

# Abhinandan Bhagwan



## Nirvan Kalyanak

### Vaishakh Sud Aatham

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

**“Om Hrim Shri Abhinandan Parangatay Namah”**

“You're an interesting species. An interesting mix. You're capable of such beautiful dreams, and such horrible nightmares. You feel so lost, so cut off, so alone, only you're not. See, in all our searching, the only thing we've found that makes the emptiness bearable, is each other.”

— Carl Sagan



## Principle Features of Jainism:

Religious tolerance

Ethical purity

Harmony between self and one's environment

Spiritual contentment

Along with other Indian systems,  
It prescribes a path to liberation (Moksha),  
which consists of the three jewels  
(trinity or ratna-traya) of Jainism:

- Right perception (samyak darsana)
- Right knowledge (samyak jnana)
- Right conduct (samyak charitrya)

Right perception creates an awareness of reality or truth,  
right knowledge impels the person to proper action,  
and proper conduct leads him to the attainment  
of the total freedom.

They must coexist in a person if one is to make  
any progress on the path of liberation.

## Nirvana Kalyanak

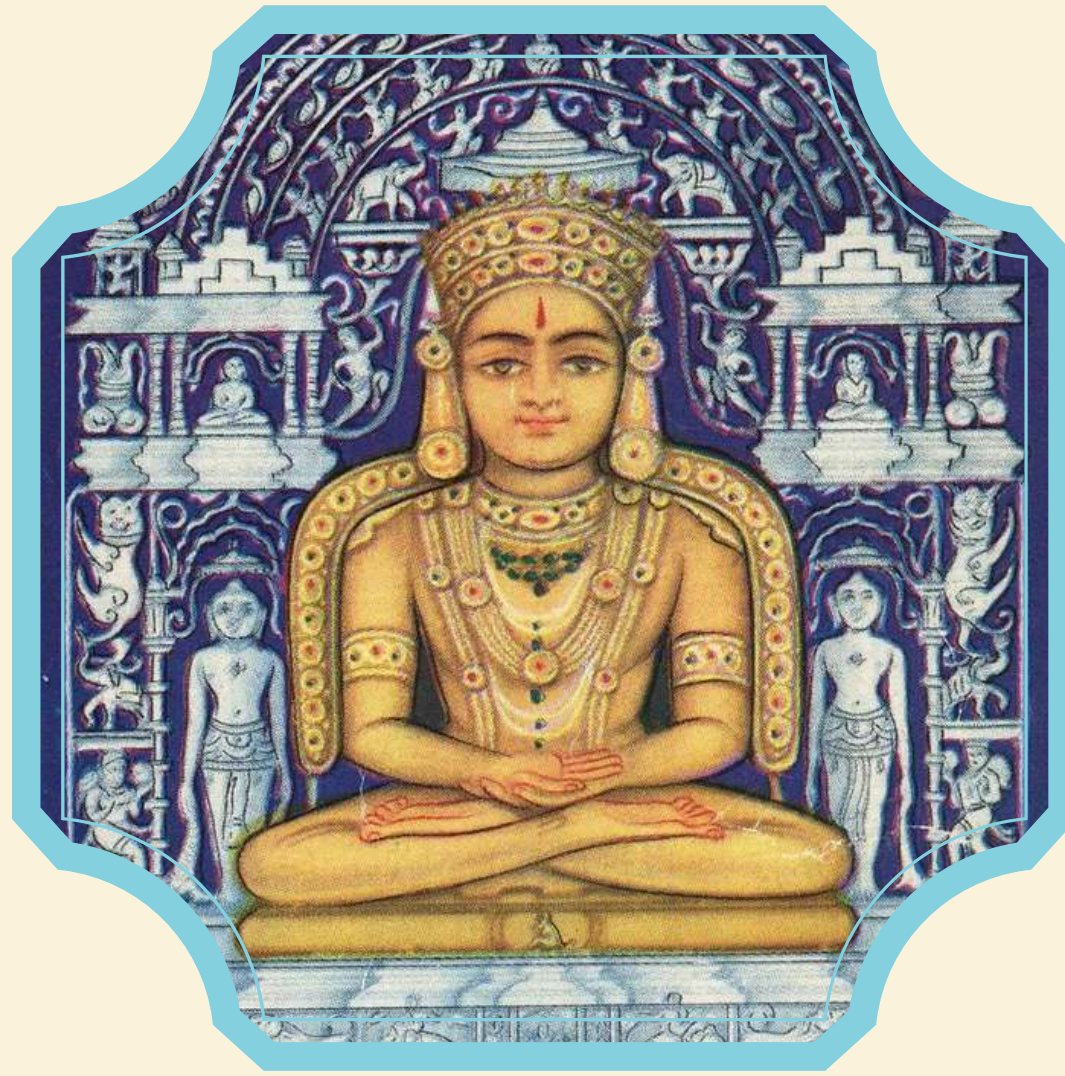
The event when a Tirthankara's soul is forever liberated from this worldly physical existence (cycle of birth and death) and becomes a Siddha. The Tirthankara's soul completely destroys the four Aghati Karmas and attains salvation, the state of eternal bliss. .

