

# **Shrimad Rajchandra Vachanamrut - Patrank - 901 Summary**

## **Pravachan 1 (24.8.2022)**

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

This letter was written to Pujiyashri Lalluji Muni.

Every Paryushan increases the importance of every patrank. Pujiya Gurudevshri feels that the choice of expounding this letter has not come out of His intellect, but it has been inspired to do so. Pujiya Gurudevshri had by hearted this letter in 1984. It is good to by heart it, you can experience a special power.

The gift of religious life is a calm, peaceful, blissful, pure, and contented mind. After doing satsang, austerity, scriptural studies, etc. for years, if fear, attachments, aversions, etc. still persist in the mind, you should question yourself: If you are doing so much dharma, why are you not experiencing its gifts? Why has religion not touched you? If you eat onions, your mouth smells for a long time. If you take saffron or camphor in your hands, the fragrance remains for a long time. Consumption of poison or sugar and contact with fire or snow do not fail to extend their consequences. When you touch dharma, why are you not getting the fruit of dharma? Your worrying nature has not changed, even though the causes of worries have changed. You still have jealousy and comparative feelings. Your aim has changed but your tendencies have not changed. Why is that so?

The Enlightened Ones explain two types of fruits attained with dharma. 1. Anantara Fal 2. Parampara fal. Anantara fal means immediate fruits. Parampara fal means the fruit that you gain after a long span of time; you won't get it immediately. The immediate fruits of dharma are that flaws start decreasing, impurities become milder, and the mind remains calm, blissful, pure, and content. This should happen immediately, you should not take a long time.

Parampara fal means self-realisation, omniscience, and liberation that happens eventually and gradually.

Looking at your cheerful nature, nobody should realise what the manifestation of your karma is. When Pujya Gurudevshri goes to meet His bed-ridden mother, He tells her that she must first talk about the soul, then something new that she may have read in her scriptural studies, and then she can talk about her health problems.

Have you attained the immediate fruits? If not, then you have not touched dharma, even if you may be doing satsang for 20-30 years.

In Updesh Rahasya, Yashovijayji Maharaj says, “At the end of one year of monkhood, the peaceful happiness experienced by the monk is more than the celestial beings of Anuttar Viman. He has no hate or hurt. He has no thoughts of volition and irresolution. Dharma can give you this happiness immediately.

Pujya Gurudevshri met many psychiatrists some of whom are themselves battling depression. One of the psychiatrists said, “My patients who are above 40 years of age who experience psychological problems mainly because of the lack of religious outlook.” He added, “I have treated them by helping them cultivate a religious outlook through virtues like forgiveness, friendliness, gratitude, etc.” Forgiveness means putting a curtain on your past! Anyway, you cannot undo anything; so it is better if you can let go.

Depression may occur due to several reasons - for instance, because you have any chemical imbalance or due to age etc. But you can develop a religious outlook, and treat yourself.

Introspection is very important and Paryushan gives an opportunity to do the introspection. It comes from you to you and so, it touches you the most. Introspection can change your life. We need to know the reason for introspection. Introspection is important to ascertain whether you are growing or not. You attend so many programmes and you are busy with planning. You have no time for introspection. You need to take out more time or Pujya Gurudevshri will consider giving less satsangs. You need to do something about it. Why are your instincts not changing? You need to check. What do you need to change? Why have things not worked for you? You will be forgotten easily. If you keep cribbing for worldly matters, people will forget

you very soon. Why do you not have transformation? Dharma and Sadguru will help you in this.

You need to have a sense of surrendership; but if not that, at least a sense of neutrality. If you do not even have an intellect that is neutral, the Enlightened Ones would not want to waste their time since nothing that they would say would have any impact on you. If He has said that you are egoistic, will you ponder as to how you are egoistic and why? Only then, He will speak; otherwise, He won't speak. Those who are in the Enlightened One's heart, He will talk to them directly. Those who are in His intellect, He will tell them in satsang without taking their names. You need the readiness to think. If you are a self-willed person, or likely to have a hostile reaction, or you are going to feel depressed, then the Enlightened One will not point out your flaw directly.

