scriptures, discourses, Enlightened Ones, but he remains in the spiritual slumber only. You should be clear what you want in life. The fourth type of soul goes to the temple and rings the bell out of social tradition, but it is not a heartfelt incident.

Faith, Right Faith, and Blind Faith: Faith and blind faith have something in common. Both of them trust and accept something. Both of them follow someone. But there are fundamental differences in both of them. Blind faith is not necessary outside your group.

If we take the reference of Patrank-254, we are born in India as human beings, every family has a religion. Every family follows its tradition strictly or flexibly. It is because of your karma that you are born in a certain family without your choice inevitably. You are exposed to that family's thoughts, their conduct, their rituals, their temples. At the subtle level, whatever is Jain is yours and whatever is Non-Jain, it is not yours, Uttarahyayan Sutra is good, but when it comes to Bhagavad Gita, you feel that it is not yours, but still you are reading it or listening to it. Every revolution becomes rigid after a while and every rigidity will need a revolution. Whatever was getting rejected, starts getting accepted, again it gets polluted, again the revolution is needed.

Why have you accepted the rituals? Is it because of the family traditions or because of the crowd or because of the contemplation? Here your faith will be changed. **Faith is something that you have thought about, contemplated on, then you chose it and accepted it.** Whatever has come from the tradition, it may or may not be right. But have you contemplated on it? Are you convinced about every conduct and every principle?

If you are following the family tradition, dharma of your father, every ritual will become 'I should do this or I have to do this.' If it is out of your choice, it will be, 'I want to do it, I am doing it. I am loving it.' This will be a change within you. If you have a blind faith, you will keep saying, "Bhagwan has said it or my father has said it." How much do you listen to your father? How do you know that Bhagwan has said it? When it makes no difference to you, you will listen to your father. You have to discuss, you must have questions, you must have mutiny within.

How do you prove that Prabhu had self-realisation to an outsider? You have to contemplate on it. You have to say that these words of Prabhu tell me that there is a soul existing, the way, He gave an answer to this question, it shows that only a self-realised person can give that answer. This should be your conviction and your choice.

When you are in blind faith, two things happen. In the blind faith, there is no effort, there is no thought process involved in it. You are born in the Jain family, you chant Navkar Mantra and think it is the best mantra, you never doubted it. You never thought about it, 'Why is it so great?' You have to question every conduct of yours. Even if you are following Bhagwan Mahavira's dharma, if there is no contemplation, it will be called blind faith only. You have no connection with Bhagwan Mahavira at all. He does not care about Mahavirswami. When there is no contemplation, you can't go ahead. If you are involved in a ritual, what are you doing and why are you doing it? Ask yourself that question. If you don't ask what and why, it will be considered as insistence. Samayik should be done in this way only etc. What should move, what should happen within you at the time of chanting that mantra? Are you satisfied with the ritual or is it the satisfaction because you reached at the feeling level? You should have a relationship with the main propounder of the path. Why has Mahavira said it? If Mahavira said, why should you be careful that even an ant does not die under your leg? You have to understand that darshan, vision and philosophy. If you don't know why you are doing that activity, you won't understand the philosophy of that propounder. When you start connecting with the path of Mahavira, you will connect with your eligibility. Why do you wash the plate after eating and drink that water? Is it to collect the meritorious karma of an ayambil or is it because you don't want to waste food, you plan your food? If you have the second reason in mind, you will wash the plate in such a way that someone can have food in that same plate because you have understood the ajna of Mahavira, as you know that even if one stain is there, infinite microorganisms may take birth there. Develop the curiosity to ask questions. Giving is receiving, this enjoyment should come within you. Blind faith is accepting without thinking. When you don't think, you won't connect with the propounder of dharma.

