

**Nātak Samaysaar**  
**Shibir 21**  
**Pravachan - 3 Summary**  
**23-11-2025 – Morning**  
**Episodes 252-256**

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.

To explain the topic of nirjara (dissociation of karma), Pandit Banarasidasji wishes to explain the glory of right knowledge (samyak jnan). He wants to explain the greatness of right knowledge, by which, in any act, in any circumstance, only the dissociation of karma occurs. Thus, the Nirjara chapter thoroughly explains the glory, process, and miracle of right knowledge to clarify the principle of nirjara.

It is seen that the best way to explain the right knowledge is to explain the enlightened one. Why? Because right knowledge (jnankala) has manifested within Him.

What does your knowledge do? What does your faith (shraddha) do?

- The function of knowledge is to select.
- The function of faith is to accept.

What knowledge selects, faith accepts. Therefore, if you wish to attain right faith (samyak darshan), you must strive for right knowledge because if its selection is correct, faith will accept it.

For example, a woman has four sons. Everyone calls the youngest one 'Nanko' - small, but the mother sees him as complete. Small, but not less. Complete! He also has two hands, two eyes, so the mother sees him as complete. Even when the world sees him as small, the mother sees Him as complete.

The mother is knowledge. Does your knowledge consider your soul small or complete? If you speak of yourself as "the lowest of the low, fallen," you consider the soul small. But even at that time, the soul is completely pure.

The work of knowledge is to select; the work of faith is to accept.

In ancient times, if a father was looking for a groom for his daughter, the father would select and say, "This boy is the best for my daughter." The boy that he

selects is conveyed to the daughter, and the daughter accepts him, and she puts a varmala (garland) around that boy's neck. The father selects, the daughter accepts. Knowledge selects, faith accepts. The father is the matchmaker.

Knowledge has different facets. When we consider shrutjnana (scriptural knowledge), its different aspects are called naya (viewpoints).

- The matchmaker in the form of vyavahar naya (relative viewpoint) selects something, and faith accepts accordingly.
- The matchmaker in the form of shuddha naya (absolute viewpoint) and knowledge will search for someone, and faith will accept him.

For example, regarding vyavahar naya: think of it as knowledge of which a part is vyavahar naya. Vyavahar naya selects someone who roams in the three worlds and does a lot. Knowledge will select such a one, and faith will accept him.

Shuddha naya is also a part of knowledge. Shuddha naya will select such a one who is an extraordinary entity in the three worlds and does nothing but remains a witness. Shuddha naya does not choose the one who performs many actions. The knowledge in the form of shuddha naya will select such a one who remains only the knower and the seer (jnata-drashta), and faith will say, "You selected him, so now, I will accept him." Faith does not possess the attribute of knowledge, its job is simply to put on the garland (varmala).

What are you doing in satsang? Your entire belief system is shifting according to vyavahar naya. You would look for a boy according to Upacharit Vyavahar naya (attributed unreal)—one who is constantly roaming and wandering in the three worlds. Faith will immediately put on the garland per what has been selected by knowledge, and this has been happening till now.

- If knowledge says, "I am the body," faith accepts that it is the body and establishes the 'I-ness' in the body.
- If knowledge says, "I am the body, I possess karma," from the anupacharit vyavahar naya, then faith will say, "Okay, I possess karma."

But now, this scripture introduces the prominence of shuddha naya; that "My matchmaker is Shuddha naya." Faith will accept what shuddha naya says. Shuddha naya says, "You are intrinsically complete, pure, eternal, constant substance, who does nothing." In the world, we first see, "What does he do?" But here, shuddha naya says, "Look for such a one, call that entity 'I', who does nothing, who merely remains the knower and seer."

Knowledge selects, faith accepts. You may speak of samyak darshan with the prominence of faith, but actually, you must work on right knowledge, because whatever knowledge says, faith will silently accept it. Where does faith have the power to recheck everything? She will say, "Father told me, so I will put the

garland there." The work has to be done in knowledge, and that is what we are doing right now.

A goldsmith never assesses based on the form (aakaar) of the ornaments; his assessment is based on the purity of gold—how much it is, how much adulteration there is, what it is like, etc. But for all practical purposes, when a woman goes to attend a wedding, she thinks, "Which ornament will make me look good?" She focuses on the form: "The gold ornament looks good with this saree. The diamond necklace will look good with this saree." For the woman, how the ornament looks is more important than its purity. But the goldsmith's assessment is based on the substance, not the form. In the same way, if your purpose is self-realisation, your focus should not be on the form (aakaar) or on the modification (paryay). But, if one has to go to a wedding, the form becomes important. Therefore, in vyavahar, the modification alone is important.

Knowing what your modification is (say, a man), you did not sit in the women's section, but sat in the fourth row of the men's section. When there were two empty seats in the first row on the women's side. Even then, in vyavahar, you kept the modification in mind and sat where you were supposed to. But even when this vyavahar occurs, you must have this firm: "I am the soul."

You believe you are the soul, and yet you sit on the men's side, keeping the discipline. The women sit on their side. Do you have a lot of confusion: "I am the soul, and I have to sit on the men's side?" The answer is that this is appropriate from vyavahar nay, and this is appropriate from nischaya nay. My faith should not accept that I should sit on the side of women, but for this, my knowledge should not select 'sit on the women's side', because if knowledge selects 'I am a woman', faith will blindly believe, 'I am a woman.'

