

Capsules of Patrank -522

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

S. No	Principles	For Experimental Learning
1.	Meaning of Samvatsari: Sam=all, vatsar= affection.	I must have equanimity, samanta, affection for all the souls in the world
2.	Difference between Shwetambar and Digambar Tradition: Bhagwan Rushabhdeva asked celestial beings for help, when all the kalpavruksh started becoming incapable of fulfilling desires. Shwetambar tradition took seven days, when it rained and samvatsari was done the day, there was the first sprout coming out from the earth, it was a sprout of forgiveness. Digambar tradition took the first sprout of forgiveness as the first day and then started dharma.	Let's not have enmity. Let's work towards purifying the soul. Bhagwan Mahavira's disciple was Param Krupalu Dev. I am His child, how can I have enmity? I have to only work for my purification.
3.	Look at the fish and understand the importance of the life of human and look at the Enlightened One and understand how to live a life of the human.	I don't want to live like a tiryanch or fish. I will learn from the Enlightened One only how to live a life. I can't afford to keep learning to make my spiritual agenda stable, I have to work on my spiritual welfare. No more roller coaster ride is possible for me on the path of spirituality.
4.	The Enlightened One is needed till 12 th Gunasthanak, Guru is needed.	I have not experienced the soul, so I need someone to guide me on an unknown path. Guru is the one, who has experienced the soul, He can only guide me in the right direction. He is in the process of closing His karmic accounts.
5.	Recognition and resolution are needed for the love towards the Enlightened One after the association has taken place.	Since infinity, I have not done the proper recognition, that's why, I am in transmigration. Now with proper recognition and resolution, I am going to achieve my goal of self-realisation, removal of kartabhaav- doership is to be done by me. I have to start with "Neti Neti"- This body is not me, this mind and intellect are not me etc.
6.	Four instruments of gaining knowledge: 1. Tirthankar Bhagwan. 2. Satshastra- Right scriptures. 3. Bhavlingi Muni. 4. The Enlightened	I am fortunate to be in the association of the Enlightened One. I must work hard for the self-realisation. Spiritual welfare should be there as the topmost

	One at the 4 th Gunsthanak.	priority of my agenda.
7.	Do not look at the physical activities, number of disciples of the Enlightened One etc.	I will look at His pure state of soul. Recognition with Him will lead to the inference of my soul. That will be vyavhar samkit. I will keep Him all the times in my memory.
8.	Once there is a recognition of the Enlightened One, his intense long lasting passions become weaker- anantanubandhi karma become weaker.	I have to understand that even if Prabhu is talking about the charitra moha- character deluding karma here, all these character deluding karma are due to my darshan moha- mithyatva that I am a body. If I break this mithyatva, everything related to the body will be annihilated. I have to look at the Enlightened One, learn from Him and keep improving- joto jaa, shikhto jaa, sudharto jaa.
9.	Once there is recognition of the Enlightened One, all the passions starting from anantanubandhi and finally sanjwalan start to get annihilated.	Love and surrendering to Guru will annihilate anantanubandhi kashay, as He shows me my ego, my expectations. In apratyakhyaniya kashay, the person feels that it is not the opposite person's fault, but I don't know how to react. In pratyakhyaniya kashay, there is no delusion or frustration, but there will be an impulsive behaviour at times. In sanjwalan kashay, the person is in a peaceful and witness mode. I have to learn to be in a witness mode all the times. Guru is the only remedy for getting rid of my passions.
10.	If one recognises the Enlightened One more and more, his attitude towards the insistence of opinion, false insistence, insistence of obstinacy, prejudices etc. become weak.	Whatever the Guru says is right, I can't give reference of the charlatan or family traditions. I have to be desirous of the Lotus Feet of the Enlightened One. More I know Him, more my false insistence etc. will become weak. I have to get rid of my raag.
11.	Without winning over your instincts- vrutti-, you can't be Jain. Without awakening, you can't be Buddhist. Without crucifying your ego, you can't be catholic. If you don't spread peace, you can't be a Muslim.	I have to win over my instincts, my raag and dwesh- attachments and abhorrence. I have to get rid of my ego and expectations. I have to be aware of myself all the times. I have to have peace within and spread it outside.
12.	The mind turns towards seeing one's own flaws after recognising the Enlightened One.	I will not blame anyone in general or specific situations. I will not give excuses and I will look at my flaws without partiality. I have to do constant introspection subtly and naturally. It is my karma which have come into

