

Shreyansanath Nirvan Kalyanak - Ashadh Vad Trij



KNOW YOUR TIRTHANKARA



Shreyansanath Bhagwan is the eleventh Tirthankara in the current time cycle.

Parents: King Vishnuraj and Queen Vishnu Devi

Born in: Sinhapuri town located in Sarnath. Sarnath is famous as four Kalyanaks - Chavan, Jamna, Diksha and Kevaljnana of Shreyansanath Bhagwan took place here. According to Buddhist traditions, it is said that Lord Buddha gave his first sermon at a deer forest in Sarnath to his five disciples.

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

Birth 1 – as King Nalinigulm, who after serving as a King for many years, took diksha and acquired the Tirthankara-naam-gotra-karma as result of his great devotion and worship.

Birth 2 - as a celestial being.

Birth 3 – as Shreyansanath Bhagwan. The name Shreyansanath is based on the Sanskrit word śreyas, meaning 'better, superior, thus conveying a positive moral connotation. His symbol (Lanchan) is rhinoceros and is said to be of golden complexion.

Shreyansanath had a normal princely life and eventually ascended the throne, ruling the kingdom for many years before taking diksha. He attained kevaljnana, under a mango tree, just two months after taking diksha. He had 76 Gandharas and his first sermon – Deshna was on **Nirjara Bhavana** – reflection on shedding of karmas either voluntary or involuntary. In Jain philosophy Nirjara denotes the process of purification of the soul through the separation of karmic matter from the soul by the means of penance.

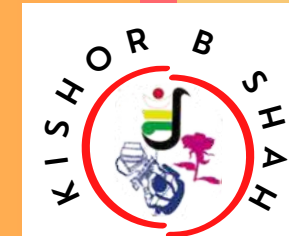
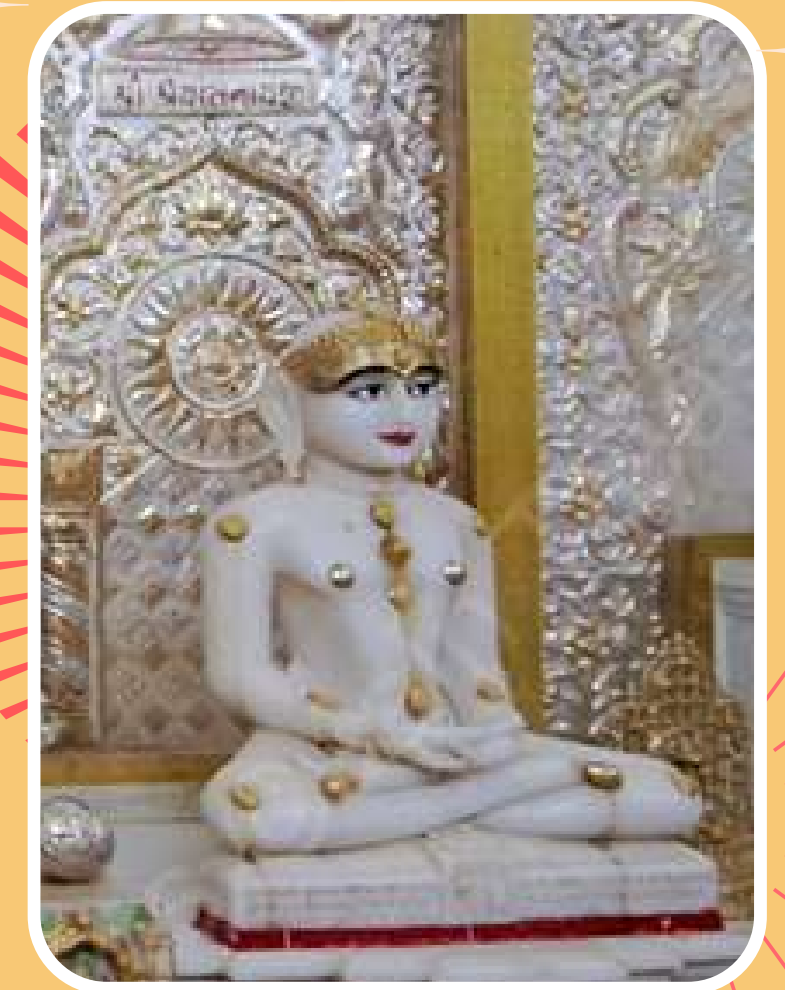
Shreyansanath Bhagwan attained nirvana at Samet Shikhar together with 1000 other ascetics. According to Jain tradition, he is said to have lived for 84 lakh years.

