

Sadguru Udghosh
Shrimad Rajchandra Vachanamrut
Updeshchhaya 9 – 2 Summary
(14.11.19 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.

Updeshchhaya -9, which was given in Vadva on Bhadarva Sud Teras, Saturday in Samvat 1952. “To reduce the flaws, the Enlightened One’s words have said these words. They should be remembered, if they are understood properly if you listen and contemplate on them, then naturally the soul will become pure. In doing this, not much effort is needed. But if those words are not contemplated upon, flaws will never get reduced.”

Only with listening, flaws do not get reduced. The words of the Enlightened One have to be listened, understood, have faith, contemplate and then put them in practise. Is such a living embodiment – an Enlightened One present in the fifth era? Prabhu has said that the Enlightened One, who has self-realisation is present in the fifth era also. There are no Omniscient Ones in this era. Those who were born in the fourth era, some of them attained omniscience in the fifth era. But those who are born in the fifth era, they cannot attain omniscience. Self-realised Enlightened Ones are not there in the sixth era. Shri Atmasiddhi Shastra says, “Aagal jnani thai gaya, vartamanma hoy.” It means there had been enlightened persons in the past, there are at present. Do not use syaadvad (theory of relativity) for confusion. You have to know, “Jyan jyan je je yogya chhe, tahan samajvu teh, tyan tyan te te aachare, aatmarthi jan eh.” It means the seeker of truth would everywhere accept what is appropriate and would act accordingly in every situation. Some expectations are there from the Enlightened One, some expectations are there from the seeker. There will be no Enlightened One in the sixth era, so there will be no dharma. In all the three times, the Enlightened One will attain liberation in this way only. Shri Atmasiddhi Shastra is written for the whole society of this era. In Bina nayan paave nahin, Prabhu has written, “Bujhi chahat jo pyaas ko, hai bujhan ki reet, paave nahin gurugam bina, yahi anaadi sthit.” It means without the Guru, you cannot attain knowledge, that is the method since time immemorial. Prabhu said in Updeshchhaya too, “The sun is rising, the rain is raining because the Enlightened Ones are present.” Then why does nature get enraged? Whenever the society has done something wrong to the Enlightened One, nature cannot accept it. In the sixth era, when the Enlightened Ones are not there, nature will go topsy-turvy, so there will be rains of blood or poison. But remember that in the fifth era also, the Enlightened Ones are present.

If someone does not meet the Enlightened One in the fifth era, it is because he has not attained the grace of God. With the grace of God, you get Guru and with the grace of the Guru, you get God. We are blessed to have a Guru in life, so now with the grace of the Guru, we can attain God, the Pure Soul. If your eyes are closed and you can’t see the sun, it is the problem of your vision and not the sun. Yearning for liberation is extremely important, it purifies your perception. You will see so

many impurities within you, you won't find any impurities and faults in others. Never condemn any saints.

Anandmayi Maa had said, "Saints are like the drum, more you play it, more sound will come out." Drum is compared with saints or Sadguru. The more you play shows your prem bhakti and the sound is the purity of the soul will increase, there will be a transformation.

How to make your prem bhakti shuddha bhakti? Prem bhakti- devotion of love starts with a positive karmic bond of the previous births. You feel happy looking at the Enlightened One, you will start associating with Him more and more. With His association, there will be purity and increase in love. Then you will feel that you should start working on the self. The beginning will happen when you get the aim of spiritual welfare.

A man had a physical and mental relationship with a prostitute for ten long years. Once his parents asked him to get married, so he got married to a girl. Within three months of marriage, he died and his property went to his wife. The prostitute came to know about it, so she went to the Panchayat for justice that he had relations with her for ten years. The Sarpanch said, "You had relations with him as well as relations with many other men. This lady had relations only with one person, so she is eligible for all his wealth." You might have done satsang for 30 long years, but if you do not have undivided love for Him, if you are still getting attached to the worldly people, things and situations, you are an immoral person and you are not eligible for the wealth of a single virtue. It is possible that the person has come only for the last three months and keeps saying, 'beloved, beloved', he is eligible for all the virtues. You cannot teach undivided love to anyone, it cannot be advised, it should be your natural outcome in the journey. In the beginning, you just want to accumulate knowledge. Then you know that you have got a lot of knowledge, but my ego is not annihilated. To break your ego, outside people will not help you. Your ego will make you jump from one to the other. Eventually, you start thinking to break the ego. Here comes the undivided love. Chha padano patra says, "Ananya sharanna aapnar eva Shri Sadgurudevne atyant bhaktithi namaskaar." It means obeisance with intense devotion to the true Guide, the conferor of the unique refuge. You get such an instruction that your ego does not last long. A man asked Simandhar Swami in Mahavideha Kshetra, "Who will do my spiritual welfare?" Simandhar Swami said, "Bhagwan Mahavirswami will become instrumental in your spiritual welfare, who is in the birth of a lion now." The man immediately offered his salutation to the lion, he said, "I am not offering my salutations to your body of a lion, I am offering my salutations to your future body of Bhagwan Mahavira." With these words, the lion remembered his earlier births and his direction changed. Everyone's welfare is not possible by one person only. You have to say that till you don't get the Enlightened One, you will not end your transmigration. Do not advise anyone. Ananyata (Undivided love) has to be realised. Your happiness and bliss should come out from spirituality.

