

Shri Simandharswamine Vinantiroop 125 Gathanu Stavan
Shibir 8 Summary
Pravachan 3
(15.11.20)

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 following non-violence, the theory of relativity (syaadvaad) is extremely important, inevitable, and essential. Ahimsa Paramo Dharma- Non-violence is the supreme religion. This is a clear principle that when there is violence, there is no dharma. Still, this clear principle should also have the application of the theory of relativity; you cannot put it into practise without it.

Sometimes you see something like violence, it is non-violence. Sometimes you see something as non-violence, but it is actually violence. E.g. A hunter wanted to catch birds, so he spread a net on the ground. He scattered grains on top of the net. Then he hid behind the tree and waited silently, so the birds could eat the grains. Were his actions prompted by love for the birds? Just then, someone else saw the whole drama, so he started clapping loudly and did not let the birds go near the grains. Was he a cruel person? He did not let a single bird come towards the net. In reality, the one who made noise and did not let the birds eat was a better person. Here the hunter is violent, but you think that he is non-violent. The person who is clapping looks as if he is violent, but actually he is trying to save the birds. In the final result (anubandh), the thing that looks like violence, but actually is non-violence should be followed and the thing that looks like non-violence but is actually violence should be given up. This is what the Enlightened Ones have said. In this dhaal, the establishment of the shocking principle is done.

But all the sects do not accept the thought of anubandh. Upadhyayji is going to discuss something where anubandh is acceptable to that group. Sthanakvasi and Terapanthi do not accept anubandh. They say that whatever violence is seen is violence. So they accept the non-violence that can be seen. The mother slaps her child because of the perception of anubandh only. She does not want to hurt a child, she is slapping because of the great affection for him. The doctor also makes you unconscious before the surgery and cuts you with a knife because of the perception of anubandh. You also know that your pain is going to be annihilated, so you go to the doctor for your surgery without fear. People go to a doctor because he is a wonderful person along with a wonderful doctor. This way the perception of anubandh is used in the social field, philosophical field, etc.

Asafetida has a strong smell, but it is beneficial to the body. The best thing to fight corona is to go back to your spice box of the kitchen.

Some people have the opinion that you should not get into that which seems like violence. You should not do it for sure. Some people look at the perception of anubandh. They look at the final result. The example of the river was given yesterday. Bhagwan gave ajna only because the aim of this seen violence was different. Bhagwan asked the ascetic who is protecting six types of living beings has to get into the river if there is no choice. He should have awareness when he is crossing the river. This river water is not boiled; this water has many souls of water, plants, etc. If you do not have the perception of anubandh, you will feel that the ascetic is breaking his first great vow of non-

violence. If the ascetic does not cross the river and stays back in the village, he will have attachments and aversions; he will have possessions, etc. This way he will break all his five great vows. His devotees will give him a lot of food. This way he keeps collecting things and increases possessions. With his possessions, his instincts start becoming restless and he breaks the vow of chastity. Then he breaks the vow of non-stealing. He tells lies. Finally, he gets into violence. Bhagwan had two options- 1. Break all the five great vows. 2. Break one great vow and that too should be done with a lot of compassion. Prabhu has given this ajna because of the perception of anubandh.

In Jin puja (worshipping the Lord), ashtaparakari puja (8 types of puja) is done. When you talk about violence involved in this ashtaparakari puja, first of all, you must take bath before puja, so you are getting into the violence of the water-bodied souls. When you offer flowers, you get into the violence of plant-bodied souls. When you offer incense stick and light a lamp, you get into the violence of the fire-bodied souls and air-bodied souls. In building the temple, you get into the violence of mobile souls (traskaay jeev). Even if you follow a lot of minute awareness, you will get into the violence while digging the ground, building the temple. This way the ascetic is getting into the doing part, getting it done, and appreciating while staying there in building a temple or upashray. But in this, you are keeping the perception of the final result in one place and you ignore the perception of the final result at the other place. There is a lot of violence involved in all these things.

Bhagwan has said that Jinpuja is a duty of the householder. What is Bhagwan's perception? You have to understand the intent of Bhagwan's ajna. If you do not think from the perception of anubandh, you cannot prove the importance of worshipping the idol of Jineshwar Bhagwan. You have to see it from a different viewpoint.

