

**Shri Swayambhustotra**  
**Shri Sambhavnath Jin Stuti**  
**Shibir 1 - Summary**  
**Pravachan 3 (26/3/2023)**

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.

Coincidentally today is Bhagwan Sambhavnath's moksha kalyanak – the auspicious day when Bhagwan attained liberation. There are five verses – shloks in this stavan. In the first verse, a nice simile is given for Tirthankar Bhagwan's benevolence. The second and the third verse are for the diagnosis of the cause of the miseries of worldly souls and inspires everyone. The fourth verse says why Jineshwar Bhagwan is the true preacher of the true fundamentals. In the fifth shlok, Samantbhadracharyaji, says that despite his inability, He has sung the glory of Bhagwan because of His love for Bhagwan...

**Shlok 1:**

**Tvam Shambhavaha Sambhavatarshrogaihi santapyamanasya janasya loke,  
Aasirihaksmik eva vaidyo vaidyo yathanathrujam prashantyai.**

**O Lord Sambhavanath, the bestower of happiness! You had appeared in this world for the well-being of the people tormented by the desires of the senses, just like the fortuitous arrival of a selfless physician for curing the helpless and desperate patient of his disease.**

Samantbhadracharyaji is giving Bhagwan the analogy of a benevolent and selfless physician.

**Tvam Shambhavaha:** Shambhava means the one who brought happiness to the people of the world. In Tvam Shambhavaha, there is no worldly description. Through each name too Samantbhadracharyaji describes virtues of Bhagwan. Sham means happiness and peace. O Sambhavnath Bhagwan, because of You, bhavya jeevo – sould who are worthy and yearn for liberation have attained happiness.

When Bhagwan's virtues are remembered, sung or meditated upon, souls attain peace and bliss. We use peace and bliss even for sensual objects. But here, peace and bliss are used for the supreme purpose.

After yogasiddhi –accomplishment in yoga, Bhartruhari was moving into the forest. He saw many sadhus had developed laxity in their spiritual practice. There are two types of laxity. 1. Laxity of breaking the rules and regulations. 2. Rules are followed with laxity and dryness, where inner transformation does not take place. It is just a mechanical routine. When there is laxity in your spiritual practice, your past instincts will arise, and you will be influenced by them. These sadhus were getting covetous of sense objects slowly. Food is important for the body. Eyes are needed to see the outside world, ears are for hearing things in the outside world, the tongue is for tasting food, etc. They all are important. But when you have choices in sense objects, these choices turn into desires and demands, and if they are not fulfilled, there is anguish. These sadhus had become covetous in such sense objects. If you are engrossed in your spiritual practice, you do not feel hot or cold. You do not crave physical comforts. When you crave physical comforts, you want to get rid of any troubles. Bhartruhari

was a yogisiddha person, for their spiritual welfare, to establish them in their disciplines, He just said, "O sadhus, put an effort for the taste by which, all other tastes of the world and happiness of celestial abode feel trivial." This way Bhartruhari stabilised those sadhus in religion again- sthitikaran.

Our celebrations are so external, so superficial, at the gross level, where we prepare and eat good food and wear good clothes. When you abide in the self, the happiness of three universes seems trivial to you. They feel like a stone, wasteful. Put an effort into that bliss.

O Lord, Your name 'Shambhav' is accomplished because worthy souls can experience freedom from their inner conflicts and restlessness. You are the saviour of these souls. You are the master of three universes. You liberate us from the constant, frequent, transmigration.

Sambhavatarshrogaihi Santapyamanasya janasya loka: People are pained with the desire for sensual pleasures. For such people, O Bhagwan, You are like a physician. The biggest disease of worldly souls is intense desires and they are extremely unhappy because of these desires. Even if there is a manifestation of karmic merit, when there is a desire, the person is in pain because so many thoughts constantly go on within.

O Bhagwan, You have appeared in the world for the wellbeing of people who are tormented by the desires of the senses. You appear as a selfless healer.

You had helped worldly souls attain ambrosial happiness by ridding these of the karmic dirt. You have come suddenly without any expectations to help such helpless people, you are the refuge of these helpless people. You calm down their disease as a physician.

