Paryushan Mahaparva
Shrimad Rajchandra Vachanamrutji Patrank – 522 Summary
Inner Awakening with an Enlightened Master

Day – 4 The Mind Turns Towards Seeing One's Own Flaws
(29.8.19 Evening)

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.

Mumbai, Bhadarva Sud 3, Sunday, 1950

Once one recognises the Enlightened One, accordingly, his intense long-lasting anger, pride, deceit, greed tend to become weak and having become so, they eventually get annihilated. As one recognises the Enlightened One more and more, that much the attitude of the insistence of opinion, false insistence etc. start becoming weak, and the mind turns towards seeing one's own flaws.

Once there is recognition of the Enlightened One is done, then spiritual welfare comes on agenda and the disciple experiences a transformation. There are five transformations taking place. Yesterday we saw the insistence of opinions and a bit of false insistence. There are four types of insistences.
1. Insistence of opinions. (matagraha)
2. False insistence. (duragraha)
3. Insistence of obstinacy (hathagraha)
4. Prejudices (purvagraha)

The next change is the person turns towards seeing his own flaws.

The soul has got false insistence because of attachments (raag). The way he has an attachment for wife, wealth, gold etc. In the same way, he has the attachment for his traditional dharma, family dharma. The main path is to follow faith(darshan), knowledge (jnan) and conduct (charitra) in the right way. But these three are transformations happening within, it must have some external form. So there will be one external form of dharma according to dravya, place (kshetra), time (kaal) and attitude (bhaav) and there will be an inner form of dharma as darshan, jnan and charitra. Dravya means eligibility of the souls at that time, kshetra means which place is it? Kaal means whether it is the fourth era or the fifth era etc. If there is no revolution in the external form, society cannot grow. The moon keeps moving in the sky. If the moon has to be shown, you will put the finger in its direction, your finger will keep moving. If you say that Parshwanath Bhagwan showed only this, this is your insistence for the sect, it is your sectarian attitude looking at the clothes, languages etc. If you think it is the opposition to the tradition, it is wrong. The Enlightened One is following the tradition by doing revolution. They keep changing sadhana according to time etc. and that is the eternal tradition of the Enlightened One. The one who insists on outer things does not grow.

The more you recognise the Enlightened One, sectarian attitude becomes weak and one wants to have inner transformation. Instead of a sectarian attitude, there will be the insistence of dharma. If you have insistence for the sect, you will compare the small earthen bowl, you won't look at the light. You will only check the size, colour, shape and

design of that earthen bowl. We always think that sectarian attitude is only in others, check for yourself. There should be an attitude for doing a better pratikraman. You should insist on dharma. Pratikraman can be done in any way, but we should have tears in our eyes during pratikraman. Those who are sectarian have insistence on traditions, but the ones who are truth seekers, they insist on dharma.

A few years back in 2014 in Long Island, there was pratimaji of Bhagwan Mahavira, Param Krupalu Dev's chitrapat and everything was ready for the pratishtha. Bhagwan's pratimaji was a Digambar pratima. Pujan (worshipping) was done. Then one person came up to Pujya Gurudevshri that in Digambar Sampraday, you can't touch pratimaji and You had done pujan of God. Pujya Gurudevshri said that He had no problem with any sect, you can decide on your own in your home, but not in another's home. The sectarian one will say that his method is only right. The truth-seeker will say that with whatever things if my connection with God is increasing, that method is acceptable to me.

What have you done after reading scriptures? You have just done arti looking at yourself in the mirror, as you have done arti of your own opinion. You have done aradhana of the sect and not dharma.

One person came to Pujya Gurudevshri and said that nowadays youth has no belief in dharma, so he was worried about it, he spoke about materialism etc. Then he asked Pujya Gurudevshri. Pujya Gurudevshri said, "Materialism is not the reason because of which youngsters don't have much belief in dharma. It is because of the 'so-called religious people', they don't have belief in dharma. In the name of dharma, if you condemn others, compare your sect with others, lifeless rituals, dry knowledge of the people make the youngsters turn their faces away from dharma. According to me, it is a good sign because youngsters are courageous, they are interested in dharma, they want to experience something, they just can't follow something. They are interested in purity." So far in the name of dharma, only rituals are given to youngsters. The youngsters are interested in dharma but not in sectarian attitude. They are not interested in the cage, they are interested in the bird. They are not interested in the dead body, they believe in the soul. Youngsters are experiencing something, that is more important. Once the association with the Enlightened One has happened, with His grace, there is a starting of unprecedented inner search. He will keep you alive and aware. The more insistence you have, the more you will have to burn in the fire.

