

Nātak Samaysaar
Shibir 22
Pravachan – 4 Summary
31-12-2025 – Morning
Episodes 269-272

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.

We are studying the scripture 'Natak Samaysaar' composed by Atmarasi Banarasidasji. It is called a 'Natak' (drama) because the pure soul (shuddhatma) assumes various roles and appears on the stage of the world. Sometimes it appears as the living substance (jiv), sometimes as non-living matter (ajiv), and at other times as auspicious karma (punya), inauspicious karma (paap), influx of karma (ashrav), stoppage of karma (samvar), or dissociation of karma (nirjara).

However, knowledge is aware: "I am distinct even from all these roles." Despite knowing "I am separate from the external substances and changing modifications (paryay), the soul continues to perform; this is why the word 'Natak' is placed before 'Samaysaar'.

In the preceding verses, the discussion began on how the enlightened one is fearless. After explaining the seven types of fear, the author provided remedies in seven verses to eliminate each one. The conclusion was singular: Focus on the eternal, pure substance (trikaali shuddha dravya) and remain steady, focused, and immersed there. You cannot become fearless if you are trying to change or worrying about external circumstances (sanyog). To become free from thought-agitation (vikalp), one must listen to the silent consciousness. There is much "noise" in the changing modifications (paryay), but there is no sound in the eternal (dhruv). By bringing the eternal into focus, we experience an inner state of profound peace.

In Verse 57, Banarasidasji offers salutations to such an enlightened one who has attained self-realisation, whose attachment to external circumstances and changing modifications has been annihilated, and who identifies solely as the eternal substance. Pandit Banarasidasji bows to the soul with right faith (samyak drishti), proving that such a soul is worthy of worship even if He has not embraced any vows yet (avirti). He may appear as a regular householder

engaged in worldly activities; He can only be recognised if one has true seekership and close association of an enlightened one. Despite being surrounded by circumstances, the enlightened one remains detached (alipt); such is His elevated state.

A father gave 100 rupees to each of his three sons and said, "Fill the entire room with this money."

- The first son thought 100 rupees was nothing and spent it all.
- The second son bought garbage and filled the room with it.
- The third son bought a lamp and spread light throughout the entire room.

In the same way, the one in whose heart the flame of right knowledge (samyak jnan) has been lit, finds His inner self filled with light. Bowing to such an enlightened one, this chhand (verse) is written.

Chhand 57

Jo pargun tyāgant, suddh nij guna gahant dhuv,

Vimal gyān ankoor, jāsu ghatmahi, prakāsh huv.

Jo poorabkrut karma, nirjarā-dhār bahāvat,

Jo nav bandh nirodh, mokh-mārag-mukh dhāvat.

Nihasanktādi jas asht guna, asht karma ari sanharat.

So purush vichacchan tāsū pada,

Bānārasi bandan karat.

Meaning of Chhand 57: In this stanza, Atmarasi Banarasidasji bows down to the enlightened personality.

What is the nature of such a learned soul? He has taken the attention away from the alien belongings and has concentrated on the true nature of the eternal soul substance. As a result, in his heart, the knowledge has sprouted. Such a state of the shedding flow- nirjara pravah- is the basis for washing away the previously bonded karma. it does not allow any new karma bondage. He is on the path to liberation. With enlightenment, he has destroyed the doubt, desires, etc. eight faults of right faith.

In this verse, the state of a samyak jnani (one with the right knowledge) is described. An enlightened one is the one who renounces matter (pudgal) and

embraces the soul (atma). For the enlightened one, this process of renouncing and embracing has no connection to external circumstances; it happens entirely within their own knowledge. The soul is consciousness, filled with knowledge from head to toe (nakhshikh). True renunciation is internal.

While the ignorant person is habituated to looking outward, to understand an enlightened soul, one must observe the state of His knowledge. True renunciation is the letting go of the "I-ness" (atma buddhi) in external substances (pardravya). One cannot literally renounce foreign objects or their qualities because they were never under the soul's authority to begin with. Rather, the "I-ness," "my-ness," "doership," and "enjoyer-ship" that had developed toward the "other" is what is renounced. Establishing that sense of "I" in one's pure self is true knowledge.

Definition of the enlightened one's state: Where delusion has been destroyed or has subsided, that is the state of an enlightened one.

How does the enlightened one view the world? When the whole world appears like leftover food or like a dream, that is considered the enlightened state. Otherwise, it is mere verbal knowledge.

Spirituality is not tied to being a good orator or having a great memory. We often mistakenly label someone as an enlightened one based on their ability to quote scriptures or their intellectual capacity. However, the enlightened one may or may not be a good orator or have vast scriptural knowledge—those are 'extra' qualities of the enlightened one. The core is the shift of "I-ness" from the "external" to the soul.

The second line mentions that the "sprout of right knowledge" has blossomed within the enlightened one. Knowledge is called 'vimal' (pure) when it attains rightness (samyaktva). Now, all His thoughts, decisions, and actions are samyak (right). By understanding things through the lenses of nayas (viewpoints) and niksheps (methods of explaining), He acts appropriately in every situation. Whether it is by identifying per the name given (naam-nikshep), establishment of a real form into an object (sthapna nikshep), attribute something based on its past or future (dravya nikshep), or based on the intrinsic state (bhaav nikshep), all four Niksheps exist in the enlightened one's awareness.

The bridge between the absolute viewpoint (nishchay naya) and the relative viewpoint (vyavahaar naya) is so beautiful. The enlightened one lives among worldly beings but remains centred in His inner world.

