

Shrimad Rajchandra Vachanamrut - Patrank - 901 Summary

Pravachan 5 (28.8.2022)

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 study the following sentences.

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.

Today we have to understand five things. 1. Listening to the words of the Enlightened One 2. In a delighted way. 3. Truly believes the consciousness and the inert as separate 4. Experiences that 5. In due course abides in the Self.

What is the importance of listening? In the path of spirituality, where does it stand? We have done only two chapters of Shri Yogavasishtha Maharamayana. But there are six chapters in this scripture. In this scripture, three states of the soul are shown. 1. Ajnanmay sthiti - The state of ignorance. 2. Jnanmay sthiti -The state of knowledge. 3. Moksh sthiti - The state of liberation. The state of ignorance means an undeveloped state of the soul. The state of knowledge means a developed state of the soul. The state of liberation means when the soul attains liberation.

For Jnanmay sthiti, seven steps are shown.

1. ‘Shubhechha’- good desire: Here the soul realises his mudhta - foolishness. You will find the word ‘Shubhechha’ in many letters of Param Krupalu Dev. The soul feels why he should remain in this state. This is a big step. He feels, ‘Why can’t I get rid of my impurities with the help of the Sadguru’s satsang?’ He starts having this good desire. You can say it in the following verses of Shri Atmasiddhi Shastra. Spiritual development starts with this step.

Kashayani Upashantata, Matra Moksha Abhilash;

Bhave Khed, Pranidaya, Tyan Atmartha Nivas.

There is the abode of self-realisation where there is subsidence of passion, only desire for liberation, grief of cycles of birth and death (reflects and removes his faults and flaws), and compassion for all living beings. When an aspirant has developed these attributes, he is considered a true seeker and he can proceed with the search for truth.

Te Jijnasu Jivne, Thay Sadgurubodh; To Pame Samakitne, Varte Antarshodh.

If such a spiritual aspirant gets guidance from a true Guru, He attains unwavering faith in Him and His teachings. He then engages in an inner quest and embarks on the journey of self-purification.

At this stage of 'Shubhechha', the person wants to get liberated and desires Sadguru's satsang. There is an inner desire to get liberated and he goes for Sadguru's satsang. This is a good desire.

2. Vicharna – contemplation: With the strong desire for liberation, the soul, who was indulging in gross sins, now starts reducing sins. Life is filled with good conduct and discipline. Because of these two things, he remains focused. He contemplates the preachings of his Sadguru. He wants to make his journey easy, effortless, and enjoyable. He not only listens to satsang but thinks about how to implement it, he contemplates and plans to experiment with it, this is the stage of vicharna. If you like paravartana- revision sessions, it means you are in the second state.
3. Tanumanasa: Here the attachment in sense objects become weaker. Excessing thoughts reduce. There is no excitement of desires and longings. E.g. which movie should we go to? Which restaurant should we go to? – all these desires become weaker or they do not erupt. He is more interested in bhakti - devotion, swadhyay – scriptural studies, and dhyan – meditation. Worldly matters do not fascinate him.
4. Sattvapatti: Here the person gets into a lot of contemplation, reflection, etc. after satsang. He realises the glory of the soul. Because of this, he develops inner self-control (abhyantar virti). Imagine a person on the 7th floor standing on his balcony. He can see a lot of things from there but he only focuses on a lady passing by. He has a wider view but he chose to look at the lady. The soul has infinite energy and infinite knowledge but it becomes so small when it chooses that much part only. Whatever you are doing or seeing, your focus should be on the soul. If your focus is the soul, you can focus on that or if your focus is a lady, you will focus on her and might

forget the soul. In this state, the host is not lost in the guest. A housewife had a guest. The guest was her daughter's father-in-law. She was so busy serving food to him that she forgot to serve food to her husband. In this stage, the person is involved in all the activities but keeps remembering the soul or the Enlightened One.

5. Asamsakti: Here the soul goes deeper in meditation, so his tendencies (chittvrutti) start turning towards the pure consciousness. You can find this word too in Vachanamrutji in many places. We can see a beautiful influence of Yogavasishtha in Param Krupalu Dev's words. 'This person has understood one thing clearly, 'I saw all the external objects but I was not satisfied. The moment I have self-abidance, I will be satisfied.'

