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

Day – 2 Long-lasting Passions Become Mild
(27.8.19 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.

Shrimad Rajchandra Vachanamrut, Patrank 522, "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."

This is the topic of today. **There are four instruments of gaining knowledge according to the scriptures.**
1. Tirthankar Bhagwan
2. Satshastra- Right Scriptures
3. Bhavlingi Muni (a true possession-less Jain monk with right faith, knowledge and conduct)
4. The Enlightened One at the 4th Gunasthanak (at the 4th spiritual stage)

1. Tirthankar Bhagwan: We had 24 Tirthankars in this era, but They are not there today. Omniscience also does not take place in this time and place (Bharat Kshetra). So just now it is not possible to gain knowledge from Tirthankar Bhagwan.
2. Satshastra: Satshastra have indirect knowledge, but one reads it with his own imagination and takes things according to his self-will. You can learn philosophy from the books, but what about discretion? This discretion of what to do will be gained from scriptures. But what should I do? For that, you will depend on your imagination, intellect. That intellect is less and is filled with manipulation. Do you want to fast today? You can get words from the scriptures. If you don't want to fast today, you will get words from the scriptures. You can use these words at self-will. You will not read much, there will be a lot of deceit.
3. Bhavlingi Muni: This Muni is at a very high state of self-realisation. Within 48 minutes, He experiences the soul infinite times. Nowadays we are not able to see Them. They are there, but at such a stage, they are not seen.
4. The Enlightened One at the 4th Gunasthanak: They are very rare. Among trillions, there are very few. If you associate with any such Enlightened One, you have the highest meritorious karma. He has experienced the soul, if the recognition is done, self-realisation will follow, it will be easily obtainable.

We have to bring spiritual welfare on the agenda. Human life is successful if there is self-realisation. To attain self-realisation, one needs the Enlightened One. His influence is extremely great. We have had an association many times, but we have not recognised Him. The inner recognition is not done since infinity. When the Enlightened One's association is done, what should be worshipped? His outer body or His inner state? Have you ever seen a lit lamp looking at the Enlightened One? You can't see His body or His activities. You just feel that in His association, my lamp should be lit. Do you see a blossomed flower when you see the Enlightened One? He has His fate, but within the self, He is peaceful only in the soul. What have you seen? From that, you will realise what

are you looking for. If you got influenced by the outer behaviour and did not look at the inner state at all, then you are not a true seeker of liberation, self-realisation. His outer behaviour, outer circumstances maybe He might have a lot of disciples, His miraculous power, His oratorship holds you tight, He knows what is going on in the mind and without asking, He answers the questions, are these things important for you? Or whatever He says, comes true in future, that means He has extraordinary powers in His words. If you are getting influenced with all these things, you are not a true seeker at all. You are sectarian, you are an egoistic person, you follow the traditional ways only. When you see fame, a number of disciples, miraculous powers, oratorship, He knows what is going on in the mind, they are of no use for the soul, it is materialistic only. You have desires and you want to grow materialistically. The Enlightened One's purpose is to quieten the passions and destroy them. You should come out of delusion, tension, frustrations and attain supreme peacefulness.

The Enlightened Ones ask, "What are you getting influenced with?" The Enlightened One moves about independently the way His fate takes Him, which is happening due to past karma. He has no interest in any of the activities, He never forgets His soul. He is a witness only, which keeps seeing and knowing about changing things outside His soul.

A merchant and his son were sitting on the sofa in a living room. There was a big chandelier in the room, it fell and broke into pieces. It was an expensive chandelier. The small pieces fell all around. The merchant decided to pick up all the glass pieces to avoid harm to anyone. He started picking up glass pieces. His son also felt like picking them up as he found them very beautiful. Both had glass pieces in their hands. Someone entered the room at that time, what will that person see? He will feel that this father and son love the chandelier so much that even after it broke into pieces, they are collecting it. Who will explain to him that the merchant wants to throw glass pieces and the child picks it up to collect it?

The way, a mother gets unattached naturally when her young age son dies, the Enlightened One has the same detachment because of happiness within the soul. For Him, this detachment is natural. It is not by taking vows. When there is a higher source of happiness opened within, then none of the associations outside affects Him, He has no expectations, fear, insecurity, desires, so He moves around independently without dualities, without attachments and abhorrence, without happiness or sadness according to His fate. Are you getting influenced by this or He told you something about your future, by that you are getting influenced? Are you getting influenced with memories of the past life of 700 births or you are getting influenced by His present peaceful, pure, glad acceptance and witness mode soul state? What are you getting influenced with? From that, it will be decided what you are looking for.

