

Nātak Samaysaar

Shibir 20

Pravachan – 4 Summary

20-10-2025 – Afternoon

Episodes – 232-234

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.

An individual went to a Zen master and asked for a mantra. The Zen master gave a mantra which would lead him to self-realisation. That mantra was: Thank You God for everything, no requests, no complaints. The person asked the Zen master, "Are you sure this will lead to self-realisation?" The Zen master said, "Yes, do it with feeling." After a year, the person returned and said, "I chant the mantra you gave me every day, but I don't feel any awakening." He was sad. The master said, "You missed it. I said: Thank You God for everything, no requests, no complaints. But you are making a request, you are complaining that nothing has happened yet. If it hasn't happened, it hasn't happened, but keep your mantra going. You need to trust His timings."

If you put a cake into an oven, and it takes 40 minutes, it will be done exactly at the fortieth minute, not before. And then it will surely happen. So, why don't you thank Him for everything instead of requests and complaints? Requests lead to āṛta dhyān (distressed thoughts), and complaints lead raudra dhyān (wrathful thoughts). You are moving away from dharma dhyān (righteous meditation) and shukla dhyān (pure meditation). But if you say "Thank You for everything," there will be no requests or complaints. "Thank You for everything, and I trust Your timings. Your ways are Your ways. You give me highs and lows. Both help - highs help me in my samveg (impetus for liberation), and lows help me in breaking my ego and overconfidence."

His ways are His ways, and surrendering to that is your bhakti (devotion). Surrender (samarpaṇ) is the name, but the work that happens is a feeling of acceptance. His ways are His ways, and surrendering to that is your bhakti. By this mantra, the message that goes within is not that you consider Param Krupalu Dev as your Guru, but the mind knows to accept whatever happens. The name is surrender, but the function is acceptance. Acceptance is the end of ego. It is the absence of interference from your lower self, meaning no interference from self-will (swachchhand), opinion (mat), insistence (āgrah), likes, dislikes, etc. Whatever is happening, you don't argue with reality. Because of this, your self-will, opinion, and insistence start to break down. "Swachchhand mat āgrah taji, varte Sadguru laksh, samkit tene bhākhya." (Giving up self-will and insistence of opinions, when

one acts per the guidance of a Sadguru, he is said to have right faith). Param Krupalu Dev has called this samkit (right faith).

The path of bhakti is a very tricky path. The work happens internally, but it seems like we are doing bhakti externally. You should realise your ego diminishing. Ego creates mental narratives; you get trapped in them. You get trapped in what your mind believes. Your mind has a screaming narrative that "this is wrong, this is not right." You get trapped in that. You want to argue with reality. Misery arises from this. When you are in seva, learn to put your ego in silent mode. The effort is to destroy the ego, but for now, just put your ego on silent mode. In seva, maintain enough awareness that your ego is not on active mode. It is very difficult not to take your phone into the satsang hall, but it is not difficult to keep it on silent mode. "I am doing Bhagwan's work right now, so at least for this time, I will keep my ego on silent mode."

When you are in seva, there are chances of two flaws arising:

1. Inferiority (Abhāṇ): You feel that the other person is very talented and you have nothing. So, a feeling of inferiority comes that "I am not capable for this seva." This results in an inferiority complex.
2. Superiority (Prabhāṇ): "I can do this work much more easily than this person," so there is a desire to impress.

This is not related to seva but is a flaw of excessive familiarity (ati parichay). Whoever you become excessively familiar with, your interaction will be affected by either inferiority or superiority. Either you will feel inferior, or you will feel the urge to impress. You spend more time with co-volunteers than your family, hence you have become excessively familiar. If you are not careful, the issue of inferiority and superiority arises with those you are excessively familiar with.

You decide whether you want to be a critic (Ālochak) or an appreciator (Anumodak). A critic will have the tendency to criticise everything. An appreciator will have the tendency to appreciate what good happened and who did good. Becoming a critic is completely immature and childish. Becoming an appreciator is a very mature thing. It is very easy to criticise the people who work under you, but then you are an immature leader. Becoming an appreciator will be good for your soul and for the other person's mind. Your quality of appreciation (Pramod guna) will flourish, your soul will be purified, and the other person's mental state will remain peaceful. They know that a mistake was made, and your appreciation will cause them to resolve to correct their mistake.

