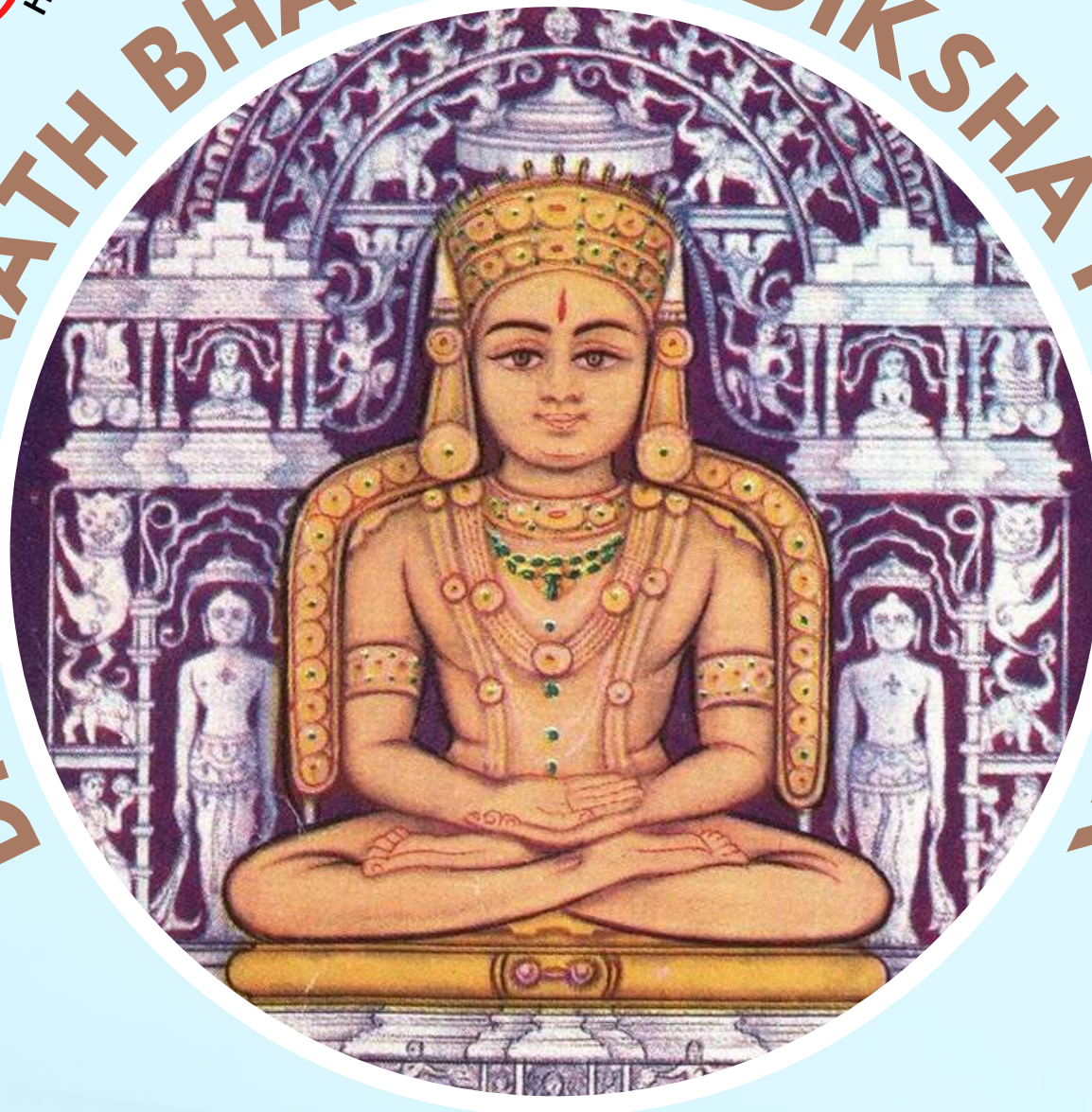




DHARMANATH BHAGWAN DIKSHA KALYANAK



MAHA SUD TERAS

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

“Om Hrim Shri Dharmanshwar Nathay Namah”

ANGER - EGO - DECEIT - GREED

Anger (Krodha), pride (Mana), Deceit (Maya) and greed (Lobha) add to demerit (Pap). He, who is desirous of his own well-being, should completely give up these four passions.

