

Shrimad Rajchandra Vachanamrutji
Patrank 166 - Beneficial Wisdom for Liberation
Pravachan 2 - The Glory of the Enlightened One's Words
English Summary
(16.08.2020)

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

Patrank-166

Mumbai, Kartik Sud 6, Tuesday, 1947

Every sentence, every word of an Enlightened One is filled with infinite scriptures, how can this be? With endorsement from countless Enlightened Ones, I consider the statements below auspicious and the supreme cause of liberation for every single aspirant:-

1. Without giving up all kinds of desires for illusory pleasures at sometime or the other, there is no freedom. So understand that the very moment you hear this statement, you should begin the practise of that course of action.
2. By any means, search for an Enlightened Master. Having found Him, cultivate an attitude of surrender unto Him through body, mind, speech and soul. Follow only His commands in every way, without any doubts. And realise that then alone can there be complete annihilation of all illusory passions.
3. Through beginningless cycles of birth and death, you have heard the scriptures infinite times, you have pursued knowledge infinite times, you have taken complete renunciation infinite times, you have attained the position of Head of the congregation infinite times. Nevertheless, you have not found the Truth, not heard the Truth, nor had faith in the Truth. And upon your meeting it, hearing it and having faith in it alone will the yearning for liberation resonate from the Soul.
4. The path to liberation is not outside but within the Soul. The One who has attained the path shall help attain it.
5. The path is contained in two letters and yet, since time immemorial, after putting in so much effort, why has it not been attained? Deliberate upon this.

For those who have love and faith in Param Krupalu Dev, these words are teachings; but those who have surrendership towards Him, will consider them as ajna (commands). It is His ajna to follow these 5 points. Today we are going to discuss the heading. It is very important. Pujya Gurudevshri is going to talk about each word in it.

Every sentence, every word of an Enlightened One is filled with infinite scriptures, how can this be?

Yesterday we talked about how, without self-realisation, no one can remain happy.

The Enlightened One: One who has attained self-realisation - the foundation stone of liberation has been laid within. He has attained the essence of the scriptures – He has attained

the jewel of consciousness by churning the ocean of various scriptures. He has destroyed the roots of samsara. He is now bent towards the Pure Soul. At each instance, each moment, He is progressing towards liberation. The Enlightened One may be involved in silence, bhakti, or meditation, every moment, no matter what the activity, He is going towards liberation at every moment.

Gandhiji had such an experience with Param Krupalu Dev. He felt like Prabhu was going towards liberation at the speed of the wind. In a short time, He would destroy all impurities and attain liberation.

In Jainism, it is said, “If a samyag drashti (self-realised) bull’s hoof touches faeces, that faeces becomes sacred. It is not well mannered to even touch anyone with your leg. Here we are talking about a bull and its hoof. A self-realised animal cannot be helpful to anyone, it cannot give a discourse or write the scriptures, but still that faeces becomes sacred. Even as the leg is the lowliest part, just because the self-realised soul’s energy gets transferred to it, that faeces becomes sacred.

If this is the significance of self-realisation, then imagine the greatness of a self-realised human, an Enlightened One, who can help others. In the next sentence, the word used is Sadguru. The Sadguru is going to hold your hand and show you the way to liberation, you feel like surrendering everything to Him - quite naturally this feeling arises within you. You want to surrender your body, mind, and speech because He is the One who helped you get rid of infinite transmigration, and showed you the path to attain liberation in a short span of time.

We will call such a samyag drashti soul who is benevolent to us as the Enlightened One. This Enlightened One is the incarnation of dharma. If you recognise Him, you have recognised dharma. If you connect your inclinations with Him, you have joined your inclination to dharma. If you have faith in Him, you have attained dharma.

The Enlightened One is the ideal as well as the support for the spiritual aspirant. The spiritual aspirant wants to become like Him. He takes the support of the Enlightened One and moves ahead. The Enlightened One is like the sky, the sun or the moon, He does not need any support Himself, but for the spiritual aspirant, He is like a pillar of support..

The Enlightened One has 8 core virtues. Of them, we will talk about 3.