The way an orphan, helpless, poor, and lonely person is suffering from a disease, he has no money to pay for his treatment and has no helpers to help him to call a physician. He cannot even afford a physician. In such a pathetic situation, suddenly, a kind-hearted and benevolent physician comes over, and without any expectation of money, he diagnoses and starts treating his disease. He suggests medicines and explains how those medicines will work on him and inspires to take them. Now it is up to that orphan and helpless person to have faith in this physician, you should have faith in his diagnosis. You have to only select one thing, Guru, then the Guru will select everything for you. **In Patrank-76, Param Krupalu Dev said, "Seek nothing else. Just find one Enlightened Being, surrender all your feelings at His Lotus Feet and obey Him. If you still do not attain liberation, then take it from me."**

Just as the dietician puts in a lot of effort in making software and then when a patient goes to her, she enters all the details of the patient, and the computer programme gives her details of his treatment, she remains as a witness. In the same way, the dispassionate Lord gives you understanding and inspires you to follow Him but you have to walk on the path. Guru will tell you what is best for you. If you want to experience happiness and peace, you should listen to His advice.

Vitarag Bhagwan – Dispassionate Lord has the following virtues.

1. Bhagwan/ physician is skilful and intelligent. He is an expert physician capable of curing this disease.
2. Bhagwan/physician is benevolent and kind. He has reached your doorstep even if you have not invited Him.
3. Bhagwan/physician does not expect any fruits. He is detached and free from desires.

O Bhagwan, You became Arihant and manifested suddenly. You preached fundamentals with Your divine sermon. You preached in two ways. 1. Siddhant bodh – Preaching of fundamental principles. 2. Updesh bodh – motivational speech. You propound the principles in such a way that people get motivated. Your sermon is beneficial and interesting. I was suffering from the disease of intense desires, I kept running for sensual pleasures, I kept having impure feelings, and was going towards durgati – to be born in a lower form of existence. Suddenly, You came over, ensured my well-being, and allowed me to become independent. Those who have faith in You and follow You, they will annihilate their worldly disease, and attain liberation.

The example of a physician is very apt as Samantbhadracharyaji has stated that principally, a physician cannot cure a patient's disease, he can only guide him. In Shri Atmasiddhi Shastra also, Param Krupalu Dev is giving analogies along with stating the principle. Bhagwan is compassionate, but He cannot annihilate His devotees' miseries, He can guide them to get rid of these miseries. Shakespeare had said, "Thou art selfless physician." By experiencing the benevolence of Bhagwan, Samantbhadracharyaji is singing the glory of His virtues.

**Shlok 2:**

**Anityamatranamahamkriyabhihi prasaktamithyadyavasaydosham,**

**Idam jagajjanmajarantakartam niranjanam shantimjigamastavam.**

**O Lord Sambhavanath! The worldly life appears to be transient, without a protector, sullied with the blemishes of pride and delusion, and tormented by birth, old age and death. You had helped worldly souls attain ambrosial happiness by ridding these of the karmic dirt.**

There is a link between the previous verse and this verse. In the previous verse, Samantbhadracharyaji said that Sambhavanath Bhagwan is a kind and desireless physician, having compassion for all souls. In the second shlok, he talks about our disease.

Worldly souls are miserable because of the following reasons. 1. Transient. 2. Without a protector. 3. Flaw of me and mine. 4. Tormented by birth, old age, and death.

Anitya- transient: The visible world is transient or transitory.

Asharan – without a protector.

Aham mama dosh - The flaw of me and mine – sullied with blemishes of pride and delusion.

Tormented by birth, old age, and death.

This verse has two things. 1. The nature of the world. 2. Benevolence of Bhagwan. The experience of sensual pleasures is short-lasting. Bhagwan, You helped worldly souls to attain everlasting happiness by ridding them of the karmic dirt. With Your preaching, worldly souls understand the fundamental principles and calm down, their traffic of thoughts become weaker. If you have faith in the fundamental principles, you won't have excessive unnecessary thoughts. If there isn't a reduction in your excessive thoughts, your faith in the

fundamental principles has not developed. Don't attribute it to the manifestation of unmeritorious karma. As during the manifestation of meritorious karma also, there can be excessive thoughts and many have no excessive thoughts even during the manifestation of unmeritorious karma.