The eight characteristics of a samyak drashti soul (a soul with Right Faith) have been shown. Let's omit the first four: 1. Nishaṅkit (doubt-free), 2. Niṣkāṅkṣit (no desire for worldly comforts), 3. Nirvichikitsā (non-repugnance), 4. Amūḍha drashti (refusal to approve in thought, word, or deed the path of wrong belief). The last four are your guidance for seva. Even while doing seva, you can get closer to samyak darshan. These are the characteristics: 5. Upaguhan (hide others' faults and not illuminate one's own achievements) 6. Sthitikaraṇ (ensuring steadiness of right faith and conduct for others who are prone to swerve from the

path) 7. Vātsalya (Fraternity towards co-religionists and every soul)

8. Prabhāvanā (Propagation of teaching of Jina). We are currently discussing the last four qualities. A samyak draṣṭī soul possesses all these qualities, but a soul close to samyak darshan is careful about these qualities.

5. **Upaguhan** (hide others' faults and not illuminate one's own achievements): Hiding the faults of others and one's own virtues/ achievements. You can easily reveal someone else's fault and then even say sorry. But you can tell that person this thing personally, but you won't reveal their fault in front of everyone in a meeting. Upaguhan is a characteristic of a samyak draṣṭī, but if you observe this quality while doing seva, you will move closer to samkit. You should communicate. If you don't communicate small things, they turn into misunderstandings, and you become judgmental, and the other person becomes a victim. They feel, "I don't understand why you have such a feeling about me." Here there is no culture of publicising one's virtues, and even if someone praises, the culture is to pass it on. Ultimately, everything goes to the lotus feet of Param Krupalu Dev, and His grace.
6. **Sthitikaraṇ** (ensuring steadiness of right faith and conduct for others who are prone to swerve from the path): If someone is low, you can't just abandon them or say they are not performing well. Ask what the problem is. Try to find out if they have a problem with the seva or some other issue. Sit with them for five minutes and offer help if they need it. We have an inexhaustible feeling of compassion. It is very easy to remove someone who is not performing well. Give them another chance and ask, "What is the reason for not performing well? Are you having some issue? I can help you." You might think, "Who has so much time?" Well, this is the spiritual practice of samyak darshan. If you don't have time for the spiritual practice of samyak darshan, you are a misfit or useless here.
7. Vātsalya (fraternity towards co-religionists and every soul): The other person should feel loved. Is the other person feeling loved? If not, change your ways. You are told to love others, love all. Your mental narrative says, "I have love for everyone," but what about the fact that they don't experience it? They are at fault, but you are also at fault. After becoming so deserving of the Guru's grace, why can't you change your ways? The other person should feel loved.

All these qualities are the preparation for samyak darshan. In such a vessel, tattva draṣṭī (fundamental principles) and everything else can easily reside. Qualities like Nishaṅkit, Niṣkāṅkṣit, Nirvichikitsā, and Amūḍha Dṛṣṭi can reside. When all eight qualities are established, samyak darshan will manifest.

8. Prabhāvanā (Propagation of teaching of Jina): The external form of Prabhāvanā is distributing sweets (Bundi laḍḍu, coconut, patāsā, etc.) and sharing something with those who have done spiritual practice (dharma ārāadhanā) with you. You do this to show love toward the co-religionist (sādhārmik). But that is not the Prabhāvanā mentioned here. Here it means you live in such a way that people praise liberation (moksha), the path to liberation (moksha mārg), and the Guru who shows the path

to liberation. The glory of satsang is established by observing the attitude, tendency, and behaviour of the one who does satsang. Look at their words.

How many times have you been rude like Draupadi? She stated a fact: "The son of a blind man is blind." The Mahābhārat war resulted from this. Draupadi's behaviour should have been better when Duryodhan fell, and she should have asked if he was hurt. If she didn't want to do that, she should have at least ignored it. At most, she could have asked if he was blind, but by saying, "The son of a blind man is blind," she insulted the entire family. Do a self-postmortem on how many times you have been rude like Draupadi. You say you have the qualities of vātsalya and prabhāvanā. You should check with your fellow people what their feeling is about you. Only then will you realise how far your samyak darshan is.

