

Nirvan Kalyanak

The event when a Tirthankara's soul is forever liberated from this worldly physical existence (cycle of birth and death) and becomes a Siddha. The Tirthankara's soul completely destroys the four Aghati Karmas and attains salvation, the state of eternal bliss.



SAMBHAVNATH BHAGWAN NIRVAN KALYANAK



Nirvana Kalyanak

Chaitra Sud Pancham

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

“Om Hrim Shri

Sambhavnath

Parangatay Namah”



We can travel a long way and do many different things, but our deepest happiness is not born from accumulating new experiences. It is born from letting go of what is unnecessary and knowing ourselves to always be at home.

---Sharon Salzberg

'Being at home' is what we should aim for.

- A space that allows us to rest mindfully in non-attachment.
- A space where contentment and deep happiness abide.
- A space that allows healing and restoration to take place.

"If only our eyes saw souls instead of bodies, how very different our ideas of beauty would be." - Anon

“Your time is limited, so don't waste it living someone else's life. Don't be trapped by dogma — which is living with the results of other people's thinking. Don't let the noise of others' opinions drown out your own inner voice. And most important, have the courage to follow your heart and intuition. They somehow already know what you truly want to become. Everything else is secondary.” --- Steve Jobs



Panch Kalyanaks
Chavan Klayanak
Fagan Sud Aatham
Janma Kalyanak
Magsar Sud Chaudas
Diksha Kalyanak
Magsar Sud Poonam
Kevaljnana Kalyanak
Aaso Vad Pancham
Nirvan (Moksha) Kalyanak
Chaitra Sud Pancham

Know Your Tirthankara	
Sambhavnath Bhagwan – Third Tirthankara	
Father	King Jitari
Mother	Queen Sena Devi
Family / Clan	Ikshvaku
Born In	Shravasti, which is a town in Shravasti district in the Indian State of Uttar Pradesh
Lanchan (Symbol)	Horse
Symbolic Colour	Golden Complexion
After attaining Samyak Darshan, c took three bhavs to attain Moksha.	
Birth 1	King Vipulvahan of Kshempuri City in the Airavat area in the continent Dhatikhanda, As a result of this sublime feeling of compassion, King Vipulvahan acquired unique purity of soul and earned the Tirthankara-naam-and-gotra-karma.
Birth 2	As a celestial being
Birth 3	Sambhavnath Bhagwan

