

Nātak Samaysaar
Shibir 20
Pravachan – 6 Summary
21-10-2025 – Afternoon
Episodes – 238-243

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.

We will cover chhand (verse) 30 to chhand 35 today, six chhands which are about a single subject. The definition of parigrah (possessiveness) has been given in two chhands. In the third chhand, it is stated that the enlightened one is non-possessive (aparigrahi) even while having outward possessions. The fourth chhand explains why this is so. The fifth and sixth chhands support this point by giving two beautiful examples.

Just as a post-mortem of a dead body is done, a spiritual aspirant does a post-mortem of an incident after it has occurred. He checks his internal feelings, constantly verifying if any inner liking or disliking has arisen in any form, either as an external reaction or as thoughts. If someone is giving out negative energy, as an aspirant, your duty is not to be drawn into his negative energy, but to pull him into your positive energy. You are in the world, with different associations, incidents occurring. Someone might be angry, they might hurt you; but if you are aware, you don't get drawn into that energy, and that's very important. Don't react, because obesity of the mind is more harmful than the obesity of the body. The mind's self-will (swachand), opinions (mat), and insistence (agraha) lead to many reactions.

There were five friends. One friend's marriage was fixed. The other friends said, "After you, all of us will get married. Our wives will copy your wife. You must keep your wife suppressed from the start. She will be the head of the group." Post marriage, the very next day, the husband said, "I must have a piping hot tea early in the morning, otherwise...." She said, "You will get it." The husband said, "The breakfast must be hot, otherwise..." She said, "It will be ready." "The bathing water should be sufficiently hot and on time, otherwise..." Thus, the list of 'otherwise' grew long. She was new and, out of fear, kept saying, "yes, it will be done." But staying in love is one thing, and staying in fear is another. When you stay in fear, all your strengths will start to wither. When you stay in love, happiness, the art of bhedjnan (discerning self from nonself) will blossom.

The wife grew thin in six months and was mentally drained. She told her friend, "I am constantly in fear. What will happen if one thing goes wrong?" Her friend said, "Why are you afraid? Just ask him once, 'Otherwise what?'" So you can understand how much to fear. The next day, the husband said, "Have you kept the hot water? Otherwise..." The wife asked him back, "Otherwise what?" The husband said, "I will bathe with cold water."

Why be afraid? Be cautious about darshan moh (faith delusion), besides that do not fear anything else. The softer your state, the milder the thoughts etc. The thoughts should be so

mild that your nature becomes non-reactive. No matter how much traffic there is, if you are air-lifted, no traffic obstructs you in the sky.

The enlightened one has only attempted to become elevated. Due to the elevation, the thoughts etc. are extremely mild. The enlightened one resides amidst parigrah (possessions) at the fourth and fifth gunasthanak (spiritual stages), yet, due to samyak darshan (right faith), it becomes like running on a treadmill, where you feel you are walking ahead but don't really do so. The samyak drashti soul (one with right faith) is trapped amidst the fruits of karmas. He can be at a stage where there is a lack of self-restraint, and amongst possessions. So when you are on a treadmill, you don't seem to be going ahead, but you are cutting calories. At the fourth gunasthanak, a samyak drashti dev (celestial being with right faith) remains in the celestial realm for millions of years, and it seems He is not moving ahead, since one cannot attain fifth or sixth gunasthanak in the life form of a celestial being. But because of samyak darshan, He experiences detachment amidst the associations and parigrah (possessions). For the ignorant one, it is parigrah (possessions), but for the enlightened one, they are just sai yog (associations). By creating a sense of oneness and attachment (ekatva-mamatva) in associations, the ignorant person turns them into parigrah (possession). So when an ignorant person sees the enlightened one, he understands Him only in terms of external parigrah. However, calories are cut, karma is cut, nirjara (shedding of karmas) continues to happen.

Such a beautiful subject is covered in these six chhands.

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Chhand 30:

Ātam subhāu parabhāvkī na sudhi tākaun,

Jākau mana magan parigrahmai rahyo hai.

Aisau avivekakau nidhān parigrah rāg,

Tākau tyāg ihānlau samuchchairoop kahyo hai.

Ab nia para bhrama doori karivaikai kāj,

Bahuraun Suguru upadeshako umahyo hai.

parigrah tyāga parigrahkau vishesh ang,

Kahivaikau uddim udār lahalahyo hai.

Meaning of Chhand 30: The ignorant being has engrossment with the attachment of external belongings. His love for possessions is the treasure of ignorance. He cannot discriminate the self from the non-self entitles. He cannot make distinction with the true nature of the self, separate from matter transformation - pudgal parinam. In this stanza, it is described to dissociate from all such attachment inclinations in general form- samanya.

Now, Shri Guru is going to describe the specific types- vishesh – of attachment states in the next stanza.

