



## ARANATH

### Chavan Kalyanak

#### Fagan Sud Bij

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

**“Om Hrim Shri Aranath Parmeshthine Namah”**



Khambhat Tirth



Hastinapur Tirth

**Lifespan: 84000**  
**Height: 30 Bows**  
**Diksha Place: Sahasrāmravana forest just outside Hastinapur**  
**Diksha Palanquin: Vaijayanti**  
**Breaking of fast: House of King Aparajita in the town of Rajapura**  
**Chief Ghandara: Kumbha Sangh:**  
**Sadhus: 50K**  
**Sadhvis: 60K Led by Puspavati**  
**Laymen: 184K**  
**Laywomen: 372K**  
**Yaksha: Yaksendra**  
**Yakshini: Dhariṇi**



**“One who has conquered unhappiness  
 Gains freedom from attachment  
 One who has conquered attachment  
 Gains freedom from desires  
 One who has conquered desires  
 becomes full of equanimity. ”**  
*(Mahavir to Indrabhuti Gautam)*

**“There is something bad in the best of us. There is something good in the worst of us. It beholds us to find out without prejudice or fuss, the best that exists in all of us.”**  
 (author -unknown)

**Life is an echo. What you **send out** - **comes back**. What you **sow** - you **reap**. What you **give** - you **get**. What you see in **others** - exists in **you**. So stay nice even when others are NOT**



# ARANATH CHAVAN KALYANAK

Aranath (Arnath) Bhagwan is the eighteenth Tirthankara of the current half cycle of time – Avasarpini. Like Kunthunath Bhagwan and Shantinath Bhagwan, Aranath had the rare distinction of achieving two highest statuses in the same birth – one that of a Tirthankara – highest in the spiritual realm and another that of as a Chakravarti – highest in the worldly realm.

**Parents:** King Sudarshan & Queen Mahadevi

**Born in:** Hastinapur, in the state of Uttar Pradesh, Northern India.

His symbol (Lanchan) is Nandhyavarta – a kind of diagram shaped like an elaborate swastika with nine corners. It is one of the eight auspicious symbols or aṣṭamaṅgala. In Jain mythology, the nine points of Nandhyavarta signify nine types of material, mental, physical, and spiritual wealth and treasure. The Nandhyavarta is often made by devotees with rice grains, during rituals in Jain temples.

Aranath Bhagwan is said to be of golden complexion.

After attaining Samyak Darshan, Aranath took three bhavs to attain Moksha.

**Birth 1:** As King Dhanpati of Sushima Nagri, located in Vatsaljan town in the Purva Videh Kshetra of Jambudweep as per Jain cosmology. After a long and successful reign, King Dhanpati became an ascetic after experiencing detachment towards worldly things. After taking diksha, he worshipped the Tirthankaras with great devotion and acquired the auspicious Tirthankara-naam-gotra karma.



**Birth 2:** As a celestial being, spending a long lifespan in 'Graiveyaka' dimension as per Jain cosmology.

**Birth 3:** As Aranath Bhagwan. When Queen Mahadevi conceived, she saw fourteen dreams, which indicated the baby to be born was destined to be a Tirthankara. Aranath remained in his mother's womb for 9 months and 8 days. Whilst pregnant, Queen Mahadevi saw a gem studded wheel (Ara) in a dream. Accordingly, after birth, the boy was named Ara Kumar.

Jain tradition states that he lived 21000 years as a youth, acceded to the Throne, when his father became an ascetic and ruled for 42000 years as a King, and of this he was a Chakravarti for 21000 years.

After this long and successful reign, one day Aranath was contemplating on the ever changing seasons, which sparked a chain of sublime thoughts that lead to complete detachment. He relinquished all his wealth, power and glory and became an ascetic.

After three years, wondering from place to place and doing intense spiritual practices, he achieved Kevakjnana, under a mango tree, in 'Sahasramra' jungle just outside Hastinapur. He had 32 Gandharas, headed by Kumbh. His first sermon (Deshna) was **how to eliminate Rag and dwesh – attachment and aversions.**

His followers included the sixth and seventh Vasudevas and Baldevas and the eighth Chakravarti (Subhum). After completing 21000 years as an ascetic and at his total age of 84000 years, as per Jain tradition, Aranath Bhagwan attained Moksha at Samet Shikhar, with 1000 other souls.



