

Shrimad Rajchandra Vachanamrutji
Patrank- 135
Pravachan 6- Compassion - Anukampa
English Summary
(28.3.2020)

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 - 135

“Vavania, Second Bhadarva Sud 14, Sunday, 1946

Spiritually inclined brethren,

It gives me great satisfaction to see that your heart is touched by the desire for liberation. The aspiration that the cycles of birth and death since time immemorial should now come to an end, is certainly beneficial. An opportune time will arrive when that which is desired will be attained.

Constantly pen your state of mind. Keep kindling your aspiration. And though you may have heard the following spiritual discussion, keep reflecting upon it over and over again.

There are five attributes of samyak darshan (right belief): Aastha. Sham. Samveg. Nirved. Anukampa.

The subsiding of passions such as anger, the reduction in the passions that are manifest, the state of being that can be reverted, or the subsiding of tendencies present since time immemorial is ‘sham’.

No other desire or aspiration but to get liberated is ‘samveg’.

From the time it is understood that the cycles of birth and death occurred due to delusion alone, since then a firm resolve that ‘Now, enough is enough, Oh Soul! Now stop!’, this is ‘nirved’.

Engrossment in the words of the desireless Masters, whose greatness is unparalleled is ‘shraddha’ - ‘aastha’.

Through all these, a sense that all souls are like my soul is ‘anukampa’.

These attributes are certainly worthy of reflection, worthy of remembrance, worthy of desiring and worthy of experiencing. More on another occasion.

Raichand’s regards”

The best surprising thing to happen in the world is the Enlightened One. His greatness is unparalleled. When you go deep with someone in the unknown place with courage that is shraddha (faith). You have to keep trust in the swimming coach also that you won’t drown with him. He might leave you in the water, but if you start drowning, he will save you. When you get such a coach, a desireless Master, then get engrossed in His words. You have to search for Him. But before searching Him, give an answer to a question. Will a blind man see a person with eyesight or the person with eyesight will see the blind man? The answer is the person with

eyesight will only see the blind man. The Enlightened One has the eyesight, as His inner eyes have opened up. You are the blind man. The Enlightened One has only searched you, you have done nothing. When there is a magnet, the iron gets pulled towards the magnet, but the iron gets an illusion that it is going towards the magnet. You are also pulled by the Enlightened One, Sadguru, you have done nothing. He is the unmoved mover, He is unmoved Himself and moves you and all the beautiful things just happen.

When you are listening to someone, you only need respect for that person. But for following the commands, ajna, you need surrendering. For some people, their intellect decides that they want to surrender. It is like an arranged marriage, where there is not much love at the time of engagement. But at the time of the honeymoon, their love reaches the peak. Slowly when recognition increases, love becomes deeper. For some people, it is love at first sight because of past karma. In the end, you need engrossment in following the ajna. To meet the Enlightened One is different than to have engrossment in His words. With this engrossment, you will get rid of your insistence of opinion, egotism, attachment, delusional instincts etc. The world including wife, wealth etc. will no more remain attractive. The past instincts might lead you towards the illusion of the intellect, but engrossment in the words of the Enlightened One do not let you go towards the path of sins. Once you start becoming weaker and indulge on the path of sins, you might get into the bondage of karma. When the attachment becomes weaker, it is a verification that you have got engrossed in the words of the Enlightened One. Sometimes, your state of the soul is such that you can revert even if the instincts arise, it shows that you have got engrossed in the words and go ahead. When you go ahead, the next station is samyag darshan. Your verification points are as follows.

1. The weakening of attachment: Keep checking yourself that whichever instincts were very strong within you, it may be pertaining to food, possessions, attachments, have they become stronger or weaker? If these instincts have weakened, you are engrossed in His words and if these instincts have become stronger, then there is no engrossment in His words. Even if it is becoming weaker and has not gone completely, you have got engrossed in His words.

2. The insistence of the opinion: This is one of the most difficult things to leave.

3. Egotism: This is also difficult to leave.

Through all these, a sense that all souls are like my soul is ‘anukampa’ (compassion).

Just now let's take compassion and kindness as one, they are different, but for this purpose, we will see them as once. There are two types of kindness. 1. Kindness towards the self (swadaya) 2. Kindness towards others (pardaya). In Shri Atmasiddhi Shastra, both types of kindness are mentioned. “Bhave khed, antar daya,” (He has disaffection for transmigration and holds compassion for himself as well), here we are talking about the kindness towards the self. “Bhave khed, praani daya” (There prevails disaffection for the cycle of birth and death and there is compassion for all living beings.), here we are talking about kindness towards others.

