

Shri Simandharswamine Vinantiroop 125 Gathanu Stavan
Shibir 9 Summary
Pravachan 2 (8.12.20)

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.

Yesterday we spoke about five allergies to understand the dispassion for worldly matters. Which dislike or allergy can be called the dispassion for worldly matters? You can talk about the allergy of misdeeds (dushkrutya) or allergy to bad feelings and thoughts (durbhaav). But the main allergy of the seeker is the allergy of bad intellect (durbuddhi), which is the source of all other things. That's why we are doing satsang, by which, your understanding only becomes clear. Once your understanding gets transformed, you will not have much difficulty in putting that into action.

The seeker and the householder – both of them are miserable. Except for Siddha, everyone is miserable. The householder is miserable because of various things outside or external factors. But the seeker is miserable because of his thoughts and feelings (dispositions). The seeker does not become weak in pain and does not become terrible. There are a few examples where people have become weak and sinful because of their pain. But there are hundreds of examples where people have become terrible and sinful because of their temptations. Marichi's soul became weak because of the pain, he had little physical trouble and he had a downfall. Because of the physical troubles, he faced as an ascetic; he decided to keep an umbrella as he could not bear the heat. He wore slippers to avoid heat. But there are very few examples where people had a downfall because of pain. But because of temptations, hundreds of people had a downfall. We have examples of Nandishen Muni, Aimutta Muni, etc. Aimutta Muni had a temptation of playing in water and had a downfall. That's why it is said that you should put effort to remain in equanimity during your pain, but you have to be extremely aware and vigilant when you are tempted. You have pain because of the fruition of unmeritorious karma. But you have the fruition of meritorious karma during temptations. The highest danger is in the fruition of meritorious karma.

The seeker becomes extremely alert in the fruition of meritorious karma. There is a checklist given by the Enlightened One to understand that the mind is getting tempted. When there are temptations, you become blind to three things. 1. Time. 2. Place. 3. Person. Once you are trapped in temptations, you won't see three things- time, place, and person. E.g. you are doing chaityavandan in the Jain temple. A newlywed couple comes for darshan in the temple. You look at their beautiful clothes during chaityavandan and you start thinking that you wanted to wear this color only, but someone asked you to wear red color. This is your downfall; do not have such thoughts at least in the temple. Once you are trapped in temptations, you don't care about the place. You don't care about the person too when you are trapped in temptations. You have lust towards the female ascetic. If your level of desire is higher, you do not see whether the Enlightened One is there in front of you or the ascetic is in front of you, for them also, you get into the lustful behaviour mentally. When you get tempted, you do not care about the time too. On chomasi chaudas, a husband came over from the office and demanded potato stuffed parathas. The wife was a Jain householder; she told her husband that it was chomasi chaudas and he should not eat potatoes on that day. But the husband insisted that he wanted to eat potatoes on that day. She was a Jain householder and not a hypocrite. She knew that she had to do her duty as a wife, but she also was

responsible for her regime. She requested him a lot and finally, he agreed. But while having dinner, he had a heart attack and he died. Temptations do not see that this is not the right time to give in.

In Israel, there is a place, where you have to only pray that you do not get trapped in temptations. Jesus had prayed at that place. "Don't let me be dragged away by my own desires. Let my heart obey Your Word. Your Word also tells me you will provide a way of escape from temptation. Please, Lord, give me the wisdom to walk away when I am tempted, and the clarity to see the way out that You will provide. Thank You, Lord, that You are a faithful deliverer and that I can count on Your help in my time of need. Thank You for being here for me." It has become a pilgrimage place.

When you are tempted, you blame the catalyst. Many times you say, "I was hurt by a thorn in my leg." You feel that the thorn entered your leg. The thorn did not enter your leg, you did not see properly and you stamped on the thorn. The thorn did not walk towards you. You are extracting sympathy as if you were standing and the thorn walked towards you to give you pain. You take responsibility for yourself. If you go near the restaurant and blame that the restaurant tempted you. If your thoughts are not much connected with instincts, then you can go away from the temptations. You are at fault. Do not curse the catalyst, take the blame on yourself. You get influenced by the temptations, and then you are trying to find the way out. You cannot bear yourself going so low. You have to realize that you got hurt with the thorn because you did not see it and stamped on the thorn. If you realize this much, your path of liberation will become shorter.