While doing puja, you forget your desires temporarily. You may forget the world for the time being. Because of your good dispositions, you will forget the time and body temporarily. You do not care about what is happening around you. Then you want to catch the finger of the Lord. You want to get disentangled internally and externally. You won't even realize it and you will get elevated. You will feel like going ahead and attain initiation. You will become indolent, go to the dispassionate feeling, and finally attain liberation. When you attain liberation, there is no body, no karma, no impurities, no mind, so you do not get into the violence externally or mentally. He becomes the protector of six living beings (chhakaay rakshak) effortlessly forever.

That's why in Jinpuja, the annihilation of faith delusion, character delusion, destructive karma, and non-destructive karma start happening. This way with Jinpuja, you can attain samyag darshan (right faith), deshvirati (One who assumes the vows of the householder and who has right perception), attain sarvavirati (totally abstained), you attain the dispassionate state, and attain liberation where you become Siddha. Your violence transfers into complete non-violence. This is the perception of anubandh.

You have only two options. Do you want to stop the violence of worldly matters or do you want to stop the violence of religious activities first? Both sects have different opinions. The first sect asks you to stop the violence of worldly matters and the second sect asks you to stop the violence of religious activities.

The first sect says that in the violence of the worldly matters, there is swaroop hinsa (violence that is seen), hetu hinsa (violence in the purpose), and anubandh hinsa (violence in the final result). You

want to enjoy it when you commence something and that means there is swaroop hinsa. You have violence in your intentions also, so you have hetu hinsa. The final result will also lead to violence only.

In the religious activities, there is violence in the commencement, swaroop hinsa is there. But there is no intention of killing any soul or enjoying some sensual pleasures. So there is no hetu hinsa. In the final result or anubandh, there are benefits only.

If you weaken your sensual pleasures slowly, you will have fewer attachments. If your state of being gets elevated as a householder, you will start doing paushadh (A religious practice in which the lay follower spends time engaged in spiritual activities.) In paushadh vrat, you do not take bath, so you cannot do external or physical worshipping (dravya puja) of the Lord. You cannot do dravya puja while you are engaged in samayik. When you start getting stabilized within, you go towards purity. If your state of being is elevated, you need not do dravya puja. But you should have that consciousness. The day you feel like embracing initiation, you won't have to do dravya puja. After the initiation, you just have to do bhaav puja. This is the ajna of Jineshwar Bhagwan. At that time, if you have the mood of doing dravya puja, you should make your instinct calmer and should not get into it. When you are elevated, outside catalysts should be reduced in your puja. Slowly your words, books, etc. should also be left.

You need tears in your eyes. Prabhu and you should be there in your eyes. If you only look at the public. You are not a devotee; you are a free singer or a beggar. While singing if you have tears in your eyes, you do not know what and where you are singing, and then you are a true devotee. In this case, your minimum violence can be considered as secondary. But if you are not engrossed in bhakti, do not even clap, as you are involved in violence completely. While worshipping Jineshwar Bhagwan, you should be in the auspicious feelings only. It should become better each day, and then you should feel like embracing initiation only. You have to collect the power of restraint to attain initiation. If this course does not come from your heart, you are responsible for what you are doing in Jinpuja.

The Lord has asked the householder to practise Jinpuja, as he has many initiatives and activities, he is restless, and has many impure modes. But he has to keep going ahead and go towards the initiation and dispassion. From the perception of anubandh, you may do this minimum violence for the greater benefit. If you do not get a great benefit, you have got into violence only. If you have done these activities when you are unaware, not alert, without discretion, without understanding, you have to understand that it is a cheque without a signature. It has no value. If you have done puja without feelings, your account will have violence only after doing Jinpuja. When the state of being is elevated, minor violence also should be left. Your awareness should not destroy your enthusiasm for going to the temple. This is a razor's edge, if you make a mistake, you will incur harm. If you are doing the work in the right way, you will swim across the ocean of transmigration.

Jineshwar Bhagwan has given the ajna to save five vows and allowed you to break one vow at the minimum level. But your intent is if you follow five great vows properly, you will get rid of external and internal violence forever as you attain liberation. You have to check whether you are looking at it from the perception of anubandh or you are seeing it as it is seen. Two conclusions will be different.

Sthanakvasi sect says that Bhagwan has shown anushtan (religious activities) like samayik (equanimity vow), pratikraman (ritualized repentance), kayotsarg (regulating the activities of body speech and mind), vows, austerities, etc. and they do not have violence at all. Why should you worship Jineshwar Bhagwan?

