

## Nātak Samaysaar

### Shibir 22

#### Pravachan – 3 Summary

30-12-2025 – Morning

Episodes: 263-268

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.

"Fear of this world (aalok), fear of the afterlife (parlok), fear of death (mrutyu bhay), fear of pain and suffering (vedana bhay), fear of non-protection (araksha bhay), fear of a thief, enemy, etc. (agupti bhay), and fear of accidents, etc. (akasmat bhay)—these are the seven main types of fear. It is generally understood that to attain liberation from these, one must focus and get absorbed in the soul. This true nature of the soul is the unchanging and permanent element within you. However, because this stability in the self feels unknown, invisible, and unfamiliar, the first step is to steady the consciousness (chitt) in the refuge and devotion (ashray bhakti) of the enlightened one, who has already attained that state.

After reflecting upon the four types of tests (or examinations) of a devotee, we will consider the remedy (or means) to become free from the seven fears.

When bhakti (devotion) is so important at this stage to achieve focus on the self (swarup drashti), your bhakti should not just be a discipline or a religious ritual. Your bhakti must be spiritual. Not just virtuous emotion (satvik bhaav), but soul-focused emotion (tatvik bhaav) is a must. Because it is an auspicious emotion, it is called satvik (virtuous), but when the focus is the soul, then it becomes tatvik (spiritual). How do you make your bhakti spiritual? Let's understand it with the acronym: SPIRIT. How should we fill ourselves with 'spirit' so that our devotion becomes truly spiritual?

**S – Start your day with sadhana (spiritual practice) or at least satsang.** This practice will act as an armour (kavach) against whatever activities, responsibilities, or fruition of karmas (karma na uday) you face throughout the day. Just as a soldier puts on his armour before heading for the battle, if you wish to wear armour before entering the many diverse activities of the day, you must start your day with sadhana. If you do not have that capacity, start with at least 15 minutes of spiritual wisdom. Spiritual wisdom means to listen to or read something profound; start your day with that. It will help you remain connected to your higher self the whole day.

**P – Personal:** Keep something personal, apart from your daily prayer (nityakram), which connects you deeply. We all perform different levels of spiritual routines—whether it is the pre-bijam, bijam, ankuram, or parnam diksha. We are all engaged in various levels of daily

practices. You can follow any daily routine, but our mental state has the power to make anything mechanical. During a pratishtha ceremony, even if four stanzas of 'Hey Prabhu' are sung, tears well up in your eyes; but when you sing that same 'Hey Prabhu' daily in the morning, they do not come. The author, the words, the meanings, and the tunes remain the same, but your emotions are not the same.

Somewhere, this mind is always ready to turn anything into a mechanical habit. However, when it comes to pleasures (bhog vilas), the mind is eager to ensure things do not stay mechanical. You eat the same sweet but you eat adding a lot of adjectives.

There should be something personal in your practice apart from your standard routine—it could be a prayer, a mantra, Param Krupalu Dev's letter, or anything else—but it must connect you deeply to your purpose. This is something you do not need to ask Pujya Gurudevshri for; you must decide it for yourself. You can even change it every month. You must create a space where genuine emotion (bhaav) can arise from within. You might start with great enthusiasm, but the mind is so quick to think, 'next comes this, then comes that and it will be done in 5 minutes,' that the practice becomes mechanical. The mind just keeps wandering. But when it comes to your personal hymn (stavan), you will pour your whole heart into it. Have something personal that never becomes mechanical.

**I – Intention:** Remember your intention; your 'why' for everything should be clear. If you are sitting in the satsang hall and the mangalacharan is going on, ask yourself: 'Why am I sitting here?' Answering this 'why' will help you connect with yourself instead of being mechanical.

**R – Reflect:** Reflect before responding or reacting. Whenever an event occurs, your past impressions (purga sanskar) are already prepared to push you toward a reaction. You must also keep your knowledge impressions (jnan sanskaar) ready, reminding yourself: 'This is what my Guru has taught me; this is what the Vachanamrut has taught me.' With this, you won't make hasty judgments and assumptions. By making assumptions, you are never an innocent person (bichara—someone to be pitied). Communicate with the other person instead of assuming something. Assumptions lead to many misunderstandings and create a mess in your mind and relationships. Reflect before you respond or react. By following demonic instincts (asuri vrutti), you might create a series of mistakes that could take you years to rectify.

