Nātak Samaysaar

Shibir 30

Sarva Vishuddhi Dwār

Pravachan - 3 Summary

18-10-2026 – Morning

Episodes 396-399

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.

In ancient ethical treatises, a profound statement is made: "Manuṣhya-rūpeṇa mṛugāścharanti" - They wander in human form, yet live like beasts. Whether one is an emperor, a billionaire, a profound scholar, or an ascetic renouncer - encompassing both the realm of material wealth and the domain of religion - if one lacks experiential awareness of the soul whose inherent nature is pure knowing (jnāyak swabhāvi ātmā), then as Narsinh Mehta sang: "So long as you have not recognised the fundamental reality of the self, all spiritual effort is meaningless," until one advances toward spiritual welfare (ātma kalyāṇ), "they wander in human form like deer" - meaning like animals, like deer in the wild.

The musk deer carries pure musk in its navel, yet, unaware of this, it wanders restlessly outward, searching for the fragrance. In the exact same way, because the soul is ignorant of its boundless inner treasure, it wanders endlessly pursuing wealth (lakṣhmi), authority (adhikār), and family (parivār), included within authority is praise. What Param Krupalu Dev proclaims is complete: wealth, authority, and family.

How far can wealth really gratify enjoyments and desires? At one point, the body has no more capacity for it, nor does the mind. So through wealth too, one seeks praise! Through authority, status, position, and prestige - one chases praise. And family: an extensive family, "my" family, an accomplished family - gradually turning "mine" into "I." And so, the worldly entanglement drags on.

A human being starts with two legs. Upon marriage, how many legs does he acquire? Four, because her responsibilities also rest upon him. When the first child arrives, he becomes a creature of six legs, carrying two more legs of

responsibility. When the second child arrives, he has eight legs. A creature with eight legs is called a spider.

Whether a spider gets trapped in its own web is uncertain, but a human being becomes thoroughly entangled in his own web - he gets sucked and trapped into it. Driven by overthinking, over-expecting, and emotional overload, he gets pulled into endless thought spirals in the name of duties. Shrimad Rajchandra asks: "Tell me, what truly increased for this soul with the increase of wealth and power?"

This web of wealth, authority, and family acts like quicksand: you sink deeper and deeper, and even when you wish to step out, the weight of responsibilities holds you down. Yet even alongside these duties, the liberation of the soul is entirely possible. It is not that it happens only by physically renouncing everything; what is essential is that inward awareness.

Science invented telescopes and microscopes. Through telescopes, one beholds distant stars and galaxies - realms far away that cannot be seen with the naked eye. Through microscopes, one examines things that are microscopic, invisible to the physical eye. Pujya Gurudevshri is not opposed to anything; science has aspects that are helpful as well as harmful, and one must maintain caution and balance. With telescopes you gaze into the distance; with microscopes you scrutinise the minute.

Yet there is another instrument called the mirror. When you look into a mirror, have you ever questioned: who is seeing? What are you seeing, and who is the one observing it? Even a corpse has physical eyes, yet it does not see; the one who truly sees is someone distinct, and that seer is me. What is the essential nature of the soul, and what is its current temporal state? The scriptural terminology defines it as substance (dravya) and modification (paryāy).

What is my soul's eternal, immutable nature (trikāli swabhāv)? I am a pure, peaceful, powerful, joyous, and loving soul. But what is its present operational state? As one begins to reflect in this manner, the path toward spiritual liberation opens wide.

We possess financial capital, intellectual capital, human capital, and social capital—and all of that is fine. But what is the ultimate purpose of all these forms of capital? What is the goal of all goals? Sit quietly and attempt to reflect on this on a sleepless night. Even if you cannot set aside special time, observe: when past meritorious karma (puṇya) ripens, these goals succeed; when past demeritorious karma (pāp) ripens, they fail; when a mixture of both ripens, some succeed, and some fail. Amidst this entire play, what do I genuinely seek?

Through what achievement can I truly declare that my life has found a sense of fulfilment?

Some find purpose in accumulating wealth, some in enjoying wealth, some in serving society through wealth, and some in renouncing wealth to abide in their true nature. Whatever one chooses - what is the goal of all goals? If you possess tremendous outer capital, yet feel like a pauper, empty within, you have missed something essential in life. Pujya Gurudevshri is not opposed to your massive balance sheets. But alongside them, your inner capital must also grow: where you can experience happiness independent of external circumstances, manufacture profound peace even amidst chaos, and transform challenging situations into opportunities for inner growth.

Every father wishes to give the best to his children: "They must receive everything we had, and they should also receive what we lacked." But that alone does not help. The weaknesses you carried should not persist in your children. Provide for them, teach them, but teach them how to accept defeat, how to navigate adversity, and how to stand strong without leaning on another's shoulder. Building strength through pure, peaceful, and powerful thinking is the right path.

