

**Natak Samaysaar**  
**Shibir - 4**  
**Pravachan – 2 Summary**  
**2-3-2024 – Afternoon**

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.

Let's say someone wants to make a new, big and beautiful house for himself. His current house is small and not so beautiful. If he wants to make a new house on the same plot, he will need four things.

1. Demolish. 2. Design 3. Develop 4. Decorate.

**1. Demolish:** You want to construct a big and beautiful house. Just now, your house is small and its bathrooms are also small. Your house is so small that if a guest comes and two bags are kept in your hall, it becomes full; if he just keeps his medicines, the room gets filled up. For the bigger house, you need to demolish the old house.

Let's understand this from the spiritual viewpoint and practical viewpoint.

**From the spiritual viewpoint - you will have to demolish wrong beliefs.** You will have to change your understanding regarding the self and non-self. In order to understand the true nature of the world and the self, you need to break your illusion that you can do something in others and others can do something in me. You will have to demolish this false belief. You are complete, pure and peaceful – this belief may come later, but first - know that you are independent: You are independent to be angry or forgive someone, to be happy or be unhappy. Just by thinking a little, you can understand this. Why is red colour very attractive for someone? And for someone it is not attractive. For some it is a gaudy colour and they don't like it. The red colour is only red. You are only making yourself happy or unhappy. Just by contemplating a little you will realise – 'I am independent. I may be making mistakes because of my wrong instincts, but I am independent.'

**From the practical viewpoint - you should leave your selfishness**

**(swaarthtyaagni taiyaari).** Often you have to surrender your desires to fulfil your duties. Not 'sacrifice your desires', I prefer to say surrender them wholeheartedly

because your duties say so. You are not focusing more on your rights but focusing on your duties. We remember our rights easily, but what about your duties? Later think in depth what you need to demolish within yourself.

**2. Design:** To design your home, you need an architect.

**From the spiritual viewpoint - you need a Guru.** The One who accepts the weakest of the weakest person is the Sadguru. The one who does not remain weak after meeting a Guru is a true disciple. Shri Atmasiddhi Shastra is the proof of it. The disciple was so weak that earlier he did not even have faith in the existence of the soul, but upon receiving the Sadguru's teachings, he attained self-realisation. He had met such a Sadguru, who had the virtues like self-realisation, equanimity etc.

**From the practical viewpoint - it means to have good feelings (sadbhaavna).** Till now you just wanted to get good but now you want to do good by becoming good. Be good and do good – you should be harbouring these types of feelings more and more within you. This is not about right and wrong. You may be 100% right but if you are not good, there is no use. The one who wants to design his life for a new soul will have to think, 'How can I do good? And to do good, I have to compulsorily be good.'

Vinobaji said, "Whatever you kept is ashes and whatever you give is yours." The world will ask you, "What do you have?" But Bhagwan will ask you, "Who is with you?" Once your nature changes, you start attracting good people. A dog does not have a choice, it will either eat the bread that you have thrown at him or it will smell it and go away without eating. It doesn't have a third choice. But you have an option - spiritual welfare. You can decide that you want this and not that. You can say, "I do not want to live life crying, constantly having unnecessary thoughts, having same complaints constantly, etc. I want to design my life."

**3. Develop:** **From the spiritual viewpoint - you should practise soul-awareness during solitude as well as during activities.** During solitude, go into meditation. During activities, keep constant awareness of the soul. Meditation should not only be done during solitude but also during activities. It should be done with open eyes or closed eyes. Whatever you are doing with closed eyes is called kayotsarg, meditation is done with open eyes. They are two different words. It can be easily

verified whether you remain connected to the self or not: If you are always peaceful, accept everything gladly, do not complain, just say “His opinion is a little different, etc.” instead of, “You are wrong”, then, you have embarked on the development phase.

**From the practical viewpoint - perform good activities (satkaryo).** Good activity can be done by giving anything - time (samay), words (shabdo), labour (shram), or wealth (sampatti). There are various types of charity apart from money. Just give.