- Dashavaikalika Sutra (8-36)



WIN ONE, WIN ALL A LESSON WITH GAUTAMSWAMI

One day, a monk came to Gautamswami and asked him, “Oh Swami, how can you keep calm amongst your enemies, how then can you conquer them?” Gautamswami sweetly replied, “First I win one enemy, then I conquer four. After that, I conquer ten enemies, the rest of the enemies disappear after seeing this ”.

The puzzled monk then inquired on who these enemies were. Gautamswami said, **“The most terrible enemy is our own ego. If you win that, you will win four more: Anger, Deceit, Pride and Greed.** After that, you will be able to win over all the good and bad things associated with the five senses, that is the temptations relating to good or bad hearing, seeing, smelling, tasting and touching. When these ten are conquered, the other enemies cannot stay and are forced to disappear.”

The monk asked a final question, “There is a poisonous plant in one’s own heart. It grows and also bears fruit. How can you destroy this plant?” “Well, you must root it out, so it does not bear fruit,” answered Gautamswami. This plant is called “Desire”. Desire for material comfort and desire for worldly pleasure have to go to get ultimate bliss.

**If you want to awaken
all of humanity
then awaken
all of yourself**

**If you want to eliminate
the suffering in
the world, then
eliminate all that is dark
and negative in yourself**

**Truly, the greatest gift
you have to
give is that of your
own self-transformation**

Lao Tzu

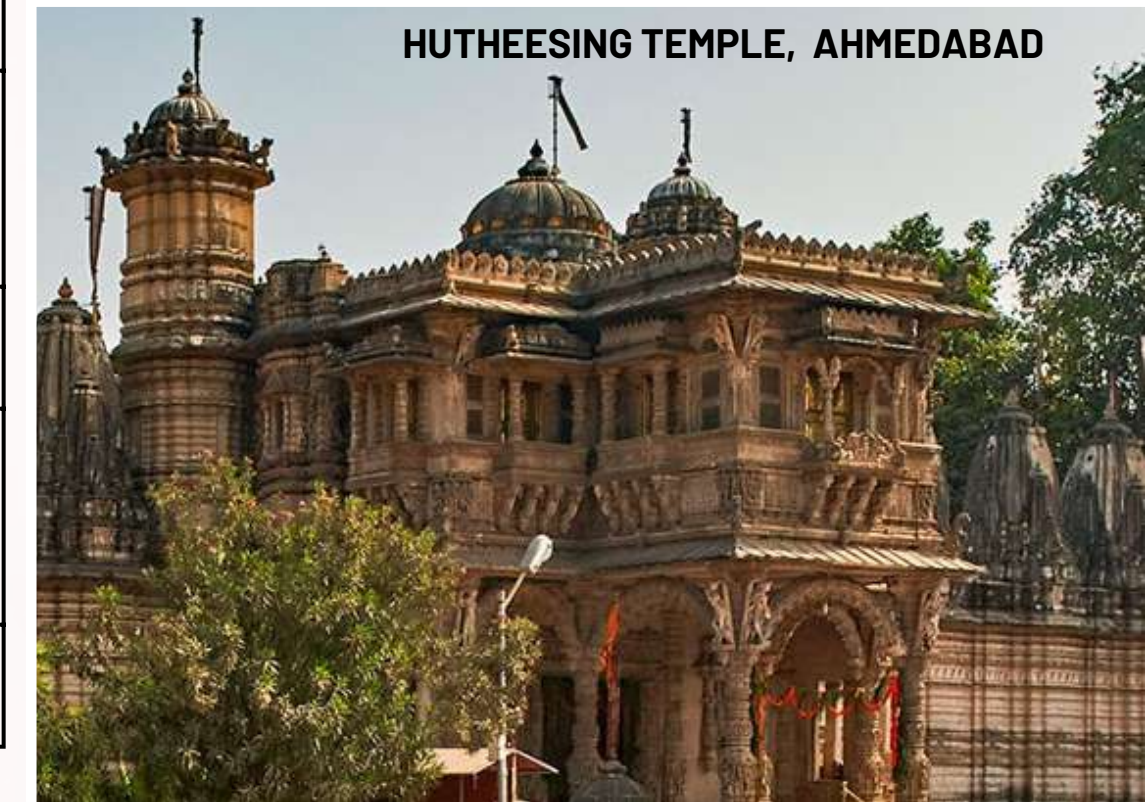
Know Your Tirthankara

Dharmanath Bhagwan –Fifteenth Tirthankara	
Father	King Bhanu
Mother	Queen Suvrata Devi
Family / Clan	Ikshvaku
Born In	Ratnapuri (Ratnapura)
Lanchan (Symbol)	Vajra (Thunderbolt)
Symbolic Colour	Gold
After attaining Samyak Darshan,Dharmanath took three bhavs to attain Moksha.	
Birth 1	As King Dridhrath in city of Bhaddil in Mahavideh Kshetra as per Jain cosmology. Acquired Tirthankara naam and gotra karma
Birth 2	As a celestial being in the Vijaya-anuttar dimension as per Jain cosmology
Birth 3	Dharmanath Bhagwan
Pregnancy	8 months 26 days
Height	45 bows

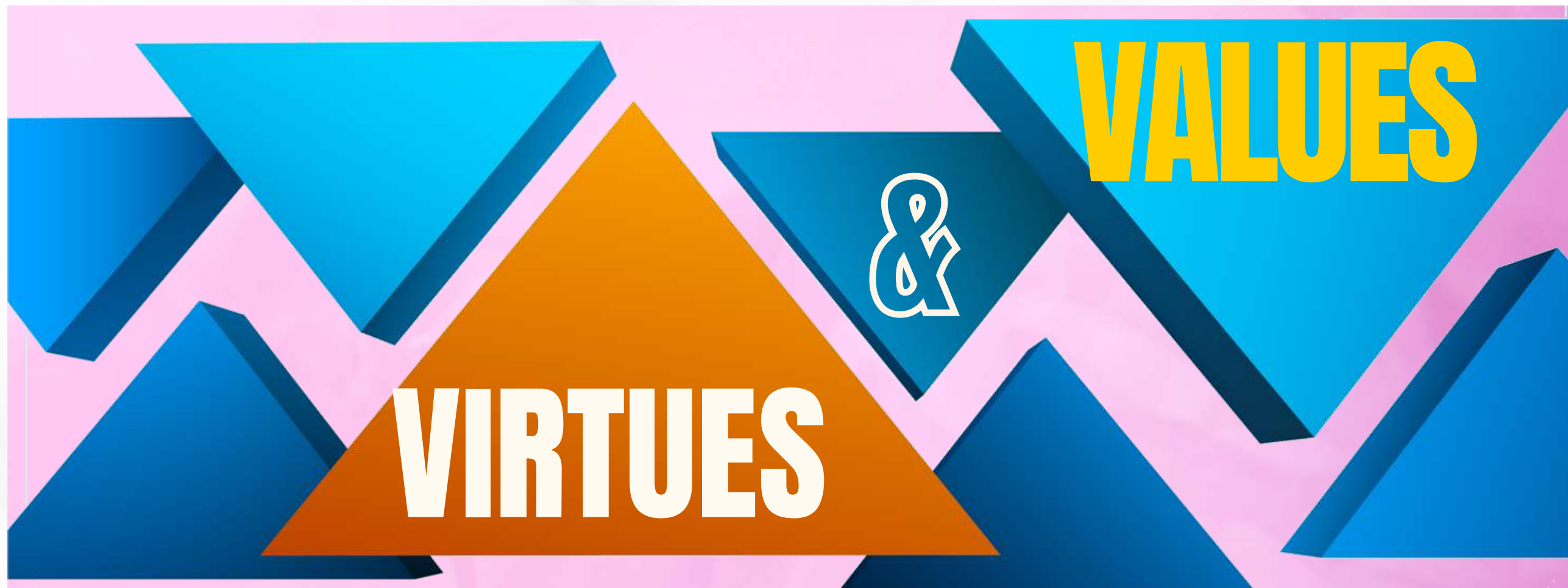
Naming	Dharmanath – Lord of religion
Diksha Palanquin	Nagadatta
Place of Diksha	Vaprakancana garden in Ratnapuri
Breaking Fast	House of Dharmasimha or Dhanyasena
Time as Ascetic	2 years
Place of Kevaljnana	Vaprakancana garden
Tree	Dadhi-parna
Deshna (First Sermon)	Kashayas (Passions)
No of Gandharas	43
Chief Gandhara	Aritsa
Yaksha Yakshi	Kinnara Kandarpa
Sangh	Monks – 64K Nuns 62400 Laymen – 240K Laywomen – 413K
Place of Moksha	Samet Shikhar
No of Ascetics who attained Moksha with Bhagwan	800
Lifespan	10 lakh years (1,000,000 yrs)

