

**Shri Simandharswamine Vinantiroop 125 Gathanu Stavan**  
**Shibir 9 Summary**  
**Dhaal 11 - Pravachan 2**  
**(12.12.20)**

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.

**Stanza 117: “Oh, Lord! Without You, I have endured many miseries. After associating with You, how can those miseries remain as they are? The way, a peacock does not dance without rainy clouds, but once it sees the rainy clouds, how can it stay without dancing? It means it will definitely dance?”**

Upadhyayji is requesting Simandharswami, “Oh Lord! Without knowing You, I wandered a lot. I had a lot of impurities because of which, I wandered in all the four states of beings (chaar gati). I suffered infinite miseries. I did not know You, so I did not know the Dispassionate Lord. I did not know You, so I did not understand dharma of the soul. With all these things, I maintained my false belief with the association of the charlatan. I nourished the greed of worldly matters on the name of dharma.”

Your perception was wrong. Whatever catalysts you got, they also did not help you change your perception. There were wrong instincts within. There were a lot of wrong thoughts, feelings, and activities. There were many dushkrutya (misdeeds), durbhaav (ill feelings), and durbuddhi (wrong intellect). When you did not know the Dispassionate Lord, you did not work towards dispassionate state despite doing hours of dharma.

After meeting the Dispassionate Lord, you realized that He is omniscient, dispassionate, and would lead you to the right path. You accepted Simandharswami as Your Bhagwan. Only Lalluji Muni saw Param Krupalu Dev (Prabhu) and He accepted Prabhu as His Guru in the first meeting. But it is not necessary that everyone must do that. The more acquaintance you have with the Guru, your potential increases, you go closer to Him. If your potential does not increase, you do not go closer to Him.

Upadhyayji met Simandharswami and realized that it was only His welfare in following Bhagwan’s ajna. That’s why Upadhyayji was very happy. He knew that His miseries would come to an end soon. Compared to the eternal time spent before, He realized that He has to endure miseries for a very short time. There are possibilities that faith delusion is also not annihilated completely, character delusion might also have got destroyed to some extent. But now short time is remaining before getting eternal bliss. Once right faith is there, liberation won’t take longer time. Bhagwan’s bhakti has got so much power that even if the person does not have pure awareness, with the love for Bhagwan, that bhakti will only bring everything else. Iron just has to be near the magnet and the magnet will pull iron. Upadhyayji is saying what He has experienced.

Upadhyayji knew that He was going to attain liberation within few births. He was no more worried about liberation. He knew that His miseries were going to end within no time. Upadhyayji saw Simandharswami as the worshipping Lord, He had a lot of faith, and felt that He had bliss that was extraordinary and unique.

What is this extraordinary and unique? When it rains, the peacock feels extraordinary happiness. Till dark clouds are not there in the sky, the peacock does not dance, even if it is existing. But when these clouds become dark, there is lightning in the sky, there is thundering in the sky, the peacock becomes very happy and it starts dancing beautifully. Upadhyayji told Simandharswami, “Prabhu, I am a peacock and You are the dark cloud. When I met You, I became so blissful that in the vigor of that bliss, I started dancing with all my talents. I can experience the state of feelings. I cannot express it in words, but You have to understand seeing me dancing with bliss.” Sometimes you don’t want to sing or speak, as you know that you won’t be able to express everything. So you either want to dance or you go into a deep meditation. That is the way to express your happiness. The peacock always had a talent to dance, but it danced only when it saw it was raining.

Upadhyayji said, “Oh, Prabhu, when I offer You salutations, worship You, remember You, or utter Your name, I have a vigor of happiness within.” He used the word ‘vigor’ because He had no feelings a moment before and within a moment, love started overflowing. He realized that all His miseries were getting over. All the passions like desires, lust, jealousy, pride, deceit, greed, etc. almost came to an end. After meeting the Lord, none of them were going to stay for a long. Upadhyayji had a strong belief that all His miseries would come to an end after meeting Simandharswami. Simandharswami is in Mahavideh Kshetra and Upadhyayji was in Bharat Kshetra, but just by remembering Simandharswami, Upadhyayji felt blissful within, He had very few births left or He was going to be liberated soon.

