

Shri Uttarahyayan Sutra
Adhyayan 15 - True Renunciation
Pravachan 1
English Summary
(15.08.2020)

Please Note: This is an English summary of the pravachan by a seeker, Rimaben Dhanky from Dubai and has been uploaded here for the benefit of the English reader.

In India, many festivals are celebrated. There are a lot of festivals, and if we look at the list, we get one month of holidays every year. We experience more and more joy, enthusiasm, and piousness through these festivals. In the west, so many festivals are not there, it is their culture. Whatever western festivals are there, they are not because of some philosophy, they are there because they have nothing to celebrate, so they pick up a Sunday and celebrate Mother's Day in May, Father's Day in June, Friendship Day in August, etc. They do not have holidays on those 'Days', so they keep it on a Sunday. If satsang is on Sunday, we also celebrate that day.

Festivals can connect us with family, friends, etc. Festivals are extremely important catalysts for connection. The maximum festivals are celebrated by the Enlightened Ones. Every modification of Theirs is a festival. In every modification, dharma is manifested in the Enlightened One. In every modification, His dharma keeps increasing. He experiences bliss, enthusiasm, peacefulness, inner focus in every modification. He has the distinction of self and non-self in every modification and He keeps remembering the soul every moment.

When ghee (clarified butter) is added in khichadi (rice and lentil dish), ghee becomes one with khichadi. In the same way, when the modification manifests, it becomes one with Fundamental element. When the modification is bending towards the self, it becomes one with the Core element and gets established there.

Paryushan is the monarch of festivals and you have to meditate, practise austerity, do bhakti more, and more. When you understand the importance of Jineshwar Bhagwan (Dispassionate Lord) with the help of the scriptures and your yearning for liberation increases, even snatra puja keeps changing for you, though the words and songs are not different. They are just the same, but you get transformed within. This shows that you have progressed in your spiritual life. If there is the same song, but your bhakti has increased, this shows your progress.

Once a millionaire asked Pujya Gurudevshri, "I have understood the Fundamental Principles, now what is the point of studying so many scriptures and listening to so many satsangs?" Pujya Gurudevshri asked, "You have millions of rupees; yet why do you go to the office every day? Do you want to increase your wealth or save whatever you have so far?" Once you have understood the fundamental principles, you enjoy this satsang and shibir. Before that, there was only a desire to know something about spirituality. Now whatever you know, you have to put it into practice by reflecting on it, that is the main purpose of swadhyay- self-study. Dharma should reach the true emotional level.

You cannot do all the activities together. At this stage, you should try to go at the level of reflection and emotions, that is more important. Do you have the feeling of getting rid of transmigration to some extent? Transmigration means wandering in various forms of life, you think about the miseries and pains of these various forms of life. Some of these pains are at the

physical level, whereas some of them at the mental level. The Enlightened One calls someone as a seeker or a spiritual aspirant, only if he has dispassion for transmigration, but regarding having so many thoughts. The one who is tired of all his various thoughts and wants to end them, is called a seeker or a spiritual aspirant. Eg. Oh no! Why did I get jealous again? Why did I get angry again? The person who feels this in every thought, then he has dispassion towards his impurities. Such a person is a spiritual aspirant. Other people are only having a desire to know spirituality. The seeker gets tired of the changes in the inner state at every moment. The fruition of all these thoughts and impurities is transmigration in four different life forms, this is obvious. Now as a seeker, you have to think, 'Why do my inner states change so much at every moment?' The seeker has remorse and sadness that he is feeling dullness, confusion, depression, etc. He knows that he would go in the lower life form in his next birth. He is tired of these feelings.

You start feeling bad when you listen to the miseries of those in the hellish abode, you decide that you do not want to go there anymore. Slowly you realise that it is the play of all the impurities. You may get the fruit of these impurities later on, but the moment the impurity arises, you become miserable and impure.

Four things are very rare. 1. Resources of enjoyment 2. Energy for enjoyment. 3. The desire for enjoyment 4. Lack of obstructions. You need to have the fruition of meritorious karma to have various resources of enjoyment. You may have money, but you may not have the meritorious karma for going to a specific place. Meritorious karma has to come into fruition at the right time. Sometimes you have all the resources, but you do not feel like enjoying them. Eg. you have food with you but you are not hungry. Sometimes you have a desire, you have the resources, but you do not have the energy to enjoy them. E.g. you are hungry, you have a sweet with you in your lunch box, but you have diabetes, so you cannot have it. You have a piece of pizza in front of you, but you cannot have it as you have an upset stomach. This shows that you do not have the energy to digest that food, which would have led to enjoyment. Sometimes you have the desire to enjoy, you have resources and you have energy too, but some obstruction comes up, such as, you get a phone call that someone has met with an accident and you have to rush to the hospital. Sati Anjana had an obstruction of 22 years and she could not meet her husband for those many years. She had the desire to enjoy, her husband was alive, she also had energy, but there was an obstruction which lasted for 22 years and the reason was a small misunderstanding.

