

Natak Samaysaar
Shibir 5
Pravachan – 3 Summary
21-4-2024 – Morning
Episodes 44-45

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.

Today we celebrated Janma Kalyanak Mahotsav of Bhagwan Mahavir. It is a stigma to be born in the world, so why do we celebrate Bhagwan's birth? There are two reasons for celebrating janma kalyanak of Bhagwan. 1. This was Bhagwan's last birth. After this birth, He would never go into any other mother's womb. 2. After taking birth, Bhagwan Mahavir lived a beautiful life, so we feel like celebrating His life.

Today is Chaitra Sud Teras and it is Bhagwan's birthday. This is not true. A baby was born and He became Bhagwan with His effort. If we say that Bhagwan was born on this day, you are talking about 'avataarvaad' (descent of God or a deity on earth). After attaining the complete state, He does not take rebirth. This is the principle and this is true.

A samyag drashti soul (a soul with the right faith) may have a few births left even after attaining samyag darshan. A baby was born and He became Bhagwan with His effort. So from the social point of view (vyavahar), we can say that today Bhagwan was born.

His name was Vardhaman. The story goes like this: A snake came and all the other children except Vardhaman got scared. He held the snake and kept it aside. So, devas (celestial beings) called Him Veer. Then a mad elephant was coming over and Vardhaman controlled that elephant. From that time, devas called Him Mahavir. Till then, He was known as Vardhaman. But even a snake charmer can do this job. An elephant driver can control the elephant. So for this, is He called Veer and Mahavir? No. The One who controlled His impure feelings (vikaar) and did not let any lust or other impurities touch Him even in His young age. He did not get influenced by the arrows of Kaamdev (God of love), He remained steady. Because of this, devas called Him Mahavir with respect. Local people may not have called Him Mahavir, they must have called Him Vardhaman. When samavasaran (holy assembly hall) was built, these things must have come to light.

For twelve years, Bhagwan Mahavir followed intense spiritual practice and His state changed to omniscient. He stayed as a householder for 30 years. For 12 years, He was doing His spiritual practice as an ascetic. At the age of 42, He attained omniscience. Then for 30 years, He gave His divine sermons for the welfare of the world, constantly every day for seven hours and twelve minutes. On the day of Dhan Teras, the last sermon started and it went on till the day of Diwali.

Kaal labdhi (everything happens at its prescribed time) is such that even after having the best instrumental factor like Bhagwan Rushabhdev, Marichi (Bhagwan's Mahavir's soul) did not attain samyag darshan in Bhagwan Rushabhdev's samavasaran. He had the best of darshan yog (beholding Bhagwan Rushabhdev) and Shravan yog (association of listening to Bhagwan's sermon). This association was such that in some way or the other, love only arises, still, Marichi did not attain samyag darshan. He was the grandson of Bhagwan Rushabhdev, so He would have loved Him for that family attachment also. Rushabhdev was His Guru, as Marichi attained initiation from Him. Marichi could love Him as God - Dev tattva. But He did not take the benefit, so He did not attain samyag darshan despite having the best instrumental factor like Tirthankar Bhagwan. He attained samyag darshan in the birth of a lion, which was ten births before the birth of Mahavir, He was preached to by a Muni Bhagwan. The Muni told the lion that You are going to become a Tirthankar within ten births and You are killing the deer today. The lion had meat in its mouth and stomach, and its paws were bleeding, in this condition, the lion attained samyag darshan.

It is so difficult to make a principle whether people who eat non-vegetarian food can attain samyag darshan or not. Principles, history, and spirituality will give you different answers. Jainism is very deep. Your intellect is very little. Understand as much as you can but do not insist on anything. You do not know the history much, you do not know much about the principles of Agam, and you do not even know much about spirituality. Vardhaman's soul attained samyag darshan with the instrumental factor of a Muni. The same soul did not attain anything when there was an instrumental factor like a Tirthankar. Do not wish for the best instrumental factor. Increase your eligibility (yogyata).

Look at it this way. In the samavasaran (holy assembly hall) of the first Tirthankar, the last Tirthankar was present. In the samavasaran of the last Tirthankar, the first Tirthankar of the next chovisi (next series of 24 Tirthankar Bhagwan) was present. And still, because kaal labdhi was not there, Bhagwan Mahavir took crores of years to become the last Tirthankar. In the samavasaran of the last Tirthankar, the first Tirthankar of the next chovisi was present. King Shrenik's soul is currently in a hellish abode despite having so much bhakti and close association

with Bhagwan Mahavir because of his past karma. Raja Shrenik will be in a hellish abode for almost 84,000 years.

