

ANANTNATH BHAGWAN



**Nirvan
Kalyanak**
Chaitra Sud
Pancham

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



Be Happy with nothing
and you will be happy
with everything.

Peace and Universal Love is the essence of the Gospel preached
by all the Enlightened Ones.

The Lord has preached that equanimity is the Dharma.
Forgive do I creatures all, and let all creatures forgive me.

Unto all have I amity, and unto none enmity.

Know that violence is the root cause of all miseries in the world.

Violence, in fact, is the knot of bondage.

"Do not injure any living being."

This is the eternal, perennial, and unalterable way of spiritual life.
A weapon howsoever powerful it may be, can always be superseded

by a superior one; but no weapon can,
however, be superior to non-violence and love.

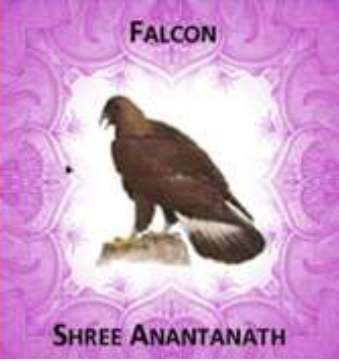
- Author Unknown





BY KISHOR B SHAH

Anantnath Nirvan Kalyanak - Chaitra Sud Pancham



Anantnath Swami is the fourteen Tirthankara in the current time cycle.

Parents: King Sinhsen and Queen Suyasha

Born in: the city of Ayodhya Nagri.

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

Birth 1 – as King Padmarath of Arishta Nagri, located in the Airavat Vijay in the Purva Mahavideh Kshetra in Ghatki Khand. King Padmarath was well known for his beauty, personality, and bravery as well as being spiritual inclined. After many years of successful reign, he rescinded his kingdom and took Diksha, after which he the Tirthankara-naam-gotra-karma.

Birth 2 – as a celestial being.

Birth 3 – as Anantnath Swami Bhagwan. In Sanskrit, the word 'ananta' means

KNOW YOUR TIRTHANKARA

infinite. During her pregnancy, Queen Suyasha had dreamt of a long strand of beads with numerous gems, whose ends were not visible. Whilst Anantnath was in his mother's womb, King Sinhsen conquered infinite number of his enemies. When born, he was named Anantnath. His symbol (Lanchan) is Falcon and his symbolic colour is gold.

Anantnath succeeded his father. He was a wise and compassionate King, who took good care of his subjects. He was very religious keen on spiritual and meditation practices. After ruling for many years, he took diksha. Three years after taking diksha, he attained Kevaljnana in Ayodhya under a Ashoka tree. He had 50 Gandharas and his first sermon – Deshna – was on **Nine Tattvas.**

Tattvas are the fundamental truths and are the principles that govern the life of a being. The philosophy of Nav Tattvas is very practical. The Tattvas explain the theory of karma which provides the basis for the path of liberation. It is said in Jainism that understanding the Tattvas is essential for spiritual progression. Without the proper knowledge of these tattvas a person cannot progress spiritually. Samyag Drashan (right faith) is said to be attained only when one has complete faith and understanding of these tattvas.

Anantnath Swami Bhagwan attained nirvana at Samet Shikhar together with 6000 other ascetics. According to Jain tradition, he is said to have lived for 30 lakh years of which he spent 7.5 lakh years as an ascetic



"Leadership is practiced not so much in words as in attitude and in actions"

Jainism is not about changing the world
but it is about changing our own selves

01 - Jiva
Soul or Living Beings
(consciousness)

02 - Ajiva
Non Living Substances

03 - Asrava
Influx of Karma

04 - Bandh
Bondage of Karma

05 - Punya
Virtues

06 - Paap
Sins

07 - Samvara
Stoppage or arrest of
the Influx of Karma

08 - Nirjara
Exhaustion of the
accumulted Karmas

09 - Moksha
Liberation



The Nav tattva or nine principles are the single most important subject of Jain philosophy. It deals with the karma theory of Jainism, which provides the basis for the path of liberation. Without the proper knowledge of this subject, a person can not progress spiritually. People who have understood Jainism correctly, reflect it in their conduct, behaviour, thinking and day to day activities. Once we understand and follow Jainism we will see a positive transformation in our lifestyle. If we have faith in Jainism, it must be mirrored in our lifestyle. Jainism is not about changing the world but it is about changing our own selves. The objective of Nav-Tattva is to change the self. If one understands the essence of Nav-Tattva , one will understand the mystery behind the ups and the downs of life.



NAV TATTVA



BY KISHOR B SHAH



- Jiva** – all living beings. Every living being has a soul or consciousness (atma or chetan). The soul is a formless, eternal, indestructible. Jiva in the purest state possesses infinite knowledge, power and bliss. Karma, in the Jain philosophy, is a category of matter which bonds to the soul. The worldly soul is covered with karma particles and is responsible for its own fate or destiny.
- Ajiva** – all non-living material. Ajiva falls into five categories: the medium of motion, the medium of rest, space, time, and matter.
- Asvara** – the cause of influx of karma. Karma interacts with and bonds to the soul via attachment to any emotion, reaction, or action—positive or negative. This results in Paap and Punya. Influx is caused by wrong faith, vow lessness, unawareness, toxic passions and yoga – activity of mind, speech and body.
- Bandh** – the actual bonding of karmic particles to the soul. This occurs whenever we react to a situation with attachment or aversion.
- Punya** – positive karmic particles resulting from virtuous acts such as good deeds, actions, charity. Once punya matures, we experience worldly comfort and happiness.
- Paap** – the opposite of punya. These negative karmic particles mature and attach themselves to the soul due to acts such as malice, disrespect, and violence.
- Samvara** – the act of stopping the karmic influx. This is achieved by observing samiti (the 5 carefulness), guptis (the three controls), monkhood, observing the 12 meditations, and suffering (handling hardship with grace and indifference).
- Nirjara** – removal of accumulated karma. Karmic particles mature and leave the soul in due time. Like a tomato on the vine, we can either wait for karma to naturally ripen (this could take many lifetimes) or we can actively speed the process. Such actions to speed the process include penance, asking for forgiveness, meditation, humility, serving the needy etc.
- Moksha** – is the ultimate liberation of the soul after complete elimination of all karmas. Nirvana is liberation – this is the goal. This is why Jainism is known as Mokshamarga or the path to liberation.

