

Shrimad Rajchandra Vachanamrut - Patrank - 901 Summary

Pravachan 4 (27.8.2022)

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,**

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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 study the following line.

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

If a fish is tossing about with restlessness on the shore or the sand and is in a miserable condition, the only remedy is to put it into the water. No umbrella or other remedies will be useful. To attain infinite and unobstructed happiness, the only remedy is to abide in the self.

Dwadashangi means preaching of 12 Anga- Jain Canons, it is the preaching of Jineshwar Bhagwan; and encompasses all scriptural knowledge. It has billions of shloks. Of the knowledge that reflects in the omniscience of Jineshwar Bhagwan, just an infinitesimal part of it gets expressed in His divine speech. Of what He says in His divine speech, an infinitesimal part is absorbed by the Ganadhar Bhagwan. Of what is absorbed by the Ganadhar Bhagwan, an infinitesimal part is captured in the Dwadashangi.

What is there in Dwadashangi? It is the preaching about attaining infinite and unobstructed happiness, the only remedy is to abide in the self. However, over time, in Jainism, focusing within faded in the background and we keep talking about ‘Ahimsa

Parmo Dharma'- Non-violence is the supreme dharma. We were to discuss inward focus; where did non-violence come from?

In earlier times, no other dharma had such a deep philosophy of dravyanuyog- absolute truth. The other dharmas spoke about their rituals and in those rituals, they spoke about non-violence. Then even the Jains started talking about non-violence. But in this whole thing, they focused only on vyavahar ahimsa – non-violence in conduct, where they said that they should not kill the ant, etc.; but nishchay ahimsa - absolute non-violence was totally forgotten. Param Krupalu Dev highlighted that self-abidance is the essence of dharma. In these times, we cannot see much of meditation and other spiritual practices amongst Jains, which is the essence of Dwadashangi. Though said again and again, how many times, have you focused inwardly?

You have to constantly keep an awareness of the spiritual pursuit of a triangle, where being in the witnessing mode is highlighted. Pujya Gurudevshri spoke about this pursuit of triangle many years ago, but it touched you today. That's the reason why we feel that the Enlightened One's speech is unprecedented. When you listen to it, you feel the glory of the same and have a desire to follow it. His speech is never outdated.

Jineshwar Bhagwan has propounded, "The only remedy for infinite unobstructed happiness is abidance in the self alone. This is the only beneficial remedy seen by the Enlightened One." This is what is written in Dwadashangi. It takes us towards dispassion. The soul who abides in the self realises that it is magnificent and victorious. In the town of bliss, enemy-like passions cannot enter. The science of dispassion is never annihilated from the world, it is always victorious.

At the end of a session, when a devotee says, "Bhagwan ni jay"- May Bhagwan be victorious, he is saying, "In my heart, Bhagwan should remain at the highest place." In Dwadashangi, Bhagwan has preached to these souls, for whom worldly matters are not important and Bhagwan is most important. To get an opportunity to understand the

essence from the Sadguru is the manifestation of the best karmic merit. It is for such devotees, who are tired of worldly matters and desires, and are interested in the words of the Enlightened Ones and Jineshwar Bhagwan. If you are not tired of worldly matters, then you will not like the words or they won't seem magnificent to you. Those who want to get rid of impurities, flaws, desires, infinite transmigration, etc., and have nirved (weariness towards worldly desires), will only have samveg (the impetus for self-realisation) when the Enlightened One talks about self-abidance.

Do not depend on the preaching and the preacher alone; you need to increase your worthiness. You should be tired of your infinite transmigration. When the body is tired, it goes to sleep. But your mind is active even in your sleep, where there are thousands of thoughts, desires, memories, and imaginations. Those who get tired of their impurities can understand the importance of self-abidance and that is the best preaching of Dwadashangi.

You are not yet tired of your impurities. When you finally do get tired, and then, when you read any letter from Vachanamrutji, it will ask you to focus within. When we have to write with white chalk, we have two options. 1. Write it on the blackboard. 2. Write it on the white wall next to the blackboard. When you write on the blackboard with white chalk, you can read everything clearly but if you write on the white wall, nothing will be readable. In the same way, if you get tired of your black impurities, you will find self-abidance magnificent and you will transform accordingly.

Till you do not understand the nature of your tendencies, you will not understand the importance of self-abidance. The bigot is satisfied after following his rituals. But the seeker feels bad if he experiences even a bit of impurity and he tries to understand the importance of self-abidance.

