Nātak Samaysaar

Shibir 31

Pravachan - 3 Summary

9-11-2026 - Morning

Episodes - 407-410

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.

A new year is starting, but a life without a higher goal is drudgery. Drudgery means boring, hard, stressful, and traumatic. Many people have faced trauma in life, but trauma is never beautiful. Yet trauma is always meaningful. You will realise that what you labelled as "trauma" was just your mental translation. If you act stupid in trauma by saying, "I am very busy with my problem; I will do my sadhana and seva once everything is over," you have missed the boat.

When trauma is going on, only a high-level spiritual seeker says, "It is beautiful." An ordinary person gets trapped in that trauma. Keep faith that trauma brings a higher meaning to life. Change your goals, refine your life, rectify your mistakes, and reject what can go wrong now with this traumatic experience. How can you allow a problem to define your life? Why do you let a small external situation define your life?

The very same boat can help you cross over, and the very same boat can sink you. If there is a hole in the boat, it can drown you. Why do you allow a hole to form in the boat of your intellect? You are doing satsang all your life to make sure that you do not get traumatised by external situations.

Follow the CAR model: C – Change what you can. A – Accept if you cannot change. R – Rise above the problems.

Changing might not always be possible because it is connected with other people or external situations. If you cannot change it, accept it: "These are my karmas, and I have done something in the past; I have recorded it earlier, and it is being replayed now." Your goal should be to rise above it. A seeker does not say, "I will somehow pass these six months, and then everything will be fine." This is not the language of a seeker. Right now itself you have to rise above the problems.

Pujya Gurudevshri said there were seemed to be no high-rise buildings in Sangli. But when He was near Panvel airport in the plane, high-rise buildings seemed very when seen from the plane but upon landing, one realises that these were high-rise buildings. Similarly, Rise above the problems, and you will feel that the problem is small.

Pujya Gurudevshri gave a mantra in Sangli: Something happens to you suddenly; you are not ready for it, and it happens. Sometimes the problem is not acute, but small things keep happening continuously. In such situations, the first thing that comes out of our mouth is, "What has happened? We never imagined or desired this. What happened suddenly?" Nothing happened suddenly. It was in the queue.

Sita's complete adornment was ready for the coronation, and a fourteen-year exile came. Only one thought came to Sita: "Wherever my Ram is, there lies my happiness. Whether it is Ayodhya, it is Ayodhya; whether it is exile, it is exile; wherever Ram is, my happiness is there."

Do not take so much time to accept. Life cannot give you six months to accept a situation. Shift gears and move forward. Life is far too precious; do not turn it into drudgery. If you develop the habit of crying for six months, you will spend your entire life weeping. Rise above the problems by saying, "Whatever happened has happened; I want to benefit from it. How do I benefit?"

Remember one thing: Problems cannot define your life. Problems will come to everyone. They may arise at the level of the body, the mind, or relationships. Do not let them define your life. Your definition of life must be far higher than your issues. When you speak to anyone, speak graciously instead of complaining. If an issue is raised at the very end of a conversation, such as, "I heard this about you," then say, "Yes, that was indeed the case, but it is now over."

Remember one thing: trauma is not beautiful, but it is always meaningful. You will realise this later. If you realise it now, you are a wonderful spiritual seeker. If you realise it later, you are a weak spiritual seeker. If you do not realise it at all, you are not a spiritual seeker.

If someone works hard throughout the day and says at night, "I cut grass the entire day," you would think, "Oh, you ought to have done something better." What did you do the entire day? You engaged in pursuits of wealth and worldly desires. You worried about matters concerning the body, mind, and wealth. The enlightened one will also say, "You merely cut grass all day. Such a wonderful soul is meant for contemplation; such wonderful enlightened ones are meant to

be beheld. Yet you spent your entire day solely in anxieties over wealth, worldly desires, and overthinking."

You had not planned, yet things unfolded in your life. This will continue to happen in the future as well. Give the universe the choice to do anything. Why are you trying to control everything? Simply take control of yourself.

How wondrous and bizarre it is that across all four forms of existence (gatis), the desire to die arises in only one form: hell (narak gati). No human truly desires suicide. If their desires were fulfilled, they would never want to commit suicide; it is only when things do not work out, and they lack patience, that they resort to it. If you tell them, "I will turn the tables for you," they immediately say, "Alright, I will drop the idea of suicide." There is no inherent desire to die.

