

Nātak Samaysaar
Shibir 21
Pravachan – 2 Summary
22-11-2025 – Afternoon
Episodes – 248-251

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.

Vitrage Dev (Dispassionate Lord) and Vitrage Guru (Dispassionate Guru) were spoken of in the first satsang. It will also appear in the verses that the samyak drashti (self-realised) soul is vitarage (dispassionate, free from attachment). This meaning should not be taken from the aagam (canonical) style of exposition, but from the adhyatma (spiritual) style.

From the spiritual perspective, the one who is Vitarage at the end of the 12th Gunasthanak (stage of spiritual development) and the samyak drashti soul who is called Vitarage at the fourth Gunasthanak are the same. Spirituality considers only mithyatva (false belief) and anantanubandhi (infinite bonding) attachment (raag) as attachment. When that attachment is gone, one becomes Vitarage. Spirituality does not take charitra moh (conduct delusion) into account. When darshan moh (faith delusion) is annihilated, one is Vitarage. The severity of darshan moh is undeniable.

If we talk mathematically, consider you have Rs. 90,009, then the figure will be written as 90,009. If you remove the 9 in front, there is a loss of 90,000. This attachment - false belief - is that first nine on the left side (darshan moh). The enlightened one, whose infinite bonding attachment is gone, now only has 9 (charitra moh) left. The ignorant person tries to remove this last 9 (charitra moh) because this is somewhat visible to the world. The ignorant person makes changes in yog (activities of mind, speech, and body), makes some changes in kashay (passions), so that it becomes overtly visible to people. If false belief is annihilated, who is going to know? So, what a difference there is between the first nine going and the last nine going! The first 9 of the samyak drashti soul is gone; now that 90,000 is finished. Now, you call them Vitarage. But understand the perspective. If you then expect them to be completely free from passions, it won't work.

The spiritual style is wonderful. For the one who has attained the determination regarding what 'self' (swa) is, everything other than the self is 'other' (par).

For a doctor, except for himself, everyone is a patient. For a shopkeeper, except for himself, everyone who comes to him is a customer. For fire, everything else is fuel except for itself. For the samyak drashti soul, everything other than his pure, eternal soul substance is 'other' (par). Par-dravya (other substance) is also 'other'. Par-bhaav (other feeling/state) is also 'other'. Paryay (state/modification) is also 'other'.

How the inner world of the samyak drashti must have changed merely due to this change in belief, due to the change in conviction! How much joy and sorrow there was regarding the fluctuating state (dasha). How much ego there was, and how much sorrow there was. Sorrow if it was negative, and ego if it was positive. Now, even that is gone.

Nemiji told Puja Gurudevshri on the way: Bapa, You have eliminated introspection then. Puja Gurudevshri replied that when one is egoistic, self-willed, does not know himself, or does not know his state, great emphasis is placed on introspection and self-monitoring. Finally, it is the meditation that is going to help, where the focus is on pure self and not on becoming pure. When the focus is on pure, the becoming is surely going to be pure. Puja Gurudevshri asked Nemiji, "What are you taking home after this first satsang?" Nemiji said, "I won't be able to correct the state (paryay) by focusing on the state. I will be able to correct the state by focusing on the substance (dravya)."

The enlightened one who has known the self, who is experiencing the bliss of the self, He has destroyed desire itself. You may feel that how does the enlightened one perform nirjara (shedding of karma) even amidst the activities of parigrah (possessions) and bhog (enjoyment). But you should understand that they are not at all concerned or associated with these. Their resisting enjoyment is merely a statement from the worldly perspective. All this is just spoken of. All these contemplations are actually the contemplations of the sadhak (aspirant). The enlightened one does not contemplate like this. The enlightened one simply maintains their stability by focusing on the eternal. Nothing else.

One whose desire is destroyed has no need for objects of sense pleasure. One whose disease is cured does not need medicine. Puja Gurudevshri has a physical health condition now, and all the antibiotics have to be taken. If it gets cured tomorrow morning, He will stop taking the medicine. When there was a disease, there was a need for medicine. But when there is no disease, there is no need for medicine. Similarly, if an enlightened one desired sensual pleasure, the association of the object of sense pleasure would be very important. But now, when there is no need for sensual pleasure, these objects hold no value for Him. So now, it is directly 'made by karma'! He has given it to the event manager: "Whatever you want to create, whatever you want to do, because you will bring about the association of material for enjoyment, but I do not desire enjoyment from it." It is not a change outside; it is the change within.

