

Shri Simandharswamine Vinantiroop 125 Gathanu Stavan
Shibir 9 Summary
Dhaal 11 Pravachan 1
(11.12.20)

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 last dhaal, let's see how Upadhyayji Maharaj made us do this journey. In the first dhaal, we saw about the charlatan who is taking the soul on the wrong path and make him go into longer transmigration of the world. The association of Sadguru is rare, but you should look out for Him. With the example of a wasp, Upadhyayji took us to this level in the first dhaal.

In the second, third, and fourth dhaal, Upadhyayji showed us the true nature of dharma from the absolute viewpoint (nishchay naya). If you do not want to get into the botheration of viewpoints, you can say it as 'parmarth dharma' or 'tattvik dharma', or dharma with supreme purpose. Parmarth dharma will definitely become a reason for liberation.

In the fifth and the sixth dhaal, Upadhyayji explained to us that you should not take a one-sided absolute viewpoint, otherwise the soul will harm himself. That's why He explained to us dharma from the relative viewpoint or vyavahar naya. He explained what pure vyavahar is and what impure vyavahar is.

In the seventh dhaal, Upadhyayji spoke about three types of devotees (aaradhak jeev) and three types of violators (viradhak jeev). Do not call this dhaal as a topic of samvijna paakshik. If you take samvijna paakshik as the topic of seventh dhaal, you won't understand the flow of Upadhyayji. His flow was on who is on the path of liberation and who is not on the path of liberation. Three types of devotees who are on the path of liberation are 1. A self-realized ascetic, who is following all his rituals properly. 2. The best Jain householder. 3. Samvijna paakshik, who is the self-realized ascetic but he is not able to follow the conduct as an ascetic properly at present. Even though his conduct is weaker, his faith and reflections are right. This shows that those whose conduct is weaker at present, it does not mean that he is not on the path of liberation. The one who is shaky in his faith or does not have due respect for Dev, Guru, and dharma, is not on the path of liberation. This is the perfect arrangement of the Jain regime. If he loses his faith, he will have transmigration for millions of years like the soul of Marichi. When Marichi's soul had become weaker with the conduct, he did not increase his transmigration that much. Three violators are 1. Householder. 2. Jain yati - yati is the one who has taken three or four great vows out of five great vows. He has not taken the vow of non-violence and non-possession. 3. Dravyalingi or kulingi (the one who is wearing the dress of the ascetic).

From the eighth dhaal, Upadhyayji started with the pure conduct of Jin Puja (worshipping of the Lord with material things). It continued till the tenth dhaal. In the eighth dhaal, He showed us the importance of Jin Puja, the violence involved in Jin Puja, and still, why it should be done. He explained everything with logic, Aagam, and examples. This is the specialty of the Enlightened Ones. If He had said that all the scriptures like Raipasseni Sutra etc. have said this, we would have shut our minds. The eighth dhaal was not needed. He would have said in the ninth dhaal that this scripture

says this and it would have ended all our thoughts. But He explained to us with logic. After we understood everything, He made sure that we make it more purposeful and resolve it in the mind, we should be convinced, so He gave us logic first, and then gave us the idea of what is said in Aagam. Those who quote Aagam in the beginning, their methodology is not right. He may have the right faith, but his teaching skill is not good. When you are convincing someone, you cannot start by using his faith and emotions. If you do not have the scientific methodology, you won't be able to go ahead in the path of liberation.

Param Krupalu Dev (Prabhu) explained each of the six fundamentals in great detail in Shri Atmasiddhi Shastra. If He did not explain it in a detail, we would have missed out on the logical part of these fundamentals and we would have developed blind faith. Even though it does not give a complete solution of each of the fundamentals, it triggers your thoughts. The soul is not the body, five senses, breath, etc. Prabhu did not talk anything about the mind, whether the mind and soul are one or different, this topic was not touched in Shri Atmasiddhi Shastra. It is for your homework. But the Enlightened One has always insisted on logical arguments, proof from the scriptures, and experience. You should use your intellect in the direction shown by the Enlightened One.

