

Shri Uttaradhyayan Sutra
Adhyayan 15 - True Renunciation
Pravachan 7
English Summary
(21.08.2020)

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 14: “Many cruel, dreadful, frightful, awful noises and voices occur in this world of Gods, men, beasts; he who is not engulfed with fear hearing those voices; he is a true monk.”

The ascetic has to keep travelling. There are possibilities that he has to pass through the forests, crematoriums, ruins of buildings, etc. He has to stay there for a day or so, it is not possible that every time they find an upashray to stay. Nowadays seekers have become aware of this fact, so they are building temples and upashray after every 10 to 15 km. You condemn that by saying why should you make so many temples? The main aim of these temples and upashray is the ascetics. The ascetics cannot use gochari (eat food that they have got in alms) without Jineshwar Bhagwan’s darshan. Guru Bhagwan who is at the 6th or 7th gunasthanak (14 stages of spiritual development) does not eat anything unless he does Bhagwan’s darshan. If you think that everything is in the heart, you are taking a one-sided absolute viewpoint. The scriptures also say that even at the higher gunasthanak, you have these thoughts and feelings, so these activities should be done.

When the ascetic is travelling, he passes through the village, forests, crematoriums, etc. Even though his ignorance is annihilated, his past instincts are not annihilated. He knows that the soul does not die, no one can do anything to it, but still, the instinct of fear is there within him. The ascetic has to practice and destroy these instincts. For the ascetic, there is a rule that he sits in kayotsarg (deep meditation) in a corner of the upashray. Once he stabilises in it, he has to go out of upashray and stand in kayotsarg. Then he goes to the village common and stands there in kayotsarg. Then he increases his practice in crematorium, forests, etc. First of all, he has to stay with other ascetics, but still go in the corner for kayotsarg, if he gets connected with Bhagwan now, he can go to the next step.

When the ascetic is in the forest and crematorium, there are chances that they get harassed by vyantar dev (lower celestial beings). When these vyantar dev sees the ascetic in kayotsarg, out of curiosity, or out of some enmity with him from the past, or for testing the ascetic, he harasses the ascetic. Some vyantar dev harasses the ascetic only because of past enmity, he might have no problem with him just now. This vyantar dev makes many cruel, dreadful, frightful, awful noises and voices. But the ascetic remains peaceful.

When the ascetic stays in the forests, there are wild animals that are nocturnal. The ascetic is sitting in kayotsarg at that time, they roar near the ascetic. They taste or bite his finger. But the ascetic does not get scared. Many times when the ascetic passes through a Non-Aryan land, he meets with the Non-Aryan people or tribes. They also make noises

out of curiosity or enmity or for testing the ascetic. At that time, the ascetic does not get disturbed, he remains engrossed in the soul.

The ascetic hears the noise because of the ears, but his awareness is within. He remains peaceful and equanimous under all the external troubles. But when he listens to Prabhu's words, he gets highly delighted. His investment is in the Lord, so he gets affected by His words. But his investment is not in the outside world, so he does not get affected by anything.

You cannot change the situation, but you can change yourself. You have all the rights on yourself. So far you have always felt that it is your right to make others silent. But now you have to know that you cannot change the situation, you have to change yourself.

You need to change your interpretations to remain unaffected in the situation. First, make the situation easy, then you put in the effort. You are doing it the other way round. You say, "The situation is very tough, but I want to remain peaceful."

When Gurudev Rabindranath Tagore received the Nobel Prize in 1916, he was the first Indian to receive it. When he came back after receiving this prize, he was welcomed and was given great honour in many villages. In one of the villages, a small section of people was against Tagore. They felt that Tagore was sold out to the Britishers. They made a garland of shoes and made Tagore wear it. Tagore changed the interpretation of the situation. He immediately spoke on the mike, "I thank everyone in this village more because usually, people put the garlands of flowers, which are of no use to me. These flowers fade the next day. But this garland of shoes will help me for a long time." This is the trick, you have to change the interpretation of the situation. The ascetic is just the same, he does not get disturbed with the external factors.

