

# THE WAR WITHIN



Inspired by  
Rashtrasant Param Gurudev Shree Namramuni Maharaj Saheb





Having your own command over  
yourself... is the greatness of Saiyam!

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RASHTRASANT PARAM GURUDEV  
SHREE NAMRAMUNI MAHARAJ SAHEB

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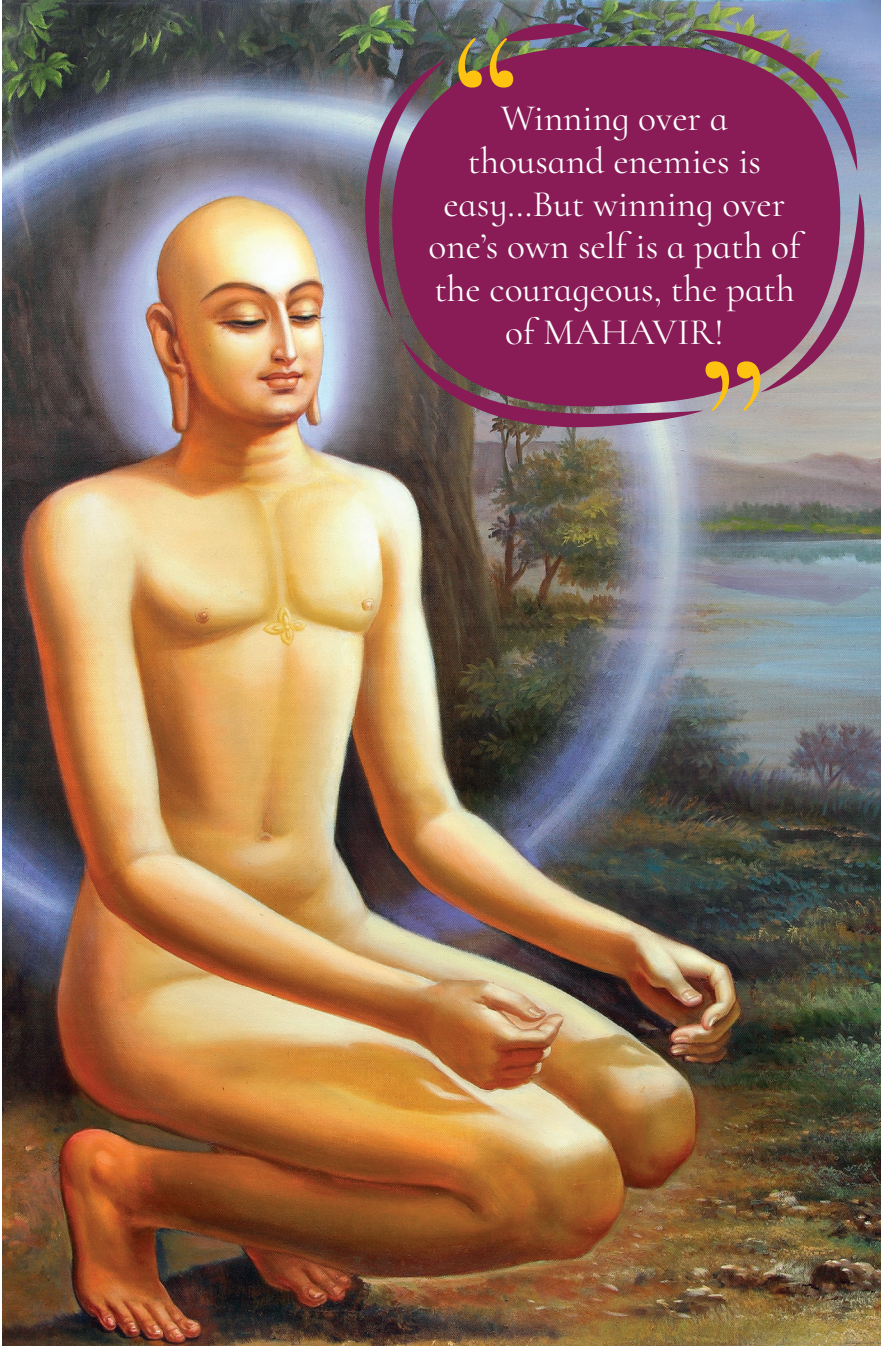
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“Winning over a thousand enemies is easy...But winning over one’s own self is a path of the courageous, the path of MAHAVIR!”

# INDEX



## Chapter 1: Jain Diksha

*A Search for the Self*

10-29

A Pursuit of Truth  
I too can become Parmatma!  
Sadhak Life – The Very First Step  
Diksha Agna Arpan Vidhi  
Diksha Mahotsav  
Mahabhinishkraman Yatra  
Vesh Parivartan and Diksha Vidhi  
Panch Mahavrats: The Five Major Vows  
Other Vows  
Kesh Lunchan – The Test of Equanimity

## Chapter 2: The Diksharthis

*Warriors of the Inner Battle*

30-113

Mumukshu Shri Payal Didi Panparia  
Mumukshu Shri Priyanka Didi Parekh  
Mumukshu Shri Jinal Didi Sheth  
Mumukshu Shri Hetali Didi Doshi  
Mumukshu Shri Devanshi Didi Bhayani  
Mumukshu Shri Nidhi Didi Shah  
Mumukshu Shri Nishaben Doshi  
Mumukshu Shri Ria Didi Dadia  
Mumukshu Shri Bhavya Bhai Doshi

## Chapter 3: Aatmayatra

*Echoes of the Inner Battle*

114-202

Diksha Mahotsav 2014 (Parasdharm, Mumbai) 

The Satisfaction of Winning over your Desires! - Param Saumyaji Mahasatiji  
The Art of Remaining 'Always Smiling' - Param Sambodhiji Mahasatiji

No Eye-to-Eye Connection, I to I Connection - Param Pavitraji Mahasatiji  
A Path Where 'Hurt' and 'Harm' Have No Place - Param Samadhiji Mahasatiji  
Respect – With the Living and the Non-Living - Param Divyataji Mahasatiji

### Diksha Mahotsav 2016 (Pawandham, Mumbai)

The Invisible Attachment - Param Asmitaji Mahasatiji  
Not a Role, The Reality of My Soul! - Param Aamanyaji Mahasatiji  
My Mind vs My Saiyam - Param Rujutaji Mahasatiji  
No More 'I, me and Mine...!' - Param Rushitaji Mahasatiji

### Diksha Mahotsav 2018 (Paramdham, Maharashtra)

You Control Emotions, or Emotions Control you? - Param Arpitaji Mahasatiji  
The Overwriting Process from Role to Reality - Param Samyaktaji Mahasatiji  
Conscious and Unconscious Saiyam - Param Jinvaraji Mahasatiji  
Bursting the Bubble of Self-Negativity - Param Vibhutiji Mahasatiji

### Diksha Mahotsav 2018 (Rajkot)

Self-Rectification to Self-Purification - Param Aaradhyaji Mahasatiji

### Diksha Mahotsav 2019 (Kolkata)

कर्म धम्मा – Realising the Nature of Karma - Param Namasviji Mahasatiji  
A Sadhak Never Sleeps! - Param Sahajtaji Mahasatiji  
Knowledge v/s Wisdom - Param Aatmiyaji Mahasatiji

### Diksha Mahotsav 2021 (Girnar, Gujarat)

Being Mindful About a Mind that is Full - Param Nemishwaraji Mahasatiji  
Prepare Your Mind - Param Anugnaji Mahasatiji  
When You Miss Your Target EVERYDAY! - Param Shrutpriyaji Mahasatiji

## PREFACE

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As per studies, the world we live in has more than 10,000+ human diseases and disorders, and just 500 cures. Medical research has one principle: for every disease, treat the cause, not the symptoms.

However, when a disease gets cured, there is no doctor who can give you surety that the same disease or another disease will not re-enter your body. So, are we really treating the symptom or the cause?

Every disease and disorder that we get infected with, is not just because of any virus, bacteria, a defective genome, an infection or outer situations and circumstances. These are only symptoms. In reality, the cause is karma.

Parmatma Mahavir, an individual born in the Indian subcontinent 2,600+ years ago, brought to light the fundamental cause of everything which happens with us. Be it a disease or good health, a human birth or animal birth, our physical structure or our nature, our cultured family upbringing or an orphaned upbringing, crippling poverty or paramount wealth, name, fame or status; the cause of everything is the universal, all-prevailing Law of Karma.

**We are the creators of our karma, and so, we are the designers of our destiny. There is only one law: You get what you give, you cannot get what you have never given.**



**9 highly educated youngsters** have chosen to renounce their worldly ambitions and set off in the quest of truth to gain conquest over their karma, their inborn nature and their cycle of birth and death. They shall adopt **Jain Diksha** in sanidhya of **Rashtrasant Param Gurudev Shree Namramuni Maharaj Saheb** on **20th February, 2022**.

Explore their life before making this choice, their turning point, their journey, their motivation, their inner confusions and how they achieved clarity to finally reach this stage of renouncing the whole world. You will realise that they were ONE of us, but their uncommon thinking and choices in common situations have transformed them from

being Ordinary to becoming Extraordinary.

Also read experiences of the brave hearts who have already begun their inner journey – their fight with their own mind, their determination when situations get tough, their battle to achieve self-control on their emotions, and more. Every experience penned down by **Param Mahasatijis** is a reflection of **Param Gurudev's** extraordinary vision, insight, training and *anushasan* (discipline). Blessed are these souls to have attained an understanding of true wisdom at such a young age!

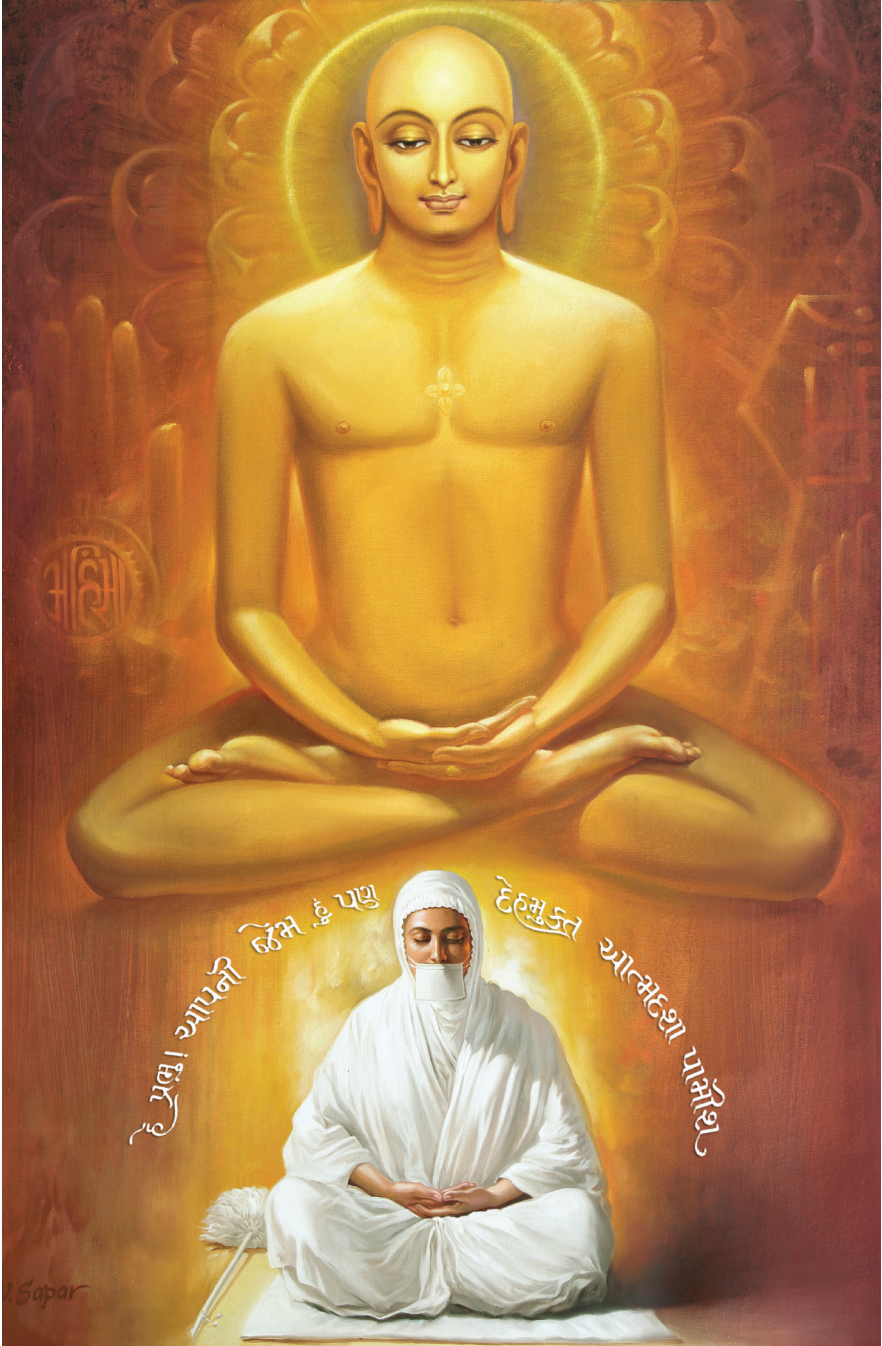


# CHAPTER 1

## JAIN DIKSHA

A Search for the Self



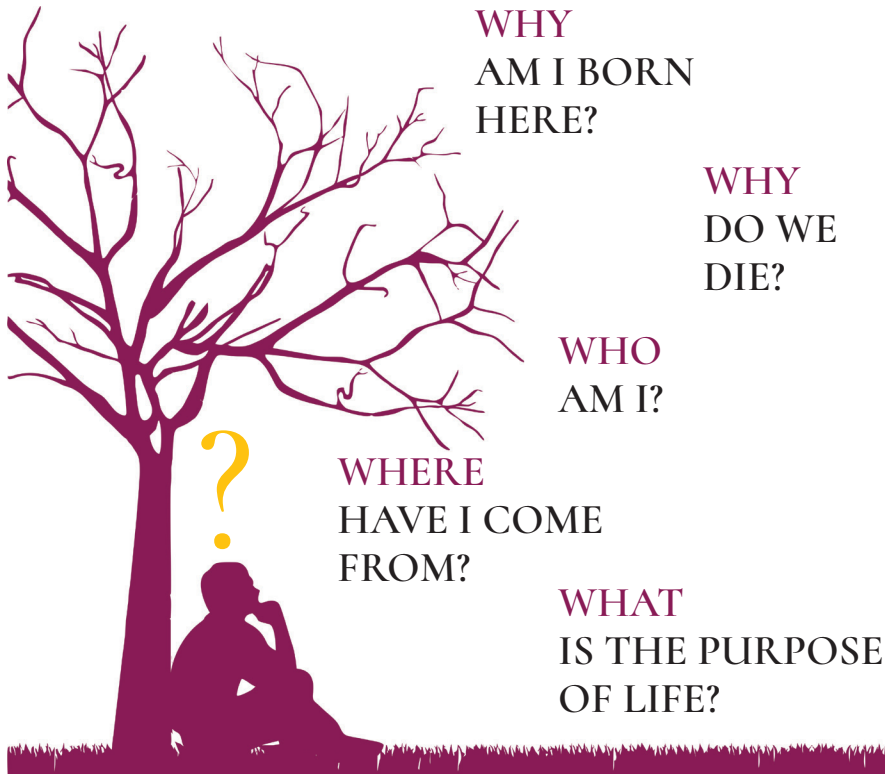


# A PURSUIT OF TRUTH



Jainism is one of the most ancient religions of this world. The word 'Jainism' originates 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.



# I TOO CAN BECOME PARAMATMA!



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. *Aгна* 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 process of imbibing the secrets of truth as propounded by Parmatma 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 *Diksharathi* or *Mumukshu*.





# DIKSHA MAHOTSAV

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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 *saiyam* is planted in the hearts of thousands of people. Spreading these values of *saiyam* is the core purpose of the celebrations.



# MAHABHINISHKRAMAN YATRA

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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-sadhvijijs**.

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 the few handful possessions that sadhu-sadhvijijs 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.



# AHIMSA (NON-VIOLENCE) FIRST MAJOR VOW



Parmatma Mahavir was an individual with 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 major 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.



# SATYA (TRUTH) SECOND MAJOR VOW



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 siddhi*. *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 siddhi* of his Guru. And such *Vachan siddhi* can be achieved by anybody who develops truthfulness of heart.





# ACHAURYA (NON-STEALING) THIRD MAJOR VOW



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 *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.



# BRAHMACHARYA (CELIBACY) FOURTH MAJOR VOW



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.



# APARIGRAHA (NON-POSSESSIVENESS) FIFTH MAJOR VOW



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

*“Even our basic necessities like clothes, alm-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 TEST OF EQUANIMITY



The most challenging *vidhi* of diksha 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 saiyam. 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, an ascetic welcomes this challenge to develop and grow his spiritual level.”*

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



# CHAPTER 2

## THE DIKSHARTHIS

Warriors of the Inner Battle









MUMUKSHU  
SHRI PAYAL DIDI PANPARIA

Age: 23 years | Education: B.Com  
Parents: Shri Impalben Maheshbhai Panparia

“

It is said that 'FLY HIGH!  
The Sky is your Limit!'

But after realising the reality,  
I started believing, "FLY HIGH!  
The Sky is just not your limit...  
You have to reach beyond the  
sky... till the PERMANENT!

”

## MUMUKSHU SHRI PAYAL DIDI PANPARIA



Many souls have been a part of Prabhu's *samavasharan* numerous times. But while descending the steps of Prabhu's *samavasharan*, they forget his teachings and get involved in their worldly life again. Few rare souls not only hear Prabhu's words but also imbibe it in their life and put a final full stop to the worldly circle of sansar.

Mumukshu Shri Payal didi was just sixteen years old when she attended a *shibir* (spiritual programme) in Param Gurudev's *sanidhya*. Param Gurudev was

sharing the story of a lost lion cub who was living in a flock of goats. And like a lion's roar makes a cub realise his true identity, Param Gurudev's words of truth were awakening this young soul from amongst seventy other youngsters of her age.

Payal didi had lost her father at the young age of seven years. But she was very ambitious and target oriented since childhood. She was always a dreamer and achiever. She wanted to become a pilot. However, this one *shibir* made her question the value and

end result of all her achievements and the career path that she was so enthusiastically pursuing.

After 2 years of deep contemplation about the truth, Payal didi took a decision that, “I don’t want to waste my life in running after the temporary. I want to make use of every precious moment to achieve the permanent.” And so, she began her sadhak lifestyle in Param Gurudev’s sanidhya.

For the last six years, Payal didi has strived hard to uplift her

inner qualities with deep study of the scriptures and tireless seva for Jin Shasan prabhavna. She has been an integral part of the Graphics Designing Department. Her selfless seva and *vaiyavachh* (offering service to ascetics) towards all the Mahasatijis has been very admirable and appreciated by one and all. She has studied Jain scriptures like Shri Dashvaikalik Sutra, Shri Sukhvipak Sutra, Shri Uttaradhyayan Sutra, Jain thokda granths, Shri Puchhinsunam - Veer Stuti and more.

## IN CONVERSATION WITH MUMUKSHU SHRI PAYAL DIDI PANPARIA



### 1. What were your dreams and goals before you entered the spiritual sphere?

There are some people who just stand, some who walk, some run, but there are some people who wish to fly and reach the sky. From childhood, I was not one of them who wished to just stand. I never liked walking slowly with the crowd or running behind people and things. My target was to fly. Between friends, family, food and fashion... my only focus was my future and my ambitions! I was very target-oriented and I wished to do something different from everyone else. Maybe that was why I had chosen the science stream and was pursuing my studies to further become a pilot.

### 2. Why do you wish to take diksha?

After completing my Grade 10 Board Exams, I got an opportunity to attend a *shibir* in Param Gurudev's sanidhya, called 'Destiny Designing Shibir'. In that *shibir*, I actually learnt the real meaning of my existence. I learnt the truth about what is temporary and what is permanent.

Once, Param Gurudev explained, “Whatever targets you set in your life, the moment you achieve those targets... then what happens? Even before you feel satisfied or happy for having reached your goal, you set new targets. So then, what is the value of the efforts that you made for achieving that target?”

That was the moment when I realised that all the targets which I have set are also going to give me only temporary happiness. The more I started introspecting on this truth, I started realising that the entire world is just running an endless race to achieve ‘something’. But after achieving it, it has no value. It becomes routine for them. And if this is the reality, then I don’t want to waste my life in running behind temporary happiness. I want to achieve the permanent!

### **3. You have stayed as a sadhak for six years in Param Gurudev’s sanidhya. What is the purpose of a sadhak life?**

Sansar and saiyaam – these two are completely opposite lifestyles. One is a direction of *sukh* (pleasure) and one is a direction of *satya* (truth).

And because of the difference in directions; our actions, attitudes, our approach towards any subject, our beliefs... everything is very different. Sadhak life is the process where you take a u-turn from your sansar lifestyle and mould yourself towards saiyam. Because even after realising the truth, it is very necessary to become stable in this right vision. Sadhak life plays an important role in strengthening your *saiyam bhaav* and giving you the right kind of environment to nurture that *bhaav*.

When I became a sadhak, there were many habits which I had to change and many qualities that I had to improve on. When you begin the sadhak life, you disconnect from the outer sansar. But the *anushasan*, guidance and training that you receive from Param Gurudev, helps you disconnect from your internal sansar. Sadhak life prepares you to become worthy of taking saiyam and progressing ahead on the path of inner purification.

#### **4. What is that one thing which you loved in sansar, and how did you overcome it in sadhak life?**

In sansar, I was a food lover. I loved eating and trying new cuisines in different restaurants. But after coming to Param Gurudev's sanidhya, I learnt why we must not eat any root vegetables. I realised that my attachment towards my taste buds was hurting infinite living beings, because Prabhu has said that even one tiny piece of any root particle contains infinite souls. Prabhu's knowledge is really very vast. About 100 years back, scientists discovered that plants have life. And without any laboratory or instrument, Parmatma Mahavir saw in his *kevalgnan* that plants are one-sensed living beings. Not just that, he also saw the number of souls that are there in different types of plants and their different parts.

So, I decided to give up root vegetables for 1 month. When I realised that it was easy for me, I tried it for four months. During that period, I had just entered college life. As a result, there were many temptations and attractions around me. I tested myself to see if I am able to gain self-control on my taste buds. And when I felt that I can do it, I finally took *pachkhan* (vows) from Param Gurudev of not eating root vegetables for life.

But even then, I had another favourite food, which was bread. When I began my sadhak life, I stopped eating bread. Since then, I have never felt like eating bread. That was because here I learnt one thing – we don't live to eat, we eat to live. We eat only to sustain the body, since it is a supporter and medium of our sadhana. Eating should never be our desire, because our food is at the cost of numerous lives. As this understanding grew deeper, I was able to overcome my food-loving nature without much effort.