There is a difference between taking vows or following a culture or code of conduct and meditating because of that and feeling like meditating from within. In this stage, the person wants to focus inwardly again and again. He practices it too.

6. Padarthabhav: The person is focusing on the soul so much that he is not inclined to anything in the external world. Even if the object is present, his mind has no thoughts and impurities within. A child does not leave his mother's hand. In the same way, this person does not leave the connection with the soul and it seems that his mind is not even registering it, as if it does not exist. The whole world seems like a blade of grass.
7. Turiyaga: Here the person has no identification with the body (dehabhaav). That soul has abided in the self. He is liberated while living (jivanmukta). After this, he will attain liberation.

There are two types of people in Shubhechha Bhumika. Some feel why they should remain so undiscerning and start going for the satsang of the Enlightened One and some go for the satsang of the Enlightened One and after that acquire the good feeling of Shubhecha. Those who have intense faith deluding karma do not go near the Enlightened One. Pujiyashri Juthabhai told Pujiyashri Ambalalbhai and Pujiyashri Ambalalbhai told Pujiyashri Lalluji Muni about Param Krupalu Dev. It is possible that they had this Shubhecha Bhumika – a good desire to have an association with Him and with that association, they must have had a desire to attain liberation. To reach from Shubhechha to the next step, you need to listen to the Enlightened One's satsangs.

The order is described in the following way. When you listen to a lot of satsangs, Shubhechha will arise within you. Then with that listening, you go towards contemplation and reflection. At every step, listening is a must till Turiyaga avastha, you need the support of the words of the Enlightened One. When you listen to the

words of the Enlightened One, your interest becomes more and more intense - thick. There is a difference between sweet milk and basundi – thicker milk. Half a glass of milk is equal to two spoons of basundi. In the month of June, ghee is in liquid form. That same ghee in the month of December becomes thicker and whiter. You have an interest in the soul even now, but it is not so thick. In Turiyaga avastha, your interest in the soul becomes so intense or thick that impurities cannot catch hold of you so easily, they have to dig within.

Earlier, you were not interested in the soul. You were busy with routine life and social relationships. After attending satsang, you do not have time for any other things. Now you are making your interest more deep and intense. Now you do not have to learn something new. You feel that your dispassion has to be stronger. Then you can abide in the soul. At a blessed moment, your upyog - awareness leaves all the other thoughts and becomes nirvikalp – beyond thought. For a short time, you remain avikalp – no new thoughts arise.

Only listening will not help. You have to repeat the same listening, contemplating, making or reading notes, etc. If you are not having this desire, you will become satsang proof. It is like wearing a waterproof jacket, where you do not get wet, even if you are in the water. Nothing will touch you in satsang if you become satsang-proof. It is possible that you may not have listened to it when you heard it for the first time. But when you repeat it, you wonder - when did Pujya Gurudevshri speak about it? When you contemplate and reflect, you can change your belief. The right work is done after paravartana,- revision sessions where you change your beliefs. Your listening will be different. After participating in a quiz, your listening changes.

We have to understand five things. 1. Listening to the words of the Enlightened One 2. In a delighted way. 3. Truly believes the consciousness and the inert as separate 4. Experiences that 5. In due course abides in the Self.

Listening to the words of the Enlightened One: Many souls have never come out of nigod - Single-cell beings, where infinite souls share a single body. They have not started their worldly journey. They have not come into vyavahar rashi. A lot of souls have come out from nigod, but they are still one-sensed, two-sensed, three-sensed, four-sensed beings. They have not obtained five senses. There are many who have ears but are not destined to listen to satsang, they hear the talks of sensual pleasures and create impurities within. They are interested in sensual pleasures. You might have heard religious talks but you not only need ears, but you also need the association of the Enlightened One. Not only do you need His association, but He should also be speaking at that time. When you meet the Enlightened One and He speaks, then the whole order can be followed by listening in a delighted way, etc.

Buddha remained silent for seven days after attaining samadhi. Celestial beings and Brahma requested Him to preach. Buddha said, "Whatever I have experienced, I cannot express it in words. The speaker does not exist. There is no desire to speak. I want to enjoy my soul." His devotees were also smart and requested, "If You cannot tell us, at least, show the signs and signals. When You are saying that there is no speaker, doer, or enjoyer, You still have the association of the mind, speech, and body. Make that a medium. Even if You do not have a desire, have compassion for us."

