

Nātak Samaysaar
Shibir 18
Pravachan – 3 Summary
23-8-2025 – Morning
Episodes 196-198

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.

This human life and this opportunity of being human is a game-changer. As the saying goes, "Vijalina chamkare moti parovi le Panbai" (O Panbai, string the pearls in a flash of lightning). This human birth is like that flash of lightning. Today is the fourth day of Paryushan, which means we are halfway through the lectures. By tonight, half of Paryushan will be over. Here we were just singing songs of welcome for Paryushan, and half of this opportunity to increase our spiritual inclination is already gone.

"In a flash of lightning"—the enlightened ones have truly understood that this 70-80 years of human life will pass like a flash of lightning. Ruchi anuyayi virya (energy follows inclination or interest); you don't have to do anything. You just have to increase your spiritual inclination. As soon as your inclination changes, your energy will come running. "O Panbai, string the pearls in a flash of lightning." Similarly if you thread the needle of Bhedjnan (discretion between the self and non-self) or of samyak jnan (right knowledge) into your knowledge, then even if you wander due to the manifestation of karma, it will be found. But focus on the fact that it is like a flash of lightning.

Every year, you say that this was the best Paryushan. Why? The same things have been discussed for 40 years, but your spiritual state has changed, your inclination has grown, and your worthiness has increased. That is why every satsang affects you more. The relation to worthiness is such that the amount of karma an ignorant person sheds by doing vows, austerities, and worship throughout his life, that much or more the enlightened one sheds in a single breath. This is not because of the label of Him being the enlightened one but because of His high level of worthiness. The more worthy you are, the more impact a spiritual act will have on one, in a short time with little effort. Maybe now, while performing the arti, one may feel, "Give me a heart like Kumarpal. O Lord, may I appreciate Your value, because if I can value You, I will be able to value my own soul." First, you recognise the Enlightened One, then you recognise His state, and understand that the cause of His state is His focus on the true nature, and you realise that your true nature is the same. O Param Krupalu Dev, You are the big laddu, and I am the small laddu. But I am also a complete laddu.

In the heavenly realms, the devas perform the arti of the Lord with great joy using precious gems (Mani Ratna). At that time, the devas have only one desire: "Our inclination for the soul has grown a lot, but if we get one opportunity of human birth, we will embrace renunciation and attain the perfect state." And we are already having a human birth, such an auspicious rise of fortune, let's at least take advantage of it. With good intentions, you will accumulate good karma. To get a human birth and the company of the enlightened one, and to get the opportunity of listening and serving Him, you will need good karma. But the goal will remain one: I don't want another life and seva. I don't want rebirth at all. That is your true closeness. Else you might get one more life, but then what? This life is a game-changer because you now have an inclination for the knowledge of discretion (Bhedjnan), and it now even seems easy to you. Intellectually, you have complete clarity, and when you practise it slowly, you realise that it is also easy. Yesterday, Nemiji said that he maintains an awareness of bhedjnan even in the bathroom. Now, all of us have to do it no matter what.

"O Soul! Now you must certainly follow the command of the Enlightened One." Or, "From now - today onwards, let this body, etc., be employed in the service of the Lord." What profound words! It shows that realisation is important, not even listening. Once something is realised within, your face changes, your state of mind changes, and all your attitudes and activities change.

Despite being the embodiment of knowledge and pure consciousness, the soul's intellect has been corrupted, and has indulged in mithyatva (false belief). It has become so deluded that it considers itself to be the body. Further as it comes in association of inert objects (things) and conscious entities (other living beings)—it develops a sense of "mine-ness." Because of this "mine-ness," attachment and aversion arise, leading to good and bad feelings, and a sense of oneness with them. In the circumstances and feelings that arise due to karma, when one does identification with them and perceives things as desirable or undesirable, it can lead to pride if things go as desired. If not then anger arises. To make things happen as desired by any means possible, deception enters. And with the desire for more and more of the desirable, greed awakens repeatedly.

