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

**Day – 1 Recognising the Enlightened One**
**(26.8.19 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.

The best mantra is the Navkar Mantra, the best pilgrimage place is Shatrunjay Tirth, the best river is the Ganges and the best mountain is Himalaya. The best meditation is Shukla Dhyan and the best jewel is Wish-fulfilling Jewel (Chintamani Ratna). The best star is the moon and the best family is Rushabhdev's family. In the same way, the best festival is Paryushan Mahaparva.

Parva - Mahaparva, Parva is the one that makes everything holy, pure, good and sacred. Rakshabandhan Parva makes the relationship of a brother and a sister stronger. Why is Paryushan called mahaparva? Because in Parva, something sacred, good, holy will be done, but there will be societal relationships. In Mahaparva, it is the relationship with yourself. The state of your soul becomes purer, stronger, holier, and more sacred. In societal festivals, there will be a short-lived experience of happiness. You will have dinner, give gifts, but its memories and happiness are short-lived. In Mahaparva, happiness is long-lasting or lifelong. Once the direction of life changes, then even after paryushan, the state keeps becoming purer day by day, second by second. In a Parva, there is an exchange of gifts, in Mahaparva, you give yourself the gift of pure attitude, feelings. There is Jinbhakti, austerity, meditation, listening to satsang, pratikraman, asking for forgiveness etc. These gifts are given to yourself, that's why it is Mahaparva. Paryushan Mahaparva, you can go deeper within you, you can go nearer to you, at least become thoughtful about your spiritual welfare. Wealth, power, family, gold, wife, fame, name or body, except all these, you don't have any other thoughts. Move away from all these things, become engrossed in Param Krupalu Dev and this is the Parva for that.

Many people are spiritually born in Paryushan, they started coming in Satsang only during Paryushan. There is a zeal in all four directions. Many people go for Satsang during Paryushan because of family tradition or because of the other people, then they become thoughtful and start thinking about their spiritual welfare. Spiritual welfare comes on their agenda during Paryushan. Spiritual welfare keeps getting postponed, everyone wants to do it from tomorrow. During Paryushan Parva, spiritual welfare comes on the agenda. Look at the benevolence of Bhagwan Mahavira that even the cruel person during these days become softer, their attitude of dharma becomes stronger and finally, spiritual welfare comes on agenda. It purifies our feelings and attitudes, it dissociates karma. A few days of Shravan and a few days of Bhadrapad, for eight days, the purpose is only to purify the soul.

Why is Paryushan celebrated in a few days of Shravan and few days of Bhadrapad? In Jain scriptures, this story is very famous. Till the end of the third era, there were wishing trees. Till Rushabhdeva Bhagwan, these trees were there and all these trees would fulfil the wish of the person. But because of the influence of changing times, it so happened

that wishing trees became less capable of completing the wishes. So the people went to the wishing tree, it might fulfil the wish or might not fulfil the wish or it might give something opposite. This way, there were problems. People went to King Rushabhdeva. They did not know what to do, food was not given by the tree, cooking was not known to the people. So King Rushabhdeva taught them warfare (asi), writing (masi) and agriculture (krishi). He asked people to grow their own food. People learnt these three things. But the earth was no more fertile, it could not produce. Again people went to the King Rushabhdeva, so He said that we need the help of celestial beings for the rains, with which, the land will become fertile. With this prayer, rains started. This prayer was done on the day of Gurupurnima. The celestial beings started this rains for seven days seven times. It was not only water but also milk, butter, grain, fertilisers, manure etc. The land started becoming fertile. Seven showers of rain occurred for seven days, so on the 50th day, the first sprout came out of the land, that was the day of Samvatsari. Here samvatsari means sam=all, vatsar= affection. On this day, Rushabhdeva gave bodh for the first time because so far there was no social arrangement only. There were twins, there were wishing trees, when all these things started vanishing, social arrangements became necessary. Before that, there was nothing like mine and yours. In the beginning, there was a very good arrangement, whatever time one had, he used to give that much of selfless service and whoever wants it could take it away. At that time, people were extremely simple, so there was no attitude of collecting things. There was nothing like why should I do it? Slowly this intellect started changing with the influence of time, so the discourse was given on samvatsari to tell people that keep affection for each other, live nicely together. If there is me and mine any time, immediately ask for forgiveness. This way, Kshampana Parva came up.

What is the difference between Digambar and Shwetambar traditions? Shwetambar tradition took the seven days of the last rains and the last day is taken as samvatsari. This way, they are doing eight days of worshipping. The Digambar tradition took the first day when the sprout erupted from the land and then nine days, they decided to practice worship for ten days. In Shwetambar tradition, they decided to worship for seven days, by which they get the sprout of forgiveness within. Digambar tradition says that after the sprout of forgiveness only, dharma starts, otherwise what is the point? They say, first of all, give forgiveness and then start with worshipping. The worshipping is towards purifying the soul only.

