

Nātak Samaysaar
Shibir 20
Pravachan – 3 Summary
20-10-2025 – Morning
Episodes – 228-231

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.

In India, mainly four festivals are celebrated: Raksha Bandhan, Dussehra, Diwali, and Holi. In Hindu culture, there are four varnas (classes): Brahmin, Kshatriya, Vaishya, and Shudra. All celebrate these four festivals. But Raksha Bandhan is primarily the festival of Brahmins, Dussehra is primarily the festival of Kshatriyas, Diwali of the Vaishyas/Vaniya (traders/merchants) and Holi is primarily the festival of Shudras.

The reason for this is, the Chaturmas (four-month period of monsoon) has begun, there is an association of a venerable Guru, and the first festival in this period is Raksha Bandhan, which falls on Shravan Sud Purnima (full moon day). In the worldly sense, it is a festival of brothers and sisters, where the sister ties a rakhi on her brother's wrist. In Jainism, we have seen the story of Vishnu Kumar, where the venerable monks are protected from ordeals (upasarg). Chaturmas is meant for the service (vaiyavach) and protection of the sādhus (monks). Thus, Raksha Bandhan in a transcendental sense, is a festival venerating knowledge.

Dussehra comes at the end of the monsoons. As no battles would take place during the rainy season, the weapons lay unused, perhaps getting a bit rusty, and needing cleaning or polishing. Hence, on the festival of Dussehra, there is the worship of weapons and vehicles. Therefore, Dussehra is the festival of Kshatriyas. Lord Ram came in a later era. Ram slaying Ravan happened during the reign of Lord Munisuvratswami. The war between Ram and Ravan occurred not at the time of Lord Munisuvratswami, but during His reign, after He attained liberation. The Mahabharat war took place during the time of Lord Neminath.

Then comes Diwali. Until now, travel for business was restricted due to the monsoons. Now, with the monsoon ending, going overseas for trade begins.

Hence, the worship of ledgers (Chopda Pujan) starts. Trade restarts. Therefore, Diwali is considered the festival of Vaishyas, Vaniyas, businessmen.

Last is Holi, which is considered the festival of Shudras. Initially, people did not throw colours, but mud on each other. Later, colours were introduced for entertainment as everyone needs entertainment. Reason for Holi celebration: There are two types of crops: Kharif and Rabi. Kharif is the monsoon crop, sown before the monsoon. Rabi is a winter crop, sown in November and harvested from March to May. Vasant Panchami festival has passed, and there is an atmosphere of joy and enthusiasm due to the harvest. This enthusiasm is celebrated as a festival of colours (Rangotsav).

In the Vitarāga Dharma (Jainism), only the first and third festivals are celebrated: Raksha Bandhan and Diwali. Raksha Bandhan is celebrated not merely as a worldly bond between brother and sister, but as the duty of service and protection towards Sādhus. Diwali is celebrated primarily as the Nirvana Kalyanak (liberation day) of Lord Mahavir.

Diwali was celebrated even before Lord Mahavir. Diwali was also celebrated when Ramji returned to Ayodhya. Human psychology needs celebrations to come in that state of zeal and enthusiasm. In preparation for and in the exhilaration of this festival, people celebrate with new clothes, food, lights, colours, etc. Thus, for the followers of Vitarāga Dharma, Diwali is now primarily celebrated as the Nirvan Kalyanak of Lord Mahavir.

Vinoba Bhave selected Diwali for taking anshan (fast unto death). He voluntarily relinquished his body, choosing Diwali for this. Is Diwali an occasion for loss or for gain? The entire celebration of Diwali will depend on this. The answer is both. Lord Mahavir attained the state of moksh (liberation), so Diwali is a festival and an occasion of gain. However, for the followers, the opportunity for His darshan and listening to His sermons was gone. Lord Mahavir's final sermon (deshna) began on Dhanteras. The Digambara tradition has a difference of a few hours, with some believing the sermon began in the morning and others in the evening.

If there was an announcement that this is the last satsang, how would your concentration be? Similarly, when it was announced that this was the final sermon of Lord Mahavir, people came to listen attentively, with a dual emotion. This sermon lasted for 16 Prahar (1 prahar = ~3 hours). The unceasing sermon lasted for two days. Praises are due to the speaker, but also to the listeners. Then, after the final sermon concluded on Diwali, the process of yoga rundhan (cessation of activity) began. In this, the gross speech activity (Bādar Vāni

Yoga) ceased, meaning the opportunity to hear words from the Lord ended. However, the opportunity for His darshan would still be available for one more day. Lord was performing yoga rundhan, but it was possible to have His darshan at King Hastipal's Dānshala (alms house). So, the opportunity for hearing closed, but on the day of Diwali, the opportunity for darshan was still there, which also ceased at midnight.