A person met with a car accident. He became handicapped for life and was in a wheelchair. He had to keep his neck also on one side only. He went for Guruji's darshan. Guruji immediately gave time to him as he was in a bad shape. He was in that wheelchair for the last 24 years. He asked for Gurudev's blessings. Everyone knew that his condition would be the same till death. But the man clarified that he did not want any blessings for his physical state, he wanted blessings that his eyes, ears, and mind remain intact till the end to make sure that he can do darshan and satsang. The man said the whole thing with a smile. He said that he never thought of suicide in the last 24 years. The person is still living. Despite knowing that his condition is going to worsen day by day, he is smiling. His smile cuts all the miles.

To have the mind is different than to have the strength of the mind (willpower). You have legs but they are paralyzed. You have the mind, but it is paralyzed. The one who has a mind and has willpower too will go ahead in the path of liberation. Do not become weak in pain and temptations.

Bhagwan Rama went to the forest. He had a lot of trouble in the forest. Normally, pain makes you weak, but the Enlightened Ones do not become weak in their pain. Shri Rama had a smile on His face and only a powerful person can smile when He knows that He would face difficult situations for 14 years.

A man told his Guru that he was ready to donate Rs. 20 crores every year. The man was earning Rs. 10 crores every month. (You have to appreciate when someone is doing good work. You also have to appreciate your good work too.) Guru said, "Wow! You are ready to leave Rs.20 crores year, then you should stay with me for two months in the ashram." The man disagreed as he was addicted to the office even if he did not need it.

There won't be problems when you are doing some auspicious work. But the mind will oppose you when you leave inauspicious activities. In short, do not become weak in pain and temptations both, then you will be able to grow as a seeker.

Upadhyayji Maharaj is going to answer the question of the disciple in the next stanza. The disciple felt that in Jin Puja (physical worshipping of Jineshwar Bhagwan), there is an involvement of the auspicious associations of the mind, speech, and body. There are auspicious thoughts and feelings. With all these things, there is auspicious bondage of karma leading to the celestial abode. These things do not lead you to attain liberation, so there is no dharma in Jin Puja.

This is the doubt of the disciple and it is not his conclusion. Upadhyayji will clarify this doubt. Upadhyayji is explaining the whole thing beautifully. He had the best convincing power, as He studied 'Nyaay' (logic). His dialogue only was so good that the disciple was convinced at the end. Shri Atmasiddhi Shastra, 125 gathanu stavan, etc. are examples of great dialogue between the Guru and His disciple.

The tenth dhaal is about the absolute viewpoint, relative viewpoint, good conduct, and solutions to the doubts about this good conduct. The eleventh dhaal is the conclusion and thanks for giving. But we have to learn how beautifully Upadhyayji is convincing the disciple. From the second stanza the ninth stanza, Upadhyayji's writing style is extremely scientific. It has little difficult words, but it is very interesting. You have to understand the intent. It is the topic of Karananuyog. There will be talks about the second Karmagranth, there will be two stanzas of Tattvarth Sutra. If you understand the next stanza, you will be able to understand all the other stanzas easily.

Stanza 106: “The disciple who has not understood the absolute viewpoint of dharma in the right way, he thinks that dharma arises only at the end, during the stage of purification and spiritual development of the motionless state, or we can call it a state of absolute meditation, shaileshikaran annihilates meritorious karma and sinful karma both, it saves you from the ocean of transmigration and gives eternal happiness of liberation.”

In the first stanza, the disciple doubted that wherever there is the bondage of karma, there can be no liberation. In Jin Puja, there is bondage, so liberation is not possible. Now Upadhyayji is solving that problem.

The disciple's fundamentals are not clear. Shaileshi comes at the end of the 14th gunasthanak. Here dharma means meritorious karma and adharma is sinful karma. At the end of shaileshikaran, all the meritorious karma and sinful karma get annihilated. Shaileshikaran is the end of the 14th gunasthanak, just before the soul attains liberation. It is the state where there is complete dissociation of karma. He is liberated and there is no bondage of new karma. At this time, the person attains liberation and he swims away from the ocean of transmigration.

How is this going to answer the disciple's question? We have to understand it with the help of the second Karmagranth. We have to understand which bondage is there at which gunasthanak. The disciple had said that wherever there is no bondage of karma and that is only dharma, liberation is its fruit. We have to see when dharma starts.