Upadhyayji matched His logic with the scriptures so that people should not feel that something illogical is written. In the ninth dhaal, He gave us the proof from Aagam and examples from Aagam. He gave us examples of Draupadi, Suryabhdev, etc. from Aagam only. You feel like becoming like such people at the earliest. He strengthened your faith and He created modes for the higher purpose.

In the tenth dhaal, there was a specific topic. Jin Puja does not lead to liberation, as it has the bondage of meritorious karma. Upadhyayji gave a beautiful explanation for the same.

Now in the 11th dhaal, there is a direct talk with Simandharswami. Upadhyayji is praying to Simandharswami directly, He is opening His heart in front of Bhagwan. There are eleven stanzas in this dhaal. Let's try to be in the same thoughts and feelings that Upadhyayji had at that time. Upadhyayji wrote 125 gathanu stavan and 350 gathanu stavan for Simandharswami. He also wrote 150 gathanu stavan for Mahavirswami. Now the topic of the true nature of dharma has got over. In this dhaal, He is expressing His bhakti for Simandharswami.

In the last three dhaal- dhaal 8,9, and 10, Upadhyayji spoke about the idol of Jineshwar Bhagwan, and worshipping of the same is very important. How to worship is not specified, but it should be done using your discretion. The Jain idol has to be worshipped, it should not be only used for darshan. Idol worshipping is mentioned in the scriptures, it is the experience of the Enlightened Ones, and it is logical. For those who do not have faith in Jin Puja, a lot of preaching was given to them. Upadhyayji helped them in getting rid of their bad intellect and wrong insistence. Those who believe in Jin Puja due to their family traditions or any other way were also given a lot of preaching for their benefit. Those who do not believe in Jin Puja will have the bondage of nikachit karma or he will not be able to obtain the right spiritual talent. But He also told those people who are doing Jin Puja that they should do it with the right type of feelings, where they have the aim of attaining self-realization.

The Jain idol is the compassionate idol; it is the dispassionate idol. Some sects believe that He is more compassionate, and some sects believe that He is more dispassionate. Both the sects believe that both these virtues are there in the Lord, but one becomes the primary over the other. In some

sects, the eyes of the idol are open and in some sects, they are closed. The idol should reflect Bhagwan's dispassionate state and compassionate state both. Dispassion is for the state of being and compassion is for His benevolence. Sometimes you only experience His benevolences and sometimes you only see His dispassionate state. The idol should have both of them. But Jineshwar Bhagwan is the support, He is the best catalyst, and is not the doer. The state of being is not dependent on catalysts. The state of being is dependent on the doer and his thoughts and feelings. You are the responsible factor; the catalyst is not responsible for your state of being. Your state of being is dependent on your modifications.

Do not forget the above preaching. If you overdo something externally and do not bother about your inner being, all the rituals would become the reason for the celestial abode. If you are competing or comparing yourself while doing Jin Puja, you will have the bondage of sin karma.

There is a beautiful lady as a catalyst. The lustful person will look at her beauty and becomes lustful. The ascetic sees her as bag of bones and flesh, so he becomes more dispassionate. He will think that if this lady is so beautiful, her maker must be more beautiful and he gets connected with the Lord. It depends on you how you look at her. How you are using that catalyst, how you are getting connected with it depends on you. The catalyst is not good or bad. Do not blame the catalyst. The lady is not leading you to the hellish abode. She is only the catalyst and it depends on the doer how he wants to get connected.

When some people see Prabhu's face, they feel that He must have undergone a lot of austerities looking at the body. Then we realize that we have always seen His state of the soul. We always want to have His state of the soul within us. We want to use His state of being as a catalyst.