Once it gets into your mind that one should not eat gola (ice candy) as then your throat gets sore, you will not eat it. If you have the seva of singing, you will feel, "I have come for singing the glory of Bhagwan; I cannot afford to fall sick." The person whose inner conviction has changed, will not be enticed by seeing that ice candy. So, peek into the enlightened one's inner state. Vairagya (detachment) does not require any extra effort. Knowledge itself brings vairagya. Thus, both are spoken of, but they both work only to attain moksh (liberation). Two eyes are spoken of, but they work to see only one thing. The example will come today that there are two eyes, and there are the powers of knowledge and vairagya, but they perform only one task: attaining moksh.

The description here is very beautiful. In the original Samaysar, there aren't these many mentions of the enlightened one. But Natak Samaysaar is the translation of the Samaysar Kalash composed by Acharyadev Amrutchandra. All the Kalashas (verses) are given below the Natak Samaysar Granth. Sometimes one verse and sometimes two or three verses are mixed to create a Kalash. This is why this text turns out to be so engaging.

The samyak drashti soul, from the perspective of language, may say 'mine', but in His conviction, distinction prevails. He may say, 'This is my house', 'this is my body', 'this is my wife', or 'this is my wealth', or 'this is my...' But His saying 'my' is only for the sake of language, it's not in conviction.

The ignorant person may remain silent or renounce, but he still thinks, 'I renounced my objects.' That is why when a girl says, 'Mummyji', we know she is talking about the mother-in-law. She is saying, "This is not my mummy." She keeps that clarity within her: "This is not my mother, this is the mother-in-law." Saying 'ji' is just for formality.

Similarly, even when the samyak drashti soul speaks, there is an awareness regarding separateness. It is extremely strong because the knowledge remains pure, and hence the feelings (parinam) automatically become pure. Otherwise, when were external circumstances ever a cause of misery? If this were to happen, it would go against the natural order of the universe. If an external object were the cause of misery, then only the self would remain, because the external object controls the self. Then the independence of the substances would not remain. The cause of misery was not the external circumstance, but the oneness and possessiveness (ekatva-mamatva) that arise in that circumstance. External objects were never the cause of misery, but possessiveness towards them certainly was.

A monkey puts its hand into a pot to take berries, makes a fist, and when it cannot pull it out, it feels someone inside is pulling it. But no one is pulling it; its own possessiveness holds it to the pot.

There was a person. After many years, that person had asked Pujya Gurudevshri to visit his home. But his face was gloomy. Pujya Gurudevshri said, "I have time, I will come." The man said, "That house is rented, we have not bought it." This time, the joy and pride were, "We bought that house." Pujya Gurudevshri said, "What difference does it make? You were living there before, and the house was not yours. Even today, you live there, it is not yours." Where did this extra joy come from? How did this extra pride arise? A rented house was bought. But just the feeling of ownership that you have developed brings this joy (khushi) and pride (khumari) in you. And this will not last long. This joy and pride are due to punya (merit karma).

Punya is not dependable at all. The car may or may not start. Your punya is like this; it is not dependable. Today, this is the case, and tomorrow your punya may run out, and you may not be able to come to the satsang. Should you even depend on such punya? Depend only on that which does not fluctuate. Even the modification (pariyay) will fluctuate, so you can't depend on the modification.

The task is accomplished by focusing on the one stable substance, the eternal abode (dhruv dhaam). The devotion that arises, which is upkar pradhan (focused on the benevolence of the Guru), also has selfishness. "I was doing so poorly, and He showered His Grace..." This is not selfless love, it is selfish love. In feeling His benevolence, we only experience the favours of the enlightened one. It is good, but the glory and enthusiasm that awaken by observing His state (dasha) are more helpful in cultivating spiritual insight (atmadrashti).

If someone is going with a walker comfortably, he has some trouble, so even while using that walker, he does not have the perspective of happiness, the perspective of enthusiasm, or the perspective of acceptability in it. He uses it, but there is no enthusiasm inside. On the contrary, he feels, "Now I have to use a walker." There is no perspective of enthusiasm; it does not feel acceptable to him; he thinks, "When will this be gone?" You got a fracture and had to use the walker; the only thought then is, "When will this be gone?"

