

Natak Samaysaar
Shibir 21
Pravachan – 1 Summary
22-11-2025 – Morning
Episodes – 244-247

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.

If self-realisation is your purpose, determination of the fundamental truths (tattva nirnay) becomes the most important component. What is seen is determined, but the fundamental truth is not; therefore, one's perception is material and not spiritual. Among the six substances, four which are never grasped, there is no question of leaving them. These four are merely for knowing. Matter (pudgal) is graspable. The enlightened one explains the play of matter from the perspective of the fundamentals. But so long as you view the world's occurrences from a worldly perspective, it is natural that worldly states such as attachment-aversion, likes-dislikes, and so forth will arise. If you view it from the fundamental perspective, the nature of the soul will manifest and dwelling upon it will become the cause of omniscience.

Param Krupalu Dev wrote in a letter in the Vachanamrut , "Atam bhaavna bhavatan jeev lahe kevalajnan re." (One can attain omniscience upon reflecting over the nature of the soul). He gave this as an autograph in the 'Samadhi Shatak' to Pujyashri Lalluji Muni. Pujya Gurudevshri is thinking of taking the last satsang of December or the first satsang of January on this.

For one who wishes to attain self-realisation, determination of the fundamentals (tattva nirnay) is the most vital task. To do so means to realise the truth as it is. This is slightly difficult. You will need three things: 1. Shruti (Scriptural listening). 2. Yukti (Logic/Reasoning). 3. Anubhuti (Direct Experience/Realisation). These three words are used in the scriptures.

Shruti is proof from Agam (scriptures), testimony based on the words of the enlightened one. Yukti is using inference, reasoning, and so forth. Right now, determination of reality has only happened based on shruti and yukti—whatever the enlightened one has said and the examples given by Him. We are trying for anubhuti (direct experience). Then one's determination of reality becomes clear. But for now, Shruti and Yukti are the only two means. Read the scriptures, attend satsang, associate with the enlightened one, and remain in the proximity of the enlightened one. Based on that, an inclination arises. Based on that

inclination, use your intellect to take that inclination to the level of conviction—that is the process.

Determination of fundamentals means you must make the decision that the soul is pure, and this decision should be made right now, and not when the soul becomes pure. The film is playing on the screen. The decision that the screen is white or clear is not made by stopping the film, pausing the projector for five minutes, and then looking at the screen. The film is your thoughts (vikalpa). You might say, 'First I will become thought-free (nirvikalp), then I will see the pure screen, then determine, and then let the film continue. Once I make this decision that my screen is clear, my decision will remain intact as then one knows that the screen is clear.' However, this cannot happen.

While the film is running, you have to decide how the screen is. This requires profound devotion towards shruti and the use of yukti, leading to the decision that the screen is inherently clear. You have non-stop thoughts, and within those thoughts, attachment and aversion are constantly arising. The determination demands a lot of shruti and yukti. Let us take yukti as awareness. By maintaining the awareness of what has been heard and understood from the enlightened one, the bhaasan (conviction) will occur that the screen is pure, clear, white, though a film is playing on it non-stop. The film is projected, but the screen is pure—for this decision, you need a lot of devotion for the enlightened one, and you need a lot of spiritual inclination to find out what the truth is.

In a way, this is a very easy task because you have to just feel it; you do not have to go and touch it. You only need to maintain awareness of who you are and as you are; that is why it is called bhaasan - conviction. When the projector stops, that is called anubhuti (vedan - experiential realisation). Conviction is more important than the experiential realisation because to have the conviction that the screen is white while the film is still running, is great. In another way, this is a very difficult task because it is difficult to convince others. Others will ask, "Have you seen the two separately?" How can you say yes that it's separate while not having seen it as so? It is both yes and no. At that time, having the strong faith that these two are separate is the stage of bhasan/ conviction, which is a stage, which is slightly ahead of mere thinking. Even if the projector shuts off and slides or advertisements are put on the screen for a little while, you know that the screen and the film are separate.

At this stage, this is your task: Place these three: external substances (paradravya), external modes (parbhaav), and modifications (paryay) in one category - that these are separate from me. No matter how much you praise the virtues of the modification—that He is at the fourth gunasthanak (stage of spiritual development) or the thirteenth gunasthanak, the enlightened one will say, "So? What great thing is it that omniscience has arisen? Why is there a need to celebrate is right faith (samyak darshan) has arisen? That is merely a modification (paryay)." You are separate from the external substance (paradravya), and in the same way, you are separate from the modifications (paryay). You are the eternal (trikali) pure substance (dravya).

