

Shri Swayambhustotra
Shri Ajitnath Jin Stuti
Shibir 1 - Summary
Pravachan 2 (25/3/2023)

Please Note: This is an English summary of the pravachan by a seeker, Rimaben Dhanky and has been uploaded here for the benefit of the English reader.

The soul who is capable of attaining liberation walks on the path of bhakti and he should have the determination of his ideal - adarsh, guide, and determination for the path itself. Here, his ideal is Vitrag Bhagwan - Dispassionate Lord, who is free from 18 flaws. By taking His support, he thinks that he wants to become like Him and gets engrossed in prayers, bhakti, and humility.

If self-realisation is needed, why do you need support? Why can't you do it on your own? If you can stop your thought processes like switching off the fan, you don't need any support. If you are able to get elevated straightaway like a helicopter, you don't need support. But if you are like an aeroplane, that needs a long runway and then flies only at the end of the runway, you need support from Dev, Guru, and dharma.

Just as the morphine injection calms you, the bhakti of Bhagwan also calms you from your unnecessary thoughts. You only have thoughts about the state of Jineshwar Bhagwan or His ajna/ command.

Pujya Gurudevshri told someone, "It is good that you found such a husband. You are so fashionable that you wouldn't have been found otherwise." She beautifully answered, "I knew I was like a balloon. I tied myself to someone stronger than me. So I would not go astray." If the mind connects with Dev tattva, there is only so much scope wherein it will wander. That too is prashasta raag or anuraag - love for Him, unnecessary thoughts become weaker. Being in a musical atmosphere pacifies everything, you feel that you are out of toxic thoughts. If that does not work, pray or chant with the understanding of meanings. Or you can introspect. You can get rid of your worldly thoughts immediately. If it happens immediately, why should you not take that support?

When you perceive the state of Jineshwar Bhagwan, you start looking at your state. You can take self-inspiration. You can reach the goal of attaining pure nature. That's why the support of Dev and Guru is taken in the path of bhakti.

In Bhagwan Rushabhdev's stavan, Bhagwan's inner state is shown. Here, in Ajitnath Bhagwan's stavan, the importance of the name is given. The name of Bhagwan is very pure. All your helplessness is annihilated.

There are many types of poverty- garibi. Some of them are as follows.

1. Jnan garibi- lack of discernment: Here jnan means vivek- discernment. Duryodhan had told Shri Krishna, "I know what is adharma - non-righteousness but I can't leave it and I know what

is dharma but I can't follow it." He was in the driver's seat but couldn't control the brakes or accelerator. There's a picture of its ill-effects on the packet of gutkha and cigarettes but still, people don't listen, and consume it. If visible things cannot stop you, how can you have discernment - Vivek of invisible?

2. Vachan garibi- lack of speaking sweetly: You do not have sweetness in your tongue, so you speak bitter words. You have an addiction to being "frank". But you don't understand that you need sweetness too. When you speak on an impulse, you repent later on. In the Mahabharat war, Duryodhan was frustrated on the 10th day and taunted Bhishma Pitamah, "You are partial." True richness is in you when you are speaking sweet, loving, and respectful words.

3. Bhaav garibi-lack of sensitivity: Duryodhan's wife Bhanumati asked him, "what will you gain by this war? You'll only see widows around in the kingdom." But because of a lack of sensitivity, he didn't listen to her. When there is bhaavgaribi, you are only focused on your selfish gain. When bhakti for Prabhu increases, the above three garibi can be annihilated.

4. Vichar garibi - lack of right thoughts: When you have a lack of right thoughts, you cannot have far-sightedness. You can see only what is there in front of you. With vichar shakti- the power of thoughts, think about the final result, then take the decision. Duryodhan did not think about the result of the war and that he may be miserable even if he gained victory in the war. If you create a thought, you are a powerful entity. If thoughts just come to you, you are dependent on karma and behave accordingly. You can run anywhere in the Kho-Kho game but in kabaddi, you need to plan and jump accordingly. During the manifestation of karma, think about the Enlightened One's ajna and what to do to make sure that ajna does not break. If this is not your first thought because of the past impression, it should be your second thought for sure. Think and do work.

5. Prem garibi- lack of love: Here, there's no compassion, forgiveness, or concern. When Duryodhan was dying, Ashwatthama asked him for his last wish. Duryodhan said, "Make sure that the lineage of Pandavas is killed." You don't have a loving relationship. You are defensive, aggressive, and argumentative. Pakdo mat jaane do- if you have to punctuate this sentence, you would say, "Pakdo, mat jaaane do." - Hold on, don't leave it. When your bhakti increases, a comma will be shifted. Then you will punctuate it this way- "Pakdo mat, jaane do- don't hold on to it, leave it." With this much, you'll be forgiving, compassionate, and loving.