Panch Kalyanaks

Chavan Klayanak
Vaishakh Sud Satam
Janma Kalyanak
Maha Sud Trij
Diksha Kalyanak
Maha Sud Teras
Kevaljnana Kalyanak
Posh Sud Poonam
Nirvan (Moksha) Kalyanak
Jeth Sud Pancham



Mildness



If one has rightly cultivated forgiveness, he naturally becomes kind, and kindness cannot exist with harshness and rough behaviour. The passion that obstructs the manifestation of this virtue is pride. The fires of jealousy, hatred and intolerance constantly consume the inside of a self-conceited person, who can neither be happy, nor of any service to society, for self-elevated person is He can not win the sympathy of others because he is himself never sympathetic towards others. On the other hand, a man of humility enjoys mental peace, is always charitably inclined towards others, and carries with him the good will of many.

“All beings are pleased with sweet words, therefore such only ought to be uttered; why display poverty of speech.” But mere lip-sweetness is most reprehensible, for it amounts to hypocrisy, if unaccompanied by sincerity within. One should be mild as much in heart as in words.



Straightforwardness

Straightforwardness which means that a man should be one in his thought, word, and deed. If one says what he does not mean or wish, and according to which he is not going to act, he is a hypocrite, faithless being. Hypocrisy creates suspicion and distrust and hate against that man. But a straightforward person is respected, trusted, and loved. It is a part of character building so to train ourselves, that our mind, speech and deed might tend towards one and the same object at a time. Even for success in the world, this virtue is highly commendable.

While straightforwardness seeks to make speech consonant with the ideas, it falls within the scope of virtue Truthfulness.

VIRTUES & VALUES



Truthfulness – to make speech agree with material facts. To speak the truth is to be honest in speech, and this along with straightforwardness, may be counted as the most important part of the moral character of a man.

But it is not the mere avoidance of false statements that constitutes the whole 'truthfulness'. It also includes shunning such assertions as are needlessly harmful or injurious to others, though they may be materially true.

“Speak what is true and speak what is pleasing; but speak not unkind truth, and contrary wise, speak not agreeable falsehood. This is the eternal law (dharma).”



First Published in Oshwal News

PURITY

Purity. This is of two kinds – material purity and mental purity. They are also called outside and inside purities. The first is accompanied by living cleanly, that is wearing clean clothes, eating, and drinking healthily, keeping one's house clean etc. This sort of purity is necessary for a healthy and efficient life. Of a superior importance, however, is the mental purity, which consists in the pacification and gradual discordance of the evil passions and low desires that drag a man into evil conduct. **The most powerful of them are the four Kashayas (passions) – ANGER, PRIDE, DECEIT and GREED.**



Though a complete eradication of these is impossible till a very high stage of spiritual advancement is reached, yet it is within the power of everybody, and for his own good, to bring them fairly within control. They are a sort of mental dirt that corrupts the soul and obstructs the manifestation of such moral qualities as universal love and kindness. This moral purity should be given prominence over material cleanliness. **It is well said in Hindi, “If one changes his clothes, what of that; it is the heart that should be changed.”**