

Nātak Samaysaar
Shibir 18
Pravachan – 2 Summary
22-8-2025 – Morning
Episodes 194-195

Please note: This is an English summary of the pravachan by a seeker, Rimaben Dhanky, and has been uploaded here for the benefit of the English reader.

Why is it that despite so much listening, reading, and contemplation, I still don't have the experience of the soul? The soul is so appealing, yet why is self-realisation not happening? The enlightened ones state precisely and concisely, “You haven't applied the right cause, which is why the effect hasn't occurred. If you apply the right cause within, the effect will surely happen.” What is this right cause? It is for your knowledge and your inclination to turn inward with a joyous spirit. Even if your entire focus doesn't turn inward right now, at least turn your inclination inward. If you give a cause that is the inclination towards your true nature, the effect will definitely occur. But you are making efforts for worldly things and want the effect of liberation. All your hustle-bustles, your actions, and your thoughts are aimed at the worldly, but you want the effect of liberation. All your efforts are for attachment, but you want the effect of only being a knower.

The true cause of liberation is: the turning of the face of knowledge inward—whether your eyes are open or closed, whether you are resting or working, there should be a single inclination, a single force moving inward, because now ignorance has been dispelled, and the impressions since beginningless time have also become weak. This means that there is no belief in happiness in the external, or rather, there is no expectation of happiness there.

For this, the enlightened ones have said to first make a firm resolve of the fundamentals (tattva nirnay). This resolve is the solid foundation of religion. This action happens in knowledge, not in the body. Until now, in the name of religion, you were climbing mountains or fasting and starving yourself. But in all that, the emphasis remained on the body. In resolve, the emphasis is on knowledge. And that becomes a solid foundation: determination of the soul, that 'I am a conscious being, complete with knowledge and bliss, the eternal and

unchanging soul.' This love for the self grows so much that sometimes you even forget the name of the body. This love for the self grows so much that its image appears in your knowledge.

Smritiji was with the Chinmaya Mission. At that time, there was a children's camp, so people from different groups like Swaminarayan, Chinmaya Mission, Brahma Kumaris, etc., were invited so that the same knowledge, the same principle could be served to the children in different ways. Smritiji came to Dharampur from the Chinmaya Mission. The kids enjoyed her session a lot. It was a camp for nurturing values. The last day arrived, and the Pujya Gurudevshri had to bid farewell. Gurudev said, "The kids really enjoyed it because they sang and danced with you. Please come back again." Smritiji said, "I don't want to come back." All the volunteers and organizers thought that they had made some mistake and so she said this. But she meant she did not want to come back into the cycle of birth and death. Gurudev said, "But say this in the common man's language. Say it in a way that those around you can understand. Why do you want to make everything mysterious? You won't become a mystic by doing that. You will become a mystic through your state of the soul." In 2009, she came to never go back.

Increase your love for the soul so much that if someone asks you who you are and you say, "I am Dharmesh," it will feel completely false to you. It will feel as false to you as if you were named Dharmesh but called yourself Ramesh. Your knowledge must have a firm resolve that 'I am only the eternal, pure soul substance.' This should not waver in any situation, under any circumstance, at any cost, for any reason. Make a firm determination about this.

In Patrank - 505, Param Krupalu Dev says, "This is the supreme essence, may this conviction be with me, forever. May its true nature illumine my heart."

What is this illumination?—May I have a constant memory of it, an awareness of it. "I am not satisfied even with the resolve and determination I have made. May it constantly reside in me as awareness."

Different sects have adopted different emotions (rasa). Some have made religion centered on the shringar rasa (the emotion of love or beauty), in which there is adornment, dressing idols, making them wear jewellery, garlands of flowers, etc. Some have made the raudra rasa (the emotion of fury) their religion. If you look at the eyes of those goddesses, we get scared. Some have adopted the bibhatsa rasa (the emotion of disgust)—the tantrics. But the religion of the Dispassionate (Vitrag) is filled with the param shant rasa (the supreme emotion of peace). He has given us the goal and also the path. Param shant avastha (the supreme state of peace) effortlessly—that is your goal. And start with sweekar

bhav (the feeling of acceptance), acceptance, ignoring, calming down, being reactionless—start with all of these. In this, keep increasing the rasa (interest) for the soul. As the glory of the soul increases, qualities like forgiveness will cultivate as a result. Then slowly, you will move towards the dispassionate state. But you have to start with upsham (calming down).

