

Vimalnath Kevaljnana Kalyanak

Posh Sud Chhath



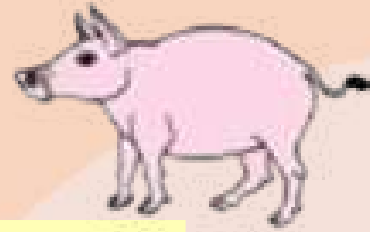
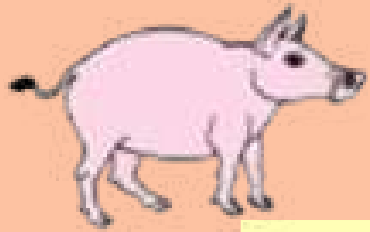
VIMAKNATH

Kevaljnana Kalyanak

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

**“Om Hrim Shri Vimalnath
Sarvagnay Namah”**



Kevaljnana Kalyanak

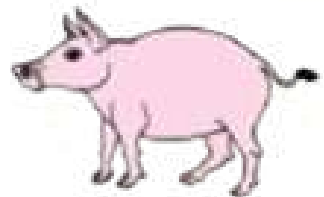
The event when the Tirthankara's soul totally eradicates the four defiling kinds of karma known as Ghati Karma by the practice of discipline, penance and meditation and attains Kevaljnana (omniscience/absolute knowledge).



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SHRI KAMPILYAPUR TIRTH ,
UTTAR PRADESH , INDIA



Vimalnath Bhagwan is the thirteenth Tirthankara in the current time cycle.

Parents: King Kratvarm and Queen Shyama Devi

Born in: Kampilyapur Nagar (now known as Kampilpuri).

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

Birth 1 - as King Padmasen, who eventually rescinded his kingdom and took Diksha. He worshipped an Arihant with so much devotion resulting in acquiring the Tirthankara-naam-gotra-karma.

Birth 2 - as a celestial being.

Birth 3 - As Vimalnath Bhagwan. Vimala means 'pure' in Sanskrit. During her pregnancy, Queen Shyama Devi became completely pure. Everyone in the kingdom were peaceful and happy. Witnessing this purity, the parents named the child when born as Vimal. His symbol (Lanchan) is Boar (wild pig) and is said to be of golden complexion.

Vimalnath, when grown up, after many years relinquished his kingdom and took diksha. Two years after taking Diksha, he attained Kevlajnana, under a Jambu tree. He had 57 Gandharas and his first sermon - Deshna was on **Bodhi Durlabh Bhavna**.

Vimalnath Bhagwan attained nirvana at Samet Shikhar together with 6000 other ascetics.



There is no knowledge without right faith,
No conduct is possible without knowledge,
Without conduct, there's no liberation, and
without liberation, there no deliverance

Uttardhyana Sutra - 27/30

*Arihanto maha devo, jaavajjivam
susaahuno guruno Jinapannattam tattam,
ia sammattam maye gahiyam”*

For as long as I live, The Arihantas
{fordmakers} shall be my true god.

The monks who have taken the five major
vows shall be my preceptors. And reality as
taught by the Jinaas {fordmakers} shall be my
creed. This is my understanding of
samyaktva {enlightened perception}.

(Source: Dr Ketaki Shah)





In five sutras of Chaityavandan, the word 'Bodhi' – Samyak Darshan is mentioned to draw our attention to the importance of attaining Samyak Darshan.

Namutthunam Sutra: “*Magg dayanam, Sharan dayanam, Bohi dayanam,*”

The word “dayanam” means “the one who gives”. Magg dayanam means (I bow down to Bhagwan who) shows me the path to liberation – Moksh. Sharan dayanam means (I bow down to Bhagwan who) accepts and takes care of those who surrender to Him. Bohi dayanam means (I bow down to Bhagwan who) gives me Samyak Darshan.

Bodhi Durlabh Bhavna – Unattainability of right faith, knowledge, and conduct: Under this reflection, one thinks that it is very difficult for the transmigrating soul to acquire right faith, right knowledge, and right conduct in this world. Therefore, we must take full advantage of the opportunity and put full effort to attain right faith and knowledge and live accordingly.

‘**Bodhi**’ means acquiring knowledge of the self and having Samyak Darshan. Samyak Darshan means having the right insight/perception of reality, faith in the teachings of our Tirthankaras – i.e total faith in the nine realms or fundamentals i.e. the Nav Tattvas – jīva, ajīva, āsrava, pāpa, punya, samwara, bandha, nirjarā and moksh and in sudeva, suguru, and sudharma. Samyak Darshan is also one’s awakening to its true nature, the eternal soul; not by only acquiring knowledge about it but also by *experiencing* it.

To acquire samyak darshan doesn’t necessarily mean having an in-depth knowledge of our scriptures, neither a full compliance with the canonical rules of living a moral and ethical life. What it entails is total and unambiguous faith in Jain principles and teachings and radical changes in our thought processes and attitudes to alter our actions.

‘**Durlabh**’ means difficult or rare to achieve.

Samyak Darshan is the first and probably the most difficult step on the path of liberation. Bodhi Durlabh Bhavna is reflection and practice of what is essential to attain Samyak Darshan.

BY KISHOR B SHAH

Loggas sutra: “*Arugga Bohilabham, Samahi Varmuttamam Dintu*” meaning asking God to ‘bestow upon me good health, Samyak Darshan, & the highest level of state of equanimity – samadhi’.

Jayviyaray Sutra: “*Samahimaranam cha Bohilabho a*” meaning ‘wish for a peaceful death in which the person stays in equanimity and focused on the soul and Samyak Darshan’

Arihant Cheiyanam Sutra:“*Vandan Vattiyaye, Puan Vattiyaye, Sakkar Vattiyaye Samman Vattiyaye, Bohilabh Vattiyaye, Niruvsagg Vattiyaye meaning* ‘ (I am praying in order to) get the benefits of: bowing down, doing puja, applauding and honoring. (I also want to get) Samyak Darshan and Moksh.’

Uvassagharam Sutra: “*Ta Dev Dijja Bohim, Bhave Bhave Pas Jinchand*” meaning ‘ Omniscient Parshwa Bhagwan, bestow Samyak Darshan upon me in every life’.