CEOs of corporations remain exceedingly busy: numerous meetings to attend, emails to answer, continuous travel—and that is understandable. But the essential question, even from a practical standpoint is: you are busy, but are you truly productive? Some people rush between meetings in Pune, Bengaluru, and the United States, yet at the end, nothing materialises. Remaining busy is one thing; being genuinely productive is another. Even in business, we say: your turnover figures are impressive, but what is your net profit? A discerning person examines the bottom line because that high turnover might barely be breaking even, despite massive revenues.

Thus, remaining constantly busy is not what matters; you must be productive. The exact same principle applies to your spiritual journey (paramārth): spiritual activity is one thing, and genuine spiritual transformation is another. You may remain continuously occupied, waking at five in the morning for meditation and devotional singing, which is commendable, as these are your religious and spiritual activities. But have you become kinder than before? Have you become less reactive, more forgiving, and less judgmental? These virtues constitute your genuine spiritual capital—not your frantic rushing, not your packed schedules.

You might say, "Today I am observing silence (maun)." That is wonderful. But your true spiritual capital is measured when that period of silence concludes,

and interpersonal interactions resume: how much friendliness (maitri), appreciation of others' virtues (pramod), compassion (karuṇā), neutrality (mādhyasthya) and equanimity (samatā) are present? If equanimity lasts only as long as you are silent, it earns zero marks. When you begin to speak, and someone misunderstands you, disobeys you, or things do not unfold according to your wishes - how peaceful and powerful you remain at that moment is your true spiritual capital.

By continuously reflecting on spiritual liberation and engaging in steady contemplation, the fruit will certainly emerge. The more jaggery you add to dal, the sweeter it tastes. If you add too little jaggery and complain that the dal is not sweet, you do not need more dal; you need more jaggery.

Through satsang, first rewrite your internal equations, transform your beliefs, and alter your underlying convictions. Ideas like: "I am happy because of external things," "I am miserable because of others," "this happened due to karma," "my external situations dictate my inner states," "karma makes me happy or miserable," or "anyone who disagrees with me is wrong," you have lived life carrying all these distorted equations. These equations must change; your inner conviction (abhiprāy) must transform. In scriptural language: your faith (shraddhān) must undergo a revolution.

Through satsang, transform your faith; through faith, elevate your moment-to-moment awareness; and gradually, everything will settle naturally into your character.

Initially, you require high-level, deliberate awareness; very soon, you will find that everything operates on auto mode. In the beginning, one must sustain active vigilance: "I am the soul, I am not the body, I am not the mind, I am the pure self." An enlightened Master does not need to exert such deliberate effort because his awareness operates on auto mode. It is effortless; an unbroken focus has been established, and the witnessing consciousness (jnāyak-bhāv) never wavers. So, the sequence is simple: first diligent practice (abhyās), then natural ease. First deliberate awareness, and then auto mode follows.

Sometimes you may feel: "We are doing so much, meditating daily, maintaining vigilance, yet visible progress seems lacking—perhaps I am failing." That is an unhelpful feeling for a spiritual seeker (sādhak). What do you mean by failing? What constitutes success and what constitutes failure on a spiritual journey? Are you clear about this? What do you seek? Simply be. Do not struggle to achieve something outward; simply rest in being. That itself is success. Even then, the moment you use the word "success," you stop running in one worldly direction

only to start running in another. Rise beyond the concepts of success and failure. Ask: "Was I conscious today?" If your meditation felt dry, simply know that it felt dry. Above all, Pujya Gurudevshri does not subscribe to the idea of meditation "not going well," simply abide in the knower mode (jnāyak bhāv). Whether thoughts are abundant, few, or absent, remain detached, distant, and silent. That is all.

Consider someone boarding an aeroplane for the very first time. They have heard how swiftly it cruises and how fast it soars. But upon boarding, they notice the aircraft sitting idle; then it taxis slowly down the runway, turns around, pauses again, and they panic: "The aircraft is not taking off; I think the flight has failed!" Moving along the runway is an integral part of the flight's journey. It is a necessary phase. Do not mistake slow transformation for an absence of transformation. The aircraft must traverse the taxiway, line up properly, and only then gather speed down the runway to lift off into the skies, where it cruises so swiftly that it feels completely stationary inside. Just because it has not lifted off immediately does not mean the journey has not begun. Much preparation must unfold at the airport before it ascends. Therefore, this gradual progress is a real transformation taking place; rejoice in it. Whatever line of thought you pursue, its conclusion should be an inner "thank you." If you remain trapped in weeping and self-pity, that will not do.

Vehicles today are equipped with GPS, and because of GPS, people no longer need to retain directional details in their memory. Previously, we remembered dozens of telephone numbers; today people must verify their own phone numbers because times have changed. Now consider: you set your GPS, and by mistake, you make a wrong turn. You took a wrong turn, and substantial time will be lost. Does the GPS begin shouting: "You idiot, you failed!"? Does it condemn you? No. You made a mistake, so what does the GPS do? It simply recalculates so you can still reach your destination, perhaps a little later. It does not condemn you: "You fool, why did you make this mistake? You were supposed to go straight; why did you take this exit?" Nothing of the sort. It recalculates instantly and restarts.