**Abhinandan Bhagwan** is the fourth Tirthankara in the current time cycle His parents were King Samvar and Queen Siddharti and was born in the city of Ayodhya Nagri.

Whilst the Queen was pregnant, everyone in the kingdom were happy and elated. Thus, when she gave birth, the child was named Abhinandan, which means bringing happiness. His symbol (lanchan) is ape/monkey. His symbolic colour is gold.

Abhinandan succeeded his father and was King for many years. He eventually renounced the world and became an ascetic. He indulged in rigorous penance and lofty spiritual practices and attained Kevaljanana. His deshna (first sermon) was on Asharan Bhavna which is the absence of any refuge or shelter that can protect us from death and the uncertainties of life.

He had 116 Gandharas - his chief disciple was Vrajnabh. He attained Moksha at Samet Shikhar.



**"Sansaar ma maran samaye jeev  
ne sharan raakhnaar koi nathi.  
Maatra ek shubh dharmnuj  
sharan satya chhe; em chintavvu  
te biji asharanbhavana.**

**Translation: Nobody can give us  
refuge at the time of death. The  
refuge of noble religion alone is  
real; to contemplate thus is  
Asharan bhavana."**

**— Shrimad Rajchandra**

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





# ASHARAN BHAVANA

Asharan Bhavana, or the feeling of helplessness, highlights the fact that no refuge or shelter can protect us from death and the uncertainties of life.

