

Swayambhustotra
Shibir - 2
Pravachan - 3 Summary
7-5-23 Morning
Shri Padmaprabh Jin Stuti

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.

Since infinity, the soul has been interested only in worldly talks. He has always associated with and is interested in stories of sense desires. He has never bothered about the soul. He has never had an opportunity to hear and understand the true nature of the soul. And hence, when he does gain an opportunity of listening, he finds it tough because he is not interested in it.

A wife reminded her husband to bring a curtain cloth. He went to the shop and asked for a curtain that matched the colour of his walls. When asked about the colour of his walls, he was confused and realised that he had never registered the colour of the walls. If you are not interested, you will not see things which can be known by your senses. The soul substance is beyond the senses and to understand it, accept it, realise its importance, and abide in it becomes a difficult task without detachment and dispassion.

Due to a lack of interest, no passion arises in the attainment of self-realisation. Because of this lack of interest, the rains of satsang also do not affect you. 'Magselia stone' is a type of stone, no amount of water can ever erode it. 'Kordu mung' will never get cooked even after cooking them for a long time. People have been doing satsang for the last 40 years but because of the lack of the right interest, nothing has happened. After listening to so many satsangs, you should have developed a deep meditative state. Karmic merits had manifested but you did not use it to cultivate interest. Once you are interested, you want to listen about the soul. So many people are waiting for Samaysarji to start. Swayambhustotra talks about the dispassionate state of Bhagwan. You are creating interest by relating to the Dispassionate God and Guru. Samaysarji talks about the pure soul.

Once you are interested, you will understand, accept, and its importance will follow. You will experience the bliss of tranquillity by listening, thinking and contemplating on it. You develop such awe for the soul that it seems like a museum of energy (shanktino sangrahalay), warehouse of virtues (gunonu godaam), dense mass of knowledge (jnanno ghanpind), essence of bliss (anandno raskand) a blissful sea of peace (shantino sagar). Once you experience this, you will not be interested in sense objects, you will feel that the soul is full of natural bliss. An ice cube has nothing but coolness. Sugar has only sweetness. The soul will be sahanand - natural bliss, there are no modifications of desires, anger, etc. If you attain self-realisation, you will realise the importance of the soul all the more. But the starting point for all this is interest. In the beginning, you develop detachment from worldly matters. Then it turns into bliss of the soul. You feel like abiding in the soul and you put in constant effort for remaining in the witnessing mode. You try to remain in the witnessing mode all the time. By going deeper into it, you start contemplating and abide in it. But constant effort is needed.

An ox works on the farm for the whole day. When it returns in the evening, and if the door of its shed is closed, it keeps hitting its head with the door till the door does not open, as it

wants to eat green grass and take some rest. If you are interested in the soul, you won't leave it till the doors do not open, till you accomplish your goal.

Father Valles used to go for meditation retreats every year and write about his experiences. Once he went to Mount Abu for an 8-day retreat. On the last day, they were supposed to go on a safari. Many wild animals like tigers, cheetahs, and panthers were there in that forest. The whole programme was planned on a full moon day to see the animals clearly. A wooden stand or a kind of loft was erected in the field for guard or in the jungle for the tourists. They stayed there for the whole night but could not see a single animal. On the next day, someone said that a saint was living nearby, so they went to meet the saint. They told him about the meditation retreat and the safari incident. The saint laughed and said, "This is not the zoo. You do not need the wooden platform; you need to live in a cave to see these animals. You have to sit here and go every night. I have seen many animals as I live in the cave." You will not attain the soul with one meditation retreat. You have to keep hitting your head till you do not attain success. You must be focused and have patience along with enthusiasm. Till you do not attain self-realisation, be in the company of the enlightened one or Sadguru and constant perform spiritual practices. Till you don't attain self-realisation, look at the enlightened one, and bring that perseverance.

