

**Shri Simandharswamine Vinantiroop 125 Gathanu Stavan**  
**Shibir 9 Summary**  
**Pravachan 3 (9.12.20)**

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.

Before starting the third stanza, Upadhyaji explained to us that the auspicious activities of the mind, speech, and body are the reason for the bondage of meritorious karma. This association remains till the 13th gunasthanak (The fourteen stages of purification and spiritual development.) If you call the auspicious activities the cause for bondage of karma, it means that there is the bondage of karma even at the 13th gunasthanak. At the end moment of the 14th gunasthanak, the soul gets rid of all the bondages of karma, and that is the immediate cause for the immediate liberation.

Shri Atmasiddhi Shastra also says, “Teha shubhashubh chhedta, upje mokshaswabhav.” - the state of liberation arises by uprooting those good and bad modes. Dharmasangraha etc. scriptures also say that once there is annihilation of meritorious karma and sinful karma liberation is attained. Many scriptures say the same thing.

From all these proofs, we realize that the disciple’s argument was not right. He had said, “If there is the bondage, there is no dharma.” This would mean that even at the 13th gunasthanak, where the soul has attained omniscience and a complete dispassionate state, he is also not the religious soul. If you say that there is no dharma at the 1st gunasthanak, it can be understood. But if you do not believe that there is dharma at the 13th gunasthanak, it means that you are learning about dharma from a non-religious person. This is illogical. This means that the disciple did not understand the absolute dharma (nishchay dharma) in the right sense.

In the next stanza, Upadhyaji is going to explain to us that bondage is there till the 13th gunasthanak. When there is an increase of destruction or subsidence of delusion, virtues manifest within you, all these things have to be accepted as dharma. If you want another word to differentiate, you can call it vyavahar dharma- relative dharma. The other one can be called nishchay dharma- absolute dharma. When virtues are increasing, there is the bondage of meritorious karma. At the end of the 14th gunasthanak, there are virtues, but there is no bondage of karma, that is nishchay dharma.

When the soul starts climbing the spiritual ladder, three things happen. 1. Inauspicious things keep decreasing. Sinful karma keeps decreasing when you climb the ladder of gunasthanak. 2. Auspicious things keep increasing as you climb the ladder. At the first gunasthanak, if you were doing any auspicious activities, there was the bondage of meritorious karma, but at the fourth gunasthanak, for the same auspicious activity, you have more bondage of meritorious karma. The person at the sixth gunasthanak has more bondage of meritorious karma than him. When the person with abstinence has the bondage of meritorious karma, he can reach up to the graiveyak or anuttar viman. The householder cannot have this bondage. 3. The amount of dissociation of karma keeps increasing. When you start stabilizing in the purity (shuddh), you start dissociating more and more karma.

From the viewpoint of gunasthanak, does dharma exist at the other gunasthanaks or not? If you say that dharma does not exist at the 13th gunasthanak, it is illogical. In the next stanza, without specifying gunasthanak, Upadhyayji is explaining whether dharma exists at other gunasthanak or not.

**Stanza 107: “The means for this dharma of the absolute viewpoint (nishchay dharma) exists at the earlier gunasthanak at the partial level. You should understand that it is there as the relative dharma in that gunasthanak because successive reason (purvavastha) and progressive reason (uttaravastha) are identical at times. The cause and the effect are identical at times. ”**

Nishchay dharma is dharma, which manifests at the last moment of shaileshikaran. It has no auspicious or inauspicious fruition or bondage of karma. It is attained successively. Nishchay dharma at the 14th gunasthanak is the purest, so we can go backward. The disciple doubted that Jin Puja- worshipping of Jineshwar Bhagan leads to the bondage of meritorious karma and when there is bondage, there is no liberation. It means there is no dharma in Jin Puja.

This nishchay dharma which manifests at the end of shaileshikaran, the reason for this shaileshikaran lies in the earlier gunasthanak. Different virtues develop at the time of each gunasthanak. Bhagwan has shown different vyavahar at the fourth gunasthanak and has shown the different vyavahar at the fifth one. Because of that different means are shown at each gunasthanak. But can you call them as means or can you call it dharma too?

