

Natak Samaysaar
Shibir 4
Pravachan – 1 Summary
2-3-2024 – Morning

Please note: This is an English summary of the pravachan by a seeker, Rimaben Dhanky, and has been uploaded here for the benefit of the English reader.

Shri Kundkundacharyaji went to Mahavideh Kshetra and listened to the speech of Shri Simandharswami for eight days, he came back and composed 'Param Agam' - supreme scripture called Samaysaar. Based on that, Acharaya Shri Amrutchandradev wrote a commentary (teeka) and kalash on Samaysaar. Based on this, Atmarasi (the one who is engrossed in the soul consciousness) Shri Banarasidasji composed 'Natak Samaysaar'. We are going to learn about various dramas (natak) performed by the soul.

This is the last shibir of Utthanika- Introduction. From the month of Chaitra, we will start with the actual 'Natak'. In the next shibir, you will be told what will be shown in this Natak. We will start with 'Jeevdwaar'- an introduction to the soul substance. Before starting 'Jeevdwaar', some characters of the drama are introduced. In the previous shibir, we saw which subject you are going to see. If you are clear with the subject, you can be prepared mentally to understand it deeply.

While explaining the subject, we learnt about 9 Tattva or 7 tattva (9 or 7 fundamentals). Banarasidasji clearly said that he is talking about it out of his experience. We have seen the general definition and concise nature of these tattva. A strong belief in these 9 Tattva is very important. First, you must have a strong belief (shraddha) in Dev and Guru. Based on this belief, you will have faith in tattvarth. This is vyavahar shraddha (Vyavahaar shraddha is the causal factor for nishchay shraddha), which will turn into nishchay shraddha. Nishchay shraddha means conviction of the self, due to belief but distinct experience (anubhavanshe pratiti).

Tattva shradda or strong belief in fundamentals is the guard of the palace of moksha. When you are going towards the palace, you will meet the guard first. If you do not meet the guard-tattva, it means that you are in the wrong place and not towards the palace of moksha. You cannot keep sitting with the guard if you want to enter the palace. If you have clarity of nature, the relationship of the soul, matter, etc. then you are on the right path and can reach near moksha soon. But if you get stuck with the types and sub-types of tattva, you will miss out on the palace of moksha.

By having a strong belief in the tattva, you will be intensely interested and have a strong desire to experience the true nature of the soul and you are no longer interested in worldly matters. You only want to be abided by the soul.

There was a couple. They were not bearing any children. They underwent many treatments and prayed to God but nothing worked. They decided to adopt the elder brother's son. They looked after him very well and used to love him a lot. They fulfilled all his desires. In a short time, the wife became pregnant and she delivered a baby boy. Now, there were two sons in

the house. For the first few days, everything was fine but then, they started showing partiality. They loved their own son and avoided the adopted son. Just to show off to society, they showed a little love and good behaviour towards that boy but there was nothing within, they were not interested in him anymore. The example is over.

In the same way, the ignorant soul thought that external objects were his own. He adopted a body etc. associations and felt they belonged to him. He met the enlightened one, became pregnant with the right thought. He understood and experienced his pure nature. Till he had only listened, he liked spirituality and worldly matters both. When he starts contemplation, reflection, and experience, he will change his side. Then he starts avoiding worldly matters. His partiality can be clearly seen. If he wants to safeguard the soul, his spirit is different from his spirit while accumulating wealth. His spirit is different when he has to save the self and his spirit is totally different when he wants to save his name. He will start avoiding various worldly associations. Just to show off to people and society, he is behaving nicely with all the associations but there is nothing within. If someone asks him how his body is, he starts saying that his body is fine but he is not interested in the body, he is only interested in the soul element. He keeps saying, "I am not the body, etc., body, wife, son, etc. are not mine. I am a pure, conscious, indestructible soul."

With this example, you can either see your past, present, or future. But this state has already occurred or is occurring, or is going to occur. You will feel that everything is adopted. You will feel that the body is the association and you as a soul are paying rent. You will feel that only a pure and indestructible soul is yours and nothing else belongs to you. You will be using your body with the soul consciousness. The enlightened one also has a body- He eats, excretes, and moves around. If He is avirti samyag drashti soul (attained right belief but is a householder), He cannot retire completely from worldly matters. But His interest in this activity can be understood with the example. If a crucial case is going on in the court, you decide on the fees of the lawyer, but still, you send sweets, fruits, and dry fruits to the lawyer's house to make sure that he presents your case perfectly. The family members of the lawyer are happy and feel that you love them so much but the lawyer knows that there is no love or attachment, you only want your work to be done. When the enlightened one is acting in worldly matters. The seeker, who is like a lawyer understands that He has no love or interest in worldly matters. The enlightened one has no attachment to any worldly associations. He maintains all the associations till they are there. But He has no attachment, I-ness and my-ness within, there are no impure modes. Even if there is a little attachment, this attachment does not lead to infinite bonding karma.