A boy's ring was lost in his classroom. Since it was a gold ring, another boy must have picked it up. A complaint went to the teacher, who said, "If it was lost just now, it must be with one of them. So, everyone put a blindfold over their eyes, and I will pass the bag. Whoever has the ring will put it in the bag." When the bag returned, the ring was inside. The teacher told everyone to take off their blindfolds. The boy whose ring was lost got it back. The boy who stole it knew he had stolen it and that the teacher knows now as well. The teacher did nothing. He gave no punishment. Years passed. That boy became a minister and was called as the Chief Guest in that town. The Guests of Honour sat down. In that same line, he saw the same teacher. He was about to become the Chief Minister of the state. Everyone was speaking well of him, but the minister felt a flutter in his stomach that his teacher would expose him. He became extremely nervous. Before the teacher's turn came, the minister took him aside under the pretence of having tea and said, "Sir, please don't mention my childhood story." The teacher asked, "Which story?" The minister said, "The story about the ring." The teacher said, "Oh, was that you?" The minister said, "You must know." The teacher said, "I had also put a blindfold over my eyes too." What level of upaguhan is this, that you don't let yourself know!

In the late 70s, Amjad Khan was a villain. In any movie, as soon as he entered, you knew the villain had arrived. Then came the movie Yārānā, where Amjad Khan did nothing wrong until the interval. Everyone expected a twist after the interval. But the movie ended, and he still did nothing bad. He was not in a villain role in that movie. People got up from their seats quite dejected. They had expected that in the last ten minutes, there would be a twist, and it would be revealed that he was not a friend but an enemy. But that didn't happen. But we were unhappy because we were judgmental.

If you lack upaguhan, you will definitely become judgmental. You keep good photos in an album, not bad ones. If upaguhan and vātsalya combine, only good photos go into the mental album. Why keep negative photos? Whenever you open the album, there should only be joy, joy, and joy. If a volunteer makes a mistake or is late, manage it with upaguhan and vātsalya. Put the good photos in the album. Whenever it is activated, a good memory will come.

Satsang strengthens you in the first four characteristics, and Seva strengthens you in the last four. The foundation of Samyak Darshan should be very strong.

If you hear anyone criticising, say, "I have the vow of upaguhan." There is no such vow, but just say it. "I don't want to make my ears a dustbin." If you want to say anything in appreciation, your ears are open, but not for criticism. Either discuss it in the meeting, or forget it. Don't talk about it afterwards. Life should not be such that you end up with feelings of criticism in the state of ignorance. If everyone takes the upaguhan vow, that person will pacify their tendency of criticism.

Sometimes you have to be a little hard in seva. So be hard like a coconut—be hard outside and soft inside. Don't be like a jamun (Indian blackberry), where you are soft outside and hard inside. Anger will cause very little damage, but vengeance (dwesh) will certainly cause you to wander in lower and inferior life forms for countless lifetimes.

Chhand 24:

Kāj vinā na karai jiya udyam,

Lāj vinā rana mānhi na kujhai.

Deel vinā na sadhai paramārath,

Seel vinā satasaun n arujhai.

Nem vinā na lahai nihachai pada,

Prem vinā rasa reeti na bujhai.

Dhyān vinā na thambhai manaki gati,

Gyān vina siva panth na sujhai.

Meaning of Chhand 24: Without any motive, a living being is not performing any acts. Without self-respect, one does not go to war. Without a human realm of existence- manushya gati- one does not accomplish liberation. Without internal and external celibacy- sheel- one is not able to reach the true state of the eternal state. Without getting engrossed within the true nature of self, one is not able to achieve liberation. Without love for the super sensuous bliss- atindriya anand- one is not able to get engrossed within. Without getting engrossed in the true nature of the self- dhyān, the agility of the mind does not stop. Without the knowledge of the self, one is not able to recognise the path to liberation- moksh marg.

Eight things are shown, but only the eighth is important; the seven are illustrative examples. The title of this verse is: The path to liberation cannot be known without knowledge.