These four combinations are very important, all of them should be present when you want to have any enjoyment. All these things are extremely rare, but you have got them infinite times. Still, you will call something rare that you have not got many times. You have not attained samyag darshan (right faith), samyag jnan (right knowledge), and samyag charitra (right conduct) despite taking initiation in Jainism infinite times and listening to the scriptures. You have attained initiation infinite times, but that does not mean that you have the right conduct. You might have done bhakti of the Lord and Guru, but you have not attained samyag darshan, that is rare.

Once you attain samyag darshan, samyag jnan, and samyag charitra, you won't have infinite transmigration, you won't need to embrace initiation many more times. This is the base of this Adhyayan. This adhyayan's name is true renunciation. Samyag darshan might have manifested and if that went away due to some reason, you would still get liberated in 'ardhapudgal paravartan' (half embodiment time cycle). You cannot say that you have attained samyag darshan infinite times. You say that you have embraced initiation infinite times. You do not say that you attained samyag charitra infinite times.

Samyag charitra is extremely rare. It is best to attain samyag charitra, but if you cannot attain it, you can at least contemplate that you want to attain samyag charitra. If you keep thinking about

samyag charitra, in some birth or the other, you would get rid of the obstructions and you will be able to embrace initiation with samyag charitra. At that time, you won't be able to see the body, fruition of false beliefs, a manifestation of desires, etc., you will only see the samyag charitra.

There are four types of initiation. 1. Initiation is attained like a lion and is followed like a lion. There is non-transgression. He has a lot of enthusiasm and zeal. He has no defaults at all. 2. Initiation is embraced like a lion and is followed like a fox. He is always living in fear, stress, tension. He is happy and content with the external rituals. He loses the war against sensual pleasures. 3. Initiation is embraced like a fox and is followed like a lion. He has a fear and tension of his false beliefs while embracing initiation. But once initiation is taken, he knows that this is the truth and he follows it like a lion. He thanks God for making him think about attaining initiation. 4. Initiation is attained like a fox and is followed like a fox. He embraces initiation with a lot of fear, and even after embracing initiation, he remains in fear and tension. He has no impetus for liberation, he has no peacefulness, and efforts to become a Dispassionate One are not seen in him. When you are reflecting and thinking about initiation, you should think about the first one only - taking initiation like a lion and follow it like a lion.

Let's look at the strangeness of destiny. In the first Tirthankar's (Bhagwan Rushabhdev) samavasaran, the 24th Tirthankar (Bhagwan Mahavira's soul) was present and still, He could not follow samyag charitra. Bhagwan Mahavira's soul as Marichi accepted tridandi way of life, and He had long transmigration. In the samavasaran of the 24th Tirthankar Bhagwan Mahavira, King Shrenik, who is going to be the first Tirthankar in the next chovisi (24 Tirthankar of the next era) could not embrace samyag charitra. Just imagine! When the same soul becomes a Tirthankar, thousands of people attain initiation in His refuge. But in the birth, when he was with Tirthankar, he could not take the right initiation also. He had the best catalyst, but his own spiritual readiness was not there. King Shrenik could attain samyag darshan, but could not embrace samyag charitra.

Changing the dress- from the householder's dress to the ascetic's dress is the symbol of an ascetic, but it is not his aim. We know the ascetic by the dress. But that is not saintliness. The characteristics of the ascetic are 1. Detachment. 2. Awareness of the true self etc. Bhagwan Mahavira says, "Who is my best ascetic?" In all the sixteen stanzas, we will see who is the best ascetic. Changing the dress or accepting five great vows, these are the symbols of saintliness.

Pujya Gurudevshri went to Kumbhmela. He was surrounded by all the Hindus. They hardly knew anything about Jainism or Pujya Gurudevshri or Dharampur. He did not know anyone there. But looking at His dress, people started bowing down to Him. Pujya Gurudevshri said that this is the culture of India. But characteristics of saintliness are different than the symbols. You should have reverence, but you should see whether he is a true ascetic or not. As he is walking on the path of Bhagwan, you should show your reverence. If he is a real ascetic, that reverence would be different. When you establish Him as your Sadguru, that reverence would be completely different. All these reverences are different, if you make it the same, you will have vinay mithyatva (a false belief of reverence).

A seeker is the one who abandons the causes of attachments and aversions after they have happened. An ascetic is the one who abandons the causes of attachments and aversion before they occur. E.g. I might get into the impurity if I look at a lady, so I will abandon looking at the lady. If he feels that there might be a downfall and abandons that cause, he is the ascetic. The one who goes through a downfall and feels that he does not want to be in such a company anymore, he is the seeker. When the seeker has a strong impetus for liberation, he becomes the ascetic.