Once Lord Buddha went for a discourse in a hall, where people were waiting for Him since a long time. He sat on a bench and took out a handkerchief. He started tying knots in that handkerchief. People were surprised looking at the whole thing. Then He asked,

“There are knots in the handkerchief; has the handkerchief got affected?” Someone said, “No, these knots are not so powerful that they can affect the basic nature of the handkerchief.” If you want to open the knots, you need to untie them in the opposite direction.

**“Je Je karan bandhna, teh bandhno panth,
Te karan chhedak dasa, mokshpanth bhavant.”**

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

You have to look at your thoughts and feelings. Only when you have nirved, will you realise the glory of the soul; you will experience the need to attain self-realisation, and there will be a thirst to attain it. Dharma is a subject of experience. The transformation of the soul in a certain way is called dharma. Our dharma has become limited to various rituals. We should understand dharma with the following verse of Shri Atmasiddhi Shastra.

**“Kashayni upashantata, matra moksh abhilaash.
Bhave khed prani daya, tya atmaarth nivas.”**

Search for truth resides where there is subsidence of passions, where liberation is the only desire, where there is grief for the cycles of birth and death, and where there is compassion for all living beings.

If you get engrossed in the Sadguru’s preaching and have faith in what He has said, then you have followed dharma. When we celebrate the birth of Tirthankar Bhagwan, we all rock His cradle. As such, it is the birth of our own divinity. Dharma begins when you erase old practices and habits, and cultivate new practices and habits.

The nature of the water is to clean things and to flow. If you pour water on the floor, it flows on the path of least resistance, where there is minimum dust. This water gets dried up but leaves its marks behind. When you pour water again on that floor, the water will follow that line only, as little more dust has got cleared with the first wash. Your mind also takes the least resistant route. You got angry once, then anger evaporated but it left its marks on the mind. Next time, with a small trigger, you will get angry. Then it becomes your habit. Since past many births, you have had impressions of hurt, hate, comparison, ego, jealousy, etc. With all these negative emotions, you have created a path of least resistance within; therefore you erupt with the smallest trigger. You get angry, you get irritated, and then you get frustrated. Now, you have to cultivate new impressions of love in your mind. When there is love, you will have glad acceptance. Once there is a glad acceptance, you will not get affected even if nails are pierced in your ears. You need to change your impressions. You have to decide which impressions are stronger within you.

When the water flows down its route without any resistance, it flows rapidly. But if you obstruct the route, the water has the independence and power to make a new route for itself. When you put an obstruction in the form of spiritual pursuits on the mind, your mental route gets changed. You have to decide for yourself, which route you want to take. What type of nature do you want for yourself- irritable or smiling? You take the decision and keep awareness. If you do not put an obstruction in the form of a spiritual pursuit, your past impression will surface again and again. You are bound by your past, but you are free to choose your future. When you practise the obstruction in the form of spiritual pursuit, the mind will take a new route, and soon, it will become a normal route. Many times, you know that the other person is wrong, but ask yourself at that time, 'Even the Omniscient Lord knows that he is wrong, but He did not react, why did I react and create impurity within me?'

Your past impressions will surface, you must keep obstructions. You should not forget the preaching of the Enlightened One even for a second, otherwise, it will be too late.

Make your heart a graveyard to bury others' faults. He has not done any mistake, you have to accept the fact that whatever has happened is justice. Give 100% discount to the other person. When it comes to your role wherein you have to discharge a duty for others, you may not be tolerant, but when it comes to spiritual welfare, 100% tolerance is a must.

In the US, Real Therapy is famous among people who want to give up liquor. In this therapy, the person is either given an injection or some medicine is mixed in his food for him to consume it. When he drinks liquor, this medicine reacts with it so badly that he starts vomiting or feels extremely uneasy. He feels miserable and this experience becomes his memory. Then, when he sees liquor, he remembers his experience, and this is how he decides to leave it. All these years, you have always labelled your negative emotions as beneficial and they make you happy. When you have to change a habit, you have to label it as miserable and harmful. You can even penalise yourself every time you get into negative emotions. When a seeker creates impurities within, he realises that he has created a harmful effect on himself. He knows that he does not want his next birth as Chandkaushik Naag.

The seeker who wants to leave his impurities should look at the miseries and harm in these impurities. Many times, you feel very good that you got angry and someone said sorry to you, this nourishes your ego. To change this habit, you need to connect it with miseries and harm of your anger. You must try this therapy. You need to recondition yourself. It is all about your firm resolve. You must decide where you want to take your mind. In the place, where you do not want it to get diverted, you should put an obstruction. Create a habit of glad acceptance. You will need to cultivate the practice of glad acceptance to prepare yourself for the witnessing mode. In the beginning, it will be difficult but then, it will be effortless. The means (sadhan), cause (karan), and effect (karya) of the witnessing mode is glad acceptance.