Is Diwali an occasion for loss or for gain? If it is a gain, there is joy, an eid-like atmosphere, which is more about feasting (Chorāphali, Ghughra, Khājli, etc.). If it is an occasion of loss, there is a muharram-like atmosphere, which is more about sādhanā (spiritual practice), fasting, etc. Whether there is fasting or feasting depends on how you perceive the occasion.

A daughter's farewell on her wedding day is an occasion of both joy and sorrow. The joy is that the daughter has been married into a good home and will be happy. The sorrow is that the daughter will no longer live at the parents' home. In earlier times, a daughter could not return to her paternal home for a year or more. Now, that is not the case. The festival of Diwali is like a daughter's farewell. My Lord Mahavir attained Moksha, which is an occasion for joy. But one feels the separation (viyog) from His darshan and shravan, so it is a day for sādhanā. Therefore, one observes a fast, ekāsanā (one meal a day), or chanting.

Two friends are playing chess and enjoying it. One game is finished, and they are about to start another when news arrives: "Your mother has died." One says: "Let's have one more game of chess." We might wonder: "News of your mother's death, and you want to play chess?" Playing a game of chess is like dharma ārādhanā (spiritual practice), the news being that the Tirthankar Prabhu Mahavir has relinquished His body, so let us engage in greater spiritual practice. One completes the daily routine, but on hearing this news, a desire for greater spiritual practice arises.

In 2026, 125 years will be completed since the Param Krupalu Dev left His mortal coil. It was odd: should one take out a procession and dance, or do Swamivatsalya (feeding the community), or should one take out a silent procession from home to the crematorium and chant the Nirgrantha Jaap (mantra of the Detached)? There is a contrast in feeling. You have both the emotions of spreading religion (Prabhāvanā) and separation (Virah) both.

The day of Diwali is a day of serious joy. It should not be celebrated by dancing and partying. It should be celebrated with sādhanā and meditation (dhyān). This is also a type of joy, as being religious is working towards being truly happy. My saviour (Tāranhār) told me not to be indolent (pramād), and that this

association (saiyog) is also temporary. Lord Mahavir said: Your and my association is also temporary; the time will surely come for either you or me to depart. But we never realise it. Serious happiness means celebrating with sādhanā, meditation, etc.

How should the festival of Diwali be celebrated? Gautam Swami showed us. Gautam Swami says: "I received the news of Prabhu Mahavir's nirvana. I also celebrated it by going from the sixth gunasthānak (stage of spiritual development) to the thirteenth gunasthānak - omniscience." Such festivals need to be celebrated by changing your gunasthānak. Gautam Swami took a leap from the sixth to the thirteenth. Let us at least move from the first to the fourth gunasthānak and begin the end of the worldly cycle.

All eleven Gandhars (chief disciples) of Bhagwan Mahavir were called Gandhars because they never missed a single satsang or sermon of the Lord. They would not be in the satsang only if the Lord's command was given for a specific task. We have heard the story of Devsharma in the context of Gautamswami. Apart from that, Gautamswami never missed a single satsang in thirty years. Wherever Bhagwan went from place to place (vihar), the Gandhars would go along with Him. All these Gandhars possessed four kinds of knowledge (jnān), were composers of scriptures, wise men, and leaders of the Gana (group). Yet, such was their dedication that they did not miss a single opportunity to hear the Lord's divine discourse.

The correct word is Dipāvali: Dipa (lamp) + Āvali (line). Lighting one lamp from another and creating an entire line (Āvali). Before one lamp is extinguished, you light the next one.

A similar event happened during the Indian freedom struggle. Gandhiji formed a troop during the Salt March (Dandi Yatra) in 1930. It was a team of people against the British. Not to kill, but to die. Only Gandhiji could think this way. Five people would stand dressed in white, with the tricolour flag with the Charkha (spinning wheel) - the Ashoka Chakra came later. If the British beat or shot them, before they fell, they would hand the flag to the next person. The flag should not fall, and they would keep shouting, "Bhārat Mātā Ki Jai."

