

LOOK N LEARN

Vol No. 14 • Issue No. 3 • Mumbai • March 2022 • Price : Rs 5/- (Multilingual Monthly)



सिद्धि के पथ पर संयम की उड़ान



JAIN DIKSHA
A Journey of
SELF DISCOVERY!



9 young souls began a search, 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



The journey from Sadhak to Saiyam

Sadhak Life – The Very First Step

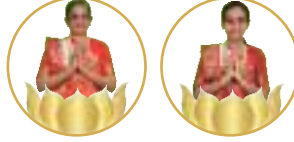


Mumumkshu
Shree Bhavyabhai Doshi



I too can become Parmatma!

Mumumkshu
Shree Nishaben Doshi



Mumumkshu
Shree Priyankaben Parekh

Mumumkshu
Shree Hetaliben Doshi



Mumumkshu
Shree Payalben Panparia

Mumumkshu
Shree Nidhiben Shah



Mumumkshu
Shree Riaben Dadiya

Mumumkshu
Shree Jinalben Sheth



Mumumkshu
Shree Devanshiben Bhayani

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.



Diksha Agna Arpan Vidhi



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



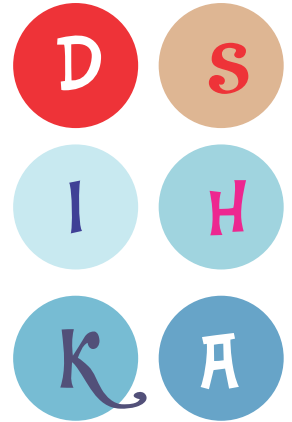
पधारो
WELCOME



9 Divine souls embark upon the path of ultimate truth and begin their Aatma yatra



Appanam Vosirami
Appanam Vosirami
Appanam Vosirami



Diksha Mahotsav

The Diksha ceremony is preceded by several other celebrations where the mumukshus inspire their family, relatives and the entire community on the path of truth and compassion. Spreading the values of saiyam is the core purpose of the celebrations. Let us all have a glimpse of these divine celebrations.



Mahabhinishkraman Yatra

On the day of Diksha, the mumukshus leave their home for the final time which is known as the Mahabhinishkraman Yatra. 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 tyag 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



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.



Charan poojan



Shreefal arpan



Vijay tilak



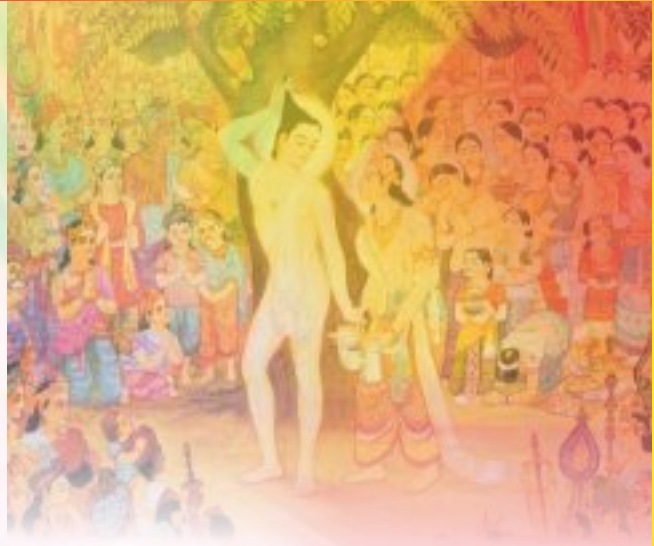
Vijay prashthan



Varshidaan

Kesh Lunchan

मम मुंडावेह
मम पत्वावेह
मम वेसं समुप्पवेह
मम सिक्खावेह



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 sambhaav or equanimity. Sambhaav is real saiyaam. Studying the scriptures is one thing, but applying that knowledge in real life is totally different. It is like the annual exam that a student appears for after studying throughout the year. Like an athlete welcomes strenuous training, a saint welcomes this challenge to develop and grow his spiritual level.”

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



Rajoharan Arpan

The Navdikshits were then blessed with the 'Rajoharan', an Upkaran that helps them extend universal compassion to infinite living beings.

It is an Upkaran that they use to protect the tiniest living being.. 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.



New Name Arpanam

They re-enter the Diksha mandap, Guru blesses them with the auspicious and the most overwhelming **Karemi Bhante Diksha Mantra**, a 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-sadhvijiis. The Navdikshits were 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.



**Pujya Shree Param
Sohammuni
Maharaj Saheb**



**Pujya Shree Param
Viraagnaji
Mahasatiji**

**Jay Ho!
Vijay Ho!**



**Pujya Shree Param
Vatsalji
Mahasatiji**



**Pujya Shree Param
Hitagnaji
Mahasatiji**



**Pujya Shree Param
Shubhamji
Mahasatiji**



**Pujya Shree Param
Sunishthaji
Mahasatiji**



**Pujya Shree Param
Mahapragnaji
Mahasatiji**



**Pujya Shree Param
Jineshaji
Mahasatiji**



**Pujya Shree Param
Vishuddhiji
Mahasatiji**

Panch Mahavrats

The Five Major Vows

I will speak truth



The vows of diksha life are known as Panch Mahavrats, or the five Major vows. These vows are a symbol of love, universal compassion and equality towards every living being.