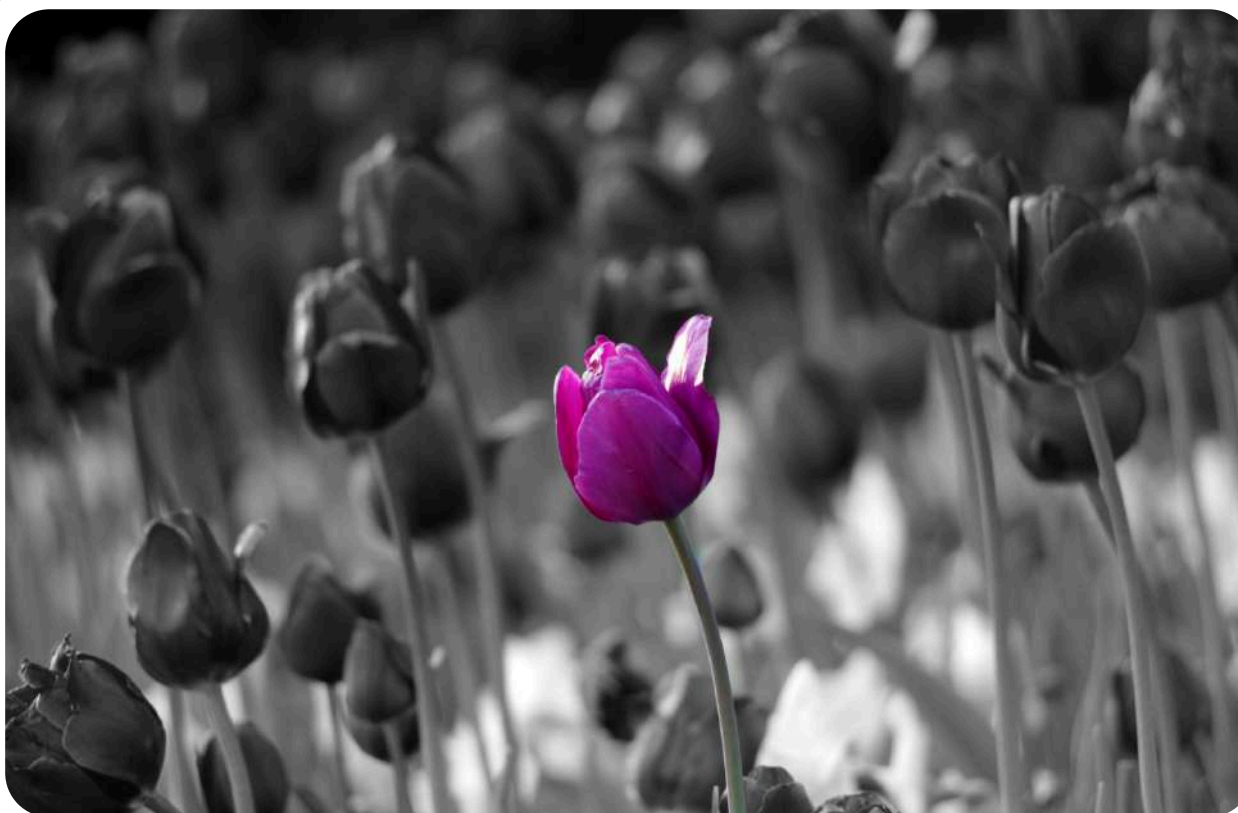
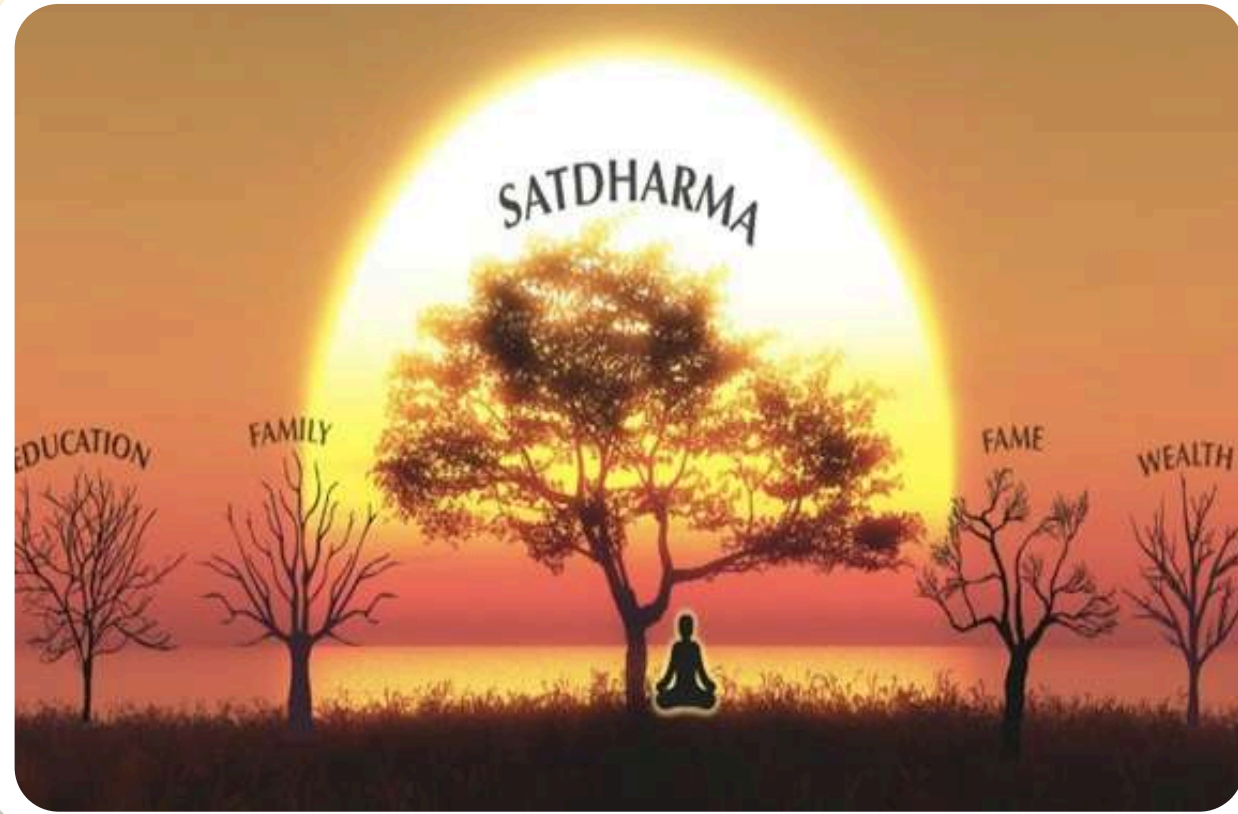
Death is inevitable and something that each one of us will face eventually. The finality of death can disrupt our sense of security and comfort, as we have experienced death in close quarters and have felt the desperate desire to take away loved ones' pain. Despite our desires to protect our loved ones from pain and sorrow, we are ultimately powerless in the face of death. Our family and worldly possessions, in fact no power on this planet or universe can save us from the march of time.