O Bhagwan, with the understanding and faith of Your fundamental principles, I have put a full stop to my resolve and thoughts. With Your bhakti itself, I am able to put a coma on my excessive thoughts. You are our protector and You are the giver of our happiness and spiritual welfare. When You are doing our spiritual welfare, we do not feel that we are tormented, in fact, we feel that we are comfortable and happy. I just want to retire from worldly matters and do Your bhakti. I feel like a mother, who always thinks about her child in all her household work. I also want to remain engrossed in Your bhakti.

I was drowning in the ocean of the world like a broken boat. With Your teachings, I will swim over that ocean.

How is this world?

Anitya – Transient: The world is momentary like a water bubble. Modifications keep changing at every moment and that is their nature. The worldly circumstances are only the association, and wherever the association is there, separation is going to occur. The script of karma is ready, you have to write your own script within. Separation of wealth, greatness, and body is certain because their association is because of karma. When you desire something and you get a favourable association, it is the manifestation of your karmic merit. When you desire something and you get an unfavourable association, it is the manifestation of karmic demerit. If you do not want any manifestation of karmas then don't desire at all, then there is no distinction between karmic merit or karmic demerit.

Param Krupalu Dev wrote, "Vidyut Lakshmi prabhuta patang, aayushya te to jalna tarang, purandari chaap anang rang, shu raachie tyan kshanno prasang." Your sensual pleasures are transient, today you want to enjoy them, and tomorrow you get repulsion. Between this today and tomorrow, you are getting into possessiveness. Your moods keep changing. When you are afflicted by mood swings and delusion, you should turn yourself to the Enlightened One's knowledge. Without the obstruction of worldly matters, your spiritual pursuit will become deeper. You have seen a king become a pauper, a rich man becomes poor and a poor man becomes rich, and a sick person becomes healthy and a healthy person becomes sick. There are many such incidents in life and they all are because of karma. Karma is not in your hands, so whatever is going to change, it is futile to put an effort to make it stable.

It was King Gopichand's birthday. He was dressed in good clothes, adorned with ornaments, and his hair was styled. He sat in the central courtyard of the palace on a low stool adorned with jewels to have a bath. Eight of his queens were bathing him. His mother was seeing him from upstairs and she had tears in her eyes. The son saw that his mother was sad and was crying. If you have love for someone, you can see the sadness even from afar. He went and asked his mother about her pain. She said, "Your father was also very handsome like you. But

the day his soul left the body, the fire ate up his body. Where is your happiness? I want you to go beyond death (maran dharma rahit). King Gopichand immediately embraced sannyasa.

This life is transitory. Every day we hear the news of someone's death. But your disease is the effort to make transient things permanent. If you accept transitory as transitory, you won't get engrossed in it so much. You clean your house and not the guest house. Bhagwan, You explained the transitory nature of the world. Now I want to connect myself with the permanent substance. This is Your benevolence.

A disciple asked his Guru, "How can I attain detachment?" The Guru said, "Ask faeces." The disciple went to the faeces and kept looking at it. He saw a small piece of an apple and the apple said, "Yesterday everyone was appreciating me for my colour and taste, and today nobody is looking at me." The disciple saw a small bundi (a sweet), and bundi said, "Yesterday everyone was decorating me with silver and putting me in the box, and today nobody looks at me." Everything keeps changing. You use the opportunity that you have got.

Atraanam - Asharan- without a protector: When your circumstances change or at the time of death nothing can protect you. This world is unprotected. Your parents, well-wishers, friends no one can save you; not because they are selfish but because this is the true nature of substances. No doctor, mantra, celestial beings, etc. can take away your misery or share it with you.

Chakravarti and celestial beings have many powers but they are also not protected from death. This is the nature of substances. This is Asharan Bhavna. One substance cannot interfere or intervene in the other substance. Become powerful and do not have an attachment to an association. The more faith you have in the fundamental principles, the more you will be peaceful and you will be protected that much. You feel that in the manifestation of inauspicious karma, everything gets changed. But in reality, the world was like this only, you realised it in the manifestation of the inauspicious karma that your delusion and expectations are the reasons for your miseries.

