

JAIN DIKSHA

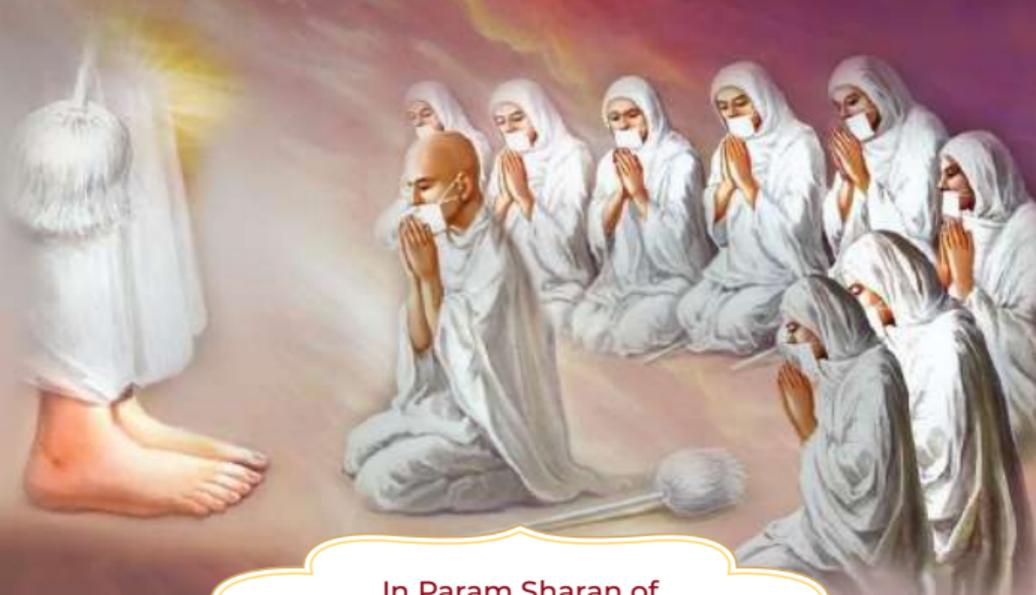
A Journey of
SELF DISCOVERY

Inspired by
Rashtrasant Param Gurudev
Shree Namramuni Maharaj Saheb

9 young souls are beginning
a search within **the self**, to discover **the self**.

A big salute to their courage
as they renounce wealth, comforts,
luxuries and relations **in the quest of TRUTH.**

**Come, witness this historic moment of
RENUNCIATION**



In Param Sharan of
**Rashtrasant Param Gurudev
Shree Namramuni Maharaj Saheb**


आत्मयात्रा
दीक्षा महोत्सव

20th Feb, 2022 | **PARAMDHAM**

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A Pursuit of Truth



Jainism, one of the most ancient religions of this world, comes from the word 'Jinas'. Jinas are individuals who have no enemy, because they have won over themselves. And this pursuit of winning over the self, attaining inner purity is **Jain Diksha or Saiyam**.

From amongst billions of individuals who are running an endless race in the quest of desires, there are few rare souls who question the very purpose of this race. And this question takes them on a journey of discovering the TRUTH, the reality of this universe and the purpose of one's own existence.

WHO AM I?

WHERE have
I come from?

WHY am
I born here?

WHAT is
the purpose of life?

WHY do we die?



I too can become Parmatma!



Jain philosophy explains that there is no special superpower or creator of this Universe. Every soul is the creator of their destiny. And every soul has the potential to attain a perfect state of purity like Parmatma Mahavir.

Diksha is a process of coming out of your comfort zone, to perfect yourself. Perfect actions, perfect emotions, perfect intentions, perfect attitude, perfect balance, perfect determination, perfect endurance and above all, a perfect nature. It is absolute consciousness and carefulness towards one's own quality, to attain equality with Parmatma Mahavir himself.

When an individual realises that '**I too can become Parmatma**', he or she begins an extraordinary effort to uplift their own quality. And this journey of self-upliftment is called **Diksha**.

Sadhak Life – The Very First Step



The process of Diksha in Jainism is a very intricate one and comes after immense self-introspection. An individual who aspires to take Diksha makes a formal request to the Guru, who first tests his or her potential in various ways. The individual first accepts a sadhak lifestyle, which is a training period.

Diksha is not just a transformation of the dress and address, it is a transformation of one's nature. It is a process of becoming a master of the mind, not its slave.