Sharana means refuge, and Asharan means the lack of refuge or helplessness. When death approaches and the soul must leave the body, there is no one who can save it, and wealth, family, etc. must be given up. No worldly thing can provide refuge, so we should not depend on them.

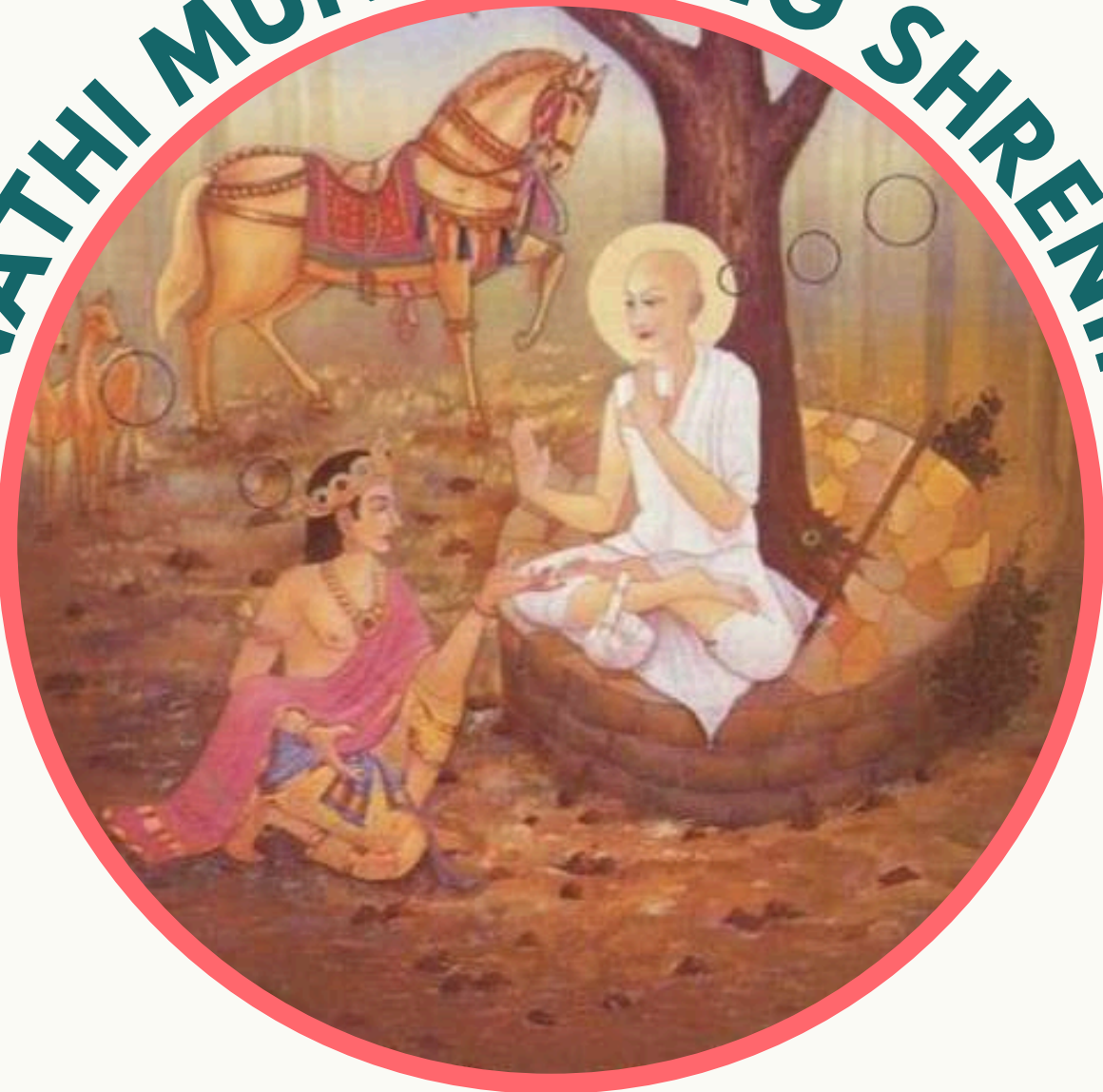
Asharan bhavana reminds us to focus on our own spiritual path and not rely on worldly things for refuge. To find our own course in life, pure religion alone should be accepted as help. Seers and scriptures can only guide us, and we must tread on the path by our own efforts, discrimination, and wisdom.