Sullied with the blemishes of I-ness and my-ness and delusion: Because of your false belief, you are doing I and mine in various associations. Because of the consumption of liquor of delusion, you are projecting suppressed desires. You are identifying with the body as 'me' and associations like wife, children, house, etc. as 'mine'. Because of this me and mine, you have an ownership leading to doership, by which, you become an endurer. You imagine that you are the owner and protector, so you get into feelings of 'I'ness in that and by imagining that they all belong to you, you get into 'my'ness.

Tormented by birth, old age and death: You are miserable on account of birth, old age, death. Earlier you never wanted to die and in old age, you are in a hurry to die. In old age, you have a lot of anxiety about the smallest change. At one age, a little change can lead to anxiety. Your associations change as per your karma. There are two types of miseries. 1. Misery because of a situation. Something can be done about this misery in worldly life. 2. Misery because of your imagination. Nothing can be done about this misery. Only the Enlightened Ones can help you get rid of this misery by preaching. You are mainly suffering because of your imaginary misery.

With the respect to Sambhavnath Bhagwan's virtues, all your miseries start getting annihilated instantly. Your faith in the fundamental principles can help you in this. If a pot is inside the water, it is not heavy. But when it comes out of the water, it feels heavy. When you are in bhakti, you do not feel that the outside situation is unbearable but when you go out from bhakti, you feel that it is unbearable to deal with that situation.

The world is transitory and does not protect us. Bhagwan, You are devoid of the stigma of karma. Please make us see the permanence in this temporary world. You have shown us the path of peace and infinite souls have attained supreme peace because they walked on that path. You made us perceive the fundamental principles, so You are extremely benevolent. The soul who takes Your refuge will be emancipated. Arihant dharma helps worldly souls attain ambrosial happiness by ridding these of the karmic dirt. If the person accepts the true nature of a thing, he won't get hurt or hate himself. He will pass through the manifestation of karma peacefully. By doing Your bhakti, I experience fulfilment.

**Shlok 3:**

**Shatahrudonmeshachalam hi saukhyam trushnamayapyaayanmatrahetuhu,  
Trushnabhivruddhishcha tapatyajastram taapastadaayaasayateetyavaadi.**

**You had discoursed that the pleasures of the senses are transient like lightning; when pursued, this causes ill-health due to increased craving; intense craving causes anguish, and anguish is the source of traditional worldly distress.**

**Eetyavaadi:** At the end of the verse, this word is written. It means You said so. The physician does not give a direct treatment, he first diagnoses a problem. Sambhavnath Bhagwan has diagnosed the illness and He gave us the right solution that the reason for all your miseries is intense desires.

A thirsty deer runs after a mirage thinking that it is the water because of its wrong belief, conclusion, and association. It cannot find water, in fact, its thirst increases because of that running. It remains unsatisfied and miserable.

You also look at the associations and not the true nature of the self. Because of your intense desires, you keep running. You keep getting logical reasons for running. If you do not get something that you desired, you feel that you did not put in much effort, and you feel that you did not become happy because of that. Sometimes you say that you did not run in the right direction, if you ran to the east instead of the west, you would have attained happiness. You go east and west but do not go within. You run in all ten directions but do not run towards the inner direction. When Pujya Gurudevshri is doing pratishtha in someone's house, He prays to Param Krupalu Dev that family members of this house should run in the 11th direction. Many times, you feel that it is impossible to experience bliss.

A philosopher called Nietzsche said, "Happiness is only a hope and an imagination. It is a necessary untruth." Van Gogh said, "I dream my paint and I paint my dreams." He committed suicide at the age of 37. His last painting was 'Starry Night'. He cut his ear before dying. He must have undergone so much pain. You need to focus inwards to see how much bliss can be attained. If you wander in associations, you will never attain happiness.