As sadhaks, they retire from all their wishes and wants, to accept Guru's agna (permission) in everything that they do. Agna is the breath of a sadhak's life.



Agna is the foundation of Jainism

॥
आणाए मामगं धम्मं
Agna is my Dharma
॥

Through various agnas, Guru helps a disciple realise his weaknesses, his hidden natures, and then empowers him to overcome them on his own.

“The purpose of Agna is not to surrender yourself to somebody’s desire or become dependent. It is a process of breaking free from one’s own desires. Because desire is the mother of every impurity – be it anger, ego, jealousy, deceit, greed or anything else. And true independence is when you win over your own desires.”

As a sadhak, the three pillars of their life are *seva*, *swadhyay* and *sadhana*. *Seva* is process of broadening one's heart with the qualities of care and compassion, and dissolving one's ego. *Swadhyay* is a process of imbibing the secrets of truth as propounded by Bhagwan Mahavir in the sacred scriptures known as the Aagams. And *Sadhana* is a process of disconnecting from past memories and discovering who you really are.



Diksha Agna Arpan Vidhi



Once Guru feels that the sadhak is ready to take Diksha, he gives his consent and then he asks the parents for their permission.

“One key commandment for Jain ascetics is that they cannot accept anything without permission – be it non-living objects or living beings. This means that Guru can bless an individual with the vows of Diksha and accept him or her as a disciple only after the family’s permission. And that’s why, the process of Diksha is conducted in a euphoric public gathering, never in seclusion.”

This first step of permission is known as **Diksha Agna Arpan Vidhi**, where the parents submit an official permission letter. From here onward till the final day of diksha, the sadhak is known as a *Diksharthi* or *Mumukshu*.



Diksha Mahotsav



The Diksha ceremony is preceded by several other celebrations where the mumukshus inspire their family, relatives and the entire community on the path of truth and compassion. It is said that the vibrations of the diksharthis are so profound in these days that several other souls accept various forms of tyaag with their inspiration. The seed of saiyaam is planted in the hearts of thousands of people. Spreading these values of saiyaam is the core purpose of the celebrations.



Mahabhinishkraman Yatra



On the day of diksha, the mumukshus leave their home for the final time which is known as the **Mahabhinishkraman Yatra**. They never return to this house with the intent of calling it home. During this procession, they distribute wealth and various auspicious objects which are a symbol of their renunciation. This is known as 'varshidaan'. The vibrations of their tyaag are so strong in these objects, that any person who gets blessed with any objects of the varshidaan witnesses immense growth in life. But at the same time, he experiences immense detachment from that wealth, which he feels motivated to use for social welfare.



Vesh Parivartan and Diksha Vidhi



The mumukshus enter the Diksha mandap, and express gratitude towards their parents, family members and their Guru. Community members take the opportunity of honouring them with the **Vijay Tilak**. Like a warrior who is given well wishes before a battle, diksharthis are given well wishes to accomplish their inner battle successfully.

Soon after, the mumukshus proceed towards the 'Routi' where their heads are shaved, and they wear Prabhu's attire for the very first time. The mere touch of Prabhu's 'Pachhedi', invokes an inexpressible divine vibration in their souls.

They re-enter the Diksha mandap, and after taking permission from the parents, community leaders and diksharthis themselves, Guru blesses them with the auspicious and the most overwhelming *Karemi Bhante Diksha Mantra*.



This is the mantra which they recite to put a final fullstop to their entire sansar (worldly connection). At this moment, they officially become **Navdikshits** or the **newly dikshit sadhu-sadhvijs**.

The Navdikshits are then blessed with the '**Rajoharan**', an Upkaran that helps them extend universal compassion to infinite living beings. It is a woollen Upkaran that they use to protect the tiniest microorganism. Whenever they sit, they clear the floor with the rajoharan and then sit down. If they see any ant, any insect on their path, they softly take it to the side with this Rajoharan. It is considered the most priceless gift in this world and is a symbol of their unwavering commitment to Ahimsa.

The Navdikshits are then blessed with a new name which is the final step in erasing their worldly identity. It marks their new birth in the Diksha lifestyle.

Community members donate them alm seeking bowls, clothes, scriptures and few handful possessions that sadhu-sadhvijs keep.