Kabirji said, "Mann mast hua phir kyun bole?" Once the mind abides in the soul, why should it speak? It means those who want to speak are the people who are miserable. You do not talk about your body when you are healthy. When you fall sick, you discuss your illness and your body. The miserable person wants to empty his heart. The Enlightened One is healthy and feels complete. The ignorant person faces a lot of trouble in silence but the Enlightened One faces many fold more trouble in talking. The disturbed person wants to talk a lot. Your mind keeps having thoughts, your mind jumps from one thought to the other, and you cannot even trace the source of your thoughts. You see a street dog and you remember that your friend has bought a new dog, his wife is beautiful, then you think that had she asked - you would have got married to her, etc. This chain of thoughts will take you from place to place.

You should do an experiment. You should write down all your thoughts for one hour on a piece of paper. If your close friend reads it without knowing who wrote it, he will say that a crazy person has written it. You are not in an asylum because you are 60% crazy. The person in the asylum has 100% craziness.

But the Enlightened One's words come out of His experience. Some people ask 'why' every minute. The ignorant person does not know and keeps talking. The Enlightened One knows the truth and transfers it. When the Enlightened One talks, He gives something to others. The ignorant person only empties himself. The Enlightened One's words lead to the spiritual welfare of the souls. When an ignorant person talks, impurities, and thoughts arise in the other person. The Enlightened One gives the fragrance of knowledge. 'The Enlightened One's company for a moment too would make you cross the ocean of samsara!' Tulsidasji said, 'If you get half a moment or a moment with the Enlightened One, you can cross the ocean of transmigration.' All your thoughts of hurt and hate can be destroyed within a second. Despite knowing the principles of karma, you keep saying, "Why me?" When you listen to the Enlightened One, you will accept everything as it is. The Enlightened One's words can save you from the ocean of transmigration. He speaks out of His selfless compassion. He is engrossed in bliss. He does not want to make any disciples and has no selfish motives. Param Krupalu

Dev never published Shri Atmasiddhi Shastra, He gave it to only four people. If He had a desire to get worshipped, He would have published it.

You want to bow down at the Lotus Feet of the Enlightened One, why do you not want to walk in His footsteps? If you do not want to walk in His footsteps, you are faulty in the Enlightened One's eyes. He is coming to propound the path and you have to follow Him.

What is satsang? Is it the name of a place? Is it the name of some arrangement? Is it the name of some activity? All these things are there but along with them, you should get rid of your impurities. Then you have done a true satsang. E.g. A person who goes to a pub drinks liquor and gets intoxicated, then his going to the pub is successful. When you go for satsang, you must change your beliefs. Are you remaining blissful, peaceful, and focused inwardly? Then it is true satsang. Satsang is that which transforms.

The Enlightened One talks from His heart and He touches the heart of the other person. Knowledge gets packed in His compassion. When your hearts are ready to listen to Him and get transformed, it is a true satsang. Two hearts are meeting very quietly. You have to become silent to listen to Brahma.

When a lady becomes a mother, milk is produced in her bosom out of her love for the baby. If she has excess milk, she feeds another baby too. In the heart of the Enlightened One, milk of compassion is produced and He gives it to everyone, that is satsang.

When we read Guru Granth Sahib, the title page is Guru, pages of the scripture are Granth – scripture, and the last page is Sahib – the soul. By listening to the Guru, you have to reach the soul.

Mulla Nasiruddin was standing near a well and he heard a person shouting for help from the well. The person was crying, "I am drowning, please help me." Mulla said, "How can I help you in drowning? You understand things as per your own concepts, which may not be the truth. Guru saves you from drowning in the ocean of transmigration. You listen to the Enlightened One, who is propounding Dwadashangi to you, and you get the reference of the living Guru – pratyaksh Guru. You can say, "It is the path of Jineshwar Bhagwan and I have understood it from the Enlightened Guru." You should listen to the satsang with a lot of love and an unwavering mind.

There is a difference between truth and illusion. When a Guru preaches to us, it is the truth and what we understand or what we feel is an illusion. You should have an unwavering inclination to attain the fruit of abiding in the self. There are two ways in which we are not completely focused 1. When the Enlightened One is

talking, some other topic is playing in your mind. 2. Many other cassettes of the same topic are going on in your mind.

When you go for satsang, consider the following points.

