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

Day – 3 Attitude of Insistence of Opinion, False Insistence etc., Become Mild
(28.8.19 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

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."

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 is 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. Jineshwar Bhagwan's ajna is to get rid of this agitation, force, ego.

The person is evaluated by his behaviour, what is he doing is not important, but how much his impulsive reactions have quietened. **There are four types of passions shown. 1. Anger 2 Pride 3. Deceit 4. Greed.** The development of consciousness means to quieten down the passions, excitement in the behaviour, force, agitation and they keep subsiding and at the end, they get annihilated.

According to the intensity of the passions, four intensities are shown in these passions.

When all these four passions get annihilated, the soul gets omniscience and becomes perfect and complete. In all your activities, how are your passions, force, vigour? When the person recognised the Enlightened One, anantanubandhi kashay start becoming weak and get annihilated.

Anantanubandhi is extremely strong and because of its strong force and vigour, the soul gets the bondage of infinite transmigration. In anantanubandhi, there will be infinite roaming. Sometimes because of insistence, there is anantanubandhi kashay. Anubandh means when there is a fruition of that karma, the mind gets influenced in the same way, he gets the same strong impure modifications, destructive inclinations, there is no fear in his inclinations. Before samyag darshan, the soul has anantanubandhi kashay. But once he has the association with the Enlightened One, in His bhakti, now with the efforts and

awareness, that soul starts becoming detached from these inclinations. He still gets certain air of this kashay, but he lets it pass through him, he is influenced by the Enlightened One. If the soul is getting connected in this anantanumbandhi kashay, then he has extremely destructive inclinations, there are uncontrolled and unrestrained inclinations, he is not fearful of the next births only. If you are going against the soul, there is strong opposition for the Enlightened One, there is a self-will in His ajna. After all these inclinations, if the soul does not become sad and miserable, he has no fear of the next birth or transmigration. He can never get rid of the transmigration. If you are fearless in these inclinations, even the ordinary seeker's attitude will not last long. You might have the association of the Enlightened One, but you will not recognise Him, there will be no love and bhakti for Him. If you have love and bhakti, you won't have uncontrollable inclinations. This vicious circle should not go on. With great difficulty, these inclinations start becoming weaker. After one stage, such inclinations do not come up at all. Some incidents influence us very little, whereas some influence us a lot, it becomes a trap of the insect. In that trap, one does not have a pure viewpoint, he does not accept himself and the world as it is. Anantanubandhi kashay will create delusion, confusion due to doubts. You don't know what to do and what not to do. Once there is a recognition of the Enlightened One, the person starts taking right as right, he does not have strong passions, his anantanubandhi kashay becomes weaker. Here he does not know what is the truth.

In the second stage, when the person meets the Enlightened One again and again, with His association, company, darshan, satsang, bhakti is done, the person keeps doing it again and again. With this, the person knows what is right and what is wrong. What is his duty and what is not his duty? But whatever he understands, he cannot behave in the same way because of his past inclinations and habits. He knows that I am getting angry, but I should not get angry, the other person is a catalyst, I should not blame him, but still, he gets angry. The passion has become weaker, but the force is so much that he gets angry. There is no delusion and confusion, but there is frustration. He feels that I let my bad inclinations remain uncontrollably. He gets frustrated with the self, he can understand and accept but he cannot behave in that way. Even when this kashay comes up, his reflections are, "Oh God! I should not get too angry at this time, it is wrong, my soul will be harmed by it." To erase this anger, I will have to give away thousands of hours of bhakti, meditation, penance, austerity, etc. In the same way, the zeal of one bhakti can dissociate karma of many births.

In the third category, he knows what is right and with practice, he can do it. He can take vows. He feels like embracing renunciation. The people who take renunciation from the world and become munis, it is not an overnight incident, it shows that his vigour and force have quietened down. He is confident that I will be able to take this vow for a lifetime. He is in that attitude constantly. But there are lapses in between. He gets provoked, he becomes aware too, but by then, his spiritual levels go down. Sometimes he becomes indolent by which he gets provoked.

Then in the fourth category, sanjwalan kashay, the awareness is so much that He remains in the witness mode all the time without getting influenced. There will be the fruition of karma, there will be a thought about it, but there is not much kashay or passion in it. In a glass of orange juice, if you put 80% water, there is not much taste, in the same way, in sanjwalan kashay, there is no taste of kashay. Slowly it gets annihilated and one attains a complete Dispassionate state.