Panch MAHAVRATS

The Five Major Vows

The vows of diksha life are
known as

Panch Mahavrats,
or the five Major vows.

These vows are
**a symbol of love,
universal compassion
and
equality towards
every living being.**



First Major Vow

AHIMSA

(Non-violence)

Parmatma Mahavir was a man of infinite knowledge, He precisely showed that plants and vegetation have life. Not just that, he even threw light on the number of living beings present in different types of plants, and their sensitivity. He explained the entire biological system of the world, the different senses possessed by different living beings, their body structure, and much more with utmost accuracy. The purpose was to **inculcate respect for every form of life.**

सव्वे जीव मम जीव सम
Every soul is like my soul

And hence, the first great vow of Ahimsa is intended to give 'Abhaydaan' or the gift of fearlessness to every living being. The core belief of Ahimsa is that I should not become the cause of pain and suffering for other living beings.



Second Major Vow

SATYA

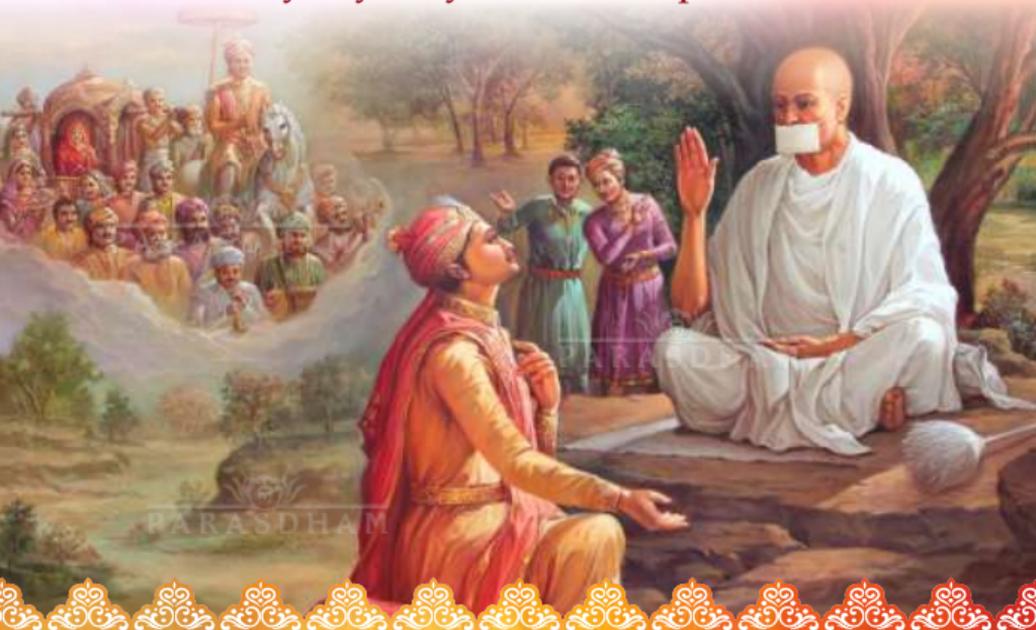
(Truth)

The second vow is satya or faithfulness towards truth. Jain ascetics do not lie under any circumstances. They either say the truth or remain silent.

सच्चं खलु भगवं

Truth is God

Parmatma has revealed that a person who remains steadfast in truth and who never lies, develops Vachan sidhi. Vachan siddhi is having such power in your words that things happen just the way you say, situations occur just the way you indicate. And so, Jain Gurubhagwants always have a reputation of tremendous respect in the entire society. The minute they raise their hands to bless someone, that person never fails in anything that he does, because of the Vachan sidhi of his Guru. And such Vachan sidhi can be achieved by anybody who develops truthfulness



Third Major Vow

ACHAURYA

(Non-stealing)

The third vow is achaurya or non-stealing. Jain ascetics cannot take a single object without the owner's permission.

अहं भिक्षु
I am a bhikshuk

The vow of Achaurya is aimed to make one realise every single moment that he is a bhikshuk. He cannot live as per his desires or make any demands to fulfil his wants. Great emperors and kings have shown their inability to take saiyam only because of this one vow, as they feel embarrassed to go and seek for Bhiksha from one house to another. But the one who is able to follow this vow dutifully, ultimately gains victory over his own ego, which is one of the toughest vices to overcome.