**Stanza 118: “I have attained oneness with You in the mind. Now oh, Lord! I want to embrace Your Lotus Feet (charan). Please save me from this transmigration. I do not wish anything else except this prayer.”**

Upadhyayji was connected with Simandharswami in the mind. He wanted to embrace His Lotus Feet as He felt that Simandharswami was His master. Upadhyayji wanted Bhagwan to take His care. If He had not attained kshayik samkit He requested Simandharswami to take care of His faith too. If Upadhyayji had attained kshayik samkit, He asked Simandharswami to take care of His conduct till He attained liberation. Except this wish, Upadhyayji had no other desires, aspirations, intentions, ambitions, longing, etc.

Upadhyayji had no desires for any materialistic things, any further convenience, any comforts or luxuries. Upadhyayji has opened His heart here. You should also ask for the same. If you cannot put an effort, you should at least have a longing for having no materialistic desires or comforts, and ask for the seva at the Lotus Feet of the Lord. In ‘Apurva Avasar’, there is a longing for knowledge and dispassion. Yashovijayji and Prabhu both had a strong faith that with the ajna of Bhagwan, They would attain liberation. They were indolent in putting efforts.

Upadhyayji had studied Aagam scriptures. He had also studied the stotra and scriptures written by Acharya Bhagwan. He realized that Bhagwan’s speech was non-contradictory. He got acquainted

with the theory of relativism. He realized that He was a Pure Soul and He did not know Himself since infinity. He was extremely enthusiastic, He had a firm faith which could not be shaken by the celestial beings and human beings. This firm faith was the true mental connection with the Lord. He was doubtless and unshaken in His faith. He had already attained faith, so He did not ask for faith. Now He only had one desire.

The word 'charan' has two meanings. Charan means the Lotus Feet of the Lord and Upadhyayji wanted to touch the Lotus Feet of Simandharswami. The other meaning of charan is restraint. He had already attained initiation. He was in the state of saraag sanyam. Upadhyayji was connected with the mind, as He had faith in Simandharswami. He had attained initiation by attaining external vows and oaths. But He was below the tenth gunasthanak. He just wanted to touch the Lotus Feet of Simandharswami. He was always meeting Simandharswami in His heart, now He wanted to meet Prabhu in person. He wanted to leave external modifications completely and stabilize in the true nature of the self. This was the only desire. In stanza 113 of Shri Atmasiddhi Shashtra, Prabhu wrote, "Kewal nija swabhavnu, akhand varte jnan, kahie kewal jnan te, deha chhata nirvaan."- When there prevails uninterrupted experience of one's nature exclusively, it is termed as omniscience, which is liberation despite embodiment. Upadhyayji only had one desire that He never wanted to get into any state of impurities again. He did not want His spiritual welfare to get stopped. He asked Bhagwan to save these feelings for Him.

Because of the fruition of karma, even if you are in the best dispositions, you may get pulled back. You might remain low for days together. In this case, you may dissociate very few karmas. If you are in the higher state of being, dissociation of karma is faster. Let Prabhu save your thoughts and feelings. You have to follow Bhagwan's ajna, but protection of these supreme feelings have to be done by Bhagwan. Upadhyayji had no other request for Bhagwan.

Upadhyayji did not want momentary, unstable, materialistic, changing, and delusional modes any more. He wanted to remain in the pure, enlightened, consciousness, that was self-radiant, abode of bliss. This was the only longing. Bhagwan was the only one who could do this work. Upadhyayji wanted Bhagwan to take care of these feelings and He wanted these feelings to get elevated day by day.

Oh, Simandharswami, You are still sitting in the human body. Simandharswami is still moving (viharmaan) in Mahavideh Kshetra. There are minimum 20 Tirthankars (Arihant) in Mahavideh Kshetra at any given time. There were maximum 170 of them at the time of Bhagwan Ajitnath. They never meet each other. All the Tirthankars come in Arihant category. All the Kewalis do not become Tirthankar. Arihant Bhagwan has 12 virtues, out of these 12, eight of them are pratihaarya (8 auspicious emblems of lord Arihant). Kewali Bhagwan (Omniscient Lords) do not have pratihaarya. Even if Arihant means destroying inner enemies, so Kewali Bhagwan has also done the same job, but only Tirthankar Bhagwan is getting worshipped. Kewali comes under 'Namo Loe Savva Sahunam'- ascetics when He is alive. When He attains liberation, He is worshipped as the Siddha or liberated ones.