1. You are going to the satsang of your own will but you have gone with the crowd of thoughts. You do not go there to sit in A/C. But if you feel hot, you start thinking, 'It is hot, they have not put the right temperature in the A/C, it is not cooling well, so it must be cheap, etc. Or if trumpets are being played outside the satsang hall, you listen to half of the satsang, and the rest of it is filled with your imagination. Your mind goes into unnecessary things. This shows your weak yearning for liberation. Sometimes, you have tears during the satsang. Sometimes there is a Mahabharat war within you, where a few relatives are on this side, and the others are on the other side. All these things do not let your listening reach the next level of bhavna.
2. You might have an ego of already knowing something that the Enlightened One is preaching. Because of this feeling within, you do not find the discourse unprecedented and you start comparing, 'The other Enlightened One speaks better. I do not agree with what He is saying.' You start selecting and rejecting, you agree with the ignorant person's discussion but not the Enlightened One. Whatever the Enlightened One says, you have to accept it completely. Understand His intent and for whom, it is spoken about. You should just become His reflection and pick up the whole thing with its intent and viewpoints. First of all, learn the art of listening. You need samyak shravan – right listening, complete concentration, there should be no prejudices or biases, and you should be impartial. You should have an inner silence and not inner traffic. Then, your mind will be purified, otherwise, it will stop at the level of intellect. In this case, you won't be able to save yourself. Even at the time of doing sins, your truth will remain with you only. Your faith will remain firm even when you will be doing wrong. If you want to save yourself and surrender yourself to the Enlightened One, you should listen to Him delightfully. Many times, we see children putting their fingers in their ears when the mother is giving them instructions. He knows that if he hears her, he will have to follow it. A Jain householder – shravak must practice samyak shravan – right listening, where it goes deeper at the feeling level, otherwise, you are only hearing - shrota. If samyak shravan does not occur, then it remains in your memory, and after a while, everything gets washed out.

You should go to the Enlightened One, who has awakened already. Sit in the environment, where He is sitting to become brighter and purer. Listen to Him delightfully to make sure that you abide in the self. Remain alert and delightfully listen to Him.

You talk with your friends about politics, girls, food, or any other sense objects. Amitabh Bachchan said once, “I switch on the TV to hear the news about my health.” You keep listening to worldly talks, gross talks about dharma, what to eat, what to wear, etc. You have not heard about the subtle pure soul. Now that you have an opportunity, you are doubting the Enlightened One and dharma.

Buddha went to a town 30 times but one person could never attend any of His satsangs because something or the other always came up for him. When Buddha took samadhi, he went running and asked Him to give the last preaching. That day he went to Him leaving everything aside, he should have done it before. It is essential to have an unwavering mind and good inclinations in satsang.

3. You have to understand the intent of every word spoken in satsang delightfully. The Enlightened One gives you a bird of truth in a cage of words. This bird means thoughts and feelings. You appreciate the cage of His words, but what about the bird- thoughts and feelings? Many times, you say, “This punch line was great.” Do not underestimate the bird. When Joseph Stalin gave lectures in public, his lectures were pre-printed and given to the public, and after every paragraph, they were supposed to clap. This is history. In the programmes of music, this does not happen. That music should touch you. You should clap only when it touches your heart. In satsang, if something touches you, you will clap without any effort. Do not copy your neighbour while clapping, satsang should touch your heart to clap.

In Parmatma Prakash Granth, there is an example. “A calf was tied with a pole. The master came to release the calf. When the calf saw the master coming, it was very happy and started jumping. The calf knows that it is going to be released again. The seeker has the same enthusiasm at the time of listening to satsang. The seeker feels that he has associated with the Enlightened One, he can get liberated in a short time after listening to His words if he remains delighted within.

Your delightful listening should be undivided. If you want almond oil, you need to rub almonds properly, otherwise, you cannot extract oil out of it. You cannot by-heart every word of the satsang, but you must remember the preaching when a situation arises. If you want to have an attachment, have it for Param Krupalu Dev. TINA- There is no alternative (to the soul). Everything can wait but your search for God should not wait. ‘My search for God will not wait. My priorities are shifting now.’ Once you have the colour of spirituality, your beliefs will start changing. Your interest in worldly matters will start decreasing.