Sthitikaran (stabilisation in religion), Prabhavana (raising importance and prestige of dharma and guiding others to the religious path), and Vatsalya (affection). He remains firm Himself even in times of great hardship or calamity. But His compassion is so much that He stabilises those who are unsteady on the path. If someone feels like giving up on the path of liberation because of some flaws or if he is getting entangled in his karmas, the Enlightened One stabilises him because of His virtue of sthitikaran.

For those who have not yet awakened from their slumber, He does Prabhavna - preaches in such a sweet way that the person feels like listening to Him, and following His guidance. Vatsalya - He showers love and affection to those who are on the path encouraging them to keep moving forward. This is the unconditional compassion of the Enlightened One.

When you are blessed to hear the Enlightened One’s ambrosial words, observe His divine countenance, and be in His presence, your inclinations turn towards liberation. You lean towards your inner self. This is the importance of the Enlightened One.

Now speaking of the Enlightened One's words. Words that have touched His soul and then come out through His mouth. These words create an ardent desire for liberation, and give us the strength to put in the right effort. Every day He encourages us to go ahead higher and higher or go deeper and deeper within. The Enlightened One encourages you to go 'higher' from the worldly viewpoint, but from the spiritual viewpoint, He is taking you deeper within.

Fifteen years ago, you heard the word 'soul', but the effect of hearing the same word today is very different. The same thing has happened with the words 'witnessing mode'. Today you are being pulled towards the witnessing mode. When you read Patrank-166, you will feel that you are reading it for the first time. Your feelings will change, you will absorb subtle lessons from the Enlightened One's words.

When the spiritual aspirant hears about the means to attain liberation from the revered Sadguru, he has the impetus for liberation, he has a lot of enthusiasm. He forgets all his miseries and pain because the Enlightened One's words emerge, having touched the soul. The words also have a limit. The holy words of the Enlightened One touch you. When the spiritual aspirant listens to the Sadguru, he feels that His autobiography is being spoken. He has left all His impurities on the way. He has tread the path Himself.

We all know that the soul is the abode of bliss. But when you listen to it from the revered Sadguru, you see that twinkle and sparkle in His eyes and you are filled with enthusiasm. When you read something, you understand it. But when you see it, you feel delighted.

When you listen to the Enlightened One, you experience enthusiasm and delight. It transforms the aspirant and he experiences a steadiness in his feelings. The same state lasts for a long time – it may be the state of glad acceptance or witnessing or the elation of devotion. The Enlightened One is a very important instrumental cause, however, the material cause must also be ready. So everyone may not experience such a transformation. That will depend upon your worthiness. However, one of the major difficulties has been overcome because you have found your Sadguru.

The Sadguru talks about such a treasure of the soul that the greatest kings leave their kingdoms and want to embrace initiation. They leave everything, inspired by the words of the Enlightened One. They feel that the pleasures of 12th Devlok (celestial abode) are like rotten grass after listening to the Enlightened One. The Enlightened One's words are like fountains of bliss and everyone feels that they want to attain self-realisation.

When a beggar goes to meet a kind-hearted king, he feels that he will surely be free of his poverty. The spiritual aspirant also feels relieved when he meets the Enlightened One. He feels that soon his transmigration will end, his false beliefs will be transformed, he will get rid of all attachment and aversion. He is certain that with the association of the Enlightened One, he will be liberated. Taking refuge in Him is like ensuring that the ultimate will be attained.

If a married lady wants to cry, and she meets relatives from her parent's house, she will cry more forcefully. You too had the virtues of kindness, peace, equanimity, forgiveness, the urge for liberation, but the moment you met the Enlightened One, your force, enthusiasm and speed on the path reached another level.

A devotee prays to the Enlightened One, "Oh, Prabhu! By Your grace, I have dared to aim to attain Siddhalok (liberation). I started the journey towards Siddhalok because of You. Otherwise, I was trapped in my meritorious and unmeritorious karma. But by listening to You, I want to be

in the same state as You. But I am an abode of innumerable faults. I know that I am going to have many hindrances because of my faults. I want to go at the same speed as You, but I am filled with flaws and You do not have any flaws. I know that to cross even this much of the path is also going to be a task for me. Prabhu! Please do not leave me. Be with me. I have established You in my heart forever. Please be with me on the path and remain in my heart even in Siddhalok, otherwise, it will be a disgrace to Your compassion.”