Similarly, the enlightened one has this attitude towards possessions (parigrah) in His heart. But you feel that the enlightened one has hit the jackpot - He can indulge in worldly joys and also do nirjara (dissociation of karma) without any new bondage. You feel so, but see the transformation inside: These are the effects of past karma, but when will this walker of mine be gone? "When will I become externally and internally nirgranth (disentangled)?" Pujya Gurudevshri told Param Krupalu Dev: Even though You are continually nirgranth, You sing this verse. From the perspective of spirituality, when you get disentangled from within (abhyantar nirgranth), it is complete. Even then, Param Krupalu Dev says, "When will I become externally and internally disentangled?" Pujya Gurudevshri always had this question earlier: "Why is there still an insistence on external disentanglement?" Param Krupalu Dev says, "It is for all of you.

You will see the renunciation, and only then only the inner opulence be visible. By seeing us in worldly activities, you will not feel my inner opulence. You will only see the external grandeur."

The samyak drashti soul was described to some extent in the previous verse, and as that subject becomes dry, Banarasidasji speaks about the enlightened one. He will try to talk about the truth (tattva) and then the next verse is taken for the enlightened one.

Pujya Gurudevshri told Banarasidasji not to worry much; our Param Krupalu Dev writes exactly like this: "The one who knows, worships, and desires the enlightened one does not desire meditation, etc." Param Krupalu Dev must have been born 200-250 years after Banarasidasji, but He stated it very explicitly. What was stated explicitly is that if glory of the enlightened one, glory of the self, arises from the observation of that state, then benefit to the self occurs.

Chhand 40:

Jaulau gyānkau udot tolau nahi bandh hot,

Bartai mithyāt tab nānā bandh hohi hai.

Aisau bhed sunikai lagau tu vishai bhaugnisau,

Joganisau uddamkee reeti tai bichhohi hai.

Sunu bhaiyā sant tu kahai mai samakitvant,

Yahu tau ekant Bhagwantkau dirohi hai.

Vishaisau vimukh hohi anubhau dasā arohi,

Mokh sukh tohi tohi aisi mati sohi hai.

Meaning of Chhand 40: The author over here gives an important strong warning to the spiritual seekers.

He says that so far it is being said that with the light of right knowledge there is no bondage. Furthermore, in the fruition of the deluding karma, bondage ensues. So, by listening to such a discussion, one erroneously gets engrossed into the activities of the objects of five senses.

In such a wrong state, one also gives up the spiritual discipline - saiyam, meditation, and right conduct. In this situation, one erroneously believes that he is having right faith- samyak darshan. This is entirely a one-sided belief- ekantik mithyatva. It hurts the true nature of the self.

So, be alert and get free from worldly desire- virakt. Make a sincere effort to obtain right faith - samyak darshan. This will lead to liberation state. Such type of thought process is an elegant state.

There is a striking resemblance between this verse and Shri Atmasiddhi Shastra. Shri Atmasiddhi Shastra also says, "One who engages in lofty discussions of knowledge, despite internally possessing strong delusion, is a hypocrite. Such a wretched one only betrays the enlightened one." The word 'droh-betrayal' is used in this verse of Natak Samaysaar also.

First, understand the principle: As long as there is the right knowledge, there is no bondage; it is when mithyatva (false belief) prevails, that bondage occurs. Bondage keeps occurring because when the focus (upyog) is directed towards external objects, then upyog is impure. When upyog is directed inwards, focusing on only one goal - the soul, then it is called pure upyog. But because it makes you run outside, it is called impure upyog.

As long as there is the light of knowledge, one is not bound by karma as the consciousness is directed only inwards. When the state of mithyatva (false belief) prevails, there is a categorical difference between the enlightened one and the ignorant person. But if there is right knowledge (samyak jnan), there is no bondage.

This entire verse is mainly for self-willed souls (swachhandi jeev), or for those souls afflicted with ekant mithyatva (one-sided wrong belief). An avirati samyak drashti soul (one having right -faith but hasn't taken vows), or an avirati samyak drashti soul amidst possessions (parigrah) and sensual activities (bhog kriya), gets the bonus that only nirjara (dissociation of karma) keeps happening to Him. Seeing this, the ignorant person feels that if he can attain right-belief (samkit), he can peacefully enjoy objects of sense pleasure because even if he enjoys them, there would be no bondage, only nirjara. Thinking thus, he abandons the means of jog such as discipline, meditation, restraint (saiyam), etc., that he was performing. He abandons them and also makes others abandon them. He leaves sadvyavahar (right conduct), becoming devoid of spiritual practice (sadhan rahit). He drowns, and he also causes others to drown. Depending on what role he is in, he affects the wider society. If he is in the role of a preacher (upadeshak), he causes others to drown. He becomes totally attached to sensual comforts, luxuries, and all these things.

