

# Navnat Vanik Association (UK)

## Paryushan Celebrations 2013



Monday, 2 September 2013

### **Day 1 (Morning)** – The impossibility of Human Life

Tejbhai returns to Navnat after a 5 year gap, and expresses his happiness at being here. His topic of pravachan for the day touches upon Shrutpragyaji's pravachan from last year on the impossibility of human life.

A traveller always keeps an eye on which station he's arrived at - just to check whether it's his station or not. Similarly, the aatma (soul) keeps a check on where it is. Our current station is this human life, and we are in control of how this life is lived. After bearing immense difficulty, pain and suffering has the aatma reached this stage of a human being.

Tejbhai reminds us what we learnt last year from Shrutpragyaji - that this human life is durlabh (impossible). Every human being lives for different reasons - for personal reasons, for family, for friends, for love, and so on. But there are very few human beings who live for the aatma (the soul). Tejbhai gives us an illustration from Uttradhyan Sutra which is Bhagwan's vaani, which states that every human being after being born must make every effort to lead a life guided by Bhagwan's words. Otherwise, regardless of everything else they do, their life will be useless.

When Tejbhai was a student of Sanskrit, his Guru told him a very interesting story that highlights the main points of his pravachan. But to highlight this point, Tejbhai first describes how our shastras are split into four different types. Gautam swami split the shastras into four types so that every human being can understand it:

- 1 - Dravya nu yog - illustrates all points that relate to the aatma and how one can get in touch with the aatma. Mostly understood by scholars.
- 2 - Ganita nu yog - illustrates all points related to sizes, numbers, dimensions and such

3 - Charankarna nu yog - illustrates all points related to the act of doing things like samayik, upvaas, and such - aacharan.

4 - Katha nu yog - illustrates points through stories for inspiration and knowledge

The combination of these four types is called the shastra.

So to illustrate the central point of the pravachan, Tejbhai goes on to narrate the story his Guru told him. In a vast pond, there lived a community of tortoises. The entire pond was covered with a green layer of moss and funghi, and the tortoise never ventured above this green layer. Next to the pond there grew a jaambu tree, and one of the branches of this tree was tipping over a part of this pond. One day, a jaambu from this branch fell into the pond and thus created an opening within the green mossy layer right through the pond. One tortoise passing by noticed this gap and poked his head out. He witnessed the most beautiful surroundings he had ever seen - the blue sky, the moon, the green forest, and immediately went off to inform the rest of the community. He described his vision and the entire community decided to go and see for themselves this magnificent vision. Alas, they circled the pond for days and years, but that gap could not be found again in the vast pond.

Our aatma has roamed like this for so many life times and after very hard penance and struggle it has reached the human life. There are four things that are almost impossible to get for the aatma.

First, the human life, which is got after so much sadhna. But human beings are always after that which they don't have. And are unhappy with what they do have. One must value what they've got so far, and make the best use of their life. Make your body a mandir, the mind it's priest, and the aatma into parmaatma.

Second, swadhyay. To listen to Bhagwan's words and be part of a Satsang is durlabh in this life. Because of swadhyay, one is constantly reminded of what is good and what is bad, even if one is unable to implement every teaching of Bhagwan in his life. That realisation of what is good and bad at that moment is what is known as Pratikraman - where you know what you're doing is not right, but you realise you have to do it. Tejbhai assures everyone that even if we are unable to perform every action in our life according to Bhagwan's words, as long as we continue listening to his vaani, one day it will have the impact that will transform us.

Third, faith. Whatever we hear from Bhagwan's vaani, whatever we understand from it, whatever we are capable of doing from it, we should do. Even if we are unable to do anything, at least we know the mind gets attracted towards doing something good. Everyone has a different strength, and each one of us must do what we can according to our strength. When we are unable to do anything at all, at least we can have a

strong faith on Bhagwan's vaani - an unshaking faith that HIS words are what will lead us to salvation. To illustrate this point, Tejbhai points out that when we leave home, we lock our house and have a strong trust that the lock will prevent robbers from entering. When we fly, we place an unshaken trust in the pilot who we've never seen or met that he will land us safely on the other side. Such unshaken faith and more we must have on Bhagwan's vaani. But Bhagwaan says that to have such faith is durlabh.

Lastly, aacharan. Meaning effort. Whatever we are able to do, we should do. Anything within our capacity, we should not forego, but make an effort to incorporate in our life. Tejbhai urges us to make a list of those things that we are able to do during the 8 days of Paryushan. And then, follow it.

Only through listening to Bhagwaan's words and implementing little things in our life will we be able to transform ourselves.

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### **Day 1 (Evening)** – From ego to attachment to sadhna.

In the morning's pravachan, Tejbhai highlighted that this impossible life has been made possible for us. We have a human form, we are part of the Jain community, we listen to Bhagwan's vaani. So after getting all this, how do we value our life? The success of our life depends on dharma.

When a sculptor gets hold of a rock, it gets transformed into a beautiful idol.

When a potter gets hold of some clay, it gets transformed into a beautiful pot.

When an artist gets hold of some paper, it gets transformed into a work of art.

The rock, clay and paper don't have any value. But when they come into contact with the sculptor, potter or artist, they become invaluable. Similarly, when we get bhakti and faith into our life, our life becomes invaluable. Life itself doesn't have any value, but the actions we take in our life is what creates the value.

One of the most important qualities we need to incorporate in our life is that of humility. Our life revolves around "I do", "I did", "Me", "Mine".

In raag (attachment), there is karma bandhan.

In anuraag (detachment), there is the shedding of karma.

Bhagwan says that unless we leave attachment, we cannot progress in our sadhna. Our attachment is to such an extent that we even find some God's and their idols "attractive" and some not so much. To do

dharma is great, but to have attachment towards dharma is against Bhagwan's teachings. Bhagwan has asked everyone to become shravaks and to sacrifice the feeling of attachment. This is the first step towards liberation.

But this sacrifice has to be done at a time when the body is able to consume and enjoy the sense objects. Not when one is incapable of enjoying it. Only then is it considered a true sacrifice - otherwise, it's just a superficial sadhna. This sacrifice should be akin to that of Shalibhadra who despite having everything sacrificed it all. That is true detachment.

To physically leave home is called a tyaag (sacrifice).  
For the home to leave our heart is called vairagya (detachment).  
And to completely detach yourself from life and the sense of life is called vitraag.

Tejbbhai illustrates the point of dispassion and detachment using the example of a childhood game called "Kho", where the person being chased can pass on his turn to the person sitting on the chair. And the person chasing has to go round and round until he catches whoever is running. Life is like a game of "Kho" and we must play it like that. When our deed in this world is done, we must pass on our baton to our children to take over. If we don't, they will force us. Or life will force us. Or our doctors will force us. Finish our deed and pass on the baton. Let's not stick to our seat and be so attached that we never give up.

In our sadhna, we get stuck because we are either attached to our body, or power, or money, or sense objects. This attachment prevents us from progressing, and this same point is illustrated in Utradhyan sutra.

Bhagwan also talks of another important point related to arrogance or pride. The concept of "I am doing" is false and this is what creates the entire illusion in our life. One must shed the ego we have of our intelligence, our wealth, our power. The aatma does not do or act - it's the karma that does. We are only a "nimit", an instrument, for things to happen.

When you are successful, keep your God, Guru and parents at the forefront.

When you fail, remember that it is the fruits of your past karmas that are creating this situation.

To progress in your sadhna, remember Bhagwan's words of sacrificing false attachment and arrogance. Without this, your sadhna will remain stagnant. Live your life to transform yourself.