

**Shri Simandharswamine Vinantiroop 125 Gathanu Stavan**  
**Shibir 9 Summary**  
**Dhaal 11 - Pravachan 3**  
**(13.12.20)**

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.

**Stanza 121: “Oh, Lord! You have millions of servants, but I have got only You as my Lord and master. So it is Your duty to take care of Your servant.”**

Upadhyay Shri Yashovijayji is telling Simandharswami, “Oh, Simandharswami, You are omniscient, dispassionate, You have all the virtues, You have infinite virtues. You have the fruition of Tirthankar name karma, so You are at the stage of Tirthankar. Because You are sitting as Tirthankar, millions of celestial beings, many Indras, human beings, Chakravarti, many kings, and many dignitaries are your worshippers. You are the Dispassionate Lord, so You do not need any serving. But the fruition of Your Tirthankar name karma is such that whether You wish or you do not wish, whether You want or do not want, Your publicity is done by the celestial beings and good eligible souls also join in serving You.”

Simandharswami has millions of servants. Upadhyayji did not say lover or devotees. Simandharswami’s purity and His influential association led to many servants and worshippers. Upadhyayji said that He was not as powerful as Indra, Devendra, kings, Chakravarti, etc. Upadhyayji was very clear that even though Simandharswami had millions of servants, He only had one Lord, one master. Simandharswami had that ability and compassion to save Upadhyayji from the ocean of transmigration. Because of this, Upadhyayji got connected with Simandharswami as a servant.

There would have been various karmic bonds contracted in previous births. But Upadhyayji connected with Simandharswami as a servant. Now it was Simandharswami’s duty to take care of Upadhyayji. He said that when Simandharswami took care of trivial servants like Him, Simandharswami had a proper discretion. The servant who has many masters, there is no need to take care of that servant. There is someone else to take care of him, so the master does not become the target for rebuke. The servant is also not at loss too. But the servant who has no other master, and if that servant is neglected, he will drown in the ocean of transmigration, he will have a loss. If the master forgets such a servant, he should be reprimanded.

Upadhyayji felt that He did not have so much education, intellect, beauty, fame, power, or wealth, but He had a good mind, where He connected Himself as a servant with Simandharswami. He requested Simandharswami with a lot of devotion that Simandharswami should not forget Him. Upadhyayji never had any opposition for the Lord, He said everything out of His devotion. If He had any opposition within, He would have got into the bondage of longer transmigration. But Upadhyayji did not have this bondage.

Dharma depends on your feelings and thoughts. Even though the same words are used, the bondage of karma depends on your thoughts and feelings. Upadhyayji’s words are coming out of a lot of devotion, faith, and He felt that Simandharswami was His own Lord. Those who are devoting the

dispassionate Lord, they all are servants of the Dispassionate Lord. Millions of souls worship the Dispassionate Lord. But Upadhyayji had only one Lord. If the Lord does not take care of His servant, it is not proper.

We also take care of our servants. In good households, cooking is not different for the family members and helpers. This family is extremely fortunate and gets into the bondage of punyanubandhi punya. Years back, the first chapati was made for a crow, the second one was made for a dog, then all other chapattis were made. Earlier there were joint families, so there was no wastage of food and people got the benefit of serving ascetics if they came over for food. The joint family takes care of your character, your children, etc. Look at the mobile phone of a boy or a girl and based on what is stored in that mobile phone, you can go ahead in getting your son or daughter married in that family. Nowadays you only look at the beauty, wealth, power, education, etc. in the boy or the girl.

Everything has a propriety. The one who has nobody except You, if You don't take care of that servant, it is not the right propriety. Upadhyayji said, "Oh, emancipator of the sinful souls! It is very easy to elevate the elevated souls. But You are helping sinful people to get elevated. That's why, You are called the purifier of the sinners. I have taken Your refuge; I only remember You in the fruition of meritorious karma or sin karma. I remember you in happy and sad situations both. I have this much love and affection. Please help me in getting rid of this terrible transmigration and attain liberation."