A spiritual seeker embarking on a long inner pilgrimage cannot afford to indulge in endless weeping, brooding, guilt, or regret. You must recognise: "Despite understanding so much, today I lost my temper. Despite all this wisdom, I slipped. Despite all this study, a trace of attachment surfaced." What should you do then? Berate yourself: "You idiot, why did you do that? Didn't I warn you earlier?" Never utter such things to yourself. Simply acknowledge: "Yes, an error occurred; I recalculate from this moment, and I restart."

This GPS principle applies across every sphere of life - whether in business or spirituality, you must awaken each morning brimming with spiritual impetus (saṁveg) and genuine passion. Everyone carries expensive smartphones. Pujya Gurudevshri asks an individual, “Do you have a phone? Is it a good model or a basic handset? It is a fine smartphone. How many features does it have? Many. How many do you actually use? You make phone calls, send emails, use messaging apps, occasionally listen to music or spiritual discourses, look at photo albums of family, and what else? That is all. Your device holds far greater capability than the few functions you use; you do not even know the full potential of your device.” A Guru arrives to show you your true latent potential. Pujya Gurudevshri says, "You were not made only for your daily work. Handle those duties; I am not opposed to that at all. None of my teachings opposes functional living in the world. Continue with your responsibilities, but remember that you were born to achieve something great within yourself as well."

The sun is ever shining in the sky; at most, what does it do on its own? It warms your hands. When the sun rises, it provides gentle warmth. But if you take those same scattered sunbeams and focus them through a magnifying lens onto a single point, what happens? You ignite a fire. It is the exact same sun; you did not summon two or three additional suns. What changed? You concentrated its rays, and what previously offered mild warmth now has the power to kindle a living flame. And what does a Guru do in your life? The Guru simply teaches you how to focus.

You already know the principles intellectually. The tragedy is that we know all of this, yet why does our knowledge fail to translate into action? The Guru guides you on how to live your philosophy, how to bring your energies into singular focus. Pujya Gurudevshri was speaking to someone yesterday about how people often associate approaching a Master with total surrender: "Surrender your head, surrender your heart, hand over everything" - and that frightens people. They worry, "If I surrender to this Guru, I must surrender my head, my intellect, everything."

Pujya Gurudevshri explained, "I don’t believe in that. Even to listen to a Guru’s discourse, you need your head. Even to comprehend the inner intent (āshay) of the Guru’s guidance, you need to reflect; you must retain your head. I do not instruct my youth to sever their heads and surrender them blindly. Make the Guru your neck, and the neck will guide the head. The neck determines the direction in which the head should turn. Keep your head, but let the Guru be the neck that continually aligns your focus toward spiritual welfare."

Our Pandit Banarasidasji is a true lover of the soul (ātmarasi).

When people acquire wealth, they simply boast about their own intellect. In prosperity, nobody remembers destiny (prārabdh); they credit only their brilliance. And when the fruition of demerit karma (pāp) arises, everyone complains: "My destiny is terrible right now." To remain humble and rooted in prosperity is what Pujya Gurudevshri appreciates: if our ministers, industrialists, and prominent citizens cultivate this perspective, how beautiful society would become!

Pujya Gurudevshri says, "If one wishes to clean the inside, one must inevitably begin with outer cleanliness first." Pujya Gurudevshri insists firmly on external cleanliness.

Pujya Gurudevshri says, "My soul must remain peaceful. Everything must be viewed, contemplated, and grasped only from that perspective; let whatever happens in the world take its course."

So Banarasidas is an ātmarasi (one who is engrossed in the soul). He was named Banarasi after Bhagwan Parshwanath of Banaras; you know the story. He is fundamentally a lover of the soul; hence, he says, "Eternally immaculate" (nirmal sadā). Ever immaculate!

Banarasidasji emphasises repeatedly that in this Sarvavishuddhi Adhikār (Chapter on Absolutely Pure Soul), the method of how to become pure will not be explained. It will speak exclusively of that which is already and ever pure. He underscores this right at the start, so you can imagine what lies ahead across these remaining 135 verses. There will be no talk of becoming pure. It will focus your attention solely on the fact that you are eternally pure, and by fixing your vision there, purity will naturally reflect in the transient modification (paryāy).

Purity in the modification is certainly necessary. Thus, Banarasidasji reveres that pure consciousness (chidroop).

The word is chidroop (embodiment of pure consciousness). Have you heard the term chidroop before? Where? In Tattvajnān Tarangini. During Paryushan in 1999, Pujya Gurudevshri took up Tattvajnān Tarangini. If He were to teach it today, it would take two years. But in those days, entire scriptures were completed within seven days. On the eighth day of Samvatsari, morning confession (ālochanā) was held, followed by afternoon repentance (pratikramaṇ).

There were 18 chapters in Tattvajnān Tarangini, each having eight to ten couplets, and every single one featured the phrase shuddh chidroop. The nature of pure consciousness, attaining pure consciousness, obstacles in striving for pure consciousness, and so on. It is a fantastic scripture; all 18 chapters focus exclusively on the pure embodiment of consciousness.