There is a nice example in Vachanamrutji. There was a jeweller and he had a wife and a child. He was very rich. As time went by, he ended up suffering a lot of financial losses and he even fell ill. He was on his deathbed when He told his wife to get a jewel from his cupboard and put it in his hand. He told his wife, "If a time comes when you are very poor and practically hand to mouth, go to my friend with this jewel." Saying this, he died. His son grew up and when he was 17-18 years old, their financial situation became worse and they were practically hand to mouth; they had no money for food either. His wife remembered the jewel and so she sent her son to her husband's friend. His friend saw the jewel and said, "The market is not good nowadays, you won't get a good amount of money. Hence, keep this jewel with you and instead you can borrow some money from me. Also you can come to my shop from tomorrow and learn about jewels." The boy started learning something as he wanted to settle down. Eventually, he learned a lot about jewels. Then his friend asked him to bring the jewel to sell in the market. The boy went home and saw the jewel. He realised that it was a piece of glass. He went and told his father's friend. The man said, "I knew it, but if I would have said it before, you would have doubted me that I want to take away your jewel. Now that you have learned the jewelry business, you yourself know that the jewel is really only a piece of glass. Now you can start your business." Unless you are ready to understand, the Enlightened One won't keep on telling you all the time.

You need surrendership. You should at least have an impartial intellect. But if the Enlightened One feels that by telling you your mistake, you are unable to understand them but instead, are

harbouring hostile feelings for the Enlightened One, out of compassion, He will let you consume poison but won't let you bind faith-deluding karmas which are inevitable due to your hostile feelings for Him, doubting Him or justifying yourself, or having wrong emotions.

Introspection is very important, if you are not ready, the Enlightened One will not personally reprimand you, He will only preach to you in satsang. Popatlal Manji and Pujyashri Ambalalbhai were in close association with Param Krupalu Dev. Ambalalbhai was reprimanded many times but Popatlal Manji was reprimanded only once and he did not take it seriously. He was not a negative person; however he merely enjoyed the association with Param Krupalu Dev, but did not progress. He slept with Param Krupalu Dev in the same bed and ate in the same plate. Even this requires zillions of meritorious karma molecules in it. Ambalalbhai got bullets. In Patrank-656, Param Krupalu Dev reprimanded him a lot. But he became Kohinoor, he became Bhakta Ratna.

Introspection is a very important thing in spiritual practice. We have a false belief that whatever Jineshwar Bhagwan has propounded - chanting, austerity, and scriptural reading will unfailingly lead to liberation or moksh. This is a false belief. They are the best means. It is not necessary that a painter will paint well just because the best painting brush and colours are put in his hands. He may have the best quality canvas and paints, but his picture might be the worst. To make sure that the path propounded by Bhagwan is not understood with a one-sided viewpoint, you need introspection. It is also possible that you won't attain samyag darshan- right faith despite following rituals; so introspection is important. Do not have false beliefs. The Enlightened Ones also say, "Restraints – yam and self-control – niyam may become the reason for your longer transmigration." You might even reach 'nigod' - lowest form of life, if you are disrespecting the Enlightened One. That's why introspection is necessary.

In a factory, there is a quality control [QC] department. Every company has a specific standard for its products and the QC is responsible to ensure that the product meets that standard. This is done by taking some samples for checking if it is not up to the mark, the whole batch is discarded. That quality has to be maintained. When quality control is strict, the company grows to a great extent. If the Q.C. department is weak, even your path itself can change.

Your Q.C department should tell you that so much hurt will not be tolerated. These many unnecessary thoughts will not be tolerated. You need to work on yourself with introspection.

There are two classes- 1. Upasak varg- superficial worshippers who undergo the austerity as per the family tradition and satisfied with just that. They have no other inquiry to do better.  
2. Sadhak varg- seekers who want to work within. They are thoroughly perplexed even after doing religious rites because they are focused on attaining the fruits of dharma. You need to check. Dharma is medicine to end your transmigration.

If you are taking some medicines and if there is no improvement, you will need to check: Either the doctor needs to be changed, or the medicine needs to be changed, or you are not following a strict diet. If you know that there is no impact because you did not follow the dos and don'ts, then you need to tell the doctor about it, so that you can be guided properly. Sometimes the disease itself may be more severe and it takes a longer time. Are you not worried about dharma in the same way? You have limited years and less memory, now you need to plan. Do the right thing.

