

Shri Simandharswamine Vinantiroop 125 Gathanu Stavan
Shibir 9 Summary
Pravachan 1 (7.12.20)

Please Note: This is an English summary of the pravachan by a seeker, Rimaben Dhanky and has been uploaded here for the benefit of the English reader.

The worldly soul has many types of allergies. People have allergies of food, milk, nuts, dust, mint, etc. Some people have allergies of alternative therapy, negativity, argumentative people, rituals, etc. We need to know those allergies by which you come to know whether you are a householder or a seeker. You have to check and correct yourself. Checking means inspecting yourself. Correction means substituting your thoughts.

There are five types of allergies. 1. Allergy of miseries (dukh): Some people have an allergy to miseries. Miseries can be at two levels- at the body level or the mind level. If you have miseries at the body level or mental level, you want to get rid of them fast. Those who have miseries, they remain in melancholy (ractus or aartdhyan). Such people always have distressing thoughts. They cannot sleep well or they keep complaining about their physical diseases. You are a worldly householder. You have nothing to do with the path of liberation.

2. Allergy of poverty (daridrya): These people always complain about the absence of wealth and things. There is no problem at the body level. They are ambitious. They are not ractus. They are in harmful thinking (raudradhyaan). They keep thinking about what they do not have. You are a worldly householder only. You have nothing to do with the path of liberation.

3. Allergy of misdeeds or evil acts (dushkrutya): You do not want to do any misdeed or wrong behavior at the body and speech level. You do not like it, even if it happens. The worldly householder does not bother about misdeeds. He just wants to fulfill his desires. If you have an allergy to doing misdeed, it is good, you will keep yourself a little alert to avoid that misdeed. But with this allergy, you will become a gentleman and not a seeker. You are only cautious about your overt behavior and not the inner state.

4. Allergy of bad feelings and thoughts (durbhaav): You do not want to do evil things and you do not want to have bad thoughts and feelings in the mind. This is at the level of the mind. You do not feel comfortable in low thoughts and feelings. This will make you a seeker. The world may not even know about it, but you only do not like bad feelings or thoughts. You do not want thoughts of jealousy or comparison; you know that you get disturbed with them. You will have inspection, detection, and you will go to the level of substitution. Nothing happens at the spiritual level. At this level, you want to purify yourself.

A person went to Pujya Gurudevshri and said that they have 'sutak' (ceremonial defilement of pollution and consequent untouchability owing to birth or death in the family) in the family. He asked how many days he should not do samayik, swadhyay (self-study), etc. Pujya Gurudevshri said, "You do not ask me how many days you should not do business. You do not ask me how many days you should not go to restaurants. You do not ask me how many days you should not watch

television. You are only asking me about religious rituals to take a vacation.” Then He said, “You should have bath and start religious rituals.”

5. Allergy of bad intellect (durbuddhi): Bad intellect is your natural trait with all the flaws and faults which bring bad feelings, bad thoughts, etc. Some people always exaggerate in their talks. They always lie. They do not need to tell lies, but they love to exaggerate everything. In the scriptural language, we can call it a false belief or mithyatva, which is the source of all durbhaav and dushkrutya. When someone is appreciated and you know the person, you always feel that he is appreciated, but his anger is not known to anyone. This is durbhaav and durbuddhi. If you have an allergy to durbuddhi, you will go very close to liberation (samip muktigami). You will be liberated in a short period. At this level, you feel why you should remain alert all the times, it means that bad intellect is still lying within and you want to have the right intellect. If you are pure, you do not need alertness and awareness. If you are not alert, then again the wrong things will come up. If you work at this level, you can get a lot of benefits. You have to work according to your capacity. In Shri Atmasiddhi Shastra, samip muktigami soul is known as ‘janma tehma alpa.’- he shall have to take a few births. Looking at this person’s softness, sweetness, gentleness, etc. you realize that he is going to be liberated soon. Sometimes if a person is not pure within, but is donating money in millions, you realize that he won’t be liberated soon. Your knowledge should become pure and subtle to understand this difference, but you should have the true art of focusing to see through it that you get benefited. If you do not understand this much, people call you stupid.

The seeker has no relation with the external world; he has to work with the mind. He has to purify the mind and purify the soul. The mind is very important. You have to keep your mind under a great alert in two things. 1. At the time of pain. 2. At the time of temptations. At the time of pain, the mind becomes weak. At the time of temptations, the mind becomes terrible. You were so nice, you did not have the feeling of having an ice-cream, suddenly you get tempted by ice-cream and you become a terrible person. The second one is more relevant to youngsters. The first one is more relevant to senior citizens. Make sure that the mind does not become weak at the time of pain and does not become terrible at the time of temptations.

Physical illness or physical pain is because of karma. It might have been created by the mind or thoughts. This pain might become unbearable. The problem with the new generation is that their pain becomes unbearable in small things. They become suicidal. They complain about small things like not getting hot water.