6. Buddhi garibi- lack of right intelligence: Here, you cannot take the right decision. Duryodhan avoided Shri Krishna's association and advice and did not take the right decision. He had meritorious karma and could do satsang as and when he wanted but he missed the opportunity because of unlimited desires. Then from the billionaire, you become a millionaire and then become a pauper in worldly and spiritual matters. With a lack of intelligence, you have a manifestation of bad luck, your heart becomes a stone, and no feelings ooze out of you because of wrong decisions. You want to avoid satsang if buddhi garibi is there. Now, you need to go deeper towards the soul.

A lot of helplessness and poverty can be eliminated by taking the name of Bhagwan. For Ajitnath Bhagwan, there are 5 shloks.

Shlok1:

**Yasya prabhavat tridivchyutasya kridaswapi kshivamukharavindah,
Ajeyshtakirbhuvibandhuvargashachakaar namajit ityabandhyam.**

He took birth descending from heaven and his influence, even during His childhood frolics, used to brighten up the lotus- faces of His kinship. Since He was the source of invincible power on this earth to His kinship, He was appropriately named Ajita, the unconquerable.

After a long time since Bhagwan Rushabhdev attained nirvana, Bhagwan Ajitnath was born in the Kshatriya clan from a celestial abode. He was in the anuttar viman called Vijay, and from there, He took birth in Ayodhya. His parents were King Jitshatru and Queen Vijaysena.

Ajitnath was a Muni in His previous birth, where He had atyant shubh upyog by which, He accrued Tirthankar naam karma.

During Ajitnath's childhood frolics, the lotus- faces of His kinship used to brighten up. Since He was the source of invincible power on this earth to His kinship, He was appropriately named Ajit, the unconquerable. His father won the biggest wars when He was in His mother's womb. He attained victory in childhood games. He was invincible, so everyone's faces beamed with joy.

Here, the word 'api' is there, which means also. Here, Samantbhadracharyaji says that Ajitnath became victorious in winning over delusion. Since He always won everywhere, He was rightly named Ajitnath. He won over internal enemies too and His name became true- Ajit means invincible.

There are two types of names. 1. A name without a meaning 2. A name which describes virtues or qualities - gunvachak. Ajitnath is gunvachak name – it shows the qualities of Bhagwan. He attained initiation and destroyed delusion. He attained the supreme state.

Shlok 2:

**Adyapi yasyajitashasanasya satam pranetuhu pratimangalartham,
Praguhate nam param pavitram swasiddhikamen janen loke.**

Lord Ajitanâth's regime, which promulgated the right path to liberation, was the principal guide for virtuous men, and those who subscribed to the absolutistic point of view could not counter it. Even today, the most auspicious name of Lord Ajitanâth is taken as a propitious omen by all men wishing for the accomplishment of their goals.

Ajitnath Bhagwan's name preaches to us that we must destroy delusion. His name reminds us of His inner state. The one who remembers His name becomes holy. Obstructions get destroyed. His name reminds us of our goal. If you remember Him with shubh raag, you can attain meritorious karma. If you remember Him with shuddh upyog, you can dissociate karma and attain moksha.

It is not like Ajitnath Bhagwan becomes happy when you remember Him and He gives you fruits. You become pious when you remember His name. It is like the sun, which is instrumental in growing lotuses. If you remember His virtues, you can benefit.

Chitt shasanasya: Ajitnath's regime was invincible by those who had only a one-sided viewpoint- ekant matvadi. His regime had anekantvad- a multiplicity of viewpoints. His knowledge was right and filled with omniscience. There was no misunderstanding. He spoke things that He knew because of His dispassionate state and omniscience. If there is knowledge mixed with deceit, you may talk about something wrong.

People with ekant mat – one-sided vision could not win over Ajitnath Bhagwan. Bhagwan saw everything from multiple viewpoints. No one is totally wrong. He propounded the path with absolute and relative viewpoints. His path was right, so His regime was invincible and supreme.

Satsang pranetu: Ajitnath was a supreme leader of noble beings. He was a supreme leader of the Enlightened Ones and leader of the path of liberation. He guided the Enlightened Ones, who are attaining liberation because of following His ajna. He is the propounder of the right path. He led them towards self-upliftment. Till ksheen moha gunasthank- the passionless state, you need a Guru and Tirthankar Bhagwan is such a Guru. So, He remains respectable, and reverent, and is worshipped.