In this patrank, there is a mention that anantanubandhi kashay becomes weak. According to the scriptures, the Enlightened One Himself is also not a completely Dispassionate One. He is not at the 12th Gunasthanak. But after His association, you don't have strong passions which will lead to infinite transmigration. The Enlightened One's ajna is to do subsidence (upsham) and annihilation (kshay). Upsham is the process but annihilation is the ultimate aim. I want to annihilate my passions, but I am still not having so much energy to annihilate them, so just now I will only do subsidence. But whatever is subsided, it will keep relapsing, you don't know when that thought will become stronger. This is going to happen in subsidence. You have to start with subsidence only, then only annihilation can be done. When subsidence is done, he will go forward and backwards, it is inevitable. With practice only, it will get annihilated.

How do I annihilate my inclinations? Karmagranth will not give this answer. For that, you need a Guru. Karmagranth is a karanayog - conductal exposition. For the solution of subsidence and annihilation, one has to go to the Enlightened One.

More you come in the association of the Enlightened One, the person starts manifesting the virtue of subsidence. In swati nakshatra (fifteenth lunar house) whatever water drops fall, are caught by the half of oyster shell and a pearl is made is one of the beliefs. Swati nakshatra means the association of the Enlightened One. In that, whatever discourse is given by Him is water drops. From these discourses, if a seeker catches an ajna, then there will be a pearl of samyag darshan (self-realisation). The one who is detached and has subsidence, if he is such a shell, then the result will be samyag darshan.

If you read the history of the world, whenever there is colonisation in that country, that colonisation will last only till that country's people do not become aware. These people become aware when they have a strong leader like Gandhi, Tilak. The people were used to colonisation, now with the awareness, they could fight colonisation. In the path of moksha also, if you get a leader "Mokshmargasya netaram,", then there is only one question remaining- who has more power- the soul or the karma? The Enlightened Ones say that you are neither completely dependent nor completely independent. Karma will come into fruition, you are dependent, but you know how you want to behave in that fruition of karma, what inclinations to keep, then you are independent. If you were completely independent, you would not have got impure modifications. If you were completely dependent, you would have never developed. Then whose power is more- the soul or karma?

A strong lion is sleeping and 1,000 ants have climbed on it. They were all biting the lion. One of the ants bit him more, the lion got up and roared. Immediately all the ants ran away. These ants are your karma and your passions, the lion is you, the powerful soul. If the soul awakens, karma can't do anything. In that too, if there is an Enlightened One to awaken us, there is minimal effort required. If such an Enlightened One's association is done, who knows Brahma, who is remaining stable in the soul only, if He is too compassionate and He is so powerful like a magnet, that the iron piece does not have to work hard. He is such an influential existence that moment you at look at Him, there is repentance leading to confession, vows will be taken and you get detached. The moment you are away from the Enlightened One, you feel like fasting, you will look around for something else. But if you have a connection with Him, all your wrong inclinations will be annihilated in very less effort. The moment you recognise the Enlightened One, there is love, conviction and transformation.

As one recognises the Enlightened One more and more, this means it will happen slowly and gradually. A boy goes to see a girl, the boy knows nothing else but the girl's name. The girl has not come out as yet. The parents show him the painting made by the girl. Then they are given snacks and tea and the parents say that it is made by the girl. This way, slowly the girl's acquaintance is given. In the same way, you will not have acquaintance with the Enlightened One overnight, you won't recognise Him overnight. Only a few eligible souls like Lalluji Muni or Ambalalbhai, who met Shrimad Rajchandraji, in the first meeting, they had done salutations made by the prostration of all the eight limbs. Finally, the girl comes out. First of all, there is little acquaintance, then there is little conviction, then there is little love. Then the girl and boy meet up and the boy says yes. The more the soul recognises the Enlightened One, the more his anantanubandhi will become weaker. that much the attitude of the insistence of opinion, false insistence etc. start becoming weak. This is a ready-witted transaction, here you recognise Him more, more and more transformations will take place. Everything happens right away, your recognition increases and your passions decrease, sensual pleasures decrease.

