

Shri Uttaradhyayan Sutra
Adhyayan 15 - True Renunciation
Pravachan 5
English Summary
(19.08.2020)

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 8: “The mendicant, even when suffering from diseases, abandons charms (spell), roots and herbs, etc., vomiting, purgatives, smoking pipe, bathing, refuge and consolation of family members, etc. - every kind of medical or other treatment; he is a true mendicant.”

If the ascetic is suffering from a disease or if anyone else is suffering from diseases, at that time, what does he do? All the things mentioned in the stanza are important, but they are not as important as the soul. If you get into any of the above things and get interested, you will be involved in materialistic and worldly things more than going towards the self.

When you are building a house, at that time, while digging, if gold comes out, it is inauspicious. The ascetic does not have the curiosity of all these things. Even if he is curious, he won't study it. Even if he studies it, he won't show off and if he uses it for some trouble, he does not value it. He does not do it, at the same time, he does not even suggest anyone do it.

One such thing is using mantra. In the scriptures, for every illness, a mantra is given. The person who is not interested in spirituality at all, to make him start the journey, the Guru asks him to chant a certain mantra to get rid of his illness and have faith in spirituality, pure dharma.

There are certain things called 'Tantra Prayog'. Here the person chants mantra to please the celestial beings. Many times people say, "Dharanendra Padmavati Pujit Parshwanathaya namaha". Are you interested in Dharanendra and Padmavati or are you interested in Bhagwan Parshwanath? Dharanendra and Padmavati have a lot of bhakti for Bhagwan Parshwanath, we should ask for the same bhakti for our Guru. The ascetic does not use any mantra to please celestial beings. He certainly does not use any such mantra for himself.

The ascetic does not use roots and herbs for himself. If you take some herbs or roots, you would get rid of the disease. But it is a sinful business. There is violence in it. It can make you get rid of the disease, but because it kills many other souls, so the ascetic does not use it and does not suggest it to others. **The ascetic only follows equanimity. He does not get into any sinful activity, he does not get it done by others and he does not give importance to it or suggest it to anyone.** He just says that the body is the abode of disease, just now this disease has arisen in the body. Leave the delusion of the body, you will feel better. This is the only suggestion.

The ascetic does not call any doctors or suggest anyone to use various medicines. He preaches about remembering the Pure Soul. Calling a doctor or suggesting medicine may become a reason for his becoming externally focused. He does not use the method of vomiting, purgatives, etc.

The ascetic does not use various types of smokes for getting rid of the ghosts and other evil spirits. He does not tell anyone to use the smoke of chilies, black pepper, using collyrium, etc. The ascetic is interested in the soul, he cannot remain interested in other types of healing and treatment.

A saint was given a boon by a celestial being. When the shadow of the saint fell on anyone, he would feel better even if the person was very ill. The saint was very happy and asked for one more boon. He told the celestial being, "That person should not know that because of my shadow, he has got rid of the disease." Along with compassion, detachment is very important.

River Ganges flows for 2,000 km. Its water is used for various purposes including irrigation, taking bath, navigation, etc. The water of river Ganges does not take note of any such things and keeps flowing ahead.

In Ayurveda, panchakarma is used. (Panchakarma is the purification therapy used in Ayurvedic medicine. The word panchakarma means five actions and refers to five procedures intended to intensively cleanse and restore balance to the body, mind, and emotions.) It includes vomiting, purgatives, a smoking pipe etc. You have to drink 8-10 glasses of water quickly and vomit it out to get rid of acids from the body. By eating a lot of papayas, which is a purgative, you can get clear motion. In English, all these things are called detoxification. In another procedure, you put water in a nostril and take out with other nostril or mouth. Sometimes you have to put a ribbon inside the mouth and keep putting inside through the esophagus and take it out. All the dirt of the body comes out in that cloth. All these things are not wrong, but you should consult the right person for it. The ascetic does not do any of these things. You do not go to the ascetic or saint for such things.

The ascetic does not clean the body by taking a bath. He does not use the water which is suffused by any mantra. The ascetic remains in glad acceptance. The ascetic does not get into any violence for the treatment of the body.