There is a difference between the ignorant person and the enlightened one. Both of them eat and sleep but still, there is a difference. Let's understand this with an example. In jail, there is a prisoner with a long sentence in jail. When the person was in police custody, he did not have to do any work. But once the long sentence is declared, he has to work in jail. He has to do some hard work. He is asked to do rigorous farming every day for 8-10 hours. The prisoner goes and completes his work. He gets paid for his work but he will be paid the full amount when he leaves jail. On the other hand, there is a farmer, who has his own field. He wants his crops to grow well, sell them, and earn money. He also works for 8-10 hours. But his attitude is different from the prisoner's attitude. The farmer is happy when the crop grows well and is sad when the crop fails. But the prisoner does not get affected by any failure or success of

the crop, as he knows that he won't be gaining anything. The same difference can be seen in the attitude of the enlightened and ignorant person. The prisoner is working in the field forcefully, whereas the farmer is happy to do that job. The enlightened one is like a prisoner, He is not interested in whether good things or bad things are happening in the world. The enlightened one is receiving the fruit of His past karma. He works accordingly. Nothing goes within Him, so He does not become a doer and nothing happens to Him within, so He does not become a receiver.

Understanding the true nature of the self, acquired from the enlightened one, you should study the true nature of the soul and avoid attachment to external objects, and you should practice it daily with utmost reverence. Utmost reverence means your thoughts, feelings, and your body should be engaged in that practice.

There was a crazy or a psychopath in a village. He was mischievous, troubled people, and used to hit others. The villagers felt that he may harm children or women. There was no mental asylum near that village. So, the villagers tied him with a rope under a banyan tree. He could move around a bit but was not harmful to anyone. The villagers provided him with food. Slowly, this person became calm and harmless. He started saying good things. The villagers felt that he should be left from this bondage. By then, this crazy person was so used to walking around the tree, that he continued doing that because of his old habit. The ignorant soul also has the same habit. He does not leave his wrong old habits, even if he has heard about and understood the true nature of the soul because he has not experienced the soul. Impurities like impulsive explosions of fear, and worry arise within him, he is aware of it, he knows that he will only receive misery and disturbance, but still, he cannot stop himself. These are wrong thoughts and feelings, and his new knowledge reprimands him too, now, he has to practice to go near the soul with sincerity. In the beginning, the moment you realise, you apply brakes. Later on, there will be so much difference in the level of acceleration that you won't have to apply brakes.

The enlightened one says that if you want to do something like this, external changes won't help. You have to hit the old belief (abhipray). You will have to understand the power of belief and reset it. You are behaving in a certain way because your belief system has it. How many times will you say sorry? You are making a mistake because there is no change in your belief system. You cannot mask yourself all the time. Sometimes you unmask yourself and you vomit out your belief. You should first understand the power of your belief, and how it defines your whole life and journey. Then reset the axis on which your life rotates.

How do you reset your belief? Reset your life on the axis on which your life, your emotions (parinam), your modifications (parinati), your outer behaviour, and your outer modification (parinati) depend. But first, you have to realise the power of your belief. You have many beliefs about this birth and past birth. Then you forget the fact, "You can purify your knowledge with the words of the enlightened one." You lose the balance and forget the words of the enlightened one. Sometimes you feel that you can do dharma when you are in solitude. You do not understand the intention of the enlightened one. You become an ekant mithyatvi (one who believes in one aspect only and considers it the whole). You remain in the illusion that you are following the ajna of the enlightened one. We have learned about sanshay (doubt), bhranti (illusion), and bhram (false belief). If you want to do real work,

realise the power of belief, and reset and alter your belief, so that the whole journey becomes different, easy, and joyous. Your life is transformed.

The ignorant soul goes to the enlightened one like a crazy person and tells Him, "The way people keep coming and going at the platform, I constantly keep having so many thoughts. Satsang is also useful till examples are given. Pujya Gurudevshri, please do something." Pujya Gurudevshri explains to him that the reason for all these thoughts is your intense desires (trushna). The reason for this intense desire is the importance of the external and your attachment to the same. This is because of your ignorance. You think, 'This is my son. I am his doer. I have to create his destiny. I am the co-author of his destiny along with God.' The enlightened one says that you have to fulfil your duties but your extra worry is because of your doership. Because of this, you have some desires and expectations. You will need to break your ignorance. You will have to keep hitting on your wrong beliefs. Only then, the platform will get cleared. If this is not done, the mind cannot become pure. Your belief should be clear that you cannot do anything in the territory of the external and the external cannot enter your territory. If you change your beliefs, you will not have intense desires. You will do everything but you will not have a single thought.

Pujya Gurudevshri met a seeker. She said, "Bapa, I have two sons. One of them has a lot of financial problems and the other one has a lot of social tension. I know everything but nothing is happening to me. My meditation is still, nice, and pure. I do not attend shibirs in Dharampur but I am updated with every shibir. I wanted to meet You in Your kutir and today I could come to the kutir for Your appointment. Earlier, I was not like this. I used to have a lot of thoughts when there were problems. Right now, I feel that my son is genuinely stuck in some obstructive karma. I am hoping that miracles should happen but it might not happen. May I remain as cool as a cucumber. I have seen the manifestation of meritorious karma for a very long time, now, I have to see the manifestation of unmeritorious karma. My son's intentions are right but others do not feel it that way. I am peaceful and stable." Once your wrong beliefs get a hit, it is changed. You need a firm belief, it is called vyavahar shraddha only. You do not have to stop at vyavahar shraddha. You need to meet the guard, you need vyavahar shraddha. Do not stop anywhere. You need the soul in every activity or thought of yours. Only nasti- the negative aspect won't work, you also need asti- positive aspect too. You need to remain focused.

