



Suddhatmne Namah !

Bahenshree's Vachanamrut

BOLES PLUCKED FROM THE SPEECHES OF
REVEREND BAHENSHREE CHAMPABEN



VERSION BY :

Miss Asmitaben Lakhubhai Bhalani

M.A.L.L.B., Advocate

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Phone : 091-02849-52127 ; 091-2849-42510

E-mail : ashmita_bhalani@yahoo.co.in

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As a 'Vachanamrut' have at every home to up lift new generation.



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**Dev of Devas to Jinendra Bhagwan
with wetted feeling bowing.**

What is 'VACHANAMRUT' in brief

Bahenshree's 'Vachanamrut' is a nectar speeches of 'Param Pujya Champaben - our Pujya 'Mataji.' This holy Atma- Pujya Mataji was born at date 7-8-1914, at Wadhwan city in Saurashtra-Gujarat, India. Her father's name was Shree Jethalal Motichand Shah and Mother's name was Smt. Tejababen. She had one sister, two brothers - namely Shree Vrajalalbai and the other learned Shree Himatlalbai who has translated all our scriptures in Gujarati.

From the very childhood Param Pujya Mataji was the lover of asceticism, was sharp intelligent very thought provoking nature and had power of taking firm decision, above these many virtues was existing naturally in herself. She was very eager to attain Atma from little age. She was serious by nature. She was asking the question what is Atma ? in her younger age. She was in search of knowing this; Meanwhile she came into contact with knower of Atma Param Pujya Gurudev Shri Kanji Swami. By his spiritual sermon Pujya Bahenshree's inner knowledge lightened, her eagerness of attaining Atma became intense. She did very much deep hard work day and night with deepness.

At last only at her 18th year on 21-3-1933, at Vankaner city in Saurashtra, she became successful. She attained 'Samyag Darshan.' She happened to have clear vision of own Bhagwan Atma. And in her state started to flow the auspicious nectar

stream of imperceptible blissful knowledge, pure, non-concept, self experience. Oh ! bravo ! that grand Atma! Day by day that nectar stream was increasing at the date 3-5-1937, Monday at Songadh in knowledge state excessive pureness of previous birth's remembrance knowledge also revealed. - Such was Param Pujya Mataji. Who was giving sermon speeches towards celibate Bahens in Ashram (heritage). Some of Bahens note down these speeches. In 'Vachanmrut' there are some selected speeches in the form of 'Boles' which are full of her self-experience, which shows the path for attaining the salvation !!

Param Pujya Gurudev Shri Kanji Swami was pleased to renoun the glory of Boles in audience often. He was telling, 'Oh ! what to talk about pureness of her knowledge ! Too much clear knowledge ! Ben is doing strong accomplishment, she is extraordinary substance, She is dignity of religion.' He told in her book there is essence of 'SAMAYA SAR'(holy main Agam), essence of experience; and is highest truth.' He told 'I tell that book is an excellent, it is advantageous for world.'

Thus, this book, her boles are able to lead to salvation is showing the path for it, very inspiring and giving her self-experience to each and every Jivas !!!

Asmita

DEDICATED

At the lotus foot of

PARAM PUJYA
GURUDEVSHREE -

Creator of spiritual era.

*

With Devotion

-- ASMITA



**Yog : Param Puja idol of spirituality
SadGurudev Shree Kanji Swami**

‘ Namah Sadgurve ! ’

PREFACE

Param Pujya Mataji's nectar speech in the form of 'Vachnamrut', which is praised by param Pujya Gurudev. I am being a devotee humbly tried to translate in English language. What is in it is theirs ! If there is a little mistake in implied meaning please forgive me and please suggest it that can be corrected next time.

When first of all Pujya Mataji's Vachnamrut released I was highly impressed by it, I wrote an article namely, 'Bahenshree's Vachnamrut -a study'- which by suggestion of Param Pujya Gurudev was published in 'ATM-DHARMA', 'ABHINANDAN GRANTH' of MATAJI and also in 'SADHANA and VANI.' Once before sometime while reading Param Pujya Gurudev's Pravachan on 'Bahenshree's Vachanamrut,' I sparkled an idea that my nice Miss Rujeeta - our children- many are mostly studying in English medium, they will be devoid of studying our religious books, and decided to make its version in english. As my brother Nayanbhai was telling often to write. When I started went deep, felt that I am not doing for anyone else, myself is fully soaked in her sermon speech. Work hard, deeply tried not to go out of her real inner meaning but always up to completion I was afraid, worried whether I can put properly or not. At last I tried, It is only an effort may have errors, please I humbly apologize for it.

As the time passed our Priya PARAMAGAMAS from

its origin language Arthemagadhi change in Sanskrit, Hindi and Gujarati for the welfare of new generation. As seeing the position of English in world which has catch up so strength, that children of Aryabhoomi also will deal in English language. So only this is an effort of translating 'Bahenshree's Vachanamrut' in English language trying to preserve nearest inner meaning.

Atmarthi Shree Dilipbhai Dagali was worthy dictionary for giving me implied meaning of any word of 'Bahenshree's Vachanamrut' at any time from early morning to night. When I become hesitate in any word for its implied meaning. Special thanks to him. Dilipbhai, Smt. Rashmiben and their family members gave me enthusieam and smt. Sonalben Sanjaybhai Dagli told that this will be future for future children, which inspired me. Murabi Smt. Manjulaben Dagali also gave me implied meaning of words. Thanks to all of them.

Last but not least without the help of my sisters it was totally not possible to write. They are also so much devoted to Pujya Mataji, Shreedeviben and Dr. Rajeshreeben made me free from all of my other works. My elder sister Ushaben helped me and made me alert in living within implied meaning. Smt. Meenaben Nayanbhai Bhalani and Miss Rujeeta my nice took interest throug out writing which was inspiring. Thanks to all. I remember my late parents who gave me this relegion by inheretance and gave me education at that time when girls have not to take more education. Here I remember them with obligatory feeling and bowdown to them.

I thank for the contribution of Mr. and Mrs. Nitinkumar I.Dholakia who have made all type of arrangement which make this publication easy one. and also I thank help provided by Mr.K.V.Thomas a founder trustee of K.P.E.S. English School in Bhavnagar.

I beg parden of Param Pujya Gurudev and Param Pujya Mataji with my little knowledge if I cannot preserve implied meaning or have any error, Please forgive me. By the grace of Param Pujya Gurudev and Param Pujya Mataji I completed version of 'Bahenshree's Vachanamrut' in English language ! Param Pujay Gurudev told in book 'Vachanamrut Pravachan' (Part-3) in bole No. 253, page no. 55 that Oh ! what a book is this ! still will go forward, people of far will read' :- may it will be true as it is in english it will be read - 'a far' in foreign countries.

Koti Koti Pranam to Param Pujya Gurudev and Param Pujya Mataji !!!

- Asmita



Available at :

Shree Manubhai Ratilal Kamdar

Suryadevendrakirti Sadan,
Songadh. Dist. Bhavnagar.
Ph : P.P. (02846) 44182

Shree Nayanbhai L. Bhalani

104, Ashish Apartment,
Plot no. 1064, Aambavadi,
Bhavnagar - 364 001.
Ph : (0278) 206501, 200548
Email : nayan_bhalani@yahoo.co.in

Shree Rajeshbhai Rajnikant Shah

4, Saurashtra Kala Kendra,
"Kahan Krupa", Rajkot - 360 005.
Ph : 575233

Shree Rasikbhai Amarchand Dagali

17, Basant Vihar, 171- R.B. Mehta Marg,
Ghatakopar (East), Mumbai - 400 077.
Ph : 5163882

Shree Sameerbhai Rameshbhai Bhalani

B/26, Modinagar, 3rd Floor,
Mathurdas Road, Kandivali (West),
Mumbai - 400 067.

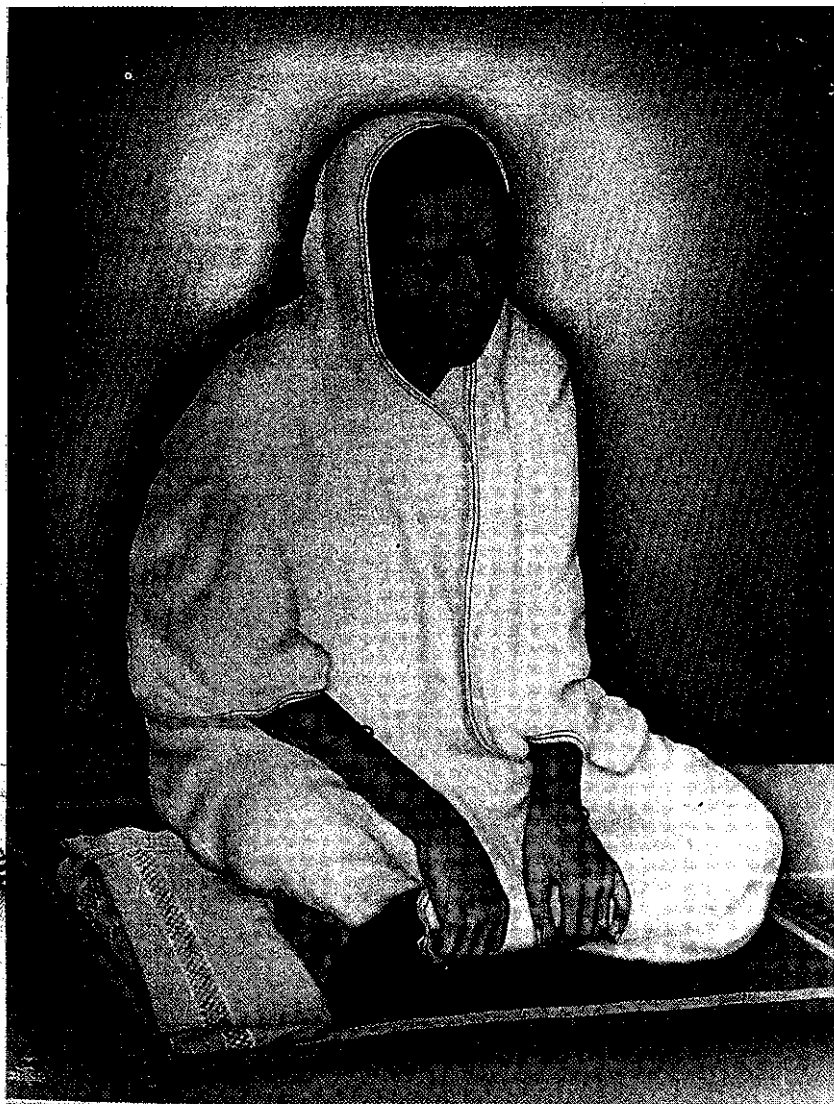
Shree Shreekantbhai L. Bhalani

4612, Macbeth Ave.,
Fremont C.A. 94536 U.S.A.
Ph : 001-510-792-7543
Email : sbhalani@aol.com

Shree Nitinkumar I. Dholalkia

Toronto, Canada
Email : nitin_dholakia@rediffmail.com





**Prayog : Pujya Bahenshree Champaben
experience thy name is 'MATAJI'.**



PARAMATMNE NAMAH !

BAHENSHREE'S VACHANAMRUT

Boles plucked out from the speeches of

**Reverend
Bahenshree Champaben**

Oh! JIVA (Spirit) if you do not like anywhere change your attentive consciousness and do like in Atma (soul). It is likeable in Atma. Atma is full of bliss; definitely you will like there. Nowhere is likeable in world but it is definitely likeable in one Atma. So make yourself to like in Atma. 1.



Atma who awoke to accomplish own welfare from internal deepness and to whom felt real intense desire of Atma, his ATM (A) - absorption only will do his way. Who feels real intense desire and the path does not become inside that does not happen. Intense desire

of Atma should feel; should pursue it. Keeping Atma in aim should try day and night constantly. 'How to be my welfare?', 'How do I know Atma?' - thus increasing intense desire if try then definitely the path comes to hand. 2.

*

State of Gnyani (knowledgeable) is natural. At every occasion, remembering Bhed-Gnyan (separation of body and soul) they are not going to cram but to them then such a natural state only is happened in Atma occurs continuous experience. 3.

*

Knowledge and asceticism encourages each other. Asceticism without knowledge is not real asceticism but it is suffocated Kashaya (Anger, illusion, ego, greed). But having no knowledge, Jiva cannot recognize Kashaya. Knowledge itself knows the path, and asceticism saves knowledge from entrapping anywhere on the contrary keeps free from all desires and keeps lasting in self-pleasure.

Life with knowledge by rule is full of asceticism. 4.

*

Oh ! in this unprotected world death is united with birth only. Still Atma's attainment does not accomplish till the cycle of birth death will go on. In such an unprotected world of Dev-Guru-Dharma (God, priest and religion) only is protection. Keeping in aim of protection of Chaitanya shown by reverend Gurudev have firm impression of it in Atma - that is only to do in life. 5.

*

Hearing talk of Swabhav (nature of Atma) wound goes across the heart. Hearing the word 'Nature' through body goes down in heart, all the soft hairs of the body stand up that much happens in the heart, and, without achieving Swabhav do not get ease, do not be happy, must take it only. In real stage it is such. 6.

*

As say in world money is necessary at each and every step. That way in Atma at each and

every step that is in each and every state-Paryay (changing condition) requires hard work. Not a single state reveals without hard work. So from relish up to Kevalgnyan (salvation) there should be hard work only. 7.



At present many Jivas are ready to grasp the statement of Reverend Gurudev. Gurudev has powerful conjunction of oration; continuity to make hear is such that it effects to people and 'Do hear only constantly' feels like that. Gurudev has lightened the path of freedom and has made it clear. They have Labdhi (achievement) of listened. 8.



If you know the key of doing hard work then the perplexity of path pass off. Then earns by key, money earns by money-if money earns will be the heaps, that way (who) has the key to work hard in Atma means sometime then happens heaps and heaps in heart, and sometime it leaves natural as it is. 9.



We see all as Siddha, we then are seeing all

as Chaitanya only. We are not seeing anybody with Raga-Dwesh (attachment and contempt). Let he himself believes of what so ever but to whom has opened Chaitanaya-Atma he seems all as full of Chaitanaya only. 10

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To Mumukshus and to knowledgeable has no importunity of APAVADMARG (path of exception) or the Utsarg Marg (path of renunciation), but he grasps that path by which he proceeds in his own state. But if he does obstinacy for Ekant Upsarg or Ekant Apvad, then he does not know real form of the substance (Atma). 11.

*

Who reveals Draya Drishti (Sight for Substance) to him now sight is only on the base of Chaitanya Parinati (state) is mingled in it. Natural sight is only in the bottom of Chaitanya. At the time of Swanubhuti (self-experience) or when Upyog (Chaitanya state) is outside at that time also sight is not becoming free from base, sight is not going out. Gnyani has reached at the lower most

region of Chaitanya (Atma), in deep in deeper cave, has reached in deeper deepest; natural condition of accomplishment is accomplished. 12

*

'I (am) Gnayak (Atma, Knower) and this the other (i.e. state), remaining all are the sides for knowing. 'I am Gnayak, remaining all are others'-if this start continuously then all comes in it, but he himself is even not going in deep, not desiring to do, so feels hard. 13.

*

'I am' thus by one-self to own-self if comes the strength of existence, one knows own-self. First of all the strength of existence comes superficially, then the strength of existence comes from deepness; it is in the form of concept but feelings are strong so strength comes in the natural form. If there is severe-ness of feelings then there is opportunity of coming the truth. 14.

*

What a simile is given to Tirthanker Deva's Divine Tune (speech of a person of

supernatural insight) that which is lifeless! Seeing the sweetness of nectar speech, grapes shaming went away to reside in forest and sugarcane leaving its pride squeezed in sugarcane machine! Such then is glorified of Jinendra Vani. Then what to talk about the glory of Jinendra Dev's Chaitanya! 15.



The water in the form of Gnyan-Vairagaya (Knowledge-asceticism) sprinkling inside will get the nectar, fountain of your happiness will come out forcibly; sprinkling the RAGA (attachment) will get trouble. So sprinkling the water in the form of Gnyan-Vairagaya obtains nectar in the form of happiness of Mukti (Salvation). 1



As catching the root of tree all comes in hand same way catching to the Gnyayak feeling all will come in hand. By doing auspicious result nothing will come in hand. If you will catch the origin nature then any events come at that time will stay peace-peaceful settlement, you can live as Gnyata-Drashta

(Knower-Viewer).

17.



Sight has to keep on substance. Concepts may come but sight is only on substance. As kite flies in sky but thread is in hand that way '(I) am Chaitanya' that thread keep in hand, concepts may come, but Chaitanya real form that I am-thus often doing study becomes firmness.

18.



In an opinion of Gnyani (knowledgeable) what is attachment is poison, is black serpent. Due to attachment Gnyani still stands outside a little, attachment is there, but in opinion he feels a black serpent. Gnyanis stand in midst of Vibhava (opposite feelings) yet are separate from opposite feelings, are aloof.

19.



I do not want anything even, have no ardent desire of any other substance, I want only Atma-who feels such pungent acute desire to him getting the path is an end. Inside is Chaitanya Ruddhi (divine prosperity) he does not stop even in concept concerning that

divine prosperity. Becomes so free from desire that I want only my existence - such for going inside pungent acute desire feels, then Atma reveals, is obtained. 20.

*

To Chaitanya from Chaitanya changed feelings so that not roused from Raga-Dwesh (attachment and hatred) feeling-such real feeling may be there then that feeling gives the state only to an end. If not changing then the world-fourteen Brahmmand (universe) must be zero, or then becomes the destruction of this substance. But it never happens so. Nature is bound with the state of Chaitanya-such is the nature of substance. This, talk is told by infinite Tirthankers. 21.

*

Gurdev has the rise similar as Tirthanker. Personality of speech is as such that thousands Jivas (the embodied soul) understand (it). Has harmony with Tirthankar's speech. Speech is strong. How many times (we) hear yet not tired. Own-self is speaking with so much interest so that preserves interest of audience also; speech is juicy. 22.

*

By superficial reading - thoughts etc - nothing happens, if feeling arose from intestine then path will be easy. Too much glory of Gnyayak (Atma) should come from internal conscience. 23.

*

Who wants the welfare of Atma do study, thinking - meditating; that is the only food of well -wisher of Atma. 24.

*

Reading of Scripture - hearing - meditating etc. all may be in first stage, but inside do not satisfy by that auspicious sentiment. Along with this activity must have pinching that these all are there but the path is then something different only. The path is inside without auspicious or inauspicious feeling - this pinching should stay along with only. 25.

*

Inside God Atma is seated do care of it. Now go in internal part, and be contented. See Atma in the form of infinite attributes, care of

it. Play in the nature, which is full of joy of asceticism, that the lake in the form of pleasure be sportive in it - do amorous dalliance in it. 26.



In such a time Param Pujya Gurudevshree achieved Atma so Param Pujya Gurudev is one 'Wonder'. In this time achieved hardest hard; he himself achieved the path by heart and shown the path to others. Their glory is admired today then but will be praised still thousands years also. 27.



It is in your hand how to do drawing of your future. So it is said that, 'Jiva beware at the time of binding, why to worry at the rise time'. 28.



Doing knowledge slow see inside minutely then Atma is likely to catch up. Once breaking cobweb of concept become free from inside. Then cobweb will not cling. 29.



As seed sows cannot see anything openly, yet trust is there that 'tree will blossom from this seed, branches - leaves - fruits etc., will come out from it', then its thought is not coming; similarly receiving the substance in origin form of strength with real trust grasping pure state reveals; cannot see anything openly in substance so without trust 'what will reveal' so happens, but doing trust of substance nature purity begins to reveal. 30.

*

To Samyag Drashti (having true sight) power of knowledge - asceticism is so revealed that still is in house holder life, stands in all works, yet is not attached, lives unattached; Gnyan Dhara (fall of knowledge) and Udayadhara (fall of rise) both experiences separately; a little unsteadiness is there that becomes by the weakness of his own not doing hard work, also stays its Gnyata (knower). 31.

*

To Samyag Drashti, leaving Atma does not feel good anywhere outside; anything of the world does not feel fine. Who feels glory and interest of Chaitanya to him interest of

external subjects is break down; any matters do not feel fine or good. Due to the study of eternal time, due to unsteadiness cannot stay inside in own form so the Chaitanya state comes out but without interest - all essence less, just like husks, is without taste - real form with such feeling - stands outside. 32.



'To whom feels himself only feels'... But do not do very much sadness. Thing is changing, not intricate; auspicious and inauspicious states will be then. If you will go to leave it you will be zero or dry. So at once do not do haste. Mumukshu Jiva may join the activities of delight, simultaneously from inside in deepness pinching is staying, do not satisfy. Still what I have to do it remains to do such deep pinching always stays, so he is not satisfied anywhere in outside; and inside Gnyayak substance does not come in hand, so then perplexity may happen; but not going adverse - reverse he searches out the path from perplexity. 33.



To Mumukshu, in first stage may have also

some perplexity but he does not do such perplexity by which foolishness is happened. He wants to experience happiness that he is not getting and does not feel agreeable to stay outside so becomes perplexity, but he searches out the path from that perplexity. How much increases the diligence that much the strength works inside. Who works for Atma does not do obstinacy that I want to do quickly. Obstinacy does not work in nature. The path is natural; it does not be attained by wrong haste. 34.