Bandha hetu- causes of binding of karma:

Mithyava bandha hetu- False belief as to the cause of binding of karma- till the First gunasthanak
Avirti bandha hetu- Non-restraint as the cause of binding of karma- first to the fifth gunasthanak
Pramaad bandha hetu- Indolence as the cause of binding of karma- First to the sixth gunasthanak
Kashaay bandha hetu- Passions as the cause of binding of karma- First to the tenth gunasthanak.
Yog bandha hetu- Association of the body, speech, and mind as the cause of binding of karma- first to the thirteenth gunasthanak.

The influx of karma is entering through the above five doors and sticks on the soul. The soul has mithyatva or false belief only at the first gunasthanak. Even though the soul attains samyag darshan at the fourth gunasthanak only, the second and the third gunasthanak are there only when he falls from the upper gunasthanak. Avirti or non-abstinence is there from the first to the fifth gunasthanak. If you think that Avirti is only at the fourth gunasthanak, you are wrong. Avirti is there from the first to the fifth gunasthanak. At the fourth gunasthanak stage, the soul becomes samyag drashti (self-realised). If you think that at the fifth gunasthanak, there is deshvirta, it includes only traskaay (mobile beings) and not sthaavarkaay (immobile beings like plants). It means at the deshvirta level, the soul does not have minute awareness of five types of living beings out of six of them. So he can be called avirati or non-abstinence only. Pramaad or indolence is there from the first to the sixth gunasthanak. The soul with false belief also has indolence. This means from the first to the sixth gunasthanak, there is the bondage of karma due to indolence. Kashaay or passions are there from the first to the tenth gunasthanak. This means that there is no dharma till the 10th gunasthanak. Yog- association of body, speech, and mind is there from the first to the thirteenth gunasthanak. 14th gunasthanak is 'Ayogi gunasthanak; Omniscient with the cessation of all activities. The disciple is saying that when there is bondage, there is no dharma. Upadhyayji is explaining the whole logic beautifully.

This means that dharma is only there at the end of shaileshikaran. According to the disciple's doubt, dharma does not exist even at the 14th gunasthanak. Dharma exists only at the end moment of 14th gunasthanak. When the meritorious karma and sinful karma get annihilated, then only the soul can attain liberation.

The disciple's observation is right, but his conclusion is wrong. This is our problem. The assumption is a very bad source of sin. You are not allowed to assume, you have to know all the facts before concluding.

Bandha hetu- causes of binding of karma:

At the first gunasthanak, you have five bandha hetu.

At the second, third, and fourth gunasthanak, there are four bandha hetu.

At the fifth gunasthanak, there are four bandha hetu.

At the sixth gunasthanak, there are three bandha hetu.

At the seventh gunasthanak, there are two bandha hetu.

From the eighth to the tenth gunasthanak, there are two bandha hetu.

From the eleventh to thirteenth gunasthanak, there is one bandha hetu.

At the fourteenth gunasthanak, there is no bandhahetu.

At the first gunasthanak, the soul has a bandha hetu of karma. They are mithyatva (false belief), avirti (non-abstinence), pramaad (indolence), kashaay (passions), and yog (association of the mind, speech, and body). At the second, third, fourth, and fifth gunasthanak, the soul has four bandha hetu of karma. They are avirti(non-abstinence), pramaad (indolence), kashaay (passions), and yog (association of the mind, speech, and body). At the fifth gunasthanak, there is partial abstinence, so

there are four bandha hetu only. He has non-abstinence towards immobile beings, so he is more in the stage of non-abstinence only.

At the sixth gunasthanak, the soul has bandha hetu of karma. They are pramaad (indolence), kashaay (passions), and yog (association of the mind, speech, and body). This gunasthanak name is sarvavirti gunasthanak (totally abstained gunasthanak). At the seventh, eighth, ninth, and tenth gunasthanak, there are two bandha hetu of karma. They are kashaay (passions) and yog (association of body, speech, and mind).

You have to learn these principles of Jainism before going towards spirituality. Unless you know the principles, you will go on the wrong track of spirituality. After that, if you have the capacity, you can learn bhasha (language), nyaay (logic), six darshan (six schools of philosophy).