For the ignorant person, "Aiso bhed suni ke" – He hears such a discussion of the enlightened one, who enjoys everything, and yet has nirjara (dissociation of karma). One is bondage, one is non-bondage, and one is nirjara! The ignorant person binds karma, so you say the enlightened one does not bind. But for the enlightened one, not only does He not bind karma, He also dissociates His karma (nirjara).

Pujya Gurudevshri was showing some lump on His head, and told Nemiji that it might even be cancer, a tumour. Nemiji said, "Why do You speak like that?" Pujya Gurudevshri said, "No, I'm just joking." Just as Param Krupalu Dev wrote that, "May a time like that of Gajsukumar come to me, may a time like that of Rahanemi come to me." What must have been His inner state that He desired something like Gajsukumar's time and said, "I will prove what atma bhavana (inner stillness) can do, what atmabhan (self-consciousness) can do." And a time like Rahnemi means, "May an occasion of such temptation come, and yet how steadfastness can be maintained!" Pujya Gurudevshri said, "I am just joking, I am just asking God that come on, test me, try me, try me. try me. I won't ask You, 'why me, why me?' I will only tell Him, 'try me'. There is nothing of the sort, but I am telling you my inner feeling that if something like this comes, our state will be truly tested." And what's testing? It is the ability to pass through it in a state of equanimity (samadhi).

The aspiration that Param Krupalu Dev harboured—those two statements were stuck with Pujya Gurudevshri ever since He first read them: "How powerful must that state of the self be to challenge the manifestation of karma!" Were we to encounter something like that, there would be panic, but here, He is proactively calling out: "May a time like that of Gajsukumar come to me. Give me a chance to prove myself that I have remained unattached and absorbed in the self." How powerful must that soul be that it invites such ordeals (upsarg) and hardships (parishah).

Here it is said: "Aiso bhed suni ke." Having heard such a secret of the enlightened one regarding sense objects, the ignorant one thought, "If the enlightened one enjoys it, I will also enjoy." "Jog niso udyam ko riti bichhodi"—that is, the efforts of spiritual discipline (jog), the vows, the fasts, the devotion, etc., that he was performing, he abandoned all those efforts. He took this example of the enlightened one wrongly. The enlightened one's external state is visible; the internal state is not visible. The ignorant person wants to copy the external but not the internal. The internal detachment has not come, and yet he says, "Now what is the big deal in this? How is this going to affect the self?" That is, "Aiso bhed suni ke"—you did something completely different: you started running towards enjoyment, and you even abandoned the little effort of spiritual discipline you were performing.

"Suno Bhaiya" (Listen, brother): This is said to the brothers who are experts at this, sisters are a little timid. They would not abandon their daily routine, worship, or service. Sisters are very soft. The brothers might think, "Let's abandon everything, we are detached, after all, it didn't touch the soul. What difference does it make whether they are potatoes or bananas?" Even if Banarasidasji says, "Suno Bhaiya," it is said to everyone. You say, 'I am a right-believer (samkitvan).' Now, to prove this, you need to establish that you

are a samkitvan. So, you say, "Just assume it, besides, who is going to be able to see that anyways?" As soon as I say that I am a samkitvan, then even you have to shut yourself and remain silent. So, it is said that you will also do this.

"Bhaiya, yahu to ekant Bhagvant ko dirohi hai" - Brother, this is an absolute act of betraying Bhagwan. And the same words: "Mukhthi Jnan kathe, ane antar chhutyo na moh, te pamar prani kare, matra jnanino droh." (One who engages in lofty discussions of knowledge, despite internally possessing strong delusion, is a hypocrite. Such a wretched one only betrays the enlightened one.)