BY KISHOR B SHAH



# RAAG AND DWESH



BY KISHOR B SHAH

The classical term for Jainism is 'Nigganthadharmā'. The term 'niggantha' means one who has eradicated his attachments and passions. Similarly, the term Jina means one who has conquered his passions.

The philosophy of Jainism states that Raag and Dwesh are the fundamental causes why worldly souls go through infinite cycles of birth and death and associated pain and misery. Raag and Dwesh are responsible for generating passions (Kashayas) leading to karmic bondage. Kashaya literally means to gain worldly life again, meaning the cycle of birth and death will continue as long as you have kashayas. The four types of Kashayas are Krodha (Anger); Maan (Ego); Maya (deceit) and Lobha (Greed). These are usually grouped in two categories – Deceit and Greed is formed by Raag and Anger and Ego is formed by Dwesh.

Raag means attachment, craving, liking or desire for someone or something and Dwesh means aversion, dislike, jealousy, hatred, resentment of someone or something. Raag and dwesh are two sides of a coin. Where there is Raag, there is dwesh, as the world is filled with dualities like hot-cold, pleasure -pain etc, liking for something can automatically create a dislike for the opposite of that thing.

Follow a path of JINA, (JINA - the victors of "worldly passions" Engage in activities that helps overcome these "passions"(Kashaya). These arise out of attachment(raag): leading to greed and ego and aversion(dwesh): leading to deceit and anger.

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When he wishes that which is good for him, he should get rid of the four faults—anger, pride, deceit, and greed—which increase the evil. Anger and pride when not suppressed, and deceit and greed when arising: all these four black passions water the roots of re-birth.

—Dasavaikalika sutra, 8:36–39

# RAAG AND DWESH



**Conquer anger by forgiveness,  
deceit by straight-forwardness,  
ego by humility and  
greed by contentment**

*Uttaradyayan Sutra*

Spiritually our goal should be to get rid of worldly life and become liberated, but when we live in attachment and hatred, we hinder the spiritual progress of the soul. Under the influence of passions, our intellect becomes irrational, and our nature becomes malicious. As passions are the greatest enemies of the soul, Jain seers have implored us to save ourselves from their influence.

Affinity or hostility for something or someone is due to our distorted attitude, ignorance and false perception and knowledge.

We, human beings are opportunistic and when we are deprived of what we want than we react with anger and in same way if we do not get the fame, we think we deserve, our ego gets hurt, and we react irrationally. Therefore, in reality even the anger and ego are caused by the liking, and it is nothing but one form of attachment (raag). In other words, attachment is the single route of all our Kashayas.

Attachment and detachment are two words whose difference between them is only one sound. But if we think of the effect, the difference between them is monumental – greater than that between earth and heaven. Attachment entangles the Souls in the cycle of samsara (birth and death) whilst detachment releases the souls from samsara and takes them towards salvation.

Our Tirthanakaras, who have conquered attachment are called Vitaragi – one who has no attachment. The one who conquers Raag automatically conquers dwesh since raag is the root cause of dwesh.

In order to break the cycle of birth and death, instead of reacting with more kashayas, we should cultivate the sense of equanimity in all situations and have love and amity for all.