Upadhyayji was praying this way because when He was praying, if there was any delay from the Lord in any form, He would get a sudden fear that the Lord had forgotten Him. He became very impatient to get liberated. If a person like Upadhyayji Yashovijayji Maharaj is requesting this way that Simandharswami should not forget Him, and says that it won't be Simandharswami's discretion if He forgot His servant. Underlined meaning of this stanza is do not look at my eligibility, look at the true nature of the soul, and help me get rid of this transmigration.

**Stanza 122: "Whatever I have told you with reverence, please keep it as a secret in Your mind. I am Your worshipper and Your servant, so please liberate me from the miseries of transmigration and hold my hand to save me."**

Upadhyayji had bhakti along with a lot of reverence and love. He was the best scholar among all the scholars and His heart was extremely soft. When the heart is full of emotions, especially feelings of love, you say things that do not look good in social transactions, but it is right with the supreme viewpoint.

Upadhyayji felt that no one could understand His love, so He asked Simandharswami to keep the relationship a secret. If a child has love for his mother, he will say something sweet and indistinct. Many words seem improper, but that shows his love and security towards his mother. The mother does not feel bad if the child says that the mother does not like him.

When DOB (Darlings of Bapa) was created, small groups of each age group were made. Everyone was unanimous, there was a common thread of the same age. With the help of satsang, they started becoming non-judgmental and loved each other. There was one condition in DOB- there will be differences among them, everyone would have their likes-dislikes. But if parents interfere, that person will be out of that group. Nowadays 70% of divorces occur because of the mother's interference in her daughter's life. You can take consolation or guidance from parents. Let your child

grow on his own, do not interfere in his life. You have to give guidance to them till the end of Brahmacharyashram. Param Krupalu Dev (Prabhu) kept everyone happy and went ahead on a spiritual path. But Meerabai could not maintain her social relationships.

Upadhyayji told Simandharswami that if He said something like a child, Simandharswami should forgive Him. Everything came out of His bhakti at heart from His mouth. He just wanted to get liberated. Some people start crying and some people start saying that Guru or the Lord does not take care of them. Both these reactions may come out because of the devotion or opposition. You have to check what you're feeling. You might have the bondage of false belief delusion karma or you might annihilate the same depending on your thoughts and feelings. In the same sentence, the soul may attain the celestial abode or hellish abode.

Upadhyayji told Simandharswami, “Prabhu, my instincts of delusion are not new, they are there since eternity. There will be many situations where I won’t even feel that it is my fault if it comes from my faith delusion. I will only think from one side only.” Faith delusion is such that it will make everything look logical. It will make sure that all the other viewpoints are covered completely. He said, “In my weak moments, I might not even ask for Your help. But You must help me if I am getting trapped in delusion, hold me from my hand, I may become messy, but You do not listen to my requests. You just saved me from this transmigration. I should attain spiritual welfare.”

**Stanza 123: “The way a child describes all his experience of miseries and pains to his father, in the same way, oh, Lord! I request You to act in the proper way. But please hurry up, because I have not kept anything secret from You.”**

Oh, Simandharswami, You are the omniscient Lord. You are knowing the dispositions of all the souls at all the times and all the places. You know my dispositions too, so I should not be saying anything to You. This is my understanding. In the world of feelings, the child requests his father. When the child wants security, he goes to the father, as the father has got all the controls. The way a child tells everything in a straightforward way to his father, Upadhyayji is telling Simandharswami in the same way.

Upadhyayji said, “I know that You know everything. You are an omniscient Lord. You know the actual intensity of my feelings that I want to end my transmigration. Even if I am crying in front of You, I know that You are knowing the intensity of my feelings. I am at the sixth gunasthanak (14 stages of spiritual development) and You are at the thirteenth gunasthanak. I am a child even in terms of conduct. I am not editing my words through discretion and telling You everything as I feel. I have a lot of love for You as my benevolent one, so I do not know whether I have kept discretion or not. But please catch hold of my feelings as a Guru, do not go on my words. I have faith in You, so I have said everything without keeping any secrets.”