Here, the droh of Bhagwan is written, making it feel as if Param Krupalu Dev was writing the Atmasiddhi with this verse in front of Him, but it was not. Pujyashri Ambalalbbhai said that there was only a lantern, not fifteen texts. Even if, whether Param Krupalu Dev had self realisation has not set in you, the conviction of His being knower of the essence of all the scriptures (Paramshrut) has to set in you. You take it that the Atmasiddhi has not come out of self-realisation; it is just from a compilation. But you have accept the supremacy of His Paramshrut-ness, because time and time again you find its proof right here. You take the Natak Samaysaar, Mokshmarg Prakashak, Adhyatmasar—all these are in confirmation of the Atmasiddhi.

An Acharyashri (head of congregation) asked Pujya Gurudevshri, "Is it written anywhere in the scriptures that the experience of the soul is necessary for samyak darshan (right faith)?" Samyak darshan is about conviction accompanied by the experience of the soul. He said, "I didn't even know about this in 40 years of my monastic life, that samkit (right faith) is related to the experience of the soul, to the contemplation of the soul's essence. We thought that faith in Dev, Guru, and Dharma is samkit." When asked, Pujya Gurudevshri went blank because ever since He was in the cradle, samkit was equivalent to the experience of the soul. This is not a child's play that samyak darshan happens easily to everyone. Otherwise, everyone here would be a Kshayik Samkitvan (possessor of irrevocable self-realisation). Pujya Gurudevshri never even thought that there should also be a proof for this, that samkit, samyak darshan is equal to conviction of the soul accompanied by experience, essentially, conviction with a partial experience - this is so set in the belief.

Pujya Gurudevshri told Acharyashri, "I will go and send all the evidence." Acharyashri said, "Please send all the proofs, because a conference was held of us Acharyas, and 60% of the vote was that samyak darshan has no relation to the experience of the soul." 60% of the vote, and society will follow this, and will bow to such people, who are present in the five verses of the Navkar, who have no link between samkit and the experience of the soul.

Pujya Gurudevshri says, "This is to envy our good fortune, not to criticise anyone. Acharyashri was candid, so he asked, and he asked in front of so many,

not even in private. Acharyashri said, "Will you send some proofs because my belief is like this, but it has been passed in our conference that samyak darshan is this and it is not related to self-experience. And will you send the scriptural proofs for all the talks about experiencing the soul, at least once in six months, and fifteen days, and antarmuhurt (a period less than 48 minutes)—the fourth, fifth, and sixth gunasthanaks?"

Pujya Gurudevshri said, "Oh God! I never even thought that I would ever have to provide such proof for samyak darshan." Based on the Vachanamrut, the first samkit, the second samkit, the third samkit—it made so much sense: Shruti (Scripture), Yukti (Logic), and Anubhuti (Experience) all three. Pujya Gurudevshri said, "I never even realised that I should have a list of proofs for this." Then Pujya Gurudevshri did what He had to do, sent it, and whatever has to happen, will happen. He does not harbour any desire to know whether they used it, and did something about it or not. They asked, and Pujya Gurudevshri sent it. And that was it, over. He did not have any aspirations from it. If there is an aspiring soul (sadhak jiv), one feels the desire to explain. Otherwise, where there is ekant mithyatva (one-sided false belief) prevailing, what can one do?

That person who considers himself a samkitvan but whose internal delusion is not gone, who gives the examples of the enlightened ones, and who abandons the true means (sat-sadhan) and right conduct (sad-vyavahar) that he was performing, Banarasidasji offers some advice to such a person: "Vishay soum koi" (O Bhavya Jiva, turn away from sense objects) and "Anubhav Dasha Arohi" (Endeavour to attain the state of experience). "Mokh sukh tohi" (Experience the bliss of moksh), and if you do this, your intelligence will be dignified. Only then will you truly be called intelligent; otherwise, your intelligence is going against you. Therefore, your intelligence will not be worthy of respect, because you will quote everything from the scriptures; you have so much memory power, but you do not have right knowledge (samyak jnan). Your intelligence only supports you in committing sins. It supports you in committing betrayal against the enlightened ones, so your intelligence has no dignity.

Whether you accept it or not, in the context of this verse, an immediate feeling of introspection arises in you: If I am using a scriptural statement for my own sensual pleasure in this way, then I am absolutely committing a betrayal against Jineshwar Bhagwan. And again you feel, 'I am speaking about the pure absolute viewpoint (shuddh nischaynay).' But the shuddha nischaynay is appropriate only when it is accompanied by sadvyavahar (right conduct). When you speak of the shuddha nischaynay amidst the feelings of renunciation, detachment (vairagya), devotion (bhakti), etc., only then is it adorned. Therefore, it is a must to have the balance of nischay and vyavahar (absolute and practical viewpoint), which Param Krupalu Dev stated in the introduction and then in the conclusion

of Shri Atmasiddhi Shastra. It has become such common sense for us because we are very blessed to have a Sadguru.