I am the pure soul. Even while speaking that, the question arises: But where is the experience of the pure soul? Someone asked Pujya Gurudevshri, "I regularly meditate, but

thoughts are not decreasing at all." Puja Gurudevshri said, "Who asked you to decrease thoughts, or make them good?" Deep down, you feel that meditation means no thoughts, good thoughts, create thoughts, or don't create thoughts. But you are a thought-free entity, different from the physical and mental phenomena. That lady was clever, so as soon as Puja Gurudevshri spoke, she picked up on it and said, "Okay, I understood." The whole secret lies in bhedjnan (discriminative knowledge between self and non-self), not in stopping thoughts or changing them. It takes time to understand. "So what, if a thought arose? I am separate from thoughts." Stop fuelling them, and you will see that as thoughts diminish, nirvikalpa (thought-free state) arises.

So, what, whether there is nirvikalpa (the state of being thought-free) or vikalpa (the state of having thoughts)? So, what, whether it is a black and white movie or a coloured movie? Even if I become thought-free, I am of the nature of thoughtlessness. If one moves from a thought-free state to a state where there are thoughts, why do you feel remorse? Because your nature is only thought-free. Now, instead of speaking of the 'form or nature' (swarup), just say, "I am thus." When one says, "I am the soul," it means the eternal, pure substance. During the time of tattva nirnay, there was a need to understand the real facts of substance (dravya), modifications (paryay), and so forth. Your purpose is to become steady in the eternal (dhruv). The focus must be done the eternal, and from this arises Ratnatrayi (three jewels)—right faith (samyak darshan), right knowledge (samyak jnan), and right conduct (samyak charitra).

In this, the role of shruti (listening) is major. Everyone can understand yukti (logic/reasoning) according to their own capacity. But Shruti is very important. Anubhuti (direct experience/realisation) can currently be called the fruit. For now, if tattva drashti has arisen on the basis of shruti and yukti, it is a very beautiful thing.

Whatever you have understood through shruti and yukti, and if you wish to move towards anubhuti, then bhedjnan (discriminative knowledge of the self and non-self) is the way. Three types of bhedjnan we have studied: 1. Swadravya (own self) vs. Pardravya (external substance) 2. Swabhaav (one's own nature) vs. Parbhaav (external nature and feelings) 3. Dravya (Substance) vs. Paryay (Modification). We have reached up to here; the fourth one will come next: bhedjnan of Guna (attribute) vs. Guni (substance possessing attributes).

If you say that the gunasthanak is in the nature of the soul, that is wrong because there are no progression of ups and downs in the soul. The gunasthanak is in your modification (paryay). Do not try to prove yourself right by answering with the prominence of the modification.

When starting with bhedjnan, you should begin with all three: body and soul, swabhav/ nature of the soul and parbhaav/ external nature, dravya (substance) and paryay (modification). The easiest way to start is: to do bhedjnan between facts and story. Fact means the truth (tathya). However, your mental narratives, the assumptions residing in your intellect, your likes and dislikes, your self-will (swacchand), opinion (mat), and insistence (agraha) become obstructive. When an opinion arises, the possibility of insistence "That alone is the truth" is very high. Swacchand (self-will), mat (opinion), and agra

(insistence)—these are the three things to renounce, and only one thing to do: act per the guidance of the Sadguru.

One person said with great enthusiasm to Pujya Gurudevshri, "Giving up his opinions, one who serves the lotus feet of the Sadguru, understands the supreme truth and focuses on his own self, enabling him to advance towards self-realisation." Then she said, "Mighty enemies like ego, etc., cannot be destroyed through one's own efforts. However, by taking refuge in a Sadguru, they are eliminated with a minimal effort (alp prayase)." She said, "The refuge of the Sadguru has been attained; now they will depart with minimal effort." Pujya Gurudevshri gave a spin to it and said, "The word after alp-'little'- is prayas-'effort' - that is also important." We have glorified "When one goes into the refuge of the Sadguru." But in every word of Param Krupalu Dev, there is a conjunction of nimitt (instrumental cause) and upaadan (principal cause). If we focus, it will depart with little effort, but effort will be needed. You need proper tailoring. The effort is performed with love and joy, which is why it seems little to you; otherwise, the effort is the same, and without it, the path to liberation (moksha marg) will not be traversed.

When Pujya Gurudevshri has breakfast, Aaryaveer and Aviraaj play cricket. Nemiji or Maulikji bowl. When they throw the ball, they throw it in such a way that the boys can hit it. Almost all of their balls go into the valley. They feel that they have become great cricketers. But the ball still has to be hit. Why do you forget the word 'effort' (prayase) after 'little' (alp)? You do your spiritual practices with such enthusiasm and confidence that you feel you have not done anything at all. "Alp Prayase" is because of your mahima (greatness/reverence) and samveg (impetus for liberation); it does not mean that the effort should not happen.

The tathya (truth/fact) alone is the reality. Our mental narratives say, "This is good, this is bad, this was appropriate, this was inappropriate." They are projected so much that it becomes a story. Even in print media, people say, "We have to do a story." An aeroplane (Tejas) crashed in Dubai, and the pilot died; the media created a story about the plane, the pilot, etc. The mind also creates a story. When you create a story, you are the writer, the hero, and the world is the villain. When you see yourself as a hero and others as a villain, you have to understand that this is your story. In your story, you will remain pitiful and innocent. This is all your mind game; practice bhedjnan in it, because this is a state of intense delusion. If I feel that something bad happened, I need to check how much of it is facts and how much is a story.