**I – Inner group of satsangis:** Always have an inner group of fellow seekers (satsangis). Satsangis in the larger community are seekers; they are all wonderful people with wonderful intentions. However, you should always have a smaller group that is not superficial. This group is not meant for taking selfies or engaging in gossip or taking trips. This group exists for the purpose of sharing your inner journey with them; they should empower you when you are feeling low. There should be 3–4 people in your life who can tell you the truth as it is, without wearing a mask or rehearsing their words. You must be able to accept their words, knowing that 'this is for my own benefit' and that they are speaking without any selfish motives.

While friendliness (maitri) for everyone is a must, you must have an inner group to help you when your own introspection becomes weak. In those moments, when you do not have

direct access, connection (yog), or association (samagam) with the enlightened one (satpurush), these friends will help you out. If you are truly interested in making your devotion spiritual (tatvik), where you can move toward the supreme truth instead of remaining merely virtuous (satvik), then remember this.

**T – Trance:** Trance means to look for the Divine even in ordinary things. See His grace (krupa) even in common events or incidents. If you are served simple dal-rice in the dining hall (bhojanshala), say it is God's grace. Look for Krishna or Param Krupalu Dev in ordinary things. If you survive an accident, you say, 'I was saved by God's grace.' Now, even while eating dal-rice, you should feel, 'By God's grace, I am eating this food in such a sacred place.' If your clothes are washed and ironed, it is God's grace. See grace in ordinary things so the connection remains. That is 'trance.'

Constant remembrance of Him is itself a trance. If you are walking to the temple, you can say, 'By God's grace, I am healthy enough to walk to the temple and I have been blessed with this feeling.' Let there be less of 'I' and more of 'Him' in life. Do not say, 'It happened because of my intellect, my merit karma (punyai), or my cleverness.' Remember: 'They all function only due to the presence of the soul' (Atmani satta vade, teh pravarte jaan). Magnify the glory of the soul. God has given you soul consciousness (atmabhan), so now, keep only the remembrance of God in everything. Just try this out in ordinary things, and you will never stay disconnected.

There are four challenges, all starting with the letter 'M'.

**1. Memory Exam (or Memory Challenge):** The memory challenge is very important, where you remember Him constantly. Your memory should be such that your remembrance becomes constant. Just look at today's youth; no matter what work they are doing, they always have AirPods in their ears. Instead of criticising them, learn from them—see how they remain in their own world rather than this world. The youth have learned to stay in the world they choose.

Pujya Gurudevshri says, 'I will choose my world.' - Remembering God constantly. This means not only remembering Him in temples but also in places where you tend to forget Him. Usually, during the indulgence of sensory experiences, you tend to forget God. When you go to a club, a restaurant, a theatre, or talk to a friend, you tend to forget Him. But you should remember Him even then.

For example, someone from London who mutually decided with her fiancé to sing a verse from 'Apurva Avsar' before starting their conversation. They remembered Param Krupalu Dev first keeping Him at the apex, and then moved into worldly talk. This is your memory exam. If you go to the Maldives, seeing the water, gardens, fish, and coral islands should all act as triggers to remember Param Krupalu Dev. This is your memory exam. It has to be immersive and inclusive.

When you practice devotion in solitude (nivrutti), your bhakti has to be immersive. When you practice devotion while active in the world (pravrutti), your bhakti must be inclusive. Even when you order a dosa, decide that you will eat it only after offering a prayer. When

you are in nivrutti (free from chores), and the five senses and mind have no worldly tasks, let your bhakti become deeply immersive. This will help you. This is the memory exam which a devotee should pass.

**2. Maintenance Exam:** Starting and stopping is easy. Coming and going is easy. You started a daily prayer (nityakram) with great enthusiasm, but slowly, as you became lax, you just stopped. You know it is a good habit, you must cultivate it, but somewhere, your instincts take over, and it stops. Starting and stopping are both easy, but maintaining them is difficult. To maintain both the routine and the inner state (bhaav dasha) is a vital challenge for a devotee.

Suppose you take up a seva. There is a start, a happy ending; but maintaining that same devotional state throughout the seva is difficult, especially when there is stress and pressure. When the defence minister was scheduled to visit, the Raj Uphaar volunteers decided to work late into the night to complete their tasks. Everything was planned, but the weather turned very cold, and the staff did not show up at night. They could not use this as an excuse; they had to complete the work.