*

From infinite time to Jiva has formed habit of Ashubh Bhav (inauspicious feeling), so Ashubh Bhav is natural to him. Also doing Shubh Bhav often Shubh Bhav also happens natural. But his own nature, which is really natural of it to Jiva does not come an idea, does not know. By doing Chaitanya state minute should grasp natural nature. 35.

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Who first of all of Chaitanya state wants to change but internal likeness is not changing , he does not know the path. First

of all change the likeness then the change of Chaitanya state will be natural. This is the order of real procedure of the path. 36.

'I am unbound', '(I) am GNYAYAK; these concepts are also feeling troublesome, does not get peace, in each and every concept seems trouble-trouble, at that time doing unprecedented diligence, becoming absorbed in substance nature, Jiva who is only for achieving Atma becomes free from all concepts and experiences joy. 37.

*

Who has become firm decision to achieve Atma he must start strong and hard diligence in any adverse circumstances is only on end. A true priest's sentences, which are serious and explains origin form of substance full of secret essences real Mumukshu doing very deep churn searches out the origin path. 38.

*

Natural condition does not go to preserve by doing concept. If goes to preserve by doing concept then it is not natural condition even. Moreover not to do any separate diligence to preserve revealed condition; because does

hard work for going forward so that condition then lasts naturally. 39.



Auspicious feeling come on way in the devotion condition, but devotee is going to leave it; he does not miss the aim of what he has to accomplish - As when a traveler travels from one city to other city he passes one by one city which comes on way, does not stop there; where he has to go, stays the aim only of it. 40.



If there is real eagerness then gets the path definitely, never happens that cannot get the path. How much you give cause that much work happens certainly. If there is feeling inside with pain searches the path. 41.



Auspicious feelings with real liking are fully soaked of asceticism and peaceful likeness; and without real liking the same those auspicious feelings are dry and fleeting. 42.



As any child is separated from his mother, ask him that 'what is your name?' then says, 'my mother,' 'which is your city?' Then says, 'My Mother', 'Who is your mother-father?' Then says 'My Mother'; in that way who wants to attain Gnyayak Swabhav (nature of knower) by true liking of Atma to him at every occasion 'Gnyayak Swabhav... Gnyayak Swabhav' - such remembering the same thing repeatedly stays only, its constant likeness and feeling stays. 43.

*

In likeness really if own self feels need then it does not be only without getting substance. To him for twenty-four hours only one thinking, meditating, and pinching are continuing. As someone has the love of 'mother' to him the mother's remembrance and its pinching stays constantly, in that way who has love for Atma let he may take part in auspicious delightfully yet inside is only pinching of Atma. The lover of 'Mother' let sits in group of family - collected family, is doing pleasure, but mind is only in 'Mother': 'Oh! My Mother ... My Mother!'; in the same way should be pinching of Atma. In any occasion, 'My

Atma.. My Atma' only that pinching and liking should be there. If stays such pinching there is no alternative without getting 'Atm- Ba.' (Atm - Mother). 44.



Examining the bottoms of inner-heart know Atma. Doing some diligence of auspicious state, fixed memory (Dharma Gnyan) etc. 'I have done too much' believing thus, Jiva stops instead of going a head. Ignorant knows something a little, remembers by fixed memory, there to him pride occurs to him; because he does not even know of the in fathomable form of the substance; so he in memory of intellect etc. is satisfying and stops. Gnyani has aim of completeness so he does not stop in a part. If complete state reveals yet which was the nature that revealed what is new in it ? So pride does not occur to knowledgeable. 45.



Life should do full of Atma only. Let Chaitanya state being minute cannot work but there must be in trust that there is advantage only in doing this work. I want to do this only; he at

present is worthy to be.

46.

*

The three tenses of time immovable substance is never bound. Whether it is free or binding is by subsidiary knowledge. It is a state. As spider is bounded in saliva but if it wants to be free it can be free, as man who stays in house is trapped in many works, anxieties, worldly troubles but he is free as a man; that way Jiva is bounded and trapped in the net of opposite feelings but if tries he is free only that way is known. Chaitanya substance is free only. Chaitanya then is knowledge - idol of joy - idol of Gnyayak, but one is forgotten own self. Net of opposite feelings is spread out, is trapped in the net of opposite feeling, but if tries he is free only. Substance is not bounded.

47.

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In concept should feel absolute pain. There is not a little extent peace and happiness in concept thus Jiva should feel from inside. In one concept feels pain and in other slow concept believes peace, but in each and every concept if feels intense pain then it does

not be without getting the path inside. 48.



In the whole day how many states are there in support of welfare of Atma and how many are other states examining that turn at diligence. Meditation specially must do. Stop from drowning away in velocity of Kashay, be appreciator. 49.



You do deep eagerness for truth so your effort will go on in right way; your sense becoming simple and positive will be changed in Atma. If you have put up deep impression of Truth then at least also truth will come out in second birth. So pour the deep impression of Truth. 50.



Let sky - deep bottom may be combined but brother! You do not miss your aim; you do not leave your effort. Do that work which maintains the welfare of Atma. On which aim you roused complete it, certainly will be accomplishment. 51.



Body works for body, Atma works of Atma. Both are separately independent, in it 'this body etc. are mine' believing in that way do not do happiness - pain, be knower. You have passed infinite births for body; now, saint say that devote this life for your Atma. 52



In the time of retirement of life does not like life full of activity. Disease of body may cure then cure, but for it does not like activity. To do work of outside feels troublesome, do not like. 53



You do not understand in suitable circumstances but BHA! (brother) ! now in adverse circumstances understand..... Understand any way understand..... Understand and bringing asceticism go in Atma. 54.



Feeling of Chaitanya is never be unsuccessful, becomes successful only. Let some time pass away, but feeling is succeeded definitely. 55.



Jiva himself is lost totally does not see it, but when he lost one thing then he lost himself totally, stopped; in rupees, house, body, son etc. you stopped. Oh! You think then that where you stopped for the whole day! You stopped in outside and in outside, there Bhai (brother) ! How happens ATM - attainment ?

56.



From the auspicious mouth of Pujya Gurudev what real form you grasped should do churning of it. In retired time by reading the books that can give interest in one own state should keep awake one's own intense desire. With the aim of Atma by doing thought - churning which gives interest in own state by heart gets own path.

57.



To Gnyani in sight – in thought seems unlimited separation of Chaitanya and Raga (attachment) though he knows in knowledge that Raga becomes in the state of Chaitanya.

58.



Which Jiva his own knowledge does not work in grasping his own physical state how can that Jiva grasp his own minute state? And if not grasp minute state then how can grasp nature? Doing minute - sharp knowledge if grasps the nature then becomes Bhed Vignyan. (Division in Chaitanya and Physical world). 59.



From eternal time ignorant Jiva wandering and wandering in the world, in pinning of happiness running and running after worldly object of enjoyment, is suffering infinite troubles. Sometime if met him to show real happiness keeping doubt in it (he) stopped, sometime disregarding who was showing the real happiness stopped of getting own real form, sometime stopped without doing hard work, sometime did diligence but for few diligence stopped there and fell down. By this way Jiva stopped infinite times in obtaining his own form. By the rise of religious merit obtained this (human) body, obtained this condition, achieved such a true saint; now if you will not do diligence then at which birth

will (you) do? Oh Jiva ! Do hard work; such an arrangement and real saint who show real Atm - Swarup (form of own soul) will not get again and again. 60.



Who felt real heat (pain) and is tired of this world, his is this talk. If tired by opposite feeling and feel oppression of world then it does not be without obtaining the path. If give cause work reveals definitely who has whose likeness - interest, there goes the time; 'likeness follows by braveness' Who stays in the knee of Naya constantly, day-night goes behind it, then it will not be without achieving the substance. 61.



With the aim of Gnyayak Jiva hears, meditates, churns let him may not have Samyag - DARSHAN (experience of own pure Atma) yet - becomes Samyaktva (front of right). Inside firm impression shapes, Chaitanya state may not last in one then may change to the other, may do Chaitanya state most minute and minute, in Chaitanya state doing and doing acuteness, in grasping to

the Chaitanya real form proceeds, that Jiva obtains Samyag Darshan in sequence. 62.

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As you sow the seed like as the tree grows; if sow the seed (nut) of mango will grow the mango tree and if sow the seed of Akoliya (AKDO) will grow Akoliya tree. As the cause is given like as the work happens. If we do true diligence then get true state certainly. 63.

*

Inside, Chaitanya - own form is worth to be bow down, and it only is auspicious, it only is the best in all matters. To grand Jivas has one protection of that Atm - own form only. In outside, five great Gods - Arihanta, Siddha, Acharya; Upadhyaya, and Saint - are worthy to be bow down because they have done accomplishment of Atma; they are the form of auspicious, they are best in world, they are the protector of grand Jivas. 64.

*

The speech of Supreme being - Guru (priest) and the glory of God - Scripture- Priest are the causes in awakening the glory of God

Chaitanya, in doing firm its deep impression and also are causes in obtaining own form of Atma. 65.



All of outside happens in it - worship - works of delight happens in it but - there is no any joy of Atma. It is only true joy, which comes from bottom. 66..



In every occasion peace, peace and peace is only advantageous. 67.



To achieve Puja Gurudev's speech that is a unique good luck. For showing the path obtained Guru and got speech to hear that is a great good luck of Mumukshus. Everyday morning - noon two times are getting to hear such an excellent true own form, which is the other good luck like this ? Listener feels unprecedented and if works hard then he comes nearer to Atma and passes off birth - death - such is a wonderful speech. Such a good luck, which is obtained of listening to it, is worthy to do successful by

Mumukshu Jivas. At Pancham time (Fifth cycle of time, present time) constant nectar ooze Gurudev's speech makes (us) to forget the separation of Bhagwan (God) ! 68.

*

The purpose then keeps one of Atma only. When likeness of Atma begins the likeness of opposite feeling oozes. 69.

*

All are in Atma nothing is outside. If you want to know anything you do accomplishment of your Atma. Revealing the completeness the universe to universe will be known in the form of Gnyey (worth knowing) in it. World is staying in world yet all are known in Kevalgnyan (All things are known in knowledge at every time). The real form of knowing completely full changing out of his knowledge nothing is staying and simultaneously enjoyment etc. many newness reveals. 70.

*

Bravo that free from binding ascetic Muni (monk) condition! Muni condition means foot

of Keval Gnyan. To Muni inside of Chaitanya of infinite Guna-Paryay (attribute state) has acceptance inside; opposite feeling has relieved much. In outside, of state renunciation of co-operative by causative the body even is acceptance. Without obstacle is a natural condition; there is no any restriction to deliver sermon to disciples or as such. Intense desire of own form is increasing. 71.



Receiving entire substance swings in Pramāt – Apramat (Negligence - non negligence) condition that is the condition of Muni. Muniraj is constant awoken in own form. When Muniraj awakes, the world sleeps; when world awakes Muniraj sleeps. 'Munivers Nischaya Naya Ashrit (who is depending to knowledge which grasps the origin portion of substance) will get spiritual salvation.' 72.



Substance then is retired only. Firmly depending on it is retired from even of future opposite feeling. Who has freedom on hand such Munis by the sharpness of Bhedgnyan

(separation of body and soul) happens to go back inside. 73.

*

If your movement goes into opposite feeling then quickly apply it in Chaitanya. Coming into own nature will increase happiness and attributes; going into opposite feeling will get trouble and will be harmful of attributes. So rapidly do movement in own form. 74.

*

Who has known abode of Chaitanya they so slept in own form that do not like even to come out. As an absolute emperor who lives happily in his own royal palace does not like even to come out that way who is sited in palace of Chaitanya to him becomes difficult to come out, to come out feels burden to him; he feels very difficult as to be lifted sand by an eye. Who attached to own form only he has disconnected the attachment of outside? 75.

*

When a photograph is taken according to the expression of the face is pictured on paper

naturally according to it, nobody is going to draw it. In the same way when any picture in the form of rise of karma comes against you at that time you understand that what feelings I had done as such this picture has become. Though Atma is not doing anything entering in Karma; yet the picture by itself only becomes similar as to feelings. Now in the form of Darshan (right belief, Trust) in the form of GNYAN (knowledge), in the form of charitra (to put in action, right conduct) do state then will be Sanwar - Nirjara. (Not related to Atma-destroying the karma). The origin nature of Atma is form of Darshan- Gnyan - Charitra, depending to it in substance (in the form of power) that will come out (as in the form of states revealing).

76.

*

From infinite time Jiva does not like only the talk of unity with own self and of separation from state. Jiva is pounding husks from outside but have inside which is extract - Atma -to it does not search. What is the advantage by pounding the husks of Raga-Dwesh ? Corn does not come out from it. By disconnecting the sense of unity with other to different real form-Abaddha Sprusht,

(unobstructed distinct) unique, fix, nonspecific and to not united Atma - knows, then work happens. 77.

*

Game of own form is extraordinary. Muniraj playing and playing in Chaitanya - Bag (garden) destroys state of karma. Disconnecting the attachment of outside has become inactive in own form - has become absorb in own form is only their seat, own form is Only sleep, own form only is food; they are playing only in own form, are doing movement only in own form. Revealing complete Shramnya (condition of Muni) they in each and every game starting in series reveals Kevalgnan (salvation). 78.

*

In the pure form of Atma as if how perversion is entered in it seems like that, but revealing bhedgnyan they are in the form of reflection in the Chaitanya - glass in the form of knowledge. By the strength beyond imagination of knowledge - asceticism reveal the flow of hard work. Doing real sight (sight on substance) come forward. Chaitanya

Substance is pure. Rise of varieties of karma, power, proportion and concepts by the cause of karma etc. are unlimited different from you. 79.

*

Leave net of concepts of procedure and prohibition. I am bound, I am not bound - leaving all those go inside - go inside; be not admitting any concept, be not admitting any concept. 80.

*

As if a crystal, which is pure by nature meeting red-black flowers, seems colourful yet really crystal is not coloured that way in Atma, which is pure by nature anger -proud ness etc., seems yet really Atm substance is separate from it. In substance nature there is no impurity. Changing an atom is not becoming without colour - smell - interest - touch that way substance nature is not changing. This is the talk of disconnecting unity with another. Do real entry inside then becomes free. 81.

*

'I am too clean as mirror; Atma does not become impure by the net of concept, I am separate from concept, without concept (I) am full of solid joy, same and same I am holy'. - By that way know to the kind of own nature. Being impure by concept - believing impurity you are cheated in illusion; as mirror you are pure only by kind. Know the treasure of purity then one by one the collection of state of purity will open. Inside is full of purity of knowledge and joy etc. 82.

*

Atma is form of auspicious in an internal part. Taking shelter of Atma auspicious form of states will reveal. Atma is only auspicious best and worth to bow down - as do real trust and do its meditation only then auspiciousness and the bestness will reveal. 83.

*

'I am indifferent Gnyata (knower); in such retired condition only is peace. If one knows oneself and becomes intransitive of another then the flow of the path of freedom (Moksha) reveals and becomes beginning of the condition of dedication. 84.



Giving the sight on pure substance reveals Samyag Darshan and Samyag Gnyan. Until it reveals, then also the glory of God - Scripture - Guru, study etc. is the means. Otherwise, which is in it comes from it, and which is not in it does not come from it. Depending on the whole substance all reveals. Dev- Guru shows the path, but nobody is giving Samyag Darshan. 85.



As (the thing) is reflected in the mirror at the same time pureness of it is there, that way at the same time only of result of opposite feelings you are full of purity only. Your sight is not seeing to the purity of Chaitanya, becomes engross in opposite feeling, leave that engrossment. 86.



'To me what is the cause of worrying for other? My Atma is alone for ever.' Thus Gnyani knows. According to the stage auspicious feelings may come but inside state in the form of trust of loneliness becomes constantly. 87.



Without liniment I am God Chaitanya. Chaitanya has no birth or any death. Chaitanya is always Chaitanya only. If new real form reveals then is called birth. Chaitanya then by substance - region- time - feeling in any rise is always without attachment - aloof only. Why to worry then? In origin real form then nothing can enter only. 88.



To Muniraj has awake at once playing in own form. How is own form? It is framed by attributes of knowledge joy etc. In state feeling of equality is open. It is without the concept of enemy - friend; is pride less; 'body may go but not becoming illusion in thin hairs on body'; whether gold or straw - both are equal. May be any circumstances - not attracting in facility, not being sad in adversity, and as goes forward accordingly feeling of equality reveals more. 89.



By the hunger in the form of many ambitions of the world painful traveler! Why you are

doing vain efforts in worldly pleasure? There is nothing in it as to satisfy your hunger. Inside dwells Chaitanya tree of nectar fruits if you see it you will get many kinds of sweet fruits and juice, you will be contented and contented. 90.

*

Oh! Atma is Devine Chaitanya - moon, doing whose observation asceticism is rising to Munis. Munis are never being satisfied, or are never tired observing cold Chaitanya moon. 91.

*

Disease - idol body's diseases are physical, it is totally different from ATMA. Disease in the form of Sansar (worldly creation) is in Atma's state; 'I am natural Gnyayak idol' such a Chaitanya feeling, the same repetition, the same deep thinking, same moving round in mind, doing such only steady state becomes destruction of the worldly creation disease. 92.

*

To Gnyani (knowledgeable) has the sight only on common substance; flow of Bhed

Gnyan is flowing constantly. 93.

*

By concentration only in immovable real form reveals pure state, becomes absence of opposite feeling. 94.

*

Munis in loneliness do accomplishment of Atma; have concealed themselves in their own form. Severe self-sensibility only is Muni's sentimental sign of love. 95.

*

Atma is only one real form and all other is without abstract. Living all worries do care of one Atma only. Anyhow cling Atma in the form of Chaitanya; then only you can be free from the mouth of alligator in the form of worldly creation. 96.

*

Knowing to another substance difficulty does not come in knowledge. Knowing three tense of time three-universe omniscience - completeness of knowledge is accomplished; who becomes ascetic to him reveals

completeness of knowledge nature. 97.



Do sight and knowledge real. You have forgotten yourself . If you get introducer (Guru) you have no care for him. If Jiva has likeness, thinks over Guru's sermon, accepts it and knows to Chaitanya. 98.



This is just like meeting of birds. All who get together will be separated. Only Atma is everlasting, all other are movable; will be scattered. It is likely to do welfare of Atma in Human life. 99.



'I am without beginning - endless free'. As looking on pure Atm - substance pure state reveals. 'Substance is free, state of freedom may want to come then come', Like that support towards substance and indifference towards state when becomes natural pure state reveals certainly. 100.



To Samyag Drashti (Truthful Sight) without

doubt has such an attribute that fourteen universe may take change yet there is no doubt in experience. 101.

Atma is excellent and wonderful. In world no substance is higher than it. Nobody can take away to it. Which is being free it is then trifling thing, why are you afraid of leaving it? 102.

*

See completely in Chaitanya if cools down just now only then do not want anything else such is a feeling of Samyag-Drashti. 103.

*

'I am pure' accepting this the formation of state becomes pure only. As is the sight similar is the world. 104.

*

Atma then in three tense has accepted with benevolence one Gnyayak's costume only. To Gnayak Tatva (Atma-real form) has no with benevolence any state - costume no any state-desire. Atma is 'muni' or is 'Keval Gnyani' or is 'Siddha' such even one state - desire is

not really to Gnyayak substance. Gnyayak then is only Gnyayak. 105.

*

Atma in the form of Chaitanya is yours own so it is easy to attain it. Other substance is of another, does not be own, in doing own only becomes uneasy. 106.

*

Strong Atm-Substance, which is everlasting, abode of purity if its sight reveals then pure state reveals certainly. By the separation of concept pure state does not reveal. One is accepted all comes in it. Samyag-Gnyan staying with sight does courtesy. 107.

*

There is not any such thing in the world that which more than Chaitanya. You in this Chaitanya-In Atma be cool, do dwelling. Atma by divine knowledge, by infinite attributes is prosperous. Oh ! Chaitanya's prosperity is unfathomable. 108.

*

In the form of Atma is a great holy place of pilgrimage takes bath in it. Atma is full of holiness, put Chaitanya state in it. Be fully soaked in attributes of Atma. Do such a bath in Atm-holy place that the state becomes pure, impurity pass off. 109.

*

Highest man is near you yet you have not seen. Sight is out and out only. 110.

*

Parmatma is called excellent. You yourself only is Parmatma. 111.

*

Natural real form is whole. How many time passed, how many opposite feelings happened, yet the highest nature of Jiva only is unbroken as and as it is; it is not broken in any of attribute's portion even. 112.

*

Muni at Anter Muhoorat at Antermuhoorat (A time which is above AVALI countless time and under to muhoorat-(48 minutes) is plung-

ing in nature. For dwelling inside has got palace, does not like to come out of it. Muni does not take any kind of botheration. If goes inside then experiences and if comes out meditation of real form etc. Accomplished condition is so much increased that at substance he is worthy to be applause only but in state also he has become much worthy to be applause. 113.



Who has love for God he sees God only that way the lover of Chaitanya is doing Chaitanya Chaitanya only. 114.



Doing sight on Gun.Bhed (attribute distinction) creates concept only, does not happen non-concept-similarity of interest. To one Chaitanya accept in common; the path of freedom will reveal in it. Accepting different-different absence of peace will create. 115.



In any circumstance Atma can reveal his own peace. 116.



To walk without support is the nature of substance. You go in Chaitanya without anybody's support. Atma is ever alone only he is born of own self. State of Muni's minds' are unsupported. If a support less walk of right belief, knowledge and right conduct reveals then nobody can stop it. 117.