The colonisation of delusion will be active in you, till the time your consciousness has become aware or you have found the Enlightened One. More you have acquaintance, more recognition is done. Then there is satsamagam- association or company of the Enlightened One. Then there is a sense of eulogy, His words come into our experience. When he gets connected, the Enlightened One upgrades him to show the soul. Even if the disciple says that I don't want to understand anything, I just want You. The Enlightened One says that now it is not in your hands, I will decide what you have to do. You can't get stuck in this love, it is my duty to take you higher and higher. He shows you your impurities, cyclone of delusion, passions, that is not your nature. The disciple says that I keep comparing, get jealous, egoistic, I keep manipulating. Still, the Enlightened One says that it is not your nature, it is your impurity. It is the mistake, flaws in your present state. Your nature is "Shuddha Buddha Chaitanyaghan, Swayam Jyoti Sukhdhäm." You are pure, enlightened, consciousness, self-radiant, and abode of bliss. Now the disciple starts thinking that this is only a stupidity of my modification, it is there for a moment only, I am pure only. The one that is originated will die- if anger is originated, it will get destroyed. The soul cannot be originated, so it cannot die. The virtue of knowledge cannot be originated, so it is permanent. The anger originates, it will be destroyed for sure. Whatever is originated and remained for a while, that is because you have given it a reason. If you take away the reason, there will be no effect.

The more you are in the company of the Enlightened One, you will be curious about the soul, you will feel that I am so pure. You will feel blissful. One fine day, you will tell Him that all these impurities, vigour, force, passions, delusions can be annihilated. I can do it and I will do it.

A boy threw a stone at the window of the neighbour's house. The glass broke and the neighbour complained to his mother. The mother refused to accept - my son will never throw a stone and break the glass. The boy (the soul) was called and he said that I did not want to throw it, but Kallu (karma) asked me to throw it. The mother said that it is not my son's fault, it is Kallu's fault. The neighbour went away. The mother kept saying that my son is innocent. After the neighbour left, the mother slapped her son that you should be aware, even if Kallu says something. You are an innocent natured person. I am detached, free from worldly engrossments, by nature- eternal- conscience- blissful (satchitanand), all-knowing, all perceiving, cast light on three worlds. The mother said

that Kallu will tell you, use your discretion. Your anantanubandhi, delusions may say anything, but do not get trapped in activities or instincts. Increase your awareness.

Guru is the only remedy to get rid of all the passions. If someone is addicted to snuff, he knows it is injurious to health, but he can't leave it. Kashay is the same, one understands, but cannot behave in that way. You may spend many lives like this.
Mahavira spent 27 births, millions of years from samyag darshan to kevaljnan-omniscience. The one who is addicted to snuff wants to leave it. If he has a strong determination and resolves to leave it, he will have troubles in the beginning. Instead of that, cultivate a new habit. Instead of taking snuff, smell the perfume, attar. Instead of decreasing love for sensual pleasures, increase love for the Enlightened One. Increase that love so much that you don't like sensual pleasures. Guru is the only remedy-associate with Him again and again, do satsang, take inspiration, follow His ajna, all your passions will become weak and get annihilated. Once the poison is taken out from the snake, it is called a caterpillar. If your poison of passions is not there, you have to say that it is because of the Enlightened One.

If you are with the Enlightened One most of the times, you will be of no use to the world, you will be with God only. You won't feel like having sensual pleasures, worldly situations, insistence etc. You will love God, you will love the soul. You will see this miracle and the world will also see that miracle. All your transformations will be noticed by all and you too.

There was a father and a son. The father made him an expert in many things and took him to the king. He was asked to test him and give some status in the kingdom. The king said that train him more and come back after a year. In a year, some more training was given and again they went to the king. Again the king asked them to take him to an experienced saint for six months. The father went after six months to the saint, where the son was living. The son refused to go back to the kingdom. He had no more desires left. He wanted to work towards spiritual upliftment only.

One who is giving constant guidance with His tongue and life, a person should take refuge of Him by thinking that my intellect is weak and my life span is short. Then follow His ajna. Oh, soul! Now you have to follow the ajna of the Enlightened One. The more recognition is done, the more anantanubandhi kashay become weak and 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. This is the ready-witted transaction only. The attitude of the insistence of opinion so far was because of your over-smartness, you thought that you are very strong, my opinion is right and firm so it has to be done this way only. The more he recognises the Enlightened One, he asks himself, whether it is firmness or stubbornness or is it false insistence. He questions his own opinion. Is it true or beneficial for the soul? Will the soul get purified? Or I will get stuck in the mud of my opinions. Now he starts questioning himself. Slowly he leaves his insistence of customs, traditions. With the reflection of spiritual welfare, he feels that he does not want to condemn anyone and still leaves his insistence.