When you do not have fear, you won't have love – *bhiti vina priti nathi*. If you want delightful listening, you need some type of fear. The more you fear transmigration, the more you will work on yourself. The more you are tired of your impurities, the more you will get engrossed in spiritual practices. How much self-interest do you have? Are you getting scared when you see a snake? You just run away when you see the snake. How much love arises within you? How much love do you have for Bhagwan? You should be more scared of your impurities and instincts. The Enlightened One is preaching to you, it is an invitation card to come within. Religion is *re + ligion*, it means to get reconnected. Your life is filled with darkness, when the Enlightened One speaks, there is light in your life. When you forget Him, again, you are in darkness. Again, if you remember Him, there is a ray of light in life. You will feel that music is being played within.

The Enlightened One's words mean the sign of remembering the self. His words are cautioning you to leave indolence. His words are like attar, which makes your hour, day, and night fragrant. The Enlightened One says, 'Whatever I am experiencing, I have not been able to tell you.'

Once a disciple of Saint Farid asked him, "What do you experience when you go into trance?" He kept asking the same question again and again. Farid took a stick and hit him on his head and that person felt giddy. Then Farid lovingly asked him, "What happened?" The man said, "I have severe pain in my head, but I can't explain it to you." Farid said, "You have severe pain in your head, and this pain can be caught by your senses. This stick and head can also be caught by the senses. I can even see your bleeding and still, you can't say anything. When I experience my soul, the five senses and mind are on leave. I am beyond my intellect too. Do you expect me to explain?"

Even if you get delighted with the Enlightened One's word, He says, "Whatever I am experiencing, I have not been able to tell you even an ounce of it." The Enlightened One abides in the centre. Till He is in the centre, His state is *nirvikalp* – beyond thought. He is not able to speak at that time. When He speaks, He is at the circumference. He talks about the soul only even when He is at the circumference, as His aim is the centre. When the Enlightened One is speaking, that is His weakest state. He keeps speaking looking at the centre. The moment He stops speaking, He goes back to the centre.

Still, the Enlightened One is taking the help of the spoon of words to give you medicine of truth. He knows that 80% of His effort would be futile, but still, out of His compassion, He gives this medicine. These words are like grains, there is no use for them if you collect them in the storehouse. This grain should be cooked. You should chew it with your teeth and digest it inside your digestive system, it should change into the blood in the end.

The Enlightened One specifies clearly that you are the soul, which is pure, enlightened, and abode of bliss. The world is like leftover food and dream. You must realise the self and the world as they are, this can happen with the preaching of the Enlightened One. If you delightfully listen to it and follow the process, you can abide in the self.

When hot gulabjamun - Indian sweet, gets served, its freshness is different. When the Enlightened One is in front of you, the joy of listening to Him is something different. That environment and inner state are different. You should eat fresh gulabjamun. If you eat fresh ganthiya - snack, you do not want anything else.

Keep this in your strong faith. Pujya Gurudevshri read a ten-page book a few years back regarding the benefits of walking. On the tenth page, it was written, "You should walk for one hour daily. In case you are occupied or sick, and cannot go for a walk, read this book for two minutes on that day." This way, the importance of walking will not go from your belief. It might not be possible to put it in conduct, but it should not go from your faith. Just say, "This is only true. 'You are only right!'

You were delighted in worldly activities like mehendi or music. Look at the grace of the Enlightened One. In His talks, there is not an ounce of worldliness in it, He only talks about dispassion and dispassion and still, you are delighted.

"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."

We were not like this, we could not have so much delight even by imitation. We were trapped in the body, wife, and son, we loved material things. But the person who got delighted in worldly activities is now getting delighted listening to the words of the Enlightened One. This delight is a type of feeling. It is not a mathematical calculation. This feeling will become self-experience. Just now, you enjoy your delight, within a short time, you will be abiding in the soul and enjoying it. Everything happens very fast.

When you get delighted listening to the words of the Enlightened One, you truly believe the consciousness and the inert are separate. You experience what is temporary and what is permanent. You realise beneficial - shrey and pleasurable - prey is different. Religion-irreligion are seen as separate things clearly in faith. When you experience it and have faith in it, you can abide in the self. When eligibility increases, the person becomes dispassionate, focuses inwardly, and when this inward focus gets developed, karma gets pushed out. So far, you were getting pushed by karma. When you get delighted in the words of the Enlightened One, you push karma. By pushing faith delusion outside yourself, you can attain samyag darshan.