

Nātak Samaysaar

Shibir 20

Pravachan – 1 Summary

19-10-2025 – Morning

Episodes – 218-223

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.

That which eradicates the endless cycle of wandering (births and deaths), that samyak darshan (right faith), is attained by faith in the words of the enlightened (trustworthy) one, an unprecedented passion for His commands, and devotion to the enlightened (trustworthy) one along with restraining from self-will; that is called the first samkit. This is only possible when one stops seeing the Sadguru (true Guru) as a human and beholds Him as Divine. For first samkit, non-reverence (avinay) or ordinary humility (samanya vinay) will not suffice; supreme humility (param vinay) is required. Seeing the Sadguru as God (Parmeshwarbuddhi) is called param vinay. This param vinay for the Sadguru awakens by alternating between samagam (association) and virah (separation). For samyak darshan, vinay and virah both are needed. One who has an extremely subh runanubandh (auspicious past karmic connection) might lack vinay if they do not experience virah. Maybe they won't, but it is possible, because the force of emotions can rise in such a way that the Sadguru is seen as a human.

Lalluji Muni had param vinay for Param Krupalu Dev in his very first meeting. To keep this vinay steady, he was given alternating samagam (association) and virah (separation). In fact, to say virah and samagam is better fitting. In just a short period of association, so much was absorbed and grasped that, day by day, there was a progressive purity of feelings culminating in experience of the self.

Pujya Gurudevshri had said in America, "Through a great accumulation of punya (merit), this auspicious human life is attained," as Param Krupalu Dev has stated.

1. 'A **great** accumulation of punya' – is for attaining a human life.
2. 'A **great, great** accumulation of punya' – brings the fortune of being a contemporary of an enlightened one. To just be born in His times, maybe not even meeting Him - even this requires 'great, great punya'.
3. 'A **great, great, great** accumulation of punya' – leads to association (yog) with the enlightened one and attaining His shelter (sharan).

4. 'A **great, great, great, great** accumulation of punya' – grants the opportunity for shravan (listening to spiritual discourse) and seva (service). Shelter is one thing, and constant shravan is another. And if one keeps any shortfalls in seva, then all four 'greats' are lost. One might not even get a human birth again. The rule is simple: what you do not value, you will not get again.
5. 'A **great, great, great, great, great** accumulation of punya' – makes one feel, "The enlightened one is mine."
6. 'A **great, great, great, great, great, great** accumulation of punya' – is when He says, "You are mine."

You decide where you stand.

With so many sevas on his plate, Nemiji is yet telling Puja Gurudevshri: "I have not done anything for Shri Atmasiddhi. Please give me any big or small seva of Nadiad. Though I will never be able to pay of the debt but at least I can remain in the illusion of having done something, and contribute towards its prabhavna." Many may have reached the fifth 'great' where one feels, "The enlightened one is mine.". But not the sixth 'great', where the Satpurush says, "You are mine."

The shelter (sharan) of the enlightened one is extremely essential. It is not just about following ajna (commands), but also about developing an affection (gharobo - a sense of belonging) – where you don't need to rehearse, wear masks, or impress Him. Whatever and however it is in your heart, it's just expressed as it is. Yashovijayji Maharajsaheb says in the stavan (hymn) to Vimalnath Bhagwan, "With simplicity, whatever is in the heart is revealed."

A deep friendship is formed. A rabbit is such a small animal. It's fearful of all animals, and its strength and speed are less than all other animals like wolf, tiger, monkey, lion. One day, a rabbit was standing in a spot in the jungle. A monkey came and asked, "What are you doing?" The rabbit said, "I am planning your death." The monkey said, "How?" The rabbit said, "Come to my house, I will show you." The rabbit took the monkey to a cave; the monkey did not return. A few days later, a wolf came. He also asked, "What are you doing?" The rabbit said, "I am planning your death." The wolf said, "How?" The rabbit said, "Come to my house, I will show you." The rabbit took the wolf to the cave; the wolf did not return. In this way, he took many animals to the cave, and they did not return. An old lion lived in that cave. Due to age, it was difficult for him to hunt. So, the rabbit said, "Let's be friends. I will bring the animals to your doorstep. In return, you have to protect me. Not devour me (bhakshan)."

The enlightened one is like that lion. He is so focused within (antarmukhi) that His attention (upyog) does not go outwards. The disciple says, "I will bring the ghati karmas (destructive karma) and aghati karmas (non-destructive karma) to you. You devour them and protect me."

Lalluji Muni attained the shelter of such a capable, enlightened one. On the very first day, very first meeting, this inner feeling (bhaavna) arose: "By meeting Him, both my ghati and

aghati karmas will be destroyed." He realised, "I have found the lion." "Purisa-sihāṇam," - the lion among men. What a superior inner state he must have had, that within a few years—seven years—he attained the second samkit (the experiential level). People don't value the first samkit, so no one asks when it was attained. But they ask the date - when did the experience of thoughtlessness, the body and soul as separate occur? So one will say in Samvat 1954, in the Vaso region, on the last day. So we might feel that we must go to Vaso for darshan. However, the first samkit is the most important, as it will lead to the second, third, and to kevaljnan (omniscience).