How many of you know the birthdays of your helpers? You don't even want to register their existence. 'We pay-you work'. Just knowing their birthdays and wishing them; then without spending a dime they will feel, 'I will never leave you because you should be so loving and sensitive.' Sometimes while travelling in a rickshaw, just talk to the rickshaw driver a little about his family and home. He will feel so loved that someone is taking an interest in his life. When you go to a derasar, you behold the idol etc., but also give some money to the priest. You always give tips in a restaurant or salon though anyway you are paying for the service. Do you ever think that you should give something to priest, the one who takes care of your God? Pujya Gurudevshri has learnt this from His grandmother. He always gives money to the priests and helpers in temples. It is not about giving crores of rupees. But if they get it then they will feel like doing their duties even better. These are very very small things. It is about your sensitivity and not your money. You can just think of doing your spiritual practices here, but you can also think of uplifting the tribal people's lives, as someone uplifted your life. So, that sensitivity is needed.

You can be wealthy because of your past meritorious karma but generosity will arise from your eligibility only. You will not get eligibility from meritorious karma. If you need a fruit, you will need to give seeds to the earth. You are not ready to give seeds but you expect to get fruits.

**4. Decorate: You need to cultivate virtues (sadguna).** You need to have a desire to develop virtues (guna jignasa) and to cultivate virtues (gunani kheti). If you make a mistake once, resolve that if a similar situation arises again, you will show your virtues. Ask God for the strength that next time such an incident occurs, only love or forgiveness gets manifested from you. You can use harsh words and demolish the other person's spirit; or you can love and support people and decorate

yourself. By changing your beliefs, your feelings will change, and because of this, virtues will start arising, and when these virtues become consistent, eligibility is manifested. Consistency of virtues is eligibility; it should not be that sometimes you behave in this manner and sometimes in a very different manner.

You have skin, on that skin, you have worn good clothes, but when you wear ornaments, you look beautiful. Skin means sadbhaavna (good feelings), clothes means satkaryo (good activities) but real beauty is in ornaments, that is, sadguna (virtues). A bride may be very fair but she looks extraordinary after she wears ornaments at her wedding.

When you die, people should say, “A good person has left the world.” For this, you will need to decorate yourself a lot. Would you like to be known as a rich person, by your good works, or as a virtuous person? If you are known as a virtuous person, then that is the best thing.

We can see a lot of youngsters having diseases which were seen at the age of 70-80 earlier. So many 25 year-olds also die due to heart attacks. So, before old age seeps in, leave your indolence and learn to decorate yourself. Do not keep anything for old age. Cultivate virtues and strengthen them. The more you sweat in your training, the less you bleed in war. The more satsang and spiritual practices you will follow during the manifestation of meritorious karma, the more peaceful you will be during the manifestation of unmeritorious karma like illnesses etc., you will remain equanimous then.

**Shlok 37:**

Chidānand chetan alakh jeev samaisār,  
Buddhroop abuddh ashuddh upjogi hai.  
Chidroop swayambhoo chinmoorti dharamvant,  
Prānvant prāni jantu bhoot bhavbhogi hai.

Gundhāree kalādhāree bhesdhāree vidyādhāree,  
Angdhāree sangdhāree jogdhāree jogee hai.  
Chinmay akhand hans akshar ātamrām,  
Karamkau kartār param vijogi hai.

### Meaning:

Chidānand, chetan, alaksh, jeev, samaysār, buddhroop, abuddh, ashuddh, upyogi, chidroop, swayambhu, chinmoorti, dharmavān, prānvān, prāni, jantu, bhoot, bhavbhogi, gundhāree, kalādhāree, veshdhāree, vidyādharee, angdhāree, sangdhāree, yogdhāree, yogi, chinmay, akhand, hans, akshar, ātamrām, karmakartā, paramvijogi - these all are names of the soul substance.

There are 32 names over here, they all are synonyms. They are all common names of the soul. When you say, 'common', it means that modification are also included. You may have a pure modification or an impure modification. You will find these words used in Natak Samaysaar.

Chidānand: That whose natural state is knowledge and bliss.

Chetan: It means the one who is aware, the one who knows, consciousness.

Alaksh: It cannot be known by senses. It can be known through the subtle intellect.

Jeev: The embodied soul is called jeev.

Samaysār: Samay means six substances and sār means worthwhile, meaning, which is the only worthwhile substance out of the 6 substances.

Buddharoop: This means the one with the virtue of knowledge. When a virtue is there, its modification is there. So, Buddharoop means the one having the modifications of the virtue of knowledge.

Abuddh: Not knowing the pure self, has incomplete knowledge.

Ashuddha: The soul with impure modifications.

Upyogi: Jnan upyog, consciousness.

Chidroop: That which is of the nature of knowledge.

Swayambhu: The soul is eternal.

