

# Mahavirswami Kevaljnana Kalyanak

Vaishakh Sud Dasam



"Live and allow others to live;  
hurt no one;  
life is dear to all living beings."

- Mahavirswami



In commemoration of Mahavirswami Kevalajnana Kalyanak,  
Jains recite the following on this day:

"Om Hrim Shri Mahävir Swämi Sarvagnäya Namah"

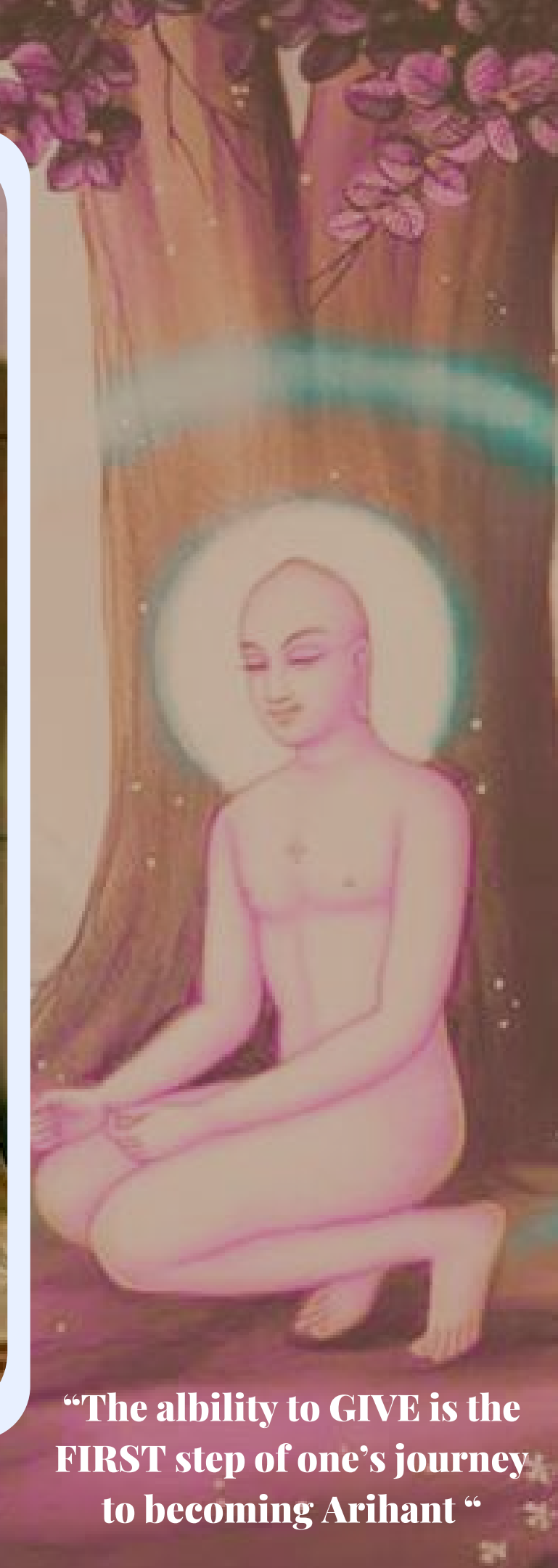


**Mahavirswami Bhagwan Pratima**  
Shikharbandhi Jinalaya - Oshwal Centre



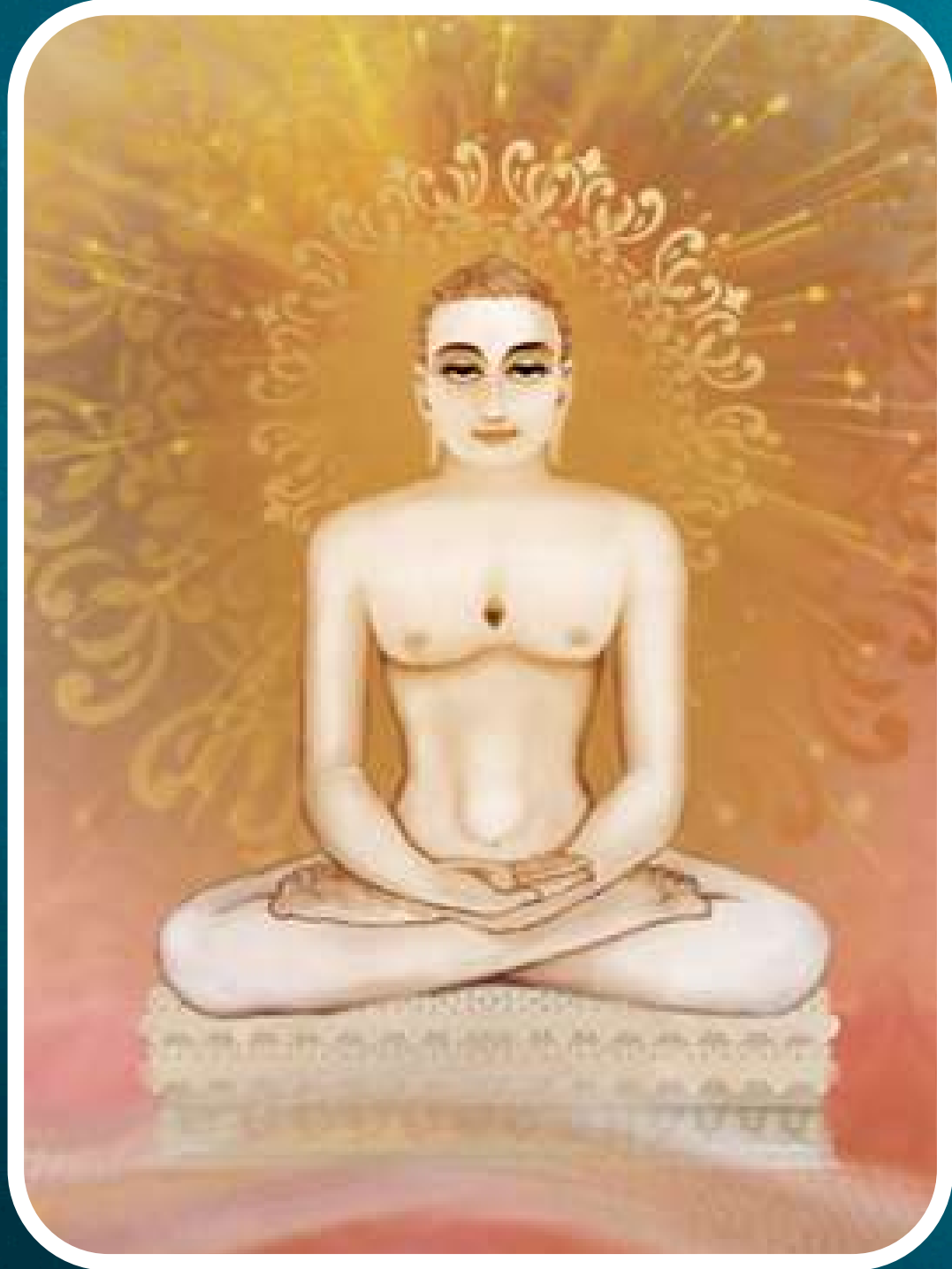
Lord Mahavir practised severe austerities and deep meditation for a period of twelve years and half. During this period, he used to reside in parks, forests and deserted places and bore all the obstacles and tortures patiently and bravely.

It was 556 BCE. As stated in the Kalpa Sutra, at the end of this 12.5 years of intense penance as a renunciate, Mahavir, then aged 42, was engrossed in the highest stage of blissful meditation in a farm owned by a householder named Syamaka, near a abandoned temple called Vijayavarta. The farm was in the village Jrimbhika on the banks of river Rjuvaluka. According to the Jain Lunar Vira Nirvana Samvat calendar, it was Vaishäkh Sud Dasam (April – May of the Gregorian calendar). At that time he was observing a fast of two days. To annihilate the lingering remnants of the four-Ghāti (destructive) karmas, Lord Mahavir started meditation (dhyana) under a tree named Sala (also known as Salmali) in a “cow milking” posture – goduhasana position in ukadu shape – with his heels and knees lifted and toes touching the ground. His mind was absorbed in the highest type of blissful meditation – sukla dhyana. During this blissful mediataion, at an auspicious moment (mahurta) in the hour called Vijaya, in the afternoon around dusk (Sandhya) time, Mahavir achieved Kevalajnana – the ultimate reward for his arduous penance.



