



Bahubaleshwar

1008 श्री मज्जिनेन्द्र आदिनाथ - बाहुबली जिनविम्ब

पंचकल्याणक प्रतिष्ठा एवं महामस्तकाभिषेक महामहोत्सव

21 फरवरी 2025 से 23 फरवरी 2025

स्थान: ग्राम घरभरा, ग्रेटर नोएडा



परम पूज्य सिद्धांत चक्रवर्ती श्वेतपिच्छाचार्य
108 श्री विद्यानंद जी मुनिराज के परम
प्रभावक निर्यापक पट्टाचार्य
108 आचार्य श्री श्रुतसागर जी मुनिराज
के पावन सानिध्य में

परम पूज्य पाठशाला प्रणेता
मुनि श्री अनुमान सागर जी
के पावन सानिध्य में

मुख्य कार्यक्रम

शुक्रवार, 21 फरवरी 2025

शनिवार, 22 फरवरी 2025

रविवार, 23 फरवरी 2025

ध्वजारोहण, गर्भ कल्याणक

जन्म कल्याणक, तप कल्याणक, केवलज्ञान कल्याणक

मोक्ष कल्याणक एवं महामस्तकाभिषेक

निवेदक : श्री 1008 मज्जिनेन्द्र जिनबिम्ब पंचकल्याणक प्रतिष्ठा महोत्सव समिति



Five chief auspicious events that occur in the life of Tirthankara in Jainism. They are commemorated as part of many Jain rituals and festivals.

In Jain cosmology, Indras are divine beings who preside over the heavens (Devloks) and play a significant ceremonial role during the Kalyanakas. Their celebrations emphasize the cosmic importance of the Tirthankaras lives.

During Panchkayanak, the devotees celebrate and enact the five kalyanak through stage performance, music, dance and puja. The idols are

Garbh kalyāṇaka

When the ātman (soul) of a tirthankara enter's their mother's womb.

Janma kalyāṇaka

Birth of the tirthankara. Janmabhisheka is a ritual celebrating this event in which Indra does abhisheka with 1008 Kalasha (holy vessels) on the tirthankara on Mount Meru.

Dīkṣa kalyāṇaka

When a tirthankara renounce all worldly possessions and becomes an ascetic.

Kēvalajñāna kalyāṇaka

When a tirthankara attains kēvalajñāna (absolute knowledge). A divine samavasarana (preaching hall) appears, from where the tirthankara delivers sermons.

Nirvāṇa kalyāṇaka

When a tirthankara leaves their mortal body, it is known as nirvana. It is followed by final liberation, moksha. A tirthankara is considered a Siddha after that.



Lord Bahubali

Lord Bahubali is a significant figure in Jainism, known for his immense spiritual dedication and eventual attainment of omniscience (kevala jnana). He was the son of Lord Rishabhanath, the first Tirthankara of Jainism, and the brother of Bharat, the emperor (Chakravartin) during the Ikshvaku dynasty in Ayodhya.

Bahubali meditated motionless for 12 years in a standing posture, during which climbing plants grew around his legs. He and Bharat initially came into conflict over rulership. To avoid widespread casualties, they decided to settle their differences through three duels: an eye-fight, a water-fight, and wrestling, all of which Bahubali won.

Bharat, angered by his loss, violated the rules by attempting to use a divine weapon (Chakra) against Bahubali, which failed. This prompted Bahubali to contemplate retaliating but he stopped, overcome with the realization of the futility of violence against his own brother.

Bahubali renounced his kingdom and worldly possessions, embarking on a path of deep meditation. He stood motionless for a year, after which Bharat, now humbled, came to worship him, helping Bahubali overcome his lingering feelings of regret.

Bahubali's intense meditation led him to destroy the four kinds of inimical karmas, including those obscuring knowledge, enabling him to attain omniscience. He ultimately achieved liberation (moksha) at Mount Kailasha, becoming a pure, liberated soul (siddha). He is revered as one of the first Digambara monks to attain moksha in the current half-cycle of time (Avasarpiṇī).