An axe is there, which can be used for cutting the wood or you can cut the leg. You can cut vegetables or fingers with the help of a knife. Jin Puja can lead to the spiritual welfare of the soul or it can harm him. If you have got Gurugam (knowledge from Guru) or Guru's drashti, you only have welfare. If you are a hypocrite, or following family traditions, or doing things out of comparison or competition, you might get harmed. The idol of Jineshwar Bhagwan is a catalyst, it is not a doer, but it is the best support for spiritual welfare. With the help of the best catalyst, you need to have the best dispositions. Then you can swim away from the ocean of transmigration. You should have the best thoughts and feelings in Jin Puja. Stabilize within the soul. Narsinha Mehta says, "Jyan lagi tattva chinyo nahin, tyan lagi sadhana sarva juthi, manushya deha taaro em ele gayo, maavathaani jem vrusthti juthi" -Till you do not attain self-realization, all the spiritual pursuits are untrue, the way out of season rain is untrue, in the same way, your human birth is also worthless without knowing the soul. 'Yam Niyam' also says the same thing. All the means which did not work in 'Yam Niyam' are positively emphasized in 'Apurva Avsar'. In 'Yam Niyam', means are not negated, but something more is remaining in these means.

Without targeting spiritual welfare, only love for music is not bhakti. If you appreciate a particular bhajan singer, just think whether you are liking music or you are liking the Lord's bhakti. You should be connected immediately to the Lord that the advanced state of your spiritual pursuit. In bhakti, if you just like the music, you will have the next being as an animal like a deer, who loves music. If your auspicious modes are increasing, then it is the attainment of celestial abode. If you have the target of spiritual welfare, you will attain liberation. Jiran Sheth had the bondage of the 12th celestial abode just by thinking about offering food to Bhagwan Mahavir. If divine voice did not come from the celestial abode, he would have attained omniscience. You will not realize when your auspicious

modes will leap within, where you start leaving situations, thoughts regarding them, feelings, etc. behind and stay in the pure space.

Do not do Jin Puja because of the tradition of the family. There is no guarantee if it is only done externally. If you only want to show off, there is no guarantee of going ahead in the path. It is fine if you are wearing good clothes on a special day, that is acceptable. But it should not be done every day. Every day your modification should be near abstinence. You have to offer flowers at the Lotus Feet of the Lord, but if you waste it, this is not your discretion. You have to be aware of everything. Now you have to substitute your thoughts and feelings. If you die only with the desire of attaining more virtues, what will happen? You have to die after attaining virtues. Instead of aversion, you should have friendliness. Instead of jealousy, you should have appreciation. If you are disturbed, you should have impartiality. If you are only thinking about yourself, you should develop compassion.

If you have to take back one million rupees from a person, you might have to remain strict with him to pay it back. The other person says that he will do something to pay back the loan. Then you come to know that he is cutting down on his son's education, you should have mercy for that person to continue his son's education. As a devotee of Prabhu, you should go out of your way for compassion. If you take a little stronger every day and get rid of your flaws, you are on the right path. Upadhyayji has influenced a lot on our knowledge and its maturity. When you grow up, you have to become mature with the heart, intellect, and soul. Let's learn bhaktiyog from Upadhyayji.

Dhaal 11:

Stanza 114: "Oh Simandharswami, You are always victorious. This way, let's understand the nature of the true dharma in our heart and leave all our evil-mindedness (presentation of the wrong path). We have got the association of the Dispassionate Lord, so let's not get defeated by anyone and become victorious everywhere by telling the truth in this world."

Because of the ignorance, the charlatan preached wrongly out of his selfishness and egotism. He has done a lot of utsutra prarupana ((not consistent with what is taught in the rules of the scriptures). He used Bhagwan's words with his own meanings. He traps innocent souls fearlessly. The charlatan connects you with the extroverted behavior only, he does not give you the method of inward focus. He gives such meanings (arth) that he collects money (arth).

Upadhyayji is talking about the time where there is a majority of charlatans. In the fifth era, there is Sadguru too. But the majority is of charlatan only. Innocent souls get trapped in their moves. Those who are intelligent get scared whether the person is Sadguru or a charlatan. There is a little similarity between the Sadguru and the charlatan and there is a little difference between them too. If they were completely different, it would have been easy to know who is who. Still, whatever is different between both of them is totally different. The innocent souls do not go to the Sadguru and intelligent ones do not go because they do not know who is who. Both of their thoughts are not acceptable to the Enlightened One. The first dhaal only started with those who are ritualists or those who are dry scholars.