Devotion for the Aptpurush (trustworthy enlightened one): If you meet a doctor and you take his photo, consecrate it, perform aarti before his picture, and bow to it, but you don't take his medicine, then will you get well? No. We consecrate the chitrapat (enlightened one's image), perform aarti, and bow to Him. We prostrate fully before Him (sashtang namaskar). But if all this inspires you to take the medicine (engage in spiritual practices), then it is all right conduct (sadvyavahar). But if it doesn't help in making you steadfast in His ajna (commands), then it remains as a, "sectarian view, imaginary opinions of religious orders that do not constitute as right practice." Though its an auspicious activity, Param Krupalu Dev considers it to be attachment to a single point of view, to your sect, to your mission, to your group, to the sense of belongingness with it— but it's not atma priti (love for the self) if one is weak in following His ajna (commands)

With restraining from self-will, (swachhand nirodh), there should be devotion to the enlightened one, meaning an adherence to the ajna with unprecedented passion. Even agreeing with the ajna is a big deal. Only if the darshan-moh (faith delusion) has weakened, one will internally agree with the ajna. But the charitra-moh (conduct delusion) obstructs in such a way that one makes promises (vayda) and gives excuses (vandha). "I will definitely do it in a little while" – promises. And excuses – "I wanted to do it, but this or that is there."

In an experiment, a frog is put in water that is at 80°C. As soon as it touched the water, it felt hot, and with full force, it jumped out of the vessel and he got saved. Sometime later, the same frog was placed in another vessel where the water was 20°C. The frog did not feel the water was hot. Then, the temperature was increased slowly – 25°C, 30°C, 35°C, 40°C, so it started to feel slightly hot. But the frog makes promises: "I can bear it for a while, let me enjoy the water right now, then I will jump out. I escaped when I jumped last time." In this way, the water temperature was increased to 45°C, 50°C, 55°C, 60°C, 65°C, 70°C. All the while, the frog kept thinking, "I will jump, just let me be for a little longer." As this happened, the temperature reached beyond 80°C, and its body burst right there.

Your indolence (pramad) does the same thing - where your intellect shows you the direction that this is what must be done, it even shows agreement, but then you miss the chance due to pramad. That is why an apurva ruchi (unprecedented inclination) for the ajna is important—not just agreeing with it, but following it. 135 years ago, on the day of Dhanteras, what an unprecedented earthquake must have occurred within Lalluji Muni in Khambhat! To the entire city of Khambhat, Param Krupalu Dev seemed like an ordinary man, but Lalluji Muni saw Him as God. Not just 'God-like' or 'of God's category'. Even calling

Him 'God-like' is a fault. How profound must Lalluji Muni's upaadan (inherent capacity) have been!

90% of the sadhana (spiritual practice) is cultivating Parmeshwar-buddhi (seeing God) in the enlightened one. The other 10% includes your ayambil ni oli (an austerity), pilgrimages, jap (chanting), etc. By doing bhakti or when bhakti awakens, your external problems do not end. People feel when bhakti awakens, no problems should arise. Understand this – when bhakti awakens, problems do not become absent, but faith is present. Conviction in the tattva (fundamental principles) becomes present—that is called bhakti. It is not the absence of difficulties; it is the presence of the right conviction, right faith. Whatever happens, one feels that some past antaray karma (obstructing karma) has come to fruition; one must act according to the situation and remain unworried. If faith is absent, one is affected by karmic fruition. But when tattva-shraddha (faith in the fundamentals) arises, one becomes completely fearless and unworried. Fearlessness comes only by being free of doubt (nih-shankta). When fearlessness comes with nih-shankta, what effect does it have on nirjara (shedding of karmas)? We will see that in December. Fearless means stressless; overthinking stops, over worrying stops, and so much peace is experienced.

When a problem arises, only an idiot thinks, "God does not love me" or "Does He love me or not?" This is extremely childish; he does not know the nature of bhakti. A devotee has only one thought: "God loves me so much that He sent me this challenge."

A boy went to a shopkeeper and said, "Give me a cigarette." The shopkeeper told him the cost. The boy gave ten rupees and got the cigarette. Another boy went to his parents and asked for a cigarette. The parents will not give it to him. The shopkeeper looks at the money, but the parents look at the son; they have love for their son. Sometimes, if our demand is wrong, He will not give us that thing. God's love has not changed. But He will not give you the wrong thing, even if you cry.

In 1971, the war between India and Pakistan took place. Pujya Gurudevshri was 5 years old. It was a time of blackouts. Cardboard had to be put up on bathrooms and windows. No lights or even candlelight was not allowed to show outside from the house. The siren could go off at any time, and the lights had to be turned off immediately. Pakistani planes could attack at any moment. In schools as well we were educated that way. Pujya Gurudevshri's family lived in the Shiv Sagar building. Pujya Gurudevshri's grandmother's derani (husband's younger brother's wife) and jethani (husband's older brother's wife) had come to stay because those were very crucial days.

At around 9pm, the siren went off. Pujya Gurudevshri's grandmother and her sisters-in-laws sat down to do pratikraman (ritual of repentance). They made Pujya Gurudevshri sit as well. There was only one objective: If we are to die, we should die after performing alochana (confession). They completed the entire pratikraman; nothing happened. Again at 11pm, the siren went off, and they did pratikraman again. Like this, they performed pratikraman three times in one night. Then Pujya Gurudevshri said to his grandmother, "Whatever is to happen, will happen. How many pratikramans will we keep doing like this?"

