

Sadguru Udghosh
Shrimad Rajchandra Vachanamrut
Updeshchhaya- 9- 3 Summary
(4.3.2020 Evening)

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.”

The one who does not have strong yearning for liberation, they have a lot of physical problems, financial problems, thoughts of attachments and aversions, for them, none of the viewpoints- whether it is absolute viewpoint (nishchay naya) or relative viewpoint (vyavahaar naya) seem important. Whatever we will do now, it won’t help you in dispassion, subsidence or bhakti. This is not the preaching relating to daily interactions, this is the preaching related to the principles on how to improve your religious rituals. For you, the world is described by your five senses and mind, you are oriented towards vyavahaar naya only- you keep thinking and saying that I am the doer of this house, my thoughts, my attachments etc. But now you need to take the support of your nature, your Pure Soul. You are always engrossed in your impurities. I should not have done this or not done that; my nature is hopeless. But actually, you are a pure natured person but because you don’t believe it, you don’t attain the right state of knowledge. The one whose sensual pleasures and passions have become weak; he will only understand it.

Mainly there are two types of viewpoints (naya).

1. Nishchay naya (absolute viewpoint): whatever is truth, it is said directly. It is a fact. This is the true exposition. This naya is independent. It does not need outside associations. It is explained the way it is. It is must for self-realisation. It makes your faith, belief pure.
2. Vyavahaar naya (relative viewpoint): formality. It is a conventional usage. This naya requires external associations, for that, two or more things are mixed together. This is dependent on other things or catalyst and explains things with the help of things or people around it.

Why do we need Vyavahaar naya? Nishchay naya is truth, vyavahaar naya is a formality, it is an illusion. It is not a lie. 1. ‘I am a pure soul.’ 2. ‘I am a man.’ 3. ‘I am a woman.’ If you are a man and you say that I am a man, and if you say that it is a lie, then what about the third sentence, ‘I am a woman?’ That is definitely a lie. The best way to describe vyavahaar naya is ‘upchaar’ (formality). Vyavahaar naya is making a statement with an particular point of view. It says that with this soul, this

body is of a human being and not a plant or an animal. In human body also, he is a man and not a woman. You have to look at the point of view.

Nishchay naya and vyavahaar naya are aspects of knowledge, so from some point of view, it has to be right. For the seeker, self-realisation is the main aim of life. To have pure faith is the first step towards liberation. For that, you must know the nature of the thing as it is, as whatever is your knowledge, that is only your conviction. So, all this is nishchay naya. Then why do we need vyavahaar naya? Why is the path shown with the help of vyavahaar naya? Why is the soul described with vyavahaar naya? Why do the Enlightened Ones and Jinagam say it in vyavahaar naya?

We need vyavahaar naya to have the knowledge of the external associations. If you want to know what is there in the pot? Is there water or butter? For this, vyavahaar naya is important. When you have to stabilise in the soul, you need to contemplate that you are beyond the external situations and associations. At that time, you don't need to know whether you are a man or a woman. Vyavahaar naya can only give certain answers like what is your name, you can't say, you are a Pure Soul, you have to tell your name only. As a seeker, you need to stabilise in the self only.

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. When you talk about vyavahaar naya in the scriptures, you must know that this is giving the knowledge of the external situations and associations, but I am not like that, I am a Pure Soul- for this vyavahaar naya is needed. The moment you know that this statement is from vyavahaar naya, you have to get detached that I am not this. I am very angry- this is vyavahaar. But within yourself, you just have to correct yourself and say that I am a knower, I am pure substance.

In Jinagam, we get statements of vyavahaar naya. We do not buy a banana from the market which does not have a peel. After coming home, to eat the banana, we remove the skin. For social interactions, the peel of the 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. When someone says that you are a man/woman, while listening, you should know that I am not a man/woman, I am a pure soul. In Jinagam, vyavahaar naya is used. Pujyashri Kanjishwami once gave his discourse in Rajkot jail, he started his discourse by saying that all of you are Gods. I have got something, which will give you non-perishable happiness. You just look at your Pure Soul, you will attain this happiness.