Recognition of the Enlightened One requires three things.
1. Very high fruition of meritorious karma. There should be a good bond of indebtedness contracted in previous births, you should get connected with Him because of that. Otherwise, He will seem right, but not lovable. To feel that He is right, you need an understanding. But love should just blossom looking at Him. You need love, faith and surrendership.
2. Close association with the Enlightened One is very important. If you only meet Him during the satsang, you can't see His inner state. You keep working, I will keep seeing You. I will see you, learn from you and will keep improving. All the time, He has the happiness of the soul and natural detachment.

3. You need spiritual aspiration. The seeker, aspirant's eyes recognise the Great Soul.

Nita Ambani has trillions of rupees and her effort was to go around the fire seven times behind Mukesh Ambani. Before marriage, she might have had only 500,000/-. We have to go around the Enlightened One and do our work. Param Krupalu Dev has written, "The Enlightened One and The Enlightened One's devotees, both are on the path of liberation. The Enlightened One's focus is in the soul and the devotee's focus is in the Enlightened One.
When you look at the Enlightened One, you should be able to see His non-trembling state. If there is heavy rain and someone does not get wet, we know that he was at home. In the fruition of strong unmeritorious karma, even if there are many calamities, hardships and afflictions are there, look at Bhagwan Mahavira, Bhagwan Parshwanath, Gajasukumar, who underwent so many hardships and calamities, still, they remained peaceful, there were no waves within. This shows that they were home at the time of these hardships.

If you offer an ice-cream to a child and he refuses, then we can infer that he has got something better than ice-cream. In the strong fruition of meritorious karma also, if someone is not interested, we know that He has got something better and He is not interested.

You can't see the centre - which is the nature of the Pure Soul, but you can see the centred One. Looking at the Him, you can think about the centre. I have not attained self-realisation, but there is the Enlightened One, who has experienced that bliss, we can infer looking at His state. If there is no love, no conviction, I have not seen it as it is invisible, how do I catch that soul? How should I go ahead towards the soul? When you look at the centred person, the Enlightened One, you can get the love, conviction for the centre. By increasing this recognition, love, conviction, you have to go for the inner journey in sadhana. The recognition of the Enlightened One introduces you to the centre, love for the centre and conviction for the centre, it is increased day by day. Now you want to attain self-realisation for sure.

The Enlightened One is neither involved in the fruition of the unmeritorious karma nor the fruition of meritorious karma. He remains detached and unattached in both of them. He has no fear, sadness, pain, the tension in the fruition of unmeritorious karma. Even if He has all the favourable circumstances, in the fruition of meritorious karma, He remains detached only. In short, He remains detached in all situations. When a person sees Him like this, faith, love, conviction keep increasing, by which, there us trust in Him. If you don't know swimming, if the coach is in the pool, the fear gets converted into zeal. With the company of the Enlightened One, your fear of going on the unknown path will vanish within no time. Fear will turn into the zeal. When there is a friendship with water, you can float. Recognition of the Enlightened One will lead to the inference of the soul. This inference only is the base of our faith. This inference itself is vyavahar samkit. On this inference, the faith that is there is the first samkit. With that, from inference, you will reach the stage of Nishchay samkit. Once the inner state is recognised, He is only the right person, when you have faith in that person, your work is done, whatever He says or does, you will get spiritual welfare.

"Tumhaare darshan ki bela, ye mausam raas rachaneka, Liye ullaski saanse, samay bhakti me jeeneka." (The moment I see you, there is a season of dancing, with the zealous breath, I will do bhakti.) In the association of the Enlightened One, keep doing bhakti,

you will be able to cut the path easily. In the monsoon, the peacock opens its feathers and dances. In the same way, in the monsoon of the Enlightened One's association, a devotee like a peacock will open the wings of love and faith and start dancing with bhakti. If you want to do anything else but bhakti, then your bhakti is handicapped. Bhakti will make you detached. In the lightning, thread the pearls. Now you have got the association of the Enlightened One, it is better to put the pearls of bhakti in the string. At any moment, there will be separation. You might die or He might complete His fate and leave the mortal body. Then there will be no darshan, shravan, satsamagam and seva-selfless service. Without these four, you won't get the zeal. Do not lose this opportunity. Keep the Enlightened One present in your knowledge constantly. Keep Him constantly in your memories, remembrances. Because of this love and zeal, you dissociate millions of karma. His raajipo and His seva only are important, in that, the whole world breaks down. Bhakti will give you the power of breaking all the worldly matters.