First Major Vow

AHIMSA

(Non-violence)

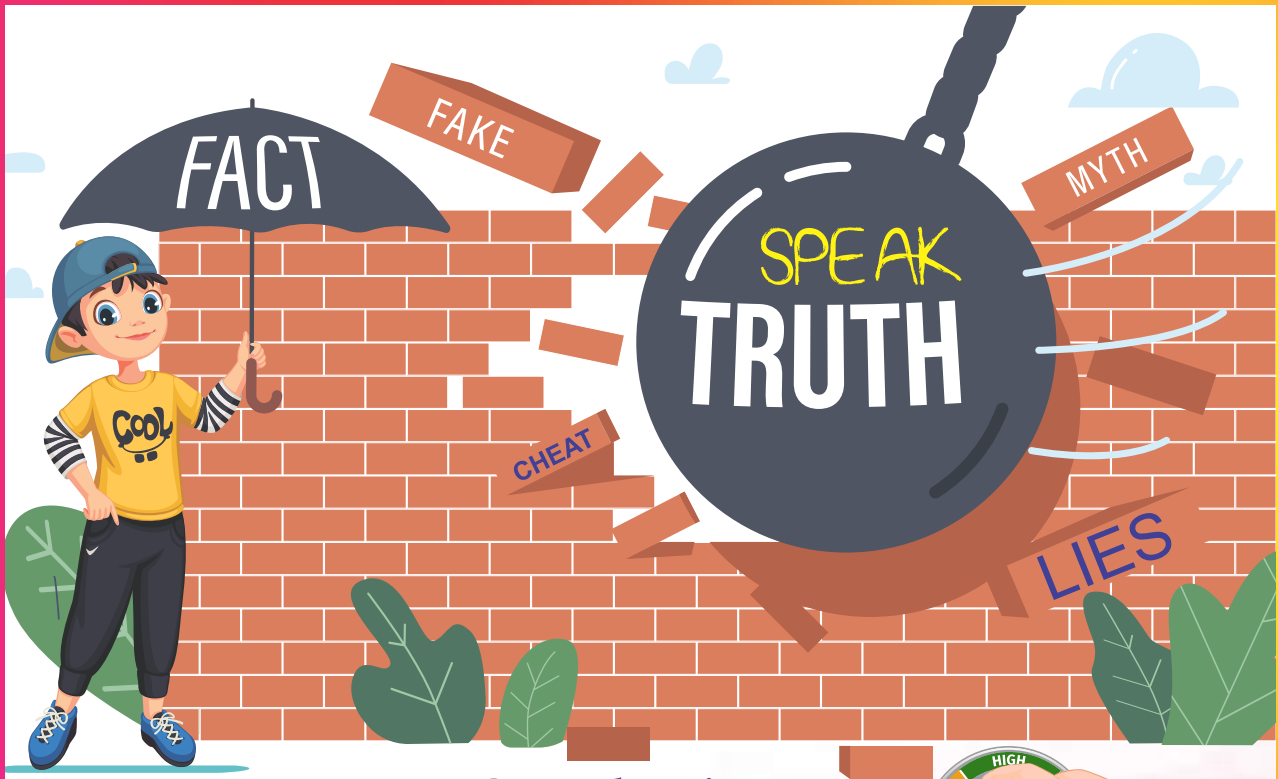


Parmatma Mahavir had infinite knowledge, He precisely showed that plants and vegetation have life. Not just that, he even threw light on the number of living beings present in different types of plants, and their sensitivity. He explained the entire biological system of the world, the different senses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

सव्वे जीव मम जीव सम
Every soul is like my soul

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

-Gurubhakt Krishika Abhishek Pingley



Second Major Vow

SATYA (Truth)

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

सच्चं खलु भगवं

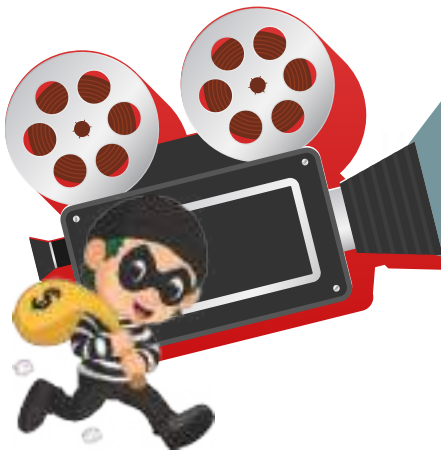
Truth is God

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

-Gurubhakt Kolkata

Third Major Vow

ACHAURYA (Non-stealing)



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

अहं भिक्षु
I am a bhikshuk



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



I will always take permission from the owner before taking his/her belongings

-Gurubhakt Mehta Parivaar

Forth Major Vow

— BRAHMACHARYA —

(Celibacy)

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

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

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



Fifth Major Vow

APARIGRAHA

(Non-possessiveness)



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

“Even their 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 ascetics 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.

I WANT MORE AND MORE!



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.

