

Shri Simandharswamine Vinantiroop 125 Gathanu Stavan
Shibir 9 Summary
Pravachan 4 (10.12.20)

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.

In the eighth and the ninth dhaal, we saw the importance of Jin Puja- worshipping of the Lord, but what we should do about the violence involved in physical worshipping of the Lord. Should you believe it as a religious activity or a violent activity? Upadhyayji explained nicely that there is violence involved, but there is dharma in Jin Puja and the householder must do Jin Puja. It is the ajna of Jineshwar Bhagwan. The topic is the same in the tenth dhaal also, but the disciple has another doubt. Jin Puja is an auspicious association of the mind, speech, and body, so it leads to the bondage of meritorious karma. Because of this bondage of meritorious karma, the soul will not attain liberation and there is no dharma. Upadhyayji explained this doubt with the help of bandha hetu (causes of binding karma) and gunasthanak (14 stages of purification and spiritual development).

Upadhyayji explained to us that if there is an association of the mind, speech, and the body, there is bondage, which means that till the 13th gunasthanak, there is an association of the mind, speech, and the body. If you look at it subtly, till the last moment of the 14th gunasthanak, there is bondage of karma because the soul does not get rid of his associations till then. After that, Upadhyayji explained that effort put in the earlier gunasthanak is also dharma, from the 1st to the 4th gunasthanak, there is Jin Puja, from the 5th gunasthanak, it is restraint, austerity, etc., we understood that with the example of the train going from Mumbai to Ahmedabad. We understood the whole thing with the help of naigam naya to evambhut naya. In short, whatever religious rituals are shown in the scriptures, and are accepted by vyavahaar- day to day transactions, they all are leading to the activity of the auspicious associations, so they lead you towards the bondage of meritorious karma. Whatever rituals are written in the scriptures, whatever you are seeing them happening in society, they all are auspicious activities. Every association has a cause of binding karma. When you are getting into the religious rituals, they are auspicious associations leading to meritorious karma. When there is bondage of karma, there is no liberation and when there is no liberation, there is no dharma.

If you are doing dharma, you will have the bondage of karma, you cannot deny that. But if you have the aim of attaining self-realization or understanding the true nature of the soul, you have the bondage of meritorious karma, as well as purity of the focus, happen in it. Upadhyayji has explained this much so far. In Jin Puja, there is a little violence involved, so there is little sin involved in it. With the purity of your focus, you can go towards liberation. When auspicious activities are done for purification, even though it leads to the bondage of meritorious karma, it is punyanubandhi punya. This punyanubandhi punya will give you means which are favorable for your liberation. Some people get these means from birth, some get it with a few efforts, some have the stability of means in whatever they have attained, etc. Guru plays various games with your mind till the mind gets tired and surrenders to Him. If you have the aim of attaining meritorious karma for doing auspicious activities, you will have the bondage of papanubandhi punya (If you have got the aim of attaining meritorious karma, you will have the bondage of happiness that will lead you to engage in vices and evils). But in both cases, you will get means because of your meritorious karma. Papanubandhi

punya makes you desire worldly feelings. You have a television and you want to see satsang on it because of your punyanubandhi punya. If you feel like watching films or serials on that same TV, it is your papanubandhi punya. If you feel like donating money or going for the pilgrimage, you have punyanubandhi punya.

Jain Darshan shows us two categories of meritorious karma and sinful karma each. In meritorious karma, there is punyanubandhi punya and paapanubandhi punya. In sinful karma, there is punyanubandhi paap and paapanubandhi paap (sins which you accumulate now will bring you discomfort, and leads to a life where you will accumulate sinful karma again).

With Jin Puja, there is bondage of meritorious karma. When you know about it, you should not become too happy, as you won't attain liberation because of your meritorious karma. At the same time, you should not get scared of this bondage. If you become happy or fearful, you have not understood the essence of dharma because this auspicious bondage will continue till the 13th gunasthanak. You do not have a choice in it. When you go ahead in the path, you will have the bondage of meritorious karma more and more. But you should not get scared or happy, you should only focus on the purity of the awareness.