Jainism Relevance in Today's Time

Jainism has much to offer to the new generation. Its teachings and principles are timeless and relevant to contemporary issues and concerns



Environment & Ecological Balance

Jainism has a strong emphasis on ecological balance and environmental protection. The religion teaches that the way to liberation and bliss is to conduct lives of harmlessness and renunciation. The essence of Jainism is concern for the welfare of every being in the universe and for the health of the universe itself.

Jains believe that animals, plants, as well as human beings, contain living souls. Each of these souls is considered of equal value and should be treated with respect and compassion.

Thus, Jainism is fundamentally a religion of ecology and has turned ecology into a religion. This outlook has enabled Jains to create an environmentally friendly value system and code of conduct. The principle of aparigraha (non-possessiveness) encourages individuals to live a simple life and consume only what is necessary, which is relevant in a world facing environmental challenges and resource depletion.

Jainism promotes environmental protection and ecological balance through its teachings and principles. The supreme principle of Jain living is non-violence (ahimsā), which extends to all living beings, including animals and plants. This principle encourages Jains to live in a way that minimizes harm to the environment and other living beings.



Peace & Harmony

The principle of non-violence (ahimsā) promotes peace and harmony in a world that is often plagued by conflicts and violence and anekāntavāda promotes respect for the views and beliefs of others.



Modern Scientific Thinking

Jainism has a rich tradition of logic and philosophical inquiry. The Jain doctrine of anekāntavāda, or non-absolutism, is a sophisticated philosophical concept that has been compared to modern scientific thinking.

Jainism also has a strong emphasis on empirical observation and rationality. Its teachings encourage individuals to seek knowledge through direct experience and logical reasoning. This approach is compatible with modern scientific thinking.

Jainism also has a strong emphasis on personal responsibility and self-help. Its teachings encourage individuals to take responsibility for their actions and strive for self-improvement. This can be empowering for the new generation, who are often seeking ways to make a positive impact on the world.

Inspiration



Smt. Jaya Jain

Smt. Jaya Jain, a dedicated member of the famous Dev family (Devashram) of Arrah, the daughter of Mr. Subodh Kumar Jain (Arrah) and the wife of Mr. Satendra Kumar Jain (Delhi), has played a significant role in promoting Jainism across North India. Her family has been instrumental in managing and operating numerous temples, charitable institutions, schools, and Jain research centers.

As the president of the Jain Temple Trust of Surya Nagar (Ghaziabad) for five years, Mrs. Jaya Jain has significantly contributed to the development of the temple, as well as to welfare and philanthropic activities. She is an active scholar of Jainism and frequently writes on this subject.



Sh. Ajay Kumar Jain

Mr. Ajay Kumar Jain, the younger brother of Mrs. Jaya Jain, and a descendant of Rajshree Dev Kumar Jain of Arrah, the founder of Shri Jain Bala Vishram, has inherited his interest and dedication to religion from his father, Mr. Subodh Kumar Jain, and grandfather, Mr. Nirmal Kumar Jain. From around the age of twenty five, he has been managing the activities of all the family's religious and educational institutions.

He has made significant contributions to the preservation and publication of Jain pilgrimage sites. Many lost pilgrimage areas have been brought to light through his efforts. Due to his important achievements, he was honored with the title "Samaj Ratna" at Shri Kshetra Shravanabelagola in 2018 in the presence of all the Bhattarakas of South India and was also awarded the prestigious "Shri Gyanmati Mata" award at Shri Kshetra Shri Mangitungi Ji.