Simandharswami is still having the human body, but He is too far from Bharat Kshetra. But He was connected with Upadhyayji's heart. Upadhyayji had a strong belief and had become an obedient disciple of Bhagwan. He did not want to show this dependence of ajna in any inauspicious words. Upadhyayji felt that if He remained dependent on Simandharswami, it would lead to His spiritual welfare only. If you are high in your bhakti, you feel that you become a king when you are at the Lotus Feet of the Lord. If you are low, you feel that you are getting into the drudgery, it is torturous. Upadhyayji was a pious soul, so He felt that it was His spiritual welfare to be in the ajna of Bhagwan.

He was dissatisfied that He was not able to embrace the Lotus Feet of Simandharswami. Because of this dissatisfaction, He wanted to go to Mahavideh Kshetra and touch the Lotus Feet of Bhagwan. He wanted to stabilize in the soul in such a way that He would never come out from there. He wanted to get rid of all the indolence and remain in the soul-consciousness constantly. He wanted to destroy all the things, which were going against His conduct.

Upadhyaji said, “Oh, the ocean of compassion! Please save my state of feelings and thoughts. If there is any fruition of karma, please protect me from that. If I have the fruition of faith delusion, I will try to go against You. If I have character delusion, I would know that You are right, but I am not able to put an effort. Please protect me from all these things. In the fruition of faith delusion, please give me some ajna and protect me from it. Make sure that my faith sustains and I want to attain complete state of being, so make sure that I do not get affected by my conduct. You become my protector. I will sing Your glory for whole life that I was trapped in the fruition of karma, but the Lord saved me.”

**Stanza 119: “I do not care for the prosperity of the celestial beings or human beings in front of the attachment and love for Your words. I will not leave my dharma even if someone tempts me with millions of deceits.”**

In the last stanza, there was an unshaking faith shown. There are total 34 atishay (special attributes) of Bhagwan and for words/speech of Bhagwan, there are 35 atishay. Bhagwan’s speech is flawless, it has no attachments or aversions. It has no ignorance, lies, or exaggeration, as He does not want any respect from you. Bhagwan’s speech is very sweet. This speech has come from Bhagwan’s omniscience. It is impartial. The person who wants to attain liberation, he will have all his love and attachment for this speech. The first touch is of Bhagwan’s words. Upadhyaji is confessing that He has love for the words of Bhagwan. By confessing, He is showing us the path of liberation. He is asking you to get rid of external attachments and have love for satsang.

Bhagwan’s words give happiness and everything seems worthless in front of these words. If you only have attachment for those words, it is your duty, but it should give you happiness too, that is beauty. This happiness is so much that the prosperity of the celestial beings and human beings are also nothing in front of them. All the luxuries of the human beings and all the facilities of celestial beings are nothing in front of the words of Bhagwan. Upadhyaji must be feeling something within. As an ascetic, He is saying that He has an attachment, He gets happiness out of that attachment, He does not want any temptation externally. He was getting happiness from the soul.

There are three types of happiness. 1. Happiness of five senses, sensual pleasures. 2. Happiness of subsidence, where there is weakening of thoughts. He has no thought of becoming. He has no desires or longings. You are flowing with the flow. There are no desires or demands to retaliate the mind. There is nothing erupting in you. 3. Happiness of the soul.

Is it possible to earn despite the fact that the office is locked? Yes, many have experienced it. But you do not get any sensual pleasures when you love Prabhu’s words. You do not get the happiness of the soul too with His words, as for the happiness of the soul, you need to focus inwardly. But you will definitely get the happiness of subsidence. Your thoughts start calming down immediately. You do not need any unstable, dependent, momentary or worldly happiness if you have the happiness of subsidence. You do not need happiness which lead to miseries later on. Upadhyaji said that He could get happiness in the ajna of Simandharswami. All the material happiness is like the game of cards. This is Prabhu’s ajna. Your bhakti, satsang, etc. should not get affected.

