

**Shri Swayambhustotra**  
**Shri Adinath Jin Stuti**  
**Shibir 1 - Summary**  
**Pravachan 1 (25/3/23)**

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.

The ultimate aim of every seeker is to attain moksh- liberation. The aim is liberation and liberation means inner purity – ‘moksha kahyo nij shuddhata’. The path of liberation is to annihilate good or auspicious and inauspicious. Every seeker should aim for annihilating auspicious and inauspicious karma. The emotion of auspicious and inauspicious is the reason for the influx of karma - Aashrav. It is an offence and it is the reason for the state of bondage, so it should be annihilated.

The problem is you don't know whether to annihilate the auspicious emotions first or the inauspicious ones. This shows that you have not understood the intent of the Enlightened One. Moksh means self-purification. The auspicious is like a diving board before you jump into the swimming pool, you don't get stuck on that board. In the same way, don't get stuck in the auspicious also, go ahead and dive into the pure to achieve your goal of liberation.

Just as you have a large jewel-studded golden pot and you have to go inside a small cave, you must leave that pot outside, you have to leave your auspicious feelings outside to go within your upyog- knowledge. You need purity and subtlety to go within but if you have an auspicious feelings, your upyog- will be gross and fat, which won't let you go into purity. To leave the influx of the inauspicious, you need a purpose, desire, resolution, and enthusiasm. But the Enlightened One is asking you not to stop there.

If a police officer fines you ₹500/- when you cut a lane, and you offer him ₹100/- as a bribe to save your ₹400/-, you will be happy that you saved some money and unhappy that you lost ₹ 100/-. Inauspicious means intense passions. Auspicious means weaker passions. But both have passions and passions means punishment or fine. If you have faith in the philosophy of the Dispassionate Lord, you must realise that you are paying the fine for the auspicious or inauspicious. But since we are ignorant people, we cannot remain in purity or have not experienced purity, so leave the inauspicious and go towards the auspicious. But don't get stuck in the auspicious. Be in the auspicious and do the work with the right intention, right desire, and happiness, and get engrossed in it.

Shubh upyog- auspicious manifestation of consciousness, is of three types. 1. Kriyaroop - in form of action: Here you are doing good activities with good intentions and the physical body is the main object in doing these activities.

2. Bhakti-roop - in form of bhakti or devotion: Here your primary objective is respect and appreciation for Dev- true God, Guru, and dharma. Here your emotions are very important.

3. Sukshma vichar-roop - with subtle thoughts: Here you get into a subtle discretion between the self and non-self. You discreet pure and impure nature - swabhav and vibhaav when that emotion is running in your mind. Instead of taking external support, you start taking inner support.

These three shubh upyog - is of two types. 1. Niratishay- ordinary 2. Saatishay - extraordinary. With saatishay shubh upyog, you can attain the pure soul, as it is pure and subtle. Niratishay upyog has to get converted into saatishay upyog to go within.

Upyog means consciousness. Shubh means good or auspicious. When you are doing an activity and you get engrossed in the activity so much that your awareness of the soul gets suppressed, and the activity remains a primary factor, that is niratishay shubh upyog. When you are doing an activity, if you are aware of your soul, and your activity becomes secondary, you have saatishay upyog. When your soul awareness increases, the activity remains the same but you have saatishay upyog, which is subtle, and can attain self-realisation.

All of us in the satsang hall are in one seva or the other, so we all have shubh upyog of activities. We all do our daily prayers, bhakti, etc. So we have shubh upyog of bhakti too. But while doing the activity, subtle thoughts should be there whether the worldly matters, objects of the five senses, passions, etc. were devaluated or not. People may say that you are detached and unattached but you should be engrossed in the bhakti of your Dev, Guru, and dharma. Now you should not like sensual pleasures and even if you have to get involved in them, you should not get connected just as the way children are studying hard but their minds are not connected with studies, so they feel freedom when the exam gets over.