Till you are happy with the Enlightened One, it is prem bhakti. But what can I do to make Him comfortable, it is shuddha bhakti. Prabhu asked Lalluji Muni once, "Why are you coming behind

me?” Lalluji Muni did not utter a word, He just felt that Prabhu is breaking His attachments and He is taking Him towards the shuddha bhakti. He obeyed Prabhu within no time.

We say in Logassa Sutra, “Titthayara me pasiyantu.” It means may the Tirthankars be pleased with me. When we chant it four to five times, we start feeling blissful. Keep making your devotion stronger because to attain samadhi, devotion with refuge is very important.

Love, faith and surrendership: Love gives the direction. Faith will make sure that you get rid of all the troubles and surrendering will give speed. Love, faith, and surrendering are ashray bhakti. With love, your devotion will get the right direction. You will become peaceful with the thought that whatever happens, it happens for good. When you appreciate His selfless compassion, you will become a self-realised person. Listening to Guru’s ajna is higher bhakti. If you cannot change your situation, change your angle, this is what the faith will do. Mountains and lakes will not change, your angle of the camera has to be changed. You will get faith in the true essence and for that, you need to have faith in the Enlightened One. This way, **love will change your direction, faith will help you change the angle, so your troubles will be destroyed and surrendering will give you speed in the right direction.**

The Enlightened One’s vachanamrutji are coming from His experience. His words are like attar. Prabhu is present with us in the form of Vachanamrutji. This is our cleansing instrument. **Vachanamrutji is an autobiography**, how was His state when He was sleeping, what were His beliefs, thoughts and behaviour. Now after awakening, what are His beliefs, thoughts and behaviour. They are an autobiography, so it will destroy our flaws. Whatever He has experienced, He has said in His writing. If there is an exclamation mark in His writing, He has experienced that surprise and has put an exclamation mark. The first aim of this autobiography is His heart, His experience and the second one is other’s heart, how to impress the other person.

In Kavitha, Prabhu had asked some children, “Boys, what is sweeter than the sugar?” The children did not know what is sweeter than sugar. Then Prabhu said, “The Enlightened One’s words are sweeter than sugar.” **If the Enlightened One speaks, 1. He is not disturbed or bewildered, 2. He speaks only with the aim of compassion.** Kabirji has said, “Mann mast hua tab kyun bole?” It means when the mind is engrossed in the Pure Self, what will it say? Once eternal bliss is attained, why should He come out from non-duality to irresolutions and give trouble to Himself? If Prabhu did not speak, we would have never have got Vachanamrutji.

When Bhagwan Buddha attained enlightenment (sambodhi), He did not speak a word for seven days. Looking at that, all the celestial beings went to Indra and all of them went to Brahmaji. Everyone went to Buddha and requested Him to speak. But Buddha said, “1. Whatever I have experienced, cannot be said in words, what is the point of speaking? 2. The one who was speaking no longer exists. 3. I have no desires left.” The devotees said to Him with a lot of love, 1. If You cannot put it in words, You just give us certain suggestions, with which we get motivated. The

Enlightened One's work is to motivate you constantly. Only instructions are not enough, inspiration should be constant. 2. If Your doership is destroyed, it is fine. But You still have the association of mind, speech and body, so please reach out with it. 3. You are satisfied, now have compassion on us.

The Enlightened One does not speak because of three reasons. 1. There is no disturbance within Him. 2. He does not want to show off. 3. He has no desire to get worshipped. The Enlightened One speaks because of two reasons. 1. With the aim of the spiritual good. 2. For compassion.