**5. You are so young, today you like the path of Saiyam. What if you change your mind after growing older? What if you regret your decision later?**

I think when you choose the path of saiyam, you do that after a lot of thinking and consideration. And the entire idea of living a sadhak life before taking saiyam is so that you can test your own self under various situations and circumstances. I have spent six years as a sadhak, and not even once, have I regretted my decision. And that has built my self-confidence about saiyam.

The base of saiyam life is the understanding of reality. If I ask you to go and stand inside a dumping yard, how long can one stay? Maybe one hour? Two hours? One day? But not more than that, right? Why so? That's because you know that this is trash. In the same way, if

you go to see, Prabhu Mahavir, Parmatma Rushabhdev, Prabhu Nemnath... infinite souls from an infinite past have renounced the world and stepped up from it. They realised that this entire sansar is like a dumping yard of negative qualities, karma, bad actions and emotions.

So then, how can I wish to enjoy something which they have trashed? How can I make someone's trash my treasure? Can you ever desire to drink someone's vomit? No... then how can you desire for the sansar which such great souls have considered unworthy and vomited?

**6. It is a duty for every child to support their parents. But if you chose the path of saiyam, then what about your responsibility towards your parents?**

When our first Tirthankar Parmatma Rushabhdev took diksha, his mother was very attached to him. And so, she kept remembering him for 1,000 years. The day he attained *kevalgnan* (omniscience), she rushed to him with tears in her eyes. But Prabhu was *vitragi*, every living being was equal for him. And so, he did not express any kind of emotion or motherly affection towards her. When she saw this, the truth touched her heart that every soul is independent. Relations are only temporary and confined to this birth. This realisation became so deep that she attained liberation then and there, even before Parmatma Rushabhdev himself.

Instead of tying her in the shackles of attachment which would give her happiness for just one life and make her bind infinite karma for countless lives; Parmatma Rushabhdev freed her from that attachment and made her also experience the elated state of *vitragta*. From 'maa', she became *Parmatma* herself.



In sansar, maybe I can give temporary care and affection to my parents. But if I renounce this sansar, I can open up their path to realise the ultimate reality. My wish is that my saiyam becomes so extraordinary, that by just seeing my inner peace, happiness and contentment, they too feel like coming on this path and uplifting their soul. Like someone steps out of a well and then saves many others, I also wish to step out of this sansar and then make them free too. I want to gift them permanent happiness, that is the true responsibility of a child towards his parents.





MUMUKSHU  
SHRI PRIYANKA DIDI PAREKH

Age: 32 years | Education: B.Com  
Parents: Shri Sonalben Bakulbhai Parekh

“ I always believed that I was PERFECT. But *Guru Sanidhya* made me realise the DEFECTS in my perfection... the hidden vices in my virtues!

And now, I am beginning the journey of clearing these defects... and becoming PURE!

”

## MUMUKSHU SHRI PRIYANKA DIDI PAREKH



Most souls experience a u-turn in their life – from worldly ambitions to spiritual awakening. However, there are a few rare souls who have no attraction for worldly life since their childhood. For them, it’s just a journey about connecting the dots.

Mumukshu Shri Priyanka didi is one such blessed soul. Right from her childhood days, she was different from others. Her thinking was different, her perspective was different. Once, she had heard her mother say, “We become LIKE the companionship that we keep.” And she thought, “My companion is my Prabhu, and I want to become like my Prabhu. I don’t want any other

companionship in this world.” While most youngsters of her age were attracted to food and fashion, or had an inner drive for an ambitious and successful career, Priyanka didi had no such worldly desires.

Param Gurudev undertook the arduous *vihar* (travelling on foot) from Mumbai to Kolkata for the first time in 2009. Only destiny knew that this *vihar* was going to transform the lives of many souls. Akola, a town in Maharashtra, became the blessed destination where two young souls came to Param Gurudev’s sanidhya. That moment was not just *darshan*, but the start of a divine journey for both the daughters of the

Parekh family – Saloni didi and Priyanka didi.

In the very first visit, Param Gurudev gave one indication, “This soul will definitely take diksha one day.” At that time, those words were overlooked by Priyanka didi, as she had no ambition to take diksha. But as time passed by, Saloni didi developed strong *vairagya* and took diksha in 2018. She became Param Samyaktaji Mahasatiji who is doing exceptional *Jin Shasan prabhavana* today.

Priyanka didi was deeply inspired by her younger sister’s *saiyam bhaav* and wished to follow her footsteps on the path of *vairagya*. In the year 2017, she also made

the decision to become a sadhak in Param Gurudev’s sanidhya.

In the last five years as a sadhak, she has been a part of numerous *seva* and *vaiyavachh* activities. She has been an integral part of the videography department that is instrumental in taking Param Gurudev’s priceless *bodh vachan* to countless hearts across the world. Along with *seva*, she has studied Aagam scriptures at depth, including Shri Dashvaikalik Sutra, Shri Sukhvipak Sutra and Shri Acharang Sutra.

## IN CONVERSATION WITH MUMUKSHU SHRI PRIYANKA DIDI PAREKH



### 1. What were your dreams and goals before you entered the spiritual sphere?

Mostly, we see that people have a u-turn in their life from sansar to saiyam. But fortunately for me, I had no such u-turn, because I didn't have any dreams or goals of worldly life. In Grade 8, I had decided that I will not get married. I didn't know why. When I had to choose a career for myself, I did not make a choice with any ambition to achieve something. I chose to become a Chartered Account so that I would have to stay immersed in my books. I always wanted to stay connected with Parmatma. So, when I look back, I think there was no moment when I really 'entered' the spiritual sphere, as I was never interested in worldly life or its activities.

### 2. Why do you wish to take diksha?

Saiyam is a process of making your belief strong that 'I am a soul'. When we get involved in our daily life, we tend to forget this truth even

after knowing it. I want to make my belief so strong in this birth that it protects me from binding new karma and ultimately makes me free from all karma.

### **3. Your parents have always supported you on the path of truth. What role do parents play in moulding a child's life?**

Parents create a very strong impression on a child's mind. Their beliefs, thoughts and attitudes eventually mould a child's personality and outlook towards life.

I am really thankful to my parents for nurturing the right kind of values in us since childhood. Moreover, I am very fortunate and blessed to have parents who have always inspired me to walk on the path of truth. Not even once, have they stopped me or my sister from taking saiyam for their own needs or attachment. And that is a very big thing, because they did not just care for our one life, they were concerned about the wellbeing of our soul. That is the most important role that

every parent should play in their child's life – to take care of their soul.

I also wish the same for them – that my *saiyam* inspires my parents to come on this path and fulfil their *aatmik* responsibility.

#### 4. What role has *seva* played in your life?

With Param Gurudev's grace, I was blessed with *seva* in the videography department. This was a priceless opportunity for me:

- It helped me take Parmatma's message and teaching to countless hearts across the world
- Seva helped me dissolve my ego
- It helped me shed my bad karma and bind the highest form of good karma called *lokottar punya* (that karma which helps us get Prabhu, Guru and religion in our future lives too)

#### 5. Please describe any one *agna* which has left a deep impact on your life.

Once, Param Gurudev had given us one *agna* to deepen our *bhaav* of *jatna* (care for every living being). He said, "Whenever you walk, you must walk without having any thoughts in your mind. Just have one thought '*abhay thao* – may every tiny living being stay fear-free when I walk.' And walk so carefully that it harms no living being." This *agna* had a very deep impact on my life.

#### 6. Please share any one incidence which strengthened your *vairagya bhaav*?

Once, Param Gurudev was sharing his life story with us. At that time, he narrated incidences from his own *sadhak* life. He said, "When I was



still a sadhak in my *vairagya* phase, I never used the fan. I never used *sachet* water (sentient water). A sadhak is one who always welcomes challenges.”

This made me realise the depth of *vairagya* that should be there in a sadhak, and it made me conscious of every action that I was doing.





MUMUKSHU  
SHRI JINAL DIDI SHETH

Age: 23 years | Education: B.Sc. in Psychology  
(Hons. in Economics & Political Science)  
Parents: Shri Jignaben Ashitbhai Sheth

Saiyam is a path  
to win over your emotions.  
It is a journey from  
*'vairagya to vitragta'*.

## MUMUKSHU SHRI JINAL DIDI SHETH



'I have everything, but still, something is missing!' From amongst millions of youngsters who feel this emotion every single day, Mumukshu Shri Jinal didi chose to step up and discover this missing factor. From touring China to Switzerland, from latest gadgets to latest fashion, Jinal didi was born and brought up in an environment of extreme luxury. However, it was that very luxury that made her realise the temporary nature of happiness that it can give.

In 2014, Jinal didi attended a *shibir* in Param Gurudev's sanidhya

at Devlali (near Nashik, India). That was the first time that a curiosity to know the truth arose in her heart. Here, she learnt that 'I am different from this body. 'I' and 'my' are different. I am a soul!' Even though she was very young, this truth touched her heart. While she always had a feeling of being a 'misfit' in her luxurious life, she spent 15 days in sanidhya of Param Mahasatijis where her inner voice said, 'I am a perfect fit over here!'

Jinal didi continued pursuing her education, but at the same time, she kept testing the truth.

She kept comparing – ‘What is permanent and what is temporary? Where do I find real happiness?’ And when she was certain that real happiness could be found only within, she decided to advance ahead on the path of saiyam. Jinal didi has been receiving training as a sadhak in Param Gurudev’s sanidhya for the last three years.

In these three years, she has immersed herself in seva and swadhyay. Jinal didi has studied Shri Avashyak Sutra, Shri Acharang Sutra, Shri Dashvaikalik Sutra, Shri

Sukhvipak Sutra, Shri Ratnakar Pachisi, Shri Bhaktamar Stotra and several Jain thokda granths.

She has also been a student of Kolkata’s Look N Learn Jain Gyan Dham and was an active member of Arham Yuva Seva Group (Kolkata), a youth wing that is involved in various humanitarian projects.



## IN CONVERSATION WITH MUMUKSHU SHRI JINAL DIDI SHETH



### 1. What were your dreams and goals before you entered the spiritual sphere?

Like any other youngster, I too had a dream of having a successful career. I had a keen interest in understanding the working of the mind, that's why I chose to pursue psychology. There was always a question in my mind that people care so much for their physical health, but what about their mental wellbeing? We have got this priceless human birth, and this is the only birth where one can have such an exceptional brain. That is the reason that I chose to study psychology.

### 2. Why do you wish to take diksha?

My main aim is to purify my soul; the wish to take diksha is a by-product of that. And this aim for purity is also connected with attaining *sahakarmita* with Param Gurudev. I want to become *like* him and develop inner qualities like him.

### 3. What did sadhak life teach you?

When a small child enters school, the very first lesson that he is taught is ABC... The ABC of our sadhak life is that we stay with everybody, but we are attached to nobody. *Anushasan* or discipline is the base of sadhak life. Here, we learn to understand the value of time, the value

of every second of this precious life. We are taught to always be on time and plan everything beforehand. In this world, people mostly believe that we should respect our elders. But another important learning that I have got in this sadhak life is that we should respect our juniors too. Every moment, we learn something new. Like a soldier, we 'sadhaks' are taught to be physically and mentally strong, as we are about to become soldiers of *Jin Shasan*. We are really thankful to Param Gurudev, it is only his vision that has given us so much training and learning in this sadhak life.

#### 4. What is the role of Guru in your life?

For me, Guru is a Godfather. Like a small child doesn't know where to go, he always holds on to his mother's finger and goes wherever she takes him. In the same way, I have held my Guru's finger, and I have full faith that one day he will take me to Prabhu, and make me like Prabhu!

Guru is a *tatva*... who is as vast as a mountain, and I am only a small speck! When a child goes with his parents to a funfair, sometimes he gets attracted towards the games and toys around him. And sometimes he gets lost. In the same way, I was lost in this fair of sansar. I am super lucky, as Param Gurudev came in my life to show me a pathway... the pathway on which a soul can begin its journey to purify itself and

become like Prabhu! I can say that if I did not get a Guru like him, then I would definitely be lost in sansar.

Guru is not just a person, he is *Guru+Dev*. He is constantly guiding and saving this soul from taking any wrong step. Guru is like a shield who is always protecting this soul.

**5. Please describe any one Guru Agna which has played a very deep role in your life.**

*Guru Agna* is the breath of a disciple's life. I received one *agna* from Param Gurudev at Girnar, which has played a very deep role in my life. He asked me to meditate every day for 27 minutes.

Meditation is a process of disconnecting from everything in and around you, and connecting with the inner self, the soul. As and when I started following this *agna*, my reactive nature started reducing. I could feel inner happiness and purity. It helped me transform my entire nature and become calm and peaceful.

I continue this *agna* even today. It makes me feel blessed that I am getting a chance to do the same *sadhana* which Prabhu Mahavir practiced for twelve and a half years and achieved *kevalgnan* (omniscience).

**6. Diksha is a war against yourself. Have you ever felt that you have failed in any subject?**

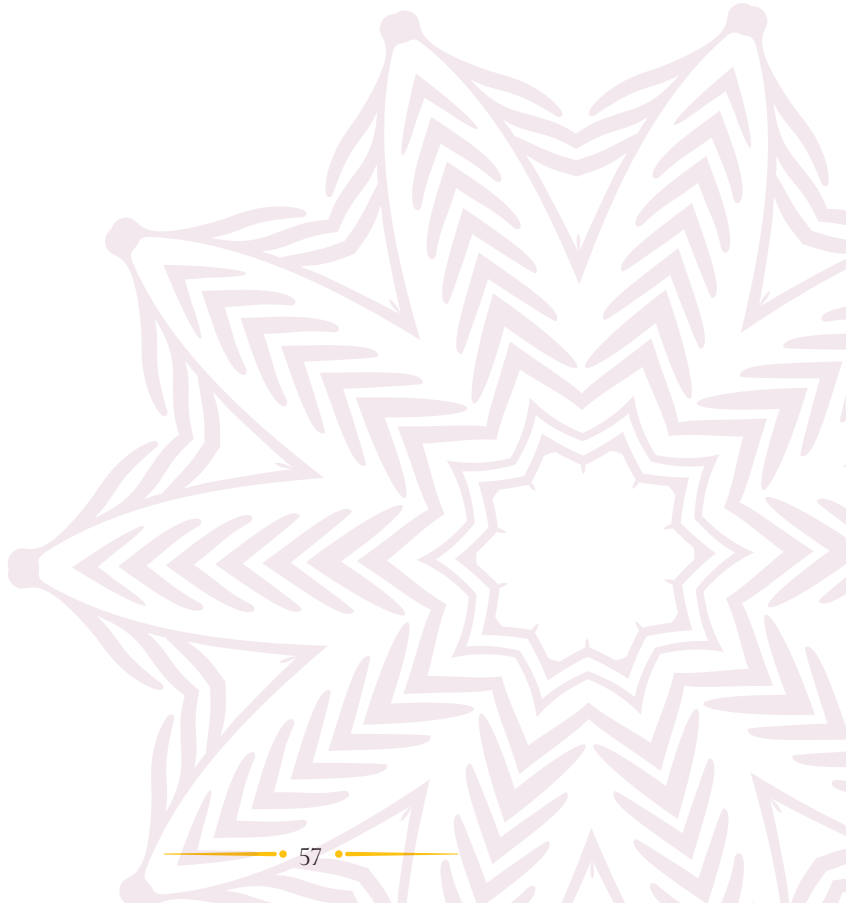
Yes, I have failed in the subject of *kashay* or 'emotions'. Only a human being has the power to understand and achieve self-control on his emotions. That is the biggest challenge for every soul. Emotions are the only reason for the cycle of birth and death.



Saiyam is the path where you get an opportunity to win over your emotions. It is a journey from ‘*vairagya* to *vitragta*’.

**7. What is the one quality that you wish to achieve and take into your next birth?**

Saiyam. By saiyam, I mean a balanced and neutral state. A state where you become reaction-free. That is the quality that I wish to achieve in this birth and take to the next one. Saiyam is the process of destroying your *mohaniya* karma (karma which cause an illusion), which automatically destroys all the other 7 karma.





MUMUKSHU  
SHRI HETALI DIDI DOSHI

Age: 26 years | Education: B.A.  
Parents: Shri Rupalben Himanshubhai Doshi

“

A *sansari* is always  
dependent on others for  
his happiness.

But a *saiyami* is self-reliant,  
because he knows that the  
source of real happiness lies  
within himself!

Saiyam is a life of  
TRUE FREEDOM!

”

## MUMUKSHU SHRI HETALI DIDI DOSHI



Freedom and independence are the most prized possessions for every individual in today's age. 'I want neither the pressure of married life, nor the restrictions of saiyam life. I want to own the biggest business company and have many employees work under me'. This was Mumukshu Shri Hetali didi's future ambition when she first got the opportunity of Pujya Shri Shreeduttabai Mahasatiji's darshan at Kolkata. She was just fifteen years old then.

On hearing her aspiration of becoming a businesswoman, Mahasatiji simply smiled and said, "Just imagine, if the opposite would happen." This question left young Hetali didi quite perplexed, because she just couldn't imagine having to work under anyone else.

But as time passed, Pujya Mahasatiji's *sanidhya* and *satsang* slowly brought about a realisation of truth in her – true freedom does not lie in being independent outside. It lies in becoming free from the desires of your mind. Independence is not about having everything your way or as per your choice, it is about becoming choiceless. From being a slave of your mind, it is a process of becoming a master of your mind.

As this truth started growing deeper, it brought about a 360-degree change in her outlook towards life. She gained clarity about what is worth doing and what is not. And she became determined that I want to make this precious human life worthy. Her parents were initially hesitant, but her

determination eventually won their hearts too. And with Param Gurudev's inspiration, they happily welcomed her decision to advance on the path of saiyam. Her Diksha Agna Arpan (official consent for Diksha) took place on 25 February, 2021.

Saiyam is a journey where a soul is put through tests in each and every moment of his life. And a true Mumukshu is the one whose faith in saiyam remains unmoved even in the most challenging situations. As destiny would have it, during the second wave of the COVID-19 pandemic in India (May 2021), her Guruni Pujya Shri Shreeduttabai Mahasatiji succumbed to the infection after a critical battle.

The one who had awakened her soul, the one who had made her

realise the truth was not with her anymore. As a result, several questions arose in everybody's mind. But even while there were questions outside, there was a firm determination in Hetali didi's heart.

After you have experienced the truth, after you have awakened your inner voice, there is no going back. And so, with utmost devotion towards her saiyam, complete surrender to Param Gurudev and Pujya Mahasatiji, and unwavering faith in Prabhu's *Jin Shasan*, Mumukshu Shri Hetali didi is now advancing on the path of saiyam for her own *aatmakalyan*.



## IN CONVERSATION WITH MUMUKSHU SHRI HETALI DIDI DOSHI



### 1. What were your dreams and goals before you entered the spiritual sphere?

Before entering the spiritual sphere, I had a dream of becoming an entrepreneur. I wanted to have my own business and employ a large workforce. I always had a mindset that I don't want to stay *under* anybody else. I wanted to be independent and fully in control of my own life. My goal was to build a luxurious life for myself.

### 2. Why do you wish to take diksha?

There are two words – *swabhaav* and *vibhaav*. *Swabhaav* means your original nature. And *vibhaav* means everything apart from your original nature. I believe that being in *saiyam* is the original nature of the soul.

Mostly, we see that whenever we begin any task with a specific reason in mind, we continue that task only till we have a reason to do so. The day that reason disappears, we discontinue the task too. If my *saiyam* will be dependent on any external reason, then the day that reason disappears, my *saiyam* will disappear too.

And so, I don't have any reason for taking diksha. I want to take diksha because staying in *saiyam* is the true nature of my soul.

**3. You have waited for seven years to get the blessed vows of Jain Diksha. After you receive Diksha, how will you stay loyal to your *panch mahavrats*?**

I will always make an effort to not commit any *ashatna* (disrespect) towards the *panch mahavrats* that I receive. I will not undervalue them or neglect my vows under any circumstances. I will try and be alert in every moment of my life. Alertness (*apramatta*) is the essence of *saiyam*.

As a *saiyami*, we are always cautious to not harm any living being since *ahimsa* (nonviolence) is our first and most important vow. But going further, I will always make an effort of not committing any violence towards my own soul too. Violence towards your own soul is called *aatma-apraadh*, which means, forgetting your own self and mixing with the non-self. That is the biggest sin. I will constantly make an effort to save myself from that sin.

**4. What is the one opportunity which *saiyam* gives you, which you cannot get in *sansar*?**

*Saiyam* gives you the opportunity to be alert and awake in each and every moment. It makes you aware towards your true self. *Saiyam* instils in you the quality of *paap-bhiruta*, which means, the fear of wrong actions and emotions. A *sansari* (worldly person) always fears

pain and tries to escape from it. But a *saiyami* fears the cause of pain, which is karma. And so, he makes an effort to bind the least number of karma. A *sansari* always thinks about his own happiness and suffering. But a *saiyami* is always thoughtful about not causing suffering to any other living being.

### **5. Diksha is a journey of self-purification. How will you purify yourself in *saiyam* life?**

Most of the times, we are either living in the past or in the future. *Saiyam* brings in us the alertness to stay in the present, without getting affected by past memories or future imaginations. A person gets impure with emotions only when he fails to stay in the present. I will try to stay fully alert in the present moment, so that I don't get stuck in any emotions and can purify myself.

### **6. *Sansar* is a life of independence and *saiyam* is a life of total dependence. Then why did you choose *saiyam*?**

I feel that in reality, it's just the opposite. In my view, *sansar* is a life of dependence and *saiyam* is a life of independence. A *sansari* is always dependent on others for his happiness. But a *saiyami* is self-reliant, because he knows that the source of real happiness lies within himself. A *sansari* is dependent on attachment and relationships. A *saiyami* is free from all attachments, and so, he is always smiling. If you go to see, every person is a prisoner of his own desires and passions. He keeps running after his desire. The moment his desire gets fulfilled, he starts running after the next, and then the next. The race is never-ending. But when you take *saiyam*, it marks the death of all desires.

You may feel that we follow our Guru's *agna* at every step. But *agna* is a weapon which helps us become free of our fickle-mindedness



and our endless desires. The joy of living as per your wish is only an illusion which never gets fulfilled. But the joy of becoming choiceless is inexpressible, it brings inner peace and calmness.

And lastly, a *sansari* is always a slave of his moods and emotions. Sometimes set and sometimes upset – that is the nature of life in *sansar*. But a *saiyami* is never upset, he is always happy. He constantly makes an effort to be independent of his moods and emotions.

So even though it appears that worldly life is an independent life, the truth is that *saiyam* is a life of inner independence and true freedom.

**7. What inspiration would you like to give to youngsters of today?  
How can they improve their quality of life even while staying in  
*sansar*?**

My inspiration to youngsters is just one: **CONTEMPLATE**. Make a habit to contemplate on the nature of substance. This contemplation helps one understand the metaphysics behind life. Just ask yourself one question in every phase of life – **“IS IT WORTH IT?”** The more we contemplate, the more we are able to evaluate and look at everything in life from a broader perspective. It helps us get a clearer picture about the reality.