Pujya Gurudevshri told Nemiji, 'If we are tested, it proves our devotion is true.' Hearing this, Nemiji felt a thrill. Whenever a challenge arises, he immediately thinks positively: 'Our devotion is true, and that is why the test has come.' If no test comes, he feels something is lacking. It is so much fun! God tests us, and God Himself helps us pass. The whole world may praise us, but only we know who truly did it. We say, 'This happened through the grace (yogbal) of Param Krupalu Dev,' but people will say, 'No, it was your hard work.' In such times, do not argue; just increase your internal sense of gratitude. Keep saying 'thank you, thank you' inside. God did everything. You must understand the ultimate truth (parmarth): 'It was You alone living in my heart, staying in my heart, and maintaining my devotion, which helped.'

Balancing your responsibilities with sadhana is the 'Maintenance Exam.' You have to balance it. Do not give so much weight to responsibilities that you claim, 'Since it's my duty, how can I observe silence (maun)?' Conversely, do not say, 'My sadhana comes first, whether you get food or not.' You must learn to balance. Balancing is called mastering. Leaning too far to one side will not work. If you are in the world (vyavhar), you must balance.

According to the rules of the scriptures, there are four stages of life (ashrams): student life (brahmacharya ashram), householder life (gruhasth ashram), retired life (vanaprasth ashram), and renunciation (sanyas ashram). The scriptures say that the day your grandson or granddaughter is born, enter vanaprasth ashram—meaning, 'I don't want to enter new attachments. This is no longer my duty; it is my child's duty.' Vanaprasth can be called 'semi-retirement' where you give more time to sadhana (spiritual practice) and less to duty. As you become mature in the Vanaprasth ashram, you then move toward the Sanyas ashram. Because you are not getting infinite happiness, you go to the grandson to attain happiness.

Pujya Gurudevshri and Nemiji have signed a treaty. Pujya Gurudevshri told Nemiji, 'Nem, you are smart, and you love doing seva. But **sadhana (spiritual practice) is non-negotiable.** Seva

is negotiable.' Nemiji is engaged in deep swadhyay (scriptural study), meditation, and devotion etc.

In sadhana, Pujya Gurudevshri primarily looks for genuine feeling (bhaav), but if that feeling is absent, at the very least, a quantitative discipline is required. Until discipline becomes your nature, Pujya Gurudevshri will not allow you to move into remaining effortless and not sticking to the discipline. This is because whether you are being self-willed (swachchhandi) or truly stabilised in the soul (atmasthanir) is for Pujya Gurudevshri to decide. An immersive experience is required.

**3. Mind Challenge:** You have to manage your thoughts in both conducive and non-conducive atmospheres. Right now, in this satsang, you are in a conducive atmosphere; your thoughts are positive, pure, peaceful and blissful. However, you must also learn to manage your thoughts in a non-conducive atmosphere. A single negative or toxic thought can take you years backwards. If one inauspicious thought triggers a deep-seated latent impression (sanskar), you could be thrown ten years back. In such a case, how can you talk about the future? You aren't moving forward; you keep falling back.

You must learn to manage. Just as managing your diabetes, you feel fresh and energetic, managing your thoughts ensures your sadhna (spiritual practice) and seva go well. Do not be overconfident, thinking, 'I would never have such (negative) feelings.' Anything can happen. In our scriptures, we have seen great munis and rishis become overconfident, only to fall back to the first gunasthanak (the stage of spiritual development). When alertness (savdhani) was lost, the accident occurred. After such an accident, it takes a long time to repair the damage. If you remain alert, it won't happen.

You must learn to trick your mind. The mind has always tricked us; it has played games and laid traps for us to fall into. If you want to destroy faith-delusion (darshan moh) or stop chasing a moody mind, you should know how to trick your mind.

For example, two friends were going somewhere. One friend said to the other, 'Oh man, I need to pay a thousand rupees right now, but I left my wallet at home. You are my friend, please may I have a thousand rupees?' The other friend reached into his pocket, pulled out ten rupees, and said, 'Here, take these ten rupees, take a rickshaw, and go get your wallet from home.' He knew those thousand rupees would never be returned. Instead of getting tricked, he tricked his friend.

You have to trick the mind. Learn this art: 'The mind's whims will no longer rule.' Do not make the mind miserable; do not suppress it either, otherwise, it will snap back like a spring. Connect every event, every thought, and every phase of your life with God. Connect even the small things. 'It was God's grace. If you keep a little connection with God in everything, you will feel His total presence in your life.

