

AJITNATH BHAGWAN



Shri Ajitnath Bhagwan
Shwetamber Jain Derasar,
Taranga, India



AJITNATH Kevaljnana Kalyanak Posh Sud Agiyaras

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

"Om Hrim Shri Ajitnath Sarvagnay Namah"

Ajitnath Bhagwan is the second Tirthankara in the current time cycle, born in the period known as Dusama – Susama (a period of the time cycle characterized by more unhappiness than happiness during which moksha is possible).

His parents were King Jitashatru and Queen Vijaya and born in the city of Ayodhya. Ayodhya is considered sacred and spiritual as many Tirthankaras were born in this city.

His symbol (lanchan) is Elephant and is said to be of golden complexion. His spiritual attendants - Yaksha is Mahayaksa and Yaksi is Ajita as per Svetambara tradition.

The soul that became Bhagwan Ajitnath, in its previous incarnation, was King Vimalvahan of Susima city in Mahavideh Kshetra. He led a pious life in spite of all the riches and princely grandeur. He bound the Tirthankar-naam-gotra-karma due to his pious practices and deep meditation. His soul was next reincarnated as a celestial God, where he lived a long life without getting involved in any celestial pleasures. His next and final birth was as Ajitnath Bhagwan.

Whilst the Queen was pregnant, the power of the King expanded, as all his enemies started surrendering. The King decided to name his son when born as Ajit – the invincible. Some texts also state that he was called Ajitnath because he won over all Kashays namely, anger, pride, deceit and greed.

From childhood Ajitnath was of a distinct temperament, sitting engrossed many times in meditation.

As times passed, increasing involved himself in spiritual activities. After handing over the Kingdom to his cousin – Sagara, Ajitnath took diksha to become an ascetic. To perform the diksha ceremony, he was carried in a 'palanquin' called Suprabha, which required a thousand men to carry it to the garden named Sahasramravana. Next day, after taking diksha, he broke his two day fast by taking kheer at the house of King Brahmadata. Thereafter he went into remote and dense forests for his mediation and penance. His personality and the power of his highly moral and intellectual practices casted a pacifying influence all around.

After twelve years as an ascetic, Ajitnath attained Kevaljnana. He had 90 Ganadhars and Chief Ganadhar was Sinhsen. The topic of his first sermon (deshna) was on Dharma Dhyana and he attained moksha at Samet Shikhar

DHARMA DHYAN



Meditation in Jainism is termed as Dhyān and is considered from a purely psychological view, Jain philosophers have noted that the human mind never remains thoughtless even for a moment and is perpetually engaged in thinking of good, bad, indifferent things irrespective if they are of our immediate concern or not. Thus, according to Jain philosophy, there are 4 types of dhyān – Artha, Rudra, Dharma and Shukla. In each of these four dhyān, there is intensity of focus and concentration directed in a certain way,

Artha & Raudra dhyān are considered inauspicious and cause of worldly transmigration; Dharma & Shukla dhyān are considered as auspicious and noble leading to liberation.

Very briefly, Artha dhyān is the internal self-tormenting contemplation of painful experiences. Rudra dhyān is malicious contemplation of causing injury to others

and further taking pleasure in it. Shukla dhyān is the best of all the meditations as it involves pure contemplation of the Soul.

Dharma Dhyān is virtuous contemplation – entailing absence of worries and conflicts, both internal and external. Four types of dharma dhyān are: -

Ajna Vicaya Dharma Dhyān: Contemplation on the teachings of the Tirthankaras and their interpretations by their disciples and subsequent Acharyas.

Apaya Vicaya Dharma Dhyān: Contemplation on how the true character of the self is clouded by its contact with destructive passions such as anger, deceit, greed, ego etc and how to eradicate these.

Vipaka Vicaya Dharma Dhyān: Contemplation on the relationship between the various karmas, soul and body and developing a disposition of restrained – equanimous – reactions to happy and unhappy situations.

Samsthana Vicaya Dharma Dhyān: Contemplation on the nature of the universe (Loka)

In summary, dharma dhyān is to see good in this world and appreciate all. If one's contemplation is on looking at what is good in the world, have a yearning to be part of this goodness and to walk on this path of goodness – then this is dharma dhyān. Person practicing dharma dhyān is said to be fearless, has patience, is worry free and remains steadfast in favourable and adverse situations.



Dharma Dhyan



"In our spiritual practices we need to move away from arthadhyan and raudradhyan and move towards dharma dhyan. Shukla dhyan is still too distant for us. We cannot still discriminate between good or bad. All we can endeavor to do is to work on this and ensure we do not spend this precious human existence spending a lifetime collecting – through the yoga of mind, speech and body – only garbage rather than that which is good and wholesome.

In our conduct we should endeavor to disengage from all negative activities: we should not harm anyone; we should not hurt anyone; we should not cause damage; we should not put anyone into difficulties; we should not cheat anyone. We can stay silent or stay away but we should certainly not harm anyone. Can we eradicate the thorns in this world? No we cannot, but we can strive not to get affected by the thorns by taking support from spiritual practices and to move forward.

There are only two points where you can get hurt from thorns – on your feet for which the solution is to wear shoes or in your heart for which you need to wear the shoes of dharma dhyan. To strive towards this should be our yoga....."

Source: Pujya Acharya Shri Chandanaji

GENEROSITY

"Gratitude unlocks the fullness of life. It turns what we have into enough, and more. It turns denial into acceptance, chaos to order, confusion to clarity. It can turn a meal into a feast, a house into a home, a stranger into a friend. Gratitude makes sense of our past, brings peace for today and create a vision for tomorrow."

Reflection: Be thankful for all that you receive and experience every- day and reflect on who and what made those experiences possible. Give special thanks for the food you eat and for the people you meet.

"Two flowers blossomed together.
But look at their fate.
One is tucked in a wedding garland.
The other placed on a grave."

Unknown Poet

Reflection: Circumstances that fate deals us is beyond our control, but how we deal with those circumstances is in our hands.

