

Shri Uttaradhyayan Sutra
Adhyayan 15 - True Renunciation
Pravachan 4
English Summary
(18.08.2020)

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.

Stanza 6: “Ascetic renounces the company forever of man and woman, due to which his ascetic-life may set off, the bondage of full delusion karma passions and auxiliary passions may occur and never be curious; he is a true mendicant.”

This stanza is giving guidance about the company of the people. Once the person renounces the worldly endeavours and goes on the path of becoming an ascetic, he should be aware that he does not give away the custody of life to opposite things or substances. This opposite substance can be an inanimate thing or a person of the opposite sex. Here the meaning of the company is the catalyst with which you might get into the indolence, extroverted behaviour, lust, etc. The true ascetic does not fall for all these catalysts. If you feel that you will become impure and lustful in solitude, then you should stay with other ascetics to avoid getting into evil things that can be done only in solitude. E.g. If you are fasting and are very hungry at night, stay with someone else to avoid being alone, and get attracted to food.

Your spiritual pursuit is to uproot delusion. Make sure that delusion does not enter your spiritual pursuit and vows. You have all the instincts of desires and lust since infinity and if you come in contact with a catalyst, these instincts might arise. You have ego within you and you feel that you are able to remain unaffected. So you do not take vows out of this ego. The ascetic knows that if he stays in a certain environment, he might get into the wrong activity or instincts. So he decides to leave it before this happens. The ascetic knows that if he remains in the company of a single lady, he might become lustful or the lady might become lustful, so it is better to leave that company at once. He knows that he is not Shtulibhadra who stayed for four months with Rupkoshia and still did not get affected.

‘A catalyst cannot do anything’, this statement is true, but at the same time, in the association of the catalyst, you can become impure, is equally true. It is better to check for yourself whether you will be able to stay in solitude and grow or you will be growing better with a group of ascetics. When someone appreciates you or gives advice, that is the time you realise how much ego is within you. This ego can result in false belief. You should know that when Guru says something, it is for your benefit.

In Ranakpur, there are 1,444 pillars. Dhanna Shah saw a dream and got inspired by a dream of a celestial palace and asked the sculptors to make the temple exactly in the same way. One of the pillars was kept little slanting to keep the temple away from the evil eyes of the lower celestial beings. If the temple is not perfect, then the lower celestial beings won’t be interested in staying there. The temple almost got over and Dhanna Shah asked the sculptor, “Can you put up the statues of my wife and me here?” The sculptor was extremely happy to do that job as Dhanna Shah had spent a lot of money. He said, “Make sure that you keep these statues in such a place where people cannot see them and the Lord can see these statues constantly.” This is bhakti. The moment you climb the temple, the statues are kept behind. Nobody goes behind to see the statues.

Doership gets destroyed only if you have total surrendership and then offer seva. Otherwise, you will do seva, and still, that doer will be alive, you will be harming yourself. Your karma (the act) got over, but the doer remained. But when there is a total surrendering, the doer does not arise.

Arya Suhasti Suri's disciples went for gochari (food alms). A beggar was sitting there. No one was giving food to this beggar. And these disciples were offered a lot of food by the householders. The beggar was seeing everything. When these disciples were going back, the beggar asked them to give little food to him. The disciples said peacefully, "Even if we go out for gochari, only our Gurudev has a right on this gochari. So we cannot give you anything. You should come to our Gurudev, he is very kind." This is the trick of the ascetics that once the beggar went in the aura of the Guru, he would attain spiritual welfare. The beggar was very hungry and went to Gurudev. Gurudev said, "Yes, I can give you food." All the disciples were shocked. Then Gurudev added, "If you take initiation, we can give you food. You can take initiation right away." The beggar agreed and decided to embrace initiation. He took initiation immediately. While eating, the beggar felt, 'I attained took for food. I should have embraced it for dispassion.' His feelings grew to a great extent. But he ate more, and because of indigestion, he died on the same night. In the next birth, he became King Samprati, who was King Ashoka's grandson.

The ascetic is not supposed to donate any food to anyone, otherwise, he would get more food, he would eat whatever he wanted and give away the rest. He would be covetous towards food and there would be no vritti sankshep (limiting one's inclinations). The ascetic can only give the donation of teaching, he cannot give food to anyone.

