

**New Year Message and
Shri Simandharswamine Vinantiroop 125 Gathanu Stavan
Shibir 8 Summary
Pravachan 4 (16.11.20)**

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.

Attaining self-realisation is the fulfilment of life. For self-realization, you need to practice the study of the true nature of the self, meditation, and for that 'Sahajamaswaroop', you need listening, contemplation, reflection, etc and for that, you need single-mindedness and purity of the mind. To remain strong in those feelings for a long time, you need to do introspection and cultivate virtues.

When introspection is right, you have purity and piousness of the mind. You should be able to see your flaws impartially. You have understood relative pluralism and the theory of relativity. You develop a compromising attitude. If this attitude is developed with suggestions, it will be temporary. But in real life, you need to change your attitude. If you are religious, you should know the art of focusing and not the art of changing. The seeker chooses what to see. He has to conclude first before choosing anything. He has to choose that he wants to remain blissful, pious, peaceful, and pure. He has to decide that he wants to get rid of clashes, agitation, agony, and anxiety. You have to start with five minutes and decide whether you want to remain peaceful or remain anxious, then you open your eyes and handle the situation. The seeker chooses his mindset or mental state. Then he perceives the world. You have to decide the angle of vision or viewpoint first, and then you look at things. If you want to remain blissful and peaceful in satsang, you should not blame anyone else. Religiousness is the art of focusing.

A husband and a wife were staying in a studio apartment. She said that the house is very small. The husband suggested that she should call her parents for Diwali and stay with them for a few days. He added that his parents would also come from the village. Then he suggested that they should have a puppy in the house. To have fresh milk, he decided to have a cow. Everyone came into the house. After a few days, their parents went away; they gave away the cow and the puppy too. Then the wife said that their house is too big. Small or big is in your mind only.

You will not meet the Dispassionate Lords. You will meet a person with many virtues as well as shortcomings. If you look at the shortcomings, you will remain miserable. If you see their qualities, you will have friendliness and appreciation. Which mental condition do you want to remain in? If you want to give love, you will only see the qualities. If you learn this art, you will be able to do introspection, contemplation, meditation, and attain self-realization easily.

Your viewpoint will turn unfavorable situations into favorable ones. This is the work of the seeker. If you are an ordinary householder, you will wait for the meritorious karma. You change your viewpoint, you can change the world. You cannot shift the village; your bullock cart has to be shifted. Even if the situation is leading to anger, you should make it blissful with your viewpoint. This is from the viewpoint of your own spiritual readiness (upaadaan). If you are talking from the viewpoint of the catalyst (nimitt), Sadguru comes into the picture. Your minimum target for this year should be to change your viewpoint. Make sure that you decide with yourself, 'I won't let myself be

unhappy or restless. I won't cry for small things.' Your main target should be self-realization. You should become sweet with your virtues. If you have the right viewpoint, you will not have any complaints.

A well-known doctor says about himself, "I am only 90 years old!" This is the right viewpoint. Have enthusiasm. The enthusiastic person and the person with apathy have the difference of viewpoint only. One says that the rose is among many thorns and the other one says that there are so many thorns with the rose. The Enlightened One will know from your talks whether you have a dark night in your life or you have the full moon phase in your life. Both the above people are telling the truth, but viewpoints are different. So one becomes very enthusiastic and the other one remains in apathy. You start working on yourself when you fall. But you should start your effort and do not go down. Why you are focusing on something is more important than where you are focusing. You should have friendliness with everyone to remain pure, peaceful, and blissful. You can't afford bad dispositions even for five minutes. Samyag darshan (right faith) is the art of focusing. Samyag jnan (right knowledge) is the art of knowing everything but it does not help much. Samyag darshan is important.

Saint Tukaram filled sugarcane in the bullock cart. He kept giving it to each child He met on the way. When He reached home, only one sugarcane remained. His wife came to know about it, she took that sugarcane and hit Him on His bums. The sugarcane broke into two pieces. Saint Tukaram decided to remain blissful. He said, "Wow! You are so loving! You broke it into two pieces, one for you and one for me so that we both can share that sugarcane."

Learn bhakti from the devotees of Bhagwan. The main examples are Gautam, Hanuman, Sudama, Pujyashri Lalluji Muni, Brahmachariji, etc. Samyag darshan says that you have to learn the art of focusing despite meeting all the people, who have flaws and virtues both. You look at his virtues and remain blissful. You look at the flaws and remain in hell. There are thousands of catalysts to produce inauspicious dispositions. Till you do not take their support, you cannot call them catalysts. There are only situations around; you have to look at the virtues and not the shortcomings. In the beginning, you will have some trouble as your mindset is different. Then it will become your faith and you will attain samyag darshan.

