

Nātak Samaysaar
Shibir 20 – Nirjarā Adhikār
Pravachan – 5 Summary
21-10-2025 – Morning
Episodes – 235-237

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 a worldly sense, it can be said that changes are inevitable and changes are the truth of life. The enlightened one says: changes are rightly stated to be inevitable, but changes are of the paryāy (modification) and fruition of karmic changes. However, the truth of life is I am unchanging. The enlightened one also explains what to do with changes and what attitude to have towards them. Teachings like glad acceptance, witnessing, etc., are given. But the fundamental spiritual practice is to focus on the unchanging.

In this Avasarpinī era (descending half of the time cycle), the first king, the first monk, the first Tirthankar, and the first king and the first sadhu was R̥ṣhabhdev. Before Him, there were only Kulkars. Until the day before He became a monk, He was ruling in Ayodhyā. He had all the powers, fame, and every luxury. And as soon as He embraced monkhood, His fruition of karma changed. He faced an obstruction regarding food for 13 months.

Rāmachandraji was just about to wear the crown for His coronation when He was sent into exile for 14 years. If we reflect on the lives of great persons, how the fruition of karma changed! In reality, these are favourable and unfavourable circumstances, and even those are only from your perspective. The enlightened ones were not affected. For them, it was merely a change in karmic fruition.

To welcome these changes, which are inevitable, with a sense of acceptance is the path of supreme truth. One should not have preference for good-bad, like-dislike, etc. One should not experience happiness and sorrow in them, but rather maintain glad acceptance—that is the path of supreme truth.

We have experienced so many changes in the world. Years back, if someone wore jeans and they were torn, it would be understood that the person belonged to a poor family. Today, if someone wears torn jeans, it appears he belongs to the rich class and must have spent a lot of money. The dress that the Viceroy of India wore years ago is now worn by music band players. Things are changing, and values are also changing. If there is no sense of 'I-ness' (aham) and 'my-ness' (mama buddhi), then we can easily accept it.

The enlightened one says that life is a game of snakes and ladders. Sometimes a ladder comes, and you climb straight up. Sometimes a snake comes, and you fall back. If you do not get entangled in the game of snakes and ladders, your focus will go to the unchanging element. As long as you remain entangled in the external—meaning, you become happy when you climb a ladder and become utterly miserable when swallowed by a snake—teachings of the Sadguru cannot manifest. For His teachings to bear fruit, pacification of passions is a must.

When favourable and unfavourable circumstances arrive, the resultant feelings like happiness and sorrow are created. If you do not consider these feelings as your family members but guests—that these guests have arrived and will depart, so why should I lose my stability? —then you are making the right spiritual effort. But you remain entangled with the guests, which leads to deviation from the path, because dwelling in the knowing mode is dharma. The precondition for this - glad acceptance - must come, otherwise, it won't happen.

Very few people knew the French thinker Voltaire. He wanted to be the centre of attraction. His desire was to be popular. Those who suffer from a mental illness desire acknowledgement and appreciation from people. Pujya Gurudevshri calls this a mental illness, because Param Krupalu Dev Himself has said, "The seeker has only one desire, to attain self-realisation and harbours no other mental disease of cravings." Within a short time, Voltaire's fruition of karma changed, and France became crazy about him. Crowds would gather wherever he went. There was a belief in France that if one got even a small piece of clothing from a popular person and wore it as an amulet, one would attain a similar state. Wherever he went, people were uncontrollable. Voltaire became distressed by the popularity. He wanted privacy and solitude. He felt it would be better if people didn't recognise him anymore. Then, the fruition of karma changed, and all of France turned against him. When he died, there were only five people in his funeral procession. Reflecting, Voltaire understood: having perception focused on the external only results in dualities. Voltaire understood at the end of his life what we easily gain in satsang.

We have to transcend dualities (dvandvātītam). In Devvandan - evening prayer, we use the word 'dvandvātītam'. The state of the Sadguru is such that even if there are dualities in the fruition of His karma, there are no dualities in His feelings. "May I attain such a state of beyond dualities. Salutations to that virtue of yours." Vande Tadguṇa Labdhaye: I bow to that virtue, may I too attain it)."

