

"And this, too, shall pass away"

During a speech, Abraham Lincoln told the story of an Eastern King who asked his wisest philosophers to provide for him a sentence that would be not just true in each and every situation, but always worth hearing too. "They presented him the words," Lincoln said, **"And this, too, shall pass away."** How much it expresses! How chastening in the hour of pride; how consoling in the depths of affliction! *"And this, too, shall pass away."*

It is easy to find comfort and reassurance in the phrase **'And this too shall pass away'** when you're going through times of distress, hardships and trouble. The real lesson, however, lies in remembering these words also during the good and happy times. To carry this advice forward as a very important reminder to value life and live it to its fullest.

It is also a reminder to always interact with others in life with **humility** and **respect**.

As Marcus Aurelius, a hero of mine, wrote we must "keep in mind how fast things pass by and are gone - those that are now, and those to come."



SAMBHAVNATH BHAGWAN



**Sambhavnath
Chavan Kalyanak
Fagan Sud Aatham**

On this day, Jains try & do at least one 'mala' reciting:
**"Om Hrim Sambhavnath
Parmeshthine Namah"**





SAMBHAVNATH BHAGWAN

“O Lord Sambhavanātha! The worldly life appears to be transient, without a protector, sullied with the blemishes of pride and delusion, and tormented by birth, old-age and death. You had helped worldly souls attain ambrosial happiness by ridding these of the karmic dirt.”

Svayambhustotra by Acarya Samantabhadra

Translation by Vijak K Jain)



SHAMBHAVNATH BHAGWAN JINALAY
AZIMGUNJ- MURSHIDABAD -WEST BENGAL

Sambhavnath (also spelled as Sambhavanath, Sambhava) is the **Third Tirthankara** of the current time cycle.

Parents: King Jitari and Queen Sena Devi

Born in Shravasti, which is a town in Shravasti district in the Indian State of Uttar Pradesh. . It is near the Rapti river in the northeastern part of Uttar Pradesh, India, close to the Nepalese border. It was the capital of the ancient Indian Kingdom of Kosala and the place where the Buddha is said to have lived most, after his enlightenment. According to Jain texts, Mahavir visited Shravasti numerous times and spent one monsoon season here, hosted by a wealthy merchant named Nandinipriya. Many ancient Jain scholars such as Kapila and Keshi also studied in Shravasti.

His symbol (Lanchan) is horse and is said to be of golden complexion.

After attaining Samyak Darshan, Sambhavnath took three bhavs to attain Moksha.

Birth 1: King Vipulvahan of Kshempuri City in the Airavat area in the continent Dhatikhanda, as per Jain cosmology. He was one of the finest Kings, soft hearted, full of mercy and compassionate ruler who loved and cared for his subjects. Devoted to the law, he did not tolerate any transgression either by himself or others and equally awarded people for good work. Despite his lofty position, he was devoid of any ego. He used to donate with a pure heart. He was very famous for his generous deeds because he used to do it without any ego.

The King was also very spiritual and interested in religious activities, including meditation, worshipping Tirthankaras, spiritual studies, observing the twelve vrats of Shravaks.

BY KISHOR B SHAH



SAMBHAVNATH BHAGWAN



Once, the city experienced a devastating drought, creating extreme situations, where everyone faced a lot of difficulties. Lack of rainfall created scarcity of crops. The lack of food caused civil disobedience and anarchy. No one was practicing religion. When the King became aware of this situation, he felt he was dutybound to assist and protect his people from this tragedy. He instructed his staff that all his money, food, and water should be used for consumption by the the Chaturvidh Sangh, i.e., the Sadhus and Sadhvis, and Shravaks and Shravikas. He further said, “Thereafter, if anything is left, only that should be given to me, or else, I will fast.” During the drought, there were many occasions when the king remained unfed and thirsty. He did this without any expectation in return.

As a result of this sublime feeling of compassion, King Vipulvahan acquired unique purity of soul and earned the Tirthankara-naam-and-gotra-karma.

One day, he observed dense rain clouds being scattered by wind. Looking at the broken clouds, he realised that everything is temporary, that Sansar is also evanescent like the clouds he just observed. Thus, a feeling of intense detachment

grew in him. His Moha got dissolved and he overcame all worldly attachments. He renounced his Kingdom, handing it to his son and took diksha from Acarya Swayamprabhsuri. At the end of his life, he had a peaceful death.