The same thing happened in the Jin Shāsan (Jain regime). When Lord Mahavir attained nirvan, Gautamswami's lamp was lit. Twelve years later, Gautamswami attained nirvan, and Sudharmaswami attained kevaljnān (omniscience) and the flag of the Jina Shāsan went there. Exactly twelve years later, Jambuswami attained kevaljnān, and the flag of the Jina Shāsan went there. After Jambuswami, there was no omniscient one, so the flag went to the Shrutkevalis

(those who have complete knowledge of all the Aagams). Then, the flag went to the Āchārya Bhagwants. Then, it went to the Yugpurush (epochal ones). And thus, this Dipāvali of the Jina Shāsan, the heritage of the Jina Shāsan, passed into the hands of such capable ones; not just learned men, but whose internal spiritual state (antarang dashā) was pure. Even now, the principles of the Jina Shāsan are available to us in this era. This tradition will remain until the end of the fifth era (pancham kāl). There will be no Jina Shāsan in the sixth era. Then, again there is an era like the sixth one and then like the fifth era. After that, when King Shrenik's soul attains kevaljnān and the Tirthankar status, He will establish the Jina Shāsan, the Jina Shāsan will begin again.

In 1990, the Diwali of Pujya Gurudevshri was at Abu pilgrimage, and He immersed in uninterrupted devotion (Bhakti) for three days. Intermittently, He took Patrank - 135, and gave satsangs on it. As soon as the satsang was over, the bhakti would continue. He did this for 72 hours with everyone. Since Abu is in Rajasthan, according to the Marwadi custom, they offered a 10 Mann (a unit of weight) bundi lādu (sweet ball) to Bhagwan. Pujya Gurudevshri and other spiritual seekers went for it and did this in the Delwada Temple. There is a higher meaning even in this lādu: "Bhagwan, today You attained uninterrupted, eternal bliss (akshay sukh). This uninterrupted lādu is a symbol of that uninterrupted nature."

Diwali reminds us that now is the time to light the inner lamp. Awaken the art of knowledge (Jnān Kalā) of discrimination between the self and non-self (bhedjnān) so that the self-lamp (ātma dipak) is lit.

The next verse begins by giving the analogy of the ocean, glorifying the knowledge that is to be lit by the lamp of knowledge.

Chhand 20:

Jākey ur antar nirantar anant darv,

Bhāv bhāsi rahe pai subhāv na taratu hai.

Nirmalasau nirmal su jeevan pragat jākey,

Ghatmai aghat-ras kautuk karatu hai.

Jāgai mati shrut audhi mannpayai keval su,

Panchadhā tarangani umangi uchhartu hai.

So hai gyān udadhi udār mahimā apār,

Nirādhār ekamai anektā dharatu hai.

Meaning of Chhand 20: In this stanza, the knowledge is compared with a vast ocean.

In the ocean, there are infinite substances including gemstones etc. But the ocean remains indifferent with such materials. The ocean has no oneness with such materials. Similarly, in the universe, there are infinite substances, their attributes, and modes. In the pure knowledge mode, entire universal substances are illuminated. But knowledge does not have oneness with such objects of knowledge- jney. The soul does not leave its all-knowing capacity.

The ocean water remains pure all the time. The knowledge remains pure all the time. There are infinite transient waves that keep on coming and going but the vastness of the ocean remains as ocean only, unaffected by the waves. The knowledge of the self is direct- pratyaksh and associated with super sensuous bliss. All knower eternal soul substance has transient modes of sensory knowledge - matijnan, scriptural knowledge- shrutjnan, clairvoyance knowledge- avadhijnan, telepathy knowledge - manahparyav jnan, and omniscient knowledge - kevaljnan occurring all the time. They are like the waves in the ocean.

Just like the ocean, the eternal true nature of the soul is great, and its majesty is infinite in nature. It is sustained forever by self only.

The soul as a substance is one but having infinite attributes and modes.

Knowledge has been compared with the ocean in eight ways.

1. Just as the ocean contains infinite substances like gems etc., similarly, infinite substances are reflected in knowledge. Knowledge has a quality of cleanliness (swachhatva). Despite containing gems and other substances, the ocean does not become the form of those gems. Similarly, even though infinite objects of knowledge (jneya) are reflected in knowledge, and an infinite number of objects of knowledge sparkle in knowledge, it does not become the form of the objects of knowledge. It does not abandon its nature, of being a knower (Jnāyak Swabhāv). No matter how many films come on the screen, the screen does not become the form of the film. When the non-stop film of bhaav karma (impure feelings) is running, one must decide right then that "I am a pure screen, where you have not seen the screen at all." It won't happen that you turn off the projector for five minutes, look at the screen, and then decide. The projector will keep running, there is still much of the film left, and one

has to decide at now itself. With the help of the enlightened one (jnāni) and logic (yukti), decide on the pure soul. And despite all of this, not even a stain has fallen on that screen. Such is the nature of the soul (atmavastu). Without recognising this soul, liberation (moksh) cannot be attained, and for that, there are four verses (Chhand). Do not desire liberation merely through bodily activities (sharirāshrit kriyā). You may perform severe austerities, observe the Āyambil ni Oli (9 days of specific austerities), all that is good, but they are all zeroes. Until the one of bhedajnān (discretion between the self and non-self) is placed before them, until the stream of bhedajnān starts within you, all this is just accumulating merits to be bon in the celestial world (devlok). One must have extreme glory (mahimā) for the one possessing bhedajnān, then the glory of bhedajnān will increase. Then, it will descend into practice (prayog) and awareness. That awareness will remain steady in any situation, association, or circumstance.