Chinmoorti: The soul is knowledge-incarnate.

Dharmavān : The soul is a possessor of virtues. Here, dharma means virtues. This is the dravyanuyog (metaphysics) standpoint. There is a difference in the meaning of virtues from Dravyanuyog and charnanuyog standpoint. Having those virtues as powers (shakti) is from Dravyanuyog (metaphysics) aspect. You are a mass of infinite virtues. Do not say that you do not have any virtues. When these virtues are manifested and you become pure, then charananuyog (expositions related to ethics) will call you virtuous. But dravyanuyog says that whether you are virtuous or not virtuous, you are the mass of infinite virtues, you have the powers of knowledge, faith, etc.

Prānvān: The soul is filled with consciousness.

Prāni, jantu, bhoot - Soul with a body.

Bhavbhogi: The one who is transmigrating in various forms of existence like human beings, etc. The one who is the endurer of impurities like attachment and aversion is also called bhavbhogi.

Gundhāri: Having infinite virtues.

Kaladhāri, vidyadhāri: The one who possesses the art of attaining bliss etc. knowledge (vidya). The best knowledge is spiritual knowledge.

Veshdhāri, angdhāri, sangdhāri: One having a body, possessions etc.

Yogdhāri: Having the faculties of body, mind, and speech.

Yogi: The one who can connect. From the viewpoint of dravyanuyog, the one who can connect - whether it be with self or the non-self, is a yogi. From the viewpoint of charnanuyog, if he connects with the self, he is called a yogi, and if connects to the non-self then is called bhogi.

Chinmay: The soul is filled with knowledge.

Akhand: The soul is a solid mass, it cannot be broken.

Hans (Swan): A swan has two virtues. 1. It does not consume dirt. 2. It separates milk and water. Just as the swan can separate milk and water just by touching the mixture with its beak, the Enlightened One can discriminate the self from the non-self. Here it means the one who has this power.

Akshar: The one that never gets destroyed.

Ātmarām: The one abiding in its own nature.

Karmakartā: The soul is the doer of his own emotions, thoughts and feelings (parinamno karta). It is the doer of binds karma per anupcharit vyavahar naya (unattributed actual viewpoint).

Paramvijogi: The nature of the soul – to be devoid of all three types of karma, it is devoid of associations and impurities, it has no dravya karma (karmic particles), bhaav karma (impure feelings) or nokarma (quasi karma)

The character called soul will be known by all these names.

**Shlok 38:**

**Kham vihāy ambar gagan, antarichh jagdhām,  
Vyom viyat nabh megpath, ye akāshke nām.**

**Meaning:**

**Kham, vihāy, ambar, gagan, antariksh, jagdhām, vyom, viyat, nabh, megpath, these are names of ākāsh.**

Banarasidasji has not kept any systematic order. He is only introducing all the characters.

Ākāsh substance is inanimate, invisible, and has infinite space points. Ākāsh as a substance is inanimate, formless, has infinite space points. For ease, it is said to be divided into two parts - 1. Lokākāsh (where all 6 substances are present) 2. Alokākāsh (the place beyond lokākāsh). This shlok state various names of ākāsh.

Kham: Kh means ākāsh. In four types of food, “Asanam, Pānam, Khāimam and Sāimam.” (Asanam means that fills your stomach - chapattis, vegetables, rice, pulses, etc. Pānam only includes water. Sāimam means items like mouth freshener, one that gives you a taste. It includes chutneys, sauces, etc.) Khāimam - Kha means the sky. If you have to open your mouth widely to eat something, and the other person can see the sky of the mouth, that food is khaimam. E.g. puffed rice and sev.

Vihāy means that which dharan karey - supports. Because the ākāsh accommodates everything, it is also called vihāy.

Ambar: It means sky.

Gagan: It means ākāsh.

Antariksh: That which needs no support.

Jagdhām: The whole world lives in ākāsh.

Vyom: Vyom means sky, space, or atmosphere.

Viyat: Viyat means expansive.

Nabh: It means empty, a place where there is nothingness.

Meghpath: Megh means clouds. Path means path. Clouds move in the sky, so meghpath means ākāsh.

These are the names of ākāsh.

