Nātak Samaysaar

Shibir 31

Pravachan – 1 Summary

7-11-2026 – Morning

Episodes – 400-402

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.

Blessed, blessed, blessed is the dawn of Dhanteras! Blessed is the reverence; blessed is the surrender to that great soul who supports all. Within one soul, through the darshan (glimpse) of this Supreme Being, such devotion arose; let us first celebrate the festival of that devotion. Just as smartwatches can track many things, the Bhagavad Gita reveals 36 characteristics to help you track whether devotion is inside you. We will look at five signs, which are less of instructions and more of inspiration. It is not that you have never heard about it. But let it inspire you again, and if you are not blooming, then there is a deficiency somewhere in at least one of these. Your devotion is not wrong, but if that devotion does not blossom, then the fragrance does not awaken.

Those five signs are:

1. **Preeti**
2. **Virakti**
3. **Shoonyata**
4. **Shanti**
5. **Satsang prem**

Because of these five characteristics, the devotee's devotion blossomed; one could say he took full advantage of the spring season. He (Pujyashri Lalluji Muni) met the Enlightened One (Satpurush), and blossomed fully. He was able to become an instrumental cause (nimitt karan) for awakening devotion within many. Even today, we all study Shri Vachanamrutji only from that original edition which came out from Agas which was founded by him.

If you are aware of these five signs (lakshan) and observe whether you are progressing in them, then one day, you will blossom.

1. Preeti (Devotional Love): You need immense love, faith, and reliance (dependency) at the lotus feet of the enlightened one. There is so much feeling of gratitude; even if nothing else can be done in the morning, just think: what five blessings are you experiencing today? Make a list of those blessings. This practice will sustain you throughout the whole day. You can do it in the morning or in the evening. You must make a list of five blessings of Param Krupalu Dev that you experienced today. As you write, you will see that love will begin to flow abundantly out of you. You will realise that spiritual certainty will develop within you: "Whatever the Lord does is for my ultimate good" (Je Hari kare te mama hitnu). When there is worldly life (sansar), there are circumstances and events (prasango). Circumstances are never uniform - they can be auspicious or inauspicious, favourable or unfavourable. Yet, "Whatever the Lord does is for my ultimate good." This inner conviction of "for my ultimate good" (mama hitnu) will grant you profound spiritual certainty.

Pujya Gurudevshri has a temple in His kutir, and whenever He passes by the temple, every time, He opens it and beholds Param Krupalu Dev. This happens at least 50–60 times a day. Pujya Gurudevshri feels that one day this very longing for darshan will destroy darshan moh (faith delusion). The eyes are in constant contact with worldly sense-objects. What has not been attained is the darshan of God. So, when it is available, why let go of it?

Spiritual practices (sadhana) or your disciplines are immensely helpful to regain your connection. Never seek an exemption from them; you will be ruined. Because you lack the intellect to grasp how greatly it benefits you, it has turned into a mechanical routine (kram) for you. Yet, this nityakram possesses the power to protect you in the most severe karmic manifestation of your life. You must learn to enjoy it rather than attempting to seek an exemption. Wanting an exemption is nothing other than self-will and indolence.

Pujya Gurudevshri delights in His sadhana and devotional songs (bhajans). Reframe the terminology for your discipline, spiritual culture, and rules. You can simply say, "I am going to regain my connection." Then you will notice that you approach them with immense fervour. This is precisely what Pujyashri Lalluji Muni did. He never missed an opportunity to re-establish his connection, to the degree that, at a certain stage, the connection could not be severed at all, so there was no question of having to regain it.

If you are attempting to light a lamp and you are not able to do it, look around. There may be four to five windows. You must be conscious of which specific window the wind is blowing through that prevents your lamp from being lit. You have to realise: "I have a profound deficiency in this particular area because

of which the deep inner absorption that should arise does not take place." You should become conscious of this yourself; why should anyone else have to point it out to you?

When you do not find joy in your discipline, recognise, "A powerful gust of wind is entering through this door, causing me to lose my connection." Seek out that window yourself; Pujya Gurudevshri will not point it out to you. Shut that window. Once that window is closed, you can ignite the lamp with ease.

Such should be your preeti that every single discipline feels like regaining your connection. If there is no sense of regaining connection, then true love has not awakened within you, even if the Enlightened One (Satpurush) stands right before your eyes. Trees, leaves, ants, and insects also exist right in front of the Enlightened One, yet such devotion and love do not awaken within them.

Pujya Gurudevshri went to perform the ceremonial bathing of the Lord (rakshal) today. There, a beautiful bird was perched upon Param Krupalu Dev's shoulder. Pujya Gurudevshri thought, “Wow, how lucky!” At that moment, He forgot all the rules about irreverence (ashatna). He thought, “How lucky, clinging so closely to Param Krupalu Dev; look how it is sitting! And nobody is even telling the bird anything.” If we take even a small step forward, people say, "Don’t go near!" No one stopped that bird. Someone should have told the bird too, "Hey, can one really sit on Param Krupalu Dev's shoulder?" You just said, “How sweet, how blessed, how lucky!” Pujya Gurudevshri said, “It turned out well; at least the birds benefited from this. Let others say whatever they want, but the birds can move around Param Krupalu Dev freely.”