Celestial beings (devs) do not desire suicide because they experience only comfort, pleasure, and favourable circumstances. Animals (tiryanch) do not have such a desire either. If you approach an animal - say, a dog - and throw a stone at it, it will never say, "Yes, kill me, so that this dog's life comes to an end." It will only try to protect itself. No animal desires death. Despite facing immense dependency, severe adversity, bondage, and sheer uncertainty in life, an animal never feels like dying. A celestial being does not want to die. A human does not want to die. Only the beings of hell (narakis) endure intolerable agony, making them crave death. Yet that is the one realm where one cannot simply die; even suicide is impossible. Humans and animals at least have the facility to commit suicide. In hell, there is neither homicide nor suicide; the karma committed must simply be suffered and only then does that lifespan end.

Pujya Gurudevshri's mother instilled noble values in Him from childhood, including introducing Him to a book called Narak Chitrāvali (Illustrations of Hell). This book illustrated which actions lead to what kinds of fruits and punishments in hell. At the age of ten, He had only a faint idea of the seven addictions (sapta vyasan), such as gambling and hunting; they were not entirely clear to Him. But on seeing those pictures, it was quite clear: if the sense of touch is so dear to you, the fruit in hell is a burning hot pillar, and the moment you touch it you are stuck to it; and so on. Pujya Gurudevshri resolved at that very moment: "Lord Mahavir's command is to renounce the seven addictions, so I will never indulge in them."

Even if that resolution was initially triggered by those illustrations, the shaping of His life began from that age, setting the boundary: "This is your perimeter." One's inclinations should never cross this boundary, and even if an inclination arises, it must never translate into action. Everything cannot be erased simply by

saying "sorry." Everything does not turn out well by pleading, "Give me one more chance." Life may not give you another chance. Though we may constantly wish for it, life might not grant one. A Guru will give you another chance. A Guru will give you millions of chances, but life will not. This is because karma operates as an absolute principle, and within it lies the principle of nikachit karma (intense bondage of karma which has to be endured). Moreover, when an error occurs after receiving satsang, almost all of it becomes nikachit; because you descend into such negativity despite having received the immense auspiciousness of satsang, it turns into intense bondage. If an ordinary person lacking satsang does the same deed, it may not become nikachit because his understanding is not as developed, meaning his inner intent did not have to fall from such a height. When you are nurtured under sublime guidance and pure intent, still you succumb to such base feelings; the resulting consequences are utterly devastating.

Therefore, make your life a sacrificial offering - a yajna. From the onset of the New Year, start your preparation: "I will make my life a yajna." Jains might not traditionally know the full ritual mechanics of a yajna, but in that, first, you have to light the fire in the sacrificial altar (havan kund). Then come the offerings (aahuti). Sometimes the offering consists of sacred wood, sometimes clarified butter (ghee), and sometimes grains. At least, those who have seen a traditional Vedic wedding know how the priest chants and asks you to make offerings, saying, "Swaha, swaha, swaha."

Pujya Gurudevshri remarked: "You claim to love Mahavir, yet you insist on following Vedic rituals; I will not endorse this hypocrisy. I have no problem with Vedic traditions. But chanting 'Mahavir, Mahavir,' while printing 'Shree Ganeshay Namah' on your wedding invitations will not do with me. As long as you worship Ganesh, that is entirely your personal choice. But making Mahavir out to be powerless will not do. You act as though only Ganesh can assist in such worldly affairs. Whenever someone hands me an invitation, the first thing I read is the header. I do not attend events anyway, but I look at what is written at the top to see whether, in moments of anxiety or social pressure, you truly have faith in your Lord and your Guru, or whether fear of public opinion takes over, or if suddenly another deity becomes more powerful in your eyes.

In a yajna, you must light the fire, then offer the oblations - different yajnas require different offerings. Then you chant or listen to sacred mantras and watch the flames leap high. Once everything is complete, the sacred ashes (bhasma) remain; these ashes are considered profoundly holy, and you distribute them to others. In the same manner, turn your life into a yajna. What do you need first to

start a fire? A goal-oriented life - a life anchored in a higher goal. That is lighting the fire on the sacrificial altar. Then, making offerings (aahuti) represents your austerities (tapasya). How many times in life do you have to ignore provocations, accept difficult situations, and surrender your cravings and desires? All of this constitutes your austerities. Austerity is not merely fasting (upvas) or eating once a day (ekasana). Those practices are just training, so that if unexpected circumstances arise in life, that inner strength serves you.

Pujya Gurudevshri recalled a day when, through a case of mistaken identity, He, His father and His younger brother were held for questioning for many hours. His brother was quite young at the time. Even when threatened, Pujya Gurudevshri's father remained completely unperturbed and said, "Do whatever you must; this is my truth." He then closed his eyes and began chanting, "Atambhavna bhavta jeev lahe kevaljnan re." (One can attain omniscience while reflecting over the nature of the soul). When you are truly innocent, fear diminishes because there is nothing to conceal.