**4. Moral Exam (or Moral Challenge):** You will face moral challenges because with God and a Sadguru in your life, you understand spiritual truths well, but you struggle to apply them. You must stand tall in the face of temptations and choose God.

When Pujya Gurudevshri went to Israel, He was returning to the Tel Aviv airport from Jerusalem to catch a flight. His guide told Him, 'We don't have much time to stop here, but this is the spot where Christ fell to His knees and prayed: "O Lord! Save me from all temptations.'" Pujya Gurudevshri immediately asked the driver to stop the bus and went there to pray. He prayed, 'O Lord! Let me stand tall in every temptation and choose only You.'

The moment you do not choose God, you fall into temptation. Sometimes, this leads to breaking your vows (vrat bhang) or committing great sins (mahapaap), causing irreparable loss. Consequently, you also fail your 'Maintenance' and 'Memory' exams. You must learn to choose God over temptations. Temptations will scream, and God will be silent, but you must choose God.

May it be a gradual process, but at least your map should be clear. Your compass has to be clear, even if progress is slow. Pujya Gurudevshri also went through youth; He too was once 17 or 18. Everything (worldly) was around Him. His classmates were drinking and smoking, but He chose God. He did not even have curiosity about those things. Many times, people say, 'We must do a little social drinking.' Why don't you try a little poison then? **If you value your values, people will start valuing and respecting you.** Initially, Pujya Gurudevshri was made fun of. He never spoke a bad word, and His friends called Him a 'funny fellow.' That same group of friends now comes to the Ashram and calls Him 'Bapaji.'

Chadariya jhini re jhini, maili nahi karni hai (This thin sheet of the soul/character must not be stained). At least have this goal. If there is a CCTV camera, your tone and expressions change. You remember someone is observing you, and there is a change in your behaviour. Why don't you feel that He [God] is always observing you? This way, inner cleanliness will come. Inner cleanliness is a moral challenge.

To conclude:

- **Memory Challenge:** Must be immersive and inclusive.
- **Maintenance Challenge:** Must be non-negotiable.
- **Mind Challenge:** Learn to manage or trick it.
- **Moral Challenge:** Maintain the feeling that God is observing me constantly.

This way, you will remain good.

#### **Chhand 52:**

**Faras jeebh nāsikā, nain aru shravan acch iti,**

**Mann vach tan bal teen, swās usvās āu-thiti.**

**Ye das prān-vinās, tāhi jag maran kahijjai,**

**Gyān-prān sanjugat, jeev tihu kāl na chhijjai.**

**Yah chint karat nahi maran bhay,**

**Nay- pravān JinaVarkathit.**

**Gyāni nisank nikalank nij,**

**Gyānaroop nirakhant nit.1**

**Meaning of Chhand 52: How to remove the fear of death - maran no bhay - is described in this stanza.**

**Touch, tongue, nose, eyes, and ears are the five sense organs. Mind, speech, and bodily actions are three strengths (manobal, vachanbal, kaayabal), breathing - swasoshwas - and lifespan - aayu - are ten vitalities. The loss of these ten vitalities is known as death.**

**But the soul is full of knowledge vitality - jnan pran. It never separates from the soul.**

**When one starts thinking in the manner about the nature of reality as propagated by the omniscient Lord with partial points of view and comprehensive perspectives, then he is not afraid of death. 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.**

What is considered as 'vitalities' (praan) in the worldly perspective? It consists of the five senses, the three faculties—mind-speech-body, respiration, and lifespan (ayushya). The separation of these vitalities is called death in the world. The ignorant person lives in fear of such death. But what is the reality? The words of the Jineshwar Bhagwan. contain all viewpoints (nay). From the 'absolute viewpoint (nishchay naya) which represents the ultimate truth: You are the soul. You possess the vitality of 'consciousness' (Jnan). This consciousness is eternal and lasts in all three periods of time (past, present, future) by its own nature. It does not survive because of karma.

Lifespan is due to karma. Respiration is due to oxygen and other physical factors. Everything else comes from the outside, but you are a substance of the nature of knowledge that sustains itself eternally. Knowledge is your true vitality or life-force. Why fear the loss of that which is not eternal? And for that which is eternal, there is no separation—why fear its loss? Since your death is impossible, why would you fear death? The soul that contemplates its own nature of knowledge and its eternal form does not have the fear of death; this is called abhay (absence of fear), not just nirbhay. Nirbhay means fear arises and then leaves. Abhay is the state where fear is never even produced.