MUMUKSHU  
SHRI DEVANSHI DIDI BHAYANI



Age: 21 years | Education: H.S.C.  
Parents: Shri Parulben Dileshbhai Bhayani

“

Saiyam is the path  
that opens up your ‘*pragna*’  
(inner knowledge and vision).

I wish to expand my *pragna*  
through my saiyam.

”

## MUMUKSHU SHRI DEVANSHI DIDI BHAYANI



While millions of people are born in a family that is bonded by attachment and affection, only a few rare souls are born in a *Prabhu Parivar* where Prabhu is their family member and he guides them on the path of *aatmakalyan*. Parmatma Rushabhdev, the first Tirthankar in Jainism, had led his entire family onto the path of *saiyam* and they achieved liberation with him. And we witness the same history repeating itself today.

Param Gurudev embarked on the path of *diksha* at the young age

of 21 years. He was followed by his mother, who became Pujya Shri Prabodhikabai Mahasatiji. In 2018, Param Gurudev's brother's daughter took *diksha* and became Param Vibhutiji Mahasatiji. She was followed by Param Gurudev's sister's daughter, who became Param Aaradhyaji Mahasatiji and then his cousin brother's daughter who became Param Aatmiyaji Mahasatiji.

Inspired by the realisation of truth, a sixth member from this family is now ready to advance

on the path of saiyam. 21-year-old Devanshi didi, who was studying pharmacy, has now found the permanent cure to the endless circle of life. After her elder sister, Param Vibhutiji Mahasatiji was blessed with the vows of diksha, it gave a spark to Devanshi didi to identify her true self.

Since the last three years, Devanshi didi has been offering selfless *seva* and *vaiyavachh* to elderly Pujya Mahasatijis. Extremely simple and pure at heart, Devanshi didi's virtue of

innocence has won the hearts of one and all. Along with *seva*, she does daily *swadhyay* and makes an effort to strengthen her *vairagya bhaav*. She has studied Shri Avashyak Sutra, Shri Dashvaikalik Sutra, Shri Bhaktamar Stotra, Shri Ratnakar Pachisi and several Jain thokda granths.



## IN CONVERSATION WITH MUMUKSHU SHRI DEVANSHI DIDI BHAYANI



### **1. What were your dreams and goals before you entered the spiritual sphere?**

Unlike other youngsters who are always pursuing their dreams and goals, my life was different and simple. Different because I was very satisfied with what I had. I did not have any desire or demand for more. And simple because my days began with prayers at school and ended with a homely dinner with my family.

### **2. Why do you wish to take diksha?**

Diksha is the end of my search for truth and peace. I wish to take diksha to cure and pure my soul, make it free from karma, and take it to the ultimate destination of moksh.

### 3. What is that one main difference between sansar lifestyle and saiyam lifestyle?

There is one main difference of two letters – ‘M’ & ‘T’. ‘M’ stands for ‘*maaru*’, which means mine. And ‘T’ stands for ‘*taaru*’ which means yours. In the worldly lifestyle, people run behind ‘M’. But in saiyam, we always think about ‘T’ first.

When you think just about yourself, you live a very self-centred life. And that results in the downfall of your soul. But when you start thinking about everybody, then you sail from this sansar. Just as when a sailor sails a boat carrying many passengers, he himself sails across the ocean by default.

This difference in priorities is the main difference between sansar lifestyle and saiyam lifestyle.

#### 4. You have spent many years in *vaiyavachh*. How has *vaiyavachh* helped in strengthening your saiyam bhaav?

Yes, I was blessed with the chance of *vaiyavachh* (seva) of our *vadil mahasatiji* (elderly mahasatiji) for three years. These three years of *vaiyavachh* helped me deepen my *saiyam bhaav* by experiencing it in practical life.

#### 5. What is the one quality that you wish to achieve and take into your next birth?

Saiyam is the path that opens up your '*pragna*' (inner knowledge and vision). I wish to expand my *pragna* through my saiyam. And the quality that I wish to take in the next birth is '*kshayik samkit*'. I wish to achieve such a high level of vision clarity about what is temporary and what is permanent, that I never fall into the illusion of sansar in any other birth. I never want to forget one reality – I am a soul and *siddharva* is my home.

#### 6. What is the role of Guru in your life?

For every disciple, Guru means everything to him. When you are in school and college, you take aptitude tests. And on the basis of that, you choose your *career path*. But Guru is a persona who has a third eye. And so, he sees the inborn nature, habits, attitudes and invisible traits of a disciple. On the basis of those, he decides the *kalyan path* of a disciple – what *seva* and what *sadhana* should a disciple do? What meditation or *tapasya* should he begin?



I am really grateful to Param Gurudev because he has given me a chance to understand myself. He never saw me as his brother, Dileshbhai's daughter or as Param Vibhutiji Mahasatiji's sister. Instead, he saw me as a soul who was drowning in sansar. And with immense compassion, he made an effort to save my soul from this sansar. His *anushasan* plays a key role in bringing out our qualities and advancing us ahead onto the path of *aatmakalyan*.





MUMUKSHU  
SHRI NIDHI DIDI SHAH

Age: 31 years | Education: B.B.A.  
Parents: Shri Rinaben Nitinbhai Shah

“  
I want to live a life like  
Parmatma, where my happiness  
does not become the cause of  
anyone's suffering.  
”

## MUMUKSHU SHRI NIDHI DIDI SHAH



Prabhu's words of truth have the strength to transform our entire life and belief system. Mumukshu Shri Nidhi didi was blessed to hear such valuable words of wisdom from Param Gurudev for the very first time at a Yuva Shibir in Rajkot in 2011. And in this *shibir*, she realised that, 'It is rare to achieve human birth. But it is even more rare to attain saiyam.'

At the age of just 19 years, this truth touched her heart, and her journey of self-exploration began. She became a part of several missions in Param Gurudev's sanidhya and *seva* became the heart of her life.

In 2014, she attended another *shibir* in Param Gurudev's

sanidhya. Being a youngster who loved potatoes, onions and garlic; she learnt the concept of *nigod* in Jain philosophy. She understood that just a tiny particle of potato also contains infinite living beings. And this made her heart tremble with compassion. She questioned herself, "Am I going to give pain to such infinite living beings for my taste? Every step of sansar is a lifestyle where you hurt infinite other living beings. How can I be so cruel at heart? No! The sinless and compassionate life of saiyam is the only true path." And this brought one strong determination in her heart that, "Yes, even I want to take diksha."

From that day onwards, Nidhi didi repeatedly asked for permission from her parents to

follow her saiyam dream. But they found it difficult to grant her permission, given the deep attachment they had for her. That marked the beginning of a patient wait with the *sadhana of seva*.

For 8 long years, she made seva the breath of her life. Be it collecting the highest volume of old newspapers to raise funds for humanitarian work with Arham Yuva Seva Group or nurturing young minds with Prabhu Mahavir's teachings at Look N Learn Jain Gyan Dham, handling the Divine Shop at Parasdham (Rajkot) or volunteering at all events, being a coordinator for Divine Drive Rajkot or even doing seva of diksharthis during Diksha Mahotsavs, Nidhi didi

has always been a front runner in various seva activities.

Her patience along with her strong determination, eventually won the hearts of her parents. After putting her through many tests, they too realised that their child's happiness lies only in saiyam. And finally, they granted her the permission to take diksha wholeheartedly and do her *aatmakalyan*.



## IN CONVERSATION WITH MUMUKSHU SHRI NIDHI DIDI SHAH



### 1. What were your dreams and goals before you entered the spiritual sphere?

Before I entered the spiritual sphere, my dreams and goals were very different. I was completely oriented towards achieving outer success and making a reputable name for myself. I wanted to build a life where I can achieve whatever I dream and desire for.

### 2. Why do you wish to take diksha?

I want to live a life like Parmatma, where my happiness does not become the cause of someone's suffering. I don't know when I shall be able to give *abhaydaan* (the gift of fearlessness) to all living beings. But till then, I want to take diksha and live a sinless life.

### 3. Your journey towards saiyam began with seva. What did seva teach you?

My journey began with Arham Yuva Seva Group, a humanitarian non-profit youth wing. I was part of AYSG Rajkot. Through AYSG, sometimes we visited old age homes and sometimes we visited orphanages. Sometimes we went to animal shelters and sometimes we distributed food to the needy. And through these activities, the qualities of compassion, love and care became stronger and stronger

inside me. They started overwriting all my desires for shopping, cosmetics and an entire self-oriented worldly life. Once, when we visited an orphanage, I started contemplating that, “Why are these children forced to stay here? Why don’t they have loving parents to take care of them?” And I understood that in some birth, they may have disrespected their parents. When I would visit cow shelters, I would think, “These animals have so much time in their life, but they have no opportunity to understand or realise the truth.” And it made me understand the value of this human birth. We feel we don’t have time for understanding the reality today. But when we get such a life, we are left with no opportunity to understand the reality, even though we have ample of time.

**4. Describe any one weakness that you had. And how did *Guru sanidhya* help you overcome that weakness.**

I was scared of hospitals. Whenever I would see an injection or when someone was being given an IV, I would start feeling dizzy and my blood pressure would start dropping. After coming in Param Gurudev’s *sanidhya*, it so happened that I was blessed with the chance of *seva* and *vaiyavachh* many times. I had to accompany someone to the hospital. And during that time, I didn’t realise how and when this fear of hospitals, injections, IVs started disappearing. Param Gurudev is making tireless efforts, not just to improve our one life but to transform

our infinite future. *Guru sanidhya* is a process of effortlessly deleting your past negative memories, allergies and traits which even you don't recognise or realise. I am extremely grateful to Param Gurudev for his priceless sanidhya.

**5. You have been very closely connected with Parasdham Rajkot. What is the importance of a *dharma sankul* (religious institution) in your life?**

It's possible that the seeds of *saiyam* were there in my soul since many births. But the place where those seeds got the right nurturing and nourishment is Parasdham (Rajkot). The creation of Parasdham has brought a u-turn in the lives of numerous souls. It was my second home. It was the first step of journey from *seva* to *saiyam*. Through Parasdham, I got a chance of *seva* in many missions – Arham Yuva Seva Group, Look N Learn Jain Gyan Dham, Divine Drive, Sambodhi Satsang, Siddh Pithika Seva, Divine Shop and storekeeping *seva*. I was away from Param Gurudev's direct *sanidhya*, but it was Parasdham and these *sevas* which kept me grounded in my *saiyam bhaav* and protected me from getting lost in *sansar* throughout the twelve years.

**6. You waited for 12 long years to finally get the permission to adopt *diksha*. How did you keep yourself strong in these 12 years?**

Param Gurudev has always taught one thing, "You may fail, but never get dejected." And so, I always tried to stay strong in my *saiyam bhaav* even in the middle of the various tests that I was facing. I had strong faith that if my *saiyam bhaav* is real, then today or tomorrow, I will definitely get the consent to take *diksha*. And for this, I would keep checking myself, I constantly tried to uplift my qualities. I was staying in *sansar*, but I did not let *sansar* enter inside me. I would be with everybody, but I didn't get involved in anything.



**7. What message would you like to give to other mumukshus who still haven't got permission from their family to take diksha?**

My message to other mumukshus is that there are ups and downs in everyone's life. In those situations, it is in our hands whether we keep ourselves strong or we make ourselves weak. Param Gurudev has always said that, "*Veer no varasdaar kyare weak na hoy.*" We are Prabhu Mahavir's followers, so we should never become weak. Our effort and our thirst for saiyam should never die down. Nothing is impossible. Whatever is our situation, it is only because of our own past karma. And if karma have been created, they will certainly get destroyed one day. When our karma get destroyed, then there is no force in the universe which can stop us. So always stay balanced and positive in every kind of situation, and have strong faith on Prabhu and Guru. Trust that if my Guru has said that this is my destiny, his words will never fail, come what may.

**8. Is there any one relationship or bond which was very strong in your sansar life? How did you convince that person when you decided that I want to live a saiyam lifestyle?**

No, there wasn't any one such relationship or bond. But my parents were very attached to me. And so, they were hesitant for my decision of taking diksha. Initially, they would ask me questions and I would give them answers. But then, there came a phase where my lifestyle, my behaviour, my practice of Prabhu's *agnas* did the talking. They could feel a real change inside me. And so, when they realised that this was where I truly belonged, they gave me the consent to go on this path of *aatmakalyan* and *Jin Shasan seva*.



MUMUKSHU  
SHRI NISHABEN DOSHI (AKOLA)

Age: 52 years | Education: B.Com  
Parents: Shri Manjulaben Shashikantbhai Sanghavi  
Parents-in-law: Shri Lataben Kamalkantbhai Doshi

“પળ પછીનો પણ કોઈ ભરોસો નથી!  
જે સુખ સંપત્તિ મારા બંને સંતાનોએ ત્યાગી  
દીધી છે, શું હું એનો ભોગ કરીશ? શું હું એ  
વમન ચાટીશ?!”

ના, હવે મારે મારું આત્મકલ્યાણ કરવા  
સંયમનો સ્વીકાર કરવો છે!

”

## MUMUKSHU SHRI NISHABEN DOSHI (AKOLA)



એક સુવર્ણ ઈતિહાસનું પુનરાવર્તન થવા જઈ રહ્યું છે. 200 વર્ષ પહેલાં, ગોંડલ સંપ્રદાયના સંસ્થાપક આચાર્યદેવ પૂજ્ય શ્રી ડુંગરસિંહજી મહારાજ સાહેબે એમના રત્નકુક્ષિણી માતા સાથે દીક્ષા અંગિકાર કરી હતી. અને આજે, ફરી એક વાર, એક મુમુક્ષુ માતા અને એના મુમુક્ષુ પુત્રની જોડી એક સાથે સંયમ અંગિકાર કરવા જઈ રહ્યાં છે - મુમુક્ષુ શ્રી નિશાબેન દોશી અને મુમુક્ષુ શ્રી ભવ્યભાઈ દોશી.

હર એક માતા-પિતાના દ્રઢયમાં એક સ્વપ્ન હોય - કે મારું સંતાન ખૂબ આગળ વધે અને વિશ્વની બધી જ સફળતા પ્રાપ્ત કરે. પરંતુ જે ઉત્કૃષ્ટ પુણ્યવાન આત્મા હોય, એને જ એવી માતાનો યોગ થાય જે એને સુખ પ્રાપ્તિની નહીં, પણ સત્ય પ્રાપ્તિની પ્રેરણા આપે અને આત્મકલ્યાણની દિશા બતાવે.

આકોલાના નિવાસી, મુમુક્ષુ શ્રી નિશાબેન એટલે એક એવા સુશ્રાવિકા જેમણે

જીવનભર સાધુ-સાધ્વીજીની ઉત્કૃષ્ટ સેવા અને વૈયાવચ્ચ કરી. મૂળ દેરાવાસી પરિવારના હોવા છતાં પણ, કોઈપણ ભેદભાવ વગર, સર્વ પંચ મહાવ્રતધારી સંયમી આત્માઓ પ્રત્યે એમના અંતરમાં એક અનન્ય ભક્તિભાવ હતો. 2007 ના વર્ષમાં એમને ગુરુણિમૈયા વિરલપ્રજ્ઞા પૂજ્ય શ્રી વીરમતીબાઈ મહાસતીજીનો યોગ થયો, અને જાણે એમના જીવનની દશા અને દિશા આખી બદલાઈ ગઈ.

બહુ જ નાની વયથી, તેઓ પોતાના બંને સંતાનોને એક જ પ્રેરણા આપતા, “બેટા! મેં તો સંસાર શરુ કરીને મોટી ભૂલ કરી છે. પણ તમે આ ભૂલ ન કરતાં! પ્રભુનો માર્ગ જ સાચો છે. એ જ સાર છે... સંસાર અસાર છે.” સંસારમાં સુખ અને સમૃદ્ધિનો કોઈ પાર ન હતો, અને સ્વજન સાથેની સદ્ભાવના પણ અપાર હતી. પરંતુ ધર્માનુરાગી એવા આ શૂરવીર માતા પોતાના સંતાનના career ની નહીં, એમના આત્મકલ્યાણની ખેવના કરવાવાળા

હતા અને એમની આ પ્રેરણાને ઝીલી, એમના સુપુત્રી કિંજલદીદી 2016 ના વર્ષમાં પરમ ગુરુદેવના સાંનિધ્યે દીક્ષા અંગિકાર કરીને પરમ ઋષિતાજી મહાસતીજી બન્યા. સાથે જ, એમના નાના સંતાન ભવ્યભાઈ પણ પરમ ગુરુદેવના સાંનિધ્યમાં સમર્પિત થઈને અભ્યાસ કરવા લાગ્યા.

2017 માં નિશાબેનના સ્વજન શ્રી મનિષભાઈને અચાનક heart attack આવ્યો અને થોડીક જ ક્ષણોમાં એમની અણધારી વિદાય થઈ ગઈ. વર્ષોથી પ્રભુવાણીનો બોધ જેમણે આત્મસાત કર્યો હતો, એવાં નિશાબેન માટે આ ક્ષણ એક આત્મજાગૃતિની પળ બની ગઈ અને એમનો અંતર અવાજ પ્રગટ્યો કે, “પળ પછીનો પણ કોઈ ભરોસો નથી! જે સુખ સંપત્તિ મારા બંને સંતાનોએ ત્યાગી દીધી છે, શું હું એનો ભોગ કરીશ? શું હું એ વમન ચાટીશ?!” અને બસ, એમણે એક નિર્ણય કર્યો કે, “સંસારની તમામ જવાબદારી પૂર્ણ થઈ

છે. હવે મારે મારું આત્મકલ્યાણ કરવા સંયમનો સ્વીકાર કરવો છે.”

સંસારનું બધું જ setup windup કરીને તેમણે પોતાનું જીવન પરમ ગુરુદેવના સાંનિધ્યે સેવા અને વૈયાવચ્ચમાં સમર્પિત કરી દીધું. ગુરુ એ જ હોય જે શિષ્યની હર એક ઈચ્છા, હર એક અપેક્ષા અને હર એક આગ્રહ ભાવનું મૃત્યુ કરાવે. પરમ ગુરુદેવે પણ 4 વર્ષ સુધી અલગ અલગ કસોટી દ્વારા, આત્માનુશાસન દ્વારા એમનામાં રહેલા તમામ વૃત્તિઓ અને ઈચ્છાઓને શૂન્ય કરવાનો પુરુષાર્થ કર્યો.

ગુરુ અને ગુરુણી પ્રત્યેની અડગ શ્રદ્ધા અને ધર્મનિષ્ઠાથી નિશાબેન તે સર્વ પરીક્ષાઓમાંથી પસાર થઈ, આજે સંયમની ભાવપૂર્વક પ્રતીક્ષા કરી રહ્યાં છે.



## IN CONVERSATION WITH MUMUKSHU SHRI NISHABEN DOSHI (AKOLA)



### 1. આધ્યાત્મિક ક્ષેત્રમાં પ્રવેશ કરવા પહેલાં આપના dreams અને goals શું હતા ?

આધ્યાત્મિક ક્ષેત્રમાં આવતાં પહેલાં મારા dreams હતા કે મારે સંસારમાં બધા જ ક્ષેત્રોમાં શ્રેષ્ઠ બનવું છે. આ મનુષ્યભવ ફરી ક્યારે મળશે ? અને એટલે, કપડાં હોય કે ઘરેણાં હોય, હું તમામ વસ્તુઓની ખૂબ જ શોખીન હતી. મારું એવું માનવું હતું કે જે બધા પાસે હોય તે અમારા પાસે ન હોવું જોઈએ. અમારી પાસે બધું exclusive હોવું જોઈએ ... એટલે Akola જેવી city માં રહેવા છતાં, હું ત્યાંથી કોઈ વસ્તુ ન લેતી. હું ખાસ shopping માટે Indore જતી. મારો goal અને dream એક જ હતું - મને બધાંથી અલગ દેખાવું છે, અને જીવનમાં બધું જ કરવું છે. પરમાત્માની કૃપાથી જે સુખ - સમૃદ્ધિ પ્રાપ્ત થાય, તેનો પૂર્ણપણે ઉપભોગ કરવો છે.

## 2. આપ શા માટે સંયમ જીવન સ્વીકાર કરવા માંગો છો ?

અનંત જીવોને અભયદાન આપવા માટે મારે સંયમનો સ્વીકાર કરવો છે. સંસારમાં ઘણો સમય સંસારી જીવન વિતાવ્યા પછી, ગુરુ કૃપાથી એક સત્ય સમજાય છે - આ સંસાર એ અનંત જીવોની સ્મશાનભૂમિ છે. સવારના ઊઠીએ ત્યારથી દરેક પગલે છકાયના જીવોની હિંસા થતી હોય છે. બસ, મનમાં એક જ ભાવ છે ... મારા કારણે કોઈ દુઃખી ન થાય. સર્વ પ્રત્યે મૈત્રી, સર્વ પ્રત્યે પ્રેમ અને વાત્સલ્યની ભાવના પ્રગટે...!

અને બીજી તરફ, દીક્ષા એટલે ઈચ્છાનું મૃત્યુ, દીક્ષા એટલે વૃત્તિનું શુદ્ધિકરણ. દીક્ષા દ્વારા મારે આ ભવમાં એવા સંસ્કારોનું નિર્માણ કરવું છે, કે આવતા ભવમાં 9 વર્ષની બાળવયમાં જ મને પ્રભુ અને ગુરુનો યોગ થઈ જાય અને હું મારું આત્મકલ્યાણ કરી આ ભવોની પરંપરાનો અંત કરી શકું ... આ છે મારી આત્મિક responsibility!

### 3. આપને સંયમના ભાવ કેવી રીતે પ્રગટ થયા ? આપના જીવનનો turning point શું હતો ?

મારી life નો turning point એટલે કે મારા સંસારી સ્વજન શ્રી મનિષભાઈની અચાનક વિદાય. આપણને સહુને ખબર છે કે death નક્કી છે, પણ એની date નક્કી નથી. પરંતુ જો આપણે આપણી self ને check કરશું, તો સમજાશે કે આ સત્ય આપણે believe કરીએ છીએ, પણ એની વાસ્તવિકતાનો આપણે experience નથી કરતા. અને જ્યારે મનિષભાઈને heart attack આવ્યો, મારી નજર સામે જ્યારે હું એમના એ મૃતદેહને જોઈ રહી હતી, તે માત્ર એક આકૃતિ ન હતી. પરંતુ, જાણે કે મારા નયનને ખોલવા અને મારા હૃદયમાં સત્યનો નાદ પ્રગટાવવા નિયતિ એ એક નિમિત્ત સર્જ્યું હોય ... એવી એક ક્ષણ હતી. એમના પાર્થિવ દેહને જોતાં હું આ આયુષ્યની ક્ષણિકતાનો અનુભવ કરી રહી હતી.