The one whose mind (chitt) is absorbed in parigrah (possessiveness), he is unaware of the distinction between the non-sentient (jad), the sentient (chetan); between the true nature

of the self (swabhav), and external qualities (parbhav). This is why he is absorbed in possessiveness, and consequently, purification of the modifications (paryay) does not occur. Due to the lack of discretion between the self and non-self (bhedjnan), he considers the 'other' or 'external' as 'self' and develops a sense of oneness (ekatva) with it. The enlightened ones have defined the meaning of murchha in the Tattvarth Sutra: Murchha is possessiveness; association (saiyog) is not possessiveness. How much spirituality is contained within this! However, the common belief is that having many things means having a lot of parigrah (possessiveness). You say, "I have reduced a lot of parigrah during the Diwali cleaning." But the definition of parigrah itself is not association. We have defined parigrah as association, and that is why the true nature of the enlightened one is not recognised. Therefore, when the ignorant one sees a samyak drashti soul (one with right faith) like a celestial being in Sarvarthasiddh Vimana (highest celestial abode) or a Chakravarti amidst many possessions, he has doubts, suspicions. But the fact that the meaning of parigrah is not the association - this is not understood.

There is a difference between false belief (mithyatva) and parigrah. Mithyatva is the perception of something as desirable or undesirable, gain or loss in the 'external'. Therefore, the feeling is that attainment is parigrah. If you do not own a Rolls Royce, you don't become aparigrahi (non-possessive). You might be experiencing the rise of labhantray karma (gain obstructing karma) so you don't have it. You might have the rise of labhantray karma and yet consider yourself as having little parigrah. You desire to buy a Rolls Royce car but you cannot afford it and say are non-possessive. This is like the 'sour grapes' analogy. One may go even a step higher and say that one does not want something because he failed to attain it. He convinces himself that he is non-possessive and convinces others of the same! But in reality, as long as desire for it exists, it is parigrah.

Whether you have them or not, spirituality has no relation to that. Spirituality is concerned with whether you want them or not. This scripture beautifully and easily explains the spiritual perspective.

The beings in hell have no parigrah. They have no facilities, comfort, or luxury; they only have pain. Yet, the naraki soul is called parigrahi because of his desires. He thinks: 'What if it were like this? Or, what if it happened like that?' You should not worry about external objects; you should worry about your countless thoughts, because through your thoughts, you will become parigrahi. Just thinking 'How good it would be if we also had this!' makes you parigrahi, while the enlightened one remains untainted (nirlep) and becomes aparigrahi.

That is why, even when the enlightened ones are amidst external associations, they do not dwell in them. Their consciousness resides in their nature of knowledge and bliss (jnananand swabhav). The boat is in the water, but the water is not in the boat, that is why the boat floats. The enlightened one not only floats, but He also helps others to cross over. The love for possessions is truly the treasury of ignorance and indiscretion (avivek). Bahiratma Jeev (the soul whose is externally focused) finds parigrah pleasing, and thus, his mind keeps dwelling there because he is under the illusion that "This is mine," which causes him to get stuck in impure feelings (vibhaav).

Elders and children have gone to the beach; the children are making sand castles. The elders help them. Merely knowing the sandcastles' temporary nature prevents the elders' mind from dwelling in them. The elders do not find importance in the sandcastles. Hence, they do

not feel pain when leaving them; it is easy for them to leave the sand castles and go home. In the same place, the one whose mind is attached to it, the one who has developed attachment (mamatva), finds it difficult to leave. The one who finds it difficult is indiscreet (aviveki). To find something external as dear - that is itself the treasury of ignorance. The feeling that "It is mine" is the treasury of ignorance.

The parigrahi - person with a lot of possessions, also appears unhappy, and the aparigrahi sadhu (monk) is happy. Therefore, there is no happiness from associations. If a person who owns 4-5 flats still cannot sleep, contemplate on why is he not happy despite having so much? If happiness resided in the 'other or external', the parigrahi should surely be happy. The happiness that appears is also imaginary. The one who has no such imagination, the one who believes that no object of the world, even in the slightest degree, belongs to Him, He is supremely happy.

Generally, this possessiveness (parigrah) should be relinquished. This was said as a general statement. Now, in the next chhand, it will be specifically stated to renounce parigrah. The purpose or motive is the renunciation of parigrah. The topic of parigrah has been initiated for this purpose. The Sadguru is eager and diligent for the specific distinction of parigrah. It is the duty of the disciple to become calm and vigilant, and for the benefit of his own soul, to become eager, diligent, and delighted to understand this subject.

Chhand 31:

Tyāg jog parvastu sab,

Yah sāmānya vichār,

Vividh vastu nānā virati, y

Yah vishesh vistār.

Meaning of Chhand 31: The general advice - samanya updesb - is to give up attachment with all the external entities, be it animate or inanimate objects and inclinations. When advice is given to give up a particular state or object, then it is the description in a specific form - vishesh.

There are 24 types of parigrah (possessions). There are 14 types of internal parigrah and 10 types of external parigrah.