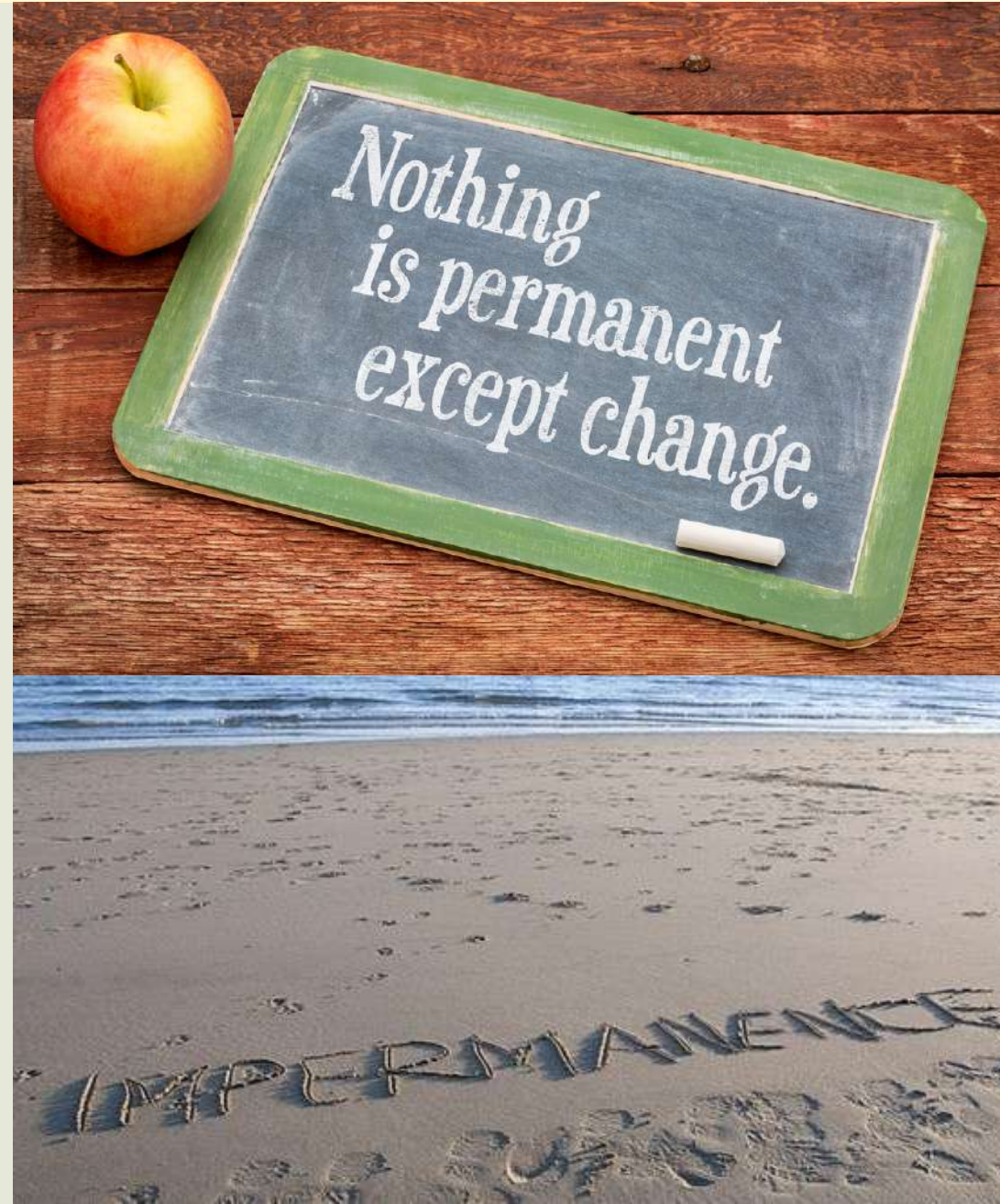
Naming	Sambhav
Diksha Palanquin	Siddhardha
Place of Diksha	Sahastramra forest
Breaking Fast	King Surendradutta.
Time as Ascetic	14 Years
Place of Kevaljnana	Sahastramra forest
Tree	Shal Tree
Deshna (First Sermon)	Anitya Bhavana – meditation on the impermanence of all worldly things.
No of Gandharas	102- Chief Gandhara – Charu
Yaksha Yakshi	Trimukha Duritarii
Sangh	Monks – 200K Nuns 336K – led by Shyama Adi Laymen – 293K Laywomen – 636K
Place of Moksha	Samet Shikhar
No of Ascetics who attained Moksha with Bhagwan	1000
Lifespan	6,000,000 years



ANITYA BHAVANA

Jainism lays significant emphasis on the thought process of a human being. To purify the thought process and make it serve as an aid to spiritual progress, Jain scriptures have mentioned twelve contemplations known as Twelve Bhavana or Reflections.

Anitya Bhavana is considered to be the foremost of these twelve contemplations. Anitya is a Sanskrit word which means transient, ever changing, impermanence and refers to all that is transient or ephemeral in our lives. This impermanence applies to one and all. On the day, Lord Ram was supposed to be crowned as a king, his life took a wild turn. He was asked by his father to go to forest for 12 years! The excitement of coronation changed to gloom and doom in a moment.



Change is one of the few constants in life, or rather the only constant is change. Everything is in the process of change and growing. To stop change is to cease living. Without change there is no growth. Change adds to newness and freshness in life, without change life will be dull, monotonous, boring. In fact, one does not know or realize the value of health unless one falls sick, and one does not really experience happiness unless he has been through hardships and misery. Possessions and objects of pleasure (house, wealth, etc.), positions of power and physical strength or health are all temporary.





