

**Shri Uttaradhyayan Sutra**  
**Adhyayan 15 - True Renunciation**  
**Pravachan 3**  
**English Summary**  
**(17.08.2020)**

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 the third and fourth stanza, there is the description of a mendicant in unfavourable situations. In the fifth stanza, there is a description of a mendicant in favourable conditions.

**Stanza 3: “The steadfast monk, when confronted with harsh words and beating, knowing these as consequences of his own former deeds, bears them with equanimity, protects his own soul and travels in prescribed surroundings. Neither does he get agitated with unfavourable situations nor does he become happy in favorable situations. He is a true monk.**

**Stanza 4: “The monk who accepts most ordinary lowly beds and seats, bears the difficulties of heat and cold, flies and insects; does not become joyful in favourable situations but tolerates all with the calm mind; he is a true mendicant.”**

We can remember Skandhak Muni here. The servants of the king were removing the skin while He was alive. We can remember Gajsukumal, who was alive when burning coal was kept on the head. When His skull burst, He was conscious, and still, He remained in equanimity. We just think of these unfavourable conditions and we get upset with the fear.

The king of Kashi had to undergo surgery for his appendix. The doctor came to give him anesthesia, he asked him not to make him unconscious. He said that he wants to undergo the surgery without becoming unconscious. He was clear that he wanted to do dharma without getting into unconsciousness. The anesthesiologist said that it is not possible to operate without anesthesia. The king said, “Just let me read Bhagavad Gita. Within 15-20 minutes, I will be engrossed in it. Then I won’t realise what is happening at the body level. You can operate on me then.” Then the king was operated without anesthesia. He loved the Lord more than the body and he did not realise the pain.

Some people in the world feel that if they become less aware, they will be happy, so they drink liquor. On the other hand, there is a monk who feels that the more he is aware, the more he would be happier. The true ascetic does not get affected by unfavourable conditions. No rule will be your protection, but your love for the Lord will keep you away from all sins. The true ascetic is happy when he sees any unfavourable situation, since he knows that he will go nearer to the Lord. He knows that he will be in equanimity with the Lord’s words. His state is such that nothing reaches his physical or mental level. Whatever happens at the body level, nothing reaches the mental level, this is the actual knowledge of the body, mind, intellect, and the soul.

This happens even when you are engrossed in the worldly matters too. If you have a tension of business, you won’t realise that the TV serial is going on. If you can be so engrossed in the worldly matters, how much more can you be engrossed when you are going closer to the Lord! The Lord’s strength fills you when you are engrossed in Him.

If the whirlpool is there in the ocean, and you are on the coast, you just have to enjoy the scene. In the same way, when you become a witness to the unfavourable situation, you can enjoy that situation. Gandhiji used to drink neem juice in a non-transparent glass every day. Others did not know what Gandhiji was drinking. Gandhiji would enjoy that juice sip by sip as if he was having a strawberry smoothie. A young man saw Gandhiji relishing the juice and requested him that he also wanted to have the same juice. He was given that juice, and felt nauseous. He asked Gandhiji, "How can you enjoy such bitter juice?" We get the answer in Shri Uttaradhyayan Sutra. The ascetic enjoys all the unfavourable conditions.

The ascetic endures abuses, rebukes, and curses with a lot of patience. He thinks that this is the fruition of his past karma and others are only the catalyst, so he remains in the witnessing mode. This witnessing mode means awareness without any reactions. Bhagwan Mahavira endured all the problems with equanimity. When He was travelling in several places, He was called, "nude", "beggar" etc. He was told to leave from places. People threw stones at Him. Within a short time, He was going to become a Tirthankar, who would be the Lord of three universes. 64 Indras were going to offer their salutations. Millions of celestial beings would be serving Him. But Bhagwan Mahavira had one vow, 'Wherever I am the cause of dislike for someone, I should not stay there.' If any such things happened, He just moved from there, as He did not want anyone to get angry because of Him. If people enjoyed insulting Bhagwan, He stayed as He wanted to eradicate His karmas.

The ascetic does not become a coward in unfavourable situations. He remains unchanged and constant like the Meru Mountain.

