Mahavira Jayanti
(30.8.19 Evening)

Shrimad Rajchandra Vachanamrut
Patrank - 696

Mumbai Ashadh Vad 9, Sunday, Samvat 1952,

"I offer my salutations with supreme devotion to those Enlightened Ones like Vardhaman etc., who have swum across the insurmountable Swayambhuraman Samudra of inner passions and outer possessiveness with their hands. They remained aware in the most difficult situations, where one can fall, they increased their potential and have achieved success. Remembering that effort, gives rise to delightful and silent wonder."

Bhagwan Mahavira's name was Vardhaman. We can take a lot of learning from His life. But His name itself is giving us two types of learning. Vardhaman means to increase, this means it does not say to start something. The person is already walking, now you have to grow. You have already started your journey, now go ahead. Here your past is being appreciated and accepted. Don't remain the way you are, develop yourself. In this, there are two feelings- 1. Appreciation, acceptance, and satisfaction of your past. 2. Pressing request for the future is seen here. There is also a longing for the future. There is dissatisfaction of the future is also there. That's why, He said, "Attain prosperity. Go ahead."
Vardhaman's life is also giving us learning, Vardhaman went ahead and became Mahavira. We all know Bhagwan Mahavira's heroism, the troubles He went through like snakebite of Chandkaushik, nails in His ears, troubles given by others, cold weather, severe heat of the sun, mosquitoes, fasting, keeping awake all the time, etc. But all these troubles were difficult, but they were external. The main test of Bhagwan Mahavira is not in the description of all these troubles. His main test was in His inner state, how He attained victory against His inner enemies. In that inner war, His belief, His patience and His zeal, which kept increasing, these were very important.

He left worldly matters and attained the path of moksha. He had an aim, His belief was so strong that I will reach my aim. With that belief, patience came up. It was not for a year or two, it was for twelve and a half years. Still, His zeal never went down. He never got depressed and He was never doubtful that He would attain omniscience. He was neither indolent, nor He was impatient. He put in a lot of effort. If there is no indolence, but one is impatient, your spiritual aspiration gets disturbed. If there is a strong belief, then the inner journey starts. If there is patience, He can remain on the path peacefully. If there is zeal, He can reach ahead. The one who is brave in the beginning, the one who has perseverance in the middle, he can reach the destination.

Christopher Columbus knew that the earth is round and if the boat is taken in the sea, he will reach India for sure. With that much belief, he went ahead. He had a lot of patience. He had no doubt that he would certainly reach the place. We also have a belief that if we will do sadhana- spiritual practices, we will reach, but we have to check how much this belief is strong within ourselves. With a strong belief, we will have the power to destroy our inner enemies. With that belief only, we will get patience and zeal.

The spiritual aspirant knows that he has spent infinite births in various passions, negative meditations like artadhyan (The lowest form of meditation as identified by the Jains: a desire to get rid of an undesired thing, and a desire to get back a dear and coveted thing.) and raudradhyan (which is meditating on doing harm to another or others for one's own happiness), in this birth, I want to do spiritual welfare only. With the faith and belief in the Enlightened One, he knows that I will get rid of all the miseries of transmigration and get infinite happiness. Guru's shower of grace is already there if we leave our insistence, possessions, laxity and if we connect with His grace, at one fortunate moment, your work will get done.

Four principles of Bhagwan Mahavira were non-violence (ahimsa), non-possessiveness (aparigraha), non-absolutism (anekant) and awareness (apramad). Those who have attained these principles and understood their mystery, they have gone towards the self and attained the peace within. Their life had no more illusions, there was a revolution and they attained peace. They became Mahavira. We all can become Mahavira, but we only look at His idol. We don't look at our inner power shown by Mahavira. That's why, we are still in the religious rituals only, but we have not gone within. We made temples, puja bhakti was done. Now we have to look at the place that Mahavira showed us. We have to see in that direction, then the inner work can start. Then we can become Mahavira for sure. If we start inner work, from the commonness, we can reach to the unique. The attitude towards the worldly matters will be left and will stabilise in the attitude towards liberation. We will get rid of the unstable and become stable. We will get out of the darkness and remain in light only. From the servant, we will become masters. We all have that power. A strong belief in Mahavira and your effort, if they come together, success is there.

We love Mahavira, but now let's get inspired in such a way that we turn towards the self, remain there and become stable there, so that life turns into ambrosia. In this human birth and association of Prabhu should become successful and fulfilled, that is the prayer today.