If the well is deep, you need to go very deep to get sand outside. The soul is like a very deep well. The enlightened one delves deep and manifests the state of bliss. Perceive and listen to the enlightened one about the abidance in the true nature of the self until you do not attain self-realisation. This support is extremely helpful. Facial expressions, association and nectar words of the enlightened one are extremely helpful. If you cannot see the moon directly, look at its reflection in the lake, you will feel blissful. Even if you have not attained self-realisation, beholding the enlightened one's facial expressions will also give you bliss, enthusiasm, inspiration, and awareness. You develop the skill of turning within. You will get guidance on how to cross over obstacles. He will guide you about what to do when there are impure thoughts. If you forget an umbrella in a shop, you are reminded of it when you see someone with an umbrella outside. We always say, "Hey Bhagwan, hun bahu bhuli gayo." - O Lord! I have forgotten too much. Immediately you think about the next sentence - But I remembered it when I paid heed to Your invaluable words. By looking at Your self-abidance, I realise my true nature.

The enlightened one is an instrumental factor. The enlightened one gives ajna - command, but He never wants you to become dependent on Him even if you have completely surrendered at His Lotus Feet. He ties you with ajna but not dependence. When you say no to sense gratification, it is known as austerity, and it is because you should. When you say no to gratification willingly, you are having a higher taste, where you do not have the desire to indulge in sense objects. That is the time, you should pat yourself, for engaging in a higher taste. The word 'ajna' becomes your interest and desire now. You do not get into addictions because you do not like it. Understand this difference between austerity and higher taste. The Guru makes sure that in His presence itself, you leave your dependency on Him.

A young man was a chain smoker. Once in a bike accident, he lost one arm and was hospitalised. One day he felt like smoking, he removed a cigarette and realised that he didn't have a hand to light the cigarette. He looked at a nurse helplessly. The nurse was smart, so instead of helping him, she put one hand behind her back, and showed him how to light a cigarette, then she left the room as if nothing had happened without even waiting for him to

say thank you. Indirectly she told him, "Your hand is cut, not your intellect, use your intellect." The man also got inspired, tried and he could do it.

Guru's ajna will awaken your discretion. He won't encourage dependency. Only Sadguru explains the essence of Tirthankar Bhagwan's words in this time and place. Listen to the words of the Dispassionate Lord and Guru with a lot of respect (bahumaan). Puskaravart Megh is a type of torrential rain, where enough water gets collected that even if it does not rain for the next 12 years, it wouldn't result in a drought. If you listen to the enlightened one's words with reverence, your inclination towards the soul starts awakening.

Just as, if one has chewed betel leaf, it becomes evident from their tongue, love for God cannot be hidden.

Leave your self-will, contemplate on bhavna, follow the ajna, and attain spiritual welfare. Self-will is like a thunderbolt, so you remain dry only. Param Krupalu Dev said, "Swachhand, mat agraah taji, varte Sadgurulaksh, samkit tene bhakhiyu, karan gani pratyaksh."- The person who follows the preaching of the enlightened mentor and gives up swachhand – self-will etc. in supporting his wrong views, He is said to have right belief as this is known to be the direct/obvious cause for right belief (samyag darshan). In this era, if you attain the second samkit in this place and time, it is said you have done all that was to be done. If you attain the first samkit, your transmigration is limited to 15 births from infinite births. Have faith, love and conviction for the enlightened one - that is the first samkit. You can do it, if you stop focusing on sense objects and focus on satsang, you can definitely attain success.

Shlok 1:

"Padmaprabhaha padmapalāshaleshyaha, padmalayālingitachārumurtihi,

Babhau bhavān bhavyapayoruhānām, padmākarānāmiva padmabandhuhu. "

The body of Lord Padmaprabha had the complexion of the lotus petal, and his charming form (having extraordinary internal and external attributes) was embraced, as it were, by goddess Lakshmî. O Lord Padmaprabhu! The bhavya (capable of attaining liberation) souls flourished in Your divine presence as the lotuses bloom in the sun.