Winston Churchill was sitting in the parliament. The leader of the opposition got up and started giving his lecture. He was giving a firebrand speech, but when he looked at Churchill, he was dozing. The leader of the opposition asked him to listen carefully so that he could react to the speech later on. Churchill said, "I was dozing, was that not a reaction?"

The ascetic goes to sleep when someone is insulting him. He remains in the witnessing mode. He is unaffected by these insults.

A Guru asked His disciple, "Which scripture are you studying now?" The disciple said, "Prashamrati by Umaswatiiji". The Guru did not ask a single question, He just looked at the disciple. If you do not have a peaceful (prasham rasa) feeling on your face, you are not studying that scripture. Peacefulness should be evident on your face.

When the ascetic moves from one place to the other (vihaar) without any doership, then it is called vihaar. When you go from one place to the other with the feeling of doership, it is called 'chakraman' (wandering). The ascetic has no doership. In Jainism, the word 'vihaar' is used for mobility, and in Buddhism, 'vihaar' word is used for a place of rest, the monastery.

The ascetic is engrossed in bliss even in unfavourable situations because he is engrossed in the Lord. Your source of bliss is favourable situations, so if there is a problem, you cannot remain blissful. He is peaceful, detached from likes and dislikes, has glad acceptance of everything.

Condemnation is necessary for you. Kabirji called condemnation a mirror. When you see in the mirror, you will realise if there is anything wrong on the face. With your condemnation, you realise your mistakes, you realise that your conduct is not good, thought is not good, faith is

needed more and more. Kabirji gave the ajna that you should be associating with the people who condemn you to see your flaws. Take advantage of it.

The ascetic accepts most ordinary lowly beds and seats, bears the troubles of heat and cold, flies and insects, does not become joyful in favourable circumstances, and tolerates all with a calm mind. He does not want any changes in what he has got. He does not become unsatisfied. He has no desires at all to get something more or better. He is peaceful. He does not compare anything or he does not remember the past to avoid comparisons. Everything is erased to avoid comparison. He does not remember how the upashray was yesterday.

The ascetic does not get affected by severe heat or severe cold. He does not see any harm or benefit in that cold or heat. He does not want to change anything outside. He thinks about the miseries of hell that it was so hot or cold there but he could not do anything there. Why should he get upset with this much heat? He knows that he is in the ajna of Bhagwan Mahavira, so even if past instincts arise, they become ineffective.

The ascetic does not get affected by the insects or flies. He just thinks that it is drinking his blood as its food. It is not giving any trouble because of the anger towards him. Poor thing has no mind, so how can it harass him? How can you disturb someone when he is eating? How can you disturb a mosquito when it is drinking blood from the body? The ascetic transforms all the adversities into acts for eradicating his karmas. He endures all the troubles on the body, but he has the Lord in his mind. When there is too much noise outside from heat, cold, insects, flies, etc., the ascetic goes within.

There are 12 austerities shown by Bhagwan Mahavira. There are six external austerities and six internal austerities. One of the external austerities is kaya klesh (Kaya means body and Klesha means forbearance.) He practices kaya klesh. He fasts not to torture himself, but to train himself. He wants to increase his capacity of endurance. If you are delicate, in small troubles, the body will become weak first and then the mind will become weaker. In the austerity of kaya klesh, there is an aim to go towards the soul. The austerity of unodari (Una - means empty, Uder-means the stomach) is done by a seeker. There are six inner austerities. When the inner austerity is nourished, the spiritual pursuits are done without any disturbance at the time of troubles.

To make the spiritual pursuit subtler, the Enlightened Ones give three recommendations. The spiritual pursuit should not only be there when you are in the activity and it stays in your conscious mind temporarily, but it should also enter your subconscious mind. It should destroy your past instincts. For that, keep three things in mind. 1. Continuity of the spiritual pursuit - You should not have to think whether you completed your bhakti and nityakram or not. It becomes a part of life. 2. The long duration of the spiritual pursuit - Your duration of spiritual pursuit should keep increasing gradually. You come in the aura of the scripture only after an hour. You have to study the scriptures for at least two hours. 3. Cheer and joy for the spiritual pursuit - you should have more and more cheerfulness in the spiritual pursuit to eliminate karma.