2. Virakti (Detachment): If you say virakti means detachment, renunciation , or dispassion, you are merely parroting. When we are immersed in devotion, beyond all these terms, only one feeling remains: “Param Krupalu Dev seems better than anything” – that is virakti. Just change your language a little bit and your whole mindset changes. Nothing has to be given up. Param Krupalu Dev should be loved more than savoury snacks (farsan) and sweets.

Twenty years ago, Pujya Gurudevshri stopped preparation of items like fafda, mathiya, ghughra, etc., at home. They are not good for health. And now, since Diwali is celebrated in Dharampur and everyone engages in spiritual pursuit (aradhana), they hardly even notice it. This time, a little drama of decoration was put on because all these little kids were more excited for the Halloween party and not excited at all for Diwali. He asked them: Do you have more interest in dressing up like ghosts? Diwali carries immense cultural significance as well, whether you consider Lord Ram, Lord Mahavir, or Vinoba Bhave.

There are so many things that can impart good values (sanskar) to them, yet they were least interested. So Pujya Gurudevshri said, “Now, in this plaza in front of the Kutir, I want lanterns and lights. If you have to prepare cholafali and ghughra for these kids, then prepare them, but bring that importance of Diwali back.” The decoration is so beautiful, the lamps are looking so beautiful.

You should feel Param Krupalu Dev is a little better than anything else, and finally reach - He is the absolute best – you have to cultivate this gradually; that is detachment. We do not need to renounce rasmalai; we do not need to give up ghughra. Even while eating ghughra, you should get the feeling, “Alright, now that this has been served, I’ll eat it, but what I truly love is only Param Krupalu Dev”. So, detachment simply means: “Whatever is taking me away from Him, I don't want that thing in my life, in my mind.” It will be different for everyone. But, “What is taking me away from Him, I don't want.” This is detachment. Detachment does not mean being heartless, devoid of love, or solemn.

Two individuals came to Ramanujacharya to take initiation (diksha). A saint does not conduct an interview, but Ramanuj was an Acharya, and an Acharya carries responsibility, so he had to interview them. When he interviewed the first person, the man said, “My wife passed away, and I am missing her,” and he began weeping bitterly, saying, “Now, I want to take diksha.” Ramanuj evaluated him. The second one said, “I feel nothing for anyone, and I want to take diksha.” Ramanuj granted initiation to the first person. He said, “At least, love is present, even if it is directed toward his wife. Love exists; we will redirect it here. But where there is no love, one who has no feeling for anyone at all will remain equally blunt and unresponsive here as well.” See how saints evaluate! Becoming heartless is completely useless; do not consider that detachment—call such a person unfortunate.

Even if a devotee wears a suit, Pujya Gurudevshri may consider he has detachment if in that devotee's heart, only He resides. He is simply saying: Whatever takes you away from Him, discard it; otherwise, do not mind it. Now the entire onus is on you; you must remain vigilant. Love needs to be there.

3. Shunyata (Ego-lessness): By shunyata, He does not mean thought-free state (nirvikalpata); do not get into all those technical matters today. Today is Dhanteras; this is the story of a devotee. Shunyata means ego-lessness. What was our nature once? Whatever we did, we did for attention. We felt, ‘Someone should look at me, someone should speak with me, someone should praise me.’ We existed in such a state of mind, along with constant comparison. So, there are two aspects: comparison and attention-seeking. Even if we cried, at least two people had to know that we were crying. There was such a phase, such a

mindset, because the ego was very strong. You wanted your pseudo "I"—your fake ego to expand. And now you do not care; simply attaining the approval (raajipo) of the enlightened one is everything; otherwise, nothing matters.

So many times, we have glorified our humility merely to gain attention. If you tell someone, "You prepared this so well!" Now, observe him demonstrating humility. He will say, "No, no, I didn't do anything." Pujya Gurudevshri would retort, “Then why didn't you do anything? I had given you seva! If you didn't do anything, why didn't you do anything?”

You will need to check: is this humility meant for attention-seeking, or do you genuinely feel this way? Check every single time - not just once in a lifetime, because it can change. What appears on Monday might be entirely different on Tuesday; this ego plays a terrible game of hide-and-seek. You must check every time: Is saying "I didn't do anything" also a part of your ego, or is it true ego-lessness? This is only for your own self-checking; Pujya Gurudevshri is not asking you to condemn or criticise yourself. Say sorry, recite a prayer of forgiveness (kshamapna), and move forward. Do not carry such a heavy burden of "Why did I do this? Why did I do this?"

"The lane of love is extremely narrow." The lane of love is very narrow; two cannot walk together. You and God cannot walk together. Your "I" and your God cannot both abide in the heart, in that lane. That lane is so narrow that only one can walk through: either He or your "I." So, what do you choose? Pujya Gurudevshri once wrote: "My Lord, I do not wish to be a hero in Your story; I wish to be a servant of Your servant (dasanudas). Whenever Your chronicle is told, let me be mentioned merely as Your servant, a servant of servants, and not as a hero." And that keeps Him so grounded, humble, and deeply fulfilled. Pujya Gurudevshri has no desire to make an impression anywhere; He wishes to remain as a servant of servants in His story. And that brings Him immense bliss: simply being accepted even as a servant of the servant is enough. "The devotee’s purpose is fulfilled merely by gazing upon the Lord's countenance."

