

Shrimad Rajchandra Vachanamrut - Patrank - 901 Summary

Pravachan 8 (31.8.2022)

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Shrimad Rajchandra Vachanamrut

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Mumbai, Kartak Sud 15, 1956

Om

‘Guru Ganadhar (Chief disciple of the Tirthankar),

the possessor of manifold virtues,

and the abundant lineage;

possessor of vows-austerities, body unclad,

salutations to the crest jewel of dharma.’

The world, while indulging in sense objects does not find rest due to delusion of the nature of the Self.

The only remedy for infinite unobstructed happiness is abidance in the Self alone. This is the only beneficial remedy seen by the Enlightened One.

Bhagwan Jina has expounded the Dwadashangi (Jain Canons) only for this purpose, and due to that greatness alone, it is magnificent, it is victorious.

The one who gets delighted listening to the words of the Enlightened One, truly believes the consciousness and the inert as separate, experiences that, and in due course abides in the Self.

Abidance in the Self ensues from right experience.

Due to the elimination of the faith-deluding karma, supreme devotion towards the path of the Enlightened One arises, right belief of the truth arises.

With right belief of the truth, the flow of inclination turns towards pure consciousness. To experience pure consciousness, one must eliminate conduct-deluding karma.

Conduct- deluding karma get annihilated with a steadfastness in the path of the consciousness, of the Enlightened One.

A supremely profound experience ensues from detachment.

O noble, best of ascetics! For that non-attached pure consciousness alone, day and night, I yearn for the opportunity of solitude. O best of ascetics! Practice detachment.

If it brings harmony by not meeting for two years, and if there is no better remedy, then eventually you may do so.

Salutations to the Great Ones who are absorbed, are getting absorbed and shall get absorbed in the non-attached consciousness. Om Peace.”

Param Krupalu Dev asked all the ascetics to practice detachment. You can reach your destination with detachment only. You start your journey with satsang and reach the destination with detachment. Does detachment mean going into solitude in the forests or mountains or caves? No. Detachment means to have an inner quietude – bhaav nivrutti. For this bhaav nivrutti, dravya nivrutti i.e. going to the forests or caves or mountains can be a helping factor. But there are chances that you may show that you are detached outside with your dress or other signs but you are not detached from within; there is a crowd of thoughts inside you. Even if you live in the forests or caves or ashram, if you have a habit of watching news channels even for ten minutes a day, it shows that you are not detached. Many people leave Mumbai and go to Dharampur to practice detachment, and then keep calling their family members, this is not the practice of detachment. It is not enough that there is no one on the outside besides you; within you also, there should be nobody. That is detachment in the truest sense where there is no one within. That is very important.

You have to leave your desires to get detached, otherwise, these desires will arise in your dreams. Mulla Nasiruddin was working as a tailor and remained busy in his shop. One night, he started tearing bedsheets in his sleep. His wife asked him what he was doing. Mullaji said, “Keep quiet, you do not let me have peace even in my shop.”

Your desires can arise in your dreams as well as in desolate places like forests or caves. It is not a big deal to like staying alone. The person who wants to enjoy sense objects needs to stay alone. Solitude is not directly related to focusing within. Pujya Gurudevshri has seen many householders who are more focused within as compared to those coming to the ashram. They are doing their duties perfectly and still, they remain aware of themselves constantly. Their meditation is very deep. According to the Enlightened One, “Going to various places is a reaction.” Are you tired of Mumbai life and therefore going to the ashram or are you going for the inward focus? You have to ask this question to yourself.

The nature of the mind is strange. If you are living in a 5-star hotel, you would like to go to a 1-star hotel for a change. The Enlightened One calls your vacations also a reaction. You need to check yourself. If you do not have the aim of inward focus, the ashram is also a reaction. The mind is so strange that it remembers things or people who are not present.

Many times, you feel that you want to stay in the ashram for a few days and then again, go back to Mumbai. You will have thousands of excuses to go back. E.g. Even if your grandchildren have gone to school, you call home from the ashram to find out how they are. You have chosen a quiet place but you do not have the aim of attaining detachment. The Enlightened One never asks you not to do your responsibilities. You have to fulfil your responsibilities but do not have many thoughts at the time of fulfilling them.