The disciple is telling His Guru, “I have not thought about the fact that one substance cannot do anything for the other substance. You are my Brahma because You ignited spirituality in me. You are my Vishnu because You are the person who is sustaining it. You are my Mahesh because You are the destroyer of my faults.” Upadhyayji asked Simandharswami not to delay the process, He wanted things to work faster. He did not want to leave the mortal body without samyag darshan (right faith) and samyag charitra (right conduct). He requested Simandharswami to make sure that His work gets done faster, for that whatever Simandharswami felt good, He should work according to His action plan. Upadhyayji wanted to break His ego and how to break it, He left it on Simandharswami. He did not put any conditions.

Having wisdom for spirituality is more important than having practical wisdom. Upadhyayji wanted His spiritual welfare more than practical wisdom. He did not want any materialistic happiness. He asked Simandharswami to act on His own, He left time, place, and method on the Lord and signed a blank cheque.

Upadhyayji was extremely logical. He was good at teaching, compilation, creating new scriptures. If He went at the Acharya level, He had to get into the administrative work, so He did not take that responsibility for that purpose. Prabhu was all in one. He asked Pujyashri Ambalalbhai to copy a letter and send it to a seeker. He wrote letters and scriptures like Upadhyay and took responsibility of disciples. He also went to teach to Pujyashri Lalluji Muni in Surat. He was like an ascetic.

Upadhyayji knew that Simandharswami was omniscient. He asked Simandharswami to make sure that He had an elevated life and death. He wanted to make sure that He did not die with lower thoughts and feelings. Have your love more for the mantras, at the end, you will only remember them. He asked Simandharswami to do His work, it was fine if the Lord wanted to remain silent. He asked the Lord to behave in the way that was right for His welfare.

We can see love, faith, surrendership, enthusiastic thoughts, and love for Simandharswami in Upadhyayji Maharaj. He is requesting the Lord with a lot of pain, we can remember Pujyashri Lalluji Muni who was 14 years older to Prabhu and still asked Prabhu to look after Him as His father. “Oh Lord, I have established You in my heart, I want to live in Your ajna all the time. I do not want changing of inner state every moment.” He did not want to keep shifting the mind in attachments and aversions. He wanted to be the same state of being all the time.

**Stanza 124: “Oh, Lord! I am requesting You with the best of my sentiments and with the millions of efforts that I should get the service at Your Lotus Feet in every birth.”**

Upadhyayji said, “Oh Lord, I said a lot through this stavan. You are the omniscient one. But I know that You are always right. I have a lot of love for Your ajna. My heart is overflowing with love. I did not want to inform You anything or change Your methodology. But I love Your regime and refuge. Your rightness has been sitting in my heart. That’s why, I told You everything like a child.” Now there was nothing left to say. He had the last wish in this stanza.

Upadhyayji wanted to serve at the Lotus Feet of the Lord. He had no thoughts about this birth. But He felt that if He had the bondage of the lifespan for the next birth, He wanted to serve only Simandharswami. He wanted the ajna of Simandharswami in every birth, to have strong belief in it, and follow it in the right way. He wanted seva with the most auspicious modes and pure heart. Otherwise everything would become drudgery. Upadhyayji did not want any more transmigration at all, but if He had any births left, He wanted seva of the Lord in every birth.

In the 125<sup>th</sup> stanza, there are certain facts.

**Stanza 125: “This way, the One who is the motivator of all the happiness, the One who annihilates all our sins and fears, the One who has pure characteristics and virtues, the One who is ageless, the One who is bowed down by Devendra and Narendra (Indra of celestial world and king of human world), He has won over all of them with His discourses. His speech is like the thunder of rains, but He has a lot of patience. He is unshaken like the Mountain Meru. This stavan is written by Yashovijayji Maharajsaheb, who is the disciple of Nayvijayji Maharajsaheb.”**

This stanza is the pinnacle of this dhaal. In this stanza, it is made clear who has written this stavan, who was His Guru and aim of this stavan. This is written by Upadhyay Yashovijayji Maharajsaheb. He had attained initiation in Patan and had gone to Kashi for further studies. He left the mortal body in Dabhoi. Some people say that He was poisoned by the scholars. He had a peaceful life and peaceful death.