Thus even though it is the embodiment of knowledge, due to its identification with the body and its attachment to all things associated with the body, when any changes happen to those things, it causes internal changes—such as anger, pride, deception, and greed arise. "I am the body" is the root of the tree called : world. The feelings of attachment and aversion that follow are the irrigation of this root. In this way, the roots of the tree become stronger, and the tree also grows. The roots are strong, so it survives. It is irrigated, so it grows. Thus the problem is in the thinking. The right thought: "I am not the body, but the knowledgeable soul."

Increase your love for the soul so much that if someone asks you who you are and you say, "I am Dharmesh," it feels completely false to you. Now, this is your criterion, checklist, and verification. In daily life, you will have to say, "Yes, I am Dharmesh." But at that moment, you should feel as if you are telling a lie. That's how much you have changed your perspective. You can sit in a satsang and listen, write, or clap, it is good but not enough, until your perspective changes, there will be no progress. Now, whenever the name 'Dharmesh' is used,

you should feel a sting within that, "I am the pure soul, and how much I lie by calling myself Dharmesh." This means you are changing your perspective. When the perspective changes (paksh), then the focus on the pure soul occurs (laksh), and you become proficient in its practice (daksh). And then, you will experience something different in the same environment, in the same body, and with the same circumstances. Nothing about you will change—your house, Mumbai, etc., will not change, yet your experience will be different.

Until this belief of "I am the body" is attacked, even if you desire, your attachment and aversion will at maximum be mild and back to intense, but they will not be destroyed. The passions will become mild - intense, but their power—the power of passions like anantanubandhi (severe : infinite bonding passions), apratyakhyani (moderate passions that hinder partial vows), pratyakhyani (lesser gross passion, which obstruct you from taking complete vows), and sanjvalan (most subtle passions) —will not break. It will take a long time for passions to disappear; they will only go at the end of the tenth gunsthanak (stage of spiritual development). A person when in a spiritual practice has mild passions. Whereas during business, one may have intense passions. So this difference in intensity is visible, but this change in belief will break the category of the power of passions, like anantanubandhi no longer arises, no matter what you say or do. This kind of change in state will bring great purity within. This purity will bring great peace. That peace will bring great happiness.

If we want to go on a vacation, we go to a place with greenery for freshness. Similarly, in life and relationships, we need happiness. But here, as you only stay happy, only happiness will leak from you. You won't have any issues with how the other person is; it's none of your business. You have only happiness, and thus can spill only happiness. Now, you have no thoughts of complaints and expectations. When such thoughts come to a halt, you feel peace, and when you feel peace, you feel happiness. When you feel happiness, whether you take on any responsibility for selfless service (seva) or not, only that will come out of you. Even if you just stand on the road, those who pass by will feel happiness. Let's try this because this life is a game-changer. Take advantage of this opportunity; do not miss it. "If you do this with a calm, discerning mind." Just once, think seriously, "What should I do with this life? Where do I want to take the state of the soul by the end of my life?" Set a minimum goal for the state, like how you set a minimum profit goal for business. Think about it seriously just once, and it will stay with you. Then, life and your attitudes will set themselves accordingly. You will feel that no manifestation of any karma can now change your state of mind. Since there are non-destructive karmas (Aghati karmas), circumstances still change, but nothing changes within. Let your smile change the world, but do not let the world change your smile.

"I am different from the body, good and bad emotions, and external feelings"—this is only half the job. But who am I? I am pure, knowledgeable, full of consciousness, a self-illuminating flame, and the abode of bliss. I am pure, complete, eternal, constant, and unchanging. Hold on to that unchanging point. So far, your attention is only on external changes. You only think about how it was cold yesterday and hot today. Or you think that you were in a good mood yesterday, and today you have some bad feelings. There is an unchanging point even there. Keep your eyes closed and search for that unchanging point. Focus on the eternal. If you focus on completeness, you will surely attain the state of

completeness. Try to feel that unchanging you. Now, pick the unchanging. In Patrank-609, Param Krupalu Dev has said, "One's abidance in one's original nature, that the revered dispassionate call liberation." Liberation does not mean the Siddhashila at the end of the universe, but just the natural state. Param Krupalu Dev says, "The natural state has not been lost. The spontaneous state has not fled. You just have not understood the natural state."