On 10<sup>th</sup> August 1958, USA sent a rocket to the moon at the expense of millions of dollars. But within 77 seconds, it was uncontrollable. They decided to destroy the rocket. It had involved years of effort and millions of dollars. But when they realised that the means that they have made is not going towards their aim, they decided to destroy it within a moment.

You are blindly attached to your spiritual practice and though you know that it is not helping you, you want to stick to it.

When a traveler walks towards the hill, he sees whether he is on the right path or not. In the same way, if a seeker is introspecting rightly, he checks whether his spiritual practices are bringing some transformation or not. The dog keeps wandering here and there and reaches nowhere. But a horse keeps standing and when it starts walking, it reaches the right direction.

There are big walls in a fort. There might be some holes or cracks in that fort. But the leader of the army should know about it before the enemies,; as enemies are always on the look out for this. The leader should either repair the wall or keep guards. You should know about it before your anger, desires, etc. With introspection, you can be saved even if there are many impurities in your soul. If you are alert, you can save yourself.

In German literature, there is a story. A man was told that if he had a bath with the blood of a demon, he could become immortal. The man took a bath with the blood but a leaf stuck on his back. So that much part of his body did not touch blood. One of his friends wanted to betray him, so he met his mother who told him the truth. The friend stabbed the man and he died.

Your strengths and your weak spots should be known to you. If someone suggests something, which instincts arise? Then put guards over there. You cannot change the world and the world is not going to change for you.

The charioteer has to be very smart. You can't change the roads. If horses are untrained, you will fall into the pit. Introspection is important. Make sure of two things. 1. Whether the aim of your spiritual practice is wrong? 2. Are you following your spiritual pursuit as per your aim? You may be doing dharma, you may be fasting for days together, you may be chanting a lot, but make sure that there is no worldly reason for doing it. Do you have yearning for liberation after doing a religious practice?

The person with diabetes cannot eat sweets, but that cannot be called austerity of 'Rastyag'- restrictions on taste for drinks and food.

The Enlightened Ones say that the reason can be dharma or it can even be due to a distressing feeling or hurt or aartdhayan. If you have a desire within but you are not eating sweets because of diabetes, the Enlightened One calls it distressing feelings. You need to check all your activities. Is it because of some fear or is it because of the yearning for liberation?

You may not have tried drugs but it may be because you were scared of its after effects. This is not dharma, it is your distressing thought, you have a desire, but your circumstances are not favourable. If you have desires and ego, and you might be doing charity or seva, that is not dharma. This shows that there is a problem with your aim. Do not get fascinated by the outer behaviour of a person. You may try alcohol or drugs but you will never eat non-vegetarian food. Your mindset- dhancha since childhood is to save all beings. It is a good activity, but it may or may not be dharma, it needs checking. If you are doing it with a thought that the way you do not like miseries, the other soul will also not like it, so you try to save that being, this is dharma. If your aim is you will get karmic demerits by killing an ant, go to the hellish abode, and you will be miserable, it is not dharma. Why are you saving a being? Do you save it as that

is also a soul like you or do you save it because you do not want to be miserable? The activity remains the same, but one person has a selfish motive and the other person is selfless. Do not get influenced by outer conduct. Aartadhyam or distressing thoughts can make you do big things. Ego can make you do many things. You will fast for 8 days to show off.

Our scriptures talk about the fear of sins, temptations of meritorious karma, and many other things. Vipak Sutra talks about all these things, how you can attain celestial abode, how can you attain meritorious karma, etc. If you have to do religious activities for liberation, why are such scriptures saying such things? Those who are intensely conflictual, those who are intensely worldly in nature, beginners, etc. need to first, at least live a life with good conduct, and moral life. They have to get rid of gross impurities from life. They should get used to some austerities. This is acceptable to the Enlightened One. Even if you are scared of sins and save an ant, the ant will be benefited. If you live a moral life, even with a selfish aim of not going to the hellish abode, it is fine because this way, at least others will not be cheated. The scriptures have said such things for beginners. For a seeker, this is the warning that you should not do dharma with such an aim. The aim of your dharma should be freedom from desires, ego, and annihilation of delusion (mohano kshaya). When you take the initials of mohano kshaya, it becomes moksha.