The internal Parigrah is of 14 types: 1. Mithyatva (wrong belief), 2. Purushved (male sex-passion), 3. Streeved (female sex-passion), 4. Napunsakved (neuter sex-passion), 5. Hasya (laughter), 6. Rati (likes), 7. Arati (dislikes), 8. Shok (sorrow), 9. Bhay (fear), 10. Jugupsa (disgust), and 11. Krodh (anger), 12. Maan (ego/pride), 13. Maya (deceit), 14. Lobh (greed)—these are the 14 internal Parigrah.

The external Parigrah is of ten types such as land, houses, gold, wealth etc.

Parigrah in general means all objects, sentient and non-sentient, other than the soul. Renunciation of all objects other than the soul is parigrah-tyaag. This is a general idea. However, there is a need for a specific understanding of parigrah, because in society, the renunciation of external objects (par-vastu) is called parigrah-tyaag or aparigrah

(non-possessiveness). Ignorance, the belief of happiness in those objects, the belief of desirable-undesirable, profit-loss, and the feeling of attachment (mamatva bhav) are not renounced for the external objects, and yet, the person is called a renunciate (tyaagi).

Renunciation should happen via all aspects for the object and in the right method or sequence. What is the main message? Generally, renunciation of external objects is considered renunciation. But on going deeper, renunciation must be of mithyatva, desires, passions, wrong talk (kukatha) and even its approval, etc., indolence (pramad), giving up of non-eatables (abhakshya), of the seven vices (sapt vyasan). All this has to be understood systematically from the enlightened one and renounced.

When Pujya Gurudevshri became vegan, someone said, "Milk is like drinking blood," which He does not agree with. The main point is that the cruelty is too much. Otherwise, extracting milk from a cow's udder and extracting blood from veins are not the same. Emotively you can say that drinking milk is equivalent to drinking blood. Factually, drinking milk is not equivalent to drinking blood. But the cruelty nowadays in getting milk from cows, such as giving hormone injections, constantly keeping the cow/buffalo pregnant, etc is too much.

Without understanding, you give up things based on your desire. Self-will (swachchhand), opinion (mat), and insistence (agraha) come here too. You give up what you can, but you do not give up what you should have renounced. For example one may leave everything except a small needle, and yet can remain just as attached (parigrahi). Not only a change in external circumstances (saiyogo), you have to renounce your mithyatva. Everything has a sequence. That sequence is not visible in society. One renounces an external object and just says, "I am a renunciate." But the interest (ras), sense of gaining from the object (laabh), sense of liking for it (ishtabuddhi) remain in it. What use if you gave up taste by performing ayambil for nine days but your sense of the non ayambil food being tasty remains? Even in the ayambil shala (where ayambil food is served), where the sense of taste should have been renounced, is instead described differently and served. For example, by putting moong (lentils) on pudla (flatbread), and calling it a pizza.

Param Krupalu Dev performed Paryushan in Ralaj. Everyone was planning to fast (upvas) on Samvatsari. Someone asked for His permission, "Should I fast?" Then Param Krupalu Dev gave instructions to perform ekasanu (taking only one meal a day). There was a reason for that. On that day, He was going to give a lot of satsang and He wanted them to be able to pay attention. Or He wanted to taste their faith,, whatever must be His reasons. The enlightened one does not see religion in whether you eat less, eat more, or do not eat; in all these eating or not eating, only your mental strength is visible. He sees something else.

A sincere seeker must first work on inclination towards taste and, to work on that, one must work on his ignorance. If this sequence is not maintained, it will become a factory of people who have externally renounced but have no inner virtue. You will be happy that a thousand ayambils are completed, etc. Really, from the spiritual perspective, it has no value. The importance is of the soul.

The enlightened one remains unattached amidst parigrah and external circumstances (saiyogo). The whole basis of non-possessiveness is the renunciation of ignorance, by cultivating discriminating knowledge between the self and non-self (bhedjnan), resulting in no attachment in the external.

Why is the definition of parigrah given in the chapter on Nirjara Adhikar (chapter on shedding of karma)? Why is the enlightened one called unattached (nishparigrahi) amidst parigrah? How do they yet perform nirjara? The discussion of parigrah should have been in the chapter on bandh (bondage); why is it done in the Nirjara chapter? This is answered in the next stanza (chhand).

Chhand 32:

Poorava karam udai ras bhunjai,

Gyān magan mamatā na prayunjai,

Urmai udāseenatā lahiye,

Yau budh parigrahvant na kahiye.

Meaning of Chhand 32: The enlightened being (samyak drashti jeev, jnani jeev) does have feelings of happiness and misery due to the fruition of material karma. But he does not have the feeling of ownership (mamta) of such transient impure states. Thereby such a jnani jeev is called to have no inclination of attachment/aversion state. He remains engrossed in the all-knower soul substance. He has been said to be having no emotional attachment - nishparigrahi.