Currently, he remains actively involved with the following institutions and provides guidance:

Jain Pilgrimage Sites:

- Shri Sammed Shikhar Digambar Jain Bispanthi Kothi, Madhuban
- Uttar Prantiya Digambar Jain Teerth Shetra Com. Kaushambi, Chandravati, Bhadauni
- Bihar Prantiya Digambar Jain Teerth Shetra Com. Rajgir Ji, Pawapuri Ji, Kundalpur Ji, Gunawa Ji, Mandargiri Ji, Gulzar Bagh Ji, Jumai Ji, Vaishali Ji Naubatpur Ji, Bhaddilpur Ji, Bihar Sharif Ji, Mithilapuri Ji
- Bhagwan Mahavir Nandyavart Mahal Committee, Kundalpur

Jain Educational Institutions:

- Shri Syadvad Mahavidyalaya, Varanasi
- Sh. Dev Kumar Jain Prakrit Research Institute, Ara
- Shri Jain Bala Vishram High School, Arrah
- Shri Bala Vishram Middle School, Arrah
- Shri Jain Kanya Pathshala Middle School, Arrah
- Shri Adinath School for the Blind, Arrah
- Shri Arrah Deaf and Dumb School, Arrah
- National Manuscript Mission Center, Arrah

Jain Religious Trusts:

- Shri Jain Bala Vishram Trust, Arrah
- Shri Shreyansh Kunwar Trust, Arrah
- Shri Bacchu Lal Trust, Arrah
- Shri Parasnath Trust, Arrah
- Shri Bahubali Swami-Mahavir Swami Trust, Arrah
- Shri Prabhudas Trust, Arrah
- Shri Rishabh Chandra Kesari Mal Trust, Nawada
- Shri Jain Mahila Vidyapeeth, Arrah
- Sh. Bhagwan Mahavir Viklang Seva Samiti, Patna

Objectives



Emphasize Ecological Balance and Sustainability within Jainism

Establish the temple as a beacon for promoting environmental conservation, aligning with Jain principles that advocate for the protection of all life forms and the environment.



Facilitate Knowledge Sharing through Learned Scholars

Create platforms such as workshops, seminars, and digital content where scholars can impart Jain teachings, fostering a deeper understanding among the community.



Integrate Jain Philosophy into Contemporary Lifestyles

Demonstrate the relevance of Jain principles in today's world, encouraging individuals to harmoniously incorporate these teachings into their daily lives.



Utilize Modern Educational Tools for the New Generation

Develop engaging and interactive learning experiences using digital platforms, making Jain teachings accessible and appealing to younger audiences.



Instill Pride in Jain Heritage among Youth

Organize cultural events, heritage tours, and storytelling sessions that celebrate Jain history and traditions, fostering a sense of pride and identity in the younger generation.



Support and Promote Charitable Community Activities

Initiate and participate in community service projects that reflect Jain values of compassion and non-violence, contributing positively to society.

By focusing on these refined objectives, the temple can effectively serve as a center for spiritual growth, education, and community engagement, resonating with both traditional followers and the modern generation.

Bahubaleshwar Temple



Lord Bahubali Statue

23 feet tall

Amongst the top 30 tallest monolithic statues
of the world

Grey granite from south India
Sculptured in Jaipur

Plot Area 2 Acres

Location Village Gharbhara, Greater Noida

Bahubaleshwar Temple

Environment & Ecological Balance

Jainism emphasizes ecological balance and environmental protection through non-violence (ahimsā) towards all elements of nature - earth, water, fire, air and vegetable lives. This principle encourages Jains to protect and minimize harm to the environment

The Jain scripture, advocates strongly for protecting and preserving the environment.

Inspired by this, this place has a sustainable system with mud house cottages, ponds, forests, green areas and solar lighting promoting biodiversity, climate regulation, water management, and sustainable living.



Bahubaleshwar Temple



Modern, Ecological & Sustainable Architecture

Conical black granite podium with
Stadium seating for 110 people for lectures & activities

Miyawaki forest

Extensive Greenery

Pond

Mud cottages

Bahubaleshwar Temple



Miyawaki Forest

The Miyawaki method, developed by Akira Miyawaki, is a technique for creating dense forests quickly using native species of plants. These forests grow quickly, becoming self-sustaining in 2-3 years and maturing in 20-30 years, much faster than natural forests. They attract various forms of wildlife and are 100 times more biodiverse than other forest.