'I am the soul, I am the pure soul, I am the eternal pure soul.' This acceptance will take time. Understanding will happen that 'I am not the body, but the knowing substance residing within; that is all that I am, everything else is separate from me.' Imagine, you live in a neighbourhood, you are a Hindu, and a Muslim lives in the house right next to you, with just a wall in between. But internally, you have a very strong resolve: "We have nothing to do with those people. They eat meat, we have nothing to do with them, even if they live next door." In the same way, let the body and attachments live next door, but I have nothing to do with them. We don't want to have any relationship with them, even if they live next door. This is such a firm resolve that they are both different. "I walk around wearing glasses, in the same way, I walk around carrying a body." Such a firm resolve is needed.

'I am the soul,' and also 'that soul is pure,' and also 'it is eternally pure.' It did not become pure yesterday. It is eternally pure, so there is no possibility of it getting spoiled. You can have times of intense impure feelings (vibhaav), and still, "Ah! I am the ocean of consciousness. I am the sea of consciousness." Even if a single wave of the ocean is dirty, that wave is not capable of making the entire ocean dirty. On the contrary, the ocean has the power to throw the dirt of that wave out. Do not make the mistake of thinking that 'I am only as much as the modification or temporary feelings that arise.' And also, accept the modifications. Do not say, "It's not there at all." But I am not as much as that. This will take time to penetrate within. Even during this thought, you should be aware that this thought is going on. 'I am not as much as this modification. I am the ocean, and this is just a dirty wave.'

During the modification, not lean towards it, but lean towards the ocean, towards the consciousness; this is inner spiritual effort. You understand during satsang and with various examples, find it convincing as well. But the problem is during an uday - when past karmas manifest. The karma theory sets perfectly in your intellect, that I suffer only for what I have done in the past. One will get neither more nor less than their destiny. There is so much clarity, yet when you get more or less than your destiny, you first want to blame others. During satsang, one is in positive feelings, and so everything makes sense to you; but when past karmas manifest, you miss out. As discussed yesterday, past

impressions engulf you. After just five minutes, you feel, 'If I had just thought in this manner, I wouldn't have reacted even this much.' It will take time to make this effortless and spontaneous. When a powerful stream of water falls upon a stone, it can only make the stone wet, but nothing more. Even if heavy rain pours for five minutes torrentially, it will only wet the stone. However, a continuous drip of water drops will create a hole in the stone. In the same way, I like your present enthusiasm; it shows love for the soul. But if it remains consistent, then an impact will be made. Right now, like the stone, it's just getting wet; under the influence of someone else. Someone is giving a satsang, and you have just connected. That's why your state of mind is flying high under His influence. You feel like you have a true interest in the soul. But check when past karmas manifest. Remember what you were supposed to do when past karmas manifest?—Right now, I can see the modification. Until now, I could only see the external. Now, I am in an introspective state where I can see the change in modification as they arise. Right now, there is a feeling of excitement. 'I am excited, I am irritated,' etc. When that happens, you see it. Now, use one more perspective: This modification is in my impermanent state, but I am not only this impermanent state.

Your paryay (impermanent state) is incomplete from the perspective of knowledge and impure from the perspective of attachment. However, I am a complete, pure, eternal, unchanging soul. I am not only as much as the modifications. But don't go to the other extreme and say that I have no modifications at all. Otherwise, you will end up like Banarasidasji in his earlier years, when, despite having received an excellent scripture, he went astray for twelve years. Banarasidasji's inner self was saying that something was wrong. The inner self was saying that a Guru would be needed so that the scripture does not become a weapon. Why is a Sadguru needed even though there are so many beautiful scriptures, which I understand, and am comfortable with? The journey begins only after the Guru arrives; that is why Guru is the start (shuru). The spiritual journey starts with the Guru. Nullify whatever actions and knowledge were done before that. Don't insist on them again, since we have come with a lot amassed.

The modification and the impermanent state may be incomplete, impure, but I am a complete and pure soul. A father and son were sitting down to eat together. The father's plate and the son's plate were set. The son is small. The mother had made laddus at home. She served a large laddu filled with nuts and nutmeg to the father and, because the son was small, she gave him half a laddu, feeling he wouldn't be able to eat so much. The son did not like this, 'What if I am small, I also want a complete laddu.' The father said that he would not be able to eat and

digest such a big laddu. But the son was stubborn; the mother is always clever in such matters. The father would be stern. So the mother said, "Wait, I will make you happy and ensure nothing happens to you either." She took the plate to the kitchen, reshaped the half laddu into a round ball, making it look complete, and gave it to the son. The son was happy and said, "Papa is big, so he gets a big laddu, and I am small, so I get a small laddu, but we both are complete." Puja Gurudevshri says, "Param Krupalu Dev is the big laddu, and I am is the small laddu, but we are both complete."