Our topic was: one who rejoices only in body-dependent actions and does not perform inner transformation (antarbhed). They do not perform bhedajnān – discretion between the self and non-self. You get absorbed in rituals —here vyavahār (worldly life/activity) means body-dependent actions. You remember God and perform worship in various ways, various activities (vyavahār)—vows, austerities, conduct—but how can liberation be attained without knowledge? As a conclusion to this, seven examples are given to emphasise the point that the path to liberation cannot be known without knowledge.

1. No soul makes an effort without a purpose. You first have to show a baniya, a businessman, the profit, and then he will make an effort.

2. No one goes to battle in a desert until an issue of self-respect or pride arises. When a salt tax was imposed, the Dandi March was undertaken for self-respect. You go to war to save the honour of the country or state.
3. Dharma (righteousness/spiritual practice) cannot be done without the body. This is a relative statement (vyavahār kathan). If the body is not right, how can austerity or satsang be done? How can the supreme human effort for liberation be undertaken if the body is not in proper condition?
4. Truth cannot be attained without chastity (sheel).
5. How can one attain liberation without vows (niyam), self-control (sañyam), or self-discipline? Merely talking will not accomplish the task.
6. How can one know the science of sentiments (ras vijñān) without love? If there are no emotions or aesthetic sensibility (rasiktā), how will you know about the nine emotions (navras)?
7. The mind does not remain stable without meditation (dhyān); the mind's movement does not stop.

There was no need for a commentary on all of these. But now comes the important point.

Similarly, without knowledge, one cannot understand or attain the path to liberation. This means one has not even understood the path to liberation and cannot progress on the path to liberation. Without bhed vijnān, one cannot practice the absolute path of liberation (paramārth mokṣh mārg). If you want to consider it the practice of the relative path to liberation (vyavahār mokṣh mārg), you may.

Performing actions devoid of knowledge will not lead to liberation. Good action is certainly better than bad action. But from the spiritual perspective (paramārth drashṭi), do not assume that good action means a good karmic bondage. If one performs āyambil (a specific austerity) but the intention is to become thin, it will lead to unmeritorious karmic bondage. The intention will lead to unmeritorious bondage, and the good action will result in tiny amounts of merit. The thoughts and feelings lead to bondage (parināme bandh), and the awareness (upayog) is dharma—thus, everywhere, the path to liberation cannot be attained without knowledge.

Chhand 25:

**Gyān udai jinhakai ghat antar,
Joti jagee mati hota na mailee.
Bāhij dishti mitee jinhake hiy,
Ātamdhyān kalā vidhi failee.
Je jad chetan bhinn lakhai,
Suvivek liyai parkhai guna thailee,
Te jagmai paramārath jāni,
Gahai ruchi māni adhyātam sailee.**

Meaning of Chhand 25: The majesty of the right knowledge - samyak jnan is described.

One who has ignited the flame of right knowledge within has generated purity. He is engrossed within the true nature of the self. His attention for the physical body etc., alien objects has disappeared. He has created separation of the eternal self from the alien inclinations. He has understood the path to liberation and thereby experiences the self.

Here, Pandit Banarasidasji again extols the glory of knowledge. Right knowledge has manifested within. Every soul is an eternally existing substance of pure knowledge. Here, the reference is to modification (paryāy) of jñān (knowledge). The substance that holds knowledge is the soul. Samyak jñān has manifested within; the rise of self-realisation (ātmajñān) has occurred, and the light of samyak jñān has shone.

When self-realisation manifests in one's heart, His intellect or mind (buddhi) is not sullied.

What does it mean that the intellect is not sullied? Does it mean that from the fourth guṇasthānak (stage of spiritual development), there is complete purity? Then what is the difference between the fourth and the thirteenth guṇasthānak? The sequence of guṇasthānaks would be disturbed. It means that the intellect does not become sullied with the sense of oneness (ekatva) with the non-self (par) and its modifications (paryāy). Attachment and aversion, apratyākhyāni (passions that hinder partial vows), pratyākhyāni (passions that hinder complete vows), and sañjvalan kaṣhāys (subtle passions) are still present. Three sets of four—three types of categories of attachment and aversion—are still present. They still arise. But there is no oneness with the impure states (vibhāv); the distinctness remains always. Therefore, the intellect does not become sullied in the context of false belief (mithyātvā).