BY KISHOR B SHAH



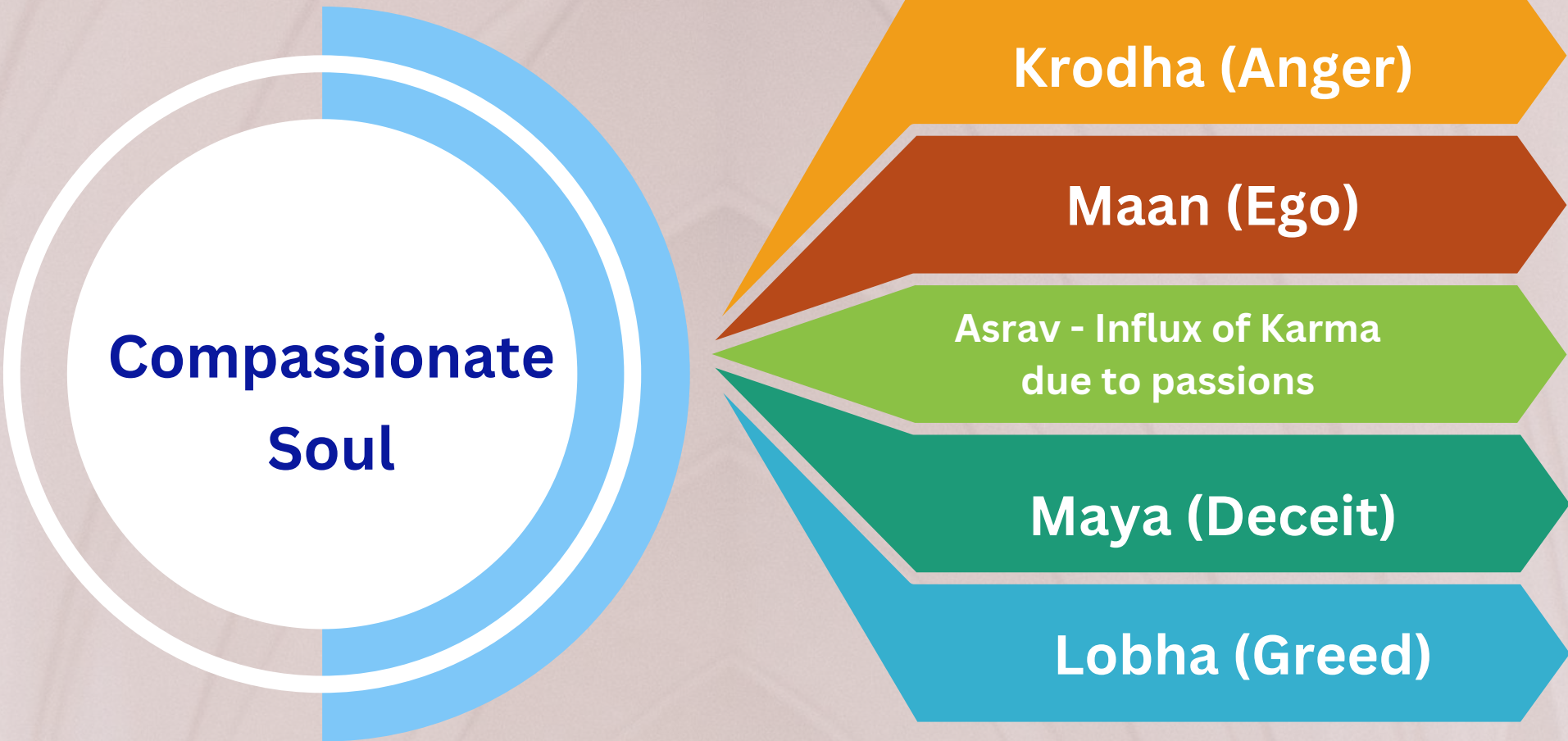
During our worldly affairs, when greed, power, excess money or lack of money, tendency of accumulation, ego, etc. seeps into our character then the concern for other gets eclipsed. We become too judgemental, and we tend to react too sharply against other person and situations. We lose the stillness of mind. This becomes cause of Asrav i.e., influx of karmic particles and further leads to bondage. Such poorly entrapped soul can never cut the vicious cycle of birth and death and keeps roaming eternally.

Consciously developed virtue of 'Compassion' becomes the most potent attribute to resist against infection of the soul through these four passions - Krodha (Anger), Maan (Ego), Maya (Deceit), Lobha (Greed). In adverse situations when we observe any pain or suffering – whether it is on our self or anyone else – compassionate character keeps us calm, rooted, and prevents us from slipping into the situation emotionally and psychologically.

It separates our soul from our self (as 'we' know) and makes us a quite observer in all situations without creating further bondage. When soul remains away from the sickness of further karmic bondage, it remains always fit and healthy to continue his progress of spiritual growth. With that, overall journey towards liberation remains highly focused, smooth and without any deviation.

Extract from an article By  
Vishal Mehta

**COMPASSION  
NEUTRALISES  
PASSIONS**



**RAAG  
AND  
DWESH**