They had a big black-and-white television at home. A crow sat on the antenna on the terrace, and the antenna moved. The TV wasn't working properly and would have waves. It had been drilled into the children's heads that Pakistan was our enemy. Anything wrong happening anywhere in life was because of Pakistan. For a devotee, it should be set: **Anything happens, it is because of Him.** "God did everything," so you must joyfully accept His doership. The question of complaints and requests does not even arise. How much devotion one has is revealed in challenging times. It won't be known in the assembly hall. In the assembly hall, everyone will feel, "This is the bhakti I have – Je Hari kare te mam hit nu (Whatever God does is for my benefit)." But in challenging times—when financial, relationship, mental or other issues arise—how much of your faith remains?

A linguist came to Akbar's courtyard. Whatever language he spoke, he spoke it fluently. While we don't know even one language - he knew many languages fluently. Five, ten, fifteen attempts were made, but no one could figure out what his mother tongue actually was. Akbar told Birbal, "You figure out what his mother tongue is." Birbal asked for a day.. Early in the morning, the linguist took his *dablu* (water pot) and went to the toilet. Birbal poured an entire bucket of cold water on him. The man got angry and said, "Sala kutra, bilada, gadheda (you dog, cat, donkey)." The next day in court, Birbal said, "This man is Gujarati." In a moment of agitation (*aavesh*), your mother tongue comes out. In challenging moments, whatever kind of faith you have, those kinds of thoughts will begin to arise. So, the challenging time is the examination time. If you remain calm during that time, then it is fine.

Dr. Bijalben's husband passed away suddenly. Pujya Gurudevshri was only checking her internal state (*bhaavdasha*) because He knew that we could not bring her husband back. It is measured only at such times. It cannot be measured when you are sitting in meditation or bhakti (devotion). At that time, we are so influenced by the yogbal (grace) of the enlightened one that everything seems auspicious. During such incidents, you are caught unaware. That is when your faith (*shraddha*), devotion (*bhakti*), and stability (*sthirta*) are measured.

A boy was climbing down the stairs, he tripped and fell. He started crying. His mother came out of the kitchen and saw that he had fallen. She went back into the kitchen and brought a laddu (sweet ball). While eating the laddu, the boy forgot that he had fallen. The next day, the boy thought, "Let me fall again, so I can get a laddu." So, he acted that he tripped and he fell. He started crying, but his mother didn't even come out. The boy went to his mother and said, "Mummy, I fell. Yesterday she showed so much love, what about today? No laddu?" "No." He asked "Why Mamma?" The mother said, "Yesterday you cried for me. Today you cried for the laddu. When you cry for me, you get a laddu. When you cry for the laddu, you don't get me or the laddu." Understood? We may perform a lot of bhakti, but worldly attachments (*sansarik bhavo*) still remain, and may come out in front of God.

Chhand 12:

Jagvāsi jeevanisau Guru updes kahai,

Tumai ihā sovat anantkāl beete hai.

Jāgo vhai sachet chitt samtā samet sunau,

Keval-vachan jāmai aksh-ras jeete hai.

Āvo mere nikat batāu mai tumhāre guna,

Param suras bhare karamasau reete hai.

Aise bain kahai Guru tauoo te na dharai ur,

Mitrakaise putra kidhau

chitrakaise cheete hai.

Meaning of Chhand 12: The enlightened being delivers the discourses to the ignorant worldly living beings. He advises that they are in a deep slumber of ignorant state since time infinite in the past. He awakens such beings and tells them to listen to the discourses carefully so that they can win over the senses and their objects. He furthermore invites them to come on over so that He can show them the true nature of the self, free from all impurities.

In spite of best efforts by Shri Guru one does not pay attention to the facts. They behave as if they are simply a statue of clay or the drawing of the humans in a picture. They never use their knowledge to further spirituality.

In the term worldly souls (jagatvasi jivo)—'worldly' does not mean those who reside *in* the world, but those within whom the world resides. Otherwise, even the enlightened ones would be counted as worldly souls. Here, 'worldly souls' refers to those transmigratory souls who have the world within them.

From a certain perspective, even the Arihant Bhagwan (Omniscient Lord) is called a sansari (transmigratory) soul. In the scripture Jeev Vichar, two categories of souls are described: 1. Sansari (transmigratory) and 2. Siddh (liberated). Sansari souls are of two types: 1. The ignorant (ajnani) and 2. The Omniscient (Kevaljnani). From this perspective, even Arihant Bhagwan is called sansari.

The nature of reality and the order of the universe should be understood in the scriptural (Agam) style. But if the purpose is self-realisation (atmajnan), then spirituality (adhyatma) will be required to narrow down to: 1. The self ('I') and 2. The other (anya). From the perspective of the purpose, you have to narrow it down now. You will have to summarise.

Here, the Guru preaches to the worldly soul, and the Guru's sermon *is* the Guru's compassion (karuna). It is wrong to go to the Guru after the satsang and ask Him to "bestow grace." The satsang itself *is* the Guru's grace. The Guru preaches to the worldly soul: "O soul, sleeping in the slumber of delusion (moh-nidra), you have wasted infinite time up to this day. Therefore, listen to the beneficial sermon (hitopadesh) of the Lord, through which your well-being and welfare will be achieved, and you will awaken from your slumber of delusion. Come to me."

