

Suparshvanath Bhagwan

Janma Kalyanak - Jeth Sud Baras

Diksha Kalyanak - Jeth Sud Teras



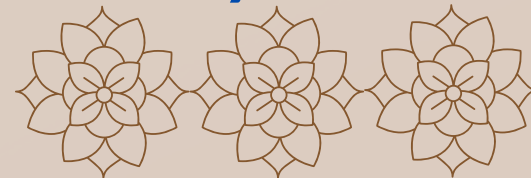
On this day, Jains try and do at least one 'mala' reciting:

Janma Kalyanak

"Om Hrim Shri Suparshvanath Arhate Namah"

Diksha Kalyanak

"Om Hrim Shri Suparshvanath Nathay Namah"



Mulnayak Suparshvanath Bhagwan

Bhadaini Tirth situated on the Bhadaini Ghat (also known as Jain Ghat) of Varanasi, on the banks of Ganga river.

This is the location where four Kalyanaks of Suparshvanath Bhagwan took place.

ANYATVA BHAVANA – THINKING OF THE SOUL AS SEPARATE FROM THE BODY

Under this reflection, one thinks that one's own soul is separate from any other objects or living beings of the world, including one's physical body. The body is matter, while the soul is all consciousness. One should not develop attachment to one's physical body, worldly objects, or other living beings. This will prevent being controlled by the desires, greed, and urges of the physical body.

KNOW YOUR TIRTHANKARA

Suparshvanath Bhagwan is the seventh Tirthankara in the current time cycle. His parents were King Pratishtasen and Queen Prithvi Devi. His symbol (Lanchan) is swastika and is said to be of golden complexion.

After attaining Samyak Darshan, Suparshvanath took three bhavs to attain Moksha. His third last birth was as King Nandisen of Kshetrapuri. He was spiritually enlightened and due to his rigorous penances and disciplines, acquired the Tirthankara-naam-gotra-karma. King Nandisen, in his next birth, reincarnated as a celestial being in the sixth heaven before lastly being born as a Tirthankara.

When Queen Prithvi Devi gave birth to a son, they named him Suparshvanath. Like his parents, Suparshvanath was fond of nature. When he became young, he was married and is said to have had 17 sons. He eventually ascended the throne and ably conducted the affairs of the state and looked after his citizens well. One day, whilst enjoying the beauty of nature, he observed the falling of leaves and wilting of flowers and realised the transient nature of life and that nothing is for ever. This gave a rise to the feeling of detachment and desire for spiritual upliftment. He gave up his Kingdom to one of his sons and took diksha to become an ascetic. After nine months of disciplined spiritual practices, he attained kevaljnana, under a Shirish tree in Sahastram gardens in Bhadaini city.

His first sermon (deshna) was on the Anyatva Bhavna . He had 95 Ghandaras and eventually achieved Moksha in Sammet Shikhar.

Art of Living

By Acharya Mahashraman

Life begins with birth and ends with death. Both the body and the soul form life. Where there is only body, there is no life, and where there is only a form of consciousness, life cannot exist, either. But just living is not enough for the human being. What humans should aspire for is to lead an "artistic" life.

WHAT IS ARTISTIC LIVING?

An "artistic" life is inspired by religious and dexterity. Humans strive for expertise in multiple spheres and may attain perfection in some, but that does not imply he has learned the art of living.

A king annoyed by some incident, ordered his chief minister to be hanged to death. The execution was set for 6p.m. A few hours before this time, the minister was observed sitting, relaxed and engrossed in his work. The king, who had been informed about the minister's demeanour, was surprised to hear that, despite his doomed fate, the minister was calm, and at peace. He called him and asked, "How could you be so serene when death is looming before you?" The minister replied. "Your majesty! Death will come in a couple of hours. Why should I die before that? I must enjoy every remaining moment of my life.

Impressed by the minister's attitude, the king said, "I can't hang a person who can truly live in any circumstances."

The purpose of an artistic life is to remain in a state of happiness, peace, and equanimity till the end. To attain such a life, one needs to change the outlook and learn to introspect. In the Jain scriptures, Dasavaikalika, it is said: "In the silence of midnight, let a man look within himself and contemplate" What I did, what remains to be done, and what I can do that I am not yet doing." Such contemplation is self-observation or introspection, the process of seeing yourself through you.

PROCEDURE FOR INTROSPECTION

The natural tendency of humans is to see others' vices and weakness, simply because they are easy to spot, and to overlook their own flaws even when they may be apparent. When they do recognise their own faults, they try to ignore, even hide them. It is important to change this habit and to pledge, "I must refine and cleanse my own thinking. I should be aware of my mistakes and faults. Regardless of whether or not I am being watched. I should be cognizant of my conduct. If I know I have done wrong, I should not repeat it." Awareness is an integral part of introspection and with these practices every single page in the book of a person's life can be rewritten.

WHEN TO INTROSPECT

Introspection is essential for self-development. It is necessary not just on a given day or on a particular occasion, but is needed every day and on every occasion, from the moment we wake up to the instant we go to sleep.

Before sleeping, one should think:

"Did I do any good today? This life is transitory and its span progressively decreasing. With each sunset, a part of life ends." Only when there is true purpose in life, will good deeds tend to accrue, and real success be achieved.

Through contemplation one's preoccupation with the vices of others can be eliminated. With self-awareness one acquires a positive attitude and steers this attitude in the right direction.

