

# Anantnath Bhagwan



**Diksha  
Kalyanak**  
Chaitra Vad Chaudas  
"Om Hrim  
Shri Anantnath Swami  
Nathay Namah"



**Kevaljnana  
Kalyanak**  
Chaitra Vad Chaudas  
"Om Hrim  
Shri Anantnath Swami  
Sarvagnay Namah"



## How to be a True Jain

When I enter the temple,  
Let me leave my ego at its doorsteps,  
Let me come to pray and not preach,  
Let me obey rather than order,  
Let me be fair and just, not fanatic,  
Let me listen to others  
rather than be listened to,  
Let me look at the reasons  
and not be rigid,  
Let me rejoice in the philosophy  
& not revel in physical practices,  
Lord Mahavir,  
help me be a true Jain  
and let me leave my ego behind.



## DIKSHA KALYANAK INITIATION EVENT

The event when the Tirthankara gives up all his/her worldly possessions and family relationships and an ascetic. One year before the time of renunciation, a group of celestial angels comes to pay homage to the future Tirthankara. They request him/her to renounce the world and re-establish religious order for the benefit of all living beings. When a Tirthankara renounces the worldly life, he attains the fourth type of the knowledge – Manah paryav Jnana (telepathy).

## KEVAL-JNANA KALYANAK OMNISCIENCE EVENT

The event when the Tirthankara totally eradicates the four defiling kinds of karma known as Ghati Karma by the practice of severe discipline, penance, and meditation, and attains Keval-jnana (omniscience). The four Ghati Karmas are: Knowledge Obscuring – Jnanavaraniya Karma, Perception Obscuring – Darshanavaraniya Karma, Obstructive – Antaraya Karma and Deluding Karma – Mohaniya Karma. The Tirthankara delivers his/her first sermon from a Samavasaran (three layered tall structure), where Heavenly Gods, ascetics, laity, and animals are in attendance. This is the most important event for the entire Jain order as the Tirthankara] re-establishes the Jain Sangh] and preaches the Jain path of purification and liberation.

# Anantnath Bhagwan

Anantnath (also known as Anantanath, Ananta) is the Fourteen Tirthankara in the current cycle.

His parents were King Sinhzen and Queen Suyasha and born in the city of Ayodhya, which is equally scared to Hindus as it is to Jains. Besides Anantanath Bhagwan, four other Tirthankaras were born in Ayodhya – namely Rishabha (Adinath); Ajitanath; Abinandananatha and Sumatinatha.

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

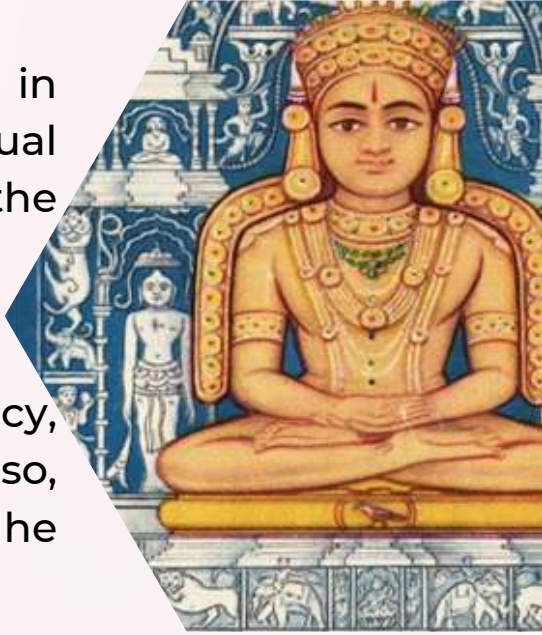
Anantnath succeeded his father. He was a wise and compassionate King, who took good care of his subjects. He was very religious keen on spiritual and meditation practices. After ruling for many years, he took diksha. Accompanied by numerous Kings, Anantnath was carried in a palanquin named ‘Sagaradatta’ to Sahasramravna forest, just outside Ayodhya, where the diksha – initiation into a ascetic life as a monk – took place. Next day he broke his two days fast at the house of King Vijaya in the town of Vardhamanapura.

Three years after taking diksha, he attained Kevaljnana, under a Ashok tree in Sahasramravna forest. He had 50 Gandharas – Chief Gandhara was Yasas. and his first sermon – Deshna – was on Nine Tattvas.

Each Tirthankara has a pair of guardians or protector gods – Yaksha(male) & Yaksi Female). . The sasana-devata protect his teachings – sasana – and can appease evil powers. Anantnath’s Yaksha was Patala & Yaksi was Ankusa.

Anantnath Sangh consisted of 66K Monks. 62K Nuns, 206K laymen and 414K laywomen.

After completing a lifespan of 3,000,000 years, he attained nirvan at Samet Shikhar





# NAV TATTVA

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  
accumulated Karmas

09 - Moksha  
Liberation

Nav-tattva, or nine fundamentals, are the core of Jain philosophy, focusing on the theory of karma, which serves as the foundation for the path of liberation. Karma, which binds to the soul, is not only influenced by our actions – by mind, speech & body - but also by our intentions. It provides a rational explanation for apparently inexplicable phenomena like birth and death, happiness and misery, and inequalities in mental and physical attainments, and the existence of different species of living beings.

The philosophy of Nav Tattva is practical, as Tirthankars explain the existence of living beings and their relationship with Karma through these nine aspects. By stopping the influx of Karma (Samvar) and eradicating past Karma (Nirjarä), one can liberate oneself from karmic bondage and attain the ultimate goal of liberation (Moksha).

To discover the truth about oneself, one should pursue the path of Samvar and Nirjarä. These nine tattvas are the most important subjects of Jain philosophy, as they provide the basis for the path of liberation. Without proper knowledge of these tattvas, a person cannot progress spiritually.

Often a simple analogy is used to explain these tattvas – that of a family living in a house, enjoying a fresh cool breeze coming through the open doors and windows. Due to a change in weather, a terrible dust storm set in. Realising the severity of the storm, they got up to close the windows and doors. Unfortunately, a lot of dust had already come in and settled in the house. After closing all the doors and windows, they started cleaning away the dust that had come into the house.

**In term of the Nine Tattvas, we can interpret above as follows:**

- **Jivas are represented by the people.**
- **Ajiva is represented by the house.**
- **Äsrava is represented by the influx of dust through the doors and windows of the house, which is similar to the influx of Karma particles to the soul.**
- **Bandha is represented by the accumulation of dust in the house, which is similar to bondage of Karma particles to the soul.**
- **Punya is represented by worldly enjoyment resulting from the nice cool breeze.**
- **Päp is represented by worldly discomfort resulting from the sandstorm which brought dust into the house.**
- **Samvar is represented by the closing of the doors and windows to stop the dust from coming into the house, which is similar to the stoppage of influx of Karma particles to the soul.**
- **Nirjarä is represented by the cleaning up of accumulated dust from the house, which is similar to shedding off accumulated karmic particles from the soul.**
- **Moksha is represented by the clean house which is similar to the shedding of all karmic particles from the soul**