

# Abhinandanswami

## Diksha Kalyanak

Maha Sud Baras

“Om Hrim Shri Abhinandanswami  
Nathay Namah”



ABINANDANODAY TIRTH  
KSHETRA, LALITPUR, INDIA



### Self-Reliant



### Asharan Bhavna

A man found a cocoon of a butterfly.

One day a small opening appeared. He sat and watched the butterfly for several hours as it struggled to force its body through that little hole.

Until it suddenly stopped making any progress and looked like it was stuck.

So, the man decided to help the butterfly. He took a pair of scissors and snipped off the remaining bit of the cocoon. The butterfly then emerged easily, although it had a swollen body and small, shrivelled wings.

The man didn't think anything of it and sat there waiting for the wings to enlarge to support the butterfly. But that didn't happen. The butterfly spent the rest of its life unable to fly, crawling around with tiny wings and a swollen body.

Despite the kind heart of the man, he didn't understand that the restricting cocoon and the struggle needed by the butterfly to get itself through the small opening; were nature's way of forcing fluid from the body of the butterfly into its wings. To prepare itself for flying once it was out of the cocoon.

Sometimes struggles are exactly what we need in our lives. Our struggles in life develop our strengths. Without struggles, we never grow and never get stronger, so it's important for us to tackle challenges on our own, and not be relying on help from others.

Very often we want someone to help us and do things for us. However, it is equally important to learn to do things for our-selves. Just as gold is more pliable when it is heated, we get more self-sufficient and better as we go through life's difficulties and work out a solution for ourselves. We need to keep our standards high and rise to them instead of lowering our standards to make life easier and more comfortable.

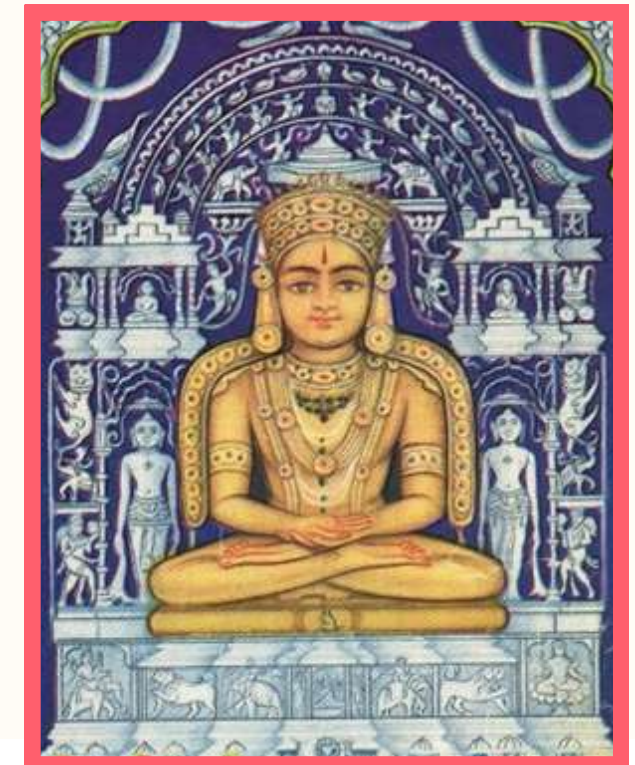
## Know Your Tirthankara

<b>Abhinandanswami Bhagwan – Fourth Tirthankara</b>	
<b>Father</b>	<b>King Samvar</b>
<b>Mother</b>	<b>Queen Siddharti</b>
<b>Family / Clan</b>	<b>Ikshvaku</b>
<b>Born In</b>	<b>City of Ayodhya</b>
<b>Lanchan (Symbol)</b>	<b>Ape/Monkey</b>
<b>Symbolic Colour</b>	<b>Gold</b>
<b>After attaining Samyak Darshan, Abhinandan took three bhavs to attain Moksha.</b>	
<b>Birth 1</b>	<b>As King Mahabal of Manglavati/ Ratnasanchay town in Purva Mahavideh Kshetra as per Jain cosmology. Acquired Tirthankara naam and gotra karma</b>
<b>Birth 2</b>	<b>As a celestial being in the Vijay heaven as per Jain cosmology.</b>
<b>Birth 3</b>	<b>Abhinandan Bhagwan</b>
<b>Pregnancy</b>	<b>9 months 7.5 Days</b>

<b>Naming</b>	<b>Abhinandan –which means bringing happiness</b>
<b>Diksha Palanquin</b>	<b>Arthasiddha</b>
<b>Place of Diksha</b>	<b>Sahasramravana Grove</b>
<b>Breaking Fast</b>	<b>House of King Indradatta</b>
<b>Time as Ascetic</b>	<b>18 Years</b>
<b>Place of Kevaljnana</b>	<b>Sahasramravana Grove</b>
<b>Tree</b>	<b>Priyala Tree</b>
<b>Deshna (First Sermon)</b>	<b>Asharan Bhavna</b>
<b>No of Gandharas</b>	<b>116</b>
<b>Chief Gandhara</b>	<b>Vrajnabh</b>
<b>Yaksha   Yakshi</b>	<b>Yakṣeśvara   Kālikā.</b>
<b>Sangh</b>	<b>Monks – 300K   Nuns 630K Laymen – 288K Laywomen – 527K</b>
<b>Place of Moksha</b>	<b>Samet Shikhar</b>
<b>No of Ascetics who attained Moksha with Bhagwan</b>	<b>1000</b>
<b>Lifespan</b>	<b>50 lakh purva</b>