For hours they were kept in a locked room. Pujya Gurudevshri and His father had eaten breakfast earlier, but His brother had missed it. He pleaded, "Bhai, I am starving." Pujya Gurudevshri replied, "I understand, but they will not give us anything here. I have no money; what can I do?" After another half hour, he cried again, "Bhai, I am so hungry. There is a canteen outside; if only I could get a single packet of glucose biscuits." Pujya Gurudevshri told him, "At this moment, even that is not in our destiny. But what has Lord Mahavir taught us? He taught us ekasana and fasting precisely for occasions like this, so that under unforeseen circumstances, you can maintain equanimity."

Pujya Gurudevshri's father continued his chanting, his inner state remained serene. He remained completely free from panic, leaving everything to destiny: "Whatever is destined for my sons will happen; this is the unfolding of our past karma. Rather than engaging in distressed thoughts (aart dhyan), let me immerse myself in soul-contemplation." So, he continued contemplating on the soul, while Pujya Gurudevshri handled the situation. Someone had to fulfil the duty of managing the crisis. By the afternoon, His brother said, "I have only practised eating one meal a day (ekasana), but here, I have not got anything even in the afternoon." Hearing this, Pujya Gurudevshri approached the officer and pleaded, "Do not give my father anything, do not give me anything, but my younger brother is famished. I have no money either, so you will have to lend me some money. I will simply buy a packet of glucose biscuits and tea for him. Neither my father nor I will touch it." Moved by compassion, the officer said, "No, take tea for all three of you," and one packet of biscuits came. Pujya Gurudevshri

handed everything over to His brother because he was starving. As for Pujya Gurudevshri, Bhagwan Mahavir had already trained Him for traumatic storms.

Shortly after His brother ate, they were let go; it had all been a mistake. Soon afterwards, they were enjoying a hearty meal. Pujya Gurudevshri remarked, "The karmic fruition has turned."

Observe how dramatically destiny shifts: Just an hour ago, not even a glucose biscuit was in their fortune, and their future hung in uncertainty; an hour later, they were relishing a full meal. Pujya Gurudevshri has witnessed this shift of karma extensively - the fruition of demeritorious karma (paap) and the fruition of meritorious karma (punya). Thus, He does not even use the word "trauma"; for Him, adversity is always meaningful. He says, "Trauma or a problem comes to teach me something, and if I fail to learn, I miss out on a great deal."

Therefore, view life as a yajna. Kindle it with a noble purpose. Kindle the fire by living a goal-oriented life. Offer your oblations: Sacrifice your self-will (swachhand), your likes, dislikes, cravings, and worldly desires. Even your physical posture should be refined; your bearing should reflect inner joy.

Begin with a firm goal: "At least this year, I resolve to attain soul-awareness." Then make your offerings, which will involve compromises, renunciation, and letting go. The flames surging high represents your true prosperity: The serenity, cheerfulness, and unshakable stability you experience within. That inner richness is genuine prosperity, though you may include material prosperity as well. The ashes that remain represent the final fruit. That result must not be hoarded; it must be shared. Whatever fruits your spiritual practice yields - whether inner or outer prosperity - share them with all; that is called seva. Because you hold no attachment to the results, they are meant to be distributed. If you receive sacred offering (prasad) and meet two or three people along the way, what do you do? You distribute it!

This is Karma Yoga. Karma Yoga teaches: Remain fully involved in your work, yet entirely unattached to the outcome - passion for work, dispassion for results. Intellectually, this might seem contradictory: If one must remain dispassionate about the outcome, where is the joy in working? The joy is profound. Pujya Gurudevshri works with tremendous passion; He delivers satsang with utter dedication, ensuring that our Diwali is celebrated with the highest inner depth. Yet within, He abides in absolute dispassion.

Having said with passion what He has to say, He leaves the decision to the seeker. Because Pujya Gurudevshri is dispassionate, He can love you unconditionally; and because He is passionate, He loves you enough to guide

you candidly. It is His passion that makes Him instruct you, and His dispassion that enables Him to accept you gracefully even if you do not follow His advice.

Lord Krishna's teaching resonates deeply with Pujya Gurudevshri: This harmony is entirely possible - Passion for action and dispassion for fruits. You can execute your duties flawlessly while remaining completely untouched. We often assume that spiritual evolution demands residing in an ashram in quiet solitude. But to evolve spiritually, learn first to maintain your centre amidst the crowd. Cultivate spiritual maturity within the world first, and then the Guru Himself will summon you to the ashram. Until then, do not rush to stay at an ashram; otherwise, boredom will consume your afternoons. You will end up watching television serials, reading newspapers cover to cover, including every Diwali shopping advertisement—and scouring the Dhanteras gold offers, without even going out to buy any.