That is why it is called the path of 'Abhay Charan' (Feet of the Fearless). Prabhupada Swami used to write 'A.C.' in his signature. When Pujya Gurudevshri was staying in Vrindavan in the 90s, He asked someone what 'A.C.' stood for, and they said, 'Abhay Charan.' God shows you the path of abhay, which is beyond nirbhay. When you become nirbhay, it is about knowing how to destroy fear once it arises. But when the vision shifts to the soul, there is simply no fear.

Our old Hindi songs had such beautiful moral, ethical, and spiritual messages; some truths of life were hidden there: 'Jindagi ek safar hai suhana' (Life is a beautiful journey) or 'Maine

tere liye hi saat rang ke sapne chune' (I chose dreams of seven colours for you). There was so much positivity. Or the song: 'Jis gali mein Tera ghar na ho, us gali se hame to gujarna nahi' (The street where the Lord does not reside, why should I even enter it?). At that time, even entertainment was meaningful. Nowadays, people do not want advice; they only want to forget their pain, not destroy the root of the pain.

Think of a tree: it has yellow, withered leaves that eventually fall, and new green leaves appear. Is this a cause for sorrow or joy? In old age, if you cannot hear, see, or walk well, what is the harm if that body perishes? They will be replaced by a new and fresh body. The intention is only to practice devotion to Param Krupalu Dev—whether in this body or another! Then why fear death? If I get a new body, I will practice devotion in that body. If He keeps me in this body, I will practice it here. Where is my journey ever going to stop?

What people call death is only related to the ayushya karma (lifespan karma). Once the ayushya karma ends, the soul and the body will separate that very instant, whether there is any instrumental cause of a disease or not. You can pass away in your sleep. Lifespan will inevitably end. Even if you have 'bound' a future life in the celestial realm (devlok), it will only begin once the current lifespan here is complete. So why have fear or temptation for the next world, or fear or temptation for death? Have no craving for life; maintain equanimity toward both life and death.

Pujya Gurudevshri knows He is going to a higher spiritual state, yet the thought of 'dying' has never occurred to Him, nor has the thought 'I want to live long.' Whatever happens, accept it. It makes no difference. Until the last breath, Param Krupalu Dev will remain, and with the first breath of the next life, He will be there again. Thus, for Pujya Gurudevshri, the first or last breath doesn't make a difference.

The enlightened ones say that the first awakening is the awareness of death. The primary awakening is the realisation of the true nature of the soul. However, we don't bring about 'awakening' through the awareness of death; we only get 'fear.' The Jnani says: Remember death to bring awakening. Death is certain; everyone knows this. Whether one is an atheist or a theist, everyone accepts that one day this machine [the body] will stop. Everyone has come here with an expiry date. But when death feels near, you realise the futility of the world, worldly activities, and objects, and your priorities change.

Psychologists say that the human brain can only look ahead for a maximum of five years. A person may plan for 20-25 years, but he actually knows nothing about it. Just try to imagine the city of Mumbai five years from now; you might say there will be more coastal roads etc. But if you are asked about Mumbai 20 years from now, your brain won't be able to process it. If you felt that your death was only five years away, wouldn't you want to enter Vanaprasth (stage of retirement) now? Even if you cannot do it externally, you should internally take out some time every day, or a few days a month, to go to the Ashram and dive deeper into yourself. Rather than drifting into inauspicious thoughts, take up some service (seva), but keep only one purpose: to realise your true self.

Psychologists say that if you cannot contemplate death, it means that subconsciously you believe nothing will happen to you for the next 5-10 years; that is why death does not stay in

your focus. Whatever falls within a five-year window starts appearing as an immediate concern (vikalp). Anything beyond twenty years doesn't feel real. The Pushpamala says: 'At every step, there is sin; every sight is poisonous; and death looms above your head.' If this awareness that 'death looms above my head' remains in your focus, how purely would you live your life?