The ascetic does not go to the householder to help cure his illness. He does not have distressing feelings or harmful feelings within himself. He does not remember his olden days, where the family members served him when he fell sick. He takes the refuge of dharma or other ascetics. He does not go to his worldly family members or any other householders. He does not need any support from anyone. If he has fever, he just thinks, 'Whatever has come will go. If I treat it, I would be better within two days. If I do not treat it, I would have to endure these troubles for a few more days. Why should I treat myself?' He feels that he is doing swadhyay for such trying times only. You should understand dharma from a self-realised saint only.

All this time, we have remained extroverted on the name of dharma, and here the whole thing goes on the feelings and thoughts. You just have to check your feelings and thoughts, do introspection, this is dharma. This is true dharma.

The true ascetic does not do treatment and advocate treatment to the others. With all these things, his extroverted behaviour increases, and when someone feels better, the ascetic might feel egoistic that because of him, the other person felt better.

In Ashtavakra Gita, there is a fantastic word for the Enlightened One, the word is 'Nirvasan' (desireless). The ascetic has no desires, no lust. He does not want any appreciation. He has no expectation of anybody respecting him. He only wants meditation or swadhyay of the scriptures. He would never go against society, at the same time, he does not want people to praise him.

The ascetic keeps on giving to society. He does not want anything from the world. He takes one piece of chapatti from you, and changes the direction of your life, he helps you get rid of transmigration.

Shri Haribhadrasuri Maharajsaheb had as his atonement writing 1,444 scriptures. He wrote 1,440 scriptures. Then He left His mortal body. One of these scriptures is 'Yogbindu'. Shri Haribhadrasuri remained busy day and night in writing these scriptures to spread dhama. The day was spent in spiritual pursuits. But out of compassion, He started writing 'Yogbindu' at night. Earlier He used to sleep for three hours, now He started sleeping for one and a half hours and wrote this scripture. He wrote it in the light of the inert-lifeless diamond. When the diamond is lifeless, its light is cool and no insects like butterflies would come near it. In the end, He wrote, "By writing this scripture, if I accrued any bondage of meritorious karma, then with that meritorious karma, may the whole universe attain spirituality."

The male ascetic gets fame because of his discourses. His name is written in certain invitations cards of the sangh. But the female ascetic does not get any fame. Many of them keep doing ayambil along with travelling from place to place. They just eat roasted chickpeas and water. No one comes to know about them. When you aspire for the same as such female ascetics who are like the jewels of the regime, it is not jealousy, it is a strong appreciation for them. With this appreciation, you can run on the path of liberation. Keep appreciating such jewels, one fine day in one of your births, you will be able to follow the same thing. When you have done strong appreciation, you will have spiritual readiness to help others. Then you will feel like doing it yourself. When you follow all your vows without a single default, you are closer to the path of liberation.

Stanza 9: "He who does not praise, or pay attention to, the warriors, wrestlers, princes, Brāhmaṇas, feudal chiefs, and artists of all sorts, who abstains from this, he is a true mendicant."

The ascetic does not flatter the rich people. He is detached only, how can he flatter someone. Diogenes was called by Alexander, but He refused to go to him. The soldier took out the sword, Diogenes did not budge. He said, "The body and the head will get separated, I will see and you also see." He was fearless because of his detachment and disinterest. For the Enlightened One, a particle of dust and prosperity of the celestial abode are just the same. For him, everything is inanimate.

Akbar told Tansen, "You are the best singer, I want to give you an award." Tansen said, "I am not the best, Kumbhandas is better than me." Akbar asked Tansen to tell Kumbhandas to come to his court and sing. Tansen told Akbar, "Please do not say such things. He is like a bird flying in the sky. He won't get into the cage. If you want to listen to him, we should go and listen to him." Akbar and Tansen went to listen to Kumbhandas on the banks of river Yamuna. When Tansen sang, Akbar kept appreciating him with various words or gifts. When he heard Kumbhandas, he became very peaceful and did not speak a word. He did not even think about giving him a gift. The ascetic also has this divinity. He does not become happy when he looks at the king. He is happy looking at the Lord.