It is never the outer action, but the attitude behind the action that matters. Whether you are cooking at home or performing devotional worship in the temple, the underlying attitude defines everything. When a young girl was learning to cook, Pujya Gurudevshri advised her, "Learn patiently, but cook with such devotional passion as if you are preparing this offering for the Lord Himself." Consequently, every meal she prepares is so delicious that upon tasting it, Pujya Gurudevshri can tell at once who has made it.

Every routine task transforms into worship when approached with the right attitude. We do not necessarily need to alter our outer actions. Transforming negative deeds into virtuous ones is good, but elevating your inner attitude turns ordinary work into sacred worship. This is the essence of Karma Yoga. Do not lament your responsibilities. Any duty fulfilled with love, any sacrifice made with joy - shifting from "I have to do this" to "I want to do this" - is a transformative change.

For instance, someone might have to miss the Diwali Shibir to attend to family obligations. When such situations demand sacrifice, embrace the compromise wholeheartedly: "I am not forced to do this; I choose to do this; I want to be with my family." For the first five years after marriage, one devotee could not attend the shibirs, while everyone around her departed for them. Yet through her quiet sacrifice, today her entire family attends alongside her. Had she thrown a tantrum back then, insisting, "I will definitely go; I made it clear before our engagement that I will be attending shibirs on major festivals," her family would never be here today; they would have resented spirituality. Now, they come willingly. Oblations must be offered, and the fruits of that sacrifice must be shared. You might think, "Since I made the sacrifice, should I not keep the

reward?" The answer is no: Distribute the sacred ashes, knowing that this was a holy offering, and this is its shared grace.

Consider a cone: If you balance it on its apex, it topples instantly. If you lay it on its side, it may stay still for a moment, but a gentle breeze will roll it over. Only when you place it firmly upon its broad base does it remain stable. Whether you stand precariously on your apex or lie vulnerable on your side, evaluate yourself. Is your intellect still perched on the unstable apex, erratic, and restless? Is it resting on its side, calm for now, but liable to waver at any time? Or have you anchored it securely upon the base, advancing toward that state where "Meru re dage, pan jena mann na dage." (Even Mount Meru may shake, but my mind will never waver).

In Natak Samaysaar, in this chapter, one topic concludes on the seventeenth verse, and we are currently on the twelfth verse.

Chhand 12:

Nij nij bhāv kriyāsahit, vyāpak vyāpi na koi,

Karttā pudgal karamkau, jeev kahānsau hoi.

Meaning of Chhand 12: The soul substance and matter both are residing in their own attributes and modes. No one enters the other's area of influence. That means in the matter the soul does not enter, and vice versa. Therefore, how can a soul substance be the doer of the matter?

Is the soul the doer (karta) of material karmas (dravyakarma) or not? We are not even taking up the attributed unreal roach (upcharit naya) yet, as that can be set only through a certain logic. But that the soul binds karma is what we were first taught. We learn that disrespecting an enlightened one attracts karmic particles (karman vargana), an impression is stamped, types of material karma bondage (prakruti bandh) are decided, and knowledge-obscuring karma (jnanavarniya karma) is bound. Because the soul initiates this, karma theory initially instructs that the soul is the doer of dravyakarma. The first two Karmagranths are foundational: the first covers the 158 karmic types (prakrutis), while the second links them to the spiritual stages (gunasthanaks) - specifying where bondage, fruition, and latency occur. The fifth Karmagranth explores the minute mechanics of the spiritual ladders (upasham and kshapak shreni), which is immensely engaging if one enjoys Karananuyog (expositions related to aetiology and cosmology).

However, Natak Samaysar investigates this fundamental question: Is the soul truly the doer of dravyakarma? We are setting aside impure feelings (bhavkarma) for the moment, as dravyakarma consists is entirely separate matter (anya dravya). To understand this, one must first grasp the definition of substance (dravya). Whether conscious (chetan) or non-conscious (achetan), every substance abides strictly within its own attributes (guna) and modifications (paryaya). Permanent attributes are gunas, while ongoing modifications, changes, and states are paryays. Both conscious and insentient entities exist exclusively within their own intrinsic attributes and modifications.

No substance can pervade or be pervaded by another. Matter (pudgal) cannot enter the soul, nor can the soul enter matter. Each remains confined within its own attributes and modifications. If insentient matter were to infiltrate consciousness and generate modifications for it, what function would the conscious substance serve? If insentient matter manages the modifications of consciousness, the soul as a substance becomes redundant. Logically, one entity cannot produce the modifications of another.