Every sentence, every word of an Enlightened One is filled with infinite scriptures: Every sentence and every word of an Enlightened One has infinite scriptures in it. This makes sense logically and scripturally. Every word and every sentence of the Enlightened One has the essence of all scriptures. If you can understand His words, you have learned all the scriptures. Eg. A person has to catch a flight. If he is sleeping and someone calls him by his name or by calling him a donkey, he will immediately wake up. Then he will do whatever is needed and catch the flight. Because he could get up, he could catch the flight and close a deal and earn millions of rupees. He woke up, so the whole process from catching the flight to earning money was possible. But had he not woken up, everything would have been in vain. He woke because of someone’s words. Your soul has the essence of all the scriptures within, and to awaken you, the words of the Enlightened One were instrumental, so those words contain the essence of all the scriptures. This is understandable, but you have not yet experienced that awakening.

Let’s take an example. A word that emerged from one soul reached another soul and both attained the same state. In 1952, Ralaj, the word ‘Sahajatmaswaroop Paramguru’ emerged from Param Krupalu Dev’s soul. Pujyashri Lalluji Muni received it in the right way. Within two years, Pujyashri Lalluji Muni attained samyag darshan in Vaso. Your soul has the potential of attaining omniscience, but without the words of the Enlightened One, you won’t attain it. The Enlightened One’s divine words emerge from the soul and reach the other soul. The soul has the essence of infinite scriptures - Agam in it.

Every sentence, every word of an Enlightened One is filled with infinite scriptures, how can this be? In Sanskrit, ‘gam, gachchhati’ means ‘to go.’ When you add ‘Aa’, it becomes Agam which means ‘to come’. Whatever knowledge the Lord has, when that knowledge comes to me, it is Agam or scriptures. There are infinite scriptures. The Sthanakwasi sect believes in 32 Agam, The Derawasi sect believes in 45 Agam and the Digambar sect believes in ‘Dwadashangi’ (12 cannons). How can Prabhu say ‘infinite scriptures’? It is all the teachings of all the Tirthankaras since infinite time, thus there would be infinite scriptures.

If we notice one thing, we will realise that Prabhu has ended this sentence with a question mark. He has not made a statement. He has already established the truth, but by putting a question mark, we can see His unique style of making us think about His statement, that every sentence, every word of an Enlightened One is filled with infinite scriptures. Prabhu has insisted on contemplation by putting up a question to us.

In Patrank-272, Prabhu wrote to Kunvarjibhai Maganlal, who was the brother of Ugriben, wife of Pujyashri Juthabhai, “Any behaviour of the Enlightened One is worthy of salutations. When you are in the association of an Enlightened One and if He is behaving in a manner in which one certainly must not behave, at that time, how should a spiritual aspirant understand this?”

Prabhu established a thought, then He put a question and insisted on contemplation, this is Prabhu’s unique style of writing. If you do not contemplate and then if you are caught by delusion in faith and infinitely bonding anger, within a moment, you would accrue the bondage of millions of births. To stop you from all these things, Prabhu is asking you to contemplate. For

example, you had a lot of respect for the Enlightened One on 1st December, you loved Him, and on 2nd December, your ego was hurt and so you do not have any respect for Him any more; you will start questioning Him. Your problem is not with the Enlightened One or the scriptures, your problem is with your ego. You might have infinite bonding anger or pride, you might lie or deceive. Prabhu wants to save you from all your faith delusion and infinite bonding passions, so He has questioned you and asked you to contemplate, He said that you only think it over and do not listen to anyone. He has already established the fact, now you just have to think of why He said this.

Prabhu is very compassionate, at the same time, He is also very sharp. We are safe in His refuge.