Once Pujya Gurudevshri conducted an exercise during a retreat in Malaysia. He asked people to write down: 'If your death was only two hours away, what would you do?' People wrote: 'Michchhami Dukkadam (I ask for forgiveness), may I have friendship with all and enmity with none. And: I take refuge in the arihants, the siddhas, the saints, and the dharma taught by the omniscient.' When only two hours remained, people wrote only about dharma. Then Pujya Gurudevshri asked: 'What if your death was two days away?' People wrote: 'First I'll make a will, then I'll go to the restaurant I've been wanting to visit, and then I will take refuge in the Arihant.' Dharma moved to the third line. He continued the exercise for two months, two years, and twenty years. At twenty years, dharma was on the last line.

The awareness of death should bring awakening within you. It should change your priority. When Dagaji passed away during an inauspicious time (panchak), and then a third death occurred in the family, his siblings got scared, thinking, 'Is it my turn next?' Instead of pitying others, they began pitying themselves. But all this is determined by the 'lifespan karma' (ayushya karma). If you are going to die on the 4th, it will not become the 5th, and the 5th will not become the 4th. Have this much faith.

Pujya Gurudevshri mentions that once, when He had indigestion, His mother's helper suggested He had been affected by the 'evil eye', and a cousin started chanting mantras to ward it off. Pujya Gurudevshri says, 'God, thank You for pulling me out of such superstitious and teaching me the true nature of religion; otherwise, I too might have been busy warding off evil eyes.' Pujya Gurudevshri believes in only one 'najar' - vision—the 'Vision of His Guru'—and nothing else. Without that vision, there is only misery; with that vision, one is the emperor of the city of Liberation (Mokshpuri).

The world is as attractive and beautiful as a rainbow. Worldly circumstances look pleasing from a distance, but when you go near, there is nothing there. Understand the futility of the world (sansar) and make dharma your priority. In Hindu culture, there are 16 Sanskars (sacraments) for 16 different phases of life, from the womb (garbh sanskar) to the final rites (antim sanskar). There are sacraments for the womb, birth, and even marriage. At every phase, you are educated to go into a more meaningful and deeper life. So, what if you are getting married? Marriage is about how to take steps toward divinity (prabhuta) and how not to take steps toward animal instincts (pashuta). Our culture is so rich! Our marriages have colour, music, and dance. See the vision of our rishis—everything was turned into a sanskar. The first solid food fed to the baby, the first day of school—everything was made meaningful to elevate you. Finally, the 'final rites' (antim sanskar) suggest that now you can no longer be elevated, so let others be elevated upon your death.

However, the remedy to be free from all fear is to remain established in the awareness that: 'I am the eternal, complete, pure, and constant soul.'

### Chhand 53:

Vedanvārau jeev, jāhi vedat sou jiy,  
Yah vedanā abhang, su tau mam ang nāhi biy.  
Karam vedanā duvidh, ek sukhamay dutiy dukh,  
Dou moh vikār, puggalakār bahiramukh.  
Jab yah vivek mannmahi dharat,  
Tab na vedanāmay vidit.  
Gyāni nisank nikalank nij,  
Gyānaroop nirkhant nit.

**Meaning of Chhand 53: How to remove the fear of pain and suffering is described in this stanza.**

The soul is an embodiment of knowledge. Knowledge and the soul have an eternal inherent relationship. In the knowledge type of body - jnanroop sharir- there is no entry for any suffering. With material karma acting as an instrumental cause, one ends up with the perplexity of transient happiness or misery. Such states are the deluding states of the soul. They are matter transformation- pudgal parinaman, entirely separate from the true nature of the self. When one has such a type of discriminative state, then he gets rid of the fear of pain and suffering. 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 - abhay.

The place where pain is felt belongs to matter (pudgal). If you are experiencing a headache, that pain is in the head. The head belongs to matter; it does not belong to the soul. Changes occur in the body, but we process it as 'I am suffering.' The soul's true function is only to know. If you establish oneness with the mind or body, the pain feels like suffering, and you also develop a fear of pain—wishing that 'this should not happen to me.'

However, if you understand the nature of the soul, you will see that neither karma nor impure states (vibhav) can enter it. Become doubtless (nishank) regarding your pure nature. There is only one remedy: fearlessness through doubtlessness in one's own nature. Otherwise, you cannot stop the transformations of matter.

Old age almost always brings disease with it. In the human and animal realms (tiryanch), there is 'old age' (jara), but in the celestial (dev) and hellish (narak) realms, it does not exist. That is why in human life, we speak of 'birth, old age, and death.' The place where the change occurs is matter. Regarding the one who 'feels' the pain—here 'feeling' has two meanings: to know and to experience. You are wise; you are merely the 'knower.' But by identifying with the body, you create a sense of being the 'doer' and 'enjoyer/sufferer,' and thus you become the one who experiences the pain. If you maintain the vision of your true

nature and remain the 'knower-observer' (jnata-drashta), then pain does not exist for you. Pain cannot happen to you.