In our forest, we have planted approx. 5000 trees/shrubs in 45 different species and size in an area of 1800 sqm.

Ber, Chandni, Kaner, Hibiscus, Mehndi, White Orchid, Desi Babool, Har Shingar, Lagerstomia, Siris, Champa, Kadi Patta, Jinjheri, Doodhi, Amrood, Neel Gulmohar, Jungli Arand, Mango, Gular, Palash, Karanja, Shahtoot, Gulmohar, Amla, Jungle Jelebi, Iris, Putranjiva, Ronjh, Sonjna, Bel Patra, Pilkhan, Bottle Brush, Kachnar, Kassod, Amaltas, Neem, Shembal, Bakain, Baheda, Toon, Jamun, Peepal, Arjun, Kadamb, Imli

Mud Cottages

Cob mud house is a building construction that makes use of soil excavated from the land where the house is built. This soil is enhanced by natural additives that are locally available like clay, lime, cow dung, rice husk, paddy straw, etc. mud houses have thatched roofs.

Pond

The pond holds about 1000 KL of water and has a rain water harvesting system built in the center to return excess water back to the ground.



Jainism a Philosophy

Jainism traces its spiritual ideas and history through the succession of twenty-four tirthankaras (supreme preachers of Dharma), with the first in the current time cycle being Rishabhadeva, whom the tradition holds to have lived millions of years ago, the twenty-third tirthankara Parshvanatha, whom historians date to the 9th century BCE, and the twenty-fourth tirthankara Mahavira, around 600 BCE. Jainism is considered an eternal dharma with the tirthankaras guiding every time cycle of the cosmology.

Jainism is transtheistic (neither theistic nor atheistic) and holds that the universe was not created, and will exist forever. The perfect enlightened souls with a body are called Arihants (victors) and perfect souls without a body are called Siddhas (liberated souls). Only a soul with human body can attain enlightenment and liberation. The liberated beings are the supreme beings and are worshipped by all heavenly, earthly and hellish beings who aspire to attain liberation themselves.

Jain philosophy is primarily concerned with understanding the nature of living beings, how these beings are bound by the processes of karma and how living beings may be liberated (moksha) from the cycle of death and rebirth (saṃsāra). Jain philosophy has remained relatively stable throughout its long history and no major radical doctrinal shift has taken place.

One of the main features of Jain philosophy is its dualistic Metaphysics (branch of philosophy that examines the basic structure of reality), which holds that there are two distinct categories of existence: the living, conscious, or sentient beings (jīva) and the non-living or material entities (ajīva). In the philosophy of mind, mind–body dualism denotes either the view that mental phenomena are non-physical, or that the mind and body are distinct and separable.

In Jainism there is no central creed or set of dogmatic beliefs. There are as many paths to enlightenment as there are rivers to the ocean. Unlike creed-centered religions, Jainism focuses more on the questions of life than the answers. The tradition does not emphasize specific beliefs, but rather provides a framework of ethics within which the soul must find its own way to liberation.

The three main pillars of Jainism are

- **Ahimsa** Non Violence
- **Anekāntavāda** Non-absolutism
- **Aparigraha** Non possessiveness

Knowledge is the essence of the soul. This knowledge is masked by the karmic particles. As the soul obtains knowledge through various means, it does not generate anything new. It only shreds off the knowledge-obscuring karmic particles. According to Jainism, consciousness is a primary attribute of Jīva (soul) and this consciousness manifests itself as perception and knowledge.