On one side is the worldly soul, whose mental state changes with the change in the fruition of his karma. Why should the mental state change when the external circumstance (paristhiti) changes? Paristhiti is the state of the 'other' (par). The self (swa) can remain stable in itself. But due to oneness with the 'other,' the mental state changes as the circumstance changes. If one is not careful even for a moment, the past sanskārs (impressions) become so active that one realises the mistake only after making it.

In India, the eastern part of the world, or the tropical zone, six seasons are accepted. There are twelve months, and each season lasts for two months. 1. Vasanta (Spring), 2. Griṣhma

(Summer), 3. Varṣhā (Monsoon), 4. Sharad (Autumn), 5. Hemant (Dewy), 6. Shishir (Winter). By making pairs of two, we in India speak of three seasons: Summer, Monsoon, and Winter. In the temperate zone, four seasons are described: 1. Spring, 2. Summer, 3. Fall, 4. Winter. All six seasons bring different environments, and along with them, our clothing, food, etc., keep changing. The enlightened one's definition is that the one who remains in the same attitude during all six seasons is the enlightened one. The one whose state is calm in any fruition of karma is the enlightened one.

Wherever you place gold, be it water or mud, it does not get rusted or corroded. Such pure gold is the enlightened one. The state of the enlightened one is of this kind. He remains unaffected even amidst possessions (parigraha). Understand the order of the path and the essence of the path. Param Krupalu Dev's command is that if one gets an opportunity for association with such an enlightened person, one should pursue it constantly and specially.

Satsang is like the Kumbh Melā. Kumbh Melā does not mean crowds of people. Rather, it means you stand on the main road leading to the River Ganga. Such a crowd comes that it effortlessly takes you to the Ganga. Then, you take a dip in the River Ganga and stand up; the crowd takes you back. That which takes you there effortlessly is satsang. In satsang, our faith, interest, attitude, inclination, and activity change. One does not have to do anything except to listen with enthusiasm. When satsang happens affectionately and intentionally, with a purpose, with urgency, interest, and enthusiasm - the task is accomplished. If one has to employ other means, it is proof that one is not practicing satsang correctly, which is why so much effort has to be put in.

The talk of knowledge keeps coming up. Satsang is practical knowledge (vyavahār jñān). From that, the art of discriminative knowledge (bhedajñān) arises. This leads to self-realisation (ātmajñāna). That self-realisation becomes the cause for moksh. Such is the glory of satsang. The enlightened one sings the glory of satsang. Asatsang is the absence of Satsang. If you don't do satsang, kusang (bad company) remains, which includes your social activities, movies, dramas, etc.

Your Diwali gets over only in worldly discussions. Pujya Gurudevshri asked the seekers in the US: What is Diwali for you? They said, "Just a one-day holiday, and we party."

The lion is called the king of the jungle. Once, two friends went to the lion. The two friends were a tiger and a donkey. The tiger was a friend of the donkey. The lion asked the tiger: What colour is this grass? The tiger asked the donkey, and the donkey said it was blue. Actually, the grass was green. The lion told the tiger it was wrong. I will punish you and banish you from my kingdom. The tiger said, "A mistake was certainly made, but is the mistake so big that I am banished?" The lion said, "No, the punishment is not for saying blue, but the punishment is for being friends with a stupid person."

The company of a person whose attitudes are worldly-focused, even for a moment, can arouse your worldly desires. The subsidence that you had painstakingly achieved rebounds. If you stay with a person who chews gutkhā (a form of chewing tobacco), you too will soon ask him for some gutkhā. You don't realise when a little becomes a lot. You don't know whom to blame. Sanskārs (past impressions) may be internal, but wrong company can pull

you away from this path. Then you are drawn into their energy in such a way that giving it up yourself feels like a Herculean task. 'I can leave my wife, son, or home, but I can't quit this.' Satsang done even for a moment can bring a change in the inclination. Kusang (bad company) for a moment also puts you in trouble. This happens more often in the beginning stages.

