

**Swayambhustotra**  
**Shibir 3**  
**Pravachan -1 Summary**  
**20-5-23 Morning**  
**Shri Suparshwanath 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.

Swamishri Samantbhadracharyaji has composed Swayambhu Stotra and so far, we have studied the first six Tirthankars in the last two shibirs. We have learnt a little about how Acharyashri is doing stuti – praising Bhagwan, how he feels about the nature of Stutya – praiseworthy, what is the type of his stuti. In this shibir, we will study stutis of Shri Suparshwanath, Chandraprabhu, and Suvidhinath Bhagwan.

There are five shloks in the stuti of Bhagwan Suparshwanath. In the first shlok, Samantbhadracharyaji is showing the true nature of a substance and distinctly clarifies the 'arth' of this life. The word 'arth' has three meanings. 1. 'Arth' means meaning. 2. 'Arth' means wealth. 3. 'Arth' means aim, purpose, or objective. That's why we say 'swarth' - to attain the self is the aim of life, the purpose of life, the objective of life.

To clarify the third 'arth' - the objective of life, you need to know the true nature of a substance. Without this clarity, your objective is limited to sense-gratification. The moment you are clear about the nature of the substance, you will be able to go ahead. Then we will see what is 'swarth' – objective of the self and what is 'aswarth' - that which should not be your objective - desires for sense objects and sense gratification. What leads to your welfare and what leads to your harm? The purpose of your life should not be something that harms you and you should leave it to attain spiritual welfare.

In the second shlok, Acharyashri is talking about the attachment with the body, which is the biggest problem. So, here, he will talk about the body and the attachment of the soul with the body.

The third and fourth shlok are about destiny and effort - one cannot disregard any of them and the consequences of disregarding even one of them. The fifth shlok is very simple. A mother convinces her child with a lot of affection and has no selfish motives, in the same way, O Suparshwanath Bhagwan! You have preached to us for our benefit, out of Your benevolence.

All beings including animals want happiness. Even though these animals do not have proper speech or language, their desire is happiness. You can see this from their activities and reactions. They get attracted by certain things and they feel repulsion for certain things, this contradictory behaviour shows they want to be happy. When you give grass to a tiger or a lion, they will have repulsion. When you give them meat, they start eating it immediately. This shows that their objective is to become happy. Whether it is an animal, householder, seeker, or monk, every soul wants happiness. But Acharyashri says, "As a Muni, I am sharing my experience. You won't be blissful anywhere else, you have to go to the true nature of the soul to be blissful." You won't even get happiness in impure modifications of the soul. Acharyashri is giving the whole credit to Suparshwanath Jinendra, "O Bhagwan! You guided us, I applied the same in my life, and felt blissful, so I am composing this stuti."

By abiding in the indestructible nature of the soul, there are many benefits.

1. Experience of bliss.

2. Benefit of dispassion.
3. Annihilation of misery and restlessness.
4. You will be free from bondages.
5. You will be happy without any dependency.
6. You will be devoid of karma.
7. You will be devoid of impurities.

The one who knows the nature of substances, he knows that happiness does not lie in external things. When you are not conscious of the nature of the thing, you will believe that happiness lies in external things, so you have thoughts of attaining those things and enjoying them. The person who does not believe happiness lies in external things, has no unnecessary thoughts, anxiety, or fear of losing them. He does not get affected by the constant modifications of the external things, he no more labels those things as good or bad. He does not take support of external things. Eg. You do not get affected by the rains in Morbi if you are in Dharampur. In the same way, the person who does not believe happiness lies in external factors, is not affected by external changes.

A lady put a bindi on her forehead in the mirror. She moved a bit and her bindi came on the cheek in the mirror. If she had put it on her forehead, the bindi would not have moved wherever she went. The moment she put it on the mirror, everything went wrong. When you have the belief that happiness lies outside, you will be affected by small changes. If you believe that happiness lies within, you will always be blissful, irrespective of what happens outside, you do not get affected at all.