Do not make the journey of restraint very difficult. Make it the journey of bliss and peace. If you find it difficult, you are not on the path of the Lord. The path of the Lord always gives happiness and bliss.

Stanza 15: "In this world there are many religious sects (disputations), knowing all these, who with his own right knowledge-faith-conduct deeply indulges in his restrain, who is well versed in scriptural knowledge, who is wise and witty, conquering the troubles, who keeps equal - equanimous sight on all, peaceful is he, insults none, nor injures; he is a true mendicant."

Every sect and every person has their own opinion. Some people say that a monk should shave off the hair from his head. Some people say that he should leave everything to mother nature, so if the hair is growing, let it grow. Some say that you do not need to become an ascetic, whatever you are doing, you should remain detached in it.

When there are so many religions and sects, the ascetic does not get confused. He remains stable in his knowledge and faith. He has the power of experience in his faith. He accepts everything, and then he explains with different viewpoints. If someone says that the soul is temporary, he says, "Yes, from the viewpoint of the modifications, the soul is temporary." If someone says that the soul is constant and permanent, he says, "Yes, from the viewpoint of substance, it is permanent." He remains firm in his faith, he does not get confused. He can digest all the viewpoints. He can even digest Charvak

viewpoint by saying, “Till I have not seen the soul with the inner eyes, how can I say that the soul exists?”

Ramkrishna Paramhansa was a great devotee. His fame was increasing in Bengal. Keshav Mishra was an extremely logical person and he did not believe in God. He did not believe that Ramkrishna Paramhansa had experienced the Lord. Keshav Mishra went to Dakshineswar and met Ramkrishna Paramhansa. He asked, “Do you believe in God?” Ramkrishna Paramhansa said yes. Keshav Mishra said that he did not believe in God, he gave all the ontological, teleological, and moral arguments to prove himself. Ramkrishna Paramhansa could not speak a word. When Keshav Mishra completed, Ramkrishna Paramhansa was extremely happy, He clapped and hugged him. Keshav Mishra asked, “Now you believe that the Lord is not there.” Ramkrishna Paramhansa said, “No, I can feel the conviction of the Lord right now, how can you erase that with your arguments? I have strong faith in Him.” Keshav Mishra asked, “Why did you clap and hug me?” Ramkrishna Paramhansa said, “My Lord has only sent you to deceive me. I did not get deceived. Such a beautiful explanation cannot be given by anyone but the Lord. If you do not have a fraction of God within, you cannot give all these arguments.” Keshav Mishra fell at His Lotus Feet and became His disciple.

The ascetic remains stable in his knowledge and faith. He does not give unhappiness to the other person also. He accepts his argument with different viewpoints. The ascetic has the power of the lawyer, but if the other person is desirous of knowing, he explains it. If the other person is not desirous of knowing, he uses those viewpoints himself, and goes ahead.

The ascetic uses knowledge for supporting his conduct. He attains five virtues. He knows the mysteries of all the scriptures. He may not have read all the scriptures. But he knows the essence of all the scriptures. He is wise and proficient in the scriptures. He can win over the troubles. He does not have oneness with the body, so he uses every situation for increasing the purity of the soul.

The ascetic is equanimous. He feels that all the souls are one. He does not differentiate in the souls. He does not differentiate in the external factors. But he differentiates in the self and the external factors. He does not see any favourable conditions or adversities in the external factors. For him, everything is the same- everything is inanimate. He sees every living being as a Pure Soul only. But he discriminates between the self and non-self properly.

A man stole something in Ramana Maharshi’s ashram. The workers working there were very angry with the thief. Maharshiji spoke with the thief and asked everyone to leave him. Later on, people asked for the explanation, as ashram cannot run only with the purity of the soul. Ramana Maharshi said, “You have teeth and tongue in your mouth. If the tongue gets bitten by teeth, what will the tongue do to the teeth? Similarly, he is the same Pure Soul for me as you. If I can’t punish you, how can I punish him?”

You are also stealing from income tax, but you do not feel that you are stealing something. But when a person steals a few rupees, you call him a thief.