Do a lot of satsang and bhakti (devotion). Be careful that bhakti doesn't become mechanical. If you put your hand in the fire, you get burned. Bhakti is fire—whether it is Chaityavandan, Devvandan, Ārati, or Bhajan . If your soul, your mental inclination (chittavṛtti) was not burned, if such a sensation did not occur, then it was a picture of fire, not fire itself. If your heart was not pierced, it was not bhakti but the name or a picture of bhakti. Bhakti is a substance that can lead to mokṣha in an instant. Bhakti is the supreme path. If it is practiced at the lotus feet of the enlightened one, it is a substance that can bring mokṣha in an instant. Fire has the power to incinerate everything in an instant. The downfall of the path of bhakti, or the hindrance to moving to the next state, is that it becomes mechanical because an attitude of ordinariness enters into it.

To prevent this from happening, Param Krupalu Dev gave the Shri Atmasiddhi Shastra to only four people. Even for a text like the Shri Atmasiddhi Shastra, He wanted worthiness (yogyatā). If it were not given to the worthy, they would make it mechanical and do āshātanā (disrespect). Then, whether you call it the grace of Param Krupalu Dev or the benevolence of Prabhushriji, we received the Shri Atmasiddhi Shastra. When Param Krupalu Dev Himself said, "The path of moksha has been clearly revealed here without concealing (agopya mārg)," Prabhushriji said, "Then why keep it concealed? Otherwise, You should have said that this path resides in the heart of the Guru and is only for certain people. Why did You say without concealing? Those whose welfare is destined will attain it." He opened the doors of the Atmasiddhi.

Pujyashri Ambalalbhai benefited greatly from the Atmasiddhi. The regular seekers of Khambhat also wanted to benefit from this. When Ambalalbhai asked for Param Krupalu Dev's permission, Param Krupalu Dev gave exact gāthā (verse) numbers and asked him to share only those verses. If the group leader was Ambalalbhai, how beautifully the group must have run! Param Krupalu Dev only allowed some of the verses to be shared with them.

God will not be impressed by your melodious singing, your loud singing, your clapping, or your dancing. He will be impressed to know how many insults have you digested. If even one person says that you are a person who gets a little annoyed, then you are zero on the path of mokṣha. You are wasting this human birth. If someone says, "Even after such an incident, look at their friendship," then you are much ahead on the spiritual path. If meditation happens, fine; if it doesn't, fine. If the nityakram (daily prayer) happens, fine; if it doesn't, fine. If you can come for Diwali, fine; if you can't, fine. But cultivate the kind of bhakti which results in you able to digest insults.

The inner path is attained only when there is great sensitivity (komalatā). This comes from the pacification of passions, and that opens the further doors. No matter what happened to you, even if you are one hundred percent right, so what? Even if the other person is one

hundred percent wrong, so what? The path of mokṣha believes in you being kind, loving, and forgiving. Without this, you will listen to the talk of bhedajnān – discretion between the self and non-self, but you won't be able to practice it. You will understand inanimate-animate (jad-chetan), pure nature-impurities (svabhāv-vibhāv) perfectly, but you won't be able to practice bhedajnān because there is no compassion or softness.

Chhand 28:

**Anubhav chintāmani ratan, jākey hiy pargās,
So puneet sivpad lahai, dahai chaturgativās.
Dahai chaturgativās, ās dhari kriyā na mandai,
Nootan bandh nirodh, poobbakrut karma bihandai.
Tākey na ganu vikār, na ganu bahu bhār na ganu bhav,
Jākey hirdai māhi, rachan chintāmani anubhav.**

Meaning of Chhand 28: When one obtains thought wish-fulfilling gem (ratna chintamani), then he gets whatever he thinks about. When one obtains - experiencing of the self, then he gets the super sensuous blissful state - atindriya anand, leading to liberation - moksh. He ends up removing and thereby destroying his miserable transmigratory state. His behaviour is without any desire. This state makes the end of new material karma coming to the soul – samvar - and the old karma get dissipated without giving fruition - nirjara. The living being who has right faith, still has some minor impurities of the inclination of attachment etc. states - raagadi parigrah - but they are considered miniscule and are not considered important for the future lives. In a short period of time, such a living being will obtain liberation - siddh pad.