You think that after meeting a Sadguru, there is no question of going to a hellish abode. But there might be a previous bondage of karma leading to a hellish abode. Raja Shrenik met Bhagwan Mahavir after the bondage of karma occurred. Because of this bondage, despite having so much bhakti, he had to go to a hellish abode. Raja Shrenik is an example of ‘Guru bhaktise laho Tirthapati pad.’ (By devotion to Guru, one can attain the state of a Tirthankar). Raja Shrenik did not fast for 30 days and started another fasting for 30 days with one day of eating in between, or any such austerity. He did not read scriptures after the scriptures. But he had great Guru Bhakti. Even in a hellish abode, Raja Shrenik must be chanting the name of his saviour only.

Raja Shrenik must be receiving so much pain in his hellish abode. But in so much pain, he must be chanting, “Vardhaman,” or “Mahavir” constantly. He must be looking at his eternal soul and nothing else even in the hellish abode. Samyag darshan gives such a beautiful fruit that karma can create any situation but the soul does not get shaken. He only looks at the eternal soul. From a relative viewpoint, he took the refuge of Bhagwan Mahavir. From the absolute viewpoint, he took the refuge of the eternal soul. This must be so beautiful. It is not difficult to understand that people in samavasaran can have such a flow of thoughts but it is very difficult to understand that people in hellish abode can have such a flow of thoughts when there is so much pain.

Those who are reading ‘Updeshamrut’ know that bhakti is equal to singing Shri Atmasiddhi Shastra. Many seekers of Agas meet Pujya Gurudevshri in the US and request Him to do bhakti with them. For them, bhakti is singing Atmasiddhiji. Shri Atmasiddhi Shastra is miraculous. For them, bhakti means Param Krupalu Dev, His compositions – Atmasiddhi etc., His letters, and His mantras. Keep chanting them. Agas Ashram never needed singers.

The next chhand – verse is very sweet It sings the glory of the scriptures.

Chhand 5:

Nihchaimai roop ek vivahāрмаi anek,

Yāhee nai-virodhmai jagat bharmāyau hai.

Jagke vivād nāsibekau Jin āgam hai,

Jāmai syādvādnām lachhan suhāyau hai.

Darsanmoh jākau gayau hai sahajroop,
Āgam pramān tākey hirdaimai āyo hai,
Anaisau akhandit anootan anant tej,
Aiso pad pooran turant tini pāyau hai.

Meaning: In the absolute point of view – nishchay naya – a given substance is in oneness form. From conventional point of view – vyavahar naya – it is in a multifold state. The mundane soul in the world has not understood these two partial points of view in their real form. That's why he remains in doubt. To remove such controversy, there is holy scriptures – Jinagam. They show the real nature of the multiplicity point of views. One who has conquered the faith-deluding state from within can understand the comprehensive knowledge of the Jinagam very easily. He is able to realise the eternal blissful nature of moksha state and in the near future, he will obtain the liberated state.

Now, we will learn about the importance of the scriptures. From the conventional viewpoint (vyavahar naya), you can describe the soul as a one-sensed being, two-sensed being, etc. This is the aim of vyavahar naya that you are so different from this. Vyavaha naya keeps distinguishing and breaking everything. It will tell you about your enthusiasm for yesterday and today. Nishchay naya will tell you that there is no difference between you, the ant, and the air-bodied soul. Nishchay naya says that everything is one and eternally pure.

Nishchay naya says: You can be in the state of false belief or right belief, in the state of attachment or dispassion, at the time of bondage or liberation, in the state of a householder or an ascetic, but always, you are the same. This means “Bandh moksha chhe kalpana.” (Bondage and liberation are imaginary). This is a right statement. But it is wrongly used by the dry intellectualist. “Bandh moksha chhe kalpana” (Bondage and liberation are imaginary) is a true statement from Samaysaar. You are the embodiment of consciousness when in the world as well as when you attain moksha. So bondage and liberation are imaginary. False belief or right belief is imaginary. The state of attachment or dispassion is imaginary. You may not understand it right now but you have to understand where your focus should be to attain samyag darshan.