From Ajitnath Bhagwan till Parshwanath Bhagwan, the people had a lot of religious feelings, they would ask for forgiveness from each other immediately after making a mistake. Again at the time of Bhagwan Mahavira, people became insensitive and crooked. We are in the reign of Bhagwan Mahavira. It is believed in Jain tradition that till the other Tirthankar does not come in, the previous Tirthankar's reign is only taking place. You have to obey the last Tirthankar, whatever ajna He has given according to the prevalent times, that is right for you.

At the time of Bhagwan Mahavira, He had a disciple, who would remain in His vicinity all the time. Wherever Bhagwan went, He went along and grew spiritually. This disciple means our Bhagwan Param Krupalu Dev. This is said by Prabhu only. When He was 7 years old, He climbed on the tree to see the pier and thought about what is death? This 7 years old boy had mature thinking, He could remember 700 births and remembered His association with Bhagwan Mahavira, then after seeing Junagadh fort, it increased to a great extent. He could experience each incident in His knowledge. Because of a small indolence, His transmigration increased by 2500 years. Otherwise, He would have been

liberated. Gurudev feels that it was out of compassion for Gurudev, Prabhu waited for 2500 years to do His welfare.

Prabhu's Vachanamrut Patrank - 522 is the subject of this Paryushan. This letter was written to Pujyashri Ambalalbhai, with the guidance given in this letter, Pujyashri Ambalalbhai attained the path, so this patrank is extremely important.

Patrank 522, Mumbai, Bhadarva Sud 3, Sunday, 1950, this letter has five points in the first paragraph.
"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 the 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."

Once one recognises the Enlightened One: How did the Enlightened One come in life? The Enlightened Ones say, what type of life should be lived? Look at a fish, whole life, this fish keeps running for the food and dies at the end. No one should say this to you. Look at the life of a fish and look at the life of the Enlightened One. The fish kept running for food and still could not live forever. The fish had to leave the body. On the other hand, the Enlightened One remains in soul consciousness whole life. The Enlightened One says, "Look at the life of fish, then you will understand the life of the human. And look at the life of the Enlightened One and understand how to live life." The human being can fast, observe austerity take restraint, he can work towards spiritual welfare. Human life is like a driving seat, you can apply brakes, you can press the accelerator, you can go fast. The life of fish is like a back seat, the way karma takes it, it is drawn that way, it has no choice. You can attain self-realisation, associate with the Enlightened One, do Satsang, all these abilities are not there in a fish. Looking at the life of the Enlightened One, you can understand what to do with human life. Spiritual welfare should be the goal in life of a human being, which is not possible for a fish. It should be important and urgent. Nature's call is important and urgent both, you attend to that call leaving all the work. Spiritual welfare does not remain urgent, if there is some other work. You want to attend to the worldly matters and leave the spiritual welfare. The one whose liberation is nearby feels that spiritual welfare is important and urgent. This is a divine call. Attend to this call. In this birth, spiritual welfare is on the agenda and the rest of the things are not important.

Looking at your instinct, you must have come from Tiryanch (plant and animal) gati and looking at your instincts, it seems that you will definitely go to Tiryanch gati.

There was a scholar. 5-7 people were passing through the forest with him. A tiger came, everyone ran away, but this scholar stayed back. He knew the language of the animals. He started doing Satsang with the tiger. The tiger liked the Satsang, so both of them went to the cave. Over there, he saw a purse of the person, who was killed by the tiger. The tiger gave him a gold coin. The tiger was so happy that he asked the scholar to come for Satsang. The scholar was very happy that he would get a gold coin each day. This went on for many days. One day, there was teachings given on indolence and the scholar told the tiger, "Oh fool! Leave your indolence." The tiger heard it. After a few days, the scholar saw that the tiger was hurt at many places on its body. The tiger said, "A person came with some weapons, we had a fight and I got hurt." Then for the next 15-20 days, the scholar could not go to give a discourse to the tiger. The scholar asked how he was. The tiger said, "All those wounds were healed, but you called me a fool, that wound is not healed as yet." We can't forget someone insulting us, but we forget the Satsang within no time.

When Keshiswami told Pardeshi Raja, "Oh stupid! Now become aware." Pardeshi Raja was an eligible soul and He felt very bad. He felt that He was being indolent in the association of the Enlightened One. He became aware and got omniscience.

Oh, sleeping Prabhu! Make spiritual welfare an important and urgent on the agenda. Otherwise, thousands of satsang will be worthless. Become aware. Before death touches you, touch the soul, for that, the spiritual welfare should come on the agenda. It should be done from today or from 3rd September. Take this state of your soul to the next level ahead. Your life span is decreasing every second.

