

## **Nātak Samaysaar**

### **Shibir 22**

#### **Pravachan – 2 Summary**

**29-12-2025 – Morning**

**Episodes 260-262**

Please note: This is an English summary of the pravachan by a seeker, Rimaben Dhanki, and has been uploaded here for the benefit of the English reader.

The success of human birth is not in changing location or position; it is in changing your perception. Spirituality is not about doing different things; but about doing things differently. It is much more demanding than religion. Religion involves doing things - some dos and some don'ts. Spirituality means a change of attitude.

Pranayam is breath work. It holds a very important position in Ashtang Yoga.

1. Yam (Universal Moral Restraints)
2. Niyam (Personal Observances)
3. Aasan (Posture)
4. Pranayam (Breath control)
5. Pratyahar (Withdrawal of senses)
6. Dharana (Concentration)
7. Dhyan (Meditation)
8. Samadhi (Pure consciousness/Absorption)

Pranayam prepares you for dhyan and samadhi. Pranayam is breathing differently. You were always breathing, but breathing differently becomes pranayam. Walking differently becomes exercise. Eating differently becomes a diet. If someone is dieting, it does not mean that he/she does not eat. But eating differently; meaning more mindfully, becoming little conscious about your nutrients, etc. In the same way, spirituality is thinking differently. You can't think in the way the worldly people think and expect peace, calm, and happiness within you. You need to think differently and process the situation differently from a spiritual dimension.

Thinking is not spirituality, but thinking differently is spirituality. Are you ready to think differently in different situations? It can be situations of happiness, sadness, celebrations, meditation, etc.

The biggest disease in the world right now is overthinking. When you overthink, you tend to think negatively. You have phantom fears because you mentally project fears. By overthinking, you slip into negative thinking. In that, you start rejecting yourself. In rejecting yourself, you go in the mode of dejection.

Success is climbing the steps of failure. If you are ready to climb those steps, you are sure to achieve success.

Say, there is a beautiful painting. If someone asks about the price of that wonderful painting, a simple man says: Canvas costs Rs. 25, paints cost Rs. 200, etc. The total is about Rs. 500 - 700. The person says, "No, it costs Rs. 50,000 or one lakh." He then asks them: When I saw it, I realised that it is the best quality of canvas and paints. But who added value to this painting? The buyer adds value by paying so much to the painter. But in fact they are worth only Rs. 500, but he has added value. If you like Picasso, you will be ready to pay thousands of dollars for his paintings. Another person may not give that kind of money.

Life in itself has no value. You have to add value to your life. You have to add value to your relationships. You have to add value to seva. The depressed person says: Now, I only want to do sadhana (spiritual practices). I want to be a very quiet soul. You have to balance sadhana and seva. Do not let go of any seva because this is your way to tell Param Krupalu Dev - Thank You. You have to do seva as per your energy levels and desire level. The seva, in which you feel more connected, take up that seva. If you say: Now I don't want to do any seva, and I only want to do my spiritual welfare, remember that seva is for spiritual welfare. It is a way of spiritual welfare.

Pujya Gurudevshri does not get impressed if you sit like a statue with your eyes closed, thinking that you are meditating. Bahubaliji stood like a statue for one year and did not attain omniscience. Sometimes people cannot differentiate between depression and love for sadhana.

The Guru has added value to our lives. We had never understood the rarity of human birth, the importance of the true nature of the soul, but the Guru has added value to our lives. Now, it is our turn to add value to His mission. Seva should be considered sadhana, and seva should not be an extroverted behaviour (bahirmukhta) for you. Either you are trapped in the false belief (mithyatva) or in depression if you say that seva is not important.

You need to create and add value. If you get an opportunity to serve, take it. If you look at the practicality, with seva, you add value to others' lives. Others means your near and dear ones, and you will see that your relationships blossom. Everyone around you is happy with you and by you.

You need to be very sure of three things. These three things can subtract or add a value.

1. **Create time:** If you have lost Rs. 86,400, you can regain it. But if you have lost 86,400 seconds, it cannot be regained. In this, you need to create time. Creating time means taking out time for others. No words or gifts can do this thing. But if you create time for others, the other person feels great. At least, create time for them in their crucial moments, when they need you the most. It can be an occasion of happiness or

sadness. Do not brush it away by saying: I have a lot of work, I don't have time. Do not say: My sadhana is left to be done, so I don't have the time. If you do not have basic friendliness (maitri) and compassion (karuna), there is no way you can manifest samyag darshan (right faith).