The ocean contains infinite substances like gems, yet it does not become the form of those substances. Similarly, infinite substances are reflected in knowledge, but knowledge does not abandon its knower nature, and "I am pure knowledge" - that is our spiritual practice (sādhana).

2. The ocean has pure water. The soul has pure knowledge. This pure quality of knowledge always only works to know, so it is always pure. One may currently have knowledge which is less or know more things, that is possible. Whatever the quantity of that knowledge, it knows things as they are. Just as the water of the ocean is pure, the knowledge quality of the soul is pure. However, due to the impurities (vikārs) of attachment and aversion, the entire state (dashā) of the soul becomes impure, and so we say that my knowledge is impure. I knew something, and after that, I experienced attachment and aversion, so my knowledge is wrong. But actually, the faith (shraddhā) is wrong, due to which there is a mistake in the conduct (chāritra). That is why in the mohaniya karma (deluding karma), there is only darshan moh (deluding faith) and chāritra moha (deluding conduct), there is no jnān mohaniya karma (deluding knowledge karma). In knowledge, there is only jnānāvaraniya karma (knowledge obscuring karma), which can result in currently knowing less or more, but knowledge is always pure. But because darshan moha is present, this confusion happens. Due to this, the state of the soul becomes perverse, and we say that "my knowledge itself is wrong."
3. The ocean is complete (paripurna). Knowledge is also complete.

4. Waves arise in the ocean. Similarly, five types of waves arise in the soul: Matijnān (sensory knowledge), Shrutajnān (scriptural knowledge), Avadhijnān (clairvoyance), Manahparyav Jnān (telepathy), and Kevalajnān (omniscience). But the ocean is, in a qualified sense (kathanchit - not absolutely), separate from these waves. If the ocean were absolutely separate, the wave would be on one side and the ocean on the other. That is not the case in the soul, where the quality of knowledge is on one side and the soul on the other. It cannot be said that they are entirely different. Nor can it be said that they are entirely one, because a wave arises and perishes, but the ocean remains forever. Bhedajnān means to know the difference that exists, and even that knowledge is in a qualified sense. From the perspective of the modifications (paryāy), matijnān, shrutajnān, etc., arise. We conventionally say things like, "this person has more matijnān," "this person has more shrutajnān," or "this person does not have avadhijnān," etc. The very fact that a wave arises shows that it is not the ocean and is different from the ocean. You do not say that the ocean arose, but you say that waves arose. Kevalajnān is also a wave. Kevalajnān also arises only at a specific time. Therefore, "I am not even kevalajnān, I am the eternally pure soul (trikāli shuddha ātmā)." The one with self-knowledge (ātmajnāni) only focuses on the eternal substance.
5. Just as the ocean is grand, the soul (ātma tattva) is also grand.
6. Just as the ocean is boundless (apār), knowledge is also boundless.
7. The ocean is without support (nirādhār). The soul is also without support; it does not need any support. It is independent. It does not need the support of others. Knowledge is not dependent on other substances (pādravya). The ocean is not dependent on anyone. Knowledge does not need any fuel like wood, petrol, gas, etc. The soul, which is of the nature of knowledge, is not dependent on senses, books, etc.
8. The ocean is one and contains multiplicity. Knowledge is one from the perspective of its nature as the knower, but it has multiplicity from the perspective of knowing infinite objects of knowledge. Knowledge has both attributes of unity and multiplicity simultaneously. Knowledge is one from the perspective of general knowledge (jnān sāmānya) and manifold from the perspective of specific knowledge (jnāna vishesh).

Just as the eye remains pure even when it sees an impure object—excrement or mud—the eye remains unsullied. Similarly, knowledge remains pure even when

it knows any object. Even when your current modification, that "you are currently attached or defiled," is reflected in your knowledge, your knowledge nature remains pure.

When Pujya Gurudevshri uses the word "ātmā" (soul), we must understand that He is only speaking of the nature of the soul. If He wants to use a word for the modification, he will use paryāy (modification) because that which temporarily comes and goes is not our nature. The soul is not even ready to accept its pure modification as its knowledge. Even if kevalajnān occurs, the soul still says, "It's not of my house." The focus of knowledge is only on the eternal. "I am always of the nature of kevalajnān." When right faith (samyak darshan) manifests, one should mentally say "Aho! Aho! Shri Sadguru!" and not go to the Guru. If you go to the Guru and say that you have attained samyak darshan by His grace, the Guru will say, "So what? What is your achievement in that? You were eternally pure already. Why are you so happy that one modification of the faith quality (darshan) has been purified?" If you celebrate your samyak darshan, you will fall, because you attained samyak darshan by focusing on the eternal, and now, by celebrating samyak darshan the focus has shifted to the modification. This is the Jain philosophy (Jain Darshan), and this is the subtlety of the Jina Shāsan.

