

Shri Simandharswamine Vinantiroop 125 Gathanu Stavan
Shibir 7 Summary
Pravachan 1 (18.10.20)

Please Note: This is an English summary of the pravachan by a seeker, Rimaben Dhanki from Dubai and has been uploaded here for the benefit of the English reader.

In the sixth dhaal, we understood the differences between pure conduct and impure conduct. We learned both of them through principles and examples. Upadhyay Shri Yashovijayji then spoke about the external and inner behavior of a good ascetic and charlatan. The common thing is both have worn the dress of the ascetic.

In the seventh dhaal, there are five stanzas. In this dhaal, it is said that the person has worn a dress of the ascetic, but he is not able to follow the right restraint. But he is not a charlatan and he is not a good ascetic also. This is the third type of ascetic. He is not able to follow the conduct; he has not lost his virtue of samyakatva (right faith). For such a soul, these five stanzas are there. It will give you the importance of conduct along with samyag darshan. This is because he is on the side of the virtues. He knows that he is wrong, but he knows what is right. He still has samyag darshan. Even when he is getting into the impure conduct and vices, he knows that he is wrong and virtues are right. You won't become sinful in your faith if you have this much awareness. The Enlightened Ones call all such people in the path of liberation that is not becoming sinful in their faith. This is the topic of this shibir.

If we look at the 'Navkar Mantra', we offer our salutations to those who have completed their journey, and those who are on the right path. Arihant and Siddha Bhagwan have reached their destination. Acharya, Upadhyay, and Sadhu are on the path. Samyag drashti soul (the one with right faith) is not offered salutations. The purity of your knowledge, faith, and conduct has to be in unity and non-contradictory. The unity of these three virtues means the transformation of these three virtues within you, which is the path of liberation. These stanzas will explain to you that when you say, "Namo Loe Savva Sahunam", at that time, you are bowing down to samyag drashti souls too. The unity of these three virtues has happened for a few moments and the person has attained samyag darshan. Later on, the behavior is not getting into restraint, so we call Him, "Avirti samyag drashti jeev" In the inner silence of thoughtlessness, this unity is there. But it cannot be taken as the ideal, as we see Him fighting wars, getting married, etc.

If you cannot recognize the primary virtues and secondary virtues of the Enlightened One, you will start copying. You won't mind eating at night. The next five stanzas will say that those who are not able to follow the conduct, they are also on the path of liberation if their right faith is intact. They are wearing the dress of the ascetic, but they are on the side of virtues. With the virtue of samyag darshan, they are also on the path of liberation.

When you have the right faith and the right understanding, why should you do something wrong? This is what we believe. But when you look at it from the Enlightened One's perspective, you realize that faith

(darshan) and conduct (charitra) are two independent virtues. You are going on the highway; you think that you are going in the right direction, so you were driving at full speed. But when you read on the milestone, you realize that you are in the wrong direction. What will you do? You cannot apply brakes immediately; otherwise, you will meet with an accident. You have to go slow, till you do not get a 'U' turn or an exit, you have to keep going in the wrong direction. The moment you get a chance to take an exit, you will go in the right direction. Under the influence of the vitality of the soul and delusion, the same thing is happening. Even if you understand and know everything, you are driving in the wrong direction. Fourth gunasthanak (14 stages of purification and spiritual development) is 'Avirati Samyag Drashti' (The stage of one who has a true belief but has not yet embraced renunciation). Then He slows down and takes a turn, that is 'Deshvirati' (The stage of partial self-control), then He goes to 'Pramatta Gunasthanak' (The stage of complete self-discipline, although sometimes brought into wavering through negligence.) Then He goes at the full speed and goes to 'Apramatta Gunasthanak' (The stage of self-control without negligence.) Then He climbs the shreni (ladder) to reach the complete dispassionate state.

We have to understand five stanzas in this background. Here we can see the importance of samyag darshan, where the person is not able to follow the right conduct, but He is still considered as the one who can walk on the path of liberation. Tirthankar Bhagwan has endorsed this fact. The root of samyag darshan is the Enlightened One. Shrimad Rajchandraji (Prabhu) has also said it in 'Bina nayan pave nahin'. In this poem, He said, "Jap, tap, aur vrataadi sab, tahan lagi bhramarup, jahan lagi nahi santki, paai krupa anoop." -Till the grace of the Enlightened One is not flowing, all the chanting, austerities, and vows are like an illusion. This is Gurugam (knowledge from the Guru) in Prabhu's vachanamrut. The Enlightened One will be happy only if you have developed virtues within. The Enlightened One will be happy with you only if you have dispassion and subsidence within. Happiness (raajipo) of the Enlightened One shows that you are on the right track. You have non-devotion within and you show off that you have a lot of devotion.

