

JAIN
SASHANA
STHAPANA
DAY



*Jainam Jayati
Shasanam*

Proud to be a Jain



P - Positive Attitude
R - Respect for Others' Opinions
I - Integrity & Honesty
D - Dedication of Self Efforts
E - Excellence in Jain Lifestyle



TAKE 'PRIDE' IN BEING A JAIN



The five colours of the flag represent
Panch Paramesthi

WHITE REPRESENTS ARIHANT

RED REPRESENTS SIDDHA

ORANGE/YELLOW REPRESENTS ACHARYA

GREEN REPRESENTS UPADHYAY

BLACK REPRESENTS SADHUS

In the centre of the flag is the 'Swastika' which symbolises
the four states of existence - heavenly being (deva), human
(manushya), hell being (naraki) and animals and plants
(triyancha)

Jain Sashana Sthapana Day

Following Bhagawan Mahavir Kevalajnana, Indra and other heavenly Gods constructed a divine assembly hall known as Samavasarana, on the Vipulacala Hills near Rajagiri, for Mahavir to deliver his first sermon. The Samavasarana has three enclosures. The lowest is of silver, the upper one is of gold and the uppermost one is of precious stones like diamonds etc. The first enclosure serves as a sort of parking ground for the conveyances of gods and men, the second one is meant for lower animals, and the third one is for gods and human beings. When a Tirthankara delivers his sermon in the Samavasarana, all forms of living beings – heavenly beings, hellish beings, humans and animals can understand the sermon in their native language as the Tirthankara sermon is transmitted in an universal language understood by all.

When giving a sermon, the Tirthankara always faces east, however three replicas of him facing the other three directions, so that the assembly of heavenly beings, humans and animals can see and listen to a Tirthankar's sermon no matter where they are sitting are created by the heavenly gods (Devs).

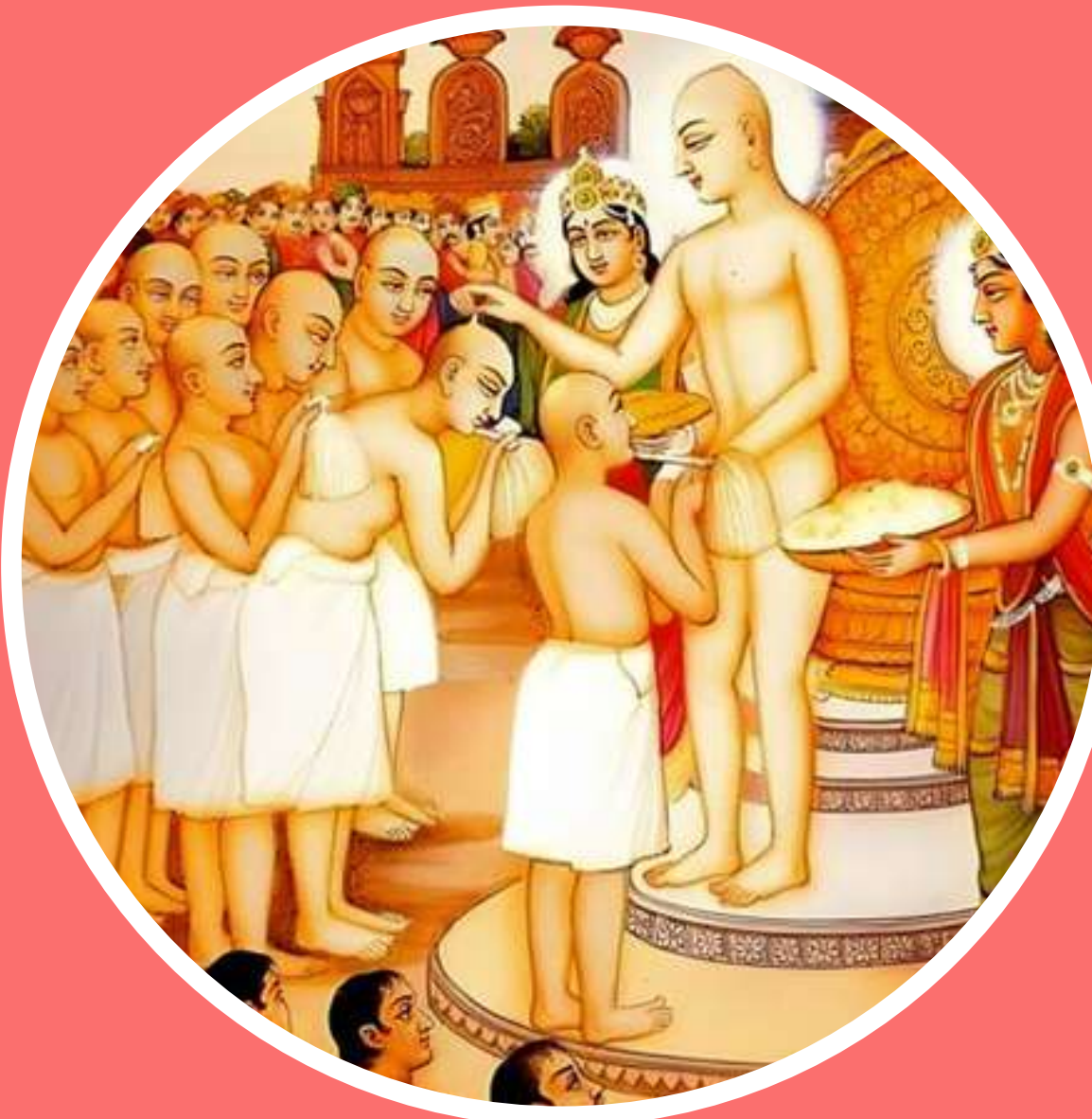
Our scriptures state that after attaining Kevaljnana, the Tirthankara gives sermons several times a day in the local dialect, so his message is easily understood by the people.