For spirituality (adhyātmā), false belief (mithyātvā) is the great enemy. When mithyātvā is gone, spirituality says, "You are free." The conduct delusion (chāritra moh) is still present. For perfection, one will have to fight against the army of chāritra moh. First, the nine quasi-passions (nokaṣhāy)—laughter, liking, disliking, disgust, etc., will go. Then anger, pride, deceit, and greed - the 4 passions will go at the end of the tenth guṇasthānak. At the twelfth guṇasthānak, the state of dispassion will manifest. Complete purity manifests then.

But the point being made here is the absence of delusion at the fourth guṇasthānak. The distinctness will remain constant. When distinctness is present, the power of the passions is destroyed. There is no longer a passion that can cause eternal wandering. The one who still possesses delusion, even if seated peacefully, might have one negative thought, which will result in bondage. The lifespan of the Taṇḍul Matsya is one antarmuhūrt (less than 48 minutes). However, by sitting on a crocodile's eye and having the thought, "If it were me, I wouldn't let a single fish pass," he goes to the seventh hell though he did not commit any physical violence. So, work must be done on delusion.

Bharat Chakravarti had the fruition of the Chakravarti name-karma. No matter how much devotion to Rūṣhabhdev Bhagavān he had, or how much conviction in the soul, he still had to go to war for 60,000 years as per the fruition of karma. This war was not violent. He only had to go with a flag and say, "Please surrender or you need to fight." His influence was such that everyone surrendered. Not a single drop of blood was shed.

Param Krupalu Dev had such fruition of karma which caused Him to marry. The mental tendencies started becoming subdued during shatāvadhān (performing 100 simultaneous

tasks). The external feelings started becoming peaceful. Otherwise, there was an opportunity for such name, fame, an invitation to Europe, etc. After eight avadhāns in Vasant Baug, He performed 12, 16, and 52 avadhāns in Botād, and 100 avadhāns at Faramji Kavasji Institute in Mumbai. Thus, the power was also increasing. One can assume that the next experiment would have been Sahastrāvadhān (1000 simultaneous tasks). Param Krupalu Dev stopped the avadhāns with the resolve, "If I don't want the avadhāns, I won't do them." After that, He performed avadhān two times. Once in 1946 to convince Lalluji Muni's Guru Harakhchandji Maharaj. Lalluji Muni had complete faith in Param Krupalu Dev. At that time, Shrimad was famous as a shatāvadhānī and a spiritual poet. So, Param Krupalu Dev performed aṣṭāvadhān (eight simultaneous tasks). If the Guru is pleased, the disciple gets permission. Everything about the enlightened one is for a purpose. The enlightened one does not have a vow like Bhishma; He has a vow like Krishna. A vow like Krishna means that when He wants to change the rule, He does it. Seeing the avadhān, Harakhchandji was very pleased and felt that He was someone different. When Lalluji Muni asked for permission, "Can I stay with Him for a while upstairs?" Harakhchandji agreed, thinking that if Lalluji Muni became smart, the sect would thrive. Harakhchandji did not know that he was incurring a loss. The enlightened one is like a river and not like a canal. A river flows. The enlightened one does everything for the welfare of the disciple.

The detachment (vairāgya) that awakened between the ages of 18 and 25 is extremely intense; wanted to drop everything immediately. Marriage and business are impossible in that state. Param Krupalu Dev had to get married. He had to change His place of stay and came from Vavāṇiyā to Mumbai. At that time, the Fort area of Mumbai was like London. He had to learn the gem business from Maṇeklal Ghelabhai. Learning it, upholding it, and developing it requires determination and the body. But Param Krupalu Dev remained in a state of meditative calmness (samādhi) amidst all these entanglements (upādhi madhye samādhi). He remained internally focused (antarmukh).

The true seeker continues to increase his proficiency in the art of meditation. You have been meditating for years, but has it improved? A seeker knows the inanimate and the conscious by testing them, by recognising them through their qualities and characteristics, and knows them as distinct. He knows the inanimate-conscious, true nature—impure modes, substance-modification as distinct by recognising them through their qualities and characteristics. He manifests the discernment (vivek) within after much knowing, contemplating, and achieving doubtless conviction. After the discernment manifests, He is not affected by any circumstances. That bhedajnān – discernment between the self and non-self, and the sense of distinctness remain constant.