From the absolute point of view – nishchay naya – a given substance has one form always. From a conventional point of view – vyavahar naya – it is in a multifold state. The mundane soul in the world has not understood these two partial points of view in their real form. That's why he remains in doubt. The world is confused. Should we sit separately as men and women or should we sit

anywhere? On one side, we are asked to bow down to Arihant Bhagwan and on the other side, we are taught that Arihant Bhagwan and I are just the same, then why should I bow down to Arihant Bhagwan? The whole world is confused in this.

Banarasidasji is feeling sorry for the world. There is a scripture called 'Nayachakra' which speaks about viewpoints, with which you can break 'bhavchakra' (circle of transmigration). Instead of that, the world is confused in regards to the naya (viewpoints). You should have perfect clarity. Instead of that clarity, people get into Ekaantvaad (one-sided viewpoint), etc.

With the absolute viewpoint – nishchay naya, if you see the soul, you will see it as unchanging, permanent (kootastha), constant (dhruv), and pure (shuddha). You will not see any transformations (parinaman) in the soul. You will see the substance that is separate from modifications. Your focus changes completely when you look at the soul from the absolute viewpoint. When you see the eclipse with special glasses, you will only see the sun and the moon. You cannot see any clouds. But the moment you change your glasses, you can see everything else. From the conventional viewpoint (vyavahar naya), you see everything changing. You not only see the transformation (parinaman) but you also see the associations like the body, impure thoughts (vikaar), and modifications (paryay) – everything is included in the soul substance when from the conventional viewpoint. From the absolute viewpoint, the body, impure thoughts, and all modifications are not included. You only see constancy (dhruvatva). Then what is right? The world is confused in this debate, discussion, and analysis of viewpoints and people spend or waste a lot of time in this.

You can memorise the whole 'Nayachakra' and still know only sankhyatmak (numerable) viewpoints. The speech of the enlightened one is anant (innumerable). At one point, you will come to the conclusion that you want to experience it. You spend a lot of time discussing. You missed out on cooking because you were discussing which vegetable to cook. In the discussion on viewpoints (naya charcha), you missed out on abiding in the soul. With the knowledge of viewpoints, you should get rid of all the contradictions but you are instead getting trapped in the knowledge of viewpoints.

If you want to get rid of contradictions of viewpoints, it can be done with the help of Agam, which is composed in syaadvaad shaili (style of the expression of a multiplicity of viewpoints). "Prabhu, syaadvaad shaili tum ghatme" (O Lord, You express Your speech with the multiplicity of viewpoints). If you look from the viewpoint of substances (dravyadrashti), you will feel that the pure viewpoint or absolute viewpoint is right. If you look from the viewpoint of modifications, you

will feel the conventional viewpoint (vyavahar naya) is right. But Jinagam beautifully explains both the viewpoints.

Let's understand it with an example. How is milk? It may be nectar or poison. In a certain state and quantity, if milk is consumed, then it is nectar. But in another state and quantity, if milk is consumed, then it is poison. Rajuji cannot digest milk, so it is poison for him. Nemiji can digest milk, so it is nectar for him. This is syaadvaad shaili.

“Atma dravya nitya chhe, paryaye paltaay.” (The soul as a substance is eternal but its states change continuously). Those who are stuck in viewpoints, do not understand Jinagam, which says, ‘kathanchit’ or ‘apeksha’ (from a particular point of view). The word ‘pan’ (but also) is not understood by people. This person is a paternal uncle (kaka) but he also is a maternal uncle (mama) as it depends on what angle you are seeing from. With this much clarity, all the contradictions of viewpoints get over.

You know that you are always pure. At the time of impurity, where has this purity gone? From the viewpoint of a samyag drashti jeev, “I am pure, unchanging and a dense mass. I am not bad instincts.” I am not an instinct; we usually only see our instincts. But I am not an instinct, I am a dense mass. Now, contemplate upon this dense mass and then you will see the transformation.

The speciality of Jinagam is the auspicious sign (chinha), stamp (mahor), and seal (chhap) of syaadvaad. Jinagam is acknowledged as authentic (pramaanroop) and clear (sachot), then why is everyone not interested in it?

One who has conquered the faith-deluding state can understand the Jinagam very easily. Neither an enlightened one, nor Jinagam, nor the right understanding can enter the heart of a person whose faith delusion is deep or when he has a fruition of faith deluding karma. Such a person opposes the enlightened one, Jinagam, and the principles of Agams.