In Natak Samaysaar, one cannot expect anything about the external or impermanent. The subject course, "others are not the cause of my sorrow" has already been completed in the fourth standard. Now, after coming to the fifth standard, you cannot do both the fourth and fifth standards. When you go to the sixth standard, you cannot revise the first five years; otherwise, how will you move ahead?

If you have borrowed money from someone and have to pay it back, when they come to collect it, you tell them that you will definitely pay it back next month. By accepting that you have to pay it back, you have become an honest man in vyavahar (worldly dealings). Next month, when you actually pay back, you become an honest man, a gentleman by nishchay (in reality). In the same way, the acceptance of this principle through the revered Guru is vyavahar shraddha (conventional faith), and then when you go beyond thoughts and experience and have a conviction based on that experience, that is parmarth shraddha (absolute faith), or parmarthe samkit (absolute right belief). The three kinds of right beliefs mentioned in the Shri Atmasiddhi Shastra include vyavahar (conventional) first, and then parmarthe samkit (supreme right faith). As one progresses, the state of omniscience (kaivalya avastha) is achieved; there will be completion in the modification (paryay). 'There was an incompleteness in the modification, but I have always considered myself complete. Therefore, omniscience is not a very exciting achievement for me. The big change in me is the excitement of accepting my true nature.' Even when you attain omniscience, you will say, "That's fine; I was always complete, pure, eternal, and will remain." So, we must view our progress from this perspective.

As your resolve becomes firm, your energy will turn in that direction. The energy follows the interest (ruchi anuyayi virya). Your interest will be where your resolve is, and where your interest is, your energy will go there. You want to plan your next vacation because your resolve is that a vacation can give you a lot of happiness and rest. With this resolve, you will start making plans for next June's vacation this year—your knowledge and energy will turn there. You may

feel that now you want to have your own conviction. The kind of conviction Param Krupalu Dev has seen, known, and experienced, you want to have that kind of conviction. Conventionally (by vyavahar), you want to become a gentleman right now. Though it might take time to become a gentleman in reality (paramarth), but you want to be a vyavahar gentleman right now.

Before marriage, a girl is in her father's house. Her father's house feels like her own. Her father's money feels like her own. What a hypnotic effect an engagement must have! In an arranged marriage, she doesn't even know the man well, but after a ring is put on her finger, her fiancé's house and money feel like her own. If a single ring can do such magic, then Pujya Gurudevshri also puts a ring on us, telling you that you are the soul. She hasn't even shifted to that house, nor has the marriage ceremony been conducted. But suddenly she feels this is not my house, that is my house. If that house is being renovated, she feels that she should be involved because that house will be hers in the future. Everything changes with just one statement and Pujya Gurudevshri has been shouting for days and days, and nothing is going within us. After marriage, she comes to meet her parents, and then she says, "I have to go back to my house now." What happened that she, who used to call her father's house her own, is now standing in that same house and saying, "I am going to my house now"? What has actually happened? Something within has changed. The enlightened one says that religion is just this. You have to do everything as before. You just have to change your side. Everything after self-realisation will go on as it was before self-realisation and. But your entire perspective will change. This change of perspective is a great task, and this text will be very helpful in that. You won't even realise it, and slowly, your perspective will change.

Pujya Gurudevshri experiences the discernment (bhedjnan) all the time. Even when He gives a satsang, He sees Himself this way: "He is speaking; I am just the witness. This one clapped for the words, but I am just the witness." So whether someone claps or doesn't clap, nothing touches Him. He says, "I am just the witness. I am complete, pure, happy and content in myself. My happiness does not depend on your praises and claps." Even when you criticise Him, He is not going to get affected. Slowly, you will realise what an unaffected life is. You don't even have to think about it or give yourself a suggestion to maintain equanimity because attachment is gone. This is about changing sides. Once the side changes, everything becomes easy. Until the side changes, everything is a lot of effort, duty, compulsion, burden, fatigue or boredom.