If your purpose is samyak darshan, the selection of your knowledge for 'Who am I?' has to change. "I am a human being," will now be completely removed. You might feel, "This blessed human life has been obtained as a result of accumulated meritorious karmas." It says, "Correct, that is the talk of the external, what about yourself?" It is talking about the circumstances you received due to your meritorious karma, the type of car you received, similarly, the type of body you received. It is not received from the fruition of sin (paap), but from the fruition of meritorious karma (punya), and this blessed human life has been obtained as a result of accumulated meritorious karmas. This modification or this circumstance is attained due to manifestation of merit karma. But there is no need to have 'I-ness' in it. Even in what is obtained from accumulated meritorious karmas, you are nowhere told to feel 'I-ness' in it. You are told to search for 'I'. "Who am I? Where did I come from?" It is clearly stated, "Due to the result of accumulated meritorious karmas, the auspicious human body was obtained." 'Obtained' shows that it is not 'I'.

Even at the age of 16, Param Krupalu Dev was very clear. You may give the example that human-ness is obtained, but 'obtained' means it is not 'I'. There, the purpose is to glorify the circumstance. Immediately, after two stanzas, Param Krupalu Dev says, "But reflect on 'Who am I?'" This is received from the accumulated meritorious karmas. It is obtained, a circumstance has occurred, but there is no clarity of the 'I' in it. You still have to search for that.

Ask your matchmaker, "Whom are you selecting?" Who is your matchmaker? Vyavahar nay or nischaya nay? Shuddha nischaya nay (Pure absolute viewpoint), Ashuddha nischaya nay (Impure absolute viewpoint), or Param shuddha Nischaya nay (Supremely Pure Absolute Viewpoint)?

This scripture is predominantly based on nischaya nay, so the selection of shuddha nischaya nay is, "I am the Soul," and if you select this then faith will immediately put on the garland; you will attain samyak darshan (right faith). Samyak darshan means that all your knowledge, whatever it is, will become right (Samyakpanu). It will remain as it is, but it will be considered the right knowledge. And if such a ray of right knowledge manifests in the heart, then nirjara (dissociation of karma) occurs.

Is the Prime Minister of India a servant of India or the owner of India? You will say he is a servant of India. And his PA is a servant of India. The bodyguard is also a servant. Is everyone's status the same? Everyone is a servant of India, yet there is a difference in status.

You are also a soul equal to a Siddha (liberated soul), and Pujya Gurudevshri is also a soul equal to a Siddha, but there is a difference in your state (dasha) and His state. The selection criterion of shuddha nay is not to pay attention to what the state is, to focus only on the substance (dravya). Both the Prime Minister and his PA are servants, right? So, both are the same. All worldly souls are equal to a Siddha. The soul in Nigod (lowest form of life) and the soul residing in the state of Siddha in Siddhalok (Abode of the Liberated) are both the same from the perspective of true nature (swaroop). By repeatedly putting this viewpoint in knowledge, knowledge will give a decision: "I am the pure soul."

Faith is already sitting with the garland, she has great trust in this matchmaker (knowledge). Until now, the practice has been to develop 'I-ness' at what you look at the body, the modifications (paryay), etc. And the arrival of this scripture in life will change your matchmaker. Your faith will not change this. Faith only has to put the garland around the neck. But your matchmaker changes.

Someone may want a handsome groom, one may want a wealthy boy, and another may require character and a good home. These are the criteria of the matchmaker: If your wealthy groom is a wanderer, money will not give you happiness for long. If he is of good character, he will treat you well even if there is no money. The matchmaker is very important.

The film is projected on a single screen. You have to decide that this film is being projected, but the screen is white. Four types of films are projected:

1. Karmoday or Audayik Bhaav (arising on account of fruition of karma manifestation)
2. Upasham Bhaav (arising on account of suppression of some karma)
3. Kṣhayopasham Bhaav (arising on account of partial destruction and partial suppression of some karma)
4. Kṣhayik Bhaav (that which arises and then remains forever)

And I am different from all four films (dispositions). Kevaljnan (Omniscience) comes under the fourth film, kshayik bhaav, because the kshayik bhaav of knowledge is kevaljnan. Kevaljnan occurs in the modification.

We were comfortable with saying, "I am different from the body." But we are not comfortable in saying, "I am different even from kevaljnan," because it is a kshayik bhaav. I am different from all four: Upasham Bhaav, Kṣhayopasham Bhaav, Kshayik Bhaav, and Audayik Bhaav. To the extent that I am different from the Audayik Bhaav, I am also different from the Kshayik Bhaav because all four are films on my screen. I am the Param Pāriṇāmik Bhaav (inherent nature of the soul). Kevaljnan means it is produced, so it is not 'I'. The one who is eternally 'I' is 'I'.

The modification (paryay) is within me, but I am eternal, pure, free from origination and destruction (utpaad-vyay rahit), constant substance (dhruva tattva). To attain my goal, this selection by knowledge and this acceptance by faith is necessary. Now, there will be no talk of faith because faith is silent, like the bride. She has veiled her face, and when the father says, "Put the garland on him," she will put do so. Thus, the entire responsibility is on knowledge.

Now, without denying vyavahar, without condemning vyavahar, your inclination is towards shuddha nay. This itself is a vyavahar that Pujya Gurudevshri is conveying to you. Speaking is also a vyavahar. Our language, speaking, listening—all these are vyavahar. How can you deny or condemn it? But the inclination within you is now that of shuddh nay—if I accept the one that the matchmaker selects, my purpose will be served.

Why is knowledge discussed in the Nirjara chapter, and why is the enlightened one discussing it in the Nirjara chapter? Because if the matchmaker goes wrong, everything goes wrong. When someone asks, "How is this boy or girl?" the responsibility is the highest. You say, "The boy is very good," so that creates a selection in their mind, and the daughter marries him. And then what if something goes wrong? So, it is best not to give an opinion, or to shift it onto someone else, saying, "Ask this person; you will get the right answer."