A Samyak Gyani creates a "stream" (dhara) of shedding past karmas (nirjara). It is not a random occurrence; like constant water droplets forming a stream, it is

continuous. For the enlightened one, the distinction between activity (pravrutti) and solitude (nivrutti) disappears. He is constantly shedding innumerable karma.

The enlightened one stops the influx of new karmas (samvar) because He is perpetually vigilant of His true nature. Whatever situation arises due to past karma, He remains in a state of detachment (Vitraag) with self-awareness. While He cannot "see" the physical particles of karma falling away (only an omniscient One can see that), He experiences an increase in purity and bliss.

Nemiji shared with Pujya Gurudevshri: "Something is so different. It's as though there is only a flow of purity within me." When a senior seeker made a mistake, Nemiji immediately reflected on the thousands of right decisions the seeker had made over 25 years. This ability to remain calm comes from an inner flow of purity.

You cannot see karma leaving, but you can feel the growth of stability and peace. This "emotional comfort" does not come from luxury or external comforts; it comes from the source within.

An Avirti Samyak Drishti (one with right belief but no formal vows) has attained Right Belief and Knowledge, but may lack formal "conduct" (Charitra). However, while external "vows" (Saiyam Acharan) may be absent, "abidance in the self" (Swarup Acharan) is certainly present.

Jainism describes two types of conduct:

1. Swarup Ramanta: Dwelling in the soul.
2. Sadhupanu/saiyam: The state of a monk/restraints.

A Monk through the four expositions (Anuyogs):

- Kathanuyog (expositions related to mythology) calls a monk by name/title.
- Charananuyog (expositions related to ethics) calls a monk based on the vows and external behaviour.
- Karananuyog (expositions related to etiology and cosmology) calls one a monk if the infinite bonding passions (anantaanubandhi kashay), passions preventing adoption of partial vows (apratyaakhyaani kashaay), and pratyakhyaani kashay (passions preventing adoption of complete vows) have subsided or been destroyed, and is having only the mildest form of passions (sanjvalan kashay).

- Dravyaanuyog (expositions related to metaphysics) calls one a monk based on the inner state. It uses the term 'Dravyalingi' for those having the external appearance and attire of a monk but have not yet attained right faith.

Charananuyog looks only at the external dress, vows, and conduct. It does not look at the internal state. Karanaanuyog does not see these external things either. However, Dravyaanuyog will ask: "Within 48 minutes (Antarmuhurta), does he touch the thoughtless state (Nirvikalpata) hundreds of times?" Only then can he truly be called a Monk (Sadhu). If that state is absent, yet he spends the whole day in penance, chanting, wearing the ascetic dress, performing rituals, studying scriptures, and taking vows, Dravyaanuyog will categorise him as a Dravyalingi. If he follows monkhood perfectly, he might even reach very high celestial realms like the 9 Graiveyaks, but as long as there is no Right Belief (Samyak Darshan) or experiential realisation of the Soul, he remains a Dravyalingi. Being a Dravyalingi is not inherently bad, but having only the external form without the internal state (Bhaavling) and being content with that can be considered a spiritual failure.

We need all four Anuyogas for different purposes:

- To establish someone as a Guru, look through the lens of Dravyaanuyog (internal state).
- To offer salutations or food (Gochri), look from the perspective of Charananuyog (external conduct/vows).
- To rejoice in their spiritual progress (Pramod), look from the perspective of Karnanuyog.

Whenever the topic of monkhood arises in a verse, you must identify which anuyog is being used. If you look only through dravyaanuyog, you might never bow to any sadhu or sadhvi, thinking, "They don't seem steady in the soul." But Charananuyog would say, "But the sacred dress and vows are present, right?" When deciding whether to take guidance from someone, use dravyaanuyog.

Spirituality defines endless worldly wandering (anant sansar) by the presence of the most intense infinite bonding passions (anantanubandhi kashay). Jain philosophy offers such subtle viewpoints so that you do not lose your modesty/respect (vinay) while still maintaining the standard:

“Self-realisation is essential for monkhood; only such a one is a true Guru. Therefore, an aspirant does not get caught in the delusion of considering a family Guru to be a true Guru.”

A bigot (matarthi) lacks such criteria or understanding, and even if they have understanding, they are blinded by insistence (aagrah). To establish someone as a Guru, He must be a role model, not someone who is struggling with the same things as you. From a Guru, one should receive constant instructions, inspiration, and inspection.

The enlightened one runs on the path of liberation, constantly ascending the ladder of spiritual qualities (gunashreni). He manifests the eight virtues like fearlessness (Nishankta), which destroy the eight karmic enemies. Pandit Banarasidasji bows at the lotus feet of such a Samyak Jnani.

The discussion here refers to an avirti samyak drashti, one who does not have external restraints/vows but possesses tremendous strength of faith. Sometimes, a soul has the highest level of right belief (kshayik samkit) but remains at the fourth stage of the spiritual ladder (Gunasthanak). Yet, He will certainly attain liberation within a maximum of three lifetimes. Take the example of King Shrenik (Maharaja Shrenik): He couldn't even keep a small vow like Navkaarshi (starting to eat only 48 minutes after sunrise). Yet, through his strong faith, he was completely devoted to Bhagwan Mahavir. Despite being in the hellish abode for 84,000 years due to past karma, the future is set. He will become a Tirthankar in the next birth.