Earlier you were becoming happy with the meritorious karma. Now you have got a depth in your understanding of dharma. That's why you should constantly do satsang. The bondage of karma is inevitable; it is not your fault. You are at fault only if you are not vigilant about purifying your awareness.

If your auspicious activities are helping you in soul-consciousness, you should do them. But from the absolute viewpoint, it is heya (should be abandoned). With evambhut naya, there is a triple cross on the auspicious activities. But evambhut naya gives the final result and not practicality. Naigam naya gives you practicality on how to take the first step, and evambhut naya gives you the aim of what the last step is. Both are useful. Till then, you should not stop. This means that if you do not accept all naya (viewpoints), your knowledge is not right.

Jin Puja is making you ready for your spiritual readiness, but it won't give you immediate fruits. There is a whole process. From Jin Puja, you will go towards the restrain, dispassionate mode, etc. Since Jin Puja is not giving an immediate result, you can consider it to be heya or adharma from evambhut naya. When you understand nayavaad (the study of various viewpoints), you realize that nothing is wrong, you just have to change gears. In the religious and spiritual field, you have a Sadguru, even if you do not understand the ajna, if you follow it, you will attain spiritual welfare. But when it comes to social transactions, if you use this knowledge of naya, you will be able to get rid of thousands of thoughts. You won't even think about getting thoughts at your speech level or the body level. Only if you have passions of the first category, it will arise at the body or speech level. If you have understood the knowledge of naya rightly, then you will get answers to your questions within only.

If some statements are made by Kewali Bhagwan (Omniscient Lord), in that case, how would you look at my flaws? How would you understand this statement? If the other person is non-omniscient (chhadmastha), how should you understand it? If the other person has an aversion towards you, how should you understand the same statement? If you want to increase the transmigration, you will look at the second or third probability. Everything depends on your perception, nothing can be justified, everything is subjective, it is not objective. If you are clear that you are wrong when there is a clash

within you, then you only have to look at the route why you are wrong- if you do this, you are a seeker.

The next stanza is the summary of the previous stanzas. Then there will be final ajna of Jineshwar Bhagwan will be understood.

Stanza 110: “Even though the soul has pious associations, he still has karmic influx or physical influx (dravyasrav). But dharma which is the pure nature of the soul, does not get destroyed because till the 13th Gunasthanak, activities of mind, body, and speech do not stop, and till then, this soul remains associated with the bondage of karma for sure.

One thing added in this stanza. Even though there is bondage of karma with the auspicious association, dharma does not get annihilated. When there is an auspicious association of the mind, speech, and the body, there is an influx of karma. When karmic matter gets attracted towards the soul, it is dravya ashraav or dravyasrav (material influx of karma). When bad feelings etc. get attracted towards the soul, it is bhaav ashraav (subjective influx of karma). If you have the right aim, dharma does not get annihilated even though there is bondage of karma. This happens till the end of the 14th gunasthanak, but here it is substituted by the 13th gunasthanak, as that is the stage of sayogi kewali (Omniscient with activities). Till the 13th gunasthanak, an association of the body, speech, and mind never stop. Till then, the soul remains in some activity or the other. He has a choice of remaining in an auspicious mode or an inauspicious mode. He cannot get rid of his associations. Even if he tries to stop all the physical and mental activities, there is blood circulation, breathing, etc.

Till the soul has the associations, he has the bondage of karma. In the auspicious associations, he has the bondage of meritorious karma. In the inauspicious associations, he has the bondage of sin karma. Yog (associations) means vibration of the soul particles. “Bhavkarma nij kalpana, maate chetanrup, jeev viryani sfurana, grahan kare jad dhoop.” The tendency to react is a propensity of the soul and is therefore conscious, the vibrations in the soul’s vigor cause the lifeless particles to get accumulated. Upadhyaji is going step by step to give all the explanations. We have to learn the softness of heart, the sweetness of tongue, the intent should be there in the supreme purpose, etc. from Param Krupalu Dev (Prabhu).