A Guru and a disciple were walking on the road. Someone threw hot ashes from the building. They both got burnt. The disciple got angry and started analyzing who threw it and why. The Guru remained silent and peaceful. The disciple saw the Guru's face before expressing his anger. The Guru was in the auspicious mode. The disciple asked him how He was in such a peaceful mode. The Guru answered, "God is great, and otherwise our sins are such that someone should throw fire at us. He only threw hot ashes."

You will have complaints about everyone in the world including Guru and God. But instead of complaining, change your focus.

Woodrow Wilson was the president of the USA. A pessimistic person went to him and said, "There is so much of dharma in the world, and still people are so miserable." The president said, "You are so true, people are miserable, despite their being dharma. What if dharma was not there? Dharma is extremely benevolent."

In the art of focusing, you have to decide in which mindset you want to stay. Do you want to stay happy and in a state of love or do you want to focus on differences? Differences are always there. But you do not need to focus on that. If you want to get elevated, you need to increase your I.Q. (Intelligence Quotient). If your I.Q. is low, you are called an idiot. Increase your I.Q. with education and satsang. Reverence is a must whether you are educated or uneducated. It is like wearing clothes, they are not optional. Reverence and humility are not optional.

Many mothers do not let their children play, they ask them to study. When those children come at the age where he has to study, he loiters in various places. If your egotism is increasing with more studies and reverence is decreasing, you should be careful. It is very good to do swadhyay- self-study, observe external austerity, but if you lose reverence, everything is lost.

I.Q. means understanding (samjan). If you increase understanding, you can be elevated. There is one more in the row which is E.Q.- Emotional Quotient or being sensitive (samvedan). When you cannot see someone's misery or when you do not make anyone miserable because of your golden heart, you are being sensitive. You try to make sure that you do not give any miseries to anyone. If you cannot help the person, at least, you should feel sad - empathy for someone else.

When you give any type of donation, you have sensitivity for someone. When you donate, at times, many wrong people come over to take money, or grains, or clothes, etc. 50% wrong people take this donation. But you should be happy that the other 50% were needy and received the help. Do not do too much analysis or postmortem, else your desire to offer will diminish.

A lady went to a person and said, "My daughter has cancer, please give me Rs. 10,000/- to help in her treatment." The person was very benevolent and sensitive towards the needs of other people. He immediately asked his secretary to give away that money. The secretary found out that her daughter never had cancer. She was only telling lies. The secretary went running to his master and told him about the fact. The person was very happy, "You gave me the wonderful news that the girl does not have cancer." You also lie in your business, but you have not got caught. Donate with a great heart.

S.Q. or spiritual quotient- You can call it sadgun- virtues. You should have stable virtues that even your enemies cannot challenge them. E.g. I hate someone, but this virtue of that person is very good. This is the spiritual quotient, your sadgun. You should have a desire to develop the virtues. People are going to condemn you for sure. People will backbite you. If you do not like it, get liberated. You have to go and tell that person, "Please tell my flaws to me, I need to change myself." You should have a desire for the virtues. Do not defend or justify your flaws.

Increase your I.Q. by going to satsang. Increase your E.Q. and keep a golden and sensitive heart. Increase your S.Q. Develop your virtues and have the desire to have them within you. A.Q. is Adversity Quotient. This shows your endurance during troubles (samta). Increase the capacity to remain silent. Do not become restless in troubles. Think about the troubles of the Enlightened One. Think about Gajsukumar on whose head, burning coals were kept. Read the biographies of the Enlightened Ones to increase your power of endurance. If you draw a longer line next to a line, you will feel that the first line is very short. In the same way, if you face a problem, think about the major problem that is faced by someone else. You should always say that you don't have any problem- this is A.Q. This shows that you have got elevated, you have developed virtues. Remain in equanimity.

C.Q. is Creative Quotient (sarjanatmak shakti). Creativity comes out when you are happy. If you are too tense, you won't be creative. Do not try to use your head to be creative; you should only learn to be creative. You should learn to be happy to be creative. When you stay happy and connected, you will get new ideas and new feelings. Learn the art of focusing. Remain happy, pious, and blissful.

May the blessings of Param Krupalu Dev be with you and you listen, contemplate, meditate, attain self-realization, and offer it at His Lotus feet at the earliest.