The ignorant person's mind is multi-psyhic. The pure nature of everyone is the same but there are many desires and infinite impurities. At one moment, you are angry and at the other moment, you are quiet. At one moment, you have desires and at the other moment, you want to get detached. You are a multi-psyhic person. You are working as per your moods, you are not in that state that you can abide in the self. You do not know whether you are an extrovert person or an introvert person. Sometimes you want to take revenge and sometimes you want to forgive the person. When such a thing happens, you are a multi-psyhic person.

You need to be a closely attentive person – ekchittvan to focus within. You only need to be in the witnessing mode. Remain a witness to the flow of incidents. When you go to the ashram, the programme is kept packed because there are various levels of people in the ashram and it has to cater to everyone. You can have a goal to remain focused within.

The team of architects asked Pujya Gurudevshri, "What do You want in the ashram?" He said, "I want three divisions in the ashram. 1. Total silence 2. Satsang and bhakti. 3. Harmless entertainment. Let the person choose what he wants." They said, "We can scatter this whole thing in the whole ashram. He said that He wanted everything together. The first part is ready, in the second part, they are making 24 caves under the name of 24 Tirthankars. Once functional, you will be able to stay there in solitude. You will even be given food there but you are not supposed to come out of that cave. See God within you.

Your inner dialogue with Pujya Gurudevshri should be this way, 'I do not want You to smile at me, as You are dispassionate, but I want to be smiling when I look at You.' Guru may not speak a word and still, you should be able to understand His silence.

Psychologists say, “You live three times more in your inner world than you do in your external world.” If you call someone a foolish person, you have called him ‘foolish’ a minimum of three times within yourself. If person A murders person B, he has murdered him at least a thousand times before he has done an actual murder. If you go for a vacation, you have thought about it at least three times before going there.

Connect all the concepts of dharma with your inner world. You need to have importance of detachment, understand the importance of detachment, you should have a desire to get detached, and maturity to fulfil it. Prepare yourself for these things in your inner world and then take a step into the outside world. The external change alone will not enough, your goal in life should change.

Do not get delighted in worldly talks. Since you are living in society, you have to get involved in worldly talks, but do not get excited or delighted while doing it. You need to change the goal of your life. Before going to Dharampur, just ask yourself, ‘What will I do in Mumbai after going back from Dharampur?’ If you feel that you will entertain yourself with movies after going back from Dharampur, you are not choosing the right place. You need to have a goal of focusing within even after going back from Dharampur.

The Enlightened One agrees with any good activities and good conduct. It is the route for the abidance in the self. Earlier you were busy with sinful activities, now, you have started doing good activities, which prepare you for going within. You have to understand two things. 1. Place of solitude – ekant sthan 2. The state (of mind) for solitude – ekant sthiti. The first one is external and the second one is internal. The place and the state of mind do not have the cause and effect relationship. It can be an instrumental cause. E.g. Sevarepits stay in the ashram only and still, they are not going deeper within. Their aim is clear they want to earn money. It depends on you what you want to do. If the place and the state of mind had a cause-and-effect relationship, you would have just gone to the ashram and abided in the self. As an instrumental cause it can be helpful. The ashram life is not important in how deep you can go.

The Guru has taught you, now to abide in that preaching, for its depth and sharpness, you need to be calm within. If you have fasted and did not drink water also, you should not even have a single thought of food. Just by remaining hungry, you cannot abide in the self. It does not follow that if the body remains hungry the soul will abide in itself. Both body and the soul are two different substances. If you are not eating, you should not have any other thoughts, you should control your desires, and do swadhyay – scriptural study. If you have fasted for eight days or a month, you need to do an inner journey, then that is the right type of fasting.

When you write your notes, use the words of the Guru as far as possible. You will be in different emotional states when you listen to the words every time, and you will wonder when He had said something. You will feel that in paravartana – revision sessions too. When you listen to His words for the first time, you get delighted. When you listen to them for the second or third time, you will have dispassion and nirved – weariness for worldly desires.

Your first mistake is to think that there is a cause-and-effect relationship between the place and your state. If you have a detached state, then you can call an ashram a ‘detached place’. The second mistake is you should not get habituated to staying in a desolate place. Sometimes you love the ashram and dread going back to Mumbai among people. This dislike for Mumbai is showing your like for the ashram and it also shows that you do not like unfavourable circumstances. Let the manifestation of your karma take you to Mumbai but you should remain detached. Having a dislike is not the right thing to abide on this path. If you like or get attached to some place, it means you are not detached.