Till associations are there, till the 13th gunasthanak, the same problem of the bondage of karma is there. The 14th gunasthanak is ‘Ayogi gunasthanak’ there is no association of the body, mind, and speech. It is not possible to get rid of the associations of the body, mind, and speech. This means that whatever rituals you are doing till the 13th gunasthanak, you will have the bondage of karma. It includes Jin Puja, samayik, pratikraman, austerity, vows, etc. In each of these activities, there is a physical influx of karma. If you have false beliefs, there is the material influx of karma in five ways. If you have a material influx of karma in the auspicious activities, you will have the bondage of meritorious karma. But in the religious rituals, there is no bhaav ashraav, as there are no impure thoughts or feelings. You do not have thought of competition and you feel like doing something better to get rid of impurities. You feel like putting some money in the temple to get rid of your greed. While doing Jin Puja, you do not feel like getting into the violence purposely. If you get that violent feeling by chance, you will repent it. If you follow the ajna of Jineshwar Bhagwan constantly, you will have a feeling of compassion even at the time of violence. There is a lot of subtleness in this thing and Jain Darshan welcomes all those who want to go at the subtle level.

Even though there is bondage of dravya ashraav in Jin Puja, sthitibandh (durational bondage) and rasbandh (intensive bondage) keep reducing. At the 13th gunasthanak, there is no sthitibandh or rasbandh. There is only prakrutibandh (configurational bondage) and pradeshbandh (karmic space-point bond). If a sticky mud ball touches the wall, it gets stuck there because of its sthitibandh and rasbandh. But if the sand ball touches the wall, it falls immediately because of the lack of sticking material. At the 13th gunasthanak, dravya ashraav is there, but sthitibandh and rasbandh are not there.

When the soul climbs the ladder of gunasthanak, his sthitibandh and rasbandh of karma becomes lesser. At the 13th gunasthanak, sthitibandh and rasbandh are not there at all. There is no fevicol-glue for karma to get stuck on the soul. Because of the lifespan karma, at the 13th gunasthanak, the soul is only having pradeshbandh and prakrutibandh. Your aim should be to become abandh. If you have the aim of dissociating karma, you will make a mistake. Dissociation of karma is a byproduct. Whatever comes in the fruition of karma gets dissociated automatically, you do not need to wish for it. Your problem is the new bondage of karma. You should have the aim where you do not have new bondage of karma.

You have the influx of material karma during samayik or other religious rituals. You also have the influx of material karma during the business. But how are they different? In the activity of the business, you have inauspicious activities and inauspicious association of the mind, speech, and the body, which is destroying dharma. In the religious rituals, dharma gets nourished, you become more aware of dharma and you increase your reflections towards dharma. If you do not have the aim, you will get the aim in religious rituals. You became aware that you have to do it beautifully. Your reflections and feelings for dharma became intense. You had the bondage of karma in religious activities, but you grew within, so dharma has to be done.

Do not be in a hurry to leave Jin Puja by saying that there is no dharma in it due to the bondage of meritorious karma. You will go on the wrong path and have the bondage of nikachit karma. You will create obstructions in the path of liberation. Look at the ajna of the Enlightened One. Do not go according to your logic, by which you have gone into infinite transmigration. The Enlightened One will save you and not your illogical arguments.

If you are worshipping the Lord without any materialistic desires, you can attain dharma, increase it and it won't get destroyed. It will be helpful in dharma. Dharma is your modification as per the nature of the soul. You should get into the activity that helps go towards the pure nature of the soul, if it is taking you towards dharma, you should do it. Do not bother about what people will say. The activity that destroys the essence of dharma should not be done even if it looks good in social transactions. You should accept your means as per the ajna of the Enlightened One which is based on your gunasthanak.