Stanza 91: “When a bhavi jeev (the soul, who can attain liberation) is worshipping Jineshwar Bhagwan and when someone else sees him worshipping, with the supreme feelings, he can also swim across the ocean of the world and attain liberation. He becomes a saviour of six types of living beings forever. With the help of this worshipping, his soul gets purified slowly and steadily, his thoughts and feeling are known by Kevali Bhagwan (The Omniscient Lords) only.”

If the person is worshipping Jineshwar Bhagwan, he can swim across the ocean of transmigration and he can attain liberation. He will become the saviour of six types of living beings. This disposition is known by the Omniscient Lords.

By following the ajna of Bhagwan, a true follower is worshipping the Lord with his mind, speech, and body for the purification of the soul. When he is worshipping the Lord, he is appreciating himself for doing good work of worshipping, bhakti, etc. He has happiness during and after the worship or bhakti. You are too blissful while doing your activities, and you cannot go back to your routine work by remembering that work.

‘Chadta parinaam’- when dispositions are in the ascending order, it is called ‘chadta parinaam’. Very few people leave the mortal body with ‘chadta parinaam’. This word is written in the scriptures, the Enlightened Ones use it with great awareness. If a person has become stagnant, He does not use this word. If you have ‘chadta parinaam’ even after worshipping, much inauspicious karma gets dissociated and you will be able to swim across the ocean of transmigration. You can attain the state of Siddha and you can become the saviour of six living beings physically and mentally.

In the fifth era, the auspicious mode of the soul remains only for a short period. You have the stability of the auspicious mode only with the grace of Sadguru. Your inauspicious mode goes on for a long time. If the auspicious mode remains for a long time, you can do contemplation and meditation to go towards the pure mode.

If you are worshipping the Lord with a lot of enthusiasm, someone else sees that enthusiasm, and he may also attain liberation. With your appreciation and enthusiasm, he will also attain liberation. When he sees and appreciates someone else's worshipping, seva, that can help him purify himself, and he has ascending dispositions. With this purity, he can become completely non-violent. Only Omniscient Lords know about it and that's why Jinpuja is considered as one of the duties of the householder. Chhadmastha- Non-omniscient people can only see everything with eyes. But the Omniscient Lords can see the inner modifications. He is the one who knows that the person will attain liberation. That's why the householder must do Jinpuja.

In 'Raipaseni Sutra', it is clearly said that you should look at it from the perception of anubandh (final result) and not from what you can see with your eyes. Otherwise, you won't be able to understand ajna. In anubandh, whole violence is going to be transferred to complete non-violence. If you can't see this transfer, where you do Jinpuja, you transfer it into the respect for the Lord, from there you go towards remembering the pure nature of the soul, then you have stability in the soul, from there, you attain omniscience. If you can't see or experience all these transfers, you will look at the swarup hinsa (violence that is seen) and think that Jinpuja should not be done. Anubandh requires subtle perception. Keali Bhagwan sees it and says that it is non-violence.

The ascetic is also doing little violence when he is traveling on feet when he goes to get his gochari (food alms) when he is bowing down to someone, or he is doing vaiyavach- where he is serving the Guru. All these activities have little violence in the beginning, but it will get transferred into complete non-violence. You have not seen your scripture getting printed in the printing press, so you feel that it is the non-violent act. But if you see it, you realize that it involves a lot of electricity and water. You have to believe that it is non-violent only in the final result. When you see it with your eyes, you won't feel that it is niravadhya- pure, you will feel that it is savadhya- leading to the bondage of sinful karma. You have to see anubandh.

The non-violent person can never travel from place to place. He cannot go for gochari. **But we have a wrong belief that when there is violence, there is a violent thought and feeling.** When a doctor is doing surgery, he has a knife in his hand. He cuts the patient. But still, you thank him. He is doing violence, but the final result is non-violent. Tandul matsya (a fish whose size is of a rice grain) has never eaten a single fish, but with its violent dispositions, it has the bondage of the seventh hell. The person doing Jinpuja has the feeling of compassion that he wants to attain liberation to avoid the violence of all the souls.

In Jinpuja, there is violence involved, but there are no violent dispositions. Otherwise, the ascetic who crosses the river is also violent. But he keeps minute awareness and remembers that the Lord has given this ajna. He has a connection with the Lord and compassion for all the souls. We can see it the way he is crossing the river. Jinpuja is the duty of the householder and it is also the ajna of Jineshwar Bhagwan. There are many examples of anubandh. 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 he is trying to save the birds. Hetu hinsa (violence in the purpose) is worse than swarup hinsa and anubandh hinsa is worse than hetu hinsa.