While he endures constant pain in hell for 84,000 years, the celestial beings are already preparing for his future birth as a Tirthankar. However, right now, none of them can change their current suffering. Therefore: "Be vigilant at the time of binding karma; why lament when the karma bears fruit?" One who cannot handle his weak moments becomes even weaker. You must stand tall in temptations and choose God. Even Jesus said, "I have not reached perfection, so Lord, save me from the temptations of evil."

Your behaviour with the world should be 'cute' (graceful and pleasant). Many people say, "I want to be in quietude." But in reality, they should think: Why should I miss an opportunity for seva? Why don't I just remain quiet internally?

However, when a person is in depression, he mistakenly feels that by sitting in a corner and abandoning everything, he will attain samyak darshan. But how is a samyak drashti soul in worldly behaviour? He possesses eight virtues: four relate to His internal state, and four relate to His interactions with others. By manifesting these eight virtues, the samyak jnani destroys the eight types of karmas. Verses 58 and 59 explain these eight virtues.

Chhand 58 and 59:

Pratham nisasai jāni, dutiya avanchhit parinaman,

Trutiya ang agilāni, nirmal dishti chaturtha guna. 58

Pancha akath paradosh, thireekaran chhattham sahaj,

Sattam vacchal posh, ashtam ang prabhāvanā. 59

Meaning of Chhand 58 and 59: There are eight pillars of the right faith.

They are: Nishankit, Nikankshit, Nirvichikitsa, Amudh Drashti, Upguhan, Sthitikaran, Vatsalya, and Prabhavana.

Their definitions are described in the next stanza.

The eight virtues of samyak drashti soul:

Here, the names of the eight virtues are given.

1. Nishankit (Doubtlessness): This means being without any doubt. There is a vast difference between "believing" and "believing with doubt." Believing without a trace of doubt implies a very "clear" and direct relationship with the truth.
2. Nikaankshit (Desirelessness): This is the state of having no expectations. Beyond inner stability, there is no desire for any external rewards as a result of practising religion. That which gives a delayed result is called karma; that which gives an instantaneous result is called dharma. Be careful: the results of bad deeds will surely come, if not now then in the future. The understanding of both "circumstances" and the "self" is contained within this small sutra. Nikaanskshit means no worldly desires of any kind.
3. Nirvichikitsa (Non-disgust): Having no revulsion. Seeing something dirty does not trigger disgust, hatred, irritation, or sorrow.
4. Amoodh Drishti (Unwavering Vision): Pure vision where there is no delusion or foolishness regarding the true nature of dispassionate God (Dev), Guru, and Dharma.
5. Upguhan (Covering Flaws): To know things as they are is the nature of the soul. However, one loses the urge to "tell" or expose others' faults; gossiping disappears. You no longer feel like criticising; instead, you feel like forgiving and empowering. No knots of resentment are formed.
6. Sthitikaran (Stabilising): Helping oneself or others stay steady in the path.

7. Vatsalya (Spiritual Affection): Selfless love for fellow seekers.

8. Prabhaavna (Glorification): Spreading the glory of the soul and the path.

The first four virtues relate to the internal state (antarang parinaman). The next four are related to one's behaviour and are experienced by others.

Just as a body has eight limbs and the body is not separate from these limbs, the collection of these eight virtues is samyak darshan. Right Belief (samyak darshan) can only stay if this "vessel" of eight virtues exists. If you are not accompanied by these virtues, you do not have right knowledge, and it does not lead to the shedding of karma (nirjara).

A question may arise: Do these eight virtues appear only after samyak darshan, or must they be there before?

- Before samyak darshan: These eight virtues exist as aspirations (bhaavna) and intentional practice.
- After samyak darshan: They become innate virtues (guna); they manifest effortlessly without many thoughts (vikalp).

Imagine a moving train. If it stops at a station, the station seems important. If effort is being made, and if the inner work is completed at that "station," it will be called the "Station of Samyak Darshan." Samyak darshan is not going to fall from the sky; it manifests from within.

A samyak drashti soul has no mental agitation regarding these virtues. On the first day of learning to swim, Pujya Gurudevshri was doing everything right. His arms and legs were moving correctly—yet He couldn't stay afloat. Then, Param Krupalu Dev told Him to have friendship with the water, and He began to swim effortlessly. At that moment, Param Krupalu Dev was happier than Pujya Gurudevshri.

In the beginning, you may try to practice these eight virtues with deliberate effort, but after attaining samyak darshan, they happen without any effort at all.

Chhand 60:

Dharmamai sansai subhkarma falakee na ichchhā,

Asubhkau dekhi na gilan ānai chitamai.

Sānchi dishti rākhai kāhoo prāneekau na dosh bhākhai,

Chanchltā bhāni thiti thānai bodh vitamai.

Pyār nij rupasau uchwāhakee tarang uthai,

Ei āthau anga jab jāgai samakitmai.

Tāhi samakitakaun dharai so samakitvant,

Vahai mokh pāvai jo na āvai firi itamai.

Meaning of Chhand 60: Nature of such eight pillars of right faith are described in this stanza.