It is not that conventional perspectives (vyavahār naya) are absent there. Nor is it that conventional perspectives are missing here. Even in the original Samayasār, there are verses describing the soul from the conventional standpoint, how the soul appears when viewed through vyavahār naya. But that perspective is relative and ultimately untrue; it must be let go of. What the supreme pure absolute standpoint (param shuddh nishchay naya) expounds is what must be grasped; that is the sole objective. The phrase "The harmony of both the standpoints has been kept in view," does not mean you must adopt both equally. From the conventional standpoint, things appear in this manner, but your self-realisation (ātmasiddhi) will never happen through that.

True realisation is stated in Ātmasiddhi Shāstra itself: "Pure, knowledgeable, full of consciousness, self-luminous, the abode of bliss; contemplate this deeply and realise your self." Through this contemplation alone will you attain it; here the soul is not called impure; that comes in "Hey Prabhu! Hey Prabhu!" In Ātmasiddhi, the soul is proclaimed strictly as pure. That is why reciting Ātmasiddhi was prescribed for the night, affirming that you are pure. If someone begins reciting this right from the morning, those around you will become unsettled! The morning begins by acknowledging oneself as the lowest of the low (adhamādham), and by nightfall one contemplates: pure, knowledgeable, full of consciousness, self-luminous, the abode of bliss; contemplate this deeply and realise your self." Param Krupalu Dev says, "Only that religion leads to liberation. As the pure self, you are liberation itself. You are infinite perception and knowledge. You are of an unobstructed nature."

Thus, nowhere will your false logic (kutark) hold ground. Whenever false logic starts to stir, when false belief (mithyātva) rises, and your intellect begins arguing perversely, take refuge in Ātmasiddhi. Any single verse from it will set you right again. If you slip into a false semblance of the absolute view (nishchayābhās), you will encounter verses like: "One cannot attain enlightenment without possessing a feeling of renunciation and detachment within." How could true knowledge arise without detachment? So, if you display false arrogance on this side, claiming, "I am the supreme soul, I am pure, I am knowledgeable, I am ever immaculate," it will bring you back to earth. And if you sit around weeping that "I am a miserable sinner," it will

challenge you: "Look here, you are equal to the liberated souls (Siddh), you are inherently pure, what more should I say to you?" Thus, this scripture will never allow you to fall. And how high you ascend remains entirely your own responsibility.

Having laid that foundation, the primary topic begins. To understand the all-pure reality (sarvavishuddhi), the inquiry into the main topic starts. Is the soul the doer of passions and attachments, or not? Is it the doer of material karma, or not? Is it the doer of joy and sorrow, or not? This inquiry will continue across many verses, for which our foundation is now established.

First, let us review the different standpoints (naya).

There are two primary standpoints: the conventional standpoint (vyavahār naya) and the absolute standpoint (nishchay naya).

Within the conventional standpoint, there are two types: Attributed (upcharit) and unattributed(Anupcharit):

1. **Upcharit Vyavahār Naya ascribes a relation between entirely separate things:** "I am the doer of the house, the city, and external things."
2. **Anupcharit Vyavahār Naya:** Moving slightly deeper, "I am the doer of material karmas (dravya karma), such as knowledge-obscuring karmas. All the external things are merely fruits of karma; I am not the doer of the house or the city."

   Upcharit vyavahār naya insists, "I planned it, I constructed it, and I spent the money; therefore, I am its doer." Moving inward to a subtler level, the anupcharit vyavahār naya clarifies: "All of this is merely the fruition of karma. Yes, I am the binder of karmas. I am the doer of knowledge-obscuring and other material karmas."

There are three types of absolute standpoint (nishchay naya):

1. **Impure Absolute Standpoint (Ashuddh Nishchay Naya):** "I generate only these impure internal defilements (bhāv karma). What happens next is a matter of instrumental cause and effect (nimitt-naimittik), in which karmic particles are drawn in; but my activity is limited strictly to the internal stir. I can operate only within my own territory. If I can affect external entities, then it would mean one substance can interfere into another substance, which is not possible; I merely produce the inner feelings."

2. **Pure Absolute Standpoint (Shuddh Nishchay Naya):** "When you experience attachment and aversion today, who knows it? Knowledge. Your intrinsic nature is knowledge; when was it ever attached? Being an embodiment of knowledge by nature, you continuously engage in knowing, knowing, and knowing. Whatever else accompanies, it is a separate matter, but you simply know that as well; therefore, you are solely the doer of states of pure knowledge."

3. **Supreme Pure Absolute Standpoint (Param Shuddh Nishchay Naya):** "Where is transformation (pariṇaman) within me at all? If there were transformations, there would be a modified state (pariṇām). If there were a modified state, there would be a doer of that state, and then one could debate whether an external substance or the self was the doer. But I am the constant, rock-firm, unchanging reality (dhruv kuṭasth)." This perspective penetrates so deeply within that - it registers no change whatsoever.