You can call it vyavahar dharma. This dharma is not the ultimate dharma, it is going to lead to the ultimate dharma. This means that vyavahar dharma is a cause and nishchay dharma is an effect. First of all, you have to understand the cause and effect relationship between vyavahar dharma and nishchay dharma. Every time the outward behavior (cause) does not lead to the effect and that's why people deny it. Your today's Jin Puja does not contribute to your self-realization or liberation because it was mechanical. People deny it because even though there is a reason, there is no effect. When there are many other conditions, then only there will be an effect of that cause. But can both be called dharma? Yes, one is vyavahar dharma, and the other one is nishchay dharma.

Let's erase the words- nishchay and vyavahar and keep only dharma for our understanding because the cause and the effect are included in the other. In the monsoon season, there is rain. But clouds do not fall, the water falls. Still, we say that the clouds rained. Nobody objects to these words. Clouds are the reason for the water to fall like rains, so the water is the effect. There is a cause-and-effect relationship between these two things. In the same way, those who say that Jin Puja or vows and oaths are not dharma, why do they do not accept the cause and effect relationship? There should be an ajna of Jineshwar Bhagwan (Sadguru's ajna is the simplified version of Jineshwar Bhagwan's ajna) and an aim to attain the true nature of the soul. If you follow dharma of the cause, then you can manifest dharma of effect.

The Enlightened Ones have accepted the cause and the effect both equally. They have not negated any of them. The integration of cause and effect is accepted by the Enlightened Ones. There are many scriptures written regarding the cause. These scriptures describe the inner state of the soul at the fourth gunasthanak, they also mention the external state of the soul at that time. They also write about the inner and external states of the fifth, sixth, etc. gunasthanak. They also write about the state of their karma, behavior, modifications, etc. They explain all the fourteen gunasthanak. These are all the causal dharma. The effect of all this dharma leads to liberation.

If you sit on the train from Mumbai to go to Ahmedabad, when the train reaches Ahmedabad station, then only you can say that you reached Ahmedabad. Is this statement right or wrong? Yes, it is right. This is right from evambhut naya (Actualistic standpoint). But when the train starts from Mumbai on the fast train, the first stop is Vapi, then Surat, Bharuch, Baroda, Anand, Nadiad, and finally you reach Ahmedabad. As you go further towards Ahmedabad, you have to cut the distance to Ahmedabad. Slowly you are reaching Ahmedabad. The moment Nadiad comes, you start collecting your luggage. The person with evambhut naya would say, “Why are you in so much hurry to collect all your bags? We have not arrived at Ahmedabad station.” Even though the train has not reached Ahmedabad station, it is very far from Mumbai, you are nearing Ahmedabad station. The person speaking from naigam naya would say at Nadiad station, “We have reached Ahmedabad station, has the car arrived?” Naigam naya says that you have cut the distance from Mumbai to Ahmedabad. The earlier stations are of purvavastha. It is not a flight that lands at Ahmedabad directly from Mumbai. In train, when the next station arrives, you have cut a lot of distance.

In the same way, when you go at the higher gunasthanak, you cut a lot of distance from the first gunasthanak to the next ones and you go near the fourteenth gunasthanak. At every gunasthanak, your focus and awareness start getting purer. In the earlier gunasthanak, the focus does not get purified so much, but later on, there is a lot of progress in the purification. You cannot reach at the fourteenth gunasthanak within a moment from the first gunasthanak. You must go through the process of touching them. You have been cutting the distance and the proof of that cutting of distance is the station. Whatever distance is cut, that much dharma is attained. If the train stops at the signal, we call it the bondage of meritorious karma. When gunasthanak changes, there is not only the bondage of meritorious karma, there is also the subtleness and purity of your awareness. Charananuyog (conduct exposition) clearly explains what should be your conduct in each gunasthanak.