In glad acceptance, you should not have any complaints, there should be no thoughts of making changes, you should only accept everything gladly. Accepting is a verb. In a verb, you are doing something. In the witnessing mode, there are no activities or doing.

You have an ego within you and glad acceptance scares you. You think that if you have not shouted at someone, then it does not amount to anger. You have to realise that non-acceptance is a type of anger only. When you want to make changes, it is a type of ego. The whole pursuit is about 'coming in' - abide in the soul.

Many times, when your child asks you, "Mom, can I go to play?" You say a clear no. He pleads to you that he would be back within half an hour, but you do not let him go. Here, you are nourishing your ego, as he is a weaker one, he listens to you. But when you see that the child is unhappy, you feel 'sorry for him' and then you allow him to go for 15 minutes. Again, your ego gets nourished.

With glad acceptance, you will destroy your ego and anger within. Your passions and thoughts of being a doer and receiver start becoming weaker and weaker. You prepare yourself for the witnessing mode. When your instincts do not surface much, the witnessing mode within you will get the highway. Before the preparation of glad acceptance, you cannot go into witnessing mode.

Pujya Gurudevshri was in Dubai and He graced someone's house. A lady in that house could not get along with her husband, so she said, "Bapaji, I am going to make sure that I have glad acceptance but God is great, He will do justice." God is not an electrician or plumber to work for you the way you want. Do not make such a mistake in glad acceptance. This is the suppressed aversion. Whatever happens is justice.

There is an sequence in glad acceptance. 1. Accept the flow of a situation as it is, accept things, people, and circumstances as they are. 2. Accept the flow of your thoughts. When you go to the second step, you are following the pursuit of being a witness. First of all, forget the language of changing things. Then go towards the thought process, which is within you. No situation should be seen as happy or unhappy, you just see it as a seer, and do not try to change it. In the practice of being the witness, you cannot be a participant. Even if there are bad or toxic thoughts, you only have to witness them.

Once Lord Buddha and Anand were walking together and a man threw a stone at Buddha. Buddha was injured and started bleeding but He remained calm. Anand felt bad that without any fault, He was injured. Anand was an ignorant soul. Buddha said,

“Anand, there is courage when you remain calm. Taking revenge is cowardice. Do you want to be calm or a coward? The man was angry, he hit me with a stone, why do you get angry? When you get angry, you are punishing yourself. Do you want to gift yourself or punish yourself? If you take revenge, you will be his follower. Do you want to remain calm or become his follower?” When an Enlightened One gives you such options, you will choose the option that is better for you for sure. After meeting the Enlightened One, you develop this courage.

Umar Khalifa fought a war with his neighbouring state for ten long years. After ten years, one day, the enemy fell from his horse and Umar Khalifa sat on his chest to kill him with a dagger. The enemy knew that he was going to die and he spat at Khalifa. To his surprise, Khalifa left him and asked him to go. The enemy was shocked at how he was left, so he asked the question. Khalifa said, “Just now when you spat at me, I was angry with you. This is the war to uphold certain principles. If I get angry, the war will turn into a personal war. All these years, I was only doing my duty and remained peaceful within myself with glad acceptance. If I had killed you today, I would not be a true Muslim.”

In Japan, there are samurai soldiers. They are given eight years of training. Out of eight years, they have to spend four years like a monk, and then for the next four years, they are given training for the war. They are asked to look at the enemy as a soul first, then they should fight a war. Krishna in essence did the same. First, He made him sannyasi, then asked him to do his duty. Arjun fought the war and attained liberation at the end of that life only, as he remained detached. Learn to remain calm and become your master, then you can do your duties.

Guru has a right to do padichoyana – reprimanding His disciple. But if He reprimands him with any ill feeling, He has to take atonement, as there was an impurity of thought. Even if you are right, you do not have a right to fuel your passions. You have no right to become conflicted within.

You can talk about your differences of opinion (matbhed) without any bad feelings (manbhed) for the other person. We have a charioteer like Param Krupalu Dev, let's

start doing it. The order in glad acceptance is 1. Accept the flow of a situation as it is, and accept things, people, and circumstances as they are. 2. Accept the flow of your thoughts. When you meditate, a lot of dirt will come out, you will feel unhappy too, this shows that you are influenced by what is going on within, and you are getting purified. Your mind never gets tired and the crowd of thoughts exists in meditation too. Dispassion will get you the focus, otherwise, you will be scattered.