Consider a parallel: If two partners manage an enterprise and one says, "If you make all the decisions for the office and the factory, what is left for me to do?" The resolution is for each to handle their own sphere - one operates within his domain, and the other operates within his domain. Similarly, insentient matter oversees its own department, while consciousness oversees its own. Neither encroaches in the other. If someone takes inspiration from another, that is their internal process; each manages their own department. Therefore, do not blame matter for your virtuous or vicious thoughts or feelings. Matter attends strictly to its domain, not your domain. If you claim delicious food made you crave it, in reality, the craving arose because your mind lacked spiritual grounding, not because of the food.

Remain anchored in your own nature and take ownership of your states. When pressured by others, do not claim victimhood by claiming their insistence forced you to indulge. At the same time, give generously to others with genuine affection without imposing restrictions.

The aphorism from the Tattvarth Sutra, 'Parasparopagraho Jivanam' (Souls render service to one another), represents a law of correlation and coexistence (nimitt-naimittik kathan), not a doer-action relationship (karta-karma sambandh). Otherwise, Samaysaar and the Tattvarth Sutra would appear contradictory. Samaysaar asserts that one substance cannot alter another from the absolute viewpoint, whereas the Tattvarth Sutra states from a conventional viewpoint (vyavahar naya) that living beings assist each other. Discrimination is

essential to recognise when a scripture speaks from the conventional viewpoint and when it speaks from the absolute viewpoint (nischay naya). Without understanding the multifaceted approach of Anekantavaad, one ends up blaming scriptures for apparent contradictions.

Because every substance is bounded by its own attributes and modes, an inviolable boundary exists, much like the Lakshmana Rekha. Powerful Ravan could approach that line, but he could not cross it. Likewise, external matter cannot breach into your nature. This is the inherent nature of the substance (vastu-swabhav), not a special boon, grace, or blessing.

From the absolute standpoint, the soul cannot be the creator of dravyakarma. Dravyakarma remains within its own material attributes, while the soul remains within its conscious nature. Modifying one's internal dispositions (bhavkarma) pertains to one's own conscious mode, but karman vargana transforming into jnanavarniya karma belongs to the modes of matter. Explaining this through conventional or instrumental relationships is entirely different, but enlightened ones have revealed the ultimate truth from the absolute standpoint. The Srimad Bhagavatam opens with 'Satyam Param Dhimahi' (We meditate upon the Supreme Truth) - a maxim often cited by Param Krupalu Dev, advising seekers to contemplate ultimate reality. Conventional truth is perceived by the senses, but ultimate reality reveals that one substance cannot enter another or alter another's modes.

The third fundamental of the six spiritual fundamentals (shatpad), "The soul is the doer," begins with the principle that all objects are associated with noticeable activity (arth-kriya sampann), meaning every substance resides within its own attributes and modifications. It pervades only itself and never extends into another. Even when occupying the exact same spatial unit (kshetra), the soul's spatial units share space with impure feelings (bhavkarma), material karma (dravyakarma), and the quasi-karma etc. (nokarma), that is, the body, yet they never coalesce or enter one another.

Occupying the same space without mutual interference is not a contradiction of space (kshetra-virodh); it represents coexistence without compromising one’s nature. Matter continues in its material nature, and consciousness continues in conscious awareness. If the soul, body, and karmas did not occupy the exact same space, associations (sanyog), bondage (bandh), and liberation (moksh) would occur in disparate spaces. Furthermore, an infinite number of universes (lok) would be required to house the infinite material particles (paramanus) constituting an individual's karma without overlap. The cosmic design permits

multiple substances to coexist within the same space while preserving their intrinsic natures.

Param Krupalu Dev captures this truth in His verses:

"Jad bhāve jad pariname, chetan chetan bhāv;

Koi koi palate nahin, chhodi āp swabhav.

Jad te jad tran kālmā, chetan chetan tem;

Pragat anubhav roop chhe, sanshay temā kem."

(Matter transforms into material states, consciousness into conscious states; Neither abandons its nature to become the other. Matter remains matter through all three tenses of time, and consciousness remains consciousness; This is a matter of direct experience—how can there be any doubt?)

When Bhagwan Mahavir announced that He would leave the body on the night of Diwali, the enlightened ones rejoiced that He would attain complete liberation from all karma on the night of Diwali. Conversely, devotional followers wept in grief, wondering whom they would turn to, hear, or behold after His departure.