As cause is given the work happens the same. Doing meditation of stainless Parmatma grand JIVA attains the condition of salvation. Who meditates pure Atma he gets pureness. 118.



Whose heart is pierced by Guru's speech and who feels intense desire of Atma, his mind does not stick anywhere else. He wants only one Parmatma, does not want anything else. 119.



One meditates Panch Parmeshti (Five Arahants), but peace should come from

origin bottom is not coming. Like as a beautiful tree with many fruits and flowers infinite treasure of attributes Atma is wonderful, playing in its shelter true peace reveals. 120.



Acharyadev (a preceptor) doing compassion is awakening to JIVA: - Awake Re ! Bhai (Oh ! brother), awake. You do not find out direction in sleep. You have wandered by your mistake only. You are independent substance; you are independent even in mistake. You are pure substance at the time of your wandering also. This anything full of dignity substance is showing to you. You see going deep inside, know to the original real form. Your trouble will pass off, you will be most happy. 121.



You go in Atma then your wandering will be over. Who wants to go in Atma he will take support of Atma. 122.



In the form of Chaitanya sky's beauty is ever full of victory. In the sky of world there is beauty

of the moon and associated stars, in Chaitanya-sky is beauty of many attributes. That beauty is of any different kind only. Revealing own feeling perception that beauty is known. Beauty of Swanbhuti, (own experience) is also anyway different only, is unique. 123.

*

In showing the form of pure Atma the statements of Guru, which came out from full of experience, are as infallible, by which escapes illusion and becomes the light of the pure Atm real form. 124.

*

Atma is dwelling in different region; of body or of speech is not his region. Chaitanya is dwelling in Chaitanya only. Guru recognizes it by the characteristic of knowledge. Through that characteristic is going inside search out Atma. 125.

*

Leave the sight that is on the state give the sight on substance then you will get the path certainly. Who feels (intense desire) he

cannot live without doing hard work. If tired from inside, fatigues too much fatigues, then cannot stay with out returning only. 126.

*

Anybody cannot do anything for anybody. Opposite feelings are also not yours then how can it be yours the outward circumstances? 127.

*

Atma is then knower. Nobody can stop to the knower flow of Atma. Let disease may come or obstruction may come, Atma then is without disease and without obstruction. When obstruction came Pandvas absorbed inside, three of them then revealed Keval. Who stops only stops by own self, by anybody is not stopping. 128.

*

If you will go out of order of God you will sink. Have knowledge of ANEKANT (reveals positive and negative two sides at a time) then your accomplishment will be real. 129.

*

One's own Chaitanya Dev is own self an absolute emperor, infinite, jewels will attain from it. Prosperity of infinite attributes, which reveals is in own self. 130.

*

Do not come out from pure Chaitanya state; pure Chaitanya state is only the path to save you from worldly creation. If you cannot stay in pure Chaitanya state, then keep real trust only. If there is a change in trust then stands worldly life and activities. 131.

*

As acidity is revealed by rubbing of long pepper that way by repetition of Gnyayak nature infinite attributes reveal. 132.

*

For observing beauty of Chaitanya knowledgeable (GNANI) is curious-intellectual-eager. Oh ! What will be the condition of that most hard workers great knowledgeable that after going inside are not coming outside totally! Bravo Good luck that day when have not to come outside totally. 133.



Muni attaining victory on all opposite-feelings has attained kingdom in the form of renunciation of the world. Flag of victory flutters. 134.



By searching and searching fault one by one have not to pass off. If sight becomes steady inside then ocean of attributes reveal and all faults smash. Atma then from not beginning-endless attributes lump. 135.



Before having Samkit (true curiosity of philosophy) by thought also can have decision, 'This (is) Atma' becomes strong decision as such. Let still not be experience yet first of all decision with concept is there of course. 136.



Chaitanya experience that is the life only. Have outside then attained infinite time is not unprecedented but diligence of inside is only unprecedented. Belief is there that all in all

are in outside changing it have to believe all in all are in own self. 137.

*

Keep likeness. Likeness only works. **Pujya Gurudev** has given very much. He explains by many methods. Do experiment on the thought of Pujya Gurudev's nectar statements. Increase likeness. Pungent likeness only works for Bhed Gnyan. Gnyayak, (Atma), 'Gnyayak', and 'Gnyayak' - its only is likeness then the trend of doing hard work is not without happening. 138.

*

If does diligence by having intense desire deepness then is not be without getting substance. Intense desire does not feel only from eternal time. If feels intense desire then knowledge and joy reveals definitely. 139.

*

'IS', 'IS', 'IS' thus are you knowing 'existence'? Is it 'Knower', 'Knower', 'Knower'? It is not only enough true for present time. That real form itself informs true for three tense, but you believe only its 'present existence'! That real

form is in present must be in three tense. By thinking can go further. All did in infinite time, (but) not trusted only one three tense truth. 140.



To ignorant Jiva has practice of opposite feeling from eternal time; to Muni occurs study of self-nature. He has got his own natural condition. If a little Chaitanya state goes out immediately naturally turns to own self. To come out that feel burden affliction. To Munis has natural condition-profound meditation is inside. 141.



Always keep Atma sublime. Who has real eagerness he does not live without doing effort. 142.



Being engrossed in search of own form, was wandering in many kinds of net of concept he becomes in front of Atma. By studying the form of Atma attributes are developed. 143.



In understanding true let may take time but its result is joy and freedom. Being concentrate in Atma there joy oozes. 144.

*

Whose life is full of attachment to him does not happen to go in Atma. Kill attachment then you can go inside. 145.

*

Any of substances are not leaving own form. Atma is then highest pure real form; in it kshayopshamik, (destructing and not creating of karma) etc. feelings are not there. You know your nature. Infinite attributes of gems string is staying inside know it. Knowing symptom three tense form of Atma do trust. 146.

*

In knowledge of Atma all knowledge is including. Knowing to one all knows. Without knowing the origin all are unsuccessful. 147.

*

Go inside in Chaitanya universe. Completely full by divine beauty infinite attributes are in Chaitanya universe; becoming totally free

from concept go in it. Observe its beauty. 148.

*

Whether (I) am attached or not-from those entire concept cross over I am pure real form. Chaitanya a violated by right conduct is sitting gloriously. Take support of substance then Chaitanya will reveal. 149.

*

Revealing sight of pure real form seated in that boat he swam. 150.

*

At once doing hard work go down deep in your Chaitanya-Nature. Do not stop anywhere. Until pinching is from inside do not go ascetic condition do not reveal. Just like BAHUBALJI also stopping in one concept do not reveal ascetic condition! As a mote does not consist in eye in that way in Atm-nature particle of opposite feeling does not afford. Until Sanjwalan Kashay's (one of the four kashayas' such a small portion that we cannot even think) without intelligence extreme minute part even is present still complete knowledge – Keval Gnyan is not

revealing. 151.

*

Knowing Atma to do achievement of playing in own form that is the only penance. 152.

*

If (somebody) wants to go in royal court of king then loiters its surrounding, then once he intrudes inside; that way for own form keeping nearness of God-Scripture-Priest learns to go inside then once sees own house. 153.

*

Who has whose liking he likes that only, feels disturbance of the other. Who has liking of understanding this he does not like other 'will do tomorrow, will do tomorrow' such is not a forward transaction. Very much commotion is only going on inside and feels that I want to do just now only. 154.

*

Who has done specialty of Bhed Gnyan (separation of body and soul) to him in any

difficulty feels Atma only special. 155.

*

To do then is only one-to break unity from another. With another to break the absorbedness it only is to do. Eternal study is there so JIVA becomes of the same shape with another. Pujaya Gurudev is showing the path openly uncovered. Now JIVA himself doing hard work, Atma separate from another is full of infinite attributes from it has to reveal attributes. 156.

*

Obey the order of great man. To be afraid of him, is that then to you similar as to be afraid of your vices; in it your anger, illusion, attachment, greed, feelings of love-hatred etc. vices are suppressed. Without having great man upon you in attachment of Kashay - in its velocity is possibility to be drawn and so you cannot know your vices by your own self. By taking the shelter of great man will be the clarification of your vices and attributes will reveal. By taking the protection of Guru (you) will know Chaitanya Dev a treasure of attributes. 157.

*

Oh JIVA ! Happiness is inside, being confounded outside where are you doing vain efforts? As nobody has attained ever water from mirage that way happiness definitely is not outside. 158.

*

Guru will show the art of developing your attributes. To obey the order of Guru it is the greatest happiness. Jiva is suppressed in opposite-feelings created by Karma (deeds of previous birth). By obeying Guru's order karma is suppressed naturally and attribute reveals. 159.

*

As lotus lives separate from mud and water only that way your substance is staying in between Karma yet is separate ever from karma; it was not united in past, not in present and will not be in future. Not a single attribute of your substance is mix up with another. Of this kind your substance is unlimited pure you know it. Knowing own existence separation from another can know certainly. 160.



Frightened by worldly life and activities to Jivas by any kind Guru gives sermon as to support their wish for the welfare of Atma. A disciple tries to understand Guru's motive. In any talk of Guru he is not doubted that what Guru says this! He thinks as that what Guru says that is then true only, what I cannot understand that is that my fault of understanding. 161.



Substance is always unattached. Own self-knower is different only, is floating and floating. As in crystal seem reflections yet crystal is pure, that way in JIVA opposite feelings are known yet Jiva is pure-unattached. Changing as Gnyayak becomes unattached in state. 'All these which are known Kashays-Vibhavas (passions and opposite feelings) are GNYEYS (worth knowing), I am then is Gnyayak' thus knows does experience then becomes open unattachment. 162.



Atma then own form of Chaitanya, with infinite

unique attributes is a miraculous substance. With Gnyayak not only knowledge, other infinite wonderful attributes are there whose is not similarity with any other substance. Changing in pure state, as lotus blossoms with all petals that way Atma with infinite petals in the form of attribute blossoms. 163.



Chaitanya substance is completely free from disease. Disease is in state. Feelings of pure Chaitanya is such a best medicine that state's disease goes away. Pure Chaitanya feeling is the pure state it is not auspicious-inauspicious state. By it certainly goes away worldly disease. Understanding the inner meaning of ascetic Dev and Guru's speeches if pure form of Chaitanya feeling acceptance-medicine's utilization is doing then disease of rebirth is pass off; So nectar speeches of ascetic is called as cause-medicine of birth disease. 164.



Who has not the glory of Chaitanya dev to him is difficult to do dwelling inside. 165.



Oh, pure Atma! You are own form of freedom. By knowing you is released from five kinds of returning. So you are giver of complete freedom. Keeping constant sight upon you, coming to your protection, birth death passes off. 166.



Separate by speech and opposite-feelings yet something can know by Guru's speech as which Chaitanya real forms its very deepness, unprecedented, non-conceivable Guru shows. Far from auspicious inauspicious feelings Chaitanya real form dwells in own self such Bhed Gnyan doing by guru's speech who becomes of pure sight to him becomes real sight, the portion of absorbedness increases, in condition of Muni becomes more absorbedness and revealin Keval Gnyan (only knowledge) completely full free state is obtained. 167.



Experiencing Samyag Darshan (right belief) at once Jiva became the owner of Chaitanya

palace. Sharp hard worker takes less time for drawing out the garbage in the form of unsteadiness from the palace slow diligent takes more time; but both earlier or later will take out all garbage, will attain Keval Gnyan definitely. 168.

*

In opposite feelings and in five returns nowhere there is rest. Chaitanya house is only real rest house. Muniver (a recluse) entering often into it without concept obtains special rest. Came outside-not came outside and goes inside. 169.

*

Grasp one Chaitanya only. Free from all opposite-feelings, grasp too much pure own highest Parmatma-real form, be absorbed in it only, and leave attachment of one molecule even. 170.

*

One scabbard cannot contain two swords. Glory of Chaitanya and glory of worldly creation cannot stay together. Some Jivas do only momentary asceticism that worldly

creation is unprotected, is unstable; to them do not become nearness of Chaitanya. But with the glory of Chaitanya to whom relieved the glory of opposite feeling, by feeling any unprecedented of Chaitanya becomes free from the glory of worldly creation, he comes near to Chaitanya. Chaitanya is some unprecedented thing; do its acquaintance, do its glory. 171.



If somebody after attaining Royal palace returns outside then sadness becomes (to him), that way attaining happy house-Atma comes out then sadness happens. Atma is only the place of peace and joy, in it there is no misery and impurity-such sight stays to Gnyani always. 172.



A mote does not consist in eye that way the portion of opposite feeling is there still the perfect ness of nature does not become. Even a minute portion of Sanjwalan Kashaya is there still asceticism and Keval Gnyan (free state of soul) does not become. 173.



'I am Chaitanya.' Who has not obtained house such man standing and standing outside sees things of outside and seeing disorder becomes restless, but who has obtained house to him staying and staying in house sees the things of outside and disorder have rest; that way who has attained Chaitanya house, (who) has attained sight, to him when Chaitanya state goes out at that time also have peace. 174.



To one who accomplishes Jiva states of own many attributes become pure and it develops. As in joy giving garden of trees different kind, of leaves-flowers-fruits etc. blossoms, that way to accomplished Atma in the form of Chaitanya joy giving garden of many attributes states of different kind blossoms. 175.



Free state is temple of highest bliss. Living in that temple is infinite bliss state to free Atma in innumerable places. This free state form's temple of highest joy's door is feeling of equality. By changing in Gnyayak's feeling

doing more steadinesses reveals feeling of equality. 176.



In Chaitanya's own experienced form bloomed joy giving garden accomplished Atma leisurely walks full of joy. Coming outside does not feel interest anywhere. 177.



First of all meditation is not being true. Firstly knowledge becomes true that -this body, colour, smell, taste, touch etc. from all these different is myself; opposite feelings become inside that is not myself; highest auspicious feelings that not I am; from all separate I am Gnyayak (Atma). 178.



Meditation that is worth doing for devotee but if you cannot do that then trust then definitely do properly. You are full of unfathomable strength; its real trust then is definitely worth doing. 179.



When Chaitanya state goes inside then all

the sides of right conduct relieves; Atma what it is as it comes in experience. If (anybody) wants to go in cave vehicle comes up to entrance, then own self alone has to go inside, that way Jiva alone own self goes in Chaitanya cave, all the distinction discussions are relieved. For knowing 'how is Chetan', 'this is knowledge', 'this is perception (right trust)', 'this is opposite feeling', 'this is deed', 'this is NAYA (right conduct)', thus comes all, but when is going inside all relieves. If it goes to relieve concept one by one then nothing is relieved. When goes inside all are relieved. 180.



In non-concept condition 'this is meditation this is worth meditating', such concepts are breaking down. Though knowledgeable is with concept condition yet sight is only on parmatm real form. Yet panch pameshti (Five Arahants), to meditate-meditation-worth meditating etc related to all these concepts are also there; but being non concept self experience net of concept is relieved, auspicious inauspicious feelings are not living. In severe non-concept condition only

is freedom. - Such is the path.

181.



'Give up concepts', 'Give up concepts' doing like this concepts are not relieved. I am this Gnyayak. I am real form full of infinite divine power-thus from inside if does Bhed Gnyan (separation of body and soul) then by its strength becomes non-existence of concepts, concepts are going to be free.

182.



Chaitanya Dev is delightful; know it. Beauty is not in outside. Everlasting Atma is delightful, do it's grasping. False show of deed division of religion and loud noise in the form of various concepts, from it leave the sight; Atma is without false show, is non-concept, keep sight there; without sporting in Chaitanya, you will be fatigued in concept loud noise, do not get a pause for resting; your rest house is Atma, go in it then you do not feel fatigued, will get peace.

183.



Being effort of turning towards Chaitanya in it there is increasing of knowledge, increasing

of right belief, increasing in right conduct - becomes all progress, in internal part necessary, prayer for redemption, non acceptance, a religious vow, penance all reveals. Outside deed division of religion then with the highest aim is loud noise. Auspicious feeling comes according to stage but it is not the path of peace. Being steady to sit down inside it is to do only. 184.

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Muniraj says : - Chaitanya substance is full of completeness. To go inside it and to get Atm prosperity that is only our subject. Being steady in Chaitanya not did attainment of unprecedented, did not get indescribable deep concentrated meditation then, which is our subject that we did not reveal. When Chaitanya state comes outside then becomes to stop in the thoughts of substance-attributes, states, but really it is not our subject. A storehouse of newness is in Atma. By the study of separation of body and soul if that newness-unprecedented ness did not reveal, then what is to do in form of Muni that we did not do. 185.

*

Asceticism is there in the life as a householder but asceticism of Muniraj (Monk, ascetic, saint) is anything different only. Muniraj then is a flame of lamp above the summit of the palace of asceticism. 186.



Muni is clever in the study of Atma. They are often going in Atma. Even in with concept condition they are not going more outside crossing the limitations of the stage of Muni. Leaving limitation if goes more outside then own Muni condition only does not stay. 187.



To think to do the act, which is not possible, is the talk of foolishness. From eternal time Jiva has done such that he thinks to do what is not possible to do and is not doing what is possible to do. Muniraj is already free from the sense to act for another and for food- journey of pleasure etc. concepts in the form of unsteadiness are also too much slow. If any occasion occurs for sermon then gives sermon, but net of concept is not going on. 188.



Bind your thread of sight on Chaitanya. Fly the kite in sky but thread is in his hand, that way bind the thread of sight in Chaitanya, and then let the Chaitanya state may go out. To eternal endless wonderful Atma, highest Jivas nature only, form of feeling whole to one feeling-rely (on it). Take shelter of complete Atma then perfect ness will come. Speech of Guru is strong cause but to take shelter with understanding is to do only by own self. 189.

From eternal time I grasped all out-outward did knowledge of outside, did meditation of outside, took the position of Muni of outside, and believed that I did too much. Did auspicious feelings but sight was on state. Who is very deep powerful Chaitanya absolute emperor to him did not know and did not grasp. General own form does not grasp, special grasped. 190.

*

Thread of sight keep in hand. Grasp general own form. Then may happens all knowledge. Doing and doing thus becomes special absorbedness inside, accomplished condition increases. Deshvrit and Mahavrit [Beginning in portion of the religious vow on

fifth guns than (stage) of attribute and full entry of religious vow on sixth-seventh stage of attributes] come by the support of general own form; always chiefness is of general own form - is of substance. 191.



Atma is then retired own form-peaceful own form. To Muniraj to come out from it feels full of activity. Highest auspicious feelings also he feels full of burden, as if he has to lift mountain. He feels intense strong addiction of permanent Atma only. Do not like to come out from excessive own sensibility of Atma. 192.



Samyag Drashti Jiva to Gnyayak by Gnyayak only keeps thinking in own self, keeps lasting, keeps steady-such is natural condition.

To Samyag Drashti Jiva as well as to Muni has the state of Bhed Gnyan in continuity. To householder Samyag Drashti in the proportion of his condition Chaitanya state goes in internal part as well as comes out; to Muniraj Chaitanya state very swiftly often goes down inside. State of Bhed Gnyan -

knower flow is in continuity only to both. From when they revealed Bhed Gnyan from that time there is no anytime without diligence. To not having religious vow Samyag Drashti according to fourth Gunsthan (stage of attributes) and to Muni according to sixth - seventh Gunsthan diligence is occurring. Without hard work any state is not lasting. Natural is also, diligence is also. 193.



Pujya Gurudev (reverend Saint Shree Kanji swami) has shown the permanent path of salvation inside, go to that path. 194.



All have to do only one: - At every moment keep Atma sublime only highest; keep Atma chiefness of Atma only. In the stage of curiosity also do study of keeping more Atma only. 195.



Own form then is natural only, is easy to understand only; having no study feels hard to understand. If one is addicted in other's friendship then he feels difficult to give up that

friendship; really it is not difficult, but it is imagined difficult due to habit. Giving up other's friendship own self to live independently what is difficulty in it? That way to obtain own nature what is difficulty in it? That then is not easy only? 196.

*

Throw wisdom (knowledge) wedge in minute completion joint between auspicious and inauspicious feelings and knowledge. Doing the Chaitanya state exact minute in completion connection of both being alert do blow of it. Being alert means doing the Chaitanya state minute and knowing by exact attribute.

How thin layers are of mica, there with exact alertness separates it, that way doing minute the Chaitanya state do separation by knowledge in between nature-opposite feeling. At which moment occurs opposite feeling at the same time by the flow of knowledge know the nature as separate. Is separate only but to you it is not seemed. Opposite feeling and Gnyayak (Atma) is then separate and separate only; - as stone and gold appears to be united but are separate

only by that way.

Question : Gold is shining so stone and it- both is known separate, but how this can be known as separate ?

Answer : is not this knowledge also shining ? Opposite feelings are not shining but everywhere knowledge only is shining knows. Shine of knowledge is spreading out at four sides. Without shine of knowledge in which thing you can know the shine of gold ?

As real pearls and false pearls are together that time recognizer of pearls makes separate the real pearls from it, that way to Atma 'grasp with intelligence.' who is knower that I am, who is viewer that I am-thus doing the Chaitanya state minute can be separated to Atma and to opposite feelings. This act or doing separate is done only by intelligence. Religious vow, penance of renunciation etc. let all may be, but that not is means, means is only the wisdom.

By the glory of nature towards another substance interest intellect-happiness intellect is break down, feels interest in nature only, feels other without interest. At that

time only minute connection of internal knows. It is not so that strong liking in another is there and Chaitanya state does work of wisdom wedge in internal part. 197.