If a householder with discretion worships the Lord, he dissociates many of his inauspicious karma and collects the strength for restraint. When you love God more, you love His path too. You start loving His valour. This way you collect the energy of restraint and you want to attain initiation. A boy decided to attain initiation, his father said no in the beginning. Later on, the father agreed with the condition that you should complete 'Ashtahnika Mahotsav' and attain initiation on the ninth day. The boy was not happy, he wanted to attain initiation on the first day and then celebrate 'Ashtahnika

Mahotsav'. With great difficulty, his father agreed and on the first day, he received 'Rajoharan' from his Guru and died due to heart failure. He must be so happy to die after he came in the path of the Lord.

When you collect the energy of restraint, you contemplate and reflect to go deeper into the path. Then all the options get over. You cannot wait for eight days. When you see the Enlightened Ones like Dhanna Angar or Shalibhadra, you feel that you should achieve something. The mind will keep saying no to leaving inauspicious things even though it will allow you to get into the auspicious activities.

At the time of worshipping, there are two types of adhyavasay 1. Here you have a lot of respect for the Lord and it ends in taking vows to attain the dispassionate state. You elevate yourself. 2. Someone else will come on the right path looking at you worshipping the Lord. Sometimes that soul attains initiation before you. In short, your Jinpuja becomes a reason for the elevation of the regime. You can become the reason for the propagation on the path of liberation.

Draupadi attained samyag darshan after getting married. She came to her in-law's place and met Neminath Bhagwan as a relative. She saw the Pandava's bhakti for Bhagwan and had an auspicious karmic bond. With these two things, she attained samyag darshan. She immediately went to Bhagwan and attained Deshvirti dharma (One who assumes the vows of the householder and who has the right perception). She became a shravika.

Sulsa Shravika had so much faith in Bhagwan Mahavira that She accrued Tirthankar name karma in the next chovisi. By appreciating Sulsa, you also came on the path of spirituality. Many souls appreciate others and go ahead in the path. Even though you can see the violence in Jinpuja, it elevates the dispositions of other people along with you. Their dispositions become non-violent.

Udayan Raja and Konik Raja used to keep 'Vandan Mahotsav' (festival for offering salutations) when Bhagwan came to their kingdom. They used to keep 'Darshan Mahotsav' where they decorated the whole kingdom to go for His darshan. Shakrendra got jealous of this decoration and with his supernatural powers, he created something better. Then the king embraced initiation and Shakrendra being the celestial being could not do that. The feeling of sweet jealousy goaded the king to attain his spiritual welfare.

You go for satsang during paryushan and then you become regular in it. Many people have joined the regime this way and they have gone ahead in the spiritual path. There is violence involved in Jinpuja, but there are no violent dispositions in it. There is a disposition of compassion and the Enlightened One has seen it that way. Your ultimate aim is liberation and Jinpuja is considered as the activity of dharma.

Stanza 92: "The ascetic has a lot of compassion for the souls of the water while walking on the water of the river. In the same way, the householders, who are worshipping Jineshwar Bhagwan with flowers, etc., they also have a lot of mercy and compassion for them, and that is not worthless."

If you see the ascetic crossing the river, you feel that he is getting into so much violence. But you are not seeing his inner thoughts and feelings. He has two thoughts within. 1. I am following the ajna of Jineshwar Bhagwan. 2. I have compassion for other souls. This compassion is not worthless.

The ascetic is traveling and is going for gochhari. He understands that he is killing air bodied beings, which is inevitable. He might have minute awareness for the plant bodies etc. But he knows that he is following the ajna of Jineshwar Bhagwan who has said, “Sadhu to farta bhala” - meaning 'the life of the ascetic must roaming. It means that ascetics, who are a symbol of selfless love, cannot or must not stay in one place for long because they spread their love and wisdom wherever they are. When he is staying in one place for four months, he knows that he is following the ajna of Jineshwar Bhagwan. He is not doing anything out of his desire. He is only feeling whether he is following the ajna or not in eating, walking, speaking, or not speaking. He sleeps for a maximum of 96 minutes in a day; otherwise, he has to take atonement.

