

**Shri Uttaradhyayan Sutra**  
**Adhyayan 15 - True Renunciation**  
**Pravachan 6**  
**English Summary**  
**(20.08.2020)**

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.

Next two stanzas are for the ascetic, who asked for food, bed, drink, etc. from the householder, when he did not get it, or he got it but was not proper, or he got it and it was very nice, at that time, how does the ascetic remain? We will see in the next two stanzas.

**Stanza 11: “If a householder does not bestow lodge, bed, drink (lifeless water) and food, dainties and delicacies of many sorts, even when he does not give on asking, totally denies - not loses temper on such man; he is true mendicant.”**

**Stanza 12: “Who gets various sorts of food, water, dainties, and delicacies but shows no favour in exchange for these receipts, neither blesses nor benefits him but remains under the strict discipline of mind, speech, and body; he is a true mendicant.”**

Here the ascetic’s virtues and his lifestyle are described. The ascetic is engrossed in the Lord and his soul. Still, he has a body. To maintain the body, he needs a bed to sleep, a seat to sit, food to eat, so he has to ask for these things because of the body. When he goes out for the alms, people may refuse to give food. It is possible that the householder is not acquainted with the tradition of Aryas. He does not know what and how to give food to the Jain ascetic. He has food which can be accepted by the ascetic, but he does not know that he can offer it. Whatever he is offering, that cannot be accepted if it is faulty. Sometimes the householder knows everything, he has love too, but the food is not ready at that time.

Because of all these reasons, if the ascetic does not get anything, he remains in equanimity. The ascetic does not collect any food, so he has to go for alms every single day. While asking for things, his self-respect does not get harmed, he knows that he is not a beggar, and he is following Bhagwan’s ajna. When you ask for things, the ego is crushed. If his self-esteem is harmed, he is not a true ascetic. He should feel pride that he is following Bhagwan’s ajna.

If the ascetic asks for something and the other person says no because of aversion, the ascetic comes back without any guilt or anger. He is still happy. He knows that asking for things is his dharma and if someone does not give it, He does not react at all. The one who erases everything is a seeker. If he does not get something, he says that it is good for fasting. If he gets something less, he says that today he is following the austerity of eating less. He does not react, does not become miserable, he does not show his anger, and he has no aversion. The one whose mind is steadfast in the force of knowledge and bhakti, he does not stop at the island of passions.

Shobhan Muni was writing something and it was time for gochari (food alms). He went to a householder’s house. At that time, the lady of the house was very angry because of some family dispute. She kept a stone in his utensil. But Shobhan Muni was in such an equanimity because of his knowledge and meditation, that he was not affected when the stone was kept in his utensil. He went back smiling. No stone could break his engrossment in the soul.

Meerabai used to say that She would walk Her way only, let the world say anything for her. She remained in bhakti of Shri Krishna. She was in equanimity whether she was given poison or was given respect. The source of bliss is within and it is not outside. That has been proved by the ascetics.

If the ascetic gets what he wants, he does not become very happy. He shows no favour in exchange for these receipts. His blessings are not related to things received or not received. Whether you give him something or do not give anything, he keeps blessing everyone for their welfare. When the ascetic gets the food that he wants, and he goes back to the upashray, he invites all the other ascetics to share the food. He first offers his gochari to his Guru. Then he offers it to the older ascetics. Then he offers it to the ill ascetic. He gives away as much as possible. He does not bother that the food did not remain for him. He remains blissful. He always has a feeling of sharing.

There are no rules for the Enlightened One, pregnant lady, handicapped, and old people or the sick. These are all exceptions. Please do not ask them to follow the rules.

The ascetic has total control of the mind, speech, and body. The ascetic gives food to other ascetics with love and insistence. This insistence shows his genuine feelings for the other ascetics.

The spiritual pursuit has three dimensions. There is a length in the spiritual pursuit, there is a breadth in the spiritual pursuit, there is a depth in the spiritual pursuit. When you do your activities of swadhyay- self-study as per rules, it is the length of the spiritual pursuit. When you do not have to put effort, the moment you sit for swadhyay, you start liking it, this is the length of the spiritual pursuit. The length of your spiritual pursuit is your activity. When there is a self-contemplation during and after swadhyay, this is the breadth of spiritual pursuit. The breadth of your spiritual pursuit is self-contemplation. When you experience the whole soul, that is the depth of your spiritual pursuit. Till you do not have the first-hand experience, you do not have the depth in your spiritual pursuit.

You have different experiences. Sometimes you have the experience of fear. Sometimes you have the experience of various desires arising within you. You also experience bliss. When you experience something, your spiritual pursuit becomes deeper.