તેમની વિદાય પછી હું જ્યારે તેમની સંપત્તિને જોતી, ત્યારે વિચાર આવતો કે આ સંપત્તિ માટે તેમને કેટલો મોહ હતો, આનું અર્જન કરવા તેમણે કેટલાંય પાપ કર્મો બાંધ્યા હતા, પરંતુ કાંઈ જ સાથે ન લઈ જઈ શક્યા ?? સાથે તો માત્ર સ્વયંના સંસ્કાર અને કર્મો આવી શકે છે. અને બસ, એક ચિંતન ચાલી રહ્યું હતું ... જે પરમ ગુરુદેવ સમજાવતા હતા કે “પણ પછીનો પણ ભરોસો નથી”. આયુષ્ય ક્યારે પૂર્ણ થઈ જાશે, એની કાંઈ ખબર નથી. અને મારા મનમાં એક સંકલ્પ થયો કે બસ, હવે આ ધન સંપત્તિ, સંબંધો, સ્વજનો, આ ક્ષણિક અને ક્ષણભંગુર સંસારમાં મારે મારી life વ્યર્થ નથી કરવી. એ dead body ના દર્શન... જાણે કે મારી આત્મજાગૃતિનું પરમ નિમિત્ત હતું, ત્યાં જ મારો સંકલ્પ થયો કે હવે મારે કોઈપણ મોહમાં અટવાયા વિના, આત્મકલ્યાણના પંથ પર આગળ વધવું છે. મારે સંયમ અંગિકાર કરવો છે !



#### 4. આપના સંયમ ભાવોને દ્રઢ કરવામાં પૂજ્ય વીરમતીબાઈ મહાસતીજીનો શું role હતો ?

2007 માં મેં સ્વામીના પ્રથમવાર દર્શન કર્યા હતા ... અને જાણે કે તેમના સાથે કોઈ ભવોભવના ઋણાનુબંધ હોય તેવો અહેસાસ થવા લાગ્યો... એક અલગ જ અનુભૂતિ હતી.. તેમના ચાતુર્માસમાં સર્વ પ્રથમવાર મેં વર્ષાતપની આરાધના કરી. અને પારણાના દિવસે મને સ્વામીએ પ્રેરણા કરી કે હવે જાવજીવ કંદમૂળનો ત્યાગ કરી શકાય. મેં કહ્યું હતું, “સ્વામી, મારે મનિષભાઈ માટે ભોજન બનાવવું પડે, તો ચાખવું પડે.” સ્વામીએ બહુ ભાવપૂર્વક કહ્યું, “વર્ષાતપ દરમ્યાન આખા વર્ષમાં તમે ચાખ્યા વગર પણ ભોજન બનાવી શક્યા ને?” અને જાણે એમની આ પ્રેરણા હું ટાળી ન શકું, એવો મારો એક અંદરનો અવાજ પ્રગટ થયો.

ગુરુ એ જ હોય જેની એકપણ આજ્ઞા, જેના એકપણ વચન આપણે નિષ્ફળ થવા ન દઈ શકીએ ... જેની વાતનું ઉલ્લંઘન કરવા આપણું દિલ હા ન પાડે. બસ, એ દિવસથી મેં જાવજીવ કંદમૂળ ત્યાગ કરવાના પરચકખાણ ગ્રહણ કર્યા ... અને જાણે કે તે એક પ્રેરણામાં અનેક આરાધનાઓનું મને બળ પ્રાપ્ત થઈ ગયું. તેના પછી ગુરુ કૃપાથી હું કેટકેટલી તપસ્યાઓ કરી શકી. સ્વામી સાથે અનેક વિહારમાં રહી સેવા વૈયાવચ્ચનો પણ લાભ પ્રાપ્ત થયો. અને ત્યારે, એમની સંયમનિષ્ઠા, સર્વ મહાસતીજીઓનો એકબીજા પ્રત્યે વિનય અને વ્યવહાર ભાવ જોઈ, મારો એમના માટેનો અહોભાવ દિવસે દિવસે વધતો ગયો. એકવાર, વિહાર દરમ્યાન સ્વામીએ આકાશ તરફ દ્રષ્ટિ કરી. આકાશમાં વિવિધ રંગોના વાદળો હતા. જે થોડીક જ ક્ષણોમાં વિખરાય જતાં હતાં. એને નિહાળી, સ્વામીએ બોધ ફરમાવ્યો કે સંસાર પણ આવો જ છે, ક્યારે શું બની જાય તેની કાંઈ ખબર જ નહીં પડે. એ એક બોધ મારા હૃદયમાં અંકાઈ ગયો. અને એ ક્ષણથી મારા સંયમના ભાવો દ્રઢતા તરફ આગળ વધવા લાગ્યા.

## 5. આપને અનેક વર્ષો સુધી સેવા અને વૈયાવચ્ચનો લાભ પ્રાપ્ત થયો છે. આ વૈયાવચ્ચ દ્વારા આપના સંયમભાવો દ્રઢ કેવી રીતે બન્યા ?

અનંતા જીવે એક જીવને જે અમુલ્ય તક પ્રાપ્ત થાય, એ હોય છે પંચ મહાવ્રતધારી સાધુ-સાધ્વીજીની સેવા અને વૈયાવચ્ચ. પૂર્વ ભવના કોઈક ઉત્કૃષ્ટ પુણ્ય હશે, કે આ ભવે, આકોલામાં એક એવું નિવાસસ્થાન પ્રાપ્ત થયું જ્યાં સિદ્ધક્ષેત્ર રૂપી ઉપાશ્રય મારા પાડોશમાં હતો. અને એટલે, સેવા અને વૈયાવચ્ચના ગુણોનો દિવસે દિવસે સતત વિકાસ થતો ગયો. પરમ ગુરુદેવની અસીમ કૃપાથી અહમ યુવા સેવા ગ્રુપમાં પણ સેવાનો અવસર મળ્યો હતો. અને આજે તે જ ગુણો સાથે છેલ્લા 4-5 વર્ષથી હું એમના સાંનિધ્યમાં રહીને સર્વ સંત-સતીજીઓની અનુમોદના કરી શકી. તેમાં મારા ભાવોની વિશુદ્ધિ થઈ, અને ખૂબ જ નજીકથી સાધુ જીવનશૈલી નિહાળવાની તક પ્રાપ્ત થઈ. એના જ દ્વારા મારા સંયમની અંતરાય ક્ષય થઈ અને સંયમભાવો પુષ્ટ થયા ! અહીં રહેલાં સર્વ મહાસતીજીઓનો એકબીજા પ્રત્યેનો સેવા અને વિનયભાવ નિહાળી મારો સંયમ પ્રત્યેનો અહોભાવ વધ્યો.

## 6. ઘણા લોકોના મનમાં એક યુદ્ધ હોય છે-સંસાર પણ સારો લાગતો હોય અને સંયમ પ્રત્યે પણ અહોભાવ હોય. શું આપને ક્યારેય આવી મુંઝવણ થઈ હતી ? આપે કઈ રીતે એક દ્રઢ નિશ્ચય કર્યો ?

પહેલાં મારું મન પણ બંને તરફ ખેંચાતું હતું ... સંસાર પણ ગમતો હતો અને સંયમીઓની સેવા-વૈયાવચ્ચ કરતાં કરતાં સંયમ પણ ગમતો હતો. પણ પરમ ગુરુદેવે એક શિબિરમાં સત્યનું દર્શન કરાવ્યું, કે આ સંસાર માત્ર ભ્રમ છે અને આ ભ્રમનું જીવન આગળ ભવભ્રમણ કરાવશે. એની સાથે જ, સ્વજનની વિદાય થઈ ત્યારે સત્ય

શું છે તે વાસ્તવિકતામાં અહેસાસ થયો. અને એટલે જ, જે ક્ષણે સંસારમાંથી ફરજ પુરી થઈ, ત્યારે એકપણ અન્ય વિચાર વગર માત્ર એક જ decision આવ્યું, કે મારે તો ગુરુ ચરણમાં મારું સર્વસ્વ અર્પણ કરી મારી ઈચ્છાનું મૃત્યુ કરી, મારી વૃત્તિને શૂન્ય બનાવવી છે. મારામાં રહેલાં આગ્રહભાવ પર મારે પૂર્ણવિરામ લાવવું છે, અને મારા ભવોને હવે ઘટાડવા છે !

## 7. આપ અને આપના પુત્ર, મુમુક્ષુશ્રી ભવ્યભાઈ એક સાથે દીક્ષા અંગિકાર કરવા જઈ રહ્યા છો. ત્યારે આપને શું અનુભૂતિ થાય છે ?

મારા પુત્ર ભવ્યભાઈને બહુ નાની ઉંમરમાં જોઈને એક સંતે સંકેત કર્યો હતો ... કે તમારું આ સંતાન ભવોભવથી સંયમના સંસ્કાર લઈને જ જન્મ્યું છે ! અને ખરેખર, એવું જ બન્યું !

મેં ભવ્યભાઈને અનેકવાર પૂછ્યું હતું કે એમના શું ભાવ છે? પણ એમણે મને ક્યારેય જવાબ નહોતો આપ્યો. અને મારા મનમાં એક ચિંતન ચાલતું હતું, શું મારો દીકરો સંસાર તરફ આગળ વધશે? જો મારા સંસ્કારમાં કંઈક ક્યાશ હશે, તો જ એ સંસાર તરફ આગળ વધશે!

એટલે જ્યારે પરમ ગુરુદેવે એમને પૂછ્યું કે તમારા શું ભાવ છે? અને જે રીતે ભવ્યભાઈએ એક આંતરિક દ્રઢતાપૂર્વક કહ્યું કે “જી, ગુરુદેવ, મારે પણ સંયમ અંગિકાર કરવાના ભાવ છે !” ત્યારે મને મારા સંસ્કારો ઉપર ખૂબ જ આનંદ થઈ રહ્યો હતો કારણ કે મેં મારા બંને સંતાનોને ક્યારે પણ સંસારની પ્રેરણા નહોતી આપી ... કે તું Doctor બનજે, અથવા engineer બનજે! મેં એમને બચપનથી એ જ કહ્યું છે કે પ્રભુનો માર્ગ જ સત્ય છે! તારું આત્મકલ્યાણ કરજે! અને આજે જ્યારે મારા

દીકરી પરમ ઋષિપિતાજી મહાસતીજી બની સંયમ ભાવોમાં વિચરણ કરી રહ્યાં છે ... ત્યારે એમના પગલે હું અને મારા પુત્ર ભવ્યભાઈ પણ આગળ વધી રહ્યાં છીએ. એનો મને અનેરો સંતોષ અને ઉલ્લાસ છે. સાથે જ, આ એક ભવ દ્વારા આગળના સંસારનાં ભવોનું connection cut થઈ ગયું તેનો પણ ખૂબ જ આનંદ છે.

## 8. આપનો આખો પરિવાર દીક્ષાના પંથે છે. ત્યારે આપ સર્વ માતા-પિતાને શું પ્રેરણા આપશો ?

બાળકના માનસ-ઘડતરમાં માતા સૌથી મહત્વની ભૂમિકા ભજવે છે. જેવા આપણા સંસ્કાર, એવું જ આપણા બાળકનું ભવિષ્ય. હંમેશા એવું બને કે માતા-પિતા પોતાના બાળકને સુખી અને સફળ જોવા માંગતા હોય. એટલે એમને હોંશ હોય કે મારું બાળક Doctor, engineer કે C.A. જેવા શ્રેષ્ઠ પદને પ્રાપ્ત કરે. પરંતુ આપણે એક વાસ્તવિકતા ભૂલી જઈએ છીએ ... કે આપણું બાળક જેટલું સંસારમાં આગળ વધશે, એટલા એના કર્મોનો stock વધશે. આજે કદાચ પુણ્યના કારણે એને બધી જ અનુકૂળતા મળી જશે, પરંતુ સુખ અને સમૃદ્ધિની દિશામાં આગળ વધવાના કારણે એ જેટલા પણ જીવોની હિંસા કરશે, જેટલા પણ રાગ-દ્વેષ કરશે ...એનું જ્યારે પરિણામ આવશે, ત્યારે શું થશે? અન્યને દુઃખી કરીને મેળવેલું સુખ ક્યારેય કાયમ નથી હોતું અને એ જ કર્મોથી જ્યારે તે સંતાન ભવિષ્યના ભવોમાં દુઃખી થશે, પીડિત થશે, એને અસહ્ય વેદના સહન કરવી પડશે ... ત્યારે શું આપણે તેને બચાવી શકીશું?? એટલે, સંતાનને સુખના માર્ગે પર પ્રેરણા આપવી, તે ખરેખર તો એને અત્યંત દુઃખી કરાવતી આમંત્રણ પત્રિકા છે. પરમ ગુરુદેવ હંમેશા ફરમાવતાં હોય છે... તમારું બાળક એક ભવ સુખી થાય તેવું ઈચ્છો છો કે ભવોભવ ક્યારેય દુઃખી ન થાય એવું ઈચ્છો છો??

આપ તો સંસાર રૂપી કૂવામાં ડુબી જ રહ્યાં છો, પણ આપની લાગણી માટે એને પણ એ કૂવામાં ડૂબાડશો નહીં. એને સુખ પ્રાપ્તિની નહીં, સત્ય પ્રાપ્તિની પ્રેરણા આપશો.

તમારી લાગણી માટે એને તમારી પાસે રાખવાનો પુરુષાર્થ ન કરશો ... સાચો પ્રેમ તો એ જ છે કે તમારું સંતાન માત્ર 4 કે 8 સ્વજનોની care કરે એવું ન બને, પણ વિશ્વના સર્વ જીવો પ્રત્યે કરુણા અને વાત્સલ્ય વહાવે, એવું શ્રેષ્ઠ બને. “તું તારા આત્માનું કલ્યાણ કરી મોક્ષ માર્ગ તરફ આગળ વધે ...” આવા ભાવોથી એના આત્માને સતત જાગૃત કરવાનો પ્રયત્ન કરશો અને એના માટે એ જ સ્વપ્ના જોશો કે ‘મારું સંતાન પણ પ્રભુ બને!’ એવી મારી આપને પ્રેરણા છે.





MUMUKSHU  
SHRI RIA DIDI DADIA

Age: 19 years | Education: S.Y.B.A.  
Parents: Shri Darshanaben Kalpeshbhai Dadia

“

My wish to explore the world in the search of happiness, eventually started feeling like sliding down a slippery slope of temporary happiness.

What felt like destinations of joy, peace, happiness, enjoyment, etc. turned out to be momentary-like stations of an endless train journey!

In comparison, the happiness that you get by becoming free of desires, is real happiness and contentment.

”

## MUMUKSHU SHRI RIA DIDI DADIA



Our present nature, behaviour and actions are a reflection of our past. And so, a soul who has practiced deep sadhana since several births, stands out distinctively from other individuals of the same age. Mumukshu Shri Ria didi was blessed with Param Gurudev's sanidhya at the very young age of just five years. In an age where children like to play with friends, she would love doing *vihar* (travelling on foot) with Param Gurudev.

As a child, she was a very active student of Look N Learn Jain Gyan Dham, which played a pivotal role in nurturing her young mind with Prabhu's values. Sometimes she would practice the *dashmu vrat* (tenth vow) and

go for *gochri* (seeking alms) to many houses. Sometimes, she would dress up as a Mahasatiji and participate in various programmes. Only time knew that it was moulding her destiny which would finally lead her onto the path of saiyam one day.

Ria didi's parents are core Gurubhakts who tirelessly offer seva in several missions initiated by Param Gurudev. And following their footsteps, Ria didi became a Sambodhi Satsang teacher at the young age of just twelve years. An excellent speaker who has the art of conveying Prabhu's message in a simple and heart touching manner, Ria didi also became the youngest *shasan prabhavak* to conduct Paryushan Mahaparva



lectures in USA at the age of fifteen years. She has mastered several languages including English, Hindi, Marathi, Gujarati, German, Sanskrit and Prakrit. Throughout COVID-19, Ria didi has regularly conducted Online Sambodhi Satsang for kids and youngsters from various regions including USA, UK, Dubai, Singapore, Uganda and India.

Apart from spiritual knowledge, Ria didi also has versatile talents. She holds a certificate in Graphics Designing. She has pursued a creative writing programme under IIM Bangalore's 'My Captain Course', and is skilled at writing novels, stories, poems and script writing. Ria didi has anchored several events in Param

Gurudev's sanidhya and has been a regular participant and sevak in several shibirs conducted by Param Gurudev.

Even though Ria didi was aware of the truth from a very young age, she had a desire to fully experience that truth before taking the final step. And so, she indulged in all her hobbies and took an experience of everything. At the end of each experience, she listened to her inner voice that craved for permanent happiness. Only when she truly felt that, "The happiness I find in myself cannot be found anywhere else", did she take the final decision of adopting the path of saiyam.



## IN CONVERSATION WITH MUMUKSHU SHRI RIA DIDI DADIA



### 1. What were your dreams and goals before you entered the spiritual sphere?

Dreams are a series of thoughts, visions and feelings that are not real and happen when our eyes are closed. While goals are something that you start working towards. As a child, I dreamt of being a scientist. But gradually as I grew up, it became my goal to be a teacher. Having said that, all my dreams and goals ran parallel to my spiritual sphere because I was blessed with Param Gurudev's sanidhya since the young age of five years.

### 2. Why do you wish to take diksha?

Since childhood, I was very well acquainted with the word 'saiyam'. Initially, I believed that saiyam meant 'self-control'. Gradually, I realised that 'saiyam' means the ability to analyse each and every moment of your life. And not just analyse it, but consistently work towards improving and uplifting yourself. With each step forward, I will be moving closer and closer to attaining *moksh*, a place of ultimate peace and equanimity. I decided to take diksha because I always yearned for that supreme level of peace, which I found somewhere missing in the worldly life that I was living.

### 3. You have been in Param Gurudev's sanidhya since the age of five years. And even your parents have been very deeply involved in seva. Did that influence you to take saiyam?

I think I have been very blessed to be born in a family that has so much respect for the path of truth. Most people tend to spend their entire life without any purpose, they are just running an endless race. And they don't have anybody to help them find their purpose. However, I was blessed to have found such a powerful spiritual persona, Param Gurudev, at the age of just five years.

Having said that, never in my life did my parents or Param Gurudev ever try to stop me from doing what I wanted to. In Param Gurudev's sanidhya, I learnt that worldly happiness is temporary and inner happiness of the soul is permanent. But be it parents' voice or your Guru's voice, they can make you understand what is permanent. Only your inner voice can make you realise what is temporary. And Param Gurudev has always emphasised on listening to your own inner voice.

Like any other youngster today, I was very inquisitive about life. I wanted to explore the world, even if it was going to give me only temporary happiness. So, I have tried everything. But in the middle of everything, I constantly analysed, 'What am I achieving from it?' And I understood one thing – my wish to explore the world in the search of happiness eventually started feeling like sliding down a slippery slope of temporary happiness. What felt like destinations of joy, peace, happiness, enjoyment, etc. turned out to be momentary-like stations of an endless train journey. My worldly desires were only creating a bubble of happiness. The moment I accomplished one goal, it didn't give me happiness any more. My next desire was already in queue. In

comparison, the happiness that you get by becoming free of desires, is real happiness and contentment. That's why I have chosen to advance ahead on the path of saiyam. So more than an influence, I think I received the right kind of environment and support that helped me gain right vision.

#### **4. What was the one 'click' which made you take a u-turn from sansar to saiyam?**

When you go online, there are certain 'clicks' and certain 'clickbaits'. Clickbaits are unnecessary advertisements that lead to spam pages. In Diwali Yuva Shibir 2021, I realised that all my clicks in the worldly life were actually click baits. They were only leading to unnecessary socialising and extra relations. And it just clicked that through these years of being in Param Gurudev's sanidhya, there has not been a single moment that I have felt unnecessary or extra. Infact, I have always felt this insatiable thirst to spend more and more time in sanidhya because it connected me to my natural form, my soul. That is what brought about a u-turn in my life.

#### **5. As a *shasan prabhavak*, you were able to do so much *shasan prabhavana* in India and abroad. Don't you feel that you may not be able to do the same after diksha?**

With Param Gurudev's blessings, I have got a chance to be part of many *shasan prabhavana* initiatives. I went to USA twice and once to Kolkata (India) where I physically took sessions throughout Paryushan Mahaparva. And then, during the last two years of COVID-19, I have regularly been taking sessions for a lot of NRI centres online.

As a *shasan prabhavak*, I feel that although I believed every single word which Parmatma has said, I was not practicing it 100%. And that was

my weakness. On the other hand, saiyam is a life where there is 100% application of Parmatma's teachings. And when you become a living example of what you say, your power of shasan prabhavna increases exponentially. Not just your words, but your thoughts and actions also touch the hearts of many. Param Gurudev is a live example of that. So, I think by being a saiyami, I get to dedicate my entire life to *Jin shasan prabhavna and seva*.

## 6. A scientist discovers the truth. As a saiyami, what will be your contribution to this world?

Since childhood, I wanted to be a scientist. I wanted to prove to the world that 'soul' exists. That was a very naïve dream that I had. And now when I think of it, I feel that I have always wished to make the Jain philosophy relatable for the whole world. The motive is to help everyone discover a way of achieving inner purity and leading a quality life. Because when we have negative emotions like anger, ego, jealousy, greed... we don't feel happy, right? Spirituality is nothing but the art of how you can stay happy and positive all the time.

## 7. What is the vision which you have seen for yourself after adopting saiyam?

According to me, in this fifth era, the one factor that separates a saiyami from a *sansari* is 'control over emotions'. That is my goal. Emotions are natural, but whether to react or to respond or to get attached in those emotions is in our own hands. Along with this, my goal is to do maximum *swadhyay* and *shasan seva* as per Param Gurudev's *agna* and guidance.



MUMUKSHU  
SHRI BHAVYA BHAI DOSHI

Age: 22 years | Education: H.S.C.  
Parents: Shri Nishaben Manishbhai Doshi

“

“You are NOT what you are,  
and YOU ARE what you are not!”

My aim after saiyaam is just  
one – making a constant effort to  
meet who I really am.

Saiyaam is my pursuit of  
searching for myself.

”



## MUMUKSHU SHRI BHAVYA BHAI DOSHI



A sibling is a child's first friend, first guide, first mentor and first idol. When an elder sibling is a merit holder in school and college, the younger sibling follows his footsteps. When an elder sibling chooses a career path and becomes accomplished, the younger sibling again follows his path. In the outer world, we see numerous such examples. However, a *Prabhu Parivar* is one where one sibling advances in *dharma aradhana* (spiritual upliftment) and the other sibling also feels inspired to do the same.

Mumukshu Shri Bhavyabhai has been a very blessed soul whose elder sister, Kinjal didi, has advanced on the path of *saiyam* and became *Param Rushitaji Mahasatiji* in 2016.

Since childhood, Bhavyabhai has always looked up to his sister at every step of his life, and aspired to be like her. Kinjal didi gave up firecrackers at the age of 7 years. Bhavyabhai had never burst crackers, but took a vow of never doing so even in the future at the age of just 3 years. Kinjal didi took a vow of not eating root vegetables at the age of 10 years, and so, Bhavyabhai also took a vow of not eating root vegetables at the age of 5 years. Kinjal didi learnt the entire *Pratikraman* at the age of 11 years. And just by listening to her, Bhavyabhai learnt *Pratikraman* at the age of 7 years, when he didn't even know how to read it.

