

Vimalnath Bhagwan

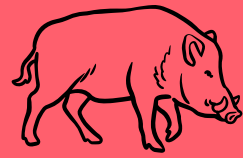
NIRVAN KALYANAK – LIBERATION EVENT

The event when a Tirthankara's soul is forever liberated from this worldly physical existence (cycle of birth and death) and becomes a Siddha. The Tirthankara's soul completely destroys the four Aghati Karmas and attains salvation, the state of eternal bliss. The four Aghati Karmas are:

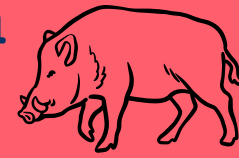
Feeling Pertaining – Vedaniya Karma
Body Determining – Nam Karma,
Status Determining – Gotra Karma,
Age Determining Karma or Ayushya Karma.

NIRVAN KALYANAK – JETH VAD SATAM

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

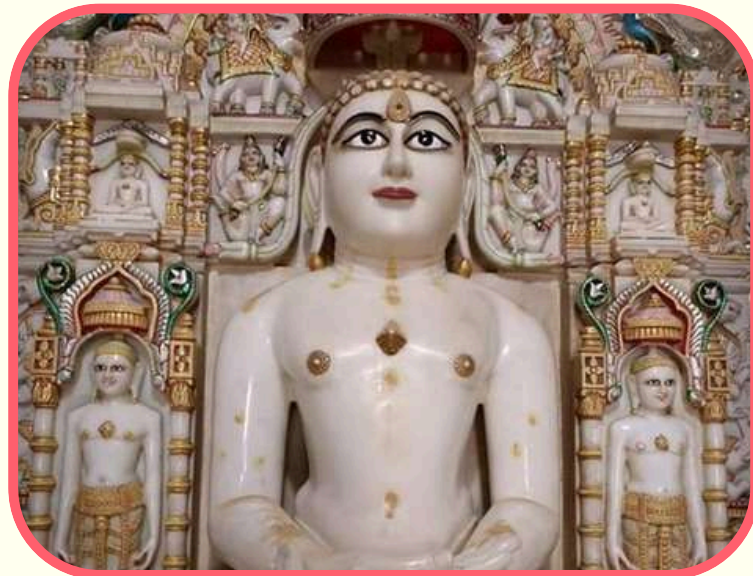


**Om Hrim Shri Vimalnath
Parangatay Namah”**



“50 years from now,
It will not matter what kind of car you drove,
What kind of house you lived
How much you had in your bank account
Nor what your clothes looked like;
But the world may be a little better because
You were important in the life of a child.” Anon

“Each Soul is capable of attaining the serene and rapturous state where all is bliss.
Not many of us believe this, but it is true. All we need to do is to learn to look inward.”



Vimalnath Bhagwan

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

His parents were King Krativarm and Queen Shyama Devi and born in Kampilyapur Nagar (now known as Kampilpuri / Kampilya) Now a village, it used to be an important capital in ancient India and is located in the district of Farrukabad in Uttar Pradesh, ten kilometres away from Kayamganj railway station.

His symbol (Lanchan) is Boar (wild pig) and is said to be of golden complexion. Height of 60 bows. His attendant deities known as Yaksha and Yaksi were Şaṅmukha and Vidita respectively.

After attaining Samyak Darshan, Vimalnath took three bhavs to attain Moksha. Prior to his birth as a Tirthankara, he was born as a King Padmasen. He eventually rescinded his kingdom and took Diksha. He worshipped an Arihant with so much devotion resulting in acquiring the Tirthankaranaam-gotra-karma. His next birth was as celestial being, before being born as Vimalnath.

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.

Vimalnath, when grown up, after many years relinquished his kingdom and took diksha, in Sahasramravana Forest, outside Kampilyapur. He was carried to the forest on a palanquin named Devadatta and was accompanied by numerous Kings. Following the diksha ceremony, he fasted for two days and broke his fast at the house of King Jaya in the town of Dhanyakata.

Two years after taking Diksha, he attained Kevlajnana, under a Jambu tree. He had 57 Gandharas – Chief Gandhara was Mandara. Vimalnath Bhagwan's first sermon – Deshna was on **Bodhi Durlabh Bhavna – Rarity of Enlightenment**. 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. There should not be even the slightest negligence in observing the religion propagated by the Jinas.

His Sangh consisted of: Monks – 68K, Nuns – 100800, Laymen – 208K Laywomen – 434K

Vimalnath Bhagwan attained nirvana at Samet Shikhar, together with 6000 other ascetics. His lifespan is said to be of 6,000,000 years.



Five attributes of Samyak Darshan - Right Faith

01

SHAM

Sham refers to pacifying Kashayas – passions like anger, ego, greed and deceit. These passions hinder spiritual progress and are the primary cause of bondage and misery. Worldly soul is in bondage due to the attachments and aversions towards external entities such as people and material objects. Sham reduces the intensity of destructive emotions and promotes divine virtues like forgiveness, humility, honesty, and contentment 'Sham' is often replaced by the word 'sam' meaning equanimity – irrespective whether it is called sham or sam, both are equally important.