There are eight pillars for the right faith. They are:

- 1. Nishankit: Free from doubts about the nature of the innate self.**
- 2. Nikankshit: With performing the auspicious acts, not to expect any desire for future worldly comforts.**
- 3. Nirvichikitsa: Non-repugnance at the afflicted states.**
- 4. Amudh Drashti: Giving up ignorance and ending up with the determination of the true states of reality is known as the divine vision.**
- 5. Upguhan: A right-faith person hides other's fault and does not illuminate his own achievements.**
- 6. Sthitikaran: To stabilise the wavering mind and to get engrossed in the triple gems (right faith, right knowledge, and right conduct) is Sthitikaran.**
- 7. Vatsalya: Deep affection towards the eternal true nature of the self is Vatsalya.**
- 8. Prabhavana: To have enthusiasm in the progress of the spirituality is Prabhavana.**

To manifest these eight pillars is known as having right faith-enlightenment. Such a person with right faith, ultimately ends up with liberation and once achieved, never comes back to the miserable transmigration.

Here, the concept of 'Avatarvad' (the doctrine of incarnation) is refuted. Once a soul becomes liberated from the cycle of birth (sansar) and the worldly tendencies (sansaarbhaav), it does not return to this world. There are eight virtues of the samyak drashti jeev (person with the right faith).

1. Nishankit (Doubtlessness): The first virtue is nishankit. There is no doubt. This means maintaining an absolute, unwavering, doubtless determination regarding the true nature (swaroop). To such a soul, neither doubt (shanka) nor suspicion (sandeh) remains.

One might ask: "When I am in the midst of anger, how can I still be pure?" You have to change your viewpoint. This question arises from confusing the temporary state (anger) with the eternal substance (the pure soul). The virtue of nishankit allows a seeker to realise that while anger may exist in the current modification (paryay), the substance (dravya) of the soul remains eternally untouched and pure.

This can only happen by changing your perspective. It is seemingly contradictory: The soul is simultaneously pure (by nature) and impure (in its current state). You have to look in two opposite directions. A soul with right belief remains without doubt regarding the fundamentals (tattva) and the nature of the self.

Nishankit is doubtless certainty. Knowing that salt is salty and sugar is sweet without any doubt, is the virtue of nishankit. When you know this, you know what to expect and to accept. You cannot add salt to food and expect sweetness.

- The principle: Accept, expect, and use.
- The reality: If you want happiness, it is only in the soul; it is not in matter (jad) or external circumstances.

Expecting happiness from material comforts is like expecting a pineapple to grow on a mango tree. Material objects can give you comfort, not happiness. To be successful and to be happy are two different things; we only understand this after attending satsang. In the world you need both, but do not expect happiness to come out of your success. For happiness, sit in meditation.

No matter how much you care for it, a peacock will not emerge from a pigeon's egg. We often lack the simple sense to realise that happiness won't come from matter. You do not heed the very thing that can give you happiness:

"O Lord, I have forgotten too much. I did not heed Your valuable words."

You don't focus on the Vachanamrut or the pure soul, which are the sources of immortality. If you check your thoughts for two hours, they are likely all centred on matter; yet you still want peace and samadhi. The moment you make a doubtless determination regarding the difference between matter (jad) and consciousness (chetan), your agitating thoughts (vikalp) will begin to subside.

Do not harbour worry, desire, or fear regarding circumstances. Even if you are afraid, you cannot change a situation until the karmic manifestation (uday) is over. Things will unfold according to their own nature (vastu swabhav), so why worry? When your worries subside, the virtue of doubtlessness (nishaknkit) has manifested, which naturally reflects as fearlessness.

Whatever is meant to happen will happen at that time. For example, a woman in labour may tell her husband she never wants another child due to the pain. But soon after the baby girl is born, she desires a baby boy. God gives you strength. Have faith that: God sends the wealth (strength/resources) even before the adversity arrives.

You might think that changing the habits or nature of your spouse will bring you peace, but after satsang, you realise you cannot transform the other. Once you understand this, all worries drop away. The spouse will remain the same but you will remain in peace. Seeing your peace, he/she might even feel like changing.

Currently, this is just faith (shraddha), not yet self-realisation. Rajul had such love for Neminath that she refused to be married again to another, even though they had not gotten married—Neminath took initiation before the marriage ceremony. In her heart, she had already ‘married’ him. Similarly, through faith, if you have already "married" your true self then external conduct (charitra) will come gradually. Have faith that nothing in the three worlds can harm your soul. Even the most powerful celestial beings cannot touch your true nature.

2. Nikaankshita: Desirelessness in the fruits of dharma: A soul with right belief knows both the self and the non-self. If one doesn't know the other, the very nature of knowledge can be said to be broken, because knowledge is illuminating the self and non-self (swa-par prakashak).

- Looking is your nature (swabhav).
- Staring is an impure state (vibhav).

When you glorify the non-self or the other, desires and passions arise. A samyak drashti soul looks but does not stare because he does not have any importance for the other.

Think of the house arrest of leaders like Mehbooba Mufti during the abolition of Article 370. She had all the comforts of home, yet she wanted freedom. Similarly, the seeker wants nothing but the "knower" (jnayak).

One man asked for a plane as a dowry and then spent his whole life worrying about the price of petrol. Similarly, if you ask for worldly things as a fruit of religion, you will spend your life worrying about them. An avirti samyak drashti

(one with the right belief but has not taken any vows) may still have worldly enjoyments, but He abides in the self (swarup aacharan). He has tasted the bliss of the soul but due to the complexity of the fruition of His past karma, it doesn't show in His external conduct yet. He may have sense objects etc., but there is no sense of happiness from indulgence (bhokta buddhi).

You take your medicine perfectly. If you do it with a passion for medicine, that is having sense of happiness from indulgence. But if you take it out of duty, even if done perfectly, the sense of happiness from indulgence is absent.