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

“Om Hrim Shri Shreyansanath Parangatay Namah”



Munisuvrat Swami Jain Derasar , Nairobi
The Pratistha Mahotsav was held in February 1984. The Derasar has ten Pratimas including one of Shreyansnath Bhagwan



Nirjara Bhavana

Nirjara

Nirjara is the process through which we shed or remove accumulated karmas from the soul, essential for breaking free from the endless cycle of birth and death.

Nirjara is of two kinds:-

Akam Nijara – the automatic eradication of karma particles through their maturation. This process is involuntary, unmotivated and requires no effort.

Sakam Nirjara – the deliberate shedding of karmas by bringing to maturity ahead of their due time by doing penance (austerities /tap) with a goal to eradicate them prematurely. This is voluntary, motivated and requires effort.

Jain scriptures classify the twelve types of penance under two headings – **External – Bahya Tap and Internal or Abhyantar Tap.**

Nirjara Bhavana

The contemplation of shedding of karma by six external and six internal austerities and doing so with right knowledge and with intention of achieving spiritual elevation. Observing these external and internal austerities involve increasing awareness of the purity of our Soul, as well as highlighting the independency of the soul, to take our mind off the desires.

External or Bahya Tap

- Anasana – Fasting. Partial or complete fasting for one or more days. Bhäva Anashan is by exercising total control of inner desires. Upaväs means staying close to the soul.
- Unodari – eating less than what is needed for satisfying the appetite
- Vrittisankshap – reducing the number of food-articles and to feel satisfied with a few of them.
- Rasparityag – giving up attachment for tastes.
- Kayaklesh – bearing physical discomfort.
- Sanlinaya (also referred to as Viviktashayyan) – staying in a forlorn place and occupying the minimum space.

The True Essence of Tapasya

Besides the external penances, internal penances are also very important. To have qualities of letting go, forgiving, simplicity, humility, compassion is true austerity.

Internal or Abhyantar Tap

- Prayashchit – atonement or repentance. To review and introspect one's faults due to one's thoughts, words and action and repent and make atonement for the faults
- Vinay – modesty & humility on one's own part and respect for others. Vinay denotes humbleness, kindness, civility, absence of Ego.
- Vaiyavrutya – selfless service to ascetics, elders and those in need of help.
- Swadhyay – spiritual study – a) Vachana (to read), b) Pruchana (to ask questions), c) Paravartana (to repeat correctly), d) Anupreksha (to reflect – over the meaning of the text), e) Dharmopadesh (to teach) – to teach, discuss spiritual & religious texts. Swadhyay necessary to keep Jain knowledge alive for next generations to come
- Dhyän – meditation. Inauspicious – Artta & Raudra Dhyana | Auspicious – Dharmya & Shukla Dhyana
- Kayotsarga – giving up all the physical and mental activities and staying tuned to soul



KARMA

Understanding of the mechanism of Karma leads to total independence.

While the Law of Karma dictates what we are experiencing now to be the result of our own past action, the Law - by clearly defining the principle of cause and effect - also lays before us a positive future direction of our own choice and making. It unfolds abilities generally attributed only to supernatural beings. We achieve this not by fickle divine sanction or by surrendering to a guru

Through our own efforts, we recognize our own personal path with ever increasing clarity.

Only WE Are Responsible For Our Past, Present, And Future And Only WE Can Alter it. No One Else Can!

Jain Karma - Briefly

The Jain Karma theory is 'the scorecard of life and your actions'

The Jain theory of Karma is probably the most elaborate.

Karma is everything BUT a negative load on our life.

Jains believe that Karma is a physical substance - a very fine invisible particle - that spreads throughout.

Karma particles are attracted to the jiva (soul) by the actions of the jiva

Law of Cause & Effect ; Law of Action & Reaction; What one sows, one reaps

Our intention behind our actions of mind, speech and body binds us with Karma. Our Kashay (anger, ego, greed, and deceit) bind Karma to our soul