You can be against a tradition but you cannot go against the principles. Tradition is nothing. You may tell something to your son and he tells that to his children, and so on and then it becomes a tradition. But that does not make it right. If Maheshbhai asks Ankit to slap one person every morning and throw the plate while having food: “My father has said so, now you have to follow it.” Ankit tells the same thing to his daughter and she says it to her son, does it become right? The enlightened one follows the scriptures. He does not go against the scriptures. If you feel that the enlightened one is not following the scriptures, it is the fault of your perception as He never goes against scriptures.

Mulchandbhai wrote 'Jay jay aarti'. Puja Gurudevshri met his grandson's grandson, who is a poojari (priest) in the L.A. temple. Mulchandbhai was a common householder. We do not know whether he had taken any vows as a householder (vratdhaari shravak). He was not an enlightened one. If we have an aarti written by the enlightened one, why can't we use that instead of following the tradition?

Tradition is one thing and scriptures are another thing. You need to understand the scriptures before quoting them. Otherwise, you will keep quoting the scriptures and you won't know what you want.

The one whose faith delusion is deep does not understand the enlightened one. When he cannot understand the enlightened one, he does not understand the essence of Jinvani, which is spoken by the enlightened one. The one whose faith delusion is destroyed or weakened, Jinagam and Jinvani enter his heart. He understands the fundamentals (tattva) and gets the conviction of them too. He understands the enlightened one and gets the conviction regarding Him too. Conviction is such a thing that even if he does not understand the behaviour of the enlightened one, he says, "I do not understand it right now, but I am going to benefit from this." Your conviction says that He cannot be harmful because He does not have that capacity.

One who has conquered the faith-deluding state from within can understand the comprehensive knowledge of the Jinagam very easily. He will attain the permanent, eternal and infinite luminosity of moksha immediately or in a short time. "Janma tehma alp." (He attains liberation in only a few births).

In Patrank-860, Param Krupalu Dev said, "To weaken faith delusion, you need constant or special association with the enlightened one, contemplation on the scriptures of Dispassionate Lord, and aspiration to cultivate virtues."

Constant or special association with the enlightened one: For some people, there is a special association because they cannot be with the enlightened one constantly. For such people, they should take the maximum benefit of the enlightened one as and when possible. You can attain it even if it is not constant, by keeping your desire strong to attain it. You need to keep the wick of your lamp ready so that your work gets done quickly when you come in contact with the lighted lamp. For some people, there is a constant association with the enlightened one but they do not have much eligibility. In that case, sit like a stone and waves of the ocean will keep hitting the stone eventually turning it into sand.

Contemplation on the scriptures of the Dispassionate Lord: Your mind is like a monkey. If you keep it free for some time or keep it on your phone, it will wander. Instead of that, contemplate on the scriptures of the Dispassionate Lord. Even if

the same thing is repeated, whatever is understood will turn into reflection (bhaavna).

Aspiration to cultivate virtues: Look at your flaws, accept your flaws, severe pain because of these flaws, and take atonement.

When you are clapping in the satsang, it shows that your faith delusion has become weaker. Gautamswami used to sit and listen to Bhagwan Mahavir in such a way that the moment Bhagwan said something, he immediately said, “Tvamev sachcham, Tvamev sachcham” (You are right, You are right). In every sermon of Bhagwan, he kept filling himself within because he did not have faith delusion. Gautamswami was an enlightened one, possessor of four types of knowledge, composer of Dwadashangi (twelve canons), and had a huge group of disciples, but he never left a single sermon of Bhagwan Mahavir in 30 years.

Chhand 6:

Jyau nar kou girai girisau tihi,

Soi hitoo jo gahai didhbāhee.

Tyau budhkau vivahār bhalau,

Tablau jablau shiv prāpati nāhi.

Yadyapi yau parvān tathāpi,

Sadhai parmārath chetanmāhi.

Jeev avyāpak hai parsau,

Vivahārasau tau parki parchhāhi.

Meaning: A person slips down the mountain and is falling. Someone helps him out and extends the hand and pulls him out. Similarly, an aspirant soul, till he obtains liberation – moksha – he does take the dependency on the conventional state – vyavahar avlamban. This is really a true state. But in reality, the absolute point of view – nishchay naya – proves the nature of the eternal all-knower soul substance and furthermore shows that the soul is separate from all the alien belongings. The conventional point of view – vyavahar naya – makes the living being look for dependency on alien objects.