*

By the study of knower full revealing, knower releases doerness. Opposite feeling is not own nature so Atm substance any way tossing up by own self is not mixing with opposite feeling, substance then stays pure; only due to belief of eternal time 'as other to inanimate matter I am doing, attachment etc. is my own form, I am really doer of opposite feeling' etc is becoming illusion. If real flow of knower reveals then doer releases. 198.

*

To Jiva for stopping which are many kinds return from all those and only in Chaitanya royal court apply the Chaitanya state; certainly (you) will obtain only. From infinite, infinite time infinite Jivas has done such hard work, so you also do like that.

Infinite, infinite time passed away, is not Jiva stopping at somewhere somewhere? For

stopping there are many kinds; for being successful there is only one kind - that is to go in Chaitanya royal court. If he himself thinks that where he stops then can know properly.

Becoming substance mark saint also Jiva minutely stops anywhere, stops in the sweetness of auspicious feelings. 'This slowness of attachment, these twenty eight origin attributes - enough I this only is the path of salvation only; etc any way by satisfying (he) stops; but this inside understanding of unity with concepts is there why are you not seeing it ? Why is not seen peace in inner heart ? Abandoning feeling of sin 'have done all' as believing becomes satisfied. Real desirous for welfare of Atma and to having right sight then '(yet) remains very much, remains very much' thus up to completion he has such feeling that yet remains very much and then only as whole diligence is lasting.

In house hold life who attains true belief has caught the roots, (sight - inner meaning) did all, In the form of unsteadiness branches - leaves will dry certainly. Substance mark saint has not caught up root only; he has not done even anything. 'Having true belief (Samkiti) has yet many (things) remain and to

substance mark Muni. (Dravyalingi Muni) has done much' - thus people having outside sight may feel; but it is not so. He is bearing difficulties but inside the sense of doing is not broken, impatience is experienced, he has not done anything only. 199.

*

Experience of pure Naya (knowledge of knowing one part of substance) that is to say as to subject of pure Naya not binding-touching etc. form of pure Atma's experience it is experience of complete Jinshasan (i.e. comes all the things in experience what is to say in the twelve parts of speech of Jain). All the feelings of fourteen Brahmand (universe) consisted in it. The path of the freedom, purest spiritual knowledge, salvation etc all is known 'portions of all attributes that (is) samkit' (true curiosities of philosophy)-portion of infinite attributes revealed; own form of whole universe is known.

By which path you attained this Samkit by the same path you will get Muniness and keval-thus is known. By the aim of completeness the beginning became; by this

path only in portion a part of having desire for any worldly thing, (Deshvirati a religious vow of fifth Gunsthan) Muniness; complete right conduct and Keval Gnyan all will reveal.

In sample comes to know complete thing. In phase of the crescent of new moon comes to know the whole moon. In one particle of jaggery comes to know the whole circular big lump Jaggery. There (in example) then are different substances and here this is only one substance. So in Samkit (true curiosity of philosophy) feelings of fourteen brahmand (universe) are consisted. That is the only path for keval. As a portion revealed similar as completeness will reveal. So experience of pure good conduct means experience of pure Atma and that is the experience of complete **Jinshasan.** 200.



It is called to take shelter of un-changing own Atma there unchanging state means whole Gnyayak; in scripture pertaining to the subject of grasping the knowledge of origin portion of substance which is told whole Gnyayak that is the only this 'unchanging state' own Atma.

True knowledge as the feeling Atm substance is not only un-changing state; it is unchanging state as well as changing. But giving sight on un-changing real form state becomes subsidiary; states are not going away anywhere. Where states are going? Change then is becoming due to state nature; in Siddha (who has attained supernatural spiritual power) also there is then changing condition at time to time.

But on un-changing state real form - on Gnyayak-sight that is the only true sight. So 'this is my state of knowledge', 'this is my substance's state' thus why are you stopped in state ? On inactive real form - on base-let establish your sight!

States will be happening only. But, this became my certain attribute state, this became my such states - thus why are you giving strength on it ? In state - in changing portion - of substance is completely full everlasting strength is coming even ? Rely on that completely full everlasting strength.

Not seeing to ripples of the ocean of knowledge and joy establish sight on its substance. Ripples then may be toss up only.

Why are you relying upon it ?

From infinite attributes separation also move away sight. Give sight on infinite full of attributes one everlasting own real form- un-changing not separated one substance - give the sight in it. Bring strength of complete everlasting not separated. You will be knower and viewer. 201.

*

Doing firm trust, becoming of minute Chaitanya state, come down deep in substance; go in lower most region of substance. From there you will get peace and joy. Being very much slow, take lower most region of substance. 202.

*

To all these-outside-physical Chaitanya state is happening, lifting up from all those, being too slow, catch substance. No colour, no smell, no taste, not even substance sense and feeling sense also is not own form of substance. Though feeling sense is then only Jiva's state, but it is the form of part division, it is Kshayopshamik (destructive and dilution)

knowledge and substance is whole and complete, so by feeling senses motive also it is not grasped. From all these on that other end is substance. Grasp it by doing minute Chaitanya state. 203.

*

Atma then is lump of infinite abilities. Establishing sight in Atma from inside much divine power is revealing. Doing Chaitanya state minute by going inside many suitable to nature reveals divine prosperity and achievements. Inside then is ocean of joy. Ocean of knowledge, ocean of happiness - these all are inside Atma only. As in ocean how many powerful ripples tossed up yet are not becoming increase or decrease, which way still infinite time omniscience (kevel Gnyan) flows yet substance lives as and as it is only. 204.

*

Showing unfathomable, unprecedented and infiniteness of Guru's statements can know properly the pure Atm-Dev (Divine Atma) With the glory of Chaitanya if released the glory of worldly creation then only Chaitanya Dev

comes near.

Oh pure Atm-Dev ! Coming to your shelter only this in form of five reflections (substance, region, time, birth, feelings) disease becomes calm. who felt the glory of Chaitanya Dev to him glory of worldly creation becomes free only. Oh ! In my Chaitanya Dev is only then highest rest, by coming out feel only restless.

I am non-concept real form only. Full of knowledge joy, which is non-concept real form, enough that only I want, do not want anything else. 205.

Knowledgeable has grasped the existence of Chaitanya. Sight is only in indifference: 'I am then one substance with blissful knowledge. He has got a palace of rest, in which is full of infinite joy. Place of peace, place of joy, such is holy, lustrous Atma. There - staying in Gnyayak, knowledge does all but the sight is on indifference. Knowledge does all but the strength of sight is so much that draws own to own self. 206.

*

Oh Jiva, in infinite time you did not do pure

state of Chaitanya so your heap of Karma (doings) does not destroy. If you cool down in Gnyayak then in one breathing your karmas will destroy. Let you are only one but your ability is infinite. You are one and your karmas are infinite; but you only one full of infinite ability is enough to reach to all. You are sleeping so all comes; you awake then all will escape by themselves. 207.

*

By outward sight anyway inward sight is not revealing. Atma is not outside; Atma then is inside only. So you do not go anywhere else. Do not permit states to wander anywhere apply it only in Atma again and again; repeatedly go there only, accept that only. Only to go in the shelter of Atma, all reveals in the shelter of big one only. Accept Chaitanya absolute emperor with unfathomable strength. Grasp this one only. State of Chaitanya may go out but the support of Chaitanya brings it inside only. Repeatedly.....Repeatedly thus doing doingdoing (absorbed in own form to get assembled...to get assembled) revealing Kshapak Shreni (that stage in which 21 qualities are destroyed i.e. final stage)

becomes complete. What is the substance
bind the link thread of your sight on it only,
nothing is happened by the support of the
state. 208.

*

As an emperor lives deep in deep in his own
palace that way Chaitanya emperor stays
deep in deep in palace of Chaitanya only; go
there. 209.

*

You yourself do not know the path and are
not keeping with you who knows the path.
Then how will you put one step even? You
own self is blind, and if you do not keep
support of Guru's speech and of listening,
then how will you find out the path of
accomplishment which is inside ? How will
you get Samkit ? (True eagerness for
knowing real form) how will come
accomplishment? How will reveal keval ?

From infinite time unknown path cannot know
without Guru's speech and AGAM (scripture).
True decision has to do by own self but it
becomes by the support of speech of Guru
and Agam. Without true decision - without true

knowledge - true meditation cannot happen. So you keep with you only the support of listening and meditating of listening.

If you have favorable opportunity of listening then at once sermon of Guru's speech and if you have favorable opportunity to study ever giving sermon Agam then keep being prevalent in it. Except that time also which are showing by Guru's speech and Agam keep thinking and churning of God Atma. 210.



From all sides knowing in knowledge own form of substance reveal indifference knowledge. Contained inside that contained; till infinite infinite time infinite infinite in happiness of deep concentrated meditation absorbed. 'Many people without knowledge attribute cannot achieve this position.' So you attain to that knowledge position. Without knowing that unprecedented position does imaginary meditation, but what is the own form of Chaitanya Dev, how is the owner of its infinite attributes as the heap of gems - without knowing how meditation is ? Of whom you want to do meditation without knowing that thing, without grasping it, to whose

shelter will be meditation ? Where
concentration will get assemble? 211.

*

One true-attribute Atma keep its contact only.
'As whose acquaintance same as only its
state.' You foremost to the people loiterer you
will keep company of worldly people, then the
cause will be for changing your state. As lion
without fear loiters in jungle that way you from
the people free from desire by your extra
ordinary achievement - by your hard work go
inside. 212.

Abandoning fear of the people, leaving
weakness, to do firm hard work by own self.
'What people will say' seeing this cannot go
in Chaitanya universe. To one who
accomplishes has relation only with one pure
Atma. Without fear do intense hard work,
enough! Going forward to the people who
accomplishes thinks that only. 213.

*

In the form of sermon of true Guru in cause
(of with cause) has complete strength but if
you are not becoming ready then - if you do

not reveal Atm perception then -?? In infinite, infinite time got many circumstances but you do not dive in an internal part ! You are alone only; enjoyer of happiness or trouble, going in heaven or hell you is quite alone only.

“Jiva dies alone only, of one's own accord, Jiva takes birth alone oh !”

Happens death of only one Jiva, Jiva only one attains super natural power.”

- You alone are of going to salvation; so you reveal Atm perception.

Hearing Guru's speech thinks over, do trust and be cool; then you will see own Atma full of infinite knowledge and abode of happiness.

214.



Mumukshu Jiva joins auspicious, but own searching tendency does not flow away-true own form's search stay in continuation in that way joins. Leaving the aim of pureness does not keep obstinacy of auspicious.

Moreover he 'I am pure, I am pure' doing like that does not do as that forgets impureness

of state-becomes of uncontrolled behaviors, does not become dry knowledgeable, keeps the heart wetted. 215.



Who is really tired by worldly creation to him only reveals Samyag Darshan (experience of own pure Atma) after knowing properly the glory of substance he is so much tired by worldly creation that 'I do not want even anything, want one own Atm substance only' that way doing firmness enough 'substance (Atma) that only I' is changing by such feelings, remaining all omits.

Sight does not accept any difference. Sight lasting on permanent substance whether I got Samyag Darshan or Keval Gnyan or not that way is not stopping to see. To him to Jiva having substance sight knows that in infinite time infinite Jivas by this way establishing sight on substance (Atma) infinite divine power reveals. If there is substance sight then after which are in substance that reveals certainly, yet 'I got Samyag Darshan, I became experienced' that way sight does not cling in state. That then from beginning to end, by throwing out to all is establishing only on

substance. Free from any kind of hopes by quite absence of desire feeling only sight is revealing. 216.



In substance creation - use - steadiness all are there yet any way substance and state are not of same class; the class of substance is higher only, the class of state is small only. To having substance - sight seems real form with so much interest essence real form that his sight does not stick to the state. Let may become experience but sight is not going to stick in experience - in state. 'Oh-! Such a wonderful substance nature revealed so that came in to experience !' thus knowledge knows, but sight then on permanent pole on substance nature - lives freezing that freezing only. 217.



Anyone residing in loneliness - lover of loneliness-man may be to him by force have to join in outward work then he may seems to join superficially indeed, but who knows that whether he came in outward or not !! Or if anyone is too weak man and to him anybody

puts burden of work then how much he feels hard ? In the same way to knowledgeable has flow of knowledgeable so as to join outward works he feels full of burden. 218.



Even though from any crisis determine to find out own time for knowledge - meditation. This invaluable life is going on. Do not let it go useless. 219.



Do firm study of state of Gnyayak. (Atma) In doing of activity of auspicious feelings also consist of doing of whole universe. 220.



With all in all acceptances only is pure Chaitanya state. Not **Antermohoort** (a time which is above avail and under **muhoort** i.e. less than 48 minutes) but to stay inside permanently that is only own nature, that is only worth doing. 221.



Munis often the Chaitanya state of Atma establishes in Atma only. Their conditions are

quite different, without restriction of other, only binding in Gnyayak merely in own attributes only sporting and are unsupported. Muniraj who has started to continue to go to the path of salvation he is completing that. 222.



To cool down in pure Atma is only the act to do that is only all in all. To cool down that is only all in all, auspicious feeling comes but that is not all in all. 223.



Soul then within the heart) then day and night in internal Atma, Atma and Atma - thus doing (and) doing, by the feelings of soul changing the state, changing the state becomes Parmatma (supreme being God). 224.



Oh ! Infallible - like as Ram's arrow - speeches of Guru ! If Jiva is ready then opposite feeling is break down, nature reveals already. An opportunity is not to miss. 225.



Seeing completely own very deep serious

Gnyayak nature the whole universe with the state of past - future is known merely in one time only. Desire of knowing more is being enough; living with steadiness in own form is proper. 226.



Of pure knowledge suitable to subject of Atma self-experience is form of happiness. Atma own self only is form of auspicious form of joy; so experience of Atma also form of auspicious and form of joy. 227.



Knowing the existence of Atma cool down in own form, enough! Your existence is full of wonderful infinite attribute's state. Its complete own form cannot describe fully even in God's speech. Experiencing it, cool down in it. 228.



To Muni restraint, rule and penance - in all Atma is nearer. Oh ! You come out to do accomplishment of Atma.... there why is the interest of contact of these worldly people ?

If you want to increase pureness, if you have

feeling of being free from trouble, then stay in contact with who has more attributes or similar attribute.

Contact of worldly people will be the cause of making your diligence slow. Of having more attribute's contact will be the cause of increasing more the state of observing to your Chaitanya real form.

Accidentally arrived inappropriate company then doing hard work keeps own-self indifferent, but if with interest does inappropriate company then his state becomes slow.

- This is then to Muni's who is swinging in own form for them is (of Acharya Dev's) recommendation. Of Nischaya Vyahavar (which stays indifferent-chief, which makes separation – subsidiary) conjunction is just like only. By this way as according to own stage all has to understand. 229.

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Atma then is wonderful idol of Chaitanya! First of all knowing it from four sides then of NAYA-PRAMAN (True knowledge) etc

leaving their side cool down in inside. Then will reveal from inside only free own form. Knowledgeable are cooled down inside only experience in their presence to imperceptible nectar of joy. - 'त एव साक्षात् अमृतं पिबन्ति' He is drinking nectar own self in his presence. 230.

*

Praising repeatedly attributes of Atma became having good qualities - became God; in innumerable regions of infinite attributes gems all rooms became open. 231.

*

Doing and doing meditation of Gnyata (knower), Atma became full of knowledge, became full of meditation - became full of concentration. Inside the delightful park of Chaitanya he got everything; now what to attain he goes out side? Worth grasping Atma grasped, which was worth leaving all released; now what to do go out? 232.

*

From inside knowledge and joy extraordinarily completely revealed to him now what remained to take from outside? Became free

from concept that became, does not come outside? 233.

*

For me remains to do too much in that way thus to believer only have chance to go forward. In infinite time 'I want to do welfare of Atma' such states Jiva has done many times, but doing various auspicious feelings believing all in it there (he) is satisfied. True procedure of doing welfare does not know. 234.

*

Self proved things nature from thing how is adverse ? Nature of substance then be suitable to substance only, cannot be entirely adverse. Self proved substance of one's own accord couldn't be troublesome to own self. 235.

*

Impureness is not lasting and impureness does not like, so impureness cannot entirely the nature of substance. 236.

*

Oh Atma! Revealing from opposite feeling if you want to obtain free condition then grasp united own form of Chaitanya. Substance sight keeping far all types of states receives one free from desire normal own form; in the subject of substance sight there are not even attributes' - difference. Reveal such pure sight.

Knowledge occurring with such sight to attributes and state, which are living in substance, united as well as separate, knows by different kinds. In thought of symptom, purposes etc. in attributes there are separation and in substance-in thought are united thus knowledge knows. 'Of this Atma this state revealed, this happened Samyag Darshan, this happened condition, this happened Muni Keval Gnyan,'- thus all to glorious states as well as to other all states knowledge knows. This is thus yet pure sight (except normal) does not stop in any kind.

To accomplish Atma according to stage of glory of Dev-Guru, of listened, meditation of Anuvrit-Mahavrit (vow in portion-complete vow) etc. concepts are there, but it is burdensome to GNAYAK state because it is opposite to nature. In incomplete condition they are concepts; being concentrate in own

form, and being dwelling in non-concept own form, those all releases. Being complete ascetic condition destroys all kinds of attachment. Such - accomplishment condition is worth to reveal. 237.

*

If you want to pass off your revolving then with sharp intelligence know to your substance. If substance came in your hand then naturally you will get the state of freedom. 238.

*

Subsidiary of auspicious is also essence less it is not worth to stop in it. If any man having a city in aim is walking then in between village, field, tree all comes, but he leaves all (these); that way to who accomplish this dealing of auspicious etc. comes between but to accomplish then is complete pure Atma only. So he leaving that (subsidiary) dealing reaches in complete pure form of Atma only. 239.

*

Oh Jiva ! Infinite time passed away. You did

not do anything for other even; in inside doing auspicious inauspicious concepts did births - deaths. Now own pure Atma which is full of infinite attributes' lump understanding it properly, doing minute sight in it, do to go away; do its trust only, do its experience, do rest in it only. 240.

*

Oh ! This is then God Atma ! Perfect in all aspect idol of bliss natural to soul ! From where you see there pleasure, pleasure and pleasure. As in sugar is sweetness in all aspects that way in Atma pleasure is in all aspects. 241.

*

Take shelter of Chaitanya Dev, go to its protection; breaking down all your karmas (deeds) will destroy. Absolute royal emperor when passes on road that time accused Jivas thrills, this is then is an emperor of three universe - absolute royal emperor of Chaitanya ! To him how can stand even inanimate karma ? 242.

*

Gnyayak Atma is permanent and united; suitable to subject of sight such in its own form unstable pure-impure states or attributes difference anything is not there only. For the success of cause the same benevolent - Atma only is there. In its shelter only revels religion. 243.



Oh ! Atma then is full of infinite divine power, treasure of infinite attributes; it is big mountain of infinite attributes! Every four sides it is full of attributes only, not a single vice is there. Oh ! This I ? Jiva has never done true eagerness for seeing such an Atma. 244.



'I am free only. I do not want anything. I am sited by catching a completely full substance - thus when decides inside, and then infinite divine power reveals in portion. 245.



A circular sharp missile gem revealed in weapon school then absolute emperor do not sit with peace, goes to achieve six continent; that way this absolute emperor Chaitanya

awoke, achieved a circular sharp missile gem in the form of Samyag Darshan, now then with unexcited feeling takes Keval Gnyan (omniscience) only. 246.



Realization of Atma is only, unprecedented seeing. Not happening in infinite time as going in Chaitanya real form only which is divine seeing, that is only supernatural seeing. Up to the condition of Siddha (free Atma) all attainments mingles in experience of pure Atma. 247.



Wonderful real form of universe is you only. Going in its inside the garden of your infinite attributes will blossom. There only knowledge will obtain, there only will get pleasure; there only do leisurely walk. Of eternal time rest is there only. 248.



You inside go down deep indeed. You will get seeing of your own Parmatma (God Atma). You will not like to come out only from there. 249.



To Munis in inner heart step to step - in the state to state of- hard work - holiness oozes. 250.



Substance is called one that for whose work have not to wait for other instruments. 251.



By aim of Bhed - Gnyan in the stage with concept keep meditation of scripture in chief. Special knowledge of scripture becomes the cause of understanding clearly four directions of the path; it does easy the true path. 252.



To Atma for three tense assurance, 'I was pure in past, I am pure in present, I will be pure in future' - such concepts are not to do, but present one time assurance includes all the three tense assurances - comes in it. 253.



As Jiva becoming in own self-happiness and

trouble is experienced that have not to ask anybody, that way when becomes self-experience to own self that have not to ask anybody. 254.



Unknown path of inner heart; what cycle is going on in inner heart that can be decided only by Agam and the speeches of Guru. Giving meaning positive or negative according to motive the speeches of God only can enlighten the original form. Keep the support of the speech of God and speech of Guru, and then only the beginning will be for your accomplishment. 255.



Do such an accomplishment for the condition of one who accomplishes that what you want to accomplish may be over. Accomplished condition also is not its origin nature. This is also in trial form imperfect condition, so that imperfect condition is also not as to keep. 256.



Doing the sight of pure substance's nature

and keeping impureness in thought you do hard work, then you will attain salvation. 257.



You think over, which thing is wonderful in world for you ? Not anything; except one Atma. You have done all type of efforts in world, all saw, all did, but one form of knowledge, form of happiness full of infinite attributes such Atma is never known; know it, enough that only one remains to do. 258.