The experience of karma is of two types: 1. Pleasant, and 2. Painful. The enlightened one (jnani) looks at it through the absolute viewpoint (nishchay naya); therefore, He sees it only as a delusion, a form of matter, a shadow of matter, or an external appearance. To the enlightened one, both pleasure and pain experiences are of the same category. Our nature is 'knowing'. Neither matter nor impure states can enter our pure form.

One should not struggle to ensure that pain doesn't come. Yet, that is exactly what we do by taking multivitamins, etc. Do what you must from a worldly perspective (vyavhar), but internally remain doubtless that in your true nature, there is no wind (vaat), bile (pitt), or phlegm (kaf). It is merely a form of matter. Establish such a connection with the eternal (dhruv) that your vision does not waver, and none of this will bother you.

If you want infinite knowledge, infinite peace, and infinite bliss, you will not find them in external things, objects, or states of attachment. You will only find them by focusing on the eternal. With an explorer's mind, try to find that unchanging point. If you find and hold onto the unchanging, you will be liberated from all seven types of fear. In that unchanging, neither disease nor attachment can enter. By accepting this truth and becoming one-pointed in that, fear does not remain. Thus, by contemplating their own nature and remaining immersed in the experience of the self, the enlightened ones remain doubtless; therefore, fear is never born.

#### **Chhand 54:**

**Jo swavastu sattāsaroop jagmahi trikālgat,  
Tāsu vinās na hoi, sahaj nihachai pravān mat,  
So mama ātam darav, saravathā nahi sahāy dhar,  
Tihī kāran racchak na hoi, bhacchak na koi par.  
Jab ihi prakār nirdhār kiy,  
Tab anarachhā-bhay nasit.  
Gyāni nisank nikalank nij,  
Gyānaroop nirkhant nit.**

**Meaning of Chhand 54:** This stanza describes how to be free from the fear of non-protection (araksha bhay).

**From the absolute point of view, the eternal-existence natured soul is present forever. It never gets annihilated. Hence, my soul does not expect any help from anyone in the universe. Therefore, the soul does not need any protector or destroyer.**

**When one has such determination, then he is not afraid of any non-protection (araksha) thoughts. 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 - abhay.**

The relative viewpoint (vyavhar naya) looks at the changing modifications (paryay), so it sees birth and death (origin and dissolution). If birth and death are perceived, then the fear of death remains. If you maintain a vision focused on external associations (sanyog) or changing modes, fear will inevitably arise. If you remain fearful, it means your vision is not yet on the eternal (trikali); it is still on the modes or associations.

The absolute viewpoint is the ultimate reality. Per this viewpoint, the soul is eternal, complete, and pure. Because it is complete, it needs no outside help—no protector (rakshak) is needed. Since it remains forever pure without any impurities, there is no destroyer (bhakshak) either. You would only need a protector if there were a destroyer in this world capable of destroying the soul element. There is no destroyer in this universe who can truly harm you.

Therefore, without the vision of your true self, you will remain trapped in the mental duality of 'protector' and 'destroyer'—thinking, 'I am in danger from this person', and 'This person can protect me.' Once you understand your true nature, these thoughts of protector or destroyer will not arise.

Pujya Gurudevshri was reading about snakes and noted: In Taiwan, there are snakes that can inject venom from fifteen feet away. Snakes only bite out of the fear of a predator (bhakshak), not for fun. For Chandkaushik, the term drashtivish (poisonous gaze) was used. In Gujarati, the word for python is 'ajgar'. 'Aj' means goat, and 'gar' means one who swallows. An ajgar is one who can swallow a goat.

Why have the fear, 'Who will protect me now?'

Remember: My true nature is going to remain unchanging forever.