Benjamin Franklin was living in Philadelphia. At that time, there were no lamp posts. He kept a lamp post outside his house. The people started accusing him that he was showing off his intelligence and money both. People used to break the lamppost. Finally, he told the people that there was a ditch near his house and if there was no lamp post, people would fall into that ditch. He did not want to show off, he just wanted to help people. When someone is helped, he will have humility, he will feel obliged, he will express it in his words, so the third person would feel that to extract praises, this work was done. The Enlightened One's aim is to get the person out from his attachment towards the world. But we as the third persons feel that He wants to get worshipped. But Prabhu said it clearly that He wanted the welfare of the person.

The Enlightened One speaks about the mystery of spiritual pursuits, which guide us and inspire us to go on His path. We touched the Enlightened One's Lotus Feet, but we did not walk a step to go on His path. The Enlightened One does not want you to touch His feet. He wants you to go towards glad acceptance, going in the witnessing mode, practice knower's attitude. We love to call Him Yugpurush, we love to worship Him and get satisfied there only, we don't walk on His path. That's why Prabhu guided everyone that the Enlightened One's words are to reduce your flaws. You must remember those words after you listen to them, contemplate them and if you put them in practice, then self-realisation is easy, the soul becomes purer.

The Enlightened One's preaching will benefit us in reducing our delusion. The ultimate aim is to annihilate delusion. If you want to realise the soul itself, remain in the association of the Enlightened One. To attain liberation, we have to listen to the words of the Enlightened One. Fire is very powerful, it burns everything. In the same way, delusion is very powerful and worldly souls get burnt by it. The way water extinguishes fire, delusion becomes peaceful with the words of the Enlightened One. You have to work on your faith delusion (darshan moha), which does not allow you to go towards your true nature. Prabhu said, **"They should be remembered, if they are understood properly if you listen and contemplate on them, then naturally the soul will become pure. In doing this, not much effort is needed. But if those words are not contemplated upon, flaws will never get reduced."**

More you like the Enlightened One, more you will like His words. Less you like the Enlightened One, less His words hold importance. You have to increase the love for Guru and not only a lot of knowledge. The one who is not eligible, if he studies too much, he will drown in the ocean of births and deaths and if he becomes a guru, he will make others drown too. Shri Atmasiddhi Shastra is an encyclopaedia of self-realisation. If you listen and contemplate upon the words of the Enlightened One, your spiritual interest, feelings and thoughts will be very strong.

For listening, you need a lot of enthusiasm. Before the minister's car comes in, a pilot car comes inside. The pilot car is informing that the minister is coming. For the self-realisation car, the pilot car is the enthusiasm of listening. Once this enthusiasm is there, self-realisation is not that far. The first state is an auspicious desire and the last stage is becoming one with Brahma. This auspicious desire means a strong desire for liberation. The one who feels great enthusiasm while listening to the Enlightened One, that soul experiences self and non-self as separate. In seven stages of knowledge, the first one is shubhechha and the last one is turiya avastha- self-realisation. The moment the pilot car is seen, the minister's car is awaited. You are interested in the Enlightened One's speech now. The one who forgets the time and his body while listening to the Enlightened One, his liberation is not very far.

We just speak like a parrot. A rest house owner had a parrot in a cage. The parrot only spoke one word, "Independence". One day, a traveller felt sorry for the parrot and he opened the cage and helped the parrot to fly away to experience independence. But the parrot came back within ten minutes in the cage. He had no relationship with the feelings and thoughts of independence. We do the same thing with 'Chha Padano Patra', 'Kshamapna' or 'Shri Atmasiddhi Shastra'. Some people do not even do that, they just learn it by heart it and never chant it again.

It is always great fun in eating hot gulab jamuns rather than to eat the ones kept in the fridge. If you have got the direct preaching from the Enlightened One, your feelings, thoughts, instincts, and beliefs should be transformed. When He is present, you get a very conducive atmosphere. Do not stop with listening or writing, contemplate on it. If gulab jamuns are eaten after keeping them in the fridge, you won't enjoy them. The scriptures are like a fridge, where you will have to put in a lot of efforts. When the Enlightened One is not present, His words are written in the book, which becomes a scripture.

A rose is not only for seeing, but it is also for smelling. If you only listen, it is like seeing the rose. You have to go one step ahead from listening to repeating, revising. When you go to a restaurant, your aim is to fill the stomach. With rote learning, your hunger for self-realisation will not be satisfied. What is your aim for doing nityakram? To satisfy hunger means to experience the soul or just do the rote learning? It seems you do not want to annihilate your worldly transmigration, that's why you are doing it mechanically and superficially. If you want to purify the soul, listen, repeat and contemplate upon the words of the Enlightened Ones.