Birth 2: as a celestial being, spending a long lifespan, in the ninth heaven, called Anat as per Jain cosmology.

Birth 3: As Sambhavnath Bhagwan. Queen Sena Devi saw fourteen auspicious dreams, indicating that the baby was destined to be a Tirthankara. The pregnancy period was of nine months, seven and half days. The 56 Dik-Kumaris and 64 Indras came to celebrate the birth ceremonies as per custom. Whilst pregnant, the Kingdom harvested abundant crops, due to the auspicious influence of the pious soul of the unborn baby. The baby, when born was named Sambhav. He was born with three kinds of knowledge – namely Shrut, Mati and Avadhi Jnana.

Sambhavnath grew up in royal comfort, but hardly ever took more than a cursory interest in the luxurious royal lifestyle. Eventually, he succeeded his father. After a long successful and peacefully reign, he decided to become an ascetic and took diksha, after donating for one year – varsidaan. Sitting in a divine palanquin named

SAMBHAVNATH BHAGWAN



Siddhardha, he took diksha in Sahastramra forest along with 1000 other Kings. He observed a two day fast and broke his fast with kher (rice pudding) at the house of King Surendradutta.

After 14 years as an ascetic, Sambhavnath achieved Kevaljnana under a Shal tree in Sahastramra forest, in Shravasti. He had 102 Gandharas – Chief Gandhara was Charu. Sambhavnath Bhagwan's Sangh comprised of 200K monks, 336K nuns led by Shyama Adi, 293K Laymen and 536K laywomen. His spiritual attendants - Yaksha is Trimukha and Yaksi is Duritarii as per Svetambara tradition.

His first sermon (deshna) was on **Anitya Bhavana** – meditation on the impermanence of all worldly things. Life, youth, wealth, fame, relations and property, everything is impermanent – therefore, one should not be attached to them.

After a total lifespan of 6,000,000 years, he achieved nirvana in Sammet Shikhar.

Sambhavnath Bhagwan reiterated that every soul is divine and has the potential to achieve liberation – moksha. The basic goal of all mankind is conquering one's own inner enemies and passions and removing impurities and rendering it pure. Striving towards this goal is the only duty that is of primary importance. Liberated souls like Sambhavnath are born to help man achieve this objective and with their innate compassion and knowledge uplift humanity and bring love and unity in the world.



ANITYA BHAVANA

**What was in the morning is not at mid-day,
What was at mid-day is not in the evening,
What was in the evening is not at night,
What was at night is not at mid-night,
for all things are transitory.**

Our body, which is the cause of all kinds of human effort is as transitory as the scattering clouds.

All our objects of pleasure are changing

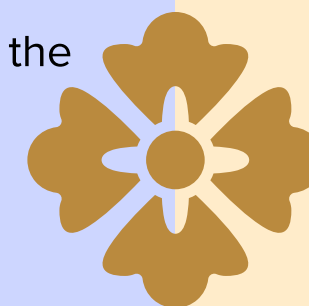
Wealth is as transitory as a wave,

**Youth like a cotton particle blown off in a whirlwind;
and opportunities like fleeting dreams.**

**Why should I be attached to anything
when nothing is permanent and
everything is changeful?"**



BY KISHOR B SHAH



“parasparopagraho jīvanām”

“Souls render service to one another.”

Tattvārthasūtra By Ācārya Umāsvāmī

This short aphorism is profound ethically and spiritually. The message is not merely to live but to help others to live so that we can live. We are all interconnected – our fellow human beings, the plant and animal kingdoms, environment, earth – it is our responsibility to find ways to form relationships that are mutually supportive, sustainable, and non-injurious.

Like us, every living being wants to attain bliss. The essence of the sutra - *parasparopagraho jīvanām*. is that we should all play the role of catalysts in the welfare of others.



“PARASPAROPAGRAHO JIVANAM”

We are all interdependent on each other and by living a
JAIN WAY OF LIFE - *we can bring peace*
and spirituality to all our lives and to those around us