Jinagam and the Enlightened Ones explain with vyavahaar naya. A father asked his three-year-old son to call the 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. You have to understand the sentiments of the Enlightened One.

If a politician says, “Zanda unchaa rahe hamaaraa” (let our flag always fly high). This does not mean that a cloth should keep flying high. But its intention and sentiment are that maintaining the dignity of the country is of utmost importance and the reason behind is the inspiration. In the same way, the Enlightened One's aim is to give you the knowledge of external associations or catalyst, which you are actually not.

On a bottle of medicine, there is a label. The doctor asked you to take it with honey. The patient does not have to lick the label, he has to take the medicine, which is filled in that bottle. In the same

way, do not lick the label of 'I am a human being,' just perceive the soul substance. If you are thirsty, you can't quench your thirst with the water from the river in a map. In the same way, by thinking that I am a human being, I cannot attain omniscience. The route of the river is shown in a perfect way in the map. But still to quench your thirst, it is not useful. If you don't understand the direction, you will be confused even after studying the scriptures. You will be in the deficit even after reading the scriptures of karma. You will remain a dry scholar or a dry ritualistic, if you cannot understand the signals given by the Enlightened One.

Those who have studied the scriptures with the help of vyavahaar naya, they will say that delusion is terrible. They do not know the power of the Sadguru or the power of the soul. The one who has experienced Guru's power on his mind will never get scared of delusion. Delusional karma is the fruit of your impurities, you are a pure, eternal soul. To know and to believe, these two are different things. You know that you are a pure soul. But you don't believe it. You think that you are impure. Till the time, you do not understand the soul from the absolute viewpoint, till then, you will not develop spiritual perception to understand the nature of dharma.

If Pune is written on the milestone, you have to understand that this is not Pune. If you read that, 'I am a human being,' you have to understand that you are not a human being, you are a soul. The moment you realise that the statement is detected with vyavahaar naya, you should send the message within that I am not that. Then you can attain the goal of self-realisation. You should not have an allergy of vyavahaar naya, you should have the correction within.

If you see yourself as a human being, just correct and say, I am a soul. If you see yourself in attachments and aversions, correct and say, I am a pure knower. Do not look at what your five senses and intellect are saying. The Enlightened One has experienced the soul and He has proved it.

"Athava nishchay nay grahe, maatra shabdani maay, lope sadvyavahaarne, sadhan rahit thaay." (Otherwise, the sectarian mere verbally resorts to the absolute point of view, he thus forsakes the right practices and stands deprived of the means). "Bandh moksh chhe kalpana, bhaakhe vaani maahi, varte mohaaveshma, shushkajnani te aahin." (Bare knowledgeable are those, who verbally talk of bondage and liberation as being imaginary, but who behave under the influence of delusion). "Tyaag viraag na chittma, thaay na tene jnan" (Enlightenment is unattainable without having renouncement and detachment at heart).

When you are determining the true essence of the soul, you need the absolute viewpoint. But till the time you have thoughts, you won't experience the soul. The thoughts of absolute viewpoint will subtract the thoughts of vyavahaar. But till those thoughts are also there, you won't experience the soul. Till you don't transcend, take advantage of a thoughtful state and slip away from external situations. Start bhedjnan (knowledge of self and others). But till then, you won't experience the self. When you go beyond your thoughts and become thoughtless and go into inner silence, you can experience the self.

If you go shopping and you are hungry, you feel like eating a sweet. Then you think, where should you sit down and eat it? You don't want to share with anyone. Should I go to the bathroom and eat? How should you get the taste of that sweet? Unless you go beyond your thoughts and only take the taste of the sweet, you cannot enjoy it. Same thing is with the soul. To determine the soul, you have to stop thinking about all the other things and think only about the soul. Narrow down to I am not a body, mind or intellect, wife or children are not mine, I am a Pure Consciousness only. But till the time, you have a thought that you are a soul, you won't experience it.

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. To go to your house, you have to get out of your car.