

“PARYUSHAN PARVA”

The “Paryushan Parva” celebrated annually for self-purification and upliftment is meant to adhere to the ten universal virtues in practical life, and leads us on the right path, far from the mad strife for material prosperity, which ultimately leads us to our true destination i.e. Salvation.

Parva Raj:

The festival which carries a special greater significance, its celebration spread over a longer duration and it is more soul-stirring than any other festival and Jain festival.

Dash Lakshan Parva:

The festival for the observance of ten universal virtues, Viz, forgiveness, contentment and celebacy, which aim at the upliftment of the soul and are vividly preached and practised specially during the festival.

Paryushan Parva gives expression to the perfectly purified trait of the soul, through which one gets rid of worldly discords and allurements and one gets fully absorbed in the eternal truth on experiencing and realizing the true nature of soul. In other words, we can say that the natural realization of the trio “The true, The Good and Beautiful” is fully possibly only through Paryushan.

This festival puts an end to all evils in man “Gives him realization of the eternal bliss, end spiritualism becomes alive by the celebration of this festival.

To sum up, “Paryushan Parva is a grand Jain festival of self-introspection, self-realization, self-enlightment and self-achievement, which ultimately lead to the once and only one final goal, i.e., liberation or salvation.”

Uttama Kshama Dharma:

An eminent English Poet Writes:

“O man! Forgive the mortal foe Do not give him blow for blow Forgive him seventy times and seven For all the blessed souls in Heaven Were both forgiveness and forgiven.”

Uttama Kshama is the first dharma out of the ten dharma of Jains. Ordinarily its means not to cause misery to any living being, or not to get angry on any unpleasant and unwanted happening.

Forbearance (Kshama) is the inherent virtue of soul. When the soul degrades from its real attribute to illnature, such a soul is called attached (raggi) or full of malice – ill- will (dwaish) etc., because soul is simple and forgiving by nature, Rightly has it been said. “To err is human,” to forgive is divine.”

Uttama Mardav Dharma:

Compassion (Mardav) means to put an end to vanity or egotism. The foundation of compassion is tenderness or humility. It is an inherent trait of the soul. Telling humility the root of religion in both “Bodh Pahud” Acharya Shree KundKund Swami state: “Religion means to be adorned with pity in “Rayansar” the same has been stated thus: “Mercy is the true religion.” Just as the construction of the building in the absence of foundation; the existence of a tree in the absence of roots; the rainfall in the absence of clouds is impossible: likewise birth of the virtue of compassion (Mardav Dharma) and Right Belief (Samyak Darshan) is impossible for want of humility. The attainment of salvation (Moksha) lies in humility of compassion.

Uttam Arjava Dharana:

The word Arjava means an uprightness, straight forwardness, simplicity, frank-speaking, honesty, non-hypocrisy, large-heartedness and freedom from deceit

One who is deceitful in conducts is fated to be born in an animal state due to his bondage of karmas. So every living being should give up deceitful conduct.

Uttama Shaucha Dharma:

“Give freely and receive, but take from none. By greed or force or fraud what is his own.”

Shaucha Dharma means sacredness, cleanliness, to be pure, to be clean, to the spotless and to be non-greedy. In “Bhagvati Aradhana” the erudite Archaya Shivarya expresses his invaluable thoughts; such ambitious thoughts as “Objects like riches and wife belong to me” lead a man to numerous troubles. To do away with this feeling of attachment for worldly objects from heart is abstentionism or contentment. To be too greedy is disastrous. The soul becomes impure due to greed.

Uttama Satya Dharma:

“Trugth is the speech of inward purity”

To speak genuine words with monks and their devotees the house holder is the virtue of trugh. Acharya Samntra Bhadra rightly says that the trugh that injures a pious heart must always be avoided at all costs. To speak politely in accordance with scriptures for the upliftment of religion is called truth.

Nothing on earth is as glorious as truthfulness; it brings in its wake all other virtue. A person who is truthful in his conduct and dealings leads a smooth and simple life. Even more contact with truthful and god persons make a man truthful.

Uttama Sanyam Dharma:

“Self-restraint is the key to eternal happiness”

Uttama Sanyam that is supreme Self-restraint is one of the ten virtues to be cultivated by a man counteract the four passions (Kashayas) that is anger, pride, deceit and greed.

Restraint on senses-To check the five senses (senses of touch, taste, smell, sight and hearing) and the mind from indulging in sensuous pleasure is restraint on senses.

Restraint in conduct towards animate beings-To safeguard the sthavara-one-sensed souls viz. earth, water, fire, wind and plants; and the trasa-many-sensed souls i.e. having bodies with more than one sense organ, is known as restraint for animates.

Uttama Tapa Dharma:

“Penance is a cataract that washes away all blemishes and purges the souls of all kamic matter”

Penance is an easy medium to lead a living being towards spiritual upliftment. All the great men born in the world so far, became great only by practising austerity. Penance is an extremely significant function of life. Those who adopt austerity in life, sail across the ocean of the world smoothly i.e. get rid of the cycle of birth and death. Austerity is the only path to attain liberation. Nothing can be gained in life without an austerity.

No work is fulfilled in the world without penance.

Uttam Tyaga Dharma:

“Renunciation of all possessions is Ahinsa; and the appropriation of all possessions is Hinsa”

Some wise men have said; “In this world it is not what we take up but what we give up, that makes us rich”

Renunciation has been assigned a great significance in the path of salvation propounded by the Omniscient Lord Jitendra. One who cherishes the feeling of renunciation without letting one’s energies lie dormant, paves the way to the attainment of Tirthanker PraKriti i.e. the state of final liberation or salvation.

The Jain prophets endowed with a humanitarian outlook recommend that if a person every happens to earn more than his requirements, he must give away his money in Dana (Charities). The best forms of charities prescribed by religion are four;

[1] Ahara Dana:

Giving food to the hungry and poor.

[2] Abhaya Dana:

Saving the lives of living beings in danger.

[3] Aushadha or Bhaishajya Dana:

Distribution of medicines; penance.

[4] Gyana or Shashtra Dana:

Spreading Knowledge.

Uttam Akinchanya Dharma:

He, who abandons the evil through of attachment to worldly objects, can alone give up possessions.

Assuredly, the non-appearance of attachment and other passions is Ahinsa, and their appearance is Hinsa.

Not to have the least (Parigraha) attachment is known as Akinchanya (Non attachment). The word means to put a limit to ambitions, to put a check as desires.

Uttam Brahmacharya Dharma:

“The ills of life are cured, if you root out lust from your heart.”

Brahmacharya is a word with a very wide scope. It means maintaining sexual purity by assuming the strict aspects of celibacy. Brahma means soul, which is chaste, enlightened, eternal and blissful. To become fully engrossed in soul is Brahmacharya celibacy.

The vow of chastity is an ornament of a man and woman both; it is a garland woven by auspicious virtues and is a gateway to heaven, Chastity is the most precious jewel of a lady.”The impenetrable fence which protects a woman is her virtue of celibacy; no other fence can safeguard her as well.” Indeed chastity! Thy name is woman.

To sum up, men of chastity are men of character; and character is the supreme and unique possession of men. This is why the scholars assign the highest value to character in human life.

A great poet writes;

“If wealth is lost, nothing is lost;

If health is lost, something is lost;

If character is lost, everything is lost.”