**Shlok 39:**

**Jam krutānt antak tridas, āvartee mrutathān,  
Prānharan, āditatanaya, kāl nām parvān.**



**Meaning: Jam, krutānt, antak, tridash, āvarti, mrutyusthān, prānharan, ādityatanay – these are names of kāl (time).**

**Jam:** For kāl, the word Jam or Yam is used which means that which takes away. When you hear the word 'Yam', you can visualise a buffalo in front of you and with 'Doot' you visualise the man holding a mace comes sitting on the buffalo and takes the life away. For kāl, the word 'yam' may be used. In Hindu scriptures, the word 'Yam' is used for death. The moment yam comes, you have to die.

**Krutānt:** Krutānt means the one that finishes. The moment it comes, it means the end of doing, you cannot do anything now.

**Antak:** The one that brings an end. Kāl ends everything, it means that time is up.

**Tridash:** Dash means ten, tri means three. Three plus ten is equal to thirteen. After a person dies, termu (thirteenth-day ritual) is done and then everyone goes back to their houses. The one that makes everything over is tridash. For kāl, the word 'tridash' is used. Everything is ended and now you have to move ahead.

**Āvarti:** It means the one who is an instrumental cause in bringing the changes (paravartan karnaro, paltavavalo) in animate and inanimate substances.

**Mrutyusthān:** The place of death, time is over now.

**Prānharan:** There are ten types of dravyaprān - five senses, mind, speech, body, breathing, and lifespān. Once they are lost, a person dies.

**Ādityatanay:** The speed of the sun is measured by kāl.

These are the names of kāl.

Now, synonyms of punya (merit karma) and pāp (demerit karma) will be satated.

**Shlok 40:**

**Punya sukrut uradhvadan, akararog shubhkarma,  
Sukhdāyak sansārfal, bhāg bahirmukh dharma.**

### Meaning:

Punya, sukrut, urdhvavadan, akarrog, shubh karma, sukhdāyak, sansārfal, bhāgya, bahirmukh (extrovert), dharma are all different names of punya.

Punya: Punya means auspicious feelings, bondage of good karmic particles.

Sukrut: Su means good, krut means activities. Doing good activities means sukrut. For punya, the word 'sukrut' will be used.

Urdhvavadan: Vadan means face. Urdhva means higher. The one that takes you to the higher place like heaven etc. or if a soul transmigrates from a one-sensed being to a two-sensed being, this is also urdhva. Such progress happens due to meritorious karma.

Akarrog: The one that does not let you fall sick. 'A' means to negate. 'Kar' doer, 'Rog' sickness. The one that does not make you fall sick is akarrog. In the manifestation of punya, even if you drink cold water, you won't get cold. This is from the fruit of karma viewpoint.

Shubh karma (auspicious karma): This is from the viewpoint of the bondage of karma. If you have a bondage of sātā vedaniya karma, you get the fruit of comforts and luxuries in worldly life.

Sukhdāyak (giving happiness): That which makes one called 'happy' from a worldly viewpoint. Within himself, he may be burning, having jealousy, etc. and is having a bondage of demerit karma. But externally, he is seen as a happy person because of his comforts and luxuries.

In the manifestation of merit karma (punya), you can do dharma, or you can bind new punya karma, or you can bind demerits or pāp karma. Shubh fal (good fruits) and shubh parinām (good feelings) are two different things. Out of twelve chakravartis – rules of all 6 continents, two chakravartis called Subhoom and Brahmadutt went to hell. They had a manifestation of merit karma but they had bad feelings, so they bound the karma for going to the hellish abode.

Sansārfal: It is giving fruits of worldly matters

Bhāgya: Destiny.

Bahirmukh: Due to manifestation of punya, one often remains engrossed in the external only.

Dharma: Some people call punya as dharma. If you want to believe punya as dharma, call it 'vyavahar dharma' and not 'paramarth dharma'. Whatever good activities you do are dharma from the relative viewpoint and not from the absolute viewpoint.

These are all the names of punya. Punyafal or fruits of merit karma means to remain in comforts and luxuries and the world calls you happy. Punya bandh is when you harbour good thoughts and feelings. In the manifestation of punya karma, instead of enjoying it, use it for benevolence. Become a reason for someone's happiness. Make an effort to become pure in the manifestation of punya karma. The Enlightened One may have manifestation of punya karma or pāp karma. In the manifestation of pāp karma, the Enlightened One increases his equanimity. In the manifestation of merit karma, the Enlightened One increases His dispassion. He is clear that whatever is not going to stay with Him forever does not belong to Him. He does not want to get engrossed in something that does not belong to Him. He abides in the soul or remembers God.