A sense that all souls are like my soul is ‘anukampa’- here Shrimad Rajchandraji (Prabhu) is talking about kindness towards others. There is an integrated existence or connected existence, the whole world is integrated, connected with each other. Existence is not fragmented, you are not alone. Your good and bad sentiments influence everyone. The whole world is connected by an invisible chain.

When anukampa-compassion arises because of the virtues of sham, samveg, nirved and aastha, there is a lot of softness in the soul, which is called anukampa, where he has a sense that all souls are like my soul. You are so vast that the whole world becomes a part of you. If one of your parts gets rotten, you will take extra care of that part, you won't think of cutting it off. Your interpretations, decisions, emotions, sentiments get transformed. You will have more and more compassion, you will feel like helping him and still, by helping him, you will feel that you are helping yourself. If you are wearing your shoes and going for a walk, do you say that you are helping your legs? Compassion gives you a beautiful feeling. An enemy comes over and you will feel that he is part of you, he is your wounded finger only, show your love to him. For this, you need a strong belief that the whole world is unfragmented, it is not broken, there are not singular blocks, but it is an integrated existence.

Dharma has two parts. 1. Equanimity- for practising equanimity, you need 12 reflections or bhavnas. 2. Feeling of love- for practising love, you need the other 4 reflections. This way, 16 reflections or bhavnas are covered. If someone goes ahead in equanimity and does not go ahead in love, then his samyag darshan becomes a rare opportunity because this chair has five legs, all of them are extremely important. You might be able to meditate for hours together, but without love, you won't reach anywhere.

If you want to become religious, then you need two things. 1. Withdrawal. 2. Extension. Withdrawal is staying detached, remain inwardly focused, remain in a witnessing mode. The other one is an extension, where you have to flow, offer yourselves to others. You work according to moods, at times, you remain withdrawn and at times, you extend yourself. In your life, your days, your daily routine, you have to show withdrawal and extension, both. The fruition of meditation is love and friendliness. The fruition of love is meditation. When you listen to a bhajan of Meera, all of a sudden, you become calm and peaceful. After meditation, you should have a feeling of ‘Mitti me savva bhuesu’- I have friendliness towards all the souls. It should be all the souls, not for the limited ones. Every religion asks for friendliness, love and compassion after meditation.

Love is so important, if that is missing out, then samyag darshan is rare. **A sense that all souls are like my soul is ‘anukampa’**. You need equanimity to go beyond likes and dislikes, but you should not have indifference. Indifference is lack of concern, you are not sensitive towards other people. You have to flow, you have to offer friendliness. Your love should be impartial, no reservations, no expectations and unconditional. For this, you need a lot of purity. When you start pursuing such love, you will feel that it was simpler to sit in meditation.

Anukampa can be explained at 3 levels.

1. **You cannot see anybody becoming miserable. You want him to get rid of his miseries. You not only have sympathy, but you also have empathy for him. You start feeling the misery that he is going through, he is like my soul only.**
2. **You cannot give miseries to others.**
3. **You want to do something to make him happy and comfortable.**

1. **You cannot see anybody becoming miserable:** There is a difference in anukampa (compassion) and daya (kindness). Anukampa means anu+kampa, anu means behind and kampa means shaken. When you become unhappy looking at someone's unhappiness, it is anukampa. Daya means helping someone getting rid of his miseries and troubles. In anukampa, you are feeling bad for that person and in daya, you want to help in removing his miseries. An ascetic has the ajna to have compassion and not kindness. If someone has financial trouble, his distressed thinking makes you feel sorry, this is feeling compassionate towards the person. The ascetic has the ajna of doing bhaav anukampa (compassion with feelings), he can just preach to that person. But the householder has the ajna of dravya anukampa (compassion and kindness, where he can help someone with material goods) and bhaav anukampa (compassion with feelings) both.

Sometimes you feel that you should remain in a witnessing mode if someone is miserable and you are not the reason for his misery. But if you meet with the accident on the way, will you expect others to help you or not? You always want a kind person to help you. If you have financial losses, will you not expect some good words from others? Or will you expect someone who remains in the witness mode? You will definitely have a love for the one who said good words to you. When you have troubles, you expect kindness, humility etc. Then when others have problems, go with the same kindness and humility and don't remain in the witness mode. If you have sham, samveg, nirved and aastha, then anukampa is natural. If you are weak in those four, then have anukampa with a little practice.

