

**Swayambhustotra
Shibir 3
Pravachan - 2 Summary
20-5-23 Afternoon
Shri Chandraprabh 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.

In the first shlok of every Tirthankar Bhagwan, Acharyashri has demonstrated how Bhagwan's name is matching with His virtues. For Suparshwanath Bhagwan, let's do the meaning first. One of the meaning of 'Parshva' means side. 'Suparshva' means both the sides. If you look at it externally, it means the One whose limbs are proportionate. The One whose body is all-round handsome, He is Suparshwanath Bhagwan. We can take the meaning of 'Suparshwa' as a beautiful inner self and outer self.

In this stuti also, Chandraprabh Bhagwan has been described. His pure inner and external self is described and how the name Chandraprabh is true, is described here in the first shlok.

Shlok 1:

**Chandraprabham chandramareechigauram, chandram dwitiam jagateeva kāntam,
Vandebhivandiyam mahatāmrushindram, jinam jitaswānakashāyabandham.**

With complexion bright as the rays of the moon, You had radiated knowledge like another moon. You are worshipped by the eminent beings; You are the Lord of the learned ascetics; and You had conquered all Your karmas and internal passions. I bow to You, O Lord Chandraprabh, the possessor of the moonlike splendour.

Here six things are described regarding Chandraprabh Bhagwan. The first two are external and the last four are inner virtues. At the end of this first shlok, Acharyashri says that he bows down to Chandraprabh Bhagwan.

With complexion bright as the rays of the moon: In Sanskrit, 'Gaur varna' is written. 'Gaur varna' means fair complexion. Chandraprabh Bhagwan had a fair complexion.

You had radiated knowledge like another moon: Here Acharyaji is saying that there is one moon in the sky and the other moon is Bhagwan Chandraprabh on the earth. On the full moon day, whom should we see - the moon in the sky or the moon on the earth? When Chandraprabh Bhagwan is there in your life, both your external and inner darkness get annihilated.

You are worshipped by the eminent beings; You are the Lord of the learned ascetics:

Bhagwan is worshipped by the eminent beings like Indra, who is very powerful. In this world, not even three people respect us and here, powerful people like Indra and Gandhars bow down to Bhagwan, as Indra feels that Bhagwan is much more powerful than him. Indra has many attainments and powers, still, he bows down to Bhagwan. Bhagwan is also the Lord of the learned ascetics like Gandhars etc. This means that Bhagwan is not only powerful, His state is that of self-abidance. Gandhars are noble, wise, and scholars. They are happy to become Bhagwan's disciples. We show our humility towards Bhagwan and Guru in various ways: "Ichchhakaren Sandisah Bhagwan" - O Lord, please give me permission, or "Tahatti" - an affirmative answer to the Guru, "Ichchham" - As per Your ajna, or "Pramaan vachan" - Your words are authentic - all these words are used out of humility. Gandhars etc. used to show their humility in front of Bhagwan. Gandhars etc. were noble and wise. When Bhagwan gave them 'tripadi' - three words i.e., creation, destruction, and permanence, Gandhars immediately grasped it, and composed 'Dwadashangi' - 12 canons. The Gandhars were the masters of scriptural knowledge.

When Bhagwan says, "creation - utpaad, destruction - vyay, and permanence - dhruv," you can understand creation - utpaad and destruction - vyay easily. If a new building has to be built, the old one has to be demolished - this much is logical. But at that time, there is something permanent or stable, this is difficult to understand. As a modification, there is creation and destruction in the material, and as a substance there is permanence in that material. A person died - vyay as a human being, and he became a dev - utpaad, but as a soul, he remained permanent - dhruv. On the basis of these 3 words, 'Dwadashangi' - 12 cannons were composed. O Bhagwan! Such Gandhars having such a state of self-abidance believe that You are the Lord. Bhagwan! Your knowledge must be so vast and Your soul experience so pure that such pure and wise scholars also bow down to You.

Bhagwan! You had conquered all Your karmas and internal passions: Bhagwan had conquered all His karmas. He had annihilated four ghaati karma - destructive karmas. Ghaati karma is an obstruction in attaining completeness and purity. When He attained liberation, He annihilated aghaati karma - non-destructive karma too. Bhagwan has won over the karma in two ways.