The body of Lord Padmaprabh had the complexion of the lotus petal. It is said in a day-to-day talk that Lakshmi resides in lotus. Lotus means our Padmaprabhu. Padmaprabhu prospered with external and internal Lakshmi. He had attributes of infinite knowledge etc. and supreme dispassion, this was His internal prosperity - Lakshmi. His external prosperity was such that He had special characteristics. His body never perspired, His blood was white, etc. - This external Lakshmi was with Him due to the manifestation of Tirthankar naam karma. His body was beautiful, fascinating, attractive, and extremely pure. You cannot see even a bit of attachment in Him. The body had pious characteristics. This way, He had external and inner Lakshmi.

O Jinendra! The bhavya (capable of attaining liberation) souls flourished in Your divine presence as the lotuses bloom in the sun The way lotuses bloom in the presence of sun rays, bhavya souls bloom spiritually in Your presence. The lotuses bloom in the presence of the sun and that sun is well-adorned in the sky. Just the way, the sun is well-adorned in the sky, with Your sermon, bhavya souls attain spiritual growth. .

From this experience, you feel, " Aho! Aho! Shri Sadguru, Karunāsindhu apār;"- O! O! The great Enlightened Guru, unfathomable ocean of compassion. When you remember one of His benevolence, you will realise that your daily prayer will be different. You feel that you are totally unable to return that immense obligation of Bhagwan and Guru. Even then, you can just say, "Ā dehādi ājthi"- from now onwards, let this body etc. behave as commanded by the Lord. Keep your regrets aside and start fresh from today. Do not get into weak thoughts. It is not too late. The seeker has to maintain his positivity to walk on this path. You will make new mistakes every day. Start your prayer with the weariness of worldly matters but your prayers should end with an impetus for liberation, it should be on a positive note.

Here, two things are explained. 1. With Your hitopadesh - You are preaching for the benefit of bhavya souls; Your divine presence was as beneficial as the sun is for the world.

2. Bhavya souls attain spiritual development with Your sight and speech. "Anant anant naya nikshepe vyakhyani chhe. Sakal jagat hitkarini harini moh. Tarini bhavabdhī mokshcharini pramani chhe. Upmā āpyani jene tama rakhvi te vyarth, āpvāthi nij mati mapāi me māni chhe. Aho! Rajchandra, bāl khyāl nathi pāmatā je, Jineshwar tani vāni jāni tene jāni chhe, Gururaj tani vāni jāni tene jāni che."

Meaning: What the Omniscient Lords say relates to the innumerable modes and innumerable types. It is expressed from innumerable points of view and is presented in innumerable ways. Their words are beneficial to the entire world; they can remove the delusion, help in crossing over the worldly sea and are capable of leading to liberation. It is futile to compare those words with other words. Those who try to do it, merely exhibit the shortage of their intelligence. Shrimad Rajchandraji is amazed to notice that the immature people do not have the true concept; only the enlightened ones make out the significance of Lord's words.

Lord Padmaprabhu preached the path of liberation, He inspired people and gave enthusiasm to them, He attained omniscience, and helped others attain it too.

Shlok 2:

"Babhār padmām cha saraswatim cha, bhavān purastātpratimuktilakshmyāhā,

Saraswatimeva samagrashobhām, sarvajnalakshminimjvalitām vimuktah. "

Before the attainment of liberation, You possessed attributes like the omniscience, the divine voice, and the splendour of the heavenly Pavilion (samavasaran). Subsequently, You rid Yourself of all karmas and embraced the ever-effulgent, all-knowing state of liberation.

Bhagwan attained omniscience before His nirvan. Bhagwan possessed Lakshmi (goddess of prosperity) and Saraswati (goddess of knowledge) both before attaining the state of Arihant, during the state of Arihant, and after He the state of Arihant. He did not leave His inner prosperity even in the state of Siddha. He left Saraswati because He did not have divine speech after He attained nirvana but the connection with Laxmi continued.