		<p>fruition. I have to close my accounts. If someone insults me, I have to think that I have to close my accounts with him. If I insult someone, I have to think that I am opening a new account. I will see 500 flaws in a day.</p>
13.	Introspection should be done on a regular basis	<p>With introspection, I will know myself better, I will get vision of the fundamental truths- tattva drashti. I will start reacting less and less. I will become my own master.</p>
14.	When there is recognition of the Enlightened One, the person feels disinterested in worldly talks, or disgust arises for them.	<p>My aim is spiritual welfare, what have I got to do with worldly talks? I will remain with satsangis and talk about satsang more.</p>
15.	The way, one has heard from the Enlightened One about the strength and zeal that must spring up to reflect upon the feeling of impermanence etc., for the objects of five senses etc. Having found the Enlightened One, by knowing that He is the Enlightened One, he cannot remain indulgent in objects of five senses, as he used to have before knowing the Enlightened One.	<p>I have got a lot of meritorious karma, with which I got human birth, the association of the Enlightened One and I can offer selfless service. How can I expect anything more than this? I have to work on my spiritual welfare only. I can't afford to waste my time. It is for my benefit that I have to do this work. I have to pay the tax of 2 minutes per hour for my spiritual welfare, one samayik a day is a must for me. I have to reduce my desires and think and contemplate about the words of the Enlightened One. I have to keep checking my interest level while eating or doing any worldly work.</p>
16.	Do not ask for material things from God or the Enlightened One.	<p>I have to ask for His rajipo, His amidrashti. Along with my body, my mind, reflections, attitudes, feelings, thoughts should be in satsang, so that I don't become a beggar again for material things.</p>
17.	To attain self-realisation is not difficult, if there is love and devotion for the Enlightened One.	<p>The benevolences of the Enlightened One are infinite, at every step, He is with us till we reach our destination. He helps us jump out of the puddle to see the Pacific Ocean. We have to get encouraged looking at His state of happiness, His compassion, His love for us. I have to have love for Him, His words, His intent, which may not be spoken in words. I have to travel from head to heart.</p>

18.	Two steps in contemplation upon the self- Thoughts about the soul and thought about the true self- I am a pure, powerful, eternal soul. The intent of Sadguru is only for spiritual welfare.	There should be doubtlessness in the state of consciousness of the Enlightened One. I should remember His benevolences again and again. I should not listen to my mind, should listen to the Enlightened One. He is nourishing my dispassion only. I must get rid of my resolutions and volitions.
19.	Before the association of the Enlightened One, all my efforts for spiritual welfare were futile. After meeting Him, all my means should bear fruits.	Prabhu is encouraging me to become positive towards my effort after meeting my Guru. I must have force, vigour, zeal to go ahead on the spiritual path. The worldly activities should become secondary and feelings, intents should be transformed. I won't beg anything from worldly matters. I just want to get rid of transmigration. Every incident should make me think, how will this enhance my dispassion, devotion and love? How will it help me in spiritual life? Will it make me focus inwardly?
20.	Three obstructions in life. 1. I know it. 2. I can't leave my family traditions, my activities that I am doing. 3. I expect something worldly from the Enlightened One.	I have to get rid of all these three obstructions in life. I have to give my best and that is done. I have to take refuge at the Lotus Feet of the Enlightened One, His words, His ajna. I have to do my work, when He is around.