Bhagwan's words give happiness constantly and this happiness keeps increasing day by day. Upadhyayji said that He had a lot of reverence and respect for love of Bhagwan's words. He did not want any happiness of the world. He was not going to shake even an ounce from the path of Bhagwan. He had a lot of firmness. He remained obedient as He had love for Bhagwan's words. When you take every word of Bhagwan as ajna, you become more and more obedient, and this obedience leads to the higher gunasthanak. Upadhyayji knew that Bhagwan's words would show Him the right dharma and give the right happiness.

Even if millions of friends come together and ask you to go back to the worldly pleasures, you should not move an inch. Your Lord has to be strong to withstand all these exams. If someone tempts you, do not get tempted. If someone threatens you or scares you, do not get threatened or scared. Yashovijayji knew that He was not going to shake an inch after going under the refuge of Simandharswami because once you get the shadow of the wish-yielding tree, you would not like to go under the babool tree. If you have got nectar, you would never have poison. In short, He had true faith, so He did not bother about the prosperity of Chakravarti or celestial abode. He would not move an inch from His bhakti for Simandharswami.

**Stanza 120: "Oh, Lord! You are living like a lion in my heart, so I do not have the fear (apprehension) of the differently opinionated people, who are like a group of wild elephants. I am not scared of anyone."**

Upadhyayji said that now onwards He would not listen to the false beliefs. He did not want wrong beliefs any more. In the jungle, a lion lives independently in the mountains and caves. Everyone is scared of the lion, as it has valor within itself. But the one who has got an affection from the lion, he is not scared of anyone including the group of wild elephants. The person who has valorous lion within himself, he is not scared of anyone. Upadhyayji continued, "Oh Lord! You are like a lion, you have annihilated your delusion, you are as valorous as the lion. The roaring of the lion would do a lot of work. In the same way, your words are so powerful that I don't get scared of the external dispositions. If I get the association of Your mind, speech, and body, I will be blessed. But with Your words also, I can win the war against delusion." Patrank-212 is on the power of speech, with that power, you may attain nirvana.

With the power of Lord's words, you do not have the fruition of false beliefs or illogical arguments. These false beliefs do not come near you and by any chance, if they come near you, they would lose it because His words. You just have to shout for the help from Bhagwan. Upadhyayji is expressing His feelings like a child despite the fact that He had attained initiation. Bhagwan's words with relative pluralism had stabilized in the heart to such an extent that there was no doubt or suspicion. You will move or shake only if you have any doubts or suspicions. Upadhyayji was not scared at all.

Bhagwan was like a lion and Upadhyayji's heart was like a cave in the mountains. All the other opinionated or illogical people were the group of wild elephants. When the fruition of karma lasts longer, your karma gets multiplied. But if lion like Bhagwan is around, there is no fear. You can become powerful with the help of powerful Bhagwan.

Anandghanji Maharajsaheb said in Vimalnath Bhagwan's stavan, "Dhinga dhani maathe kiyo re, kun ganje narake, Vimaljin"- If I have a powerful Lord like you on my head, how can I go to the hellish abode? When the powerful Bhagwan is sitting in the heart, that person cannot become miserable, cannot shake, or become sinful.

In short, those who have modified Bhagwan's words rightly in the heart, those who are doubtless, they do not get scared of character delusion at all, as only horizontal movement happens, faith does not get affected, even if a lot of anger, desires, fear arise within you. It cannot affect your faith at all. If there is a suppressed fruition of false belief or any faith deluding karma, till Bhagwan's bhakti is alive, nothing would happen. If there is any problem in bhakti, please protect me.

Every devotee has only desire that there should be no egotism in their effort. If you are unaware, you will have doership and egotism in the fruition of meritorious karma. But if you are aware, you are not affected in any fruition of karma. Upadhyaji said, "Oh Lord! I am foolish, I may make mistakes, but You make sure that I do not fall. I might forget at the time of fruition; I will remember it at the time of repentance. But You are the omniscient one, You should protect me from my ill feelings. Till You are alive in my heart, external attachments cannot enter my heart."