Respect or bahumaan is an inner feeling, which brings detachment from the world and puts you near Dev and Guru. Respect will take you towards your spiritual welfare and it is the best resource. Just the way fish swim in the water, respect is like the water, and all your rituals like austerity, charity etc. are like fish. These fish can remain alive only if you have respect or bahumaan for Dev and Guru. The scriptures have highly applauded respect.

Chaitra Sud ekam is an important day for us. Gautamswami and Pujyashri Ambalalbai were born on that day, Samaysaar was composed on that day, and Param Krupalu Dev came to Dharampur on that day.

Gautamswami went to give a discourse to Saal and Mahasaal. That was a beautiful combination of the best Guru and best disciples. Gautamswami asked them, "If someone collects dust in a jewel-studded golden plate, what will you call him?" They said, "Foolish and retarded." Gautamswami said, "Your human birth and association of the Enlightened One is like that golden plate, and your passions, attraction of sensual pleasures, activities of earning and spending, worldly desires, possessions, etc. are like foolishness from the absolute viewpoint. Saal and Mahasaal asked Gautamswami to initiate them immediately. But Gautamswami asked them to get initiated by his Guru- Bhagwan Mahavir. They immediately went along with Gautamswami. On the way, they kept thinking about Bhagwan and so much respect was arising that they felt if Gautamswami has so much purity, how much purity his Guru must be having! In those thoughts, they attained omniscience. Gautamswami reached samavasaran - holy assembly hall of Tirthankar Bhagwan and Saal- Mahasaal walked towards Kewali parshada- zone where Omniscient Ones were to be seated. Gautamswami did not know that they had attained omniscience, so he tried telling them to go elsewhere. At that time, Bhagwan Mahavir asked Gautamswami not to disrespect the Omniscient Ones. This way respect - bahumaan became a reason for omniscience.

The Enlightened One says that do not appreciate your own virtues even if they are true. This type of appreciation leads to the bondage of lower gotra, where you can be separated from the Guru for millions of years. E.g. Marichi said, "My grandfather is a Tirthankar, my father is a Chakravarti, and I'm going to become a Tirthankar, Chakravarti, and Vasudev." He was right but he appreciated himself, so he had to undergo transmigration of millions of years and couldn't meet the Enlightened One for crores of years.

If you know how to welcome and appreciate the attained opportunity, and if you welcome it with joy, enthusiasm, and respect, you can get that opportunity again and again. When Bhavinbhai wrote a message to Pujya Gurudevshri about what he has gained in seva, where he felt that he was the most blessed soul, those feelings benefited him even more than his seva itself.

When you experience Guru's benevolence, you have niratishay upyog. While experiencing this benevolence, if you look at His inner state, that becomes your saatishay upyog. If you welcome and appreciate the opportunity, you can crush your karma.

You have darshan shakti- if you can see, you should behold Bhagwan and not sight-seeing or pornography. If you use your seeing ability in sightseeing, you will be separated from Dev Guru for millions of years. Gautamswami focused his darshan shakti on Bhagwan Mahavir, so he could break his ego and pride.

In the Digambar sect, the pillar outside the temple is called 'Maanstambh' and in the Shwetambar sect, it is called 'Kirtistambh'.

If you have shravan shakti- the ability to listen, you should listen to the virtues of Bhagwan or satsang. Do not listen to condemnation, gossip, or worldly talks. With shravan shakti, Gautamswami broke his ego.

If you have kathan shakti - good oratory skills, you should sing the glory of bhakti or satsang. Raw mangoes and ripe mangoes are two forms of a mango. If mango is raw, it is sour and if it is ripe, it is sweet. In the same way, if you are immature, you will speak sour or bitter words. If you are mature, you'll speak satyam- Shivam- sundaram- truth- beneficial - sweet. If that's not possible, remain silent. If someone wants to argue with you, it means that your method is wrong. People should feel like accepting your speech and applying it in their lives.

