



Graphic By Rashi K Maloo

Lifespan: 200.000 purvas

Height: 100 Bows

Diksha Place: Sahasrāmravana forest

Diksha Palanquin: Suraprabha

**Breaking of fast: House of King Puspa
in the town of Svetapura.**

Chief Ghandara: Varaha

Sangh:

Sadhus: 200K

Sadhvis: 120K Led by Sulasa

Laymen: 229K

Laywomen: 472K

Yaksha: Ajit Dev

Yakshini: Sutara



Chavan Kalyanak | Maha Vad Nom

On this day, Jains try & do at least one 'mala' reciting:

**"Om Hrim Shri Suvidhinath
Parmeshthine Namah"**

Chavan (Conception) Kalyanak

The event when the Tirthankara's atma (soul) departs from its last life, and is conceived in the mother's womb. After the Tirthankara soul is conceived, the mother witness fourteen (as per Shvetambars) auspicious objects in her dreams.

"And still, after all this time,
the Sun has never said to the
Earth, 'You owe me.' Look what
happens with love like that. It
lights up the sky." -Rumi



*"anusam-veyanam-appanenam
jam hamtavvam ti nabhipatthe"*

One has to suffer the result
of his own deeds; so don't
wish to hurt others.

(Acaranga Sutra : 5.103)

SUVIDHINATH BHAGWAN



Kakandi Jain Tirth situated in the Kakan village, Bihar, Northern India. Four Kalyanaks of Suvidhinath took place here – Chavan, Jamna, Diksha & Kevaljnana. The temple is known as '**Suvidhinath Prasad**' – temple dedicated to Suvidhinath Bhagwan.

Suvidhinath Bhagwan, also known as Puspadanta, is the **Ninth Tirthankara** of the current time cycle.

Parents: King Sugriva & Queen Rama Devi.

Born in: Kakandi Nagri in present day Uttar Pradesh, North India. This location is fairly isolated. Jain tradition states this location is where four Kalyanaks of Suvidhinath took place – namely Chavan, Jamna, Diksha & Kevaljnana.

His symbol (Lanchan) is crocodile and is said to be of white complexion.

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

Birth 1: as King Mahapadma of Pundarikini city, in Pushkalavati Vijay region, Mahavideh Kshetra. Wise, devoid of negligence. He was a highly respected King, undertaking his duties with great devotion and moral principles. He tried to always maintain self-control and to avoid spiritual indolence. To progress on the spiritual path, he took diksha, practiced meditation, performed severe penances, and worshipped the Tirthankaras with great devotion. As a result, he acquired the auspicious Tirthankara-naam-gotra karma.

Birth 2: as a celestial being, spending a long lifespan in Vijayant dimension as per Jain cosmology.

Birth 3: as Suvidhinath Bhagwan. Whilst pregnant, Queen Rama Devi, became an expert in all religious rites and at developing processes for completing very complex tasks, and because a tooth appeared from a pregnancy-whim for flowers, the child born was named Suvidhi and Puspadanta. In Sanskrit, 'Suvidhi' means 'expert in rules and rites' and 'Puspadanta' means 'flower-tooth'.

Suvidhinath lived a normal princely life, but with detachment. Eventually, he succeeded his father as King, practised meditation and led a pious life, taking care of his subjects and ruling the Kingdom wisely.

In due course, he realised the goal of his birth and became an ascetic and indulged in rigorous penance and lofty spiritual practices. After only four months, he achieved Kevaljnana, under a maloor tree in Sahasrāmravana forest in Kakandi area. He had 88 Gandharas and his first sermon (Deshna) was on **Ashrav Bhavana** – the contemplation of the influx of karmas.

Suvidhinath Bhagwan attained Moksha at Samet Shikhar.



Our deeds still travel with us from a far, And what we have makes us what we are

...George Elliot



ASHRAV BHAVANA

Ashrav Bhavana is to contemplate that attachment, animosity, ignorance of reality, belief in the world as the reality, etc are the cause of inflow of Karma

... Shrimad Rajchandra

Ashrav Bhavana is the contemplation on the inflow of Karmas, and it causes. 'Ashrav' is made up of two words, 'A' meaning from all sides and 'Shrav' meaning dripping in. Thus, Ashrav means inflow and attachment of karma. Ashrav of Karma continues to occur every moment of our lives as every action by the mind, speech or body involves Karma. As worldly soul is continually involved in one or another action, the resultant Karma continue to flow towards it. The action of the mind, speech and body serve as Ashrav or openings through which karma enter. If the action is virtuous – for example like being compassionate, doing good deeds - Ashrav of virtuous Karma will occur. If the action is non-virtuous - for example speak words that hurt or are malicious, think negatively or harbour negative or vindictive thoughts - then Ashrav will be of non-virtuous Karma.