You should have a sensitive heart. Ramkrishna Paramhansa sat in a boat to go on the other side. The boat was in the midst of waters and He started screaming, "Someone is hitting me." He literally had marks left of beating or whipping on His back. Everyone was shocked how He got these marks when He was not getting beaten up. When they reached on the other side, they realised that a man was beating a low caste person with his belt. He has developed so much of empathy that He could actually feel that beating.

Henry Thoreau writes that once he held one person's hand with a lot of ardour. After he left his hand, he had tears in his eyes. When asked about the reason for the tears, Henry said, "When I held your hand, I felt that you were alive, you have blood flowing through your body, but your hand had no love, no compassion, no life in you." There are so many troubles in the world, but you don't have any pain in your eyes. This means that you have got the eyes made of glass and not the real eyes, you are blind. You can see that compassion, kind look in the eyes of the Enlightened One. Whether He speaks or does not speak, but His love towards you will be seen in His eyes before He speaks to you. Tirthankar has so much love that He wanted to do "Savi jeev karu shasanrasi".

Tirthankar wants everyone to go on the path of liberation. This is love and this is the reflection of His love by which He became Tirthankar. Bhagwan Mahavira gave deshnā (discourse) for 48 hours at a stretch before nirvana. The one who has weaker delusion will work on themselves. The one who has stronger delusion will feel sleepy. Does this not show how near or far are you from liberation? You should have a zeal for the impetus of liberation.

2. Do not make others miserable: If you can't see others getting miserable, how can you make them miserable? Will you have such instincts or will you get into such activities? No, you won't feel like giving trouble to anyone for sure. Bhagwan has told us about Chaakaay (six types of living beings)- prithvikaay (earth bodied), apkaay (water bodied), vayukaay (air bodied), agnikaay (fire bodied), vanaspatikaay (plant beings) and traskaay (mobile beings having two or more senses). Your seventh kaay (being) is your family. You will have kindness towards all others, but you make your family miserable, as you don't care about them being souls and look after their feelings. You won't get very angry with outsiders, but you get extremely angry with your family. You need awareness towards all the souls including your family.

Swami Vivekanand was examined by Shardama. She asked Him to give a knife. Swami Vivekanand held the sharp edge of the knife towards Himself and gave it to her from the side of the handle. She gave Him the ajna to go to America because He was conscious of other people's happiness and unhappiness. When you are aware, you will think about other people's happiness very well. Then you are good for the propaganda of dharma.

You should be extremely cautious. You do not want to make others miserable, that sentiment is good, that intention is also good, but you miss out in the presentation. When you speak and the other person starts crying, you tell him that it was not my intention to make you cry. You don't know your range of expression, you don't go there at a subtle level.

Spiritual pursuit (sadhana) is very easy, but selfless service (seva) is very difficult. If you take seva also as sadhana, you become concentrated in sadhana. Is this not a sadhana, "All the outsiders have become mine now?" If you can smile at an unknown person and that person feels that you know him since ages, you may not have spoken a word also, this is a sadhana only. A friend of all is a friend of none, this is a sadhana only.

3. You should have the feeling of making others happy. The seeker extends his family now. In anukampa, you should have positive statements. Do not only say, "I won't give you trouble." Along with that, also add that "Savi jeev karu shasan rasi."

Try to contribute as much as possible. Do something for others like an ice cube, which remains cool and makes others cool too. You should give a little happiness to someone, where ever you go. Take this vow. That person might be going into depression, but your smile or your feelings may help him.

Every religion stresses on compassion, charity. Charity is not only for the beggars, but at the same time, saadharmik bhakti is also a charity. To give food to a beggar is anukampa daan

(charity). He is miserable, so you are giving him a charity. There are many types of charities, where you can donate food, money, eyes, etc.

According to the principles, the beggar is not eligible for charity, he might gamble, where he will have more attachments and aversions. But the same principle says that you should have compassion, which asks you to give food or money to him.

Anukampa is not only for getting rid of miseries, but it is also there for making someone happier.