Who gives such an invitation? It is the invitation of turning within, the Guru's invitation: "Come to me, I will show you your own attributes (not mine,) of knowledge, bliss, and more. I will show you your own splendour."

The Lord's speech (vani) is full of the essence of peace. It is devoid of the blemish of karma. Your attributes are also devoid of the blemish of karma. Your attributes are brimming with the essence of peace. If one feels so much peace just in understanding this, imagine the peace that must prevail in its right manifestation (samyak parinaman)? When the enlightened one glorifies our soul, it makes us feel so good. So, if stability is achieved in those attributes, what will the state of the soul (atma-dasha) be? The Guru says: "Come to me. Come peacefully and carefully." Peacefully and attentively.

The scripture Natak Samaysaar will be half-completed [soon] and will be fully completed in two years. If you do not attain samyak darshan (right faith) by then, you have not felt any glory of your own soul. If your focus still does not remain on the pure soul element (shuddhatma tattva), then how can you ask for another chance? You have got the best chance and you could not do it.

A plan was made to break out of jail. "You will get an exact signal, when you must escape anyhow. We will give the jailer something that will make him unconscious for some time. Run away from the jail at that time. This is the only chance, otherwise, you have a life sentence; you won't be able to escape later." At 12 o'clock, he opened the jail door and stepped out as well. Everything was arranged. Someone was helping him from the outside. But as he stepped out he saw a meal of kheer-puri (sweet rice pudding and fried bread) on the now unconscious jailer's plate. The prisoner thought, 'Let me just eat this kheer, puri, and bhajiya (fritters), and then I'll flee.' He stopped to eat. In that much time, the jailer woke up, and the man was taken back to jail.

The Guru says, "Come lovingly, with intention and attention. Come with the carefulness that 'I want to achieve nirjara (shedding of karmas),' so let me take the tips that whatever I do, nirjara occurs."

Despite being told such sweet words, the ignorant person does not retain them in his mind (chitt). He listens and he claps. But otherwise, if an inclination for misconduct (durachar) arises, he commits misconduct. If an inclination for wrong conduct (vyabhichar) arises, he commits that. And if he is in the mood for good conduct (sadachar), he practices good conduct. But he does not truly retain the teaching.

He may be sitting in the satsang hall, but even an abhavi jeev (a soul inherently incapable of liberation) can sit there. What is the great thing about that? The scriptures say an abhavi jeev can even attain the rank of an Acharya (head of congregation), so can't an abhavi jeev listen to satsang? The dirghsansari jeev (a soul who will wander for a very long time before attaining liberation) listens to the enlightened one's words with appreciation, but does not retain them in his mind.

An illustration is given here: There is a proverb, "Reciting the Bhaagvat (scripture) before a buffalo." If you recite the Bhaagvat to a buffalo, what will it retain? When the enlightened

one speaks, this person responds like a clay idol, totally deaf to what is being said. Or he is like a person drawn in a painting. It means you have no intelligence. You have no inclination to seek the welfare of your own soul (atma-hit). You listen, you even nod in agreement, but you go right back to living a life dictated by your old impressions, means, worse than how a pig or a buffalo lives. Because the pig or the buffalo do not even know that this is called durachar. You are aware of the sapta vyasan (seven vices). You know that indulging in the seven vices destroys your spiritual worthiness. You know all this. And still, you indulge in them. Then you say, "It just happened." This is not "just happened"; it is a precursor to a great fall. It is the pilot car (leading the way). You must become alert. Time is very short, and the work must be done correctly. If the correct work is not done, you will just keep running around aimlessly all day.

Don't give sermons; first, receive the sermon. Giving lectures (pravachan) is the easiest business. One gets a lot of respect and money from it. Without a certain worthiness, the Jeenvani (teachings of the Dispassionate Lords) do not benefit your tongue.

The dirghsansari jeev does not retain the teachings in his mind. He continues to waste time with hoobuddhi (the sense of 'I') in the body and mamatva-buddhi (the sense of 'my') in external association (par-sanyogo). But what the enlightened one's compassion is like, we shall see in the next verse.

Chhand 13:

Etepar bahurau Suguru, bolai vachan rasāl,

Sain dasā jāgrut dasā, kahai duhooke chāl.

Meaning of Chhand 13: Even with such a miserable state of the transmigratory living beings, Shri Guru delivers graceful discourses for one to know the state of slumber and awakened state.

And yet, again—meaning, despite having said it so many times, despite the jiv (soul) not retaining it — the Suguru (True Guru) does not abandon the soul. He gives you so much time, patiently makes you do the work [of sadhana], but the worldly, transmigratory soul has no awareness that its cycle of wandering (transmigration) will continue.

In Pujya Gurudevshri's presence, someone's aayubandh (karmic bond for the next life) was ascertained, and the person's next life is that of a fish. Which security are you living with? This fish will now only descend; it will not be able to attend satsang (spiritual discourse) in that life. Pujya Gurudevshri is not saying this as an absolute truth, there are always exceptions. If some past sanskar (past karmic impression) awakens, or jati smaran jnan (knowledge of past lives) occurs, or the teachings of an enlightened one from a past life are recalled, then things might change. There are two ways of attaining samyak darshan (right faith): 1. Adhigamaj (right faith derived from teaching or another's preaching) and 2. Nisargaj (right faith attained by oneself).