With today's satsang ending, one-third of the Paryushan Satsangs is over. So, one-third of this opportunity is over. What did you do? Even if you can say that

I have definitely increased my interest and inclination for the soul in these five discourses - that is also enough, sufficient. Even if you couldn't change your complete awareness and could only change your inclination, that is enough. The vigour follows the inclination.

A firm resolve is like threading a needle. The Uttaradhyayan Sutra says, "If you thread a needle and then the needle falls into a heap of garbage, you will still be able to find it again." Similarly, if the thread of samyak jnan (right knowledge) or bhedjnan is properly threaded into the needle of your soul, then it doesn't matter whether you know more or less. All that is needed is the acceptance of your true nature and an inclination towards your true nature. In paravartana (revision), whether you can answer or not, how many verses of Samaysaar Kalash you have memorized or not - all of that is secondary. Whether you know a little or a lot, that is the kshayopasham (intellectual prowess); a seeker does not feel any superiority or inferiority from it. A seeker is not interested in the kshayopasham but in inner purity. The seeker has an inclination for the true nature and a tendency towards the true nature.

"May this supreme essence always be awakened in me; may that true nature be illuminated in my heart." We say this beautiful sentence every day, but the soul does not awaken because the passions have not subsided, the desire to be free has not become intense, one has not cultivated detachment and there is no compassion for one's own self. This Samvatsari, first ask for your own forgiveness. Then, ask for forgiveness from those around you where you may have been the instrumental cause of pain.

Know the modification, but also know - 'I am not limited to the modification'. You will be able to say this only when your focus goes to your true nature, or when you accept your true nature as "I am." It's not "the nature of the soul is like this," but "I am like this"—if you have the courage, start saying it, feeling it. "I am complete, I am pure, I am the Supreme soul." This doesn't mean you shouldn't know the external feelings, the body, etc. Know all of them, but with a sense of distinction. Just as a plane needs a solid ground to take off, a firm resolve is needed for the flight of religion, to fly in the skies of religion. And when such a lamp of discrimination awakens, the tradition of attachment and aversion begins to break and the series of welfare manifests in the temporary state. It is a matter of the temporary state that instead of the series of attachment and aversion, which is constantly produced and destroyed, the series of welfare manifests in the temporary state. If you don't understand "welfare" then understand it as the series of peace, the series of joy, the series of unaffectedness. The word "welfare" does not sound so attractive. But when

"peace" or "joy" is spoken, you feel, "Yes, that's what I want." You will experience stability, peace, purity, steadfastness and security.

In the association of the Enlightened one,

1. The desire to be free has awakened
2. The inclination for the true nature has awakened.

Till now the focus was on the temporary state. Apurva Avsar says, "even in the states of worldly existence or liberation, there is pure equanimity." In Atmasiddhi, it is said, "Only the desire for liberation" and "bondage and liberation are imaginary." All this is about the temporary state. But when the inclination for the true nature awakens, equanimity exists even for the states of worldly existence and liberation. Our intellect works only till having equanimity between pulses and sweets. But here, there is equanimity towards worldly existence and liberation.

Such inclinations are fostered in the association of the Enlightened one. If someone is interested in celibacy, they will stay more in the company of celibates. This way, their conduct and thoughts will be such that their feeling of celibacy is nurtured. If you stay in the association of the Enlightened one, the feeling of knowledge will be nurtured, not the feeling of passion. Do you want to gossip? Then gossip with the Enlightened one because with the Enlightened one, the conversation will repeatedly come back to the knower. If you show your sorrow to the Enlightened one, He will say, "we have to be a witness." So, even the sorrow stops. If you have launched something and it is going very well, the Enlightened one will say, "Become a witness. The excitement at this step will lead to dejection and depression in the next step. Be a witness if you don't want to experience ups and downs."

A young disciple had to give a 2-3 minute speech for World Entrepreneur Day at college, and in it, he used an example given by Pujya Gurudevshri: If you look at the cardiogram of any living person, the lines will go up and down. If you are alive, you will see the ups and downs of favourable and unfavourable circumstances. Only the cardiogram of a dead person will have straight lines. Everyone congratulated him for that and he also received an award. The satsang was useful to him. He heard the satsang, understood, retained and applied it. Satsang helps to get award as well as reward - samyak darshan (right belief).

Based on your enthusiasm while listening to the Satsang, Pujya Gurudevshri can predict when you will attain samyak darshan. You will be measured by your attentiveness during listening only.