Bhagwan had a lot of material wealth when He was a householder. All of that was external. He had clairvoyance. Saraswati sat on the tip of His tongue. He had a lot of knowledge in various fields. He was the knower of essence of scriptures - visishta shrut. Since He had samyag darshan- right faith, we can say, He had the right intellect- sumati, and was truly the knower of the scriptures- sushrut.

Before attaining the state of Arihant, He had Lakshmi and Saraswati. He took initiation and annihilated four destructive karma, Lord Padmaprabhu became Arihant. Still, He did not leave Lakshmi and Saraswati. As a householder, He had material wealth. In Arihant state, He had Lakshmi of infinite knowledge etc. or omniscience. He had attained anant chatushtay - four infinite virtues. Because of His infinite knowledge, He became instrumental in helping bhavya souls attain great spiritual heights. Bhagwan had attainments like samavasaran - a heavenly pavilion. The seeker is not much interested in samavasaran but he does not have disgust too for it. The seeker does not want a golden fort, as he has left gold for a long time. But for the world, the golden fort was a reason for attraction. He was worshipped by devas, Gandhars, and other people. Bhagwan gave divine speech in the samavasaran. He destroyed the doubts and delusions of many souls with His speech.

Bhagwan's association with the body and speech led to the spiritual welfare of many souls. The essence of His divine speech is contained in the 12 canons - dwadashangi, which propounds all the substances of the world. His divine speech was more powerful than His facial expressions, as those at the lower stage may not understand facial expressions but can understand the speech. Till Bhagwan had the association of the body and speech, beholding His facial expressions and listening to His words were extremely beneficial for all bhavya souls. These words can remove delusion of the souls, help in crossing over the worldly sea and are acknowledged as capable of leading to liberation. He was an omniscient Lord and gave sermons to benefit other souls. He was a great support for bhavya jeev.

When He annihilated 8 karmas, and He became Siddha - He was liberated. Samavasaran was also gone, as it was there due to His Tirthankar naam karma. But Bhagwan became devoid of sins and meritorious karma. The divine speech also did not remain after liberation He, however, did not leave Lakshmi - inner prosperity.. After liberation the other four virtues manifested. He already had four virtues - anant chatushtay. Now as Siddha, He has eight virtues.

As Arihant, Padmaprabhu Bhagwan had omniscience, He was dispassionate, and preacher of the beneficial sermon. As Siddha, He has omniscience and dispassion. There was no beneficial preaching anymore, as that was because of the manifestation of karma. He had infinite compassion but when karma was annihilated, He did not speak. He became bodiless. But He prospered with spiritual Lakshmi.

Shlok 3:

"Sharirarashmiprasarah prabhoste, bālārkarashmichchhavirālilepa,

Narāmarākeernasabhām prabhāvachchhailasya padmābhamanehe svasānum."

O Lord Padmaprabhu! Your lustre, like the rays of the morning sun, had illumined the multitude of devas and men assembled in the heavenly Pavilion (samavasaran) in the same way as the brilliance of the ruby hillock spreads to its vicinity.

Here in this shlok, Samantbhadracharyaji has shown the radiance of Bhagwan's body. Here stuti (hymn of praise) of the soul is not done. With vyavahar nay - relative viewpoint, this stuti is done of the omniscient Lord. This stuti is done because such a beautiful soul cannot stay in a layman's body, it can only stay in the beautiful body of Bhagwan. This is the speciality of the soul. A common man's body cannot be so radiant.

Padmaprabhu's body was of red colour like a lotus. He had a supreme physical body, so He was very impressive. The whole radiance is because of His spiritual state. His lustre, like the rays of the morning sun (bālārkarashmi) was red and very calm. These rays coming from Bhagwan's body do not have heat in them, they are charming and beautiful.