Paryushan is the festival of forgiveness. There are five types of forgiveness. Three of them are laukik- prevailing practice in society and two of them are lokottar- beyond the worldly ways. The seeker should have lokottar forgiveness only. The first three are not dharma, it is an illusion of dharma. The last two are real dharma.

The five types of forgiveness are as follows.

1. Upkar Kshama- forgiveness because of some benevolence. A person may be wrong but he has done a lot of favours to you, so you want to forgive him.
2. Apkar Kshama- forgiveness because of the physical or financial power of the other person. So you let him go out of fear of retribution or revenge.
3. Vipak Kshama - When forgiveness is given out of fear of hellish abodes

4. Pravachan Kshama- Here you feel that your spiritual welfare is in following the command of the Guru and Bhagwan - and since they have said that you must forgive, you forgive.

5. Dharma Kshama- Forgiveness should become your second nature. you should not even take time to think that you should forgive him. e.g. When you cut sandalwood, you will get the fragrance from any part of that wood - even when someone cuts it or burns it. You should become sandalwood yourself.

The last two are lokottar Kshama.

You can do religious activities in the following ways.

1. Sammurchhim Kriya- When you are doing any rituals out of your family tradition without any aim. You are chanting sutras without knowing the meanings. E.g. Some people say that you can eat ketch up during Paryushan, as tomatoes are already dead.

Pujya Gurudevshri's maternal grandmother used to squeeze lemon juice and boil it before Paryushan to use it during Paryushan. However, after His guidance she stopped.

2. Vish Kriya- This is done for status, wealth, etc. It will work like poison and destroy your spiritual welfare.

3. Gar Kriya- You want the status of Indra - king of the celestial abode, in the next birth. You want 11 celestial maidens around in the next birth.

4. Tadhetu Kriya- This is to attain liberation or moksha.

5. Amrut Kriya- This is to get rid of impure feelings right now and abide in the self.

You should check whether your aim for doing dharma is not wrong. There should be no worldly benefits, greed, desires, etc. involved when you are doing dharma. Check whether you are doing dharma because of fear. You should only have one desire- to get liberated. You should check your aim for dharma.

Many times, your aim is good that you want to get rid of impure feelings and abide in the self, but you are not doing spiritual practice as per your aim. Spiritual development is directly



related to the purity of mind. A businessman should not be happy with numbers alone, he should check the net profit. Do not get influenced by a number of fasts, number of chanting, etc. You should check your aim while doing religious activities. You should check your aim while doing religious activities. Do not look at the turnover, your net profit is very important. This is the expectation of the Enlightened One from a satsangi.

In the flood of the Enlightened One's words, you need to wash yourself. When you rub two right substances, fire can be manifested. But it should be a matchbox and match stick. After two years of satsang, you are no more a beginner, have your thoughts, worries reduced or not? You need to have a purity of mind, you should have a concentrated mind, which is sharp, subtle, and focused. You should become choiceless and learn to be happy. Get engrossed and do not have too many thoughts. The situation may change, but what has the situation got to do with whether you will go to satsang or not? There might be heavy rains, but you should manage to go for satsang. Become choiceless and be happy. You won't have distressing thoughts. Close the doors for distressing thoughts. Just do not go there.

You need to leave your selfish motives, this is the test for your spiritual growth. Under no circumstances, you should be comparing. There should be no jealousy at all. You should be friendly and benevolent towards the whole world. You may not have 1 crore rupees to give to charity, you can forgive one person instead of that. You need to love all the souls and not only for your family members. Be detached from the inanimate, which let your love flow for all living beings.

If someone keeps saying that he slept well, you must understand that he has a problem with his sleep. Do not show off your donations or tears in bhakti. There is no need to show others. When you have tears in bhakti when you are alone, you have that much bhakti only.

Patrank-901 was written to Lalluji Muni in Vikram Samvat 1956. It was written on Kartak Sud Poonam, Para Krupalu Dev gave the best birthday gift. In Vikram Samvat 1954, Pujoyashri Lalluji Muni attained samyag darshan- right faith. A samyag drashti soul wrote a letter to another samyag drashti. Param Krupalu Dev had started all His letters with Aum. You can take the meaning of Aum as sagun- God with form, where you remember Panch Parmeshthi. You can also keep nirgun -God without form in mind, you have to remember the inner silence or nirvikalp - beyond thoughts, nature of the soul.