This balance has been taught: "Nishchay rakhi lakshma, sadhan karva soy" (The means should be pursued, keeping the absolute viewpoint in mind). Even if your state is very high, you must perform the means (sadhan). When it is so clear, a fence is built on both sides so that no wrong thing is done. If you want to be self-willed, you have to negate the Atmasiddhi. You will not be able to mess up while remaining under the shelter of Atmasiddhi. You have to negate it, but you have no power to negate it. Because this is set with Agam (scripture), Shruti (scriptural listening), and Yukti (logic).

Our seekers (mumukshus) who have been studying Atmasiddhi for years are not tired even for a single day. Not for a single day did they feel, "Now we have understood. Now, why revise all the questions and answers? Let's do the next part: Guru's glory. Let's do the latter part: path to moksh, because the six fundamentals are understood. The entire essence of the six philosophies is right before our eyes." Pujya Gurudevshri has never felt it, not even for a single day. Every day, He feels as if He is hearing it for the first time, and this is the function of satsang: It fuels the emotion, sharpens the intellect, and keeps you in awareness. It fills you with enthusiasm. It transforms your speed (veg) into impetus for liberation (samveg). It increases your enthusiasm.

There was joy in this week's arti because you believed you could attain samyak darshan during the arti. The way you were rushing to arrive early, the way you were performing arti with focus; you infused life into your religious practice (anushtan). The anushtan will infuse life into you. You leave after performing arti and feel refreshed.

A self-willed soul sees and hears the enlightened one performing nirjara (dissociating karma) even while engaging in sense objects. Hearing this, he gradually begins to abandon auspicious activities (shubh vyapar), starts behaving with self-will, and attributes his actions to the fruition of karma by saying, "This is the fruition of karma of this time." And even though he performed the action out of desire, he still says, "This is the fruition of karma, etc." This nourishes ekant mithyatva (one-sided false belief) and he commits droh (betrayal) of the enlightened one.

If someone beats a drum, and a Rajput (warrior) hears it even from afar, he feels valour. Women start dancing to the music of garba or dancing when even a little music is played. When the enlightened one beats such a drum of fundamental essence, and you are lax in right conduct. You also say, "I am the completely pure essence; why do I need to dance?" This is not right. Then you don't look like a Rajput. A Rajput gets ready to fight as soon as he hears drums beating; and as soon as music starts, women get ready to dance.

Banarasidasji says, "Jagthi udas ane Bhagvant ko das" (Detached from the world and a servant of Bhagwan). Detached from the world and a servant of Bhagwan—the detachment is such that when a talk of Bhagwan comes, enthusiasm arises. When worthless talks (vikatha) come up, he remains detached, but when it's about devotion to Bhagwan, the glory of the Guru, the glory of the soul comes, enthusiasm arises. This is a sign of a sadhak (seeker) else he is a depressed soul.

What is inside you comes out. Similarly, this enthusiasm should be within you, and yet you show laxity in front of the enlightened one. And in your laxity, you again quote scriptures: "Look, the enlightened one also enjoys many things and performs only nirjara (dissociates karma)." You consider yourself a samkitvan (the person with the right faith). You have taken the example of the enlightened one wrongly. He is one who is averse to the enjoyment of the five senses and is absorbed only in the soul, He who perceives happiness only in the soul, not in sense objects. In withdrawing from worldly activities, the full enthusiasm of the enlightened one is visible. This is not seen in Him in extending to sense objects. He is the true enlightened one.

In this verse, again, there is the glory of the enlightened one, the inspiration to understand the enlightened one correctly, and especially the message of not remaining engaged in sensual indulgences, and to not abandon right conduct. The desire for enjoyment (bhogechchha) is a desire that destroys one's worthiness. And if the desire for enjoyment awakens, that desire for enjoyment will destroy your state. Such a state was attained with so much difficulty; such eligibility has been gained, but one desire for enjoyment will destroy your state. Therefore, turn back from sense objects. Focus on the nature of the self. Cultivate vigilance towards the true nature of the soul. Vigilance here means in the sense of awareness. Become alert. Be vigilant towards your nature, and do not take the support of the enlightened one wrongly. Even if the enlightened one dissociates karma while eating, you should act according to your state. It is very easy to ignore true means (satsadhan) and right conduct (sadvyavahar), saying that the body and soul are different and that this is dependent on the body. But when you talk about such a distinction between self (swa) and others (par) while remaining in right conduct, that alone is correct.