You must be completely clear on this because with almost every single verse, the perspective will shift and you have to understand it is speaking from which standpoint. In the next verse, it will state that in reality, the soul is not the doer of karma at all. In the following verse, it will say that the ignorant soul is the doer. The scriptures themselves state that the ignorant soul is both the doer and the enjoyer of sensory objects. Then Pujya Gurudevshri will ask you: which analytical standpoint is this? And then, you have to provide the answer.

Thus, vyavahār naya and nishchay naya: Under the vyavahār naya: upcharit and anupcharit. Under the nishchay naya: ashuddh, shuddh, and param shuddh.

The param shuddh nishchay naya has not yet been inaugurated in your life! Initially, living from a worldly conventional outlook, only external identification occurred. After understanding a bit of karma theory and reflecting on why one binds karma, a degree of inward discernment arose. Then you realised, “If I do not wish to bind karma, I must quieten feelings of attachment and aversion. Craving to indulge while expecting not to bind karma is simply impossible.” Moving further along, you arrived at the understanding of your knowing nature, "I am the detached knower and seer (jnātā-draṣhṭā)."

Practising being the knower and seer is fine, but realise that you are the knower by your very nature. It is not that you become it only when you pratice being witness; you are the embodiment of knowledge. Therefore, even if you maintain awareness throughout the day, do not feel egoistic. For even in the lowest dormant state (nigod, where infinite souls share one body), you possessed this

exact same knowing nature. So, harbour no ego about remaining mostly a detached witness now. Remaining a witness is simply your intrinsic nature.

There is no room for ego. What was always true has simply been recognised. You will not throw a celebration upon attaining omniscience, as you will feel, "What is extraordinary in this? What was already within has simply manifested." The one who attains it would say: "Being the doer of omniscience means I was always omniscient, that was my very nature. From the moment I first received Shri Ātmasiddhi Shastra, I knew I was the embodiment of liberation. Today was merely the manifestation of that. Just as a baby is delivered after nine and a half months, today liberation manifested, yet it resided within my womb all along."

Regarding what the soul is per the ultimate reality, whether it is truly a doer or not, that forms the subject of the fourth verse.

Chhand 4: In reality, the soul is not the doer-receiver of karma

Jeev karam kartā nahi aisai,

Ras bhogtā subhāv na taisai.

Mithyāmatisau kartā hoi,

Gaye agyān akartā soi.

Meaning of Chhand 4: From the absolute point of view - Nishchay Naya, the eternal soul substance is not the doer of karma. Furthermore, it is not enduring the resultant perplexity - karma ras no bhokta. The ignorant living being - mithyamati - does become the doer of karma. Also, he endures the resultant perplexity. Once the ignorant state is gone, then he is a non-doer and also does not endure such karma.

Whenever the word "in reality" (vāstav) comes, understand in your mind that this is spoken from the supreme pure absolute standpoint (param shuddh nishchay naya). This is simply the actual reality. Right now, you might feel, “In reality, the soul is the doer of attachment and aversion (rāg-dwesh), but from param shuddh nishchay naya, it is regarded as a non-doer.” If you say this, you are still at the preliminary level. Because this still feels like ultimate reality to you, and from one perspective (apekṣhā) that description exists too; for now, it is okay. But by the end, this must become your firm conviction: in reality, the soul is neither the doer nor the receiver of karma.

From a practical, conventional standpoint (vyavahārik dṛashṭi), it is spoken of in that soul is doer of attachment and aversion, etc. and that is understandable. Conventional expression is just like saying "Delhi station has arrived." The station does not move; we are the ones travelling toward it. Yet people still speak that way which is fine. But on the strength of your faith in truth, your inner state of emotions (bhāv) must transform.

Banarasidasji is deeply engrossed in the soul. He says: “Look, I have not come here to teach you the system of analytical standpoints (naya chakra).” He simply wants to make us realise what the ultimate reality is. He is a lover of the soul, not a professor. A professor or a teacher teaches all these academic structures. He says: "I am a lover of the soul. I used the word 'in reality' (vāstav); I did not utter the phrase 'supreme pure absolute standpoint'." This was merely clarified for you so that doubts do not linger, but he wants you to use the word ‘vāstavamā’ - in reality.

In this, there isn't much to explain; it is far more to understand and assimilate. In reality, the soul is not the doer of material karma (dravya karma), nor is it the receiver of the fruits of karma; this is the truth. You can go and ask in worldly circles, visit traditional religious institutions and ask, and they will say: "Oh, you must not know karma theory; that is why you say this." But this is far beyond karma theory. One has begun to understand the theory of the self (ātma theory). Just as there are vibrations of matter (pudgal), there are vibrations of pure consciousness (chaitanya); energy is energy; both emit energy. But consider the energy of matter versus the energy of consciousness, and that too of an enlightened Master. The aura or energy of a consciousness established in a pure state - as that begins to be understood and experientially felt, life gets filled with profound silence. Automatically, your sensory knowledge (matijnān) begins to transcend the senses. Scriptural knowledge (shrut jnān) becomes thought-free (nirvikalp). Your awareness (upyog) remains anchored within and never seeks to wander outside.