Nemiji told Pujya Gurudevshri, "Bapa, You are truly childish. When a young child receives a lollipop, see how delighted he becomes! Similarly, if one hands You a bhajan, how much You savour it and feel a profound sense of fulfilment, as though this single bhajan will complete Your entire purification." Upon hearing a particular bhajan, Pujya Gurudevshri broke down in tears, so Nemiji said, "I have only realised today that You love Lord Mahavir this much. In these past 15 years, I had never seen You love anyone other than Param Krupalu Dev; for the first time, I have seen You cherish Lord Mahavir this deeply." Pujya Gurudevshri replied, “Had I asked for liberation (moksha) during the era of

Lord Mahavir, I would be residing atop Siddhashila right now. Instead, I took interest in the worldly pebbles all around. I sought this continuous wandering of 2,600 to 2,700 years; from the Giver of Liberation, I asked for worldly cycles." Nemiji said, "Bapa, now relax; do not turn this into a tragic Diwali." Pujya Gurudevshri said, "This is not tragic; this is the reality."

Pujya Gurudevshri says to Param Krupalu Dev, "In Your story, my seva should go unnoticed, and I do not want to be a hero in Your story; I want to be a servant of servants in it." This enables Pujya Gurudevshri's shunyata to deepen.

In detachment, there is no rigid external renunciation or vows. Whatever does not distance you from your Guru and unites you closer to Him, do not abandon that. Be it a small matter or a significant one, renounce that which distances you from God. People put on great performances: "I have renounced sweets; I have renounced savouries." But if savouries and sweets were never taking you away from God in the first place, what religious virtue did you achieve by giving them up? Remove that one true weakness of yours. Now you must discover on your own: "What is pulling me away from Him?" Only that, and that very renunciation will give you liberation. Instead, we act according to our whims: "I cannot renounce my ego, but I can easily skip savouries and sweets." So, we give those up and feel self-satisfied, thinking, "Look, everyone eats, but I don't." Yet this will not help you at all, because the exact thing dragging you away from God remains intact. Identify it and uproot it. Truly, it is so simple, not complex in the least.

4. Shanti (Peace): Now that Bhagwan has entered your life, you should abide even more in a peaceful state. External events will keep occurring, because as Pujya Gurudevshri said, where there is worldly life, there are circumstances, and circumstances are constantly shifting; so do not assume everything will remain favourable all the time. No external pressure should influence the internal state. External pressure will mount - at times from the direction of finances, at times from health, at times through relationships, anything. Nothing matters! 'I will not be controlled by a remote control resting in someone else's hands. I will take ownership: 'I became angry, I displayed pride, I got disturbed, I got troubled, I did this to myself'.' Do not say that someone else did it to you. Reclaim all the remote controls from the entire world. All internal impurities may not be destroyed yet, but remember: 'I alone am responsible.'

You were a time bomb; now transform into a pressure cooker, continuously releasing steam through the whistle. Transform from a time bomb into a pressure cooker! Earlier, people looked at you and felt you could explode at any second. Instead, be a pressure cooker and say, "Go ahead, raise the pressure, and

I will blow the whistle. Turn up the fire, mount the pressure, but I will simply whistle." It is called peace (shanti), but its real essence is joyful exuberance (masti). Do not sit like a corpse; some people sit in such a manner that one wonders whether they are alive or dead! Radiate some inner joy.

If you remember one spiritual principle (siddhant), you will remain peaceful: 'Whatever happens, happens to us, does not happen in us.' Karma cannot encroach into your inner territory; reacting is entirely your choice. Thus, the moment you realise you made a foolish choice, you stop.

A lady mentioned to Pujya Gurudevshri that she was burdened by significant baggage from her past. Pujya Gurudevshri remarked, "Who doesn't have a past? You have a past, and I have a past too." Anyone haunted by a dreadful past should take up a job. Once we are engaged in work, the intellect will not gather rust. Sitting idle, one keeps ruminating on the past: "Why did this happen? This shouldn't have happened." So, Gurudev told her, "Just remember what my Guru taught me: Never place the past into the freezer only to reheat it every single day in the microwave and consume it." The lady understood.

Every day you store it in the freezer, and the next day, since it cannot be eaten cold, you pop it right back into the microwave. Gurudev said, "If you keep doing this, the past will burn you completely! Just toss it into the dustbin. Even if there is a little waste, it doesn't matter, but do not keep it in the freezer only to refresh it the next day in the microwave and turn today into yesterday."

Pujya Gurudevshri possesses such beautiful memories from the past that even if He preserves them, there is no harm. Keeping them in the freezer sanctifies the freezer; placing them in the microwave sanctifies the microwave. They are sacred memories of days spent with the Satpurush. Yet, if there is a meditation on forgiveness asking to "recall an incident where you felt hurt," nothing surfaces for Pujya Gurudevshri at all; His mind simply goes blank. He cannot recall a single painful past incident where He felt miserable.

You might argue that if we stay peaceful, the world will take advantage of us; do not worry about that. A gulab jamun is soft, but it is not weak. People crave and long to eat piping-hot gulab jamuns.

