

Navnat Vanik Association (UK)

Paryushan Celebrations 2013



Thursday, 5 September 2013

Day 4 (Morning) – Starting with the man in the mirror

How fortunate are we that what Bhagwan said in his time, we have today. What Bhagwan did in his time, we know today. We have all the tools and knowledge available to get samyak darshan, but what is lacking is effort on our part. We are unable to change our vision to see the truth.

Until human beings get samyak darshan, moksha is not possible. In the most simplest form, accepting what is, as is, is called samyak darshan.

The world will not change. Our perspective needs to change. We make effort in changing other people, and don't feel it necessary to introspect. We always find fault in others, and don't even make an effort to look at the good in others. If your drishti changes, you will not find any difference between happiness and sorrow in this world. You will see the world as is, without judging, without raag and dwesh.

Everything is within - happiness, sorrow, pain, love, hate - you just need to change your drishti.

Tej Sahebji reminds us of the story of Nemkumar and Rajimati. Nemkumar is going on his chariot to get married to Rajimati, and on the way he hears cries and screams of animals. He asks his charioteer why these animals are screaming, to which the charioteer replies "For your wedding ceremony and celebrations, these animals are being sacrificed to provide food for everyone."

Hearing this, Nemkumar decided to cancel his wedding and ordered his charioteer to take him to Girnar. He decided to dedicate his life to sadhna in Girnar, and on the other side, his bride-to-be Rajimati got the news that Nemkumar has left and is not returning. She doesn't know the reason why, and gets very distressed. Her maids try to console her that she's pretty and will find another husband anywhere. But she refuses, and insists that whatever step Nemkumar has taken, I will also take. They try to reason with her again that Nemkumar is a man and he is able to bear difficulties, but you will not. She replies that whatever difficulties Nemkumar bears, I will bear the same with him. Rathnemi, Nemkumar's younger brother, hears about this and comes to see Rajimati. Rathnemi consoles Rajimati asks her not to worry, and offers his hand in marriage. By then, Rajimati had reached such a state of vairagya that she told Rathnemi that I am devoting my life to sadhna and for the rest of my life, apart from Nemkumar, I will not see anyone else as my husband.

People with samyak drishti find comfort in the aatma, whilst others find comfort in this world. Because of samyak drishti, even if one is not able to practice the Jain way of life, one will have the realisation that they should be. That realisation is the effect of samyak darshan.

Without samyak darshan, one cannot become worthy of dharma. We have been given this human life to uplift our drishti, to open up our perspective and see the truth. So when we leave this earth, we want to take the right drishti with us.

Samyak darshan is not something to get or achieve, but it is a quality that rises from within when right knowledge, right conduct, right perspective and by the realisation that what is, is.

We don't have the power to change relationships, situations, circumstances, people - but we have the power to change our perspective. To see the truth as it is, without judgement.

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Day 4 (Evening) – The luxury of time

Bhagwan always told Gautam Swami "Don't waste time. Don't be lazy. Once time goes from your hand, it will not return." In the Utradhyan Sutra, Bhagwan has repeatedly said this to Gautam Swami. And through this, Bhagwan has passed on the message to us as well that we should make use of our time and not waste it away. But we keep account of our money, but we don't keep account of our time.

In the Utradhyan Sutra, life is compared to the small dew drop on a leaf that drops away with a little gust of wind. That is how fragile and short our life is.

Tej Sahebji implores us that if not for ourselves, then at least for our elders we must learn some dharma. It is this dharma that we will be able to share with them during their last few hours, and it is this dharma that can ease their passing. If we don't know it, we can't share it. So if not for us, we must at least know some dharma for others close around us.

Lose the time you have in your hands today, and you will repent tomorrow. Nature gives us a new 24 hour period every day, and doesn't ask for anything in return. We take out enough time for our body, our relationships, our friends, family, but how much time do we take out for our atma?

After many eternal lives have we got this human life. So let's not lose this time and prepare ourselves for the ultimate journey. Let's use this time to devote to sadhna, and study our dharma.

Our wishes have no end. Once one is fulfilled, another arises. This life is given to us for sadhna, aradhna, devotion, bhakti and dharma. When this life will end, and how quickly it will end, you won't even realise.

Assume our life is for 100 years, broken into day and night. So out of 100 years, we spend 50 years (night) in sleeping.

From the balance 50 years, 10 years goes in childhood - fun and games.

Another 20 years goes in studies and education.

From the balance 20 years, around 10 years have gone in marriage and societal related activities.

From the balance 10 years, you're ill for around 2 years.

From the balance 8 years, 7 years have gone in old age and senility.

What remains is 1 year!

That is the reality of our life. Only 1 year of our life out of 100 years, and even that we don't devote to dharma. It's time to wake up from this slumber.