This is a high state of being. You might ask, "If one is going to get married anyway, what is the use of the irrevocable self-realisation (kshayik samkit)?" But Bhagwan Mahavir also married, and we have no problem with that. The virtue of Nikaankshita means that in the fruit of religion, there is no desire for worldly states; the only intent is being steady in the soul. Happiness, peace, samadhi, steadiness, purity are found within, nowhere else in the three worlds.

3. Nirvichikitsa: Non-disgust or non-repugnance at the afflicted states
Nirvichikitsa means not feeling revulsion (jugupsa) or disgust (angamo) upon seeing something inauspicious or "dirty." Usually, this is understood on a superficial level—for instance, not getting a feeling of dislike if a monk's body or breath has an odour is considered as nirvichikitsa.

However, Pujya Gurudevshri explains that this superficial meaning alone will not lead to right belief (samyak darshan). True nirvichikitsa means not feeling aversion toward the dirty or flawed modifications (paryay) of oneself or others.

When you see flaws within yourself, you often feel sorrow, aversion, or guilt. You start rejecting yourself and become dejected, thinking, "I can't do anything; I can't even follow a single vow." Alternatively, you might look at the flaws of others and think, "This person is a blatant liar," claiming you cannot tolerate falsehood. But Pujya Gurudevshri says that this very intolerance is why you haven't attained samyak darshan. The Omniscient Ones (Kevalis) see all the falsehood in their knowledge, yet they remain composed. We are not social reformers sent to fix everyone; our only duty is to ensure our own internal state (bhaav) does not get spoiled.

A soul with the right belief does not feel aversion toward their own or others' flaws or passions. Where a deluded person would ask, "How could they do such a thing?", the enlightened one says, "It happens; sometimes the fruition of past karma becomes so strong that a mistake occurs. Let me know if you need help."

The same applies to yourself. Suppose you fell into anger, pride, deceit, greed, or jealousy - keep your focus on your eternal, pure, knowledge-filled nature

(swarup). By wasting time in regret, how many more moments or modifications did you spoil? Even after spoiling them, the eternal self remains exactly as it was. Focus on the eternal; your current state will eventually purify.

If a rasgulla (Indian sweet) falls into the mud, you cannot wash it; you must throw it away. But if a diamond falls into the mud, you can wash and polish it back to its original glory because the dirt never entered the diamond itself. The diamond never became worthless. Similarly, decide that while a "bad thought" occurred which does not suit a seeker—your true nature is not like a rasgulla; it's like a diamond that fell into the mud. So yet would remain a diamond. And immediately shift your focus back to the eternal. Even during anger, do not forget your peaceful, non-angry nature. So, not forgetting the true nature will help us shift the focus back. Otherwise we often go into so much guilt that our impetus for liberation (samveg) dies such that we don't wish to even try. Grieve only enough to say, "Now, I want to do it and be better." Do not let rejection turn into dejection. Do not label yourself by your flaws; your label is: pure, enlightened, consciousness, self-luminous, and an abode of bliss. Dirt was on the pure soul, but dirt did not enter the soul. Thinking this way rekindles your impetus for liberation.

In cricket, a bowler throws the ball and everyone appeals but the batsman knows he is not out. The umpire says, "The ball passed by him, but did not touch him." Similarly, your flaws pass through you but they don't touch your eternal nature.

When you see others' flaws, say, "Regardless of how the person is now, the person will be a Siddha (liberated soul) in future, because they have taken refuge of the enlightened one (Satpurush)." Stop your aversion by looking at their future state or their current eternal pure nature. Avoid contempt at all costs.

Criticising others puts you in a "double fault." Scriptures state that criticising a fellow seeker leads to a birth as a pig, and criticising the enlightened one leads to the lowest form of existence, where infinite souls share one body (nigod). We don't know who might be a great soul, so avoid criticism entirely.

- If there are virtues, appreciate (pramod).
- If there are flaws, forgive.
- Try to go further by saying, "If you need help, I am here."

This should become your nature. This is not an achievement, it is the journey of true effort for cultivating the right belief.

4. Amoodh drashti: Giving up ignorance and having determination of the truth is known as amoodh drashti. Amoodh drashti refers to having a clear, non-deluded vision regarding God (Dev), Guru, and Religion (Dharma). There should be no confusion or ignorance about what true religion is. Also, the relation between the absolute perspective (nishchay) and the relative perspective (vyavhaar) must be perfectly clear. In speech, while interacting with others, sometimes you may have to make nishchay primary while keeping vyavhaar secondary, and at other times, you may make vyavhaar primary while keeping nishchay secondary. The ability to speak the language of worldly conduct (vyavhaar) while maintaining the internal awareness of the absolute truth (nishchay) with ease is Amoodh drashti.

For example, if someone feeds you a rich dessert like badam-pista sheero and asks, "Did you like it?" you should not respond from the absolute perspective that "The soul does not eat or drink. What do I have to do with the taste of matter?" In such a situation, applying the absolute perspective is inappropriate. The person in front of you is looking for a response or appreciation.

You must maintain the harmony between the absolute and the relative. Do not be a fool by creating confusion in your worldly conduct by using the wrong perspective at the wrong time.

For example, Apurva Kothariji went to Darshanbhai Jariwala and told him, "Apurva really liked the drama." Even though Kothariji believes, 'I' am distinct from Apurva; I am the soul; but saying thus will create confusion for Darshanbhai thinking : "Who is Apurva?".