In life, whenever you feel that 'I am pitiful,' understand that 'I am caught in the story.' You are not pitiful. The fact is that the entire world is pitiful because of you. As an aspirant for liberation (mumukshu), there is a recommendation: The moment you feel that you are pitiful, a siren of the mind should ring that some story has been built upon facts. 'I am not pitiful; the world should seem innocent.' This is what Param Krupalu Dev has said. If the world does not appear innocent, then there is definitely a story around the facts.

There is no substance like the body. The names of the six substances are: 1. Jeev (conscious substance/soul) 2. Pudgal (matter) 3. Dharmastikay (medium of motion) 4. Adharmastikay

(medium of rest) 5. Kaal (time) 6. Akash (space). The body is not a substance; the matter particles are the substance. The combination of atoms and molecules is the body. Therefore, Pujya Gurudevshri recommends: Don't use the word 'body'. If you fall ill, contemplate: I am the knower; when a single molecule is decaying, how long will I be in distress, thinking 'I am suffering'? The body itself is not a substance.

Facts and mental narratives that turn truth into a story. If you do not create a story, it is an event: a certain conjunction or disjunction has occurred. Mental narratives are motivated by delusion (moh); when they arise, you say: I have a problem or my problem is solved. Even if your problem is solved, your greater problem, which is ignorance (ajnan), is not solved. The 'problem that was solved' was not a problem at all. When you say "The problem is solved," the enlightened one feels that you have fallen from the frying pan into the fire. Even earlier, you were involved in distressful thinking (artadhyana), and now, upon the problem being solved, you feel happy—both these states are sheer ignorance. It was a situation; karma did not make it a problem; mental narratives made it a problem. Bhedjnan of mental narratives should occur; if this begins, the subsidence of the passions (kashay) will automatically start happening. You stop ABC: accusing - A, blaming - B, condemning - C, you will move forward, the passions will not arise at all. When a passion does not arise upon seeing an event, that is subsidence of the passions. For example, 'This happened, and I did not get angry,' that is subsidence of the passions.

When attachment (raag) does not arise at all, that is detachment (vairagya). Vairagya is always above renunciation (tyag). Tyag is the relinquishing of what had arisen. Attachment arose, and now it has to be relinquished, that is tyag - renunciation. Vairagya - detachment means that even though I see this, attachment does not arise. See is the spiritual style!

You build a lake in sand castles, put water in it, and as you talk, the water is absorbed in the sand. But seeing this, attachment arises in you that this is a beautiful pond where swans can swim. Then suddenly, you remember that you must not let attachment arise, so you pacify this thought. This entire process is childish. When it feels like, "What permanence am I seeing in sand castles?" that is vairagya. The subsidence of the passions is not as what you have understood; rather, it is when no agitation (udveg) arises upon seeing any conjunction. Nemiji says: Bapa, events are still the same, but my capacity for negativity is exhausted. It just feels, 'What is there to be angry about in this?' Pujya Gurudevshri said: This is the glory of the grace of the enlightened one.

You need to be aware of your mental narratives, which you have believed to be fact or truth. They are very strong. They will make you believe what you want to believe. If you love someone, you do not feel that you are tolerating him/her. The worldly way of talking is: No matter how much oppression you cause, my love will not diminish. The spiritual way is different. First, decide that no one can bother you.

Suppose there is a solar eclipse. A solar eclipse is considered a very good omen by some and bad by others. But what did the sun do in this? It is where it is. It has done nothing. Nothing has happened to it because of the eclipse either. The sun is neither the doer (karta) nor the experiencer (bhokta) of the eclipse. The moon was also moving in its own orbit; it was not

affected by the solar eclipse. Ask the earth, and it will say that I am in my rotation; I have not done anything for the eclipse, and nothing has happened to me because of the eclipse. The earth is also not the doer or the experiencer. But the mind will come and say, "This time, the eclipse happened on the day of Diwali." Neither the sun, nor the moon, nor the earth—none of them did anything. But the foolish people become the experiencers of the eclipse. The matter merely performs its own modification. By deeming things as good or bad, you become the doer and the experiencer. To the enlightened one, it only appears that the sun, the moon, and the earth are on their own paths. None of these three desire to do anything, nor does it affect them. But you become happy or unhappy. Understand this, the solution will arrive. Nobody has been the doer or the experiencer. My ignorance will make me the experiencer, and awareness will keep me in the state of the knower. In the state of the knower, there is peace, equanimity (samadhi), and there will be no thoughts. You choose.

The path of devotion believes in grace. The path of knowledge believes that the modification of the object will happen as it is destined to. Not becoming the doer and the experiencer is the simple way to self-realisation. Spirituality is not knowledge; it is the art of living. Spirituality teaches one how to live life.

