Nātak Samaysaar

Shibir 31

Pravachan - 2 Summary

8-11-2026- Morning

Episodes – 403-406

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.

This evening is Chopda Pujan, followed by the veneration of Lord Mahavira's Nirvana Kalyanak. During Chopda Pujan, remember the Dispassionate God (Dev), the Guru, and religion (dharma), and pray for the coming year: Let us make right decisions, and it is not merely about having heavy account books, but let us make right decisions. The word "right" precedes "decision". While managing worldly affairs, one's spiritual welfare should not become secondary; it should flourish; that is what we call a right decision. The soul must make the right effort (satpurusharth).

Many years ago, Pujya Gurudevshri's father and His uncle Surendrabhai were discussing whether things happen due to destiny (prarabdh) or through effort (purusharth). Pujya Gurudevshri's father would say, "One must put in the effort, but thereafter, whatever is in destiny will come to pass." Surendrabhai would say, "Not like that. Every task will be accomplished through effort." They were cousins. The children were making sandcastles at the beach at that time. Pujya Gurudevshri was listening to their discussion and replied, "The cards dealt into your hands are destiny, but how you play them is your effort." How you play is very important. Both swimming and drowning require hands and legs. Moving them in the right manner is called swimming, whilst moving them in the wrong manner is called drowning. You will need to make the right effort; if "right" (sat) is removed, everything will go awry.

When laying railway tracks, they have to be very careful. If there is a one-degree deviation in the track, five hours later you will arrive at a completely different destination. A one-degree difference might not seem significant in the beginning, yet you end up at an entirely different destination. You began with the goal of liberation (moksh), but if something is missed, you might end up in the celestial realm (devagati).

In noble effort, clarity on two things will be required:

1. Shreyas (that which is beneficial)
2. Preyas (that which is pleasurable)

Shreyas is what is right; preyas is what you like. For shreyas to appeal to you as preyas, so that what is right is liked by you, you need years of satsang. Shreyas will bring you long-term happiness, whilst preyas will bring you short-term "happiness". Param Krupalu Dev wrote, "Pashchat dukh te sukh nahi." – Happiness which is followed by unhappiness is not true happiness. Preyas will delight your mind, whereas shreyas will bring joy to your soul. When you have to make decisions in your life, you must choose shreyas. Do you wish to focus on a fragment of a puzzle, or on the entire picture? If you want the entire picture, walk upon the path of shreyas.

Pujya Gurudevshri provides us with guidance on how to make right decisions. It serves more as a reminder and inspiration than as new knowledge. What will you keep in mind to make right decisions?

1. **Sharpen your intellect through satsang**. Satsang means listening to the Guru's words, reading the scriptures, and so forth. Do not merely work upon your mind; work upon your intellect. Whichever direction the intellect indicates, whichever decision it makes, the mind will run towards it. No matter how much you try to steer the mind, it is remarkably fickle; if past instincts (sanskar) are triggered or past karma comes to fruition, it will lead you in another direction. If the reins of the intellect are strong, the mind may wander but will return, because the intellect is a stronger faculty; it asserts, "I should be doing this." "I should be doing this" and "I want to do it" – this is the difference between duty and love.

If a family member is hospitalised whilst you are attending a shibir, do not exclaim, "Oh no!" Simply say, "I want to make the patient happy. I will catch up on my scriptural studies later." "I have to do this" is duty, whilst "I want to love, I want to express, I want to give" is love. Whether you are a follower of satsang or not, duty will inevitably have to be fulfilled. A true seeker (satsangi) will perform that duty with beauty.

Pujya Gurudevshri's sutra: I don't care how much you know. I want to know how much you care.

How much has your sensitivity increased? How much has your compassion grown? And why use the words pity, kindness, or compassion? Just use the word "love". Why this sense of "I" and "you"? It is simply love—universal friendliness toward all living beings (jīva maitrī). Moreover, these relationships

have come about through past karmic debts (ṛṇānubandha); therefore, whatever arises, sacrifices should be easier for you. Thus, in life, sacrifices and compromises should come easily to you if you are a spiritual seeker (sādhak).

The primary requirement is sharpening your intellect, because the mind is remarkably fickle. If the intellect is strong, it will rein the mind back in. If you wish to make the right decision, sharpen your intellect through satsang.

2. Stay in the company of fellow seekers (satsaṅgis).

   When you are among people who share your definitions and your spirit, you immediately feel the difference. Even if individual spiritual states vary, their fundamental definitions match yours—from the glory of the Guru to the transient nature of the worldly realm (sansar). You share the same definitions, and you share the exact same spirit: "This time, it must be accomplished." In such company, if your carriage ever begins to derail, they will instantly try to steer you forward. If a fellow seeker tells you something and you feel inwardly stirred to reflect, consider it your great fortune.

