



SUPARSHVANATH CHAVAN KALYANAK

Shravan Vad Aatham

“Om Hrim Shri Suparshvanath Parmeshthine Namah”

KNOW YOUR TIRTHANKARA

Suparshvanath Bhagwan (also known as Suparsva) is the seventh Tirthankara in the current time cycle.

Parents: King Pratishtasen of Varanasi and Queen Prithvi Devi.

Born in: Varanasi. The exact place where Suparshvanath was born is said to be 'Bhadaini Muhallah', a part of Varanasi (also now known as Banaras) situated near the bank of the Ganges and known as the 'Jain ghat'. It is located at about 1.5 kilometres from Bhelupura.

His symbol (Lanchan) is swastika and is said to be of golden complexion. After attaining Samyak Darshan, Suparshvanath took three bhavs to attain Moksha

Birth 1: as King Nandisen of Kshetrapuri. He was spiritually enlightened and due to his rigorous penances and disciplines, acquired the Tirthankara-naam-gotra-karma.

Birth 2: as a celestial being in the sixth heaven as per Jain cosmology.

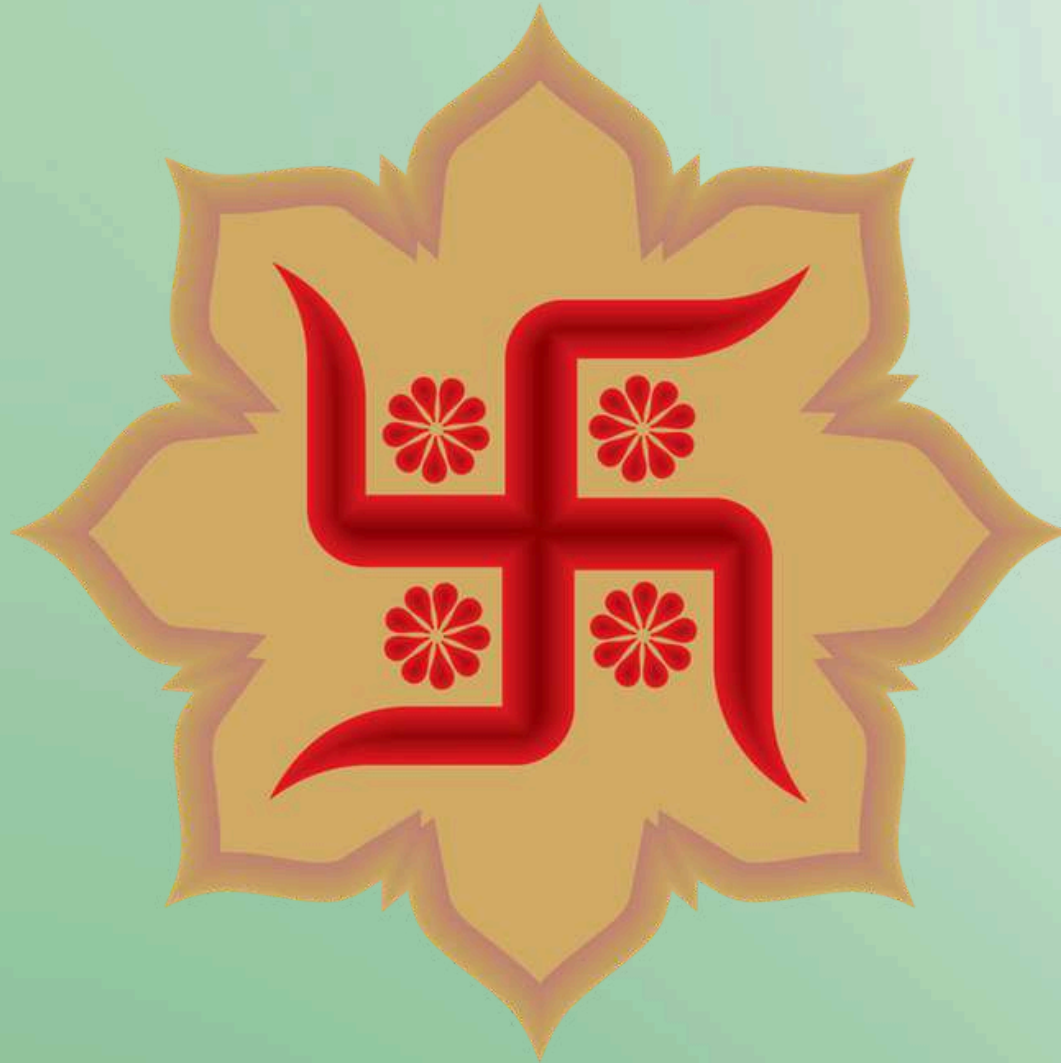


Mulnayak Suparshvanath Bhagwan

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.



SUPARSHVANATH CHAVAN KALYANAK



Birth 3: as Suparshvanath Bhagwan. Kings of surrounding Kingdoms who were King Pratishtasen's enemies (Parsh) previously, became his friends (Suparsh) during the period of Queen Prithvi Devi's pregnancy. Inspired by this incident, when the child was born, they named him Suparshvanath.

