

DHARMANATH BHAGWAN

Nirvan Kalyanak -Jeth Sud Pancham

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

"Om Hrim Shri Dharmanath Parangatay Namah"



A person of wisdom and spirituality has very good and beautiful manners that have grown from genuine respect and love for the whole of humanity. Manners in this sense have nothing to do with culture or education: it is simply a question of humility. When we are at the receiving end of such manners, we feel that some deeper part of us has been honoured. In fact, none of us deserves anything less

THE LAW OF KARMA

Spirituality teaches us to see our responsibility and the causes we are setting in motion by our thoughts, words and actions. We just have to fulfil our responsibilities and the rights will automatically follow, because they are the effect. This may not happen immediately, but it is inevitable

As Jains, our primary goal should be to become better humanitarians, assisting all members of our community, both Jain and non-Jain, human and non-human, in any way possible.



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.

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

Dharmanath attained Kevaljnana after two years of taking diksha. His first sermon (deshna) was on Kashayas (passions). 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.

Height	45 bows
Diksha Palanquin	Nagadatta
Place of Diksha	Vaparakancana garden in Ratnapuri
Breaking Fast	House of Dharmasimha or Dhanyasena
Time as Ascetic	2 years
Place of Kevaljnana	Vaparakancana 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)



ANGER

GREED

EGO

Deceit

JAINISM'S FOUR PASSIONS

Jainism has identified four passions which are the main cause of the transmigration of the soul since time immemorial. These passions – termed Kashayas in Jainism – are Anger (Krodha), Greed (Lobha), Ego (mana) and deceit (maya). These are classified into two categories – attachment (raag) and hatred (dwesh). Raag includes deceit and greed whilst dwesh includes anger and ego.

We may think we are devoid of these passions, but the reality is that we all have these passions present in us to varying degrees.

ANGER:

Whether it comes on suddenly or gradually over time, anger is a strong emotion that individuals frequently feel and express. Anger may be detrimental when combined with other negative emotions like hate, retaliation, and violence. The degree of anger expressed varies on an individual's personality type. Angry people frequently act out of rage because these feelings can stay in their minds for a very long time.

To minimize anger's effects, we should follow the example of virtuous people who calm down and immediately seek forgiveness. Cultivating virtues like forgiveness, patience, love, penance, and repentance can help mitigate its effects

GREED

Greed is the mother of all evils because it is a strong and perilous feeling that breeds wrath, conceit, and deceit. Greed can take many forms, from materialistic demands to basic requirements. A greedy person never settles for what they have and will stop at nothing to acquire more, regardless of the cost to others. Greed is the source of all cravings and the destroyer of happiness and tranquilly. The more we have, the more we desire, and when our desires are not met, we feel resentful and envious. Wealth, power, celebrity, or the indulgence of all five senses can all be sources of greed. Greed obliterates happiness and harmony, and is typically the cause of international conflicts.

Remedy for greed is contentment and caring for others.



EGO

Ego can result in a loss of discretion and civility, which can be disastrous. Ego is linked to conceit, pride, arrogance, self-admiration, and self-centeredness. Eight categories of ego are listed in Jain scriptures: accomplishments, physical prowess, race, intelligence, wealth, physical strength, appearance, penance, and family. Our ego grows when we believe we have accomplished something amazing, making us conceited and obnoxious. On the other hand, our ego collapses when we receive criticism and fail to grow from it, upsetting and harming the people we care about.

Humility brings good thoughts, where there is no room for pride or ego. We can reduce our egocentrism through selfless service and humility.

DECEIT

Deceit is the cause for a dishonest life. The human mind has an uncanny ability to craft devious means and cheat others to satisfy one's low-level desires to procure more money, power, prestige or many other worldly objects. Cunning individuals hide their malice thoughts behind sweet words, leading to ego and hurting others. Deceitful individuals are fearful, restless, and lack peace of mind.

Honesty helps to realise the truth. Honesty and straight forwardness can prevent occurrences of deceit and manipulation.

BY KISHOR B SHAH



POSSIBLE PHYSIOLOGICAL AND SPIRITUAL EFFECTS OF PASSIONS

PHYSIOLOGICAL EFFECTS:

- Increased body tension and stress leading to high blood pressure.
- Potential heart blockage, stroke, heart attack, paralysis, and premature death.
- Loss of vital energy, hormone imbalance, and weakening immune system.
- Breakdown of body's ecosystem.

SOCIAL EFFECTS:

- Activation of negative feelings like anxiety, agitation, irritation, and depression.
- Disordered mental faculties and loss of mental peace.
- Loss of memory power, materialism, and severed family relations.

SPIRITUAL EFFECT:

- Attachment leads to destruction and accumulation of intensive karmas.
- Absence of spiritual practices hinders attainment of eternal peace and happiness.

(Above based on a presentation by Samanijis Charitrapragyaji & Shardapragyaji)