You need to be alert if your aim is to attain self-realisation. You should get used to focusing inwards, which is a portable paradise and accompanies you wherever you go. If you have a portable paradise, you will remain detached and fearless in the external world. If you are eating your home food, you will not bother to find out about various restaurants. When you have a portable paradise, you will not have desires for your future and fear of the past. You are doubtless because of the Enlightened One. If you are enjoying yourself even a little, it is because of His grace. This portable paradise stays with you in favourable and unfavourable situations.

You have to check your inward focus in every activity of yours. Otherwise, in the name of dharma, you will be happy and contented by doing only external rituals, swadhyay – scriptural study, seva, etc. A desolate place is useful but it is not sufficient enough, you have to abide in the self, then only, that place is important. To the extent possible, observe solitude with respect to time place, thing, and feeling, and with the help of them, you should turn your peace into your inner wealth. Do not get affected by the news of financial losses, death in the family, illness, etc.

A king went to a saint and requested that he wanted to learn how to attain self-realisation. The saint said, “I can teach you the method. But I have a condition. You should go with a begging bowl in your kingdom and ask for food.” The saint gave him a begging bowl in his hands. The king was shocked to see the begging bowl and started thinking about how he could go to his kingdom and beg for food from people. But he decided to follow the command of the saint. On the seventh day, he came and gave his begging bowl back. He said goodbye to the saint. The

saint asked him why he did not want to stay back for the knowledge of self-realisation. He said, “Within seven days, my ego is eliminated and now only self-Brahma is remaining.” This is Guru’s training.

Stay with the Guru and when He gives any command, just say, “Tahatti”- As You wish. Every action, every command, and every discourse of the Guru work on your ego. Guru plays a very important role in your spiritual welfare. He makes your tough journey an easier one. When you go ahead in your journey, His association will be less but He will hold your hand in this journey. Every ounce of peace that you experience is because of His grace.

Salutations to the Great Ones who are absorbed, are getting absorbed and shall get absorbed in the non-attached consciousness. Om Peace.”

The above words show that whatever Param Krupalu Dev had experienced within – the conviction in the right belief of the truth has arisen. It was understandable that He offered His salutations to the Great Ones of the past and present but why did He offer His salutations to the future Great Ones? This is because He had the importance of detachment, He offered His salutations.

If you are travelling in a plane, you can find out who is travelling for the first time and who is travelling regularly from their behaviour. The one who is travelling for the first time would love to see outside the window, even if he can only see the clouds. His eagerness, curiosity, desires, and extroverted behaviour tell us that he is travelling by plane for the first time. The regular traveller will tie a belt and go to sleep or start reading newspapers. The ignorant person keeps going in the external world with the help of his five senses like a first-time traveller. But the Enlightened One is like a regular traveller and abides in the self.

For this, you need to follow two spiritual pursuits.

The spiritual pursuit of the triangle: (You keep watching yourself in all activities). I am a witness, I am a seer. There is the sense object and the enjoyer of the object – all these at the 3 different corners of the triangle.

The other pursuit is as follows. We all sleep at night, we leave the whole world behind us as it is. We do not solve anything at that time. In the same way, we should leave the whole world behind us when we are awake for a few minutes at any time during the day. It can be 1-2-3 minutes and not more. You are not a mother or a father at night, you are not aware of the body, problems. Do the same thing 10-15 times during the day for a minute. Go to sleep. It is like a game of stop or statue. This way, the wheel of the mind will stop for a minute. – first, you were engrossed in it, but now you see it as separate. You will realise that you have a different feeling altogether.

A lady puts a bindi on her forehead in front of the mirror. Sometimes she is so busy that she puts that bindi on the mirror, and when she moves, the bindi is on

her cheeks. She feels like laughing but she feels that she has not done anything and still, the bindi moved. When your circumstances change, you become an object of laughter. You are the one who has started making a mistake by putting a bindi on the mirror. You also stuck your idea of happiness in the external, and now when circumstances changed, you feel that you have not done anything, and still, everything changed.

You have an opportunity in this lifetime- do you want to collect stones or the supreme soul? Do you want to collect useless things or something worthwhile? For accomplishment in life, you constantly need an awareness of the self, remembrance of the self, and connection with the self. Do not focus on wealth, fame, and family.