The one who has understood the nature of the substance in the right manner does not believe that happiness lies outside, nor does he believe the other to be the cause of his unhappiness. Otherwise, you keep saying, "I am unhappy because of you." If you believe that others are making you miserable and that's why you don't believe happiness comes from outside - then this is depression not dispassion. When you believe that neither happiness nor misery comes from outside, then you have understood the fundamentals rightly. The Enlightened Ones have abided in the soul amongst troubles. Even if nails were hammered in His ears, Bhagwan Mahavir did not get affected by the pain because of the support and deep experience of the soul.

You have enjoyed the pleasures of celestial abode for thousands of years and still, you are not satisfied. Then how will trivial things in this human birth satisfy you? How will you be happy with trivial things? You are always imagining something better. That's why even in scriptures like Adhyatmakalp padrum it is said that vishay - sense objects, are more dangerous than vish - poison. Poison will destroy only one birth but indulgence in sense objects will destroy many births.

Now we will start the shlok, but a common thing in each stavan is Acharyaji keeps telling Bhagwan time and again: This is what You said. Vachanamrutji also says, "This is what Tirthankars have said or the Enlightened Ones have said." This is out of vinay bhakti - devotion with humility.

**Shlok 1:**

**Swāsthyam yadātyantikamesh punsām, swārtho na bhogah paribhanguratmā,**

**Trushonushanganna cha tāpashāntiritidamākhyad Bhagwān Supārshwaha.**

**Infallible meditation on the Self, rather than chasing the transient sense-gratifications, should be the real objective of the living beings. Indulgence in sense-gratification only leads to further craving and, therefore, it can never pacify the resultant anxiety. O Lord Suparshwanath, You had thus elucidated the nature of reality.**

We were chasing the transient and indulging in sense-gratification. We wanted to enjoy them all the time. But either the excitement was lost or the object didn't last because of its temporary nature. You came back to zero in a short while - again miserable. Bhagwan Suparshwanath preached to us about the goal of life and because of that preaching, our direction of life changed. Remaining engrossed in the self is the right objective of a living being. Sense-gratification is not the real objective of living beings. This is clarified here.

The abidance in the eternal true nature of the soul is the right objective and you should put in efforts for the same. Running after transient things will not lead to your welfare. Infallible meditation on the self should be the real objective.

Do not think that the enjoyment of the transient sense-gratifications is 'swarth' - objective of the self, which will lead to the welfare of the self. In short, your aim, your objective, or your goal should be abiding in the pure state of virtues like consciousness etc. of the soul. Just now you are trying to become steady in momentary happiness of sense objects. These sense objects are transient and your desire to attain pleasure from them is also transient. Substances and your moods are transient. Just now, if you have had a heavy breakfast, you say no to pizza but at 12 o' clock, you say yes to the same pizza - this shows the momentariness of your moods.

Param Krupalu Dev has clearly written, 'Vidyut lakshmi' - wealth is like a flash of lightning, 'Purandari chaap anag rang' - A rainbow is transitory - here the desire for sense gratification is attacked.? Sense objects and sensual desire are mentioned and both are transitory. If you go after them, then you shall have nothing but misery because your objective is not the right objective.

Sensual pleasures of Indra and Chakravarti - sovereign of all 6 continents, are also destroyed, then why do you become egoistic? So, if you want true happiness, know the true nature of the soul, believe in it, and abide in the soul. Do not indulge in sense-gratification because that only leads to further cravings and therefore, it can never pacify the resultant anxiety. Because of the manifestation of meritorious karma, you may get what you want, but then your cravings keep increasing, and you remain discontented all the time. After indulging in sense-gratifications for millions of years, there should be a saturation point. But that does not happen because of your cravings. We can conclude that sensual pleasures do not calm down anxiety, restlessness, and frustrations, in fact, they increase all these negative feelings. Abidance in the self leads to contentment and then there are no more cravings. At every moment, cravings keep increasing and lifespan keeps decreasing. By understanding this, follow the 'swarth' – true aim or objective of life.

A foolish person spends his whole life in desiring sense objects of the five senses, collecting material for that, enjoying it, and in trying to take the utmost happiness from that enjoyment. When Pujya Gurudevshri attained initiation in Hampi, He never wanted any celebrations but His relatives insisted on it. With this, Param Krupalu Dev was telling Him that He has to follow His manifestation of karma whether He likes it or not. Kanjishwami attained initiation in Palej in Sthanakvasi sect. He had to climb the elephant before initiation and while climbing the elephant, his cloth got torn. This gave him a sign that in future, he will be associated with the Digambar sect. Dharma, modes of dharma, science of dharma, and art of dharma will remain the same: Dharma asks you to remain detached wherever you are.