Instead of chanting and austerity, you usually use words like satsang and seva (selfless service). Now you should say that till you do not have the grace of the Enlightened Guru, your satsang and seva are like an illusion. His compassion is always flowing, but His grace will flow if you have the potential within. Pujyashri Juthabhai, Pujyashri Ambalalbhai became extremely worthy of Prabhu's grace and they attained samyag darshan. If you have non-devotion within and go out to listen to His satsang, you will become vyantar dev (a type of lowly celestial being), because your external act of listening to satsang is still a pious one, so you will get a celestial birth. If you have devotion inside out, then you can get a higher celestial abode, this is the grace of the Enlightened One. Prabhu has said it again and again, "Till you do not get the kind look of the Enlightened One, you will not attain samyag darshan." This can happen when you have a potential within. You should have the consistency of your virtues. You should not behave in a contrary manner in any situation. Your virtues should get developed more in a particular situation. If you do not have the potential, you will keep listening to the satsang because of your fruition of meritorious karma.

If you do not have auspicious targets and auspicious thoughts and feelings, you will go into the lower celestial abode like vyantar dev. It will degrade you more and more. To understand samyag darshan, the

Enlightened Ones have shown eight virtues, with which, you can recognize the samyag drashti soul. They are

- 1. Nihshankit- doubtlessness**
- 2. Nishkankshita- non-desirous**
- 3. Nirvichikitsa- freedom from disgust**
- 4. Amudhbrashti- non-deluded view**
- 5. Upaguhan-protection or safeguarding**
- 6. Sthitikaran-stabilization in religion**
- 7. Vatsalya- affection**
- 8. Prabhavana- propagation of the path of liberation.** You can understand the modification of samyag drashti soul from the first four virtues. The last four virtues will also show you samyag drashti soul's behavior with other souls. When you look at it from the viewpoint of the last four virtues, you understand Him from His relative viewpoint (vyavahaar). But when you talk about His inner transformation and modifications, you have understood Him from the absolute viewpoint (nishchay). 'Samaysaar' shows these eight virtues from the absolute viewpoint only. When it is relational, it is vyavahaar. When it is independent, it is nishchay.

There are eight virtues of samyag darshan.

- 1. Nihshankit- doubtlessness:** Salt is salty and sugar is sweet. If you have this much knowledge and differentiate between the living and non-living, you can attain samyag darshan. Then you know what to expect from whom. If you do not have sugar, you won't pray that make this thing sweet. You know what to expect, what to accept, what to do, and when. You do not expect pineapple from the mango tree. You won't get happiness from the non-living things. You will get happiness from the soul only. You should be doubtless about it. If you want to eat something, you will go to the body, as you need the body and senses. But if you want bliss and peace, you will get it from the soul only. From the egg of a pigeon, you cannot get a peacock. This is very clear. You should know the nature of Pure Consciousness. You should know what the intrinsic mode is and what the impure mode is. You need clarity. This will help in samyag darshan. With doubtlessness, you become fearless and desireless. If you remain stable in your true nature, then only you can remain peaceful. You cannot experience peace by changing things outside. Now you do not think about changing the external associations. Usually, you always want someone to change his behavior; you want to change things as per your convenience, etc. When you are doubtless, you realize that by changing the external situations, you cannot be happy.

Swadravya means self and whatever is not coming under the self is pardravya (non-self). When you consider yourself as swadravya, then external factors or non-self are non-living things (pudgal). From the viewpoint of spirituality, the soul is one and that is me. From the viewpoint of Agam, there are infinite souls. In the path of samyag darshan, except me, everything else including your relatives, Bhagwan, etc. is ajiva. This way, you will have very few thoughts and you start getting the happiness of subsidence. It will not make any difference if outside things are changing. But if you change yourself, it will make a difference to you. Because of your doubtlessness, your faith has become very strong. That's why we say that samyag darshan is equal to faith.