#### **Chhand 55:**

**Param roop paratacch, jāsu lacchan chinmandit,**

**Para pravesh tahā nāhi, māhi mahi agam akhandit.**

**So mamroop anoop akrut anmit atut dhan,**

**Tāhi chor kim gahai, thaur nahi lahai aur jan.**

**Chitvant em dhari dhyān jab,**

**Tab agupt bhay upasameet,**

**Gyāni nisank nikalank nij,**

**Gyānaroop nirkhant nit.**

**Meaning of Chhand 55:** This stanza describes how to be free from the fear of thief or an enemy etc.

Obviously, the soul is the ultimate state of the super sensuous bliss - Parmatma Swaroop. It is adorned with the embodiment of knowledge. It is incomprehensible- agyamya - from the physical senses and the mind. In its eternal true nature, there is no entry of any human beings. My internal wealth is incomparable - anupam, self-evident (swayam siddh), infinite (aparampar), and imperishable (akshay). Therefore, I am not afraid of any thief or enemy etc.

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 - abhay.

The soul is essentially of nature as the supreme soul (Parmatma), and its characteristic is chinmay chaitanya - full of consciousness, which is directly evident. The wealth of the soul is unfathomable, unbreakable, incomparable, self-evident, boundless, and imperishable. 'I myself have not yet fully reached or realised my own soul's wealth; so why should I fear that a thief will come and take it away?' If you must have a fear, let it be this: 'May I not pass away without experiencing the wealth of my own soul.'

Agupti bhay is the fear of a thief or an enemy. My true possession (the soul) is such that no external 'other' can even enter it. My problem is that my own awareness (upyog) has not yet gone within. To think that someone will come inside and steal my wealth only shows a lack of spiritual insight and a lack of certainty regarding one's true nature.

If you are certain about your true nature, you will inevitably become fearless. By contemplating in this way—that no one can steal or take away my wealth of knowledge—you will have no reason to fear. Total fearlessness will come only through certainty of the self. Currently, we are in the seeker's stage (sadhak dasha); therefore, Puja Gurudevshri speaks of a fearless (nirbhay) state, because fear arises, and we must dissolve it. Ultimately, one must attain the state where no fear ever arises (abhay).

When the nature of your wealth is understood, and you are certain about it, no fear of a thief or enemy remains. The enlightened one has accepted His stainless and pure nature of knowledge, and His focus has become fixed and steady there, so He attains a state of nirbhayta and eventually abhay.

**Chhand 56:**

**Suddh buddh aviruddh, sahaj susamruddh siddh sam,**

**Alakh anādi anant, atul avichal saroop mam,**

**Chidavilās paragās, veet - vikalap sukhathānak,**

**Jahā duvidhā nahi koi, hoi tahā kachhu na achānak.**

**Jab yah vichār upajant tab,**

**Akasmāt bhay nahi udit.**

**Gyāni nisank nikalank nij,**

**Gyānaroop nirkhant nit.**

**Meaning of Chhand 56: This stanza shows how one can overcome the fear of accident, etc., akasmat bhay.**

**One starts with contemplations that he is an embodiment of knowledge, having purity, and with detachment state. He knows that the soul is full of affluence like Siddh Bhagwan. He is aware that the soul is formless (aroopi), existing forever, par excellence (anupam), an eternal flame of knowledge, pure indeterminate sensation (nirvikalp), full of super sensuous bliss, and without any duality. For him, having such inclinations, there is no incident of any accident occurring, therefore, he has no fear.**

**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 - abhay.**

The word 'aviruddh' is written here, which means the state of detachment (vitarag) or a state free from opposition. The soul substance is pure, filled with knowledge, detached, and prosperous. The nature of the soul is formless (aroopi), beginningless (anaadi), endless (anant), incomparable (anupam), eternal flame of consciousness (chaitanya jyoti), thought-free (nirvikalp), full of bliss (anandghan), and free from dualities (dwandwa).

In such an eternal (dhruv) form, no 'event' ever occurs. Then what is this talk of a 'sudden accident'? You must establish oneness, focus, and stability in that eternal state which was, is, and will always be. Nothing of a different nature (vijatiya) can enter there. If something of a different nature could enter, then a sudden accident could occur. But here, even the 'similar-natured' (sajaatiya) modifications (paryay) that originate and dissolve cannot enter the eternal soul. Then, external objects certainly cannot enter.

Therefore, focus on your eternal, eternal soul (trikali dhruv); otherwise, you will indulge in false worries about what is in your karma or your fate. You will go to astrologers. You will resort to superstitious threads and charms. This is the result of not understanding the true nature of dharma. Fearlessness is attained only by becoming doubtless regarding the words of the dispassionate God (Vitarag Bhagwan) and the nature of the soul as shown by Him.