It truly makes a difference. The enlightened Master is supreme, but remaining in the company of satsangis reminds you: "Let it be now; how much longer do we have to live? Let it go; this life is meant to be spent at His feet. Why should you keep making excuses? No one actually needs you at the office." Even then, one insists, "No, it is the financial year-end, and there is pressing work at the office." Yet, in truth, no one needs you. Even the employees think, "It would be better if he attended the Diwali shibir." Even the children think, "It would be better if he did not come into the office."

Delusion can easily pull us away at times. Therefore, make a conscious effort to cross paths with a fellow seeker every day. Whether for worldly, practical reasons or for a spiritual purpose, meet a satsaṅgī. Seeing them brings the remembrance of the enlightened Master to mind, and remembering the Master can redirect the course of your thoughts.

3. **Before making a decision, consider the consequences.** Just as in chess, where one contemplates four or five moves ahead before moving a piece, one does not act merely on an impulse, only to discover the game is over. Rather, one considers, "If I make this move, how will my opponent respond? And if they respond in that manner, what will my next move be?" One plays with foresight; in the same way, consider the consequences in life.

Jadabharatji failed to do this during his lifetime as Sage Bharat. A pregnant doe died whilst giving birth, and its fawn found refuge in his hermitage. Jadabharatji looked after it. Getting involved is one thing; becoming attached is another. His attachment grew to such a degree that during meditation, God did not appear; only the fawn did. He could not perform any other spiritual service throughout the day, solely attending to the young deer. We all know the subsequent births he had to undergo as a result. He could not foresee the consequences, and he could have requested someone else to care for the deer rather than becoming entangled in attachment himself. Without foreseeing consequences, one cannot make a right decision.

Impulsively, you might declare, "Cancel my plans." Yet, without considering the ripple effects across various relationships and circumstances, you will ultimately be the one left having to apologise. At times, you may not even get the opportunity to say sorry, because in certain domains, a single wrong decision can cost lives. Cultivate this habit: "Reflect upon the final consequences." This is the explicit instruction of Param Krupalu Dev. In Patrank 84, He wrote: "Become one who reflects on the ultimate outcome." Consider the results; contemplate the consequences.

A person may fall in love, only to realise right on the day of the engagement that money is a paramount aspect of her life: "My partner faces severe financial scarcity, and if financial security is a core value of mine, I am bound to lead a miserable life." Be honest with yourself: Why did you allow yourself to become so emotionally attached in the first place? One ought to have been mindful from the very beginning. Now, you find yourself in a dilemma - deeply attached emotionally, yet fully aware that misery lies ahead. What decision can you make now? If financial stability is genuinely that important to you, handle it with maturity from the outset. It is quite simple: do not wait until the eve of the engagement to realise, "This is a major issue." Reflect upon it beforehand. What is the sense in forming an attachment, failing to decide in time, and ultimately ending up unhappy?

4. **To make right decisions, you must be prepared for small compromises.** If you wish to choose that which is truly beneficial (shreyas) over that which is merely pleasant (preyas), bear in mind that shreyas delivers its results in due course whilst demanding sacrifices immediately. You must be prepared: walking this path will require small sacrifices and compromises. For long-term happiness, you must be willing to accept them.

There will be moments in life when you must choose between a greater good or a lesser evil. Even when both options entail some loss, you must discern which represents the lesser evil. If your intellect can identify that, the choice becomes clear. The same applies to choosing the greater good: both alternatives may be worthwhile, but which one is superior? Deciding between good and bad is straightforward; the true challenge lies in choosing between two goods or two evils when a decision is unavoidable. In those moments, not only must the intellect guide you, but you must also remain ready to make compromises. Choosing the good does not mean there will be no compromises. Infinite bliss is accompanied by minor discomfort. Walking the path of eternal joy brings slight distress in the form of modest compromises, because you are wrestling not merely with your convictions (mānyatā), but with deeply ingrained past impressions (saṃskāras). Even when your understanding is crystal clear, the agitation of these impressions compels choices. Therefore, prepare yourself: "In making this choice, these are the compromises I must embrace."

5. **Learn from the mistakes of others.** Do not remain obstinate, insisting on acting merely because an idea crossed your mind. Learn from your own errors, and learn from the mistakes of others. Ravan failed to learn from the mistakes of those before him. His ego perpetually whispered, "It happened to them; it will never happen to me." He simply lacked a true Guru in his life. He certainly revered God - in Jain tradition, he is celebrated for his devotion to the Jineshwar Bhagwan, and in Hindu tradition, he is known as a great devotee of Lord Shiv. He had God, but he lacked a Guru. According to the Jain Ramayan, Ravan's deep devotion to the Lord at Mount Ashtapadji earned him the karma to be born as a Tirthankar in a future birth; yet, because he had no Guru in his life to restrain him, he currently resides in a hellish abode. God is indispensable, but so is a Guru, who monitors you at every step and offers continuous guidance. This is a matter of historical record. He had no Guru in his life. Queen Mandodari consistently tried to guide him, but intoxicated by pride, he listened to no one and refused to learn from the mistakes of others.