Stanza 111: "That's why it's not possible to leave all the associations of mind, body, and speech till the end of 14th Gunasthanak, so it is not possible to stop the bondage of karma. Impure 'aarambh-samarambh' which are non-pious activities, which are known as 'Asadarambh samarambh' (impure activities of arambh and samarambh), by leaving those activities also, infinite souls have attained liberation. So do not leave the pious activities of mind, body and speech, leave the impurities of sensual pleasures and passions and have the intellect of dharma and walk on the pious path."

The activity of the association of the mind, speech, and the body will remain till the 13th gunasthanak. It won't stop under any circumstances. If you think that you won't get into the auspicious activities to avoid the bondage of meritorious karma, you will get into the bondage of sinful karma. If you understand the process, you understand the intent of this dhaal of what you should do. If you think that you should not do anything wrong, you are wrong completely. You will do things with the body, but the mind would ask you to do something different.

You should understand the whole process. Even if you obey everything with words and body, you won't get a place in the heart of the Enlightened One. 80% of people want the final answer; they do not want to go through the journey. You have to understand the Enlightened One's thinking, His intent behind His answer. If you want to remain safe, you are not interested in the journey. You should be ready for the journey with all the ups and downs. If you go religiously ahead in the journey, you will have fearlessness and doubtlessness. Otherwise, you will be far from samyag darshan. For samyag darshan, you should accept whatever the Enlightened One has accepted. This is the first process, then only go in the witnessing mode. If the first process is good, you won't have to put effort into the knower mode, the knower will come within you effortlessly.

It is not possible to get rid of the associations of the mind, speech, and the body. You have to do Jin Puja. If you cannot get rid of the associations, you cannot get rid of the bondage. You should be clear about what you should do and what you should leave.

First of all, you should leave the wrong insistence of leaving the auspicious things. Do not think that Jin Puja will lead to the auspicious mode and you are maintaining your attachments because of that. Secondly in all your activities and modes, leave asadaarambh (impure activities of arambh and samarambh- commencing into sinful activities, and to acquire the material to inflict violence is known as samaarambh). This means that you should leave all the activities that involve 18 sinful activities.

You should make a list of all these activities, what will increase your gossiping? What will increase your condemnation? How will your attachments and aversions increase? You should ask for forgiveness even if it is not there in your knowledge and it is there in the Omniscient Lord's knowledge. If you have done anything wrong with the unconscious mind also, you should ask for forgiveness.

Make sure that you do not get angry at six spots. 1. When you are going out of the house, do not get angry, otherwise, it will spill over into other activities. 2. When you enter the house, do not get angry. If you bring external anger, you will get angry with the wife or the helper. This way you will be able to understand the viewpoint of the other person. If you only want people to know your viewpoint without understanding their viewpoint, you will have the bondage of infinite bonding anger. 3. Do not remain angry while eating your food. Enjoy your food. 4. Do not get angry just before sleeping, it will affect your dreams. The next day when you get up, you will very tired. 5. Never get angry with the ones who are benevolent to you. In the order of Kshamapana- asking for forgiveness, you have to ask for forgiveness from the benevolent people first. If you got angry with the benevolent person, you will spoil a lot of things, then if you remain peaceful, it is useless. 6. Do not get angry with someone over the phone. When someone comes in front of you, looking at his gestures, you realize that there is no point in getting angry. He has made a mistake, but when you see his bhakti, you feel that there is no point in getting angry. Over the phone, only you are there. But

when you are meeting someone, two of you are there. You understand his viewpoint, intentions, and helplessness.