Wood in a sawmill keeps getting cut with the cutter, slowly two pieces are made. The moment you are born, this cutter starts working. Slowly it starts getting cut into two pieces, but you can't see it. You realise it at the time of death. The Enlightened One says, "I am going to die- this knowledge will not help you. But I am dying each moment, this knowledge will make you aware." The ice cube starts melting the moment it comes out of the freezer. From the time you are born, there is a way to the cremation ground. Some reach at the age of 50, some at the age of 80, but everyone goes in that direction only. The life span is short and it is temporary. You do not know when you will breathe your last. If your life span is wasted in keeping the agenda of spiritual welfare stable only, when will you actually work on spiritual welfare? You are just fighting indolence, you have limited energy and unlimited efforts are needed. You will need extremely stable feelings. You will not get this opportunity again and again. If you die and take birth as a fish, what will you do in that birth? Just now everything is possible. This rare life is successful if self-realisation is attained.

These desires and attachments towards the world are of three types - easy to cure, difficult to cure and they are incurable. The Enlightened One says these desires and attachments towards the world are difficult to cure, as there are instincts since many births. There are instincts of every thought and every enjoyment. You need the strong support of the Enlightened One, His mudra, vachanamrut and satsamagam will be needed as a support to go ahead. But this life is successful if one is attaining self-realisation. Remain stable in soul consciousness.

Sensual pleasures will be destroyed if there is more love for the thing that is formless. How to love this formless, which is not known, which is invisible, which is not experienced, which has no taste, how can you give life for that? A little induction is needed. Here there is no induction, no love, no conviction, and for that journey, you have to give away the whole life with zeal. How is this possible? How do I start? Circumstances are unfavourable and my inner state is weak, satsang is attained once in a while. There is no acquaintance with the formless. What should I do? How do I take a turn in that direction? How do I go ahead in that direction? In such a situation, Prabhu says, "In such a situation, you need a divine person, associate with Him, for whom the soul is not unknown, the soul is not invisible, the soul is experienced."

Your wrong intellect will do a lot of drama, your ego will hinder the process, but in front of the Enlightened One's words, they have no power. When a spirit is exposed to the air, it evaporates. In the same way, expose the faults in front of the Enlightened One and they will evaporate.

From the human life, we went on the success of human life, which is self-realisation. From the self-realisation, the association of the Enlightened One is important. This association creates miracles. A marble statue was speaking and Gurudev could hear it. It said, "In the mine, I was in a bad situation. When I came out of the mine, so many people just kept their feet on me, but the moment I went in the hands of a sculptor and became the statue of Bhagwan Mahavira, everyone started worshipping my feet. Once surrender yourself to the sculptor called the Enlightened One. Whichever Enlightened One, you want to take the refuge of, connect with Him. But at least surrender your ego to Him, there will be a miracle.

One has to recognise the Enlightened One, this is the first condition. The moment recognition is done, then the tired soul surrenders. You are great, in such a situation also, You have no desires, You are pure, You are detached, You are unstained and unattached. One calls Him great, he gets tired and then stops. This is the right recognition. Till the time, you try to appreciate His words, you have not recognised Him. The moment you go into silence, then you have recognised the Enlightened One. If you feel like talking or doing things, you have not got recognition of the Enlightened One. If He is recognised, the intellect and tongue stop. The moment you see the Enlightened One, have His association, you should feel that I have reached the station. If I get down just now, my transmigration will stop. If I miss this station, I will go into 8.4 million types of births.

Recognition will give a resolution and this resolution and recognition will make you crazy in the love of the Enlightened One. This association has happened many times since infinity. The soul has associated with the samyag drashti souls and the Omniscient souls many times. The association does not lead to the transformation, you can sit at His Lotus Feet all the times, still, nothing will happen. But if the recognition has happened, then even if you are far from Him, you can feel the transformation. The moment you recognise Him, you will start getting purified and softness will arise within you.

You are devoting to God a lot due to the family tradition, but because of non-acquaintance, all the transformations cannot be experienced which are shown in this letter. You are curious to know how to be devoted to God, but you don't have curiosity on why should you have devotion. Is this the stupidity of the soul or is he cunning? Do you not understand that I have to know the internal state of the Enlightened One or do you purposely not want to know the inner state? It is cunning nature of the soul. If you

know His inner state, you have to transform yourself. The way you think, interpret and respond to situations, you will need to change and you don't want to change. So what should you do? All the devotion is done with a lot of pomp to show off that I have a lot of love and you live your life as it is. You have a false satisfaction that you have bhakti for Prabhu and the life goes on. You are living in the exact opposite way than the Enlightened One. You worship Him, you remember Him, but in the worldly situations, you act according to your inclinations only.