5. Satsang Prem (Love for satsang): Satsang prem means loving deities and devotees. Loving both God and His devotees constitutes true love for satsang. If one says, "I love being with the enlightened one, but I have no affection for the community of seekers," that is not love for satsang. Loving satsang means loving the enlightened one, loving the soul, and loving fellow spiritual seekers

(satsangis), because the devotees remind you of the divine. Looking at the devotees reminds you of God, keeping your spiritual direction intact.

The soul and the enlightened one are paramount, certainly. Yet consider how immense the contribution of fellow seekers is to your spiritual progress! When you sit together in a group to study, you have no idea how vast their contribution is! If you are travelling all by yourself and suddenly bump into a fellow seeker, you are instantly reminded of God.

Seekers share deep love amongst themselves as well. Pujyashri Lalluji Muni lived this way. Reading his lettersto Pujyashri Ambalabhai, one may wonder: Is this letter written to Param Krupalu Dev or to Ambalalbhai? He would whisper internally, “Living alongside Ambalalbhai brings Krupalu Dev to mind even more.” Sometimes, when standing before Krupalu Dev, he would feel slightly apprehensive: "Lest I make a mistake, lest I commit a flaw," and such fleeting agitations would arise. But before Ambalalbhai, the presence of Param Krupalu Dev blossomed effortlessly; when those two came together, it was as if Param Krupalu Dev manifested tangibly. Therefore, the spiritual seeker, the enlightened one, and the pure soul - all three are essential.

Chhand 7: The ignorant soul is the enjoyer of sense objects; the enlightened one is not

Jagvāsi agyāni trikāl parjāi buddhi,

So tau vishai bhognikau bhogtā kahāyau hai.

Samkiti jeev jog bhogsau udāsi tātai,

Sahaj abhogtā garanthnimai gāyau hai.

Yāhi bhānti vastuki vyavasthā avdhāri budh,

Parabhāu tyāgi apnau subhāu āyau hai.

Niravikalp nirupādhi ātam arādhi,

Sādhi jog jugati samādhimai samāyau hai.

Meaning of Chhand 7: In the scriptures, it is mentioned that the ignorant being – ajnani jeev always keeps his oneness attitude – ahambuddhi - with the alien objects of the universe, like human realm, etc. That is why he does not perceive his innate pure nature of the eternal self. He gets engrossed in the sensual pleasures of the worldly objects- Vishay bhog. The enlightened being – jnani jeev - is experiencing the innate self. He has cultivated

indifference towards worldly objects – bhogothi virakt. Therefore, externally, he appears to be enduring the pleasure, pain, due to worldly objects, but still is free from them. The enlightened being has brought his conviction to the eternal pure nature of the soul substance and thereby has discarded his impure inclinations. He is engrossed in the primary abstract comprehension state – nirvikalp dasha. He is on the path to the true conduct of the soul by controlling the activities of the mind, speech, and body – yog nigrah marg. He is getting engrossed in his true state.

An ignorant person is an enjoyer of sensory objects, but an enlightened person is not an enjoyer of sensory objects. Do you realise now which viewpoint (naya) this is from? Because the supreme pure absolute viewpoint (param shuddh nishchay naya) states, "No soul is the doer or the receiver of karma or sensory objects." Therefore, that viewpoint is simply not applied here. Because we are differentiating: That an ignorant person is an enjoyer of sensory objects and an enlightened person is not an enjoyer of sensory objects. Hence, first of all, change the viewpoint. Here, it is said that it is stated in the scriptures that the soul is a non-doer and a non-receiver; it is not even the doer of the modifications (paryay); one has to keep the eternal, unchanging substance (dhruv) in view. In those very same scriptures, it is stated that an ignorant person is a receiver of sensory objects because he associates with external objects and harbours ego in the transient state.

First, let us take the association with external substances (par-dravya), and then let us take the sense of ego in the modification state. In the association with external substances, because of his deep-seated belief, the ignorant soul enjoys the association with external substances.

No one finds joy in poison. We would think, "This person is truly a fool who finds pleasure in poison." And when you perceive a sense of happiness in the association with external substances, you are a deluded being or person with the false belief (mithyatvi). Pujya Gurudevshri specifically said "notion of happiness" (sukh buddhi), not "happiness" (sukh). At times, an enlightened being with right faith (samyag drashti jeev) might also fleetingly feel happiness in moments of low stability (alpa sthirata), but never an overt, deep attachment (spashta priti). Even at that moment, the enlightened one maintains the awareness: "What foolishness this soul is committing to perceive happiness in such things!" That distinction will certainly remain.

One who finds delight in poison—how foolish he would be called! Now, when one holds so much possessiveness (mamatva) in external substances, he is bound to harbour a sense of ego in the transient state. So he may feel, "I am

happy." It is merely a transient state, wherein, identifying himself with it, he proclaims, "I am happy." That point is made here: it is stated in the scriptures that in the association with external objects, one remains in the feeling of "I am happy"; therefore, from a certain viewpoint, we can designate him as a receiver of sensory objects. What is its limit? As long as there is a desire such as "I want liberation (moksha)," until then, the intellect feels oneness with the transient state because liberation itself is a state. "I want liberation, which means I desire such a state." This signifies that you do not yet possess the viewpoint of the substance (dravya drashti). In the eternal substance, one perceives absolute completeness. "From perceiving happiness in sensory pleasures to having an intense longing for liberation" - all of this is categorised under ignorance. Param Krupalu Dev stated this in a rather sober manner: "Bhav mokshe pan shuddh varte sambhāv jo." (Let pure equanimity prevail irrespective of the embodied or the liberated state).