Forth Major Vow

BRAHMACHARYA

(Celibacy)

The fourth vow is brahmacharya or celibacy. Brahma means the self, the soul, and Charya means to remain steadfast in the self. Jain ascetics follow an extraordinarily celibate lifestyle, where no physical contact is permitted with the opposite sex after diksha, including one's own parents, siblings or family members.

"We follow brahmacharya through the mind, body and speech. And this brahmacharya is the foundation of phenomenal inner strength."

A true brahmachari's physical and mental strength is extraordinary. Even if he is extremely tired, he can regain his entire energy within 48 minutes. The greater the brahmacharya and faithfulness towards their soul, the purer the charitra (conduct) becomes. And the one whose charitra is pure, can direct the society onto the path of truth by his mere vibrations.



Fifth Major Vow

APARIGRAHA

(Non-possessiveness)

The fifth vow is aparigraha or non-possessiveness. Jain ascetics do not hold any possessions.

“Even our basic necessities like clothes, alms, seeking bowls, etc. are said to be under our trusteeship, not our ownership. And this minimalistic lifestyle keeps us very light and relaxed. You will never find a Jain ascetic stressed or under tension because he or she has nothing to get worried about.”

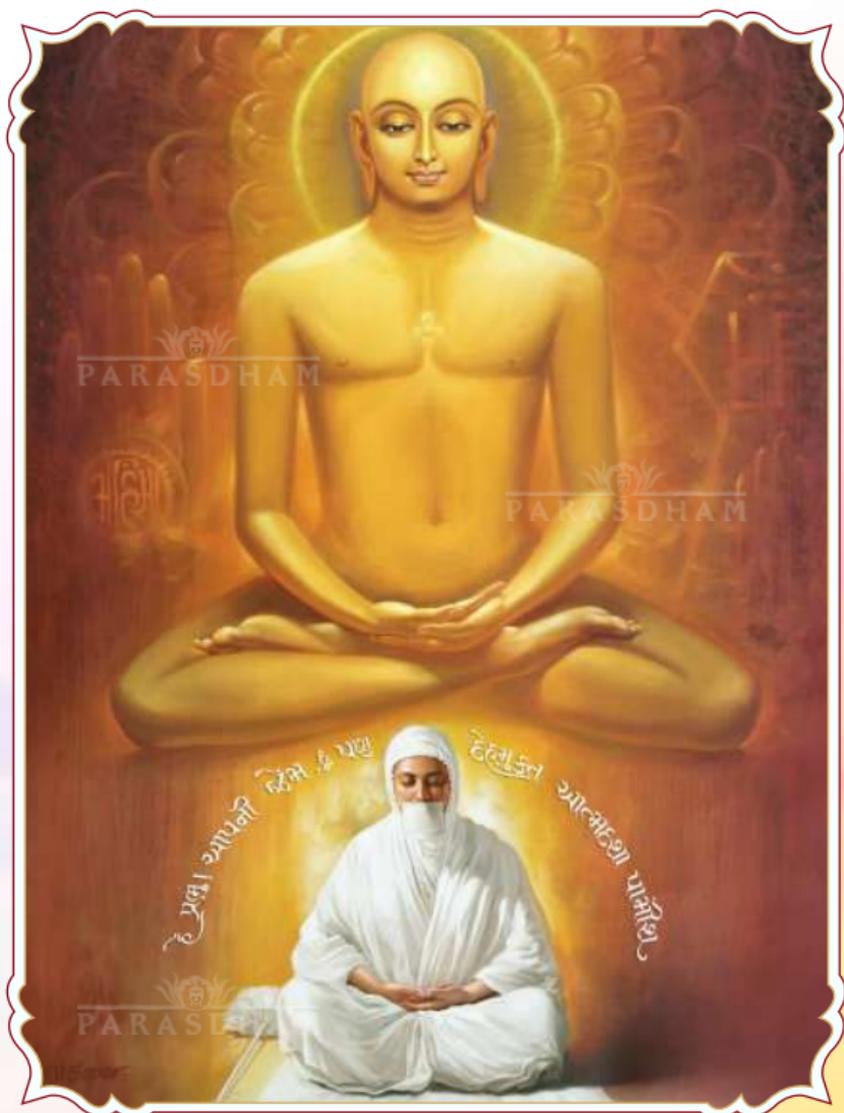
Additionally, they do not keep any mental parigraha too. Jain ascetics practice Pratikraman aradhana twice every day – a beautiful process of introspecting on one's mistakes, confessing those mistakes and becoming light at heart. They never retain any emotional baggage for more than 48 minutes, which is the reason for their always-smiling persona.



