

Shri Simandharswamine Vinantiroop 125 Gathanu Stavan
Shibir 8 Summary
Pravachan 7
(19.11.20)

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.

Ninth dhaal is giving proofs from Agam chapters and historical examples from Agam. We spoke about Draupadiji's bhakti from Jnata Dharmakatha, which is the sixth Ang. Draupadiji was a samyag drashti soul. It was proved that a person with false beliefs cannot have such dispositions. Draupadiji loved the Lord, she knew the principles of Jainism well. Without Deshvirti (One who assumes the vows of the householder and who has the right perception), she would not have followed the austerity. She was a Jain householder. She sang 'Shakrastava'- she only asked for 'Tinnanam Taryanam'- Oh Lord, You crossed the ocean of transmigration, now save me too. She only asked for liberation. All these things show that she was a samyag drashti soul.

In Raipasani Sutra, the celestial being's conduct is shown. This scripture has questions from Pardeshi Raja and Keshiswami answered his questions. With this faith, there was a transformation in Pardeshi Raja's life. When he had the bondage of his next life, he got the bondage of celestial abode. He became Suryabhdev. When he was born in the celestial abode, he worshipped the ashes of Jineshwar Bhagwan first. In 'Lokprakash' scripture, Vinayvijayji Maharajsaheb has written about which box contains what and the name of each of these boxes. Then he read the scriptures and finally went to the Jain temple for worshipping the Lord. Suryabhdev was so engrossed in Jin Puja that Gautamswami saw him and felt that He was able to do His swadhyay looking at Suryabhdev dancing in bhakti of Jineshwar Bhagwan.

When Suryabhdev saw Gautamswami, he realized that Bhagwan Mahavira was living, so he went to Bhagwan's Lotus Feet and asked Him questions. Suryabhdev was Samanik Dev- he had the same supernatural powers as Indra. If there is a clash between Saudharmendra and Ishanendra, Samanik Dev is the mediator between the two of them. When these two Indras fight because of anger, they forget that they cannot do anything to each other. Both of them are samyag drashti souls, so they cannot have the fruition of anantanubandhi (infinite bonding) karma.

Passions (kashay) is a category and state of mind (leshya) is a force. Kashay means a category of anantanubandhi (infinite bonding), apratyakhyaniya (a more intense type of passion which hinders partially; It refers to the kashayas or passions which inhibit the expression of right conduct of a householder i.e., the householder pratyakhyaniya (Total vow preventing passions), and sanjvalan (Mild type of passion which hinders absolute conduct). Leshya is the force of that category. Sometimes dirty water is peaceful and pure water is flowing with a force. Many times we see that the one with anantanubandhi kashay is quiet, he does not speak a word. His leshya is pious, so he feels like doing good activities also. But his passions are very strong, even though his leshya is peaceful. An ignorant person sees his peaceful nature and the Enlightened One sees his dirt within. Samyag drashti soul can have all the six leshya. Acharya Bhagwan is like pure water. He is about to attain the dispassionate state. But if there is trouble befalling the Jain order, where there would be great harm, He has to roar like Parshawanath Bhagwan. Parshwanath Bhagwan told everyone openly that there

is a snake inside the wood. If Acharya Bhagwan is doing padichoyana (padichoyana is a high form of love and compassion, where there are examples of Guru punishing the disciple to bring him back on the right path of virtues.) of the disciple, He has a fierce look on the face. He is using fierce words. His aura can be anything, but the category of His passions won't have the bondage of infinite transmigration.