Even today, for the fulfilment of desires and accomplishment of goals, Bhagwan Ajitnath's name is taken with reverence. His name destroys sins and gives meritorious karma. Misery, clashes, and obstructions are annihilated and one can attain liberation.

Infinite time has passed but Ajitnath's name is still taken. Any Acharya or Muni starts composing the scripture after taking His name in Mangalacharan. In the word 'Mangal', man means to sin and gal means to destroy sins. The other meaning of Mangal is Mangal means happiness and 'I' means to bring - the one who brings happiness. We chant Loggassa Sutra while doing any auspicious work, our work gets fulfilled, this is not only our belief but also our experience. Even today Ajitnath's name is benevolent.

Shlok 3:

**Yaha praduraseet prabhushaktibhumna bhavyashayaleenkalankshatyai,
Mahamunirmuktaghanopadeho yatharvindabhyudayaay bhaswan.**

As the sun, when it gets freed from the thick expanse of clouds, becomes the instrumental cause for the lotuses to bloom, in the same way, the Great Sage Lord Ajitan tha, free from the dense covering of karmas and endowed with the power of divine discourse, appeared for the removal of the dirt of karmas from the souls of all bhavya (capable of attaining liberation) souls.

Ajitnath is free of cover of destructive karma - ghaati karma and aghaati karma- non- inimical karma. With the help of shukladhyan - intense pure meditation, He destroyed His ghaati karma and attained omniscience or absolute knowledge.

Ajitnath was Mahamuni because of two reasons. 1. He had omniscience and to differentiate Him from other Munis, He was called Mahamuni. 2. Ajitnath was Guru of gandhars and other Munis, so He is Mahamuni.

Bhagwan's virtues are described here with an example.

Ajitnath appeared in this world with the divine power of His discourse. He appeared for the removal of the dirt of karmas from the souls of all bhavya (capable of attaining liberation) souls. He helped people destroy their karmic stigma.

There are two types of karma-1. Dravya karma- material karma 2 Bhaav karma- impure feelings. Till they both are present in the soul, the soul remains impure. With dravya karma or material karma, the soul gets into the bondage of bhaav karma if he is unaware of the self. Till the stigma of karma is present in the soul, liberation cannot be attained.

As the sun, when it gets freed from the thick expanse of clouds, becomes the instrumental cause for the lotuses to bloom, in the same way, the Great Sage Lord Ajitanath, free from the dense covering of karmas and endowed with the power of divine discourse. This is the nimit-naimitik relationship – instrumental cause and effect relationship. Ajitnath is instrumental in others' liberation.

Ajitnath Bhagwan attained omniscience and He manifested divine speech. He became instrumental in annihilating others' ignorance. The soul has a stigma of false belief. The one who is capable of attaining liberation (bhavi jeev) wants to attain it. The durbhavi jeev has got adjusted to worldly matters. He keeps blaming others, he is happy or sad because of others, and he does not want to get rid of suffering and discomfort. The yearning for liberation for bhavi jeev has become mature now. Since time immemorial, he has remained away from the soul and is engrossed in non-self.

The person engrossed in sensual pleasures has started understanding the fundamentals with intellectual conviction and emotional association with Bhagwan Ajitnath's words. Bhagwan Ajitnath seemed sensible, logical, and experiential to him. Emotional association means associating pleasure with the right things and pain with the wrong things. Intellectual conviction is borrowed intelligence. The emotional association is your effort but this takes time to develop. Just now you have the association of pain with the right and pleasure with the wrong, this shows that your emotional association is not correct. E.g. Drinking liquor: You drink it because you get pleasure out of it but it is wrong. Your emotional association should be drinking liquor is wrong and there should be pain associated with it and not pleasure. When you associate pleasure with the right and pain with the wrong, all the wrongs will go away effortlessly.

Understanding is one thing and working on your emotional associations is the other thing. When you work on your emotional association, you will realise a jet-speed transformation. Hook on to the higher pleasure. If your bhakti with love is more, the speedier your process is.

The soul is stigmatised with the false belief because of this, he becomes desirous of sensual pleasures, and he may or may not get satisfied with them. But when he sees Bhagwan's state

and listens to His sermon, he starts transforming himself. It depends on his worthiness and how much he can be transformed. Some people get transformed only by listening, some get transformed by listening and contemplating, some get transformed by listening, contemplating, and meditating, as per their worthiness. The power of Bhagwan Ajitnath's words are such that they annihilate the stigma of karma.