Saint Tulsidas was called by King Akbar, but He refused to go as He was writing 'Rama Charit Manas.' He clearly said, "My life is successful only if I have oneness with Raghuveer (Shri Rama). I do not bother about enduring any troubles for that. Whatever is happening in the world, why

should I bother? It is like the dust on the head. I do not care about the world respecting or insulting me.”

When Jawaharlal Nehru was writing ‘Discovery of India’, he wrote about Saint Tulsidas and said, “Tulsidas was born in the times of Akbar.” Vinobaji read it and wrote a letter to Nehru, “There is a mistake in your writing. Tulsidas was not born in times of Akbar, Akbar was born in times of Saint Tulsidas.” An astrologer asked Vinobaji to show His horoscope. When He asked for a reason, the astrologer said, “I want to know about the effect of Mars on you.” Vinobaji said, “Give me the horoscope of Mars for me to see how much effect I have on it.” The one who is detached, he is fearless.

The ascetic does not get affected by the warriors, wrestlers, princes, Brāhmaṇas, feudal chiefs, ministers, influential politicians, and artists of all sorts. He does not get influenced by them, he does not appreciate them too, as he does not want anything from them. If you are fearful about someone or you are expecting something from someone, you will have to do flattering. But the ascetic is fearless only. He does not appreciate powerful people, but he appreciates the purity of the person. Just imagine that you meet such an ascetic, you would bow down to him immediately wherever he is.

If the ascetic is giving a discourse and an industrialist enters the room. The ascetic will not condemn the sinner, but he will condemn the sins in front of him. He is fearless, so he tells the truth. He does not get into worldly endeavours and acquiring things. He does not condemn poor people. The ascetic is different from the world.

Stanza 10: “Prior or after his consecration, he does not contact his acquaintances for getting some gains of this mundane existence; he is a true mendicant.”

The ascetic understands that the man is known by the company he keeps. He wants liberation, so he gets into the company of those who can take him ahead in the path of liberation. He does not get into the association of people who would encourage him to go into the sensual pleasures, passions, extroverted behaviour, etc.

Before attaining initiation, the ascetic knew his family, relatives, other acquaintances, etc. After attaining initiation, he goes from place to place. The householders come to listen to his discourse, they go to meet him wherever he is, etc. Both of these things will be there when he is in society.

The ascetic does not keep much acquaintance with people whom he knew before his initiation, as it can disturb his spiritual pursuit. Otherwise, he will start discussing all the family and societal problems with relatives and friends. He feels like helping them in their problems. With all these things, the ascetic has a downfall. Sometimes if he wants something expensive, he waits for the family members to visit him and his desires can be satisfied. This way the downfall keeps happening.

The ascetic goes from place to place. Everyone would visit him, they might take his guidance and when everything is alright, they go back to thank him again and again. The ascetic does not keep the association of these householders also. When the ascetic has withdrawal in the eyes, he is at the higher state. He keeps remembering the Lord and forgets everything in the world.

This ascetic does not speak much. If you want a few words from them, you may have to be with him for months together. You keep sitting, if he speaks, it is fine, if he does not, it should be fine for you. This may continue for months or years.

Buddhist Bhikshu Nagarjun lost the utensil in which he used to bring the alms. He felt, 'How will I get alms now?' Immediately he told himself, 'Just now it is the time for swadhyay, I should do swadhyay now. When there is a time for alms, I will see what to do.' When it was time for food, he felt that he wanted to eat something. He decided to take food in his hands and eat it. His devotees saw it and one of the rich devotees gave him a golden utensil. He took that utensil and went to ask for alms. A thief saw that he has a utensil of gold. Saint Nagarjun realised that he is being followed. He immediately went back to the place, ate fast, cleaned the utensil and he left it near the thief. The thief also came to know that he is helping him by keeping the utensil there. The thief took the utensil and went a little ahead. At that time, he felt that instead of stealing the utensil, he should take refuge in the saint.

A man's horse was stolen. He distributed the sweets. People asked him the reason and he said, "I am happy that I was not sitting on the horse, otherwise I would have been stolen." When the seeker gets into trouble, he distributes sweets by saying, "With God's grace, I have not had any attachment or aversion in this trouble." You should desire to become such a seeker.