With numerous such milestones, he gave her a commitment



during her Diksha Mahotsav, that “Didi, what you are doing is absolutely right. And one day, I will also follow your footsteps on this path.” Today, with immense joy in his heart, he is about to fulfil the commitment that he had given to his sister.

Having been blessed with Param Gurudev’s sanidhya and an understanding of truth at the very young age of just 13 years, Bhavyabhai never desired for any materialistic success. He always aspired to make this precious human birth fruitful. As a sadhak in Param Gurudev’s sanidhya since 2018, he has constantly strived to uplift himself through *seva, sadhana and swadhyay*. He has been an integral part of technical and livestreaming *seva* that is

responsible for broadcasting Param Gurudev’s *bodh vachans* to more than 60 countries around the world. His *vaiyavachh* (*seva*) towards Maharaj Sahebs during *vihar yatras*, his maturity of handling even the most complicated situations with patience and presence of mind, and his utmost inner respect has helped him take charge of huge responsibilities successfully even at a very young age.



## IN CONVERSATION WITH MUMUKSHU SHRI BHAVYA BHAI DOSHI



### 1. What were your dreams and goals before you entered the spiritual sphere?

I was very blessed to have got an understanding of truth from a very young age. In 2013, I was only 13-14 years old and studying in Grade 8. That was the first time that I attended a *shibir* in Param Gurudev's sanidhya. During that *shibir*, Param Gurudev said one sentence again and again. It was Parmatma Mahavir's message to a 9-year-old prince named Aivanta, **"You are NOT what you are, and YOU ARE what you are not!"** This one sentence touched my heart very deeply and from then onwards, I started connecting this sentence in every situation that happened with me. That was the beginning of my inner awakening.

Simultaneously, I was pursuing school and college studies too. I had a keen interest in technology. Whenever I saw any movie, I would always wonder that how have they created *this* particular effect. And so, after completing Grade 12, I had enrolled for a VFX Animation Programme. But during that phase, I was also blessed with a chance of staying in Param Gurudev's sanidhya. And after 6 months, I came

to a realisation that I don't want to waste this precious human birth in discovering the outer world. I have to discover my inner world. So, I finally began a sadhak lifestyle and dedicated my life in Param Gurudev's sanidhya.

## **2. Why do you wish to take diksha?**

Param Gurudev had once explained, "Our happiness is created only when innumerable living beings die." Whatever we use, is created with someone else's dead body. And that living being has been killed for my needs and wants.

From that moment, there was a strong feeling inside me that my happiness should not be the cause of someone's pain and suffering. And this is possible only in moksh. Moksh is a bodiless life. If you don't have a body, you don't need to give pain and torture to any other living being for your survival. Diksha is one step ahead in that direction. It is a lifestyle where the least number of living beings are harmed for your survival... it is a sinless lifestyle.

Prabhu Mahavir has given a very thoughtful definition about *ahimsa* (non-violence). Saving someone is not *ahimsa*, but not killing or hurting anyone is *ahimsa*. Diksha is a life where you deepen and strengthen this quality of *ahimsa* in your heart, and that's why I wish to take diksha.

### **3. You have been in technical seva in Param Gurudev's sanidhya for a long period of time. What have been your learnings from seva?**

With Param Gurudev's grace, I got the chance of offering technical seva. I have learnt two things from that:

- As technology is developing and progressing, so are the different devices and equipments that we have. Just like one technology becomes old and we replace that technology with a new one, there will come a day when this life and lifespan will also become old. Ultimately, we will have to leave this body and take rebirth in a new body. Eg. Whenever you are using a phone and if it gets outdated, you change your phone and buy a new one. But does all your data, your photos, videos, contacts, messages get wiped off when you switch the phone? No, you transfer it to your new device. In the same way, this body will also change one day. But the soul, the impressions of this life and your karma will be carried forward in the next life too.
- Whenever I was managing the sound and video console during events, many times it so happened that the device which was working perfectly during a previous event would suddenly stop working in the current event. And again, the same device would work very smoothly in the next event. I would find a solution to the problem, but this always made me introspect on one thing – this sansar is also just like the device. Everything seems perfect, and suddenly one day, it crashes. You don't understand what happened and why that

happened. And the only solution to this vicious cycle of sansar is an understanding of the truth. I have to make my understanding of the truth very strong and deep in this life. This was one thought that I have constantly had whenever I was in technical seva.

**4. *Vihar* (travelling on foot from one place to another) is an important part of Diksha life. You have been part of so many *vihars* during your sadhak life, what did you learn from *viharcharya*?**

When I used to stay at Akola, I would stock and keep many things in my room, my cupboard, etc., with the thought that it will be useful someday. But in sadhak life, when we used to do *vihar*, we had to keep very limited number of things with us. When we would travel from one city to another in *vihar*, I realised that I can live easily even with such limited possessions. I was unnecessarily hoarding so many things. So *vihar* gave me the biggest lesson of *aparigraha* (non-possessiveness) for my *saiyam* life. And ultimately, my *parigraha* reduced not just for objects, it also became zero for any place. A *sadhu* never stays at one place and is never attached to any place. This made me realise that even if I don't have anything in life, my life can go on very smoothly and peacefully.

**5. What is the one TRUTH that you would like today's youngsters to realise?**

Relations, people and objects – everything is temporary.

When we were children, we had so many friends. But as we grew up, did we still remain friends with them? No, then we had new friends. But why did this happen? If you deeply think, you will realise that every friend was fulfilling some or the other want and need of your life. The need for being loved, the need for care, ego satisfaction, right

mentorship, companionship, etc. And when he or she was no longer able to fulfil that need, your interest in that friendship also started reducing. Slowly, your communication reduced and you lost contact. This means that ‘need’ is the base of every relationship.

The same concept applies to people as well. Nobody is permanent, and nobody can be *yours* permanently. A person can die at any moment, or a person’s interest in you can die at any moment. The biggest mistake we make is believing that ‘xyz’ is only mine and will always remain mine. And when that bubble of illusion breaks, we feel very hurt. So we must always remember one thing – someone can be mine, but no one can be *only* mine.

And lastly, the entire materialistic world has a nature of decaying, decomposing and getting destroyed one day. What gives you happiness today, will make you feel sad tomorrow. The new phone that makes you very happy today, can break on the very second day and make you very unhappy. So even though we live in a materialistic world, stop trying to gain happiness from materialistic things. Try to find a source of happiness that never dies – and that can be found only within.

When we are able to see the end result of relationships, people and objects, we stop making a pointless effort of trying to gain happiness from them. We may stay with them, but our attraction and attachment starts reducing.

The main result of this is that nobody can spoil our mood and nothing can make our mood. That is the reason that we never see Prabhu Mahavir’s face or Param Gurudev’s face down or moodless. Maybe you can’t leave everything and renounce the world, but try to reduce your attachment and attraction. If you want to stay always happy, then make this belief strong – *everything is temporary*.

**6. Why is *Guru agna* so important in a disciple's growth? Please describe any one *agna* which has had a deep impact on your life.**

Guru is the one who can see not just your present but your past and future too. He does not see only your actions, he sees the intentions behind those actions. He recognises your hidden traits and nature. And he makes an effort to change these habits and purify your nature. So whenever a disciple receives *agna* from his Guru, he should have one strong belief – “*mama labhotti pehaye*” – whatever my Guru says, is only for my benefit and welfare.

During the Girnar Chaturmas in 2020, one day we went to ask Param Gurudev for our daily *agna*. And he said, “Write one page on how would your life be if you had got married?” That day, from morning to afternoon, I kept thinking about this. If I was married, then how would my life be? I know that I am a soul, but would I remember this truth every moment if I was married? Or would that family life make me forget this reality? Would I be making this human birth fruitful or would I be wasting it? There would have been so many fights in my life just to prove that ‘I am right’!

I was blessed that I had got a chance to hear the truth about life from Param Gurudev at a very young age. I had deep respect for *saiyam* too. I believed that *saiyam* is the only true path, but I had not yet reached a level where my inner voice said, ‘I want to take *saiyam*. I want to put a full stop to this endless circle of life and death.’

That day, while following Param Gurudev's *agna*... my eyes became moist. I was experiencing two things at that moment – immense gratitude and respect towards Param Gurudev for showing me the right path, and a strong inner voice that ‘Even I want to take *saiyam*. I don't want to stay in *sansar* any longer.’

After this *agna*, my decision to take *saiyam* became much stronger. So, I feel that having a Guru in your life is very important, but diligently following Guru's *agna* is the oxygen of a disciple's life and his spiritual growth.

**7. You have done many *tapasyas* (penance) in Param Gurudev's sanidhya, and also when you were younger. What difference do you feel when you do any *sadhana* in Guru sanidhya?**

As a child, my house was near the *upashray*. And so, values of religion and penance were deeply inculcated inside me. When I was in Grade 5, I had done 48 *ekashanas* (eating only once a day). And when I was in Param Gurudev's sanidhya, he once gave an inspiration that a young *brahmachari* (celibate) should never eat 3 times a day. So from that day onwards, I had started doing continuous *ekashanas* with Param Gurudev's grace, which continued for about 10 months. After that, he had given me the *agna* to end that penance. But there was a very vast difference between the two *tapasyas*.

When I did *tapasya* in Grade 5, I had lots of preferences and demands – “I want this, I will eat only this, I will not eat this, I want my food to be ready at this time.” And till the time I did not get what I wanted, I would not complete my *ekashanas*.

But when I got a chance to do *tapasya* in Param Gurudev's sanidhya, I had just one feeling. ‘Whatever I am eating is somebody's dead body. So how can I have any kind of demand or stubbornness for eating that?’ And thus, ‘*everything will do*’ became my *mantra*.

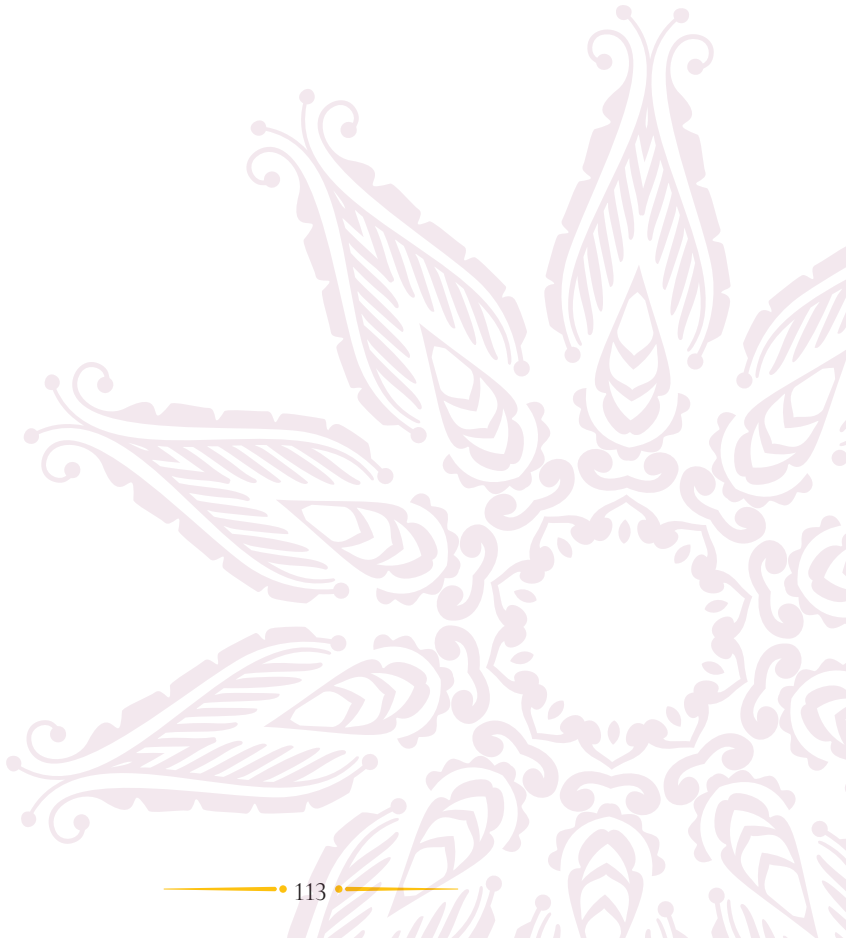
Earlier, I was very choosy. I would eat only 4 kinds of vegetables. But after coming to Param Gurudev's sanidhya, there was just one thought – I have to eat to keep this body fit for *sadhana*. I am not eating for



my taste. Before when I did *tapasya*, there was an ego inside me that ‘I did this’. But in *sanidhya*, I only feel that *tapasya* is a process to burn and destroy my karma.

### 8. What is your aim after *saiyam*?

My journey in the spiritual sphere began in 2013, with one sentence that Param Gurudev had said. **“You are NOT what you are, and YOU ARE what you are not!”** My aim after *saiyam* is just one – making a constant effort to meet who I really am. *Saiyam* is my pursuit of searching for myself.



# CHAPTER 3

## AATMAYATRA

Echoes of the Inner Battle





# DIKSHA MAHOTSAV 2014

(PARASDHAM, MUMBAI)



9 highly educated souls adopted the vows of Diksha and gifted *abhaydaan* (the gift of fearlessness) to infinite living beings.

More than 32,000 people witnessed the historic moment and bowed down to their phenomenal *tyaag*.



9 Mumukshus enter the Diksha Mandap and offer *vandana* to Param Gurudev



*Vairagya* expressions by the Mumukshus





Labharthi receive the auspicious *shrifal* from the Mumukshu



Vijay Tilak – Wishing the warriors victory in the inner battle



Mumukshu expressing gratitude to their family



The Final Goodbye - Mumukshus renouncing all their jewellery as *varshidaan*



*Vesh Parivartan* – Re-entering the Mand in ascetic attire



*Karemi Bhante – Receiving  
the auspicious Diksha Mantra*





An overwhelming moment of receiving the *Rajoharan*



PARAM  
SAUMYAJI  
MAHASATIJI

## THE SATISFACTION OF WINNING OVER YOUR DESIRES!



It was 1st February, 2018. And just 3 days later, on 4th February, 2018, 12 souls were going to be blessed with the vows of diksha at Paramdham Sadhana Sankul. We had the opportunity to witness the most auspicious moment of *Mahabhinishkraman yatra* of these souls – the final moment when they would renounce the entire world.

That day, Param Gurudev suddenly gave an *agna* to two Mahasatjis, one being me. He said, “One elderly Mahasatiji is unwell. You have to go for her seva to Parasdham (Ghatkopar).” Since it was Gurudev’s *agna*, I accepted it. But along with that, there was slight hesitation... the desire to not miss the Diksha Mahotsav.

When a camera takes a picture, the picture looks very beautiful. But when an X-ray machine takes a picture, you can see the true state of the organs inside that beautiful-looking body. You come to know how damaged the lungs are, which bone has a problem, is there any complication in the spine, etc. In the same way, saiyam is like an X-ray machine for us. It helps us see our innate nature, tendencies and qualities.

Maybe, it is very easy to do a penance like *upvas* (not eating any food), *ayambil* (a special penance to control one's taste buds with bland food), *ekshana* (eating only once a day), etc. This is a form of external penance. But doing internal penance is very tough. One such internal penance is called *vrutti sankshep tapp*. *Vrutti* means our inborn tendencies, and *sankshep* means to achieve self-control on those tendencies.

When Param Gurudev gave me *agna* to go for seva, I told him a 'yes'. But then, I started introspecting my feelings. Saiyam is that which makes you a watchman of your own thoughts and emotions. Many times, when we do *vihar* and travel from one place to another with bare feet, a thorn pierces the foot. It is so tiny that we may not even be able to see it from outside, but when we walk, it keeps pricking the foot from inside.

In the same way, had saiyam not been there in my life, I would have probably followed Param Gurudev's *agna*. But I would not have introspected on myself and my emotions. And without self-introspection, I would never have been able to see the thorn of micro-desire that was pricking me. I asked myself, "If I don't restrain my desire right now, then what is the difference between a *sansari* (worldly being attached to sansar) and me? A *sansari* tends to do many things just because he is forced to do so. Even while doing that task, there are so many liking and disliking emotions that go on inside him, and make him bind infinite karma. I am *saiyami*! I shouldn't even get a single second thought when I have been blessed with *agna*.

And then, when we reached Parasdham and spent the next few days in seva of the ailing Mahasatiji, there was immense happiness in my heart. I had no regret, and this made very happy. The satisfaction of having no regret and staying emotion-free even when things don't happen as you had expected, is the fruit of self-control in saiyam!



PARAM  
SAMBODHIJI  
MAHASATIJI

## THE ART OF REMAINING 'ALWAYS SMILING'



A desire to fulfil every desire is sansar. And the desire to finish every desire is saiyam. Saiyam is a life where your desires become zero, and yet, you are able to stay calm, peaceful, balanced and smiling.

One incident took place in December 2018. Two mumukshus were blessed with the vows of diksha by Param Gurudev in a historic event at Rajkot. On the very first day after diksha, newly *dikshit* Param Swamitraji Mahasatiji and I went for *bhikshacharya* (seeking alms).

We went from one house to another. When we reached the first house, they welcomed us with deep respect, as though they were immensely blessed that *Navdikshit* Mahasatiji had arrived at their house. They wanted to offer us everything that they had, but we took very limited things. And the entire family was very touched by seeing this kind of detachment inside us.

In the second house, the door was slightly open. We knocked and asked, “*suju chhe?*” which means, “Do you have anything that you can offer to us?” There was no response, and after a few seconds, a young girl

came out of her room and started shouting loudly, “Baa, how many times have I told you to keep the door closed? Just see... these *bawas* have come into our house!” We were calmly listening. One was a highly educated *bawa* and another was a *bawa* from one of Rajkot’s highly reputed families.

The poor grandmother did not know what to say. Just then, a lady came out of the kitchen and harshly said, “There will be a bag outside the gate and I’ll put some *bhakhri* (bread) inside it. Come and take it after some time.”

It’s possible that someone may not have any control on their words when we go for *bhikshacharya*. But an ascetic always remains in *bhasha samiti*. *Bhasha samiti* means to have complete control on your words and language. Just imagine if something like this would happen to you! What would be your reaction?? It’s possible that you may use hurtful, insulting or even abusive language in response to such behaviour, right?

But a Jain ascetic is the one who does not live under the burden of being knowledgeable. Instead, he puts that knowledge into application in each and every moment. When someone shows respect, he doesn’t have any self-ego. And when someone throws insults, he has no negativity. This is Prabhu’s *agna*:

## अपमत्तो पमत्तेहीं पिंडवायं गवेसए

*When you go for seeking bhiksha, you may have both pleasant and unpleasant experiences. Stay balanced in both of them.*

And so, an ascetic always remains calm under every situation. This ability to remained balanced in every situation is called *sambhaav* – which is why we see that a *saiyami* is always smiling!



PARAM  
PAVITRAJI  
MAHASATIJI

## NO EYE-TO-EYE CONNECTION, I TO I CONNECTION



Sansar and saiyam – one is a life full of attractions and one is a life of disconnecting from all attractions. But can you disconnect from attractions in one day? No...! Even for a saiyami, there is a process of becoming free from attractions and gaining self-control. This process began in my life with Prabhu's *agna* and Param Gurudev's understanding.

### णो चक्खु संधेज्जा

Param Gurudev once explained, “When a person sees the Sun, he cannot stare at it for long. He knows that if he keeps staring, then the ultraviolet rays will damage his eyes. So even if he looks at the Sun by mistake, he immediately turns away. In the same way, a sadhak also follows one rule – he never keeps ‘eye to eye’ connection with people of the same gender or the opposite gender. And this is the process to build an ‘I to I’ connection.”

I was blessed to get this understanding in 2011. But whenever we begin any sadhana, it is a step by step process. Even though I would try to

follow this *agna*, I would forget sometimes because of my old habit. At that time, Param Gurudev would bring it to my notice and say, “Today, I noticed that you were talking to xyz person with direct eye to eye contact. Is that true?” Not once, not twice, but this happened multiple times. I am really thankful to Param Gurudev for showing me my mistake again and again, and helping me overcome my habit.

From 2011 to 2022, this sadhana has become stronger and stronger in my life. Many times, we would talk to sevaks for different seva projects. But due to this process, although we would meet many people, we would never get involved with anybody. Most of the time, our liking and disliking feelings reflect on our face. But the moment I stopped looking at the opposite person’s eyes and face, I was able to stay free from any such feelings. Since there was no eye to eye connection, the conversation did not go into my deep memory. I would forget about it within some time. So even if someone would behave badly, I did not have any complaints or bad impressions which could keep disturbing me later on.

One day, Param Gurudev shared a deeper thought on this subject, “The peacock makes an eye to eye connection with peahens and establishes a relationship with them. Every saiyami should remember that direct eye to eye connection will destroy your *brahmacharya* (celibacy). You have come on Prabhu’s path! Make sure that you stay loyal to your own soul and have unwavering integrity towards your *brahmacharya*. And it’s not that you have to avoid making eye to eye contact only with outsiders or with people of the opposite gender. One Mahasatiji shouldn’t maintain any eye to eye contact with another Mahasatiji too. This is Prabhu’s *agna*!

If you don't stay strong in this sadhana, then even after becoming a saiyami, you will give birth to a child:

The child of soft corner...

The child of expectations...

The child of likes and dislikes...!

In the end, all of this is also a form of *abrahmacharya* (non-celibacy), because *brahmacharya* does not mean abstaining only from sexual activities. '*Brahma*' means the self, and '*Charya*' means to stay. Brahmacharya means to stay within the self. A connection with any other person of any gender will disconnect you from yourself."

Param Gurudev's words were truly an eye-opener for me. If we check deeply, our soft corner for anybody begins when we see care and respect in their eyes and when we feel valued. And this soft corner is a poison for saiyam life. After leaving all familial relationships and renouncing the entire world, the one place where a saiyami fails is having a soft corner for another saiyami. It destroys his saiyam and his connection with his own soul, Guru and Parmatma.

I am very thankful to Prabhu and Param Gurudev for this one sadhana of disconnecting my eye to eye connection. This sadhana has been most helpful in building my 'I to I' connection!







PARAM  
SAMADHIJI  
MAHASATIJI

## A PATH WHERE ‘HURT’ AND ‘HARM’ HAVE NO PLACE



In the race of life, the car of every individual always moves at high speed, mostly without realising the destination that it is headed towards. My life was just like that when I first met Param Gurudev at Parasdham, Mumbai.

One fine day, Param Gurudev asked me, “What are you studying?” And I replied, “Gurudev, I have just graduated and become a Dietician. I am doing an internship currently.” Gurudev then asked, “What do you have to do as a Dietician?” And I said, “We understand the patient’s case history and then prescribe a diet chart to suit their needs – A non-vegetarian diet chart for a non-vegetarian patient, and a vegetarian diet chart for a vegetarian patient.”

Hearing this, there was deep pain on Param Gurudev’s face. Very compassionately, he explained to me, “In Jain philosophy, Parmatma Mahavir has shown three types of actions which make one bind karma – doing something yourself, making someone else do it and supporting someone who is doing it. You are not eating non-vegetarian food yourself, but by prescribing a non-vegetarian diet chart, you are

inspiring others to do so. And in this process, you are becoming equally responsible for the death of the animals which will be killed for their consumption. You are binding an equivalent amount of karma by inspiring, as you would by eating that food yourself.”