There is a bottle of perfume with fragrant, expensive perfume inside. But you can't smell it because its cap is closed. You say that the perfume has no scent. The scent is in the perfume even now. Remove the cap, and you will get the scent. Right now, when you are not getting the scent, believe in the advice of Shri Guru that the perfume has a scent. You do not have to bring the scent from outside. For liberation, you do not have to bring anything from outside to the inside. But you have to remove the cap of ignorance, unawareness, that is inside.

"This is the supreme essence, may this conviction be with me, forever. May its true nature illuminate my heart." This implies, may there be awareness. First, may I understand it, and then have faith in it—this is the resolve. Once this resolve is made, churn it and contemplate such a feeling. Only then will there be a tilt towards self-awareness. If you want self-awareness, you will have to find peace from this world of suffering. **"O Soul! Bring an end, bring an end to this pain-ridden transmigration; just think a little, giving up idleness."** For that, **"Now you must certainly follow the command of the Enlightened One."** This is the whole sequence. Start from here: **"O Soul! Now, you must certainly follow the command of the Enlightened One."** Pujya Gurudevshri has been reciting this letter for almost fifty years; He has not been tired or bored for a single day. This Patrank-505 is an evergreen letter. Outside, you have a human body like a Ratnachintamani (wish-fulfilling gem), your true nature is like a Ratnachintamani, and the opportunity is also like a Ratnachintamani, so why am I still a beggar? Why do I steal the sensory pleasures of the five senses? One word from the enlightened one will change you someday.

The enlightened one's words have so much power that the entire army of a Chakravarti (emperor) will not be able to pull your focus (upyog). One word of the Sadguru pulls your focus into the soul. What power the enlightened one has! The 63 Shalaka Purush include 24 Tirthankars, 12 Chakravartis, 9 Baladevas, 9 Vasudevas, and 9 Prativasudevas. Shalaka means famous. Their karmic merit is so special that it is accrued during the attainment of self-realisation, even if a Prativasudeva goes to hell. The Kathanuyog (expositions related to mythology) can also inspire you towards bhedjnan. We don't desire bondage, but we need to understand the glory of self-realisation in a different way.

You just have to take off the cap of the perfume bottle, and it is not even stuck. It can be removed easily. You think you will have to make an external effort to get the scent. This is the mistake that Param Krupalu Dev has pointed out: the work has to be done inside; your liberation will not come from outside. Your liberation will manifest from within. Even if you are in the form of a bud right now, you have to decide whether you want to die as a bud or as a flower? The passing of a Muni is called Kaaldharma. For a soul with self-realisation, the word Dehvilay (dissolution of the body) is used. For a Tirthankar or Kevaljnani, the word Nirvan is used. We celebrate the Nirvan of Tirthankar. Nirvan Kalyanak is called so because it also brings about welfare.

A prince was five years old. A gang of robbers came to the palace, and their leader had no children, so he kidnapped the prince. Fifteen years passed. This prince had become the leader of the robbers. One day, the king (the prince's father) went hunting and saw this boy. He recognised him as his son from a mark on his forehead. The king went to the leader of the robbers and pleaded, "I have no other sons. I'm retiring. Instead of being the leader of the band of robbers, he will be the leader of the kingdom." The leader accepted his request, and the prince went back to the palace with his father. The story is over. You had forgotten that you were a prince, but even then, you were still a prince. You were, you are, and will always be a prince.

This unique art of moksha is that the soul that is a pure conscious being and is free from dravya karma (material karma), nokarma (quasi karma), and bhaav karma (psychic karma, impure feelings). It is full of bliss and is an ocean of peace. "I am the compact mass of bliss (anandno kand) and an ocean of peace (shantino sagar)." Remember these two things. We will get to "I am a solidified mass of knowledge" later. Grasping the knower will bring the entire soul into your grasp.

Lindi pipar (Ayurvedic medicine - long pepper) is a small, black medicine. If eaten as it is, it is not very spicy. A doctor might say that it has a certain power. To manifest that power, it must be properly ground. Trusting the doctor, you start to grind it for eight days. Then, the spiciness will emerge, and your cold will be cured. Similarly, trusting the Sadguru who has seen, known, experienced, and revealed the soul, and grinding it with soul-inclination, the glory of that will manifest. Your cold of misery and poverty will be cured.