At the time of Upadhyayji, there were many charlatans. The innocent souls were trapped with charlatan's words and that became their faith. These charlatans tried fulfilling their selfish motives by taking advantage of the reverence shown by the disciples. Yashovijayji Maharajsaheb felt compassionate towards these souls. He knew that these souls had potential within, but because of the ignorance, they are getting trapped. If the right thought process is given, they will start

questioning themselves and come on the right path. He decided to do something for these souls. Upadhyayji and Prabhu could easily go into the soul-consciousness, but They were extremely compassionate, They had a very influential personality, and had a very good speech along with our meritorious karma, so They started asking questions like 'Who am I?', 'Where have I come from?' etc. Even if you do not get the answer, you would go back to Them only. The borderline nice souls would ponder over these questions leaving their careers behind.

You should be walking on the lines of dharma. If you move a bit, your train is derailed. You as a seeker should know through introspection that your train is derailed. The Guru won't keep reprimanding you. You should also know how to go back on track. The Guru is only going to inspire you. Your goal should be to get more power when you meet Him.

Upadhyayji Maharajsaheb preached the true nature of dharma in ten dhaal. He included absolute viewpoint, relative viewpoint, good conduct, bad conduct, how to make good conduct a pure one, etc. When you are doing contemplating and reflecting on these ten dhaals, you get the right preaching of dharma. All your bad intellect, illogical arguments, wrong insistences are left behind.

This stanza starts with the bad intellect. Upadhyayji is telling Simandharswami that with these ten dhaal, all His bad intellect, illogical arguments, wrong insistences were left. With the sermon of Simandharswami, Aagam, and examples, He could get rid of all of them. He accepted the right dharma in His heart. If you have the conviction of this right preaching, you will get rid of illogical arguments. You have reduced the strength of the fruition of false beliefs. You will never lose your faith, that constantly will give you the power of not losing the game. Here the word 'losing' is used in the inner sense as well as the outer sense. You have an answer in front of the scholar who has an illogical argument.

Now the disciple has a strong faith in Jin Puja in the sense of auspicious mode and he knows that even though there is little violence involved, it should be done. This conviction is very clear, established, and it constantly gives you the power to stand for your true faith. Now you will give examples for each of your arguments. Once you give the opinion and start behaving that way, you are not free, you are accountable to answer. You are free to believe whether Prabhu was the Enlightened One or not. But once you accept Him as the Enlightened One, and then start shaking, you are becoming a violator. If you are not doing satsang, you are free. But if you start shaking after doing satsang, you are a violator.

You may have the wrong intellect or illogical argument within. You might have samkit (right faith), but a few karmic aggregates of false belief might create a disturbance. Upadhyayji is saying, "But now, oh, Simadharswami, I won't get affected by the external circumstances. I won't lose with the right understanding and You have given me the strength." From within also, Upadhyayji is saying, "By any chance, if there is a fruition of false belief, I won't be affected with my faith because of my logic." Do not get influenced by blind faith, you should use your logic.

This subtle path of the Dispassionate Lord should be based on faith only. But the Enlightened Ones are explaining this path with logic to avoid blind faith. The Enlightened One is asking you to understand everything before taking ajna. Prabhu had said, "His welfare will happen through me."

If a lady is wearing a diamond necklace, her face will glow differently. In the same way, the person who has conviction within, will not get affected even if three people in front of him are defaming

dharma. He will always attain victory in all the places. He wins against the war of false beliefs. Upadhyayji is requesting Simandharswami. Oh, Simandhar Bhagwan, Your regime should remain victorious forever. Everyone should attain dharma.

Stanza 115: “Oh, Lord! You know the sentiments of all the souls (so what more can I say?) Please save this worshipper of Yours from this world. If you become the witness, I will think all the facts that I have said in this hymn are successful.”