Just remember this sentence. “I am different from the modifications of the body and mind, and I am a separate, intact, unwavering, and constant substance.” If your body is sick, just know it, and get treated. Just remain aware, ‘I know this sickness, but I am not sick. I am a different substance.’ In the same way, you can say, ‘I will never get destroyed, I am different from the sleep state, dream state, or awakening state. I just know all these states. I am always constant, I have never changed and will never change.’ Shri Atmasiddhi Shastra says,

**“Sarva Avasthane Vishe, Nyaro Sada Janay;
Pragat Roop Chaitanyamay, E Endhan Saday.”**

Though present in all the states (waking, dreaming, sleeping) that which remains separate from those states, which continues to exist even after those states are gone and which knows those states, such is its evident nature of consciousness that is, to keep knowing is its evident nature and the sign is always present. The sign is never destroyed.

This is the lesson and now, you need to practice it in life. When you wear a necklace of beads, you can only see the beads and not the thread, which is holding on to these beads and not the thread, actually, the thread only connects all these beads. You have to understand that you are the thread, who is the knower. You are not the pot (ghat) but the space in the pot (ghataakash). People appreciate or condemn you looking at the ghat and you are ghataakash. If you have not seen your ghataakash, do not be happy. Nothing happens to ghataakash even if the ghat gets broken. Ghataakash has nothing to do with ghat, whatever is happening, it is happening with ghat. If you have caught the thread of the knower, nothing outside will touch you. For an Enlightened One, the thread is visible and the beads are invisible. For an ignorant one, the thread is invisible and beads are visible.

The Enlightened One is jivanmukta – liberated while living who is liberated from life – jivanthi mukta and liberated in life- jivanma mukta. You were always there, you were present before this birth and you will remain after this birth too. This life

is only a bead. You are a bubble. You are an ocean, you were an ocean, and you will remain the ocean.

Param Krupalu Dev offered His salutations to the Jivan muktas, who are liberated while living, who has the body and still are beyond the body, and who have obstructions, and still are free from them, who remain in the witnessing mode constantly.

In the triangle sadhana do not move from the third angle of the witnessing mode under any circumstances. Do not leave your place. We should offer our salutations to these Enlightened Ones, sing their glory, and contemplate their state. This Enlightened One is detached from time, place, thing, and feeling. Param Krupalu Dev completed the letter after offering salutations to them.

The Enlightened One also has the manifestations of karma. How can He be liberated while living? He has the manifestation of karma, as He had bondage of this karma before. Before shooting an arrow, you should think about it, once you shoot it, you will have to face the consequences. If you have sown the seeds, they will grow, and give you fruits too. The person was an ignorant one, He became an Enlightened One in between, and now He is completing all His karma. Everything will go in its order. Karma also remains in its order and gives fruits.

Did karma not feel bad about Bhagwan Mahavir's condition? No, because karma is not conscious, it is inert, we cannot call karma cruel. The difference is in how one is receiving karma. The ignorant person sows the seeds, waters them, gets fruits, takes them home, and sows the seeds again. But the Enlightened One had sown the seeds, but He does not take any fruits home, He makes sure that these fruits rot on the farm itself. In Shri Atmasiddhi Shastra, it is said in the following way.

**“Je Je Karan Bandhna, Teh Bandhno Panth;
Te Karan Chhedak Dasha, Mokshapanth Bhav Ant.”**

Whatever are the causes of bondage is the path of bondage. The state that eliminates them is the path of liberation and is the end of cycles of birth and death.

When the person does not collect new karma, He becomes jivan mukta- liberated while living. But He still has past karma left, which He has to receive. E.g. If you are fasting today, will you die tomorrow? No, you have the storage of fat within your body, which will last for three months. The Enlightened One will have to endure or enjoy His past karma, but He only passes through it. But the moment, He completes that stored karma, He becomes videhimukta- liberated from the body, He attains liberation. Videhimukta soul does not collect new karma and dissociates old karma.

Param Krupalu Dev had the disease of colitis at the age of 34 due to His past karma. Ramkrishna Paramhans had cancer because of past karma. Raman

Maharshi was suffering from cancer and his doctors asked him, "Pain in this type of cancer is so bad that the person would be screaming or shouting. But how can you remain so calm?" Raman Maharshi smiled and said, "The way you are seeing cancer, I am also seeing it." He kept smiling although he had so much pain. He remained at the third angle of the triangle.