At the first gunasthanak, when you take bijam diksha, you should leave seven addictions and seven non-edible foods. This is the condition to take this diksha. In Digambar sect, this is the condition that till you do not leave all these things, you have not chanted Navkar Mantra at all. Even if you do not understand why you should leave all of them, you must have faith and then study why you should leave them. Every gunasthanak has a specific inner and external state and that should manifest within you, then only you are going ahead. But this is vyavahar dharma, as evambhut naya only speaks about nishchay dharma. This way the cause of dharma and effect are dharma only.

According to naigam naya, if you associate with the Lord and Guru with the meritorious karma, you start having an attachment for them, your dharma has started. Guru does not accept everything as dispassion- it might be your inner dislike for other things, it might be your false insistence or lack of exposure. Guru checks whether your love is not lost under the name of dispassion. At the same time, this praiseworthy attachment is the reason for the bondage of karma only. If there is the purity of awareness in that, then it becomes the reason for the dissociation of karma. If there is a strong attachment for the Guru, it will lead to the act of leaving, dispassion, etc. at a later stage.

It is a fact that till the train does not reach Ahmedabad station, you have not reached Ahmedabad. But do not say it in a way that you have not started from Mumbai. You have cut a lot of distance, and you have to accept that fact. Evambhut naya is not wrong, but you have to accept naigam naya. If you follow dharma of each gunasthanak as per the ajna, that is the reason for dharma. Even though the bondage continues till the soul has the association of the body, speech, and the mind, you should

look at the manifestation of virtues. Do not mix up bondage and manifestation of virtues. Both of them should be seen as separate entities. Even though there is the bondage of karma, there is also a purity of awareness in it. You are not doing anything for the meritorious karma. Because of the auspicious karma, you have the bondage of auspicious karma only. You should offer that meritorious karma to the Sadguru, who will help you in getting all the resources of dharma.

You are climbing the mountain of Palitana for your purity, but you attain the bondage of meritorious karma in it as you are climbing the mountain with the help of the body, the mind, and speech get involved in the appreciation of Adinath Bhagwan. This meritorious karma will give you human birth, dharma, etc.

If you have got the aim of attaining meritorious karma, you will have the bondage of happiness accompanied by vices and evils (papanubandhi punya). You will get the resources with papanubandhi punya too of evil things. You will get a nice car; you will feel like going on a picnic etc. If you have meritorious karma which you accumulate when you perform auspicious activities with the aim of purity, it will bring you comforts and leads to a life where you will accumulate meritorious karma again (punyanubandhi punya), you will get the opportunity of serving the Enlightened One. With punyanubandhi punya, you will get the resources of dharma and you will have the purity of awareness leading to more dharma. Whatever things are there for your enjoyment of sensual pleasures including toaster, grinder, mixer, car, etc. are because of your papanubandhi punya. It will inspire you for sinful karma and not for dharma. If you have a temple, the Enlightened One, scriptures, they all are punyanubandhi punya.

Dharma is very clear. You should be very clear about the aim of doing dharma and your other activities. You will attain resources with papanubandhi punya, where you will feel like enjoying sensual pleasures only. You have to think whatever is helpful is benevolent to you. Whatever state is acceptable to the evambhut naya, you should understand that the earlier states are for your spiritual readiness (upadeya), and call it dharma. You should have the courage to call it dharma. Jin Puja does not give you liberation at the next moment. From that angle, you can call it heya (abandonable) and you can call it dharma too because it is heya and non-righteousness from the perception of evambhut naya, it is dharma from the perception of naigam naya.

Jineshwar Bhagwan's ajna does not depend on any naya- viewpoint; it has a complete view (pramaanbhut naya). You should do Jin Puja as a householder.

**Stanza 108: "Dharma is 'to annihilate all the karma'. This has to be known with the evambhoot naya (actualistic standpoint). And the transformation of your own nature of the soul is known as dharma, this is shuddha dravyarthik naya. And the one that is the state of impurity (vibhaav), it is bhaav karma and that is not dharma."**

Let's understand the connection of this stanza with the earlier stanzas. This dhaal started with the argument of the disciple. The disciple said that Jin Puja leads to the bondage of meritorious karma, there is no liberation if there is any bondage, so Jin Puja should not be done. Upadhyayji explained to him that he was only looking at the evambhut naya and no other viewpoints. If you do not understand the path from other viewpoints, you will go on the wrong path. You won't be able to go on the right path.