Jain Epistemology (branch of philosophy concerned with knowledge) includes three related doctrines which deal with the complex and manifold nature of knowledge:

- **Anekāntavāda** The theory of many-sidedness
- **Nayavāda** The theory of partial standpoints
- **Syādvāda** The theory of conditioned viewpoints

Anekantavada

Anekantavada is a fundamental doctrine of Jainism. It is the principle of non-absolutism or the acceptance of multiple perspectives. It states that the ultimate truth and reality is complex and has multiple aspects. According to Jainism, no single, specific statement can describe the nature of existence and the absolute truth. It is non-absolutist and stands firmly against all dogmatisms, even including any assertion that only Jainism is the right religious path.

Anekantavada encourages individuals to consider and respect the views and beliefs of others, even if they differ from their own. This can lead to greater understanding, tolerance, and compassion towards others and decimates the negative thoughts within our minds towards the other being and the urge to destroy or change the other person's views, beliefs and thoughts. It is interpreted as intellectual Ahimsa or Ahimsa of mind and non-violence in plurality of mind and action. Anekantavada to Ahimsa.

The dialectical concepts of ādvāda “conditioned viewpoints” āda “partial viewpoints” from Anekāntavāda in the medieval era, providing Jainism with more detailed logical structure and expression.

Nayavāda

Is "the theory of partial standpoints or viewpoints." Nayas are partially valid, philosophical perspectives from which anything can be seen. An object has infinite aspects to it, but when we describe an object in practice, we speak of only relevant aspects and ignore irrelevant ones. Jain philosophers use the theory of partial viewpoints in order to explain the complexity of reality, part by part. Nayavāda holds that all philosophical disputes arise out of confusion of standpoints, and the standpoints we adopt are, although we may not realise it, "the outcome of purposes that we may pursue".

Syādvāda

Is "the theory of conditioned predication", which provides an expression to anekānta by recommending that the indeclinable "syād" ("in a certain sense") be prefixed to every phrase or expression. In the context of Jain thought, syād (often paired with eva, "surely" or "certainly") means "in some specific sense, or from some specific perspective, it is certainly the case that...". As reality is complex, no single proposition can express the nature of reality fully. Thus the term "syād" should be prefixed before each proposition giving it a conditional point of view and thus removing any dogmatism in the statement as well as indicating that the sentence is true only from a specific point of view

According to the Jain texts, the means to achieve liberation is threefold

- **Right Vision** Samyak Darśana
- **Right Knowledge** Samyak Jñāna
- **Right conduct** Samyak Charitra

Right Vision

Is defined as "seeing based on true knowledge of the tattvas (substances, realities). Right Vision is attained by right knowledge. This doesn't mean believing what you're told, but means seeing (hearing, feeling, etc.) things properly, and avoiding preconceptions and superstitions that get in the way of seeing clearly.

Right Knowledge

Is defined as "knowing the tattvas such as the jīvas (living beings) as they truly are (artha)." This means having an accurate and sufficient knowledge of the real universe - this requires a true knowledge of the five (or six) substances and nine truths of the universe - and having that knowledge with the right mental attitude.

Knowledge is said to be of five kinds

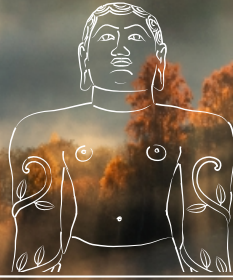
- **Omniscience** Kevala Jñāna
- **Sensory Knowledge** Mati Jñāna
- **Scriptural Knowledge** Śruta Jñāna
- **Clairvoyance** Avadhi Jñāna
- **Telepathy** Manah Prayāya Jñāna

There are 3 reliable means of correct knowledge.

- **Perception** Pratyaksa
- **Inference** Anumana
- **Testimony** Sabda or the word of scriptures

Right conduct

Is freeing yourself from attachment and other impure attitudes and thoughts. "If our character is flawed and our conscience is not clear, knowledge alone will not help us achieve composure and happiness". A person who has right faith and right knowledge will be motivated and able to achieve right conduct.



बाहुबलेश्वर

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