A person interested in celibacy will stay in the company of celibates because only then the feeling of celibacy is nurtured. If you have become a lover of your true nature, then stay in the company of those who abide in their true nature to nurture that feeling. Just imagine, you say, "I am complete, pure by nature" and the person in front of you says, "Of course"! How much nourishment that feeling gets! Gossip should be continued, but gossip with the Enlightened one and a fellow seeker which will nurture such feelings.

But what is the sign of the Enlightened one? In earlier times, when there was a war, every king would have a flag with his symbol, by which his kingdom can be identified. As per Jain Ramayana, the Vanar dynasty began during the time of Lord Vasupujya Swami. The king of that time liked monkeys a lot, so he put the symbol of a monkey on his flag, and from there, the Vanar dynasty began. Hanumanji was also born in this dynasty (He was not a monkey). Similarly, an Enlightened one is identified by his Jnanmay Parinaman (state of being a knower). The Enlightened one is not identified by any physical action. Don't ask an Enlightened one if He has fasted. An Enlightened one is not identified by any physical action, but through His jnanmay parinaman.

How can jnanmay parinaman be caught? It is a subject of the eyes and the intellect, but not of the body. That's why: Darshanam Dev Devasya - which bears the fruits of Paap Nashanam, Swarg Sopanam and Moksha-sadhanam.

1. It flushes out your negativity—Paap Nashanam.
2. It raises positive emotions—Swarg Sopanam.
3. It also takes you beyond emotions—Moksha-sadhanam.

All three can happen with just Darshan (beholding Him), not by listening. It's not written Shravanam Devasya; it is written Darshanam Dev Devasya.

Param Krupalu Dev has also spoken of Vachanamrut (nectar-like words), Mudra (divine countenance) and Satsamagam (association of the Enlightened one). This means there must be something in the mudra that can reveal His Enlightened state. It's true that you can't achieve it just by looking at the body, but the body reveals some signs.

A person came to the assembly hall with an umbrella and placed it beside him. When he got up, he forgot to take the umbrella. Upon seeing someone else's umbrella, he remembered his forgotten umbrella. Seeing the Enlightened one, you remember your forgotten true nature. "I was supposed to maintain equanimity, why did I let my passions go wild?" The proximity of the Enlightened one means proximity to the soul-consciousness. This has no relation with geography - you may be sitting next to the Enlightened one or very

far from Him. Sometimes you may be right next to the Enlightened one but if are wandering in worldly thoughts, then you are very far from Him. Proximity has no relation with physical location. The proximity to the state of soul-consciousness is important.

Chhand 3:

Suddha suchhand abhed abādhit,

Bhed-vigyan suteechhand ārā.

Antarbhed subhāv vibhāu,

Karai jad-chetanrup dufāra.

So jinhake uramain upajyau,

Na ruchai tinhakau parasang sahārā.

Ātamko anubhau kari te,

Harakhai parakhai paramātam – dhāra.

Meaning: The sharp saw type of discriminative science – bhed vijnan- is pure, independent, unitary, and without any obstruction. It enters within the soul and separates the consciousness element from the non-conscious state. One who has generated such discriminative science within, has no dependency on the physical body etc., alien objects of the universe. Such a living being ends up with the experience of the eternal self. This is enlightenment. He ends up experiencing the fact that the true nature of the self is the same as the omniscient being.

The importance of bhed vijnan (the science of discernment between the self and non-self) is highlighted in this verse. Banarasidasji had taken a vow to explain the Samvar Adhikar (the stoppage of karma). Samvar Adhikar is equal to Bhedvijnan Adhikar. From today to the 7th day, this section will talk about bhedvijnan, give its examples, its process, and its glory.

What is bhed vijnan? It is like an aara (saw). When you put a saw on a piece of wood, it splits into two. Bhedvijnan is like a sharp saw. And what is its nature? Four things are mentioned: 1. Shuddh, 2. Suchhand, 3. Abhed and 4. Abaadhit.

What is the nature of bhedvijnan? Shuddh—pure means clean, without any external feelings. Bhedvijnan is free from other states. If you remove "bhed" from bhedjnan, only jnan - knowledge remains. This knowledge is such that it is

not good or bad, but it is different from good and bad; it knows itself as separate.