Chhand 41:

Gyānakalā jinake ghat jāgi,

Te jagmānhi sahaj vairāgi.

Gyāni magan vishaisukh mānhee,

Yaha viparit sambhavai nānhi.

Meaning of Chhand 41: The enlightened person has right knowledge. He has indifference towards the sensory pleasures- Vishay sukh. It is impossible for such an enlightened person to have oneness with worldly pleasures.

The jnankala (right knowledge) has manifested in the enlightened one. The enlightened one's delusion is gone. The language of bhedjan is of 'Nasti' (negation), but the feeling at the time of bhedjan is of 'Asti' (affirmation). In bhedjan, the language is entirely of Nasti: "I am not the body," "I am not ragaadi (attachments, etc.)." But the modification (pariniti), the feeling (parinam) at that time, is not of 'Nasti'; it is of 'Asti'. And what are these Asti feelings like? I am the soul. They suck the interest in sensual pleasures (vishay sukh). That is why it was said earlier that it is simply impossible for someone to be an enlightened one and still have an interest in sense objects. This contradiction is not possible.

An enlightened one is never 'magan' in sensual pleasure. Magan means attached or engrossed. Such a contradiction is simply impossible. It is possible that the enlightened one appears to be enjoying sense objects according to past karma, or appears amidst possessions or external circumstances. But it is not possible for Him to be engrossed in it. If the enlightened one wants to remain engrossed in enjoyment, He either has to give away His knowledge or His enjoyments. If the enlightened one wants to hold onto His knowledge, He will remain indifferent to sensual pleasure.

Since the jnankala has manifested, not only knowledge but also bliss (sukh) has manifested. You have made knowledge so dry that you think the jnankala has manifested, but, "I am interested in bliss." Jnankala means jnananand (bliss of knowledge) manifests, and along with it, there is infinite compassion (karuna). That is, knowledge is not alone; knowledge comes with the whole team. If one of these four children says, "Let's go, Bapa is calling," all four come. Puja Gurudevshri does not differentiate between them. The one with special eligibility should receive special nourishment, but this is not favouritism. So, if one comes, all four come. If knowledge comes, bliss also comes. So, you don't need to worry that only knowledge will be obtained, but for bliss, "Should we go to the cafeteria?" Knowledge and bliss manifest simultaneously.

So, the question is, if the enlightened one is attaining bliss, why should He go astray into other sense objects? When pure bliss is attained, how can there be a craving for imaginary sensual pleasure or material bliss? How can there be enthusiasm towards it? How can there be a feeling enjoyership in that?

Do not call the enlightened one poor or pitiful (bichara). He should only be envied, and respected (vinay). He should be envied: "How much bliss You enjoy for free! We are not happy even with so many possessions. We are not happy even after enjoying so many sense objects. You become happy just by

remaining the knower." So, the enlightened one should never be called 'bichara', no matter how many hardships (parishah) or ordeals (upsarg) He is amidst. Whether He is in the forest or performing austerity (tap) or at home, He is enjoying the bliss of the self. He enjoys more and more bliss. If you want to ask for something, you can ask for a little. If you want to ask, you can ask, but never call Him 'bichara'. Even in the fruition of sin karma, do not call the enlightened one 'bichara'. Never say, "I pity You." He only enjoys bliss. There is no feeling towards the non-Self (Jad) or towards attachment, so He is called Sahaj Vairagi (naturally detached). The word Sahaj was used a lot by Kabirji because he used this word from his own experience. "Sadho, Sahaj Samadhi bhali" (O seeker, the state of effortless samadhi is great).

What can we do? If you are see sandcastles, dolls' weddings, you don't feel enthusiasm for them. The feeling of attachment doesn't even arise. The enlightened one says, "We are not bringing detachment with the help of renunciation, but aversion also does not even arise in us. And whether people consider us detached or not, whether they consider us renunciants or not, we are not worried about it. We do not become attached to things. We do not renounce for the sake of people anymore. It is natural detachment."