A king was passing by in his chariot. All the people were standing on both sides of the road and were bowing down to the king. But his horse felt happy thinking that people were bowing down to him. The horse was foolish. If someone claps for you, it is because of the manifestation of your punya karma. The Enlightened One remains detached from the manifestations of karmic merits.

**Shlok 41:**

**Pāp adhomukh en agh, kamp rog dukhdhām,  
Kalil kalus kilvis durit, asubh karamke nām.**

**Meaning:**

Pāp, adhomukh, en, kamp, rog, dukhdhām, kalil, kalush, kilvish, and durit are names of inauspicious karma.

Violence, falsehood, etc. are inauspicious feelings or activities and they lead to the bondage of pāp karma.

Adhomukh: The one that takes the soul in the lower state of being. Because of the inauspicious activities, there is an inauspicious bondage. Because of the inauspicious bondage, a bad fruit is attained. There is no partiality in it.

It is enough if you have firm faith in punya (merit karma) and pāp (demerit karma). If you have faith in the soul, your life is blessed. Because of your faith in punya and pāp, you will experience a lot of peace in life. You will say, “Just now, there is a manifestation of punya karma or pāp karma, it is not anyone’s fault.”

Miteshbhai from Chicago had already left for lunch in Dubai and it was announced that his company had won an award. He had never expected it. He wants to retire from his business. But he has taken up seva of the America Ashram. Pujya Gurudevshri sates that just by reciting Param Krupalu Dev’s name he received the fruit of his punya karma without any desires and expectations. This is nothing but the grace of Param Krupalu Dev.

There is no partiality in karma. Shri Ram and Lakshman were together for fourteen years in the forest. They stayed together in Ayodhya too. Their activities were almost the same. Their circumstances and the people around were also the same. But there must be some difference in their feelings as they both went to different places after death. As per the Jain Ramayana, Shri Ramchandraji attained moksha and Lakshman went to the third hellish abode. Because in the same situation if he harboured inauspicious feelings then he has to bear the fruit of demerit karma. While Ramji purified his inner state so he attained liberation. There is no partiality in this principle. You will have to bear the fruits of your feelings. In same situation, if another person harbours different feelings then the fruits he will get will be different.

Kathanuyog gives us excellent teachings that you have to bear the fruits of punya and pāp. The one who goes beyond both, auspicious and inauspicious karma will attain moksh. If you harboured inauspicious feelings, you will attain inauspicious fruits only. You can harbour an auspicious thought during the manifestation of sin karma and an inauspicious thought during the manifestation of merit karma. It is very strange.

Remember that manifestation of karma is different from the bondage of karma. Fruits of merit karma-demerit karma and feelings of merit karma-demerit karma are totally different from each other. If you remember the Enlightened One always, you will start getting liberated or elevate yourself even in an intense manifestation of inauspicious karma. You can attain omniscience during the manifestation of demerit karma. If you keep equanimity like Parshwanath Bhagwan, you can attain omniscience during the manifestation of demerit karma. You can attain omniscience in the fruits of demerit karma but you cannot attain omniscience harbouring sinful thoughts. If you have inauspicious thoughts and feelings, you have to first move from inauspicious to auspicious and from auspicious to pure thoughts and feelings.

Rog: Because of the demerit karma, one can suffer diseases. Demerit karma itself is a disease. If you have inauspicious thoughts and feelings within, that means something is decaying within. From the viewpoint of manifestation of karmic fruits, diseases occur due to sins. But from the viewpoint of bondage, inauspicious thoughts and feelings are only sins and because of that, one has to experience discomfort.

If you think, 'Whole life, I have done so much good for others. Why did I get cancer?' One is binding new karma and the other one is fruit of past karma. Both are different. Whatever good you are doing now will go under bondage. But the situation you are in is due to the fruit of your previous karma. Don't mix the two. One is your past thoughts and feelings, and the other one is your present thoughts and feelings. What you are enduring is not due to your present thoughts and feelings, it is the result of your past sinful thoughts.

Many times, you say, "Why do bad things happen to good people?" Pujya Gurudevshri says, "I can understand it perfectly - Because previously that person was bad. Kabhika abhi hua.(Past has manifested now). So what?" But by instantly harbouring such thoughts, you lose faith in dharma, and faith delusion karma arises. You start disliking religion or religious people. This way, you have a downfall.