Samjan shakti - the power of understanding: There was a lunch hosted by a village, where rice porridge - kheer and puris were made. A mentally retarded person went and had 10-12 bowls of kheer and he vomited. He even licked his vomit. He did not have the right understanding. You must understand the path of the Enlightened One.

You must have nirnay shakti- decision-making power. You have many options and thoughts, how do you use your intelligence? You should be as fearful when you hear the word sin as you feel fearful when you hear the word snake.

We have heard about Acharya Samantbhadra in param satsang. Now we will study Swayambhu Stotra. The first stavan is Bhagwan Rushabhdev and that stavan has five verses/shlok.

### Shlok 1

“Swayambhuva bhoothiten bhootale samajjhassa sajnan vibhooti chakshusha,

Virajitam yena vidhunvata tamah kshapakareneva gunotkaraihi karaihi.”

Lord Rushabhdev, the self-enlightened and the saviour of living beings, had graced this earth. He had the grandeur of right knowledge as His eyes and had cast the divine light of His discourses to destroy the darkness of ignorance, just as the rays of the moon destroy the darkness of the night.

We are singing the glory of Bhagwan Rushabhdev, who was the first Tirthankar of this avasarpini kaal. He was from the Ikshvakshu kul- lineage. His parents were Nabhiraja and Marudeva. He had three types of knowledge from birth and had already attained self-realisation. In the first shlok, Samantbhadracharyaji talks about Bhagwan's attainment- how He lived life beneficial to Himself and others. In the second, third, and fourth shloks, he speaks about 5 kalyanak- 5 auspicious events of Rushabhdev Bhagwan.

Bhagwan Rushabhdev was swayambhu- a self-enlightened soul. Without any preaching, He attained the path of liberation on His own and attained anant chatustay- the four infinite virtues including infinite knowledge, infinite perception, infinite energy, and infinite bliss. His knowledge was self-induced and self-enlightened. He attained initiation without pre-education and became the supreme soul with the strength of His soul.

Bhootihiten bhootale: Rushabhdev Bhagwan was beneficial for worldly beings. He had destroyed His attachments, aversion, etc. and used to be beneficial to all the beings. He was not only an achiever, but He also facilitated others to move on the path. He had destroyed impurities like attachments, sensual thoughts, etc. His preaching was benevolent to other souls – hitopadesh. He propounded the path with detachment.

Rushabhdev Bhagwan is established as the best instrumental factor and not as a doer. He will not do your work. But He will inspire you with what you need to do. With the relative viewpoint, Rushabhdev gets the credit but with the absolute viewpoint, He is an instrumental factor, you must do your work.

Rushabhdev was complete with His right knowledge. He had the eyes of omniscience. He was filled with virtues and destroyed the ignorance of many souls.

There is an example of the moon given here. You can memorise and rattle off your knowledge. But Bhagwan had cultivated virtues and gave His sermon. His speech was propounded for the annihilation of the darkness of ignorance in souls. Jineshwar Bhagwan's speech is filled with infinite viewpoints. By singing- anant anant bhaav bhedthi bhareli – what the omniscient Lords say relates to the innumerable modes and innumerable types, we give

the goal of liberation to ourselves. When you do His bhakti, it is like you are investing in yourself. Once the darkness of ignorance is annihilated, knowledge of the light of the moon shines over you.

## Shlok 2:

Prajapatirayah prathamam jijirvishuhu shashas krushyadishu karmashu prajaha,

Prabuddhatattvaha punarad bhootodayo mamatvato nirvivede vidanvarah.

The first Tīrthankar, Lord Rushabhdev was the Lord of the world. As the Bharata region, due to the passage of time, was turning from the land of glorious abundance and enjoyment (bhogabhumi) to the land of action (karmabhumi), he taught the people the means of livelihood, like cultivation. Later on, although endowed with immense splendour, having acquired the true knowledge of the reality of substances, souls and non-souls, he renounced all attachment to worldly objects.