Rajul did not get married to Neminath Bhagwan, but She did not get married to anyone by saying that She was married to Him. If you have faith, you are married to the soul, even though you have not stabilized in the soul. This is your modification. Nem-Rajul is not two people, they are your Pure Soul and its modifications. Your modifications say that you are married to the Pure Soul, even if you have not entered

the in-law's house. Samyag drashti soul says that even if He has not stabilized completely in the soul, He is still the Pure Soul.

2. Nikankshita- Non- desirous: Samyag drashti soul knows the external factors, he knows the modifications, but He only looks, He does not stare at it. He looks at the person as a Pure Soul only, and not as who he or she is. He might look at the other soul as future Siddha (liberated one). He does not have importance for the external factors or its modifications. If you look at the pure substance, you won't stare at it. If you have any desires, you will stare. But if you have desires, you won't be staring. You have realized that the external associations will not give you anything. From the fruit of dharma, you need the stability of the soul. Samyag drashti soul won't think about His family members getting protected from COVID-19. He remains in equanimity in all situations. If you have gone near samyag darshan, you can attain this virtue. If you have gone near samyag darshan, you won't feel that the worldly matters can give you any happiness. You may engage in them, but there will be no intellect of enjoying it.

If someone has an illness, he will take his medicines properly but he does not enjoy taking them, though he takes them perfectly. Samyag drashti soul wants to enjoy the soul all the time. He does not want anything else but the knower mode.

Mehabooba Mufti was under house arrest for the last one year in Kashmir. She had a television, air-conditioner, food, etc. at home. But she wanted to get out of the house arrest. Samyag drashti also wants to stabilize in the knower mode. He does not even want auspicious feelings and thoughts.

3. Nirvichikitsa- non-disgust: The Enlightened One does not have disgust or dislike. He does not have any dislike by looking at dirt. When you look at the dirty body of an ascetic, there should be no feeling of disgust. This is a very superficial meaning. But when you look at the flaws and faults of others and yourself, you should have non-disgust. This is the nirvichikitsa virtue of the samyag drashti soul. If a diamond is in the sewage, you feel disgusted, but you know that you will wash it and it will shine again. If a rasgulla (Indian sweet) has fallen in the sewage, you will feel very bad. If you know the true nature of yourself, you won't feel bad about the impurities, as they are your modifications. Your impurities are impurities only, they have to be left, but you realize that you are not as small as that impurity; you are the embodiment of pure knowledge. In this case, you won't get into grief; you will have an impetus for liberation. You have to know your flaws, faults, and impurities as they are; otherwise, your right knowledge (samyag jnan) is wrong. If you look at your modifications only, you will reject yourself and you will get into permanent guilt. That's not acceptable. You should show your impetus for liberation, you should think about how to improve on your mistakes. If you have millions of rupees, you won't bother if you lose a few thousand. But if you have a few thousand and you lose something, you will be very sad. You should know that you are the eternal, knowing substance. Do not label yourself permanently. Only your Guru has the right to label you. He says that you are the embodiment of knowledge.

If someone is playing cricket, the umpire decides whether someone is out or not. The umpire says, "The ball passed through, but did not touch him", and then you are not out. In the same way, your impurities passed

through, but they did not touch you. Those who have seen their true nature, they know that the impurities passed through, but did not touch the true nature.

If you think, 'I can't do it', or 'I will not be able to do it', this is the introspection without looking at the true nature of the self. It will take you into depression, grief, sadness, etc. If your introspection has the true nature of the self in it, you will get elevated. You must have modesty and humility, but your spirits should not get dampened. If you start hating yourself by looking at your flaws, how will you respect others? Respect yourself even when you have impurities within. When you have non-disgust, you either have forgiveness or you have love. If you see any virtues, you will appreciate it. If you see any flaws and faults, you will have compassion. But if you are in the phase of aversion for the self and others, you won't have any appreciation or friendliness for others. You will be away from samyag darshan. If you have samyag darshan, it will go away or if you do not have it, you will not be able to attain it for a long time.

If you condemn someone, it is doubly bad. You have got flaws within you, but you condemn others, it is doubly bad. You will get the next birth as a pig if you condemn or get jealous of saadharmik (fellow members of the community).

4. Amudhrashti- non-deluded view: When there is right belief in the Omniscient Lords, scriptures, and the Enlightened Ones. There are right belief and right understanding. There is inner awareness all the time. Your faith is very strong and has an absolute viewpoint only. In society, you may say that you are so and so, but within yourself, you know that you are not the name, you are the Pure Soul. Samyag drashti soul is extremely aware; He has faith in the absolute viewpoint and relative viewpoint. He does not think the way ignorant people think. He knows that whatever happens to Him is because of the fruition of His karma. If your feelings are purified, you are a religious person. If you are a seeker, you should look at your feelings. In the world of Siddha, feelings and inclinations are checked. If you have false beliefs, anger, egotism, how can you be religious? Religion is not for sale. You might follow the family traditions, but you will say that it is a social obligation and it has nothing to do with religion.