## Panch Kalyanaks

<b>Chavan Klayanak</b>
<b>Vaishakh Sud Choth</b>
<b>Janma Kalyanak</b>
<b>Maha Sud Bij</b>
<b>Diksha Kalyanak</b>
<b>Maha Sud Baras</b>
<b>Kevaljnana Kalyanak</b>
<b>Posh Sud Chaudas</b>
<b>Nirvan (Moksha) Kalyanak</b>
<b>Vaishakh Sud Aatham</b>



# ASHARAN BHAVNA

The Tattvarthasutra prescribes twelve positive thoughts of contemplation, also referred to as bhavnas, anuprekshas or chintananupreksha, which encompass many facets of Jainism. These reflections help us to see life as it really is and awaken our inner awareness. They are spiritual tools to mediate and reflect to facilitate one's spiritual progress leading to the path of renunciation and ultimately to the path of liberation.

Asharan Bhavna is one of the twelve bhavnas and deals with the feeling of helplessness. No other person can help us. We are alone in living as per own karma. When everything is transient, where can one find protection? Who can one depend on? All living beings in this universe are trapped in the cycle of birth, death, sufferings etc. and there is no escape from these events.

In the time of death, illness, any kind of mental or physical pain one cannot get shelter from anyone, no matter how much our loved ones wish to and desire to and are willing to yet we have to bear our own karmas. No matter how much powerful one is people cannot protect you from your own pleasure or pain. So where does our arrogance of wealth and power come from? Why do we walk in life and act as if we are going to remain immortal and that money or fame or even goodness can protect us from suffering and death.

Reflecting on Asharan Bhavna, leads one to understand that no one in this world can provide protection against suffering and death. The only way one can conquer death and suffering is by destroying one's karmas and taking refuge in the true path of religion as shown by the Tirthankaras. Contemplation on this bhavna helps us to build inner strength and the need to be self-reliant.

Asharan Bhavna uproots the passion of pride. It also helps one to face the adversities of life in perfect equanimity by being self-dependent. However, the thought of no one being able to help another person should not keep one away from benevolent acts of compassion and friendliness. Meditating on this reflection makes one humble and reminds us that only salvation is ultimate freedom from miseries.

Sharana means refuge. Asharan means lack of refuge or helplessness. That which takes one closer to oneself, that which awakens one's consciousness, that which helps one recognize ones' infinite power, bliss and consciousness is Sharan.



BY KISHOR B SHAH





Learned Jain scholars say Sharan is neither of a particular person or scripture, nor a temple or ritual; it is the refuge in four pure entities:

- **Arihanta--those who have conquered all inner weaknesses;**
- **Siddha--the perfect Souls;**
- **Sadhu--the saints – our guides and role models through the religion**
- **Dharma-- the religion taught by the enlightened.**

It must be emphasised that the above four cannot prevent death, dismiss pain, old age etc but can only help in gaining understanding of truths, the path to destroy karmas. The refuge to others is due to delusion and must be avoided.

- **Have faith in the Karma theory and work hard to eradicate one's Karma (at least one can change many)**
- **As shown to us by the Jinas, the soul can become its own savour by destroying all karmas and by taking shelter in the True Dharma - Right Faith (Samyak Darshan), Right Knowledge (Samyak Gyan) and Right Conduct (Samyak Charitra)**

**Lesson for us all** is to realise that we have to find out our own course in life. We have to tread on the path by our own efforts, discrimination, and wisdom. When we are, overtaken by pain, physical or mental, no one can save us from its pangs. We are the makers of our own future and our pleasures and pains. We have to learn to bear them with equanimity and without depending on others.



BY KISHOR B SHAH

# ASHARAN BHAVNA

**Non - Protection from the Outside World**

*Dal Bal Devi Devata, Maat Pitah Parivaar  
Martee Biriyaan Jiv Ko, Koi Na Raakhhan Haar*

**At the time of death, no one can save a person,  
not even his peers, his powers, gods, goddesses.  
Or his parents, family, or friends.**

**Buddha, when he witnessed old age, sickness and death, was so profoundly moved, he realised the futility of temporal life – sansara and the endless cycle of birth and death. His attachment to worldly life dissipated and renounced the world and began his journey to liberation.**

**Shrimad Rajchandra, when he was seven years old, learned of the sudden death of someone close to him – Amichandbhai. Perplexed, the young boy asked his grandfather about death, who explained to him that “it means the soul has departed the body. Now he won't be able to move, sit, eat or speak and his body will now be burnt.” Curious, young Shrimad went to the funeral. As he watched the lit pyre, he remembered his past lives and came to realise nothing survives except one's Soul.**