But what is the trouble until now? You are the possessor of knowledge. Because you are the soul, you were always with knowledge, but there was always a wrong selection. And faith is always blaming the wrong thing: "I wandered because of this wrong belief (mithya manyata)." But what did that wrong belief do? Faith always followed the instructions, the knowledge: "That person causes me pain." The one who gives happiness is a friend, and the one who gives pain is an enemy. This scripture says that no one can give you happiness or pain, so you are without enemies; moreover, it will make you friendless also.

You might feel, "What a like-minded group we have, what a social circle, and the devotees of the Lord are my relatives." None of them is yours because you feel that a friend is the one who gives happiness. No one can give you happiness. Param Krupalu Dev has written in Bhavanabodh that you alone can give yourself happiness, and you alone can give yourself sorrow. You alone can be your friend, and you alone can be your enemy. Fix this in your knowledge, otherwise, faith will become distorted.

The moment you decide that no one can give you happiness, all your friends are gone. The acceptance that no one can cause pain will make all the difference. So, be very careful when you accept it; you will become friendless. Let there prevail equanimity towards enemies and friends. How would He be who has such firm conviction of the truth that no one can give me happiness or pain!

Did Lord Parshwanath suffer a lot? Did He have to work hard to think: "Meghmali and Dharnendra! Dharnendra protected me, so he is mine; he is the giver of happiness, so he is my friend. Meghmāli caused me pain, so he is my enemy." Even at that moment, the faith of Lord Parshwanath believes that no one can give me happiness, and no one can give me pain.

You might think, how much effort did Parshwanath make? Actually, when He attained samyak darshan, He made a tremendous effort. After that, during this ordeal (upasarga), He merely remained in the state of the knower-seer (Jnata-Drashta Bhaav). What effort did He make there? He remained stable in His intrinsic nature, which is the natural disposition.

When the story of Lord Parshwanath is told to us, this part attracted us the most—that He maintained equanimity even when this happened. Equanimity had already arrived during the fourth gunasthanak (stage of spiritual development). Not in the sixth or thirteenth spiritual stage; this was in the fourth stage itself. But the glory of samyak darshan was not explained. Everyone is drawn to the glory of right conduct (samyak charitra), and that too is external. We understood this with the arrival of Param Krupalu Dev in our lives.

Will someone who eats garlic burp the aroma of musk? No. You focus on the modifications and desire the aroma of self-bliss (nijaanand). But eating garlic

leads to the burp of garlic; eating musk leads to the burp of musk. First, decide what kind of burp you want. If you want the burp of musk, then eat musk.

If you want samyak darshan, focus on the eternal substance. Do not focus on your modifications. Hurry up, otherwise it will be as though ‘Chidiya chug gai khet’ - the birds have eaten the field, the damage has been done. Right now, the grains are there in the field, but once the birds eat these grains, nothing can be done. Once this human body is gone, while departing, you will feel, "This was all the work that needed to be done, and discernment between the self and non-self (bhedjnan), which is so logical, so simple, has to be done without cutting out anything (chhed)." Nothing has to be cut out, nothing has to be broken, the two do not have to be separated—the two that are separate have to be realised as separate. This simple thing has to be done. "Did I not understand this, or did I not realise this, in my whole life?" If you have not understood it, then there is regret: "This simple task, which would just take six months, at most six months, or if not, a second six months, or a third six months—do bhedjnan." If you strive for that awareness, you will surely achieve it in this life, just as Pujiyashri Ambalalbbhai did in the same life in which he met his Guru. Why is your planning so long-term? "I will surely achieve it in 5, 25, or 50 lives, and I will attribute the credit to Krupalu Dev." No.

- When a drop of water falls on sand, it gets sucked up.
- When it falls on a lotus flower, it shines like a pearl.
- When it falls into the ocean, it becomes one with it.

If your focus gets stuck in the objects of the senses and passions (viṣhay kaṣhay), it will be sucked up. If it connects with the words of the enlightened one, it will shine like a pearl. And if it becomes engrossed in the soul, the drop will merge into the ocean.

Practice swadhyay (self-study) as if it were an addiction. Planning (Āyojan) and Purpose (Prayojana) are important. For a weak seeker, planning is very helpful for ascending. But slowly, you become a deep seeker. Even if you have to do per the programmes, your focus should be on the purpose. There might be a Diwali retreat, but that is not your purpose. Your purpose is the lamp within, the lamp of right knowledge.

First, fix the purpose, then make the plan. Then, even amidst millions of people, you will be pursuing only samyak darshan (right faith). You will not beg for the environment of solitude because you are aligned to your purpose. What difference does it make how many are around you or behind you? Your focus is on the purpose.

When you go to the market and take a mirror in your hand, there can be two purposes:

1. You want to see your face.
2. You want to buy the mirror.

If your purpose is to see your face every day, you will still have to hold the mirror. You will take the mirror lying in the shop. You will look at it and say, "Show me that one, the designer one." But the purpose is: "Does my face appear correctly in it, or not? If so, I will buy it." But if you are only interested in buying a nice mirror, you will still look at your face in it, but the purpose is: "Will this mirror look good if I hang it on the wall, or not?" Thus, planning and purpose will be together. Even when doing per the plan, you have to keep your purpose clear: Is my purpose to see my face or to buy a designer mirror?

It is very important: Am I interested in the object of knowledge (jnaya) or in the knowingness (jnaykta)? Even if you are not interested in the object of knowledge, the object of knowledge will still be there. You decide what your interest is. Close your eyes and say, "I am not interested in the object of knowledge, I am only interested in the knower (jnayak)." The external object of knowledge will still flash in your knowledge. Fix your purpose that no matter what flashes, I will remain only the knower. Your consciousness will be attuned with the pure consciousness (chitt chaitanyakaare rahe chhe).