Instead, maintain inner awareness. Realise that "I am not the one who liked it," and "the one who liked it is also not me." And while holding on to that inner awareness, during social interactions, behave in an appropriate manner. You should not speak in a way that makes others doubt whether you are crazy. They will wonder, "He himself is Apurva, yet he says Apurva liked it!"

Religion requires clarity (amudhta), not foolishness. You should be appreciated in society as well. People should notice how calm you have become, how gentle your speech is, how polite and concise you are. You shouldn't speak weirdly. The awareness to keep is like this: when Pujya Gurudevshri says, "I am Rakesh," then "I" (the soul) and "Rakesh" (the body) are separate; 'I' and "Rakesh" are not one - that awareness is maintained.

Have an undeluded understanding regarding God, Guru, and Religion—and especially within religion— else one can make many mistakes regarding the "Absolute point of view" (nishchay), the 'illusion of the absolute viewpoint'

(nishchay-aabhasi), or the 'illusion of the relative' (vyavahar-abhasi). The result would then be that the more knowledge you get, the more of a confused person you might become if not understood and applied correctly.

If they ask your name at Immigration at the airport, keep it simple. Just tell your name. At that very moment, your awareness tells you, "I am not this. The association with the name is only temporary." But do not feel pain in saying your name because amoodh dhashti does not mean being a weird person.

In social customs, people believe in things like sacred threads or warding off the "evil eye" (nazar). If someone falls ill, they say they've been affected by the evil eye. If someone got a fever yesterday, they'll say, "This person's evil eye hit him." And for the sake of social conduct, we go along with it. To break the Panchak (an inauspicious period), they suggest breaking a few clay pots at a crossroads. Hanging lemon and chillies [on a doorway] is another belief. All of this is foolishness (mudhta), and sometimes we enjoy this foolishness because we think, "Well, at least something good might happen because of it." Whether it is true or false does not matter; we think "what if it works?" This will not do.

One might think, "I can't keep my conduct pure, so let me just donate 320 million." This way you won't become religious even if you give 500 million. You only become truly religious when your inclination becomes pure. Understand this clearly: you can't create a mess in one place and "compensate" for it somewhere else. That is delusion. A samyak drashti person possesses "undeluded vision" (amudh drashti).

Scavengers are not welcomed inside the house. Suppose someone brings two such men into your house: one after he has bathed, and one without a bath. Will your behaviour toward them be the same or different? You would likely treat them the same because they are scavengers anyway. In spirituality, both the auspicious (shubh) and the inauspicious (ashubh) are not your true self. One is like a bathed man, one other is unbathed. But once you realise your true soul-form, both auspicious and inauspicious appear the same. This is "undeluded vision."

5. Upguhan: A right-faith person hides others' faults and does not illuminate His own achievements. One might see the flaws of a living being, but one does not speak of them—that is upguhan, keeping such things private.

Sometimes you might see someone's fault. If samyak darshan has occurred or is near, you will not have the urge to reveal their flaws, but will give one more chance to that person. Your "spiritual horoscope" can be read by your attitude—it shows how close or far you are from samyak darshan. One might

feel, "This is my chance to tell everyone about his mistake." But a person with samyak darshan is so generous that He would give a chance, wishing that maybe if that fault is not spoken of and upon getting a chance, the person improves, why not do that? This is not about nourishing the wrongdoing, but about giving them a chance to become better. If you reveal it, they lose the motivation to try.

This is why after initiation (diksha) the name is changed. It implies: Under your past name, you may have committed many sins, but everything is erased and you are starting afresh—otherwise, your past sins would always haunt you. But by changing the name, the entire past is erased. Think about how much meaning is in even these small traditions.

So, from a worldly perspective (vyavahar), do not expose others' faults. From the absolute perspective (nishchay), when attachments (raag) arise within you, instead of publicising them, publicise the 'knower' (Gnayaak). Give priority to the knower. Hold the knower high. Think: This attachment passed by, but I am the knower. I am pure by nature.

It is as simple as this: when kids fall, the only thing you have to do is not to look at them. They will stand right back up and get to work. But if you look at them, they react differently and start crying. Does a mother have the strength to ignore it? Even if there is a bit of bleeding, if you immediately start fussing by calling him "My sweetie, my darling.", your attachment (raag) takes over. Instead, if you learn to ignore the attachment, it will fade away. You often make the attachment so central that you forget you are the knower, you forget your nature is pure. You lose sight of that.

Who is a "true father"? He, who sees no flaw in his daughter is a true father. To him, his daughter is innocent; he simply cannot see any fault. You must become like that toward yourself: "I am the eternally pure element."

Ultimately, you have to go beyond introspection, as in that the focus is on the impure state. Spend three times more time in meditation than you spend in introspection—never forget that you are the pure soul. Otherwise, you will get stuck. While reciting the (kshamaapna) prayer of forgiveness, sometimes Pujya Gurudevshri says, "I am dispassionate, pure, of the nature of existence, consciousness, and bliss, innately blissful, infinitely enlightened, infinitely percipient, and illuminator of the three worlds." It is written for the Lord's state, but the same Lord has also taught that such is the nature of every individual too.

So, from a worldly perspective (vyavahar), do not reveal the flaws of others. From the absolute perspective (nishchay), make your feelings of attachment and

aversion secondary—but be careful not to completely deny their existence. If you do, your knowledge will be considered wrong; it will no longer be "right knowledge" (samyak jnan), as they do exist. The point is to ignore them and focus on the higher self.