I was shocked to hear this. A cyclone of thoughts started running inside my mind, “What have I been doing for the past five years? Every day, I have been inspiring others to kill innocent animals and kept binding so many karma in the process!” I was feeling very sorry, and tears started flowing down my cheeks. That moment brought about a u-turn in my life. I stopped preparing non-vegetarian diet charts, but I always kept asking myself, “What about the karma that I have already bonded in the last five years?”

My deep respect towards Param Gurudev started increasing, for showing me the truth and opening my eyes. Slowly, there came a moment, when I aspired to live a sinless life like him and I was blessed with the vows of diksha in 2014.

Out of the *Panch Maharavts* (five major vows) of a saiyami, the first vow is *ahimsa* (non-violence). The emotion of *ahimsa* started getting weaved in my life in each and every moment, and the quality of *jatna* (carefulness) became my breath. Saiyam is a life where you commit the least amount of violence towards other living beings.

Parmatma has said,

**सब्वे जीवा वि इच्छंति, जीविउं ण मरिज्जिउं**

*Every living being wishes to live, none wish to die.*

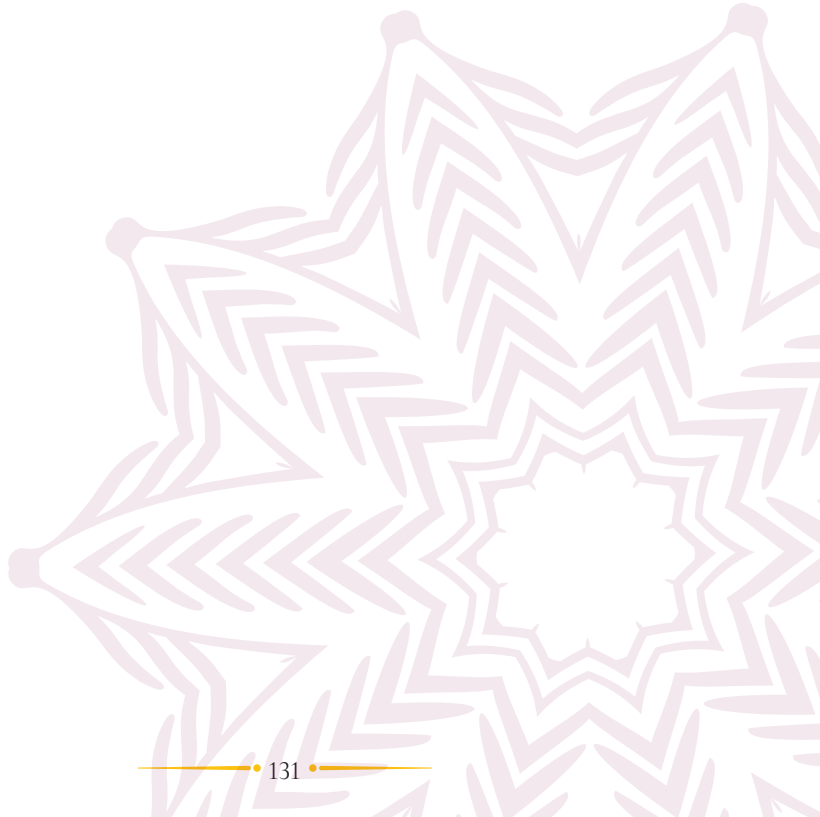
When you don't hurt and harm others, you give them the gift of *abhaydaan* (fearlessness). At that time, the inner purity, lightness and contentment that you feel is really exceptional.

Hurting others is indirectly a process of hurting ourselves. What we give others, is what karma will give us in return tomorrow. If we closely observe, most living beings achieve happiness at the cost of someone's pain. A spider eats an insect, a snake eats a frog, a shark eats smaller fish, an eagle eats a sparrow... none of those living beings have any idea what are they doing, why are they doing so and what will be the result of their actions. Human life is the only life where you can achieve the quality of compassion and rectify your belief.

Saiyam is that *tatva* which has instilled the right belief in my soul, and given birth to qualities of care, compassion, universal love. It has taught me one mantra,

**मिती मे सब्बभूएसु**

*I extend selfless love and friendship towards every living being!*





PARAM  
DIVYATAJI  
MAHASATIJI

## RESPECT – WITH THE LIVING AND THE NON-LIVING



Just imagine, if someone behaves badly with you and you have to still maintain good relations with that person, what would you do? You would control yourself anyhow and keep your behaviour respectful. But then, after the conversation, how will every footstep that you take be? Will it be normal or will it be fast and heavy? Your anger will start reflecting in your body language too. Your mind will not remain calm. And so, you will remove your frustration on the objects that are lying around you. Either you will throw something, or you will bang the door, or you will tear something with irritability! Right? While you may not show any disrespect to that person, you tend to show that disrespect in your behaviour with non-living things.

On the other hand, *saiyam* is a life where remaining calm is not a compulsion, it is a constant, self-willed sadhana.

**एवं धम्मस्स विणओ, मूलं परमोसे मोक्खो**

*Respect is the root which can destroy all karma and help a soul attain the fruit of liberation.*

And so, Prabhu has said that your respect for non-living objects should be as much as your respect for living beings. To develop this quality,

we have been blessed with Param Gurudev's *anushasan* (training and discipline) and our senior Mahasatiji's guidance in each and every moment of this saiyam life.

During *vihar*, we were once at Kashi-Banaras, the *kalyanak birthplace* of Prabhu Parshwanath. And at that time, Param Gurudev would share *bodh vachan* every morning to strengthen our saiyam bhaav. In one such session, we took a small break for a few moments. I got up and I was going to the next hall for some work. Just then, the object which was in my hands banged with the glass door. Since there was pin drop silence, the noise could be heard loudly in the entire hall.

Param Gurudev immediately asked, "Who made this noise?" And I said that this happened because of me. With immense compassion, Param Gurudev did *anushasan* on me and said, "You need not sit in this *vachana* right now. First, go and do 56 *vandanas* to the object that you banged with the door, as a *prayaschit* (atonement) for your lack of alertness and carefulness. You may come to the *vachana* after that."

Since that day, whenever I take or keep any object, an alert bell rings inside me, "Hey Aatman! Stay alert! You are a saiyami! You have to be careful at each and every moment, and faithfully follow Parmatma's *agna of nikshepna samiti*."

*Nikshepna samiti* is the art of taking or leaving any object carefully and cautiously. Whenever we have to discard anything, we bend down and discard it gently from below the knee level. If anyone drops any object from above the knee level by mistake, they confess their mistake before *elderly mahasatiji* and do *prayaschit* of 11 *vandanas*. This is to ensure that they don't repeat the mistake again, and remain alert and aware all the time.

Softness, carefulness and cautiousness is the innate nature of a saiyami. And a true certificate of this nature can be seen when we are able to behave as respectfully with a non-living object as we do with a living being!

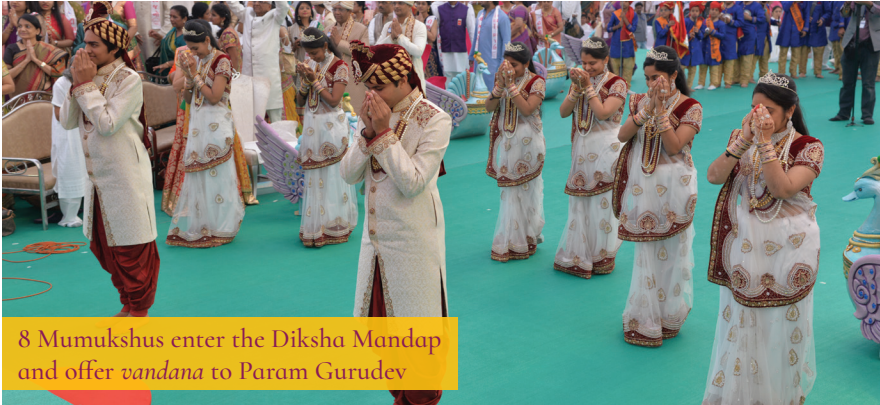
# DIKSHA MAHOTSAV 2016

(PAWANDHAM, MUMBAI)

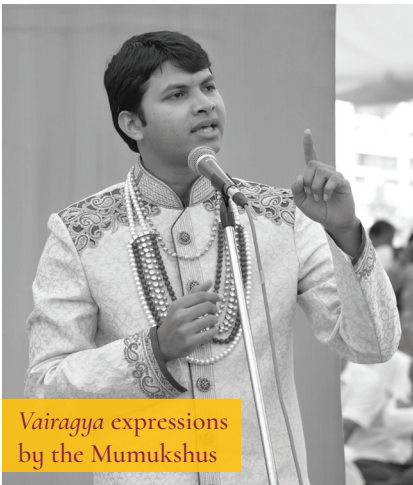


After more than 40 years, **2 sadhu bhagwants** took renunciation together in the Sthanakwasi Jain community. And with them, **6 Mahasatijis** also accepted renunciation.

More than **50,000** people expressed their reverence towards these young warriors of the inner battle.



8 Mumukshus enter the Diksha Mandap and offer *vandana* to Param Gurudev



*Vairagya* expressions by the Mumukshus





Labharthi receive the auspicious *shrifal* from the Mumukshu



Vijay Tilak – Wishing the warriors victory in the inner battle



Mumukshus expressing gratitude to their family





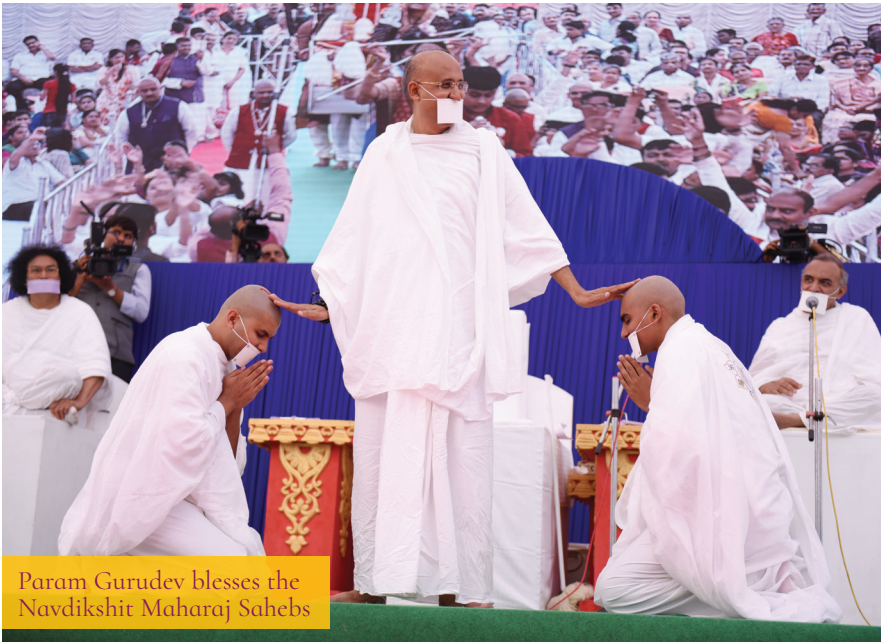
The Final Goodbye - Mumukshus renouncing all their jewellery as *varshidaan*



*Vesh Parivartan* – Re-entering the Mandap in ascetic attire



Karemi Bhante – Receiving the auspicious Diksha Mantra



Param Gurudev blesses the Navdikshit Maharaj Sahebs



An overwhelming moment of receiving the *Rajoharan*



PARAM  
ASMITAJI  
MAHASATJI

## THE INVISIBLE ATTACHMENT



While in sansar, I had always been adventurous. I liked to explore new avenues and try something different. To experiment with the self, had been my innate nature. SAIYAM, for me, has been yet another experimental journey. It is a LABORATORY where I put my body, my mind, and my tendencies to test to bring out the essence of virtues from within.

Param Gurudev once explained that, “To practically realise that this body and our soul are two separate entities, Parmatma has shown a penance called *kayaklesh tapp*. You willingly endure physical discomfort to loosen your attachment with your own body in this penance. During the twelve and a half years of his sadhana period, Parmatma Mahavir did not sit down even once. His steadfastness towards his sadhana was so strong that he did not sleep for more than 48 minutes cumulatively in those twelve and a half years.”

When I heard Param Gurudev narrate this, I was very inspired. And in that direction, I resolved that I shall not sit in *sukhasan*. *Sukhasan* is the posture where you sit comfortably with folded legs. I decided

that other than while eating food, I will sit in postures like *vajrasan*, *veerasan*, etc. or I shall keep standing.

As I started, little did I know how difficult it would be. 1 day... 2 days... 3 days... as days passed by, my back, my spine, my legs, everything started hurting very much because the body was not used to sitting like that. Sometimes, I would sit in *veerasan*, sometimes I would keep standing for hours and hours together.

In worldly life, I had heard about the science of ergonomics. Ergonomics is the scientific discipline of creating products, objects and processes which match a user's needs and reduce discomfort as far as possible. This discipline is a reflection of human psychology. We always tend to look for ergonomically designed products, workspaces, furniture, gadgets, etc.

**We look for comfort at every step, in whatever we do and whatever we use.**

Due to this inbuilt nature, my mind was tempting me to sit comfortably in the *sukhasan* posture every few minutes. That one week made me realise how much attachment I had with comforts, how much our mind is conditioned to choose comfort everywhere. In those eight days of *kayaklesh tapp* sadhana, I could not focus on anything easily – be it meditation, studying the scriptures or seva. Every few minutes, my focus shifted towards the discomfort that I was experiencing.

You must have marked one thing: Whenever you get ulcers in your mouth, your tongue repeatedly goes there and keeps touching it. Only when we confront challenges and discomforts in life, is when we realise our true potential. This one experiment made me realise that although I had given up on all worldly attachments, I was still stuck in the

biggest attachment – **THE BODY!!!** From that day onwards, I started experimenting in many different ways to loosen my connection with the body and experience my true existence as a soul.

When I reflect on Parmatma Mahavir’s sadhana and compare it with my own sadhana, this experiment made me realise a very big truth. Nothing is impossible, we can achieve whatever we wish to, only if we decide.

**I can do everything what my Parmatma did, and I can achieve everything what he achieved. My Parmatma and I have equal capacity.**

But the only obstacle that stands in the way is our reluctant attitude and our attachment with comforts. The path of penance shown by Parmatma is not meant to give pain to yourself. It is meant to bring out your true potential and grow your inner capacity exponentially. Without pain, there is no gain in any field of life.

**Saiyam is a journey of coming out from your comfort zone and challenging Parmatma,**

**“Hey Prabhu! Your past is my present. I have the confidence that one day, your present will become my future!”**





PARAM  
AAMANYAJI  
MAHASATIJI

## NOT A ROLE, THE REALITY OF MY SOUL!



I was blessed with saiyam in 2016. And at that time, I had taken a vow of extending selfless love and compassion towards every soul. I had vowed to give *abhaydaan* (the gift of fearlessness) to every living being. But I had never imagined even in my dreams that I myself will break this vow.

One day, one Mahasatiji and I had gone to seek for *bhiksha* (alms) for Param Gurudev. It was noon time. When I reached Param Gurudev's hall and started making the arrangements, he asked me one question, "Have you looked down even once after entering this hall? Have you checked if there is any insect or ant on the floor?" I had no answer. I made one mistake... and that day, Param Gurudev did not take the *bhiksha*. He did not eat anything. He did not say anything after that, but his silence gave me a very big message.

On one side, I was feeling very sorry for not having followed *iriyā samiti* - the art of walking, where you look down and take every step carefully so that you don't harm even the tiniest living being. On the other side,

I started thinking that why did Gurudev not give me the punishment for my mistake?

That day, Param Gurudev made me realise that in worldly life, every person has multiple personalities. In his office, he may be businessman. At home, he becomes a father or a son or a husband. And in these roles, he binds infinite karma every moment.

But I am a saiyami, I cannot follow my *panch mahavrats* (five major vows) only for some time. Saiyam is not a role that I am playing, it is the reality of my soul. By forgetting *iriyā samiti* for a moment, I had committed *hinsa* (violence) against the qualities of my soul like compassion, care, sensitivity and many more. A single spark can burn an entire forest. In the same way, my one mistake, my lack of alertness for one moment, can make my soul get lost in this sansar! What if I lose my way from this path of liberation?

And that's the reason why Param Gurudev did not take *bhiksha*. Instead, he took a *prayaschit* (atonement) for my mistake. He awakened my dormant *sadhutva* once again. I am deeply grateful to Param Gurudev, he has made me a saiyami in the true sense! And I am very thankful to saiyam, which has blessed me with such priceless *upkarans* (objects in the saiyam lifestyle) – *rajoharan*, *muhapatti*, *paatra*, prabhu's *pachhedi*. They awaken my soul each and every moment. They are non-living objects, and still, they are protecting every living being. I am a sentient being, I am soul. Then, why can't I do the same?"

From that day onwards, this one thought constantly keeps me awake and alert every moment. It is growing my unconditional love and compassion for every living being. I am very thankful to saiyam, which has blessed me with such a selfless and sinless life!





PARAM  
RUJUTAJI  
MAHASATIJI

## MY MIND VS MY SAIYAM



Has it ever happened that salt or sugar is over in your kitchen, and your mother asks you to go and borrow some from your neighbour? It's possible. But when I was in sansar, and if I was told to go and ask my neighbours for anything, I would say a NO straightaway. Instead, I would prefer to climb down three floors, walk half a kilometre and purchase something. But I would never extend my hand to ask for anything.

In saiyam life, there are two types of difficulties that you face – *upsarg* and *parishaha*. *Upsarg* is when someone comes and gives you problems or difficulties. And *parishaha* is when your own emotions and feelings disturb your saiyam life. It is still easy to face challenges that others give you. But when your mind becomes weak, it becomes very difficult to handle it.

I carried forward the habit which I had in sansar into my saiyam life too. For me, the most difficult thing to do in saiyam life was to go door to door and ask for *bhiksha* (alms). One day, one elderly Mahasatiji had diarrhoea and I was asked to go and get *bhiksha* for her along with

mine. I had to do *yachana* (request) for certain food items which would be suitable for her health. I left for *bhiksha*, but on the way, I thought to myself, “How will I do this?” In my mind, I was praying to Parmatma, “May I get the right things *upfront* in *bhiksha*, which will be suitable for Mahasatiji’s health. May I not have to ask and request anyone for it.” After going to four houses, when I still did not find those food items in *bhiksha*, a war began between my mind and my *saiyam*.

My mind said, “If you don’t get this in the fifth house also, then just go and say that you forgot!” *Saiyam* said, “You have been blessed with the *panch mahavrats* (five major vows). You have taken a vow of not saying any lies throughout your life. How can you lie?” My mind said, “You have never asked anybody for anything even during your *sansar* days. How will you do this now?” And *saiyam* fought back, “It’s true, you did not ask anyone for anything in *sansar*. But now, you are in *saiyam* life. You are a *bhikshuk*. The one who accepts *bhiksha* is called a *bhikshuk*. Parmatma has shown 22 types of *parishaha*, out of which one is called *yachana parishaha*. If you don’t win over your *parishaha* today, then you will never be able to do *seva* and support other *saiyami* souls.” In the end, this fight ended at the tenth house, and I did *yachana* (request) for the suitable food items. I made my *saiyam* win, and my mind lose.

While returning back, I thought to myself, “It was SAIYAM which helped me recognise my ego and achieve victory over it.” And when I came and handed over the alms bowl to Mahasatiji, there was a smile on my face and satisfaction in my heart – for being able to do her *seva* and for being able to do my own *aatma-seva* by winning over my ego.



PARAM  
RUSHITAJI  
MAHASATJI

## NO MORE ‘I, ME AND MINE...!’



It was the day of *Gnan Panchami*, and just the second year of my diksha life. I was asked to deliver a talk to more than 500 children who had come from across India. With Param Gurudev’s grace, that *pravachan* was very successful and I received a lot of praise.

After the *pravachan*, when I went to Param Gurudev to do *vandana*, I had a micro expectation that even he will praise me. But while my ears were eager to hear words of appreciation, Param Gurudev had heard my unsaid thoughts filled with ego. And he started doing *anushasan* on me, “By giving a good *pravachan*, your *saiyam* will not become great. You don’t have to give any *pravachan* for the next five years.” At that time, I didn’t understand anything. After a few days, our *vihar* began and we started travelling by foot to various places. Wherever we went, the kids and **Look N Learn** (a moral education mission with 100+ centres worldwide) didis would appreciate the *pravachan* that I had given on *Gnan Panchami*. But instead of feeling happy about it, those words pierced like thorns in my ears. Param Gurudev’s words of *anushasan* would replay in my mind on a rewind mode. At that time, I realised why he had been so strict with me. Had he not done that, I

would have easily got mixed in this appreciation. Saiyam is not just about staying balanced when someone says harsh words. It is about staying balanced even when someone showers praise on you.

In 21 years of sansar life, I was ever ready to deliver a speech whenever I was given a mic. And that talent always satisfied my ego. But Param Gurudev's *anushasan* crushed this ego. Almost after a year, another incident took place. One day, one Mahasatiji came and told me, "Param Gurudev has said that you have to start giving *Paryushan pravachans* from tomorrow" (sessions during the eight-day festival of Jain philosophy). On hearing this, a cyclone of thoughts started in my mind. "Giving *pravachan* was destroying my saiyam, so then, why have I been asked to give *pravachan* again? Param Gurudev had given me a vow of not giving any *pravachan* for five years..." Eventually, I was not able to prepare anything for the *pravachan*. Just an hour before the session, I requested Param Gurudev to not allow me to give any *pravachan* till I become worthy of it."

After hearing me out, Param Gurudev repeated all the sentences that I had said while making this request, word to word. And in those 7 – 8 sentences, he made me count how many times I had used the words '**I, me and mine**' – a total of 14 times!

'I, me and mine' is the world of desires. Saiyam is a life where you try to overcome these desires and become desireless. From that day onward, I made one resolution, "I want to win over my desires." I delivered my *pravachan* on the same three words, "I, me and mine". After the *pravachan*, many people came and appreciated it. But I just smiled and told myself, "No more 'I, me and mine'..." This has become the mantra of self-control in my saiyam life!

# DIKSHA MAHOTSAV 2018 (PARAMDHAM, MAHARASHTRA)

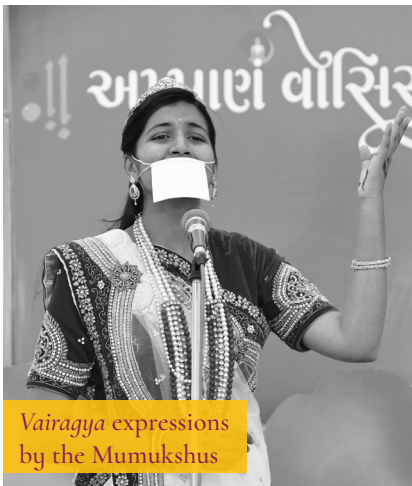


12 blessed souls entered the spiritual league away from the city, in the sadhana sankul of Paramdham.