One who is not stable right now, how will they manage in the life of a fish? The life of a fish is not that bad, but there will be zero spiritual welfare (atma kalyan) in it. However, if the bond was formed for a crocodile or similar aquatic predator, they go straight to hell immediately upon dying. It's not like that for a fish, but how long will it take now for that soul to sit on this chair and listen to the satsangs on Natak Samaysaar? It will take the person tens of millions of years.

The person may not know, but the Sadguru knows what this transmigration and the sorrows of this transmigration are. He also knows that this is a beautiful, accessible opportunity to stop this transmigration. Therefore, without losing hope, still having hope, again, "and yet"—meaning, that person does not retain it in his consciousness (chitt), yet [the Guru] repeats it—that is why He is Krupalu (compassionate). He feels that if not today, then tomorrow, the soul will awaken.

In today's age, the lack of remorse is a problem. People do not feel repentance, either because they lack the intellect or because they possess extreme crookedness (vakrata). Every single mistake of theirs will bring about prolonged transmigration, and we see hundreds of such examples in the scriptures. Lakshmana Sadhvi made one mistake and bound transmigration for 84 chovisis (a vast cycle of time).

Think for yourself. Just close your eyes and think that you are a fish. You move from one place to another with your fins. If your punya (merit) is in fruition, you get food; otherwise, not even that. Or, someone might catch you and put you in a fish tank. Do you think you can attain samkit (right faith) from there and progress?

Today is the opportunity. The snatra puja (a ritual prayer) mentions that the devas (celestial beings) who come merely with enthusiasm to perform the snatra (ritual worshipping the Tirthankar Bhagwan with water) return with samkit. They come just out of curiosity, but attain such an elevated state that they return with samkit. There are such examples as well, so I am not speaking just of the inauspicious. I am also citing examples of the auspicious and tales of transformation. Now, you check what is happening within you.

And yet, the compassionate Sadguru speaks, and what He says, He says with sweet words (madhur vachan). When your kid does not listen to you five or six times, you will raise your voice at least, even if its for his or her good is besides the point. You are also a human being and you will get frustrated. Here, even after the soul has shown so much disregard, the Sadguru speaks sweet words. He does not speak harsh or condemning words. The Sadguru says, "O Soul! Bring an end, bring an end to this pain-ridden transmigration; just think a little, giving up idleness, awaken! Awaken!! Else this wish-fulfilling jewel-like human birth will go to waste."

Your next life's bond has already been formed. You get the chance of a human birth only eight times. You don't know which birth this one is out of those eight. Anything can happen at any time now. As long as the bond is not formed, you will survive even major calamities. But once the bond is formed, you could die even from falling off a bicycle. And still, the Guru speaks sweet words.

Only a compassionate Suguru can do this, so that the soul is inspired. If the Guru speaks harsh words, even if He is speaking for the soul's own benefit, a feeling of opposition (virodh-bhav) might arise in the soul. If you say even a little something to a child, they will say, "I don't love you, Mumma." [The Guru speaks sweetly so] that such an oppositional feeling does not arise in the soul, or that he doesn't become devoid of effort (purusharthhin) through self-loathing (swa dhikkar), thinking, "I am the lowest of the low, a sinner, and nothing good can happen to me now. I am a gone case." So that he neither falls into this state nor into opposition, the Suguru speaks in sweet words.

Through these sweet words, nirved (dispassion for the world) awakens in the soul, samveg (intense longing for the true path of liberation) awakens, and the glory of atma purusharth (self-effort) arises.

In the next three verses, there is a description of the soul's sleeping state or dormant state (sushupta avastha) and the awakened state (jagrut avastha). What the soul's tendencies and inclinations are when dormant, and what they are when awakened, will now be discussed.

The 14th and 15th verses will be taken together. The 15th verse was written and sent by Param Krupalu Dev to Saubhagbhai after he returned from Idar and before his samadhi maran (conscious, peaceful death). There isn't much to explain in it; there is much to feel (bhav-vanu). Param Krupalu Dev has included this verse in Patrank-779. Param Krupalu Dev had not been reading 'Natak Samaysar' when He wrote this letter. But He said to Saubhagbhai, "For the rest of your life, act according to this," and Saubhagbhai accepted it. Saubhagbhai departed with such a samadhi maran, which is rare even for great Maha munis (great ascetics). Param Krupalu Dev wrote this in appreciation to Saubhagbhai's son. Despite being in Mumbai, He bathed at 10:50 am upon Saubhagbhai's death in Sayla, just as one bathes when a close relative (svajan) dies. Saubhagbhai had become His relative not out of an external friendship but due to his spiritual state (atma dasha).

The Sadguru says: I will explain the soul's dormant state—when he is in a deep slumber of ignorance—and the awakened state. The setting is the same, yet not the same. It's like a puppy that has gone underneath a car, and the smoke from the exhaust pipe keeps hitting it. When we realise this, we try to lure it out with some temptation because it's getting hurt on its head. But the puppy has now gotten used to it. It has gotten used to both going under and getting hit a little. We, too, have actually gotten used to the problems of sansar (worldly life). A few problems come, we cry a bit, and then they get solved. Despite being given so much temptation, the soul does not come out.