Except for these six spots, you can get angry. But it is always better not to get angry. Otherwise, your egotism will destroy you. Just now you won't realize it. If you are a seeker, you should be vigilant at the time of bondage of karma. If you are a householder, you will become aware at the time of fruition of karma. The seeker feels that he should not have certain thoughts and feelings right now. If you are too greedy and feel joy while eating a variety of food, you will become a vegetable in the next birth and you will get cut. Nobody will come to help you to in the trouble of the hellish abode. You will cry and shout because of your pain. At the time of Tirthankar Bhagwan's kalyanak (auspicious moments of Tirthankar Bhagwan's conception, birth, initiation, attaining omniscience, and nirvana), all the souls become peaceful for a moment. One who has self-realisation is equanimous even in hellish abode. King Shrenik is not unhappy in the hellish abode. Even if someone gives trouble to him, he keeps wishing for welfare for that person. He keeps asking for savi jeev karu shasanrasi. You are not worried about yourself while eating food, but the soul of the Tirthankar is concerned about you while that soul may be undergoing severe pain in the hellish abode. Without the compassion of the Enlightened One, you cannot go ahead in the path.

Infinite souls have swum away from the ocean of transmigration by going in the right order. You should leave the violence and other sins first. You should have the aim of undertaking and honoring the auspicious things. E.g. during Jin Puja, have you weakened your sensual pleasures? You start thinking about offering the best things to the Lord. You want to go to the aura of the Lord with the fragrance of incense. You are stopping the impure sensual pleasures while worshipping the Lord. During donations, have you weakened your passions? When you donate, your passion for greed becomes weaker. No money is enough, when you find that you have enough, you start a charity. When you leave the inauspicious modifications of the soul, it is absolute dharma or nishchay dharma and it happens with the auspicious activities, that is relative dharma or vyavahar dharma.

The soul who keeps nishchay dharma and vyavahar dharma together is the obedient soul. He is in the ajna of Jineshwar Bhagwan. He is on the path of liberation. Leave your bad intellect that Jin Puja has the bondage of karma. Leave the company of people who ask you not to do Jin Puja. Do not go on the wrong path. The more you get into the good conduct, the more you come near the path of supreme reality. You will be able to get rid of worldly dispositions and you will go near liberation. The seeker has to leave asadarambh and start sadarambh- auspicious activities.

Do not start your auspicious activities because of the family tradition or blind faith. You should only get into the activities for the aim of liberation. You should do it without any desire for worldly things. Do everything with single-mindedness. You should know about the cause and effect. If you are a weak seeker, you will go by the family tradition or blind faith even though you are near the Enlightened One or Tirthankar Bhagwan. You will wish that you want Him to look at you to get your work done. If you put blind faith in your child, it is your responsibility to take that faith out of him later on. Otherwise, your child will remain in a false belief.

During Jin Puja, your sensual pleasures become extremely weak. You would like to do something more on the path. Your passions will also become weaker. You take the support of Bhagwan's virtues. You have respect for Bhagwan. You will be going closer to the Dispassionate One. Ten minutes back, you were angry, but when you went towards the temple, you became peaceful. Bahubali took the first step to offer salutations to His younger brothers and He attained

omniscience. Bhagwan's ajna itself is Bhagwan. Infinite souls have swum away from the ocean of transmigration, it is tested and they have become successful. They left asadarambh and caught sadarambh. They did not keep it as a family tradition. They brought in a lot of benefits and welfare for the soul. They had introspection, contemplation, and meditation and became the Dispassionate One. It is experienced by infinite Siddha.

Stanza 112: "If meritorious karma is the aim only for reaching the celestial world, it will become a restraint with attachment (saraag sanyam) for the celestial world, but it will not become a purpose for liberation. That's why try to understand it this way. When the ascetic is following his duties as an ascetic, all the sins start getting frightened, they get annihilated."

The disciple said at the beginning of the dhaal that Jin Puja leads to the bondage of meritorious karma and bondage does not help in attaining liberation, so it is not dharma. So Jin Puja should not be done and you should take oaths and vows. You should embrace restraint. You can take vows and oath only at the fifth or sixth gunasthanak. Till the tenth gunasthanak, you cannot be called dispassionate. It starts only after the tenth gunasthanak on the eleventh, twelfth, and thirteenth gunasthanak, which is called dispassionate restraint (vitarag sanyam). The restraint from the fifth to the tenth gunasthanak is called saraag sanyam or restraint with attachment.