Every verse of the Natak Samaysaar is beautiful and profound. If you want a pearl, you cannot stay on the seashore; you must go deep into the sea. You will only find seashells on the seashore. If you wish to attain spirituality, you must delve deeper into the scripture. The beauty is that this scripture explains the seven fundamentals. This is a scripture expounding the fundamentals (tatvik granth); to understand this, knowledge must be understood. To sing the glory of knowledge, Banarasidasji is taking the help of the enlightened one.

In the next verse, it is stated that the enlightened one is always unbound. To attain right knowledge, the glory for right knowledge is needed. If the glory of knowledge is explained plainly, it will become very dry, and one will become very bored. Hence, to understand the glory of knowledge, look towards the enlightened one who possesses right knowledge (samyak jnan); you will automatically feel glory for it. Kundakundacharyaji, Amrutchandracharyaji, and Banarasidasji say this. Throughout this chapter, only the glory of the enlightened one, who has manifested right knowledge (samyak jnani), is sung because when the glory of the enlightened one is sung, the glory of knowledge itself will dawn upon you.

Chhand 36:

Gyāni gyānmagan rahai, rāgādik mala khoi,

Chitt udās karnee karai, karam bandh nahi hoi.

Meaning of Chhand 36: The enlightened person remains engrossed with the true nature of the self and thereby has removed his infatuation and inclination attachment/aversion (depending on the spiritual stage he is on). He ends his auspicious/inauspicious act with a dispassion state. That is why, he is not having karma bondage.

The enlightened one remains so engrossed in the soul that attachment (raag) and aversion (dwesh) naturally leave. It must be taken from this perspective: The enlightened one does not perceive attachment and aversion in the soul. And because attachment and aversion are not perceived, He remains absorbed in the true nature of the soul. Consequently, attachment and other passions naturally dissipate. By focusing on the modifications, the modifications can never become pure. That can happen only by focusing on the dravya (substance). Thus, you may think that the enlightened one is fighting and eliminating attachment and aversion, but it is not so. The enlightened one focuses on the nature of the soul, where attachment and aversion do not exist. Hence, attachment and aversion are not perceived at all. In not perceiving them, attachment and aversion dissipate. It is not a method of proceeding from introspection to remove each flaw one by one. All passions dissipate by gazing upon the pure substance, which is free from attachment and aversion.

If you look at some children and do not look at others, the children you do not look at will leave. Similarly, raagadi (attachment, etc.) will say that nobody is looking at us, so we are leaving. This is the deep meaning. If one wants to state it as a conventional statement (vyavahar kathan), they say that the enlightened one remains engrossed in knowledge, hence He avoids attachment and aversion. Soon you will realise that saying 'removes' (taale chhe) is merely a conventional way of saying.

No task should be assigned to the enlightened one other than self-absorption. Do not assign Him the task of dissociation of karma (nirjara) either. Do not assign Him the task of being the mere observer (drashta) either. You should not assign any work to the enlightened one. He wishes to be completely retired. The enlightened one says, "I will neither perform the stoppage of karma (samvar), nor will I dissociate karma; I will only gaze upon the knower (jnayak) and remain engrossed therein." And then, if a photograph of the enlightened one is taken conventionally, it is said that He is performing samvar, He is performing nirjara, He is not incurring bondage (bandh). These are all conventional statements. But what can be done? The ignorant person understands only the language of convention. For him, it is said that the enlightened one 'taale'-removes attachment etc.

It cannot be two different things: 1. Removing the flaws 2. Becoming engrossed in the soul. This is not possible. If we say it in a conventional way, then we can write it as: By removing the intense faith delusion (darshan moha), there will be love, conviction, and focus on the true nature of the soul. Puja Gurudevshri explained that the deeper meaning is that He gazes upon the pure soul where attachment, etc. are not perceived at all, and thus, He remains absorbed there in bliss; in that state, and attachment and aversion dissipate, meaning they do not arise at all. There is no such thing as 'dissipating' in reality.

The enlightened one performs auspicious and inauspicious activities with detachment. For us, activities like marriage, going to war, eating food, or eating rich delicacies are put into inauspicious activities; and going to the temple is auspicious. But, whether auspicious or inauspicious, the enlightened one performs any activity with detachment.

Two problems arise in this: 1. If the enlightened one has detachment, why does He perform inauspicious activities? We perform inauspicious activities because we have attachment, but

if You do not have detachment, how can You perform inauspicious activities? 2. Why instil detachment in auspicious activity? Auspicious activity is meant to be done. If there is pleasure in devotion, what is the need for detachment in it? One should enjoy it.

Any activity that the enlightened one performs, whether auspicious or inauspicious, is on account of the manifestation of His karma, and is performed with an attitude of detachment (udaseen bhaav); hence, there is no bondage of karma. If this were all, it should have been discussed in the chapter on bondage, but this topic is in the chapter on nirjara (dissociation of karma). The enlightened one has nirjara; further on, the word 'duni' (double) will come. There is a footnote that this word 'duni' is written because of the rhyme scheme, as 'suni' (quiescence) is used in earlier line. Actually, the enlightened one has innumerable-fold nirjara, not just double nirjara. One feels: Attain right faith (samyak darshan), and then there is no need to worry about omniscience.