The journey from Saiyam to Siddhi



The auspicious occasion of Vadi Diksha, Usually conducted a few days after Diksha, Where navdikshits re-affirm their vows of Saiyam.

Namami Saiyamam, Vandami Vairagyam



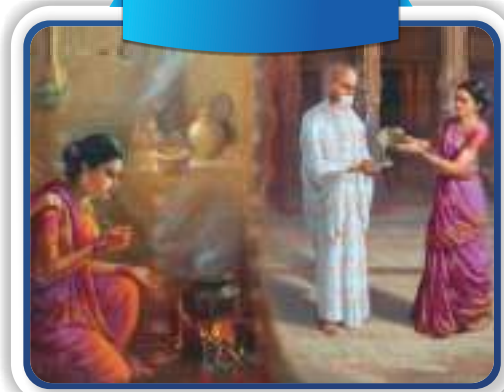


Ascetic Dharmaruchi Angaar

Dhanya che... Dhanya che...
Dhanya che... Dhanya che...
Dhanya che... Dhanya che...

There was a beautiful city called Champa. 3 Brahmin brothers lived in that city with their wives. The names of their wives were Naagshri, Bhootshri and Yashshri.

One day it was Naagshri's turn for cooking. She cooked a lot of dishes. She wanted to show that her cooking was best among the 3 families. She cooked gourd as the seasonal vegetable. In haste of cooking she forgot to taste the vegetable. When the cooking was over she took a drop of the curry and tasted it, it was bitter like poison.



Naagshri thought: What should I do now? When everybody will taste this poisonous food they will make fun of my cooking. She thought of discarding the vegetable and cook something else. During that period Acharya Dharmaghosh had come to Champa city with his group of disciples. He had a disciple called Dharmaruchi who observed rigorous austerities. He was towards completion of a month long fast.

That was the day of Dharmaruchi's breaking the month long fast. He took permission from his Guru and set out to take Gochari. In the process he arrived at Naagshri's house. When she saw the ascetic entering her courtyard, Naagshri felt a hidden pleasure.

In order to cover her fault she put all the discarded vegetable of bitter gourd in the ascetic's bowl. Thinking that the quantity of food was enough for him, ascetic Dharmaruchi returned to upashray. Dharmaruchi showed the collected alms to his Guru



Aachaarya Dharmaghosh. Guru found smell of the curry repulsive. Guru said to Dharmaruchi that: "If you eat this curry you will certainly die. Therefore, find a suitable place and dispose it carefully. Collect fresh and faultless alms and then eat."

A true Sishya always obeys his Guru!

Following the command of his Guru, Dharmaruchi went to an isolated spot and finding a suitable place he put just a drop of the curry on the ground. The smell of the curry attracted thousands of ants. When some of the ants consumed that curry they died at once.

Dharmaruchi trembled when he saw this. He thought - 'When just one drop of this vegetable can kill so many ants, what will happen if I throw all this on the ground! I will be responsible for an act of great violence.' Accordingly, ascetic Dharmaruchi did not mind Naagshri's fault. He thought that the safest place to discard the curry, where not a single jiv will die, was his own stomach. Therefore, He ate all the vegetable and saved lives of numerous living beings.



Jain Sadhus are always Compassionate! They do not look at faults of others, and do not hesitate to sacrifice their life for observing Ahimsa



The bitter and poisonous curry caused great pain in his body. Though the pain was intolerable he endured it with equanimity. He atoned all the sins committed during life time, bowed down to his Guru and embraced equanimous death. As a result ascetic Dharmaruchi was reborn as a Dev.

The soul of ascetic Dharmaruchi descended from Dev lok and was born as a human being. He shed all his karmas and became Siddha.

Praise worthy are such pious Jain sages who sacrifice their lives for protecting living beings and attain liberation.

(The story of ascetic Dharmaruchi has been derived from...
Shree Gnata Dharma Katha Sootra.)

TAPPOTSAV

AN EXTRAORDINARY EXAMPLE OF INNER STRENGTH



A HISTORIC PENANCE AT A YOUNG AGE OF 28 YEARS

10TH TO 13TH MARCH, 2022
08:30 am | KANDIVALI

14TH TO 16TH MARCH, 2022
PARASDHAM



NO FOOD
NO CARBS
NO PROTEINS
NO VITAMINS
ONLY
BOILED WATER

PRACTISING
154 FASTS
IN
187 DAYS



PAWANDHAM

Pawandham, Opp. B.C.C.I. Ground,
Mahavir Nagar, Kandivali (w), Mumbai.



PARASDHAM

Parasdharm, Tilak road,
Vallabhbaug Lane, Ghatkopar (E), Mumbai.

For more Info: +91 73030 00444/666

Printed, Published and Owned by Ashok R. Sheth, Printed at : Accurate Graphics Pvt. Ltd.,
15-A, Samrat Silk Mill Compound, L.B.S Marg, Vikhroli (W), Mumbai - 400 079.

Published from 5, Munisuvrat Ashish CHS. Ltd. 3rd flr, Kama Lane, opp SNTD College,
Ghatkopar (W), Mumbai - 86. Editor : Ashok R. Sheth