How can the dispassionate Lord have any desires? Ignorance is annihilated and souls attain self-realisation with the sermon that He gives. He is dispassionate Himself and becomes instrumental in other people's dispassionate state. The glory of His speech cannot be described with words, and Samantbhadracharyaji can feel it.

Shlok 4:

**Yena pranitam pruthu dharmatirtha jyeshtam janaha prapya Jayanti dukham,
Gaangam hrudam chandanapankasheetam gajapraveka iva dharmatapta.**

As on entering the soothing water of the Ganges, cool like sandalwood, huge elephants, suffering from the scorching heat of the sun, get succour, in the same way, the supreme path to liberation which Lord Ajitanâtha had promulgated, when understood and followed properly, can lead the bhavya (capable of attaining liberation) souls to overcome the miseries of the world.

After Bhagwan attains omniscience, He establishes 'Dharmatirth'- He reinstates Jain regime and preaches the Jain path of purification and liberation. When an Omniscient Lord establishes 'Dharmatirth,' only then He is known as Tirthankar. When your knowledge is deep-seated in faith, only then, it becomes emotional. The process of the study of this scripture for nine months is for transforming ourselves. Just as the boat goes from one shore to the other, in the same way, when unnecessary and excessive thoughts reduce, you can go into the other land of peace.

When destructive - ghaati karma was annihilated, Bhagwan achieved fulfilment. We call Him 'Arihant' because He destroys inner enemies like attachment, aversion, or delusion. Tirthankar establishes tirth. When the Omniscient Lord attains nirvana, we call Him Siddha-Namo Siddhanam. This tirth is like the bank of the river with steps leading to the water. For those who want to bathe in the river, these steps are an easier way to get the river water and have a bath there. When tirth is established, there is an organisational spirituality. Buddha said, "Buddham sharanam gacchami - I go to the Buddha for refuge. Dhammam sharanam gacchami - I go to Dhamma for refuge. Sangham sharanam gacchami - I go to the Sangha/ regime for refuge. This regime is the organisational spirituality.

When this tirth is established, male monks, female monks, male householders, and female householders take benefit of it. Gachchha means group. Groupism is not right but the group is inevitable. You are always inspired by others. If you do not love the regime, you cannot attain spiritual welfare.

After attaining bodhi-enlightenment, Buddha established the regime in Sarnath. This regime is extremely benevolent. In Jainism, the regime - order is known as the 25th Tirthankar. When 24 Tirthankars are not present physically, the order is beneficial because there are like-

mindful people in it. Everyone in the order may be ignorant but its constitution is made by the Enlightened One. If you do not take refuge from the order, it means that you have not worked on your ego.

The Omniscient Lord establishes tirth to make sure that bhavi jeev- those who are capable of attaining liberation can attain liberation easily. The person who is capable of attaining liberation should take refuge in tirth.

There are two words used in this shlok- verse. 1. Pruthu. 2. Jyeshtham. Jyeshtham means established by the best, complete, and dispassionate Lord, His speech is filled with anekaantvaad - a multiplicity of viewpoints. His sermon is jyeshtham because Bhagwan is omniscient and dispassionate. Bhagwan's sermon is pruthu, which means detailed, and extensive, and is filled with twelve canons – Dwadashangi. In the absence of Tirthankar, we take refuge in Agam Tirth.

Janaha prapya: Those who are capable of attaining liberation take refuge in Bhagwan to attain liberation by listening, contemplating, dwelling, and abiding by the principles propounded by Ajitnath Bhagwan. With His refuge, the soul gets liberated from four states of beings- chaturgati paribhraman.

As on entering the soothing water of the Ganges, cool like sandalwood, huge elephants, suffering from the scorching heat of the sun, get succour, in the same way, the supreme path to liberation which Lord Ajitanâtha had promulgated: 9 fundamentals like 1. Jiv - soul or living being (consciousness) 2. Ajiv – non-living substances 3. Ashrav- cause of the influx of karma 4. Bandh - the bondage of karma 5. Punya – merit karma 6. Paap – sin karma 7. Samvar- stoppage of the influx of karma 8. Nirjara - dissociation of the accumulated karma 9. Moksha - total liberation from karma, having faith in these fundamentals, arrangement of the world, cause and effect relationship, the relationship of knowledge- the object of knowledge, etc. When they are understood and followed properly, can lead the bhavya (capable of attaining liberation) souls to overcome the miseries of the world.