Once you have amudhrashti, you realize that one substance cannot do anything for the other substance. How can you have aversion? How can you have attachments? If you realize that auspicious and inauspicious feelings are not your true nature, how will you get attached to them? You are the pure embodiment of knowledge and faith. You are neither a doer nor an enjoyer.

5. Upaguhan- protection or safeguarding: You have to hide the flaws and faults of saadharmik people. You should not reveal them and you should give them a chance to improve themselves. The ceremony of initiation is based on upaguhan. Any person can have a bad past, but if he is not going to do it again, he can attain the initiation. Here Guru forgets his past, He hides his flaws and gives him a chance.

A brahmachari stole something in shibir. His Guru came to know about it. Guru hid it by saying that you have taken the vow of chastity, how can you steal something? The brahmachari felt extremely bad and he attained initiation to become an ascetic.

From the absolute viewpoint, upaguhā means to ignore attachments, etc., arising within. The knower is the most important one. If a small child is running, he falls. If you look at him, he will start crying. If you ignore him, he will get up and walk away. If an attachment arises, if you keep focusing on it, you will be miserable. If you negate the knowledge of attachment, then your knowledge won't remain right, you won't know that this has happened within you. Keep the knower at the highest level.

Introspect, but introspection is not the end, you have to stabilize yourself in the pure substance, pure nature. Do not be on the side of your modifications. The Enlightened One is saying that you are pure, now it is up to you to find out how you are pure. Do not get stuck in your attachments. You have to know that you are unattached, pure, of the nature of existence, consciousness, and bliss. Do not think that introspection is the end of your spiritual pursuit; you need meditation too that you are a Pure Consciousness. Your spiritual pursuit should have introspection and your meditation should be three times more than your introspection. Otherwise, you will remain the same person; you will get out of the external factors and stabilize in the modifications. Listen to the Enlightened One and know that you are a millionaire, as you have infinite virtues.

If there are strong passions, you make mistakes. If there are weak passions, you have repentance. If you take the side of weak passions, you have a false belief (mithyatvi). That's why all the dravyalingi (physical symbols of being an ascetic) are called mithyatvi because they call weak passions as their true nature. The person with strong passions gets angry, the person with weak passions starts having tears in his eyes, but I am the passionless soul. What is there in your perception? In your perception, you should have your knower only. You may have lines of karma in your hands, but your perception should be towards the knower only. You should look at the eternal nature of the soul. Do not negate modifications; otherwise, your knowledge will also be distorted. For samyag darshan, you should look at the knower.

6. Sthitikaran-stabilization in religion: If someone's state of thoughts and feelings has got spoilt, his conduct is not proper, and then you should leave your work and help in stabilizing him in the right thought, right feeling, and right conduct. At times, you should stabilize him in the knower mode or witnessing mode, if that is his level. This is sthitikaran. You have to help him to come out from the inauspicious thoughts. Make sure that you do not get destabilized while stabilizing others. If you do not have sthitikaran, your auspicious activities won't help you in samyag darshan. Your conduct should be such that the other person gets inspired by you and feels that he wants passion and perfection like you. Listen to the lectures of mithya drashti (one with false belief), but never take personal guidance from him. You should take personal guidance from the samyag drashti soul only, who is the winner and remains in the knower mode.

From the absolute point of view, sthitikaran means he stabilizes himself in the knower mode. Even if there is the fruition of karma, he has to remain stabilized within. You have to keep remembering the knower and stabilize there. During auspicious and inauspicious thoughts and feelings also, if you stabilize in the knower mode, that is sthitikaran. If you have the virtue of sthitikaran, in that case, when you see your flaws, you do not speak words out of helplessness. Your words are filled with divinity if you have this virtue. Otherwise,

you will see your flaws and go down. He does not leave the practice of meditation and getting into the inner silence in sthitikaran.