Pujya Gurudevshri says: "Just remain in this awareness; everything will shift into auto mode. He Himself puts no effort into remaining the knower (jnāyak); it is simply auto mode. Once inner faith transforms, awareness is effortless. As long as faith has not shifted, even after taking numerous vows, awareness does not remain. But once faith transforms, awareness simply emerges; you merely hold it so it doesn't slip away, and gradually you realise, "Now I don't even have to consciously think about it, it just happens." One remains naturally detached.

If your hand touches a hot frying pan, do you leave your hand there and think, "This feels hot; I will get burned; blisters will form; should I pull my hand

back?" No, your hand pulls back instantaneously. This is the exact realisation you will experience. Suddenly, while being among everyone, you will turn inwards and withdraw. It will not be merely from external situations; you will go within. Initially, it will happen with situations, and you will realise that no great effort is required - withdrawal simply happens, without you even needing to physically leave the place. You are physically present with everyone, yet entirely withdrawn inside.

Next, it will happen during internal dispositions (pariṇaman). That means when a wave of attachment is running within, or aversion is stirring inside, you will withdraw. The knowing consciousness will spontaneously disengage from the inner emotional stir. You will realise: "No, I am the constant unchanging soul (dhruv); I am not in this attachment." The knowing awareness detaches from that modification. How wonderful it is that you do not even have to move an inch; you stand right there, and you are completely detached inside!

In reality, the soul is untouched by material karmas. When we are neither their doer nor their receiver, why even bother counting the eight karmas? There was a time when Pujya Gurudevshri's teacher would test Him: "Recite the 10th sub-type out of the 158 karmic sub-types (prakṛuti)," because he insisted that memorisation must proceed in strict sequential order. When reciting the 12 contemplative reflections (Bhāvanās), he insisted that they must not be uttered haphazardly as they come to mind, but in exact sequence as wven within that sequence, enlightened Masters map the path of liberation. Up to Anitya Bhāvanā (reflection on impermanence) and Asharaṇ Bhāvanā (reflection on helplessness), everyone recites correctly; they stumble on the third. People casually jump to Ekatva (solitariness) and Anyatva (separateness). But third is Sansār Bhāvanā (reflection on transmigration) then comes Ekatva, then Anyatva Bhāvanā, and then Ashuchi Bhāvanā (impurity of the body) - what profound depth lies even in this order! Therefore, Pujya Gurudevshri said: "Whatever you do now, do it in proper order. Follow the exact sequence revealed by the enlightened Masters."

This verse states: "In reality, the soul is not the doer of karma, nor is it the receiver of fruits of karma." Because if one did not perform the deed, under no logic should one have to experience its fruit. "Due to deluded intellect, one considers himself as the doer; when ignorance departs, he realises he is a non-doer."

Therefore, even the ignorant soul is fundamentally not the doer. If you assert that the ignorant soul is in reality the doer, that is deluded intellect (mithyā mati). You must remember for the rest of your life: I am not the doer. Now

Pujya Gurudevshri is uncompromisingly strict on this. You will have to surrender your preconceptions here. The deluded intellect or fool imagines that he is the doer. When one awakens from that foolishness, true wisdom dawns that the soul is always a non-doer.

Something which appears to be true versus what the ultimate reality is, are two different things. "The soul and the body appear to be the same due to the false identification of the soul with the body. However, both of them are separate." It is only an appearance of being one (bhāsavu). "The true nature of the self was experienced as pure consciousness." In Ātmasiddhi, the disciple states: "Earlier I felt that the body and the soul are the same." After meeting the Guru and gaining the right understanding, " I now experience myself as pure consciousness." By appearance, anything can seem true. But in reality, every living being is solely a non-doer (akartā).

If you believe, "The ignorant soul is the doer and the enlightened soul is not," you are speaking of the temporary state (dashā) and that from the conventional viewpoint. Right now, our focus is not on the transient modification (paryāy). Our focus is fixed on the constant, unchanging self (dhruva). According to tht, the soul is always a non-doer. If you focus on the modification, the dichotomy of doer and non-doer arises. Even an enlightened Master will speak the language of doership, because conventional communication operates that way. But in His inner realisation, there is no sense of doership; there is only the pure state of being the knower (jnātṛutva).

Suppose Pujya Gurudevshri visits your home for a meal and asks, "This kadhi has turned out very well; who made it?" If you answer, "It manifested per its own (swayaṁ pariṇāman)," you are simply being foolish! Becoming spiritually wise is an inner pursuit, and give a sensible answer in practical life. When Pujya Gurudevshri asks from the upcharit vyavahār naya, respond appropriately from that standpoint. Enlightened masters also use the conventional language of doership, but internally their awareness is crystal clear. This teaching aims to eliminate the foolishness of your inner world.