More than 10,000 people came specially from across the world to express *ahobhaav* towards their saiyam.



Mahabhinishkraman Yatra –  
The Final Day of Renunciation



Vairagya expressions  
by the Mumukshus





Labharthi receive the auspicious *shrifal* from the Mumukshu



Vijay Tilak – Wishing the warriors victory in the inner battle



A mother wholeheartedly  
blesses her Mumukshu daughter



Mumukshu expressing gratitude to their family



The Final Goodbye - Mumukshus renouncing all their jewellery as Varshidaan





Vesh Parivartan – Re-entering the Mandap in ascetic attire



*Karemi Bhante – Receiving  
the auspicious Diksha Mantra*



An overwhelming moment  
of receiving the *Rajoharan*



PARAM  
ARPITAJI  
MAHASATIJI

## YOU CONTROL EMOTIONS, OR EMOTIONS CONTROL YOU?



After your Board Exams, when you are waiting for your result, what happens if your computer crashes at the very last minute? After planning a foreign tour for months, what if you come to know that the flight has been cancelled at the last minute? If you are watching the Diksha Mahotsav through LIVE Webcast, what if there is a technical error just when Param Gurudev is going to bless the *Navdikshits* with the *rajoharan*? And you see a message, “Sorry, we are facing a technical error, LIVE will resume soon!”

Within a second, there may be so many reactions, right? You may feel angry for the old computer that you have and hastily think of options. Maybe you would have some argument with the airline’s personnel and ask them to accommodate you in another flight, anyhow! And maybe you would send several messages to the LIVE Webcast technical team in just a few seconds.

Yes, nobody likes interruptions. And when we get interrupted, there is always a REACTION. This reactive nature makes us bind infinite

karma every second because of our emotions. However, a saiyami is one who does not react when situations occur. Instead, he accepts the situation with *sambhaav* (a balanced mind), and destroys his karma in the process.

Something very similar happened with me too. After completing roughly five months of my saiyam life, I had started *maaskshaman tapasya* (a penance where you do not eat any food for an entire month, you just drink boiled water from sunrise to sunset). It was my 22nd or 23rd day of fasting. By then, my activeness had become very less, my five senses had also started becoming inert. And due to that, I was unable to bear any noise. There was loud construction work going on just outside the room where I was. And so, I requested the Mahasatiji who was with me to close all the windows. Even then, the noise was so loud that it was making me very uneasy. In order to divert my mind, Mahasatiji started sharing the *bodh vachan* which Param Gurudev had shared during *pravachan*.

While listening to that *Prabhu Vachan*, a contemplation began inside me. Prabhu Mahavir endured so many challenges and difficulties without giving any reactions. Only because of this reactionless state of mind, he was able to shed his infinite karma and achieve enlightenment. I am also a saiyami, I am also walking in his footsteps! Then how can I give reactions in such a small situation? And slowly, all my reactions started calming down. *Prabhu vachan* helped me achieve my self-control in that situation, and made me connect with myself. My agitation and uneasiness calmed down, and I started accepting that situation peacefully.

Situations occur in both, worldly life and saiyam life. But while situations influence our mood in worldly life and make us experience countless emotions and mood swings, saiyam empowers us to become

free of emotions and mood swings. However good or bad the situation is, the understanding of saiyam helps us handle the situation with a balanced state of mind. Saiyam helps you find a solution to every situation.

Maybe everyone cannot take saiyam, but everyone can definitely make an effort to live in saiyam. Living in saiyam means living with the right belief in every situation. It means to become a master of your mind, rather than its slave! Your emotions do not control you; you control your emotions.





PARAM  
SAMYAKTAJI  
MAHASATIJI

## AN OVERWRITING PROCESS FROM ROLE TO REALITY



It's always a challenge for an actor to accept a role which doesn't match his personality! But I feel strange that since infinite births, we have always been playing roles which are completely opposite to our real nature. And yet, we never feel the pinch and the challenge. We have accepted the role as reality, isn't it?

Yes, I am talking about the reality of *being a soul*. Other than this identity, every name and identity is only a role! Be it Saloni (my worldly name) or be it Param Samyaktaji Mahasatiji; these are just identifiers, they are not my real identity!

Saiyam is not just a change of name, it is a change of belief. It is a life which gives you a clear picture about the role and reality. And this clarity of thought constantly inspires me to come back to my true nature and give up the qualities of the outer role.

In my worldly life, I had an identity of an intelligent, practical and brilliant individual. As my age grew, the age of my ego and anger also

grew. If anything happened against my suggestion or my way of doing things, this combination of ego and anger would erupt. I did not have a habit of expressing it through my words, but when I introspected on myself in saiyam life, I realised that somewhere deep inside, I had a strong disliking feeling towards it.

Earlier, I had a myth that I do not get angry easily. But saiyam life made me realise that anger does not always demand actions or words. My anger wasn't like visible flames, it was invisible, latent fire. Even the feeling of disliking or rejection that we have in an unpleasant situation is a form of unspoken anger. And I started noticing the presence of this feeling inside me.

Once, I had lent my book to another Mahasatiiji for her reference. After a few days, when I got my book back, it wasn't in the same condition. Mahasatiiji shared with me the situation that had happened. Due to some reason, water had spilled on the book. And therefore, all the pages had become damp and the ink had spread across. Nothing was readable anymore, and the entire effort that had gone in making that book, all the time, everything had gone in vain.

The first sight of this condition brought a stream of tears to my eyes. But no, it wasn't because my effort had gone in vain. The book made me worry about my own future. The first thought which I had and which penetrated deeply into my heart was, "When water got spilled on the book, it got competed washed away. What if the same thing happens with my soul? I have renounced the entire world, all luxuries and comforts, all relations, all desires... with just one goal – to purify my soul. But after death, what if this effort also gets wiped away?"

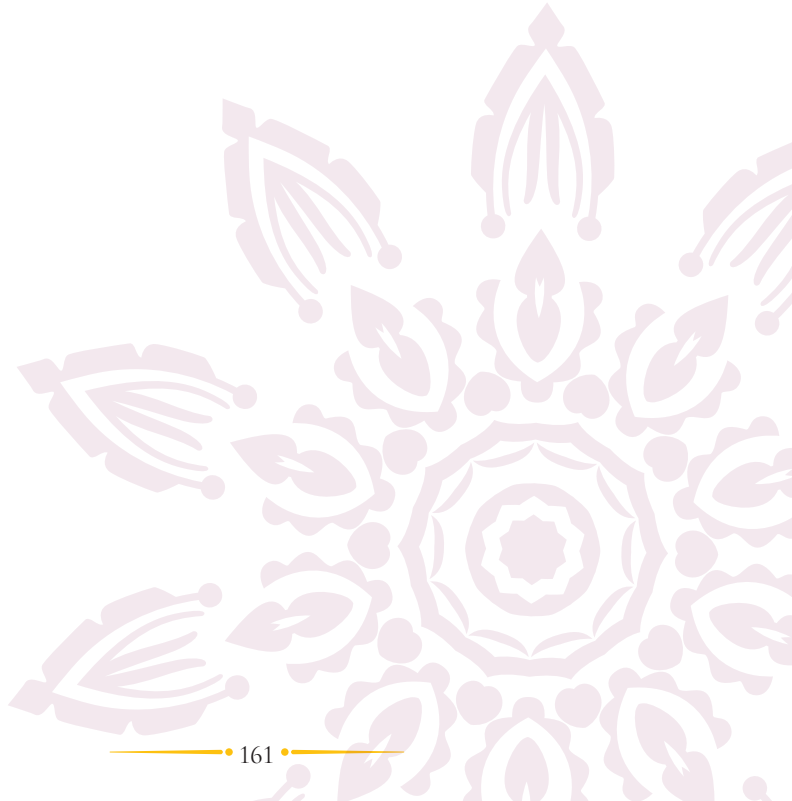
This incident made me introspect again and again – "What if my sadhana of this birth also goes in vain? No, I have to make my sadhana so strong in this life, that it gets imprinted deeply on my soul. And



these impressions come with me in my future too. My sadhana cannot be superficial like the ink which gets washed away with water, it has to be like the permanent ink which cannot get washed away by anything.”

After a while, I started comparing my thought process in saiyaam with the thought process that I had back in sansar. And there was a gentle smile on my face, because the quality of anger and ego, the latent fire, had now taken a *samyak* direction (a right direction). It had fuelled my introspection rather than invoking in me dislike and lack of acceptance for the situation.

I am deeply thankful to saiyaam. It is only saiyaam where every moment, every second, every minute, my nature is undergoing an overwriting process – from role to reality, and coming back to its true form!





PARAM  
JINVARAJI  
MAHASATIJI

## CONSCIOUS AND UNCONSCIOUS SAIYAM



Life is like a dream. Everything seems real till the final moment of death arrives. And then... in a flash of a second, the dream is over. After years and decades of setup, we don't get even a minute to windup. At that moment, a person in worldly life is left completely empty-handed. The journey which began with a zero, keeps adding 0 + 0 + 0 +... and the end result is also zero. But, what about someone who has taken saiyam?

Jain philosophy shows a four-fold path of *Samyak Gnan* (Right Knowledge), *Samyak Darshan* (Right Belief), *Samyak Charitra* (Right Conduct) and *Samyak Tapp* (Right Penance). Once, Param Gurudev explained to us, "You can carry forward your knowledge (*samyak gnan*) to your next life, but you cannot carry forward your saiyam (*samyak charitra*) to your next life. You have to re-achieve it in the next life. But yes, you can carry forward a deep memory of your saiyam life, which will reflect in your next birth and inspire you to take saiyam once again. That is called *sanskar* – deep memories. Make saiyam your *sanskar*!"

At that time, I asked a question, "How can we make saiyam our *sanskar* and deepen our memories?" And Param Gurudev said, "Alertness and

consciousness will make *saiyam* your *sanskar*!”

From that day onwards, I would keep asking myself one question, “How strong have my *saiyam* memories become? Have they become my *sanskar* yet? Is the *saiyam tarva* present in every action that I do and every emotion that I experience?” I kept checking myself and taking my own exam in different situations. And finally, I got a result about my level of consciousness when I was in an unconscious state!

On 23rd March, 2021, I underwent a surgery. Due to the effect of anaesthesia, I was still in a semi-conscious state when they brought me to the recovery room. And in that semi-conscious state, the first sentence that I uttered was, **“Where is my *rajoharan*?”**

As a *saiyami*, we have a rule that we do not leave our *rajoharan* more than 5 ft away. *Rajoharan* is a soft woollen object with which we clear tiny living beings from any place and safely take them to a side, so that they do not get crushed or killed under our weight. It is the most precious object of *diksha* life, because it helps us practice the vow of *ahimsa* at each and every step. It is the reason for our consciousness and alertness.

When the *Mahasatiji* who was with me narrated this incidence after I regained consciousness, all my pain vanished in a second. And a voice arose from within, **“Pass! You have passed in your own exam!”** That one sentence which I had said in an almost unconscious state, was a certificate that *saiyam* has now entered into my deep memory. It has started becoming my *sanskar*. I had started reserving this priceless *saiyam* life for myself in the next birth too! And the joy of this realisation was exceptional!

I only pray that my *saiyam sanskar* become stronger and stronger in every moment of this life, and help me attain *Prabhu sharan* and *Guru sharan* in every birth till I purify my soul completely!



PARAM  
VIBHUTIJI  
MAHASATIJI

## BURSTING THE BUBBLE OF SELF-NEGATIVITY



In 2020, our *chaturmas* (4-month monsoon period where sadhusadhvis stay at one place and do not travel) was at Girnar. Every morning, Param Gurudev would take sadhak sessions to help us develop the true essence of *saiyam* in our lives. That particular day, when I went to my senior Mahasatiji for *vandana*, she informed me, “Param Vibhuti Mahasatiji, you don’t have to come for the sadhak session today.” I asked, “Have I made any mistake or done any kind of disrespect by any chance?” Mahasatiji just replied, “This is Param Gurudev’s *agna*.” And I said, “Ji ok.” But my mind was filled with so many if’s and but’s. I started wondering, “Why must have Gurudev said a ‘no’? Why have I been asked to stay back here? What mistake did I make?” My mind was racing at full speed. To divert my mind, I started doing *swadhyay* (studying verses from the scriptures) from the *Jain Aagam Shree Uttaradhyayan Sutra*. As and when I kept reciting the different verses, I came across one verse – **मम लाभो ति पेहाए**, which means, *whatever the Guru does, is always for a disciple’s welfare and wellbeing*. This one verse put a fullstop to all my thoughts. My mind started getting filtered.

*Aagam swadhyay* made me stable in my saiyam, and that saiyam made me stable in Param Gurudev's *agna*. I started contemplating... sometimes, such situations used to happen in worldly life too. Everybody would make a plan for group study, and wouldn't inform me. At that time, this same self-negativity would race through my mind that, "Why am I being ignored? Am I not a part of the group?"

The situation was the same, but there was a vast difference in my perception of that situation. In sansar, I used to feel hurt and upset. That negative impression would stay in my mind for a long time, and even affect my behaviour with others. But today, I thank this saiyam life...

Saiyam has taught me how to stay balanced  
Saiyam has given me an understanding of the reality  
Saiyam has developed in me the ability to accept every situation  
Saiyam has brought inside me a deep respect for Param  
Gurudev's *agna*!  
Saiyam has helped me stabilize my mind

After about 15 – 20 minutes, someone came to call me for the session. And I realized that the session was about to start just then! On one side, it was Param Gurudev's *agna* to not come for the session. And on the other side, it was Prabhu's *agna* of **मम लाभो ति पेहाए.**

While Param Gurudev's *agna* was testing my self-negativity, Prabhu's *agna* gave me the best gift of staying positive in every situation. I am very grateful to Param Gurudev for this hands-on, practical sadhak session that changed my outlook towards myself!

Saiyam is a process where you constantly challenge yourself to change, and make an effort to keep growing one step up. Param Gurudev's tireless efforts behind each and every disciple, his *agnas* and his tests, his inspiration and his discipline... is the breath of our spiritual progress!

# DIKSHA MAHOTSAV 2018 (RAJKOT)



2 **munukshus** welcomed the path of challenges. One of them got severely injured just before entering the Diksha Mandap. But she **valiantly fought against all odds to receive Diksha on the very same day.**

Revered Acharya Bhagwants, the Hon'ble Chief Minister of Gujarat himself, and the entire Jain community across the world saluted her extraordinary courage and faith a truly historic Diksha!



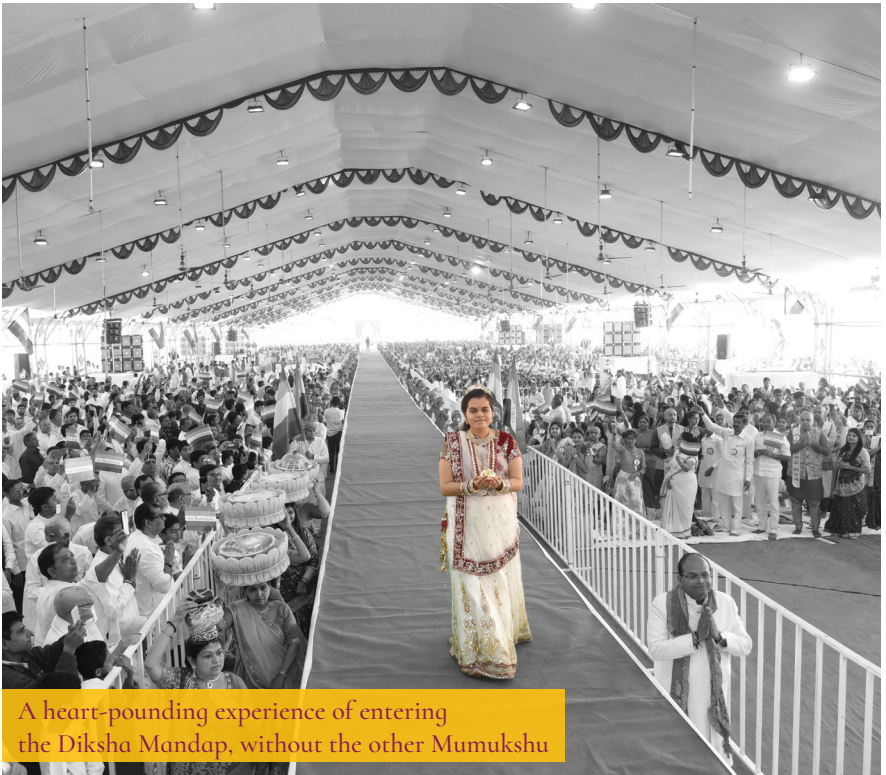
Mahabhinishkraman Yatra –  
The Final Day of Renunciation



Hon'ble Chief Minister of Gujarat, Shri Vijaybhai Rupani  
expresses his honour to be part of the Mahotsav



Moments before the Mumukshu sustained a grave injury



A heart-pounding experience of entering the Diksha Mandap, without the other Mumukshu



Vairagya expressions by the Mumukshu



Shri Anjaliben and Shri Vijaybhai Rupani honour the Mumukshu's *tyaag*





*Vijay Tilak – Wishing the warrior victory in the inner battle*



*A mother shows her affection on her Mumukshu daughter for one last time*



Soul-stirring *vairagya* expressions after a narrow escape from death



The braveheart Mumukshu bidding a final goodbye to sansar



An overwhelming moment of receiving the *Rajoharan*



O priceless *Rajoharan*! I fought with every challenge, just to have you!



PARAM  
AARADHYAJI  
MAHASATIJI

## SELF-RECTIFICATION TO SELF-PURIFICATION



Saiyam is a journey to meet yourself, and to make your soul like Parmatma's soul! In this journey, sometimes Param Gurudev's *agna* and inspiration fuels our sadhana. And sometimes, the entire *samuday* (group) becomes an alert bell to make us realise our mistakes. Saiyam is a process of recognizing the deep-seated bad qualities inside you, realising them and rectifying them.

Just as school students have certain rules and systems that they have to follow, Prabhu Mahavir has shown 10 different rules and systems that every saiyami should follow. They are known as *Samachari* – 'sam' means uniform, and 'aachar' means behaviour. *Samachari* helps the entire *samuday* have a systematic and uniform mannerism and behaviour, due to which every person in the group remains at peace. One such *samachari* is called 'aavassahi'. According to the *aavassahi samachari*, whenever we go from one place to another for anything, we always inform our senior Mahasatijis and then go.

One day, one Mahasati ji and I wanted to seek guidance from another Mahasati ji. But somehow, we forgot to inform anybody and left. It

was 9.30 pm at night, 5-10-15 minutes passed by and we were nowhere to be seen. Slowly, one after another, Mahasatijis started asking each other about us. Around 35 minutes passed by when they got to know that we have gone to take guidance from another Mahasatiji. By that time, thirty Mahasatijis had left everything that they were doing and got involved in searching for us. We became a cause of tension and unrest for the entire *samuday*. **They lost 35 precious minutes of their saiyam sadhana because of our lack of alertness.**

Our senior Mahasatiji made us realise our mistake and then she left... but the fact that we became a cause of tension for so many Mahasatijis made us feel very guilty. With deep regret, we started doing *vandanas* to our senior Mahasatiji as *prayaschit* (penance for atonement of our mistake). 9 *vandanas*... 18 *vandanas*... 27 *vandanas*... and then, a self-introspection began inside me.

Even during my worldly life, I used to make mistakes. After making a mistake, I would never realise it myself. But even if someone else pointed it out, I wouldn't realise or accept it. After entering this saiyam life too, when someone would correct my mistake, I would say, 'Ji ok'. But still, somewhere or the other, I would find it difficult to accept my mistake. "This nature is wrong..." this was the thought that was constantly going on in my mind. And at that time, Param Gurudev's inner voice became an *agna* for me, **"Think that you are Parmatma and correct all your mistakes and weaknesses accordingly!"**

I was already feeling very guilty, and this one *agna* became a fuel in my repentance. I started finding and recollecting all the mistakes that I had made till date in my saiyam life. And I started doing heartfelt atonement for each one of them. My repentance became stronger and stronger... and I slowly completed 36 *vandanas*... 45 *vandanas*... and eventually 108 *vandanas*.

There was just one feeling in my heart – if achieving *kevalgnan* (enlightenment) was possible in the fifth era, then on that night, my soul would have achieved enlightenment like Sadhviji Mrugavatiji. Sadhviji Mrugavatiji was a Mahasatji who had taken diksha during Bhagwan Mahavir's time. One day, she had made a mistake, and her Guru, Sadhviji Chandanbalaji had strictly disciplined her and corrected her mistake. She had accepted that mistake so wholeheartedly and repented so deeply for it, that she had achieved *kevalgnan* at that very moment.

**The realisation of one mistake can make a soul Parmatma. And the thought that I have to become Parmatma, can make one realise and rectify their mistake!**

Hey Saiyam! I am truly indebted to you because it is only you who has made me realise my mistakes, rectify them and purify myself! May I achieve complete purification one day with your support... is my ardent request to you!



# DIKSHA MAHOTSAV 2019 (KOLKATA)



**3 blessed souls** renounced comforts and luxuries to embark on a journey of meeting the self and discovering the true self.

For the very first time in recent history, Kolkata witnessed 3 dikshas together. The Mahotsav touched the hearts of Jains and non-Jains from across the city with the values of compassion, non-violence and truth.



3 Mumukshus enter the Diksha Mandap



Vairagya expressions by the Mumukshus



Labharthi receive the auspicious shrifal from the Mumukshu



Vijay Tilak – Wishing the warriors victory in the inner battle





Labharthi receive the auspicious *shrifal* from the Mumukshu



Mumukshus expressing gratitude to their family



A smile that reflects the immeasurable happiness of renunciation



*Vesh Parivartan – Re-entering the Mandap in ascetic attire*



*Karemi Bhante – Receiving the auspicious Diksha Mantra*



An overwhelming moment of receiving the *Rajoharan*



Navdikshit Mahasatijs  
recite the auspicious *Manglik*



PARAM  
NAMASVIJI  
MAHASATIJI

## कम्म धम्मा – REALISING THE NATURE OF KARMA



When you stay in a *samuday* (group) of more than 40 Mahasatijis, you often share your *upkarans* (belongings) with other Mahasatijis. One day, one Mahasatiji wanted to do *swadhyay* (studying the scriptural verses), but her *granth* was somewhere else. So, she asked me if she could borrow my *granth*, and I lent it out to her. But when I went to take it back after a day or two, Mahasatiji told me, “I have been searching for your *granth* continuously, but I am unable to find it. I can’t remember where did I keep it last...”

In saiyam life, we have a system where we inform our senior Mahasatijis whenever such a situation occurs. But when I had to inform, there was a very different contemplation going on inside me. And I said, “It is not her mistake... it is my mistake. Prabhu has said ‘कम्म धम्मा’ (*whatever happens with us, is a reflection of our own past actions*). Even I must have done something similar in the past, because of which karma has played its role today.”