That is why in Patrank-505, it is said in two or three places to have certainty, because only the path will be visible; the destination will not be visible right now. Still, the desire to walk is needed. This is samyak darshan (right perception). The destination is understood but not seen, yet the desire and longing to walk on the path of liberation are needed. This is the first samyak darshan. The sign of the destination and the vision of the destination is the second samkit.

For now, keep only one target: the desire to walk is needed. If you start from Abu Road and even have doubts about whether this road goes to Mount Abu, you will still reach Mount Abu. You will reach it even if you are not awake. You will reach it even if you are asleep in the back seat. But on the path of liberation, it is decided based on the traveller whether they will reach it or not. If they have shraddha (faith) and samveg (impetus for liberation), they will reach. It depends on the traveller. On the path of liberation, as soon as you have faith, your vehicle will start. The decision is ours alone: do we want to die as a bud or bloom into a flower?

When Pujya Gurudevshri refers to samyak drashti jeev (a soul with right perception), it should be understood as a swabhav drishti (perception of the true nature). If one is not a samyak drashti, then talks of paryay (modes), sham (calmness), samveg (impetus for liberation), nirved (grief of transmigration), aastha (faith), anukampa (compassion), etc., will come up. But when samyak drashti is mentioned, it means dravya drashti (perception of the fundamental substances). A samyak drashti feels that they are no less than a Siddha. A

samyak drashti can say, "We are the same" after reciting Namō Siddhanam. Param Krupalu Dev says, "All souls by nature are like the liberated ones. The one who realises this fact becomes liberated." Those who don't understand just keep chanting mantras.

Regardless of your current state, from the perspective of the dravya, you are not even 1% less than a Siddha. Just thinking this brings such power, happiness, and pride! Now, even if you face failures, you have no time to regret or learn from them. You just want to move forward. If a paryay (modification) has passed, now move on. If you want to remain aware, ensure that such a state of being does not arise in the next paryay. Be aware of the utpaad (production); the vyay (dissipation) is bound to happen because it is the nature of both the substance and the mode. Just be careful that this depression does not arise anew.

It takes ten balls to get ten batsmen out. So why does a match last all day? It takes ten balls to destroy mithyatva (false belief). If you want, you can finish this whole game in ten seconds or take ten lifetimes. It only takes one ball to get out. You decide whether it is easy or difficult to destroy mithyatva. It only takes one ball. Do you want to spend an entire lifetime to get to that one ball? Just throw that one ball straight away, and let mithyatva not even arise in the next paryay. This conviction must be like a wall of steel. Where there is such a conviction, virya (energy) arises.

The body and impurities are merely the objects of knowledge (jney). Before, you felt that you were the body and impurities. After coming to satsang, you understood that the body is just an association. This was explained in Shri Atmasiddhi Shastra. But Natak Samaysaar explains that the body is not even an association. The body is also just the object of my knowledge. I have no other relation with it. Just knowing, knowing, knowing.

In the 34th kalash, Acharya Amrutchandradev beautifully wrote, "For six months, free yourself from all noise, retreat, and practice bhedjnan (discretion between the self and non-self). Give it priority in the practice of consciousness. From the perspective of activity and mental inclination, do only that. Then, within a maximum of six months, you will attain self-realisation." You should not be impressed by six months; it's not about the time, but about your inclination. "Why six months? I want to do this alone now." The seeker is not attracted or impressed by six months. Those who do not want to do it are impressed. An inclination for the self is needed, such inclination for consciousness that you now want to experience it. This makes the knowledge deep and subtle. A continuous, constant, and consistent practice takes place.

If you make one scratch on an almond, then a second scratch after 15 days, and a third scratch after two months, and then say, "The almond oil is not getting extracted." If you want to extract almond oil, you have to rub it continuously. You have to rub it in every single modification. If the continuous practice continues, it is not difficult.

Even if a waterfall falls, the stone only gets wet. But if a single drop of water falls continuously on the stone, a hole is made in the stone. If you want to make a hole, do it even a little, but continuously.