A saint was passing through a farm with His disciple. The farmer was whipping the ox. The saint requested him not to whip the ox. The disciple could see that his Guru had

marks of the whipping on His back. The moment the farmer stopped whipping the ox, all the marks became invisible.

Lastly, the ascetic does not give pain to other people. He does not condemn anyone. He does not give miseries to others. He does not interfere in other people's work. He remains a personality that is present but is absent.

A king wanted to attain initiation and stay in the ashram. The Guru asked him to leave everything and go to Him. The king left everything, but still, Guru did not have any appreciation on the face. The Guru could only see the pride of the king. The Guru asked the king to give seva in the ashram. He was asked to pick up all the lumps of dung from the path and throw them away. Sadguru just looks at the benefit of the disciple, so he gave such a seva to the king. Otherwise, he would have become a charlatan. The king became miserable and pitiable. One day the king collected all the lumps of the dung in a basket and he was about to go and throw it away. At that time, a man banged with him. The king did not get angry, he just advised him, "Be careful while walking." In the evening satsang, Guru said, "You are not ready for self-realisation." The king said, "I did not get angry at all, I just advised him." Guru said, "You cannot live with me with this egotism. You will be kicked out of the ashram." After a few days, again the king was going with the lump of dung in the basket. Again someone banged with him and the basket fell. The king did not say a word, but he made a face. The Guru said, "Now if you do not leave ego and get trained, you will have to leave the ashram." The third time, the same incident happened, the king did not react physically or mentally, the other person did not exist for him. He just collected all the dung and went away. Now, Guru said, "You are ready for self-realisation."

Stanza 16: "He who, not living by any art or craft, who has neither friend nor foe, who has subdued his senses, free of all possessions, whose passions are dimmed to the lowest degree, eats tasteless yet little and light food, quitted home, remaining alone engrossed in restraint; he is a true mendicant. - Such I speak."

The ascetic does not get amused with art and craft. He does not attract people. If he is doing something for himself and if people get attracted by it, he does not get engrossed in them.

The ascetic does not have a house. He has left the house which is the catalyst for attachments, aversions, deep love, etc. This means that if he gets into the deep love of a single upashray also, he is not the right ascetic. The moment you have an attachment in the external factors, you are not the devotee any more. The moment you leave that attachment, He will say, "Where were you?" In Acharang Sutra, it is said that the ascetic should not become attached to any external factors.

The ascetic has no enemies. He is friendly with everyone. But he does not have a special friendship with someone. If there is a fraction of attachment in friendship or friendliness, the relationship will become selfish. The ascetic does not do such things.

The ascetic has won over the senses. Even if he gets many instrumental reasons, he does not have adverse feelings and thoughts. He does not get involved in the 23 impurities of five senses. He does not have likes or dislikes for them.

The ascetic is externally and internally disentangled. He does not collect unnecessary things. He does not get attached to the necessities also. If you have only two pairs of clothes, but if you have a lot of attachment to it, you are worse than the person who has 200 pairs of clothes.

There are two types of knots. 1. A smooth knot can slip easily or reef knot
2. Tight knot- it would not open under any circumstances. The ascetic is very vigilant. All his knots are smooth, he never has a tight knot. With one pratikraman, all the knots open up.

The ascetic's passions are like the lines on the water. Before he realises that he got angry, he becomes peaceful. He is not completely dispassionate, but his passions are very weak.

The science of food is organised with life. The ascetic's life is knitted with the science of food completely. What to eat, where to eat, how to eat etc. questions are knitted with his lifestyle. The ascetic eats trivial, dry food. He eats very little food. If you do not have rasatyaag (renouncing food that provokes taste), you won't be able to do unodari tap (eating less than hunger). When you eat more, your stomach gets full. It needs more energy to digest that food. Blood circulation increases in the stomach and the brain has less circulation of blood leading to sleep. You should only keep oiling the body the way you keep oiling the machine. Put less food in the body.

The ascetic is not attached outside and inside. He has no possessions of external things. He is a loner, but he is not depressed. He wants to become a dispassionate one, so he stays alone. He is not self-willed. The true ascetic has Ekatva Bhavna.