To do your sthitikaran, you need to go to the Guru, you should do the repentance. Tell and ask for guidance from the Guru. Your devil mind asks you to work on yourself alone. But you won't attain any welfare. You need the courage to go to the Guru. If you had a bad feeling or thought for the Enlightened One, you will have the bondage of seven karma. At the same time, if you do the bhakti of the Enlightened One, you attain liberation. If you are pure-hearted, you will get coaching from the Enlightened One. In the atonement (prayashchit tapa), you have to show your flaws to the Guru. Guru doesn't need to forgive you every time for sthitikaran. Many times He gives atonement. Punishment is also a process of sthitikaran only, even if you have asked for forgiveness. Atonement is the process of sthitikaran. Give the liberty of deciding to your Guru.

7. Vaatsalya- affection: There is a difference between sthitikaran and vatsalya. In sthitikaran, the person is helped to come out of his miseries in his low phase. In vaatsalya, you help the person to go ahead. Samyag drashti soul has vaatsalya because He loves the path, and He loves the people who are following the path. If you do not have a love for saadharmik, you do not have a love for the path. The word 'vaatsalya' comes from the word 'vatsa' which means a calf. The cow loves the calf a lot, so the cow licks its calf to get rid of its dirt. In cow's love, there is a lot of selflessness; this love is not there in the human mother and a son. Even if someone is making mistakes, there is always forgiveness and love for that person if there is vaatsalya within. Handle everyone nicely is vaatsalya.

From the absolute viewpoint, when the soul modifies itself into impurity, you should know that even if I am angry just now, I am the Pure Soul, who is the embodiment of pure knowledge and pure faith. I am always peaceful. If you don't have affection for yourself, you cannot give love to others. If you have a love for your soul, then it is dharma. Do not have a love for counting that you chanted so many times or read so many scriptures. Take the vow and then forget about it- it means that you should not have thoughts about that vow, your thoughts should only have the soul in them. Once you take a vow, set the mind and body according to it and forget it, meaning do it effortlessly. Otherwise, you will get into egotism. You are doing dharma for many years, now why should you count or remember it? Day by day, you should need vyavahaar (conventional) dharma less and less. Without that, you should remain peaceful, this is maturity. It is easy to leave food, but it is difficult to leave fame. You should be aware of the mike, manch (stage), and mala (garland). If you get used to these three things, it is very difficult to leave them.

I love myself and I do not want to get into the transmigration. The mistake is made by the modification, and the substance gets into the long transmigration.

8. Prabhavana- propagation of the path of liberation: Prabhavana means prakrushta bhavna (excellent desire). This can be done by samyag drashti soul only. Mithya drashti soul cannot do prabhavana because the extinguished lamp cannot give light to others. Prabhavana can be done only with the virtues, and not with the tongue. Mithya drashti soul can spread (prachaar) the message. For spreading the message, you

need money, publicity. For prabhavana, you only need soul-consciousness, engrossment in the knower mode. Even if samyag drashti soul breathes, He is doing prabhavana. Mithya drashti soul will do his own prabhavana, he will not do dharma prabhavana. Your aim should be dharma; you should have the feeling that people should understand dharma in the right way. If you do it in the right way, you will reach the great heights of spirituality. People should be influenced by dharma, and not you. Otherwise, you would think about how to become a better speaker. Till you do not have a love for the soul, you will have a lot of flaws; you will make anything the reason for worldly matters including Tirthankar Bhagwan. If you appreciate the meritorious karma of Tirthankar and not His soul-consciousness, you are sectarian. You should appreciate His dispassion, and then you can become a true seeker. If you have impure behavior and give lectures on pure behavior, you are insulting dharma. If your behavior is pure, then that itself is prabhavana. Prabhavana need not be done only with your tongue; you don't need to be a good lecturer or a scholar. You live the right type of life, you are doing dharma prabhavana. You need good conduct.

If you take away someone's phone and give it away to someone, then if you say, "I don't have your phone" and the other person says, "I have not taken your phone," both are right and still they are wrong. You can fool others by using your intellect, but you are impure only. In the path of liberation, you need purity and not the intellect. If you do not have the aim of purifying your soul, you will only hide your flaws with your intellect. Samyag drashti soul can do dharma prabhavana naturally.

Many times there is a lack of meritorious karma or there is the fruition of obstruction karma, still, samyag drashti soul keeps doing dharma prabhavana, as He is living a pure life.

When such a samyag drashti soul becomes an ascetic but is not able to follow the conduct of the ascetic, how can you call him sinful? He is on the path of liberation, this is what Tirthankar Bhagwan has said.