Once six friends were going on a trip, but along the way got lost in a forest. Soon they became hungry and thirsty. They searched for food for some time and finally found a fruit tree. As they ran to the tree, the first man said, "Let's cut the tree down and get the fruits." The second one said, "Don't cut the whole tree down, cut off a big branch instead." The third friend said, "Why do we need a big branch? A small branch has enough fruit." The fourth one said, "We do not need to cut any branches, just climb up and take the bunches of fruit." The fifth man said, "Why to pick that many fruits and waste them, instead just pick the fruits that you want to eat." The sixth friend said quietly, "There are plenty of good fruits on the ground, so let's just eat them first." The first friend's state of mind represents krishna (black) leshya. The second friend's state of mind represents neel (blue) leshya. The third friend's state of mind represents kapot (brown) leshya. The fourth friend's state of mind represents tejo (red) leshya. The fifth friend's state of mind represents padma (yellow) leshya. The sixth friend's state of mind represents shukla (white) leshya.

Stanza 101: "In 'Jivabhigam Sutra', there is a chapter (adhikaar) on Vijaydev. If someone says that worshipping is the duty of the celestial being, (it is only a tradition), then the answer is given that in front of the idol, why should we sing Jineshwar Bhagwan's glory?"

In the third Upang called Jivabhigam Sutra, Vijaydev's story is said. This story proves that those who have not attained initiation, they should worship Jineshwar Bhagwan. Vijaydev who had not attained initiation had worshipped the idol of Jineshwar Bhagwan and everyone should follow the same practice.

If someone says that even though Vijaydev worshipped the Lord, but that does not mean that worshipping is dharma. They say that it is the limitation of the birth of the celestial being and It is the state of a celestial being. That is the tradition of the celestial abode. Vijaydev only followed the culture of the celestial abode. It is not necessary that everyone has to follow the same tradition. It is not dharma. Why should a householder follow the same thing? This might be out of someone's passion.

Upadhyayji is giving us the answer to this argument. Vijaydev also worshipped the Lord like Suryabhdev. He is saying that this is not the tradition or culture; it is bhakti towards Jineshwar Bhagwan. It is dharma only.

There are sixteen samskaras in Hindu culture. You will follow these samskaras in one way or the other. Till the time you are in this world, you will have to follow these traditions. Many times you celebrate Randhan Chhath and Sheetala Satam (on the day of Radhan Chhath, the women in every house prepare food and keep it for the next day. Hence, after listening to the story in the temple, cold food made on Chhath is eaten.) If you gamble on the day of Gokul Ashtami, and think it is dharma, you are going on the wrong path. But you have to follow certain festivals or samskaras. But the moment you complete that social function, you get back to normalcy.

But in Vijaydev's case, this did not happen. He worshipped the idol of Jineshwar Bhagwan. He completed the same. If it was only the tradition, Vijaydev would have gone home and started his normal activities. He kept singing stuti and stavan in a standing position. A tradition is a social event, Vijaydev attended to it properly, but singing the glory of Bhagwan in a standing position is something different, it was a heartfelt event. After singing the glory of Bhagwan, Vijaydev started dancing. He did not want to go back home. That was also not the tradition. He remained in a celebrative mood for a long time and did not want to go back. Even after going back, Vijaydev kept discussing the same thing for days together that he felt blissful, pure, and happy. If it was only the tradition, why did Vijaydev do all these things? He did not only follow the formality, but he also had his heart in Jineshwar Bhagwan. He had a lot of importance, faith, belief, enthusiasm, and dispositions for Jineshwar Bhagwan. This shows his disposition of being a worshipper of Jineshwar Bhagwan. This is good conduct, it is dharma and you can attain spiritual welfare. You should follow Vijaydev for your good and worship the idol of Jineshwar Bhagwan.

If you doubt that celestial beings do not follow restraints and all of their acts do not become exemplary. E.g. Bharat Chakravarti was a samyag drashti, if you follow every step of Bharat without understanding; you will have 96,000 queens too. You won't follow His samyag darshan. Celestial beings are always involved in sensual pleasures. How can you follow the celestial beings like Vijaydev? If an ascetic is brought into the picture, it is better and you don't mind following the ascetic. There is a mention of worshipping of Jineshwar Bhagwan in Agam- Ang, and Upang.

Some people say that Suryabhdev is appreciated because he was Pardeshi Raja in his previous birth, who attained samyag darshan and elevated his life. He is appreciated for his satsang, samyag darshan; he left worldly commencements and got into auspicious dharma activities.