To wait in any kind of activities is not the nature of Atma. To live only in Atma is beneficial, blissful and is all in all. 259.



Without knowing pure Atma let do heaps of deeds but by it cannot know Atma; Atma can be known only by knowledge. 260.



Keeping the sight on complete Atma go forward then your condition will be as SIDDHA Bhagwan (emancipated God). If you will

believe incompleteness in nature then can never reach to completeness. So you are not incomplete, are complete - believe in that way. 261.

*

Substance is minute; so do the Chaitanya state minute then you can grasp minute substance. By catching minute substance to seat in Atma with peace is rest. 262.

*

Doer of accomplishment has no any wish I do not want anything else; I want only Atma. If asceticism is happened at this moment then I do not want anything else; but cannot stay inside, so have to come out. If kevel Gnyan can attain just now (we) will not come out even. 263.

*

Other attachment is contained in your mind, still cannot feel attachment of Atma. If releases all interest of outward then Atma - Gnyayak Dev reveals. Who attains Atma knitted by attributes gems, to him what is the cause of these trifling opposite feelings? 264.



Atma is knower - always form of awake only. Who knows form of awaked Atma then in state also reveals awakens. Atma is awaked luster flame and know it. 265.



If you want to do welfare of Atma by destroying the cycle of birth-death then by standing in this earth of Chaitanya you do hard work; you will destroy your birth - death. Acharyadev (a preceptor) says with kindness you stand free from desire in free form of Atma. From the desire and worry of Moksha (salvation) also be free. By itself you will be full of happiness. For your happiness we are showing this path. You will not get happiness by doing vain efforts outside. 266.



Knowledgeable by the strength of substance's support, in knowledge with the conjunction of main and subsidiary, is going forward and Chaitanya includes itself in own wonder. 267.



The accomplished condition of Atma cannot be stopped by disease of outside, and even cannot break down flow of knowing of Atma. In the form of state of body trouble cannot change any Atm-state 268.



Oh ! Dev - scripture - Guru are auspicious is obligatory. We only want attendant of Dev - scripture - Guru.

By Pujya Kahan Guru Dev (we) have achieved the path of the freedom. They have lightened the path of freedom from four sides. Limitless obligation is of Gurudev. How to forget that obligation?

Substance of Gurudev is supernatural. His knowledge of listening to and his speech are wonderful.

The highest obligatory Gurudev's substance is auspicious; his full of nectar speech is auspicious. He is idol of auspicious, he is saver from the ocean of births, and he is full of glorious attributes.

Devotion at the feet of Gurudev and his attendant be for ever. 269.

*

Own eagerness only does the path. Scriptures are the means, but own self knows the path only. By own deep sharp likeness and by minute Chaitanya state the path is known. Should give cause. 270.

*

Who has whose absorbed interest to it he does not forget. 'This body that I am' that he is not forgetting. In sleep also if calls by the name of the body then gives reply because with body of belief of absorbedness has study from eternal time. To go in unknown Gnyayak has to become minute to go inside, become slow, has to last; that feels hard. Of outward activities study is there so feels easy. But when you do you have to do by your own self only. 271.

*

Who is too much tired, who does not want anything accept substance, who has released hope - intense desire, who wants only which

is in substance, he has only keen desire for knowledge.

Substance, which is full of peace that only I want - such absence of desire, comes that goes deep in substance and reveals all states . 272.



By Guru's beneficial sermon's sharp blow true Mumukshu's (devotee) Atma awake and reveals likeness of Gnyayak, often towards Chaitanya - towards Gnyayak becomes mental inclination. As if devotee got Bhagwan with great difficulty then he does not want to leave him, that way 'Oh Chetan, Oh Gnyayak' thus becomes often inside, likeness only goes at that side; 'I then move - walk and God remember re' (re-word used for addressing) of this sort happens.. 273.



Chaitanya's glory does not come in eternal time, does not feel frailness of opposite feelings, not happened non-attachment from other and opposite feelings, so the path is not attained.. 274.

*

Pancham tense (fifth, present time) is there so become changes in outside, but who wants to do for Atma to him time is not disturbing. 275.

*

'From auspicious inauspicious feelings separate, I am Gnyak' remember that in every occasion. To study separation of body and soul that is only success of human life. 276.

*

There is no non-attachment from another does not feel frailness of inauspicious feelings, not so much eagerness inside; how can be a deed ? If eagerness awakes inside then deed is not without being. Own self has become idle. 'Will do, will do' says but is not doing. Somebody may be so lazy that if they are sleeping they are not sitting, and if they are sitting they are doing idleness for standing up, that way idle Jivas without eagerness, 'will do tomorrow', 'will do tomorrow' thus are living with slowness, there does not become from tomorrow to today and

life becomes complete.

277.

*

As in summer anybody on the top of mountain felt too much heat and felt too much thirst at that time his attention is going on even one drop of water and runs for taking it, that way which Jiva felt affliction of worldly creation and awaked in sharp desire for truth. He for attaining truth does intense effort. That Jiva pertaining to welfare of Atma by 'knowledge' symptom doing trust of Gnyayak Atma from inside takes own existence in knowledge, then to him reveals the real form of Gnyayak.

278.

*

Thought, churning all is the form of concept. Separate from it without concept one lasting Gnyayak real form that is Atma. In it 'break down this concept, break down this concept' that is also concept only; to its end Chaitanya substance is separate only form it. Its existence may come to know, 'I am separate, I this Gnyayak is separate' such repetition always stays, that is also good. Intensity of diligence and if there is the start of that kind

then the path must come out. First of all concept is not breaking but first of all firm decision comes out. 279.



Who really likes nature, have awareness of inside he does not like even to come out. Nature is the form of peace and retirement, auspicious, inauspicious in opposite feelings sentiments there is perplexion and is full of activity; both of them does not mingle. 280.



There may be boundary - limitation in all outward activities. Unlimited is then knowledge and joy. There is no boundary - limitation. Inside in nature have no limit. From eternal time to Jiva which outward inclination of mind is there if it has no limit then Jiva does not ever came back, ever stops in outward only. Unlimited then is the nature of Atma only. Atma is full of unfathomable power. 281.



This, which is outward world form it quite different is Chaitanya world. In outside people may see that, 'he has done thus, has done

thus' but in inside where stays knowledgeable, what does that knowledgeable own self knows only. People who is seeing from outside may seems that knowledgeable are doing some activities in outside or seems joining in concepts, but inside they are going in anywhere deep in Chaitanyalok. 282

*

Substance is the owner of infinite power, is great, and is God. To him the state of who accomplishes accepts own weakness. To devotee in substance - being God and weakness such politeness occurs. 283.

*

Devotee condition is then incomplete. To one who accomplishes still has not become complete asceticism, and does not sit completely forever in Chaitanya abode of joy, till link of hard work becomes more and more intense only. Becoming Keval Gnyan Chaitanya State of one time has become and that knowledge state of one time reaches three tense and to three lok (universe). 284.

*

Own self do thinking for separation from another and from opposite feelings. The main is to breakdown sense of unity. Do study at each and every moment to break down unity. 285.

*

This is to change the flow of eternal time. The work then is hard, but it is to do by own self only. What is the use of warmth of outside ? Warmth is to take of own real form of Atma. 286.

*

Substance is always unattached. It is to live as unattached from all in state. Not to regret in anywhere, not to be pulling anywhere - do too much attachment anywhere. 287.

*

Substance is minute and Chaitanya state has become heavy. To catch minute substance do effort of minute Chaitanya state. 288.

*

The deep feelings of Chaitanya come with Chaitanya in next birth also. Atma is then the permanent substance? Not by superficial thoughts but by doing repetition inside by the thoughts full of real form doing if deep impression is put in that will come with you.

“ तत्प्रति प्रीतीचित्तेन येन वार्तापि हि श्रुता ।
निश्चितं स भवेद्भव्यो भाविनिर्वाणभाजनम् ॥ ”

Which Jiva by pleased mind this form of Chaitanya Atma's talk is heard even, that great man becomes certainly worth of being free Atma in future. 289.

*

Atma, knowledge in chief is the lump of infinite attributes. To do engrossment inside with it that is to do only. Understanding the form of substance 'I am then is Gnyayak' if such is intense desire then becomes engrossment with Gnyayak. 290.

*

Jinendra Mandir (Temple), Jinendra-idol, are the auspicious form; then who is sitting in SAMVASARAN (a place where a group of man, animal etc. are coming to hear God's

speech) incarnate God Jinendra what is to say about his glory and of his auspiciousness! Surendras even cannot describe about the glory of the attributes of God, then how other can describe it. ? 291.



At what time knowledgeable state seems outside at the same time to him occurs Gnyayak as separate. As if anyone has much friendship with neighbor, he is going and coming to his house, but he does not believe his neighbor as his own, that way Gnyani has never state of unity in opposite feelings. Gnyani always stays unattached as lotus, separate from opposite feeling stays on floating and floating. 292.



Gnyani has such a feeling that if just now start diligence then just now becoming Muni attains Keval. Has to come out that is due to his own weakness. 293.



To Gnyani 'I am Gnyayak' such as flowing state stays undivided. He seems to join

outside in worship-scripture-study etc. events with joy but at that time also his flow of Gnyayak then as a whole inside separately only is working its work. 294.

*

Though - as sight thought to devotee has no acceptance of any state or separation of attributes yet he has feeling to cool down in own self. In the form of portion of attachment outward to him is experienced form of misery and asceticism - form of portion inward is experienced in the form of happiness. Which is in portion outward tendency is there from it devotee stays different and different. As eye does not consist mote that way in Chaitanya state opposite feeling does not consist. If to one who accomplishes in outside - in proper - improper attachment does not feel pain and inside - in asceticism does not feel happiness then how can go inside? At some place about attachment, 'attachment burns fire' thus is said, somewhere to be praised attachment is said 'poison pot', in any language said, everywhere feeling is only one that-portion of opposite feeling that is full of misery. Let highest form of auspicious feeling or very minute form of attachment activity are there

yet as much activities that much confusion
and as much becoming retired engrossed in
own form that much is peace and in joy of
own form. 295.

*

Substance is minute, to catch it do minute
Chaitanya state. As an artesian well descend
deep in substance then divine power of
inside will reveal. Substance is full
of wonder. 296.

*

Your work is to make change according to
real form. Works of inanimate are not yours.
Works of Chetan (animate) are Chetan.
Works of opposite feelings also for the welfare
of Atma are not yours. In life repeated it should
be so firm only intertwine that inanimate and
opposite feeling are of another that is not
myself. 297.

*

Gnyani Jiva is so doubtless that whole
universe may change yet he will not change;
the rise of how many opposite feelings may
come yet he will not be unsteady. By the

adverse circumstances of outside state of Gnyayak is not changing; there is no change in trust. Then increases right conduct in sequence. 298.



Substance is successful by own self. His nature is suitable to him; not is inconvenient. One's own successful of Atm-substance in the form of right belief knowledge nature is suitable to him, opposite feeling in the form of attachment hatred is inconvenient. 299.



By revolving infinite time passed away. In that infinite time Jiva 'I want to do of Atma' such feeling then did but likeness of real form and churning of real form does not do. In affordness then one Atma only be afforded of that type life should be done. 300.



Jiva has entangled in oneness of attachment and knowledge. Catches your own existence then puzzle passes away. 'I am Gnyayak' such existence should come in knowledge 'all are

another except Gnyayak' that is included in it. 301.

*

Gnyani does not want anything of the universe; he is afraid of worldly creation. He walks on the path of salvation; he has not given supporting strength to the worldly creation. He is a brave warrior in nature, he is fearless from inside, is not afraid of anybody. He has no fear of any calamity. There is no entry of anybody in me - thus is fearless. He has left opposite feeling then as a black serpent. 302.

*

To Samyag Drashti has support of the whole real form; if sight will go away from the whole then there will not be accomplishment. Sight is then inside. There is incompleteness in right conduct. He seems to be standing outside but his sight is in own only. 303.

*

Seeing the idol of God feels thus that oh ! How God is cool down ! How he is accommodated! He is the reflected image of

Chaitanya ! You are also the same. As Bhagwan (God) is holy, same as you are holy, are inactive, are of non-concept. To Chaitanya all are of no value. 304.

*

You see yourself; as you are same as only you will reveal. You are great Supreme Being. For it's revealing do severe diligence and minute Chaitanya state. 305.

*

Nourishment of likeness and churning of real form if is rolled with Chaitanya then deed becomes certainly. From eternal time study have felt love in opposite feeling only - leave it. Who is nourishing Atma to him other is not nourished. And is not living Atma secret unattained from him. Awakened Jiva is standing where it goes ? Certainly attained only. 306.

*

Sermon of real form is just like the edge of sword; by changing according to it fascination does not stand. 307.

*

Substance - attribute - state includes the real form of whole universe. Every substance living in own attributes independently is changing in own state'; 'state reaches to substance, substance reaches to state' - such and such knowing minuteness in reality way where to stand fascination? 308.

*

Staying in group of goats kid of brave lion believes itself as she goat's kid but seeing a lion and hearing its thunder 'I am then is lion like this' thus understands and spread out the braveness as lion, that way in between other and opposite feeling staying this Jiva believes own self as other and form of opposite feeling but hearing the speech of Guru who is showing origin own form he awakes - 'I am then is Gnyayak' thus understands and changes as Gnyayak. 309.

*

Chaitanya universe is wonderful. In it there is no lack ness of divine prosperity. Full of beautifulness from this Chaitanya universe

does not like to come out. Knowledge has so strength that Jiva only in the period of one time knows to this own divine prosperity and to all. He knows dwelling in his own field; without any labour, without any regret he knows. Staying inside knows all the things, does not need to go out to peep out by stretching the neck. 310.

*

Substance is then eternal - infinite. Which is not moving - not changing if does sight on it, if does its meditation he is experiencing own divine power. Of outside, that is to say joy of opposite feeling - with the illusion of happiness, has not similarity with anything of outside. Who knows to him comes in experience. There is no anyone's simile is suitable for it. 311.

*

From eternal time in change of oneness all are mixed up from it 'I am only form of knowledge' thus is to make separate. As Gosalia (name of man, a story behind it) Jiva is mix up with opposite feeling. As Gosalia did sight towards thread which was binding

on his wrist he knew himself separate, that way towards 'knowledge thread' paying real attention 'I am only the form of knowledge' thus to know own self as separate. 312.

*

For passing the path if have company of good man then we can pass the way easily. Panch Parmeshti (five supreme beings) are the best helper. At present we got Gurudev as best helper. Helper is with us but walking on way one has to reach up to aim by own self-only. 313.

*

Use of knowledge in division is also dependant. Who is dependant is full of misery; who is independent is happy. In form of support pure permanent Chaitanya real form by own dependant reveals permanent happiness. 314.

*

Substance sight is dependant to pure inner - real form. Pure state is also outward - real form, its support is not in sight of substance. 315.



Owens dignity only saves to own self. Not from outside devotion - glory but in state of Chaitanya by the own glory of Chaitanya is saved. Who has the glory of Chaitanya has real glory of God or to understand the glory of God that becomes the cause in realizing own Chaitanya glory. 316.



Muniraj in bowing prayer for redemption from sins etc. joins with great trouble. He has to join because of not becoming Keval Gnyan. All comes according to stage but due to it is opposite to nature feels troublesome. Nature is inactive Muniraj does not like to come out from it. To whom which work does not like that work feels him burdensome. 317.



Jiva by his intense desire reaches to the state of Gnyayak. I am Gnyayak, I am separate from opposite feeling-feeling, even in any state I am not stopper, I am full of unfathomable attributes, I am steady, I am pure, I am highest changing Jivas nature only - that comes thoughts of many kinds to who

is pertaining to Atma full of intense desire for right belief. But by its cause creating of right belief is then of only one kind. For right belief (Trust) thoughts in of all kinds 'I am Gnyayak' that kind is fundamental. 318.

*

From being separate from opposite feeling grasp Chaitanya real form. That is only to do. Seeing towards state nothing is to do in state. By doing substance sight in state it will come certainly the right belief-knowledge-right conduct. If you will dig well then water will come certainly, have not to go to bring it. Breaking down the bottom of Chaitanya pure state's flow will start by itself only. 319.

*

The earth of Chaitanya is itself full of the seeds in the form of infinite attributes and is essence full! This full of real form earth to fetch the water in the form of knowledge - meditation by that it will bloom. 320.

*

If your sight is on state, Chaitanya will not reveal, doing substance sight only the

Chaitanya will reveal. Substance is full of infinite strength; halt your sight on that substance. From Nigod (hell) to Siddha (emancipation) any state is not the subject of pure sight. Accomplished condition is also not having pure sight is also not according to the subject in origin nature. By doing substance sight only can go forward, by pure state's sight also cannot go forward. In substance sight only is acceptance of pure whole substance in general only. 321.

*

Sight of knowledgeable is not separating whole Chaitanya. Associated knowledge does discrimination that 'these feelings are of Chaitanya, these are another.' Sight is not stopping for separating whole Chaitanya. Sight is not doing such state that 'this much is right, this much weakness is then.' Knowledge does all discrimination. 322.

*

Who has tasted the peace to him does not afford attachment. He in state escapes far from opposite feeling. As one side heap of ice is there and another side there is fire in between

standing man escaping far from fire inclines towards ice, that way who has experienced taste even of some happiness, to whom even of some peace experience occurs such Gnyani Jiva from fire so that from attachment escapes far and inclines towards coolness. 323.

*

As one mountain of gems is there and one minute particle of gem is there that particle is the form of sample, light of mountain and its cost is many more; that way the glory of Keval Gnyan is much more than Shrut Gnyan (knowledge to be listened). In period of one time to all substances - regions - time-feelings completely knower in Keval Gnyan and in a little strength Shrut Gnyan let that in Antermohoort revolver of all shrut may be Shrut kevali's Shrut Gnyan yet - many big difference is there. Where knowledge enlightened by infinite rays, where miraculous divine prosperity of Chaitanya completely revealed - in such complete unlimited pure knowledge and undivided destruction and dilution of karma's knowledge is infinite difference. 324.



To Gnyani at the time of own experience or when Chaitanya state comes out at that time sight lasts on bottom permanently. He seems to be mixed up outside at that time also he is then (in the thought of sight) not come out only from deep cave. 325.



Who touched the bottom to him outside feels shabby. Who reached in Chaitanya bottom he reached in divine prosperity of Chaitanya. 326.



In Devlok of high quality gems and palaces is there so what is to Atma ? Men of karma base eats by cooking there also confusion and to Devas oozes nectar there also is confusion only. Who wins six continents in that absolute emperor's Kingdom also is confusion. Devine prosperity of inner heart may not reveal, may not reveal peace, then outside prosperity and abundance what give peace? 327.



What to talk of Muni condition! Munis are swinging always in Pramat-Apramat (laziness - less laziness) ! They can be told all attributes - possessed of ! 328.



Muniraj often entering in Chaitanya city by non-concept experiences wonderful divine prosperity. In that condition, full of infinite attributes Chaitanya Dev of different kind miraculous form of state in ripples and in wonderful joy ripples swings. Muniraj and truthful sight Jiva's this self-sensibility is anyway different only, is not expressing in speech. There is no non-existence, with awakening of divine prosperity excessive clean experience is there. You go there, you will see Chaitanya dev. 329.



Oh ! Muniraj is dwelling in own Atm-abode. In it more and more being and being concentrated they are attaining asceticism.

Being asceticism to them of knowledge deep wonderful strength reveals. Of knowledge of Aanter-moohurut physical state of Chaitanya by releasing of one time minute Chaitanya

state happens. That knowledge staying in own field reaches to all places - universe to universe takes in knowledge, past - present - future to all states without having series in one time like present time knows, own substance as well as infinite other substances of three tense of states infinite infinite in indivisible to cracks in one time knows visibly. - Such unimaginable full of glory to Keval Gnyan ascetic Muniraj is attaining.

Revealing Keval Gnyan, as lotus blossoms with thousand petals that way, divine idol Chaitanya Dev of infinite attributes by infinite petals blossom. Keval Gnyani Bhagwan of Chaitanya idol knowledge - joy etc. infinite attributes in complete states with beginning - infinite merriment is doing; in own abode inside is sited permanently, from it does not ever come out only. 330.

*

Without stopping anywhere '(I) am Gnyayak' thus often in trust and in knowledge to do effort to make decision in knowledge. Do repetition of Gnyayak. 331.

*

In loneliness by the strength of misery is not likely to be relieved, but by the sight of substance's strength is relieved. Feels trouble, does not like, but without recognizing Atma - without knowing where is going? If knows to Atma, grasps its existence, then only it relieves. 332.



Be aware, 'I know' thus do not go high on the way of warmth of knowing. You have gone high on the way of opposite feeling from eternal time. To stop from it Guru (the priest) should be there. One is owns' control and other Guru's control then Jiva comes back.

It is good to stay far from undue pride of knowing. It is advantageous to escape from the occasions of coming out. Those all occasions are without essence; full of real form is only Atm-nature. 333.



Desirous to welfare of Atma in the nearness of Shree Guru naturally diligence becomes . I am devotee-that sight should be there. 'I am something' if it becomes so then devoteness

is relieved. To stay becoming devotee is advantageous. Feeling of devotees becomes the cause of revealing attributes ocean Atma. 334.



In any outside circumstances do not leave religion; do not leave likeness towards Chaitanya. If religion or likeness is relieved then invaluable human beings birth is defeated. 335.