It is thought that Mahavir delivered his sermons in Ardha-māgadhi Prakrit., which was the common dialect at that time.



After attaining Kevaljnana, every Tirthankara will re-establish the religion under his administration. Twenty three of the Tirthankaras in the present time cycle established the religion on the day of their kevaljnana. In the case of Mahavir, there was an “*achcheru*” – unusual event, where Mahavir first sermon, delivered at night was considered unsuccessful as only Gods were present. Unfortunately, no disciples were present who could comprehend his teachings / philosophy, who could then explain those teachings and philosophy to ordinary people. No human was present to take diksha. Religion can be considered as being re-established only after the diksha of a person of a ganadhara calibre.

Mahavir walked roughly 150KM from Rujvalika to Pavapuri. The Gods constructed another Samavasarana in Mahasena Gardens in Pavapuri. Mahavir endowed with thirty-four *Atisayas* (distinguished attributes), delivered a soul stirring and impassioned sermon. At this assembly hall he initiated eleven learned brahmins as his ganadharas after dispelling their secret doubts. Mahavir ordained Indrabhuti of Gautama Gotra as his first ganadhara and named him Gautama. Disciples of these eleven learned brahmins totalling 4900 also accepted monkhood



Mahavir expounded and established the Jain philosophy. He communicated it to his first disciple, Indrabhuti Gautam and ten other Ganadharas (Chief disciples), in three phrases, known as Tripadi.

Based on this Tripadi, the Ganadhara construct– *Dvaadshangi* (Agams) scriptural literature which constitute the foundation of the Jain philosophy; Mahavir teachings and lays down its essentials

Mahavir's Eleven Ganadharas & their Doubts

- **Indrabhuti Gautam** - Existence of soul independent of body
- **Agnibhuti** - Karmatatva – is there a cause which effects every thought, word, action thereby influencing the destiny of its doer.
- **Vayubhuti** – Whether soul and body are one or different from each other.
- **Arya Vyakt** – Nature of existence of basic elements like sky, water, air, light etc.
- **Sudharma Swami** – whether at rebirth one remains within one's own species
- **Manditapura** – whether one is bound to the world (Karma Bandh) or liberated out of it.
- **Mauryaputra** – existence of Devagati (heavenly beings- Gods)
- **Akampit Swami** – Existence of Narki - hell.
- **Achalbhrata Swami** -Punya & Papa
- **Metarya Swami** – whether there is life after death.
- **Prabhas Swami** – Whether there is liberation or Nirvan of worldly soul



TRIPADI:

Uppannei Vä – Utpäd (Origination)

There emerges a new phase of the substance. This is called Utpäd or Utpatti, which denotes emergence of a new mode.

Vigamei Vä – Vyaya (Destruction)

Old mode of the substance vanishes. This is called Vyaya or Laya, which denotes disappearance of the old mode.