"Karma," can also mean the impurity of the modification, which is bhāv karma (internal psychic defilement). The simultaneous influx and bondage of karmic matter with the soul at that moment is called dravya karma (material karma). The physical body etc. associations is called nokarma (quasi karma). The soul is not the does of nokarma, dravya karma, or bhāv karma.

Sometimes we say, "Upon the departure of ignorance, the soul becomes a non-doer.” If it is spoken from the standpoint of the soul's eternal nature, this

statement is incorrect; but from the standpoint of the experiential state (dashā), it is true. From the viewpoint of the state, when you say: "The ignorant soul acts as the doer, while the enlightened soul remains a non-receiver (abhoktā) even while enduring karmic fruits," that statement is valid. "When identification with the body ceases, you are neither the doer of karma nor its receiver." This does not refer exclusively to the liberated state (siddh dashā); this applies right from the fourth stage of spiritual development (chothu guṇasthānak).

In every verse, one must contemplate the specific perspective (apekṣhā) from which it is spoken. Right now, the word "in reality" (vāstav) is written; and reality cannot fluctuate. Reality cannot mean: "When one is ignorant, reality is one way, and when one becomes enlightened, reality becomes another." When discussing spiritual stages, we will explore doer, receiver, and all related aspects. We will say: "When the focus shifts toward the true self, one ceases to be a doer and receiver and abides as the knower and seer." But right now, the discussion concerns ultimate reality, not the evolving state.

It is through faith in the ultimate reality that the state actually transforms. Merely focusing on the imperfect state will never transform the state. Understanding one's eternal, timeless nature (trikāli swabhāv), having unwavering faith in that eternal self - by having that, the modification certainly transforms. Purity blossoms in the modification, the inner state shifts, and the ignorant soul becomes an enlightened being. But until now, you have only heard the language of modifications; hence the foundation of the word "in reality" (vāstav) has not been firmly established. This Sarvaviśuddhi Adhikār will accomplish it.

The moment ignorance dissolves, one's awareness aligns with the eternal nature. The entire inner flow will change, and you will experience the self directly. The modification will turn around only when your focus rests firmly upon your inherent nature. That purification in the modifications will happen solely by fixing your focus upon that which is ever pure.

Chhand 5: The soul is a doer of karma in ignorance

Nihchai nihārat subhāv yāhi ātamākau,

Ātmik dharam param parakāsnā.

Ateet anāgat vartamān kāl jākau,

Keval swaroop guna lokālok bhāsanā.

Soi jeev sansār avasthā māhi karamkau,

Kartāsau deesai leeye bharam upāsanā.

Yahai mahā mohkau pasār yahai mithyāchār,

Yahai bhau vikār yah vivahār vāsanā.

Meaning of Chhand 5: When one knows from the absolute point of view - nishchay naya - then the soul substance is in its innate state and manifests the same. Because of this purity, all the universal substance, infinite attributes as well as past, present, and future infinite modes are illuminating in the knowledge mode of the soul substance. When the soul is in its ignorant state, then he is in wrong concept state – mithyatva dasha. In this state, he is the doer of psychic karma – bhaav karma, raag, etc. states, resulting from the expansion of his wrong attitude – moh no vistar. This is his wrong conduct – mithyacharan. It keeps on increasing one's transmigration with the birth-and-death misery cycle. This is the soul's impure state and is the conventional state – vyavhar.

Banarasidasji felt compassion toward us, realising that people may not properly understand and instead keep getting it wrong. Therefore, he now breaks down and explains the entire distinction clearly between the absolute standpoint (nishchay naya) and the conventional standpoint (vyavahār naya). Following the Sarvavishuddhi Adhikār, your faith ought to become right (samyak).

Looking from the absolute standpoint, the soul in its inherent nature is the supreme illuminator, the supreme embodiment of radiance. Supreme radiance signifies the supreme embodiment of pure knowledge. The capacity of your knowledge is boundless. The power of your knowing is so immense that in terms of space (kṣhetra), the universe and beyond (lokālok) are directly perceived. In terms of substance (dravya), all substances are known. From the perspective of time (kāl), all three periods - past, present, and future are known. In terms of states (bhāv), it knows all modifications (paryāya). Such is your innate capacity. If this capacity is not manifest for you, you are obstructed somewhere in delusion (moh). The expanse of delusion is immense. Some delusion sits on the surface layer, while some resides at a deeper level. If you do not experience the supreme radiance, you are entangled somewhere in delusion.

Your knowing capacity is so profound that you can know the past, present, and future modifications of all six substances across the entire cosmos. Yet your power to change even a single thing is absolute zero. Hearing this, the wish for omniscience (kevalajnān) as a power drops away: you will know everything, yet even with infinite energy (anant vīrya) manifest, you cannot alter a single thing!

So, keep your interest focused on becoming detached and passionless (vitrāg); cultivate detachment.

"The one who realises this fact, becomes liberated" (Je samje te thāy). What sublime spiritual practice is packed into this single sentence! Due to false belief (mithyātva) in the state of ignorance, the ignorant soul appears, seems, and feels itself to be the doer of karma. In reality, it is not the doer of karma at all.