**Hee saukhyam:** How is the happiness of sense objects? It is like a flash of lightning. A thing is transitory, modifications keep changing, and there is a separation of the association. Feeling arising because of these sensual activities are also transitory. Anang means bodiless. Your desires and lust are like a flash of lightning. Understand its transient nature, and focus on the goal given by Sadguru.

Sense objects are present or absent because of your karma. They will come to an end. Either there is a separation of the association, or your mood is changed in between the association. Earlier you felt that your wife was a chandramukhi- very quiet, then she became a suryamukhi – angry like the sun, and now she has become jwalamukhi- volcano, lava keeps oozing from her. If you want to be happy, you need to focus inwardly. You do not experience the same excitement in your associations. Your happiness is not constant. The happiness and sadness of the world are mixed up. If your physical health is good, your mental health is not good and if both are good, your associations are not good.

A man was very sad, and he decided to go to his in-laws' house. Over there, he was welcomed nicely and they gave him good food. He wrote, "Sasra sukh vasra"- the place of happiness is the in-laws' house. His brother-in-law saw this and wrote back, "Lekin do dinka aasara"- However, it's a refuge for two days. Everything gives you instant relief and leaves long side effects. It is like the flash of lightning and that happiness is not steady.

An activity of sense objects increases the disease of intense desires. This is what you think. You think that you will be satisfied when you enjoy that sensual pleasure. But the Enlightened One says, "You are adding fuel to fire." You are never satisfied. The fact that you are planning the next trip on the last day of this trip shows that your desires have increased. You want everything new, more, and different. Your wants and desires go on increasing.

A painter painted a picture of a girl and then fell in love with that girl, who did not exist. You also wander after your imagination and realise it after many years. You fall in love with your imagination but remember, imagination and truth are different.

When Alexander came to win over India, a fakir asked him, "What will you do after winning India?" At that time, it was difficult to win over India. Alexander said, "I will win over the countries around India." You are never satisfied. You spend two hours nicely when your desire is fulfilled but you do not realise your intense desire behind it.

When you are sleeping, there are no activities of seeing, listening, or any other things. So you feel good and fresh. Should you feel fresh when you are doing the activity of senses or should you feel fresh when that activity stops? Remember that separation of the association is certain. It increases your intense desires. When the intense desire arises, you experience constant anguish till you are not satisfied because of the constant excessive thoughts. The moment a desire arises, your mind gets focused, you get restless, and other happiness is stopped, as the mind is focusing on that desire.

A progressive increase in desire causes suffering. You keep becoming curious and want to see all the falls of the world.



A man was walking on the road and he saw a palace. There was a signboard to invite people, 'Please come inside.' He went inside, and over there, an instruction was written, 'Go left,' then it was written, 'climb the steps,' then it was written, 'go right.' He was curious about what was happening in the palace. In the end, it was written, "How much more will you wander? Don't you have any other work?"

There is grief because of intense desires, and because of this grief, you get trapped in conflicts. You have afflictions but not contentment. You will be waiting to engage in some worldly pursuit. For this, you will get into a sinful act, leading to sinful karma, leading to a lower form of existence, and you will become more miserable. This affliction leads to overgrowing of worldly activities, which constantly makes you unhappy. You will have constant bewilderment and to avoid that, you want to be active in worldly activities, you do not look at the soul. You are turning your face away from the place, where you can actually find happiness.

**Eetyavaadi:** O Bhagwan, You had discoursed that the pleasures of the senses are transient like lightning; when pursued, this causes ill health due to increased craving; intense craving causes anguish, and anguish is the source of traditional worldly distress. You explained the root cause of my suffering and diagnosed my problem. You also gave me the solution. You inspired me to have happiness beyond the senses.

Happiness from sensual pleasures is the temporary, dependent, destructive, reason for the bondage of karma, and it increases bewilderment. So, put an effort into the happiness beyond senses.

If you are very hungry and someone gives you a laddu, you would love to eat it. But if you come to know that it is poisonous, would you even want to eat it even though you are very hungry? Happiness from sensual pleasures is also poisonous. Do not get involved in it. Samantbhadracharyaji says, "Do Bhagwan's bhakti, you will be blissful, and you won't remain hungry."