Every sentence, every word of an Enlightened One is filled with infinite scriptures. If we talk about Jineshwar Bhagwan's divine words, the words of Acharya, and on the other hand the Enlightened One's words. They are extremely benevolent. But Acharya is at the 6th gunasthanak He has embraced monkhood. So you must read those scriptures first then read one or two letters of the Enlightened One. Is this right?

One may say that Vachanamrutji is the essence of 'Acharang Sutra', 'Suygadang Sutra', and 'Thanang Sutra'. We can say that it has the essence of 100 scriptures or 1000 scriptures. No, it is the essence of infinite scriptures. The birthplace of the Agam is the soul. The birthplace of the Enlightened One's words is also the soul. The birthplace is the same (soul) for both. While the path of liberation can be propounded by Tirthankar Bhagwan only, who has complete knowledge and a completely dispassionate state. But this path can be explained by the Enlightened One, who has attained self-realisation, He has experienced the soul. The one who has known the soul has known everything. If the soul is awakened, He has known all the scriptures, as the one who knows the soul knows everything. The soul gets awakened with the words of the Enlightened One.

If we were talking about the Enlightened One's gestures, His one gesture would be enough to take us ahead. But here we are talking about the words and sentences of the Enlightened One. When the Enlightened One speaks the word, "Soul", He immediately gets connected to the soul. He is already connected, but if not, He gets connected to the soul. When He speaks, His words touch the soul and then come out, those words touch the other soul only, and every soul has infinite scriptures within, this way in the words and sentences of the Enlightened One, there are infinite Agam.

In the knowledge of the Enlightened One, the soul is evident. If it is in the intellect, we can say it is not an experience. That soul has infinite Agam, so infinite Agam are in the Enlightened One's words and sentences. You worship the Agam and the scriptures with a lot of enthusiasm, you feel they are very important, you should have the same feeling of respect and regard for the Enlightened One's words.

By reading all these words of Prabhu, Saubhagyabhai must have locked everything so fast and he must have thought of worshipping every letter that came from Prabhu like he would worship Agam. Your transformation depends on your spiritual worthiness. It depends on how much love and high regard you hold for the Enlightened One. When the instrumental cause and your worthiness come together, then you can experience fountains of bliss. Whether the words are spoken by the Acharya Bhagwan or the Enlightened One or the 'Omkar' of the Tirthankar, you should respect all three of them as the words of the scriptures only because they have come from the soul and have the power to make you experience the soul.

A scholar might talk about the soul 108 times in a fiery lecture, but his words do not have the power to help you experience the soul. This is because when he speaks about the soul, he is not connected to the soul himself. He gives a good lecture, so respect that. But you have to give great respect to the sentences of the Enlightened One, this is very important. Do not differentiate between the words of the scriptures and the words of the Enlightened One. This differentiation would lead to having less importance for the Enlightened One and it will affect your following of His ajna.

The Enlightened One is not interested in gaining your respect, but you need to follow His ajna to go ahead on the spiritual path. If you are not keeping well and meet a doctor, if you ask him whether to take antibiotics or not, if he says yes, this 'yes' has 20 years of his college studies and 40 years of experience in it. In the same way, if the Enlightened One says 'yes', that 'yes', encompasses His soul.

If you ask a lawyer whether to say something or not in the court and if the lawyer says, "Don't", and if you did not say that, you won the case. The lawyer must have contemplated for two hours before saying, "Don't". In every sentence of the lawyer, he knows the law. When you take each word of the Enlightened One as an ajna, it becomes the reason for self-realisation.

Prabhu asked Lalluji Muni to chant the rosary of 'Sahajamaswaroop Paramguru' five times in a day. Prabhuishriji followed it religiously and he attained samyag darshan (self-realisation). This ajna became the main instrumental cause in that. Of course, he had the worthiness.

What is the first samkit all about? In Patrank-751, Prabhu has said, "Faith in the words of the Enlightened One, an unprecedented passion for His commands, devotion to the Enlightened One along with restraining from self-will, that is called the first samkit. The first samkit is the cause of the second samkit and the second samkit is the cause of the third samkit. All three Samkit have been accepted by the Dispassionate One." The first samkit is nothing but love, faith, and surrendership.