We have to keep our focus on the dravya (substance). We have nothing to do with the paryay (modification). Does it make a difference to you if someone makes Pav Bhaji or Idli Dosa in their house? Then why do you want to change their menu? You look at your own home. The enlightened one performs auspicious and inauspicious activities with detachment, which means that for one who has the conviction of the soul day and night, there is only one effort (purusharth): How to change the auspicious focus (shubh upyog) into pure awareness (shuddh upyog)? This is also a conventional statement: auspiciousness is there, but who needs auspiciousness? Purity is needed, but if you proceed from inauspiciousness, the middle station of auspiciousness is bound to come. The enlightened one only makes efforts to go from shuddh (auspicious) to shuddh (pure). The enlightened one only does this; He does nothing else. You feel that the enlightened one performs auspicious and inauspicious activities, but He does not perform them at all. Also, changing auspicious focus to pure focus is only a conventional statement.

Bharat Chakravarti used to sit for Samayik every day with all his queens. He would become engrossed in Samayik, and his focus would go inwards, and sometimes he would even attain nirvikalpa (thought-free state). After such a realisation arises, would he have an interest in the six continents? It is merely the prompting of the fruition of karma, he was not impelled by desire to rule over them.

Arihant Bhagwan performs the actions of speaking, walking, and eating, but in those actions, He is only destroying karma because the actions are performed with dispassion (vitaragata). The word detachment (vairagya) is used here because it refers to an enlightened one who is non-omniscient (chhadmastha).

Russian President Putin went somewhere, and a robot dance was part of his welcome. Pujya Gurudevshri read the news and said: This is exactly what the enlightened one does. Hands and legs move, but there is no feeling arising. There is no feeling in a robot. Whether someone praises or condemns, nothing happens to the robot. Similarly, it is as if the enlightened one's hands and legs move like a machine that has been wound up by karma, and yet there is no change in the emotions (parinaam). Hence, it is natural that the

enlightened one is placed in the chapter on nirjara only. He is not placed in the chapter on bondage either. The enlightened one is placed only in the chapter on nirjara.

The enlightened one remains detached (udaseen). You interpret detached as sad. So, if the enlightened one is happy, you cannot accept it. You say that this enlightened one smiles and laughs, so where is the detachment? A sulky face is not detachment; that is distressed thoughts (artadhyan). When Aaryaveer and Aviraaj go with Pujya Gurudevshri in the buggy, they go around the whole ashram saying, 'Keep smiling,' because the enlightened one can remain detached while smiling.

It is good that Param Krupalu Dev has such a detached demeanour in His idol form. If you saw Krupalu Dev smiling, you would think that He is not an enlightened one, He feels joy and sorrow. It is good that we met Him in the form of an idol; that much only is our capacity; we can worship Him only then. We have so many assumptions, such that - an enlightened one must walk slowly. If the enlightened one walks fast, you would say, "How can He be the enlightened one? How hyperactive is He?" If He eats a little more, you say, "What kind of enlightened one is this? He is not diet-conscious." We would be in a mental mess. It is very good that He is in the form of an idol. We see Him through the eyes of one who explains His state, and we increase our devotion and reverence. This is proper. Whether we are worthy of having a living enlightened one is a question mark.

For us, this arrangement is just right. 150 years does not seem too far away, and since His Vachanamrut and handwritings are available, He feels close to us. But by that your flaws will not leave, though your reverence may remain steady. Flaws, however, will only leave when someone points them out. Otherwise, how would you understand that this flaw is operating within you?

Chhand 37:

Moha mahātama mal harai, dharai sumati parakās,

Mukati panth paragat karai, deepak gyān vilās.

Meaning of Chhand 37: The light of a lamp of right faith removes the darkness of the infatuated state- moh roopi andhkar. The right knowledge gets ignited, and the impurities get dissipated. This shows the path to liberation- moksh marg.

The purpose of this scripture is to show the glory of knowledge. But it begins by showing the glory of the enlightened one. This scripture takes us from the enlightened one to knowledge. The Vachanamrutji also takes us from the enlightened one towards knowledge. This shows all enlightened ones have one and the same opinion. "Perceive knowledge in an enlightened one. (Jnan jnanima kalo)."

Now, there has been so much glorification of the enlightened one. But why is there so much partiality towards the enlightened one? The reply is that it is because right knowledge (samyak jnan) has manifested in Him. By doing this, He increases the importance of right knowledge within you. Knowledge is like a lamp. So, what three things does it accomplish?