Dhuvei Vä – Dhrauvya (Permanency)

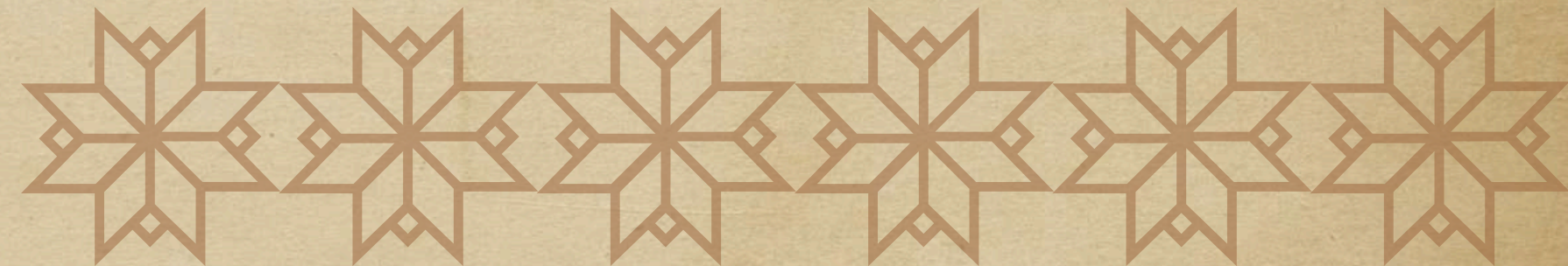
Original qualities of the substance remain constant. This is called Dhrauvya, which denotes the permanence of the substance.

To ensure the propagation of Jain Philosophy as well to ensure its accessibility to all Mahavir established the four-fold order consisting of Sädhus (monks), Sädhvis (nuns), Shrävaks (male householders), and Shrävikäs (female householders). These are the four fundamental pillars of the Jain dharma tirth. with the responsibility to maintain Mahavir message and vibrancy of Jain philosophy.

Mahavir preached about Sarv-Virati to Sadhus & Sadhvis and Des-Virati to Shravak and Shravikas and thereby established the Jain Sashana.

The main four categories of Jain Sashan are:

- Panchmahavrati Sadhu like Gautamswami,
- Panchmahavrati Sadhvi like Chandanbala,
- Anuvrati Shravak like Aanand Shravak,
- Anuvrati Shravaka like Sulsha Shravika