If you do not have faith in the ajna, then you will have arguments and harbour doubts, and suspicions. The base for spiritual welfare is the Enlightened One and His words. In every word of the Enlightened One, there is only consciousness and nothing else. When the Enlightened One speaks, His connection with the soul is there. This consciousness is the abode of happiness and peace. It has nothing but sweetness. So the Enlightened One's words also are very sweet. The sweetest grapes also felt ashamed and went back to the forest, when they heard the words of the Enlightened One. They felt that their sweetness was nothing in comparison with Param Krupalu Dev's words. Even the sugarcane was very proud of its sweetness, but when it heard the words of the Enlightened One, its ego was shattered. It went into the machine and turned into juice.

In Patrank-322, Prabhu has said, "Complete faith in the Enlightened One would certainly lead to liberation." You should never consider the Enlightened One as secondary in importance. The moment you consider Him as secondary, even if you do not do anything, you will be wrong.

An old lady had a house and outside the house, there was a big mountain. She used to go to church and she read, 'Faith can move mountains.' The lady used to get disturbed because of the lack of wind, light, etc., because of the mountain. So she closed the window which was facing the mountain. She prayed for 3 minutes and then opened the window. The mountain had not moved. She got angry and said, "I knew that it was not going to move." It was written that faith

can move mountains. It was not written that prayers can move them. You need firm faith in the words.

Every sentence, every word of an Enlightened One is filled with infinite scriptures, how can this be? Prabhu has given classwork and homework both. **“With endorsement from countless Enlightened Ones, I consider the statements below auspicious and the supreme cause of liberation for every single aspirant:-”**

Here, firstly Prabhu is pledging that whatever He is saying in this letter is beneficial wisdom for liberation. Secondly, He said that it is endorsed by countless Enlightened Ones. Prabhu gives evidence from two sources in many letters. He gives the proof of His own experience and He also gives evidence from the scriptures. This method is used by Shri Kundkundadev, Upadhyayshri Yashovijayji Maharaj, and Param Krupalu Dev. We can see this method in Prabhu's Patrank- 166, Patrank-172, Patrank-194, Patrank-200, Patrank-211, etc. When Shri Kundkundacharya started writing 'Samaysaar', He has written in the 'Mangalacharan', "The knowledge which is there since infinity and the Saints who have perfect knowledge of all the scriptures have preached it, I am following that and telling you this." All the Enlightened Ones pledge what They are going to talk about. Prabhu also said in the second stanza of Shri Atmasiddhi Shastra, "Vicharva atmarthine, bhakhyo atra agopya" (It is presented here without any reservation, for contemplation by the truth-seekers.) Upadhyayshri Yashovijayji Maharaj has written in Adhyatmasaar the same pledge in the seventh stanza of the first chapter, "Whatever I am going to say now is from the angle of various scriptures, in keeping with the tradition of scholars (Acharya Haribhadrasuri, etc.), and based on my experience."

Prabhu has said in the first sentence of the letter, **“Every sentence, every word of an Enlightened One is filled with infinite scriptures.”** This is the first sentence, then why is Prabhu giving us evidence in the second sentence? **“With endorsement from countless Enlightened Ones, I consider the statements below auspicious and the supreme cause of liberation for every single aspirant.”** This is because many people would not believe the first sentence, so the evidence is given. He gives evidence of His own experience as well as countless Enlightened Ones from the scriptures.

Prabhu used to write letters so easily and effortlessly, we take days to contemplate upon each letter. He had so much clarity and purity of the path. He had nothing like thinking and planning. He spoke the language of the Agam - scriptures and spoke through His experience. Supreme welfare lies in liberation. These five statements are going to be the reason for liberation - supreme welfare.

That which brings about supreme welfare is auspicious (Mangal). Mangal means Man = miseries, gal= dissolves - that which dissolves misery is mangal. Or Mang - happiness, l (laati) = bringing, that which brings happiness. This letter is auspicious because it is the cause of liberation. It dissolves miseries and brings happiness.