He said it soberly; otherwise, people would give up the desire for liberation and start craving ghughra and mathiya instead. Hence, He initially prescribed: "Matra moksha abhilaash" (Liberation is the only desire). A month after composing Shri Atmasiddhi Shastra, the composition Apoorva Avasar was composed, in which He elucidated: "Bhav mokshe pan shuddh varte sambhāv jo." Worldly transmigration (bhav) is also a state, and liberation (moksha) is also a state. You are eternal, beginningless, and endless. While singing the praises of Adinath (the first Tirthankar), the understanding will dawn: "I have no beginning (Adi); I am beginningless (anaadi) and endless (anant) Anaadianant." Such awareness began to awaken.

Here, it was said that the ignorant person is an enjoyer of sensory pleasures. Then it was said: the one with right faith (samyag drashti), the enlightened one (jnani), is not an enjoyer; he is merely in the company of sensory objects.

Three or four days ago, during Pujya Gurudevshri's swadhyay, something profound was shared: Who is a supreme ascetic (vairagi)? The immediate, reflex answer that comes to mind is: One who has no home, no wife, and feels no regret about having nothing, he is a supreme ascetic. Even when discussing dispassion (vairagya), the notion of physical renunciation inevitably creeps in, because we cannot bear to see an ascetic enjoying life. If the enlightened one boards an aeroplane, people react, "Oh! What kind of enlightened one is He?!" Oh, but while boarding, a plane might evoke attachment and longing in you; it does not do so in Him. For you, it may be an elevated luxury; for Him, it is merely like hailing a taxi. Just as you remain unattached when travelling in a taxi, an enlightened one can remain completely detached on an aeroplane. But

you cannot bear the enlightened one with a lavish life; you cannot bear Him with a luxurious life; you cannot bear Him having sweet basundi. You think, “He is the enlightened one, and yet, He eats basundi?”

He is one with right faith (samkiti), remaining detached in the very midst of pleasures. The supreme ascetic is one who, despite consuming, remains untainted. The supreme ascetic is one like King Janak or Bharat Chakravarti: even when surrounded by supreme luxury, He harbours no notion of happiness (sukh-buddhi) in it; He alone is called the supreme ascetic. Yet, He remains detached amidst worldly pleasures, and because of this detachment, despite the presence of sensory enjoyment and its associated activities, He is declared to be a non-receiver (abhokta). Of course, we do not need to indulge; whatever falls away naturally is good indeed.

What is contained in this single verse in the scriptures? Namely, that the ignorant person is an enjoyer of sensory objects because, for one, he is in the company of external substances, and secondly, when the transient modification "I am happy" arises, he identifies with it; hence, he is referred to as an enjoyer of sensory objects. Apply the same setting to an enlightened one: Worldly pleasures are not pursued with clear indulgence (spashta priti). By placing this term ‘spashta priti’ in Patrank - 454, Param Krupalu Dev swept away the entire faith delusion (darshan moh). It is written that attachment might arise momentarily, but never ‘spashta priti’ (clear indulgence). There will be no error in fundamental conviction (abhipray); there may perhaps be an error only of temporary instability (asthirata).

At times, He may experience a weak moment within, but that does not mean His knowledge must become weak. He will recognise, "This is my foolishness that anger arose in me; this is my foolishness that I relished this thing so excessively." According to the stage of spiritual development (gunasthanak), such external circumstances and such internal states may occasionally transpire.

The disposition of self-restraint (sanyam parinaam) is impossible for heavenly celestial beings (devas). There may be such being who have attained can be irrevocable right belief (kshayik samkit); there can be the fourth gunasthanak.. However, the fifth gunasthanak (the stage of partial renunciation) does not exist in the celestial realm. Therefore, dispositions of vow-taking and renunciation cannot manifest there. Can you imagine that? For 33 sagaropam, the right faith does not waver, and yet the disposition of renunciation cannot arise. That is the cosmic structural order which is explained in Karananuyog (Expositions related to aetiology and cosmology).

A celestial being, on dying, is not born again as a celestial being, nor in a hellish abode. Thus, celestial beings simply do not experience the kind of negative disposition that binds the lifespan of hell. Even when celestial beings have noble dispositions, they are not of the degree that ushers in the fifth gunasthanak. Negative dispositions may also occur, but not to the extent that they bind the lifespan of even the first hell. Now imagine the spectrum of internal states across the celestial realm - from the first heaven up to the highest Anuttar realms - where there is neither the fifth gunasthanak nor the existence of hell. From Bharat Kshetra, souls are even now descending into hell. But celestial beings neither have such extreme negative dispositions nor do they possess self-restraint. Therefore, everything unfolds in accordance with one's spiritual station and gunasthanak. However, this is all a subject of Karananuyog. This current scripture belongs to Dravyanuyog (metaphysics).