Now, the Guru explains only two states:

1. Staying under the car like the puppy.
2. Being free and staying outside.

Yet, even if the soul wants to stay inside, the Sadguru will keep trying to get him to come out. "Bole vachan rasal" - speaks nectar-like words. Rasal means sweet, and bole - speaks means a pratyaksh (living, present) Guru is required. Only a living Guru can "speak"; otherwise, they are just words. "Speaks" gives the nuance of being "present." Banarasidasji

(the author of Natak Samaysar) did not say this, but Param Krupalu Dev revealed that "speaks" implies pratyaksh (living presence).

Are you thirsty? Look at a picture of the River Ganges. But that will not quench your thirst. If you want to make khichdi (a rice and lentil dish), you can't just hold lentils and rice in your hand and look at a photo of fire. It won't get cooked. For that, you will need a pratyaksh sajivan murti (a living form). Bole vachan rasal. Sayan dasa—sayan means the sleeping state—and jagrut dasa means the awakened state. He will now speak about meaning the tendencies and inclinations (valan ane vrutti)—of both these types of souls. In this is the Sadguru's compassion, hoping the soul awakens by any means possible.

Chhand 14:

Kāyā chitrasāreemain karam parajank bhāree,

Māyākee samvāree seja chādari kalapanā.

Sain karai Chetan achaitanā neend liyai,

Mohaki maror yahai lochankau dhapanā.

Udai bala jora yahai svāsakau sabad ghor,

Vishay-sukha kārajkee daur yahai sapanā.

Aisi mudh dasāmai magan rahai tihun kāl,

Dhāvai bhram jālmai na pāvai roop apanā.

Meaning of Chhand 14: This stanza shows the nature of the slumber state of the living being. It has been explained with examples.

- 1. The palace: Body- sharir is the palace.**
- 2. The bedstead- palang: The psychic karma- bhaav karma occurring due to fruition of material karma are the beadstead- palang.**
- 3. The bed: The illusion- Maya- is the bed.**
- 4. Bedsheets: Imagination- contrary thoughts and having oneness with them- Kalpana- Sankalp vikalp- is the bedsheet.**
- 5. Sleeping- Nidra: Forgetting the true state of the self is sleeping.**
- 6. Eyelids are closed- Waves of infatuations – moh ni lahero.**
- 7. Intense snoring- intense material karma fruition.**
- 8. Dream he is witnessing- wandering in the transmigratory cycle for obtaining perceived happiness from the alien objects- Vishay sukh hetu bhatakana.**

The ignorant living being keeps on wandering in infinite transmigration. He is in the wrong faith state - mithyatva dasha. He fails to realise his true eternal state.

The sleeping state (shayan avastha) of the jiv (soul) is shown in this verse. The awakened state (jagrut avastha) of the jiv is shown in the next verse.

Chitrasari means a palace or your bedroom. The body (kaya)—the physical karmas (nokarma)—is the chitrasala —the palace or bedroom. The material karmas (dravya karma) are the bed/cot. The bedding laid out is of delusion (maya)—the emotional karmas (bhav karma). On this is the sheet of imagination, which has arisen from excessive thoughts (sankalp-vikalp). The soul lies down on this, forgetting its own nature. Thus, it experiences oblivion of its self (swaroop vismaran). Not only that, but the winds of delusion (moh) are blowing.

When you have such a bedroom, such a bed, such fine bedding, such a sheet, and such a wind blowing, the eyes of discrimination (vivek netro) close. The soul loses awareness of what is desirable (isht) and what is undesirable (anisht) for the soul. Rather plus and minus (positive and negative) attributes are projected onto objects that are neutral. It is harmful to the soul to make such distinctions, and this awareness is lost. Because of this wind, the wind of delusion, the eyes close.

The wind is blowing, and there is a fierce fruition (uday) of karma. The soul starts not only sleeping but snoring, showing that he is in a deep slumber. Snoring means that the person must be severely exhausted. And why wouldn't he be tired? He falls asleep from exhaustion after indulging in so many thoughts, and vices/impurities (vikar). In this snoring, he dreams of wandering for sensory pleasure (vishay sukh). The soul has always been engrossed in such a foolish state (mudh dasha) from infinite time till today.

He may not have gotten proper beds. He may not have gotten proper bedrooms because the body could have been that of a one-sensed, two-sensed, or three-sensed being. Even if you didn't get proper beds, you have still remained asleep. How tremendous is the work of the enlightened one that He awakens us from the slumber we have been in for infinite time!

The soul remains in the net of delusion (bhramjaal) and wanders due to wrong belief (mithyatva). This is called 'awake' because the soul is considered awake when the body, mind, and senses are active. If the body and senses are not active, we say the person is asleep. Let people call you awake, but the enlightened one says you are asleep. Even if your body, senses, and mind are active, you lack self-awareness. You are unaware of the soul. You revel in a dream-like state. A night dream breaks when morning comes. The dream of mithyatva (wrong belief) breaks only when samyak darshan (right faith) occurs.

Even after awakening, you may still remain in the bedroom. To leave the bedroom, the ayog avastha and the Siddha avastha (liberated state) will be required. Until then, you may remain on the bed of the body or the bed of karma. The point is not to sleep.

You are making distinctions of desirable and undesirable in objects. You are separate from the external associations (sanyogo). I can do nothing in the associations, and the associations can do nothing to me. I am merely the knower (jnayak). Why should I be

agitated? The other has no interference in me, and I have no interference in the other. Every substance—every particle and every person—is independent. It manifests on its own. I can do nothing in its manifestation, and it can do nothing in my manifestation. I am the master of knowledge and bliss (jnananand). Param Krupalu Dev wanted to bring about this kind of awakening in Saubhagbhai. He wrote this to Saubhagbhai in Patrank-779 a few days before his death.