At the time of death, a dying person does not cry because he is dying. It is because he realises that he could have done many beautiful things, but he could not do them. He is crying and regretting the lost opportunities. It is not about extensity of time; it is about the intensity of time. Do not give too much time. But give five minutes, and the person feels that you have done so much for him. Can't you consider it as your dharma? You need to take out time in the crucial moments.

Pujya Gurudevshri is using the word 'create time', and He is not saying, 'Take out time.' If you do not have time, create it. Your compassion and friendliness have to be so strong that you can remove time.

2. **Forget others' mistakes:** Pujya Gurudevshri has said, "forget," and not "forgive." You forgive at the time of Samvatsari. You need to forget. Make your heart so large that the other person's mistakes keep seeming smaller and smaller. You do not have to highlight their mistakes. Make your heart big. Maybe that person is wrong, he should not have done this, he should have thought before doing this, but he has made this mistake in a moment of agitation (aavesh). Do you never get agitated - angry? Forget others' mistakes.

The worst thing is that you cannot forget the mistakes of your near ones. You will forgive the mistakes of Donald Trump. For others' mistakes, you will gossip and forgive by saying, "What have we to do with it?" But you won't forget the mistakes of your near and dear ones. They are your near ones, loved ones, who have once stood for you. If one of his points of view is different from yours, do not have ill-feelings toward him. Otherwise, you are not adding value to your life.

Einstein beautifully said: It is easy to break an atom, but it is very difficult to break a prejudice. Prejudice is a preconceived notion or feeling for something or someone, which prevents you from making a fair judgment. Einstein was not just a scientist; he was an explorer and a good psychologist, also.

We have to realise that if we make our hearts larger, it can happen easily. It is your self-created prejudice.

Rockefeller was from the USA. Someone in his office made a loss of \$10 million. This happened many years ago. Everybody was upset; many were angry. The person was called to Rockefeller's office. Everyone thought that he would scold and then fire that person. Instead of that, Rockefeller told him: You made a wrong decision, and the firm lost \$10 million. But I recollect all the right decisions you have made for the firm over the years. Rockefeller was not a Jain, nor did he come to Dharampur; he was not a seeker, but this is the way you can add value to your relationships. Rockefeller chose to remember the right decisions and not the mistakes. Life remained the same for the employee, and life became

very beautiful for Rockefeller because it is the values you hold which makes your life beautiful.

It is very easy to make others scapegoats and play blame games by saying: Had he not done that this would not have happened...

Do not gauge your seva by beautiful buildings but by how you bonded with each other, how you empowered each other, how you forgave others when they could not keep their deadlines, and how you made people happy around you. Pujya Gurudevshri sees that fragrance and that scene.

Nemiji has a very good quality. His philosophy is: Whatever work is allotted to me is not my only seva for the Mission. Whatever work is happening in the Mission, I have to take care of all those things. He never sticks only to one team. Everything is his work. However, he maintains discernment about where he has to obey and where he has to give orders. It is secondary whether the Mission is benefiting from it or not, but Nemiji himself is definitely benefiting a lot from it. All of us can do this work. This is Nemiji's bhakti - why call it passion. Pujya Gurudevshri told Nemiji once: This Mission is my body. Whatever benevolence you wish to reciprocate, serve the Mission for that purpose. Now, Shrimad Rajchandra Mission is not only in Dharampur, but it is global, and it is for humanity. It is adding values to your life and making life a fulfilling experience.

It is not always your mistake that you need to go into guilt. Others also make mistakes. But the feeling should be, not make that person a scapegoat, but empower that person to do what he/she is supposed to do. It is all about empowering. You can speak the same thing in an empowering way or in a punishing way. For example: I am going to tell Bapa about your mistakes - that is a punishing way. Alright, now, what work is remaining? What do we need to do? This is an empowering way. Same thing, but your spiritual height will be seen in that.

**3. Believe in the unbelievable:** You are worried that you have money to start a project, but do not have money to complete it. Just have faith in Param Krupalu Dev.