To explain the principles of Lord Mahavir, we will need a Sadguru. Our intellect is dull and inert, so the Sadguru is needed to explain it. Otherwise, everything is very clear. It is like science. You can be either right or wrong. It is not a case of being a little right and a little wrong.

Chhand 21:

Koi krur kasht sahai tapasaun sarir dahai,

Dhoomrapān karai adhomukh haikai jhoole hai.

Kei mahāvrat gahai kriyāmai magan rahai,

Vahai munibhār pai payārakaise poole hai.

Ityādik jeevankaun sarvathā mukati nānhi,

Firai jagamānhi jyaun vayārike baghoole hai.

Jinhake hiyamai gyān tinhiheekau niravān,

Karamake karatār bharammain bhoole hai.

Meaning of Chhand 21: An ignorant being ends up with mortification of the body-kaya klesh. He burns the body with fire on four sides and the hot sun above- panchagni. He ends up smoking intoxicating substances. He remains on a headstand for a long time. He performs austerities with five great vows. He voluntarily ends up suffering various afflictions- parishah. All such activities are the husk without the grains. They are worthless. Such a living being will not be able to obtain liberation. They keep on wandering in this vast transmigration.

The title of the stanza is: **Liberation cannot be attained through actions without knowledge.**

In the previous verse, the glory of knowledge was described. Now, regarding those who desire liberation solely through actions and say "We don't understand such difficult talk," or "We have never heard such a thing " - just because one has not heard it does not mean it is false. They argue that after knowing everything, one must perform rituals; so, they might as well start performing the rituals right now. By making various arguments and performing only rituals, they attain a false satisfaction, considering it the ultimate goal of religion.

In this verse, the first two lines are for the followers of other traditions, and the subsequent two lines are for the followers of the Jain tradition. Accordingly, you will see the practices mentioned.

Some people perform severe austerities, like the Panchāgni Tap—surrounded by fires on all four sides around him and the heat of the sun above—burning their body. They reside in such a place and perform chants (jap). They choose a cremation-ground-like spot, not for dying, but for performing penance and chanting. Then, others endure severe suffering and wither their body, e.g. an austerity of consuming only moong water. But whether the body of karma has withered or not will be visible only to the eyes of the enlightened one. Whether the physical body has withered or not will be visible in the mirror. See what the intention behind the austerity is. Do not assume that an auspicious action will necessarily lead to auspicious bondage of karma. Someone may have done the ayambil oli austerity to look handsome and slim. A good action performed with the wrong intention also leads to the bondage of bad karma. Even if one goes to the celestial world, they become a vyantar (lower category of celestial beings), not a vaimānik or a jyotishi (higher category of celestial beings). If the intention is good but there is no focus on the true nature of the soul (swarup laksh), the soul goes to higher celestial realms. But if the intention behind performing a good action like fasting is to detox or to become slim, then it will result in karmic demerits.

After Moksh adhikar in Natak Samayasar are prakirna - miscellaneous chapters, which have a touch of charnanuyog (conduct related) and karananuyog (karma related). They expound on how the saptavyasan (7 vices) leads to downfall, which has been quoted by Param Krupalu Dev in Updeshnondh. It also mentions how food eaten to increase one's mass is comparable to meat-eating. And the competition between accumulating karmic merits and demerits is considered gambling. Internal spiritual meanings and external meanings for moral living are explained in the chapter of charananuyog. After so much dravyanuyog (metaphysics), so that one doesn't get stuck; an entire chapter has been kept for charnanuyog by Banarasidasji. Another chapter is on the gunstathanak (stages of spiritual development).

Having received an invitation, Pujya Gurudevshri had attended the Kumbh Mela in Allahabad in 2011. Though cold, as we climb Palitana with faith and feel no pain, there they saw many taking a dip in the Ganges with faith and devotion without feeling cold. The strength of faith is something else.

Some people, in the name of religion, consume charas and gānjā (forms of cannabis) and smoke. While there, they visited a few tents and saw someone who had stood on only one leg for several years and was smoking charas. Pujya Gurudevshri has taken vows for all such things from the day He took the vow of brahmacharya. He wants the 4 tired car of spirituality which is balanced with all 4 anuyogs - dravyanuyog (metaphysics), charanuyog(conduct), karnanuyog(karma theory etc), kathanuyog(spiritual stories). Some Jain pilgrimages are important for some non-Jain sects as well, so there one will find many who smoke charas in the name of dharma.