6. **Be prayerful before making a decision.** Offer a brief, quiet prayer. Notice the distinction: Pujya Gurudevshri uses the word "prayerful", not merely "prayer". If playing the sitar for thirty seconds helps you settle before deciding, that state of being is your prayerfulness. Do not confine yourself strictly to hymns (pad) or scriptural prose. Engage in whatever lifts you out of the immediate pressure of the dilemma, shifting your inner mode and state of mind. Once you return from that state, make your

choice. Stepping completely away from an issue and returning to it offers an entirely fresh perspective. Step out fully, then look at it anew.

Whenever someone brought a complex problem to Pujya Gurudevshri, He would advise, "Step away from the issue entirely. Go play with children for five minutes." That, too, is prayerfulness. It immerses you in a different mode of pure innocence. Upon returning, the answer becomes obvious: "Of course, it is simply this; what was there to overthink?" Sometimes, a complete departure is essential, which is why being prayerful before deciding is vital. A decision made under stress versus one made from a prayerful state will often be diametrically opposed. This practice is an embodiment of how Pujya Gurudevshri lived His own life.

7. **Visualise death.** Visualise death, and make your decisions against that backdrop. You will discover that contemplating mortality prevents you from making selfish choices. When acting solely out of personal interest, reflecting upon death reminds you: "Everything must be left behind; everything is so transient."

Pujya Gurudevshri visits His mother every morning and again upon returning after the satsang. Bowing at her feet on both occasions is His duty. His mother, however, always wishes to touch Him. Seeing her deep distress, Pujya Gurudevshri would gently extend His hand to her, and she would be content. When you visualise death, Pujya Gurudevshri says: "In a short while, where will she be, and where will I be? If offering a little love without selfishness brings comfort, what harm is there?" The moment you contemplate mortality, you wonder why you must alter someone else's way of being. If this brings her solace, simply offer it.

8. You have to fix a goal, and when Pujya Gurudevshri says "fix a goal", His emphasis is on "fixing". You go on switching your goals: sitar to guitar, sitar to guitar. Right now, you might fancy the sitar, but the moment practice is required, you feel, "Let me just switch to the guitar." So, fix a goal, because your mind has a tendency to keep switching goals, only to declare every day, "I have a goal in life. But it's different from yesterday."
9. **You should have a clear plan for your goal.** Otherwise, it is merely an inspiration or an aspiration. A clear plan, and Pujya Gurudevshri's emphasis is on how "clear" that plan is. This means you can write it down: Day 1, Day 2, Day 3, Day 4, Day 5, Day 6 onwards. For instance, if I wish to lose a certain number of kilograms, my Day 1 will be like this,

my Day 2 will be like this; it is that explicit. Otherwise, fleeting moods can overtake you once more, leading to an attitude of, "Well, it's fine, a bit of this will do, a bit of that will happen." Your plan must be thoroughly clear. If you genuinely call it a goal, then your plan must be crystal clear - be it academic, professional, career-related, or spiritual. The clearer your plan is, the more certain you are to accomplish it or succeed.

Chhand 9:

Nirabhilāsh karni karai, bhog aruchi ghat māhi,

Tātai sādhak siddhasam, kartā bhugtā nāhi.

Meaning of Chhand 9: The enlightened being acts without having any worldly desires and is having indifference towards pleasure, pain arising due to the non-self objects. Therefore, he is like Siddh Bhagwan, only a knower and perceiver. He is not the doer or enjoyer of the internal impurities due to the worldly objects.

A soul endowed with right perception (samyag dṛashṭi) acts without desire. The actions that a samyag dṛashṭi soul performs in the worldly sphere are devoid of desire. Consequently, many questions will arise: if there is no desire, why is he doing it? Yet, he acts without desire.

1. Here, the term "desireless" must be understood in connection with delusion (mithyātva). From the perspective of spirituality (adhyātma), it means desire accompanied by delusion is absent. If it meant that desire does not exist at all, then from the viewpoint of canonical principles (siddhānt), that comes only at the end of the tenth spiritual stage (guṇasthānak). Viewed through spirituality, there is no delusion; it does not exist in the enlightened one’s conviction, and there is no perspective of acting out of explicit fondness. This is not from the perspective of external action, but from that of inner conviction. When it is described here as "desireless", it means there is no desire driven by delusion. There may be desires devoid of delusion, yet even whilst experiencing those desires, an awareness of separation remains. Conversely, when desire is accompanied by delusion, there is no separation - there is only complete identification. Hence, this statement is made from the viewpoint of spirituality. Otherwise, if everyone is simply free from desires, neither doer nor receiver, purely a knower and observer (jnātā-draṣhṭā), and equal

to the liberated souls (siddha), then what next? What remains for the fifth guṇasthānak? At the fourth guṇasthānaka itself, you present Him as being akin to the siddhas - like the liberated Lord, He is neither doer nor receiver, but merely the knower and observer.

