

Navnat Vanik Association (UK)

Paryushan Celebrations 2013



Wednesday, 4 September 2013

Day 3 (Morning) – The mind and it's mindlessness

Bhagwan Mahavir has shown ways to liberate the soul through our Agams, which is a collection of the words spoken by Bhagwan. It is not a written document by an ordinary human being, but the words of Bhagwan Himself. There's so much treasure hidden inside our Agams that it describes the world, our surroundings, our planets, our life, our past, present and future, and yet, very few people today are interested in studying it. Reason being, the fruits of studying the Agams are not instant like the ordinary world. They take time, effort and patience to study.

In the Utradhyan Sutra, there is a story about Kesari Swami and Gautam Swami and their meeting. Kesari Swami asks Gautam Swami a question: "Hey Gautam Swami, a horse that is so uncontrollable, untamable, unmanageable, how have you managed to keep it in control?" This is one of the more important questions that is highlighted in the Sutra.

Gautam Swami replies, "Hey Kesari Swami, through dharma, shravana, and prabhu bhakti I have made my mind so steady that I can't see anything or anyone beyond Bhagwan. I can't think of anything else but my aatma. I don't experience anything else apart from the bliss of my liberation. My mind is completely surrendered in the aatma and parmaatma. And that is why my uncontrollable horse is under control and steady."

Tej Sahebji gives us two ways we can divert and control our mind:

- 1 - Get your mind to taste the bliss of your aatma. Then your mind will not wander anywhere but within your aatma.
- 2 - Get your mind's attention directed to parmaatma. Like Mira's sole focus was only Krishna, and she saw Krishna in everyone and everything.

Surrender your mind to the Lord, and let HIM direct you like Hanuman surrendered to Lord Ram.

The difference between a stable and unstable human being is that one controls the mind, and the other is controlled by the mind. The mind is the reason for moksha and the reason for bondage. It's all about our perspective and outlook. But today, our mind is mostly consumed by stress and worry. Stress does not have any market value, so don't keep it. Get rid of it. Whatever is going to happen, will happen. Train your mind to accept situations and respond to situations in a healthy manner.

To keep the mind fit and healthy, one must do swadhyay and be in the midst of a pleasant environment. Like the mind of a person who practices dharma, his mind is such that even the Gods do vandan to him.

Don't let your mind make you lonely. Even if you become alone in life, if you keep your mind in the bhakti of Bhagwan, or in good reading, then you will never be alone. And time will just pass you by. The day you understand the words of Bhagwan Mahavir, you will realise that even 24 hours in the day are not enough. Inspire your mind and awaken it. The mind can be moulded in any way you wish.

Make your aatma so strong that the mind follows its instructions. Because of the mind, the senses follow your instructions. Because of the senses, the body follows your instructions. And because of the body, the world becomes how your aatma sees it.

How much of our dharma do we understand? When we truly understand dharma, really imbibe the values, only then does the mind transform.

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Day 3 (Evening) – Knowledge is power

There are some in the world who try to find happiness in worldly things, and there are some who find happiness in bhakti and swadhyay. When we go to the temple, we ask for happiness. But what kind of happiness do we ask for? We always ask for that which God has discarded. We ask for money, power, bigger house, bigger car, better health - everything that the Lord has sacrificed and that is what we pine after.

But even after we get what we want, we are still unhappy. If our neighbour prospers, we feel unhappy. If our neighbour gets a bigger car, we want an even bigger car. This vicious cycle is never ending.

When Tirthankaras are born, they are born with three types of gyaan. Because gyaan is fundamental to the success of dharma in life. To achieve material success in life and career, we spend years studying and acquiring degrees. But we don't put the same effort in understanding about dharma, and then we complain that our bhakti and devotion does not give us the fruits.

Society talks both ways - when you spend too much money, they will talk ill of you. When you don't spend your money, they will talk ill of you. You will never be able to please everyone in society. And so Bhagwan has taught that if you want true happiness in your life, then put as much effort into your dharma as you do in the material world. Take some pain to learn about Bhagwan and HIS life, why he did

what he did, what kind of pains he took for his liberation, and let that be your inspiration to progress in your dharmic life.

When Gautam Swami asked Bhagwan Mahavir what the reason is for unhappiness in this world, Bhagwan replied in just one word "Agyaan" (Ignorance). That is the core of unhappiness for everyone, whether it be in dharma or karma. The prime quality of the aatma is gyaan, and one must awaken that gyaan from within. Only then will you be able to turn unhappiness into happiness.

But this gyaan is not the subject of the mind. A gyaani is different from a pundit. A pundit remembers, understands and regurgitates. A gyaani experiences and imbibes the teachings in his life. A gyaani is not concerned with situations and circumstances - he is content with anything and everything. A pundit looks for respect and position.

When one does dharma, one must know why they're doing it, and what they're going to get out of it - it has to be done with understanding and knowledge. When a living being leaves this earth, the two things he carries with him are gyaan and darshan. With this gyaan, even if you go to swarg, your gyaan will prevent you from being attached to it. And you will realise then that your ultimate destination is moksha.

So now, should you be learning and understanding dharma first, or just acting on it without knowledge?