Stanza 88: “There are a lot of pious feelings and thoughts in samayik (equanimity vow for 48 minutes) etc. religious activities; this is definitely a boat to sail through the ocean of transmigration. Still to worship Jineshwar Bhagwan is the best path because this worshipping is called formal respect of Jineshwar.”

In the earlier stanza, Upadhyayji established that you should do Jinpuja without any fear of getting into violence. The other party is getting convinced, but he still feels that ahimsa paramo dharma has to be followed, so dravya puja should not be done.

The other party says that you can elevate your pious dispositions by doing samayik etc. He is asking, “Why do you want to have violence for flowers, etc. for dharma?” When you are going by plane, you know that you are getting into the violence. But here for the intellect of dharma, you are killing the flowers, etc. Still, Jinpuja is very important.

You are doing samayik etc. you can get auspicious dispositions. Still, Jinpuja is the essence of dharma. Jinpuja has an element, which is very important. Samayik may have a lot of proteins, but you also need carbohydrates of Jinpuja. Param Krupalu Dev (Prabhu) caught this element. You may do 15 samayik a day, but you will lack bhakti element, emotional element. Your understanding should be connecting you with the ajna of Prabhu.

You need bhakti element because it will give you the importance of the Guru, His words, it will help you to read the scriptures, and it will help you to do introspection. You should know the intent in every religious practice. In the packed external nityakram, you are given the means of inner search. You have to follow it in the right manner. When you are doing puja, you are only in the feeling of bhakti. Samayik will also have that element of bhakti, but it is not enough. In Jinpuja, you respect the virtues of Bhagwan.

Ashtaprakari puja includes the following things. 1.Jal Puja 2.Chandan Puja 3.Pushpa Puja 4.Dhup Puja 5.Deepak Puja 6.Akshat Puja 7.Naivedya Puja 8.Fal Puja. After the first three puja, you have to remove the mukhkosh - the cloth tied on the mouth. You have to understand that when you are near the Lord, you have to wear a mukhkosh, later on when you physically distance yourself from Him, you don't need it. When you are far, your breath will not touch Him, so you won't need mukhkosh. If you do not understand the philosophy behind mukhkosh, you will consider it a lifeless ritual. Many people say that they have to do too many things, they cannot remember them, and so they do not want to get into Jinpuja. But if you have the right understanding, you won't have to remember it, everything will happen naturally. That's why before getting into the rituals, you should understand them properly. Then you inspire them to do that activity. Talk about the virtues of Bhagwan that you should think this way while doing puja. There should be more connections.

When the person gets connected to Jinpuja, he will feel like reading the scriptures. So he will start doing swadhyay (self-study). First, you went for bhakti, you enjoyed it. You have to respect the person before you listen to Him. Then you went for satsang. Slowly you start getting elevated and you go ahead till liberation. At this stage, you need a lot of bhakti. You should not leave Jinpuja for

small violence. If you negate Jinpuja, you will become a person without the element of love. In his dharma, he would not utter the word 'love'.

Prabhu has written in Patrank-201, "Vyasji was not happy after writing many scriptures. If you have self-realization, you should have self-bliss too. But the one who did not sing the glory of the Lord will never be happy. Then Vyasji wrote Bhagawat and was extremely blissful." This shows the bhakti element is very important. For swadhyay-satsang, you need bhakti first. Your heart should also pick satsang; otherwise, everything will remain at the head level. You need that inspiration through bhakti. Without bhakti, you won't be able to study the scriptures, your vows and austerities will be absorbed in egotism. To worship Jineshwar Bhagwan is the best path because this worshipping is called Jineshwar's formal respect. To maintain your inner respect, you need outer respect.

There are a lot of pious feelings and thoughts in samayik (equanimity vow for 48 minutes) etc. religious activities; this is definitely a boat to sail across the ocean of transmigration. Every patient needs different medicine. If you like samayik, you should do it. But the other person does not like it, he needs to do dharma, he may like bhakti more.

In the fourth and fifth gunasthanak (spiritual ladder), there are four gunasthanak included. At the beginning of the fourth and fifth gunasthanak, bhakti element is very important. At the end of the fifth gunasthanak and sixth gunasthanak, bhaavstavan is very important. Here swadhyay is more important. He does not need rituals or catalysts to such an extent. Do not criticize that person. Let him decide his state. In the fourth and fifth gunasthanak, without bhakti element, swadhyay will also be left. You need love to do things nicely and for that you need bhakti. You start with bhakti, then comes swadhyay-satsang, then you would like to practice the true nature of the soul, you will get into the contemplation and meditation. Jinpuja will increase your bhakti element so much that you would feel like attaining initiation even if it is done in the right way. You need emotional bhakti and not the ritual bhakti.