You must understand the doctrinal (siddhānt) aspect and the spiritual (adhyātma) aspect: here, the distinction lies in that sense of separation, which is why the focus is on cognitive disposition (jnānmay pariṇām). When you observe no attachment, it means the samyag dṛashṭi soul is free from attachments and desires. This is because you are viewing this specific aspect. What transpires on the parallel track is something you do not regard, because the samyag dṛashṭi soul remains detached. Adhyātma views it from this perspective; this is said so that you do not become confused.

1. Every time it is asked, it is answered: why does He do it then? You already know the answer. You also know the analogy. Even so, the mind remains unsatisfied: if there is no desire, why does He go? Why does He act?

Participate in a play once, and you will understand. The make-up, dialogues, movements, and reactions - everything is scripted; nothing is truly felt. The make-up and dialogue delivery are understandable, but even the movements and reactions are scripted, not born of personal desire. Becoming entirely devoid of desire, the actor delivers every line and speaks at the top of his voice; that too is scripted. He harboured no desire to shout but the director instructed, "Speak loudly like this," and so he speaks.

Thus, we know this analogy, and we also know the doctrine: Karmas destined to be experienced (bhogāvali karma) are such that, regardless of what the enlightened one holds in his conviction, the karma insists, "I have no concern with your conviction. You committed the act, so you must endure the consequence." The karmas destined for fruition possess only this much awareness. Strictly speaking, karma has no consciousness (being inanimate matter), but personifying it, we may say it possesses only this much intellect: "You did it, so you must experience it. Whether you desire it now or not, whether it aligns with your conviction or not, you will have to receive it."

Whether you are an enlightened one or ignorant, because you once had molten lead poured into another's ears, nails will be driven into your own ears (as happened to Lord Mahavir). Now He is the master of four types of knowledge! Yet the bhogavali karma will retort, "Be that as it may. I only comprehend this science: In the past birth, You committed the deed; it was an intense bondage of

karma (nikāchit), and in this life You must endure it." Thereafter, You may well be destined to become the Lord of the three realms; You may already possess four types of knowledge, and You may soon become the twenty-fourth Tirthankar - that is Your concern. King Karma instructed bhogāvali karma, "Attack at this precise moment," and so it shall.

These karmas destined to be experienced are remarkably peculiar. Everyone possesses bhogāvali karma. However, when an unexpected bhogāvali karma confronts a samyag drashṭi - contrary to what we might conventionally expect - it is merely the fruition of karma (karmoday), nothing more. We tend to assume that a samyag drashṭi soul must always appear serene, walking with eyes cast downward. If a samyag drashṭi soul draws a sword and wages war, we wonder, "How can this be?"

Hence, it is said that innumerable varieties of dispositional states can arise due to the manifestation of karma (audayik pariṇām) within a samyag drashṭi soul. From the viewpoint of inner conviction, they are all one; yet the audayik parinām are countless. The scriptures state that innumerable varieties of audayik parinām can exist even for a samyag drashṭi; therefore, countless types of samyag drashṭi souls exist. If you begin comparing the outward lives of two samyag drashṭi souls, you will remain perpetually in doubt: "This one still appears to be a samyag drashṭi, but that one does not seem like one at all." Do not do this, because the varieties of bhogāvali can be innumerable (asankhyāt): from remaining unmarried, to being married to one person, to being married to 96,000 women. All three are samyag dṛashṭi .

Naturally, we attempt to form assumptions: "Very well, if you must marry, go ahead. You are non-abstinent (avirati), but keep it to one." No, bhogāvali karma is exceptionally strange.

Pujya Gurudevshri had never imagined even in His dreams that He would travel to Africa etc., yet this was His bhogāvali karma. When He went to Hampi, His sole desire was: "Let not even five people recognise me. Let me pass through this life engaged solely in my spiritual practice." There was no sorrow; everything was fine. His only wish was to fulfil the expectations of Param Krupalu Dev and attain a state proximate to omniscience, thereby bringing immense joy to Param Krupalu Dev. Pujya Gurudevshri was filled with dispassion. That dispassion never diminished, yet He could live the life He had envisioned for only about two years. Thereafter, karmic fruition intervened once more. His father felt that He should pursue education; He observed five years of silence, immersed Himself in Sanskrit, doctrinal treatises, and spiritual texts,

and completed His MA and PhD studies - an entire academic period unfolded. Fortunately, He could get solitude.

Gradually, as Pujya Gurudevshri looks back now, He reflects: "Oh! Very soon I will have visited 100 countries, yet I never harboured the desire to visit even a single country." He did not possess an overwhelming urge even for spiritual propagation (prabhāvanā), as much as He felt the pull towards personal practice: if someone came before Him, He would guide them and steep them in the colours of Param Krupalu Dev. Yet there was no inner inclination to go out and colour others in the colours of Krupalu Dev.

Karmic fruition is so powerful that, whatever your desire may be, it will steer you along its own course. Pujya Gurudevshri remarked, "This fruition is mighty." But then He added, "How can fruition be considered mighty? Even after it orchestrated all this, I remain completely unchanged; therefore, it is 'I' who is mighty."