In a Steering Committee meeting, Pujya Gurudevshri gave them an example. In Gujarat, there was drought. Many animals were dying. The Sultan of Gujarat at that time also did not have money. Someone told him to ask Khema Sheth to help Sultan. Khema Sheth was Jain. Sultan sent his minister to Khema Sheth and asked to give something for the drought-affected people and animals. Khema Sheth asked his daughter-in-law, "How much should we give?" The daughter-in-law had heard the whole conversation. She wrote three numbers- 365 and gave it over to the minister. The minister did not understand what she had written. She clarified that no one should remain hungry for 365 days. for that to happen, take as much money as you want. Sultan came to know about it and was impressed by it. Sultan was going to become a king, he made Khema Sheth 'Shah' before he became 'Baadshah'. Then Khema Sheth was known as Khemasha. We have heard of Bhamasha, Jagdusha. They all got this title because of their charity. Jagdusha had started a 'bhojanshaala' in Patan 1,100 years ago, it is still running. This is the feeling of charity.

Henry Ford gave the donation of \$10,000/-. A newspaper published it but they made a mistake by writing one extra zero, so it became \$100,000/-. The editor got scared and apologized to Ford. He promised to make a correction on the next day. Henry Ford said, "Do not make the correction. My feeling of charity should not be narrow, take the extra 90,000/ dollars.

In Harvard University, a boy died in a car accident. After a few days, his parents went to meet the dean of the university. They told him that we want to make a memorial for our son. The dean refused to make a memorial for a student. They clarified that they wanted to make a building in his name. The dean told them that the building cost this much and he started doing his work. The couple said, if it is only that much is the cost, we should build a new university in his memory. And they built the most prestigious university of California- Stanford University.

This is a story of the 'Uncultured people' of Africa. In their community, if anyone has committed a crime, he is made to stand in the midst of the village on a stage. The whole village comes together. For two days constantly, he is told what all the good things he has done in his life. They believe that everyone is a child of God. They have come to the world to do something better. But he has not heard God's command properly or he has forgotten it and has committed a crime. This crime is crying for help that he is in a bad state. Then after two days, everyone asks him, how can we help you to come back on the right path?

If the heart is filled with poison, whether others will have any harm or not, you will definitely get harmed. Fill up yourself with the ambrosia of love, friendliness, forgiveness, compassion. Have sensitivity for others.

An Italian man went to a florist. It was 'Mother's Day'. He got a huge bouquet prepared for his mother, who was living 200 miles away. He asked the florist to send it to his mother. He paid money and came out. He met a girl and she said that she wanted to buy a rose for her mother. But she had only 75 cents. The rose cost \$2. She was short of \$1.25. The man asked the shopkeeper to give her a rose on his account. She was given a rose and this man asked her to drop the girl at her place. The girl was directing her route. The girl asked him to stop near cemetery. Her mother had passed away three days before. She wanted to put a flower on her grave. The man felt very bad and went back to the florist. He asked the florist to give the bouquet and decided to go and visit his mother, who was 200 miles away. Make others happy.

In eight characteristics of samyag darshan, prabhavna (promoting religion), vaatsalya (joy and affection towards the right path and those following the path and propagation of true path, attitude of love and devotion, affection, tenderness), upaguhana (Right faith person who hides others' faults and does not illuminate his own achievements) and sthitikaran (Ensuring steadiness of right faith and conduct for others who are prone to swerve from the path) are related to your transactions, your dealings with others. If you want samyag darshan, you need love, affection, compassion for sure. Make a resolution today itself that you don't have to ask for forgiveness. You need to do two things for that. 1. Do not become disturbed by anyone. 2. Do not disturb others. If you have a strong resolution of this, programme your subconscious mind that this preaching starts ringing in your mind. That knowledge should save you. Otherwise, the best knowledge that you have attained from Tirthankar will not be of any use to you. With this knowledge only, infinite souls have become Siddhas. With this letter only, Ambalalbai attained samyag darshan. He experimented it himself. He became focused inwardly, he worked on his mind and intellect and attained samyag darshan. "Kaam ek atmarthnu, bijo nahin manrog." It means that self-realisation is his only aspiration, his mind knows no other ailment. You just have to do spiritual welfare of yourself and purify your soul. But the mind will interfere in the process. There are desires, greed in that mind, just ask them to quit. You will have to take a firm resolution, so that mind and intellect are not poisoned. You should have a good state of mind. You must give a gift to yourself. By this gift, people around you will feel blissful and pious.