The title of this verse is Anubhavnī Prashansā (Praise of Experience). However, in the Praise of Experience, it is not the experience that is praised but the Trikāli Tattva (the eternal element).

The substance (dravya) is majestic. Kothariji is intelligent, Maulikji is sincere, and Nemiji is passionate. But it would not look good if they praised themselves. It is proper when someone else praises them. The paryāy (modification) praises the nature of the substance. The substance is silent. The substance (dravyada!) is pure, consciousness (chaitanyamay), and powerful. But it is quiet. However, when the modification of experience manifests, people say: "The one whose speech is like this, what must their state be like? The one whose state is like this, what must their nature be like?" In this way, they propagate the glory of the soul's nature. We call a person who praises himself a fool. It is apt when others praise. The substance does not praise itself. The modification of experience praises the substance. Experience publicises the soul-substance (Ātma dravya).

We hear amazing and wonderful things. When we hear them, enthusiasm arises, and then it seems like common sense. The substance does not praise itself. The inanimate does not

have knowledge, so how would it praise? Therefore, only the modification praises the substance. But the modification is the changing part, while you are only as much as the eternally unchanging element. From the perspective of the nature of the entity (vastu swarup), you are composed of qualities and modifications, but for the sake of the spiritual objective (prayojan), you are only the unchanging substance. If your goal is a liberated state, you only have to focus on the eternal substance.

Introspection and Meditation:

When you want to perform introspection, you have to focus on the modification. When you want to perform meditation, you have to focus on the eternal substance.

- During meditation, faults should not come to mind.
During introspection, the thought, 'I am the pure soul, right?' should not arise.
- During meditation, the awareness, 'I am imperfect, I am impure,' should not arise.
During introspection, the memory, 'My nature is eternally pure,' should not arise.

But through introspection and contemplation, one must finally go to the meditative state.

In their heart, the chintāmaṇi ratna (wish-fulfilling jewel)—the experience of the soul—has manifested. Chintāmaṇi ratna is a wish-fulfilling gem that you obtain and by merely contemplating or wishing for something you gain it. Whatever you desire, you attain. However, one has to contemplate near the chintāmaṇi ratna. But the experience of the soul (ātmānubhav) is beyond contemplation. Near the chintāmaṇi ratna, contemplation yields results. For self-realisation (ātmānubhuti), results are obtained when contemplation ceases. The experience of the soul is like the light of the chintāmaṇi ratna. The being in whose heart it manifests attains liberation (mukti) and burns up the wandering in the four forms of existence. No karma obstructs them.

Action Without Desire

Not for happiness, but out of happiness. Whatever karma they perform, whatever action they do, they do not do it with expectation. They do not need anything external. The Bhagavad Gitā also says: actions performed without the desire for fruit and without ego are not karma at all. The pure being does not perform any action out of any hope or desire. The one in whose inner self, in whose heart, the light of experience has manifested, is pure, attains Shivapad (liberation), and burns dwelling in the four forms of existence (chaturgati). Even if they appear to be performing actions, there is no hope for any fruit. The light of experience has manifested only when external hope has been abandoned.

The enlightened one lives by saṁvar (stoppage of new karmic inflow) and nirjarā (Shedding of old karma). One is like inhalation, and the other is like exhalation. The experienced enlightened one only breathes saṁvar and nirjarā. He stops the inflow of new bondage, which is saṁvar as the stoppage of āshrav (karmic inflow), and He sheds the previously accumulated karma. He does not have much impurity (vikār), much burden (bhār), or many

future births (bhav). The Shri Atmasiddhi Shāstra says, "He will attain liberation in few births."