Suchhand—Bhedvijan is independent. The self is also independent, and others are also independent. India became independent at midnight on August 15, 1947. Your freedom is limited to the tip of your nose. Today, since you are free, you can carry a stick in your hand. Now you don't have to ask any British person, because you are in a free country. Even if the stick is yours, there is a difference between swatantrata (freedom) and swachhandata (self-will). Independence means you can handle it however you want; you are free up to your nose. You can do whatever you want with yourself. At the point the next person's nose starts, his independence starts from there. So, if you consider freedom as license and think you are now free and can hit me, you will end up in jail. You will say you are independent, and they will say you are independent only up to your nose. Their independence starts from their nose. You cannot interfere in their independence. This will become self-will. Your freedom is only up to your nose. I am free to not have any external feelings arise in me if I so desire.

Eg. If you choose two rabbits, you lose both. When you choose two rabbits—the world and the Sadguru—you miss both—the world and the Sadguru. You have to choose spirituality only. Spirituality is not against material activity. It's not against you doing business. You have to choose one rabbit, so you can catch it. If you choose two rabbits, you will miss both. The enlightened one also eats, sleeps, wears clothes, etc., but His focus is only on one rabbit (the soul), so He can catch it.

You are independent only up to your own self. You cannot interfere in others. Whatever be the manifestation of others, my attitude towards it should only be that of a witness. This is spiritual life. Then, act according to what your role demands.

After giving knowledge to Arjun, Shri Krishna said, "Now do what your role demands, with this awareness, you do that." Krishna did not say, "Fight the war." He only explained what the duty of the role is and what the duty of the soul is. At that time, Arjun said, "Karishye vachanam tava" (I will do what you say). Krishna says, "Why should I give an order now?" It's either an order or having discretion. Krishna gave Arjuna discretion. Now it was up to Arjun to decide. When you don't have discretion, the enlightened one has to give you an order. When discretion manifested in Arjun, Krishna said, "Why should I say 'fight the war'? I have explained to you what your duty is and what your pure self is. I have also explained my nature to you through the Vishwaroop Darshan.

Now you decide." The enlightened one is not interested in giving commands. He hates giving commands. That's why, Param Krupalu Dev says that I only give discourses; not commands. If the enlightened one has to give you a command, it means you have not understood. Your lamp of discretion should manifest from the discourse in such a way that it becomes like a sharp saw.

Aara means saw and tikshna means sharp. Bhedvijan differentiates between the true nature and the impure feelings (swabhaav and vibhaav). It divides the inert (jad) and the conscious (chetan) into two parts. Dufara means it differentiates between the true nature and impure feelings and between the inert and those having consciousness. We do bhedvijan in two ways. First, the bhedvijan between the inert and those having consciousness, and then, bhed vijan between the true nature and the impure feelings, or the bhedvijan between the substance and the temporary state. Whoever has such bhed vijan does not like the company or support of others or dependence on others. They don't like talking about eating, drinking, or wearing clothes. They don't like it when you talk about business. They experience the soul and enjoy that bliss.

Abhed—Bhed vijan is undifferentiated, it is one form.

Abaadhit—Bhed vijan is beyond the thoughts of Naya (different viewpoints) and Praman (valid source of knowledge). It is not obstructed.

When such a beautiful bhedvijan awakens, it works like a sharp saw. It enters the inner self and discernment happens. First, between the inert (Jad : body) and the consciousness (Chetan : soul), and then between the true nature (Swabhaav) and the temporary external feelings (Vibhaav). As subtlety arises, the soul differentiates between the inert and the conscious. As mentioned in the First Fundamental Truth (first pada) in Atmasiddhi, thoughts arise: then what is the difference between a dead body and a living body? The difference is not in the face, senses, etc. Through all these thoughts, the disciple realises that there is a conscious substance and that it is different from the body. Now, what is this conscious substance? Consciousness. The enlightened one call it the soul. Then, does it exist after death or does it perish with death? So, the Second Fundamental starts. Does it have any freedom and responsibility, or does someone write everything? So, the Third Fundamental starts. Then comes the Fourth Fundamental. Then, is it possible for me to be free from this cycle of transmigration? For that, the Fifth one - Moksha Pad (liberation). How can I be free? That is the Sixth one: the means of liberation.

There is a certain joy in loving secretly. When there is less time, doing religion is the highest joy. The joy of finding time to do satsang in between worldly

activities, rather than during retirement, is something else. If someone's joy has to be ended, get them engaged. When they used to meet secretly, there was a lot of fun. After the engagement, you can make a call-in front of your mother; there is no fun in that. In such a way, doing religion is a lot of fun. Put everything else aside and give this priority.