1. Moha Mahatam Mal Hare: It dispels the dirt of great darkness that is delusion. Tam means darkness. Knowledge dispels the great darkness, which is in the form of delusion (moha).
2. Dhare Sumati Prakash: It holds the light of a good intellect. Good intellect. The whole interpretation and processing of every event is done so positively that attachment and aversion do not arise at all in you. Therefore, it is called sumati (good intellect), not just mati (intellect). When the right knowledge arises, the intellect becomes right. Remember the mantra 'All is well'. This is not the manifestation of merit karma (punyodaya). 'All is well' is a way of thinking. If an enlightened one is in pain, He can still say, 'All is well.' And sometimes everything may be going well, and some expectation arises within, and you will say that nothing is going well. 'All is well' is a way of thinking; it is not something to chant. It is to remind yourself to think in a way that the conclusion is that everything is fine. Pujya Gurudevshri won't give you a route. You have to think in such a way, with all the data or facts you have, where finally you say, 'All is well.' This is your spiritual practice (sadhana)—that you should think in such a way that the last sentence is: All is well. This is spirituality.

You have gathered here for self-realisation. Sometimes that is forgotten. Pujya Gurudevshri sees it this way: We are all like-minded people coming together to get inspired by each other. If you follow blindly, it will be considered as a cult. It often happens that though someone says, "I am an atheist," he is a very good person. And often when someone says, 'I'm a very religious person,' he may be filled with deceit and hypocrisy.

The great darkness in the form of delusion is dispelled. From the perspective of the Agam (scriptures), it means the destruction of faith deluding karma (darshan moha) has occurred. As for the conduct deluding karma (charitra moha), it is fine; it is not a very big deal.

The second is 'Dhare Sumati Prakash': How do we know if we have a good intellect (sumati)? If your thoughts (sankalp-vikalp) are diminishing, you have sumati (good intellect). If your thoughts of the past and future are few, you have a good intellect. You think, "It is my duty; since I am a mother, I have to have thoughts, don't I?" Sit for five minutes and engage in those thoughts. And you have performed your duty. And then, when you get up and go into another role, if those thoughts do not come, then you have performed your duty. If the activity changes and yet those thoughts arise, you have not performed your duty; this is your delusion (moha), this is your bad intellect (kumati). But when the right knowledge arises, the light of sumati will shine.

3. It pulls you in the path of liberation (mukti marg). Right knowledge has such power that even though right conduct (samyak charitra) is not present now, and the path of liberation requires right faith, right knowledge, and right conduct (Ratnatrayi), knowledge has the power to pull in the conduct as knowledge increases gradually.

Right knowledge is like a lamp, and the entire description of how it is a different kind of lamp will follow in the next verse, through an analogy. But what work does it do? 1. It

dispels the great darkness. 2. The intellect becomes good in the light of knowledge. 3. It pulls in the Ratnatraya- right faith, right knowledge, and right conduct. Faith and knowledge are already included, but it also pulls in conduct. This lamp in the form of right knowledge is not like an ordinary lamp. So, what is it like?

Chhand 38:

Jāmai dhoomakau na lesa vātakau na paravesa,

Karam patanganikaun nās karai palamai.

Dasākau na bhog na sanehakau sanjog jāmai,

Moha andhakārakau viyoga jāke thalamai.

Jāmai na tatāi nahi raga rakatāi ranch,

Lahalhai samatā samādhi joga jalamain.

Aisi gyān deepaki sikhā jagee abhangaroop,

Nirādhār furee pai duree hai pudgalmai.

Meaning of Chhand 38: The indivisible- akhand- knowledge of the self is generated due to the efforts of the living being by himself. In this knowledge, the equanimity gets illuminated. It appears that in the yog (mind, speech, and body) type of water one has engrossed in deep meditation- samadhi. How is this flame of knowledge- jnan deepak? It is devoid of any inclination of attachment etc. smoke, does not get extinguished by fruition type of strong wind, burns the butterfly type of karma in a moment. This flame has no wick or any oil present, but still, illuminates the whole universe forever. The knowledge does not need any external support to exist. The light of the flame removes the darkness of the infatuated state. The flame of this knowledge lamp does not flicker, remains steady all the time. There is no heat of the inclination of attachment in this cool flame. It imparts the coolness of peace.

How is this light of knowledge (Jnan Jyoti)? Eight things are stated.

1. There is no smoke in it. Other lamps have smoke, but this one has no smoke.
2. The wind cannot extinguish it.
3. In other lamps, insects like moths destroy them in an instant, in a moment.
4. There is no wick, yet it is a lamp.
5. There is no darkness.
6. There is no greasiness of ghee (clarified butter), oil, etc. here. It is said that there is no consumption of wick (dasha ko na bhog) and no connection of an external oily substance (sneh ko sanjog). Sneh means greasiness. Greasiness means it is such a lamp that there is no need for ghee or oil.

7. There is no heat. If you go near a lamp, you feel the heat. But if you go near the lamp of right knowledge, there is coolness. There is equanimity (Samadhi).
8. There is no trace of redness (Lalima).