Impermanence is a matter of daily experience for us: The house we live in does not stay forever; it deteriorates over time or is eventually destroyed. The food we eat does not stay good forever. Our bodies are changing subtly but surely in an irreversible way. Our relationships change; our emotions change – the grandparents or friends we were so attached to as children do not matter as much to us today. Desires change – we want good food one day, a better house another day; we yearn for success one day, money another day. Our nature changes – sometimes, we are more patient, sometimes more irritable.

Likewise, the coming together or association of parents, relatives, etc. is accidental and fleeting like a bubble of water. The following verse from the scripture “Shant-sudharas” expresses this eloquently: -

“Oh you fool!! Why do you unnecessarily worry about your prosperity and beloved family? O you fool, know and realise that your life and relatives are as fragile as a drop of water, dangling on top of blade of grass, constantly shaking in the wind.”

Even our own body which is closest to us, its youth or beauty does not remain with us for long. Separation of what is pleasing to us and association of what is not to our liking is an inevitable fact of life.

As we explore the essence of Anitya Bhavana, we unravel the wisdom behind acknowledging the ephemerality of all things, especially human emotions.

Emotions, whether positive or negative, are inherently transient. Happiness, sadness, anger, and joy—they all come and go like passing clouds in the vast sky.

Anitya Bhavana encourages us to observe these emotions without clinging to them, recognizing that they are fleeting experiences that do not define our true nature.

Anitya Bhavana suggests that complete control over the mind and developing mindfulness and awareness are key to transcending emotions, promoting inner peace and resilience by detaching from the transient nature of thoughts and emotions.

Jainism tells us, through this Anitya bhavana, that before we develop strong craving to favourable situations and before we go egoistic with our successes, we need to realise that everything has an expiry date over which we have no control. Anitya bhavana lifts us up when things go adverse. We should not feel dejected or disturbed in adverse circumstances which should be faced with courage and patience, and should try to maintain our cool, calm and balance in all situations.

Contemplation on the transitoriness - anitya bhavana - also signifies that we should not be too much attached to relations or even one's own body and possessions and about objects of pleasure, because as their separation is inevitable, attachment to wife, relations or possessions will only bring misery and dejection in its trail. Thus, reflection on this bhavana instils in us a sense of detachment, equanimity, self-reliance (purusartha), self-restraint (samyam), and control of

**When we try to make
impermanent things
permanent, we cause
ourselves to suffer when
they eventually change.**



passions (kashayas) and emotions. The greatest delusion (moha or mithyatva) and the cause of misery (dukkha) is that we are prone to believe and take for granted impermanent and temporary things (anitya), such as power, position, fame, and prosperity etc. as permanent and lasting (nitya).

Contemplation on the impermanence of things makes us reflect on our inner self, to search for the changeless reality behind the ever-changing, the quest for seeing and experiencing the real "I" – our eternal soul, other than the "I" of body and senses, which has gone from the body. It thus leads to spiritual awakening and enlightened view (Samyag darsana).

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

We need to keep thinking about Anitya bhavana regularly to develop a sense of realistic vision. In favourable as well as unfavourable conditions, we need to think that "This too shall pass" – this is an important attitude/philosophy to learn to live with. A king on his birthday was gifted a ring by his wise ministers with the engraving "This too shall pass" – whenever the king felt bogged down by his problems or was experiencing happiness – he would be reminded that both these situations were temporary and would pass in due course of time. We must adopt the same attitude/philosophy in everyday dealings at work or with family and friends.

In conclusion, Anitya Bhavana in Jainism emphasizes the importance of understanding the temporary nature of things and the importance of focusing on the eternal – the soul. This practice can lead to emotional stability, peace, spiritual advancement, and eventual liberation of the soul.

**"God, grant me the serenity to accept the things I cannot change,
the courage to change the things I can,
and the wisdom to know the difference."**

Attributed to Reinhold Niebuhr, Lutheran theologian (1892–1971)

References: Jain Philosophy | Jain Journal | Shant Sudharas | Various websites

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