There is a fever, but the fever is in the body. I am the one who knows the fever. If the fever is in the body, then why do I feel the pain of the fever? The fever is in the body, and I am the soul. If anyone should suffer, it should be the body. If we are separate, why do I suffer? Because I identify myself with the body. An impure feeling (kashay) has arisen in the mind, and I have identified with the mind, and that is why this experience of suffering happens. In the same situation, the Enlightened One does oneness with the state of knowledge and not the fever. Such a thought process happens, and Bhedvijnan begins to occur.

Even though the body is just an association, because of the identification with the body (dehadhyaas), one considers soul and body to be one. Because of bhed vijnan, one realises them to be separate. "Deh maatra sanyog chhe" (The body is just an association) and "Bhaasyo dehadhyaasthi, aatmaa deh samaan" (The soul and body appear to be the same due to the false identification of the soul with the body). Through Bhedvijnan, the soul and the body are realised as separate.

This example of the saw and the wood is also wrong, which Banarsidasji himself will explain, going a little ahead. The saw is used to cut the wood into two pieces, but here, the two are already separate. You just have to make the intellect more subtle. A sharp subtle intellect is called Prajna. Even when one has fever, a person with a sharp intellect knows that this is happening here (in the body) and that nothing is happening in the soul. The soul should just keep knowing. This is called 'Bhagvati Prajna.' The phrase "Bhagwati Prajna" belongs to Amritchandra Acharya. Take this Prajna as a chisel and hit it where you see a cross-connection. But to see it, subtleness is needed: This is the thought of anger, and this is the knower of the thought (anger). You will see it as only one, but you have to identify the association and hit the chisel to separate it. Then the knower keeps knowing the anger.

The Lord has shown us the path: first make your passions weak. Have a feeling to be free from external feelings. Have a desire for liberation, to remain stable in your true nature. With such preparation, seek the company of The Enlightened One. "Aave jyaan evi dasha, sadguru bodh suhaay" (When such a state is attained, the teachings of the Sadguru grow within and start bearing fruit). By staying in His company, your intellect will become subtle, more subtle, and even more subtle. This subtlety is not from the perspective of general

knowledge, but from the perspective of bhedvijñan. First clarity of inert (Jad) and consciousness (chetan) comes. Go further deeper and differentiate between your true nature and external feelings. External feelings refer to the temporary state (Paryay). The true permanent nature refers to substance (Dravya). Further, the modifications (Paryay) can manifest per one's nature and also under the influence of the external.

Example : For a person who has the vow of celibacy and is a born celibate, is there a difference like one's own wife and another's wife? For a householder, there is a distinction between one's own wife and another's wife, but for a born celibate, there is no such thing. Similarly neither the pure temporary state nor the impure temporary state is mine. I am the permanent unchanging substance. For understanding, bhedvijñan does not even feel sharp; it feels like common sense. Yet it takes effort to apply it. You should identify with your own substance; then you will not identify with the pure temporary state or the impure temporary state, and hence experience no joy or sorrow for it.

If a pebble gets into the shrikhand (a sweet dish), you immediately spit it out. Your tongue effortlessly differentiates between the shrikhand and the pebble. "I am a sky, and all these temporary feelings are clouds. Don't get entangled in these clouds." It's very simple to understand and a lot of fun to practice. It will become natural after practice. But one must be ready.

The company of others no longer appeals because there is no interest in worldly talks. He is so interested in the experiments of bhed vijñan that if someone talks about anything other than bhed vijñan, he is not interested. He doesn't need anyone's support either. "I am a pure, peaceful, independent soul. Why should I become dependent on someone or something?" He enjoys the fountains of bliss within. Children can play for hours in a bathtub full of foam. We wonder, "Don't they get bored?" In the same way, He enjoys the bliss of the self.

Great effort will be required. But that effort must be internal. This work cannot be done by staying hungry or climbing mountains. Physical effort is not called great effort. Bhed vijñan is the great effort.

A child was going to do an Atthai (fasting for eight days), so the mother advised him to drink 20 glasses of water every day. Gurudev inquires, "Is this religious instruction or water therapy?" In reality, the mother should have told him not to abandon seva of the Guru and stay engaged in scriptural studies and devotion. "Fast with the goal of self-upliftment." The advice to "Drink more water for the fast to be better" should have been a secondary piece of advice. Encourage him to do upvaas (go towards the soul) and not simply go hungry (anshan).