Due to the fruition of past karma, the enlightened one experiences the association of favourable and unfavourable circumstances. The enlightened one experiences karma—if you contemplate on the term 'experiences' (bhogave chhe) in this context, of how it applies to Him, you will attain samyak darshan (right faith). If the tendency of the pupil stays towards the state of Guru's soul (atmani cheshta), upon witnessing the unprecedented attributes, self-will (swachchhand) comes to an end and self-realisation (atmabodh) occurs at ease.

In common parlance, people will say, "The enlightened one is experiencing this thing." "He is engaged in that activity, and thus appears to be having interest." If He eats a lemon, it will taste sour. It is not that He will not feel any taste. He appears to be engaged in the activity. But thinking upon "bhogve chhe" for the enlightened one, it dawns that yog (activity of mind, speech, and body) and upyog (focus) are separate. The mind, speech, and body are doing something, and upyog (focus) is doing something else.

The enlightened one experiences karma. But when it is said that the enlightened one experiences meritorious karma (punya), some people cannot accept that. There is no objection when nails are hammered into the ear and the Enlightened one remains calm. We think that He is experiencing past karma with equanimity. But if the enlightened one can experience inauspicious (ashubh) karma with equanimity, why can't He experience auspicious (shubh) karma with equanimity? But this is difficult to accept.

If the enlightened one is traveling on an elephant ride, society says: If He is not interested, He should have refused. In that case, He should have also refused to have nails hammered into His ears. If the point is about refusing, it could be done in both cases, but the fact is the enlightened one calmly endures whatever happens. The enlightened one is motivated by the fruition of past karmas to get into or initiate any activities. The enlightened one does not get attached to it. He remains immersed in His nature of jnananand (bliss of knowledge). Hence,

He remains unattached (anasakt) during the fruition of past karmas. Being unattached is not another spiritual effort (purusharth), it just happens.

If you get a chance to go on a luxurious cruise of 21-26-28-30 floors, which has parks, pools, shopping malls, etc., inside the cruise itself, and your mind is engrossed in it, would you be interested in a small boat going to Alibag? Your focus is entirely on that luxurious cruise; the boat is ignored. The enlightened one remains unattached to the activities of the world because, in comparison to the bliss of the soul, He ignores worldly happenings.

The enlightened one performs auspicious and inauspicious actions due to the fruition of past karmas, or experiences auspicious and inauspicious karmas due to the fruition of past karmas, because He remains absorbed only in the soul. The proof of this is that He does not feel sorrow when objects with which He is associated get separated. Even if separation is followed by association, He does not feel happiness; nothing happens. There is no joy or grief regarding them.

Such an enlightened one remains non-possessive (nishparigrahi) due to detachment (udaseenata). He appears to be amidst possessions (parigrah), but He is not called possessive (parigrahvant). His side (paksh) has changed. The focus of the enlightened one is on where the welfare of the soul lies, rather than what the mind likes and what the body finds convenient. When a girl gets married and leaves her parents' house, her husband's house becomes her home; hence, it is said that her home has changed, her side (paksh) has changed. Until now, the soul only thought about what the mind would like. Now, it starts thinking only from the side of the soul. Sometimes attachment (raag) may occur, but there will be no attachment to the attachment (raagno raag). There will be constant separation (bhinnata), no oneness (ekatva).

The soul has freedom in binding karma, but not in experiencing it. When you want to walk, you are free to choose whether to put the left foot or the right foot first. Suppose you chose the left foot; then, you are not free to put the left foot forward after that. Similarly, you are free to accumulate karma. But after that, it will surely come into fruition. Even if you attain samyak darshan, it will come, and you will have to receive it. Even if you become a monk (muni), you will have to experience it. However, you are free in how you experience karma. The enlightened one endures with patience (dhairya), the ignorant one endures by crying. It is in this that the enlightened one and the ignorant one are different; they are not different in terms of having to receive the fruits of karma.

Even a soul approaching samkit (samkit sanmukh jeev) has a great deal of subsidence (upsham) and dispassion (vairagya). If a soul with samyak darshan (right faith) has the fruition of the karma of a chakravarti (emperor), even if He has to fight a war for 60,000 years or marry 96,000 queens, He is bound to experience the fruition of karma. The only freedom He has is whether or not to be engrossed in it. The enlightened one says: There is no choice in whether to receive or not to receive karma, but I have a choice in how to experience it. So, for me, the only religion is to decide how I experience it. He focuses on that. The ignorant soul thinks: You should have refused the 96,000 queens.

That is why it is said that if your focus remains towards the state of Guru's soul (atmani cheshta), self-realisation will spontaneously occur, and knowledge of the self will be attained. This will require spiritual effort and diligence (mahenat), and the mildness (mandata) of faith delusion (darshan mohaniya). The enlightened one 'experiences'. First,

you will say, 'He experiences the past karma,' and then you will say, 'He experiences the soul.' The enlightened one, during the fruition of past karmas, experiences only the soul.