#### **Chhand 43:**

**Moodh karamkau kartā hovai,**

**Fal abhilāsh dharai fal jovai.**

**Gyāni kriya karai fal-sooni,**

**Lagai na lep nirjarā dooni.**

**Meaning of Chhand 43: The wrong faith person- mithyadrashti jeev- has altered faith and thereby, has oneness with the inclination of attachment, etc. impure states. He becomes the doer of such impure state- bhaav karmano karta. As a result, he ends up binding material karma. He expects to enjoy the fruition of such altered efforts. The enlightened person- samyak drashti jeev- is also performing auspicious/inauspicious acts, but with indifference- udasinta. He has no oneness- ekatva- with such states. Therefore, He does not bind karma. In fact, He has 'double' shedding of karma.**



The previous verse says: "Jñānakalā jinkē ghaṭ jāgī, tē jagmāhī sahaj vairāgī." (In whose heart the ray of knowledge awakens, He is effortlessly detached in the world.)

We understood the ray of knowledge (jnanakala)—it is the right knowledge (samyak jnan), discrimination between the self and non-self (bhedajnan). We also understood the 'effortless' (sahaj) in effortless detachment (sahaj vairāgya).

The next line is: "Jñānī magan viṣay sukh māhī:" You say: The enlightened one becomes engrossed in the happiness of sensual objects—He seems to be attached to the happiness, but in reality, it is attained due to the fruition of karma—then: "Yaha viparīt... āvun viparītpaṇun kadī sambhave nahī" -This contradiction can never be possible.

You cannot call Him enlightened and also say He has attachment. That is not possible. Two swords cannot be in one sheath. It is not possible to be interested in both at the same time. It is possible not to be interested in the soul and to be interested in sensual objects. It is possible not to be interested in sensual objects and to be interested in the soul. But to have an interest in the soul and also an interest in sensual objects simultaneously—such a contradiction can never be possible. This is the truth.

Compile history in that way. If you wish to consider Shrimad Rajchandra married, go ahead, but if you consider Him as enlightened, this truth must remain: He was only interested in the soul at that time. If you consider Him the enlightened one and also attached to sensual objects, then this contradiction is not possible. You will need this knowledge of the fact, the truth, history, and the scriptures ahead. You will need this knowledge for the identification of the enlightened one, because history will only show dates, and the scriptures have no interest in dates.

Param Krupalu Dev attained pure self-realisation (Shuddh Samkit) in Samvat 1947 (year per the Hindu calendar). Every scholar interprets the meaning of 'pure' differently. Do you want to understand whether 'pure' means true self-realisation (Nischaya Samkit) or self-realisation arising from complete annihilation of delusion (Kshayik Samyaktva)? But that doesn't bring a revolution because samkit was already there. It only became purer and more stable.

Furthermore, Param Krupalu Dev wrote that He has described all three types of samyak darshan in Shri Atmasiddhi Shastra. Kothariji used to ask everyone, "Which three verses are they?" Some would say the 17th verse, others the 110th. They would quote every verse where the word 'samyak darshan' (right faith) appeared. Actually, it is simple: Verses 109, 110, 111. When Pujya Gurudevshri had to comment, He said, "This is the first samkit, this is the second, and this is the third samkit."

All three speak of samkit and its progression, and then the whole discussion of right conduct (charitra) begins, and in the verse after that, the discussion of right conduct is also completed, and there is talk of omniscience (kevaljnan). The whole path is completed. Param Krupalu Dev completed the path to liberation in five verses. He took the suppression of passions as pre-preparation, three verses for the right faith, one verse for the right conduct, and completed it in the 113th verse with omniscience. Conviction of the self due to belief, but a distinct experience came in verse 110, and unbroken purity came in verse 113. Verse 109 describes the first stage of right faith, verse 110 describes the second, and verse 113 describes unbroken purity.

Now, the discussion of the enlightened one and the ignorant person starts again. Muḍh means the ignorant person. "Ajñānī karam ko karatā hoy, Phal abhilāsh dharē phal jo"—meaning, the ignorant person performs auspicious and inauspicious activities with the desire for the fruit of the action.

You should perform the action, but do not desire the fruit of the action. But the ignorant person will desire the fruit of the action. That is, he acts with the desire for the fruit of the action and checks during the action whether the fruit is being attained or not. This is the work of the muḍh.

Now, the enlightened one acts, "Phal shūnī shūnī." Shūnī means zero, without. It is difficult to accept that the enlightened one has no desire for the fruit. In the film 'Laalo,' if a hero makes any mistake, God goes away, and if he says that he did not want anything from the world, God comes back. Actually, there is nothing like God being happy or unhappy. If you fall in your eyes, you feel that God is unhappy with you. If you are happy with yourself, you see God again. God is just a mirror. When you make mistakes, the God/Guru feel the saddest. He is the happiest when you are successful. When you fail, the teacher fails more. When you become truly happy, God does not live with you; He leaves you to help someone else. Learn to pick these messages.

Banarasidasji brings up all this to explain knowledge, but repeatedly brings the enlightened one in between. So, one thing is that the ignorant person desires the fruit, and the other is phal shūnī—the enlightened one has no desire for the fruit.

It is difficult to understand why the enlightened one performs the action if He has no desire for the fruit. The ignorant person thinks: "You must have some motive, purpose, goal, some ambition," and then you go on checking whether you are moving towards a goal or not. But the enlightened one is doing the process perfectly, without any desire for the fruit, because "If I am doing it, that is all that is in my hands." The enlightened one does not worry about when this will happen, when omniscience will happen etc.