**Shlok 4:**

**Bandhashcha mokshashcha tayoshcha hetu baddhashcha muktashcha falam cha muktehe,  
Syadvadino nath tavaiva yukta naikantadrashtestvamatosi Shasta.  
O Lord Sambhavanth!**

The realities of bondage and liberation, the causes of these, the attributes of the soul that is bound with karmas and the soul that is liberated, can only be incontrovertibly explained with the help of Your doctrine of conditional predications (syadvad) and not by the absolutistic views of the others; You only are the promulgator of Truth.

In this verse, Samantbhadracharyaji has appreciated anekant darshan – a multiplicity of viewpoints. The nature of each thing is creation, destruction, and constancy. "Atma dravye nitya chhe, paryaye paltay"- The soul as a substance is eternal but its states change continuously. It is parinaami- changing and still, it is eternal. You get a fever and the fever goes away, you remain constant. Anger arises and anger goes away, you remain constant. Modifications get created within you, they keep changing, and get destructed but there is



something constant within you. When the fundamental is propounded with a specific viewpoint, you understand the correctness.

If something is going to remain transitory only, why should you work for it? If gold is going to be destroyed, why should you buy gold? If there is no fruit of doing dharma, why should you do dharma?

If something is going to remain permanent only, what is the point of it? If wheat remains wheat and you cannot make roti out of it, why should you grow wheat? If the bound soul remains bound, what is the point? The science of the dispassionate Lord is great, it is blessed and blissful.

**Bandhashcha mokshashcha tayoshcha hetu baddhashcha mukdashcha falam cha muktehe**

**The realities of bondage and liberation, the causes of these, the attributes of the soul that is bound with karmas and the soul that is liberated, can only be incontrovertibly explained with the help of Your doctrine of conditional predications (syadavad).**

Param Krupalu Dev had said, “The arrangement of bondage and liberation is described beautifully in Jainism, this arrangement cannot be found anywhere else in any philosophy.”

**The second line says that and not by the absolutistic views of the others; You only are the promulgator of Truth.** O Bhagwan, You are the best preacher in the world.

When inanimate karma gets connected to the soul, it is known as bondage. When inanimate karma gets dissociated from the soul, it is known as liberation. When inanimate karma connects in the same place, it is bondage. When inanimate karma is destroyed permanently, it is liberation. When you are not aware during the manifestation of material karma, you have the bondage of impure feelings. When you are unaware of your impure feelings, you have the bondage of material karma. This vicious circle continues unless an effort is put in to destroy both material karma and impure feelings. O Sambhavnath! You explained that this vicious circle can be broken. When the intensity of your impure feelings is weak at the time of receiving material karma, you will weaken the bondage of your karma, and finally, you go into witnessing mode to attain liberation.

The bondage of karma is like a time bomb. You have only set its time intensity and it explodes accordingly, then why do you blame others? A person wrote to Pujya Gurudevshri, “Bapa, I have fixed five-time bombs and now they all are exploding, please bless me that I do not react when these time bombs are exploding.”

Tayo hetu: O Sambhavnath! You have explained the reason for bondage and liberation. Now I know that karma enters due to the following five reasons:

- 1) Wrong Belief (Mithyatva),
- 2) Absence of restraints (Avirati),
- 3) Indolence (Pramad),
- 4) Passions (Kashays),
- 5) Activities of the mind, speech, and body (Yoga).

Samyag darshan- right faith, samyag jnan- right knowledge, and samyag charitra- right conduct are the reasons for attaining moksha- liberation. Bondage and influx of karma are the reasons for the bondage. Stoppage of karma and dissociation of karma are the reasons for liberation.

Attributes of those who are in bondage and those who are liberated are explained above. Now let's see the fruits of bondage and moksha. Those who are bound are miserable, they have impurities and are bound by karma. Those who are liberated have infinite bliss, they have no impurities and bondage. They remain in moksha for saadi anant period.