Others hang upside down from a tree, with their head down and legs tied up, swinging for days. Pujya Gurudevshri had seen this in Rishikesh during His solitude travels. These people take such suffering through practice and conditioning. So, the first part talks about non-Jain methods of torturing the body (kāyā klesh) and those who believe they attain liberation through it.

Now, what about such austerities which some people following Jainism perform? Some take the great vows (mahavrat)—adopting the state of a Muni (ascetic). They endure hardships (parishah) and remain absorbed in austerities (tap). But they lack focus on the soul (ātmalaksh), and harbour the ego of monkhood. They call something dharma when it is not. "Lahyū swarūp na vṛtti nū" – without checking how much the tendencies are focused towards the soul, taking pride in observing vows.

Pujya Gurudevshri was reading the souvenir book of the JAINA convention, where Jain and non-Jain saints had sent words of good wishes. He noticed one article signed with honorifics before the name, which is understandable if written by devotees. But if the person themselves adds attributes before one's own name, Pujya Gurudevshri doesn't agree to that. On the other hand, Amarendra Vijayji used to call himself Mu. Amarendra; he was not even willing to call himself a Muni because he felt he did not possess the state that scriptures prescribe for a Muni. He wrote Mu. to mean mumukshu (seeker of liberation). The others fall into the category where they adopt the guise of a Muni and buy the ego and status of monkhood, without actually cultivating virtues.

Those who live such a life do not attain liberation at all. Until the art of knowledge (jnān kalā) manifests, their thoughts (vikalp) will only be about karma, karma, and karma. That is, "this is left for me to do," and "this I have already completed." "My daily routine is done, but my observance of silence is left." Their mental processes are only about actions, and they do not remember the soul, whose nature is of knowledge. The one who does not take refuge in the soul and remains engrossed only in the thoughts of karma or actions, has not manifested the art of knowledge.

Two examples are given for such actions. Their action is as worthless as a bundle of grass without grain. If the grain is taken out of the grass, the grass becomes useless. Grass without grain is completely useless for humans. Action without focus on the soul is completely useless for liberation. Just as everything spins in a whirlwind, the wandering in the four forms of existence (chaturgati paribhraman) of such a soul continues. Even after enduring so much suffering, the maximum such a one will get is that the next birth will be in the celestial realm. Even there, due to the lack of soul-focus, a whirlwind awaits afterward, and that soul goes directly to ekendriya (one-sensed being). They continue wandering in the four forms of existence. The concepts of only dry knowledge and only actions are clearly stated in Shri Atmasiddhi Shastra. "Tyāg virāg na chitta mā, thāy na tene jnāna, aṭake tyāg virāg mā, to bhūle nij bhān," (One cannot attain enlightenment without possessing feelings of renunciation and detachment within. One also cannot attain enlightenment if he gets stuck in them, missing self-awareness) or "Lahyū swarūp na vṛtti nū, grahyū vrat abhimān, grahe nahī parmārtha ne, levā laukik mān," (He does not understand the nature of his tendencies and takes pride in the vows he observes. He is so interested in gaining worldly respect that he does not imbibe the true spiritual significance of vows). It's as though Param Kruplau Dev has taken from here and pasted it into Shri Atmasiddhi Shastra. One can take the five great vows,

but if one has pride, it doesn't lead to liberation. It has been clearly explained in Shri Atmasiddhi Shastra.

Chhand 22:

Leen bhayau vivahāramai, ukati na upajai koi,

Deen bhayau prabhupad japai, mukati kahāsau koi?

Meaning of Chhand 22: One does not have discriminative science-bhedjnan- and performs and remains engrossed in the rituals blindly, worshipping helplessly, and believes that such acts will lead to liberation. Without self-experience, how can he obtain moksh?

These are very beautiful rhyming words. In the first, there is leen (absorbed/engrossed), and in the second, there is deen (meek/poor). One remained engrossed in worldly activities and meek in devotion to the Lord. Ukati means bhedajnān-discretion between the self and non-self.

‘Bahya kriyama rachata,’ the word used here for rachata (engrossed) is ‘leen’, ‘Leen bhayau vivahāramai’. ‘Antar bheda na kai’-there's no inner transformation, ‘ukati na upajai koi’ is used here. It again appears that Param Kruplau Dev has taken from here and pasted it. He would have been in a state of pure awareness in Nadiad (Shri Atmasiddhi Shastra was written). There isn't even that much space to keep so many scriptures. Param Krupalu Dev must have absorbed the text 'Nāṭak Samaysār'. Natak Samyasar is written in the language of Uttar Pradesh (UP), and Shri Atmasiddhi Shastra - Gujarati, that's the only difference. Ukati means that there is no internal differentiation.