From the eleventh to the thirteenth gunasthanak, there is only one bandha hetu of karma. That is yog- an association of the body, speech, and mind. This means that even the Omniscient Lords have the bondage of karma. But there is no durational bondage (sthiti bandh) and intensive bondage (rasa bandh), so karma does not stick to the soul. Their karma falls due to the lack of glue. But there is yog, so bondage is there. The Omniscient Lords also have bondage of karma, even though They are the Dispassionate Ones. This is Jain Darshan.

Once your mithyatva- false belief is annihilated, many types of karma get changed. Param Krupalu Dev has written Patrank-91 based on this fact.

At the fourteenth gunasthanak, there is no bandha hetu. At the end of the 13th gunasthanak, yogrundhan (cessation of all the activities) is done. The soul is ready for takeoff and will attain nirvana soon. He will go to Siddhashila in a straight line of 90 degrees. The soul is completely unbound.

Wherever there is bandha hetu- causes of binding karma, there is the bondage of karma. It can be the auspicious association or the inauspicious association. You can understand about the bondage of karma till the fourth gunasthanak, but how can the soul have bondage of karma at the 13th gunasthanak? This means that till 13 gunasthanak, there is no dharma according to the disciple. It means that the soul has not attained dharma till the end of the 13th gunasthanak.

The methodology of nyaay is such that the opposite person has to realize that he has done foolishness. His doors of intellect are opened by the Guru. “Atma sada asang ne, kare prakruti bandh”- The soul is always in the pure state without any bondage, the bondage is created by karmic matter. The Guru is accepting the disciple’s doubt, but then He explains the disciple’s mistake in making a conclusion and right path. If you talk with the style of the Enlightened One, you become a better person.

If you take the disciple’s viewpoint at the face value, it means that dharma has not manifested even at the thirteenth gunasthanak. But this means that the soul reached from the first gunasthanak to the thirteenth gunasthanak without dharma. At the 14th gunasthanak, there is no dharma till the last few moments. How did it arise suddenly at the last moment? The conclusion is not making sense. If you say that there is no dharma at the 13th gunasthanak, you are listening to those including Tirthankar Bhagwan who has never had dharma in life. Dharma manifests at the last moment of the 14th gunasthanak at the time of shaileshikaran. Shail means mountain, and shaileshi means the best in the mountains. The best mountain is Meru Mountain. The soul is steady and firm like Meru Mountain.

The disciple did not want Jin Puja- worshipping the Lord and get into the vows and oaths. The immediate end of transmigration is only at the end of the fourteenth gunasthanak. The disciple has not understood true dharma at all. When the disciple negated one relative dharma, he negated all the relative dharma. He just kept the absolute dharma, which manifests at the end of shaileshikaran. All the meritorious karma and sin karma get annihilated without any further bondage at the end of 14th gunasthanak only. If you call that only dharma, it means that dharma is there at the end of 14th gunasthanak and there is no dharma before that moment. This means all the other gunasthanak have no dharma if the disciple is right. If there is no dharma, then why is 'Gunasthanak' name given?

The disciple does not want to speak against the scriptures. But he has not understood the right dharma. If that has become his firm belief or if he is propounding dharma in this way, it is utsutra prarupana (not consistent with what is taught in the rules of the scriptures). Do not start teaching very fast. If you make any mistakes in understanding the principles, you will do utsutra prarupana. If it is only a discussion, you have to make it clear that this is what you think and you can ask the Enlightened One about it.

Three female ascetics told Param Krupalu Dev (Prabhu) that there is a printing error in 'Suygadang Sutra'. It is not looking logical. Prabhu said that there is no misprint in the scripture and He explained the meaning in the right way. These female ascetics heard the meanings and sat down on the floor, they left their higher seat. They asked for forgiveness that they did not keep reverence. King Shrenik also had to sit down in front of the lower caste person to learn a new skill. Reverence is very important in the Jain regime.

The first chapter of Shri Uttaradhyayan Sutra is Vinay Adhyayan- reverence. In Navkar Mantra, the first word is 'Namo'- it means reverence. All our scriptures have 'mangalacharan'- invocation of the deity at the commencement of work, it starts with reverence only. 'Yogashastra' by Hemchandracharyaji has mangalacharan. He wrote in this scripture that reverence is given to those who have got rid of attachments etc.