Pujya Gurudevshri calls seekers to Dharampur not to stress them, but He wants them to get de-stressed. In 2017, a need was felt for a bigger temple, and that happened.

It is written in the scriptures that whatever you offer to Bhagwan, you have to renounce that - naivedya. But there is no such rule when you offer something to the Guru. So, Pujya Gurudevshri decided that after Naivedya Utsav, all the sweets that are offered are given to all the seekers as prasad.

Many times, Gen Z says: we don't understand this tradition, so we don't want to follow it. Pujya Gurudevshri told them: The enlightened ones spent so many years making it and establishing that as a tradition. Just because you don't understand, you negate them within a moment. Why don't you want to understand the inner vision behind the tradition? Many years ago, two brothers from the USA came to the temple in their shorts. Their wives also accompanied them in nighties. They said: Why can't we wear shorts for Bhagwan's darshan? Pujya Gurudevshri said: If you have to go for a corporate meeting, do you wear such

clothes? You will wear a formal suit. You have to follow a dress code. If you accept that tradition, why can't you accept the tradition of going to a temple? Sometimes you can't be an odd one out, to maintain the spirit, or there may be a deeper meaning behind it.

When you are chanting with a rosary (mala), there is a meru (the main bead) in the rosary as well. Meru means the ultimate truth. No matter how much you chant, you finally come to the ultimate truth. The ultimate truth is the pure soul. How should the rosary (mala) be counted? One finger should remain outside, and the rosary should be turned with the other finger. For their own convenience, people have started turning the rosary with the index finger. This ritual gives a beautiful message: Keep your ego out and try to go inwards. This is a simple ritual. If you don't understand it, you get tired of it. If you understand it, you want to follow it.

You have to follow traditions. In the USA, there is left-hand driving. If you cannot drive and want to sit on the left side, an American will say: Here, we have a tradition of left-hand driving.

Sometimes people say: There are so many Gods. Jains have 24 Tirthankars. Hindus have 33 crores of Gods and Goddesses. There are so many scriptures in Jainism and Hinduism. If there is only one scripture, like the Bible or the Quran, it would be better. We have many scriptures. Pujya Gurudevshri says: They give so many options to make sure that you don't get bored. If there is only one soap in the whole world, won't you get bored? By giving you variety, these scriptures keep you in the same flow. You can see the end of any scripture or bhajan, they will talk about the ultimate truth only. In all the Tirthankars, you have to worship their pure state (shuddha dasha). This pure state has arisen by focusing on the pure nature of the soul.

Do not revolt when you listen to the word 'tradition.' You follow all the traditions in your day-to-day life. In summer, you wear a suit just because you need to attend a meeting or meet an important person. You follow the dress code. Even during weddings, you follow the dress code. At that time, you don't want to revolt; you want to be in that spirit.

Dharma gives you a lot of options: You can do this, or you can do that. Vishnu Sahastranaam is 1,000 names of Vishnu. You can do whatever you like. If you like Bhagwan Parshwanath, worship Him. But focus on the true nature of the soul. The option is not between doing or not doing. The option is to do whatever pleases you. You may worship Shri Krishna, Shiv, or Mahavir. In the end, you have to transcend all that and reach the ultimate truth. You have to go towards the centre.

Do not get trapped in your phantom fears. Believe the unbelievable. In the beginning, you will be saying: Magical. Now, everyone says: With the enlightened one's grace (Satpurushnu yogbal), it happened. With the grace of the enlightened one, the whole Govardhan Mountain can be lifted.

When Pujya Gurudevshri went to Abu Dhabi, Brahmavaharishwami shared something with Him: In the 80's, Pujya Pramukshswami was in Sharjah and he was sitting on the sand dunes. He said that he had expressed the desire for a Swaminarayan or Sanatan temple to be built

in the UAE. The UAE - a Muslim country. When Pujya Gurudevshri was speaking during the Bhumi poojan of the Swaminarayan temple, He said: The Pitambar (yellow sacred cloth) in the land of the Prophet (Paigambar - Paigambarni bhumima pitambar). Everyone, including locals, sadhus, and devotees said that it would not be possible to build a temple in this country. If you want, we can build five temples in other countries, including Bahrain. Brahmavaharishwami told Pujya Gurudevshri one beautiful line: But I chose to trust those two lonely eyes instead of so many eyes. Everyone said no, but my Guru wanted it, so it happened. Believe in the unbelievable. Today, the Swaminarayan Temple – Abu Dhabi is a must-see place if you go to the UAE.

