

Shrimad Rajchandra Vachanamrut - Patrank - 901 Summary

Pravachan 2 (25.8.2022)

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.

**Shrimad Rajchandra Vachanamrut,
Patrank-901, page 641,**

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.”

Today we will be doing the following line.

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

All the worldly souls, visualising the sense objects to be favourable or unfavourable, disturbed by unnecessary thoughts, become miserable. The reason for this is that they do not look at the pure nature of the soul. Because they think that happiness is outside, they look for it outside and remain extroverted. This is the reason why they do not find any rest.

Misery is not the nature of the soul. Misery is an effect or a result. When there is an effect, the cause has to be somewhere. If we look for the cause, we can eventually find peace. If we keep indulging in the cause, we will be miserable, and there will be no rest. The Enlightened One will certainly help us in looking for the reason, but we will have to put an effort to bring an end to it.

Every soul keeps getting tempted again and again because of the belief that there is happiness in favourable situations. The indulgence in sense objects is like an urge to scratch. We either ask someone else to do so or we do it ourselves. We try to resist it for a while but then we give up. When we scratch that part of the body, we feel good but then there is bleeding, the wounds become soar, and it pains much more than before. When this pain is felt, we feel that we should not have scratched, but this thought is temporary when there is a problem. We again feel like scratching. This continues and we feel like itching again and again and get wounded.

The temptation and indulgence in sense objects are like itching, where there are more miseries than happiness. But since there is even that name sake happiness, we get interested in it. Till this interest does not get evaporated, we do not listen to anyone, and the price for it has to be paid in terms of pain and misery. Because we were interested in it for a while, we indulged in sense objects again and again. If we were not interested at all, we would not have indulged in it at all. Once we know that we get burnt if we touch fire, we never put our hands in the fire.

A few years ago, when there was a bullish run in the stock market, a person earned millions of rupees in it. He was very busy but he was bewildered too. He felt restlessness, insecurity, fear, and other negative emotions. This was mainly because he wanted to earn more and more money. He went to Pujya Gurudevshri and said, “Sahebji, I want peace, please give me some mantra.”

Pujya Gurudevshri said, “I have a mantra for peace, but do you feel restless because you are not chanting a mantra, or is it because of your endless desires? If your endless desires are the reason for your restlessness, remove those desires.” The man asked Pujya Gurudevshri to put His hand on his head to become calm. Pujya Gurudevshri said, “You are asking for such blessings that even if I do scratch, I should not get wounded! This is against the principles.” You won’t get peace just by associating with a great Enlightened Guru, but you will get it by becoming a great disciple yourself.” If we do not have a yearning for liberation, we will not attain peace. Your endless desires are because of your temptation for sense objects.

When we experience the manifestation of meritorious karma, there are favourable circumstances we have attained what we want, but still, we are not peaceful. Till we do not have the yearning for liberation and the endless desires of attaining happiness from the external are not put to rest, we cannot attain peace.

We all are householders and have to perform our duties. As householders, we have social obligations and go for various meetings, parties and we attend satsangs as well. We cannot use the same language everywhere. We cannot go to a business meeting and say, “We should all be focused inwardly.” Over there, we are bound to say, “We need to be aggressive and take over the competitors.” However, what we speak, we hear, and what we hear makes impressions within us. We feel that we should balance

worldly activities and satsang both. But when we indulge in asatsang- worldly matters, we only talk about LAP- Lakshmi- wealth, Adhikar- power, and Parivar- family. We do not have any other topics to discuss.

The Enlightened One says, it is important that we go for satsang but it is equally important for us to stay away from asatsang. When we indulge in asatsang, we strongly start believing that wealth, power, and family give us happiness.

A wealthy person can obtain everything he wants in the outside world, we feel that he must be peaceful and happy, this is our wrong belief. We want wealth, power, and a good family because of asatsang. We have kept our two legs in two different boats because of which, we are going to drown for sure. We have an illusion that if we have power and wealth, we will be happy. If someone gives us respect, we feel that we are great. Ego has an individual existence but pride makes it stronger. We tend to lose awareness of the supreme self, slowly and gradually.