You need Guru constantly till the state of omniscience and till you attain the state where you do not have the association of the mind, speech, and body. From evambhut naya, the disciple is right. But we have to start from naigam naya. Everything that is started from the time of naigam naya should be called dharma even though it is vyavahar dharma.

Now Upadhyayji is going from the last moment of the 14th gunasthanak to the lower ones. He is saying that all these gunasthanak have various transformations and modifications. They all are helpful. So it has to be accepted as dharma.

The transformation or modification of your true nature of the soul is known as dharma. The impurities (vibhaav) or the one that does not have a modification of your true nature of the soul is adharm. There are two types of vibhaav/ impurity – just for our understanding. 1. Shubh or auspicious vibhaav because of meritorious karma. 2. Ashubh vibhaav- inauspicious vibhaav because of sinful karma. You have a lot of importance for the meritorious karma, so this classification is done. For vibhaav, you can use the word 'bhaav karma'.

Shuddh dravya naya- That viewpoint which only sees the pure not the impure. The disciple spoke about the viewpoint where only evambhut naya is right, where the soul has no karma, no meritorious karma, no sin karma, and that is only dharma.

Shuddha dravya naya means the perception that only looks at the pure and does not look at the impure things. For E.g. With shuddha dravya naya, when you look at the soul substance, you can only see the purity of the soul. You will not see any impurities. You will only see the pure modification of the soul and you will only call that much dharma. That dharma will only help you attain liberation. When you look at all the modifications of the soul, you will find yourself as the lowest laid sinner. But then you have not seen from the dravya naya, you have seen it from paryay naya. You have to understand the theory of relativity. You are a father and a son both from the theory of relativity. You are the father of your child and the son of your parents.

Upadhyayji has defined dharma and adharm from the supreme viewpoint in this stanza. Dharma means modification or transformation of the true nature of the soul. When there prevails uninterrupted experience of one's nature exclusively. When there prevails the experience, awareness, and conviction of one's own nature, and when the tendency flows inward, it is termed as right perception in the absolute sense. If you have unawareness of the true nature of the soul, it is adharm or non-righteousness. Even if you are bowing down to Bhagwan without having awareness of the soul, it is shubh vibhaav. If you are eating after the sunset, it is inauspicious impurity/ashubh vibhaav. All the impurities are adharm, but it is from the supreme viewpoint.

While doing introspection, you should only see whether you are doing dharma or adharm. If you are looking at the true nature of the self, it is dharma. If you are not looking at the true nature of the self, it is adharm. You should not differentiate between shubh vibhaav and ashubh vibhaav. You only have to differentiate between your true nature of the self and your vibhaav or impurities. When you are in your true nature of the self, you are doing adharm. This way you will go above shubh or auspicious modifications. As a seeker, your definition of dharma and adharm should be specific as described above. The checklist for that is to remain in the witnessing mode or knower mode. But when you are viewing others, the next stanza is there. If someone is doing vyavahar dharma, you should appreciate them. You do not get satisfied only with your nityakram, etc. things. If you do not



have the perception of the witnessing mode, you are doing adharma. This dhaal acts as the true Sadguru.

Sadguru makes sure that you do not get into any type of egotism. If you do not donate, He will say that you are greedy. If you donate, He will say that there are four types of dharma including charity, conduct, austerity, and thoughts-feelings. He will say that your life is worthless. He will say that you need to perceive the modification of the true nature of the soul.

Once Ravana told Kumbhkarna, “You sleep for six months. You are not living a worthwhile life.” Kumbhkarna said, “You are telling me, but what have you done by remaining awake? You also kidnapped Sita.” What have you done by living? It is better to die.