Brahmachariji used to do the same thing. The life of the Enlightened Ones will keep you suspicious only. You would wonder when They must be sleeping. How can someone write ‘Shri Atmasiddhi Shastra’ in one and a half hours or two hours? How did Prabhu write all the six fundamentals with six schools of thought and propound the path of the Dispassionate Lords? He just wants to be in the ajna of Jineshwar Bhagwan. His dispositions are according to the ajna of the scriptures. Till the time you have a body, you won't be able to live a completely non-violent life. Only Siddha Bhagwan can be in the non-bondage state, as He does not have body, speech, and mind. Jinpuja has bhakti and Bhagwan has given the ajna that the householder should do it. Leave your indolence and all the worldly work. Have compassion for all the souls.

You should have discretion, and then only you are a true worshipper. If you do not have discretion and awareness, if you are doing everything mechanically, you will have only violence in your account. Then you are a viradhak soul – one who has transgressed.

Upadhyayji is explaining that instead of seeing the external violence, you should see what is there in the thoughts and feelings of the person. Even if there is some violence in Jinpuja, He is saying that it is right, it is proper, it is your duty, all these things show that you should look at the feelings and thoughts which can be seen and anubandh which cannot be seen.

The ascetic is considered as a compassionate one. He does not give misery to anyone. He helps others getting rid of their miseries. He feels sorry when he sees others feel miserable. When this ascetic enters the river, he remains compassionate only. He is not crossing the river out of his enjoyment; he is doing it only because there is no other alternative. Else, he does not touch the souls of water at all. He does not move out if it is raining. In Jinpuja also, the householder does not want to be violent. But it should be done with a lot of discretion and awareness. If you become a true worshipper, you become non-violent forever by getting liberated.

Stanza 93: “If worshipping Jineshwar Bhagwan is the duty, why are ascetics not worshipping? Oh, intelligent disciple, why do you have this question in your mind? This worshipping is like a medicine for the sickly person and the ascetic’s body is already healthy.”

Jinpuja leads to spiritual welfare and it is the support for climbing the spiritual ladder of gunasthanak. Some people are good at heart, but they do not have much understanding. They do not have egotism or wrong insistence. They do not ask many questions. They have spiritual welfare in the mind. From the spiritual welfare, they go towards the vows and want to go towards dispassionate beings. They want to get liberated forever. They want to become non-violent forever.

Now such people feel that why can't the ascetics worship? They can get flowers, incense sticks, etc. in gochari.

Upadhyayji is giving us examples. He is extremely patient in explaining to us. There are nine types of possessions including wealth and grains. Upadhyayji Maharaj calls them sick who have these nine possessions and violence in their life. When you are sick, you have to take medicine. But if you are not sick, you do not have to take medicine. The ascetic is like a healthy person.

A good doctor knows which medicine should be given to which patient, but he does not take those medicines himself, as he is not sick. Jinpuja is fantastic, but the ascetic does not need it.

Contemplation and meditation are medicines; it is not the nature of the soul. When you are healthy and come into the natural state, you leave the disease and medicines both. The path is so clear that once you have the right knowledge, every Enlightened One will have the same opinion. If a doctor himself falls sick, he will need medicine. Medicines are related to the disease and not the person.

The ascetic has taken five great vows. He is disentangled externally and internally. If he takes bath, goes to the temple, starts Jinpuja, offers flowers to the Lord, burns incense sticks, and lights a lamp, then we will have to say that he became dirty himself and now he is taking bath. He never had violence in life. By getting involved in all the above things, he got into violence. The householder's life is filled with sensual pleasures, possessions, and violence, he is sick, so he has to do Jinpuja. The ascetic has to do only bhaav puja, but the householder has to do bhaav puja through dravya puja-physical worship.

The ascetic cannot give ajna of doing dravya puja to the householder. He can preach to the householder how to do puja. The ascetic has to sing the virtues and glory of Jineshwar Bhagwan. He has to study the scriptures. This is bhaav puja. He has to contemplate the self, remain in soul-consciousness, and stabilize in the soul.

The ascetic does not have a single thought of taking or leaving the material things. He is in soul-consciousness only. So he has to do bhaav puja. In the next stanza, proofs from various Agams will be given, four examples will be given. Historical examples are given in the next stanza.

The householder has a desire for sensual pleasures and he has the activities of the same. Because of these two things, which are like a disease, he needs medicines. But the ascetic does not have a desire for sensual pleasures and he does not get into such activities, he is healthy, so he does not need medicines. If he has any desires, he has to take atonement. The householder is dependent on catalysts, and he needs external resources. The ascetic is dependent on his true nature of the self; he does not need external resources. The householder must do Jinpuja and it is for his spiritual welfare.