When you see the enlightened one in worldly activities, He also appears to be taking an interest—He knows exactly what it is. If one does not understand what a thing is, it is the fruition of jnanavarniya karma (knowledge-obscuring karma). But remaining equanimous even after understanding is called kshayopasham (destruction-cum-subsidence) of delusion (moh). The enlightened one has become proficient in the art of separating yog and upyog. He has learned to swim so well that whether it is the rise of sin (paap) or merit (punya), whether it is shallow water or deep water, the enlightened one does not need to stand still; He will remain a 'floating person' (tarta purush). Just as swimming is an art, so is bhedvijan - discriminating knowledge between the self and non-self; and once that art is mastered, whether the external fruition is auspicious or inauspicious, it makes no difference to Him.

Only two Tirthankaras of the next chovisi (series of 24 Tirthankaras) are currently in hell: 1. The soul of King Shrenik, 2. The soul of Shri Krishna. All others are in devlok (celestial realm). They will all complete excessive auspicious karma in devlok and come in the last human birth. Those who have a lot of inauspicious karma remaining, complete it in hell and then come. But there is samyak darshan within. The previous birth is in devlok or hell to balance the karma out. Even in this, there are exceptions stated in the scriptures, like those mentioned in the text 'Samadhi Sopan'. The motion of karma is very peculiar. Some are born as an ordinary human, accumulate the Tirthankar naam karma and in the very same life, it comes into fruition, and they attain moksh in that very same life. Their chyavan kalyanak (Tirthakar's soul coming into mother's womb) and janma kalyanak (auspicious event of birth) are not even celebrated. Thus, even two kalyanaks were not celebrated.

The modifications (parinam) of the soul are strange and of infinite types. Karma is also infinite. The eight karmas are main categories, but there are infinite types of karma. The soul has infinite types of modifications; these modifications are of different combinations. All this is so peculiar that only an enlightened one knows the state of an enlightened one. It is not partiality, but the glory is sung to explain the greatness of the art wherein the yog and upyog become separate.

From the perspective of faith (shraddha), detachment (udaseenta) occurs at the fourth gunasthanak (stage of spiritual development). The enlightened beings remains untouched (nirlep) and detached, and hence are called aparigrahi or nishparigrahi. From the general perspective (vyavahar apeksha), the enlightened one at the fourth gunasthanak is only called avirati (absence of restraint). From the perspective of faith, the enlightened one is called non-possessive (aparigrahi). At the fourth gunasthanak, detachment is in the faith. At the fifth gunasthanak, detachment is in the form of partial self-restraint (saiyam). At the sixth gunasthanak, detachment is in the form of total renunciation of all attachments (sarvasanga parityag). Detachment occurs at the fourth gunasthanak because detachment is related to samyak darshan, not to your past karma.

The enlightened one at the fourth gunasthanak is unattached from the perspective of faith. They are partially unattached at the fifth gunasthanak. At the sixth gunasthanak, the enlightened one is unattached in the form of total renunciation of all attachments (deshvirti). If one contemplates on the term 'experiences' (bhogave chhe), a unique quality

will become visible, and self-realisation will occur. Attain self-realisation by constantly beholding the enlightened one.

Why is the enlightened one called unattached? The reason for this is shown in the next stanza (chhand).

Chhand 33:

Je je mannvānchhit

Vilāsa bhoga jagatmai,

Te te vināseek sab

Rākhe na rahat hai.

Aur je je bhog

Abhilāsh chitt parinām,

Teu vināseek dhārāroop

Vhai bahat hai.

Ekatā na duhoo māhi

Tātai vānchhā furai nāhi,

Aise bhram kārajkau m

Moorakh chahat hai.

Satat rahai sachet

Parasau na karai het,

Yātai gyānvantkau

Avanchhak kahat hai.

Meaning of Chhand 33: The reason for jnani jeev - samyak drashti jeev to be without any desires is described in this stanza.

It seems that the worldly objects appear to satisfy one's desires. But such objects are transient in nature. At the same time, to have a craving for certain worldly objects is also transient in nature. In this pattern, the objects and craving for the objects, both are transient and alien dependent. The jnani jeev therefore has no longing- abhilasha for such objects. Only ignorant souls - ajnani jeev - end up with hunger for such alien objects. The learned soul - jnani jeev - remains alert. He does not have love for the alien objects and alien inclinations - par bhaav and per padarth. Therefore, the enlightened souls - jnani jeev are free from desires - vanchha rahit.

The title itself is beautiful: The reason for calling enlightened ones unattached (parigrah rahit) even while living amidst possessions (parigrah).