With endorsement from countless Enlightened Ones: Countless Enlightened Ones have endorsed these five statements. Why did Prabhu write **‘Countless’** Enlightened Ones? Why did He not write **‘All’** the Enlightened Ones? Why did He not write **‘One, two or three’**? Try to understand the intent of the letter. He cannot write all, He had to write countless only.

The reason is the absolute path of liberation is one in all times. "Ek hoya trana kaalma, parmarthano pantha, prere te parmarthane, te vyavhar samanta" (There is only one path of supreme bliss for all times, the practice that leads to that bliss is worth adopting.) All the

Enlightened Ones have accepted this absolute path of liberation. There is one more - it is called vyavharik moksh marg (relative path of liberation). And the relative path of liberation changes according to place and time. The absolute path of liberation cannot change.

The whole of Vachanamrutji is filled with devotion towards the Enlightened One. Samaysaar also encompasses devotion for the Enlightened One. But it is expressed differently. In Shri Kundkundacharya's times, people were not so rigid and crooked. They believed in the Enlightened One, so He gave the next step of going towards the soul, becoming focused inwardly, and realising the Pure Soul. Those people did not need to be told about the importance of the Enlightened One. Nowadays the people are rigid and crooked, they become self-willed due to their materialistic lifestyle or they draw wrong conclusions by interpreting the scriptures as per their own imagination and understanding. When Prabhu was writing these letters or giving satsang, such people were there. To remove their self-will, bhakti of the Enlightened One was emphasised.

In Dharampur Ashram, there aren't any 'No smoking' boards. But boards reading 'Switch off your mobile phones' are there, as people may use their mobile phones here. In Shri Kundkundacharya's time, people naturally held great regard for the Enlightened One. They just wanted to know about the Pure Soul, or the teachings of the Enlightened One. Thus the order had to be changed in relation to the time and place.

Prabhu explained the path and insisted on love, faith, and surrender towards the Enlightened One. Once you have these things, you can study the scriptures, focus within, and attain self-realisation. If it was the absolute path of liberation, **all** the Enlightened Ones would have the same opinion. But when it comes to vyavhar marg, you have to say '**several**' or '**countless**', you cannot say '**all**' Enlightened Ones.

When Prabhu was there, He first asked us to develop eligibility by calming down the defiling instincts. Then lookout for the Enlightened One and follow His ajna. In a few years, you would see that these steps would change, as without the Enlightened One, people won't be able to calm down their passions etc. If the same scripture is written after 500 years, it will be written, "Do not do anything else, look out for the Enlightened One. He will help you calm your passions." The absolute path has never changed. Prabhu was extremely perfect in using every word. Prabhu wants people with minimal worthiness to also start walking on the spiritual path. He has made the path very simple. The Enlightened One is present, let's begin. The ambrosial words of the Dispassionate Ones are extremely calming and interesting. These words are the best medicine for the disease of transmigration. Once the doctor asks you to cut your finger because of gangrene, you would immediately agree. You have a lot of trust in the doctor. The Enlightened One is removing false beliefs, egotism from you, but you are resisting it. You do not mind vomiting if the naturopathy doctor asks you to do so to manage your acidity. The Enlightened One will make you vomit your false beliefs and egotism, but you should have faith in Him. Your treatment will depend on the faith you have.

Only listening to the satsang will not help you. But if you have high regard for your Guru and if your faith and trust increase, that would lead to spiritual welfare. You also need understanding. You have to increase your faith. The one who transforms after listening will attain spiritual welfare.

Once Pujya Gurudevshri told someone, "The mistake is made by the modification but the results are endured by the whole substance." Impurities arise in the modifications, but the pain of transmigration is endured by the soul. This modification lasts for a moment. This happens in

worldly dealings too. Someone had neck pain, for which she rested her whole body - she took complete bed rest for 15 days. Seeing this, Pujya Gurudevshri felt that the mistake was made by the modification, but impacted the entire substance.

“With endorsement from **countless** Enlightened Ones”- these words have been used for the relative path of liberation.

We must have great faith and trust in all the statements in this letter.