Nemiji and Brahmavaharishwami get along very well with each other. Brahmavaharishwami is on a very high rung in the Swaminarayan Order; he is a senior saint, he is so talented, he is the spokesperson, and is extremely busy. But when he meets Nemiji, he spends hours with him. When Pujya Gurudevshri asked him for the reason, he said: When I was initiated, I was madly in love with my Guru. I see the same mad love in Nemiji's eyes. So, I see myself in Nemiji. I am not talking to him; I am talking to myself. I know which eyes to follow. Everyone may say no, but if those two lonely eyes say something, then I will do it.

This is the truth. The whole world says that there is happiness in wealth, power, and family. But 24 Tirthankars said that there is no happiness in wealth, power, and family. You have to choose whether you want to believe those lonely eyes or you want to believe those many eyes.

A man had a severe headache. He asked Pujya Gurudevshri to bless him to make sure that he gets rid of that headache. Pujya Gurudevshri told him: My blessings will not reduce your headache. But with my blessings, you will get the feeling that 'I am not the head'. You will realise, 'I am not the body.' Once that realisation dawns that 'I am not the head,' then let the headache remain. 'If I don't connect, where is there any fear of pain?'

#### **Chhand 50:**

**Nakh sikh mit parvān, gyān avgāh nirakkhat,  
Ātam ang abhang sang, par dhan im akkhat.  
Chhinabhangur sansār-vibhav, parivār-bhār jasu,  
Jahā utpati tahā pralay, jāsu sanjog virah tasu.  
Parigrah prapanch paragat parakhi,  
Ihabhav bhaya upjai na chit,  
Gyāni nisank nikalak nij,  
Gyānaroop nirakhant nit.**

**Meaning of Chhand 50: How to remove the fear of this life - aa bhavno bhay - is described in this stanza.**

**From head to toe, the soul is the embodiment of knowledge (jnanmay). The soul is eternal in nature. The physical body and external possessions, etc., are the alien things- par padarth. The grandeur - vaibhav of the transmigration, including family members etc. are transient in nature. One which has origination has destruction. The association gets dissociated. The external possessions are the entanglements.**

**When one starts thinking in this manner, then he does not have any fear of this life. An enlightened individual, referred to as a Jnani, perceives the soul as possessing inherent and eternal knowledge. The soul remains pure and untouched by impurities, which is why such an individual is fearless - Nirbhay/Abhay.**

The last two lines will be common in all the seven fears: Thus, contemplating this, the enlightened one remains without doubt about the true nature, stays absorbed in their own stainless—that is, pure nature—and become fearless. To say "becomes fearless" is also a relative statement. The enlightened one is fearless. Fear does not arise at all. That it arises and then leaves is a weak spiritual state. But after that, the enlightened one remains in such a state where fear does not arise at all. Therefore, first the theory is taught, and then the practical example is given that the enlightened one is fearless because He is doubtless about His own nature.

What is 'Nakhshikh'? From the toenail to the head, that is, your body. According to Jain philosophy, the soul takes the shape of the body. "Mit" means up to. "Parvan" means measure. "Jnan Avagah" means, pervaded by knowledge. That is, the soul, along with the attribute of knowledge, is pervading in the body from toenail to head. Compared to that, the body is an external substance, it is an association of many matter-particles, therefore it is destructible (bhang). The soul is indestructible (abhang) because it was the nature of knowledge, is the nature of knowledge, and will remain the nature of knowledge.

From the word 'bhang' (destruction) comes the word 'kshanbhangur' (transient). Soul—you are indestructible. The body is indeed transient. Prosperity and the association of family members are also transient. Everyone's own stipulated time will come when one will have to leave without worrying about anyone. Death will give a 'kho' (game like tag), when those behind will have to run. You will not be able to stay even for a second in this body; you will have to go. Prosperity and relatives are transient.