1. He has no more karma left, as He is liberated.
2. Even when Bhagwan was embodied, He did not get influenced by karma, as He had already attained the fourth gunasthanak - stage of spiritual development even when He was in the state of a householder. His power of right faith and right knowledge was so much that karma did not influence Him. At the 13th gunasthanak, karmas were annihilated completely in such a way that they will never arise again.

Bhagwan had no passions left and there was no reason for any passions to arise. He had no impurities and attained the extremely pure state. He won over impurities.

Acharyasri feels that comparing Chandraprabh Bhagwan with the moon is not right because of the following differences.

Differences between the moon and Chandraprabh Bhagwan:

Number	Moon	Chandraprabh Bhagwan
1.	The moon has spots on it.	Bhagwan is in such a state of being that there is only purity, there are no spots in Bhagwan. He does not have a single spot even in the name of compassion.
2.	The moon rises and sets, the moon waxes and wanes.	Omniscience of Bhagwan remains intact without any rising and setting or waxing and waning. He has annihilated His knowledge obstructing karma etc. completely and attained omniscience.
3.	The moon is covered by the clouds.	Knowledge and purity of Bhagwan can never be covered by any clouds.
4.	It is said that Rahu - demigod can capture the moon.	There are no karmas or passions, which can eclipse Bhagwan Chandraprabh's state of soul.
5.	The foolish and ignorant people bow down to the moon.	The wise and noble Indra and the Gandhars bow down to Bhagwan Chandraprabh.
6.	The moon shines at night in the sky but it cannot be seen during the day	Chandraprabh Bhagwan glory is visible day and night.

Nowadays, the word 'Lanchhan' is used as a stigma. But at that time, 'Lanchhan' was defined as a symbol or a sign. Acharyashri says, "I bow down to Chandraprabh Bhagwan with my mind, speech, and body. I respectfully bow down to Bhagwan Chandraprabh and worship Him. He is in the temple of my heart. I will follow His ajna and I want to attain the same state as His state. I want to get rid of my passions and karma, so I will worship Him daily.

Shlok 2:

**Yasyāṅgalakshmipariveshbhinnaṁ, tamastamoreriva rashmibhinnaṁ,
Nanāśh bāhyam bahumānasam cha, dhyānapradeepātishayena bhinnaṁ.**

Just as the rays of the sun annihilate all darkness, He had destroyed the external darkness by the radiant aura of his body and the internal darkness by the supreme effulgence of pure concentration.

In the first shlok, Acharyashri compared Bhagwan Chandraprabh with the moon (chandra) but it seems he felt that this comparison is not right. So, in this shlok, he has compared

Bhagwan Chandraprabh with the sun. Let us see the differences between the sun and Bhagwan Chandraprabh.

Number	The sun	Chandraprabh Bhagwan
1.	The sunrays can annihilate external darkness.	Chandraprabh Bhagwan annihilates external darkness (because of His fair complexion) and inner darkness.
2.	Even though the sun is very bright, it sets in the evening. SO sunrise and sunset take place	Chandraprabh Bhagwan remains intact without any rising or setting.
3.	There is only one sun shining in the sky.	Bhagwan is 'Aichessu ahiyam payasayara' - He is like thousands of suns lighting at the same time.

All these comparisons can be made but none are satisfactory.

The sun cannot be compared with Bhagwan because He destroys the external darkness by the radiant aura of his body and the internal darkness by the supreme effulgence of pure concentration. Bhagwan has param audarik sharir – supreme physical body. If you have to offer mangoes to the Guru, you will offer Him the best mangoes. Bhagwan has the best physical body because of His Tirthankar Naam Karma. Because of this Tirthankar Naam Karma, the best inanimate molecules also get attracted towards Him, and they become a part of His last body before liberation. The whole process is because of the glory of Bhagwan's soul.

The internal darkness is annihilated by the supreme effulgence of pure concentration. O Bhagwan! You have annihilated Your darkness of ignorance and You helped annihilate ignorance of other people too with the supreme effulgence of pure concentration. Bhagwan had annihilated knowledge obstructing karma, delusion karma, etc. and helped others annihilate delusion karma. Once you annihilate delusion karma, the other seven karma get annihilated without trouble to the extent that they haven't even been named in Shri Atmasiddhi Shastra. In delusion karma also, faith delusion should be annihilated first, then conduct delusion can be annihilated at the later stage. Faith delusion can be annihilated by right knowledge and conduct delusion can be annihilated with dispassion.