Dharma is very simple, but your intellect is very complex. You want to do and follow dharma in your way with self-will. So you need a Sadguru. Without Sadguru, you cannot go ahead.

You have to do Jin Puja or satsang even if it is shubh vibhaav. It is better to do Jin Puja even though it is adharma than to sleep in your room, which is ashubh vibhaav. But in both of them, you are doing vibhaav, so you are doing adharma. This is perfect, but it is not complete. In Puja, you are singing the glory of the Lord, as you love His virtues. You have a praiseworthy attachment for the Lord, so you have the bondage of meritorious karma. But it does not end with the praiseworthy attachment. While doing Bhagwan’s bhakti, your awareness becomes like the dispassionate Lord. You realize that you are only thinking of good things in your family. You want to become like the dispassionate one only. You realize that you are getting diverted in your worldly attachments. You will start focusing inwardly. You do not want any external substance; you want your inclinations to go within. When such a thing happens, your focus gets purified.

Bhagwan has said that when you have the association of mind, speech, and body in the auspicious mode, you will have meritorious karma only. But when your focus gets purified, you will stop the influx of karma and dissociate your karma to attain liberation. Remember that in Jin Puja, both things are happening. You are attaining meritorious karma, even if you are worshipping mechanically, but at the same time, there are chances of doing dharma in that, where you are stopping the influx of karma and dissociate them too. It may not be happening at this moment, but it may happen at any time. Be clear that meritorious karma is not dharma. While doing Jin Puja, samayik, austerity, try to do dharma more and more. You have to say that in all your rituals, you are attaining meritorious karma and you are doing dharma too.

If you have liked this concept and explanation, you should ask for the Jain regime in every birth. Even if you become an animal or a plant being (tiryanach), you should be around the Jain regime. If you become a human being, with the help of the Jain regime, you should reach dharma of abstinence.

**Stanza 109: “The nature of pure awareness is true dharma. In meritorious karma- sin karma. There is an auspicious-inauspicious association of the mind, speech, and body, which leads to the bondage of karma, and it is an impurity, so it is adharma. Still, auspicious activities become the reason for the modification of dharma, where there is an aim for the true state of the soul. This activity of the association of the mind, speech, and body is called dharma from Vyavahar Naya (relative standpoint).**

At the time of introspection, you should look at stanza 4th. But when you are looking at the world, you should look at this stanza. When you are with the Enlightened One, you imitate His association of body, speech, and mind first. Then you imitate His awareness. Slowly you go ahead in the path. Meritorious karma and sin karma are impurities, vibhaav. But for purity, whatever vyavahar you are doing, it should be considered as dharma. You have to understand from Sadguru how to remain stable in the true nature of the soul and how to climb the ladder. This is dharma, but to put an effort to follow ajna is also dharma.

According to Rujusutra Naya, you accept the only modification of the present. You do not accept the past modifications or future modifications. If a Sheth (rich person) is enjoying his dignity right now, only then he can be called sheth. If he has enjoyed that in the past, he cannot be called sheth. If someone is going to become a king in the future, he cannot be called a king from rujusutra naya. This naya accepts the only present modification.

If someone was teaching in the past, he was known as 'Master'. But with rujusutra naya, you cannot call him master now. If you say that Master Uncle is a merchant, it is also false, as he has retired. rujusutra naya looks at the present only. Evambhut naya does not look at the present tense; it looks at the present continuous tense. For E.g. Rujusutra naya will say one person is not a singer, as she used to sing in the past. But the one who sings nowadays is called a singer from this naya. But evambhut naya will say that when the person is singing at that time, he is a singer. Evambhut naya says that the cook who is cooking right now is only the cook. It believes in the present continuous tense. Rujusutra naya will call him the cook if he is cooking on that day. Vyavahar naya will call the retired cook also a cook.