Atmarasi Banarasidaji sang the glory of the scriptures, and now, he is talking about the style of presenting the scripture. In this scripture, mainly, all the statements will be made from the absolute viewpoint (nishchay naya). So far, you have read scriptures which expound mainly from the conventional viewpoint

(vyavahar naya). But in this scripture, you will not get vyavahar naya much. You will not see the types of one-sensed beings, five-sensed beings, etc. You will not be told the differences between the person having a false belief and the right belief. You will not see the difference between the soul who is in nigod (infinite one-sensed beings in one body) and Siddh, who is in moksha. Everyone will come into one category.

You should take dependency on vyavahar but you should be clear in your faith that it is not to be adopted (upaadeya). In fact, it should be believed that it has to be left (heyaroop). But vyavahar should be held tightly with the right intention and desire. Vyavahar is dependent (paraashrit). Your ultimate welfare is in independence (swa-aashrit). You have to leave vyavahar for sure.

Vyavahar of the enlightened one is chhutato vyavahar (becoming free from bondage). The vyavahar of the ignorant one is chadto vyavahar (ascending one). The ignorant person keeps running around whereas the enlightened one remains calm. You will feel that the enlightened one is extremely indolent but He is calm and within Himself.

Banarasidasji is making us fall in love with ourselves. We are not allowed to beg or donate. We should become independent and do our work.

A person slips down the mountain and is falling. Someone helps him out, extends the hand and pulls him out. In the same way, from the fourth gunasthanak (stage of spiritual development) to the fourteenth gunasthanak, one needs to be dependent on vyavahar according to the Agams. Banarasidasji is not saying the thirteenth gunasthanak also, because till the last moment of the fourteenth gunasthanak, there is vibration (kampan), so there is vyavahar.

Even if you are at the fourth gunasthanak, you should do your vyavahar as per your role. If you are at the fourth gunasthanak, attending the office and saying, "Bhiksham dehi" (give me alms), it is wrong. If you ask for alms, you should be at the sixth gunasthanak. You should donate to the right place at the fourth gunasthanak. You should do your vyavahar per your state. Otherwise, you will have a downfall. You were falling, someone gave you a hand - you must hold the hand, otherwise, you will slip, and die. Vyavahar is acceptable (upaadeya) but you have to do vyavahar as per your state or role.

Your knowledge should know both nishchay and vyavahar with their right nature. Nishchay shows a pure soul that is separate from everything else and this conviction is important. Vyavahar is dependent on external factors and it will always keep you dependent. For example, you will feel that If you cannot find the clothes used for puja, you will be unable to worship God. This is dependence on external things. Nishchay naya will tell you that you are a knower and you are

separate from the doer. If you need vyavahar, catch hold of it but be clear in your faith that in every vyavahar, you are connecting with the external factors.

To behold the Guru, you need eyes, and a body which is an inanimate substance (pudgal) in front of you. If your Guru's soul comes alone, you are scared. You need the soul to be packed in the body. Only then, you feel, 'Aho! Vachanamrut, mudra and satsamagam.' (Oh, ambrosial words, gestures and association). If the enlightened one is without the body and moves as a soul, you will be scared and might call Him a ghost. Vyavahar keeps you connected with the inanimate. But to attain the spiritual truth, you will need to understand the non-pervasiveness of the soul (atmanu avyaapakpanu). The soul is pervading only in the self. It is not pervading in the external factors. Stop thinking and trying to become the doer and receiver of the external factors. Your spiritual welfare is dependent on your soul.

If you are falling, you should hold on to vyavahar tightly. This is true and acceptable to the enlightened one too. But you will attain spiritual truth only when you remain within. So, your vyavahar should be chhutato vyavahar and not chadto vyavahar.

If you think that after reading one line you will become calm and contemplate it, you are using the molecules of the mind (manovargana). Once you should just say, "I am a knower," in your speech molecules (bhaashaa vargana), and then feel it. Do not chant. The best thing here is this whole statement is from the viewpoint of conduct and not from the viewpoint of faith. From the viewpoint of conduct, you should tightly hold on to the vyavahar. But from the viewpoint of faith, it should be left (heyaroop). Do I need to take help to stabilise the self in the self? To stabilise within the self, do I need to become a doer and receiver of the external substances?

Charananuyog (expositions related to ethics) will always teach you which vyavahar you should hold on to. Dravyanuyog (expositions related to metaphysics) will teach you which vyavahar you should leave now. You need to maintain a balance. If Pujya Gurudevshri studies dravyanuyog for three months, then for the next three months, He studies charananuyog of kathanuyog (stories of great beings etc. of the past).