"Lage na lep"—lep (smear) means karma. Even if the enlightened one performs an action, there is no bondage of karma. Now, what about nirjara?

"Dunī"—double nirjara occurs, which is completely wrong. Dunī was written to match the rhyme with shūnī (zero). Because there is a rhyme, dunī is for shūnī. But it is not double; innumerable times more nirjara occurs. That is written merely for rhyming. After the attainment of right faith, innumerable times nirjara occurs at every moment.

Look at the enlightened one today and see Him tomorrow, so much of the path He would have covered in that much time. To see this requires a very high level of intense desire for liberation (mumukṣhuta) like Puḡyashri Ambalalbhai and Puḡyashri Sobhagbhai had.

Buddha says that you put your feet in flowing water, and by the time someone sees you, how much water has flowed away. By the time you see the enlightened one next time, so much karma nirjara (dissociation of karma) has occurred, so much of the path has been covered! How much brilliance has increased, how much filth of karma has been removed.

The more we proceed in Nāṭak Samaysaar, the less commentary we need. You need less commentary and more inner feelings (Bhaavna).

All souls in the world will perform actions. Up to the Omniscient with physical association (Sayogi Kevali), if there are the activities (yog) of mind, speech, and body, there will be activity in the form of the operation of these Yog. Therefore, the ignorant person will act, and the enlightened one will also act. From a spiritual perspective, the actions of the ignorant person cause only bondage, and the actions of the enlightened one cause only nirjara (dissociation of karma) .

Why is it that even when he performs auspicious acts, all the actions of the ignorant person cause bondage? Why is it that even if the enlightened one performs inauspicious acts, there will be nirjara?

The ignorant person acts with the desire for the fruit, and the enlightened one acts due to the fruition of previously accumulated karma. His action is like that of a robot. The action of the ignorant person is driven by desire and the desire for the fruit, but why would the enlightened one have the desire for the fruit? The one whose focus is on the eternal substance, whose focus is on the complete, whose focus is on the pure, whose focus is on the unbroken, undiminished bliss—why would He perform any action with desire? Desire means one is hungry and needs food. But the one who is not hungry because His focus is on the eternal—why would He act with desire in any activity?

If the enlightened one acts, only nirjara (dissociation of karma) occurs. Later on, the matchmaker who comes forward, the supreme absolute viewpoint (Param Shuddha Nischay nay), will say: "This is not possible at all. The enlightened one does not act. The enlightened one is only the knower." Either you are the observer, or you are the doer of the action. The enlightened one is the observer,

so He is not the doer of the action. How can He have the intellect of being the enjoyer (bhokta buddhi)? How can He have the desire for the fruit? The one who is the knower, who is not the doer at all, how can He have the intellect of an enjoyer in the action? How can He have the desire for the fruit?

The one who resides by focusing on the eternal substance, whose modification is also filled with bliss—why would He perform a modification of impurities (Vibhaav Pariṇām) and think, “Let me take a little from here and a little from the other; let me take a little from the soul, and if it is incomplete, let me take it from the external object.”?

Similarly, if you are not fully satisfied by the soul, you might feel, "Enough now, an hour has passed with the soul; let's go to the sense objects for a while." But the one who is experiencing inner satisfaction will pass by the cafeteria because He is not hungry. How can He have the desire for the fruit? And action performed without the desire for the fruit does not cause bondage. In that elevated state of the soul, there is only nirjara.

After focusing on the pure soul, let the eyes see whatever else they may. Focus is one thing, and seeing with the eyes is another. The enlightened one's focus is on the pure soul, yet He talks to us, He looks at us. But His Focus is on the soul. What is this focus then? The focus is on the pure soul, but externally, the association of sense objects occurs according to past karma. Everything seems like sandcastles or a doll's wedding. A little girl gives us an invitation to her doll's wedding, and we go for it too. But we laugh: "What is a marriage for them, and what is a divorce?" If there is a marriage, what is attained? And if there is a divorce, what is lost?

For the enlightened one, the entire world is like leftovers (aithavat) or a dream. Everything for Him is like sand castles and a doll's wedding. He knows: "I do not progress by any association, nor am I harmed by its separation." It is very clear within that the attainment of a desired association, or the attainment of an undesired association, or the separation from a desired association, or separation from an undesired association—everything is like illusion (maya), or false.

This is so beautiful: the ignorant person becomes the doer of karma and also its enjoyer due to desire for the fruit. He becomes the doer and enjoyer of karma.

If you want to say that the enlightened one has no desire for the fruit, say that; if you want to say it happens due to the fruition of past karma, say that—He always remains only the knower of what happens, He is not the doer, so the question of becoming the enjoyer does not arise.

This entire discussion is about the enjoyer. The desire for the fruit means the enjoyer. But the question of the enjoyer arises only if He is the doer. The enlightened one is not the doer; He is the knower.

The enlightened one is He whose belief system does not contain the notion of happiness in the external object, who is vigilant even at the time of attachment (raag) or thoughts (vikalp). He is vigilant even at the time of attachment. He is vigilant of external circumstances, of course, but He is also vigilant towards His own nature even when attachment may arise.

To explain this very thing, there are two examples in the next verse. There will be a discussion about two types of worms: one is the silkworm, and the other mentioned here is the insect Gorakhdhandho.