Bhagwan's inner state is such that He annihilated His mental troubles because of pure concentration. Shukladhyan - pure meditation is like an inferno. With that Shukladhyan, subtle greed was also annihilated - completely uprooted at the 10th gunasthanakand He went directly to the 12th gunasthanak. Bhagwan's aura was extremely pure. Because of His state of the soul, the instincts, impure thoughts and feelings of the other people would also calm down. If a person with little less eligibility did not get purified in His aura, he would get purified with His words. The worthy souls can attain purification with Bhagwan's aura only. The aura is such that it can also dispel ignorance.

With the help of sthapananikshep - to establish Bhagwan Chandraprabh in something like say, an idol is sthapananikshep, and with the help of that idol, our impure tendencies have calmed down. Naam nikshep is to refer to a substance by means of its name, i.e., proper names

without reference to its nature. Dravya nikshep to refer to a thing based on its past or future states Bhaav nikshep is to call a particular substance as it is at present. For example, to call the Arihant stage of Chandraprabh as Bhagwan Chandraprabh.

The moment we remember Bhagwan Chandraprabh's name, we experience peace. Moon rays are so calm, the same calmness is experienced in our emotional state with Bhagwan's name. I pray to Chandraprabh Bhagwan to dispel my darkness of ignorance like the sun's rays dispel darkness.

As Acharyashri recognised Bhagwan more and more, he stopped comparing Chandraprabh Bhagwan with anyone. The more you rever His state, your list of adjectives will keep getting shortened because you don't have words. When you know a commoner more and more, you do not feel his greatness anymore, you will feel that he is filled with flaws. But when you know the Enlightened One more and more, your reverence for Him increases, you feel that He is great, and you have minimum words for Him. Just as the rays of the sun annihilate all darkness, O Chandraprabh Bhagwan! Make my mind pure. Make sure that the darkness of my mind is shattered completely.

You have to put a deadline for each of your instincts to get annihilated. You have to start choosing which is the worst instinct causing your downfall or hindering your growth and start working on that. You cannot spend your whole life just for knowing about the instincts. Otherwise, when will you calm down all the instincts? To have abidance in the soul, you will need to calm down your instincts. In the previous shlok and this shlok too, Bhagwan's external state is described first and as your connection increases, you can see His inner state. Bhagwan! The sun annihilates only external darkness, but You have the power to annihilate the inner darkness too.

Shlok 3:

**Swapakshasausthityamadāvaliptā, vāksinhanādairvimadā babhoovuhu,
Pravādinō yasya madārdagandā, gajā yathā kesarino ninādaihi.**

Just as the powerful roar of a lion is able to subjugate elephants brimming with pride apparent in their moist cheek-temples, the lion-roar of his divine teachings had vanquished the pride of those who considered their doctrines to be unassailable.

In this shlok, Acharyashri has sung the glory of Bhagwan's speech, the way Param Krupalu Dev has sung the glory of Jineshwar Bhagwan in 'Anant anant bhaav bhedthi' in Mokshmala. Prabhushriji must be so absorbed in Vachanamrut that he gave us such a beautiful nityakram. The poetic form of a patrank of Param Krupalu Dev was converted in to a poetic from titled 'Aho Shri Satpurushke Vachanamrutam,' by Muni Ratnaraj, was taken by Lalluji Muni. Then he took the next one from 'Mokshmala.' Then he took 'He Prabhu' and 'Yam niyam', then again 'Kshamapana' from 'Mokshmala,' then he gave us Patrank-505, after that, he gave 'He kaam, he maan, he sanguday...' from abhyatar nondh. Vachanamrutji must be in Prabhushriji's blood. After that, he again went back to 'Chha padno patra,' which is the literature of Param Krupalu Dev in the form of Patranks - letters. Then Prabhushriji gave three mantras to chant - the first

one – ‘Sahajatmaswaroop Param Guru’, which was directly given to him, the second one - ‘Atam Bhavna bhavta jeev lahe kewaljnana re’ was given as an autograph and the third one – ‘Param Guru Sarvajna Dev’ was combination of malas given to him by Param Krupalu Dev to chant