The understanding of the enlightened one has changed. From the perspective of the ignorant person, these are mentally desired enjoyments and pleasures (manovanchhit bhogvilas). But from the perspective of the enlightened one, these 'mentally desired enjoyments' are considered worthless (asar) because they are unstable (asthir). This is how the enlightened one perceives it. "When the whole world appears like leftover food or like a dream." (Sakal jagat te ethavat, athava swapna saman). 'Like a dream' means impermanent (anitya) and 'like leftover food' means worthless. This realisation is extremely firm in the enlightened one, yet He remains constantly cautious (savdhan). Even the one whose conviction and understanding is that there is no happiness in the external (par) remains cautious. Even though ignorance has gone, past tendencies (purva sanskar) remain. So, if He does not remain cautious, though in the absence of ignorance He will not engage in that activity intentionally, but if He must engage in that activity, He remains cautious—the word 'alert' (sachet) is used for the enlightened one—so that past tendencies do not become dominant while performing duties. If Gautamswami was advised to avoid one moment of indolence (pramad), then what chance do we stand? If even the enlightened ones remain cautious, and have been advised to do so; then the ignorant soul, who has not yet overcome the ignorance that there is no happiness in the external, you eat and then say: there is no happiness in food. But you should realise this when you are hungry. If ignorance has not yet gone, then ignorance + past tendencies...

Haven't we seen many examples where samyak drashti souls have also fallen due to lack of caution. The objects of worldly pleasures and enjoyments appear transient, transitory, and temporary, unstable, and impermanent to the enlightened one. They have understood that they do not remain stable despite putting in the efforts to do so. You can colour your hair and show that you are yet young. But your body does say you are no longer young. If you sit for two hours, you feel tired. In between, you need to close your eyes. You try, but you cannot remain young; you can't avoid old age. You can remain fit, but still old age will show. Relationships will also keep changing. Learn to accept the changes instead of trying to stabilise them.

Firstly, no object likes a single owner, even if one tries. Instead of 'unstable,' take it this way now: No object likes a single owner. A clock will stay with you for a while, then it will come to me, and I will become its owner, and you will feel that this clock is very unstable. But this object simply does not like a single owner.

Currency means money. The name 'currency' is derived from 'current'. It just wants to flow. If someone is sitting on it, holding it back too much, the currency is crying out: "I want to go into Raj dhan." Currency wants to flow.

Firstly, the realisation has dawned that no object likes a single owner for a long time. So, it keeps changing, and that owner feels it is unstable.

Secondly, one has understood the fact that the feelings (bhaavo) of enjoyment (bhog) also do not remain stable. Not only is the object of enjoyment unstable, but the desire for enjoyment (bhog ni ichchha) is also unstable. Today you may intensely enjoy experiencing it, but tomorrow you may shudder with dislike (chitari chade) or disgust (jugupsa) for it. So, the enlightened one has also grasped this fact that neither enjoyment nor the desire for enjoyment is stable. The mind (chitt) is so fickle that when the desire for enjoyment arises today, we immediately become attached to it (do parigrah) thinking that we should get this

every day. Since we enjoyed it so much today, we think we'll enjoy it every day, so we become attached. The very next day, there is no enjoyment in that object.

If your wife is a beauty queen, the whole world will say that he has found such a woman, such a wife, that now he will not wander outside. But he will wander. He will engage in prostitution or adultery (parastrigaman) because the mind is so fickle that the craving for enjoyment keeps arising. Even if he has the best object, he will go towards an inferior object, but - change. So that, too, is unstable. The object of enjoyment is unstable.

If the soul reflects a little, it can subdue all its modifications (parinam). If a black person (kaliya) gets something good, we say that the unattractive crow made off with a great treat (kagdo dahitharu lai gayo). And even after having the delicious treat, if he wanders elsewhere, then that embodied soul has neither any understanding of his soul nor of his own tendencies (vrutti), and then he sits to take vows and brings upon himself a bad state (durgati).

"Lahyu swarup na vruttinu." – He does not understand the nature of his tendencies. What is your tendency, your intense impulses (avesh) like? What is your understanding? Vows should be taken after gauging all this. Vows should not be taken on an impulse. That is why, in the fifth era (Pancham kaal), any kind of vows are given only to those who have practised them.

In the beginning, there was no Atmarpit course. Four eyes met, and they became Atmarpit. There was nothing like training. Then Puja Gurudevshri felt: No, they should know that life before they take diksha (initiation) and still if they want to continue, then they take diksha. Because this is not a path of impulsiveness. You feel like taking it on seeing someone, but your feelings snap just as quickly, and then unfavourable rebirths ensue. Then the doors to a good form of life (sadgati) are closed. An Atmarpit says, "This is my passion, this is a stable tendency based on understanding, or even if the fruition of some past tendency occurs, I will be able to remain stable." You do not understand your impure tendencies (vibhavo), forget your true nature (swabhav). The one who has not even understood impure tendencies—how foolish must he be? One who does not understand one's true nature is called foolish (moorkh), but what happens to the one who does not even understand his own impure tendencies? This push of passion will not work. You should know that my spiritual stage (bhumika) is still such that passions will come. How will I withstand it? He builds that boundary and only then enters into the vows.