The ascetic should not get involved in the catalysts of passions. If you are in a group and someone says a joke, you laugh, you get into the laughter such passions. There is more disturbance in the spiritual pursuit when you are in the company of people. The ascetic has taken a vow to remain independent and free, which would be disturbed with the company of people.

The true mendicant remains aware and if he makes a mistake, he immediately repents and makes atonement for the same. The ascetic does not get into any company. He does not become curious about anything.

The ascetic might have got married before, he might have enjoyed with the wife. But after attaining initiation, he does not remember those earlier enjoyments. If he was never married and now he attained initiation to become ascetic, he has no curiosity about the 'pleasures' of a married life. If he has such curiosity, he might experience downfall. The person who is involved in too many sensual pleasures is extremely restless, his eyes have no softness, he has no connection at all. All the impurities of the mind come at the body level at some point or the other. People are more curious about their passions than peacefulness.

If you are going on the road and if some noise is there, you will immediately look around and see what happened. You are always curious about passions and not peace. You like films of fighting and romance more than the peaceful film, which shows the mountain and a hut and the person is breaking the mountain alone to make a highway. This movie has a moral, and message, still you do not want to see that movie. You call it an art film or a social movie. You want to see something where there are sensual pleasures and passions. You do not like to talk to peaceful people.

You love the sensual pleasures and you love to spend money on branded and expensive things. But in satsang, when your Guru speaks about leaving everything and becoming peaceful, you are clapping. This whole thing makes you a hypocrite. If you were only getting into the sensual pleasures, you would have become sinful. But when you clap in satsang, you become sinful and a hypocrite both.

The ascetic does not get into the company and he has no curiosity. If he makes any mistake, he atones and goes back into either swadhyay or meditation.

Shiv Sutra is the scripture from Tantra vibhag. There is a condition in this tantra that you have to study tantra from Guru or with the ajna of Guru. When Guru is not living, you should tell a good householder and then study tantra. In the Shiv Sutra, there is a nice sutra, “**Vismaya Yoga Bhumika**”:

Astonishment is the preface for Yoga. When you read Kshamapna, you realise the meaning of it. “Jema jema hun sukshma vichaarothi undo utrun chhun, tema tema tamara tattvaaa chamatkaro mara swaroopno prakash kare chhe.” (As I ponder minutely and deeply, I get a glimpse of my true self in light of the miraculous impact of your enlightened state.) A saint said, “When you look at others or external factors, it is curiosity. When you look at your true self, it is astonishment.” This astonishment makes you run on the path of the Lord. The ascetic has nothing to do with the external factors. He is extremely keen on knowing the soul. He keeps becoming desirous of becoming engrossed in the self.

Stanza 7: “The adept who does not profess, nor lives on divination from cuts and shreds, sound (the air coming out through nostrils-exhaling) earth, sky, or the science of meteorology, dreams, symptoms (diagrams), stick, structures, throbbing and changing of the body, lores; he is true mendicant.

When you attract people with the above reasons and take the benefit of their reverence, this is called livelihood. The ascetic does not have a curiosity for any external factors, at the same time, he is not curious about such knowledge for attracting people. He is interested in remaining in the present moment, he is not interested in future forecast. He may have studied all these things before initiation, he does not use it or show off to others. For the sake of the organisation, if he has to show that knowledge, he does not appreciate it for sure. He knows that he should not have done it, but he had to do it for the sake of the organisation.