Lustre coming out from Bhagwan's body is calm and does not have heat. They are blissful, give light and are beautiful. This lustre coming out from Bhagwan's body is more supreme than all the lustre of the world. He had illumined the multitude of devas and men assembled in the heavenly pavilion (samavasaran) so they too appear red, in the same way as the brilliance of the ruby (semi-precious stones) hillock spreads to its vicinity. Here devas - heavenly gods and human beings are only mentioned and not tiryanca - animals and birds, as the best ones are devas and human beings. Devas come to serve Bhagwan in samavasaran, leaving their material pleasures because of their meritorious karma. Human beings are capable of attaining initiation and attaining omniscience in that birth itself.

Bhagwan's lustre of the soul is such that enemies like snakes and mongooses, or cows and lions, sit together in samavasaran leaving their enmity and listen to Bhagwan's sermon. They forget their enmity. The meaning of samavasaran is everyone attains the refuge of Bhagwan equally without any discrimination. Everyone gets refuge equally in samavasaran. The atmosphere must be so divine! Just by the atmosphere, all the impure modes of the soul calm down. When everyone listens to the divine sermon of Bhagwan, what a state they may be attaining. They keep purifying their virtues and make the soul purer.

Shlok 4:

"Nabhastalam pallavayanniva tvam, sahastrapatrāmbujagarbhacharaihi,

Pādāmbujaihi pātita mārādarpo bhumau prajānām vijaharth bhutyai."

You had vanquished Kāmadev (God of love and erotic desire) and, walking amid the lotus flowers of a thousand petals, You traversed this earth for the good of the people, enveloping the skyline with the lustre of the petals of the lotus flowers.

Those who have swum across the ocean of transmigration realise that there was no water in that ocean, only sand is there. Those for whom sansar is not the world, sansar is the name of impure modifications. Their impurities are dried up, so the ocean of transmigration has dried up. If your impure feelings have dried up, you will experience this. This is the experience of truth. Dispassion and supreme peace get nourished here.

This shlok talks about Bhagwan's vihar - traverse of Bhagwan. Why has Kamdev come in this shlok? Bhagwan started propounding dharma when He annihilated His impurities completely. Bhagwan moved around in Arya kshetra before He annihilated His impurities, but did not propound dharma. Bhagwan destroyed the ego of Kamdev. Kamdev is a God of lust because here, we are talking about erotic desires, and not love. This is a very powerful instinct - sanjna, so Kamdev is mentioned here. Kamdev is a symbol of all the impurities. Kamdev is very confident. May it be a householder or an ascetic, he influences ignorant people and engages them in sensual pleasures. The usual meaning of 'kaam' is sensual pleasures of five senses. The special meaning of 'kaam' is congenial happiness of a man and a woman. Every soul is influenced by this 'kaam.' This is the deep instinct. When the instinct is deeper, it is difficult to annihilate it.

O Bhagwan! You have destroyed a deep belief in desires. Not just at the level of activity or thoughts or feelings; because it has been removed from the belief level as well. Bhagwan annihilated desires, anger, etc. passions, He attained the dispassionate state, and then He traversed from one place to the other in Arya kshetra to benefit bhavya souls.

You were walking amid the lotus flowers of a thousand petals, You traversed this earth for the good of the people, enveloping the skyline with the lustre of the petals of the lotus flowers. Prabhu never traversed on the earth, He always traversed in the sky. Devas did not let Him transverse without golden lotuses. This was like Saubhagyabhai not letting Param Krupalu Dev's Lotus Feet touch the ground, so he spread saris on the way. Because of Devkrut atishay - excellencies done by devas, they made 15 non-living golden lotuses. These lotuses are not one-sensed souls. They make these lotuses with their vaikriya labdhi - special powers. These 15 lotuses include 7 in front of Bhagwan, 7 at His back, and 1 in which, Bhagwan would put His Lotus Feet but He never touched even the lotus. This may be to show us His detachment or it may be a fact. Every lotus has 1,000 petals. The body of Padmaprabhu was of red colour and rays that came out of His body were also of red colour, they looked like the lustre of petals of lotus flowers. This was extremely beautiful and looked nice.