We like satsang but we do not have a strong inclination toward the same. Because of this, we will start getting bored in the long satsangs. We will have contradictory desires. We want material happiness as well as spiritual happiness. We want to travel in business class only. When we indulge in asatsang, we feel a sense of repentance and when we listen to satsang, we once again are proven to be indolent.

Param Krupalu Dev said at the age of 16, “Lakshmi and adhikar vadhta shu vadhyu te to kaho?”- Please consider what sort of real gain there is in increase in wealth or family. All our activities end up increasing our thoughts. We are interested in worldly activities but label it as ‘duty towards the family’. If we are not interested in something, we do not do that thing. If there is one hair in our favourite food, we do not even want to touch it. We will surely get comfort but we define comfort as a lack of external troubles. This cannot give us happiness.

Many years ago, Pujya Gurudevshri met Chitrabhanuji in New York and they were doing satsang. Chitrabhanuji said, “I cannot understand one sentence of Shrimadji, ‘Sukh prapta karata sukh tale chhe’ - true happiness is missed by endeavouring for worldly pleasure. He should have written dukh- misery instead of sukh.” Pujya Gurudevshri said, “This is the miracle of the Enlightened One and a Poet. He has

kept our pleasures and Enlightened One's true bliss next to each other." Param Krupalu Dev wants to tell us that we cannot attain both.

A politician never had time to go and visit saints when he was in power. But when he was not in power, he went to meet a saint and said that he was not peaceful at all because his desires were not fulfilled. The saint beautifully said, "It is not that you are not peaceful because your desires are not fulfilled. You are not peaceful because you have desires." When all others around you are scratching their bodies, you also feel like doing the same. You also want to become a trustee or head of the department somewhere. If you strive for some state, you should strive for the state of Panch Parmeshthi- five Supreme Beings. Make your equations right and avoid your false belief. You can see that many billionaires have no peace in life and there are many who have retired with Rs. 500,000/- and are following spiritual practices. You feel that 50 or 500 crore rupees are less and you should earn more and more. When you benefit more, your greed also is more.

There was a king, and a barber went every day to shave his beard and massage him. The barber always remained joyful and the king was always under stress. The barber earned one gold coin every day and he used that coin by the end of the evening to feed his large family. The king could not tolerate the joyful nature of the barber and asked his minister to do something about it. The minister made sure that someone dropped a bag of 99 gold coins in the barber's house. On the next day, the barber asked everyone to fast to make sure that he had 100 gold coins. Then his greed increased and he wanted more and more gold coins. He came under stress and forgot to be joyful. Once we have desires, we cannot find peace in the world.

Our illusion of happiness is deeper. Because of our false belief- mithyatva, we find it near to us. It is as beautiful as a rainbow but there is nothing in the rainbow. The Enlightened One says, "Lakshmi - wealth, adhikar- power, and parviar- family are like a rainbow. You will have an illusion of happiness there."

For an ignorant person, happiness means what I do not have. For him, happiness is in a different place and at different times. E.g. I will be happy after five years when I retire. A beggar lives in a hut and has a desire to go and stay in a palace. The person living in the palace wants to explore his life in a tent. A youth from California went to

the Amazon jungle near the Amazon River. He shared his experience with Pujya Gurudevshri, “We were told by the guide that wild animals could come any time anywhere, so we did not even open the chain of our tent. Even though we were in a jungle, we hardly saw anything.” All these things are very expensive but we want to explore them. We always think that the grass is greener on the other side.

Even if our desires get fulfilled, will we be satisfied? Our train can reach Delhi station from Mumbai Central station but if Delhi station itself is also on the move, will we ever be able to reach Delhi? We want many things, but they are modifications of inanimate things. We do not want to have tea if it is kept on the table for 5 minutes after making.

We have an illusion that we will be happy with various associations. But the truth is the moment our glue of meritorious karma gets over, we will get separated from that association. We do not feel secure despite having wealth, power, and family. If we want to possess a bit also, it becomes the reason for our misery. Your fear and insecurity never seem to go down.

Happiness is something that we do not have. The person living in a hut wants to live in the palace and the person living in the palace wants to experience the hut. People in Mumbai want to go to the hill station and people living on hill stations get fascinated by Mumbai. Without arresting desires, it is not possible to attain peace.