The disciple felt that Jin Puja will give you 12th celestial abode at the most, it does not give you immediate liberation. That's why it is not dharma. He felt that dharma is in samayik, pratikraman, vows, etc. Upadhyayji said that Jin Puja gives you auspicious feelings leading to the bondage of meritorious karma. In that, the disciple would be in trouble. From the fifth to the tenth gunasthanak, there is - saraag sanyam or conduct. All the vows, oaths, austerities come in saraag sanyam. For saraag sanyam, there is a writing in the 6th adhyay of 'Tattvarth Sutra', "If a person with saraag sanyam has the bondage of lifespan karma, he will have the bondage of celestial abode, as there are many auspicious thoughts and feelings." That means saraag sanyam is also not dharma.

The disciple argues that the person with saraag sanyam has a focus towards the restraint, and not his attachment, he focuses only on the purity of the soul and keeps purifying his conduct. Upadhyayji is saying that if you have focused on the soul in Jin Puja, you are purifying your conduct only. There will be the bondage of meritorious karma in all the religious activities. There was an argument in the previous dhaal that there is violence in worshipping with the incense, flowers, and fruits. How can there be any dharma, if there is violence involved? By doing samayik, singing religious hymns, etc. a little sin is involved. Sometimes your interest becomes bigger when you say that little violence is okay and sometimes you give more importance to violence.

Now let's see Jineshwar Bhagwan's ajna. In saraag sanyam, there is an involvement of auspicious association and auspicious dispositions. With these two things, there is the bondage of meritorious karma. Till you do not have 'vitarag sanyam', there is auspicious bondage of karma by saraag sanyami ascetic. Is it acceptable to you? The way you are focused on the restraint, someone else is focused on his bhakti. How can you that he is not right?

Sinful karma is iron handcuffs and meritorious karma is golden handcuffs. No one likes handcuffs, both of them do not help you attain liberation. At the level of saraag sanyam, the ascetic is putting all the efforts to remain in the inner silence or thoughtlessness all the time. He is putting all the effort to become a dispassionate one. But in every activity, his dispassionate state is not getting

manifested. It is enough if the soul remains in the auspicious mode and does not become mechanical from the fifth to the tenth gunasthanak. If you heard a stavan and enjoyed it, you had a bondage of meritorious karma. But at the higher gunasthanak, you always feel that you want to become the dispassionate one. He is doing everything to purify his focus. If you cannot follow more restraining life as a householder, you should at least do Jin Puja or samayik.

Saraag sanyam is from the fifth to tenth gunasthanak. Vitaraag sanyam is from the eleventh to fourteenth gunasthanak. You have a praiseworthy attachment for Dev, Guru, and dharma leading to the bondage of meritorious karma. When there is the bondage of karma, there is no dharma. In this case, you should not have saraag sanyam in life. From the fourth gunasthanak, you cannot suddenly jump to the eleventh one to vitaraag sanyam, as saraag sanyam leads to the bondage of karma. This is not possible, so you will never have restraint in your life and you will never attain liberation.

Try and understand the faultless right path. It is the path of justice, which is a duty at the beginning of the journey and does not remain a duty at the later stage or it can be the other way round. But this has to be understood from the Sadguru and study of the scriptures. In the fifth to the tenth gunasthanak, saraag sanyam is benevolent. But in the eleventh gunasthanak, saraag sanyam is not benevolent, that auspicious disposition is an obstruction in your journey. Samaysaar says that pratikraman is poisonous at the higher gunasthanak. From the eleventh to the fourteenth gunasthanak, you have to go from the auspicious to the pure. But at the lower gunasthanak, pratikraman or Dev vandan is nectar.