Followers generally split into two groups: 1. The spiritually elevated and 2. The emotionally attached. The elevated followers experienced no sense of separation, knowing where to anchor their consciousness. The emotionally dependent followers wept, giving rise to rationalisations like, "The Lord is only testing our vigilance by warning of an imminent demise." They reasoned that because the Lord had predicted, "Gautam, you will become like Me," and Gautamswami seemed nowhere near that state, the departure would surely be averted. In Pavapuri, while kings of eighteen realms and King Hastipal prepared to renounce worldly life upon the Lord's passing, others said that He was only saying it to make them vigilant. But for one in the final body (charam shariri) there is no such “danger” to be averted: the lifespan of a Tirthankar, like that of celestial and hellish beings, cannot break midway (nirupakram ayushya). So it was clear that since the Lord had said it, it would happen. Enlightened beings recognised the inevitable, while unyielding emotionally attached people sought loopholes. Yet the prophecy proved precise: Lord Mahavir never said that Gautamswami would become like Him in His presence, only that Gautamswami would attain that state - and within six hours of His nirvana, Gautamswami attained absolute omniscience (kevaljnan).

The essential point remains: When even impure dispositions (vibhaav) like attachment and aversion (raag-dwesh) do not enter the soul's pristine nature, it’s

obvious that foreign karmic particles (karman vargana) cannot enter it. Therefore, across distinct substances, no doer- action (karta-karma) relationship can exist. A doer-action relationship can be placed only within a single substance, never across two distinct substances.

Chhand 13: The soul is a doer of karma during ignorance and is a non-doer during the enlightened state

Jeev aru pudgal karam rahai ek khet,

Jadapi tathāpi sattā nyāri nyāri kahi hai.

Lakshan swaroop guna parjai prakruti bhed,

Duhoomai anādiheeki duvidhā vhai rahi hai.

Etepar bhinnatā na bhāsai jeev karamki,

Jaulau mithyābhāv taulau ondhi bāu vahi hai.

Gyānekai udot hot aisi soodhi drishti bhai,

Jeev karma pindkau akartār sahi hai.

Meaning of Chhand 13: The soul and the karma occupy the same space points, but their area of influence (satta) is entirely separate in nature. Their characteristic(lakshan), natural state (swaroop) attributes and modes (guna paryay) are inherently separate forever. Even having such types of dissimilarity in both, the ignorant being has an altered thought process. He does not perceive them distinctly different in nature. Thereby, he believes to be the doer of karma. But when one has obtained right faith and right knowledge, then he believes the soul and the karma to be entirely separate in nature, and thereby, does not become the doer of the karma.

This is the penultimate verse on this subject. The conclusion of this topic follows in the subsequent fourteenth verse. Here, it is stated: "Jeev aru pudgal karam rahai ek khet." The word ‘Khet’ signifies one single space-point (ek kshetra). The body and material karma reside within the exact same spatial units. We can take all three types of karma: nokarma (the physical body etc.), material karma (dravyakarma), and impure feelings such as attachment and aversion (bhavkarma, ragadi vikar). All three reside within the very same space, yet each remains completely distinct.

The physical particles of karmic matter (karman vargana) are not visible to the physical eyes. The Omniscient Lord (Kevali) is an exception, for in the Kevali's

knowledge everything is directly perceived. But short of kevalajnan, karma is completely beyond the reach of the physical senses.

What misconception do we harbour in our minds? Whenever the word atindriya appears, we immediately assume it must refer only to the soul. We equate super sensuous bliss or the super sensuous entity solely with the soul, but that is not the case. In the category of the super sensuous, insentient matter (jad) is also included. If something is exceedingly subtle, it cannot be seen with physical eyes. Therefore, atindriya simply means that which cannot be grasped by the senses; that does not mean it must be the soul.

As one goes deeper, one realises that atindriya carries various contextual meanings. What lies behind my back is currently not visible to me; from that particular relative perspective, in this current state and direction, even that is beyond my sensory reach. The super sensuous does not exclusively denote the nature of the soul—from this viewpoint, even karma is atindriya. Specifically, this refers to material karma (dravyakarma).

Impure feelings (bhavkarma) is super sensuous, and physical karma (dravyakarma) is also super sensuous. Consider this: here are the impure feelings, here is deluding karma (mohaniya karma), and here is the physical body. Everything exists within the very same space; it is not arranged as a first floor, second floor, and third floor. It is merely described as a first, second, or third floor for explanatory convenience - to illustrate that they occupy the same space. But in reality, they do not exist as stacked levels. They are illustrated as a three-storey building containing nokarma, bhavkarma, and dravyakarma simply to explain that all three remain sovereign and independent. The substances are three distinct entities, and each substance operates strictly within its own attributes and modifications (guna-paryay). Therefore, despite coexisting in one space-point - each remains completely sovereign and independent. Such is the intrinsic nature of substance! Marvel at Jain philosophy, wherein the omniscient perceives infinite particles within a single group, infinite particles within a single karmic cluster (karman vargana), and yet every single one remains sovereign and autonomous within its own domain!