Upadhyayji showed His intelligence in explaining the true nature of dharma. Now He is showing His bhakti for Simandharswami. He is expressing His bhakti in eleven ways in this dhaal. He said, “Oh, Simandharswami, you are an omniscient Lord. You know all the three universes, all the substances, all the times, and all the dispositions. You know all the dispositions of all the souls. This means that You know all my dispositions. Then what more should I tell you?”

In Kshampana, the same thing is written at the end, “O Omniscient Lord, what else can I state? Nothing is unknown to you. With utter remorse, I pray for the atonement of the sins arising by karma.” all the devotees have the same type of feelings. There was a high level of intellectual and spiritual maturity. Prabhu said this at the end only. Upadhyayji also said the same thing at the end. They are doing confession first, and then They say, “What more should I say? You are the omniscient Lord. You know everything.” If you get this feeling before confession, you will go on the wrong track and hide everything.

Upadhyayji said, “Oh, Simandharswami, you are an omniscient Lord. You know all the three universes, all the substances, all the times, and all the dispositions. You know all the inner dispositions of all the souls. This means that You know all my dispositions. Then what more should I tell you? I need not tell you anything. Still, my love says that I should say everything to you.” Now Upadhyayji is requesting, “I know You know everything. Please save my thoughts and feelings in this birth and help me get liberated from this transmigration. Please keep my thoughts and feelings steady. Please save this servant of Yours.”

In the fifth era, where Sadguru is very rare, the innocent souls are wandering in the darkness of ignorance. Upadhyayji felt compassionate for these souls, so He described the true nature of dharma as per His understanding in these ten dhaal of stavan- religious hymn. He wrote these ten dhaal as per His destruction and subsidence of knowledge, attainment of Gurugam (knowledge from Guru), examples, and His own experience. He studied Aagam. With all these things, whatever true nature of dharma was understood, He described it in these ten dhaal. This includes Acharya Haribhadrasuri, Purvacharya, Tirthankar Bhagwan’s words as He had studied Aagam, and He also wrote the experience of His life through contemplation and reflection. His attainment of purity is also written in this stavan.

Upadhyayji was sure that He had said everything based on Aagam, so it is not wrong. He had not said anything with his imagination. But because He was non-omniscient, if He made any mistake in whatever He said, Simandharswami should forgive and improve Him. Upadhyayji was singing this stavan and someone wrote it down for Him. Chovisi is also written that way only, the Enlightened Ones sang the stavan in Derasar, and someone wrote it down for our welfare. You need the right amount of knowledge, meditation, faith, and seva for your spiritual welfare. You need love for the Lord. Everything is useless without love.

Upadhyayji said that He had put an effort into everything. But this effort is successful only if it is verified by Simandharswami. He wanted the happiness (raajipo) of Simandharswami. The present condition of dharma in Bharat Kshetra is very tough, especially in the Jain society. Some of them become staunch ritualists and some become dry scholars to think that they are very intelligent. People have forgotten their spiritual welfare. In the Jain regime, there are conflicts amongst sects. Upadhyayji was pained by these conflicts and asked Simandharswami where He should go and talk about the family matters of Jain regime. He requested Simandharswami and told Him everything secretly.

One of the sects believes in anointment on the head of the Lord (Mahamastakabhishek) and the other sect is opposing the same, and both of them say that they follow Jainism. Both of them do not have the aim of spiritual welfare in the mind. Bharat Kshetra is in a bad phase, that's why Upadhyayji wrote Hundi stavan, it is a letter written with a request. If Simandharswami showed His raajipo, then only Upadhyayji could believe that this letter had reached Him. If Simandharswami showed His grace, He should send an Enlightened One on the earth. He sent Prabhu, so we realize that Upadhyayji's request was accepted. The second proof that Simandharswami showed His grace is there are no Enlightened Ones, if you meet an Enlightened One in this time, it means that He received Upadhyayji's letter. He read it, felt compassionate, gave permission for the Enlightened One to go in Bharat Kshetra, and improve the conditions. Upadhyayji did not care about the appreciation of people or his own happiness. He only wanted raajipo of Simandharswami.