In times of pain and suffering, we must learn to bear it with equanimity and not depend on others for salvation. We are the creators of our own destiny, and we must face life's pleasures and pains with inner strength and independence.

The concept of Asharan Bhavana emphasizes the need to find our own path in life, not relying solely on worldly things.



# ANATHI MUNI & KING SHRENIK



**This story of Anathi Muni is an example of “Asharan Bhavana”.** It shows that a person suffering from worldly pains and tortures, despite his numerous near and dear ones and immense riches, can feel unprotected and helpless too. A person having his soul awakened is indeed a “sa-nath”, a protected person forever. Scriptures say that having attained the ultimate state of spiritual bliss, Anathi Muni achieved siddhi pad, the ever-lasting state of being sa-nath.

Once, Shrenik Bimbisar, the King of Magadh was out horse riding. As he entered the Mandikuli garden, he saw a young and handsome ascetic (monk) meditating under a tree. His face glowed and looked very blissful. The ascetic was named Anathi Muni.

King Shrenik wondered why someone would renounce the world at such a young age. What heart-rending and shocking experiences of worldly life lead him to leave all the pleasures of youthful life and take on the harsh life of a monk?

His curiosity was making him restless. He bowed down before the monk and asked him:

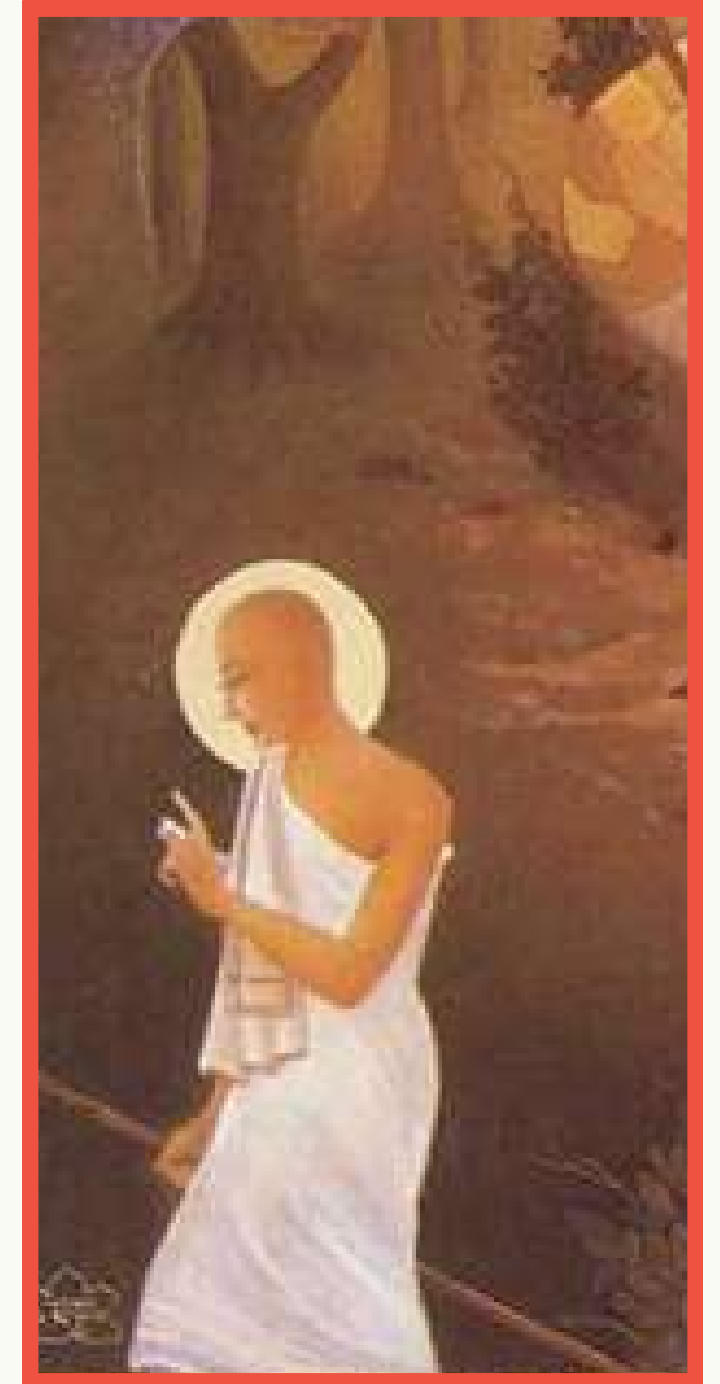
*“What great sorrow has befallen you at this young age, that you have renounced everything - your family, loved ones, and all the worldly pleasures of life at such a young age? Return to this world to enjoy its worldly pleasures.”*