Syadvaad – multiple viewpoints are explained in Jain philosophy in the right way. It is not having ekaantvaad- a one-sided viewpoint. Anekant or multiple viewpoints are logical, right, and not contradictory. The mind is a faculty but the same mind is the function of the soul. So, the mind becomes a faculty and function. In ekantvaad, bondage and liberation cannot be explained. That's why Param Krupalu Dev had said after an in-depth study, "The arrangement of bondage and liberation is described beautifully in Jainism, this arrangement cannot be found anywhere else in any philosophies."

Buddhist philosophy only believes in the viewpoint of modifications. Jainism – the path of dispassionate Lords does not deny anything; this path connects everyone. If the viewpoint is only about modifications, the substance seems transient and momentary. According to Buddhism, I get angry, but another soul will receive its fruits, how is this possible? If a man is given one crore rupees to go on the gallows, who will you give rupees one crore to if he is dead?

Sankhya philosophy only believes in the permanence of a substance. They do not accept any modifications or changes. If there are no modifications, the bound person will remain bound only and the liberated person will remain liberated. Then bondage, liberation, effort, and soul awareness will become imagination. If the soul is pure only, then why should you preach to him? Why should you follow dharma?

You must look at multiple angles. Bhagwan, with the help of viewpoints, You explain to us the right nature of a substance. So, You are the right preacher of the right substance. In other philosophies, there is metaphysics but it is explained with a one-sided viewpoint. Bhagwan! You have propounded the path with multiple viewpoints. If it is a day in India, it is a night in the USA. This is syadvaad. From Mumbai to Shikharji, you must go in the east direction, whereas from Bangkok to Shikharji, you must go in the west direction. This is syadvaad. If you do not understand the viewpoint of the other person, then you should say, "From this viewpoint." If you understand his viewpoint, answer accordingly. You are a teacher when you are teaching but when you are studying from someone, you become a student. Syadvaad is true and perfect. Bhagwan, You are reverent, so I bow down to You again and again.

**Shlok 5:**

**Shakropyashakrastava punyakirtehe stutyam pravrutta kimu madushonjnah,  
Tatapi bhaktya stutapaadpadmo mamarya deyaha shivatatimuchchaihi.**

Even illustrious Indra, the supreme lord of the heaven, suffers from inadequacy while trying to describe Your virtues; how can an ignorant person like me do justice to the task? Still, out of sheer devotion, I have ventured into the adoration of Your Holy Feet. O Protector of Virtues! Grant me the eternal bliss of liberation.

Samantbhadracharyaji is appreciating Bhagwan and is removing his ego. He is showing his smallness. O Sambhavnath! I feel like appreciating You but the most illustrious devotees are also unable to appreciate Your virtues. Still, with a lot of love for You, I have ventured into Your adoration. This stavan is doing my spiritual welfare in all the ways.

Even illustrious Indra, the supreme lord of heaven, suffers from inadequacy while trying to describe Your virtues. Gandhar, Indra, etc. are endowed with virtues like knowledge etc. Indra has pure fame, name, good speech, meritorious karma, etc. Indra is a scholar, knows many scriptures, he has many attainments but he also cannot sing Your glory completely. I cannot describe even a drop of the ocean of Your virtues. How can an ignorant person like me become powerful to appreciate Your virtues? Samantbhadracharyaji was a scholar himself, still, he is saying these things.

Samantbhadracharyaji continued by saying, “Still, I worship Your Lotus Feet. I am unintelligent, weak, and unable. With sheer devotion, I worship Your Lotus Feet with my love. I am praising You because of my reverence towards You. This is my only reason to worship You. Please give me spiritual welfare. Grant me the eternal bliss of the self. Please give me the happiness of moksha. I do not want any other happiness in the world except moksha. I do not want any worldly comforts. Please help me in attaining this bliss.”

There is a message here. We need to climb the ladder from vishayanand -a sensual joy to bhajananand – joy in singing the glory of Bhagwan to atmanand – the bliss of the soul. Climb the ladder from ashubh- inauspicious to shubh- auspicious to shuddh- pure. Climb the ladder from short-lasting happiness to long-lasting happiness to everlasting happiness. Climb the ladder from sensual pleasure to emotional pleasure to spiritual pleasure.

Samantbhadracharyaji was a samyag drashti Muniraj, so he prays that he should always remain in his soul consciousness.