Jineshwar Bhagwan did not traverse because of any attachment or greed, or selfish motives. He went around to preach to bhavya souls, who are capable of attaining liberation. It was for their spiritual welfare. This traverse was for samip muktigami souls or aasannabhavya souls, who were going to attain liberation in the near future. These souls could listen to Bhagwan's sermon with reverence and transform themselves accordingly. They are not like 'Magselia stone' or 'kordu mag.' Gautamswami beheld Bhagwan Mahavir and his ego was destroyed and just by listening to Bhagwan, he attained 7th gunasthanak- spiritual ladder.

Param Krupalu Dev talks about Sadguru and says, "Vichre uday prayog" - the enlightened one lives as per past karma. His moving was because of His karma. This moving is not for any selfish motives or fulfilment of desires. He moves only because this is written in the script. Where to go is decided by the script. There was nothing like choosing or planning. Why? He moved only for the spiritual welfare of people. Padmaprabhu Jin is the supreme Guru and He benefits bhavya souls.

Shlok 5:

"Gunāmbudherviprushampyajasya, nākhandalah stotumalam tavarashehe,

Prāgeva mādrakkimutāti bhaktirmām bālamālāpayateedmittham."

O Accomplished Being! Earlier even Indra (the lord of the devas) failed to unremittingly exalt even a drop in the ocean of Your virtues then how can a feeble person like me succeed? It is only due to my unwavering devotion to You that I, ignorant like a child, have ventured into this adoration.

Here Brahma means He, who is devoid of rebirth - Bhagwan. He is a treasure of tendencies. He is the ocean of virtues. No one can sing His virtues to the fullest. Earlier, at the time of janma kalyanak- when Bhagwan was born, Indra had appreciated Bhagwan. Indra is the king of the celestial abode. He has many accomplishments and special knowledge but still, he

cannot sing the stuti (hymn of praise) of Bhagwan's virtues fully. He was not even successful in singing a drop compared to the ocean of Bhagwan's virtues. The person who spends his life in singing the hymn of praise of Bhagwan constantly is also not able to sing this hymn of praise for all Bhagwan's virtues.

When the dev like Indra could not do stuti of Bhagwan adequately, inspite of having ceaselessly sung His stuti, Samantbhadracharyaji felt that he was not capable of singing Bhagwan's stuti at all. Samantbhadracharyaji said, "I have very less intellect, I do not have any special attainments, I do not have special knowledge or special scriptural knowledge. What is my ability? When a powerful Indra could not do Bhagwan's stuti, how can I do it? But this is my recognition of Your state and my faith. Because of that, I love you and this bhakti of love makes me sing your virtues, this bhakti does not let me sit at peace. I am a small child in front of Indra and Gandhar Bhagwan. Gandhar Bhagwan has a lot of scriptural knowledge. Even He cannot describe Bhagwan's virtues. I blabber out Your virtues because I am unable to stop myself. This stuti is not because of my energy, I am doing this stuti because of my love and faith."

Samantbhadracharyaji was such a knowledgeable person, a winner in debates - vaadvijeta, acharya- head of the congregation. Acharyas are mentioned in the Navkar Mantra. He composed many scriptures, he is the future Tirthankar, he was 'Yugpradhan' and still, he says that he is ignorant, he cannot do Bhagwan's stuti. Look at his humility! He considers himself a child.

Samantbhadracharyaji is praising God because of love and faith in Him. He wishes to be steady in remembrance of the Lord and that is only possible by His stuti, He wants to be in the shadow of the Dispassionate Lord to manifest dispassion in himself. He wants to annihilate all the impurities and attain supreme peace. He does not have any worldly demands. He felt that Bhagwan is his dearest one in the whole world, and so he is singing this hymn of praise out of bhakti.