OTHER VOWS

Jain ascetics also follow several other vows like not consuming anything after sunset until sunrise.

They do not take bath throughout their life. And yet, their brahmacharya and aura is so powerful, that their bodies never emit any foul odour. Instead, one experiences a soft and divine fragrance whenever one visits Jain Acharyas and Guru Bhagwants.



Kesh Lunchan



The most challenging vidhi of Jain ascetic lifestyle is kesh lunchan. Jain ascetics do not shave their heads after diksha, instead they pluck out every strand of hair. This process takes place twice a year, and is a test of physical and mental endurance of the ascetic.



“While this seems challenging, we eagerly await this moment, because it is the occasion of experiencing the truth that ‘I am a soul, and I am different from this body’. It is the practical test of our sambhaav or equanimity. Sambhaav is real saiyaam. Studying the scriptures is one thing, but applying that knowledge in real life is totally different. It is like the annual exam that a student appears for after studying throughout the year. Like an athlete welcomes strenuous training, a saint welcomes this challenge to develop and grow his spiritual level.”

While these are the physical aspects of Diksha or saiyaam, the real depth of this lifestyle lies in the transformation of one's nature, one's belief systems and one's character. It is a journey of disconnecting from the wrong identity to realise one's true self.



The Diksharthis



Mumukshu
Shree Nisha didi Doshi

Age: 52 years
Education: B.Com



Mumukshu
Shree Priyanka didi Parekh

Age: 32 years
Education: B.Com
(Chartered Accountant)



Mumukshu
Shree Nidhi didi Shah

Age: 31 years
Education: B.B.A.



Mumukshu
Shree Hetali didi Doshi

Age: 26 years
Education: B.A.





Mumukshu
Shree Jinal didi Sheth

Age: 23 years
Education: B.Sc. in Psychology



Mumukshu
Shree Payal didi Panparia

Age: 23 years
Education: B.Com



Mumukshu
Shree Ria didi Dadia

Age: 19 years
Education: H.S.C.



Mumukshu
Shree Devanshi didi Bhayani

Age: 21 years
Education: H.S.C.



Mumukshu
Shree Bhavyabhai Doshi

Age: 22 years
Education: H.S.C.



A portrait of a middle-aged man with glasses and a white face mask, wearing a white turtleneck sweater. He is looking directly at the camera. The background is a soft, colorful gradient of yellow, orange, and pink, with a sunburst effect behind his head.

About Param Gurudev

Rashtrasant Param Gurudev Shree Namramuni Maharaj Saheb is a Jain ascetic, a notable thinker and a humanitarian. His thoughts, words and work are an inspiration for people around the world. A profound visionary who is engendering positive difference in countless lives globally, and a guiding light to aspirants on the path of self-discovery; Param Gurudev has touched the hearts of millions with the pragmatic message of Parmatma Mahavir.

He is the founder of **Parasdharm**, a socio-religious organization in India with humanitarian initiatives and spiritually uplifting missions across the world. The depth of his sadhana, his profound understanding about the *science of the self*, has inspired **49 youngsters** till date to give up a lifestyle of outward ambition and accept renunciation in the quest of truth.



Coming from highly qualified backgrounds like ophthalmology, physiotherapy, psychology, financial planning, engineering, MBA, and more; these young renunciates known as **Maharaj Sahebs and Mahasatijis** consider themselves immensely fortunate to have found a path of real peace and everlasting prosperity so early in life.

Param Gurudev's enriching and highly practical talks are sought after by Jain and non-Jain communities in India and abroad. Having delivered countless hours of Zoom and Youtube LIVE sessions since the beginning of the lockdown, his videos on Youtube have garnered more than 12 Million views from 150+ countries. Seekers from across the world feel indebted for his tireless efforts which have helped them overcome fear, depression and anxiety through positive discourses, meditation, mantra sadhanas, thought provoking practical experiments, and more.





In Sanidhya of
Rashtrasant Param Gurudev
Shree Namramuni Maharaj Saheb



A chance to grow
with the virtues of
Saiyam

**Saiyam Shibir
2022**

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16th - 20th Feb 2022

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