If you increase the subtleness of the spiritual pursuit, you will be able to clean the subconscious mind. You will realise that nothing is happening to you in the same situation which made you upset before. If a boat has to float, do not look at its colour, shape, smoothness of the wood, etc. You just have to check that the boat does not have any hole in it. During adverse situations and troubles like an insult, hitting, heat, cold, insects etc., the ascetic does not get affected. That's

why, the ascetic is doing the austerity of *kayaklesh*, with which he trains the mind and the body. He enjoys all the troubles. Once the mind is prepared, the body gets prepared.

A Guru asked His disciple to go and watch a movie. Some disciples were conservative and asked the Guru about it. The Guru said, "I asked him to watch the film, I did not ask him to get into attachment and aversion." When you start knowing everything without any attachment and aversion, you start enjoying it. To make awareness pure, you have to get rid of your plethora of thoughts.

**Stanza 5: "The mendicant, who does not even wish for respect, hospitality, and reverence, how he can desire praises? Who is restrained, practices virtuous vows and austerities, engrossed well in right knowledge- faith-conduct and seeks his own soul; he is a true mendicant"**

Here there is a discussion about favourable circumstances. In Shanti Niketan, a student went to Gurudayal Malik and asked for his autograph. Gurudayal Malik wrote, "Know thyself." The student went to Rabindranath Tagore and asked for his autograph and Tagore wrote just below Gurudayal Malik's writing, "Forget thyself." Know thyself says that you should know your true nature of the self. Forget thyself says that you should forget your impurities and karmakrut personality (personality given by your karmas.) or forget the momentariness of your life and seek your true nature.

The ascetic is the one who seeks his true nature. He is not interested in external factors. He does not want to get involved in the karmakrut personality too. The ascetic does not wish for respect, hospitality, and reverence, as everything that is happening to him is happening to the karmakrut personality. If he is interested in the karmakrut personality, he will have a lot of desires, jealousy, instability, etc. But if he is seeking his true nature, he is going beyond the impurities of body and mind. He knows that people are worshipping the temporary body when he has no love for the body, he has no wish for worshipping also. He does not like it, he does not wish for it and if it happens, the mind does not become engrossed with that respect.

Ramana Maharshi was invited to a function. People welcomed Him. They appreciated Him and made Him wear a garland. Maharshiji kept sitting in equanimity. People around Him wanted feedback from Him. Ramana Maharshi said, "How does a bull feel when you garland it? It feels little heavier, that's it."

A horse does not get affected by the gold or silver ornaments. The Enlightened One is also not interested in respect or worshipping. He does not see any benefit in it. In Bhagavad Gita, it is said, "Tulya ninda stuti." (who is equipoised in honour, and dishonour, fame, and infamy) For the ascetic, favourable or unfavourable circumstances are the same.

The ascetic is restrained, practices virtuous vows, and follows austerities. He is always engrossed in the right religious practices. He keeps observing one or the other austerity constantly. He does not need external inspiration, everything manifests from his inner yearning of liberation. He is constantly into introspection. He keeps observing his thoughts and feelings. Then he feels that he should not keep looking at his impurities, so he starts contemplating upon the Pure Soul. Then he feels that why should he have new thoughts that I am the soul etc. So he goes into the inner silence. He follows the *ajna* of the Jineshwar Bhagwan, *ajna* of the scriptures and if he has the Guru in front of him, he follows Guru's *ajna* with the connection of the soul. The ascetic is always connected with the Lord and the soul.

In a group of ascetics, someone may be good at giving discourses, the other one may be good at following the austerity, the third one may not be good at anything, but he serves everyone well, this is how the whole group gets benefited from each other. If *vaiyavachch* (To serve and care the Guru and others) is done with the connection of the soul, you can eliminate karma through it.

The true mendicant is the seeker of his true nature. He benefits from the virtues of *samyak charitra* (right conduct). He keeps going near liberation day by day. Such a seeker is a true mendicant.