If you want to stay on the path of liberation, your sadhana (spiritual pursuit) is optional, but samadhi – equanimity, calmness is compulsory. You should be in a good state during your pain and temptations. Guru does not want you to be depressed, frustrated, irritated, and confused. This is compulsory. It is your choice whether you want to do swadhyay (scriptural-study), meditation, bhakti, charity, seva, etc. but you should be in samadhi.

All these years you thought that if you get the best association, you can become the best. But the Enlightened One does not agree with this statement. He says that you can become the best even in the worst fruition of karma. Look at Bhagwan Mahavira. Nails were pierced in His ears by the cowherd, Chandkaushik snake bit him, but He remained in equanimity. Mahavira remained the best even when He met the worst people. You need the right perception. You can benefit whether you have good fruition of karma or bad fruition of karma. The Enlightened Ones say that Their highest

progress was made during the worst situations. They dissociated the highest karma during such situations.

Shrimad Rajchandraji (Prabhu) was the Great Soul and the Enlightened One. He was in an excellent state during pain; He shed a lot of karma during illness. He did not believe in glad acceptance, He believed in welcoming the pain. Accepting means you accept everything without any complaints gladly. But when you welcome that pain with all the happiness! He wanted to endure the pain that Gajsukumar had to endure. He was ready for the challenge. On the path of spiritual pursuit, you should have glad acceptance. But now you should have a welcoming attitude for pain. You never want any pain, but Prabhu was ready for all the challenges. Unless you welcome the pain, you won't progress in the path. Prabhu had studied the words of Bhagwan Mahavira and took the power from those words. We only understand the words; we do not take power from them.

Look at the valor of Bhagwan Mahavira, Shrimad Rajchandraji, etc. Bhagwan Mahavira had equanimity and glad acceptance. Prabhu welcomed troubles. You should just have such a reflection that you want to undergo such pain with so much equanimity and a welcoming attitude, even if you do not have energy at present.

Do not become weak at the time of having pain. A spark of dharma has ignited within you, in that if there is the air of pain, it should not get extinguished, do not become weak. In the spark of dharma ignited within, do not add petrol of temptations. Make sure that there is no blast. The mind looks at the slope to go down. With a little temptation, it will go downhill within no time. For your upliftment or elevation, you need a lot of time or ages. But for your downfall, you only need a few moments.

You need a great effort to climb the staircase. But to get down from the staircase, if you miss one step, you will fall badly. Bananas give you a lot of calcium, it makes you strong. But if you slip because of the banana peel, you will fracture your bones. If a stone is rolling down, it is stopped by the earth. Dharma can only stop your downfall. If you want to light a lamp, you need a lighter, candle or wick, oxygen, you do not need a strong breeze. But to extinguish that lamp, you only need a blow with your mouth. You are in this good condition because of the efforts of months of shibirs and satsang. You will have temptations in life, but you have to see your previous effort to get rid of them.

You have to make sure that you never laugh after sinning. Do not become sad after doing dharma. Do not boast after sinning. Be humble that you sinned. Show your sadness and humility. King Shrenik hunted a pregnant doe, so the doe and the baby died. He also uprooted a tree with the arrow. He had done these sinful activities; still, he did not have the bondage of hellish abode at that time. But the moment he boasted about his power and strength, he had the bondage of hellish abode.

Do not repent after doing dharma. If you give charity forcibly, do not repent about your donation later on. If you give something to a beggar child, that child takes a tobacco packet with your money, do not repent for your charity, you have given him money to eat food, but if he does not use it for his food, you remain peaceful and loving. If you have decided to observe austerity, you should follow it enthusiastically, do not repent your decision. Mamman Sheth repented after donating and he went to the seventh hellish abode.

The soul of Sangam became Shalibhadra at the time of Bhagwan Mahavir. Sangam gave little kheer (rice porridge) to the ascetic. He is in Anuttar Viman (highest celestial abode) and will attain liberation soon. Your thoughts and feelings should be pure. Sangam was extremely happy after giving kheer to the ascetic and became Shalibhadra. In that period, Mamman Sheth gave Lakhansi Laddu and repented his donation, he went to ask for them, and he went to the seventh hellish abode because of his bad dispositions.

Prabhu said, “Appreciate your good deeds and condemn your bad deeds every day.” Take out five minutes to do this job. This is extremely important for your right feelings and thoughts.

Before starting the tenth dhaal, let’s revise the first nine dhaal. In the first four dhaal, Upadhyayji explained to us the perception of absolute viewpoint. Without that absolute viewpoint, true dharma cannot be understood. From the fifth to ninth dhaal, He explained the perception of relative viewpoint and good conduct. Do not leave any rituals, but while doing those rituals, look at the virtues of the soul. But the soul is so helpless that he either got trapped in ignorant beliefs (ajnan mithyatva), or doubts (sanshay mithyatva) or belief in wrong religious concepts (viparit mithyatva). But the most dangerous one is the one-sided wrong belief (ekaant mithyatva). You will either catch hold of absolute viewpoint or relative viewpoint.