Now, one situated in the sixth gunasthanak will not encounter an association with something like Thums Up (a cold drink). Those in the sixth gunasthanak are monks (sadhus). A monk does not consume unfiltered water; hence, neither does such an association or circumstance arise, nor does such a disposition arise: "Let me take unboiled water." However, for someone in the fifth gunasthanak, it can occasionally happen; for someone in the fourth gunasthanak, it can happen; in the first gunasthanak, it can certainly happen. Therefore, specific phenomena occur strictly according to the gunasthanak, yet in the core conviction (abhipray) of an enlightened being, there is never a notion of happiness (sukh buddhi) in external things. In parinati (the inner state), a feeling of pleasure may occasionally be present, but in core conviction, there is never the belief that happiness resides there. There is a natural disrelish (aruchi) toward sensory pleasures. Do not mistake disrelish for aversion (dwesh). There is an intermediate feeling where there is neither relish nor aversion. Thus, while eating, the enlightened one will not think, "How wretched, how sinful one is to eat this." Nor does His mind crave it. There is no aversion; there is simply disrelish.

"Aho! Samdrashti ātmā, kare kutumb pratipāl,

Antargat nyāro rahe, jem dhāv khilāve bāl."

(O! The soul endowed with equanimous vision nurtures the family,

Yet remains completely detached within, just as a nanny tends to a child).

Just as a nanny tends to a child who is not her own offspring - so there is no binding infatuation; yet, she faithfully carries out her duty. Similarly, the soul with right faith engages in pleasures, yet remains entirely distinct and detached

within. Param Krupalu Dev was in this state right within the bustling Zaveri Bazaar, among His wife and family, and alongside His business partners. Nothing comes forth except the word: "Aho!" (Wonder!) when one starts to contemplate upon His state.

If someone has been administered anaesthesia and rendered unconscious, no matter how much surgical cutting is performed on them, they do not experience pain. In the same way, one who has become fully conscious and vigilant within, no matter how many changes take place in the external, He continues to flow forward like a river without ripples.

An enlightened being determines the true nature of reality. He renounces impure dispositions (vibhav bhav) and embraces His inherent nature (swabhav); and in the sustained practice of that true nature, He attains a state of spiritual absorption (samadhi) for which two words are used here: thought-free state (nirvikalp) and free from affliction (nirupadhi). How often are we asked, "How are you?" and we reply, "Absolutely joyous," as though we are experiencing samadhi! But within that worldly joy, there are many thoughts (vikalp) and external afflictions (upadhi). The samadhi of an enlightened one is a thought-free state, and no entanglements.

Two terms have been laid out. Observe in this verse as well:

“Niravikalp nirupādhi ātam arādhi,

Sādhi jog jugati samādhimai samāyau hai.”

(The enlightened being has brought his conviction to the eternal pure nature of the soul substance and thereby has discarded his impure inclinations. He is engrossed in the primary abstract comprehension state – nirvikalp dasha.)

In what kind of samadhi is He absorbed? Thought-free state and no entanglements. Thought-free state or thoughtless state means a state devoid of thought-fluctuations such as "I am happy" or "I am unhappy" - an unwavering, thought-free state. And no entanglements (nirupadhi) means a samadhi independent of the afflictions of karmic associations or the arising of auspicious meritorious karma (punya). The worldly state is full of afflictions, whereas this is an unconditioned samadhi. Thus, not because of the fruition of meritorious karma, but solely because of the absorption in the pure soul, an enlightened being remains in a thought-free state free from affliction.

It is such a serene bliss wherein not even the thought-construct "I am very happy right now" exists. There is no question of "I am unhappy," but not even the fluctuation "I am happy" is present. It is a very silent joy. Therefore, we do

not use the ordinary word "joy"; we use the word "bliss" for an enlightened being. The bliss of an enlightened one is silent; it lacks even that emotional surge of "I am so happy, I am enjoying so much." Nothing of that sort. There are no mental constructs, no afflictions. No external crutch is required, and there are no conceptual oscillations. There is no concept of "I am happy," nor is there even the thought of "I am in a thought-free state." Only then is it truly nirvikalp.

When the enlightened ones were asked: "When You are in the thought-free state or thoughtless state, are You aware of it or not?" Because if one is aware that "I am in a thought-free state or thoughtless state," then a state of thought (vikalp) has already entered! The enlightened one replied, "Sit down, you over-smart one; when it is experienced, it will be understood." Because some things cannot be intellectualised as to whether you know it or not, or whether you are in a thought-free state or thoughtless state right now. If someone asks and you say "Yes" – very good: if you know it, that means you had athought (vikalp), so you are not in the thought-free state. It is without any external crutch, without the crutch of thoughts, without the crutch of circumstances, without the crutch of objects, without the crutch of any thought fluctuations, the that enlightened one attains such a state of samadhi.

Chhand 8: Reason why the enlightened one is not the doer and receiver of karma.

Chinmudrādhāri dhruv dharma adhikāri guna,

Ratan bhandāri apahāri karma rogkau,

Pyārau panditankau husyārau mokh māragmai,

Nyārau pudgalsau ujyārau upyogkau.

Jānai nij par tatt rahai jagmai viratt,

Gahai na mamatt mann, vach kāy jogkau.

Tā kāran gyāni gyānāvaranādi karamkau,

Kartā na hoi bhogtā na hoi bhogkau.

Meaning of Chhand 8: The nature of the enlightened being is described. With following characteristics, he is not the doer of the knowledge obscuring etc. types of material karma. He does not endure fruition of such karma. He does not endure pleasure/pain arising from such karma fruition.