BY KISHOR B SHAH

The description of Karma in the Jain Karma Philosophy is said to be the most comprehensive, developed and elaborate among all religions.

As in a well or a lake, water flows through channels, so does karma enter the soul through the channels of ashrava. Ashrav is deemed to be the principal reason for the cycles of birth and death we have been going through since time immemorial.

Contemplation of Ashrav Bhavana is to remind ourselves that Ashrav is worth rejecting (heya) by keeping a constant vigil and exercising restraint on our thoughts, speech and action, by avoiding or minimalizing violence, by continuous introspection and to remain in equanimity in all situations.

CAUSES OF ASHRAV



BY KISHOR B SHAH

MITHYATVA

False Beliefs. Mithyatva is having faith in false God (Kudeva), wrong teacher/guru (Kuguru) and wrong dharma (Kudharma). Mithyatva is the primary cause of Ashrav, the other causes are merely its by-products.

The Jiva continuously acquires non-virtuous Karmas (Pap) because of the wrong belief. Without eliminating Mithyatva, one cannot adopt the right conduct and commence the process of stippage of influx of Karnma (Samvar). The Jiva is trapped in the cycle of birth and death since time immemorial. Due to mithyatva, the Jiva is unable to recognise its true self – the Soul. Because the Jiva cannot see the difference between the body and the soul, the Jiva is incapable of making spiritual progress, cannot reduce passions (Kashayas) and therefore continues to acquire Karmas.

AVIRATI

Vowless State. Taking no vow to abstain from sinful activities. Not taking a vow even though not having a desire to commit sin causes bondage of karma. Avirati or the absence of vow gives way to the pleasures of the senses. A vowless state leads to an unrestrained life and results in acquisition of new karmas.

It is said that a Avirati person is a thinker and talker but not a doer, and therefore gets only limited benefit from the scriptural knowledge. In other words, someone who does not 'walk the talk'.

CAUSES OF ASHRAY

PRAMAD

Negligence or laziness in religious activities. . Due to negligence, one is not inspired to undertake spiritual activities. Five causes of Pramad are: arrogance, sensual craving, passions, sleep, and engaging in gossiping. In addition, attachment, hatred, ignorance, doubt, illusion, forgetfulness, and other malicious activities are the outcome of Pramad.

Pramad prevents the soul from contemplating about its true nature. One has Pramad even in the sixth gunasthana, but there is no Pramad in the seventh and higher gunasthana.

KASHAYA

Passions– It is the main cause to keep us in this cycle of birth and death. Four Kashayas are anger, ego, deceit, and greed. They are subdivided into 16 categories depending on the intensity of the emotion/s with which one responds. In addition there are nine No-Kashayas (pseudo-passions) which are Hasya (Laughter); Rati (likes) ; Arati (dislikes); Shoka (sorrow); Bhaya (fear); Jugupsa (disgust) sexual emotions for males (Strived); women (Prurushved) and trans-gender (Napuumsakaved).

These 25 types of passions cause havoc in our lives. Depending on the intensity of passions one gets the different types of karmas.

YOGA

Activity of mind, speech and the body.



BY KISHOR B SHAH



We may be aware of and understand the concept of Ashrav and Ashrav Bhavana, but somehow forget the essence of this learning in real life situations. Why does this important teaching go out the window and why do we react blindly? Why do we repeat the same mistake over and over again?

There are many reasons for this. Acquiring knowledge is one thing and applying that knowledge is another. Many of us are content with just learning as it satisfies our curiosity, our thirst for knowledge and provides intellectual stimulation. We may get closer to identifying our faults and feel guilty; but then we do not attempt to fully introspect our behavior and accept our faults. There is no real desire to make any changes to how we live and we do not feel the need for any transformation. Hence, we do not increase our awareness and forget that every thought, every spoken word and every act we perform has karmic consequences. We then repeat old mistakes and continue to accumulate new karma.

Extract From an article By Anop R Vora