To get someone from the sectarian attitude to dharma, it is the most difficult thing. Prabhu had no insistence that only Jainism can lead to liberation.

False insistence: When the person has more interested in means(sadhan) than spiritual aspiration(sadhana), then it is false insistence. Even if I don't get any feelings in pratikraman, I should do that pratikraman only. Someone said that if sandalwood of puja, if a bit of it remains in nails, you will go to the 7th hell. The whole day, you step on the ajna of the Tirthankar Bhagwan, you are not scared. What type of false insistence is it? If your sadhana is in the right direction, don't look at the sadhan. Without winning the instincts, how can you be Jain? Without awakening, how can you be Buddhist-aware? Without crucifying your ego, how can you be Christian? By remaining peaceful if you don't spread peace, how can you be Muslim? You should be insisting on the development of virtues and not the methods. If you have become a member of a sangh, you don't become religious. Keep doing satsang and transform yourself, that is the

course. Prabhu has said, "You may follow any religion, I have no problem. But by doing whatever activities, if the impurities of the worldly matters get destroyed, that bhakti, that dharma and that good conduct have to be followed." The most important thing is to blossom.

Purvagraha: Preconditioning- conditioning itself is bad in the worldly and spiritual matters. Before any situation occurs, there is already conditioning. There are two accounts in your mind - one is black, which is bad and the other one is white, which is good. We put every person, thing and situation in black or white. Everyone is grey in this world. If you put someone in black, you won't see anything bad in him, there will be abhorrence. If you put someone in white, you can't see anything good in him, there will be attachment (raag). Ignore bad things in every situation. We are a bundle of prejudices. A seeker does not make an opinion unless he experiences it himself. Without first-hand experience, he won't have any opinion. If someone forces him to give an opinion, he will say, "This is what I think." Do not have preconditioning before you see the person, place or thing. I need to be a true person. In the story of Chesterton, many times, his family used to say about their neighbour, "God knows what they are doing and eating!" He always thought that it was a house of ghosts. Once he went to their house and saw them eating. The family was eating porridge. He went back running and said that not only God, even I know that they are eating porridge. When he saw that they were eating the way we all eat, he realised that without the first-hand experience, do not have any opinions. Just by listening, if you get opinionated, it will become prejudice and it will be very difficult to get rid of it. In your court, you don't let anyone speak and pass the judgement. Those who have raag on you will believe you, this way, we do injustice to others. Do not think that your inference is the truth. The more you recognise the Enlightened One, you will make yourself responsible for the attachment and abhorrence in each situation.

Hathagraha: You have experienced something and you put a permanent label. In the US, some friends met up. One of the persons said, this December, I plan to go to Ahmedabad. Another person said that be careful, take an umbrella as there will be heavy rains at that time in Ahmedabad. It is better not to go. A person from Ahmedabad said that it has never rained so much in Ahmedabad, so he confronted that person. He said that either it is a difference in a month or there is a difference in the place. That person was strong and said that he had experienced it in Ahmedabad only. This person had gone to Ahmedabad just for two days and because of cyclonic rain, he fell sick and then he felt that it was due to the rains of Ahmedabad. He was right, but he did not check the climate of Ahmedabad. The other person had gone out of Ahmedabad at that time, so he did not know about it. Both were right in their own ways. This is hathagraha. Just now satsang is going on. The same words are heard by all the people in the same satsang. As many ears and minds are listening, those many discourses have happened in that place because everyone will listen according to their capacity, liking. Many times, people are told and they don't listen, sometimes they are not told and they listen, or something else is heard. Once Father Valles gave a lecture on the generation gap, he remained neutral in giving that lecture. But after the lecture, an old man came up to him to say that I agree with you, the reason for the whole problem is youngsters' self-will only. Then a youngster came up and said that I agree with you, it is because of the insistence of the senior persons. Father Valles was confused. He realised that people caught what they wanted to listen. If our instincts are not intact, we hear what we want to hear.