Rushabhdev Bhagwan came into His mother's womb in the third era, when 3 years and 8 and a half months were remaining for the 4th era to start. After His birth, celestial beings took Him to the Mountain Meru to bathe Him.

Earlier wish-yielding trees- kalpavruksh were there but then these trees started dying and people became miserable. They went to King Nabhi, as he was the 14th kulkaar. Kulkaar is a wise person on earth to show you the path. King Nabhi asked them to go to King Rushabh. King Rushabh with His avadhijnan - clairvoyance saw what is happening in Mahavideh kshetra- how they are eating and earning. With that, He taught them what to and how to do in Bharatkshetra. He gave them knowledge of farming, weapons, etc. He was married to Sunanda and Sumangala. Sunanda is also known as Yashaswati. He had Bharat, Bahubali etc. sons and Brahmi, Sundari as daughters.

Rushabhdev has pratyakhyanavarniya karma - karmic nature obscuring positive resolution, which was obstructing Him from attaining initiation. So He remained like a lotus in the water. He ruled with morality. He was a samyag drashti soul and received karma at the physical level and not at the mental level.

Bharat Chakravarti also attained omniscience when a ring fell. We all undergo much sorrow but our dispassion is momentary. Bharat's earlier life was also like a lotus in the water.

When Rushabhdev Bhagwan's pratyakhyaniya karma was annihilated, He attained initiation, omniscience, and liberation in the end.

In this shlok, Bhagwan's birth and initiation are described. Here His worldly knowledge is described and then after initiation, how He remained soul conscious is shown. He was 'Prajapati' - the saviour of people. Before Him, there were no rules. But after kalpavruksh died, rules were needed.

Rushabhdev was the first king, Muni, and Tirthankar. It was the end of Bhogbhoomi - the land of enjoyment and starting of karmabhoomi - the land of action. He understood His dharma and responsibility to teach people how to earn.

In Hinduism, Brahma is known as 'Prajapati', as he creates the world. Rushabhdev arranged karmabhoomi. Those who wanted to live in karmabhoomi, He taught them how to live. He initiated people in six vocations.

1. Krushi- cultivation and farming
2. Asi- Knowledge of weapons
3. Masi- Ink, writing work. He educated Brahmi, so the script is known as Brahmi lipi.
4. Vidya- Knowledge of singing, playing instruments, dancing, etc.
5. Shilp- sculpture making, drawing, and painting.
6. Vanijya- Training of business.

He planned the city, arranged the population, and established law and order. He established a caste system to excel in a particular field and benefit society. There was no caste discrimination.

Rushabhdev made Bharat Chakravarti aware that he should not do violence even in thought- bhaavhinsa. Bharat made 'Ma han' sena, who kept reminding him to avoid bhaavhinsa. These 'Ma han' sena were called Brahmin later on. To distinguish them, a thread was put on their shoulder, which is known as 'janoi'.

Then Rushabhdev taught people the discretion between heya- what to leave and upadeya- what to grasp. He taught farming by doing minimum karmic bondage. He started the system of marriage for discipline in society.

Once His duties were over, He attained self-initiation

He used discretion between heya and upadeya and became detached. He showed us that you can follow dharma even as a householder. He propounded the whole path of liberation lies in monkhood and attained omniscience and liberation.

**Shlok 3:**

**Vihay yah sagarvarivasasam vadhuvivamam vasudhavadhum satim,**

**Mumukshurikshvakukuladiratmavanprabhuhu pravavraj sahishnurchyutah.**

Lord Rushabhdev, the first of the kings of the Ikshvaku dynasty, was the seeker of liberation, won over his senses to get established in the pure Self, was independent, endured afflictions, and was steadfast in his resolve. He relinquished the expanse of the faithful Lady Earth, clothed, as it were, up to the ocean, and embraced the noble asceticism, free from all vestiges of clothes (digambara).