In Arya tradition, ten sciences are shown. 1. **Divination from cuts and shreds**- If there is a hole or a cut in a cloth or a thing, the one who has learned this science, he can predict pious and non-pious happenings from that. 2. **Sound (the air coming out through nostrils-exhaling)** This has two meanings- one meaning is seven notes of music- which include Sa –Shadajama (Tonic), Re–Rishabh, Ga – Gandhara, Ma – Madhyama, Pa –Panchama, Dha–Dhaivata, Ni – Nishada. The ascetic is not interested in the science of sound, or if he knows, he does not want to show off. The second meaning of science of sound is air coming out through nostrils - exhaling and inhaling. You need all these things in certain ceremonies, etc. If there is more curiosity about all these things, you won't have astonishment for spirituality. You would be more connected with the body and the science related to that body. You won't be interested in the scriptures which talk about the Pure Soul. The Acharya Bhagwan has to do all these things for the sangh, but then He does not get involved in it the whole day. 3. **Earth**- Looking at the earth, with a sample of the soil, he knows whether water is there or not. He just says that if you dig these many feet, you would get water. He does not want to increase his fame by doing this, it is for the benefit of the sangh. If the sangh was in trouble, Vajraswami had done it. Before the seeds are sown, the person who knows this science can tell you whether it would grow or not. 4. **Sky, the science of meteorology**: With the shape of the clouds, he can tell you about the rains, prices of the stock market, any diseases, etc. Param Krupalu Dev (Prabhu) knew this science. In Vikram Samvat 1956, Prabhu told Mansukhbhai Kiratchand in Morbi by looking at the clouds that there will be an epidemic of plague and that's what happened. 5. **Symptoms (diagrams)**: If anyone has any symptoms as birthmarks on the body, from that he can tell you whether it is pious or non-pious, he can tell you about the future. But the ascetic is not interested in it, as he feels that in the fruition of karma, how to remain unaffected is more important. 6. **Stick science**: The person who knows about this science, he looks at the bamboo or a stick and knows the pious and non-pious fruition. 7. **Throbbing and changing of the body**: The person who knows this science will look at the flickering of the eyes, forehead, neck, hands, and legs of the person and knows that something good or bad is going to happen. If you use this science, wrong people come to you, who want worldly pleasures. Those who are interested in spirituality, won't be interested in all these things. 8. **From the sound of animals and birds**: The person knows what is

going to happen with the sound of birds and animals. When a bird or an animal cries a lot, you realise that something bad is going to happen. The ascetic does not study this, if he has studied it, he does not show off and he never appreciates it. There are exceptions in this also, he might have to use it for the benefit of the sangh or when the sangh is in trouble. He never uses it for his fame. The biggest example is Prabhu. He could do shatavadhan- 100 avadhan, but He never wanted to show off, so He gave it up when He realised that it was bringing too much of fame, which was not His aim.

Prabhu could see the face and tell the future of the person. There were very few people at that time who could do that. Looking at Prabhu's reflection, someone had said, "The one who is walking is like a Tirthankar."

The ascetic does not bribe people and attract them with all the above sciences. He does not attract people with his learning and erudition or with his good oratory skills.

The ascetic is like the sky. The sky has three virtues. 1. The sky is there without support. The ascetic also does not need any support from the world from the materialistic viewpoint. He does not need any of the ten sciences described above. He does not need the support of the worldly people or things. He only has the support of the Lord. 2. The sky is non-obstructive. It accepts everything. If you hit with your fist in the wall, it will show resistance. But if you hit with your fist in the sky, it will accept it. The ascetic is non-obstructive. He accepts everything. 3. The sky has transparency. The sky can be seen in the distance. The ascetic is transparent. He is straightforward. His dealings are pure and he speaks simple words. He has no deceit.

A Jain ascetic used to take alms in solitude. A king was his devotee. The king had a curiosity about why he used the alms in solitude. When ego reduces, there are no wrong thoughts, bhakti increases, there are no negative judgements, there is no blame game, and there is no fault seen in the person. The king wanted to check what he was eating. He saw from the crack of the door and realised that the ascetic was eating only one dry thing. In the evening satsang, the king asked the ascetic, "If you are going to eat only one dry thing, why do you need solitude?" The ascetic said, "My spiritual pursuit shouldn't be known to others. When there is no appreciation and praise, I am growing more and more. The moment I am appreciated, I might feel pride in it. I want to become vigilant before I feel that pride."

The ignorant soul hides his sins and shows off his spiritual pursuits. But the ascetic reveals his sins and hides his spiritual pursuits. These are two different directions. If you have not understood the true nature of the Guru and dharma, you are far from samyag darshan. If you know the true nature of the Guru, you would know that nothing is hidden from Him, so it is better to bare it in front of Him. The ascetic's lifestyle is extremely pure. His talks are very simple and straightforward.

The ascetic makes sure that no stones of impurities fall into the quiet lake of his spiritual pursuit. His heart is frozen like a lake in Himalayas. If a single thought arises due to the past instincts, within 48 minutes with the help of his introspection and pratikraman, he erases everything.