You are never bothered to know what happened in the inner state of the Enlightened One, because of which, I am doing His bhakti? Whatever happened, how did it happen? Is it possible that the same thing happens in my inner state? It is not the monopoly of 24 Tirthankars. With this, you will start thinking about your inner state. When you bow down to God, why are you bowing down to Him? What did He attain? How did He do it? Can I do it? If I can, why am I not doing it? The last question is the worst because you will have to transform yourself, which you don't want to do. The transformation will take place the moment you have recognition for the Enlightened One.

There is a similarity between the Enlightened One and us. We both want happiness. But the difference is direction is different. We try to collect outside associations and try to attain happiness. The Enlightened One does not take refuge of the associations or meritorious karma, He has oneness with the soul and becomes happy. For a while, both walk together, but then they part ways.

If you respect Prabhu, you must be thinking that He is true, so what He attained is also true, His path and direction are also right. You are exactly in the opposite direction, so you are wrong. Why are you going in the opposite direction? Whatever He has achieved, you must get that achievement. He left wealth, family and power. For how long, will you go on the wrong path? Do not take decisions in life with public opinion, take decisions with the opinion of the Enlightened One. Don't try to make people happy.

Human life is successful if he gets self-realisation. The journey of self-realisation starts with the Enlightened One. Have trust and faith in Him. You need recognition and association.

What is this recognising of the Enlightened One? Do you want to see His fame? The politician does not want liberation, he wants votes. He is clear and straightforward. But you want liberation, you can't think about His fame, the number of disciples, oratory ability. Then you are not even near Him. Outside it is an acquaintance of the meritorious karma. You need inner acquaintance of the Enlightened One. You must see three virtues in the Enlightened One, which is shown in Shri Atmasiddhi Shastra - "Atmagyan, samadarshita, vichare uday prayog." It means knowledge of Self, equanimity, activities, as ordained, are three virtues to be seen in the Enlightened One. The other two are for experiencing benevolence - unparalleled words and mastery over scriptures. He must have self-realisation only.

Kabirji said, "Whatever I say is seen by my eyes, not from papers." If you want self-realisation, look for self-realisation in Him. What you see in Him, from that, you are measured, what you want. The Enlightened One may be in His activities or quietude, He may be comprehending or not comprehending, He remains in the bliss of the soul all the times. He keeps sucking the juice from the soul. Whether it is favourable or unfavourable, He has equanimity towards everyone. If someone shoots, He is not worried that He will

die and if the bullet just passes Him, He has no happiness. He is detached. The Enlightened One does not have the refuge of the merit karma, various associations, He only has the refuge of the soul. So He does not want to change things outside. He is stable in the non-changeable. He gets happiness from within. He follows the activities as ordained, He is just enjoying whatever previous karma has given Him without any thoughts of changing them. He does not get affected by fate. His mind, body and speech function are according to His karma and His awareness remains in blissful soul consciousness. His focus is only on the fish like Arjun's matsyavedh. Even if He is involved in the activities of five senses, His focus is on the blissful soul only. The way an elephant has two types of teeth, one for showing and the other one for chewing, the Enlightened One works according to His karma to close the accounts. His belief and knowledge remain separate only.

Param Krupalu Dev was asked once, "Where is Krishna?" That person wanted to know whether Prabhu is Jain or Hindu, Prabhu said, "Krishna is in the soul." Do not look for the Enlightened One, where His body is. The Enlightened One may be a householder, He might be involved in sensual pleasures, He might be taking care of the family, but He is in soul consciousness only, the way a nanny takes care of the baby. The Enlightened One wants to close the accounts, He does not open any new accounts.

Many times, the discourse of the Enlightened One and ignorant feel the same, sometimes the ignorant person's lecture seems better, but still, the Enlightened One is extraordinary only. The surface of the lake seems the same, but depth will vary. Without knowing the inner state, you won't experience the transformation. If you recognise Him, then all His conduct and speech will be felt as worthy of worshipping. But if you don't recognise Him, then a lot of things will be condemned in Him. 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. You cannot become focused inwardly.

In Zen tradition, there was a disciple of Bokuju. He asked him to go to ask for alms at the sweet shop. The disciple went and saw something, where he remembered Guru a lot. He saw that a customer was telling the shopkeeper that give me the best sweets in your shop. The shopkeeper said, "All the sweets in my shop are the best only. Whatever you buy, it will be the best." Immediately that disciple realised that every attitude, thought and feeling of my Guru is filled with knowledge, and is pure only. When a transformation is taking place within you, then only you have recognised the Enlightened One, otherwise, you have not attained anything, it is only because of your meritorious karma, that you have met Him.