Keep looking at His inner state constantly. Human life, its success is in self-realisation, for which the association of the Enlightened One, for that association, you need recognition. Keep seeing Him, learn from Him and improve yourself. Don't give Him the trouble of talking. Your observation of the state should be so strong that even if He does not speak, you can hear. If Guru is too much accessible, you remain stupid and foolish. Use the Guru for the unknown path. If He is not easily accessible, you love decreases, you lose your connection. Guru is not the substitute of your intellect. Even if the Guru does not answer, it is for our own good. The attitude of the seeker should be he has no problems and questions. When you see His inner state, two things will happen.
1. There will be a lot of respect for the Enlightened One. You had heard Him, now you are experiencing, so there will be respect, love, bhakti, and humility towards Him. More you appreciate Him, you appreciate the soul. If you appreciate the rich, you are appreciating the money. If you appreciate the powerful person, you are appreciating the power. More you appreciate the Enlightened one, more you are appreciating the soul. His love will take you towards the soul, which cannot be seen, you will love the soul.
2. You will develop virtues naturally without any conscious effort. If you keep watching the same advertisement, you get influenced by it and buy it naturally. It is set in the subconscious mind so much that the day, you switch on the conscious mind, that product will be bought even if it is not needed. In the same way, the virtues of the Enlightened One, how He remains a non-doer, how peaceful He is, How much glad acceptance He has, how much desireless bhakti He has, when you see all these constantly, you will feel that you are already practising it, cultivating it or it has become your virtue. And you feel you have not put any effort. Look at Him when there is no discourse, that experience will be better than the discourse. In the discourse, you get nothing but the words, but here you can see the words walking. That will teach you much more. For all these observations, first of all, you need to develop dispassion, detachment and subsidence. **If you do darshan of the Aware person's awareness, you will become aware.**

If there is a coconut tree near your house, even if you put dirty water in its roots, it will become sweet when it reaches the coconut. If you stabilise the Enlightened One within yourself, your impure or less love will turn into sweet water only, your life will become one with the soul only. The One whose existence, vachanamrut, mudra, satsamagam inspires everyone for the attainment of the self only, His breathing is also for others' welfare, His speech is for others' spiritual welfare, His every activity is for others' welfare only. If you have bhakti for the Enlightened One, if you have no other expectations except your spiritual welfare, if you take the refuge in Him, then you will get rid of the

transmigration. The Enlightened One's devotee gets spiritual welfare on his agenda which is postponed since many births. With the company of yoghurt, milk got spoilt, but it was good since it changed, it turned into butter. The milk transforms becoming butter. When recognition of the Enlightened One is done, some transformations take place, if they don't take place, it means that the recognition was not done at all. If you don't get transformed, you have spoilt your fruition of meritorious karma.

Once the recognition is done, there are five changes in the soul.
1. 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.
2. As one recognises the Enlightened One more and more, that much the attitude of insistence of opinion, false insistence etc. start becoming weak, and
3. The mind turns towards seeing one's flaws
4. One feels disinterested in things like worldly talks etc., or disgust arises for them
5. The way one has heard from the Enlightened One about the strength and zeal that must spring up to reflect upon the feelings of impermanence etc., with even greater strength than that, he ascertains the feeling of impermanence etc., for the objects of five senses etc. That is, having found the Enlightened One, by knowing that He is the Enlightened One, thereafter, one cannot remain indulgent in the objects of five senses etc., as one used to before knowing the Enlightened One, and eventually, one arrives at such detachment that attitude to indulge becomes weak; or having the Enlightened One, to gain Self- realisation is indeed not difficult, yet, until love and devotion do not arise for the Enlightened One, for His words, for the intent behind those words, till then contemplation upon the Self cannot arise in one, and that one has found the Enlightened One, that he has truly realised this, to say so is also difficult."

1. Passions will be present even after the recognition of the Enlightened One, but they will become mild. Intense long-lasting passions will become milder. If you become passionless, then there is no difference between you and the Dispassionate One.
2. The attitude of the insistence of opinion, false insistence etc. starts becoming weak. It is not that I am only right, he will ask, what is your viewpoint? Even if it is opposite my viewpoint, I am curious to know other's viewpoint. He does not get panic, does not get angry, does not get excited in small incidents. This can happen when you have recognition. You just want to catch the soul, you focus on the soul. You have to leave your opinion to focus on the soul.
3. The mind turns towards seeing one's flaws impartially. You won't blame things or people or situations or karma or God any more. No more complaints are there for all these things.
4. One feels disinterested in things like worldly talks etc., or disgust arises for them. One is interested only in the soul. He gets bored in worldly talks. Spiritual welfare only remains important.
5. There is a lot of dispassion, detachment and awareness. The world does not remain as interesting as before. One does not want to indulge in the worldly affairs any more after meeting Him.

