

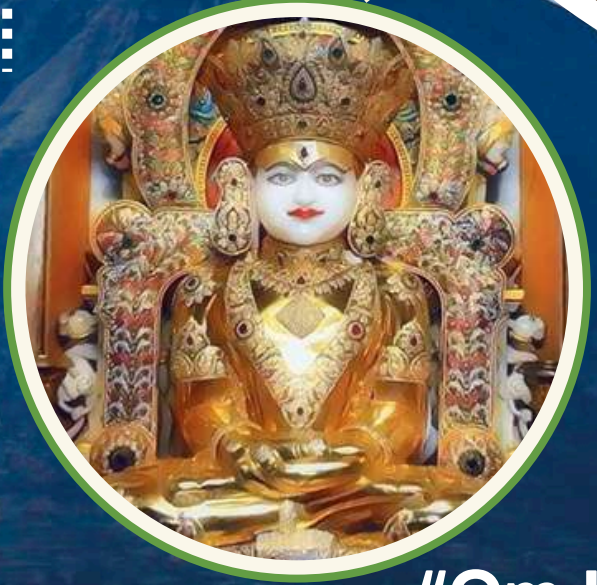
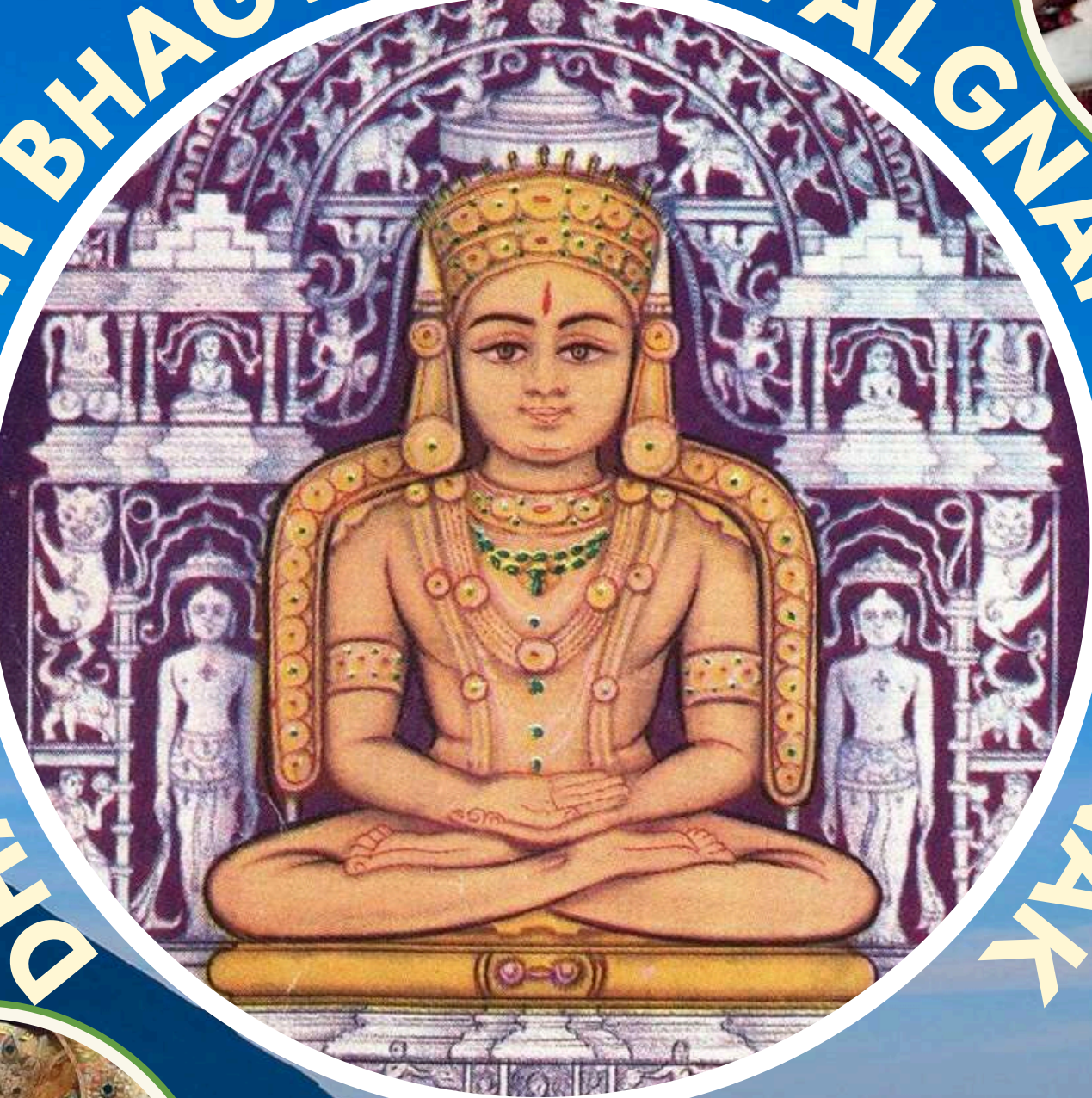