The monk replied:

*“O King, I was an orphan and helpless in this world. I did not have anyone who could protect me or help me. . There was neither any protector, nor friend I abjured the worldly life because of such helplessness.”*

Because of this, the monk was called Anathi Muni (an orphan saint). Hearing the monk, King Shrenik said:

*“Oh, for such a small thing you don’t need to renounce the world , If you feel so insecure and unprotected (anath), I shall be your protector (nath). I will give you whatever you need. I will take care of you. You will no longer be an orphan.”*



# ANATHI MUNI & KING SHRENIK



To this, the monk smiled and replied:

*“How can you protect me when you yourself are an orphan?”*

King Shrenik was shocked hearing this. He thought maybe the monk did not know who he was. So he clarified:

*“I don’t think you recognized me. I’m Shrenik, King of Magadh. I rule many kingdoms, I have a big family, many palaces, and all the luxuries of life I can yearn for. I have a large army that follows my orders. How can I be orphan even though I have everything?”*

The monk replied:

*“O King, I was a resident of the beautiful city of Kaushambi. My father, Dhansanchay was a very wealthy man. One day, I had severe pain in my eyes and burning sensation in my limbs none could help me – neither the riches of my father nor any medical help nor the sweet love of my mother. My devoted wife renounced all the ornaments and my brothers and sisters wept and wailed helplessly. This itself was my state of helplessness. I had everything and everybody with me, but nobody’s love, care, or sincere efforts could cure me. I felt like an orphan.*

*With a view to avoiding such helplessness, I decided to go for initiation (diksha) which, I thought, was an unfailing remedy to all my pains. I made up my mind to renounce the world if during that night my pain subsided. To my utter surprise it started subsiding immediately. By the time the day dawned, the pain vanished completely. I was perfectly healthy. As per my decision of the earlier night, I took diksha and thus one totally unprotected (a-nath) found his protector (nath) in Lord Mahavir.”*

The King listened to the Anathi Muni’s life experience with great curiosity. Then the monk asked the King: *“Tell me, O King! Can your wealth, glory, luxury, family, relatives, or large army take away your pain?”*

The king bowed to the ascetic in affirmation and said: *“O ascetic, you are truly blessed. You have chosen the right path. I ask for your forgiveness in trying to lure you back into this material world. Please forgive me.”*

- Pain and suffering are unavoidable, despite having family, friends, and money.
- Others can only pacify us or pray for us but nothing more than that.
- Money can't alleviate pain, even if rich.
- Because of birth & death, we are dependent on the body. To escape pain, one must break this cycle and attain Moksha.
- Attachment to the world and family often hinders realization of this truth.
- Despite wealth, education, and beauty, we are all orphans until we take refuge in the path shown by Jinas.