Line 1 - One is absorbed and satisfied only in physical activities. E.g., ‘Do I have to make 5 swastik or 51 swastik on the day of Jnan Pancham?’ Pujya Gurudevshri, before meeting Param Kruplau Dev, had done the aradhana of Jnan Pacham. One can do the aradhana, but along with it, recite the couplets that go along with each swastik. Contemplate their meaning, and one will find pure dravyanuyog. But in general, people do not even know such couplets are there; they are satisfied with only making the 51 swastiks.

Line 2 - Becomes meek while worshipping the Lord. Isn't meekness good? It's good for the start. For liberation, a focus on the self (ātmalaksh) is required, and for ātmalaksh, one must remove the focus from the modifications (paryāy). One must have swarūp drashti, focus on one's true nature. There, you are not meek or poor; you are complete in your true nature. If, even after this, the devotion does not progress in a way that leads to the realisation, "The Lord's state of the

soul, the Lord's true nature, is the same as my true nature," then from where will liberation come? You will get the celestial world. You may even become a Dhāraṇendra (king of his celestial abode), but you will not get liberation.

In worldly affairs, 'leen' engrossed, and in devotion 'deen' meek. One must understand from the perspective of the fundamental principles (tattva draṣṭi). In tattva draṣṭi, one must bring about a soul-perspective (ātma draṣṭi). In ātma draṣṭi, one must bring about a vision of the true nature (swarūp draṣṭi). At least sometimes speak with honour, "Lord, the nature that is Yours, the same is also my nature." I bowed to You because I saw my humility and Your complete state. But in a short time, you went into kāyotsarga (meditation while standing). Just observe the chaityavandan vidhi: your hands are joined, and then in a little while, kāyotsarg comes. First, yoga mudrā (hand gesture), then the muktāsukti mudrā (hands folded like clams) in Jayviyarāy sutra recitation, and then kāyotsarg follows. "You are me, I am You, there is no difference between us." In the small ritual of chaityavandan, there is a whole journey from devotion to meditation. This whole process explains that your devotion should lead you to a meditative state. In that state, you will gain a glimpse of the true nature. this happens, the feeling of "I am meek" does not arise.

If someone steps on an earthworm, it starts moving in the opposite direction. A cobra's hatchling is as small as an earthworm, but if it is disturbed, it hisses. "I am a hatchling in form, but I am still a cobra. I am like a cobra, but just small in size." In the current state, I am small, but my true nature is 'Aham Brahmāsmi' ("I am the Absolute"). You will hiss, and I will also hiss.

Our devotion is influenced by many things, so we start believing slightly that God is the doer. "Lord, you save me." Haven't you studied the Jinagam where it states, "You can only save yourself." Even the Bhagavad Gita also says:

“uddhared ātmanātmānam nātmānam avasādayet
ātmaiva hyātmano bandhur ātmaiva ripur ātmanaḥ.”

(Elevate yourself through the power of your mind, and not degrade yourself, for the mind can be the friend and also the enemy of the self).

You alone can uplift yourself. You alone can correct yourself. Don't you know this fundamental truth? Yet you like hymns that say, "God, You save me." You say that you do not believe in God as the doer. But if you check such hymns, the underlying message is that 'God, please grant it'. The concept that one substance cannot do anything to another substance is absent in your hymns. You become humble in devotion, but ensure you do not lose the perspective of the fundamental principles (tattva draṣṭi). Sattvik (pure) devotion must become

tattvic (fundamental principles oriented). In tattvic, the vision of the true nature must come, and in that, the focus must be on the complete nature. If one substance cannot do anything to another substance, why do you sing all your hymns with the expectation that God will do something, and then condemn other religions that believe in God as the doer, when this is there in your hymns.

Now, as this belief of God as a doer fades, you will say: "Lord, you don't need to do anything. Just by seeing you, the feeling of becoming like You automatically awakens within me." Just with the sight of Your dispassionate state (vitarāg dashā), something stirs inside. "You abide in Your dispassionate state; my feelings change just by seeing You." If you say this, your expectation of God doing something is gone, your devotion will become tattvic day by day. The devotion will remain, but the doership will not. "I am only responsible for my liberation and for my falls, but with Your inspirational support, there will surely be a change in me." Like that, start dissolving your belief of doership of God little by little. Our natural instinct is to throw the responsibility onto others. We do this in worldly life, as well. "The reason for my sorrow is my husband, mother-in-law, or my son." Just as you do in worldly life, you do in devotion.