Brahmachariji wrote after Pujiyashri Prabhushriji (Lalluji Muni) left the mortal body, "I can see You only everywhere in the ashram." This was the bhakti element. He looked at the elevator and felt that Prabhushriji came out from it. As Prabhushriji could not hear, He used the hearing aid. The moment Brahmachariji saw that, he remembered his Guru. He looked at the watch and remembered that Prabhushriji would ask him whether it was the time for satsang or not. He felt that Guru loved him the most. He wrote that his Guru glorified the ashram like an oasis in the desert of the worldly matters.

When you are doing Jinpuja, you recognize Bhagwan, you have respect for Him, you want to become like Him. For that, the element of emotional bhakti is needed.

Stanza 89: "In worshipping Jineshwar Bhagwan, if someone has a doubt that it is like getting involved in the other worldly endeavors and leave that worshipping of Jineshwar Bhagwan, then charity, respect, offering salutations or bowing down and following His ajna will become a distress to the soul (It means it will be considered as an evil act, which should not be done.)"

The second sect feels that he does not want to get involved in Jinpuja as it has a lot of worldly endeavors. They feel that it involves violence, physical activities, etc. They feel that even the householders should not do Jinpuja because of these reasons. They say that when a little violence is

involved, it is 'savadhyarup'- harmful act by which you get into the bondage of sin karma, it should be left. Upadhyayji is saying that if you leave Jinpuja on the pretext of beginning a sinful initiative, then you will only do samayik, pratikraman, follow austerity, chant mantra, etc. But does charity not involve any violence? Does offering respect not involve violence? Does offering the salutation to Guru not involve any violence? Is it not involving any violence when you are following His ajna? Charity: You have to save your meritorious karma; do not waste it on any luxuries. When you share your meritorious karma, you give charity. You give donations to poor, miserable, orphans, animals, and birds. But in doing all these things, there is a violence of air bodied souls, when you call the dog to eat food. You got involved in some sort of violence and earned money. You gave that money to charity. It definitely involves violence. When you called a dog to eat the food, you thought about the dog's life but not of the air-bodied beings. In this case, you have inauspicious bondage of karma. If you want to do pure non-violent activities, you cannot give charity. In this case, charity does not become dharma.

Respect for the Guru: When you see the Guru, you should get up, go in front of Him, you have to offer salutations to Him. You have to go and pick Him up and drop Him back to the upashray. Here again, there is the violence of the air bodies. When you offer the Guru some food or water, it includes the violence of plant bodied beings, fire bodied beings, and water bodied beings. When you move the body, you are getting into the violence of air bodied beings. None of your activities are completely non-violent.

Offering salutations to the ascetic: When you go to offer salutations to the ascetics, you go by car or train. They need either petrol or electricity. When you offer the salutations to the ascetic, you get into the violence of the air bodied beings. It is not completely non-violent and the degree of doing it is very subjective.

Following Guru's ajna: In following any ajna of Guru, you need physical activities. That means you are getting into the violence of the air bodied beings. You may see the same thing as seva and feel that it is your duty. You may feel that there is violence involved and it is not dharma. If a householder builds an upaashray, it involves a lot of violence. In this case, the ascetics should not stay there. Because he is staying there, you build a new upashray. It involves violence of mobile souls. If you want to get Guru Bhagwan's speech printed, you may feel that it is dharma. But the other party would look at it as violence.

None of your religious activities are completely non-violent. Do not negate any of them. Do not say that Jinpuja should be given up. Jinpuja should be done by the householder and not the ascetic. It is dharma because even though it has less violence, it has the stoppage of karma to a great extent. It stops inauspicious activities and karma.

When you are doing the above activities, do you want to kill the air bodied beings? You have compassion for the other souls and yourself too. You will try to follow the minute awareness. But if you are fearful, you won't have the enthusiasm for doing the good work. If you have enthusiasm in all these activities, you will forget the age and the body. You won't be able to do any activities if you do not look at it from the perception of anubandh or the final result. In satsang also, you are doing the violence of the air bodied beings.