Everything is impermanent; that does not mean one should not love anyone or shouldn't love them. But, don't get attached. There is a difference between love and attachment. When we do a three-legged race, two people are attached to each other. When one falls, the other also falls. If you love your son, you are a seeker. But if you are attached to your son, you are not on the right track. Then if your son fails in his exam, even you will be sad. If you love him and are not attached, if he falls, you will empower him to get up. You won't fall. This is the difference between love and attachment.

If something happens to someone, and worry and mental agitation arise in me as well, then that is attachment. If your son fails and you say, "It's okay, I am there for you. What happened if you fail? Even I failed many times and am standing tall today." If you empower him like that, it is love. Start from your own home, go to the community, national level, and

finally reach 'Vasudhaiva kutumbakam' (the world is one family). Gradually, the circle of love will increase. This is your spiritual practice. If you want to do meditation by closing your eyes, then do it, but your circle of love should increase. You should have the inclination. A friend of all is a friend of none. Keep laughing with everyone, remain loving, and do not get attached anywhere. Remain detached. Then, even if something happens in the body or mind, you won't be affected.

That which has an origin will get destroyed. That which is an association will separate. That which rises, will set. That which blooms, will wither. This is the nature of the world, and do not wish otherwise, or else you will be miserable. By accepting it, you will be happy. Just think: what increased in you through association, or what loss will occur to you by separation of something? That which was not yours, you had considered it your own. Tomorrow, your son will say that he wants to settle in London, then you will have to accept that; that event has to be accepted not through worry, but through mental preparation.

Nothing will happen suddenly in your life. Everything is known in the knowledge of the Kevali (omniscient Lord), so there is nothing like "sudden." Remain connected to the Kevali. If someone says that I do not love you, it is not sudden—your accounts with that person are over but you are unable to accept that. If your booking in a hotel is for two days and the two days are over, then you must leave the hotel. The body, relationships, everything has an expiry date. It is only as much as your karma, it cannot increase by an iota. If a toy is wound up and it has to take three turns, it will stop after three turns. If you ask "why" for that, it shows your immaturity. The simple answer to "why" is: you had brought only this much with you.

If someone becomes a widow at a young age, she cries for fifteen days and on the sixteenth day, moves ahead. Why can't you move ahead? Just condition your mind that the relationship is over. Maybe God wants me to get married to a higher purpose, to achieve my spiritual welfare. Otherwise, you will keep getting miserable. If you feel sad or bad, you are to be blamed for it, not that person. If you have really loved and were not attached, if you are not selfish, then this much misery would not have taken place. But you did not have pure love. Pure love means to let the bird go. If the bird wants to fly, let it fly.

"What is mine does not go, what goes is not mine"—you must have just this much faith and acceptance of this principle. The association and the associated feelings are not parts of the nature of your soul. Therefore, that object and the attachment toward the object are not of your nature. The three jewels (ratnatrayi) and liberation—both these are in your soul. Put effort into something that is yours. That which is not yours, no matter how much glue you apply, it cannot stick. If someone says, "I don't like you," you say, "You must like me"; you do this kind of begging here in this world; instead of that, do it with God: "O God, give me devotion unto You and let me forget everything else."

Sati Anjana lived alone for 22 years without any fault of hers. She must have bound such obstructive karma by breaking someone's home in the past lives. The energy that one creates, that alone comes back to you.

Let me explain the karma theory in a simple way. Gen Z have parents who have become old. They speak of their glorious past, and the son does not like it. One day, his friends were going to come home. He gave a bell to the parents and said: You should not come out under any circumstances; ring the bell and the servant will give you whatever you need. This is the new trend. Guests came, and they asked about the parents. The son said that they were in the room, but he wondered why the buzzer had not rung since the morning. After the guests left, the son went to the parents and asked why they didn't ring the buzzer for tea or breakfast. The parents said, "We did need things. But you had told us not to come out, so we did not come out. And the buzzer was taken by your little son." When he asked the son, the son said, "I have taken it and kept it safely because this is what I am going to give you." This is the karma theory. The energy that you create is going to come back to you.