**“The ability to GIVE is the FIRST step of one’s journey to becoming Arihant “**





He became omniscient, comprehending and visualising everything in the whole universe-as well as everything in the past, present and future.

Mahavir had annihilated all of his harm-causing and destructive Ghati Karmas, which directly affect the true nature of the soul. When these Karmas are destroyed, a person attains the following four infinite qualities (Anant Chatushtay).

- **Kevalajnāna (Anant Jnān)** – Perfect knowledge due to the destruction of all Jnānāvaraniya Karmas
- **Keval-Darshan (Anant Darshan)** – Perfect perception due to the destruction of all Darshanāvaraniya karmas
- **Anant Chāritra** – Passionless state due to the destruction of all Mohaniya Karmas
- **Anant Virya** – Infinite energy due to the destruction of all Antarāya Karmas.

"A living body is not merely an integration of limbs and flesh but it is the abode of the soul, which potentially has perfect perception (Anant-Darshana), perfect knowledge (Anant-Jnana), perfect power (Anant-Virya), and perfect bliss (Anant-Sukha)."



**MAHAVIRSWAMI  
BHAGWAN  
PRATIMA**  
Shikharbandhi  
Jinalaya  
Oshwal Centre



“Attachment and aversion are the root cause of karma, and karma originates from infatuation. Karma is the root cause of birth and death, and these are said to be the source of misery. None can escape the effect of their own past karma.”

“Aspire to enlighten the self and then illuminate that flame in every heart”

“Have compassion towards all living beings. Hatred leads to destruction.”

He had also achieved victory over the four passions (kashayas) of anger, ego, deceit and greed. Sentiments of attachment (raga) and malice (devesa) also dissipated. He became a vitraga – one who is devoid of any type of attachments.

Mahavirswami had become the twenty – fourth Tirthankara and the final Jina of the present cycle, and he felt the need of preaching to the people what he had attained through austerity, meditation and deep thinking. Mahavir Swami preached about the Jain path of purification and liberation of the soul. Having achieved perfect perception, perfect knowledge, and perfect conduct (known as the three jewels of Jainism), he devoted the rest of his life to guiding others to attain clarity of faith.

His teachings are the basis for Jainism today.

“There is no enemy out of your soul. The real enemies live inside yourself, they are anger, pride, greed, attachments and hate.”

“It is better to win over self than to win over a million enemies.”

# Twelve Atishay (Attributes) of Arihants

Our scriptures state that Tirthankaras have 12 unique attributes known as Atishay.

On attaining Kevaljnana, the first four attributes are revealed in the Tirthankara. These are said to be:

- Omniscience
- All heavenly gods and humans respect and bow down to Tirthankara
- Thirty-five special qualities of Tirthankar's sermon
- Absence of all calamities and diseases within 125 Yojans (unit of area measurement- 1 yogan - approx 4 miles) of Tirthankara

In some texts, Infinite Knowledge, Infinite Perception, Perfect Conduct, Infinite Energy are stated as the four main attributes rather than aforementioned attributes.

Eight attributes, known as *Pratiharya*, are endowed by heavenly gods once the Tirthankara attains Kevaljnana.

- **Simhäsan:** A divine seat from where Arihant delivers sermons
- **Bhämandal:** A halo behind Arihant's head
- **Chämar:** Angels waving fans (Chowries) to honor Arihant's greatness
- **Chhatra:** A three-tier divine umbrella over the head suggesting the Arihant's superiority over the three regions - Hell, Earth, and Heaven.
- **Ashok Vruksha:** A tree under which Arihant sits.
- **Pushpa-vrushti:** A continuous shower of fragrant flowers.
- **Dev Dundubhi:** A divine announcement declaring Arihant's sermons.
- **Divya Dhvani:** Celestial music accompanying Arihant's sermons.