Do passions occur at the fourth guṇasthānaka (stage of spiritual development) or not? The enlightened one does not have passions associated with mithyātvā (wrong belief). There is no oneness with the passions. There are no passions of attachment and aversion of the anantānubandhi (infinite bonding karma) category. The leshyā (colouration of aura) may change, but the category of the passions will not change. For example, if an enlightened one is shouting at you. Perhaps His leshyā is inauspicious, but the category is not anantānubandhi. Therefore, His worldly life is not long. "He will attain liberation in a few births."

The soul who is an avirati samyak draṣṭṛ (a non-restraint person with the right belief) has a fruition of karma externally. They may even have to manage six continents, family, and the regime. If all these responsibilities were not there, they would sit in a cave, meditate, attain omniscience, attain shivapad, and be free. But here, there is previously accumulated karma. They are only devoid of mithyātvā. This means the three types of mithyātvā and the four passions of anantānubandhi category are destroyed. When seven out of 158 types of karma are gone, they are called jivanmukta (liberated while living).

At the top of the pyramid are 158 types of karma. Remove one from the bottom—mithyātvā—false belief and remove the anantānubandhi kaṣhāy from the side, and you have only removed 7 out of 158. The pyramid will tumble down. The enlightened one sees this. Since the darshan moha (faith delusion) is gone, they do not have a great burden of karma, many births, or many passions. Even with the three remaining quartets of passions of attachments and aversions, they do not have much passion, burden, or many births.

Param Krupalu Dev says in gāthā 105: "Giving up insistence of opinions and choice of viewpoints regarding his beliefs and philosophy, one who pursues the path mentioned above, attains liberation in only a few births."

Not counting the few births, it is said that the four forms (gati) will be destroyed. Considering mithyātvā to be of utmost importance, it is said: if mithyātvā is gone, everything is gone. Paṇḍit Banārasidāsjī speaks of experience, the experienced, and the trikāli Tattva (eternal substance) in six lines. Everything happened by focusing on the eternal substance, not through physical penance (kāyāklesh).

Swachhand (self-will) means doing what you like, doing what you want, and not doing what you need. The face may look innocent, but inside there is a hard foundation of self-will. If you have money, it is easy to donate, but difficult to perform āyambil. But the desire for taste is so strong that you cannot do without tea. You should be doing āyambil. But you donate because it is easy for you. That donation gives you a false pleasure that you are doing something. You have cancer, but you are taking medicine for a headache. You are happy taking it and believe your cancer will be cured. You don't even find it wrong. That is yourself-will, opinion, and insistence.

Do not ask the enlightened one for the criteria of who is a good soul and who is a heavy-karmic soul. Why does the enlightened one ignore such a good soul and cherish a soul with so many addictions? Because the intrinsic capacity (upādān) of the latter is good. Like Śhālibhadra, he will renounce 32 queens in a moment. Such is his spiritual potency (vīrya).

If you cannot attain closeness to the enlightened one, then how beneficial is on a pilgrimage (tīrthayātrā). That pilgrimage is merely a picnic to a good spot from the perspective of supreme truth. The one who worships the command of the enlightened one can attain omniscience (Kevaljñān) in a period less than 48 minutes. Otherwise, the whole list is given in Yam-niyam. Narasinh Mehta also gave the whole list in: "Jya lagi atma tattva chinyo nahi, tyā lagi sadhna sarva joothi." But the soul is not awakening; such is the extent of self-will. How deep is the blindness! You won't see or understand your self-will, so obey the command of the One whose eyes are open. You won't even feel like taking the command because you know that you won't get the command (to do what you want). Deep down, you know that your spiritual effort is not in the right direction.

In the worldly sphere (sansār kṣhetra), the kind of life one lives forms a nature that creates hindrance in the spiritual sphere (paramārth kshetra). If you are the boss in your home and make decisions without asking anyone, you will say the same in the spiritual sphere: "I understand; I don't need anyone's advice." That is why we need Patrānk-194, Patrānk-200, etc., which can give us guidance.

