



Paryushan

Oshwal Association of the UK | Charity Reg. No. 267037

31st Aug to 7th Sept 2024

JAIN FESTIVALS - PARYUSHAN & NAV TATTVAS

The Nav Tattvas or 'fundamentals' explain Jainism theory of karma describing how karma gets attached to the soul, how to allay the influx of karmas and eradicate previously accumulated karmas.

Asrava – inflow of karma. Our souls are constantly acquiring new karmas as we go about our daily lives by intentionally and unintentionally sinful activities. *The stopping of sinful activities during Paryushan aids in reduction of the inflow of karma.*

Samvar is the process to stop the influx of karmas. This is achieved during Paryushan by curtailing sinful activities.

Nirjara is the eradication of accumulated karmas bound to the soul, which leads to spiritual progress towards the ultimate goal of liberation – moksha. *The rites, rituals and penances prescribed during Paryushan aid in the eradication of karma and lead to nirjara.*





ASRAVA

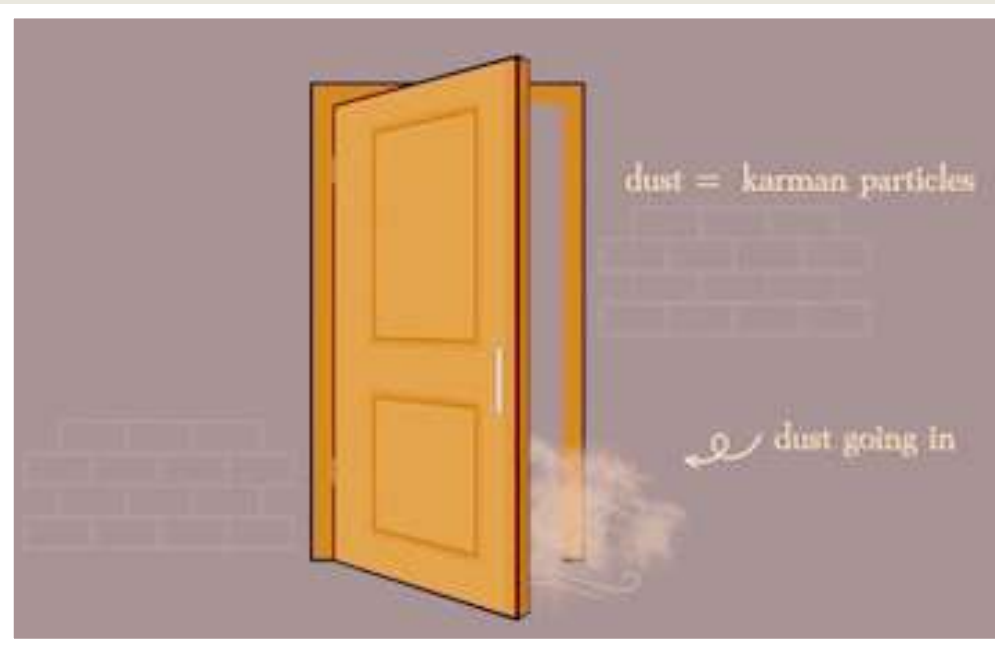
It is represented by the influx of dust through the doors and windows of the house which is similar to the influx of karma particles to the soul.

SAMVAR

It is represented by the closing of the doors and windows to stop the dust from coming into the house, which is similar to the stoppage of influx of karma particles to the soul

NIRJARA

It is represented by the cleaning up of accumulated dust from the house, which is similar to shedding off accumulated karmic particles from the soul



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1. **Jiva** – all living beings. Every living being has a soul or consciousness (atma or chetan). The soul is a formless, eternal, indestructible. Jiva in the purest state possesses infinite knowledge, power and bliss. Karma, in the Jain philosophy, is a category of matter which bonds to the soul. The worldly soul is covered with karma particles and is responsible for its own fate or destiny.
2. **Ajiva** – all non-living material. Ajiva falls into five categories: the medium of motion, the medium of rest, space, time, and matter.
3. **Asrava** – the cause of influx of karma. Karma interacts with and bonds to the soul via attachment to any emotion, reaction, or action—positive or negative. This results in Paap and Punya. Influx is caused by wrong faith, vow lessness, unawareness, toxic passions and yoga – activity of mind, speech and body.
4. **Bandh** – the actual bonding of karmic particles to the soul. This occurs whenever we react to a situation with attachment or aversion.
5. **Punya** – positive karmic particles resulting from virtuous acts such as good deeds, actions, charity. Once punya matures, we experience worldly comfort and happiness.
6. **Paap** – the opposite of punya. These negative karmic particles mature and attach themselves to the soul due to acts such as malice, disrespect, and violence.
7. **Samvara** – the act of stopping the karmic influx. This is achieved by observing samiti (the 5 carefulness), guptis (the three controls), monkhood, observing the 12 meditations, and suffering (handling hardship with grace and indifference).
8. **Nirjara** – removal of accumulated karma. Karmic particles mature and leave the soul in due time. Like a tomato on the vine, we can either wait for karma to naturally ripen (this could take many lifetimes) or we can actively speed the process. Such actions to speed the process include penance, asking for forgiveness, meditation, humility, serving the needy etc.
9. **Moksha** – is the ultimate liberation of the soul after complete elimination of all karmas. Nirvana is liberation – this is the goal. This is why Jainism is known as Mokshamarga or the path to liberation.





NAV TATTVA

The Nav tattva or nine principles are the single most important subject of Jain philosophy. It deals with the karma theory of Jainism, which provides the basis for the path of liberation. Without the proper knowledge of this subject, a person can not progress spiritually. People who have understood Jainism correctly, reflect it in their conduct, behaviour, thinking and day to day activities. Once we understand and follow Jainism we will see a positive transformation in our lifestyle. If we have faith in Jainism, it must be mirrored in our lifestyle. Jainism is not about changing the world but it is about changing our own selves. The objective of Nav-Tattva is to change the self. If one understands the essence of Nav-Tattva , one will understand the mystery behind the ups and the downs of life.

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