After Aum, Param Krupalu Dev has written the following verse.

**‘Guru Ganadhar adhik, prachur parampar aur,  
Vrat tapdhar, tanu nagandhar, vanda vrushsirmor.’**

English Translation:

**‘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.’**

This is the Mangalacharan- auspicious prayer of Swami Kartikeyanupreksha. It is also known as ‘Dwadashanaganupreksha’ as it has described 12 Bhavnas- 12 reflections. 12 Bhavna is so great that before attaining initiation – diksha, every Tirthankar Bhagwan contemplates on it. 12 Bhavna can make you climb the stages of spiritual development (gunasthanak), it makes them ready for initiation- diksha. This Dwadashanganupreksha was composed by Swami Kartik Muni. It was analysed (teeka) in Sanskrit by Shubhchandracharyaji. Hindi teeka was written by Pandit Jaychandji. This is Gujarati bhavanuvaad- a translation that is true to the spirit of the original though not necessarily to the letter. Pandit Jaychandji has composed peethika- chapter, where he has written Mangalacharan of five stanzas. In the first stanza, he has prayed to God, in the second one, he has prayed to Jineshwar Bhagwan’s words, in the third stanza, he prayed to Guru, it is Guru vandan- venerating to Guru- the above prayer is taken from that.

Kartik Muni was a Digambar saint and stayed in the jungles in the South of India. This scripture is 2,000 years old, it is known as the best scripture for dispassion. Param Krupalu Dev loved this scripture. The moment someone took the name of this scripture, He was extremely happy. When He heard the name, He asked someone to get it for Him. At that time, He was in Morbi. It is said that He kept waiting in the hot sun on the street since morning for the scripture. He could not wait in the house. Mansukhbhai Kiratchand has written this fact, as his father was a postmaster in Morbi post office. Kiratchandbhai offered Param Krupalu Dev that he would bring it home, but He said that it is a registered post, His signature was required.

He was extremely joyful when He received this scripture. Then He told Mansukhbhai, “When I went to Madras (Chennai) last year when I saw the mountains of the south, I remembered Swami Kartikeya who had unshaken dispassion.

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Gana means batch or group. The One who is the leader of many monks is a Gandhar Bhagwan. He has manifested many virtues. When it is a package of virtues, it is called prachur-manifold virtues. He takes care of others as well as manifests manifold virtues. Starting with Ganadhar Bhagwan, the abundant lineage of saints, I remember commands of all of them.

Rushabhdev Bhagwan had a lifespan of 84 lakh purva. Bhagwan Mahavir had a life span of 72 years. In 72 years, He spent 30 years as a householder and 12 years in spiritual practice. He did not propound the path of liberation for 42 years. In the last 30 years, He propounded the path of liberation only and nothing else. Then lineage of Ganadhar Bhagwan started. Ganadhar Bhagwan compose Dwadashangi- 12 canons within 48 minutes. The first Ang has 51,000 shlok- verses. Then every Ang gets doubled shloks than the previous one, so almost a crore shloks are composed. Then the lineage of Acharya started and they wrote scriptures based on the path of liberation that was there in the heart of Bhagwan Mahavir. Ganadhar Bhagwan was the first one having heard the preaching of Bhagwan Mahavir, He followed it in His state of being, and then He preached it. It is good to read, compile, and speak in front of people. But to make that as virtues and then propound the path of liberation is a different thing altogether.

No time has passed by without an Enlightened One. If you can’t see it, you are blinded by self-will and false belief. In this verse, the Enlightened One is remembering the benevolence of all

the Enlightened Ones, He is remembering their commands. He knows that following that only leads to spiritual welfare. Those who want to enter the path of liberation need the support of the Guru for sure. Param Krupalu Dev is bowing down to the whole lineage of Guru. Before starting the letter, He is bowing down to Guru.

Guru is Vrat tapdhar- one who has taken the five great vows and is doing a lot of austerities. He is increasing His alertness constantly. Tanu means body, there are no clothes on the body. He is non-possessive. Param Krupalu Dev is bowing down to the leader- crest jewel of dharma. He is an embodiment of dharma, He not only talks about dharma. He is bowing down to the lineage of Guru with joyful emotions and then He started with His letter.