Dravyanuyog will tell you, "Do you still have to listen about your pure soul? Are you still not clear that you are always like Siddh? Why do you not think about Vastu vichārat dhyāvatai, mana pāvai vishrām; ras swādat sukh upjai, anubhav tākau nām. (By contemplating and meditating on the soul substance, the mind becomes peaceful, bliss manifests - this is known as self-experience). Do you still want to listen? Dravyanuyog asks you to leave 'doing' and remain in 'being'.

Charananuyog will tell you, “No, you have to listen properly. Make notes. Go home and contemplate it. There will be paravartana (revision session) and exam too.” Charananuyog will keep asking you to ‘do’ something.

You are offering a coconut to Bhagwan but have you ever asked the coconut whether it wants to get offered or not? You need to surrender to Bhagwan. You offer coconut because it has two eyes, a skull, a beard, etc. You feel that you have offered your head. Suddenly, one day, you will feel that just by beholding, your soul feels fulfilled. Suddenly, one day you will feel that wherever you are, you can attain it by remembering Him. Suddenly, one day you will feel that you cannot forget only, so why should you move around to remember?

This scripture – Natak Samaysar is written from the absolute viewpoint (nishchay naya) and Banarasidasji has clarified that he is not negating the conventional viewpoint (vyavahar naya). It clearly says that you should hold on to vyavahar tightly. If you leave vyavahar, you will keep having a downfall. But your faith should be clear: Is discipline there for you or are you there for discipline? You should know whether you have to adopt vyavahar (upaadeyapanu) or you have to leave it (heyapanu). Your shraddhan – belief must be clear.

If you want to go to Ahmedabad, you will need a car. That car is an upaadeya till your destination. You will have to keep sitting in the car till you reach Ahmedabad. But once you reach Ahmedabad, you cannot take the car inside your house. Then the car becomes heya. When you do your vyavahar strongly, have clarity that this is because of your helplessness (majaboori).

You are very thirsty and you have only two options. 1. Soda 2. Wine. What will you drink? You will drink soda because you are thirsty but your faith should be clear that you should not drink unfiltered water. You should never touch wine. You are drinking soda out of helplessness. You should know that you should not get into any inauspicious activities. You should be clear that soda is also an unfiltered water but you are drinking it as you are very thirsty. You have to know that you have to leave it.

If your aim is not attaining moksha, then your spiritual practice is also a vyavahar. In your faith, you should realise that vyavahar has to be left. But in your conduct, you should follow vyavahar and it is upaadeya.

You are taking medicines on time, regularly, and perfectly. But you take it with the intellect of leaving (heybuddhi). You wait for the time when you can stop taking those medicines. People will feel that you love to take medicines as you are taking them regularly.

If you are admitted to the hospital, you follow all the rules of the hospital perfectly to get discharged from the hospital and go home. While doing vyavahar, you should be clear about when you will leave this dependence on it.

The enlightened one remains balanced. He holds on to vyavahar strongly but knows that He has to leave it.

When you are getting married, you listen to gor maharaj (priest). Whatever he says, you follow all his instructions. But you cannot take him on the honeymoon. Hold on to the vyavahar strongly. Keep the dependence of vyavahar in your knowledge but your faith and focus should be on leaving it.

Vyavahar is a shadow. You are not the doer and receiver of external factors. You focus only on the external factors. You have eyes and so your focus goes out. You saw the mountains and decided to stay in Dharampur. This way you say that your upyog went out. Actually, your upyog does not go out anywhere. Upyog stays in its territory only. When your eyes see the mountains, they do not reach the mountains, they stay in your body only. When you say, "Upyog bahar gayo," understand it from the spiritual viewpoint. Your upyog cannot go out of its territory. Upyog is not the doer and receiver of the external factors. It is non-pervading (avyaapak) in the external. He said, "You are in yourself. This is the game of perception. If you focus on the non-dual (abhed), you will experience the fountain of bliss.

The absolute viewpoint (nishchay naya)only talks about how the soul is always separate from external situations and factors. You should focus on the nishchay naya only and only that should remain in your faith. The soul pervades in the territory of the soul. It is non-pervading in the external. It does not leave its territory. To you abide in the soul, Banarasidasji has shown you beautifully how your emotions, conduct and faith should be.