The one who says, "I have realised the nature of the inanimate and the conscious," and yet their focus (pariṇām) goes towards matter (pudgal), has not realised the self; the discernment has not arisen in him. The focus only goes where happiness is felt. If a small child has toys and a mother's lap, he will only go to the mother's lap because he feels more happiness there. Where happiness is felt, one goes there. If you understand the inanimate and the conscious correctly, why does your focus go towards matter?

The seeker worships the soul with interest (ruchipurvak) and manifests his supreme soul (paramātmā swarūp) by climbing the ladder of spirituality. A simple rule of psychology is: whatever is regarded as one's own, is considered your everything. If your son indulges in all seven vices, and your servant indulges in none, you will still write the name of your addicted

son in your will, not the servant, because what is considered one's own, that is everything. If you feel ownership toward matter, you will go toward matter. Where there is conviction in the soul and a sense of oneness toward the soul, the focus will go toward the soul.

Chhand 26:

Bahavidhi kriya kalesasau, sivpad lahai na koi,

Gyānkālā parkāshasau, sahaj mokhapad hoi.

Meaning of Chhand 26: With diverse types of externally directed activities (like compassion, charity, vows, worshipping, etc.) the soul generates anguish - klesh. One is not able to achieve liberation. When the right knowledge - samyak jnan – is generated within, then without any distress, one is able to achieve the liberation state.

Chhand 27:

Gyānakālā ghat ghat basai, jog jugatike pār,

Nij nij, kalā udota kari, mukat hoi sansār.

Meaning of Chhand 27: The undivided knowledge of the self - swanu abhed jnan - is residing within. This super sensuous knowledge – atindriya jna- cannot be realised by the means of the mind, speech, and bodily activities. Therefore, O bhavyo! With personal efforts, ignite the super sensuous knowledge within.

To roast a pāpaḍ, one has to turn it over; similarly, liberation will not be attained only through action or bodily austerity (kāyā klesh); knowledge is required. Liberation cannot be attained without knowledge. Here, klesh means enduring. Merely tormenting the body will not lead to liberation.

All these verses are in the context of Nirjarā Adhikār (Chapter on Shedding of Karma), so do not take them lightly. Since this is placed in the Nirjarā Adhikār, Banarasidasji is guiding us on what causes nirjarā (dissociation of karma) and what does not. Atmasiddhi talks in a different context, and Nāṭak Samaysār talks in a different context.

You perform various types of actions. Your focus is on "how to stop eating" or "how to stop this..." You repeat your mistakes, which is why such verses appear again and again. If you had understood once that all this would not lead to your welfare, and it is all delusory, the same teachings would not come up so often. Your effort (puruṣhārth) repeatedly goes in the direction of matter (pudgal). Your ego is nourished by the thought, "I have achieved something by inflicting hardship on the body." That is why you constantly desire to make changes externally and in what is visible externally. You lack the courage to change your internal attitude, tendency, understanding, beliefs.

Liberation is attained effortlessly with the light of knowledge. You do not want to do what happens effortlessly. You want to expend your energy on what will definitely not lead to liberation. Now, manifest the art of bhedavijnan- discretion between the self and non-self. The state of liberation cannot be attained by performing various types of actions. But it is achieved by purifying the focus (upyog), attaining self-realisation. The attainment of self-realisation happens by manifesting discernment. Your 'one' should be discriminative

knowledge, and all these actions should be zeros. You might think, "Let me perform the action first, and then I will do bhedjnan." But the sequence of the path to liberation says bhedjnan first and then actions. No one is stopping your fasting or āyambil. But you desire the liberation of the soul by tormenting the body. If one person eats, how can another belch? How can the soul attain liberation when the body endures everything? If a change occurs in the soul, the soul attains liberation.

You should manifest the art of knowledge (jnān kalā). No enlightened one has emphasised action; They have emphasised right knowledge. Clarity about why you are doing something is more important than what you are doing.