#### **Chhand 44:**

**Bandhai karamasau moodh jyau, pāt-keet tan pem,**

**Khulai karamsau samkitee, gorakh dhandhā jem.**

**Meaning of Chhand 44: In this stanza, two types of worms are described- praying mantis- Gorakh dhandha naamno kido/ spider – and silkworm- resamno kido.**

**As the silkworm gets entangled in the web of its own saliva, the wrong faith person- mithyadrashti jeev- with his deluding state gets entangled in the web of impurities and thereby, ends up binding material karma. As the praying mantis gets out of the complexity of the web, the right faith person- samyak drashti jeev- having no oneness with inclination of attachment etc. states, becomes free from karma bondage.**

The principle stated in verse 43 is being illustrated here with examples. Let us understand them and move forward.

The enlightened one and the ignorant person—both perform auspicious or inauspicious activities. The ignorant person is bound by karma, and the enlightened one sheds karma. We are not saying that He is not bound, because if we were to say that one is bound and the other is not bound, then this discussion should belong to the Bandh Adhikār (Chapter on Karmic Bondage). This is the Nirjarā Adhikār (Chapter on Shedding of Karma), so Nirjara must occur; otherwise, it cannot be placed in this chapter.

Here, it is said that the enlightened one is not just unbound, but He makes so much profit! He makes a profit even while performing inauspicious activities (like eating). Now, just because of all these benefits, one should attain the right faith (samyak darshan). Not just that one should attain right faith, but one must attain it once to take advantage of its abundant benefits!

The ignorant person is like a silkworm. Due to the attachment to its own body, the silkworm produces a thread from its saliva, and it wraps this thread around

its body like a cocoon. That thread is so sticky that it forms a layer, and it wraps itself in it so tightly that even when it is put in hot water to make silk, it is unable to escape.

It takes 3,300 to 10,000 silkworms to be killed to make one saree. After seeing that, many people never wore silk again and could not praise a silk saree. For a few days, if someone wore a silk saree, they could only see the dead silkworms.

This silkworm is like the ignorant soul. You can take the thread as material karma (dravya karma) or impure feelings (bhaav karma).

- The ignorant person's soul is so attached to the attachment to his body that he gets bound.
- He is so bound by his own thoughts (Vikalpas) that he gets trapped in them. He even knows that these thoughts are not good, but he just cannot escape. They continue and continue, because the intensity of the darshan moh (faith delusion), is so strong that the thought does not break immediately.
- If you take it as material karma, then many karmic layers will accumulate.

In contrast, consider the enlightened one. Instead of Gorakhdhandhā (a name for a worm/bug), let us take the spider. It also weaves a web from the saliva in its mouth. In some places, it's said that the spider weaves a web but it can easily escape it and become free. Here, it is talking of the enlightened one.

- He creates attachment (raag) by weaving the web with own saliva, but the distinction remains—the distinction between the flow of knowledge (jnandhara) and the flow of attachment (raagdhara) remains and so He remains free. He can remain free even while weaving the web.

Due to past habits, even if the thoughts of attachment arise, knowledge immediately becomes vigilant. Like how if some hard particle enters the mouth, then automatically the effort to remove it with the tongue starts immediately. You don't have to be conscious about it. You are eating and you make an action with your mouth; if someone asks what happened, you say, "A pebble came in."

The enlightened one is vigilant in bhedjnān (discretion between the self and non-self), because the enlightened one has the taste of the nature of the self (swabhaav). Even if actions of the mind, body or speech are ongoing, He has manifested the ray of knowledge to keep His awareness separate.

Pujya Gurudevshri spoke about a plant called Norvel which He had heard about from Pujya Morari Bapu. When a mongoose fights a snake and its strength diminishes, it sniffs the Norvel plant, regains strength, and goes back to fight. Similarly, there is a worm named Gorvel which is found more in the UP/Bihar area. The Gorvel is born in excrement, lives its entire life in excrement, eats only excrement, and excretes in it. The state of the ignorant person is similar:

- He is born in the worldly state , lives and dies in the same.
- He considers success or failure only within that.

Please, now come out of this. This is excrement. What is success in this? And what is failure in this?

The Gorvel worm spends its entire life in excrement. Do you want to be called a Gorvel? 'Born with delusion (mithyātvā), lived in delusion, and died in delusion.' Do you want that to be said about you?

In some fruition of karma, the ignorant person becomes deceitful (prapanchī), and in the same fruition of karma, the enlightened one remains liberated, remains as a living liberated soul (Jīvanmukta).

#### **Chhand 45:**

**Je nij poorab karma udai,  
Sukh bhunjat bhog udās rahainge.  
Je dukhmai na vilāp karai,  
Nirbair hiyai tan tāp sahainge.  
Hai jinhkai dridh ātam gyān,  
Kriya karikai falkau na chahainge.  
Te su vichacchan gyāyak hai,  
Tinhako kartā hum tau na kahainge.**

**Meaning of Chhand 45: An enlightened person has the fruition of His previously bonded karma. With auspicious fruition, He is not having affection for the transient happiness state. With the fruition of inauspicious karma, He does not feel any misery. Furthermore, He does not show His displeasure towards the one who is creating the afflictions. He accepts the suffering and voluntarily accepts physical discomforts. His discriminative science - bheda vijñāna - is extraordinarily strong. He does not expect the fruition of His auspiciousness as the heavenly pleasure etc. states. He is an enlightened person with the right knowledge. Even though He appears to be enjoying worldly pleasures, He is not the doer of such impure acts.**

We can map each verse of Nāṭak Samayaśāra with letters of Vachanāmṛtjī. The central theme of the entire verse is this line: "Hē jinkē dridh ātamjñān" - He in whose heart prevails extremely firm discriminative science (bheda vijñāna).

How is the one in whom extremely bhedvijan firmly prevails in the midst of auspicious or inauspicious activities? In one word: detached. But this has been shown differently in different lines. And He alone is the true enlightened one; all others are mere knowers of words (shabdajñani). Do not be captivated by someone who just gives beautiful sermons or engages in pleasant conversations. Be captivated by the one whose state (dasha) is like this.