Although the soul and material karma abide in same space-point (ekakshetravagaha), their existences remain distinct, self-reliant, and independent. Have you examined the list of what distinguishes them? Their defining characteristics (lakshans) are different; their essential natures (swaroop) are different. Their attributes (gunas) are different; their modifications (paryayas) are different; and their innate natures (swabhav) are different. There is a fundamental distinction across all these aspects.

Despite such a clear-cut reality, two states of a being are described here: one who is gripped by false belief (mithyatva), and one who is free from false belief. What is false belief? Wrong understanding or delusion. Or rather, when the intellect operates upside down, that is delusion. Whatever you think will turn out to be flawed. Pujya Gurudevshri has even assigned a specific spiritual practice to some seekers: Operate under the assumption that whatever first thought arises in your mind regarding any matter is incorrect, and by doing so, you will proceed on the right path. When the intellect itself runs in reverse, you wonder, "What did I do wrong here?" If you were capable of understanding that your intellect is running in reverse, your intellect would already be functioning properly. It is such a pathetic condition that your intellect runs upside down, yet you remain entirely oblivious to it, that is what is called false belief.

It is such a sorrowful plight that the entire world can recognise that a person's intellect is distorted, yet the person themselves remains completely blind to it. May the Lord protect us from faith-deluding karma (darshan mohaniya karma). We can tackle everything else - we can manage karma leading to painful circumstamces, death, and other external calamities - but faith-delusion will not even allow you to acknowledge: "I have done anything wrong, or I am thinking incorrectly."

When one's intellect runs in reverse without one even realising it, that is false belief. And what does such a deluded soul perceive? "I am the doer of this physical body. Look how slim I have made this body! Look at how this has transformed - I achieved it. Because I exercise and adhere to a diet, a change occurred in this body (nokarma). I am the creator and master of this karma." All of this appears true to them solely because their intellect functions in reverse. This perverted intellect - functioning upside down while remaining utterly convinced that it is sound - is the very definition of mithyatva or false belief or delusion. Only an enlightened master can perceive this state in you; you cannot detect it yourself. Therefore, place your trust in the Guru once and faithfully practice His instructions; your delusion will be eradicated. Once it is destroyed, He will leave you to your own discretion because you will finally possess clear discernment yourself. The enlightened one will say, "Now attend to your own path; I shall turn toward others." But at present, you stand in dire need of guidance, because you lack even the awareness that the very direction in which you choose to think is fundamentally flawed.

Thus, it is stated: One whose intellect functions in reverse harbours the false identification of "I" and "mine" (aham-mama buddhi) in the physical body. They cultivate a sense of ownership over external objects, identify the self with

the physical body, and believe, "I am the doer of karma" - everything appears inverted to them. Conversely, for the seeker within whom true wisdom dawns, no such misconception can ever arise.

Chhand 14:

Ek vastu jaisi ju hai, tāsau milai na ān,

Jeev akartā karam kau, yah anubhau parvān.

Meaning of Chhand 14: Each substance is independent. Forever, a given substance cannot merge with the other substance. Therefore, the soul is the non-doer of the psychic and material karma (bhaavkarma and dravyakarma). This statement is true from the right knowledge (vijnan) perspectives.

This is the conclusion of the entire topic: It is an immutable and incontrovertible principle that one substance cannot do anything to another substance. We have been discussing this for forty years. When Pujya Gurudevshri proclaimed this for the first time, people wondered, "What is He saying? It sounds as though He is asking us to follow some entirely different religion - asserting that one substance cannot do anything to another substance." Yet immediately after stating this, we bow down to Param Krupalu Dev, expressing: "Oh! What boundless grace!" One substance cannot do anything to another substance. Pujya Gurudevshri explained, "This is an immutable, eternal truth across all three tenses of time, and offering reverent homage is the path for reaching the ultimate destination."

When people first heard in the 1990s that one substance cannot do anything to another, everyone was taken aback: "What is He talking about? We bind karmas; passions arise in me because of a woman; tasty food tempts me - how can all of these be taken away in a single day?" To this, Pujya Gurudevshri said, "Do not worry; if you cannot accept this in one day, I shall repeat it for forty years. But ultimately, you will have to accept this absolute principle: every substance is divine (Bhagwan). Inanimate divinity (Jad Bhagwan) and conscious divinity (Chetana Bhagwan)! Because within its own attributes and modifications, each is complete." If we define perfection or completeness as divinity, then matter too is divine, for is it not wholly complete within its own nature? In its own nature, it is entirely complete, just as you are entirely complete in your conscious nature.

