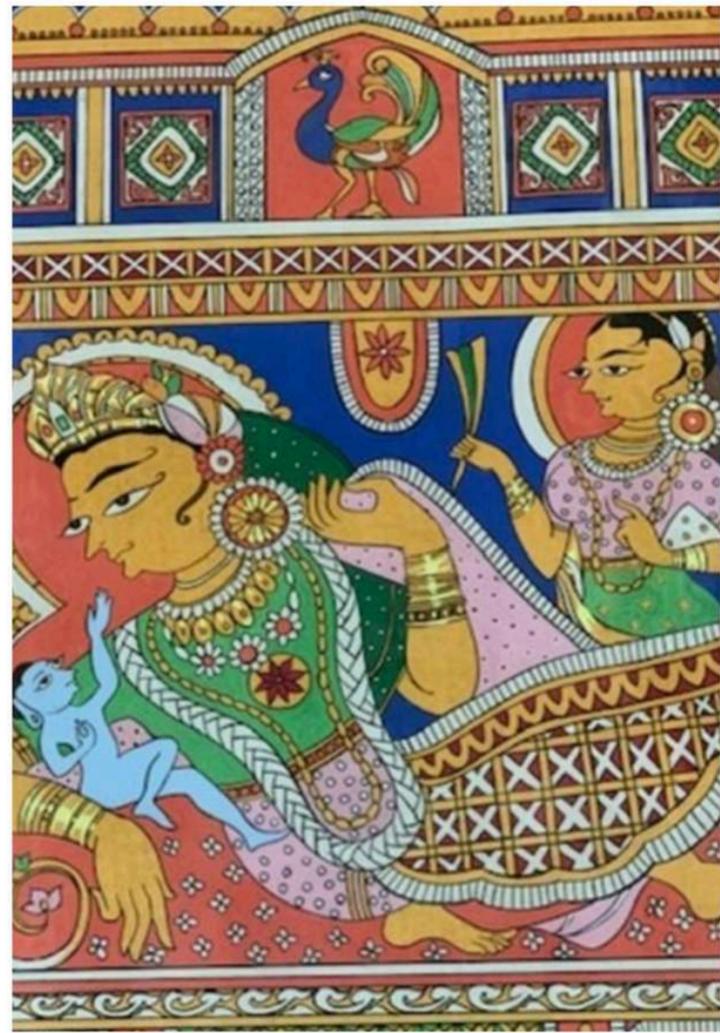


SUVIDHINATH BHAGWAN



Janma Kalyanak

This is the event when the Tirthankara is born. When a Tirthankar is born, Indra Dev (king of Heaven) and other heavenly gods celebrate the birth of a Tirthankara by descending to earth and take the newly born Tirthankara to the summit of Mt. Meru for anointing and bathing ceremony.



Janma Kalyanak Kartik Vad Pancham

“Om Hrim Shri
Suvidhinath
Arhate Namah”

Diksha Kalyanak Kartik Vad Chhath

“Om Hrim Shri
Suvidhinath
Nathay Namah”



Diksha Kalyanak

The event when the Tirthankara gives up all his/her worldly possessions and family relationships and becomes 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).



BY KISHOR B SHAH

<i>Know Your Tirthankara</i>	
Suvidhinath Bhagwan, also known as Puspadanta, is the Ninth Tirthankara	
Father	King Sugriva
Mother	Queen Rama Devi.
Family / Clan	Ikshvaku
Born In	Kakandi Nagri in present day Uttar Pradesh, North India
Lanchan (Symbol)	crocodile
Symbolic Colour	white complexion.
After attaining Samyak Darshan, Suvidhinath Bhagwan took three bhavs to attain Moksha.	
Birth 1	As King Mahapadma, he undertook his duties with great devotion and moral principles until he renounced the world and performed austerities to bind the Tirthankara-naam-and-gotra-karma.
Birth 2	As a celestial being
Birth 3	Suvidhinath Bhagwan
Height	100 Bows



Panch Kalyanaks
Chavan Klayanak
Maha Vad Nom
Janma Kalyanak
Kartik Vad Pancham
Diksha Kalyanak
Kartik Vad Chhath
Kevaljnana Kalyanak
Kartik Sud Trij
Nirvan (Moksha) Kalyanak
Bhadarvo Sud Nom

Naming	In Sanskrit, 'Suvidhi' means 'expert in rules and rites' and 'Puspadanta' means 'flower-tooth.'
Diksha Palanquin	Suraprabha
Place of Diksha	Sahasrāmrvana forest
Breaking Fast	House of King Puspa in the town of Svetapura.
Time as Ascetic	4 months
Place of Kevaljnana	Sahasrāmrvana forest
Tree	maloor tree
Deshna (First Sermon)	Ashrav Bhavana – the influx of karmas.
No of Gandharas	88 – Chief Gandhara – Varaha
Yaksha Yakshi	: Ajit Dev Sutara
Sangh	Monks – 200K Nuns 120K Led by Sulasa Laymen – 229K Laywomen – 472K
Place of Moksha	Samet Shikhar
No of Ascetics who attained Moksha with Bhagwan	1000
Lifespan	200.000 purvas

Ashrav Bhavana

Ashrav Bhavana focuses on the understanding that every interaction with the world, through thoughts, words, and actions, feelings of attraction and repulsion towards anything experienced by the five senses, the arising of passions, indulgences, and certain urges, can lead to the inflow of karmic particles to the soul. This influx of karma, known as Ashrav, is believed to occur every second of life and is what keeps the soul bound in the cycle of birth and death (samsara), preventing it from attaining liberation.

In the timeless wisdom of Jainism, Ashrav Bhavana is a profound reflection on the influx of karma that shapes our lives. It is a call to look within, to examine the impressions left upon our souls by every thought, word, and deed.

The main causes of Ashrav are:

MITHYATVA – FALSE BELIEFS

Mithyatva is having faith in false God (Kudeva), wrong teacher/guru (Kuguru) and wrong dharma (Kudharma).
Mithyatva is the primary cause of Ashrav, the other causes are merely its by-products.

AVIRATI – VOW LESSNESS

Not taking vows to restrain from sinful activities.

PRAMAD – NEGLIGENCE OR INDOLENCE

In religious activities due to things like arrogance, sensual cravings, passions, sleep, gossiping etc.

KASHAYAS – PASSIONS

The four passions – anger, pride, deceit, greed – arising as reactions to external situations or thoughts.
Their severity ranges from anantanubandhi (most severe) to samjvalan (slight).

YOGA – ACTIVITIES

Activities of the mind, speech and body attract karmic particles to the soul.
Truthful activities lead to auspicious karmas while untruthful ones lead to inauspicious karmas.

By contemplating on Ashrav Bhavana, one becomes aware of these causes and understands the need to control one's actions, speech, and thoughts to minimize the inflow of karma. This contemplation is designed to lead to detachment from worldly desires and passions, and to encourage the practice of right conduct, which can stop or reduce the inflow of karma.

In modern life, reflecting on Ashrav Bhavana can be significant in promoting self-awareness and mindfulness. Recognizing the activities that lead to the inflow of karmas (Ashrav), one can take steps to restrain oneself from such activities and cultivate positive thoughts, words, and actions.