1. He is the embodiment of consciousness – Chaitanya chinh no dharak.

2. He is the master of its own eternal innate self – nityaswabhav no swami.

3. He is the treasure chest of gems of knowledge, perception etc. infinite attributes – jnanadi guna roop ratnano no bhandar.

4. He is the remover of the disease of psychic karma of inclination of attachment and aversion –raag dwesh roopibhaav karma – and all eight types of material karma – dravya karma.

5. He is loved by all the enlightened beings – jnanio ne priya.

6. He has cultivated expertise in the path to liberation – mokshmarg ma kushal.

7. He has separated self from the non-self entities like physical body etc. – sharir adi pudgalthi bhinn.

8. He has illuminated the pure perception and the knowledge – jnan darshan no prakashak.

9. He is the knower of the self and non-self entities – nij par tattvo no jnata.

10. He has cultivated indifference to the worldly affairs – sansarthi virakt.

11. He has no ownership of the yog of mind, speech, and body – mann vachan kaya yog na mamatva rahit.

Earlier, it was stated that the ignorant person is the doer and enjoyer of sensory objects and karma. Here, the subject is: the enlightened one is not the doer and receiver of karma, and the reason for this is explained here through 11 specific reasons.

He is described as: Bearer of the hallmark of consciousness (chaitanya chinha), master of one's own eternal nature (nitya swabhav), and so on. Has all of this been explained from the standpoint of the substance (dravyadrishti) or of the modification (paryayadrishti)? From the standpoint of the modification. If it were from the standpoint of substance, then everyone naturally possesses this. Here, it is specifically stated that the enlightened one is not the doer or receiver. That means if the enlightened state is present, He is not the doer or experiencer; thus, the enlightened state becomes a matter of the viewpoint of modifications because it pertains to an experiential state (dasha). Therefore, do not take this whole explanation as the eternal nature (trikali swabhav), but take it as the present state (vartaman dasha) of the jnani.

Embodiment of consciousness – Chaitanya chinh no dharak.: From the viewpoint of the substance, every soul-substance is the bearer of the mark of

consciousness. It is characterised by the sign of consciousness, which is absent in non-sentient matter (pudgal) but present in the soul; do not take it in that sense. Take it in reference to the enlightened one, because it is on account of these 11 reasons shown here that the enlightened one is not the doer or receiver of karma. Hence, you have to understand it as a state.

Nātak Samaysaar is such a wonderful exercise: first you grasp the viewpoint (naya), and only then do you understand the verse (chhand). Otherwise, from the supreme pure absolute viewpoint (param shuddha nishchay naya), the soul is inherently a non-doer and non-receiver; In that case, every single soul would already be a non-doer and non-receiver; but then what is the specific glory of the enlightened one? Here, the objective is to extol the glory of the enlightened one; therefore, you must arrive at the level of the modification (paryay), which requires adjusting your viewpoint accordingly.

Do you want to take the pure absolute viewpoint (shuddha nishchaya naya)? The impure absolute viewpoint (ashuddha nishchaya naya)? Or unattributed actual approach (anupcharit vyavahar naya)? The anupcharit vyavahar naya certainly cannot be applied, because how can something which lies outside one's territory be taken? Why can the attributed unreal approach (upcharit vyavahar naya) not be taken? Because it lies outside one's territory, and no substance ever acts outside its own domain. So, set aside both the upcharit and anupcharit vyavahar naya. The ashuddh nishchay naya cannot be taken either. Therefore, take the shuddha nishchay naya. This is not an exposition from the supremely pure absolute viewpoint; that will appear in the conclusion two verses later, stating that ultimately all souls are non-doers and non-receivers. The glory of the enlightened one has been celebrated here by shifting the viewpoint. Even if a single such insight touches your being, you will become a non-doer and non-experiencer of karma.

1. **Embodiment of consciousness – Chaitanya chinh no dharak.:** The mark of consciousness means the disposition of the pure witness (jnayak bhav). The one who remains in a knower state does not become the doer or receiver of karma. The soul is a conscious substance (chaitanya dravya), which is a separate explanation, whereas keeping the knower disposition constantly in one's focus is the state of the enlightened one. The former is the inherent nature of the soul; the latter is the realised state of the enlightened one. Hence, He is the bearer of the hallmark of consciousness.
2. **Master of its own eternal innate self – nityaswabhav no swami:** One who harbours no identity or oneness (ekatva) with external associations

or attachments. Just as sugar extends only as far as its sweetness, I extend only as far as the pure knower. The soul extends precisely as far as pure knowing. However, sugar may also seem to have impurities; but the impurity is not the sugar. In the same way, whatever exists apart from pure knowing is not me. He is the master of his eternal nature with the conviction: "I am only this much. I am strictly that which is the knower, pure awareness. This attachment arises, but it is not me. These circumstances surround me, but they are not mine." Claiming ownership solely in one's true nature - that is the enlightened one.