When Pujya Gurudevshri used to go for a walk many years ago, He would witness a lady having sugarcane juice. She would order half a glass and then ask for ice, spices and 5-7 things. She would then, instead of gulping down the entire glass, take one sip at a time, shaking the glass after every sip - making sure she enjoyed every sip as much as possible. That is how one must experience the soul, gaining maximum bliss in every moment.

The cause of your misery is that you have aartadhyān and raudradhyān - hurt and hate within you, so you remain anxious and become miserable. Indulgence in sense-gratification only leads to further cravings and it does not pacify your anxiety etc. In fact, it creates new miseries.

O Lord Suparshwanath, You had thus elucidated the nature of 'swarth'. You explained that 'swarth' should be abidance in the self and spiritual welfare. 'Aswaarth' is desiring sense objects. The person who has discernment will immediately get disinterested in the activities of sense objects and will feel happy in inclinations and activities which would lead him towards the soul. The discerning person immediately changes his objective. The foolish person keeps clapping and does not change his lifestyle while the discerning person knows that his lifespan is decreasing at every moment, and so he works on himself.

O Suparshwanath! You are Bhagwan. You have omniscience, so You know the nature of substances clearly. Because of Your benevolence, You showed us what should be our 'swarth'- objective of the self. Now, going towards sensual pleasures seems foolishness and stupidity to us, and going towards the soul seems as wisdom and duty to us.

**Shlok 2:**

**Ajangamam jangamaneyayatram, yathā tathā jeevadhrutam shariram,**

**Beebhatsu pooti kshayi tāpakam cha, sneho vruthātreṭi hitam tvamākyah.**

**As an inanimate equipment (a vehicle, for example) requires an animate being (a man) for its operation, so does the body, that the soul adopts as its encasement, require the soul for its functioning. The body is repugnant, foul-smelling, perishable, and a source of anxiety and, therefore, it is futile to have attachment towards it. O Lord Suparshwanth, this is Your benign precept.**

A human is attached to his body the most. He is attached to his wife, children, and wealth because all of them give comfort, peace, and happiness to his body. All this attachment is a result of the attachment to the body. So, the first topic was about the attachment to sense objects and the second topic is the attachment of the body.

The Enlightened One explains the fundamental mistake in all your attachments. You are attached to the body because you have not rightly understood the nature of the body. If you know the true nature of the body, your attachment for the body will be destroyed. Because of ignorance, one does not understand the nature of the body and gets attached to it. So, understanding the nature of the body is necessary. If you understand and get detached from the body, you can slip towards the soul, and so you must also know the nature of the soul.

We have seen 3 contemplations in 12 Bhavna.

1. Everything worldly is transitory – Anityabhavna

2. Body is impure, it is a storehouse of excreta – Ashuchibhavna.

3. Human birth is rare - dharmadurlabh bhavna.

So, use this birth in the spiritual pursuit of liberation.

Every place has its specialty. For example, Surat is famous for ghaari and sutarfeni - types of sweets. The Enlightened One feels that the fragrance of sutarfeni is nothing in comparison to the fragrance of the soul. Nadiad is famous for bhusu - type of savoury, Khambhat is famous for halwasan - a sweet, and Agra is famous for petha - a sweet. But only in the human birth can you attain the completeness of samyag jnan - right knowledge, samyag darshan - right faith, and samyag charitra - right conduct. Celestial beings cannot do even one samayik and cannot take any vows. They have so much bhakti that they go to places to appreciate those who are doing samayik or taking vows. But they cannot take the smallest of vows and cannot come into any discipline or restraint. Complete freedom from complete bondage is only possible in human birth.

When you are talking from the first contemplations of transitoriness, Param Krupalu Dev has said, “Ayushya te to jalna tarang” - lifespan is like waves of water.

And regarding impurity of the body, in Ashuchi bhavna He says,

“Khaan mutra ne malni, rog jaraanu nivasnu dhaam

Kaya evi ganine, maan tyajine kar saarthak aam.”