These eight things are stated negatively, and three things are stated positively:

1. The practice of equanimity and contemplative absorption (Samta Samadhi Yog) is eternally illuminated.
2. It resides in the self-evident soul completely (akhand), remaining unbroken (abhang).
3. It manifests (sfure) in the soul; it does not manifest in the matter, which means it is not in the body. Kshayopsham jnan (knowledge associated with annihilation cum subsidence of karma) may be associated with the body. But this knowledge is lined with the soul. It is self-illuminated. But where does it manifest? It is said that it manifests in the soul.

Now, let us understand it deeply:

1. Smoke – Samyak jnan is a flame without smoke, meaning without doubt (sanshay), etc. Doubts etc., are the smoke. Param Krupalu Dev explained three things: doubt (shanka-sanshay), illusion (vibhram), and delusion (vimoh). Doubt, illusion, and delusion are the smoke. Knowledge is there, but there is still some doubt—that is smoke. This right knowledge (samyak jnan) means that which is accompanied by right faith (samyak darshan), and right faith here means kshayik samyaktva (irrevocable right faith). Right knowledge is without smoke. Smoke means doubt, etc. There is no smoke in the flame that is right knowledge.
2. Wind – External circumstances, etc. The lamp is not extinguished by the wind. The lamp of knowledge is not extinguished by external circumstances. External circumstances may suddenly change, but the right knowledge is not extinguished. Good intellect (sumati) persists. You may move from karmic demerit to karmic merit, or from meritorious karma to unmeritorious karma, but good intellect persists; it is not extinguished.
3. Moths – Karma. Moths, meaning the karma, are like moths; the lamp of knowledge destroys them in an instant. It destroys karma in a moment.
4. Wick – The state of thoughts (vikalp dasha). This lamp of knowledge is without a wick.
5. Ghee/Oil – External activity or need for external knowledge. There is no need for ghee, etc. Ghee is something external to keep the lamp lit. If you have not studied the scriptures today, it is not that your right knowledge will cease. You do nothing, because now you (as the enlightened one) have yourself become the scripture. So now, there is no need for external support. Some read scriptures, some study scriptures, some pick on scriptures, some are scriptures. If you tell the enlightened

one who has attained right knowledge that you did not sit for meditation today, He will say: My right knowledge does not need all these external things to sustain itself.

There was a time when self-will (swachchhand) was abundant; then, following the culture was very important because one should not act according to one's mood or self-will. Sometimes those moods are very good, in a peaceful mood, a completely introverted mood, yet one should not follow it. That introversion must be broken, that auspicious state must be broken, but follow the culture, because it is merely a pretension of the mind. It is a play of the mind. Now it will break the culture by making you introverted, and later it will break it by making you self-wilful and a villain. Until you hear from the enlightened one that you are now beyond all rules. Do not give yourself the certificate of a effortless state (sahaj avastha). Only the enlightened one gives it to you. In the beginning, you literally feel that you are not comfortable with words, such peace prevails that 'I do not want to perform any routine of devotion.' Break that peace, but perform only devotion. One day, the enlightened one says, "No, now there is a mildness of thoughts and the subtlety of focus is truly arriving." Then He says, "Now stop everything. Now, you don't even need to do the Devavandan." If you wish, you can still do it. But now it is not part of your culture. You live according to your own inner state. Now there is no self-will; Effortlessness has begun. But until then, act per the guidance of the Sadguru (Varte Sadguru Laksh). There is no compromise in that. There is great similarity between effortlessness and self-will, so much so that your introspection will not catch it; no one but the enlightened one can catch whether this is your introversion or laziness. Until then, even your state must be broken. We must break your thoughts and observe. If it is an effortless state, then it will be there tomorrow too. Only one thing: I am not interested in omniscience. I am interested in obeying Your command. You will realise that omniscience will pop like popcorn. Even on the day of omniscience, there will not be excessive enthusiasm because you abandoned the focus on the modification (paryay) when omniscience occurred, and now celebrate omniscience? You won't feel like celebrating your modification.

6. It dispels darkness – Darkness means ignorance (ajnan) or delusion (moha).
7. There is no heat – There is no sorrow, unrest, or tension in right knowledge. There is attention, alertness, and awareness, but no tension. In right knowledge, the enlightened one is like a python that is asleep. You cannot tell whether the python is dead, asleep, or active. The enlightened one is in a trance-like state, like a python.
8. There is no redness of raagadi (attachment, etc.). Even if there is attachment, knowledge is distinct from it. No redness enters knowledge. There is attachment in the soul, but knowledge immediately performs bhedjnana that 'This is not me.' This is the sweeper's child; he will not be allowed in my house (An analogy of separation).

Now there are three positive things:

1. Samta Samadhi Yog: The practice of equanimity and contemplative absorption is eternally illuminated. There is peace. There is samadhi. Amidst the dualities of birth-

death, conjunction-disjunction, gain-loss, fame-infamy, there is a samadhi in the form of constant peace. This is the proof of the right knowledge.