Ganges flow from the Himalaya and meets the Bay of Bengal in East. Narmada flows in the west. Both flow in opposite directions. Both meet the ocean, the purpose is solved.

East-west insistence is the attitude of opinion insistence. If you are getting rid of the attachment and abhorrence, your liberation is there for sure.

After meeting the Enlightened One, he starts looking at his transformation. He does not have any more insistence of how the Enlightened One should behave, speak etc. He just wants to have his spiritual welfare. He still has his opinions, but he has no insistence of it. Then the opinion also breaks and he stabilises in truth. Then he does not have insistence of his likes and dislikes also. He has no more insistence of customs, traditions, likes, dislikes etc.

First of all, leave your insistence. Then leave your opinion. Just check whether the inner work is getting done or not. Just have a focus whether satsang is influencing you or not. Your insistence will not let you go near the Enlightened One.

The insistence of opinions: Any substance is anant dharmatmak- truth is manifold. Truth is multidimensional. At a time, the knowledge of its anant dharma is known only to Kevali Bhagwan. His knowledge is extremely pure, so He will know this anant dharma. In that too, what He knows, very less can be expressed in words. He says in words, that is also said in an order. First of all, we say, the soul is eternal. This is said from a fundamental viewpoint. From the viewpoint of modification, the soul is not. We can see the duality here. You quote the Enlightened One-half way and talk about it. Each word has many meanings. Your truth is limited to two-three or four truths in a substance. We know that each thing has infinite truths. You don't know infinite dharma, so what you think is true may not be the right one. It has only one dimension. From the east side, Taj Mahal looks like this, what you are saying is right, but is not complete. If you believe it as absolute truth, you are wrong. But if you say that it is relative truth, then you are right.

A boy went to school on Monday, Tuesday, Wednesday and Thursday. Friday he refused to go. The reason he gave was on Monday, his teacher said, 5+3=8. On Tuesday, the teacher said, 6+2=8, Wednesday, she said, 7+1=8. The teacher does not know maths. Truth is one, you think it is different. You catch hold of Monday only. One person may be seen as a miser or can be seen as a frugal. He tries to give the best to others. But he tries to save money. These are all opinions. You can have opinions, but don't have insistence.

A rope has two sides. Both are pulling it towards themselves. The rope will break and both will fall. Now if one of them decides not to pull it, he will just hold it. The other one kept pulling it, so he fell. Then both of them are holding the rope but no one is pulling it. They will be peaceful. If the insistence of opinion becomes weaker, your stubbornness decreases. You will not remain active in passions, you will become passive.

Within 250 years from Parshwanath to Mahavira, the language changed, dress for sadhus changed, vows changed, rules were changed. At that time, society went against Mahavira also. The truth is welcomed with opposition, condemnation only. Some people called it a revolution and some called it mutiny of tradition. One saw it positively and the other one saw it negatively. The Enlightened One is always opposed; He is called a hypocrite. When society starts improving, He is welcomed. This happens again and again with the Enlightened Ones. Shri Atmasiddhi Shastra also keeps saying this again and again in its many stanzas. Do not have so many insistences, do not have so many volitions and resolutions. When the place and time change, your attitude has to change. The outer

cover of dharma will change from time to time, the inner form of dharma remains the same- darshan, jnan and charitra only.

Whether you have insistence in the societal things or the field of spiritual matters, if you just say that I might be wrong, all your insistences will start becoming weak. The world of a bird, when it is in an egg, his world is limited to the egg only. When the egg breaks, its world is limited to the nest. Then when it starts flying, his world is as huge as the sky. When your perception becomes wider, all your insistences of opinion will be weaker. More the form of dharma gets unfolded, your vastness and impartiality will increase. Do not insist on your method of rituals, do not condemn other people's rituals. If you want to be cautious, just say, "This is what I understand."