Bhagwan is omniscient and dispassionate. He propounded *anekantvaad* – theory of pluralism with *syadvad* shaili - the expression of multiple viewpoints in His speech, due to His benevolence of preaching (*hitopadeshipanu*). It is not possible to propound *anekantvaad* without *syadvad* shaili. You can know many attributes of something at a time but you cannot describe all of them together in your speech. When you speak, it will be in an order and you will have to describe it one by one only. A person is wise and foolish at the same time - he can build good buildings but cannot make masala dosa. You can say that with this viewpoint - *apeksha*, he is wise and with this viewpoint, he is foolish. Each *apeksha* is *kathanchit* (for the sake of speaking) - this is *syadvad* - the expression of multiple viewpoints. Bhagwan manifested the fundamentals in His words in the right way with *syadvad* shaili. The person who used to think earlier that his own opinion or his side is invincible and non-conquerable, after he listens and studies Bhagwan’s logical and calming words impartially in the right way, he will be conquered with His speech even if he did not believe in Him earlier. Bhagwan has explained the nature of the substance in the right way that it is transitory and permanent at the same time. We do not want someone to lose in a competition, it is not a debate. But at the same time, his opinion should not be *ekaantik*- one-sided viewpoint, as the nature of the substance is *anekaantik* – multifaceted viewpoint. The person who studies Bhagwan’s words in the right way can get rid of his ego that had arisen due to his opinion.

“Just as the powerful roar of a lion is able to subjugate elephants brimming with pride apparent in their moist cheek-temples, the lion-roar of His divine teachings had vanquished the pride of those who considered their doctrines to be unassailable.”

Pujya Gurudevshri recently went to see an elephant shelter along with staff of the elephant hospital. They saw everything around the hospital. Then they saw some vacant enclosures. They had kept that place for ‘*musth*’- *musth* or *must* is a periodic condition in bull (male) elephants characterised by aggressive behaviour during the mating season. This season is different for different male animals.

The elephants trickle in their moist cheek-temples, they are called ‘*madstraavi haathi*’- trickle in their moist cheek-temples. When the elephant is trickling, it becomes *musth* and dangerous. The elephant becomes extremely fierce and if the female elephant is a little reluctant, the male elephant can kill the female elephant. The elephant is so uncontrollable in lust that it can break its chains out of anger. The elephant is the most intelligent animal in the animal kingdom and it can hear 40 times better than a human being. But this elephant in ‘*musth*’ period gets subjugated with the powerful roar of the lion. The scriptures have given this example of ‘*madonmat hathi*’- wild elephant with the passion of lust in many places. The poets have also composed poems on the same.

Your pride is like a wild elephant, if someone touches your ego, you become fierce. But just as the way the elephant gets subjugated with the powerful roar of a lion, you also calm down

immediately when you listen to dispassionate Bhagwan's divine words. Your ego gets destroyed instantly. The lion-like roar of the divine teachings of the dispassionate Bhagwan had vanquished the pride of those who considered their doctrines to be unassailable. His forceful teachings humble vocal adversaries, who think that their opinion was invincible. His powerful teachings silence them, humble them, meaning, it convinces them. They realise that Bhagwan's sermon is logical and is matching with experience too. His speech is so powerful that people get convinced. Their ego gets vanquished.

Bhagwan! Your dharma is supremely logical, peaceful, blissful, and interesting. You do not have to shout to convince anyone. Still, the person who thought that his opinion is the best and unobstructed and who feels that he is invincible, he becomes humble after listening to Your words. He becomes Your devotee as he gets convinced. Bhagwan! Your sermon is so powerful that now You must destroy my ego. Please roar like a lion at my ego. My false belief and false insistence are like a thunderbolt and that too, I realised after listening to You. I thought I was strong enough but I realised that it was my habitual nature in the light of Your divine speech. I am so opinionated and judgmental. I have a lot of likes and dislikes. How can I be detached if I have so much insistence? (You should not even insist on your truth.). Bhagwan! Please cleanse my false insistence and self-will, May I accept Your ways and not have doubts, suspicions, or delusion. May I attain the same state as You.

Shlok 4:

**Yah sarvaloke parmeshtithayaha padam babhoovaadbhutkarmatejaha,
Anantdhāmāksharvishwachakshu, samantdukhakshayashāsanashcha.**

He had attained the status of the Arhat, the Omniscient Supreme Being; divine attributes had manifested in Him on the destruction of the inimical karmas; He had infinite knowledge to see simultaneously all substances in the whole of the universe; and His doctrine had the power to rid the people of all their sufferings.