Now, Pandit Banarasidasji says, "I will not call the enlightened one the doer (kartā)." Even if I see Him doing auspicious or inauspicious activities, I will not call Him the doer at all. I will only call Him the Knower-Seer (jnata-drashta).

Now, if you want to create a separate sect (sampraday) and call Him the doer, go ahead. He is frustrated that even after explaining so much, you still think the enlightened one is involved in auspicious and inauspicious acts. So, Banarasidasji says, "Whatever it may be, I will not call Him the doer."

The pair of 'doer-enjoyer' (kartā-bhoktā) is a set of twins. Now, if the doer is removed, then no enjoyer (bhoktā). Then what is the enlightened one? He says: "The enlightened one remains the knower." It becomes a little illogical: doing and not being the doer? Doing, yet not the doer? So, Pujya Gurudevshri changes that and says, "See Him as the knower, observer."

Past actions can be auspicious or inauspicious. Let us take the auspicious first. In the fruition of auspicious karma (puṇyodaya), you might feel, "How pleasant the enlightened one's life is!" But, even if you are hospitalised in a five-star hospital, you will still want to be released and go back to that 10 x10 room, which you call 'my home'.

Aryavir and Aviraj stay in the Kutir all day, but at night, they say, "Bapa, can we go back to our house? We will come back tomorrow to your house." Pujya Gurudevshri tells them, "First, stop using this as 'my' house. I am only staying here, this is not my house." Pujya Gurudevshri sets the record straight for them from now itself. They said, "Okay, this is not Your house, but that is my house; that is fixed. At night, I want to go to my house." Gurudev said, "My bathroom is so nice, bathe here." But they don't want that; they want their own home.

No matter how good the hospital is, no matter how good the nurses are, you always have the feeling, "When will I go back home?" Similarly, even in the fruition of merit karma, the enlightened one has the same feeling: "When will I go back and dwell in my own home (nij ghar) in a thought-free state (nirvikalproope)!" He is there in the form of conviction (pratiti), He is there in the form of focus (laksh), but He desires the state of thoughtlessness, which is called the stream of experience (anubhav dhara).

When a girl gets married and comes back to her parental home, she sees and knows everything. But she is unable to call anything 'mine' there. She doesn't



get that feeling. Just a few months ago, she used to say, "This is my room," but after the departure, she enters that room, but that surge of feeling, that "This is my room," does not arise. So, even though she is there, there is no possessiveness (mamatva).

When the enlightened one is amidst the fruition of merit karma, even in a five-star hospital, He is eager to go back home. When the enlightened one sees Himself in the fruition of merit karma, He makes full efforts towards benefiting others (paropakar) and spreading religion (dharma prabhaavana). He feels, "This wind of merit karma is blowing strongly; let me reach out to many." But the fruition of karma is not dependable. The enlightened one only feels: if there is a fruition of merit karma, I will only glorify the religion; and if there is a rise of demerit karma (paap), I will quietly practice bhedjnan (discriminative knowledge).

Now, the discussion of adversity begins with the second line: "Je dukhme na vilāp kare." The enlightened one does not lament in suffering, He does not engage in distressful thoughts (arta dhyan), He is not happy in the fruition of merit karma, and He does not become sad in the fruition of demerit karma.

When you watch a movie, you laugh and you cry. Yet, you know that none of it is real. Similarly, according to the Padmapuran, even though Rāmchandraji cried for six months over the body of Lakṣmaṇ, He knew internally that "This is just past karma," that was not forgotten. It is not that the enlightened one does not shed tears. Otherwise, how will you explain Rāmchandraji and His samyak darshan (right faith)? So, sometimes, the enlightened one may do the actions of laughing or crying, but for Him it is a movie where He eats popcorn while crying. Deep down, He knows that none of this is real.

Deep within, a conviction (pratiti) is there. Sometimes, the soul-consciousness (atma bhaav) has fully settled at the level of conviction. You might even see some weird behaviour on the outside like Rāmchandraji wailing lamenting, "My Sita, My Sita, My Sita." If He did not have samyak darshan, no problem; we can understand. But can a soul with samyak darshan do this?

The text says that this will happen, but this is entirely the play of the conduct delusion (charitra moh), not a problem of the faith delusion (darshan moh). At that time, we may not know, but when it appears in the text, we must read it in reverse: "Despite this, there is samyak darshan." There are no intense passions.

Based on this, such a state of the enlightened one can be there. Thus, if someone wants to disqualify someone as being enlightened, they should not use just these criteria—that is the lesson we can take. We cannot say for sure whether this one is the ignorant person or the enlightened one by just external activities. If some ignorant person is revered based on external traits, the loss is not that great, but if the enlightened one is insulted, you cannot say, "I didn't know."

In general, stop condemning altogether. If the nature of insulting disappears then whether an enlightened one comes in our contact or an ignorant person comes in our contact, we remain safe.

Here, it is said that the enlightened one has no hatred even towards the one who causes adversity because there is no feeling of enmity. There is no such understanding or belief that "He causes me pain." If there were such a belief, he would become an enemy, and hatred would arise for the enemy. But, "He cannot cause me pain. He has not entered my mind and created a negative thought which has given me misery."

The one whose bhedjnan is extremely firm within, He has no desire for fruits of His actions. He does not experience joy or sorrow in different situations. Since the stream of knowledge flows continuously, there is no worry. Even if thoughts arise, the stream of thoughts is broken immediately. There is no identification with the action, and in whatever association or action there may be, there is no sense of happiness.