Seeing Pujya Gurudevshri's passport, an immigration officer remarked, "This is a very thick passport! You travel extensively, Guruji!" He replied, "Oh, Guruji does not travel; His karmas travel!" Inwardly, He thought, "Guruji remains completely still!"

Fruition of karma occurs even for the enlightened one. According to the script, King Karma writes the scenario and directs all his attendants: "These lines must be delivered from his mouth, this make-up must be on his face, these movements must occur, and these reactions must be expressed." Such bhogāvali karmas are of countless kinds, and from that viewpoint there are countless kinds of samyag drashṭi souls. But that is not what is written here: "therefore, he is like a siddha, only a knower and observer."

The countless varieties you speak of exist when looking from the outside. Seen from within, he is akin to a siddha—solely a knower and observer. Within samyag dṛashṭi , there is only one category, only one type; strictly speaking, there are no types at all. Yet if the word "type" must be employed, there is but one: knower and observer.

However, if you look externally, you will see countless types of samyag dṛashṭi . You may even see a samyag dṛashṭi soul weeping for His wife. Shri Rama wept for Sita; how, then, do you explain why Rama wept? If He weeps, how can Rama be a samyag dṛashṭi ? Rama is a samyag dṛashṭi soul, yet He weeps! And whilst weeping, He asks the trees and foliage, "Have you seen my Sita? Have you seen my Sita?" How could such a thing occur? One would say it should not

happen. But if the scriptures say He is a samyag drashṭi, then the samyag dṛashṭi soul remains completely distinct from this weeping.

You must not imitate Him by observing His karmic fruition. You must emulate His state of being a knower and observer. Now, if you argue that since a samyag dṛashṭi can weep, why shouldn't you weep as well? In your case, it will be classified as distressful thoughts (ārta dhyān). Do not weep.

Shabri says, "Chanting Rama, Rama, my entire life has passed, O descendant of the Raghu dynasty, when will You tread the path to this tribal devotee (Bhilni)? Chanting Rama, Rama, my entire life has passed." Thus, today we have welcomed Lord Rama into Ayodhya as well.

Chhand 10: The ignorant soul is the doer-enjoyer of karma - Its reason

Jyau hiy andh vikal mithyāt dhar,

Mrushā sakal vikalp upjāvat.

Gahi ekant paksh ātamkau,

Kartā māni adhomukh dhāvat.

Tyau Jinamati daravchāritri,

Kar karni kartār kahāvat.

Vanchhit mukti tathāpi moodhmati,

Vin samkit bhav pār na pāvat.

Meaning of Chhand 10: The ignorant being is blinded with his wrong concept state (mithyātva dashā), has perplexity (ākultā), and thereby ends up with wrong reflective thoughts (juthā vikalp). He, therefore, accepts one-sided views (ekānt paksh) and believes that he is the doer of the impure states of the soul, like inclinations of attachment and aversion, leading to the lower realms of existence (nich gati). One, with conventional right faith (vyavahār samyag drashti). Here, this term is used for namesake only - does not have internal purity state and externally has accepted conduct and thereby becomes the doer of the auspicious acts (shubh kriyano karta). He wants liberation, but forgets that without absolute right faith, one cannot swim the transmigratory ocean. That is why he is considered as a foolish person.

That the ignorant soul, not the enlightened one, is the doer and enjoyer of karma was understood in the preceding verse. Here, the underlying cause is revealed. The subject is then concluded in the fourteenth verse. Thereafter, a doubt arises in the disciple's mind. That will appear across three verses, following which the Guru will resolve it. Subsequently, the entire discussion on the absolute, one-sided viewpoint/ one-sided belief (ekānt pakṣh) will begin, which will be addressed in the next retreat (shibir).

Here it states: “Jyoñ hiya andha vikala mithyāta dhara.” The ignorant soul, who is spiritually blind at heart, is agitated by false belief (mithyātva). He breeds all kinds of false agitations (vikalp) within the mind. Then the one-sided perspective is articulated quite beautifully. Here, "blind" signifies blindness of the heart, not physical sightlessness. Imagine: If a person blind of the eyes is considered pitiable, how much more pitiable must one consider someone who is spiritually blind at heart! Because this false belief is present, the inner feeling and conviction remain: "I am the doer and enjoyer of external things; I can change them."

When you hold this conviction, agitations multiply: if I can change things, endless anxieties arise. If I am purely a knower and observer (jnātā-draṣhṭā) - merely an onlooker - who knows that I am unable to change anything, what room is there for anxiety? There is only one resolve: To remain a knower and observer. But with the false belief, one might think, "What if the sun rises at nine o'clock today?" A deluded person can entertain any absurdity. Sunrise will inevitably occur at its appointed hour. Because delusion breeds absurd notions, and just as that sounds foolish to you, the enlightened one finds your anxieties equally absurd. They remind us: Whatever is destined in karma will come to pass, so why do you wish for the sun to rise at nine just so you can sleep in? The sun will rise strictly at its set time; nature's laws operate accordingly. Why harbour such desires?