How consciously do we renounce? An ardent follower asked Pujya Gurudevshri to not adopt the vegan lifestyle. He said, "No, I have decided now." Param Krupalu Dev wrote that the renunciation of taste is the true renunciation of food. So he said to Pujya Gurudevshri, "Why give up food? Give up the taste." But His mind did not waver. He said, "I will certainly give up the taste. But behind my current renunciation, the motive is to do something against the cruelty, more than the renunciation of taste." If a buffalo calf dies, the buffalo will not give good quantities of milk until motherly affection awakens in it. So, how to maintain its affection when its calf is dead? Because the dairy farmers don't care much, and to awaken affection in the buffalo, they remove the skin of the dead buffalo calf, wrap it around wood, hang it where the buffalo is in its shed, and rub it against its nose. When it rubs against its nose, the smell of its calf's skin makes it feel that its calf is alive. Thus, affection awakens in it. When affection awakens, it gives more milk. Such milk, with such intentions, just because it comes to you in good packaging, makes you think you are drinking a glass of nectar. But can you imagine what your intentions will be? This is one of the hundreds of videos which led to His decision of deciding to become vegan.

Do according to your capacity, ability, and intention, Pujya Gurudevshri is not going to say anything to anyone. But after seeing this—the kind of deceitful intention that is present in the milk, the level of deception that is in the intention - they wrap the skin around wood; just imagine if someone did that to your child. Whether milk is necessary for the body or not, Gurudev is not touching that part of veganism right now. He is just talking about the cruelty He is seeing. And He is also taking health benefits as side effects, but He is not doing it for health. But they say health also remains good, which is an extra benefit. His intention is that if the thought of taste arises, it can be renounced. So, there is a feeling of ascetic life.

Even if you order a chicken sandwich, they are not killing the chicken in front of you, but even then, you should not have a chicken sandwich. Because you object to the cruelty that happens in the background, you don't have this chicken sandwich, even though it is so nicely put and so clean, as the cruelty comes to your mind; so you don't even touch it.

You are either unaware of the cruelty or you choose to remain unaware. Gurudev Himself remained for years thinking, "Yes, it is fine; milk as a product is not wrong." All the Tirthaṅkars broke their fasts with rice pudding (kheer). Bhagwan Krishna ate only butter, not milk or yogurt. But at that time, such cruelty was not present. It didn't just strike anyone. Now that it has struck, why live the rest of your life this way? Even if you cannot give it up, at least have the feelings of forgiveness and friendliness (kshamā and maitrī bhāvanā) for it. Do whatever you can.

The point here is that in the worldly sphere and the religious sphere, you have developed such a habit of working that you want to remain busy. Busy in the name of seva, busy in the name of actions, and busy in the worldly cycles. You do not understand that knowingness (jnāyaktā) and dropping the mind is more important than being busy. If you do bhedjnan sitting on a sofa, you feel, "I wasted my time." If you have been running around outside, you feel a sense of satisfaction.

Do not have the goal of renunciation; have the goal of acceptance, and liberation will happen effortlessly. Liberation will be attained by connecting connection with the soul. Liberation will not be attained by any activity of body, speech, mind. Do not desire liberation by keeping the activities of mind, speech, and body engaged, or by causing them pain, or by tormenting them, or by enduring suffering. Develop the art of bhedjnan.

If it were possible through specific actions, Bahubali's omniscience (kevalajnan) should have occurred before Bharat Chakravarti's omniscience. Bahubali remained motionless in the kāyotsarg posture for twelve months. His beard grew so long that birds built their nests in it. Yet, he remained steady. Even then, he did not attain omniscience. A subtle distressful thought (sookshma ārta dhyān) resides in enduring hardship. "I will give pain to the body, I will endure pain, and I will attain liberation." The enlightened ones have called this a type of Crypto Ārta Dhyān (Crypto means disguise). The art of bhedjnan flourishes when there is bliss (anand). It will not flourish when enduring suffering.

A peacock displays its plumage when it is blissful. Similarly, the art of bhedjnan occurs in the moment of bliss. This topic is not about worldly bliss. It is about starting with the bliss of devotion, then reaching the state of subsidence (upsham) and then moving toward the bliss of the self (nijānand). Therefore, one becomes liberated by manifesting the art of the bliss of knowledge (jnānānand kalā).