We call only such a soul as one having right knowledge (samyak jnani). Others we can call as the possessors of kshayopasham—whose memory is very good.

Banarasidasji says: "We will not call the enlightened one the doer." Even so, all His creation or production is visible. But it is like the ashes of the burnt rope (baḷī sindarīvat). The enlightened one will not be bound. What seems like His creation in a worldly sense does not bind Him.

#### **Chhand 46:**

**Jinhakee sudrashtimai anisht isht dou sam,**

**Jinhakau achār su vichār subh dhyān hai.**

**Swārathkau tyāgi je lage hai paramārathkau,**

**Jinhakai banijamai na nafā hai na jyān hai.**

**Jinhakee samujhimai sareer aisau māniyat,**

**Dhānakausau chheelak krupānkausau myān hai.**

**Pārakhee padārathke sākhee bhram bhārathke,**

**Tei sadhu tinheekau jathārath gyān hai.**

**Meaning of Chhand 46:** In this stanza, the nature of the monk internally clad with virtues (bhaav lingi muniraj) is described. In fact, the same is true for all enlightened persons too. It says that such living beings have true knowledge - samyak jnan.

**For such an enlightened personality:**

- 1. In His knowledge, the favourable/unfavourable situations are the same. He does not perceive happiness/misery in such situations.**
- 2. His activities and thought process are directed towards the concentration with the innate state – shubh dhyan.**
- 3. He walks on the path of truth and disregards the worldly benefits.**
- 4. The enlightened one gives discourses. Such discourses are only directed towards how one can obtain and experience the true nature of the eternal self. His discourses do not give any ideas about the worldly affairs of gain or loss. In Niyamsaar stanza 154, Padmamal Dharidev says: From our mouth, only a nectar of flower type of supreme scriptural message comes out.**
- 5. He has obtained discriminative science - bhed vijnan. Therefore, He considers the body separate from the soul, just like the husk is separate from the grain and the sword is separate from the sheath.**
- 6. He recognises the separateness of the conscious natured soul from non-conscious natured inclination of attachments and physical body etc., alien states.**
- 7. He is simply an observer and knower of the doubts, etc., impure knowledge and the wrong concept states.**

The description of a samyak jnani has been ongoing to illustrate the glory of right knowledge. In this verse, His nature is considered from different angles:

#### **1. Equanimity in dualities**

The enlightened one sees beyond good and bad. Getting pricked by thorns and application of sandalwood paste appear the same to the Him. This is His self-realisation (atmajnan) and equanimity (samadarshita).

- In equanimity, the sense of desirable (ishta) and undesirable (anisht) is gone. · Ishta is what feels good, and anishta is what feels bad. Since the enlightened one resides in equanimity (sambhaav), nothing feels good or bad to Him.

- All external events seem to Him merely the play of circumstances (saiyog). He views an event simply as an event. He does not project a story onto the event and hence does not experience joy or sorrow because of it.

#### **2. Dedication to the goal (Abiding in the self)**

- The enlightened one's inclination (vṛutti) and activity (pravṛutti) are only for abiding in the soul. Whatever the fruition of karma may be, His effort is only to move from the stream of conviction (pratiti dhara) to the stream of experience (anubhav dhara).

- He does not need to make any artificial or excessively difficult efforts.

- The enlightened one is only interested in His goal (dhyeya); His attention (dhyān) will remain focused only on that.

- The ignorant person is interested in meditation, but the enlightened one is interested in the goal; hence, His meditation is very good. For good meditation, you need to fall in love with the pure, eternal, blissful, peaceful, powerful soul.

- The enlightened one renounces impure modes (vibhaav) because He does not find the impurities worth engaging in.

- If His inclination is not harmed by circumstances, why would He focus on circumstances? If He feels that he would get affected if there were an increase or decrease in external things, He would worry about or be alert. But since circumstances cause neither profit nor loss, why maintain focus on them?

Thus, the enlightened one becomes the renouncer of distortions. Since there is no focus on circumstances, distortion does not even arise.

### 3. Engaged in the in the spiritual path (paramarth marg)

- Worldly purposes, profit-centric, or selfish-motive-centric feelings, actions, or inclinations are gone.

- He is peace-centric and selfless.

- He abandons the worldly path and remains on the right path (sanmarg).

### 4. Silence in Worldly Matters

The enlightened's verbal behaviour does not cause any profit or loss to anyone.

- We understood that His verbal behaviour does not cause harm, but surely the enlightened one's words cause benefit. How is the above statement made?

- Here, the discussion is about worldly or materialistic profit and loss. From that perspective, He is always silent.

- If He has to talk anywhere, He only talks about the soul. Thus, He is silent about worldly matters.

## 5. Seeing the Body as Separate

How does the enlightened one view the body? He sees the body as separate and to describe that, two examples are given:

- Just as the rice husk and the grain are clearly separate, He views the body as separate from Him.
- The sheath and the sword—although they appear as one, they are clearly separate, such that the sword can be taken out and shown. The enlightened one feels such distinctness (bhinnata) from the body.

## 6. The Examiner of Substances

- The enlightened one is the examiner of substances (Parekh). Surnames like 'Parekh' and 'Choksi' originated because these people had to examine and speak only after being certain.
- Momentary is momentary, and eternal is eternal!
- Anytime He has to begin any activity, it's very clear beforehand: "This is momentary, and it will remain momentary. I cannot become steady in momentary aspects."
- The enlightened one builds His home in the eternal and merely passes through the momentary. One has to pass over a bridge and build a house on a plot, He does not see a plot on the bridge and wish to build a home there. The ignorant person sees a plot on the bridge.

He alone is a sadhu, He alone is the enlightened one.