Hemchandracharyaji was invited to Shiva- Mahadev temple. People including Kumarpal Raja thought that a Jain acharya would never go to the Hindu temple. But Hemchandracharyaji accepted the invitation. He clearly said, "The one who has annihilated his attachments and aversions, I believe that he is Mahadev. I bow down to all those who have annihilated attachments and aversions." Any scripture starts with reverence only. Shri Atmasiddhi Shastra starts and ends with reverence.

Upadhyayji is reprimanding the disciple with a lot of love and affection. There is a total of seven viewpoints (naya) and the disciple negated six viewpoints out of seven of them. The disciple is saying that right dharma is there only from evambhut naya (actualistic standpoint; It is the point of view, which refers to the shabdanaya or verbal standpoint, and it refers to the functional use of the term).

Param Krupalu Dev wrote marvelous words about all the viewpoints- naya in Hathnondh-2, Aank 16. The time that you take in understanding the whole Vachanamrut, you would take that much time to understand this piece. It is an extraordinary piece. Once you understand this paragraph, you feel like dancing, as Prabhu made the route of soul-stability from this dry topic.

This topic is of karananuyog. Those who have studied it before will enjoy this topic. Those who are trying to understand will also like it. But those who give it up will be bored.

Oh, disciple! **There are seven viewpoints- naya.**

1. Naigam Naya- The point of view which has a purpose or an end
2. Sangraha Naya- Synthetic standpoint
3. Vyavahar Naya- Conventional standpoint
4. Rujusutra Naya- Straight expression
5. Shabda Naya- Verbal standpoint
6. Samabhirudh Naya- Subtle standpoint. kk
7. Evambhut Naya- actualistic standpoint; It is the point of view, which refers to the shabdanaya or verbal standpoint, and it refers to the functional use of the term.

This is from Tattvarth Sutra, first adhyay, 34th, and 35th stanza.

Naigam naya is a liberal viewpoint. It is all-inclusive viewpoints. Evambhut naya is all exclusive viewpoint. In between all the nay go from liberal to the exclusive slowly. Naigam naya says that at the first gunasthanak, the soul whose false belief – mithyatva has become weaker, he has entered the last cycle before liberation, his impurities of feelings and thoughts have become weaker, from that time, that soul has manifested dharma within him. He has not even attained self-realization- samyag darshan so far. But when his false belief becomes weaker, naigam naya calls that person a religious one. This means that if someone goes to worship the Lord physically, naigam naya calls him religious. Evambhut naya would say that till the soul does not reach the last moment of shaileshikaran, he cannot be called a religious person.

Sangraha Naya says that you have listened to the scriptures infinite times, you worshipped Jineshwar Bhagwan infinite times, and the person who goes to worship the Lord without faith is not religious. He should have the virtue of samyag darshan (right faith) within him. Sangraha Naya says that dharma manifests only after the fourth gunasthanak.

For motivation, you should look at the basic viewpoint- naigam naya, but for effort, you should look at the advanced viewpoint. **Read the third statement of Patrank-166, “Through beginningless cycles of birth and death, you have heard the scriptures infinite times, you have pursued knowledge infinite times, you have taken complete renunciation infinite times, you have attained the position of Head of the congregation infinite times.**

Nevertheless, you have not found the Truth, not heard the Truth, nor had faith in the Truth. And upon your meeting it, hearing it, and having faith in it alone will the yearning for liberation resonate from the Soul.” This will give you motivation to at the next level. For your progress, you should look at the advanced level. But if you are demotivated, you should look at the basic level.

Sangraha naya says that people doing auspicious activities at the first gunasthanak are religious is not the right thing. It calls the people with samyag darshan or those who are at the fourth gunasthanak only as religious people.

Vyavahaar Naya says that samyag drashti soul (person with right faith) has the right faith, but is doing wrong things. He eats anything or wears any clothes. He has no external signs of abstinence; he is not a religious person. Vyavahaar naya calls the person religious only when he is at the fifth or sixth gunasthanak.