Both enjoyment and the desire for enjoyment appear unstable. Both the material of enjoyment (bhog samagrī) and the feeling of enjoyment (bhog parinam) are destructible; only the soul-element is indestructible. The other two are destructible. It is said that there is no unity between the two. There may be the material of enjoyment, but not the desire for enjoyment. There may be the desire for enjoyment, but not the material of enjoyment. Right now, I have the desire for enjoyment that once I go back to the room, I find some nice boiled corn. I have the desire right now, and I also have money. But today is a holiday; there are no corn sellers. Your desire for enjoyment arose, but there is no material of enjoyment. Sometimes there are vessels full of boiled corn, but we say we don't feel like having them today. There is no unity. The enlightened one has understood that this is only the path of sorrow. Even if there is the material of enjoyment, it is sorrowful because there is no desire for enjoyment. If there is the desire for enjoyment, there is no material of enjoyment. Therefore, there is only sorrow on this path. And the indestructible is the soul-element, and I

should increase my absorption in it. So, through this process, the enlightened one constantly increases absorption.

Only a fool would try to stabilise such instability. The enlightened ones will not. And therefore, there is no desire for the external (par). There is no desire for the external, and there is a spiritual effort to remain absorbed in the soul. Therefore, the enlightened one is called non-possessive (aparigrahi) even though they have possessions. If any object, the material of enjoyment, remains for a little longer, and the desire for enjoyment changes or decreases, then it feels burdensome — be it a car or a house.

A vote was taken in the USA Ashram that if permission is granted to build on 100 acres, what do the seekers want? Do they want houses or apartments? More than 80% were for apartments. Studio, or one bedroom, two bedroom, or three bedroom, whatever it may be. The whole America is about houses. Pujya Gurudevshri said we have plots near the lake; we are ready to give if anyone wants to shift permanently. They can build a nice house there. But more than 80% chose an apartment, saying that they are tired of maintaining big things. Backyard, front yard, 4 or 6 rooms when just a husband and wife are living in 6 rooms. There is an issue with plumbing in one, an issue with electricity in another; some issue or the other keeps going on. One is dirty, cleaning of another is pending. Clean this room on Monday, clean that room on Tuesday, and so on; so, they're tired. When they went to America from Mumbai or Ahmedabad, they wanted big houses, and when they lived in a big house for some time, now they have opted for apartments.

How strange the feelings of enjoyment (bhog parinam) are! Mandodari was so dear to Ravan that he made her his chief queen (patrani). And the love of Ravan and Mandodari is praised in our puranas. There was so much love, so much affection. And suddenly one day, I don't like Mandodari; I want Sita. And he tempts Sita, saying I will make you my chief queen. What instability there is even in your disposition for enjoyment! The material of enjoyment is stable, but the result of enjoyment! The beauty of Mandodari that is depicted—she was also a chaste woman (sati). Seeing the depiction of Mandodari's beauty, you would feel that Ravan did not need to look elsewhere. What was it that Mandodari lacked that he wanted Sita? But an inclination towards enjoyment! Therefore, anything which stays a little more also becomes worthless (asar) for you. The most beautiful thing on earth becomes worthless for you. Therefore, by knowing this fact that the object and the desire for it are both unstable, and being unstable, they are worthless, the enlightened ones do not desire them. They remain in the soul awareness, they remain cautious. And the word 'cautious' is also used so that they do not get entangled even in past tendencies. Now there are two examples.

Chhand 34:

Jaise fitakadi lod

Hardekee put bina,

Swet vastra dāriye

Majeeth rang neeramai.

Bheegyau rahai chirkāl

Sarvathā na hoi lāl,

Bhedai nahi antar

Sufedee rahai cheeramai.

Taise samakitvant rāg

Dwesh moh binu,

Rahai nishi vāsar

Parigrahkee bheeramai.

Poorav karam harai

Nootan na bandh karai,

Jāchai na jagat-sukh

Rāchai na sareermai.

Meaning of Chhand 34: In stanza 34, it was described the learned souls are free from desire. Here, in this stanza, an example of such a state is given.

When one submerges a white cloth in red coloured water, the colour does not spread through the whole cloth. But when one uses a mixture of fatakadi (alum), lodhar (symplocos tree), and harde (myrobalan), and gives a layer of coating in red coloured water, then the colour seeps through the whole cloth.

Similarly, when a learned soul - jnani jeev - without any infatuation stays in the association of possessions, still He keeps shedding the previously bonded material karma. He does not acquire and bind the new material karma. He has no desire for favourable sensual objects - vishay sukh- and does not have oneness with the physical body.

Now, imagine that Banarasidas is not just a person; he was a spiritual personality. He weaves wisdom into whatever he sees before his eyes. Imagine Agra 300-400 years ago.

You would see a dyer (rangrej); people dyeing clothes. Now everything is done by machines. So, this example is of a dyer, and the second example is of extracting honey. Going to the jungle, bringing the honeycomb, and processing the honey. These two examples are for a soul with samyak drashti.