Upadhyayji said, "Oh, Simandharswami, all my work is successful only if You show Your grace and show Your raajipo. Otherwise, no seva or swadhyay is worthwhile." Prabhu has also clarified the same thing, "Chanting, austerity, seva, etc. are illusionary till you do not have the grace of the Enlightened Ones."

Stanza 116: "I have got an unwavering attachment for You, which is a seed, that will help me in growing a tree of liberation within myself. If I get the group of celestial beings (prosperity of celestial beings) and the group of human beings (prosperity of human beings), still, oh, Lord! I should not think that they are equal to You. They all are trivial than You."

The feeling of this stanza has been established within all of us too. When you clap for this stanza, you are appreciating your good work. Upadhyayji had a very sharp intellect, but His mind was extremely gentle and He had a lot of bhakti. In this stanza, He is talking about unwavering faith and bhakti. He said that His attachment for Simandharswami was unwavering. Once you take the refuge of Bhagwan, it is 'sharan'. But after taking the refuge, when you take advantage of the whole arrangement, it is regime or 'shasan'. When there is a four-fold regime, Aagam scriptures, etc., you can say that you have attained 'shasan'.

After understanding the sermon of Bhagwan and studying the theory of relativity, Upadhyayji felt that Bhagwan's words are not contradictory, flawlessness, it has eternal principles which are true in all the three times- past, present, and future. Jineshwar Bhagwan's words do not come out of His moods or vigor. More He studied it, He realized that it was sweeter than sugarcane. It kept becoming sweeter day by day. It was always sweet but did not reach Him because of the wrong intellect. When He went closer to the vicinity, He realized that it was the sweetest thing. He could feel the difference between a diamond and a glass. He found that Bhagwan's words are invaluable like a diamond. He realized that Simandharswami was the true Lord. He was only His savior and Lord.

After attaining the Jain regime and studying the scriptures, Upadhyayji felt that Simandharswami was only right. He did not want His delusion to interfere. His attachment for Simandharswami was so unwavering that nobody could shake it or uproot it. This is the strength of His love. Nobody was coming in His meditation. With this love and attachment for Bhagwan, Upadhyayji knew that He could become a tree of dispassion from a root. He knew that He had to make His love purer. A true devotee wants bhakti more than liberation. Bhagwan's love and attachment are roots, from these roots, a seed will sprout and become a tree of liberation.

Upadhyayji had loved the dispassionate state of Bhagwan and not on His body. He liked this dispassionate state so much that He did not like the prosperity of celestial beings or human beings. The one who drank the water of the River Ganges, how will he like the salty water of the ocean? Once you take enjoyment in bhakti of the Enlightened Ones and Bhagwan, you do not like anything else in the world or dry spiritual pursuits. You won't need the prosperity of celestial beings.

Upadhyayji Maharaj said, "Oh, Bhagwan, I checked my love and attachment. I am attracted by Your virtues and not by Your external appearances. This love is such that it is going to become a tree of liberation in the future. That's why I love your dispassionate and detached state. I am sure that when this love increases, I will become detached from the worldly matters more and more." Upadhyayji kept philosophy intact, but He showed His bhakti too.

Upadhyayji said that His love for Simandharswami was like the Mountain Meru, which cannot move at all. He did not care about the prosperity shown by anyone. Upadhyayji did not love samosaran- a three-layered circular structure constructed by celestial beings for the sermons of Tirthankaras, He loved the dispassionate state of Bhagwan. He felt that He won't get affected even if the celestial beings made six samosaran. He only wanted the dispassionate state. There is no one similar to the dispassionate Lord. Even if infinite celestial beings and human beings made millions of things, Upadhyayji said that He won't be affected.

Sulsa Shravika was given temptations by many celestial beings and human beings, but She did not budge, and in the next chovisi, She is going to become a Tirthankar. Later on, all Her 32 sons were killed in a war, but She remained in equanimity and sat for samayik with Her 32 daughters-in-law. She remained in equanimity.

Upadhyayji said, "Let infinite celestial beings and human beings show the prosperity of the world, or let them trouble me with any problems, my love for You won't be changed. This is my love for you. Please do not leave me."