Chhand 4:

Jo kabahoo yah jeev padārath,

Ausar pāi mithyāta mitāvai ,

Samyak dhār prabāh bahai guna,

Jnān udai muhk uragh dhavai.

To abhiantar darvit bhāvit,

Karma kales praves na pāvai.

Ātam sādhi adhyātamke path,

Pooran vhai parabrahma kahāvai.

Meaning of Chhand 4: Sometimes a living being ends up getting a spiritual occasion. He removes his wrong faith - mithyatva - and obtains enlightenment, right faith - samyakatva. With right faith, he also acquires right knowledge – samyak jnan. Now, he has a flow of pure knowledge- jnan dhara. He has separated the self from the flow of inclination of attachment, etc. impure states- raag dhara. In the mundane soul, this raag dhara was present since time infinite in the past. With obtaining the enlightenment - samyak darshan, he still has remnants of material and psychic karma - dravya karma and bhaav karma. With right faith, the faith deluding karma - darshan mohaniya karma- are gone but conduct deluding karma – charitra mohaniya karma- are still present. These karmas are feeble in nature. The enlightened being does not perceive the effect of these residual karmas. The living being intensifies upward spiritual journey by his personal efforts - purusharth - and continues his purification and ultimately achieves the omniscient state - Parmatma.

‘If this jiva padarth ever gets an opportunity to destroy mithyatva (false belief).’ Here, the word 'jiva padarth' is used. What is the difference between jiva dravya, jiva tattva, and jiva padarth?

Understanding the three terms:

Jiva Dravya: This refers to the conscious substance which includes its substance, qualities, and modifications. This is explained in the Agam.

Jiva Tatva: This means the pure substance, distinct from its modifications. This was explained in the Jiva Adhikar (chapter on the soul) of the Natak Samaysaar. It is pure and eternal. Jiva Tatva is the pure substance distinct from its modifications.

Jiva Padarth: This is an individual, a specific being, a substance with a specific modification, which is to be dealt with here. Here, the talk is about a jiva padarth that overcomes mithyatva (false belief). Jiva Padarth is a substance with a specific modification or with special condition, which is being addressed here.

The Natak Samaysaar teaches bhedjnan (discriminative knowledge) of the jiva from the jiva. The jiva dravya includes the modifications. If you want to see a picture of what you are, excluding the modifications, then study this text. The Natak Samaysaar is not for learning about which gunasthanak (spiritual stage) has which karmas. This is Dravyanuyog

(metaphysics) The gunasthanaks, etc., fall under Karananuyog (expositions related to etiology and cosmology). To know what should be done, there is Charananuyog (expositions related to ethics, the discipline of conduct). And for tales of someone who has done this before, there is Kathanuyog (expositions related to mythology). Dravyanuyog says that this is unchanging, and one should focus on it; there is nothing else to be done.

Such a soul has the company of the enlightened one, and the darshan moh (faith delusion) is not in its ascendancy, only then can mithyatva be destroyed and samyaktva (right faith) arise. The Kaal Labdhi has ripened. An individual with special conditions, a jiva with a special modification, is called a jiva padarth. The word 'jiva padarth' is used here to refer to a jiva whose modes are aasannabhavya (nearing liberation) and samipmuktigami (approaching liberation soon).

If the Kaal Labdhi of my soul is ripe, I have the company of the enlightened one, and the darshan moh (faith delusion) is slowly subsiding to a state of non-ascendancy for some time—we call this upsham samyaktva (subsidential right faith). The talk is about a jiva padarth with these internal and external circumstances. It's not about all jivas. We should think that it's about us. We don't know whether our Kaal Labdhi is ripe or not. If the result occurs, it's ripe; if not, it's not. If you have the company of the enlightened one and the ascendancy of mithyatva (false belief) is not there, it feels like the talk is about you.

The soul that has reached such maturity gets an opportunity to eliminate mithyatva, and a stream of knowledge arises in it, and the face of knowledge remains directed only upwards, towards the inherent nature. It has no inclination towards attachment, or towards external substances that are the cause of attachment.