2. It resides in the self-proven soul perpetually, remaining unbroken. It continuously differentiates between the inert and conscious. The vacation of bhedjnan never happens. This is 'unbroken' (abhang). Wherever the enlightened one goes, He will perform bhedjnan of the inert and conscious. There is no need for the support of the matter.
3. It manifests in the soul, not in the matter, meaning not in the body. It will be seen in the body of those with kshayopsham jnan (destruction-subsidence of knowledge). But it will be seen in the soul of those with right knowledge. Because it manifests only in the soul. It is self-illuminated. But where does it manifest? It is said that it manifests in the soul. The external flame is related to the matter; the inner flame manifests in the soul. Some transformation occurs in the soul. Whether others validate it or not, you feel a different experience. The stream of auspiciousness remains absolutely steady. One tries to touch purity. Despite many triggers for inauspiciousness, the inauspicious state does not arise at all. Triggers are there, but they do not become the instrumental cause (nimitt). The enlightened one only knows them as the object of knowledge external to the self (par-jneya).

Chhand 39:

Jaiso jo darava tāmāi taisoi subhāu sadhai,

Kou darva kāhukau subhāu na gahatu hai.

Jaisei sankha ujjala Vividha varna māti bhakhai,

Mātisau na deesai nita ujjala rahatu hai.

Taisai gyānavant nānā bhoga parigraha-joga,

Karat vilāsa na agyānatā lahatu hai.

Gyānakalā doonee hoi dundadasā sooni hoi,

Oonee hoi bhau-thiti Banārasi kahatu hai.

Meaning of Chhand 39: The substance remain in its pure innate state form forever. A given substance cannot accept the other substance. A while conch- shankh- eats the dark clay- mati. But it does not become black like the clay. It maintains its white colour all the time. Similarly, an enlightened person- jnani jeev- may be enduring the worldly possessions but does not become an ignorant being- ajnani. His knowledge keeps on increasing progressively, the doubts getting proportionately weaker. He reduces his transmigratory existence.

Atmarasi (one who is interested in the soul) Pandit Banarasidasji felt that the discourse on knowledge had become a bit dry, so he brought the enlightened one back. His purpose is to

extol the glory of knowledge, the glory of the nature of knowledge. But after a little while, it tends to become dry. So, he brought the enlightened one back. This is the eternal style of the enlightened ones—that you should recognise knowledge in the enlightened one. Until this point is grasped, the glory of knowledge or the enlightened one does not arise. When the glory of the enlightened one arises, the glory of knowledge is simultaneously nourished; in short, the soul alone is nourished.

The nature of the dravya (substance) remains as it is. The inert modifies in the inert state, and the conscious modifies in the conscious state. In all three times, the inert does not become conscious, and the conscious does not become inert. Even if you make a robot dance, it will remain inert.

The soul, whose nature is knowledge, is like a mirror. It is the nature of the mirror that everything is reflected. But the mirror does not become like the reflected thing. If fire is reflected in the mirror, it does not become hot. If filth is reflected, the mirror does not become dirty. Filth is seen very clearly in the mirror, yet the mirror does not become dirty. In omniscience, infinite time, infinite substances, infinite space, and infinite states are reflected, and the omniscient person remains absolutely steady in His own true nature.

The nature of knowledge is like the eyes. If the eye sees a dead body, sutak (ceremonial defilement of pollution) is not incurred, but if you touch the dead body, sutak is incurred. The eye knows but does not touch; the same is true for knowledge. Whatever one's nature is, it remains in that. One substance cannot accept the nature of another substance; this is the reality of the object. The body and the soul are in the same space points. They reside together for 70-80 years, but they cannot share even one attribute. There is no trading or bartering between them.

On the shore of a reservoir or ocean, there are conch shells. The conch shell stays only in the mud. Amidst the black mud, it does not abandon its brightness, its whiteness. It may appear entirely black, but blow on it a little, and its whiteness appears because whiteness had never left. Similarly, the enlightened one remains bright even amidst possessions, circumstances, and while performing activities; this is the effect of right knowledge alone. The enlightened one appears to be enjoying pleasures, but the enlightened one enjoys bliss only in the soul. What happens day by day?

1. The enlightened one's knowledge, the art of discriminative knowledge of the self and non-self (bhedjnan), increases day by day. Initially, bhedjnan used to happen on occasion. Then it happened hour by hour. Now it happens in every task, every occasion, and at every moment.
2. The state of delusion (Bhramdasha) diminishes. Bhram means moha (delusion). The enlightened one's faith deluding karma (darshan moha) is annihilated, and the conduct deluding karma (charitra moha) is also diminishing.
3. The duration of transmigration (bhavstheti) decreases. Bhavstheti means the state of worldly existence; the time of wandering (paribhraman), transmigration decreases. The enlightened ones will attain liberation after a few births or just one more birth. How strange

it is that the ignorant person renounces possessions and yet incurs bondage, while the enlightened one is amidst possessions and yet only dissociates His karma (nirjara)!