In our sects and in social relationships, we have a system. Whenever someone is attaining initiation, he or she decks up with good clothes and ornaments. Before attaining initiation, he or she physically worships the Lord for the last time. Then he begs to his Guru for rajoharan. When Guru gives him rajoharan, he dances a lot. Then he is taken for the last bath, his hair gets shaved off and he comes back in the clothes of an ascetic. Then he repents his past deeds and kayotsarg. He shows his reverence. Then 'Karemi bhante' is chanted by his Guru. After that, he is given a new name. His old identity is totally erased. His new name is announced. But before announcing his name, his Guru's name is taken first, and then his name is given. It is a beautiful method. In the social relationships also, at the time of engagement, his parents' name is taken first before the boy's name. This is our culture. We take the name of our elders first and then our name comes at the end. If you are following your culture, there is so much reverence and instinct.

Here in this stanza, Upadhyayji took His Guru Shri Nayavijayji Maharajsaheb's name first before writing his name. He is very clear that He is a servant of His Guru. If anyone is impressed by Upadhyayji, what will happen if they meet His Guru? Shri Nayavijayji was under Shri Hirsurishwarji Maharajsaheb and Shri Yashovijayji Maharajsaheb was the disciple of Shri Nayvijayji.

Upadhyayji has written this stavan for Simandharaswami. Simandharaswami gives all the happiness in life, if you sing His glory with a lot of good feelings, He will help you attain liberation. He annihilates all the miseries and fears if you follow His ajna. He has infinite and pure virtues. He has 34 atishay (special attributes). You can use the word 'infinite' only for Tirthankar, for all others, you have to use the word 'many' for all others even though you have a lot of respect. Simandharaswami is stable and invariant. He never becomes old. He is immortal. He is offered salutations by all the celestial beings, chakravartis, etc. He has won over the thundering of the rains. His discourse is like thunder and lightning, but still, He is extremely deep and thoughtful. It gives a lot of peace and happiness. He is steady like the Mountain Meru. When the era is ending, there is a severe cyclone and storm. This wind is so strong that you feel that Mountain Meru also would shake up. But Tirthankar Bhagwan does not shake up with all the natural afflictions and troubles. This stavan is written for such Simandharaswami.

This stavan was written for bhakti of Simandharaswami. The second reason is there are no Omniscient Lords at this time. There are no 14 Purvadhars (proficient in 14 Purvas) and Shrutkewali (scriptural omniscient). There are very few Enlightened Ones. The highest loss in this situation is for the seekers. The highest benefit in this situation is for the charlatans. These charlatans start with utsutra prarupana (not consistent with what is taught in the rules of the scriptures) and give discourse for the wealth and desires. These charlatans divert people from the right path of knowledge and inward focus. They make sure that people have wrong insistence, clashes among themselves, etc. Slowly dharma starts getting extinct. In this condition, seekers need someone who shows them the right path fearlessly and without hiding anything. When you speak against tradition, you will realize that very few people understand the truth. Most of the people are in the opposition party. In a few years, the same people will do your aarti. Then they will make your idol and make your temples too. Within no time, even this act will become ritualist more and there will be less of

spiritual welfare. Again a new Enlightened One comes and awakens us. This is the cycle since infinity. In that situation, to get the refuge of Prabhu is great.

Let's offer our salutations to the work and its doer. Upadhyayji's desireless compassion was His work, and we are bowing down to Upadhyay Yashovijayji Maharajsaheb. This shibir was inspired and guided by Param Krupalu Dev, so let's offer our salutations to Him. Let this become the reason for our spiritual welfare.