The body is the mine of urine and stool, it is a home for diseases and old age. Contemplate on the body in this way and leave your pride to attain success on the spiritual path. If you get attached to something, this should be the perception for the body.

When you are talking from the contemplation of dharmadurlabh bhavna, you say, “Bahu punya kera punjthi, shubh deh manavno malyo” - By accumulating great amount of meritorious karma you attained human birth do don't be indolent. You have to use this birth for your spiritual welfare.

The body is momentary, you will never be able to keep it intact forever. You may think it is a piece of wood to help cross over the river but actually, it is a crocodile which will kill you. In the same way, when you have attachment for the body, you will be killed by this attachment. This body is helpful in attaining spiritual welfare. What desires does a prisoner entertain on the day of his execution? If you understand that you have to leave the body, how can you have more and more desires for sensual pleasures?

**“As an inanimate equipment (a vehicle, for example) requires an animate being (a man) for its operation, so does the body, that the soul adopts as its encasement, require the soul for its functioning.”** The body is inert, lifeless and motionless by itself. With the inspiration of the soul, it is moving. In Shri Atmasiddhi Shastra, it is said,

“Deh mättra sanyog chhe, vali jad roopi drashya;”

The body is formed by the union of non-living matter and it is only in temporary association with the soul. It is non-living, only with form and visible. You as a soul are full of knowledge and you can never become a body that is inanimate, in all of eternity. You can never become a body even if you strongly believe that you are the body. Both these substances are different.

Acharyashri has explained the body as four things:

1. Repugnant
2. Foul-smelling
3. Perishable
4. A source of anxiety.

1. **Repugnant:** The body is repugnant, despicable. You will run away if you will see the skeleton. The moment your skin is removed, everything is different. Look at your body when you fall sick or have cancer. You may feel dizzy due to the smell of a patient's vomiting. Old age is extremely painful. You were a beautiful girl and a lady, and you will become ugly in your old age. In your old age, your children will say, "Keep quiet, you don't understand anything."
2. **Foul-smelling:** The body is the warehouse of excreta, you just use your skin, clothes and ornaments to hide it. The moment the skin is removed, you see it as it is. Also, impure things stay in that body - blood, flesh, pus, bones etc. Whatever goes inside the body becomes impure. Impurities keep flowing through nine doors of the body.
3. **Perishable:** The body is an inert substance - pudgalmayi. Pud+gal – Pud means puran - coming together, and gal means galan - dissociation, this word itself shows that the body is perishable. In this too, the body exists due to the association of karma. The body is formed by the union of non-living matter. You are definitely going to die. The body will be devoid of the soul as well as its molecules too. Once you die and the body is cremated, the ashes will fly away with a blow of the wind. This is the nature of the body. The body is a heap of ashes. If cancer is detected today, you might die within 6 months.
4. **A source of anxiety:** Even if the body is there, it is a source of anxiety and has to endure pains like hunger, thirst, heat, cold, etc.

There is no point in having attachment or love with the body. Those who want to attain spiritual welfare should not have attachment for the body. The body is neither going to sustain nor it is good for any attachment. O Suparshwanath Bhagwan! You have given such benevolent preaching to us that we should use the body for the spiritual pursuit of the soul.

Shlok 3:

Aladyashaktirbhavitavyateyam, hetudwayāvishkrutakāryalingā,

Aneeshvaro janturahamkriyārtah samhatya kāryeshviti sādhevādīhi.

The accomplishment of a task depends on the availability of the internal as well as the external causes. The (internal) power of the fruition of karmas cannot be transgressed. The arrogant man remains unsuccessful in accomplishing the task in spite of the availability of the external causes. O Lord Supashwanath, You had rightly said so.