Upadhyayji Maharaj is saying that the previous birth of Suryabhdev as Pardeshi Raja is very important. If he did not attain samyag darshan in that birth, he would not have done this quality of bhakti in this birth as a celestial being. It was an important turning point. But in the birth of Suryabhdev also, he had a lot of love for Jineshwar Bhagwan. He loved to worship the Lord. He was involved in sensual pleasures, but still, took out time for bhakti of Jineshwar Bhagwan. For that Upadhyayji is giving us an example of Tamli Tapas.

Tamli Tapas was mithyadrashti - had false belief. He followed a lot of austerity etc. He followed a lot of restraint. With the activity of mind, speech, and body, he followed this restraint. But he collected a lot of meritorious karma and attained celestial abode. He did not have the purity in the activity of the soul. If that was done, he would have dissociated his karma and attained liberation. Tamli Tapas became the Indra of the second celestial abode (2nd Devlok). He is Ishanendra. When he was Tamli Tapas, he never worshipped Jineshwar Bhagwan. After becoming Ishanendra, he had to celebrate kalyanak of Bhagwan and started doing a lot of bhakti of Jineshwar Bhagwan. We sing his name even in snatra pooja. This means that we don't need to praise the celestial deities because of their previous birth if he has the worshipping mode in the present birth, his name is taken. If you have worshipping dispositions, you become the aspirant soul. If you are in the same state, you should also worship the idol of Jineshwar Bhagwan.

Never condemn samyag drashti celestial beings. Otherwise, you will have longer transmigration and won't attain samyag darshan shortly. If you appreciate samyag drashti celestial beings, you can attain samyag darshan in a short time. Dharanendra and Padmavati were a snake couple and they became celestial beings after listening to Navkar Mantra from Parshwanath Bhagwan. They are Bhavanapati

Dev now. When Bhagwan had trouble, this snake couple used their hood to create an umbrella over Bhagwan. They served Bhagwan. You should appreciate that fact too. Do not worship the deities for your worldly work. But appreciate them for the good that they have done for Bhagwan.

Stanza 102 and 103: “It is clearly said in ‘Kalpasutra’ that King Siddharth had done many types of the sacrificial rite (yajna). This sacrifice should be considered as the best rite to worship Jineshwar Bhagwan because in ‘Acharang Sutra’, King Siddharth, etc. are described as a religious striver and worshipped the ascetics, so it is not possible that they had done sacrificial rite including offering animals etc into the fire, you should understand it for sure.”

Siddharth Raja was Deshvirti Jain householder. He was the father of Bhagwan Mahavira. Earlier two examples of Suryabhdev and Vijaydev were of celestial beings, who did not follow restraint. Now Upadhyayji is giving the example of deshvirti human being. This example is given from Kalpasutra which was written by Shrimad Bhadrabahuśwami who had studied 14 purva. He created Kalpasutra-Chhed Sutra 150 years after Bhagwan Mahavira attained nirvana, so it was around 350 BC.

Bhadrabahuśwami had a disciple called Sthulibhadra. He was from Nanda dynasty. He was the last person to know 14 purvas. Writing of all the scriptures was done almost after a thousand years in Vallabhipur. While writing these scriptures, if there were any contradictions, footnotes were written.

In Kalpasutra, it is written that Siddharth Raja had done many types of yaag- sacrificial rites. It means offering oblations into the sacrificial fire. In some yajna, animals and human beings were offered to fire. How can Bhagwan Mahavira’s father do such things? Yaag is used only for alliteration. Yaag does not mean sacrificial rites. Here yaag means religious activities and festivals of Jineshwar Bhagwan’s bhakti.