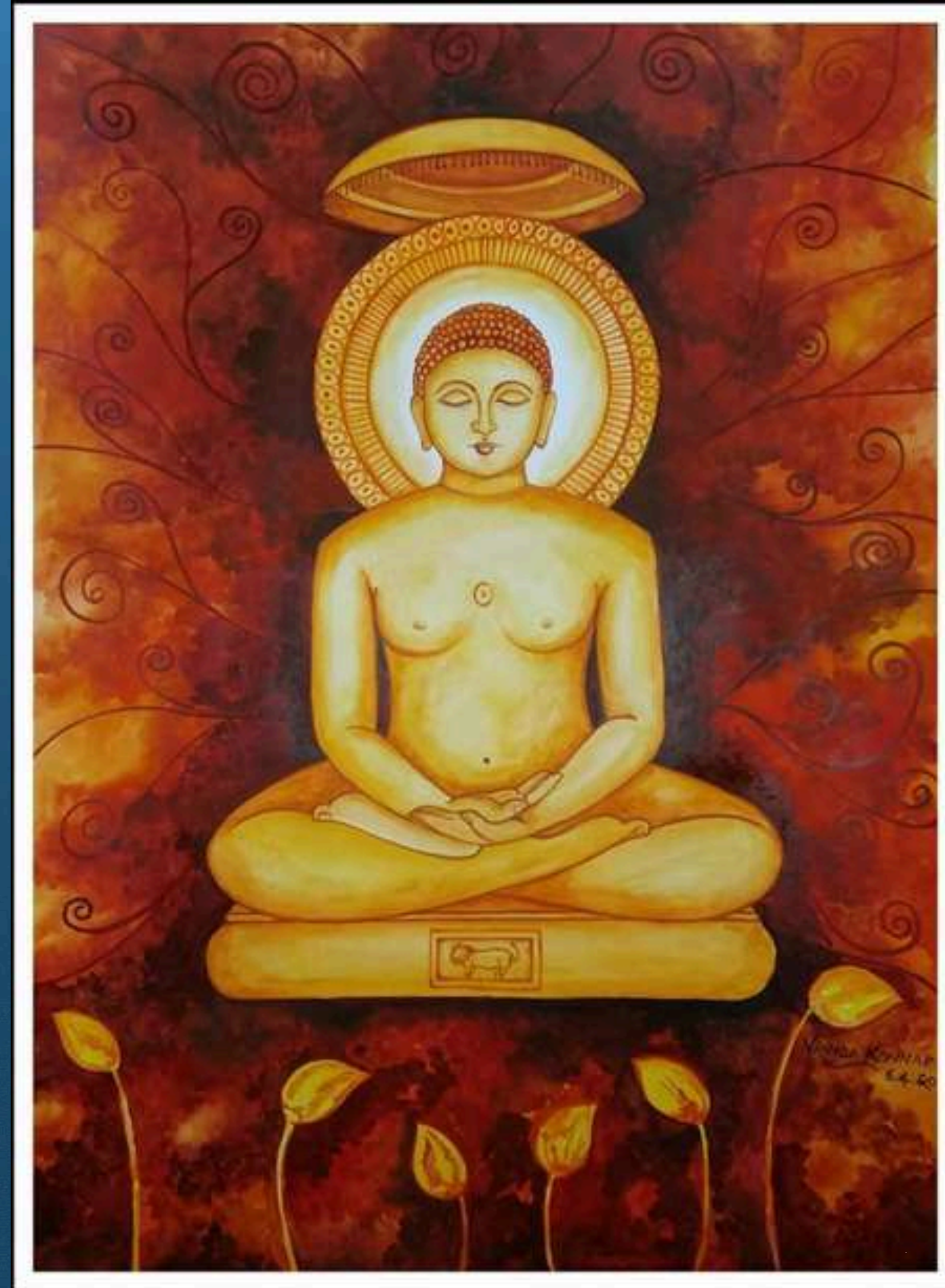
JAIN SASHANA STHAPANA

Thus, on Vaishakh Sud Agiyaras, Mahavir established the Jain Caturvidha Sangh. He proclaimed its glory by uttering the words – “Namo Titthasa”. What a great and pious is the “TIRTH” to the Tirthankar Salutes. That is why the chaturvdh Sangh is called “25th Tirthankara”

Champat Rai Jain, a prominent Jain writer of 20th century described the sangh as “those who practice the dharma, “the community of saints”, “the community of the pious” and as “the community of the faithful”.

The Caturvidha Sangh, established some 2600 years old by Mahavir survives to this day and let’s pray it continues forever.

Jainam Jayati Shasanam



Mahavir made religion simple and natural, free from elaborate ritual complexities. His teachings reflected the internal beauty and harmony of the soul. Mahavira stressed the importance of a positive attitude in life. Mahavira's message of the Five Great Vows (Pancha Mahavrata), Nonviolence, Truth, Non-Stealing, Celibacy, and Non-Possessiveness, is full of universal compassion. Mahavira emphasized that all living beings, irrespective of their size and shape, are equal and we should love and respect them. This way he preached the gospel of universal love.

The principles of Jainism, if properly understood in their right perspective and faithfully adhered to, will bring contentment and inner happiness in the present life. This will elevate the soul in future reincarnations to a higher spiritual level.

JAIN SASHANA STHAPANA

TREASURES OF JAINISM TO PASS ON TO FUTURE GENERATIONS:

- Jainism is not an abstract philosophy, but a complete lifestyle, a way of life.
- Jainism presents physical, moral and spiritual guidelines for healthy, holist living.
- Jainism age old practices of compassion, vegetarianism, meditation, yoga, pratikraman samayik
- Jainism emphasizes the key to living a happy and fulfilling life is by finding balance in one's physical, mental, and spiritual needs.
- Jainism emphasis on Self-discipline and Self-Control - Relevant for promoting personal growth, self-mastery, and emotional well-being.
- Jainism's Teachings on Environmental Sustainability - Emphasizes interconnectedness of all living beings and protection of nature
- Jains believe that all living beings are interconnected and that harming one can harm the entire ecosystem.
- Jains advocate for a simple & sustainable lifestyle.
- Jain ethics teaches 'Give and Take' balance for the benefit of not only humans but also of all living beings and environment. Jains are known for their strong business ethics. Corporations and business schools are focusing more on ethics and compliance.
- Jainism emphasis on equality and social justice inspires individuals to create a more inclusive and just society.
- **Jain Way of Life is a life full of happiness, discovery, challenge, integrity, mindfulness, , contemplation and spiritual growth. By living a Jain Way Of Life, we can bring peace and spirituality to our lives and to those around us.**



JAINISM CORE PRINCIPLES

Ahimsa - Non-violence

in our diet (Vegetarianism), thoughts, speech and action. Controlling our passions – Anger, greed, ego and deceit.



Anekantvad (Non-Absolution)

be open minded and understand other points of views. To be tolerant of other faiths, cultures, and views.

Aparigraha (Non-

Possessiveness) is not an abstract philosophy but a vision of life. Jainism teaches restraints in the consumption of material things, the regulation of desires and simplification of lifestyle.