When you think, feel and choose, then only your consciousness becomes active. In blind faith, your consciousness is not active at all. Today if I wash the plate, I am choosing that today I want to follow the ajna of Mahavira. Your consciousness has to be active because then only it goes within you as your impressions (Sanskar). This sanskar will be taken in the next birth. Coincidentally you have taken birth in a vegetarian family, so you eat vegetarian food. Without contemplation, you will eat non-vegetarian food in the next birth if you are born in that family. If you had thought and contemplated the process, you would not have eaten non-vegetarian food even in the next birth. It

has to be explained why should someone be killed for your food, your enjoyment. Pujya Gurudevshri baked eggless cake for His brother. His brother decided that he won't eat cake with eggs any time, he will eat eggless cake only. At the same time, Pujya Gurudevshri tried to put His brother's finger in the door, such that he was only mildly hurt, so that he realised that if he felt like eating a cake, that egg will have more pain than the pain he suffered now. This way, he understood the thoughts of violence and non-violence. Because of these impressions, before the pest control, His brother would stay awake for two nights and whatever cockroaches were seen, he would catch hold of them with compassion and put them outside the building. This way, his consciousness became active and he became compassionate. In the next birth because of this active consciousness, he had strong impressions, which lead to the feelings, impulses that he should not hurt anyone, whether he understands it or not in that birth. We have seen many people in foreign land, they can't see anyone becoming miserable, they don't like to lie, they don't deceive anyone, it is because of their past impressions.

In short, please remember that there is no emancipation if you take anything on credit. If you have accepted your father's dharma out of tradition, then it won't give you much upliftment. It should be from your curiosity. You have to contemplate in the journey and then if you have accepted it, the whole journey becomes blissful.

In India, we have theism, in Russia, atheism is the norm. You must know your aim. In Shri Atmasiddhi Shashtra's 24th stanza, it is said, "Bahya tyag pan jnan nahin, te maane Guru satya, Athavaa nij kul dharmana, te Guruma j mamatva." (The sectarian believes those as true gurus, who have outwardly renounced, but do not have enlightenment, or he has an affinity for the family gurus, who belong to his sect). The path of liberation starts with knowledge. The knowledge comes at the 4th gunsthanak, where there may not be external renunciation, still, it is better than the 1st gunsthanak. Here we are not condemning any souls. But self-realisation is more important and you are talking about only external renunciation? It is not possible that the person who has renounced the world (diksha) that he will be able to guide you in spirituality if he is not a self-realised person himself. The one whom you think is your guru has renounced the world outwardly, he may be the guru of your sect. But he does not know what I want in life, he has not had self-realisation, how can he guide me on an unknown path that he is not aware of himself? If it is a family tradition to follow certain dharma, that guru might be a charlatan, still you trust him. This is insistence, this is blind faith. I am not here for fame or possession, I am here for purity, flawlessness and self-realisation. If that is not there in him, I am at the wrong address.

In 'Moksh marg Prakashak', there is a chapter 'Jain Matanuyayi Mithyadrashti Jeevonu Swaroop.' (Those who follow Jainism, if they have their own sectarian beliefs, they are also considered as souls who have false beliefs). You have got a true God, true Guru and true dharma, still, you have a false belief (mithyadrashti) because you see God only in samavasaran. You keep contemplating about where should you keep muhapatti (a small cloth covering the mouth to block bacterial beings), whether to keep it in hands or tie it on the mouth, you think your dharma is there only and it ends there. The way, Shri Atmasiddhi Shashtra has got characteristics of a sectarian, Moksh marg Prakashak has this chapter. Why and how do you follow any religious disciplines? If you say, "It is like that only," it is your blind faith. If your thoughts and feelings are not with contemplation, you are not on the right path. False belief (mithyadrashti) will not be called from venerable's point of view, you will be called mithyadrashti because you are following it blindly. If you have a supreme purpose that your Guru, dharma, scripture or God should be like this, it should make you spiritual, it should take you

near your soul, even though, you have not attained self-realisation, you are not a mithyadrashti soul, in fact, you are prepared for samyag drashti.