Mulla Nasiruddin told Pujya Gurudevshri once, "You must not be knowing anything about Islam." Pujya Gurudevshri said, "I have studied it." Mulla jumped up and said, "I

knew that You must not be knowing about it." Then he kept forgetting certain places in Islam, so Pujya Gurudevshri kept filling up blanks. After a while, he realised that He knows, then he said, "Why didn't You tell me before that You know about Islam?"

All these outer insistences come in the way of recognition of the Enlightened One and they don't let you go near Him. When recognition increases, all your matagraha, duragraha, purvagraha and hathagraha should become weak. You should be more interested in truth, how to purify the soul, now I want spiritual welfare only. Have non-possessiveness of thoughts. Because of too much possessiveness of thoughts, there is no multi-faceted vision (anekant).

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With the recognition of the Enlightened One, how does your knowledge work? After the association of the Enlightened One, one starts seeing one's own flaws. We can see other's flaws because of our ego. But when you go near the Enlightened One, you start seeing your flaws. There should be two things: 1.No blame, 2. No excuse and it should be done impartially. Do not try to save yourself. When there is a feeling of spiritual welfare, one wants to purify the self. At that time, dharma starts. When you turn towards your flaws, you have turned towards dharma.

If you have losses in your business, you can't talk about profits. First, stop the losses and then talk about profits. First, you stop making mistakes, then talk about samyag darshan. These flaws make your eligibility low. When you recognise the Enlightened One, his mind turns naturally towards seeing one's flaws. He does not have to see it artificially. Artificial efforts won't long last and it won't go deep. But if your eligibility is such then you will feel I should not have done this or say that. The mind just turns towards seeing one's own flaws. When you go near the Enlightened One, your eligibility increases. The clever one, he can see his flaws. Otherwise, you are stupid. The moment you know your flaws, accept them, those flaws will start becoming weaker.

When there is a general situation, you accept everything, you are humble and modest. You accept all your flaws. But when it comes to a particular situation, you start defending, you don't accept your flaws. Your mind has to have sahaj (natural), sukshma (subtle) and satat (constant) introspection. When you go near the Enlightened One, this happens naturally. If the Guru has to show your flaws for more than one and half a minute, it means you are egoistic. When there is eligibility, then you can start seeing your flaws. If you start seeing your flaws, you have started your journey towards liberation.

The one who is not the true seeker will either say be positive in all the situations, do not look at the negative things or they say that look at the witness, don't look at the flaws. Param Krupalu Dev has shown us the path this way only. Without seeing your flaws, you cannot start the journey to liberation. This is the only path. Without this eligibility of looking at your own flaws, if you remain positive, you are in your dream world. Without this eligibility of looking at your own flaws, if you talk about witness mode, you won't be able to remain a witness, you will have illusions only. You have to look at the truth, what

is there is to be seen. But don't become miserable and depressed with it. If you don't see your flaws, you will have indolence, self-will etc.

You keep making the same mistake again and again. If you decide to break one mistake in one birth, you will take infinite births to go to moksha. If you can't break one mistake also in a birth, you will take more than infinite births. If you want liberation in one birth, you have to multiply your effort with infinite to attain success. If you are prepared for that, if you have desires to attain liberation, you have to break a lot of your flaws in this birth only.

To remove these flaws, there is a simple method. So long as you see the world's flaws, you will feel that you are innocent. But the moment you feel that the world is innocent, you will see your flaws. "ditha nahin nij dosh" here ditha does not mean that I did not see my flaws, but it means that those flaws did not prick me or they did not give me pain. Before the mistake is destroyed, it gives you a lot of pain like a nail in a chair. None of your worldly work is done well because your flaws keep on pinching you. 'Ditha' should not be I saw it.

Seeing other people's flaws, telling them about it and removing them, in all these things, you are an expert. Leave this job for the Enlightened One. Do not see other's flaws. The Enlightened One feels the whole world as innocent. The one who put nails in Mahavira's ears, He felt that the person was innocent. He just thought that in the previous births, I had put the molten magnet in his ears because of my ego, today he is putting nails in my ears. He saw the whole event as a cycle. That person just happened to be there. He is also a pure soul, because of the fruition of karma, he is doing something wrong. Look at others at the pure soul and the whole problem is because of the fruition of my karma. If these two are present in your knowledge, everyone will seem innocent to you.