Vyavahar naya will say that if you are doing Jin Puja mechanically, it is fine. Rujusutra naya will say that you need to do it today, your focus should turn within, otherwise, you are doing adharma. Evambhut naya will say whether you are in the Pure Consciousness right now, then you are doing dharma. If you are not in the Pure Consciousness right now, you are doing adharma. When you want to become subtle, you should look at the evambhut naya. If you want to remain at the gross level, you should look at the naigam naya. If you are happy with the weakening of false belief, you will be at naigam naya. But if you decide to attain initiation, you can go to the advanced naya-viewpoint. Upadhyayji has opened the intent of Aagam. He has opened the theory and practical aspects of Jainism.

The soul is Pure Consciousness. You should write ajna and spiritual pursuit given in each of the 142 stanzas of Shri Atmasiddhi Shastra. Consciousness is knowledge and the transformation of knowledge. The knowledge will remain in the soul forever as that is the characteristic of the soul, so consciousness will remain in the soul forever.

There are two types of consciousness. 1. Pure Consciousness. 2. Impure Consciousness. Your true nature is knowledge only. But when attachments and aversions get connected in that consciousness, it is called an impure consciousness. When you have destruction and subsidence in delusion, that consciousness is called pure consciousness. Consciousness always remains consciousness, knowledge. When you have delusion and knowledge, it is impure consciousness. When there is no delusion in consciousness, it is pure consciousness. Consciousness is dharma from the viewpoint of 'being'. If you want to understand dharma from the viewpoint of 'doing', then you should become Pure Consciousness, and that is your dharma.

With rajasutra naya, till the time, the soul is in its true nature, dharma is there. When it does not remain in its true nature, it is adharma. Param Krupalu Dev (Prabhu) had said in Shri Atmasiddhi Shastra, “Chetan jo nij bhaanma, karta aap swabhaav, varte nahin nijbhavma, karta karma prabhaav.”- If the soul remains conscious of its true self, it acts in tune with its nature, if it does not remain conscious it becomes the doer of karma due to its involvement. Prabhu had perfection in His work and had a Pure Soul with a lot of awareness.

Make your consciousness pure and without attachments and aversions. But all this vyavahar is auspicious associations. When there is an association, the space units of the soul get vibrated. There is the instability of the soul. So it is vibhaav- impurity.

Still, auspicious activities become the reason for the modification of dharma, where there is an aim for the true state of the soul. Just now you cannot be in soul-consciousness all the time; you will need bhakti, swadhyay, etc. It is accepted as vyavahar dharma. Even though the mind, speech, and body are becoming active, it is an auspicious association, there is a vibration of the spatial units of the soul, there is bondage of karma, it is better to do that activity, as it is helping in going closer to absolute dharma. You aim to manifest the true nature of the soul and these activities are helpful in that, so it should be accepted as dharma.

To remain in the true nature of the self is dharma. This definition should remain with you. Do not exaggerate in appreciating someone. You should have discretion in appreciating someone. You have to follow the rules of your gunasthanak. If you remain in a witnessing mode at the first gunasthanak, it will be called self-will or moods. If you remain in a witnessing mode at the sixth gunasthanak, you are going ahead in the path. Let Sadguru give you the marks because you are very lenient with yourself and very harsh with others.

Vyavahar is acceptable to the Enlightened One. The practice that leads to that bliss is worth adopting.

When you are doing pratikraman, there is an involvement of the association of the body, where you bow down to the Guru. There is an involvement of the speech when you sing religious hymns. There is also an involvement of the mind when you are contemplating on its meanings. Pratikraman is an auspicious activity. You will have the bondage of meritorious karma. It is the ajna of the Enlightened One because it contributes to the awareness of the soul. When you are doing pratikraman, think of your flaws, ask for forgiveness, etc. you are repenting your past sins and you are taking vows that you won't repeat them. If you repent for your misdeed, you become lighter with karma. If you remain egoistic for your misdeed, you become heavy with karma. You are having the bondage of lifespan of 70 kodakodi because of your false belief.

When there are no attachments and aversions, it is pure dharma. When it is mechanical, it is meritorious karma. Along with the association of the mind, speech, and body, something happens in your awareness. Whatever is happening in your awareness, it is dharma. Whatever is happening in the association, it is the bondage of meritorious karma. Your aim should be dharma.