**This world is like a mountain.  
Your echo depends on you.  
If you scream good things,  
the world will give it back.  
If you scream bad things,  
the world will give it back.  
Even if someone says badly about you,  
speak well about him.  
Change your heart to change the world.**

Sham Tabrizi

**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)

# DHARMANATH BHAGWAN KEVALGNAN KALYANAK



## POSH SUD POONAM

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

**"Om Hrim Shri Dharmamath Sarvagnay Namah"**

## Know Your Tirthankara

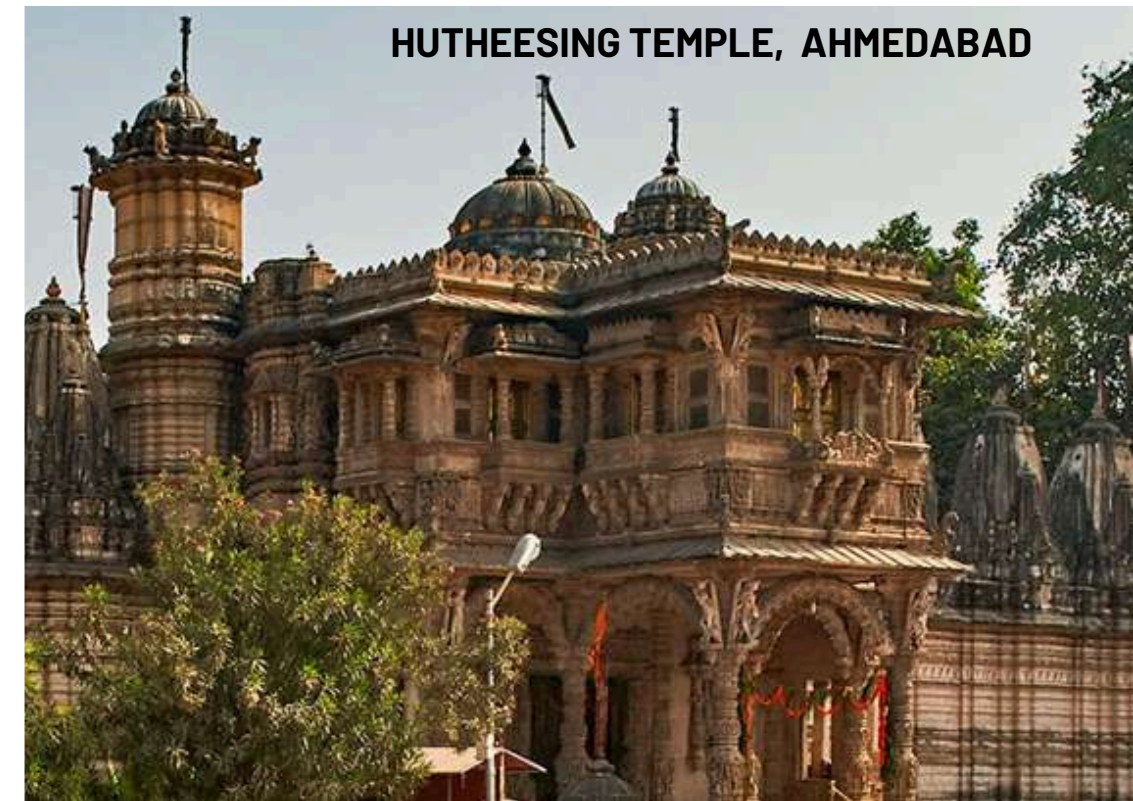
<b>Dharmanath Bhagwan -Fifteenth Tirthankara</b>	
<b>Father</b>	<b>King Bhanu</b>
<b>Mother</b>	<b>Queen Suvrata Devi</b>
<b>Family / Clan</b>	<b>Ikshvaku</b>
<b>Born In</b>	<b>Ratnapuri (Ratnapura)</b>
<b>Lanchan (Symbol)</b>	<b>Vajra (Thunderbolt)</b>
<b>Symbolic Colour</b>	<b>Gold</b>
<b>After attaining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