If you get trapped even a bit in faith delusion, you will not be able to do dharma because of it even if you are amongst auspicious instrumental factors. You will not realize even after thousands of people explaining to you. Once that manifestation

of karma is over, the same words and the same person can help you bring about transformation within. Just see the play of karma. Faith delusion karma manifests in the multiples of 12 years. For faith deluding karma, either a Sajeevan moorti (Enlightened One) can do a miracle or just have to wait for that karmic manifestation to come to an end. You just have to drop advising that person. Do not deepen his bad feelings by preaching to him. Otherwise, his bondage may become nikachit (intense bondage of karma which one has no choice but to endure). If you start certain topics in front of those who are trapped in faith delusion, their emotions may get more intensified. Because of the intense emotions, that sin becomes nikachit. Sajeevan moorti has the strength, so He can annihilate the faith delusion of any person.

Dukhdhām: There will be miserable conditions or the person will always have inauspicious feelings such as jealousy, comparison, etc. and he will remain in a miserable state.

Durit: Durit means he thinks in a bad, wicked, or false way.

Kalil, kalush, and kilvish: Kalil means dirt. Kalush means miserable thoughts and feelings. Kilvish means lowly thoughts and feelings.

By practicing equanimity in the manifestation of demerit karma, the Enlightened One brings omniscience closer Him. If you get engrossed in the fruits of sinful karma and become sad, depressed, hateful, and start mourning, you will bind karmic demerits again. One who has good feelings and compassion, will bind auspicious karma. If you comprehend that the fruit of sinful karma and bondage of sinful karma are different from each other, only then you will be able to do evaluate correctly.

**Shlok 42:**

**Siddhkshetra tribhuvanmukut, shivthal avichalthān,  
Mokh mukti vaikunth siv, panchamgati nirvān.**

**Meaning:**

**Siddhkshetra, Tribhuvanmukut, shivthal, avichalthān, mukti vaikunth, shiv,  
pancham gati, nirvana – these are names of moksh.**

Moksh means the completely pure modification of the soul. In Shri Atmasiddhi Shastra, it is said, “Moksh kahyo nijshuddhata.” (Liberation is the pure state of one’s own self). Natak Samaysaar is a spiritual scripture. If Omniscience is the modification of the soul, then it should not be explained from the viewpoint of the non-self, but explained on the basis of the soul. Omniscience is explained as, “Keval nij swabhavnu, akhand varte jnan (When there is uninterrupted constant absorption in one’s nature only). Param Krupalu Dev’s spiritual style was such that if the soul is attaining moksh, if it is the modification of the soul then He will talk about. He will not explain it from the viewpoint of the non-self.

Siddhkshetra: From the absolute viewpoint, the manifestation of complete purity in infinite space points of the soul is siddhakshetra. From the relative viewpoint, from the non-self-viewpoint, moksh it is to reside on the siddhashila.

Tribhuvanmukut: From a relative viewpoint, it is siddhashila, which lies at the top of the universe. From the absolute viewpoint, Tribhuvanmukut means the one who has attained the highest state of the soul.

Shivsthal: The one who has attained the state of complete bliss, who is no more troubled by attachments.

Avichalsthān: The state, which never fluctuates or leaves. From a relative viewpoint, Siddhas never came back from siddhashila. From the absolute viewpoint, feelings like attachment etc. never arise.

Mukti: Liberated from impure feelings, karma, and body. He attains moksh. Moksh means mo+ksh – mohno –delsuio, kshay – destruction, meaning, annihilation of delusion.

Vaikunth: It means supremely pure blissful state.

Nirvan: Everything has become peaceful. Sheetalibhoot – for present continuous, Param Krupalu Dev has used this word many times. All the desires and impure feelings have been extinguished.

Pancham gati: Till the person attachments etc., he wanders in the 4 types of gatis and does not attain moksh. When he has no attachments, he attains the fifth gati called moksh.

There is a pigeon and a parrot. The pigeon loves being in the cage. But if you put a parrot in the golden cage and feed guava and chillies; yet it will desire freedom. The mumukshu (seeker) is like a parrot. He is only desire, regardless of manifestation of merit karma or demerit karma, is liberation.

Moksh in a way is a name for death. But it is called death when an ignorant person dies. If a Self-realised one dies, it is called dehavilay (left the mortal body), as He had already separated the body and the soul in His knowledge. When a monk dies, we say kaaldharma paamya. When Arihant Bhagwan leaves the body, we say, "He attained nirvana". For the same thing called death, we have different words as per their inner state.