You label 'good thoughts' and 'bad thoughts' in your meditation, instead of discriminating between the self and the non-self which is *bhedjan*. When you throw a ball against the wall, it will bounce back to you. If you throw it with speed, it bounces back with speed. If you throw it slowly, it will bounce back slowly. The whole thing depends on your power and not the power of thoughts. When you make your mind and doership stronger, you make the witness weaker. In the practice of witnessing mode, you cannot make any changes. You have to make sure that your understanding of *satsang* reaches the level of experimentation, then number of thoughts will become less and less, and finally, you will get rid of all the thoughts. When you remain the witness, there will be a distance between the seen and the seer. Finally, only the seer will remain, and that is called *samadhi*. When you keep practising glad acceptance, the heart becomes softer and softer, and then this work will be done.

Lord Buddha and Anand were going somewhere. On the way, there was a small stream. Anand offered a glass of water to Buddha but He refused. After walking for a kilometre, Buddha asked him to fetch water from that stream. Anand said, "We can have water from the next one." But Buddha asked him to go to the first stream only. Anand went and he saw a bullock cart passing by that stream and the water was muddy. He went back and reported to Buddha. Buddha asked him to stay there till the mud settled down. Anand went back and waited till the mud settled down. Then he brought a glass of water for his Guru. Buddha said, "If you remain detached (*tatastha*), then you can attain self-realisation (*swarupastha*).

Now you need to develop the courage to get into a spiritual practice. You have an understanding but *samveg*- an impetus for liberation is absent. Increase your *samveg*.

What are you waiting for? With the grace of Guru, your understanding should turn into samveg and you can go towards the soul. For this work, do not depend on your intellect. Do your role with glad acceptance and your soul should not get affected while doing your role. If you feel that your soul is getting affected while doing your role, do not do that role. Your soul is more important than your role. Calm down quickly and have the courage to start the pursuit.

Two lovers were sitting and the boy said, "I will come to you even if I have to swim across seven oceans. I will come to you even if it rains fire." Then the girl asked, "Will you come tomorrow?" He said, "Let me see, if it is not raining, I will come, as my umbrella is in repairs." You do not love anyone else except yourself. Only Guru is the one who loves you more than yourself.

You need to have the courage for spiritual pursuit. Death will not ask you whether it should come or not. Why do you keep waiting? Do not give excuses. Death and spiritual practice are the same, death will change the body and spiritual practice will transform your soul. This opportunity is to attain the nectar of self-abidance and not for fulfilling desires.

In 'Bahu punya kera punjthi', Param Krupalu Dev used the word 'bahu punya'- you accumulated meritorious karma for attaining human birth. What type of meritorious karma do you have that you have an opportunity for satsangs? There will be obstructions in life and they will remain till the end of your life. Even saints faced many obstructions but they could complete their journey by climbing on each stone, they felt that each stone was a ladder and attained the sky of formlessness- self-abidance.

Jesus told His disciples, "If anyone comes in your way when you are following me, you should kill him." He meant that your indolence and non-decisiveness are the biggest obstructions in following the Enlightened One, so kill your indolence and non-decisiveness. If you had done this before, your state of being would have been different today.

Guru is calling you out, but you wake up, and go to sleep again. Now do not go to sleep again and awaken yourself. Do not look for a good time for awakening. If at all you

want to sin, wait for a 'good' time, but if you are doing something good, any time is a good time. You have to follow the practice of glad acceptance and being a witness today itself.

You will always get some excuse to run towards worldly matters. Do not become 'logical'. You believe that there is happiness outside. In your belief system, you are Charvak, you are only a namesake Jain . You are yet to serve the saints and attain spiritual welfare. You will not attain human birth again and again. Your logical mind stops you from coming within. Sometimes you feel that you went to the east and west, but you did not find happiness means that there is no happiness in the world.

The German philosopher Nietzsche said, "Happiness is a myth, it is only an imagination. It is only a hope, it is only like less happiness or more happiness, there is nothing like infinite bliss." The Indian saints say that you can attain infinite and unobstructed bliss if you abide in the self. You must have dispassion, which will lead you to focus within, leading to abidance in the self. This is the essence of the whole Dwadashangi.

You have wandered a lot. There is no such place, where you have not taken birth. You have taken births in every state of being and you have undergone infinite transmigration. Now you are at the point where you are at the Lotus Feet of True-Guru, it is high time that you stop wandering.

Dwadashangi says that you should not miss out on this opportunity of attaining infinite and unobstructed bliss. The journey is long and difficult, you will need a Guru when you are coming within. When you go within, you will need His guidance the most. Whatever breaths and heartbeats are left, use them wisely. It is a rare opportunity, understand this, and only a foolish person will become indolent. The bird will leave the cage at any time. Before death, experience infinite and unobstructed bliss.