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

## Panch Kalyanaks

<b>Chavan Klayanak</b>
<b>Vaishakh Sud Satam</b>
<b>Janma Kalyanak</b>
<b>Maha Sud Trij</b>
<b>Diksha Kalyanak</b>
<b>Maha Sud Teras</b>
<b>Kevalgnan Kalyanak</b>
<b>Posh Sud Poonam</b>
<b>Nirvan (Moksha) Kalyanak</b>
<b>Jeth Sud Pancham</b>

HUTHEESING TEMPLE, AHMEDABAD



# Kashayas - Passions



Kashayas – Passions in Jainism are the main cause of Karma bondage. Passions distort the true nature of the soul. As long as passions are present, the soul will remain in the endless cycle of birth and death.

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.

*“By renouncing passions, the soul attains the state of complete freedom, the state beyond attachment and aversion (Vitarāga). On attaining the state of non-attachment and non-aversion, the soul becomes indifferent to worldly pleasure and pain.” (US 29-36)*

There are four types of Kashayas namely: Krodha (anger), Mana (ego), Maya (deceit) and Lobha (greed).

Kashayas are usually grouped into two categories: attachment (raag) and hatred (dwesh). Raag includes deceit (maya) and greed (lobha) whilst dwesh includes anger (krodha) and ego (mana). Raag and dwesh bring about the bondage of eight-fold karmas and are considered to be bhava-karma. The root cause of raag -dwesh is moha (passions / infatuation).

The degree of karmas is dependent upon the intensity of the passions. Jainism states there are four levels of intensity of passions known as:

**Anantänubandhi,**  
**Apratyäkhyaniya,**  
**Pratyakhyaniya,**  
**Samjvalan.**

SUMMARY				
Kashaya   Passion	Krodha   Anger	Lobha   Greed	Mana   Ego	Maya   Deceit
Anantänubandhi	Line in Rock	Fast Colour	Stone Pillar	Bamboo Root
Apratyäkhyaniya	Line in Earth	Grease	Bone	Horn of a Ram
Pratyakhyaniya	Line in Sand	Mud	Wood	Zigzag line of water
Samjvalan	Line in Water	Water Colour	Cane	Sahving of Wood
Source: Jain Philosophy & Practice				

# Kashayas Passions

## Anantänubandhi

Anantänubandhi – is the most intense level causing long term bondage and leads to endless samsara. Its duration is usually more than 12 months to one lifetime or even many lives. This most intense passion prevents a person from attaining samyaktva – right faith. It is likened to line in a rock.

## Apratyäkhyaniya

Apratyäkhyaniya – considered a strong level likened to a line in earth. Its duration is usually at least 4 to 12 months. Under the influence of this level of passion, although the person has right faith, however, cannot take vows, therefore cannot rise above the fourth stage of spiritual development.

## Pratyakhyaniya

Pratyakhyaniya – mild level likened to line in sand. Duration is usually more than 15 days to 4 months. Under the influence of this level of passion, person has right faith, and taken minor vows only.

## Samjvalan

Samjvalan – a very mild level likened to a line in water created by a moving finger. Its duration is spur of the moment to less than 15 days. Person takes major vows and becomes an ascetic.