In Acharang Sutra, three things are written for Bhagwan Mahavira’s parents. 1. They were the disciples of Bhagwan Parshwanath. 2. They loved Bhagwan’s path. 3. They were not ascetics, they worshipped the ascetics. Such souls cannot get into the sacrificial rites, they will always follow non-violence. They only got into the activities of the festival for Jineshwar Bhagwan and charity. The path of Jineshwar Bhagwan should be followed along with worshipping of Jineshwar Bhagwan. So you have to follow daan- charity, sheel-good conduct, tap- austerity, and bhaav- feelings and thoughts in the path of Jineshwar Bhagwan. Siddharth Raja used to get involved in these festivals, gave a lot of money in charity, follow austerity, and encourage bhaav dharma.

Then why is the worshipping of Jineshwar Bhagwan called ‘yajna’ or sacrificial rites? These are bhaav yajna. Here you remain in the auspicious mode and offering is made for the animals within you in form of impurities. Yajnaśthal means the place where bhakti and meditation are done. There is no violence involved in this yajna.

Siddharth Raja was a follower of Bhagwan Parshwanath. Jin Puja is not violence, it is good to conduct. It will lead you to spiritual welfare. He was a pure Jain householder. You have to follow Jin Puja.

Stanza 104: “This way, in many scriptures of Jainism, it is said that worshipping Jineshwar Bhagwan is the duty of the householder. Still, because of the false insistence, if someone does not listen, he will go into long transmigration.”

This is the last stanza of this dhaal. There are five steps for any discussion. In science, we have experiments and in geometry, we have riders. In the science experiment, we say. 1. Aim. 2. Apparatus or material. 3. Experiment. 4. Observation. 5. Conclusion. This conclusion is called 'nigaman' in the scriptural language. Sometimes when there is too much discussion, you do not know the decision.

In this stanza, Upadhyayji is concluding this dhaal. In this dhaal, we discussed many names of Agam- 1. Mahanishith Sutra. 2. Jnata Dharmakatha. 3. Raipaseni Sutra 4. Jivabhigam Sutra 5. Acharang Sutra. A lot of logic and examples are given here. In Navkar Mantra, the salutation is not only offered to those who are liberated, but it is also offered to those who are yet on the path and have not reached liberation. It is the mantra of spiritual pursuit. Navkar Mantra consists of offering salutations to Dev (Lord), Guru, and dharma- 2 for Dev, 3 for Guru, and 4 for dharma. It is a global mantra, it does not have any names. Navkar Mantra offers salutations to all the Dev and Guru of past, present, and future.

This way Upadhyayji is concluding the whole stanza by giving logic and examples of Draupadiji, Suryabhdev, Vijaydev, and Siddharth Raja. He gave us many lessons in this dhaal.

1. He said that sthapananikshep is venerable. Jineshwar Bhagwan's idol is sthapananikshep of Jineshwar Bhagwan. If you negate the idol of Jineshwar Bhagwan, you are negating sthapananikshep. This means that you have a false belief. 2. The idol of Jineshwar Bhagwan is great support for the souls, especially for those whose life is spent in earning and enjoying sensual pleasures. When you are involved in bhakti of Jineshwar Bhagwan, your sensual pleasures start becoming weaker. You must not indulge in desires. Do not say that it is your duty. You must give food to yourself and your family. Otherwise, if you keep increasing your desires in the name of duty, it is not right. You have to cut the creeper of your desires to get rid of all the problems. Do not end your life in your social responsibilities; you need to be responsible for the soul too. 3. Celestial beings also know that they have got their birth because of their fruition of meritorious karma. Their desires calm down for a while when they are doing the bhakti of the idol of Jineshwar Bhagwan. You are also like that only. You need to go to worshipping Jineshwar Bhagwan. 4. Jin Puja is an auspicious catalyst. If you switch on the TV, your dispositions will go up and down. If you do not believe in Jin Puja, you will go into longer transmigration. Those who do not have faith in the idol and negate the idol of Jineshwar Bhagwan will have very long transmigration. He will go into one-sensed etc. beings. He will keep dancing in the worldly matters. If you have faith in the idol and follow Jin Puja, you will attain spiritual welfare.