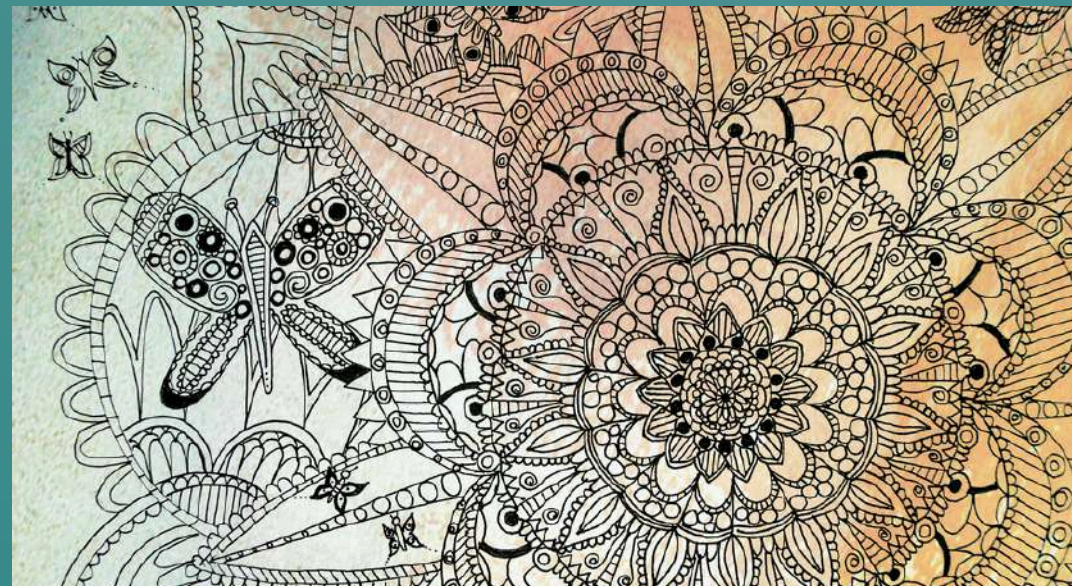
SUTRA PER UTTARADHYAYAN SUTRA

“ A victory over one begets a victory over five and this victory leads to a victory over another five, This way a victory over the ten original enemies of the soul is achieved.” (meaning if one conquers the self, then he conquers the four passions thus making way for winning over the five senses also. Contemplation on this sutra can augment the attributes of the soul many folds.)

02

SAMVEG

Samveg means to harbour no form of desire for anything, detachment from the worldly matters and to have a burning desire for liberation, which involves understanding and experiencing one's true self. This goal should be the sole goal of our precious and rare human life. Mahavir stated "by longing for salvation (liberation), the soul obtains enormous faith in religion, in the eternal truth." One cannot get rid of delusion and realise the soul, until the desire for liberation is intensified.



Uttaradhyayan Sutra Quotes :
Source - Jain Samani Dr Suyashnidhi

03

NIRVED

Nirved means detachment from worldly pleasures and the pursuit of eternal happiness within oneself. It involves disinterest in worldly affairs, genuine interest in escaping the cycle of death and birth, meditative mood, and self-absorption. The realisation that this world is seething with suffering and deep longing to end the Soul's endless transmigration. In essence, Nirved emphasizes the importance of embracing one's true self and avoiding attachment or hatred towards material possessions.

Uttaradhyayan Sutra – Chapter 29 states – “ by nerved, a jiva (soul) develops an indifference towards pleasures of all kinds, that are available to celestial beings, humans, animals. Refraining all kinds of amusements and recreational tendencies becomes a priority, which leads to a cessation of violence and the abandonment of the worldly path to attain the path of liberation.

BY KISHOR B SHAH



04

ASTHA

Astha refers to genuine, total and unwavering faith in the teachings of Tirthankaras - crucial for achieving Samyak Darshan (right faith). Always believing that Tirthankaras who acquired perfect knowledge (Keval Jnān) had no reason to misguide or preach the wrong path. Their only motive was to guide the souls towards the path of emancipation by sharing their knowledge and experience. Astha is often referred as Shraddha - complete faith in True God, True Guru and True Faith.

05

ANUKAMPA

Anukampa means compassion for all living beings and inner compassion for Self (for the Soul has been trapped in the web of ignorance and delusion). Compassion for all living beings is a natural outcome of a person's firm belief that he/she is not the body but a soul. Compassion arises within, as soon as a person looks at each and every living being to be similar to his/her own soul.

Right Perspective Transforms the Heart

AcharyaBhikshu was strongly influenced by the preaching of Bhagawan Mahavira. He followed the principles of Bhagawan Mahavira throughout his life. It is a common belief that many people can be convinced to practice religion either by coercion (forcefully) or by transformation of heart. Forceful practice is nothing but an effect of perverted perspective (mithyaatv). On the other hand, belief of transformation of heart indicates right perspective.

AcharyaBhikshu said, 'Until the perspective is changed, a person cannot be transformed.'

Let alone being religious, a person cannot become even genuine if the perspective is not right. As an illustration, seeing a poor person's grief, someone may have pity and try to make him happy by helping him by all possible means. It is possible. However, the question arises did his heart get transformed and he became a righteous person by getting pity and help? Can his perspective be made positive through such ways?

AcharyaBhikshu has explained this fact through a heart-stirring illustration.

A butcher was driving some goats to the slaughter house. A pedestrian saw the goats and gave the butcher some money. He then released the goats. Their lives were saved for a while, but what was the true benefit to the butcher? Did he stop killing? Was there any transformation in his outlook? Did his mind be abstained from violence? Until his thoughts are transformed, he will not abstain from slaughtering.

AcharyaBhikshu understood the root cause of the problem and would emphasize on achieving an everlasting solution to the problem. His goal was to inspire people to relinquish their evils willingly by deep contemplation and transformation of their hearts, rather than by coercion or temptation.

By Acharya Mahaprajna