Chhand 15:

**Chitrasāri nyāri parajank nyārau seja nyāri,
Chādari bhee nyāri ihan khoothi meri thapanā.
Atit avasthā sain nidrā vāhi kou pai,
Na vidyamān palak na yāmai ab chhapanā.
Swās au supan dou nidrāki alang boojhai,
Sujhai sab ang lakhi ātam darapanā.
Tyāgi bhayau Chetan achetanatā bhāv tyāgi,
Bhālai drashti kholikai sambhālai roop apanā.**

Meaning of Chhand 15: Here, the nature of the right knowledge- samyak jnan, awakened state of the soul, is described. Similar example as the 14th stanza is used. This right knowledge living being- samyak jnani jeev- thinks that:

- 1. Body type of palace is separate from the self.**
- 2. The psychic karma- bhaav karma- type of bedstead – palang is separate from self.**
- 3. The illusion type of bed is separate from self.**
- 4. Kalpana- reflective thoughts of Sankalp-vikalp- type of bedsheet is separate from self.**
- 5. The sleeping state is not me. Prior sleep type of impure modes was not the true nature of the self. Now, in this present mode, I will not waste it.**
- 6. I was in the deep slumber of ignorant state.**
- 7. Now, I realised that the fruition of karma and the dream of oneness with the alien objects were due to the slumber type of the ignorant state.**

Now, when I bring the attention to the mirror type of eternal nature of the soul, all my purity state is illuminating. Now, I am giving up all the alien attachments- pudgal parinam- and directing my faith to the everlasting soul substance.

What must have been Saubhagbhai's spiritual state (*dasha*) that simply quoting this one verse brought about the state in him that Param Krupalu Dev had commanded? Sometimes,

the enlightened one only makes one quote, and that too can awaken the soul. The satsang of many years was already there, but by sending quotes from Natak Samaysar in the last three letters, Param Krupalu Dev and Natak Samaysaar became the instrumental cause (nimitt) in manifesting Saubhagbhai's supremely awakened state.

The body-like bedroom is still there, the karma-like bed is there, the delusion-like bedding is there, and the imagination-like sheet is there. But the awakened person considers all of these to be separate (nyara) from himself. Because he considers them separate, even though he is in that bedding, he is not asleep. Now, he will not experience 2 things - snoring and dreaming.

You are not sleeping; you have not forgotten your pure Self. Snoring will not be there, so the sense of oneness (ekatva) will not be there. And dreaming—wandering in the sense objects (vishayo)—will also not be there. Even if he acts from sanskar (past karmic impressions), the realisation immediately comes: "What am I doing? What stupidity am I committing? When bliss (sukh) is within me, why am I running?" So, look exactly at what will not be there and what will be there in samyak darshan (right faith)? The bedroom will be there, the bed will be there, the bedding will be there, the sheet will be there. This will not change even if you attain Samyak Darshan. The state of liberation (siddha avastha) is different; there is no bedroom, no body. All of this will be there, but what will not be there? Snoring and dreaming, which are connected to sleep. Since these two are absent, it is called the awakened state. It is such an awakened "night" that he even remembers, "That time when I was sleeping was also one paryay (modification/state) of mine, and now that I am awake is also one modification of mine. I am the eternal, constant element (trikali dhruv tattva) completely distinct from both of these." He is distinct from both the sleeping state and the awakened state, yet he will still address the present state, saying, "I do not want to indulge into indolence (pramad) even for a moment now." He has realised that he is distinct from both these states. But all the work has to be done in the modification (state/manifestation), hasn't it? So, he is distinct, but the work has to be done in the modification. So, he says, "What kind of modification do I want now?" He says:

Atit avasthā sain nidrā vāhi kou pai,

Na vidyamān palak na yāmai ab chhapanā.

(The previous state, which was immersed in sleep and sloth, will not appear even for a moment now.)

"Now, in the present, I will not indulge in indolence at all." He says, "See, I will make sure I don't go to sleep. Even if there is coolness, the wind of delusion is blowing, the air is moving, and the bedding and everything is very, very comfortable. But I am not going to allow myself to go back into that slumber which is connected to snoring and dreaming. Because that is what causes my biggest fall. I am not going to let that happen."

It is natural that you all sleep for 6-7 hours. If you have more work, you sleep accordingly. Even medical science says that the repair and rest for your body are complete in four hours. After that, you sleep the remaining hours to relieve the exhaustion of the mind, which is

constantly indulging in thoughts and clash (klesh). Four hours are enough for the body's rest. But it is not six hours. Your digestion happens only when you are horizontal, not vertical. That's why they say to eat early and sleep early so that digestion happens properly. As long as you are vertical, your energy is occupied in whatever you are doing. Even if you are watching something, your energy is occupied there, so it doesn't go towards digestion.

Now, since the passions (kashay) have become mild and the self has become the focus, the exhaustion of thoughts is less. Even if the wind of delusion is blowing, the power of karma is strong, and everything is there, he doesn't fall asleep. Since he does not sleep, he does not revert to the state of mithya (wrong belief), where snoring and dreaming occur.