When you have a one-sided wrong belief, you have many doubts and suspicions in the mind. If you have doubts and suspicions, you do not have faith. Faith goes beyond all the doubts and suspicions. If you don’t have proper monitoring of Sadguru and you upgrade yourself by reading the scriptures, you will just use your less intellect and imagination creating an imbalance. Once your balance is lost, a lot of questions arise.

In the 8th dhaal, we saw such a doubt. Here the disciple asked Guru that if compassion is good enough, why we should follow the rituals. How can the rituals have the intellect of dharma in that? Upadhyayji explained the whole thing with logic, Agam, and examples. He clarified that Jin Puja (worshipping the Lord) is the duty of the householder. The ascetic is not supposed to do Jin Puja.

Now the disciple has another doubt. He said, “Earlier You said that compassion is the only good conduct. When I asked about violence getting involved in Jin Puja, it is not dharma. Then this doubt was clarified by You.” Now the disciple has one more doubt. “There are good feelings and thoughts while worshipping the Lord. It is an auspicious association of mind, words, and body. You said that the maximum fruition for worshipping the Lord is the 12th celestial abode. But I want liberation and I want to do dharma. I do not want any bondage of karma.” This is the doubt in the first stanza of the tenth dhaal. From the second stanza to the tenth stanza, Upadhyayji is solving the doubt.

Dhaal 10:

Stanza 105: “Another disciple is asking, when religious activities like worshipping the Lord or giving charity etc. are done, there will definitely be the bondage of meritorious karma because of positive and auspicious dispositions. But the mind is feeling blissful when it gets into the act of leaving while taking various vows, I do not see the same dispositions in doing these activities.”

The other disciple is asking now. He understands that there is the violence of other souls involved in worshipping the Lord. But it has auspicious thoughts and feelings in that. But dharma is at the place

where there is no influx or bondage of karma and there is the dissociation of karma. In Jin Puja, the disciple could not see any dharma. There is only the bondage of karma.

Even though there is violence involved in Jin Puja, it is beneficial to the householder. It is his duty and dharma to follow that ritual. But dravya puja (physical worship) of the idol of Jineshwar Bhagwan, what do you do? With the body, you bow down to the Lord, salutary circling is done around the idol, and physical worshipping of the idol is done. With the speech, you sing religious hymns. With the mind, you remember the virtues and benevolences of the Lord. In all these things, thoughts and auspicious dispositions are involved. In short, there is the auspicious association of the body, speech, and mind, so they are the reason for the bondage of karma.

There are many reasons for the bondage of karma. 1. Mithyatva- false belief. 2. Avirati- the absence of vows. 3. Pramaad- indolence. 4. Kashaay- passions. 5. Yog- an association of mind, speech, and body. If you focus a lot on the association of the activities of mind, speech, and body, you are teaching which hymn should be sung when while worshipping, you are only training them for the association. But this association leads to the bondage of karma. This means that it is the planning for good association only leading to the bondage of karma. How can you call it dharma? There is no purity of the soul or attaining any virtues. There is no dissociation of karma in that association. How can it lead to liberation? You can just say that you should do Jin Puja. But do not say that it is dharma. Dharma lies in the place where there is no bondage of karma and there is the dissociation of karma. It should lead to liberation. Even though it is auspicious bondage leading to meritorious karma, it won't give liberation.

Jin Puja will make you get rid of troubles, it will give you the 12th celestial abode, and it will give you auspicious dispositions. How can this dharma lead to liberation? If you sweep the Jain temple, a lot of your obstruction karma gets annihilated. But you have the auspicious bondage of four non-destructive karma by doing Jin Puja. If you have done Bhagwan's darshan, you won't have a lower state of being like a pig or a cockroach. You might become an ox or a parrot or a peacock. You might have higher status determining karma, good feeling producing karma, good lifespan, etc. But with all these things, you have not done dharma, you have worked on the means of dharma.

The disciple has more enthusiasm and is more cheerful in taking vows and oaths. He is desirous of taking many vows and loves his restrained life. He knows that all the sinful karma is left while taking these vows and oaths. There is the negation of influx of karma, there is a stoppage of karma, there is of the dissociation of karma and there is the reason for liberation in taking these vows and oaths. In Jin Puja, violence is involved to some extent.

You can see the act of leaving in vows and oaths. They are leaving the influx of karma. There is a stoppage of karma. The state of liberation arises by uprooting those good and bad modes. When you do not have iron handcuffs and golden handcuffs both, then you can become free. Tomorrow we will see how Upadhyayji is answering this question.