Chhand 29:

Jinhake hiyemain satya sooraj udot bhayau,

Failee mati kiran mithyāta tama nashta hai.

Jinhaki sudishtimai na parachai vishamatāsau,

Samatāsau Preeti mamatāsau lashta pushta hai.

Jinhake katākshmai sahaj mokhapanth sadhai,

Manakau nirodh jāke tanakau na kashta hai.

Tinhake karamaki kalolai yaha hai samādhi,

Dolai yaha jogāsan bolai yaha mashta hai.

Meaning of Chhand 29: When one experiences the self, then the true knowledge type of sun has arisen within. The rays of right knowledge- samyak jnan- are shining and the darkness of wrong faith instantaneously disappears. With the right knowledge, there is associated right faith- samyak darshan. Now, one does not have any relationship with the inclination of attachment etc. impure states. He has love for equanimity-samata and has broken the association with inclination of aversion- dwesh. With the intensity of the right knowledge, one is on the path to liberation- moksh marg. Now, he does not have to undertake vigorous mortification of the body etc. state- kaya klesh- to obtain the path to liberation. It is much easier for the self to remove the attachments of the mind, speech, and body. For such an enlightened soul, the enjoyment of the objects of senses leads one to internal stabilisation- samadhi. At the time of the activities of yog- mind, speech, and

bodily actions – he remains engrossed within. He is in a vow of silence even when he is talking.

Here, the praise of right belief (samyak darshan), the praise of experience (anubhav), and the praise of the right-believing soul (samyak draṣṭī Jiv) are given. This samyak darshan is the belief accompanied by experience (anubhav sahitni pratiti). This is not the samyak darshan based on the form of faith in the words of the enlightened one. This is about the second type of Samkit (Right Belief).

1. In the form of faith in the words of the enlightened (Trustworthy) One, an unprecedented passion for His commands, devotion to the enlightened (trustworthy) One along with restraining from self-will, that is called the first Samkit.
2. Conviction of the Self due to distinct experience, that is called the second type of Samkit.

Here, self-experience (ātmānubhūti) definitely occurs at least once every six months. Even though the stream of conviction (pratiti dhārā) and the stream of awareness (lakṣh dhārā) predominantly remain, it cannot be called uninterrupted (akhaṇḍa) because it may not be kṣhāyik Samkit (irrevocable right belief). But the experience also occurs a minimum of once in six months. This is His state.

The samyak drashti soul who experiences the self frequently—once every 15 days—is at the fifth guṇasthānak (stage of spiritual development). He experiences the soul hundreds of times within an antar muhūrta (less than 48 minutes). That is the state of a monk (muni dashā). Even in that, if there is no gap, apramattatā (vigilance) arises, one begins the shreṇi (ladder of spiritual ascent), and vitarāgatā (dispassion) and uninterruptedness—that is an entirely separate matter. This is a discussion from the spiritual perspective (adhyātma drashṭikon).

From the relative perspective (vyavahār dṛashṭikon), if you have faith in and are devoted to one Dev, Guru, and dharma, that is the fourth guṇasthānak. If you accept the twelve vows of a shrāvaka (householder), that is the fifth gunasthanak. If you adopt the five great vows (panch mahāvrat) and wear the attire, that is the sixth gunasthanak. All of this is from the relative perspective. It is relative, it should be considered relative. But that is not the virtue (guṇa). The guṇasthānak is related to guṇa (virtue/quality). How can it be viewed from the relative perspective? How can the guṇasthānak be different relatively and absolutely? Guṇasthānak means to look at the guṇa (virtue), and if there is this guṇa, then this is the gunasthanak. Clothes should not be looked at. The one who has all the external conventional behaviour but no self-realisation is placed at the first gunasthanak

How much has this spiritual perspective remained in society? It is through a few scriptures like this that the spiritual dimension awakens in us. If someone accepts the vows of a shravaka on a particular day. That day is the same as the previous day. So, by accepting the vows, does He suddenly reach the fifth guṇasthānak?