Suparshvanath Bhagwan and Parshvanath (Parsva) Bhagwan have a number of features in common – name, place of birth and association with snakes – some accounts mention that whilst Queen Prithvi Devi was pregnant, she saw herself asleep on a couch of serpents, which had one hood, five hoods and nine hoods.

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 Bhavana**. He had 95 Ghandaras and eventually achieved Moksha in Sammet Shikhar.

WISHING

Do you wish the world were better?

Let me tell you what to do:

Set a watch upon your actions,
Keep them always straight and true;

Rid your mind of selfish motives;
Let your thoughts be clean and high.

You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?

Well, suppose you make a start,

By accumulating wisdom

In the scrapbook of your heart:

Do not waste one page on folly;

Live to learn, and learn to live.

If you want to give men knowledge

You must get it, ere you give.

Do you wish the world were happy?

Then remember day by day

Just to scatter seeds of kindness

As you pass along the way;

For the pleasures of the many

May be oft-times traced to one,

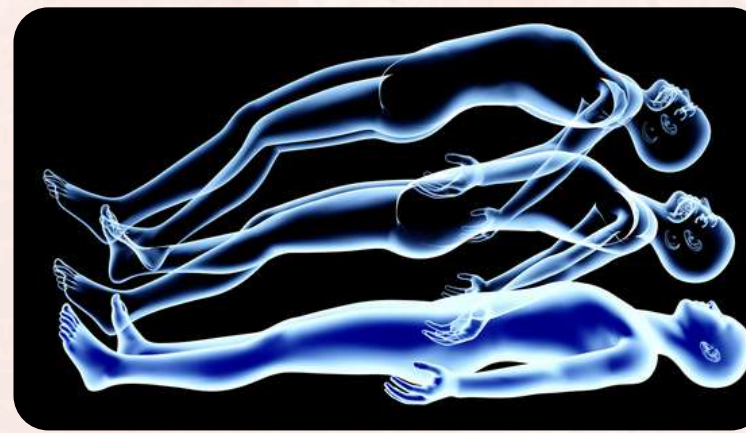
As the hand that plants an acorn

Shelters armies from the sun.

By Ella W Wilcox



ANYATVA



BHAVANA

Out of an onrush of delusion, we commit the mistake of regarding our own rise and fall, as the rise and fall of our body and everything else belonging to us. Our sense of identity is related to the role we have within a family, community, workplace, or any other group. But this identity is not us. A false misconception that we are the projection of our own mind or someone else's and not even realizing who or what we are. And this misconception makes us hold on to things outside of our permanent soul to temporary things and pine for them. The truth is that nothing is mine. We are the soul and only the soul.

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.

"This body is inanimate, ephemeral while my soul; (possessed of no beginning and no end), is conscious and eternal."

"This body is transitory, and it is different from me. I am the soul, which is not perishable, while the body is perishable. Even wealth, family etc., is not mine. They are different from me; therefore, I detach myself from all these things."

Contemplation of Anyatva Bhavana makes one understand that everything other than our soul is 'Anya' – not ours. All other living beings and all material things are 'Anya' from the perspective of our soul. Purpose of Contemplation of Anyatva Bhavana is to loosen our grip on our relationship with our body and strengthen our belief that 'I am pure, peaceful, powerful soul.

As one begins to identify more with the Soul, one will not develop attachment to the body nor become a slave to sense organs and will be saved from miseries and calamities arising from attachment to body and also from ignorance and delusion.





ANYATVA BHAVANA

SOME EXAMPLES TO ILLUSTRATE ANYATVA BHAVANA.

- As time passes, the body will age and decay. Eventually, it will perish. However, the only thing which is imperishable is the soul.
- Mahavir Bhagwan experienced 27 significant births prior to liberating his soul. His soul was born into different gatis. Every time his life ended, the body perished, and the soul was born into a new form with a different body. For this reason, we should not be attached to the body as it is not ours. As our soul moves from one life form to another our body will not.



With the world at his feet, Bharat Chakravarti Maharaj was in the prime of life, enjoying all the possible fruits of wealth, power, success, fame and glory as well as having a beautiful body. There was no desire he could not fulfil.

One day when he was getting ready in front of a mirror and saw one of his fingers looking bare. He realized that one of the rings had come off from that finger. He contemplated on it and then took out all the rings and then all the jewellery. He realized that his beauty was dependent on external things such as the jewellery and the clothes he was wearing; it was not his own. His contemplation got deeper and deeper concluding - "This body will leave my soul one day. If that is the case, how can I possibly be so attached to my body? Isn't it plain stupidity?"

The most casual of incidents could trigger such deep contemplation and kindle divine detachment in a man steeped in the pleasures of life but with intrinsic purity. He developed "vairagya", left everything and took diksha and attained Kevalgyan.

"Aa sansaarma koi koinu nathi em chintavvu te paanchmi anyatvabhavana"

"To contemplate that nobody truly belongs to another person is

Anyatva bhavana."

Shrimad Rajchandra