Just as that appears comical to you, the enlightened one smiles at your condition, noting how we become agitated due to delusion. Here, the word used is vikal - meaning perturbed and distressed. One torments oneself unnecessarily through endless chains of thoughts and agitations: "What if this happens? What if that occurs? What about that?" Look at the clouds: "Right now it has this shape, what shape will it take next?" These are merely idle speculations with which to pass the time. "The cloud is shaped like this now; how will it transform later?" Does hearing that make you chuckle? The enlightened one smiles at what you do in precisely the same way.

Now, whatever transformation is destined to occur - for whichever substance, at whichever time, and in whichever manner—is already known within the omniscient vision of the Kevali. Therefore, simply abide in and appreciate this present moment. Yet delusion perpetually prods us: "Worry a little; why are you so carefree? Be somewhat anxious." That is the delusion within speaking. If you are ensnared by it, you are doomed. If you remain unentangled, then no matter what delusion whispers, resolve instead: "I shall follow only the enlightened Master." Delusion will gradually dissolve. If you get caught up in it and spin mental agitations, you will end up weeping. After crying, you alone will have to soothe yourself; there is no one at home to hand you a handkerchief and comfort you. You must calm yourself down, and then you will admit, "I wasted my time for nothing." Why do you subject yourself to so much distress?

Thus, it is stated here that this soul, blind at heart and deluded, is vikal - distressed by mental agitations. He generates all manner of false projections (mṛuṣhā sakal vikalp upajāvat). There is a Gujarati proverb: "The father of the groom can never enjoy the wedding procession." At a son’s wedding, everyone else has a splendid time. But the father of the groom has the sense of doership (kartābhāv). Wherever doership exists, anxious thoughts run rampant: "Is this arranged properly? Was that person taken care of?" Hence, being the father of the groom, one can neither relish the wedding procession nor truly enjoy the wedding. Everyone else enjoys themselves because they are merely witnesses or experiencers. Everyone except the groom's father rejoices. As the doer - the father of the groom - one cannot enjoy the procession; similarly, if you wish to remain the doer in the world and yet expect peace and freedom from anxiety, it simply cannot happen. Adopt this single understanding: "Nothing is mine," and you will find peace.

Ultimately, one must arrive at this conclusion, whether today or five years from now. From the practical perspective (vyavahār), God and the Guru are one's true refuge; nothing else offers shelter. From the absolute viewpoint (nishchay), I am whole and complete; I require no external refuge. From the conventional viewpoint, the Divine and the Guru provide refuge.

Even in the spiritual domain, it is said that as long as delusion prevails, every thought of yours and every action of yours - meaning every piece of knowledge and every conduct - remains false (mithyā). Even within auspicious activities, it remains false. Therefore, when emphasis is placed on cessation of the influx of karma (āshrav-nirodh), the primary focus is not placed on non-abstinence (avirati), but on removing delusion first. In the presence of false belief, even the finest thoughts and actions turn false. If false belief persists, all your

knowledge, reflection, and practice will prove false. Remove false belief, and the entire situation is transformed.

Even in the spiritual realm, discussing liberation can often be merely echoing the words of the enlightened. It only indicates that your memory is sharp; it does not necessarily mean you are a good person. We might merely echo the enlightened Master's words, but echoing is one thing, and being a genuinely refined person is another. It can assist, but there is no equals sign asserting that a person who memorises well and speaks eloquently is inherently a good person. You cannot create such an equation. It remains a hypothesis, not a universal law. It might occur, so it remains hypothetical, but you cannot reduce it to an equation.

This brings us to the core message of this verse:

"**Gahi ekant paksh ātamkau, kartā māni adhomukh dhāvat.**"

Gahī means adopting, clinging to. Clinging to an absolute, one-sided view (ekānta pakṣh). Grasping an exclusive view of the soul, it entails believing the soul to be the absolute doer and enjoyer of karma.

Adhomukha dhāvat - He runs headlong, drifting downwards into lower realms of existence (adhogati). Why does adopting an exclusive view produce such an outcome? Consider the third premise of the soul: "The soul is the doer." If you adopt this exclusively, it becomes a viewpoint focused purely on the transient state (paryāy dṛashṭi), because you lack awareness of the eternal, immutable nature (trikāli swabhāv).

Now you might feel uncertain: Should one assert that the soul is the doer of karma, or not? Make your statement, but keep your viewpoint (naya) thoroughly clear. You may say, "From the ultimate viewpoint (paramārth dṛashṭi), it is solely this way; yet from the figurative conventional viewpoint (upacharit vyavahār naya), I certainly am the doer and caregiver of my daughters." Keep the analytical viewpoint clear, and let your answer be equally clear. If someone objects, "No, that was not the intended standpoint," simply reply, "Then that is my mistake; you specify the viewpoint, and I shall provide the answer." But if you remain confused, you have not grasped relative pluralism (anekāntavād).