Shri Gyanvimalsuri Maharajsaheb was in Rander. He decided to write 'Taba' (small analysis) on Shri Anandghanji Maharajsaheb's 'Anandghan Chovisi'. He started His work, but He did not enjoy doing it. He was a scholar, He could understand everything, but there was no connection and elevation. He did not have contentment. He started introspection, He had all the means, He had solitude, there were all the favourable things around. He realised that He did not have the deep experience of Tirthankar Bhagwan. So without that experience, He could not enjoy writing. He left everything and started to work on the missing link. In Gopipura, he established a deep connection in Parshwanath Bhagwan's temple by doing kayotsarg (meditation) of 'Uvasaggaharam Sutra' for six months. He had a deep experience and then He started writing again. Then while writing, He kept becoming purer and purer. This is the fourth type of puja, where you become one with the Lord. There were selflessness and humility to determine His purity. You do not need thoughts or words for this bhakti. The first three pooja are angapooja (physically worshipping the idol), agrapooja (worship the Bhagwan by standing in front of Him by waving incense, lamp (Dipak), and swaying the Chamar), and Chaityavandan.

Maharshi Aurobindo wrote a scripture called 'Savitri'. On that scripture, The Mother of Pondicherry decided to give discourses on it. This scripture is very difficult to understand. To study Savitri, and give discourses was not a joke. The Mother used to come to the place of discourse and asked everyone to go into deep meditation for 45 minutes. Then She would open any page and speak about it. There were no preparations done, no notes were taken. The Mother let the Supreme power speak through Her. She used to dissolve Her intellect, imaginations, thoughts in that meditation. That's why deep experience is very important.

When Pujya Gurudevshri used to write the thesis of 'Shri Atmasiddhi Shastra', they used to start at about 8 am on Monday. They used to pray before starting. Without prayer, you cannot know what was there in Param Krupalu Dev's (Prabhu's) heart. This needed a deep experience. You enjoy the length and breadth of the spiritual pursuit when you have depth in it.

The ascetic has length, breadth, and depth in his spiritual pursuit.

**Stanza 13: "Rice-water, barley-pap, cold-sour gruel, barley wash - who does not despise such tasteless food and wander for alms in most ordinary lowly houses; he is a true mendicant."**

The ascetic remains detached even if he gets rice-water, barley-pap, cold-sour gruel, barley wash, etc. He does not condemn anything. He is eating food to maintain the body and not for the taste. The stomach only wants its rent. All the other dramas are done by the tongue. The ascetic does not get disturbed with the tasteless food. He does not have any aversion and he does not condemn anyone. When you have the depth of the spiritual pursuit, you will be in this feeling and thought. If you only have length and breadth, you will follow all the rules, but there is an inner reaction that you don't like this or that. If you have the depth, you remain with the Lord and Guru even while eating. When you are not with Guru, you become more attracted to things. The more you discuss food, it shows that you are less connected to Him.

If the ascetic does not have the depth and if he does not like the food, he would start reacting within. The ascetic might have come from a palace, or the family of the king, or the family of rich people, but once he attains initiation, he forgets about his family background. He does not get disturbed, he has no aversion and he does not condemn anyone.

Shri Heervijaysuri Maharajsaheb brought the gochari of khichadi. All the other ascetics sat down together to eat food after closing the door. They were halfway through the food and someone knocked on the door continuously. One of the ascetics opened the door. The person asked anxiously, "Has Guruji eaten that khichadi?" Someone said, "He is halfway through." The man said, "Please do not eat it and throw it away. I will take atonement for that. There is three times more salt in that khichadi." The ascetic was surprised that Maharajsaheb was eating khichadi without any reactions. Someone went inside and told Him about the khichadi. At that time, He said, "The stomach only wants rent, these are the dramas of the tongue." In taking and using gochari, there was so much of detachment.

The person who has covetousness for food, he cannot remain detached. When there is covetousness for the taste, he will be partial. If he wants tasty food, he chooses to go to a certain area for gochari. He would go to the rich people's houses only. The true ascetic would go to the most ordinary, houses too. This way, when he goes to everyone's house, there are three benefits. This goes on in the mind of the ascetic.

1. The middle-class person also gets the opportunity to offer food to the ascetic. He will also have the bondage of meritorious karma. He can get the association of satsang because of this

meritorious karma. 2. He can do dharma prabhavna - he is raising importance and prestige of dharma and guiding others to religious path. The middle class or lower class families see that for the Jain ascetic, all are equal. They do not see your wealth, they see your feelings. 3. The ascetic's detachment and indifference can be tested. He becomes impartial, he goes to any house, whether the person is rich or poor, it does not matter. He is just paying rent to the stomach.