That is why Banarasidasji writes this. Becoming helpless and asking God to save you, how is liberation possible? For liberation, one needs to add tattva drashti (perspective of the fundamental principles).

Chhand 23:

Prabhu sumarau poojau padhau karau vividh vivahār,

Mokha sarupi ātamā, gyānagamyā niradhār.

Meaning of Chhand 23: One may end up with mental recitation of the Lord's name - Bhagwan nu smaran, worshipping, or accepting different types of religious conduct. He is not able to experience the natural state of liberation of the soul- moksh swarup atma- as it can be known only by true knowledge – jnan gochar.

Pandit Banarasidasji seems fiery since it's Diwali. He says that by remembering the Lord, worshipping, or accepting different types of religious conduct, nothing will happen! Pujya Gurudevshri says softly that one needs to add knowledge. You might think that actions are at least 50%, and only knowledge needs to be added. No! It is zero without knowledge.

“Jap, tap, aur vrataadi sab, tahan lagi bhramarup, jahan lagi nahi Santki, paai krupa anoop.” - Till the grace of the enlightened one is attained, all the chanting,

austerities, and vows are illusory. Param Krupalu Dev has also stated this lesson to us. If someone is fasting, only drinking, say, moong water, can you tell them that all this is an illusion? But the enlightened one does say so. We may ask at least say it's dharma, but He says it's all an illusion, nonsense. Because when it's been explained so many times, and we still don't understand, they call it an illusion. The saint's grace is attained when you work on your faults. Fasting can be done purely based on the body's and mind's capacity, even if one does not get purified at all.

Today, people pay so much for detox for months, where at times only coconut water is given, or one vegetable, sometimes no grains are given. Same way uṇodari tap (eating less than appetite) can also be performed with a focus on the body or for fashion. Fasting can be called detox or water therapy. Once, a person went to a monk with the intention of observing māskhaman (fasting for a month). Pujya Gurudevshri happened to be there also. The monk said, "If you want to do māskhaman, drink boiled water while it's hot. This prevents constipation and provides comfort during the penance." This was just some guidance, which was okay. The mother of the girl heard this and kept calculating and asking her every day, "Did you drink 11 glasses of water today or not?" Pujya Gurudevshri told her, "Are you doing water therapy or māskhaman?" This is not penance.

Fasting and uṇodari can be performed without a focus on the soul. He adds on - such penances can also be done just to make the body beautiful and comfortable. Without discerning knowledge (bhedjnān), simply remembering God, observing vows, austerities, worship, or chanting prayers will achieve nothing. To use such strong words is the compassion (karuṇā) of the enlightened one, so that we do not miss the goal. The problem is that you do not have the goal of the soul's welfare (ātma kalyāṇ), you do not have the goal of the soul's true nature (ātma swarup), you do not have the goal of bhedjnān.

The soul, which is of the nature of liberation (moksh swarup), is to be experienced through knowledge (anubhav jnān gochar). All work—from decision to experience—happens in knowledge. If you perform any action without knowledge, it will not work.

"Swami guna olkhi, swamine je bhaje, darishan suddhata teha paave." [One who recognises the qualities of the Lord and worships the Lord, attains purity of darshan (right faith)]." Devchandraji Mahārāj says this. He was also a yogi of an amazing calibre. He had a tremendous grasp of dravyānuyog (metaphysics), so his hymns are rarely sung because very few understand them.

Just imagine if Prime Minister Modi steps onto the stage and someone introduces him as: "The guard of our neighbourhood has arrived." This is not wrong. But this much introduction won't do justice; it should be: "The Prime Minister of our country has arrived." If I speak even slightly less than that, even if it is technically right, you have not properly recognised him. Similarly, saying that God is He who forgives your mistakes, gives you atonement, or takes pity is not the recognition of God. But His identity is omniscience (sarvajñatā), dispassion (vitragata), and benevolence (hitopadeshīpaṇu). Any recognition less than this implies you have not truly recognised Him.

When the state of God's soul is recognised, you will forget His name, symbol (lānchhan), and everything else external. This state has arisen because of continuous meditation on the eternal substance (trikāli tattva). Your pure nature is also the same. Even if you don't see it, it is there. If you have money in the bank, even if you can't see it, you have the pride that it is your money. So what if you haven't seen it? "My Guru has said that my soul's nature is like this." Cultivate this pride.

If it were possible to attain liberation just by talking and singing, all parrots and nightingales would have attained liberation. If it were possible by sitting with eyes closed, all herons would have attained liberation. If it were possible to remain unconscious and lie in meditation, all coma patients would have attained liberation. Bhedajnān - discretion between the self and non-self, must manifest for liberation.