Let's imagine that someone is asking a question to Samantbhadracharyaji, "If the body is not permanent and this is the nature of the body, why don't people get engrossed in their spiritual welfare?" It is as if this question is answered here. The important word here is 'Bhavitavya'. **The effect generates when it is destined - bhavitavya.** Here, bhavitavya means fruits of karma. Otherwise, it means destiny, luck, past karma, favourable and unfavourable manifestation of karma, etc. Why do

people not necessarily succeed despite efforts? The reason is that to accomplish any task, you need two things:

1. Internal cause – sthiti - duration/fruit of your karma.
2. External cause – purusharth - your effort.

When some work is done in the right way intellectually, you say that you had put in a lot of effort. When something happens not due to your intellect, you say that it is due to your destiny. At some instances you focus on one and ignore the other, but in reality, both of them - destiny and effort, go hand in hand. When there is an intense manifestation of false belief, beneficial preaching of the Enlightened One also does not affect the person. If someone whose false belief has weakened, he can understand, have faith, and implement the preaching of the Enlightened One immediately. The one with the intense delusion feels aversion when he sees the Enlightened One, so His preaching also does not affect him positively. And one whose delusion has subsided, he experiences bliss even on just remembering the Enlightened One. The grandson (Marichi) of Rushabhdev attained initiation from Rushabhdev, he was very near to moksha. But because of the false belief, he had to suffer transmigration for millions of years. This is nothing but bhavitavyata - destiny.

Every task has two causes.

1. Internal - destiny
2. External - effort.

Both the factors are working together. Infinite souls of nigod are present on a point of a needle if you prick a potato. When one Kewali Bhagwan - Omniscient One becomes Siddha, one soul from nigod – (one-sensed being, where one body is shared by infinite souls) comes out. While chanting Namoh Siddhanam, think that someone became Siddha, so you could get out of nigod. In your transmigration in various forms from one-sensed being to four-sensed beings, you must have done a lot of akaam nirjara - involuntary shedding of karma, and you became a human being today. Per the logic of the stone and the river, you will need both - internal cause – your karma sthiti, and external cause - effort.

For the internal cause, the word here is 'alanghya' - the (internal) power of the fruition of karmas cannot be transgressed. You have to receive fruits of your karma as per how you have bound them. When your upadaan - principal cause is weak, you will only follow the fruition of karma. If your upadaan is awakened, you will remain unaffected. You have to accept the alanghya – non-transgressional energy that cannot be seen. If you believe that only your effort is responsible, alanghya shows that destiny is also important. The arrogant man remains unsuccessful in accomplishing the task in spite of the availability of the external causes. The one who shows indifference to bhavitavya - destiny, cannot succeed.

If there is nothing like destiny, why does one person get influenced by preaching and the other does not? Why does one person get benefited by food and the other person does not get benefited by the same food? Why does one have bondage of meritorious karma and the other has the bondage of unmeritorious karma in the same ritual? We can see diversities and dualities - one is a king and the other one is a pauper etc.; there is no effect without a cause. Someone is born blind, someone is born in a rich family, how can you talk about effort in such cases? Many things are not seen but you have to understand it with the signs. You cannot see the fire but seeing smoke makes you realise that there is fire. You must be able to infer.

If you say that God is doing all these things, why does He send someone to heaven and the other one to hell, if He is of one nature only? Why does He create earthquakes, floods, COVID? If He gives according to karma, why is He necessary as a manager? Bhavitavya - destiny that is invisible, has to be accepted. You have to do your karma, its fruit is dependent on many factors, you remain detached. Follow one rule - till the situation has not occurred, think that it is only your effort which will work. Once the situation has occurred, think that what happened was only your destiny and your effort was instrumental. This way you will not nourish indolence, ego, or misery.

O Suparshwa Jineshwar! You have said it right. The soul should not become egoistic or miserable. With the interference of karma, anything can happen, so one should not go into fear, guilt, indolence, etc.

**Shlok 4:**

**Bibheti mrutyorna tatosti moksho nityam shivam vāngchhati nāsyā lābhah,**

**Tathāpi bālo bhayakāmaavashyo, vruthā swayam tapyat ityavādihi.**

**O Lord Suparshwanath! You had discoursed that the man dreads death but is not able to escape it; he constantly longs for blessedness but does not attain it. Still, due to ignorance and under the influence of fear or desire, he needlessly and continuously comes to grief.**

Synonyms of bhavitavyata are destiny, luck, past karma, etc. You may work day and night and still, do not achieve success because of your manifestation of karma. Never disrespect the Enlightened One, otherwise, you will become blank in front of the Enlightened One. The manifestation of karma should not affect you under any circumstances in doing bhakti of the Enlightened One.