In different state of karma feeling of Gnyayak does not be unsteady. As in mud Lotus stays unattached that way Chaitanya also in any karma circumstances is staying unattached. 336.



By grasping substance purity reveals, right conduct condition reveals, but knowledgeable does not stop in those states. Atm-substance consists much, is full of much, from that Atm-substance knowledgeable sight does not move. If one stops in state, clings in state, then comes in illusion. (False belief-false

knowledge-false good conduct). 337.



In auspicious feeling exertion is there, feels fatigue; because that is not the nature of Atma. Pure feeling being independent nature of Atma does not feel fatigue in it. How much you independent is that much is happiness. Except nature all are painful only . 338.



This is to remove knot. In Chaitanya thread knot is there from eternal time. If there is knot in reel of thread of yarn it is to remove by patience then its end comes in hand and removes knot, that way knot which is in Chaitanya thread if removes with patience then can remove knot. 339.



'To do of this one, to do of this one' thus why your mind is stopped in outside ? this much mind you apply in yourself.. 340.



In support of own Chetan substance infinite, wonderful divine prosperity of Atma reveals.

What does not come from unfathomable strength. 341.

*

In inner heart you keep cause with your Atma and in outside with Dev-Scripture-Guru; enough, what is the cause with other?

Which is called the form of cause by subsidiary whose support to who accomplishes do not be without coming - such of Dev-Scripture-Guru in the form of support auspicious feeling it is also avoidable by the highest aim, then after what to talk about other substance or inauspicious feelings? By them what is the cause to you ?

By the chief ness of Dev-Scripture-Guru's support comes to who accomplishes. Muniraj Shree Padmaprabhmaladhari Dev also has told that 'oh Jinendra ! I may be at any place but again and again be devotion of your lotus foot !' - such feelings is coming in accomplished condition, and together with stays Atma's chiefness constantly. 342.

*

Infinite Jivas doing diligence changing in

nature, passing off opposite-feeling, became Siddha; so if you want to mix up with the group of Siddha then you also do hard work.

To any Jiva without doing hard work then is not to become the end of the birth. If any Jiva then, as horse jumps that way doing intense hard work immediately reaches to substance; then any of Jiva reaches slowly, slowly.

To attain substance, to last in it and to proceed - all is happened by hard work only. Your diligence is going out bring it inside. Which are natural natures of Atma that by hard work will reveal by own self. 343.



Up till general real form - steady real form - does not come in to mind, still path inside from where appear and from where reveal ? So taking in mind general real form does its shelter. To one who accomplishes has support from very beginning to completeness only one of Gnyayak-of substance general only-of steady real form only is there. Of Gnyayak-of 'immovable' strength is not moving for one moment even. Sight does not accept anyone without Gnyayak - not considering any one

except immovable; not to impure state not to pure state, not separation of attributes. Though knowledge, which is occurring does politeness with all, yet subject of sight then always one only steady Gnyayak, that is never relieved.

Pujya Gurudev's sermon is of this kind only; scriptures are also telling like this, substance position is also like this only. 344.



The form of the path of salvation if is telling in short then inside 'accomplish Gnyayak Atma.' This is told all the things in short. If is doing expansion then infinite hidden meaning reveals, because in substance infinite feelings are full of. Devas of accomplishment in every respect still thirty-three thirty-three Sageropam (measurement) as time discussion of religion, prayer of Jinendra etc. does repeatedly. In short of all those 'separate from auspicious inauspicious feelings to do shelter of one Gnyayak, to do state of the form of Gnyayak' that is. 345.



Pujya Gurudev has awakened to Jivas of

whole Bharat. Which was not cleared in hundreds of years has done so much clarification for the path of salvation. Little, a little children also can understand in such language he has opened the path of salvation. Wonderful is majesty. Just now then is the time to take advantage. 346.



I do not want anything, want only peace; nowhere seems peace. In opposite feeling then is only confusion. Boring from inauspicious is going to auspicious and fatigued from auspicious is going to inauspicious-thus passed away infinite infinite time. Now then, I enough want permanent peace-thus inside from deepness feelings awake and does reorganization of how is form of substance does trust, then it do not be without attaining true peace. 347.



Diligence feels natural by the intensity of likeness and feels hard by the slowness of likeness. When likeness becomes slow goes quite disorderly, and then feels hard and increasing likeness feels easy. If own self does

laziness then it becomes difficult and if own self does intense diligence then is attaining. Everywhere own cause only.

Abode of happiness is Atma, wonderful treasure is in Atma-that way often bring the glory of Atma start hard work, break down laziness. 348.

*

The absolute emperor, Baldev and as Tirthankar 'This kingdom, this prosperity-does not want anything' thus doing disregard of all to do accomplishment of one Atma by strong addiction alone went away in jungle ! To whom was not lackness of anything of outside, who was getting whatever he wants, by birth only, and before birth also, Indras were living ready at his service, to whom calling Bhagwan people were respecting-such the master of excellent merits, relieving all outward prosperity, without doing care of calamities -difficulties, went away in jungle for doing meditation of Atma, then to him Atma glorious from all, may felt most wonderful from all, and of outside may felt trifling from all then only not went away? So, oh Jiva! You bring the glory of such wonderful Atma; knowing it

by your own self, do diligence for its attainment. You by the thought of steadiness cannot leave all of outside then by feeling of as trust then leave ! By leaving yours anything will not go away, on the contrary highest substance - Atma - will attain. 349.



Jivas do not know the form of Gnyan and activity and own self does both Gnyan as well as activity, thus keeps illusion. To outward knowledge, of breaking down separation to a question pertaining to multiplication tables of small numbers, to inference knowledge, they believe 'knowledge' and of other substance to grasp - abandoning activity of body etc. or more then auspicious feeling, they imagine 'activity.' 'I know this much, I am doing such hard activities' thus they live in false warmth.

Without self-experience of Gnyayak 'Gnyan' (knowledge) is not there and firm support of Gnyayak Atm-substance changing in the form of nature changing which activity with full of nature happens without it 'activity' is not there. Where Atma can do bodily activities? By the activity of inanimate then inanimate state;

activities of inanimate ever do not happen by Atma. 'Activity of body etc. that is not of mine and activities of false feelings are also not the state of own form, I am then Gnyayak'-Such is state of one who accomplishes. True desirous of salvation also in own life that way should have repetition. Let first of all may be with concept, but should do such firm decision. Then at once do the diligence of inside then quickly becomes non-concept perception, if does late then happens late. Doing non-concept self -experience, increasing and increasing steadiness, Jiva attains salvation - except this procedure there is not any other procedure to attain salvation. 350.

*

Do not be of the same shape in any occasion. What is the purpose except salvation? In first stage also 'only salvation – desirous' is there.

Who is desirous for salvation, who is fatigued by worldly creation, for him a fall of Gurudev's speech is flowing. From where appears the path. Real is then, if feels fatigue from inside then, by knowledgeable any direction appeared then doing efforts inside an inside

attains Atma.

351.

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'By substance am completely full great God, Bhagwan, (I) am satisfied by all the works,' as, yet to believe 'By state I am helpless' thus many great Muni also know.

Gandharadev also says that 'oh Jinendra ! I cannot reach to your knowledge. In your one time knowledge all universes and own infinite states also are known. Where does your infinite substance know to states deep knowledge and where is my little knowledge! Your honuor unprecedented form of joy also is changed completely. Where is your complete joy and where is my little joy ! Same way of infinite attributes in the form of complete state you are changed completely. What a glory of your honour happens ? Your honors then as substance same as one time state is changed; my state then is in infinite part'.

By this way everyone who accomplishes, substance - in thought believes Bhagwan himself yet, state-in thought-knowledge, joy, conduct, braveness etc. of all states in feeling-

of own self-helpless knows.

352.

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Excellent majesty's treasure Chaitanya Dev is staying eternal infinite with highest only origin nature of Jiva's feeling. Muniraj (Critic of 'Niyamsar' Shree Padmaprabhamaldhari Dev) of this highest state only origin nature of Jiva feelings for it strong addiction is applied. This pancham feeling (origin nature of Jiva) is holy, is full of glory. Taking its support from the beginning of pureness reveals completeness.

Which is polluted or which is pure in portion, or which is incomplete, or which is pure and complete yet is desire which is unsteady and which is not with three tense-perfectly complete-full of strength, by its support pureness is not revealing; so by the rise of karma becomes Atm-feeling, destruction and dilution or Karma feeling by the peacefulness of karma Atm-feeling and unlimited pure feeling is not proper for taking support.

Which is completely pure, completely full, highly free from desire, is immovable and three tense-completely full-is full of strength-

such undivided one highest-origin nature of Jiva feeling only desirous of salvation of original substance only - is proper to take shelter, it is proper to take its protection only. By it only from Samyagdarshan (right belief) up to salvation all conditions are attained.

In Atma living by natural feeling staying knowledge, right belief, right conduct, joy etc. Infinite attributes also although only origin nature of Jiva feelings are there yet they are due to be one by one form of portion of Chaitanya substance to them in the form of separation taking support to who accomplishes do not changing pureness.

So highest form of only origin nature of Jiva's feeling infinite attribute-own form undivided of one Chaitanya substance only-whole of Parmatma substance only - do shelter, give sight there only, take its protection only, do its meditation only, so that infinite pure state blossoms by own self.

So doing substance sight whole one form of Gnyayak taking substance in aim takes its support. That is only; of substance whole one highest only origin nature of Jiva's is shelter.

Atma is full of infinite attributes but substance sight is not grasping to attributes division, that then is grasping one whole three tense substance in the form of undivided.

This Pancham (origin nature of Jiva) feeling is holy, is reverend. By its shelter reveals right belief comes true Muniness, changes in peace and happiness, asceticism happens, Pancham state is attained. 353.



Enlightened by Tirthankar Bhagwant's Digamber Jian Dharma is true only thus Guruedev by skill ,by justice, by all kinds clearly has explained. He has done very minute discussion of the path. Independence of substance, substance - attribute - state, acceptance - cause, chief - subordinate, pure form of Atma, Samyagdarshan, own experience, the path for liberation etc. all by the highest owe him in this time in form of truth has come out. Gurudev's flow of speech is anything different only. He has shown us the path of swimming (saving). In speech how much brings by stirring and stirring from all sides ! By his majesty in whole Bharat many Jivas are trying to understand the path of

salvation. In pancham period of time such a conjunction we got that is our highest good luck. In life all obligations are of Gurudev only. Gurudev is full of attributes, is full of glory. His lotus foot's service be resided in heart. 354.

*

Remedy to save is not residing in outside miracles. Outside miracles are also not symptom of who accomplishes. Form of Chaitanya miracle its-own experience that is only symptom of one who accomplishes. Who in deep in deep to one molecule of attachment even believes advantageous, to him does not become seeing of Atma. Be such absence of desire that I want my existence only, I do not want anything else. If feels an intense addiction of only one Atma and becomes rising up from inside then state is not living without changing. 355.

*

Muniraj's dwelling is in Chaitanya country. Chaitanya state being intense deep and deep is going in the cave of Chaitanya. When comes out his condition is just like dead body. Attachment towards body is relieved. Ocean

of peace is revealed. Different ripples of Chaitanya's state are tossed up. Muniraj is clever in knowledge in sight, powerful, is experienced deep concentrated meditation. In inner heart he is satisfied, satisfied. Muniraj is the idol of asceticism that way is changed. It is spread out ascetic condition in body. Not Jin but he is similar to Jin. 356.

*

In this world Jiva takes birth alone, dies alone, alone is revolving and alone becomes free. He has no one's company. Only by illusion he believes others protection and shelter. Thus alone revolving in fourteen Brahmand Jiva has done so many death's that by his death's misery which tears flown from his mothers eyes by it fills up the seas. By changing and changing the births with great trouble you got this human life. Such a best suitability you have attained, it is likely to do welfare of Atma by it, it is flash of lightening like to thread out the pearls. This human being birth and best circumstances will go away like a flash of lightening in few seconds. So as you are alone becoming miserable, that way alone go on the path of happiness, alone only attain liberation. 357.



Gurudev is showing the path very clearly. Acharya Bhagawantas has lightened the path of salvation and Gurudev makes it clear. As puts oil in every line formatted by the parting of hair on two sides that way minutely doing clear, all explains. The path of separation of body and soul shows in palm of the hand. Whole some food by kneading, doing ready gives that 'take eat it.' Now then have to eat by own self. 358.



Natural real form is never destroyed. It does not become polluted. Does not come defect in it. It is separate from body. Trouble does not obstruct him. Sword does not cut it, fire does not burn it, and attachment-hatred does not spoil it. Brave real form ! Infinite time passed away yet you then are the same as the same. Anybody may or may not recognize you. Then you always remain in the same only. Muni as well as of Samyag-Drashti's in lotus heart's throne this natural real form always is sited gloriously. 359.



To Samyag Drashti has not any time without hard work. Doing diligence revealed Bhed Gnyan from that time a link of doing hard work is continuing only. Diligence of Samyag Drashti is natural. It is not with obstinacy. Sight revealed then it is lie down on one side is not like that. As fire is lied down covered that is not like that. Inside of Bhed-Gnyan-flow of knower openly is experienced. Natural flow of knower, which is lasting, that lasts by hard work. In highest real form there is steadiness. The heaps of adversity may come. Whole universe may disturb yet Chaitanya state do not be unstable-such is natural condition. 360.



You are the form of Gnyayak. All other are revealed, only you have done united intellect with it.

'Body, speech etc. not I am. Opposite feeling - feeling is not my own form, as the form of Siddha Bhagwan (emancipation God) the same as is my own form.' do such real trust.

Auspicious feelings may come. But by auspicious feelings will be freedom in sequence. If auspicious feelings will go away

then all will go away, and I will be zero' - leave such trust.

You are full of unfathomable infinite natural strength one whole substance. Do its trust and go forward. Infinite Tirthankers etc. has attained freedom by that path only. 361.

*

As to ignorant 'body that only I, this body is mine', thus is living naturally, has not to cram, has not to remember, that way to knowledgeable 'Gnyayak that only I, anything other (is) not mine' such natural state is occurring has not to cram, has not to remember natural diligence occurs. 362.

*

Muniraj is dwelling in wonderful own Chaitanya palace full of prosperity; in Chaitanya universe is to see of infinite kinds does its observation; imperceptible-form of joy is full of tasteful nectar's eatables' large plate that food he is eating. Full of equal taste unimaginable condition is there ! 363.

*

Gurudev solving mysterious hidden meaning searched out the truth and has put up to us clearly. We have not to go anywhere to find out the truth. Gurudev's majesty is anyway wonderful. We learn to speak the word 'Atma' that is also Gurudev's majesty. 'I am Chaitanya, 'I am Gnyayak' etc. etc. all are known by the majesty of Gurudev. It was difficult to hear the talk of Bhed-Gnyan instead of it by his excessive speech always fall rains of that talk. As if Gurudev is teaching by catching the hand. It is as to be learned by own self-doing hard work. It is not proper to loose opportunity. 364.

*

Time is eternal, Jiva is eternal, Jiva has not attained two -- Jinverswami (Lord Jinraj) and Samyaktva (Right-Belief). God Jinverswami met, but do not recognize so got but it is equal to not got. From eternal time Jiva is not going inside and not attaining newness, of one and of only one subject-of auspicious inauspicious feeling - is only doing and doing crushed useless repetition, is not tired. From inauspicious to auspicious and again from auspicious to inauspicious is going. If by auspicious feeling has become freedom, then

and then it may happen from a long time! Now, see if formerly infinite time done auspicious feelings leaving its trust, Jiva does unprecedented new feelings - as sermon of Jinwerswami does pure true state, then he certainly will get permanent happiness. 365.

*

Who has known Atma, has experienced, to him Atma is near only, in every state pure Atm-Substance only is in chief. Different auspicious feelings when comes at that time pure Atma is not forgotten anyway and those feelings do not get chiefness.

To Muniraj Panchachar (religious rules of good conduct), religious vow, rule, Jin devotion etc. at the time of all auspicious feelings flow of Bhed Gnyan, of own forms pure conduct condition always are going on. Auspicious feelings stay lower only; Atma higher and higher only-sublime only-stays. All stays afterward, forward one pure Atm substance only stays. 366.

*

In the speech of God Jinendra is excessness. There is infinite hidden meaning; by that

speech many Jivas attain the path. As it is yet whole Chaitanya real form does not come even in speech. Chaitanya real form is wonderful, un-paralleled and indescribable. That in self experience only is recognized in real. 367.

*

Having five senses, having birth in human being, best noble birth and listening of true religion with the passage of time is difficult. Such excessive full of knowledge Gurudev and his inspiration to do hard work speech's listening conjunction at infinite time by the rise of great merit is attaining. So leaving laziness do hard work, all good conjunction has got. Take its advantage. Being careful knowing pure Atma bring disposal of birth wander ness. 368.

*

To Chaitanya real form has not physical body, is not. Chaitanya real form have not introduction of birth, is not. To Chaitanya real form has not state of auspicious inauspicious feeling is not. In it of body, of birth, of auspicious inauspicious feeling is

renunciation.

Jiva has done revolution in infinite births, attributes in the form of lower or in opposite form are changed, yet origin real from is same and same only, attributes are same and same only. Attribute of knowledge changed, as lower form so anyway has not come lower in its strength. Joy is not experienced so anyway attribute of joy is not went away anywhere, is not dead, is not rubbed out. All are staying the same and same in the form of strength. From eternal time Jiva is wandering outside, knows very little, stops in confusion, yet Chaitanya substance and its knowledge-joy etc attributes similar and similar by own self has lived with care, they have not to preserve.

Such a form of the highest aim, Samyag-Drashti Jiva has trust with experience. 369.

*

Who wants to do of Atma he has as to keep the aim only of Atma forward. It is best to keep Atma's aim in chief than to consider 'works'. In the form of activities 'works' becomes then proper as to the stage.

Knowledgeable keeping Atma in chief which activities happens that they see. In their all works. 'Atma is near to whom' such is there. They are not forgetting the aim. 370.



As eating sweetmeat in dream hungry is not satisfied, as mirage water do not quenched thirst, that way by other substances do not be happy.

'Become lover of this always, in this always satisfied and

Become you satiated, happiness to you oh ! Will be the best.

- This is only remedy to be happy. Do trust. 371.



As digging an artisan well, breaking stone's layer last in it when becomes hole, from it which flow of water goes high, seeing that flow of water can know water of lower most region's much strength of water of inside, that way with minute Chaitanya state in deep reaching up to bottom of Chaitanya real form,

revealing Samyag Darshan, which pure state burst in portion, experiencing to that state of Chaitanya real form of inside infinite immovable strength in experience-is clearly coming in mind. 372.

*

For all locks key is one-'To study Gnyayak.' By this, all locks will open. Who wants to relieve from worldly imprisonment, who wants to go in the city of liberation, to him to open the lock in the form of facilitation attachment-hatred, study of Gnyayak only one key is to apply. 373.

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Likeness of auspicious attachment is also likeness for birth, not likeness for salvation that is satisfied in slow passion (Kashaya) he does not know to Akashaya (impassionate) nature Gnyayak as well as not attained. Gurudev repeatedly with stress says that doing shelter of Gnyayak-reveal pure state; that is only Atma all remaining are not Atma. 374.

*

Recognize this Chaitanya real form. To do study for knowing Chaitanya, to do study of Bhed Gnyan-that is only to do. By doing and doing that study from attachment seems separation of Atma then form of Atma is attained. Atma is Chaitanya real form, is form of Gnyayak-know it. Jiva has such a illusion that I can do of another substance. But he cannot do anything in another substance. Every substance is independent. Own self is knower, is Gnyayak. In another substance - his knowledge is not going, nothing is coming from another. For understanding this Dev-Scripture-Guru etc. are outward causes, but right belief-knowledge-right conduct, all which is revealed, that reveals only from own self. To know that origin real form that is to do. Other of outside then has done much in infinite time. All activities of auspicious feelings then has done, believed religion in auspicious feelings, but the religion is then only in pure feelings of Atma, Auspicious then is opposite feeling, it is the form of confusion, is form of misery, there is no peace anywhere in it. Though auspicious feelings are, not without coming. Yet there is then no peace. Peace may be, happiness may be joy may be such real form is Chaitanya only.

Happiness is in with retired Chaitanya state only, happiness is not anywhere in outside. So knowing Chaitanya own form try to cool down in it that is only blissful. That is only proper to do in human life-profitable-beneficial. 375.

*

Separate from complete attributes doing sight on such complete Atm-Substance, by its only support, completeness is revealed. Support of this whole substance is the only support of highest origin nature of Jiva's feelings. By that support to Gnyani revealing, the peace of Karma-destruction and dilution of karma and unlimited pure feelings of all these states'-expressing prosperities are experienced but there is no its support-there is no stress on it. Stress is only on whole pure substance. It does not take shelter or support of Kshayik Bhav (unlimited pure feeling) even because it then is state, is special feeling. By the support of general pure special reveals, by the support of immovable only pureness is produced. So leaving all, towards one pure Atm-substance-towards whole highest-origin nature of Chaitanya feelings - do your sight. Give stress always only on it, do as your state

of Chaitanya turns towards it only. 376.