If I know that I am the same from within, how can I skip three guṇasthānaks? Isn't it deception when someone does this? Because the inner attitude (pariṇati) has not changed. You will find many in society who: "One who engages in lofty discussions of knowledge, despite internally possessing strong delusion, is a hypocrite. Such a wretched one only betrays the enlightened one." or "A bigot whose approach is sectarian, either believes

someone who possesses external renunciation but no self-realisation." But to accept such a person as Guru—in that, you will become a bigot (Matārthī). Among true seekers as well, it is not that all who have performed external renunciation have attained self-realisation. You can consider such a person a good companion (satsaṅgi) and be inspired by them. But do not accept him as Guru. There is a verse even for those who speak well: "One who engages in lofty discussions of knowledge, despite internally possessing strong delusion, is a hypocrite. Such a wretched one only betrays the enlightened one." He betrays infinite enlightened ones.

It is a very clear point that there must be a change in the inner emotions (pariṇām), stability must come in it—that is called guṇa/ attribute. If stability comes in the guṇa, it is called a state (dashā). If stability comes in the state, the guṇasthānak changes. Even if the action, place, interactions, etc., change, there must be stability in the inner state (bhāva); only then the guṇasthānak changes.

The love of an adulterous woman is amazing. She may live with her husband, cook for him, but her lover is playing on her mind.

Here, the talk is about belief accompanied by experience. The sun of experience (anubhāvurupi surya) rises in one's heart, and the conviction of light appears; what follows is samyak darshan. Just as the sun rises and darkness is destroyed, when the sun of experience rises and the ray of right belief (samyak pratitirup kiraṇ) spreads, the darkness of wrong belief (mithyātvā) is destroyed. Fears and other passions that reside with darkness are also destroyed.

With the rise of the sun of samkit, the intellect becomes pure. The sun of self-realisation (ātmajñān rup surya) has risen; there is knowledge of the self (Svanu Jāṇpaṇu). Whether there is little knowledge of the 'other' (par) or complete knowledge, the samyak drashti has no connection with that. Even if there is no knowledge of languages, no scriptural knowledge, and no knowledge of the past and future, samyak drashti comes with the knowledge of the self. If you are looking for the enlightened one, why are you interested in whether He predicted the future or not? See whether He has self-realisation or not.

This includes Sobhagbhai, who asked Param Krupalu Dev, "In which direction is the door in Sāyā?" Such elements may remain, but as one follows His upnishad (close contact), those elements also get eliminated.

Harakhchandji Maharājsāheb also felt that if Param Krupalu Dev knew avadhān (a form of exceptional memory/attention), He was different from a normal person. We also felt: "Oh, He knew my thoughts, knew a hundred things, can close His eyes, touch a scripture and say what it is," etc. Initially, you are impressed by seeing that. In a little while, it will seem pointless to you. You want some hint that He is divine, not human. It is sad, but it is the truth.

Whether one knows the whole world or not, knowing the self is enough. Knowing only this much: The 'other' is not 'I' and the 'other' is not 'mine'—that is enough.

Why do you expect the enlightened one to have wonderful general knowledge or know cooking etc.?

Attachment and aversion related to the 'other' do not prevail in the enlightened one —meaning, attachment and aversion prevail, but oneness with them does not prevail. This is being discussed from the perspective of mithyāṭva (false belief). If you take the literal meaning, it will become a discussion of the thirteenth gunasthanak. If you take it from the perspective of mithyāṭva, it will be the discussion of the fourth gunasthanak

The side has changed. There is extreme love for equanimity (samatā); the enlightened one can remain in the state of equanimity (Samatva Bhāṇ) effortlessly. Love for the other substance, the other states, and passions is broken. Currently, you like your impure/ passionate/ vikaari states. You call impurities the 'other' and a form of agitation (vyākulatā). When lust arises, you actually like it. When you are able to show anger, you actually like it. When someone appreciates or loves you, you like it. You still like passions and impurities. You don't even realize that passions are causing you harm. When will the passionless state (Avikārī Avasthā) arrive? If you have a fever or diarrhoea, you don't even have the attitude that you want to be free from it. You enjoy it. Then how will you be freed?

