



JAIN SOCIETY OF GREATER CLEVELAND. USA

KEVALJNANA KALYANAK

The event when the Tirthankara's soul totally eradicates the four defiling kinds of karma known as Ghati Karma by the practice of discipline, penance and meditation and attains Kevaljnana (omniscience/absolute knowledge).



RATNAPUR MANDAN



DHARMANATH BHAGWAN



JAYANAGAR, BENGALURU

DHARMANATH Kevaljnana Kalyanak

Posh Sud Poonam

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

**"Om Hrim
Shri Dharmnath
Sarvagnay Namah"**





DHARMANATH BHAGWAN

Dharmanath Bhagwan is the fifteen Tirthankara in the current time cycle. His parents were King Bhanu and Queen Suvrata Devi and was born in the Ratnapur City. Today, Ratnapuri, in the State of Uttar Pradesh, is 24 kilometres to the west of Ayodhya, near Ronahi and Sohaval railway station in the Faizabad district. This place is considered sacred as three Kalyanaks of Dharmanath happened here – namely Jamna, Diksha and Kevaljnana

His symbol (Lanchan) is Vajra (Thunderbolt) and is said to be of golden complexion.

After attaining Samyak Darshan, Dharmanath took three bhavs to attain Moksha. Prior to his birth as a Tirthankara, he was born as a King Dridhrath in the city of Bhaddil in Mahavideh Kshetra. He was a devout King who ruled with integrity and detachment, just like a guest in his own home. In this birth he acquired the Tirthankara naam and gotra karma. His next birth was as celestial being where he is said to have had a very long lifespan. His next birth was as Dharmanath Bhagwan.

Before his birth, his parents exhibited such new enthusiasm in performing religious activities and duties (dharma), that they named their son as Dharmanath – Lord of religion. Dharmanath in Sanskrit means 'Lord of Dharma' as the word 'Dharma' means 'law' in Sanskrit and is often used as a synonym for religion or the path of religion. Dharmanath stayed in his mother's womb for 8 months and 26 days.

His childhood was spent in studying the diverse types of knowledges. As a young man, he was married and ascended the throne. After ruling the Kingdom successfully for many years, he became an ascetic. Jain tradition states that Dharmanath was carried on a palanquin called Nagadatta, accompanied by one thousand Kings to Vaprakancana garden in Ratnapur, where the diksha ceremony took place.

Two years after taking dilsha, Dharmanath attained Kevaljnana at Vaprakancana garden under a dadhi-parna tree. He had 43 Gandharas – his chief gandhara was Aritsa. His spiritual attendants – Yaksha is Kinnara and Yaksi is Kandarpa





His first sermon (deshna) was on Kashayas (passions). The deshna was heard by great personalities including Baladeva Sudarshan, who took up Shravak Dharma and attained moksha and Vasudeva Purush Sinha, who experienced complete vairagya and attained Samyak Darshan – right vision.

Jain tradition state that Dharmanath lived as a Prince for 2.5 lakh years, 5 Lakh years as King and 2.5 Lakh years as an ascetic, hence his total life span was 10 lakh years. He wandered for 2.5 lakh less two years of years from the time of his moksha. After fasting continuously for 30 days Dharmanath attained Moksha at Samet Shikhar, along with 800 other ascetics.

BY KISHOR B SHAH



The word Kashaya can be broken down into “Kash”, meaning worldly life and “aya” meaning gain. Therefore, Kashaya means to gain worldly life again and again. There are four types of kashayas namely: Krodha (anger), Mana (ego), Maya (deceit) and Lobha (greed). These four can be grouped into 2 categories, either as Raga (attachment) or Dwesha (hatred). Maya and Lobha result in Raga and Krodha and Mana results in hatred. According to Jain religion, a person cannot escape the cycle of birth and death without the elimination of all Kashayas.

Kashayas - Passions are the main cause of Karma bondage. Passions distort the true nature of the soul. As long passions are present, the soul will remain in the endless cycle of birth and death. The degree of karmas is dependent upon the intensity of the passions. Indulging in passions gives the soul karmas that come into effect in present life or be carried forward into the next life. To bear the consequences of the previously acquired karmas is mandatory – even Tirthankaras cannot escape this.

With anger, we lose our sense of judgement and destroy virtues of love and forgiveness. Anger evolves when someone acts against our wish or causes obstacles in the fulfilment of our desires. Anger invites revenge. Unfortunately, anger can be harmful not only in this life, but can have bitter consequences in our next lives too, as seen in our scriptures detailing Tirthankaras past lives. We should endeavour to follow the example of virtuous people, who, when they become angry, calm down and almost immediately ask for forgiveness. To minimise the consequences caused by anger, we should cultivate virtues such as forgiveness, patience, love, penance, and repentance.



Conquer Anger by Forgiveness,
Deceit by Straight-Forwardness
Ego by Humility and
Greed by Contentment.

.... *Uttaradhyayana Sutra*

Anger, pride, deceit and greed are the most
powerful enemies which stimulate sinful
deeds. One who desires the welfare of his
self should renounce these four flaws

.... *Dasavaikalika Sutra*

A person of humility is beloved by all.
Such a person acquires knowledge,
fame and fortune and meets with
success at every step

.... *Bhagavati Aradhana*

Greed increases when there is deceit
and falsehood

External renunciation by a person is of no
use if his inner self is bound with greed

.... *Mahavir*

Kashayas



Our needs can range from basics to the limitless demands of our materialistic culture. A greedy person is never satisfied with what he/she has and is prepared to use all kinds of means to get more, without caring or thinking of the consequences for others. Greed destroys peace and happiness. Remedy for greed is contentment and caring for others.

Ego causes one to lose one's sense of judgement and politeness. A egotistical person invites his own destruction. Knowledge is only possible with humility. Humility brings good thoughts, where there is no room for pride or ego. We can reduce our egocentrism through selfless service and humility.

Deceit is the cause for a dishonest life. Honesty helps to realise the truth. Honesty and straight forwardness can prevent occurrences of deceit and manipulation.

We are not helpless victims of our kashayas. We have our inner spiritual consciousness which, when awakened due to our right karmas, can guide us through the right path. Our endeavour should be to turn these passions into Karuna, Maitri, Forgiveness, Contentment and Love. In simplicity, as our ascetics have shown, is a great virtue. Contemplating on kashayas is beneficial in our daily reflections as overcoming these passions is the starting point on the road to moksha.

CHEROKEE WISDOM: TWO WOLVES

One evening an old Cherokee told his grandson about a battle that goes on inside people. He said, "My son, the battle is between two "wolves" inside us all.

ONE IS EVIL.

It is anger, envy, jealousy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority and ego.

THE OTHER IS GOOD.

It is joy, peace, love, hope, serenity, kindness, benevolence, empathy, generosity, compassion, truth, humility and faith."

The grandson thought about it for a minute and then asked his grandfather:

"Which wolf wins ?"

The old Cherokee simply replied,

"THE ONE YOU FEED."