*

For revealing special joy from nature Muniraj is dwelling in jungle. For it always they occur absorption in highest only original nature of Jiva feelings-day-night in every short thin hair of the body only one Atma is playing. Body is there but he is not worried for it, condition is as without body. He is dwelling with the conjunction of abandonment and exception. Doing maintenance of Atma to own nature feelings are exploiting opposite feelings - feelings. As a child walking by catching the skirt of mother's unsown outer garment, seeing some difficulty catches sari with more strength, that way Muni, when is coming obstruction-calamities with powerful diligence clings to own Atm-substance. 'When such a holy Muni condition attain !' Such desire occurs to Samyag Drashti. 377.

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Who has awaked the glory of nature to such a real needy for Atma of a subject of enjoyment-Kashya's glory breaking down feels its frailness. To him in understanding of

Chaitanya nature in cause comes the glory of Dev-Scripture-Guru. In doing any work he has pinching ever to attain pure nature.

To Gnani who is staying in household stage separate from auspicious-inauspicious feelings supporting to Gnyayak flow of knowledge is occurring always. But due to weakness of diligence in the form of unsteadiness state of opposite feeling is standing so he has auspicious inauspicious states, pertaining to household. He cannot be steady in own form so he joins different auspicious feelings: - 'to me may be nearness always of Dev-Guru, I may be in the service at the lotus foot of Guru' etc. kind of feelings are of devotion to Jinendra-Stvan (prayer)-worshiping and service of Guru as well as of study of scripture, of meditation, of charity according to stage religious ceremony and penance etc. auspicious feelings come to him without obstinacy. During all these feelings the flow of state of knowledge is continuously working.

To Muniraj who is playing in abode of his own form also in absence of complete ascetic condition different auspicious feelings are there: - to them complete vow, twenty eight

origin attributes, five religious rules of good conduct (for Muni), study, meditation etc. related to all comes auspicious feelings as well as devotion to Jinendra-devotion of listening-devotion to Guru for all of these delightful feelings also coming. 'Oh Jinendra ! Having your seeing, becoming your foot lotus attainment, what did I not attain ? That is to say as you meet me I got everything.' thus by many kinds shree Padmanandi etc. Munivaras has flown the falls of devotion - of Jinendra-Such and such of many kinds auspicious feelings to Muniraj also come without obstinacy. Simultaneously by the intense support of Gnyayak appropriate for Muni intense knowledge flow also is staying continuously.

To one who accomplishes-to Muni also to Samyak Drashti Shravak (follower of Jainism)- which auspicious feelings are coming that is of opposite nature from knowledge state - by form of confusion - by form of misery is experienced, is known as avoidable, yet it cannot be without coming in that stage.

The condition of one who accomplishes simultaneously is three fold (with three specials):- one then, to him shelter of

Gnyayak that is to say continuously occurs the strength towards pure Atm-Substance in it impure and pure portion of state's also disregard ness is there, secondly, pure state's portion is experienced happiness, and the third, impure state's portion-in which vow, penance, devotion etc. auspicious feelings are consisted that is experienced - in the form of misery, in the form of anxiety.

To one who accomplishes auspicious feelings are known-as full of anxiety-its meaning is not such that those feelings are with obstinacy. It is then that feelings of who accomplishes are without obstinacy of natural condition, as ignorance 'if I will not do these feelings then I have to suffer troubles in next birth'. By such fear forcibly with exertion is not doing; yet they do not also appear comfortable. With auspicious feelings simultaneously occurring supporting to Gnyayak, which is proper pure state, which only appears comfortable to one who accomplishes.

As to elephant outside teeth-is of show teeth are different and of inside teeth-for chewing teeth are different same way to accomplisher

in outside enthusiastic works-which are shown in auspicious states are different and in inner heart of Atm-peace-of Atm-fulfilment natural state is different. Accomplisher's heart is not known depending on outward actions. 378.

*

Excellent thing in world is your Atma only. Interest of Chaitanya and joy are full in it. It is treasure of attribute. Such a divine form Atma's divinity you are not knowing and believing valuable to another thing (he) is working hard to attain it ! Another thing is never being of anyone, you uselessly by illusion are doing efforts for doing it of own self and you are doing yours bad ! 379.

*

As gold does not have rust as white ant do not stick to fire, that way in Gnyayak nature obstruction, deficiency or impurity does not come. You knowing it be absorbed in it then yours all attributes gems brightness will reveal. 380.

*

Let Jiva study how many scriptures, knows to discuss by true knowledge-good conduct-abandoning etc. does imagination, in the form of memory to knowledge in ideas special specially often remembers, but if does not catch the existence of the form of knowledge Atma and does not change engrossed then he is staying absorbed in worth knowing, which he is knowing of outside becomes engrossed in it, as if knowledge is coming from outside such feeling he is knowing. All studied, many skill-justice knew, many thoughts did but did not know to knower, original base of knowledge does not come in sight then what is the fruit of knowing those all ? Study of scripture etc. is the cause then to know Atma the form of knowledge. 381.

*

Atma is creation-consumption-form of immovable. It lasts forever and changes. It is ever lasting form and not empty, it is completely complete. In it is full of attributes gems rooms. You give sight on that wonderful united with prosperity ever own form then you will be satisfied that 'I am always fulfilled'. Cooling in it you will be fulfilled by state. 382.



By doing decision of Gnyayak nature of Atma, Chaitanya state of sense-listening knowledge which are going out to them wind up inside. Chaitanya state, which is going outside often, makes it steady inside by the support of Gnyayak that is only royal path to reach Shivapuri. (salvation) Experience of Gnyayak Atma is only the well-built road of Shivapuri. That is only the path of salvation. All others are different kinds to describe that way. As many kinds are there for description that many paths are not there; path is only one. 383.



In your Atma treasures are full of tightly. There is no need to have infinite area for staying infinite attributes treasure, in considerable territory's area only infinite attributes are full of tightly. You have such treasures, then why are you going outside? You see what is in you! What defect is in you ? You have complete happiness; complete knowledge, all are within you. What is then happiness and knowledge but anything is not to take from outside. Once you enter inside, all are inside. Doing entry deep inside, becoming Samyag

Darshan, you will see your treasure and those all reveals portion of treasures knowing you will be satisfied. Then keep hard work in continuation only so that you will be enjoyer of all treasures and you will be highly satisfied - satisfied in all the times. 384.



Jiva has done all in infinite time for infinite time but does not know Atma. What Dev-Guru says that with eagerness in right way listening, thinking, if Atma's sound base which is Atm-existence knowing it if absorbed in own-form, then can know Atma-attained Atma. Without it from outside how many is doing vain efforts that is only equal to pound husks. 385.



Outside activities is not showing the path, knowledge shows the path. The beginning of the path of the salvation happens by true understanding, not by activities. So Guru's visible sermon and of Paramagam's (sacred scripture's) causative knowledge are strong causes for attaining the path. Speech, which comes touching the Chaitanya, goes in heart

of Mumukshus. If speech is coming by touching the Atma and if with quite real likeness Jiva hears then becomes near to Samyaktva. 386.

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Atma is the best wonderful house. In it extraordinary wonders are full of in the form of infinite attributes. All as seeing, all as wonderful, it is in your own wonderful house only, nothing is in outside. You do its observation only ! In it once doing a peep by stretching the neck will be unprecedented joy. To come out from there you will not like. Yours wonder for all outside things will break down. You will be unattached from another. 387.

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To Muniraj by intense support of pure Atma real form has revealed restraint from Atma whole Brahmand may change yet Muniraj's this firm restraints state is not changing. Seeing from outside then Muniraj dwells alone in forest for accomplishment Atma, but seeing inside full of infinite attributes he is dwelling in city of own form. Seeing from outside let he may be hungry, may be

demanding water may be with fasting, but seeing inside they taste sweet juice of Atma. Seeing from outside let spread out dense darkness by four sides but seeing inside about Muniraj's Atma has spread out the brightness of Atma's knowledge. Seeing from outside let Muniraj may be doing meditation in the intense heat of sun but inside they are in cool shadow of form of restraint fabulous tree. When comes the occasion of obstruction then Muniraj thinks that of my steadiness in own form I got chance to make experiment so obstruction is my friend.' Muni condition in inner heart is wonderful; in body also have peaceful juice's style is shaped. 388.

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Substance sight is revealed in real, to him in sight's strength alone Gnyayak only - Chaitanya only seems, body etc. nothing seems. State of Bhed Gnyan (separation of body and soul) becomes so much firm that in dream also Atma seems to be separate from body. At day time in awakening then Gnyayak stays distinct but at night in sleeping also Atma stays distinct. It is distinct only but becomes revealed distinct.

To him as stage is his outward behavior but in any circumstances his knowledge-ascetic power stays anyway different, I am Gnyayak that is Gnyayak only, doubtlessly I am Gnyayak, opposite feelings and myself never became united; Gnyayak is free only, if may be change whole Brahmand (universe) yet it is free. - Such a firm decision is there. Own form in experience too much un-doubt occurs. Gnyayak rising up-as by sublimation is sited, all other is staying under. 389.



Muniraj is deep concentrated meditation state. They are eager to reveal happiness of special special deep concentrate meditation by taking the support of Gnyayak. Muniver Shree Padmaprabhamaldhari Dev says that Muni is 'covetous for all pure Kevel Gnyan Darshan (entire knowledge right belief)'. 'When in own form becomes such assembling that rising series reveal ascetic condition? When such an occasion come that in own form intense playing assembles and Atma's complete nature knowledge-entire knowledge revealed ? When highest meditation assembles that Atma permanently only in Atma nature stay ?' - Such feeling

occurs to Muniraj. By the support of Atma doing and doing concentration they are going nearer to Keval Gnyan. Much peace is experienced Kashayas has become much slow. May be something prosperity-miraculous is also revealed; but he is inattentive towards it; 'we do not want these miracles. We want only complete Chaitanya miracle. As its instrument such a meditation-such a non conception - such a deep concentrate meditation wants that of which state of innumerable region each attribute reveals to it's completely full state, complete merriment of Chaitanya reveals.

- To this feeling by too much absorbed in Atma Muniraj makes successful. 390.

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An ignorant has locked from eternal time to infinite knowledge-joy etc. full of prosperity in own Chaitanya palace and own self is wandering outside. He searches knowledge from outside, searches joy form outside, searches all from outside. He is God yet he is begging.

Knowledgeable has opened the locks of

Chaitanya palace. Seeing inside knowledge-joy etc. in exhaustible prosperity and some enjoying he has become peace as much as he has not experienced ever previously.391.

*

Only one Chaitanya real form is excellent surprising. In world there is no any divine prosperity, which is higher than Chaitanya real form. That Chaitanya then you have only. You only are that. Then if any obstruction comes on body or body is relieving at that occasion. Why are you afraid of ? If anybody gives pain that then gives to body, which relieves it then was totally not yours. Yours then is auspicious, wonderful real form. Then of whom are you afraid of ? Being steady in concentrated meditation only of one Atma do meditation, leave the fear. 392.

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Who really wants to relieve from revolution of birth he himself doing fix as separate substance from another substance bringing the glory of own permanent Gnyayak nature, try to reveal Samyag Drasan. If of immovable Gnyayak is base there is no support then Jiva

to whose protection reveals the strength of accomplishment? The sight of Gnyayak to be solidified in immovable base, in it in the form of concentration doing and doing efforts, pureness is revealing.

One who accomplishes Jiva's sight always is on pure Atm-substance, yet one who accomplishes knows to all :- he knows pure-impure states and knowing that of their nature-of opposite feeling, their happiness-form of trouble of experience, of their accomplishment-of bindings of etc. occurs discrimination. In accomplished condition proper for one who accomplishes many states are occurring but 'I am completely full.' Such strength lives together and together constantly. Activity in the form of diligence becomes in its own state and one who accomplishes knows it, yet which is the subject of sight such that is inactive substance that is staying more and more. - Such of accomplisher's state intricate method Gnyani knows very well, to other it is hard to understand. 393.



In heart of Muniraj is sited only one Atma. His

all spread out is full of Atma only. By Atma's support much non fearness is revealed. May be dense forest, may be close dense wood, lion-tiger may be roaring, wide spread clouds may be gathered at night, darkness is spread out at all four sides, there in mountain cave Muniraj enough, alone is dwelling by care free gay in Chaitanya. If comes out from Atma then his mind is joined in meditation of listening etc. and again goes away inside. He is swinging in own form's swing. Muniraj has only work of Atm- absorbedness. Wonderful is condition !

394.

*

Knowing the Chatens form of Chaitanya doing its experience interest of opposite feeling is break down. So standing on the base of own form of Chaitanya you can break down opposite feeling. That is the only remedy to break down opposite feeling. Standing and standing in opposite feeling; opposite feelings is not break down may be diluted and so (you) will get the birth of Dev etc. but you cannot have non-existence of four conditions.

395.

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Your real form is the knower of three universe why have you not coming its glory ? Atma own only is all in all, all is full in own self only. Atma of whole universe knower-seer and is holding infinite power. What is less in it ? All divine prosperities are in it only. Then what is the work of outside prosperity? Who has curiosity in outward substance he has not likeness inside? Without inward likeness cannot go inside, happiness does not reveal. 396.

*

Chaitanya is my God, I am seeing only to it. I do not see even anything else ! -Such strength comes on substance; excessiveness of substance only stay, then all is becoming pure. He went in to own self excessness, united intellect break down, so all interests became weak. Revealing own form's interest came infinite weakness in other's interest. Different, becoming from all different interest of worldly creation decreased infinitely. Whole direction is changed. 397.

*

I have grasped my highest feelings, before

that highest feelings the prosperity of three universes is insignificant. What is then other but my natural state-pure state that is revealed that also, I am telling by the strength of substance sight that, is not mine. My substance nature is very deep, is limitless. Let experiencing of pure state but to substance nature there is not its specialty-such substance sight when reveal that at that time bringing Chaitanya glory, returning from all, Jiva turns towards own self at that time. 398.

*

To Samyag Drashti let self-experience own self is not complete, but in sight is completely full immovable Atma. Knowledge state knows substance as well as to state but is not strength on state. In sight alone towards own-towards substance lives strength. 399.

*

I then permanent complete Chaitanya which I am that I am what attributes are in me that is those only, they are as they are. When I went in the birth of one sense there in me not decreased anything and when I went in the

birth of Dev there any of my attribute is not increased-such substance sight that is only acceptance. Know all, to keep sight only on substance. 400.



State of Gnyani (knowledgeable) returning from opposite feeling is inclined to own form. Gnyani desires eagerly to cool down in own form completely full. 'This opposite feeling is not our country. Why where we came in such foreign country? We did not like here. Here is nobody of ours. Where knowledge, trust, good conduct, joy, braveness etc. in the form of infinite attributes our family is dwelling that is our own country. Now we are going towards that own form own country. Quickly we want to dwell peacefully in our origin native place where all are of ours.' 401.



Which is doing attainment of Keval Gnyan such last excellent meditation that is best returning. This great Muniraj did such returning that fault again never is created; entirely series set up that by whose state being asceticism the whole ocean of Keval

Gnyan tossed up ! Introvert was happened many times, but this introvert ness is then of last lasts point ! State was so intermingled with Atma that Chaitanya state went inside that went only, never came out only. As to Chaitanya substance had known in knowledge, similar as in renowned it also in state. 402.

*

As complete moon of a full moon day when conjunction comes tide in ocean, that way to Muniraj of complete Chaitanya moon by concentrated observation comes tide in Atma-Ocean; tide of asceticism comes, tide of joy comes, all attributes states' so far as possible tide comes. This tide does not come from outside, comes from inside. To complete Chaitanya moon observing with steadiness from inside Chetana (Chaitanya) tossed up, right conduct is tossed up, happiness is tossed up, braveness is tossed up, and all are tossed up. Bravo that Muni condition! 403.

*

Doing decision of different from another Gnyayak nature, often doing and doing study

of Bhed Gnyan is break down the concepts of intellect listening, Chaitanya state is going in deep and as attained seeing of God in a cave that way in deepness God Atma gives seeing. Thus the art of self-experience coming in hand, how can attain completeness that all art comes in hand, playing with Keval Gnyan begins. 404.

*

Ignorant Jiva 'all these are momentary, worry of worldly creation is form of misery.' by such feeling does asceticism. But 'my Atma is only form of joy' with such experience natural asceticism is not to him so natural peace is not experienced. He does intense penance, but union intellect with Kashaya (passion) is not break down so achievement of Atma is not revealing. 405.

*

You are eternal-infinite substance. 'To know' is your nature. Body etc. inanimate substance does not know anything. Knower that ever is not becoming not knower ; not-knower that never becomes knower ; always forever stays different. Believing unity with inanimate you

are becoming miserable. The belief of that unity also is not in your origin own form. Auspicious inauspicious feelings are also not your origin own form-this is knowledgeable experienced men's decision. You do efforts in this direction of this decision. Without doing intellect in order, will rise of any type of thinking only then it will not come to an end. 406.

*

Here (starting Shri Pravachansar) to Kund kund Acharya Bhagwan towards Panch Parmeshti (five highest Gods) how devotion is to be delighted! Remembering to all five highest Gods Panch Parmeshti Bhagwants how with full of devotion is bowing in reverence! of three tense to Tirthanker Bhagvantas and together with who is staying at present in the area of human being existing at present to Tirthanker Bhagwants remembering separately-'all together as well as to each-each I am respectfully bowing.' saying like this by very much wetted with devotion mind Acharya Bhagwan is bow down. Such a devoted feelings to Muni-to who accomplishes-is not be without coming. When

in mind towards Bhagwan (God) devotion feeling tossed up then, Muni etc. to accomplisher coming even name of Bhagwan stands up all soft hairs on body. Such devotion etc. auspicious feeling come at that time also to Muniraj stays immovable Gnyayak real form as in chief. So in support of pure Atma intense form of deep concentrated meditation state is occurring and auspicious feeling is swimming superficially and is experienced in opposite of nature. 407.

*

Oh ! Infinite peace of Siddha Bhagwan ! Oh! Their unlimited joy ! One who accomplishes in his little retired states also feels unprecedented coolness then who is totally retired from all opposite feelings state to such Siddha Bhagwan what to talk about revealed peace to him ! To him is then as if ocean of peace is tossed up such unlimited peace is there; as if ocean of joy has big toss of waves such limitless joy is there. In your Atma also such happiness is full of but blanket of illusion has come in obstacle so you are not seeing. 408.



Ignorant Jiva, as catching a string like branch of banyan tree hanging man in intense desire of middle staying disregarding the help of Vidyadhar does not sit in an aeroplane that way, in imaginary happiness of senses staying in intense desire disregarding Guru's sermon is not doing the likeness of pure Atma, or 'this much work I do complete, this much work I do complete,' thus in interest of activity being absorbed are not getting time for the diligence of pure Atm-perception, there then time of death is coming down. 'Then I did not do anything, oh ! oh ! Human life went in vain thus he repented yet what is then to do ? Whose protection is to him at the time of death? He of disease, of pain, of death, union of intellect and of miserable attention's in crush crushing relieves the body. Defeating human life passes away.

Religious minded Jiva of disease, of pain, or of death crush is not crushing, because he has attained the protection of pure Atma. At the time of difficulty he gets peace from Atma. At the difficult occasion he adopts more protection of pure Atma. At the time of death etc. religious minded Jiva permanent as own

happiness lake more and more is drowning- where is no disease, no pain, no death, inexhaustible treasure of peace is there. He is relieving his body peacefully. His life is successful.

Be careful before the time of death came, be alert, always giver of protection-at the time of difficulty being more protector-to such pure Atm-substance of experiencing do efforts.

409.

*

Who has not caught origin existence of Atma, 'own self is permanent real form, full of infinite happiness' doing such experience the flow of pure state is not revealing, he let worldly happiness of senses is destructible and giver of trouble in future may abandoned and adopted outward Monkness, let he may be doing intense penance and in obstruction-in difficulty is staying firm yet those all is not becoming cause of salvation, becomes the cause of heaven; because pure state, is not occurring totally, auspicious states only-and that also by acceptance intellect - is occurring. He may be studied nine Purva (name of Agam) yet Atma's origin substance is

general own form with experience does not know so those all are ignorance.

True to feelings Muni then pure Atm substance's shelter proper for Muni intense pure state is in continuity, feeling of doing then is relieved as being Samyag Darshan, intense flow of knowing occurs un breaking, highest deep concentrated meditation is experienced. They are at once, at once absorbing in own Atma is experienced blissful condition. They have excessive own sensibility. That condition is wonderful, it is different from world. As not being complete asceticism to them religious vow-penance- compose of scripture etc. auspicious feelings are coming right way by the way of giving up but it comes by intellect. Such a holy condition of Muni is the cause of freedom. 410.

*

From infinite time Jiva due to illusion does efforts for doing other's works but of another substance works he cannot do at all. Every substance is changing independently. Jiva's doer-deed-action is in Jiva, of body is in body. Body is changing form of Colour-smell-interest-touch etc. Jiva cannot change it. Of

Chetans form of feeling Chetan is changing Chetan, inanimate matters cannot do anything in it.

You are of Gnyayak nature. With physical body-speech-mind then you are separate only, but auspicious inauspicious feelings also are not your nature. Due to ignorance you have done union intellect with another, as well as in opposite feelings, leaving that union intellect you become knower. Of pure Atm-Substance doing real trust-revealing pure substance sight, you reveal the Gnyayak state so that beginning of freedom will move forward.

411.