It is an absolute principle that one substance can never merge into another, can never become identical with another, and can never act upon another. Even when it appears that one influences another, that is purely a correlation relationship (nimitt- naimittik ghatna), not a doer -action relationship (karta-karma ghatna). From the absolute viewpoint (nischay naya), a doer -action relationship can occur only intrinsically within the same substance. Pujya Gurudevshri is not discussing the supremely pure absolute viewpoint (param shuddh nischay naya) right now, wherein no modification or transformation is acknowledged at all. Technically, this section is the Sarva Vishuddhi Dwar (the Chapter of Complete Purity), so strictly speaking, that is what should be addressed. But this couplet says, as it were: "We shall deal with you step by step; for now, come up to the absolute viewpoint (nischay naya)." Many verses still remain. There are 139 verses in total, and we are only on the fourteenth verse - so you can well anticipate what lies ahead! Already the conventional viewpoint (vyavahar naya) no longer sits with you and only the absolute viewpoint does; you will go on to a level where only the supremely pure absolute viewpoint fits. It is an immutable truth, the science expounded by the Detached Lords, which is auspicious and brings auspiciousness (mangalmay, mangalkaran) - the very words you recite in your Dev Vandan.

As soon as a Tirthankar attains nirvana, the foremost duty of the devotees is to perform the Brihad Devavandan. When an enlightened one leaves the mortal frame and attains liberation, victorious acclamations of "Jay Jay Nanda, Jay Jay Bhadda" resound. Before any memorial stupa or monument is erected, the devotees immediately perform this Brihad Devavandan on that very spot. Even after attaining the state of a Tirthankar, the count of monsoon retreats (chaturmas) continues from the day ascetic initiation was taken; thus, Lord Mahavir spent a total of forty-two years in monastic life.

Yesterday, for the first time, a thought came to Pujya Gurudevshri: seventy-two is not old. In loving complaint He said to Bhagwan Mahavir, "Do You not feel that You should have lived for 500 years? Well, if not 500, then at least 100? You know that there is no other Tirthankar after You." Indra Maharaj (the king of celestial beings) pleaded, "Your descent from heaven, birth, monastic initiation, and attainment of absolute omniscience - all of them occurred under the auspicious asterism of Hastottar. But You have designated the time of nirvana that coincides with the transit of the ominous planet Bhasmagraha. This portends immense harm to the spiritual tradition in the future. So can You please extend Your lifespan just a little."

Tirthankar Bhagwan Mahavir replied to Indra Maharaj, "You were my best student, and so discerning! Your attachment toward me made you utter such undiscerning words. Neither celestial gods, demons, nor mortals possess the power to alter a single instant (samay) of lifespan. You have heard this directly from me; you possess right faith (samyag-darshan) and are an exceptionally intelligent disciple. Yet right now, you are caught in emotional attachment, asking me to extend my lifespan by a single moment so that my glance may fall upon Bhasmagraha to avert harm to the spiritual doctrine." Hearing this makes us reflect: Even Bhagwan affirmed that whatever is destined to occur cannot be altered. Param Krupalu Dev says, "What is to happen does not change." Then why do we engage in so much overthinking?

Even small anecdotes convey such profound wisdom. From a single narrative, one can extract metaphysics (dravyanuyog), commands (ajna), and the expositions related to aetiology and cosmology (karananuyog). Even an illustrious soul like Indra Maharaj - who has only one more birth to take (ekāvatāri), possessing right faith and sharp intellect - succumbs to emotional attachment. Delusion enters, and that too takes the form of attachment toward Bhagwan Mahavir Himself! To which Bhagwan Mahavir says, "Why do you harbour attachment toward this perishable physical body?"

It is affirmed here that this is the science of detachment (Veetrag Vijnan): It is verified by rigorous logic, authenticated by the sacred scriptures (Agam), and validated by direct personal experience. It is beautifully expressed here: "Yah anubhau parvān." It is thoroughly validated by inner experience. What modern civilisation terms "science" is not incorrect, but it concerns itself exclusively with a single substance: matter (pudgal). We studied this in fourth-standard science: Science investigates matter, classifying it into three states - solid, liquid, and gas. Science delves into tremendous detail, and its observations are remarkable, yet it addresses only matter. The science expounded by the Detached Lords, on the other hand, expound upon the six fundamental substances (shat dravyas), primarily the sentient and the insentient (consciousness and matter) in their totality.

True science is that which bestows extraordinary and unconditioned bliss (vishesh anand). That knowledge alone which holds the capacity to grant supreme bliss is authentic science. There is only one such science: Not physics, not chemistry, and not biology, but Veetrag Vijnan, which is auspicious and brings auspiciousness.