All the enlightened ones have written the same thing. 300-400 years ago, Banarsidasji wrote this in Agra. The truth is so universal that whether it is spoken in Gujarat or Agra, the language may be different, but the sequence and the message are the same. Truth is such a wonderful thing—it is internal and universal. The stream of Rumi in Turkey was also similar; the words were different, but the message was the same.

We have been listening to this for 40 years. There are five causative factors. The Kaal Labdhi has ripened, the honhar (destiny) is also favourable, a nimitta (instrumental cause) is also present, the karma is also in its favourable state, and purusharth (self-effort) is also in progress. When these five factors come together, samyak darshan is attained. For a period of antarmuhurta (less than 48 minutes), the darshan moh (faith delusion) is in a state of non-ascendancy. When there is no darshan moh, darshan (samyak darshan) happens. Right now, there is no darshan moh; a dynamite has been set off and it has blasted. For 48 minutes, there is no prevalence of darshan moh. Whether the rocks that burst fell nearby or turned to dust after the dynamite exploded is unknown. If, in the current path, there is no darshan moh, it is called upsham samyaktva. Later, if you find out that the blast you set off today left small pieces, then it is kshayopsham samyaktva (right belief gained after annihilation and subsidence of karma). But if the blast was such that everything turned to dust, it is kshayik samyaktva (pure irrevocable belief).

"I am with all these internal and external circumstances!" But now, with the blast, the stream of knowledge and the stream of attachment have separated. Attachment is still there, just like before, but now it remains separate. It knows the attachment. It is not one; there is a distinction. For the enlightened one, the udaydhara (stream of manifestation of karma) and

the jnandhara (stream of knowledge) are separate. Until now, there was a feeling of oneness: "I am attached, I am angry, I am deceitful." The enlightened one cannot say this because the one who has grasped "I" as an ocean says, "It is okay to say a dark wave passed through me, but do not say 'I am the most fallen.'" The one who says this still does not have the awareness of the true nature. He still has the awareness of the mode, so he says, 'I am the most fallen, the most degraded in the whole world.' No matter what defect occurred, saying 'I am deceitful, I am angry' is a maya mrushavad papsthanak (a sinful state of deceit and falsehood). Ask for forgiveness for this on the day of Samvatsari."

Admit that a wave of anger came, a cloud of anger came; otherwise, your knowledge is wrong. Acknowledge that anger came for one second. If your blood pressure went high for a moment, you don't need to be hospitalised for it. You wouldn't say, "I am a blood pressure patient." You are healthy. How can I say, "I am a sinner" in a moment's modification? Say that sin passed through me. "I am a pure, conscious, solidified mass of consciousness." It takes courage to say this. Right now, you don't have that power. So what if you see thousands of faults? They are not your nature. But you don't have faith in the enlightened one. Otherwise, your happiness and fervour would be different.

Once an opportunity arises and the soul severs and penetrates the knot of the false belief, a pure stream of samyak jnan (right knowledge) flows. It becomes absorbed in the stream of knowledge, and then dravya karma (material karma) and bhaav karma (psychic karma) do not enter it. When you annihilate mithyatva, not all dravya karmas, bhaav karmas get destroyed, and nor does the body, which is a nokarma (quasi karma) get destroyed. After samyak darshan, dravya karmas—like jnanvarniya (knowledge-obscuring karma), and nokarma will also remain. Dravya karma, bhaav karma, and nokarma do not enter you. In your knowledge, it is clear that "I am different from this body, these impurities, etc."

"As the state of right faith gets intensified, all feelings arising under the influence of the deluding karma get destroyed gradually. Through the advent of right conduct, one abides in a state of complete dispassion." Then, "When there is uninterrupted constant absorption in one's nature alone, it is known as omniscience. In spite of the association of the body, it is known as a liberated state." In this chhand, the word 'parabrahma' (Supreme Being) is used. In its true nature, it is already divine (Bhagwat-ta), but now, when this happens in sequence, then it is called Parabrahma.

Yesterday, a lady met Pujya Gurudevshri and said, "You are God." He said, "Of course, and so are you." Before, He never said this, but after the Natak Samaysaar, He has started saying it.

Chhand 5:

Bhedi mithyāt su vedi mahāras,

Bhed-vijnan kalā jinha pāi.