From the first gunasthanak to the fifth gunasthanak, Jin Puja is the duty. But at the sixth gunasthanak, it should not be done. If an ascetic feels like doing aarti, he or she should take an atonement from the Guru, as it is considered a sin. But at the fifth gunasthanak, you have to do aarti daily. This is the faultless right path. Jin Puja purifies awareness. If you look at the total, there is less bondage of karma and a lot of dissociation of karma.

When the ascetic is following his duties as an ascetic, all the sins start getting frightened, they get annihilated. In the same way, if the Jain householder is doing Jin Puja with the supreme bhakti, he can annihilate his sins like the ascetic.

That's why, in saraag sanyam, the aim is to purify the awareness. In Jin Puja too, the aim is to purify your awareness even though there is little violence and it is an auspicious activity.

Stanza 113: “With the help of substance/physical worshipping, the soul attains bhaavstavan. For that reason only, this is known as dravyastavan (physical praising, the act of eulogy). Here the word ‘dravya’(physical) is kaaranvaachi (it is the cause). So do not get confused with the arguments given by the illogical people and do not get into the bondage of nikachit karma.”

In sensual pleasures, nikachit karma did not come up. But when you go against Jineshwar Bhagwan's words, you get into nikachit karma. When you get into adultery or major violence, you know that you are doing something wrong. You feel that you are helpless in doing that wrong activity because of the passions. But when you talk about something bad about dharma, you do not even feel that you are saying something wrong. With the help of dravyapooja (physical worship), you go towards bhaavpuja. You attain liberation with the help of bhaavpuja. Bhaavpuja leads to soul-consciousness and liberation.

What is the meaning of the word 'dravya' in dravyapuja? Dravya does not mean the best things used in worship. Dravya does not mean something that is not useful, the only bhaav is important. The word 'dravya' is kaaranvaachi. Here dravya means the one that is the reason for the next. The reason for liberation is bhaav and the reason for bhaav is dravya. If you understand this meaning, you have understood the right principle. If dravyapuja is becoming the reason for bhaavpuja, then only it can be called puja. Are you in the best thoughts and feelings after dravyapuja? If yes, then only it can be called dravyapuja. If it has become the reason for the next step, then it is the right puja. If you did not have the right thoughts and feelings, you have done the violence of flowers, fruits, etc. in the temple. If you come back with the best thoughts and feelings, then you have done dharma.

Because of the association with the charlatan or someone's illogical arguments, if you negate and refute such a beautiful dravyapuja leading to bhaavpuja leading to liberation, you will end up binding nikachit. If someone has done this puja wrongly, we are not talking about it. If you negate or condemn someone's dravyapuja, which was done with the best substances, rituals, discretion, bhakti, and ajna, you will have the bondage of nikachit karma. Do not waste your time. If you have made your dravyapuja mechanical, develop the right thoughts and feelings. Guru will not call your mechanical rituals as dravyapuja. It is like sightseeing.

Dravyapuja should become the reason for your bhaavpuja. The word 'kaaranvaachi' - creating the next - is beautiful. Unless you become a better person, no rituals are good for you. You should have more respect for Dev, Guru, dharma and there should be a development of virtues. Your thoughts and feelings should be the best, fragrant. The person who has done Jin Puja, his life becomes fragrant.

In this stanza, Upadhyayji has reprimanded all those who believe or do not believe in Jin Puja. This physical worshipping has got the involvement of little violence. It is also leading to the auspicious mode, leading to the bondage of auspicious karma, but the householder must do Jin Puja as it is helpful in the purity of awareness. Dharma is when you have done the purity of awareness, the rest of it is auspicious bondage of karma. The purity of awareness is the supreme dharma. Even if there is bondage of karma, it is Jineshwar Bhagwan's ajna that if you are a householder, you should do Jin Puja.

Now there is no doubt, suspicion, thought, or confusion anymore. Now you have to leave your indolence and remain in dharma.