The best austerity can be done by the ascetic only. How is that ascetic? The name of this adhyayan is 'Sabhikshuk/ Sachu Shramanatva' or true renunciation. At the end of every stanza, 'sabhikshuk' - mendicant is written. In this Adhyayan, the characteristics of the best mendicant are given, his conduct, lifestyle is described. In 'Shri Dasvaikalik Sutra', tenth adhyayan is 'Sabhikkhu', it is almost similar to Shri Uttaradhyayan Sutra.

In Apurva Avsar too, in the third stanza, we saw the virtue of enlightenment arises with the destruction of deluding perception. From the fourth stanza onwards, the ascetic reduces the mental, verbal and physical activities to the minimal level. The poem describes 28 characteristics of the ascetic according to the Digambar sect and 27 characteristics of the ascetic according to the Shwetambar sect. It includes no clothes, five great vows, five samiti (carefulness), control on five senses, 6 avashyak (essential duties), no brushing, no bathing, removing hair from the head with the fist, etc. You will be able to understand this Adhyayan of 'Shri Uttaradhyayan Sutra' because of 'Apurva Avsar' and you will understand Apurva Avsar better after listening to the explanation of Shri Uttaradhyayan Sutra.

Bhikshu (ascetic) and bhikshuk or bhikhari (beggar) are two different words. They both are asking for food from the householder. They both are asking for clothes. But the bhikshu does not have greed for what he does not have, whereas bhikshuk has got the greed for what he does not have. One asks for things with the power of a king, he says, "Dharmalaabh" (May you be blessed with spirituality, usually spoken by a Jain ascetics). He does not have helplessness. He feels that if he gets something, it is good, and if he does not get anything, it is fine. He has no expectations and jealousy. The householder immediately gets up when the ascetic goes to his house. The ascetic is detached. The beggar is helpless and had greed, the householder wants to get rid of him at the earliest. The ascetic has virtues and his characteristics are shown in this Adhyayan.

In Shwetambar sect, the ascetic is not supposed to eat in front of the householder. In Digambar sect, the ascetic eats the food the moment he is given in front of the householder. In Digambar sect, he eats the food then and there, as he should not have the possession of any utensils, secondly, till he does not eat that food, he is possessing that food. In Digambar sect, the body does not come under possession, as something that has come along with the birth is not a possession. Otherwise non-possessive ascetic would have to leave the body also. For the ascetic, non-eating is not the condition, he can have food. Siddha does not have the body and does not eat food.

You have to get rid of attachments and aversions, which is real dharma. If you want something, you need meritorious karma. But if you want to leave something, it is entirely in your hands. The ascetic does not only change the clothes, he changes himself. All the instincts, desires, self-indulgence, etc. change completely. He remains in equanimity in favourable and unfavourable conditions.

In the first two stanzas, there is an introduction to the topic. From the third to the sixth stanza, there is a description of favourable and unfavourable conditions. In the seventh and eighth stanzas, which mantra he uses and which one he does not use would be described. In the ninth and tenth stanzas, a list of guidance would be given. 11th to 13th stanzas are regarding gochari (alms). In the 14th stanza, the fearlessness of the ascetic is described. In the 15th and 16th stanzas, firmness of the ascetic is shown and he is the one to attain liberation.

Stanza 1: “Accepting the religious life I will practice the monk-order - the full vows of a monk' - with this solemn resolve who lives with other sages (and having a firm belief in right knowledge- faith- conduct) acts sincerely, renounces the desire of volition-covetousness, abandons the acquaintance of worldly and domestic relatives, has no wish for sensual pleasures, seeks to be faultless by asking, without giving an introduction of own caste and clan, from unknown families and wanders unobstructed, he is a true mendicant.”

A devotee of the Lord, who has an impetus for liberation and has an indifference to the world, he takes the vow that he should get rid of delusion. He only wants the Lord and nothing else. He wants to do bhakti of the Lord, as he feels that he would not get this chance again. He does not want any worldly enjoyments. He wants to get rid of all the impurities. He wants to accept the initiation and follow good conduct.

The devotee is doubtless that happiness is only there in the Lord and nothing else. He has become fearless. He is not worried about favourable and unfavourable conditions. Because of samyag darshan, he has become doubtless and fearless. He takes a resolution that he is ready for embracing initiation and becomes an ascetic.

The ascetic observes silence. This silence is not only with the speech, but he has silenced his thoughts too. Even if the ascetic has to speak, he has to tell the truth, he has to speak with an aim, he should speak sweetly, no one should feel bad about his speech. But as far as possible, he should not speak. All the emotions and feelings show silence and nothing else. He has no thoughts at all.

The devotee decides to embrace initiation and become an ascetic. He has to run on Bhagwan's path of conduct. When a runner is running, he touches the floor very little to run fast. In the same way, less you touch the worldly endeavours, faster you go on the path of liberation. The ascetic connects with the spiritual pursuits of many births to attain this state of being. Many times in eternity, he felt like embracing initiation, but he could not do it. Today with a small incident, all the dark clouds from the subconscious have disappeared and he has decided to embrace initiation. 'I will practice the full vows of a monk'