Jo apnee mahimā avdhārat,

Tyāg karai ur sauj parāi.

Uddhat reeti furee jinhake ghat,

Hot nirantar jotī savāi.

Te matimān Suvāna samān,

Lagai tinhakau na subhāsubh kāi.

Meaning of Chhand 5: With personal efforts, when one removes the wrong faith (which was present since time infinite in the past), one then ends up tasting the nectar of right faith. Such enlightened beings are compared with pure gold. He has experienced the purity modes of faith, knowledge, and conduct etc. attributes. He has given up the sense of ownership – mamta- with worldly objects. His spiritual journey continues towards purity of the soul and he is practising the partial/complete vows- desh/maha vrats. The purity of knowledge continues by leaps and bounds. As the gold never gets rusted, there is still some presence of auspicious/inauspicious karma fruition, but he remains unstained.

Here we are reminded of verse 112 from the Shri Atmasiddhi Shastra:

"As the state of right faith gets intensified, all feelings arising under the influence of the deluding karma get gradually destroyed. Through the advent of right conduct, one abides in a state of complete dispassion."

Samyaktva (right faith) has occurred; the knot of mithyatva (false belief) is broken. The one whose knot of false belief regarding self, which is mithyatva, has been cut and pierced, and experiences the great nectar of upsham (subsidence), had wrong belief and ever since focus turned towards right faith, experiences Upsham ras (nectar of subsidence) and the experiences nectar of the soul. Upsham is something negative—devoid of intense passions, but mild passions exist. It is the subsidence of intense passions. The nectar of the self, however, is something positive and concrete.

When one pierces mithyatva, he manifests bhedjnan (discriminative knowledge) and tastes the nectar of samyaktva (right faith). Due to the awakened flame of knowledge and its experience, the glory of pudgal (matter) has vanished, the value of pudgal has been devalued. You should chase only one rabbit, not two, so that you can catch it. So devaluation happens. The glory of pudgal is gone, and the glory of the self has come.

It does not say the glory of the Jina (Jineshwar Bhagwan); it says the glory of the self. This is the syllabus for post-graduation. First comes the glory of the Jina, then the glory of the self. This is the correct order. When one attains samyaktva, the glory of the self is experienced in such a way that all desires for pudgal vanish. As it is devalued, no external thing seems valuable. Even if there's a sweet for meals it does not make a difference to you - whether you have to eat it or give it up. You feel indifferent towards both enjoyment and renunciation, as its value has not remained. Going on vacation, eating, or drinking—nothing touches you anymore.

Are we, who are meant for the Maldives, would we like to go to Mahabaleshwar? Are we made for the pleasures of pudgal? We are meant for the bliss of the self.

The flame of knowledge arises, which means darshan (perception), jnan (knowledge), and charitra (conduct) arise. Charitra also arises because swarupacharan charitra (conduct of the true self) is present at the fourth gunasthanak (spiritual stage) and then when one's state yet increases, they undertake deshavrata (partial vows) and mahavrata (major vows). Then the fifth gunasthanak is indicated. Now you are moving ahead. The glory of the self increases,

and its energy (virya) soars in such a way that the feeling of taking deshavrata, shravak vrata, anuvrata (minor vows) awakens. So much the world has been devalued—the fifth gunasthanak. A desire for complete renunciation arises, a desire arises to take the mahavrats (major vows), to become a sadhu (monk). See this as an inner state of being. The inner state of self-stability increases so much that one reaches the sixth gunasthanak.

The stability continues to increase, and the false desires born of the charitra moh (delusion of conduct) depart. The focus on the self (swarup drishti) increases, and the focus on external conjunctions (sanyog drishti) decreases. The focus on the self multiplies. For this, Param Krupalu Dev's words are, "As the state of right faith gets intensified" all feelings arising under the influence of the deluding karma gradually get destroyed."

When you have a place under a shed or a tree, why go out into the sun? When you are getting the bliss of the self, why seek bliss elsewhere? What would I get there? If I'm not getting from the soul then only should go. Such a soul is like gold. Gold does not rust, and the enlightened one also does not rust.