The Enlightened One remains untouched and detached like the sky. The sky does not get affected by the clouds or birds passing by it. It remains detached. If you draw a line on a stone, a mark of it will remain. If you draw a line in the water, a mark will remain for a short time. But if you draw a line in the sky, nothing will happen to the sky. The mirror remains clean for the Enlightened One at the level of the mind. No marks remain at the soul level. He has no passions and furies. His mind remains clean and clear.

This is the reason why the Enlightened One does not have a future. Usually, we say such a thing for a mentally challenged child that he has no future. But for the Enlightened One, it is because of the reverence, we say this, as He remains a witness in present and will remain a witness in the future. So, He has no future. Saint Kabir said, "Jyon Ki Tyon Dhari Dinhi Chadariya" - I am returning this cloak you gave me as pristine and innocent as when you gave it to me, referring to the body he is leaving behind.

The Enlightened One also has the manifestation of karma but there is ghataakash – space in the pot, as He still has a body – ghat. If you fill liquor in a pot and throw it away, there will still be some molecules of liquor in the pot, and that smell will still be there. There is no smell from the ghataakash.

The Enlightened One might have a fever, become old, or get separated from the body, He is never separated, He always remains (as pure consciousness). The Enlightened One does not interfere in good or bad, He just passes through that karma. He is at such a high level that He does not want to react whether you put a garland of flowers or a garland of shoes.

The nature of the water is flowing down. But if you boil the water at 100 degrees Celsius, it will go up. For the Enlightened One, the state of being goes up in the manifestation of karma. Param Krupalu Dev became more powerful in the powerful illness of dysentery. The soul should become more powerful when karma tries to become powerful. The Enlightened One remains a seer and remains detached too in the manifestation of karma.

When you put a pot in the water, it will keep floating, and you won't feel that it is heavy. But the moment you take it out from the water, you will realise that it has become very heavy. If you abide in the self, you won't realise the problems of the world. In the manifestation of karma, abide in the name of the Guru.

Raman Maharashi could not eat or drink anything in the final stage of cancer. His devotees could not see it, so they requested him, "Please transfer your pain to us." He smiled and said, "This is non-transferrable, if I can transfer this pain, my self-realisation will also get transferred." A disciple asked his Guru to give misery but He only gave him happiness and bliss of a supreme state.

There are three lamps made of three different things. 1. Gold lamp 2. Silver lamp 3. Earthen lamp. If you look at the lamp, all three are different, but if you look at the flame, all are the same. If you look at the flame, it is non-duality. If you look at the lamps, it is duality. The Enlightened One looks at the non-dual. When you look at non-duality, you will attain samyag darshan.

Pujya Gurudevshri was in Ahmedabad. There was a cricket match on that day on TV. When people came for satsang, He asked, "How many people are interested in cricket?" A lot of people raised their hands. Then He asked, "How many people are interested in playing cricket?" Only 4-5 people raised their hands. Everyone loves to listen to the talks on the soul, but are you interested in abiding in the soul? Ask yourself about it. Your meditation will give you an answer to this question. You should be interested in the soul and not in the sense objects of the five senses. Do not get stuck in the fruits of meritorious karma, you have attained this meritorious karma by doing bhakti of Bhagwan.

If you want to commit suicide, you want to consume poison for it, you could get the poison too, now is this the manifestation of unmeritorious karma or meritorious karma? There is no answer to this question. Won't you feel ashamed that you will be miserable when your desire gets fulfilled? If your tendencies are running in the car, bungalow, etc. you will have a spiritual death. Do not stop at the fruits of meritorious karma. Do not stop in LAPP – Lakshmi - wealth, adhikar - fame, parivar - family, and prashansa - appreciation. In the manifestation of meritorious karma, you will go far from your Guru and the soul. Your soul is more powerful.

To make the coal white, no amount of soap will be effective. You need to put it on fire to burn it, then its ashes will be white. The soap of good activities will not clean the soul, you have to put it in the fire of bhedjnan – discernment between the self and non-self. perform your role and be aware of your soul.

The person who has realised the importance of the soul cannot hide. When there is an earthquake, everything shakes. When you will realise the importance of the soul, you will be free from passions and sense objects.

"Salutations to the Great Ones who are absorbed, are getting absorbed and shall get absorbed in the non-attached consciousness. Om Peace."