Anekānt is eminently sensible. From a paternal uncle's viewpoint, a boy is a nephew through a brother, not through a sister; from the maternal uncle's viewpoint, he is indeed a nephew through a sister. What is the cause for confusion here? If you ask whether the soul is the doer or not, Param Krupalu Dev has stated it with utmost clarity: from the figurative standpoint it is thus, from the literal viewpoint (anupacharit vyavahar naya) it is thus, and from the

absolute viewpoint (paramārth) it is thus. All substances are endowed with purposeful activity (arth-kriyā sampann); understand that the twelfth verse of Natak Samaysaar embodies precisely this. If you revise the letter of the Six Fundamentals (Chha Padno Patra), you would not even need to attend these two sessions today and tomorrow. Thus, we have understood this; we are stating everything in context.

Pujya Gurudevshri explained five viewpoints (naya) so that you do not become confused. Param Krupalu Dev encapsulated them within three viewpoints, without delving into pure synthetic practical point of view (sadbhūt) and impure synthetic practical point of view (asadbhūt) divisions. Know the soul, and you know all!

From a particular viewpoint, the statement that the soul is the doer and enjoyer of karma is true. But what does the deluded soul do? He clings stubbornly to an exclusive view of the soul. This is something observed widely across sects as well. They too will claim that the soul is the doer of karma, and you will say the soul is the doer of karma, yet there is a profound difference. You speak with constant awareness of the eternal nature: "From the impure ultimate viewpoint (ashuddh nishchay naya), the soul is the doer of psychic karma (bhāv karma). From the literal viewpoint (anupacharit vyavahār naya), it is the doer of material karmas (dravya karma) such as knowledge-obscuring karma."

But they will retort: “What is this notion of non-doer (akartā) and non-enjoyer (abhoktā)? Are you a Jain? It would seem you do not comprehend karma theory, which holds that the soul is the doer of karma. Karma itself is not the creator of karma, nor is God the creator of karma; the soul alone is the doer of karma. It is not external matter, but the soul.” However, by clinging to this exclusively, one disregards the eternal nature; hence it is termed a one-sided view (ekānt pakṣh).

False belief will drag you at times into ignorance, at other times into doubt, and at times into one-sidedness (ekānt). One might speak very eloquently: "When such an emotion arises, the soul becomes the doer of knowledge-obscuring and other karmas; with these dispositions, it becomes the doer of unpleasant-feeling-producing karmas; with dispositions of this kind, it becomes the doer of faith-deluding karma." Even with such articulate knowledge, one remains one-sided because it is stated while forgetting the true nature.

Just as we might anchor someone to the constant (dhruva) and then stretch an elastic band, reminding you: Your eternal nature is non-doer and non-enjoyer. You are fundamentally that unchanging, constant element (dhruva). You are not the doer of external modifications; you are not even the doer of your own

transient states - how then could you be the doer of external transformations? You are not the doer of transient modifications (paryāy), as they remain external. You are the unchanging, crystalline reality. Then, stretching the concept slightly, it is said: From this specific viewpoint, you are also the doer of the nature of knowledge. Then it says: From another perspective, you are also the doer of attachment (rāg).

If you fix your gaze upon the unchanging reality (apariṇāmi tattva), you are not even the doer of your own substance's modifications. Shift your perspective slightly, and it is said that you are the doer of your own modifications (swa parināmno kartā), though never the doer of external substances. Yet how magnanimous is the Jina's doctrine! It recognises that you must live in conventional society; if you were to walk about proclaiming, "I am not the mother of this son," how would that sound? If you were to declare, "I am neither his caregiver nor his provider," how would people react? The Omniscient Lord considered what response one should offer in such worldly situations. Hence, the Lord advised: in such circumstances, reply from the conventional viewpoint (upacharit vyavahār naya). You may say, "By the grace of God and the Guru, I gave birth to a well-mannered son." To prevent you from appearing improper in practical life, conventional standpoints were granted their rightful place. After all, you will not always be surrounded exclusively by fellow seekers.

If you were to declare, "This is not my wife; this is not my son," how could worldly life proceed? If you simply said, "I am not this body, and wife, children, and possessions are not mine," people would assume you have another family elsewhere. Thus, to ensure practical life remains orderly, these viewpoints were accommodated. But that does not mean you should forget the eternal nature; do not lose sight of your unchanging core. The error occurs when one latches exclusively onto an intermediate viewpoint.

In the meditation of the enlightened one, there is no meditation on the process itself; there is only the subject of meditation (dhyeya). And what is that subject? The unchanging self (dhruva). For one experiencing this unchanging core, what appears even when opening the eyes? Modes of others are known too, since it is the nature of knowledge to know modes. But take faith (darshan), knowledge (jnān) and conduct (chāritra) in turn. In faith, he beholds the unchanging self. Then in knowledge, he perceives current transient states as well, yet in conduct, equanimity (samatā) remains undisturbed. Having once witnessed the unchanging reality, even upon observing contrary modifications, one recognises: "Very well, this is merely temporary; it is impermanent."