We all should do one experiment. Go to a person whom you think is happy and ask whether he is happy or not. If that is not possible, at least have a spiritual insight that when something is not there in that place, how can we get it? Non-living things have no capacity to make us happy, how can we find happiness there? There is no happiness outside, it involves things, people, and situations. You should learn to catch your delusion. If someone faints on the road and he is not related to us, we remain in witnessing mode. But if our relative meets with a small accident, we immediately start crying. This is where we have to catch our delusion.

When we have too many thoughts, we feel bewildered, which leads to restlessness. No amount of money will be able to help us at that time. We go out and remain there only, we do not want to focus within. For bodily needs, the senses have to be knowing and doing something. But when these senses go out for their needs, the mind cheats us by putting adjectives. E.g. We want to drink water, we can drink it,

and quench our thirst. But our mind says that we should get cold water or sweet water or coloured water. These adjectives make us miserable as we keep working on those adjectives.

We have a diamond at home and we are looking at the stars. We want to go out but we do not want to go within. We do not have an inner perception. Two fishermen were chatting with each other at the shore of the ocean. One of them said, "Yesterday I caught a fish that was longer than my boat, I had to call ten people to catch the fish." The other fisherman said, "Yesterday I found a burning lantern, which was there from the time of Napoleon." The first one said, "If you extinguish your lantern, then I will reduce the size of my fish."

We should keep our minds stable and focus within. We feel pride in status, beauty, wealth, or luxurious life. Our inner poverty, fear, and bewilderment have not weakened. We have contradictory desires for light and darkness together.

Bliss and happiness are two different things. Bliss is the moon in the sky and happiness is the reflection of the moon in the lake. You imagine something as 'happiness' but it is not true. If you put a small stone in the lake, the reflection of the moon gets distorted in the ripples. When we go near the reflection, we go far from the real image. The reflection consoles us, and attracts us, it seems very near, but it gives us remorse and misery only. When we look at the moon in the sky as the real moon and take our eyes away from the reflection, or even believe that the reflection of the moon is not the real moon, we are going towards samyag darshan- right faith. Dharma starts when we start believing it.

A seeker has to stop looking at the reflection. We do not think about what we want and what we are doing. The questions asked in 'Bahu Punya Kera' give us the answer to all these things. "Hun kon chhu? Kyathi thayo? Shu swaroop chhe maru kharu? Kona sambandhe valagana chhe? Rakhu ke e pariharu? – Who am I? where did I come from? What is my true nature? In what connections am I entangled? Should I retain or give them up? In the end, Param Krupalu Dev says - 'surrender to the Enlightened One'.

We need clarity and this clarity should be such that you want to follow it right away. First of all, we need to change our belief, "Sukh prapt karta sukh tale chhe"- true happiness is missed by endeavouring for worldly pleasures. Our belief should be we are leaving something because it has misery in it and we are leaving that misery. If we

are leaving something which has happiness in our belief system, it will give us ego and regret of leaving it. We have to leave the reason of misery. For true bliss, we need to leave both: the misery and the reason for misery. This clarity should come first that reflection is always false, then only we will go and find out the real image.

We have FOMO - fear of missing out because of the past impressions of many births. We might listen to the satsang thrice but we do not want to leave going to the parlour. When Neil Armstrong went on the moon, everyone sat around the TV and radio, newspapers were excited to discuss this achievement. But within 24 hours, everyone went back to their work. Nothing or nobody is important in the world and we will also be forgotten. We should believe what 24 Tirthankars have said and not what 24 crore people say.

When we look at the real object and do not look at the reflection in our belief, it becomes our dharma and austerity. We have to leave the reflection as it will give misery only. When a balloon is not blown, we can see some blue colour spots. But when it is completely blown we can see a peacock. Where did this peacock come from? It was already existing in those blue dots. Our misery is also existing but it is subtle and invisible when we feel that we have happiness in life, but it was hidden. If there is no clarity, there will be tears in our eyes. Dharma means not to leave bliss. Whatever we are leaving, we should make sure in our belief that it is misery and not happiness, and that's why we are leaving it.