You were independent in doing karma. Once that karma is bound, you cannot choose your fruits. You cannot transgress your karma. When you take a step with the right foot first to walk, the next foot that you put is left. But you had a choice when you took the first step. Even the Enlightened Ones have to receive their karma. Tirthankar Bhagwan is born with such karmic merits and kshayik samkit also, yet He has to receive His karma. You cannot get rid of destiny. You cannot decide the sunrise or sunset. In the same way, you cannot decide the manifestation of karma.

The man dreads death but is not able to escape it. Even if you put in a lot of effort, there is something like destiny. The world is like the 'Jack and Jill' poem only. Jack and Jill went up the hill to fetch a pail of water - this pail of water means happiness. When Jack fell down, and became miserable, Jill also came tumbling down - this is the nature of the world. So, do not leave Bhagwan and Enlightened One under any circumstances.

You tried to live longer, you put in a lot of effort but your lifespan karma will decide how many years you will live. You work for happiness day and night but it depends on your shata or ahsata vedaniya karma - pleasure or pain causing karma that gives you comfort or discomfort. You need effort along with destiny. You have seen millionaires becoming paupers and paupers becoming millionaires. Remain calm in the manifestation of your karma.

A child does not understand anything, he has no discernment. He does not understand that for any task, two reasons are there. So, he keeps saying with ego, "I have done it with my effort." The discerning person knows this whole thing, so he does not become egoistic if his task is accomplished



and does not go into guilt or fear if he fails. He knows that it is his bhavitavyata - destiny. O Supārshwanath! I have understood that dharma purusharth - effort to do dharma is the right effort and that will only be helpful. If you are doing dharma purusharth during the manifestation of karma, you will be at peace and samadhi.

**Shlok 5:**

**Sarvasya tattvasya bhavānpramātā, māteva bālasya hitānushāstā,**

**Gunāvalokasya janasya netā, mayāpi bhaktyā parinyuasedya.**

**O Lord Supārshvanāth! You had the true knowledge (without doubt, delusion or misapprehension) of all substances. Like the mother teaches her child, You had promulgated the true path that leads to the well-being of the bhavya souls aspiring to attain liberation. Today, with deep devotion, I am offering You my adoration.**

O Lord Supārshvanāth! You had the true knowledge (without doubt, delusion or misapprehension) of all substances. You are omniscient, so You know all the substances rightly. You are dispassionate, so You preach without any attachments, aversion, or selfish motives. You are the right preacher. You are Sarvajna – omniscient, You are aware of everything of the past, present, and future. You are vitragi – dispassionate - You remain untouched. You have a lot of love for us. Like the mother teaches her child, You had promulgated the true path that leads to the well-being of the bhavya souls aspiring to attain liberation (bhavya souls are the souls who are capable of attaining liberation). The mother gives an incentive or scares him to make her child understand something and protect him from misery and hurt. Bhagwan! Your affection is like a mother, where there is no selfishness and there is complete love for us. You not only explained fundamentals - tattva, but you also explained what is heya – not worth pursuing, and what is upadeya - worth pursuing.

When you know a lot of things, you might get confused. But Bhagwan's preaching is such that you become conclusive and you know how to take your first step. Bhagwan! You are the leader of bhavya souls. You are the guide for those who want to attain samyag darshan. Those who walk on Your path become like You. You have innumerable virtues, and with deep devotion, I am offering You my adoration with the mind, speech, and body. You are omniscient, dispassionate, You are like a mother, and a guide. Like Indra and others, even I am singing Your glory - Samantbhadracharyaji is a Yugpradhan and future Tirthankar but he thinks that he is a child. He says, "It is not only due to my faith, but also I have walked a bit on Your path and I have experienced happiness and peace. That's why I have determined that only You are true. Your regime is benefiting me for sure. Today, with deep devotion, I am offering You my adoration."

In the end, "Aa dehādi ājthi"- from today, this body etc. Here also, the word is 'aajthi'- from today. O soul, now I want to... This is the tradition of the Enlightened One, where now onwards, from today, etc. words are used. The moment benevolence is felt, you have started worshipping God and started your journey.