The dyer mixes fatakadi (alum), lodhar (symplocos tree bark), and harade (myrobalan) and dyes clothes with this mixture. The colour of majith (madder) — majith means red. He dips a white cloth into the red dye. He keeps it in the dye day and night. The white cloth is to be made red, so he keeps it in the red dye day and night, but even if he takes it out, some white still remains, or if he washes it slightly with water, it starts to fade and gradually gets washed out. But if these three things are added to the same red dye—a mixture of fatakadi, lodhar, and harade—then the colour adheres firmly. The red colour adheres to the white cloth so firmly that even if you wash it with Surf, Nirma, or anything, the red colour remains exactly the same. But this happens only if this mixture is added to the red dye.

Now, the problem is that even a soul with samyak drishti lives amidst possessions (parigrah) day and night. Just as that cloth was kept soaked in red dye day and night, in the same way, they are amidst possessions day and night. It is not that they are free from them. But that

mixture of fatakadi, lodhar, and harade is not present in them. That mixture is attachment (raag), aversion (dwesh), and delusion (moh). So, the colour does not stick. Such a beautiful way to explain.

Whiteness remains, if not totally, then at least slightly, it remains. Detachment (nirleptā) definitely remains. In fact, from the perspective of mithyatva (wrong belief), it remains fully. But even if a little attachment (raag) occurs, even if a little red colour sticks, basically one cannot call it a red cloth. So, it is because of the absence of that element (the mixture of fatakadi, lodhar and harade) that the red colour does not hold fast. And because of the absence of ignorance or mithyatva, this attachment does not stick. And therefore, the enlightened one is called non-possessive (aparigrahi) even while possessing possessions. This is said from the perspective of mithyatva and anantanubandhi kashay (infinite bonding passions), because this is entirely from the spiritual perspective (adhyatma drashti na valan thi). The enlightened one is not only unbound (abandh) but also does nirjara (shedding of karma). It is for that reason that this example is placed in the chapter on Nirjara.

If it were only about freedom from bondage, it would be placed in the next chapter on Bandh (bondage) or the previous chapter on Samvar (stoppage of karma inflow). But this example is in Nirjara chapter, so nirjara must take place. The mere presence of circumstances (sanyogo) is not parigraha, and the renunciation of circumstances is not non-possession (nishparigraha or aparigraha). It is not about circumstances; the whole point is about possessiveness (mamatva).

Chhand 35:

Jaisai kāhoo deshkaṁ b

Basaiyā balvant nar,

Junglemai jāi madhu-

Chhattākaṁ gahatu hai.

Vakau lapatāhi chahuor

Madhu-machhikā pai,

Kambalkee otsau

Adankit rahatu hai.

Taisai samkitee

Sivasattākaṁ swaroop sādhai,

Udaikee upādhikau

Samādhisee kahatu hai.

Pahirai sahajkaṁ sanāh

Mannmai uchhāh,

Thānai sukh-rāh udveg

Na lahatu hai.

Meaning of Chhand 35: A person goes to the forest to collect honey from the honeycomb. In this act, honeybees are biting him. But he has covered self with a thick blanket, so he does not feel the sting. Similarly, samyak drashti jeev has fruition of the material karma, but still does not lose his sight from the path to liberation - mokshmarg. He has covered himself with the armour of knowledge. He remains in super sensuous blissful state. He does not perceive any alien belonging perplexity - upadhi janti akulta. He continues his state of primary abstract comprehension - samadhi.

This is also an example that he would get in Agra. A soul with a spiritual perspective is so stable within himself, and yet he derives the realisation to go inwards from whatever comes before his senses.

A strong person goes into the jungle. At that time, Bheel community people used to do this work. So, 'strong person' here should be taken in the sense of a Bheel. They go into the jungle where there are many honeycombs. There are so many bees in the honeycomb that no one dares to go near it.

If even one bee emerges, it becomes terrible. But what do these strong men do? Those who are experts in honey extraction go wearing a coarse blanket or thick blanket. Due to this, the bees will definitely emerge, but the people will not face any trouble. Similarly, the soul with samyak darshan, even amidst the turmoil (upadhi) of the fruition of karma, has worn the armour of (absorption in the self and bhedjnan (discretion between the self and non-self) — the thin or thick blanket of bhedjnan—so that they remain in samadhi (equanimity) and bliss (anand) even amidst the turmoil. He does not experience bewilderment (vyakulata), fear (bhay), or covetousness/craving (spruha). In fact, He keeps shedding His karma. It seems the enlightened one knows the art of living. So, He knows the art of leaving karma also because He knows the art of living.

When we see a plane far away in the sky, it appears to be stationary, but it is going at full speed. But despite being at full speed, it appears stable. And the enlightened one appears stable, but internally, with tremendous spiritual effort, He is moving towards moksh with the speed of the wind.