When you behold Him, understand and follow His path properly, it can lead the bhavya (capable of attaining liberation) souls to overcome the miseries of the world. By beholding and listening to 'Mangalik' of Guru Bhagwan, your unnecessary thoughts become weaker, now transient will no longer remain the desire in your life, and you will only want permanent peace. Negative goes and it is substituted by the positive. Your conflicts get resolved. Here Samantbhadracharyaji has given the example of a 'huge elephant.' Huge elephant means inner conflicts, me and mine, ego, etc. Take the support of the true fundamentals propounded by Bhagwan.

You keep having new fears, and new desires. If you take the refuge of Bhagwan, only then, there will be a full stop.

Shlok 5:

**Sa brahmanishthah samamitrashatrurvidyavinirvantakashayadoshah,
Labdhatmalakshmirjitojitatma jinshriyam me Bhagwan vidhattam.**

May Lord Ajitanâth, established firmly in the purity of the self, indifferent to the friend or the foe, destroyer of all blemishes of passions through right knowledge, possessor of the divine treasures appertaining to the pure self, and insuperable by the senses, help me realize my pure self.

In the last two stavan, we can see the style of Samantbhadracharyaji. He describes the nature of puja – reverent and stotya – venerable. He also describes the emotions of the composer of the hymn of praise. He says, “Which of Bhagwan’s virtues have a great influence on me and which one do I want to cultivate?” He is asking for purity from Bhagwan- this is from a relative viewpoint. From the absolute viewpoint, he means that Bhagwan should become an instrumental factor in developing his purity.

In Shri Atmasiddhi Shastra, Sadguru’s characteristics are beautifully explained, “Atmajnan samdarshita, vichare uday prayog, Apurva vaani paramshrut, Sadguru lakshan yogya.” - The admirable qualities of a Sadguru are self-realisation, equanimity, all actions are due to the operation of past karmas, unprecedented unique speech, and knowledge of scriptures.

Here five virtues of Bhagwan Ajitnath are shown.

1. Sa brahmanishthah – established firmly in the purity of the self. Bhagwan’s knowledge or awareness does not wander outside, He is firmly established in the pure self. There is a difference between Bhagwan and Guru. Guru still has karma in satta- dormant state, whereas Bhagwan is free from all karmas. Bhagwan has attained omniscience, so He has more knowledge than ever before but He becomes dispassionate first, and then attains omniscience, where He knows modifications of each living and non-living substance. When dispassion is more, thoughts are less.

Just as the kite has a fish in its beak and other kites start following that kite. The kite who is followed feels that she is more important but actually, all the kites are interested in that fish in the beak. Finally, one of the kites pecked its beak to this kite and the fish fell. All the kites ran after the fish and this kite was freed. Leave your attachments.

2. Samamitrashatru – same feeling for the friend or the foe. Bhagwan does not see any difference between the friend and the foe. He does not condemn or appreciate anything, whether it is a palace or a crematorium, condemnation or appreciation. When the plane is flying at the lower level, you can see the buildings but when it flies high, everything seems the same. Ajitnath Bhagwan’s height is so much that He cannot see a difference in any souls. He is completely free of love and hatred. He is indifferent to dualities.

3. Vidyavinirvantakashayadoshah- destroyer of all blemishes of passions through the right knowledge. Awareness is the main element, now there should be no impurities, and there should only be going towards pure nature. He has destroyed His ghaati karma – destructive karma and four passions with the right knowledge.

4. Labdhatmalakshmi- the possessor of the divine treasures appertaining to the pure self. Bhagwan has attained anant chatusthay- the four infinite virtues including infinite knowledge, infinite perception, infinite energy, and infinite bliss. He has attained inner wealth. He has

controlled His mind and senses. He does not get swayed away by the manifestation of karma. he remains independent in all situations.

5. Jinshriyam- insuperable by senses.

Samantbhadracharyaji asks for Arihant Lakshmi – the prosperity of virtues of Arihant Bhagwan from Ajitnath Bhagwan. He asked Bhagwan to be instrumental in attaining knowledge of the pure self. He did not ask for any worldly happiness. O Graceful Lord, out of infinite kindness you have conferred upon me the original path of detached Lord, which leads to the destruction of all the afflictions in the form of birth, old age, death etc. I am totally unable to return that immense obligation of yours. He told Bhagwan, “When I remember Your state and ajna, I get rid of my thoughts about external factors. I do not want transient things anymore. Please help me realise my pure self.”