This is the vast playground of delusion; it is the distortion on account of the faith-delusion (darshan moh). As long as you feel "I am the doer, I am the doer," faith-delusion holds sway over you. Pujya Gurudevshri calls darshan moh a "mental disorder". A mental disorder in the sense that you fail to grasp things as they are. You observe things by twisting the factual state of affairs entirely. You cannot see the other person's true intentions; you perceive nothing except your own ego, and when things do not unfold according to your desires, your reaction is a mental disorder.

Mental disorder is synonymous with darshan moh; and when that mental disorder is projected toward an enlightened Master, it ruins everything. Even when faith-deluding karma is not directed toward the enlightened Master but merely toward the world, it still inflicts immense spiritual damage by imagining a false bond between the doer and the deed.

That is precisely why Pujya Gurudevshri notes: Whenever conversations arise between Him and psychiatrists or psychologists, He remarks that our Bhagwan has expounded on this extensively. All the various conditions they label as ADD, OCD, and so forth are simply expressions of the vast expanse of darshan moh. It is the expansion of delusion, and is the fundamental cause of infinite transmigration (bhav bhramaṇ).

Chhand 6: Just as the soul is a non-doer of karma, he is a non-receiver of karma too.

Yathā jeev kartā na kahāvai,

Tathā bhogtā nām na pāvai.

Hai bhogi mithyāmati māhi,

Gayai mithyāt bhogtā nānhi.

Meaning of Chhand 6: As the soul is not the doer of its impure state of the inclination of attachment/aversion state - jeev karma no karta nathi, it also does not endure - bhokta, its pleasure/pain state. When one is in the wrong

concept state - mithyatva dasha - then he endures the pleasure, pain resulting from karma fruition. In the absence of mithyatva the soul endures its super sensuous bliss - atindriya anand.

Among the six Indian schools of philosophy (ṣhaṭ darshan), there are certain schools that consider the soul to be a non-doer (akartā), yet maintain that it is a receiver (bhoktā). Therefore, clarity was provided here: whatever is stated regarding the soul being a non-doer must be understood equally regarding it being a non-receiver (abhoktā). Thus, in reality (vāstavamā), the soul is not the doer of karma. In the state of false belief (mithyātva), the soul feels, "I am the doer." Similarly, in the state of delusion, it feels it is the receiver of the karmic fruits of pleasure and pain.

From the viewpoint of upcharit vyavahār naya, the soul is the enjoyer of sensual objects: it is the creator of houses, cities, and so forth, and the consumer/enjoyer of laddus, samosas, etc.

From the viewpoint of anupcharit vyavahār naya, the soul is the receiver of the fruits of material karma (dravya karma).

From the viewpoint of ashuddh nishchay naya, he is the enjoyer of his own feelings of attachment and aversion, pleasure and pain are generated through his own thoughts.

From the viewpoint of shuddh nishchay naya, he is the doer of the modification of knowledge.

And from the viewpoint of param shuddh nishchay naya, he is the receiver of nothing whatsoever. It is not a non-doer nor a non-receiver; that is to say, he it is abhoktā.

This entire verse is dedicated to the dimension of the receiver.

Three types of consciousness (chetnā) have been expounded:

1. Karmafal Chetna - Consciousness of karmic fruition: One-sensed beings (ekendriya) possess the consciousness of karmic fruition. They are exclusively receivers. In terms of latent capacity, one might speak of them as a doer, but they do not actually possess the capacity to initiate action. They have no developed intellect, no mind, and lack complex senses - possessing only the sense of touch. Therefore, the one-sensed beings such plant life etc. are said to operate in karmafal chetna.
2. Karma Chetna - Consciousness of Karmic doership: From two-sensed to five-sensed beings, it is termed karma chetna because their sense of active

doership emerges with some force. Even among five-sensed beings, this karma chetna applies specifically to the ignorant soul.

3. Jnān Chetna - Consciousness of Pure Knowledge: For the enlightened being, there is jnān chetna. In formal scriptural doctrine (siddhānt), their state is still called mixed (mishra), because attachment (rāg) and knowledge (jnān) coexist till the 13th gunasthanak (stage of spiritual development). Per the scriptural principles, jnān chetna in its absolute fullness is attributed only to the Omniscient Lords (Kevali). However, in spirituality (adhyātma), an enlightened soul at the fourth guṇasthānak onwards operates in jnan chetna - not karmafal Chetna because both doership and receivership have been inwardly renounced: "You no longer remain the doer of karma, nor the receiver of its fruits." (Nahī kartā tu tehno, nahī bhoktā tu tehno).

In the next shibir, this subject will be discussed: why does the ignorant soul perceive itself to be a receiver? And why does the enlightened Master perceive Himself as both a non-doer and a non-receiver?

In ultimate reality, the soul is neither the doer nor the receiver of karma. To the ignorant soul, it appears and feels as though he is the doer and receiver of karma; the enlightened knows He is not the doer or receiver of karma at all.