King Shrenik is a future Tirthankar, a kshayik samkiti (had pure irrevocable belief), and the King of Magadh. His son Konik imprisoned him and tormented him greatly. He had him whipped every day. One day, Konik was sleeping in the lap of his mother, Queen Chelna, and tears rolled down the Queen's eyes. She said: Your father had so much love for you that when you were small, you had asked to eat your father's liver, and your father was even ready to give his own liver. At that time, Abhaykumar stopped him and got an animal's liver and called it your father's liver, and fed it to you. Your father had so much love for you, and what are you doing to him now! Konik felt remorseful and took a hammer to free his father from the chains right away. King Shrenik saw that Konik was coming with a hammer, so he felt he would incur bondage from the demerits of patricide, and would be condemned in the world. Therefore, by sucking the diamond from the ring, he embraced death. Such is the strangeness of the fruition of karma! What are you yapping about what happened to you! Such incidents due to karmic fruition even happen to the one who was the King of Magadh and a favourite disciple of Lord Mahavir!

The strangeness of the fruition of karma is such that one doesn't know when karmic demerits turn into karmic merits and karmic merits into karmic demerits. In the strangeness of the fruition of karma, if you remain in fear that "What if this does not stay stable? What if my ten types of possessions do not stay stable?" If you think like this, life will remain constantly fearful. You have an option: Do you want to remain fearful or thankful? Actually, there is no option at all. Start and end your day with "Thank You."

God and fear—these things will not stay together in your heart at all. Decide whether you want to stay with God or stay in fear. If you choose to stay in fear, if you have to leave today, you'll think, what if I meet with an accident? These are all phantom fears. And if you say that if it is God's wish, then so be it. If He wants me to reach, then so be it, then you will remain peaceful. "Let Thy will be done, not mine." Today itself, you will become fearless.

Possessions, etc., are entanglements. It is called an entanglement when many thoughts arise regarding it. After spring, autumn will come, and after autumn, spring will surely come. It will change. If you have accepted it, you have no fear of it. If you don't accept autumn, even if you hold on to the tree, the leaves are going to fall.

While contemplating thus, the fear of this world will not arise: This is the nature of the world that what is produced will be destroyed. The associations will definitely separate. Due to hopes and desires we feel everything happened suddenly. Nothing is sudden; it was meant to be this way. The more one practices focusing on the self, the more one can remain peaceful and steady in any circumstances. Till you argue with reality, you suffer. If you accept reality, you will be peaceful.

Acceptance is not a weakness. Accepting is becoming soft. Soft does not mean becoming weak. Gulab jamun is soft and sweet; it is not weak.

In this way, the nature of the world and your own nature are placed before you. Thereafter, you do whatever you want to do. Fear does not arise in the enlightened one because He has doubtlessness in His stainless nature of knowledge, and because of that doubtlessness, He is fearless.

### **Chhand 51:**

**Gyānchakra mam lok, jāsu avaloka mokh-sukh,**

**Itar lok mam nāhi, nāhi jisamāhi dokh dukh.**

**Punn sugatidātār, pāp duragati pad-dāyak,**

**Dou khandit khāni, mei akhandit sivanāyak.**

**Ihavidhi vichār parlok-bhay,**

**Nahi vyāpat vartai sukhit.**

**Gyāni nisank nikalank nij,**

**Gyānroop nirkhant nit.**

**Meaning of Chhand 51:** This stanza describes how to get rid of the fear of the afterlife - parlok no bhay.

The soul, having an eternal existence, is an embodiment of knowledge- jnan no pind. It provides super sensuous bliss from within. Heaven, etc., four realms of existence are with pain and suffering and absolutely not the true state of the soul. The impure inclination, like auspiciousness, gives better realms of existence, and the inauspiciousness gives lower quality of realms of existence. Therefore, both these inclinations are not the true nature of the soul. From substantial perspectives, I am like the liberated soul.

By thinking in this pattern, one gets rid of his fear of the afterlife. An enlightened individual, referred to as a Jnani, perceives the soul as possessing inherent and eternal knowledge. The soul remains pure and untouched by impurities, which is why such an individual is fearless - nishank.

The chapter on nirjara (shedding of karma) is being studied, so the discussion must repeatedly return to nirjara. One who is fearless is the one who performs nirjara. One who is

in fear remains in auspicious or inauspicious mental states (shubhashubh parinam). The worry, anxiety, and fear that no change or separation should occur in the ten types of possessions is Ihalok bhay.