"Jnankala Jinke Ghat Pragati, Bhed Jnan Pragati to Jagme Sahaj Vairagi." (He in whose heart the ray of knowledge has manifested, if bhedjnan manifests, He is naturally detached in the world). Light and darkness are possible (as concepts). But, darkness is not possible in the light, and it is impossible that the jnankala has manifested and He does not become naturally detached, because the bliss of the soul is experienced by Him, and in comparison, this sensual pleasure feels like spittle, like leftovers, like a dream. So, He remains detached. The enlightened one does not take a vow that "I am not going there, I have to go straight to the dining hall." He is not going astray in the cafeteria. Natural detachment! Such feelings (parinaam) do not arise in Him.

The world sees something different, and the inside is different, so the fourth Gunasthanak (stage of spiritual development) is the most difficult to understand. The sixth is easy, the first is easy—as it is inside, so it is outside. The one in the first stage of gunasthanak goes to the cafeteria, and the one in the sixth gunasthanak does not go at all. But the fourth stage enlightened one's fruition of karma is such that He might have to go to the cafeteria.

Dravyaling means external signs, and Bhaavling means the internal state, and that is all we knew. But they have a deeper meaning. Dravyaling means a mismatch between the inner and the outer and Bhaavling means inner-outer matching. This meaning came up while Pujya Gurudevshri's reading something, and He liked it very much. The fourth gunasthanak is such a mismatch because there is absolute non-attachment inside, and outside, there is a fruition of past karma according to which things happen. Even the detachment that exists is not

the detachment that arises from Aartadhyan (distressed thoughts). It is not from dislike, or grief, or pain. The enlightened one does not have artificial detachment like "I cannot walk now," or "I cannot eat now," or "I have sugar (diabetes) now, so I am leaving something." If the feeling is natural, it is fun. He is not afraid, thinking, "May attachment not arise." There needs to be a change in one's beliefs. Then the feeling of attachment itself does not arise.

If we are eating a laddu (sweet ball) and a pebble comes in the middle, what do we do? We take that pebble out with the tongue. Similarly, the enlightened one's tongue is used in this way: If, while performing this action, the feeling of taste arises even for a moment, He immediately removes it with the tongue of His awareness, as it should not go into the stomach. The enlightened one has become vigilant. There is also a thing called purva sanskar (past instincts). So, the enlightened one remains vigilant. The enlightened one has the vigilance that if a pebble comes, it doesn't get stuck in the teeth, it doesn't go into the stomach; He immediately takes it out with the tongue. Similarly, the enlightened one's awareness is such that if even a slight attachment, etc., feeling arises, He immediately becomes vigilant. But this all happens within.

You want to change the shadow, but you need to change yourself, then shadow changes. You remain as you are and want to change the shadow. How is that possible? If you are, say, wearing a mask, the shadow will be the same. If you don't want that shadow, you remove the mask. But you try to make changes in the shadow and not in yourself. How can that work? You change your conduct, but you do not bring it into your awareness. Then you will get tired of that life one day, thinking that there is more tension in it than relaxation. This is because the inner state has not changed, and the outside has been changed. Then one says, "I feel low," etc.

Chhand 42:

Gyān sakati vairagya bal, siva sādhai samakāl,

Jyaun lochan nyāre rahai, nirakhai dou nāl.

Meaning of Chhand 42: Right knowledge and detachment- jnan and vairagya- arise at the same time in the enlightened person- samyak drashti jeev. The example is given here: There are two eyes but they both do the action of seeing together.

The enlightened one (jnani) states that detachment (vairagya) without knowledge—meaning there is no knowledge, but there is detachment in the sense of renunciation (tyag), etc.—is called suppressed passions (rundhayelo kashay). Knowledge without detachment—meaning there is knowledge but no detachment—is called dry knowledge (shushk jnan). Only when knowledge

manifests along with the power of detachment does stability in the self arise. This is because detachment does not allow the tendencies (vrutti) to go outward, and knowledge holds one within. The right knowledge (samyak jnan) that has manifested holds the consciousness in the self (Atmabhaav), and because detachment has awakened, the external tendency (vrutti) does not go outward even when changes are occurring externally.

Thus, jnan (knowledge) and vairagya (detachment), both powers manifest together, and together they work to accomplish moksh (liberation). What exactly does jnan do? What does vairagya do? There are two eyes, but they perform the action of seeing simultaneously. Similarly, jnan and vairagya join together to accomplish moksh.