"**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."** The way the Enlightened One shows the way, if you

follow Him perfectly, your intense long-lasting passions will tend to become weak, weaker and eventually, they will stop, they will get annihilated. Your intense anger or your wrong inclinations against the soul, Enlightened One, against His words, against His ajna, against His conduct, against the right means, all these come under intense long-lasting anger. In enjoying or suffering from the worldly matters also, there is no intense anger. Once the Enlightened One is in your life, it will get annihilated. There is a passion, but his interest in the passions become weak. Now the passion does not make you go into the infinite transmigration.

The moment you understand the truth, you get the right understanding, you won't have to roam much. In this patrank, Prabhu has shown the way to destroy darshan moha-faith delusion. He does not speak about charitra moha-character delusion. But passions come under character delusion only. Passion is an extremely gross thing, the false belief or mithyatva is very subtle. You can understand the passion, but can't understand the mithyatva. All these passions followmithyatva. Infinite bonding passions and mithyatva have a strong relationship, they are always together. Darshan moha and infinite bonding passions are always together. When darshan moha becomes mild, one likes the Enlightened One, when it gets milder, the soul is liked. When it gets destroyed, the person stabilises in the soul, samyag darshan. If the darshan moha is destroyed, samyag darshan will arise. If you don't recognise Him, your darshan moha will not get milder, passions will not leave and finally there will be no samyag darshan. If your darshan moha becomes milder, you will get samyag darshan. Since infinity, we did not recognise Him, so darshan moha was not destroyed. If you recognised Him, darshan moha will be annihilated.

There are two types of instincts.
1. Natural instincts-swabhavik vrutti-where instincts work according to their nature.
2. Impure instincts- vaibhavik vrutti- where there are passions involved, there are excitement, agitation, force involved. Any person is known by his behaviour. How do you evaluate someone's behaviour? We see the agitation, force, excitement in his behaviour and speech. That is passion.

There are two types of developments.
1. Intellectual development to increase your intellect. It is necessary, but not compulsory.
2. Spiritual development to develop your consciousness. In any situation, are you in panic, are you rude, do you perspire a lot? Then your agitation, vigour, passions are very high. If you have recognised the Enlightened One, this will become milder. The spiritual development has connection with your vigour and passion. One can make out the level of the person from his vigour and passions. Keep a watch on your vigour, force and passions, within 15 days, change can be seen. Your consciousness should have less vigour, force and passions. You have to check it, when there is a change in your environment.

The Enlightened Ones have shown four categories of passions.
1. Anantanubandhi - infinite bonding and 3 others.
We know that we have force, vigour and passions in our consciousness, it can be high or low according to the situations. The one that makes you go in the transmigration for infinity is infinite, bonding - anubandh means when you have the bondage of karma when that karma comes into fruition, you will be in the same position, as you were before. There will be a vicious chain. To break this chain, one needs a lot of effort. Some incidents have very less influence on us or some have more influence on us. Some have

such deep influence that from one thought, another thought will arise and there will be a lot of volitions and resolutions. We all have experienced it. The way bacteria increase, your thoughts also increase, it becomes a trap to make your vision crooked. It covers your vision. You can't see the truth as it is. The infinite bonding will cover your viewpoint. The alcoholic cannot identify his own house or wife, you also under the infinite bondage, can't accept the truth. After meeting a Guru, with love and surrendership for Him, even if you get angry, the Guru will show you your ego. He will explain logically. You can accept the truth in the association of the Guru. The way Guru shows you, you accept it completely out of love.

Slowly this intensity decreases. You know the truth, but you don't know how to behave in that situation. This is the second category. But even after having the right perception, he gets frustrated. In the first category, there is confusion and delusion. In the second category, you pray, "Oh God! Save me, I know it is not his fault, but I don't know how to react at this time." This shows that you have got the understanding, but not the behaviour.

In the third category, you have no delusion, frustration, but at times, there are impulsive reactions. It decreases your level of eligibility. The passions may get provoked, but with awareness, he comes back. It is indolence once in a while.

In the fourth category, one is peaceful and is in witness mode, he becomes completely dispassionate.

To subside and destroy the passions, karmagranth will not answer. For that, you need Guru. Karmagranth is a karnanuyog. For the solution of the subsidence and annihilation, one has to go to the Enlightened One.