If you do not follow your activities with your discretion and knowledge, it will be seen as violence only. When you get into the competition, imitation, wrong insistence, family tradition, jealousy, you

will be on the wrong path. If you feel that you want to build a huge temple, for that you don't mind getting money immorally, it is wrong. The Enlightened One does not accept such wrong deeds. He does not like you to get into the passions because of the temple. How to do is very important along with what to do. There has to be simplicity in your daily rituals. You have to use discretion in dravya puja.

Stanza 90: "Worshipping Jineshwar Bhagwan etc. other religious activities look as if they are sinful propensities, but from the viewpoint of anubandh (final result, intention), this is a faultless activity because by singing the virtues of Jineshwar Bhagwan at the time of worshipping Him, the soul gives Him respect and he gets into the auspicious emotions."

Jinpuja is the duty of the householder. If that is not the duty, then all the above things like charity, respecting Guru, etc. are also violence only, then that also should not become his duty. If you are a Murtipujak – Deravasi, you won't have a problem in Jinpuja. But if you are born Sthanakvasi, you will feel that the soul is getting killed when you are doing Jinpuja. At that time, you are not focusing on emotions or anubandh.

In this stanza, Upadhyayji is saying that Jinpuja leads to auspicious emotions for a long time. You were always involved in sensual pleasures and passions. When you are doing Jinpuja, for a few moments or for a long time, you may get into the auspicious emotions. You will increase bhakti and virtues. You will have respect for the Lord and want to walk on His path. You take the right direction. In the end, you will attain liberation.

Savadhya means something which leads to the bondage of sin karma. When you get into violence, you will have the bondage of sin karma only. Jinpuja also is considered as savadhya activity because of the things used in it. But at that time, you have a lot of auspicious dispositions and inauspicious bondage of karma stops, so it is called nirvadhya- pure. In savadhya activities, your delusion increases. In nirvadhya activity, the delusion decreases and starts getting uprooted. If your delusion is decreasing after the religious activity, it comes under nirvadhya activity. If it increases, then it will come under savadhya activity. In that case, when you see it, it looks like a sinful activity. But when it comes to anubandh, it is nirvadya.

There are three types of violence- 1.Swaroop hinsa (violence that is seen), 2. Hetu hinsa (violence in the purpose), and 3. Anubandh hinsa (violence in the final result). There are three types of non-violence. 1. Swaroop ahimsa (non-violence that is seen), 2. Hetu ahimsa (non-violence in the purpose), and 3. Anubandh ahimsa (non-violence in the final result).

Swaroop hinsa means when you see that the soul is getting killed. Hetu hinsa is you want to kill the soul and you do not think or feel about the minute awareness. If you are doing Jinpuja with a vacant mind, you will come under hetu hinsa. Anubandh hinsa is whether you follow outward violence or non-violence, its thoughts and feelings have violence. You may feel like hitting someone, even though you have not hit her, you have passions within leading to anubandh hinsa.

Swaroop ahimsa means you cannot see any killing of souls. Hetu ahimsa means you do not want to kill someone and you have the minute awareness. E.g. you are doing pakshal puja and you have seen an ant going. You will stop pakshal to save that ant, as you have the minute awareness. Anubandh ahimsa means where there is victory over the impurities and modifications are becoming purer. Slowly your thoughts and feelings start becoming purer. From the perception of anubandh, it is the

ajna of Jineshwar Bhagwan that you should do Jinpuja. It leads to the great welfare of the soul. Everything has to be done with discretion, minute awareness, understanding, and a lot of emotions. Then only it will be called as Bhaav Anushthaan- religious activities with the right emotions, you will have your spiritual welfare. Otherwise, it will be called Laukik Anushthaan- religious activities to show off to people, you will only follow the tradition of the family.

Jinpuja is savadhya from swarup viewpoint, but it is niravadhya from anubandh viewpoint. That's why worshipping Jineshwar Bhagwan is the duty of the householder. You will have respect for Bhagwan and feel oneness with Him. If you are connected for ten minutes in Jinpuja, you will be connected for a long time with the Lord. If Pujyashri Lalluji Muni could attain samyag darshan with the mantra of 'Sahajatmaswarup Paramguru', why can't you do it? You will have strong faith. You should have strong faith and discretion. With Jinpuja, you can get rid of inauspicious first, then auspicious and lastly you can get liberated. The householders should take Jinpuja as their duty.