You have been listening to this for two years, but how beautifully the poet paints a picture, how clearly, he defines samyak darshan! That all this [the body, karma, etc.] will remain the same even after samyak darshan. But sleeping, snoring, and dreaming will not be there.

What Param Krupalu Dev accomplished is something else entirely. If the glory (mahima) of these nectar words comes [to us] even until death, our birth has become worthwhile. Even if you do not attain self-realisation (atma-anubhuti), but the glory of the enlightened one's words has come, we have accomplished something in this life.

The eternal truth has been stated so simply: the sense of "I" (aham buddhi) in the "other" and the body, and the sense of "mine" (mama buddhi) in the "other"; the distinction of desirable (isht) and undesirable (anisht); the adjectives "good" and "bad" are finished. Only the noun remains, no adjective. It is so difficult for the enlightened one to say, "This is tasty, this is beautiful, this is lovely." If the enlightened one ever says so, we should say, "Wow! Your immense effort in speaking a lie!" Speaking a lie when You don't feel it. We shouldn't say 'speaking a lie'; let's say 'acting out a drama.' We shouldn't use the word 'lie' for the enlightened one. Doesn't the one who acts in a drama also tell a lie?

Of course, a lot can be said. The body's fatigue is relieved quickly; the mind's fatigue causes more sleep, but for the samyak drashti (one with right faith), the mind's fatigue is now less. No matter how cool the atmosphere is, now nothing is there.

Once woken up, now you don't feel like going back into that slumber along with snoring and dreaming, because these three are together, and these four are separate—that makes seven things. Then, as Param Krupalu Dev says, the dream ends as the awakening occurs. No matter how much external adversity there is, the samyak drashti hellish being is in so much agony. Have you seen the pain of diarrhoea? The pain of a headache? That's not considered a major disease; it gets cured very fast. Yet, it is so painful. Imagine the constant suffering that a hellish being endures, where someone is constantly coming to beat and kill him. Even in that suffering, the samyak drashti soul is in equanimity (samabhaav) just because He is awake on this karma-like bed and not asleep. We might not be in that much equanimity in an AC hall. Even in the pain of being thrown into a terrible fire, it is possible because He is awake.

The enlightened one is called awake even while sleeping. Look at the shloka from the Bhagavad Gita:

yā niśhā sarva-bhūtānām tasyām jāgarti sanyamī
yasyām jāgrati bhūtāni sā niśhā paśhyato muneḥ.

(That which is 'night' for all beings, in that the self-controlled one is 'awake'. That in which all beings are 'awake', is 'night' for the discerning sage.)

The enlightened one is awake even when sleeping because the conviction of the soul (atm pratiti) continues. The flow of attention (laksha dhara) and the flow of experience (anubhuti dhara) may or may not be there, but the conviction continues. Nothing has to be done for conviction—no fasting, no chanting, no memorization, no climbing mountains. Nothing has to be done. Conviction means agreeing with what the enlightened one says. But if self-will (swachhand), personal opinion (mat), insistence (agraha), and mithyatva (wrong belief) are present inside, then he speaks with his mouth but not with his inclination and tendency. This conviction has to be brought about by constantly attending satsang.

After the perspective on the self (swaroop-drashti) is generated, snoring and dreaming are gone. Now, in the mirror of the soul, I am engrossed and absorbed in my own attributes. This consciousness (chetan) which was in the state of non-consciousness—believing "I am the body, I am karma, I am attachment"—rejects that non-conscious state. The samyak drashti soul says, "This is not me; it is separate from me, even though it is in my soul." If there is fever in the body, the fever is not a part of the body. What has come is bound to leave. What is temporary is not counted. You are not to mix with attachment and aversion (raag-dwesh). He becomes the renouncer of the inert state (jad-bhav). Now, focusing on the Self, he becomes steady in it; that itself is his self-care.

Chhand 16:

Ihi vidhi je jāge purush, te shivaroop sadeev,

Je sovahi sansārmain, te jagavāsi jeev.

Meaning of Chhand 16: One who has experienced the eternal soul substance is awakened. He is now as good as liberated state- mokshroop- as there is no oneness with inclination of attachment etc. alien belongings- pudgal parinaman. One who has not realised such state is sleeping with the wrong belief and will continue his transmigration.

This verse describes the fruit of the awakened state (jagrut dasha). The enlightened one and the ajnani (ignorant person) live in the very same world. Both have a similar bedroom etc. But the difference is that the ignorant person falls asleep, and the enlightened one does not.

To show the immense power of right conviction (samyak pratiti), all these verses have been placed in the chapter on nirjara (shedding of karmas), because once right conviction is manifested, nirjara begins. Nirjara starts with awareness (jagruti), not by remaining hungry. Both the enlightened one and the ignorant live in the same world. They have the same setting, face similar circumstances, but one sleeps and the other doesn't.

The ignorant person attributes things as desirable and undesirable (isht-anisht), has likes and dislikes (gamo-anagmo), joy and sorrow (harsh-shok), and attachment and aversion (raag-dwesh) to objects. And the enlightened one knows that "all of this is separate from me. I am only a witness; I am a pool of stillness. Nothing can disturb my stillness."

In this very world, the enlightened one experiences the self in the lake of his peaceful element (shant tattva). He derives bliss from it. Even while living in the world, He does not become immersed in it—that is the enlightened one. The one who becomes immersed in the world is the worldly, transmigratory soul (jagatvasi sansari jeev).