What is the attitude of a samyak drashti being? The samyak drashti being is like a Brāhmaṇ who has a nice house, a compound, and a veranda. A sweeper's boy comes from outside. The Brāhmaṇ drives him out. He does not say, "This is the sweeper's house." The house is the Brāhmaṇ's. Even if passions come to you, say: "I am the eternally pure self." Drive out the passion, and your house remains pure. You are the pure soul; you are pure, enlightened, and full of consciousness (chaitanyaghaṇ). Even if the sweeper comes once or many times, so what? Even if he stayed in your house for a long time and intruded into the bedroom, your house will remain pure. At most, sprinkle water and clean it.

The path of mokṣha is achieved merely by a look of the enlightened one. Mokṣha is achieved in the blink of an eye, not lot of effort of physical hardship. If people are performing physical penance (kāyākleśh) all around you, you also feel like doing it. But there is no need for kāyākleśh on the path of mokṣha. You maintain spiritual focus by remaining in such surroundings and perform bhedajnān (discriminative knowledge between the self and non-self).

Stay with spiritually-minded people and not merely religious people. By staying with religious people, your dharma will change. Instead of the effort the Sadguru made to open the spiritual dimension, you will again get entangled in conventional religion (vyavahār dharma). You will believe that mokṣha is attained through merit (puṇya). Attain it from such an enlightened one, who gives the spiritual perspective. Sometimes, staying with a 'religious' person will also become bad company (kusang). Perhaps an indulgent person does not become as much kusang as a religious person does.

Many such incidents happened with the seven Munis. Even in the company of Diwalibai Mahāsatiji, Juṭhābhāi had problems. Jesingbhai had a good attitude towards Param Krupalu Dev, but then he felt that Param Krupalu Dev had not taken dikṣhā (initiation), so his attitude changed. Then, Lalluji Muni reintroduced Param Krupalu Dev and made him progress. Later, Jesingbhai became the head of Āgās Ashram. Popatlalbhāi also felt that Param Krupalu Dev was a gentleman upon seeing Him, but not like Ānandghanji. So, ten years later, he saw Ānandghan in the same coat and the same turban, meaning in Param Krupalu Dev. He established Param Krupalu Dev as his Guru after ten years. We have seen all this in the Rāj Kathā.

Children play thief and police; they keep the thief in a jail made between two chairs. When the police turn their backs, the thief breaks the jail and runs away. In such a game, if the son puts his father in jail, the father is not unhappy; he does not feel fear or aversion. He laughs it off, saying it is a play. The enlightened one also performs nirjarā (dissociation) of past karma, saying, "My accounts are being closed." He does not have fear, because everything is just a scene in a play.

A beautiful woman, looking more beautiful with makeup and clothes. In a mere glance, in a mere sight, someone gets attracted to her in an instant. The enlightened one has experienced the soul in such a way that He can attain mokṣha in a mere sight. A king can get his work done with a mere glance. Such a samyak drashti being has equanimity (samādhī) even amidst sensory pleasures (viśhay bhog). The sense experiences of a samyak drashti being are also a cause for nirjarā. They do not have the manifestation of desire (ichchhāno uday); there is only the manifestation of past karma. There is a difference between the manifestation of desire and the manifestation of past karma. The one whose inner awakening (antar jāgṛuti), self-awakening (ātmajāgṛti), and awakening to the nature (swarup jāgṛuti) has occurred—whether He is sitting in meditation or moving, silent or speaking—the One who has inner stillness, who has a pool of stillness, whose thoughts (vikalp) are extremely slow—whether He speaks or remains silent, everything happens for the purpose of nirjarā.

The Iṣṭopadeśh says: The enlightened one walks, but does not walk. The enlightened one eats, but does not eat. The enlightened one speaks, but does not speak. Though with a body, He is Dehāteet (beyond body).