Tribhovan Manekchand went from Khambhat to do Prabhu's darshan. Prabhu asked, "What do you think about me? "Tribhovanbhai said, "Saheb, I think You are the Enlightened One. Whatever ajna You will give, it will be for my benefit." Prabhu asked him, "Will you do as I say?" Immediately Tribhuvanbhai said yes. Khambhat was extremely traditional at that time. He had gone to Prabhu's office to do His darshan. Prabhu asked him, "Will you go to the mosque if I ask you to go?" Tribhuvanbhai was a Jain, but he immediately said yes for it. Then he was asked to come on the next day. Tribhuvanbhai could not make it on the next day, he went on the third day and ask for forgiveness from Prabhu. No word of the mosque was spoken. He gave a letter and said, "I have got practice of thousands of years. In that, whatever this soul has learnt, is said in this letter." Then **He gave the letter, Patrank 105- Who is worthy of Mahavira's teachings? He was asked to read it with Pujyashri Ambalalbhai, read it repeatedly, contemplate on it and put it into practice. You can write thousands of papers on it. In that, the first teaching is "One desirous of the Lotus Feet of the Enlightened One."** We are talking about the belief, Tribhuvanbhai's insistence of opinion must have become so weak that for so many years, he was following traditional sthanakvasi dharma, and now he was asked to do something else. At that time, he caught spirituality. Do not reduce reality according to your thinking. Expand your thinking according to reality.

If there is a knot in a thread, the needle will stop. When your attitudes, feelings, thoughts have knots of sectarian opinions, then your progress will stop. Parachutes and minds are useful when they are open. Your mind has to open. For the Enlightened One, the soul and moksha are visible, do not give Him advise or ask Him, why this or that.

If a youngster is doing satsang, and is smoking too, you can have two thoughts. "On one side, he is in satsang and the other side he is smoking." Or "He is smoking, still, he feels like coming for satsang. When the Enlightened One is not saying anything to him, why should I say?" It has to be left from within, not only from his hands. Now you will have a positive attitude for him. If you have a negative attitude, he will go into smoking and will have wrong inclinations for satsang, with which, he will have infinite transmigration.

In the spiritual field, it will be very harmful if you go to measure the Enlightened One. Your intellect is like a child. If one Enlightened One says something for the other Enlightened One, it is fine, but a child can't talk about the Enlightened One, as he has no idea of spirituality. Popatlalbhai from Vadva had gone to Prabhu in Samvat 1944, but because of the insistence of the opinion, a film came over his eyes. He wanted a Guru, who was someone like Anandghanji. He felt that Prabhu was good for satsang, but not good as a Guru. He kept looking for a Guru. Ten years passed by and in Kavitha again,

he met Prabhu and the moment he saw Him, he said that I wanted someone like Anandghanji, that is Him. One insistence was gone and recognition was done.

The insistence won't let you have supreme humility. Prabhu has written a beautiful letter on Naag Pancham day. He asked, "Did you worship the cobra out of good feelings or out of fear?" If the Enlightened One has the strange fruition of karma, like Shantinath, Kunthunath and Arnath were Chakravarti, they had 96,000 queens, had to go for war etc. But they pass by the whole fruition with awareness. If a fan is switched off, it moves for a while. The person coming from outside thinks that the fan is moving. You think that the Enlightened One is enjoying worldly matters, but actually, He is on the path of liberation only even while doing social transactions. His perception is on the soul only in all the situations. The way the cat catches the rat and the way the cat catches the kitten, both these ways are different. The kitten is caught between the teeth to avoid injury to it. The rat is caught by the teeth, it has to be eaten up. The Enlightened One is in the worldly matter with a lot of awareness and when He is in the soul, He is completely in that soul consciousness. Still, you want to make rules for Him. Your childish intellect is spiritually immature. It will stop you. The Enlightened One might make some mistakes when it comes to worldly matters, He might call someone with the other name than that person's name. But He never has an illusion regarding the Fundamental Truths, there will be no illusion of living and non-living, there will never be an illusion of body and soul. He will not make mistakes in me and mine, doership and enjoyership. Any bad attitude for Him will lead to long transmigration. Goshala had infinite transmigration because he condemned Bhagwan Mahavira. He will go to the 7th hell 7 times, 6th hell 6 times, 5th hell 5 times, 4th hell 4 times, 3rd hell 3 times, 2nd hell 2 times and 1st hell once. This way, he will go to all the yoni, then finally he will attain samyag darshan and then go to moksha. He would have completed his cycle of birth and death in that birth only. If we don't know who is the Enlightened One, do not condemn anyone. He may be an Enlightened One. The more you know the Enlightened One, the more insistence of opinions and false insistence become weaker.