Before showing bhakti towards Bhagwan Chandraprabh, Acharyashri is still doing some more stuti of Bhagwan's virtues. And as a result of the stuti, he only desires the virtue of knowledge and no worldly attainments.

1. Bhagwan had attained the status of the Arhat, the Omniscient Supreme Being; divine attributes had manifested in Him on the destruction of the inimical karmas - ghaati karma - destructive karma. He attained the best status in the world. He is worshipped by Indra and Gandhars. They believe in Bhagwan and our state is such that we believe in inanimate substances. He destroyed His impure modes. I have a lot of love for You because of Your inner state.

2. Bhagwan had infinite knowledge to see all substances simultaneously in the whole of the universe. Bhagwan destroyed the karma, which were like a mountain with the help of austerity. He destroyed karma, which were connected closely with the soul. All the molecules of karma of eternal time were burnt in the fire of shukladhyan - pure meditation within 48

minutes. Every moment you bind seven types of karmas and once in a lifetime, there you bind lifespan karma. You attained omniscience after that and in that omniscience, you saw all the substances of the universe. You propounded the path based on Your omniscience and made bhavi jeev attain their spiritual welfare. Bhavi jeev means those souls who are capable of attaining liberation.

3. Bhagwan had infinite omniscience and He had inner eyes, which could never be perished. Bhagwan! You saw the whole universe at the same time with Your divine eyes. Whatever You saw with those divine eyes, You propounded the path in that way. The divine speech is of 2 types: One is general, which is called 'upadesh' - teaching. One is personal, which is called 'adesh' - instruction. On seeing you, on diagnosing you, what is told to you is adesh.

4. His doctrine had the power to rid the people of all their sufferings. Bhagwan's regime had the power to rid the people from the transmigration in four forms of existence. Bhavi jeev (those who are capable of attaining liberation) gets rid of his long transmigration and miseries of birth and death.

Shlok 5:

**Sa chandramā bhavyakumudwateenām, vipannādashābhralankalepah,
Vyākoshvāngnyāymayookhmālaha, pooyāt pavitro bhagwānmano me.**

He who had glorified all bhavya (capable of attaining liberation) souls as the moon opens up the night lilies, who had destroyed the evil clouds of attachment and desires, who is equipped with the speech, like a garland of rays, that promulgates the world reality in unambiguous and incontrovertible manner, and who is free from all karmic blemishes, may such Lord Chandraprabh make my heart pure!

As the moon opens up the night lilies, Your divine words have glorified bhavya jeev. There are two types of lotuses.

1. Those which bloom with the rays of the sun.
2. Those which blossom with the rays of the moon.

Those lotuses who bloom with the moon rays are called 'Kumudini' or night lilies. With Your divine words, the soul of the bhavi jeev blooms and he grows. By beholding You, something blooms within. By listening to You, something blooms within. Just by remembering You, something blooms within. This is Your glory because of the state of Your soul and not because of Your meritorious karma.

Appreciate someone's piousness and not meritorious karma. A non-pious person can also be having meritorious karma. Look at one's state of soul and not the state of karma. Bhagwan has no more ghaati karma left and there are no reasons for ghaati karma to be bound again.

He is free from all karmic blemishes. For a seeker, the word 'awareness' or 'jagruti' is used, but for Siddha, this word is not used, as there are no karmic blemishes left.

The moon has a garland of rays. Your divine speech is also filled with syaadvaad shaili - the expression of multiplicity of viewpoints. You explain things with pramaan - logic and naya - viewpoints. Then You make one viewpoint primary and the other one secondary, and explain the whole thing to us. You are extremely pure, now please make my mind as pure as Yours.

There is a spot in the moon in the shape of a sitting deer. But in Chandraprabh Bhagwan, there is not a single black spot of passions. There are no impurities. He is pious. Since Bhagwan is pure, Acharyashri is asking Bhagwan to make him also pure. This shows that he has full faith in Bhagwan. O Bhagwan! Make me as pure as You are. Please free me from my false beliefs, fluctuations, false insistence, emotions of happiness-sadness, and emotions of likes-dislikes. I bow down to You, worship You, and sing Your glory to attain inner purity. We can see that Acharyashri has not asked for a single material desire. He has only asked for purity.