Dharma should be your choice and not your father's choice. We can see it in Param Krupalu Dev's life. His mother was Sthanakvasi Jain and father was Vaishnav. He had worn Vaishnav string of beads worn round neck as a symbol of having been initiated as a disciple. One day, this string broke and when he was asked to wear a new one, His consciousness became active, He started contemplating. His mind and intellect became sharp. He studied both the religions and then realised that His spiritual welfare was in a certain way, so He chose His dharma independently. When He stabilised in faith, He wrote 'Mokshmala.'

As a Gujarati Indian lady, I wear a Punjabi suit, eat South Indian food and have a Bengali friend. It is by choice, that the last three are done. In the same way, we have to think and contemplate about dharma. Make a choice of meditation, dharma, Guru. Only if you don't care, you will follow your father's dharma blindly. If you really care for your soul, then you will contemplate it. If you decide that I want to go with every word uttered in the morning during my Nityakram, then your experience is different. Asking for new spiritual pursuit is a proof of lower eligibility. Anything that is compelling you to do, it means that satsang has not touched you, your belief system has not changed. If you have a choice, there has to be a change.

Your aim is very important. What do you want? Why you want what you want? Where will you get what you want? And how will you get what you want? You need clarity of mind. What type of Dharma and Guru do you want? If I am egoistic, I want a Guru, who is egoless. I have a lot of unawareness, I want a Guru, who is vigilant. Your awareness should be so peaceful that everything is caught in your knowledge. If I see one person and not the other one, it means I am concentrating on one, but my awareness is not sharp. I know a lot about one person, but I don't know anything about others. Concentration is different and meditation is different. When I associate with pudgal, I don't remain as pure, so I need a Guru who remains pure all the times. Do not take support of the tenth stanza of 'Shri Atmasiddhi Shastra.'

"Aatmajnan, samadarshita, vichare uday prayog, Apurva vani, paramshrut, Sadguru lakshan yogya." (Self-realisation, equanimity, activities as ordained, unparalleled words and mastery over the scriptures are the characteristics of a true Guru). You must know your aim. Why do you want to do dharma? How should your Guru be? You make your picture of Guru and look out for Him. I get engrossed in the food, but I want a Guru who does not get engrossed in the food. Once you find such a Guru, bow down at His Lotus Feet.

Our trouble is we have Guru in life first and then we contemplate. You have to know and recognise His virtues and then worship Him (Swamigun olakhi, Swamine je bhaje). If you recognise Guru and then offer your salutations, you will have a fluent devotion and you will reach the self-realisation. Without contemplation, your belief will not last for long, it will break within no time.

If you are doing Guru bhakti and you meet with an accident. You lose your leg. But if you have not done bhakti with contemplation or bhakti with recognition, if you have just done this bhakti with emotions. Then you will have hostility towards God that I was doing so much bhakti and You did not save me. Do not make the Dispassionate One the doer. Your faith is not clear about the Dispassionate One. You don't want such a Dispassionate God. Then why do you go to the Dispassionate One in that case, who has infinite power, still does not change even an atom? When

you say, “Why bad things happen to good people?” This statement shows that you are not a spiritual person.

“Uvasaggaharam” means the one who takes away my upsarg (troubles), but these upsargs are not the external ones, not the ones which are dependent on karma, it talks about my inner mind, which got disturbed, that upsarg becomes peaceful. Your blind faith is just an emotion, it is a fake satisfaction, it won’t last for a long time.

A saint went to a Deravasi Shravak’s house. He asked the Shravak, “You insist so much on rituals, but does a cow made of stone give you milk? What will that stone give you? In the same way, God made out of stone, what will He give you?” The Shravak was unable to answer, his faith was wavered completely, even though he was doing these rituals for ages. Losing hope is one thing and losing faith is the other thing. Losing faith is terrible, worst. Losing hope shows that you have become negative, your faith is not helping you just now. Losing hope is character delusion, but losing faith is faith delusion. Losing faith means that you never had faith. Look at Salsa’s faith, She never got affected by any troubles. Losing hope is you can start from where you have lost. But losing faith is an exercise to start from zero. It is not about the one who is venerable, it is about the one who put faith is wrong. He never needed faith, it was just time pass, it was not a support for the path of liberation, it was not to purify your mind and intellect.