3. **The treasure chest of gems of knowledge, perception etc. infinite attributes – jnanadi guna roop ratnano no bhandar:** Every soul is intrinsically a repository of infinite attributes, so this is not to be taken from that general perspective here. "Sarva gunānsh te samyakatva". This is a profound statement of Param Krupalu Dev. This appears in Patrank 95, dating back to His early years: When right faith dawns, a spark of purity bursts forth across every single attribute – not merely in the attribute of darshan guna or shraddha guna. Because once the steering wheel itself is redirected and the tyres turn with it, wouldn't you say the car trunk has also turned? With any step forward, the trunk moves in that noble direction; so that too changes, and the bonnet changes as well. A fraction of transformation touches everything. That which brings forth a measure of purity across all attributes is samkit (right faith). Therefore, it is described here as a treasure-house of jewels in the form of attributes.

4. **Remover of the disease of psychic karma of inclination of attachment and aversion –raag dwesh roopibhaav karma – and all eight types of material karma – dravya karma.:** One whose focus is fixed upon the eternal unchanging reality (dhruv) experiences distinctness from karmas - both material karmas (dravyakarma) and impure dispositions (bhavkarma). There is a verse in Atmasiddhi Shastra: "Mohbhāv kshay hoy jyā, athvā hoy prashānt": Either delusion has been destroyed, or even if delusion is present, an awareness of distinctness prevails - that is the true meaning of prashānt (subsided). Delusional disposition does not exist at all - it has been destroyed; or even if it lingers, distinctness from it is experienced, making it prashānt. All of this is clearly laid out in Atmasiddhi. Either one abides in the 12th stage of spiritual development (gunasthanak), where delusion is entirely destroyed; or it pertains to the 4th gunasthanak, where distinctness is experienced, and hence it is subsided. Thus, the enlightened one is the destroyer of diseases in the form of karmas.

5. **Loved by all the enlightened beings – jnanio ne priya.:** The enlightened ones love those who love their souls. Those who cherish the soul are dear to the enlightened ones. If you wish to become dear to an enlightened master, you must develop love for the soul. The moment you begin to love the soul, you become beloved to the enlightened ones.
6. **Cultivated expertise in the path to liberation – mokshmarg ma kushal:** The enlightened one is perpetually vigilant and alert. He does not tread the path of merely saying "sorry"; He walks the path of awareness. Do not think yourself extraordinarily great merely by saying "sorry." It only indicates you do not possess excessive pride; otherwise, you would not even say sorry. This path is one of awareness, where the occasion to say sorry should not even arise in the first place. Hence, he is adept on the path of liberation.
7. **Separated self from the non-self entities like physical body etc. – sharir adi pudgalthi bhinn:** The enlightened one possesses the awareness of the soul, which is inherently separate from the body; it is indeed separate, but He has realisation of it.
8. **Illuminated the pure perception and the knowledge – jnan darshan no prakashak:** Bearer of knowledge and perception – meaning, at present, sensory knowledge (matijnan) and scriptural knowledge (shrutajnan). Ordinarily, we are not speaking of clairvoyance (avadhijnan) or telepathy (manahparyav jnan) right now, and in this realm and era, omniscience (kevaljnan) does not exist. So, when it is said here that He is the bearer of knowledge and faith, what does that mean? Every living being is technically a bearer of knowledge and faith. But the enlightened one is the bearer of right intellect (sumati) and right scriptural understanding (sushrut); that is, light has dawned within His sensory and scriptural knowledge. Because it is moving in the right direction: right thought processes, right understanding, right processing - everything is unfolding correctly.
9. **Knower of the self and non-self entities – nij par tattvo no jnata.:** The enlightened one possesses such flawless conviction of the self and non-self (swa-para) that no deliberate effort is required for discretion of the self and non-self (bhedjnan). Just as you do not have to make an effort to remember "I am not a girl, I am a boy," the enlightened one possesses such clear, natural conviction that discretion occurs effortlessly. He becomes the knower even of bhedjnan. What a state!

10. **Cultivated indifference to the worldly affairs – sansarthi virakt.:** He remains unattached, untainted, untouched (asparshit) and unattached (asang).
11. **Has no ownership of the yog of mind, speech, and body – mann vachan kaya yog na mamatva rahit:** Control of activities (yoga nigrah) has been spoken of here. But from a spiritual perspective, control of activities means detaching one's focus (upyog) from the activities of mind, speech, and body (yog) while the activities continue as they may.

Hence, the next verse asks: If a person of right faith (samyag drashti) is free from desire, why do His bodily, vocal, and mental activities continue? We ought to reply: "Refer to Shri Atmasiddhi Shastra, verse 10: He is living according to the manifestation of His past karma (Vichare uday prayog)." We might wonder why Banarasidasji had such a question. We never question how an enlightened one, being desireless, still engages in activities; but here, restraint of activity was specified so that you do not think He will simply stop moving. He will not say, "Now that I have attained right faith, freeze!" No, you will see Him moving, speaking, acting, and so on. Yet His focus (upyog) and external activities (yog) have separated. Thus, it is said that because of the presence of these eleven virtues, He does not become the doer or receiver of knowledge-obscuring karma (jnanavarniya karma) and other karmas.

Understand clearly that this definition is not given from the viewpoint of physical action (kriya); it is given from the viewpoint of internal conviction (abhipray), because the enlightened one is moving and acting in the world, yet remaining completely detached. Therefore, the entire explanation is not from the viewpoint of external conduct, but from the viewpoint of inner conviction. He may even speak the language of doership - because conventional life exists, the language of doership must be spoken. But within, He is always completely detached.