Make the correct adjustment at that foundational point, and everything aligns naturally and seamlessly. Then follows this fine observation: taking up external conduct (dravya chāritra), one considers oneself very great. Yet one has not worked upon eradicating inner delusion. Thus, one adopts external ascetic conduct, studies the scriptures, and, clinging to a one-sided view, assumes oneself to be the absolute doer and enjoyer of karma, thinking, "I am the doer of virtuous deeds." Yet one fails to realise that without right faith (samyaktva), there is no end to transmigration. Samyaktva means the absence of delusion. The absence of delusion alone ushers in true spiritual conduct (bhāv chāritra), and true spiritual conduct becomes the cause of liberation. Merely adopting external conduct will not carry you across - this is the profound insight presented here.

Chhand 11: Reason why, in reality, the soul is the non-doer of karma

Chetan ank jeev lakhi leenhā,

Pudgal karma achetan cheenhā.

Vāsi ek khetke dou,

Jadapi tathāpi milai nahi kou.

Meaning of Chhand 11: Consciousness has been known to be the attribute of the soul substance. The matter karmic particles do not have the attribute of consciousness within. Therefore, even though they both occupy the same space points, they are entirely different and can never merge with each other.

Explaining through various perspectives (nayas), the author uses the word "in reality" (vāstav) to establish you in a specific standpoint. Thus, everything can be said to exist "in reality": In reality, one is the doer of material karmas (dravya karma); in reality, one is the maker of a house or city. The term "in reality" can be applied anywhere. Here, however, when the author uses "in reality" to firmly establish your foundation, what is it truly? It is that the soul is characterised by the attribute of consciousness (chaitanya), whilst material karmic matter (pudgal karma) is identified as insentient.

Even though both occupy the same space points (eka kṣhetrāvagāhi), they do not merge into each other. Let me tell you the plan going forward. If they do not unite, how can one possibly act upon the other? How then can you claim to be the doer of material karma? And how can you say you are the receiver of material karma - claiming that such a fruition of deluding karma (mohaniya) arose that it numbed your intellect? How can you say that? For that to occur,

one must be the doer (kartā) and the other must be the object of action (karma). How is it possible for one substance to be the doer and another substance to be its object?

This groundwork is being laid, so that tomorrow, you will have to logically surrender your old premise entirely. That which I believed until now - that one substance can do something to another substance - is utterly impossible. It means I had not comprehended the very nature of a substance (dravya). I can abide within my own attributes and modifications (guṇa-paryāy), and I cannot meddle with the attributes and modifications of others. Therefore, if I cannot enter their territory, neither can they enter my territory. So, stop being a victim. This victim mindset and victim mentality - as though you alone are miserable and everyone else makes you miserable - is simply not possible.

Do not say, "Do not disturb", but say, "No one can disturb me." One hangs a "Do not disturb" sign outside a hotel room, as though they were a honeymoon couple. Now, place one inside as well: "In reality, no one can disturb me."

This is done to lay the foundation. Then we will expand upon this: Do you truly understand what is meant by a substance? If the very nature of a substance is such, do you understand what kind of relationship exists between two substances? If this is the true nature of their relationship, can I be its doer or its receiver? Is all this truly so in reality?

Fundamentally, the objective is to anchor you in the constant self (dhruva). Therefore, it states: The characteristics of consciousness are knowing, feeling, and pure awareness. The characteristic of matter is that it is insentient and devoid of consciousness. Despite existing in the same spatial points, neither merges with the other, nor does one act upon the other. Had they been distant, it would be easy to understand.

The point concerns occupying the same space. If someone is in Kashmir, it is understandable that we cannot act upon them; but here, they occupy the very same space! In a single spatial point, all six substances exist. Here, our concern is solely with the soul and karma, or the soul and the body - quasi-karmic physical matter (nokarma) and material karma (dravyakarma). Yet, despite all six substances occupying the same space, they do not oppose one another spatially; rather, they are distinct in their intrinsic nature (swabhāv). There is no conflict in coexisting in the same space; they can abide within a single spatial point.

Why does such a system of occupying the same space point (ek kṣhetrāvagāha) exist at all? Out of the six substances, space (ākāsh) is infinitely vast; why not

arrange each substance one above the other? Space is infinitely vast, so place this body here, place that body there, place this soul here, place the medium of motion (dharmāstikāy) here, and place the medium of rest (adharmāstikāy) there. Think about it. This is your homework. But the reality is that substances occupy the same space: the soul, quasi-karma (nokarma), and material karma (dravyakarma); and because the soul is present, psychic karma (bhāvkarma) is also there. Thus, psychic karma, material karma, and quasi-karma all seem to crowd onto a single chair; they occupy the exact same space. Why that is so, we shall discuss later.