Avirti samyag drashti soul (the soul who is non-abstained, but has attained samyag darshan) is the most difficult soul to understand. It is very easy to understand the omniscient Lords, ascetics, or people with false faith. Avirti samyag drashti soul has samyag darshan, but has not taken vows of becoming the ascetic. If you like that avirti samyag drashti person, you accept him because you feel that he is pure within, there is nothing to be suspicious about. But if you dislike that avirti samyag drashti soul, you will question all his actions. If you are impartial, you are a true searcher; you will think that if this samyag drashti person is wrong, then all the samyag drashti celestial beings are wrong because except for the worshipping of the Lords, they keep watching dramas for thousands of years. In this case, you will have to negate that celestial beings can have samyag darshan. Shantinath, Kunthunath, and Arnath were Chakravarti, who had the kingdom of six continents and had 96,000 queens; you will negate Their samyag darshan. Are you ready to negate all of them? The impartial person thinks that Gajsukumar had the fruition of sin karma, so He can be believed as a samyag drashti soul. Why can't you believe that the samyag drashti souls can be detached when he has the fruition of meritorious karma? The impartial person contemplates on the 4th gunasthanak. He realizes that the person at the 4th gunasthanak will be the same as the householder externally, but he will still be different from within. If the impartial person does not understand something about the 4th gunasthanak, he puts a comma there. He does not jump to conclusions or does not become judgmental. He won't give a certificate.

Vyavahar Naya says that if there are no external signs of vows being taken by the person (till he has not become an ascetic), he won't get a place in Navkar Mantra. He has to have samyag darshan and should be an ascetic too.

Rujusutra Naya says that the person has taken initiation, he has become an ascetic, he has inner abstinence along with samyag darshan, but he is indolent, then he cannot be called a religious person. This viewpoint calls non-indolent ascetic only as a religious soul. He should be living his life with a lot of awareness. He should not be saying sorry all the time and he should not need pratikraman- to repent his misdeeds. A person with a steady-state can be called religious. This naya says that dharma starts at the seventh gunasthanak, where the person is in a steady state of being and is extremely vigilant. He should not be fluctuating in his instincts.

Shabda Naya says that it is very good that the ascetic is in a steady mode. But the one who has come out to annihilate his destructive karma (ghaati karma), the one who has climbed on the kshapak shreni (ladder of destruction), the one who is at the eighth, ninth, or tenth gunasthanak, in a short while who is going to blossom the virtues of kshaayik bhaav, he is a religious person.

Samabhirudh Naya says that those who have annihilated their destructive karma, and those who are at the thirteenth gunasthanak, are only religious.

Evambhut Naya says that till the person has bandha hetu (causes of binding karma), he cannot be called religious. Till all the auspicious and inauspicious karma gets annihilated, till he is non-subject to the bondage, he cannot be called religious. He calls the person religious at the last moment of the fourteenth gunasthanak.

Upadhyayji is telling the disciple, "You are absolutely right from the evambhut naya. But you have to understand the first six naya too." He is asking the disciple, "How did the soul reach till the end of 14th gunasthanak? Are those things not dharma? Are those things non-righteous? If you think that all other things are dharma, then what is your problem with Jin Puja?"

Once you understand all these viewpoints, you won't condemn anything or anyone except your wrong deeds. Do not have excuses, start putting in the effort.

Upadhyaji told the disciple that he did not understand the right meaning of the supreme path. Evambhut Naya believes in the immediate reason of liberation, and not the successive reason, where you attain Siddha state at the next moment. But if you think that is the only right thing, it is wrong. The disciple was not completely wrong, but he was thinking that evambhut naya was the only naya. You have to accept immediate and successive reasons both.

To attain shaileshikaran, whatever states are required, you can call them also dharma from one naya or the other. Everything leads to the next stage, there is no jump. There are successive steps. You attain success at every step. This is absolute dharma or nishchay dharma. Whatever resources are required for the absolute dharma, they are vyavahar dharma or relative dharma. With naigam nay, you can call vyavahar dharma as dharma.

Jin Puja is the reason for the bondage of meritorious karma. But it is not only leading to meritorious karma, but it can also become the reason for dharma. In the activities of the association of mind, speech, and body, you have to purify your awareness and focus. Whatever vyavahar is acceptable to the Enlightened One at each gunasthanak, that vyavahar should be considered as dharma.

Every gunasthanak has different dharma. At the sixth gunasthanak, physical worshipping of the idol is not dharma. At the first, the fourth, and the fifth gunasthanak, you will need idol worship with the guidance of the Enlightened One. This is the beautiful arrangement of the Jain regime.