In this verse, Lord Rushabhdev's diksha- initiation is described. This verse shows the eligibility of a person who wants to attain initiation. E.g. Yearning for liberation, control over the senses, independence, etc. If you only have a love for Guru, it won't work, you will be destroyed in temptation and pain. If you attain initiation for a benefit, your restraint will not

sustain. Rushabhdev had all these virtues. If you don't have the above virtues, just think that you want to attain initiation but do not attain it actually, otherwise, you will have a bondage of long transmigration.

Marichi was shaken from conduct first, then he was shaken from his faith. Only a person whose indolence is no more than 48 minutes can become a Muni. He has deep sensitivity within the soul- prachur atma samvedan. He knew that he has to do everything for his inner feelings - Bhavna and not for knowledge. If needed, he changes his means but remains engrossed in the soul.

Six attributes for becoming a sadhu:

1. Mumukshu- seeker: He should be desirous of liberation. He must be tired of worldly matters and should be dispassionate. The visible world seems transient - anitya and he feels helpless as it is not giving him refuge- asharan. He knows that nobody can help him or share his miseries, so he does not want to get engrossed in it. He wants to get liberated. He does not break down in temptations or pain, otherwise, he will shake up from his restraint. During Bhagwan Mahavir's time, there was no training before attaining monkhood. But people were such that their dispassion was stable. You should have equanimity in temptation and pain.
2. Ikshvakshu: Rushabhdev was brave - shoorveer, He did not have a weak thought- what will happen in future?
3. Atmavaan: Rushabhdev had won over His senses, He was the controller of His senses. He remained engrossed in atmabhaav- soul consciousness. He didn't get trapped in favourable and unfavourable situations.
4. Prabhu: The word 'Prabhu' means independent and competent. He was not dependent on karma or family. He was powerful - samarthyan and His willpower were strong.
5. Prabhatj: He was sahisnu- tolerant. After initiation, He tolerated 22 types of hardships and troubles. He did not get food for one year but He remained steadfast. Meghkumar stabilised as he was in the proximity of Bhagwan Mahavir and was saved. When you go to the Guru and do garha and aalochana - forgiveness and atonement, your karma gets annihilated and you become more powerful. Bahubali did not do that, so he took a long time to realise this fact. The moment he realised it, he attained omniscience.
6. Achyut: Rushabhdev was steadfast in resolve. He was unshakeable. His determination was strong. He took a certain vow in a higher state and remained in that state only, He did not fall. He did not change by saying 'Apatdharma' - norms to be followed in the crisis of life in temptation or pain.

Along with Rushabhdev, 4,000 kings attained initiation because of their love for Him, but they did not have a yearning for liberation and control over their senses, so they left initiation. In short, the body, the five senses, and the visible world should seem trivial.



Rushabhdev relinquished the expanse of the faithful Lady Earth, clothed, as it were, up to the ocean, and embraced the noble asceticism, free from all vestiges of clothes (digambar). Here the earth is a lady. The kingdom of the earth was extended to the ocean. But He left His kingdom that was full of wealth and food. Then He attained initiation.

**Shlok 4:**

**Swadoshmulam swasamadhitejasa ninaya yo nirdayabhasmasatkriyam,**

**Jagad tattvam jagaterthinejjasa babhoova cha brahmapadamruteshwarah.**

**Lord Rushabhadev destroyed ruthlessly, with the powerful fire of pure concentration, all incursions of the inimical (ghâtiya) karmas in his soul, discoursed on the reality of substances for the benefit of those seeking Truth, and finally got engrossed in the ambrosial bliss appertaining to the liberated soul.**

This verse describes initiation, omniscience, and liberation. After becoming a sadhu, Rushabhdev worked on Himself to attain more abidance in the soul- atmaramanta. He manifested shukladhyan- intense pure meditation. His delusion karma was destroyed. He attained the 12th gunasthank - spiritual ladder. He attained omniscience, propounded Tirth, and helped people to get liberated- parampad.

