

# Navnat Vanik Association (UK)

## Paryushan Celebrations 2013



Tuesday, 3 September 2013

### **Day 2 (Morning)** – Unpossessing our Possessions

Every life form on this earth wants happiness. No one wants to feel pain or hurt. But unless one changes their attitude or thoughts, one cannot get true happiness irrespective of where they go in this world. And it is for this transformation of attitude and thought that we celebrate Paryushan.

Bhagwan Mahavir has shown us three dharmas to achieving liberation and living a happy life.

Ahimsa - we should not commit violence through our thoughts, actions or words. Because of you, no one should be hurt, and that sadhna is ahimsa.

Anekant - we need to consider everyone's viewpoints to get the truth.

What I believe is not always true, but our quest should be to always follow and accept the truth.

Aparigraha - we should only consume what is absolutely essential to our life. What is not essential, we should give away as donation. We keep accumulating our entire life and that creates more attachment. From this attachment, we get two offsprings of raag and dwesh. All suffering originates from raag. If raag didn't exist, dwesh would not be required.

Tejbhai gives us a few thought provoking words of wisdom: Don't do dharma according to your ideas and likings. Do dharma according to the teachings of the dharma. Do you want to change the dharma, or do you want to change yourself through dharma.

There are four types of raag:

Krodh (anger) - it kills our priti

Maan (ego / pride) - it kills our vivek

Maya (illusion) - it kills our maitri

Lobh (greed) - it kills our entire being

If you want to get rid of raag and dwesh, then one must get rid of these four qualities. Our aatma gets stuck in one of these kashaya, one way or another. And at least during the eight days of Paryushan, we must make an effort to recognise these kashayas. We have been given this human life, and when this body perishes, we will leave everything behind except for our karmas.

The meaning of aparigraha is to live within set boundaries. To only possess a limited and defined amount of things and not go over that. If man chooses, he is able to conquer his desire and relinquish attachment to his possessions. But in the grip of his greed, he is unable to let go. And if he is unable to let go of his own greed, then how will he ever help his fellow human beings.

Tejbhai gives us two quick steps to achieving aparigraha:

- 1 - Stop buying new things
- 2 - Give away what you have

Tejbhai implores us that after understanding about aparigraha, we must make every effort to live by that principle. Only then can we be assured of a happy and contented life.

# Navnat Vanik Association (UK)

## Paryushan Celebrations 2013



Tuesday, 3 September 2013

**Day 2 (Evening)** – The power of Words.

No one likes bondage, and everyone loves their freedom. But to find the path to freedom is impossible. And if found, then to walk it is even more difficult. And finally, to reach the ultimate destination of freedom is the most difficult. Reason - there are many obstacles along the way, like moh and maya.

We heard in the morning how a human being wastes his life through his greed and attachment to his possessions. First we waste our body away earning money, and then we waste our money away fixing our body. That is why Bhagwan Mahavir has said that aparigraha is the root to a happy and joyful life.

Bhagwan has said that whatever possessions we have today and are accumulating is because of our past karmas, but sadhna has to be done today and only through effort. And to be successful in this effort, one needs mann (thought), vachan (words) and kaya (action).

In our shastras, it is said that we commit a lot of sins

through our vachan, namely:  
Speaking untruth  
War of words - fighting with others  
Gossiping  
Talking ill of others  
Cheating and speaking untruth

Because of the above, our soul is accumulating negative karmas our entire life.

Tejbhai gives us a very powerful example of a muni who lives in India who has taken a vow of "maunn vratt" since the last 6 years - he has not spoken a word for over 6 years, and with the blessings of his Guru, he continues till today. He is only 20 years old. Bhagwan Mahavir did maunn for 10 years, and we can only imagine how difficult it would be to maintain this. Today we find it difficult to live without our phone for just 30 minutes.

It is rightly said that "jeebh daya" is more harsh than "jeev daya".

Bhagwan Mahavir did not speak that which was nice to hear. He spoke that which was the truth. Most people today speak that which society accepts or wants to hear. Not the truth.

Tejbhai gives us three instances of when one should speak:  
Speak the right thing at the right time, depending on situation and circumstances  
Speak depending on the attitude and nature of the other person - how will the person receive what you are going to say  
Speak only when there is some weight and value in the words you are going to speak - don't speak empty words

Ringing anklets take the place at your feet because they make so much noise, and the crown takes the place on your head as it's silent. Point being, depending on how you use your tongue and the words you use, you define your position in this world.

Before you speak, think whether your words are going to hurt anyone. Measure your words. If the job can be done with 4 words, then only speak 4 words. The more energy you save by speaking less, the more your soul gets energised and transformation becomes quicker.

Words have the power to become shastras (holy book), and they have the power to become sastra (weapons).

What they become is entirely up to us.