Death is then coming certainly when all will be free. Leaving one thing of outside you feel trouble then of outside all substances-region - time - feeling together is relieving how much trouble will you experience? How much pain also will be of death ? 'Anyone save me' thus your heart will shout out. But will anybody save you ? You may do heaps of money, Vaidya-Doctors may do all efforts, standing a group of relatives and acquaintances, you may be looking helplessly towards them, yet

is there anybody who becomes protector to you ? If you permanent own protected form of knowledge and joy Atma's trust is experienced Atm-worship may be doing, if peace have revealed from Atma, then that one only will give you protection. So from just now do that effort 'death is wandering on your head' thus often remembering even you do hard work so that 'now we are immortal, will not die' in such feeling you with trance can leave the body. In life one pure Atma only is acceptance. 412.



Omniscient Bhagwan (God) is changed in form of complete full knowledge. They own self completely full-of owns all attributes past present future of states with not dividable with opposite crackers - perceptibly knows. Along with they living in own area, without going close to another, without being face to face to another, living separate to all substance of all universe know in perception with extremely mysterious. For knowing another they are not becoming face to face to another. By becoming face-to-face to another knowledge is suppressed-is stopped, is not blossoming.

Completely changed knowledge not living without knowing anybody. That knowledge staying and staying in own Chaitanya region, of three tense as well as of universe own another worth knowing as if engraving in knowledge that way, all to own-another, in one time naturally knows in perception; what is passed away to those all also knows completely, what is to become now then is also knows completely. Strength of knowledge is wonderful. 413.



Anybody himself being an absolute emperor yet, has treasure of peosperity yet, is begging outside, that way you yourself is the lord of three universe, you are full of infinite treasure of prosperity in the form of attributes yet, 'another substance give me some knowledge. Give me happiness.' Thus is begging and begging! Gain me happiness from wealth, gain me happiness from body, gain me happiness from propitious works, gain me happiness form auspicious states thus you are begging ! But nothing is gaining from outside. If is doing study deeply of Gnyayak then gets all the things from inside. As if going in cellar with proper key lock of a

big box is opened then gets the treasure and pass off poorness, that way going in deep by the key in the form of study of Gnyayak if opens the lock in the form of illusion then gets infinite form of attributes treasure and pass off the desire of begging. 414.

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Muniraj says :- Our Atma is then full of infinite attributes, full of infinite nectar juice ever lasting water-pot. From that water-pot with thin string flow a little nectar can drink by such own sensibility we are not satisfied. We want such a complete condition that at every time we can drink complete nectar. In that complete full condition up to beginning-to end time can drink complete nectar and water-pot also always is filled up completely full. Full of miracle with perfect strength permanent substance and at every time such as completely pure state experience ! Such an excellent-of pure condition we are inclined to for such feeling. (at such feeling time also Muniraj's sight then on ever pure Atm-Substance only.) 415.

*

Rotation of birth is continuing in such feeling it is not proper to pass this life. This life is for trying to make non-existence of birth. How much full of miseries this rotation of life of it think over then seriously! It is very difficult to pass one moment even in hell in its dangerous troubles there how will be completed the life of Sagaropam to (its a measurement of time) time ? Miseries of hell are such that we an not hear. You cannot suffer the pain of thorn in leg then after in which interior part from it infinite infinite times more miseries are lying there why are you not doing efforts to leave such illusion ? Why are you staying in carelessness? When will you get again such an excellent means of uniting the soul with the supreme being ? you do hardest effort to leave illusion, so that different from peace-no peace as well as also different from auspicious inauspicious confused feelings do intense diligence for experiencing such non confused Gnyayak nature. That is only to do in this life. 416.



After having Samyag Darshan being increasing and increasing steadiness of Atma, absorbed of own form happens often

when such condition happens then comes Monkness. To Muni has increased so much pureness going towards own form that they often and often enter in Atma. As due to absence of complete asceticism when comes out at that time concepts arose but it is not suitable as household condition, only study-meditation-vow-controlled man-penance-devotion etc. related as proper for Muni are auspicious concepts only and that also are without obstinacy. To Muniraj does not want anything of outside. In outside he has relation only of body; towards it also is highest carelessness. Much disinterested condition is there. Only absorption of Atma is feeling. He is dwelling only in Chaitanya city. 'I and my infinite attributes of Atma that only the population of my Chaitanya city. I have only its work what is the work of other to me?' Thus is strong addiction of only one Atma. He is dejected by worldly talk. Enough, his life has become full of only Atma as if moving Siddha ! as father's resemblance seems in son same way resemblance of Jin Bhagwan seems in Muniraj. Muni stays at sixth-seventh attributes' position that much time anyway (without going further in condition of pureness of Atma) there they are not standing and are

proceeding further; they are increasing purity up to not becoming Keval Gnyan - this, is Muni's internal accomplishment. Jivas of world does not see the internal accomplishment of Muni. Accomplishment is not the thing of seeing from outside, is internal condition. Condition of Muni is wonderful, is to bow with respect. 417.

*

To Siddha Bhagwan unlimited infinite happiness revealed that revealed. It is never destroyed. To whom burns out the seeds of misery he ever leaving happiness why came in to misery ? Once who is attaining Kshayaik Samyag Darshan is changing separate they also is never become together, then who is changed as Siddha's state that how he changes as not Siddha ? Siddhata state inform of flow is with beginning-endless. Siddha Bhagwan with beginning - endless time at every time is changing in the form of completeness. Though to Siddha Bhagwan knowledge-joy etc. in all gems of attributes arose the brightness-is becoming. -creation-consumption, yet those all attributes in changing condition also as and as it stays completely full only. Nature is wonderful. 418.

*

Question : Of infinite time miserable we; this misery of ours how can be removed ?

Answer : 'I am Gnyayak, I am Gnyayak, separate from opposite feelings. I am Gnyayak.' Going on that way misery will pass off and the time of happiness will come. Trust in Gnyayak happens and likeing of opposite feeling relieved-behind of such efforts concept will break down and the time of happiness will come. 'I am Gnyayak.' Thus let formerly do superficially, then do deeply, but anyhow go on that way. From auspicious inauspicious feeling separate of Gnyayak with Gnyayak doing study do firm trust of Gnyayak, attain Gnyayak with deeply that is remedy to attain beginning-endless happiness. Atma is abode of happiness, from it happiness will attain. 419.

*

Question :- Who has keen desire for knowledge do think over of Atma for twenty four hours ?

Answer :- Thoughts are not active for twenty

four hours. But pinching of Atma, absorption, liking, enthusiasm stays. 'I want to do of Atma, I want to know Atma,' thus attention turns often towards Atma. 420.

*

Question :- Should Mumukshu keep study more of scripture or to spend time more in thinking ?

Answer :- In general in thought then, study of scripture is with thinking and thinking is full of scripture's study. By special in thought, in which own state is lasting and by which feels own self becoming more advantageous that is to do. If by doing study of scripture the decision by own self may become firm, may become more advantageous then such with purpose study of scripture to do more and if by thinking firmly becomes in decision becomes more advantage, then with purpose do such thinking more. What is advantageous to own's Chaitany's state do like that. Own Chaitany's state knows to Atma that should be only the aim. For the success of that aim every Mumukshu should do only such this way is not rule. 421.

*

Question :- concept do not relieve of coming behind us !

Answer :- concepts are not clinged to you, you are clinged to concept. You go away only ! In concept there is not a little happiness and peace, in internal side is complete happiness and compromise.

Formerly happens trust of Atm-nature, Bhed Gnyan happens, then concept is break down and then becomes non-concept self experience. 422.

*

Question :- Portion of all attributes that is said samyaktva, then what being non-concepted Samyag Darshan the pure state in portion of all attributes of Atma comes in experience ?

Answer :- Non-concept in own experienced condition revealing wonderful state of joy all attributes of Atma (as possible) pure portion state is revealed and all attributes' states are experienced.

Atma is whole, all attributes are of Atma only,

so one attribute's state is experienced together all attributes states comes in experienced certainly. Let all attributes name do not know, and the symbol of all attributes are not in language also, yet their sensibility then happens definitely.

At the time of self-experience infinite attribute's ocean Atma own joy etc. attributes' miracle in natural states games reveals. That absent of concept condition is wonderful, cannot come in speech. Revealing that condition whole life is changed. 423.



Question :- Most of the part of Atm substance living pure in small part only has come impureness ?

Answer :- By Nischaya (in chief) impurity do not come even in some part of substance, that then is swimming superficially. Really even in some part of substance comes impurity so that even some part of substance becomes impure, then impurity never goes away only, always stays! Binding and with touching etc feelings swims superficially on substance but in it does not have real place.

Power is pure only; impurity comes in state.
424.

*

Question :- Who has keen desire for knowledge Jiva thinks real to real from yet by which kind is stopping ?

Answer :- Thinking to real form yet in any substances of world deep in deep imagination of happiness stays or in auspicious leaves the intellect of state-etc. by kind that Jiva stops. Otherwise who is special keen desirous-is pertaining of Atma and to whom reveal special kind of deserving that then is not stopping anywhere only, and that Jiva may have any mistake of knowledge then he also by the strength of nature's absorption comes out; special kind of internal deserving Jiva without stopping any place attains own Atma. 425.

*

Question :- What Mumukshu should do to attain Samyag Darshan ?

Answer :- From eternal time Atma has not leaved own form, but by illusion 'has left' thus

he seems. From eternal time substance is then full of pureness, is the form of Gnyayak only, form of joy only. Infinite miracle power is full in it-to such Gnyayak Atma separate from all-separate from another substance, separate from another feeling-try to know. Do study of Bhed Gnyan, know Gnyayak Atma.

'I am the form of Gnyayak' do such study, to do its perception; doing perception cool down in it, infinite miracle power which is in it that comes in reveal experience. 426.

*

Question :- What does Mumukshu Jiva first of all ?

Answer :- First of all recognize substance attribute-state-to all. By knowing to general nature of Chaitanya substance, doing sight on it, doing and doing its study Chaitanya is cool down in it, then which divine prosperity is in it that reveals. If there is absorption of Chaitanya origin nature, then perception becomes; if cool down in it becomes its experience.

First of all first to know Chaitanya substance, to do trust in Chaitanya only and then

Chaitanya ,....its power, reveals.

In revealing there should be own's readiness;
That intense diligence do often, study of
Gnyayak only, meditation of Gnyayak only, do
its thinking only, then reveals.

Pujya Gurudev has shown the path; has
made it clear from four sides. 427.

*

Question :- Please Explain Atma's
prosperity by giving a simile ?

Answer :- Devine prosperity is full of in
Chaintanyatatva. Any simile is not suitable for
that. Which divine prosperity is in Chaitanya
it comes in experience; what simile can be
given ? 428.

*

Question :- Being first Atm experience before
it, of what kind is last concept ?

Answer :- There is no rule for last concept.
With Bhed Gnyan doing and doing study in
front of pure Atm-real form becomes
attainment of Chaitanya real form. When state

is inclined towards Gnyayak, there which concept is last (that is to say certain concept may be the last) such 'for concept' there is no any rule. Intensity of flow of Gnyayak-sharpness becomes there 'which is the concept ?' there is no relation of it.

Intensity of Bhed Gnyan, its absorption, its only sharpness may be there; cannot describe by word. Doing study, going in deep, going in its bottom knows, going in its bottom cools down, then attains- Gnyayak reveals. 429.

*

Question :- Being non-concept condition what is in experience ? Of substance or of state ?

Answer :- Sight is only of immovable nature; what is experienced is joy etc. states.

Substance by nature is than eternal-infinite which is not moving, not changing. Doing sight on it, doing its meditation, of own divine prosperity becomes open experience. 430.

*

Question :- At the time of non-concept experience how joy happens ?

Answer :- Of that joy, any of world-With opposite feeling- with joy with anything of outside has not harmony. To who comes in experience he knows. To it any comparison cannot apply. Such is its unimaginable wonderful glory.
431.

*

Question :- Today at the occasion of Veer's spiritual salvation day please tell two words.

Answer :- Shree Mahaveer the Lord of excessive pilgrimage place of ATMA in complete divine joy an in Keval Gnyan was experiencing. To day he attained SIDDHA'S CONDITION. Chaitanya body God to day being completely not shivering got AYOGLIPAD (name of fourteenth Gunstahan stage) globe of Chaitanya released, own self being complete unbound universal soul is sited in Siddha house as the idol of Chaitnaya; now ever will experience in concentrated Meditation happiness etc. in infinite attributes. To day Trilokinath (Lord of three universe)

went away from the region of Bharat, became separation of the Tirthanker Bhagwan, of veer Prabhu (God) today became separation. Indras coming from above today celebrated auspicious occasion of spiritual salvation. Celebrated by Devas that spiritual salvation-festival how much will be divine ! Following it still people at every year at the day of Diwali lightens the row of lamps celebrates the festival of Deepotsavi.

To day Veerprabhu has gone to salvation. Gandhar Dev Shree Gautam Swami at once went away deep in inner heart and attained ascectic conditon, attained Keval Gnyan. Living in own region of Atma knower of universe-to-universe, wonderful own other enlightening, perceptive knowledge revealed to him, in innumerable regions to Atma joy etc. infinite attributes infinite complete states are enlightened.

At present in this Pancham time in Bharat region there is separation of Tirthnker Bhagwan, there is no Kevel Gnyani also. In Mahavideh Kshetra (name of particular region) never is separation of Tirthanker always-occurring there religious time. To day also in different section being one by one

Tirthankers total twenty Tirthankers are existing there in Pushpakalavati-Vijay Lord Shree Simanthernath is existing and sitting in Samvasaran flow of Divine tune is showering. Same way in another section another Tirthanker Bhagwans are going here and there.

Even though Veer Bhagwan has gone to salvation yet at this Panchan time in this Bharat region administration of Veer Bhagwan is already spreading, their benevolence is occurring. In command of Veer Bhagwan became very powerful Acharya Bhagwants as who has filled up the hidden meaning of Veer Bhagwan's speech by different method in scriptures. Shree Kund Kund etc. powerful Acharya Bhagwants deep hidden meaning of divine tunes full of parmagams (sacred books) has composing the path of freedom by wonderful method has enlightened.

At present Shree Kahan Gurudev opening minute hidden meaning of scriptures is explaining the path of freedom clearly. They by own excessive knowledge and speech enlightened the real form has awakened the BHARAT. Gurudev's are unlimited obligations. At this time such explainer of the path met

Gurudev that is a very good luck. Excessive full of attributes gems Gurudev's glory and their's lotus foot's devotion live in internal heart for ever and ever.

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‘ Namah Sadgurve ! ’

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 Deshvrit - Beginning of the religious vow in portion on
 fifth Gunsthan - व्रतका अंश-आरंभ पांचवाँ गुणस्थान पर
 Devine super Natural - rare - अलौकिक
 Devine Tune - Divya Dhvani - दिव्यध्वनि
 Diligence - Hardwork - पुरुषार्थ
 Distinction - discussion - Bhedvad - भेदवाद
 Ekant Apvad - Single Renunciation - एकांत अपवाद
 Ekant Utsarg - Single exclusion - एकांत उत्सर्ग
 Excessive - Too much - सातिशय
 Feelings - sentiment - भाव

- Five Arahants - Panch Parameshti - पंच परमेष्ठि
- Five reflections - Panch Paravartan (substance, region, time birth, feelings) - पंच परावर्तन
- Fourteenth Attributes stage - Fourteenth gunsthan - चौदहवाँ गुणस्थान
- Gnyan Vairagya - knowledge asceticism - ज्ञानवैराग्य
- Gnyani - knowledgeable - ज्ञानी
- Gnyata - Atma (knower) - आत्मा
- Gnyata Drashta - knower seer (viewer) - ज्ञाता दृष्टा
- Gnyayak - Atma - ज्ञायक
- Gnyey - knowable - ज्ञेय
- God - Dev, Prabhu, Bhagwan, Bhagwant - देव, प्रभु, भगवान, भगवंत
- Gunpariyay - attribute state - गुण पर्याय
- Gunsthan - abode of attributes (in all fourteen) - गुण स्थान
- Hapahzard thinking - Tark - तर्क
- Hidden Meaning - secret meaning - रहस्य
- Highest Posiotion - best position - परम पद
- Highest nature of Jiva only - Peram Parinamik Bhav - परम पारिणामिक भाव
- Illusion - false idea, conception - भ्रान्ति, भ्रम, मोह, विभ्रम
- Illusory sight - Mithya Drashti - मिथ्यादृष्टि
- Imperceptible - extremely mysterious - अतीन्द्रिय
- Implied Meaning - Purport - भावार्थ, गर्भितार्थ, ध्वनित करना
- Impression - civilization - संस्कार
- Inanimate - without life - जड, अचेतन
- Inauspicious - Ashubh - अशुभ
- Innumerable Time - countless time - आवली
- Intellect knowledge - Mati Gnyan - मतिज्ञान
- Intense desire - absorption - लगनी
- Intrasistive - Akarta - अकर्ता
- Jivas - The embodied soul - जीव, चेतन तत्व

Kashaya - passion (anger, illusion, ego, greed) - कषाय

Keval Gnyan - Salvation - मोक्ष

Khapak Shreni - Last stage of accomplishment in which there is destruction of 21 fundamental forms, i.e.

final stage - साधनाकी आखरी अवस्था

Kshayopshamik - destruction and dilution of karma

- कर्मका नाश और कर्मकी मंदता

Kshayik Bhav - Unlimited pure feelings of Atma -

क्षायिक भाव

Labdhi - achievement - लब्धि

Likeness - Relish, liking - रुचि

Mahavarit - full entry of religious vow on sixth,

seventh stage of attributes - महाव्रत

Memory - remembrance - धारणा

Mumukshu - desirous for spiritual salvation - मुमुक्षु

Muni - Monk, recluse, saint, asectic - मुनि

Naya - good conduct, knower of one part of knowledge

- नय

Nearness to own Atma - Close to Atma - समीपता

Nischaya Naya - Grasping the knowledge of origin of substance - निश्चयनय

Nischaya Nayashrit - Muniver who is depending to knowledge which grasps the origin position of substance - निश्चयनयाश्रित

Nonconcept - an opposite thought - निर्विकल्प

Omniscient - Absolute Bhagwan - सर्वज्ञ

Ooze - To leak - मंद, मंद बहना, टपकना

Pancham Bhav - Fifth origin nature - पंचमभाव

Panch Parmeshti - Five arahants - पंचपरमेष्टि

Pancham Time - Fifth cycle of time, present time

- वर्तमानकाल

Parinamik Bhav - only origin nature of Chaitany's (Jiva's) feelings - पारिणामिक भाव

Perception - Perceptive knowledge - प्रत्यक्ष ज्ञान
Period of onetime - very much minute time - एक समय
Pertaining to the soul - To Atmarth - आत्मार्थसे
Pramat - Apramat, Negligence, Non-negligence -

प्रमत, अप्रमत

Praman - True knowledge - प्रमाण

Prayer for redemption - Prayer for destroying sins -

प्रतिक्रमण

Pujya - Venerable - पूज्य

Purva - Name of scripture - पूर्व, शास्त्र का नाम

Religious vow of fifth Gunsthan - Deshvrit -

दाशव्रत, देशविरति

Returning - coming back - परावर्तन

Rise of knowledge - Gnanodaya - ज्ञानोदय

Sagaropam - A measurement - सागरोपम, एक माप

Samyag Charitra - Right conduct - सम्यग्, चारित्र

Samyag Darshan - Right belief - सम्यग् दर्शन

Samyag Gnyan - Right knowledge - सम्यक् ज्ञान

Samyag Drashti - Right sight - सम्यक् दृष्टि

Samkiti - True curiosity for knowledge of real form

- सच्चा तत्त्वका जिज्ञासु

Samykatva - Rightness - सम्यकत्व

Sanjwalan Kashaya - One of the four kashayas such a

smallest portion that we can not even think - संज्वलनकषाय

Sanwar Nirjara - Not related to Atma destroying the

Karma - संवर निर्जरा

Sarvarth Siddhi - Name of Devlok where who is of

one birth - सर्वाथे सिद्धि

Seeing with devotion - viewing with devotion - दर्शन

Self experience - swanubhuti - स्वानुभूति

Sharamanya - renuncitaiton, Muni condition -

श्रामणपूर्ण, संन्यास

Shrut Gnan - Knowledge of listening or hearing -

श्रुतज्ञान

Siddhi - Super natural power - सिद्धि

State - condition - पर्याय, परीणाम, परिणति

State of Chaitanya - attentive conciousness - उपयोग

Strong addiction - Infatuation - धून

Sumission - Protection - शरणभूत

Substance - Matter - द्रव्य

Supreme being - Highest being - परमपुरुष

Super natural - Divine - अलौकिक

Tirthanker - A person of supernatural insight, one of
the twenty four promotors of Jainism - तिर्थंकर

Udaya Dhara - Fall of Rise - उदयधारा

Unattachmentness - no unity - निर्लेपता

Unexcited - aparmat - अप्रमत्त

Unimaginable - inconceivable - अचिंत्य

Union - meeting - योग

United intellect - Ekatva Buddhi - एकत्वबुद्धि

Utsarg Marg - Path of Renunciation - उत्सर्गमार्ग

Vibhuti - Devine power, Prosperity - विभूति

Violated - gone out of limit - अतिक्रान्त

Virat - Having no desire for any worldly thing - विरत

Vishayabhut - According to subject - विषयभूत

Visible - pratyaksha - प्रत्यक्ष

Vowless - Avirati - अविरति

VyavaharNaya - By any cause to know one
substance in the form of other substance that
knowledge - व्यवहारनय

With the highest aim - Parmarthe - परमार्थ

Worldly creation - Universe - संसार