Perception is the major difference between my life before diksha and my life after diksha. When I was still in sansar, there were many incidents

where I myself would keep things somewhere, and then forget about them. Later on, I would blame my brother for misplacing them. But *saiyam* means to spend every moment in *samyak gnan* (right knowledge), *samyak darshan* (right belief), *samyak charitra* (right conduct) and *samyak tapp* (right penance). Saiyam is not just a ritualistic change in lifestyle, it is an entire change of your perception. And when this happens, we don't need to bring forgiveness in our heart – it comes automatically because of our right understanding.

Once, we were sitting in Pujya Shri Aartibai Mahasatiji's study class. There was a table just near my head. And so, one senior Mahasatiji told me, "Be careful when you get up." I just said "Ji ok". But then I started thinking, "I shouldn't be too worried about getting hurt with this table. Rather, I should be careful that I remain *reaction-free* if something like this does happen. Whatever happens with me is because of my own karma. So, I must not blame any person, object or situation for anything."

Saiyam has taught me to develop the quality of staying balanced and neutral, and applying the karma theory practically in my day to day life. We tend to get upset when someone does something wrong with us, behaves badly, insults us, ignores or disrespects us. However, we have to realise one truth. The opposite person is just a mirror. A mirror shows you your own reflection. In the same way, someone's behaviour with you is a reflection of your own past behaviour with someone else. **"He is Me. His present is my past."** And when it's not the opposite person's mistake at all, then why get hurt or become negative for him or her? We ourselves are the reason for our pain and happiness! Saiyam has instilled within me the art of remaining calm and accepting every situation, with a deep understanding of the karma theory.



PARAM  
SAHAJTAJI  
MAHASATIJI

## A SADHAK NEVER SLEEPS!



When a person takes diksha, there is immense enthusiasm in his heart, and an ambition to purify himself. But as time passes by, this enthusiasm and faithfulness is put to test. And so, Parmatma has said, **जाए सद्भाए गिक्खंतो, तमेव अणुपालिया**, which means, “*Hey Aatman! Make sure that the enthusiasm and faithfulness with which you have begun this journey of self-victory; stays this strong till the very end!*”

In my worldly life, I had a habit of getting up late. At times, I would even get late for school. And when my family members would come and wake me up, I would get angry and feel irritated. My irritation would disturb them too.

In saiyam life, Param Gurudev had once explained that a sadhak’s sleep is like *shwaan nindra* (the way a dog sleeps). The tiniest sound is enough to wake up a saiyami, because he remains alert in his sleep too.

**सुत्ता अमुणी, मुणिणो सया जागरंति**

*The one who goes to sleep is not a saiyami. A saiyami is the one who remains alert and awake every moment.*



This does not mean that his body does not take rest. But even while taking rest, he is conscious towards his saiyam.

One bad quality can give birth to many more, and one good quality can give birth to many more. In worldly life, I would get upset due to my own laziness, and because of that, I would disrespect others too. But after getting an understanding of the truth from Param Gurudev, I started becoming conscious about my sleep. Once, it was time for my early morning prayers. But I was still asleep because of my lack of alertness. At that time, a senior Mahasatiji came to wake me up. When I woke up, I started comparing my worldly life and my saiyam life. Instead of the irritation of the past, there was deep gratitude in my heart for Param Mahasatiji because she had saved me from wasting the precious moments of my saiyam. Prabhu's *agna* was echoing in my ears, “समयं गोयम! मा पमायए... *Hey Atman! Do not waste even a single moment of your life.*”

I am very thankful to Param Gurudev who made me realise the value of every moment of my life. As a result, I have stopped wasting even a single minute of this priceless human birth in lethargy. Now, my body gets the rest that it needs but my soul remains conscious and aware each and every moment!

Thank you Gurudev and thank you Saiyam!





PARAM  
AATMIYAJI  
MAHASATIJI

## KNOWLEDGE V/S WISDOM



Just like any ordinary youngster, I was very ambitious about my studies and career. It was my topmost priority, because I believed that it is the only thing that will help me in my life.

When I was in Grade 12, Param Gurudev had introduced me to *swadhyay* – learning verses from the *Aagam granths*. He inspired me to learn Prabhu’s language. Since it was *his agna*, I started doing it. But I always had one question in my mind: “How will it help me in my life?”

There is a vast difference between knowledge and wisdom. As a student, I could achieve a high level of knowledge. It always remained my aim to score high and top the batch. But we all have experienced one thing – what we study in one semester, almost disappears from our mind in the next semester. On the other hand, wisdom is that which clicks at the right time and helps you find solutions to situations at the right moment.

After accepting renunciation, I dedicatedly started learning and understanding the *Jain Aagams*. And I realized that there is nothing

more helpful than this. Prabhu Mahavir's *kevalgnan* is so vast, that there is no subject of the universe that is unknown to him. He was not just a master of spiritual knowledge; he was a master of every aspect of this universe. And the knowledge he has given will be useful not just for one life, but for my future too.

In *saiyam*, *swadhyay* is like an alarm which awakens you every moment. In Shree Uttaradhyayan Sutra, Parmatma says, "A person should have eight qualities to be capable of gaining knowledge. One such quality is that the individual should not laugh without any reason." Once, the situation was such that laughing was very natural. But at that moment, I recollected Prabhu's *vachan*, "अहस्सिरे सया देते". I closed my eyes for a moment, and with the help of Prabhu's words, I was easily able to overcome my laughter and destroy the *hasya mohaniya karma* (one sub-category of the many illusion-causing karma which make a soul forget its true self) which was showing its effect.

Earlier, there were many such situations where I would start laughing very naturally in any incident that took place. I never realised that I was making a mistake. But *swadhyay* makes me realise my mistakes and helps me control my SELF. A *brahmachari* (celibate) is the one who has complete control on all the five senses. He has complete control on his mind, words and actions. *Swadhyay* makes self-control very easy, and so *swadhyay* is the strongest protection of my *brahmacharya*.

There have been situations where I would say, "I will definitely do this within an hour." But the truth is that we never know when death will come knocking at our door, we don't know what will happen with us even in the next moment. Then how can I be so sure about the next hour? I am making a definite statement, but what if I am unable to accomplish it due to unforeseen circumstances? Then my statement would become a lie! I am a *panch mahavratdhari*. I have taken the five

major vows, out of which the second major vow is not lying under any circumstances.

The statement may seem very ordinary, but it is Parmatma's *swadhyay* which made me realise the essence of every single vow that I have taken, and brought in me the alertness to stay faithful to my vow. *Swadhyay* made me learn how to differentiate between what is right and what is wrong, what is good for my soul and what is not.

While eating food, if I develop the slightest tastefulness for any particular item; or if I feel lethargic during any study session, if I develop a liking feeling for any object or have negativity towards any person... *swadhyay* makes me alert during every situation and protects me from binding karma. That's why, I am very thankful to Prabhu and Param Gurudev for introducing *swadhyay* in my life.



# DIKSHA MAHOTSAV 2021 (GIRNAR, GUJARAT)

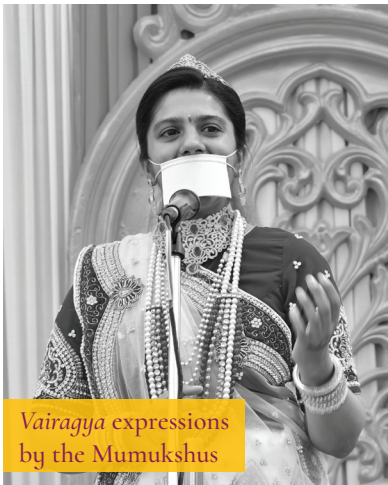


9 *aatmyatriks* commenced the inner journey on the blessed land of Prabhu Nemnath - Shri Girnar Mahatirth.

Lakhs of people from across the world witnessed this **21-day historic celebration** through LIVE Webcast and Telecast.



9 Mumukshus enter the Diksha Mandap



Vairagya expressions by the Mumukshus





A father expresses strong faith in Jin Shasan on dedicating his daughter



Labharthi receive the auspicious shrifal from the Mumukshu



Vijay Tilak – Wishing the warriors  
victory in the inner battle



The Final Goodbye - Mumukshus renouncing  
all their jewellery as varshidaan



Vesh Parivartan – Re-entering the Mandap in ascetic attire and offering *vandana*





*Karemi Bhante – Receiving the auspicious Diksha Mantra on the land of Girnar Mahatirth*



*An overwhelming moment of receiving the Rajoharan*



PARAM  
NEMISHWARAJI  
MAHASATIJI

## BEING MINDFUL ABOUT A MIND THAT IS FULL



For me, *saiyam* is being mindful about your mind, which is full of thoughts. Back in *sansar*, I was a Financial Derivatives professional. So, I had a very calculative and independent mind. I did not accept any situation easily. Rather, I would spend hours and days in trying to analyse that situation. I used to carry the impression of that person in my mind for several days and my behaviour also depended on their past impression. Likewise, even if I made any mistake, I would analyse that mistake so much that sometimes I would get stuck and enter a self-negativity zone.

We always feel that analytical skills are a very valued skill set in work life. And this ability was very beneficial for my decision-making power. But at the same time, my over-analysis was hampering my present joy. When we take *diksha*, we adopt the five major vows known as *panch mahavrats*. Out of these, the fifth *mahavrat* is *aparigraha* or non-possessiveness. At the beginning of *saiyam* life, we give up on all our *parigraha* – our wealth, our jewellery, our property, everything. But this is the outer state of *aparigraha*. There is another *parigraha*

(possessiveness) which most individuals tend to collect and hold on to – our thoughts. And this makes us rigid about our own thoughts and beliefs. When things happen against our belief, we get angry or upset.

I thought I was independent, but in reality, I was *in-dependence* of my own thoughts and emotions. So, I decided that I want to conquer my mind. But taking *saiyam* is not a victory. It is the beginning of a war against yourself, to gain control on yourself. And the weapon of this war is alertness or *aatmajagruti*.

Around six months back, Param Gurudev blessed me with one *agna* for my upliftment, **“Don’t think about anything more than five times.”** Initially when I was blessed with this *agna*, I thought that it is very simple. But it wasn’t. As and when I started following it, I realized that there is a tsunami of thoughts inside me.

Once, while walking, the Mahasatiji who was with me said, “Param Nemishwaraji Mahasatiji... be careful! There is an insect.” At that time, my mind was full of thoughts about the next schedule and pending *sevas*. So her voice made me alert and I stopped my feet. But this made me contemplate, “I missed noticing an insect today because I was lost in my own thoughts. What if, someday, I miss realising what is beneficial for my soul and what is not? Are these thoughts becoming a cause for my lack of alertness?”

I started observing my thoughts, and consciously, started counting them. At that time, I understood how easily and how often I think the same thought multiple times. And as a result, I am increasing the stock of my own karma exponentially, because our thoughts and intentions make us bind far more karma than our actions.

A river that keeps flowing, stays natural and pure. But if it becomes a pond and gets stuck, it starts developing all kinds of impurities. I

realized that getting stuck in my thoughts and overthinking is very harmful for my soul. And winning over the mind is the most crucial sadhana of this human birth. Every moment, our mind is either swinging into past memories or future imaginations. It seldom stays in the present. And you need constant effort and consciousness to train your mind.

To make my mind free of thoughts, I would sometimes give a self-command, “Cut-off! You have *agna*, stop thinking!” Sometimes, I would concentrate on my breath, and inhale and exhale deeply with *Navkar mantra*. This is a very scientific process which would support me in becoming thoughtless. As I started implementing this process of cutting-off from my thoughts, my concentration power started increasing. I started living in the moment, and my happiness started growing. I also started feeling very positive. My habit of giving too many reactions started reducing and I slowly started becoming reactionless. The many ‘if’s and but’s’ inside my mind started calming down. And by disconnecting from the outer connections of the mind, body and speech, I started building an inner connection with the soul.

It’s been almost six months, and the war still continues. Sometimes I succeed and sometimes I fail. But every time, with Param Gurudev’s grace, I get up once again and try to defeat my mind.





PARAM  
ANUGNAJI  
MAHASATIJI

## PREPARE YOUR MIND



Imagine that you have made a plan with your friends for a weekend trip. You are very excited, and having been planning this trip for days together. You have PREPARED YOUR MIND. And finally, you are just counting hours. How will your emotions be at this point of time? ‘Excited, happy, just cannot wait’... right?

But at that time, if your friend calls and cancels the trip due to some reason, how would you react to it? An expected reaction from any youngster would be that he would get angry, frustrated and irritated. He would have a terrible mood swing, and all the excitement would turn into annoyance.

Back in worldly life, I was also the same. If I had prepared my mind for some situation, and things happened differently than what I had expected, I would also go through all these emotions. But when I entered saiyam life, ‘*saiyam*’ entered my life. Saiyam means self-control.

One day, we got an invaluable chance to follow Prabhu’s *agna* and do *vihar* – we had to travel from one place to another on foot. On the

first day, we were going to do a *vihar* of approximately 15 kilometres. After crossing a few kilometres, I asked the senior Mahasatiji who was with me, “Mahasatiji, how much distance have we crossed till now?” And Mahasatiji replied, “We may have crossed half the distance, approximately half more is still remaining.” After hearing this, I subconsciously commanded my mind that, “You still have to do *vihar* for two more hours.” When I gave a command to my mind, it calmed down. And after that, its reactions also reduced.

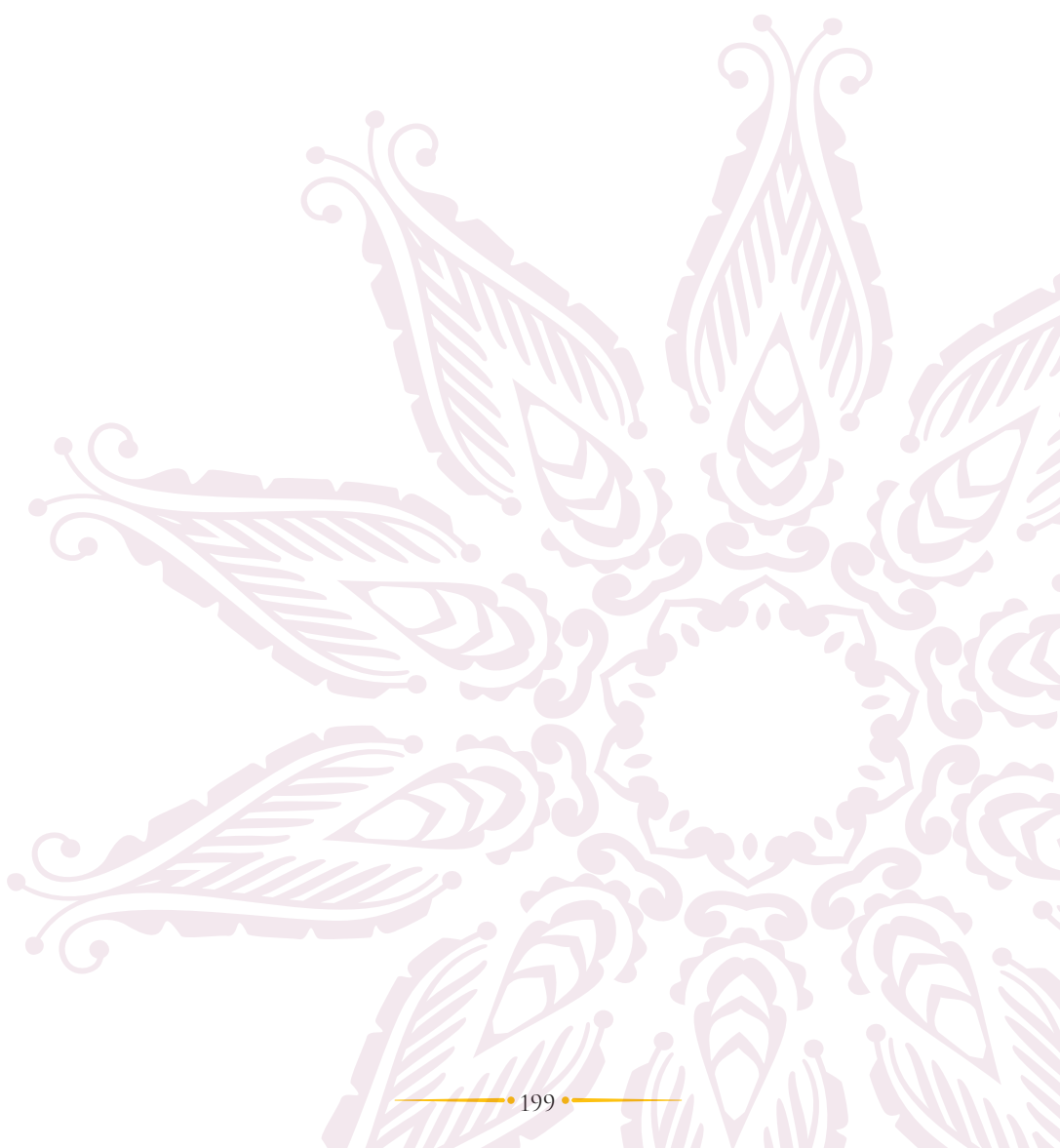
The next day, we were going to do a *vihar* for 18 kilometres. And before the *vihar*, I told my senior Mahasatiji, “I have given a command to my mind that today we have to do a *vihar* of 7 – 8 hours. So till then, my mind will not react and my body will also not get tired.”

After saying this, I started introspecting, “Because I have commanded and prepared my mind, the body is also supporting me right now. This means that all the effects which come on our physical body are because of our mind. If we train our mind with the right command, then it calms down and stops reacting. And as a result, there is no reaction on the body too.” I experienced one strong realisation – A *saiyami* is a one who commands his mind, not the one who lives under his mind’s command. I made one resolution – I will not ask anybody how many kilometres are still remaining and I will observe the reactions that my mind gives when it does not get any estimations.

Next day, our *vihar* began again. During the *vihar*, I did not ask even once, “How many kilometres are still remaining?” I was testing my mind, and it did not give any reactions. I understood one thing, “Controlling the reactions of the mind is in our hands.”

Maybe, it is difficult for everybody to come on this path and live a *saiyam* lifestyle. But if you decide, you can also achieve self-control on

your mind. All you need to do is give a self-command to your mind, firmly **PREPARE YOUR MIND**, and it will do just as you say. Our mind is like a child, we can train it however we want to. If we train it, it works on our command. And if we don't train it, it can create havoc in our lives!





PARAM  
SHRUTPRIYAJI  
MAHASATIJI

## WHEN YOU MISS YOUR TARGET *EVERYDAY!*



In every phase of life, we set TARGETS. Be it our school life, college life or career. And we are in an endless race to achieve our targets, anyhow, at any cost. But what is the difference between worldly targets and the targets that a saiyami sets?

After being blessed with the vows of diksha in 2021, the time had arrived for our first *chaturmas* (4-month monsoon period where sadhu-sadhvijiis stay at one place and do not travel, to avoid harming innumerable insects and micro-organisms that thrive during monsoon) at Paramdham Sadhana Sankul. One morning, we went for Param Gurudev's darshan. Before I could even do *vandana*, Param Gurudev asked me, "How many *gathas* (verses) of the *Aagam granths* did you learn today? 10, 20, 30... 50?" I had learnt few *gathas* that day. Gurudev said, "Till the time you don't achieve a target of learning 50 new *gathas* in one day, don't come and share with me your daily report. **Make it your target in this *chaturmas*, I want to become like my Guru! I want to learn 50 new *gathas* like him every day!"**



I had got my target. But when you set any new target, you don't achieve it within a day. You have to make constant and tireless efforts to achieve your goal. This happened with me too. On the first day, I was able to learn just 20 new *gathas* in three hours. On the second day, I learnt 25 new *gathas*. On the third day, I was able to reach 30 new *gathas*. 1 month passed by, but I had still not achieved my target.

During my school days too, I had set many targets for myself. And I would work very hard to achieve them. Once, during Grade 9, there was a very important exam that we had. The results of that exam were going to be included in the Grade 10 final exam scores, and so, everyone was working very hard for it. I had set a target of scoring 90 per cent in that exam. But I scored only 87 per cent. It wasn't a bad score, but it was below my expectations. I became so upset, that after coming home, I did not eat anything. I just kept checking my paper again and again to see if there is any mistake in the corrections. I got worried that now, because of this, my Board Examination results would also go down. And in that stress, I couldn't even focus on the next exam. So, my result dipped further.

When I didn't achieve my target in *saiyam* life even after trying for a month, I recollected this incidence and started comparing. But this time, I did not get upset, because Param Gurudev had given us one understanding, "A *sadhak* always remains in *sambhaav* (balanced state of mind). He does not get very excited on achieving something, and he does not get depressed on not being able to achieve something."

It was definitely my target to learn 50 new *gathas*, but that is one part of my *sadhana*. The purpose of learning *gathas* is not just to achieve a number. It is to talk to Parmatma in his language, disconnect with

worldly emotions, and make my connection with Prabhu's words so strong, that I can carry it forward to my next birth too as a deep impression.

Sometimes I would complete just 15 *gathas*, and on some days, I would complete 43 *gathas*. But even after four months, I had not achieved my target of 50 *gathas*. And yet, I never felt like giving up. I never felt dejected. Sometimes, I would feel that my capacity for the day is over. But again, I would think of Parmatma and keep him as my role model. He would remind me, "Every soul has infinite capacity. You have as much capacity as I do. 2 months... 4 months... 4 years... 10 years... 12.5 years... I took so much time to achieve my goal. But I never got dejected. You have just completed four months. So, don't EVER give up on your effort. A *saiyami* never forgets his target or gives up on his target till the last breath of his life. Hard work and dedicated effort do not have any time limit! You have to keep going on!"

This one push keeps me going every single day. **Falling short of my target every single day, and yet, not losing self-control on my emotions is my *saiyam*!**







## 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 **Parasdham**, 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 daily 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.

# WATCH THE DIKSHA MAHOTSAV



In Param Sharan of 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**



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In the history of mankind, every war has brought pain, misery and suffering to the world. However, there is ONE WAR which marks the end to all the pain and suffering that an individual himself faces, and that which the entire world faces because of him. That is **THE WAR WITHIN** – the WAR against ego, anger, jealousy, greed, desires... and every emotion which disturbs our peace, happiness and wellbeing.

This book beautifully elucidates a path that empowers one to summon this inner WAR, and the ways to emerge victorious in this WAR. It also portrays the thoughts and ideology of nine young individuals who are about to begin this WAR; as well as the echoes of brave hearts who have already commenced **THE WAR WITHIN**.

*“A riveting, life-transforming narration... it has made me question the very purpose of my life.”*

- **Muulraj Chheda**, Jr. Managing Director, SPM Group of Companies



*“This book is something that everyone in our age group should read! It has given me a new approach to living my life that I could never have imagined!”*

- **Param Vora**, pursuing Master's in Artificial Intelligence at Northeastern University



*“We always feel we are independent. But this book made me realise how helpless we become before our own emotions, and if we decide, how we can really achieve self-control on our emotions!”*

- **Heena Shah**, Manager, Days Inn, Utah, USA