“Little seeker, what is in your fist? In my fist are the lines of karma.” “But my focus is on the knower (jnaayak). My focus is fixed only on the eternal witnessing substance (trikaali jnyak tattva).”

How cute (graceful) is the social conduct of a soul with samyak darshan! He does not blow a 'passing phase' out of proportion, does not want to reveal other's faults. Instead, He gives that person a chance to improve and empowers him.

The idea that contemplating in solitude will lead you to samyak darshan is your most idiotic idea. Do not go into solitude before achieving samyak darshan; otherwise, who comes out will be a crazy and self-willed (swachchhandi) person. Once you have attained samyak darshan, then feel free to go in solitude and wander in the forests.

6. Sthitikaran (stabilise in the self): Remaining steady in the ratnatraya (the 3 jewels: right faith, right knowledge, and right conduct) and residing in one's own nature of knowingness (jnan swaroop)—this is the meaning of sthitikaran.

From the absolute perspective (nishchay), sthitikaran means the remembrance of the "knower" (jnyak), the stability in the knower, and the effort toward that stability. If one slightly slips into auspicious (shubh) or inauspicious (ashubh) thoughts, immediately re-establish yourself back in the knower.

From the relative perspective (vyavahar), in connection with others: if someone has fallen low in their conduct or feelings, help that person return to good conduct and feelings and from good feelings to witnessing. It's as per the state of the person. But to help the person becoming stable - that's what sthitikaran means from the relative viewpoint.

From the absolute perspective, sthitikaran means helping yourself to be steady. Even when you see your own flaws, do not use words that indicate helplessness or lowliness (deenta); instead, give yourself guidance that reflects your divine nature (prabhuta). Not like “Again you got angry or attached!” Tell yourself, "You are by nature beyond attachment; what is the need for you to indulge in this attachment?" Do not use self-deprecating words like, "I have committed such a huge sin, now my transmigration (paribhraman) has increased." Even throughout the wandering of 84 lakh (8.4 million) life forms, you [the soul] will remain pure. Give yourself guidance that reflects your divine nature, and not lowliness. Sometimes, we keep meditating, practising to become thoughtless

(nirvikalp), but it just doesn't happen. The kulfi (Indian ice cream) just isn't setting, some place the mold in the freezer, but when they remove it's just cold milk. Even so, keep putting it inside again and again. If not today, it will turn into kulfi tomorrow, or the day after. Like that, keep meditating; do not abandon the practice, one day, the thoughtless state will surely come. Keep stabilising yourself (sthitikaran), again and again.

7. Vaatsalya (affection): Do you love this path? If you love the path, you must naturally feel love for those who are on that same path. If that feeling doesn't arise, then you don't truly love the path, and have come here aimlessly. Who wouldn't come for a cheap vacation. If one goes to buy tickets for events they would be so expensive, so you have come. If there is love for the path, there will certainly be love for those on the path. This is what vatsalya means.

The word 'Vatsa' has two meanings:

1. Vatsa means a son.
2. Vatsa means a calf.

The love compared for a child, where you want to give away everything to empower him. A cow licks her calf to clean away its dirt; she doesn't have two hands so she licks away the dirt. Such vatsalya that if someone really wants help, you are there to help them. With the feeling that "You are also on the path, so what if you have fallen a bit right now."

There is a difference between sthitikaran and vaatsalya.

- Sthitikaran is to help that person to come out of their "low phase."
- Vaatsalya is to help him to go ahead and not come out of the negative.

Pujya Gurudevshri attends bhakti and other events to increase our spiritual fervour—that is His vaatsalya toward us. He can remain in a corner and be in His blissful state. But He remains so joyful that He organises things, so everyone can join in. If a cow cleans her calf, by licking away the dirt, imagine the level of vaatsalya expected from you!

We have often limited the meaning of vatsalya to just swamivaatsalya (community meals for fellow seekers), but the bond between fellow seekers (sadharmik) and vaatsalya can be expressed in so many ways. This is expected from you. And you have always thought: ignoring everyone, sitting in one corner, closing your eyes like a dumb fellow, you will attain samyak darshan. Your worldly conduct (vyavahar) will be checked first. If there is no vatsalya, prabhavna (spreading dharma), or sthitikaran in you, you are not eligible.

Your behaviour with others must be "cute". By observing someone's vaatsalya, you should be able to say, "This person must surely have samyak darshan." If one only wants to stay in quietude - he may be depression, or just doesn't get along with anyone. He who gets along with everyone, can remain detached from everything and stay focused on the soul. Pujya Gurudevshri will not promote the false concept of 'quietude'. During religious activities there is so much love for the soul; there is no attachment for quantity or fame. There's such faith for the path, that whoever's on the path, one feels vatsalya for them.

8. Prabhaavna: Prabhaavna means that which increases your enthusiasm, causes the glory of your soul-consciousness (atmabhaav) to shine, and inspires people toward religion. When you give a discourse (swadhyay), in the beginning, there is a good feeling of spreading the message of Param Krupalu Dev, and religion. But slowly moving ahead, the feeling that "my lecture should be better than his," can arise. Soon you would be glorifying yourself rather than religion. Do not make this mistake. The religion should be glorified, not you. Even a slight comparison that 'I should be better than him' and you are finished. During mangalacharan (prayer before the discourse) Pujya Gurudevshri alerts Himself - 'through You, religion should be glorified, their claps are going towards dharma, and not to me.' That should be the focus.