The second is Parlok bhay (fear of the afterlife). What strangeness! The intent to have possessions is the fruition of demit karma. The intent to renounce possessions is the fruition of merit karma; it is an auspicious feeling. Not to worry about either of them is pure feelings (shuddha bhaav). Nirjara happens through pure feelings. The Jainam Jayati Shashanam (the victorious path of the Jina) is such that our intellect may fail to grasp it. The intent of renouncing possessions is an auspicious intent, which becomes a cause for bondage. Only when you contemplate 'what you are' and remain in that alone, does nirjara occur. "Should I take this or should I leave this?"—In both these, your soul is absent. Auspicious and inauspicious states are not of the nature of the soul.

Chakra means a lump (pind). The soul is a lump of attributes. Among them, the attribute of knowledge is primary; therefore, the soul is a lump of knowledge alone—that is your universe (lok). You do not live in space points (akash pradesh); it can be said you live only in your points of knowledge (jnan pradesh). That alone stays with you constantly. It is without misery and without fault. In the world outside of that, there is fault and misery. One has to go there because one has committed some fault. Wandering in the four forms of existence (4 gatis) occurs because you have committed a fault. You say: "What will happen to me in a miserable state (durgati)?" But now say: "What will happen to me in any state (gati)?" Now, you should have more fear. You are afraid of hell, nigod (lowest form of existence in which infinite souls share one body), or ekendriya (the one-sensed state). But think, what will happen to you even if the celestial or human state occurs? This existence full of knowledge is your world. Everything else besides that is a form of misery.

If there is merit karma, states like the celestial ones will be obtained. If there is an inauspicious feelings, one will commit sin, then states like hell will be obtained. But you do not become happy or miserable because of association. You do not even need to have fear of hell because if one goes to hell with the focus on the true nature of the soul (swarup drashti), you will not be miserable. You will remain in your own world; until then you cannot be miserable. Do not worry about the afterlife or the next state. Dissolve unto yourself. Then wherever you go, you will be happy.

Become carefree by taking the firm refuge of the enlightened one and having devotion unto Him. Staying established in the true nature, remain in your world of knowledge. Neither merit karma nor demerit karma belongs to the soul, is not in the soul, and is not even the true nature of the soul. The true nature of the soul is pure knowledge alone. We only talk about the one who is a family member; we don't talk about the one who came to the house as a guest. A family member stays in the house constantly. In the family, there is only knowledge, perception, energy, and conduct. Auspicious and inauspicious feelings are not in the soul and do not belong to the soul. This is the essence of Nātak Samaysaar. All these were present in the soul per the Tattvarth Sutra as it talks of the substance and its modifications both.

A jeweller reached the shop early. No one else had arrived; there was dust on the table, so he was cleaning it. Because of that, he doesn't become a sweeper. He remained a jeweller only. Similarly, if you occasionally nurtured a distorted state (vibhaav), you are still the jeweller (the pure, peaceful, powerful soul); you are not the sweeper. Because a distorted state arose in the modification of a single moment, you do not become one with that distorted state. You are the eternally pure soul only. Now when anger comes, think: though the broom was taken in my hand, I am the jeweller only, I am the master only.

By such contemplation of the true nature, the illusion that "I have a relationship with the four forms of existence" is broken. Whatever is to happen in the domain of karma, let it happen; you remain in your true nature.

King Shrenik told Lord Mahavir, "I do not want to go to hell." The Lord said, "Your bondage for the first hell has been cast." King Shrenik said, "Please do one thing, grant me the right faith in the self (samkit), so that from the perspective of tendencies and modifications, I remain in my own world - the soul, and do not go into any other world."

In this way, the enlightened one remains in the stainless nature of knowledge. He remains always doubtless and fearless. By having focus on the stainless nature, that stainless substance gradually manifests in the modifications, it starts dripping into the modifications—the soul thereby reaches the fourth stage of spiritual development (gunasthanak), then the fifth, the sixth and so on. Thus, one moves forward on the path. One considers the soul the emperor of the city of liberation (Mokshapuri).

Thus, since this world nor the next world is not yours, then what is the need to have mental agitations about them? Renounce those agitations, renounce fear, and establish yourself in the soul.