If someone insults you or harms you, you just have to think that my mistake has come into fruition. If someone picks your pocket, according to the social logic and interpretation, the thief is a criminal. But according to the Dispassionate One, you have to say that I must have taken his money in some birth and I did not get punished at that time, so I got punished now. When two incidents occur at the same time, do not make a mistake in the cause and effect. Your pocket was cut was one incident and you became restless is the other incident. But you confused both the incidents as one and said that because he did this way, I became sad.

You don't see what is to be seen, and you are seeing something else only, that is the reason for the infinite transmigration. If you are not good at maths, when you are solving a problem, you feel like seeing the answer at the back and once the answer is seen, to solve that problem becomes easy. **The world is innocent, that answer is given by the Enlightened One.** Now go back and solve the problem. Trust the Enlightened One for once. I want to get out of this mess, how do I do it? If you know that the world is innocent, then everything will become easy. You will have glad acceptance. If you keep seeing other's flaws and give a justification for your behaviour, this is not the way to get rid of the flaws. Do not save yourself while seeing flaws. If I don't get angry with him, he will spoil his life, this way you are extending your flaws for many years. Do not give justification to your flaws. By giving justifications, you could get the happiness of escaping, but you extended your flaws. Now they will remain in the soul for a long time. That flaw had become weak, if you had accepted, it would have gone.

Who is defending these flaws? Is it the soul or the ego? The soul is a witness and it is a judge. The ego is the accused. Then who is the defender of these flaws? It is defended by the lawyer called wrong intellect. This lawyer's whole profession is spent in defending you. You have your own court, you are only the lawyer, you are only the criminal and you are only the judge. Your lawyer is so strong that he keeps defending you.

Mulla Nasiruddin was accused of murder. There were so many hearings that the judge also got tired. He asked Mulla whether he had done the murder or not. Mulla said, "After listening to the lawyer, I feel that I have not done the murder. After three years, I am doubting whether I murdered or not." You don't see your ego, you just say it is my love.

I have done karma, I will have to endure the fruits of my karma. It is because of my mistake, the whole situation has got created. Subtract everyone and see yourself. So far you said, "Because he did this, I got angry." Now just say, "I got angry." You are Robinson Crusoe, alone on the island, either stop your mistakes or get ready for the results. Do not blame others. If someone else is present, he does not become a doer. The catalyst can never be a doer. If a postman comes with your result, you have failed, you slapped the postman. He is just a catalyst, how can you slap him? Your vision is surrounded by attachment and abhorrence. Then with that, you see the catalyst and hit him, this way, your attachment and abhorrence become stronger and stronger.

The Enlightened Ones say that you have only spoilt your things, you only insisted on these associations for coming over to you, now they all are coming at the fixed time. In the earlier births, you had some unfavourable feelings, which have come into fruition now. Advanced booking was done in that birth. Now clear your accounts. You can't break accounts of karma. Now stop doing new mistakes. Learn to remain in equanimity. **All the unfavourable situations should become reasons for the progress of the soul. Turn your troubles into your spiritual welfare.** Good that this thing happened, now I don't have to expect anything. Turn every trouble into an opportunity for spiritual welfare.

There was a saint. Once His disciple came over to say that I am doing bhakti, meditation etc., but very less karma get dissociated. If there are unfavourable situations in life, then a lot of karma can be dissociated. But the problem is I never have unfavourable situations in life. Everything is going well only. So I decided to go out and told a poor person that if you slap me, I will give you Rs. 500/-. The other person was bribed to insult him for Rs. 500/-I want to remain in equanimity. Unfortunately, no one agreed to do that even after being offered money. We are lucky that we get the triggers, opportunities for attachment and abhorrence. We don't have to spend money and can attain liberation, we just have to remain in equanimity.

Now onwards, do not say, I don't want this situation, I don't want this fruition of karma, it is done by you, now equanimity is the only option. Be in Guru's bhakti, equanimity will become tasty and easy.

When you see more and more flaws, you feel little down. Even after seeing 1,000 flaws, your zeal should double up and not weak. Then you will remain on the path of liberation. Now at least you know that I have to annihilate this flaw. Now you know where to focus the sadhana. Keep doing your introspection. Have complete faith in Guru to remain positive. If you keep the Enlightened One in front of your eyes, you will have happiness and you will put in efforts, then you will remain zealous only. The belief is old and new

zeal arises each day. Do not remain in the guilty feeling, it is a mental disease. Prabhu, You are with me, I will do better now. I have made many mistakes, but will not make more mistakes. I will start a new chapter each day, even after making mistakes. Do not stop.