In the powerful fire of shukladhyan, Rushabhdev annihilated 4 types of ghaati- inimical karma ruthlessly and mercilessly. He destroyed this karma from its roots, where karma did not remain in manifestation - uday or dormant state - satta, or bondage. Even if karma is manifested, it is received at the physical level. This way He attained 13th gunasthank.

Tirthankar Bhagwan does not preach till He attains omniscience. He propounds tattva - truth, for which, He needs to see the truth. His knowledge should be pure and complete. Acharya, Upadhyay, and sadhus have a command that they can preach the propounded truth of Tirthankar Bhagwan without attaining omniscience. Tirthankar Bhagwan does not speak at the 6th gunasthank, He speaks at the 13th gunasthank. He unravels true substance. He preaches to the souls who are capable of attaining liberation for a long period without getting tired.

At the end of life, Rushabhdev destroyed His aghaati karma- non-inimical karma, He leaves the mortal body and abides at the end of the universe. He becomes the master of indestructible bliss. He becomes Parmeshwar.

**Shlok 5:**

**Sa vishwachakshurvrushbhorchitah, satam samagravidyatmavapunirjjan,**

**Punatu cheto mama Nabhinandano jino jitkshullakvadishasanah.**

**May Lord Rushabhdev, the possessor of the power to see simultaneously the whole world, worshipped by the nobility, having omniscience as the attribute of his soul which has been rid**



of all karmic dirt, subjugator of the doctrine of the absolutists (ekântavâd), and worthy son of Nâbhirâja, the fourteenth enlightened man (kulakara), purify my soul.

This verse gives us guidance on which virtue of Rushabhdev Bhagwan should be appreciated. His knowledge has purity, and dispassion, must be worshipped, winner of karma, and accepts the theory of multiplicity of viewpoints - anekantvaad. Your puja- worshippable should be like this- He should have omniscience, dispassion, and hitopadeshipanu- a discourse that benefits others or is benevolent to others in the path of liberation.

Poojak- worshippers should not have materialistic desires. He should only have glory for dispassion. He wants to become pure. He does not want worldly happiness.

Here we can see Samantbhadracharyaji's inner state. He is only singing the glory of dispassion. He could only see that. He wanted to destroy his passions by looking at the virtues of Bhagwan.

You desire something, it is fulfilled, and passions get created - the vicious circle continues in the world. Now you should not have any desires so that you can destroy passions. You should experience fulfilment. The soul should feel peaceful and light.

Sa vishwachakshur: How is Rushabhdev Bhagwan? He is the possessor of the power to see simultaneously the whole world. He knows and sees all the modifications of every substance of the world.

Vrushbhorchitah: Rushabhdev is worshipped by the nobility.

Samagravidyatmavapu: Omniscience is His body. He has attained the state of Siddha. Samagravidya means omniscience.

Nirjjan: Rushabhdev is absolutely pure. He does not have obstructing karma etc. karma. His state of the soul is free of dirt. He has attained purity.

Nabhinandano: He is the son of Nabhiraja, who was the 14th kulkaar. He became the first king, sadhu, and Tirthankar. He laid the foundation of civilization. He established dharma tirth – Bhagwan reinstated Jain Sangh and preached the Jain path of purification and liberation and opened the path of liberation.

Jinojit: Rushabhdev was victorious and had won over karma. He was the conqueror of His inner enemies.

Jitkshullakvadishasanah: Rushabhdev established anekantvaad- the theory of multiplicity of viewpoints. He could win over ekantvad- a one-sided viewpoint. He won over people who had a one-sided viewpoint.

Punatu cheto mama Nabhinandano: O Rushabhdev, please purify my soul. Give me freedom from attachments and aversion. Cleanse my mind. This shows the frustration of

Samantbhadracharyaji. He says, "Bhagwan, Your stuti - appreciation is so powerful that I can get rid of impurities. I only want inner purity. I have no material desires."

A sadhu can have the desire of becoming an acharya or he may be wanting the name and fame. But Samantbhadracharyaji says, "O Lord, please cleanse my soul."