Many times, after doing religious rituals, we say, "Pati gayu"- finally it got over. Are we doing dharma for peace or are we attaining peace once 'dharma' is done? This 'getting it over with' has its own stress. We should have a feeling of comfort in dharma. There needs to be a change in our belief. If we are doing dharma as a part of our duty, who will get influenced by such dharma? There should be joy and spirit on our faces if we are doing dharma in the right way. Looking at our bliss, others should feel like trying it out. If people look at our sad faces, they will condemn dharma. Our bliss should be such that people feel like getting jealous of us. If you are with your friends at a bar, be brave and say, "I won't have liquor, I will have lime juice."

Dharma means to leave miseries and not happiness. This is explained by Param Krupalu Dev and many other Acharya Bhagwants. Bewilderment behind sense objects is nothing but an impure feeling. When we go after inanimate things, we have to realise that they are temporary and worthless.

There was a sadhu, who could not change his belief but left sensual pleasures; he could not remain happy at all. In Gujarati, there is a saying, “Bawana banne bagadya”- sadhu lost from both sides. Looking at our life, people should say, “Bawana banne sudharya”- sadhu has attained what he wanted and his life became successful. The monk does not get bored of staying alone in solitude. He loves all the austerities.

From the time we have given more importance to others than the self, our miseries have started. The moment we entered the territory of others, we wanted to know, change, and win over them, and we lost our way. Our mind, intellect, energy, progress, etc. went in the wrong direction. When we are into any impure mode, it is like killing the soul. We can control the TV with a remote control because it is inanimate. Now we want to control people with the same remote control. What about self-control? Anger, greed, deceit, etc. keep arising within us. Since others have become more important than the self, we love to think about how many people we can control. With this attitude, we might have more energy in our hands, but not in our minds.

When energy goes into the wrong hands, it may create destruction. Adolf Hitler is a perfect example of it. He never wanted to become a dictator of Germany. He had applied to an art academy in Germany but he was not selected, so he got angry, and became a dictator. He would have painted 60 lakh paintings, but he killed 60 lakh Jews. We cannot find any trace of Hitler in Germany. The place where he committed suicide, there is a parking lot over there. A person who is not peaceful can create destruction. Hitler kept the aim of power instead of peace.

The Enlightened One is asking you what sort of real gain you had. Whatever can enter our territory belongs to us and nothing else. Our territory means the soul. Wealth, power, and family do not come into our territory. An inanimate thing cannot enter pure consciousness. Our inner emptiness is so much that even Mountain Meru will be smaller to fill it. We look tall by wearing heels, but have we increased our real height? Inner poverty will be annihilated by cultivating virtues. We should put an effort to fill the inner emptiness.

Have we ever given a thought- what do I want and what am I doing? What is my desire and where am I going? Where am I and how am I doing it? For many days, we have not made ourselves clear. A king and a beggar are the same when it comes to inner poverty.

Why do we have inner emptiness? This is because we do not look at the self. How can we avoid it? By turning towards the self. We are running in a jungle like a musk-deer, who thinks that the musk is somewhere in the forest, but actually, the musk is in its naval. We have been looking at various associations and trying to gain happiness from it. When we get this 'happiness', we get excited. But on the next day, we want more excitement than the previous day. For that excitement, we go from bad to worse.

Earlier salad meant tomatoes and cucumbers. But now, hundreds of things are added to the salad. We are not happy with orange juice, we want a different variety of juices to be excited and happy. We keep running after various excitements.

“The world, while indulging in sense objects does not find rest due to delusion of the nature of the Self.” We keep running and we will die while running for various things. The person going to the office at the age of 85 is a beggar. Someone said that he is 16 years old with 64 years of experience- he was 80 years old. If our impressions are wrong, our religious activities will get affected.

Desires never get fulfilled. Earlier we went to Darjeeling. Then we started going to various pilgrimage places. Now we have realised that 'Jangam Tirth' – the Enlightened One, Himself is apt. The Enlightened One is saying, “Now stop your movements towards good things or bad things. Abide in the self.” Leave the attachment of hearing with ears, seeing with eyes, now just abide within. The Enlightened One says, “Do not say I am going within, you should say, I am coming within.” He is inside and He is calling you inside.