A person with false belief (mithya drashti) may have scriptural knowledge and starts trying to spread the religion. His memory, oratorship, and study is good; he is well read. But how can an unlit lantern give light to others? The scriptures give beautiful guidance: You can listen to a scholar of scriptures who is mithya drashti, because they are still the words of Bhagwan. But never take spiritual guidance from them. In a lecture, he will only speak what he has read, and he has only read the words of the enlightened ones. The mithyadrashti soul compiles the words of the enlightened, so let him do that work; we do receive something good from it. Don't be insistent that 'I will listen only to an enlightened one. But for personal guidance, go to the enlightened one or continue through your own "trial and error."

A person with a false belief cannot truly glorify (prabhaavna) the religion; he can only "propagate" (prachar) it. He will not be able to energise you. For true prabhaavna, good conduct, virtues, and a high inner state (atma dasha) are necessary. While the one with the false belief needs decor and publicity, the one with the right knowledge needs only His state.

Pujya Gurudevshri has said several times, "Don't give my introduction in new places. Let my presence introduce me. Let my conduct (acharan) speak." Listen to Him and then observe His state of being. Start something new without any

fancy decor; people will benefit the most from such simplicity. Go for simplicity and see the beauty. Let others know about the satsang just as the celestial beings play drums (dundubhi) to announce the creation of the samavasaran (assembly hall of a Tirthankar), but do not go for so much décor.

You don't need to be a great scholar or lecturer for prabhaavna. You can do a magnificent prabhaavna through your flawless life (nirdosh jivan). You don't need any special intellectual prowess (kshayopasham); energise others with your pure conduct. Otherwise, you will become deceitful.

7–8 years ago, Anya went to Pujya Gurudevshri's room and left her phone. He picked it up and gave it to Nemiji. Later, she asked Him, "Bapa, do You have my phone?" He said, "No." She asked Nemiji, "Did you rob my phone?" He said, "No. I did not rob your phone " Both were right. Do not use your intellect to prove your impure conduct as right; use it for having pure conduct.

Even if the enlightened one just breathes in the world and gives no lectures, dharma is still glorified. If you lack karmic merits (punya) or have obstructing karma (antaray karma), you might not be able to spread the message everywhere. However, the true meaning of prabhavna is when religion is woven into you, and you are overflowing with joy. If you believe it, you should experience it—this is actual prabhaavna.

In this way, the brief nature of the eight virtues has been shown. These eight virtues destroy the eight types of karmas.

This scene of the drama concludes in the final verse. Its name is: **The Drama of Consciousness.**

Chhand 61:

Poorva bandh nāsai so to sangeet kalā prakāśai,

Nav bandh rundhi tāl torat uchharikai.

Nisankit ādi asht ang sang sakhā jori,

Samatā alāp chāri karai sur bharikai.

Nirajarā nād gājai dhyan miradang bājai,

Chhakyau mahānandmai samādhi reejhi karikai.

Sattā rangbhoomimai mukat bhayau tihoo kāl,

Nāchai suddhadishti nat gyān swāng dharikai.

Meaning: This stanza shows the poetic excellence of Shri Banarasidasji. The person with right faith is kind of a stage actor- nat. He has taken the masquerade swang of the knowledge and has entered the stage. He is dancing forever on the stage within his eternal existence- satta- of substance, attributes, and modes for achieving liberation. The art of music- sangeet vidya- is the dissipation of the bondage from the past. The rhythm- taal- is the stoppage of the new bondage. Eight pillars of right faith are the accompaniments- sahachari. The equanimity state is musical notes for humming the tune- alaap. The sound-dhwani- is the shedding element. The meditation- dhyan – is the drum- mrudang. The resultant primary abstract comprehension state- samadhi- with the super sensuous bliss – atindriya anand- is when one is now engrossed in such a musical melody.

Banarasidasji is both an enlightened soul and a poet. He knows exactly how to create an atmosphere. One must understand the 'drama of consciousness.' The pure soul (shuddhatma) appears on the stage in various costumes, yet the knowledge is clear: 'I am none of these costumes. I am distinct from the external (par) and from the modifications (paryay).' Right now, I have come in the costume of nirjara (shedding of karmas). The last three words—'He is engrossed in great bliss'—are very important. Nirjara itself cannot be seen, but the resulting purity and bliss can be seen, from which one can conclude that nirjara is occurring.

It is called a drama because even though one is a pure soul, his temporary states (paryay) too begin to become pure. Thus, the transformation (parinaman) is a drama. Samaysaar is the truth - the pure soul is the truth. Drama is drama, it's just transformation. The absolute truth is the pure soul which comes onto the stage and performs various dramas. This entire When right faith arises, how the temporary states dance is shown here in a complete musical setup.

The performer, in the form of the person with the right faith (samyak drashti), dons the attire of knowledge and constantly dances on the stage of existence to attain liberation (moksha). The destruction of past karmas is his art of singing. The prevention of new bonds (samvar) is the matching of his musical rhythm (taal). The eight virtues, starting with fearlessness (nishankit) etc., are the companions. The melody of equanimity (samta) is the pronunciation of his notes (swar). The sound of nirjara is resonating, and the drum (mrudang) of meditation is playing. Immersed in the song of tranquility (samadhi), He is engrossed in bliss. For the enlightened one, nirjara happens constantly, but He does not even have a craving for that nirjara; His focus remains solely on the eternal (trikaali) soul.