Arjun did not see the sky, trees, leaves, the body of the bird, etc. He only saw the bird's eye hit his target, and he won his Guru's raajipo with this one-pointed focus. His vision ignored everything else and used his own power to attain his goal. You cannot do anything in associations but you should decide where your vision/ focus is. You are the author of where you want your vision to be. Once you know that change in association is not possible then your instincts change, and your focus changes from the external to the inner self.

You should have the right goal for your spiritual practices. You need a lot of patience. If you love yourself, you should have patience.

Pujya Gurudevshri met Father Valles in Madrid, Spain in 2004. When He did not understand much of Gujarati, He decided to read 150 books by Father Valles, as he wrote in simple Gujarati, his sentences were short, easy, and heart-touching. Pujya Gurudevshri wanted to

study good things from these books. Pujya Gurudevshri bought 150 books of Father, covered them, and labelled all the books. He had decided to read one book in a fortnight. His commitment remained unwavering, even when circumstances changed, still His deadline did not change.

When Pujya Gurudevshri came to know that Father was staying in Madrid, so He travelled with a few seekers for eight hours. They spoke for two-three hours. Father was a man of few words and it was mainly a question-answer session. Otherwise, Father would sit silently.

When Gurudev asked Father Valles, how he wrote so much, he gave a beautiful answer. He said, "I sit with a blank paper, blank mind, and pray to God to help me write. Then I wait for His prasad. At that time, I do not show stubbornness (hath), I do not show agitation (udweg), I do not sit in a hurry (utaaval), I do not have excitement (utsukta) or complaints (fariyad). I only wait for prasad. I tell my mind that my duty is to sit, God's duty is to make me write. I sit with emptiness. My faith is my bhakti. If He gives something, it is good, if He does not give anything, it is good and whenever He gives is the right time. I sit with a blank page and my pen is filled with ink. I have sat for hours together. My record is to sit for seven hours and I could not write a single word. Yet I never felt bored, I was never stressed out, and I had never written with a particular limit or timeline." This is the austerity of a devotee. The devotee has to keep patience. Every word should come from Him. Then he added, "For rain, you need summer, heat. If the summer is hotter than normal, there will be more rain than normal. If you wait for God, you will be able to write constantly."

Father Valles said, "Panchang (Hindu calendar) of summer is different. This panchang has a fixed date. But this is an external panchang. God's panchang is invisible and mysterious. Only God knows which is the best muhurt (auspicious time). I keep waiting. This is my only insistence that the thoughts should come from God."

Neepaben asked Father Valles, "How do you know that the thought has come from God or it has arisen from your subconscious mind?" Father started laughing and said, "If it is from God's house, you can definitely understand. There will be floods and you remain in the intoxication of bliss for many days."

You need patience and faith. The path of spiritual practice is a long path and we are very slow in moving because we are low in our energy. But keep a big faith. "To pan nishchay Rajchandra manane rahyo, Prabhu ajnae thaashu e j swaroop jo." (Shrimad Rajchandraji says that He has conceived of attaining that state even though it is currently beyond His reach and hence only aspiration, but He is confident to reach that state by following the commands of the Lords.

Faith in nav tattva (nine fundamentals) will lead to spiritual welfare, self-realisation, and the path of moksha- How does this happen? We have not yet started Natak Samaysaar. We are still doing Utthanika (introduction). The narrator (sootradhaar) has just come on the stage and is announcing something. He talks about the Natak (drama), its director, actor, so many scenes, acts, etc. We will be starting the 'Natak' in the month of Chaitra. The original script of 'Samaysaar' was written in the month of Chaitra. Param Krupalu Dev came to Dharampur in the month of Chaitra on the day of Gudi Padwa.

You need faith in tattva. For this faith, you need to realise the glory of the true nature of the soul. Just this alone won't help; you also need to study the true nature of the soul. To study the true nature of the soul, you need a lot of sincerity (nishtha) and patience. What is prasad? When He gives, only then it is prasad. You will have to stand in the queue for this prasad. If you break the queue and stretch your arm ahead, you will get alms. Only when His hand stretches out towards you, only then, it be called prasad. Everything is worth it, even if you have to wait for a long time.

There will be different names for the same thing, do not get confused. Gurudev might say, "Abhay Jasani, or President of Shrimad Rajchandra Mission, Dharampur, or Bapuji, or Shiv's grandfather, or Shyam's father, or Mrudulaben's husband." But it means the same person. The same person will be mentioned differently as per the situation. Shlok 35 to Shlok 50 gives the introduction and synonyms of all the characters. In the 51st shlok, all the chapters will be described.

Name of vastu/objects

Shlok 35:

Bhāv padārath samaya

dhan, tattva vitt vasu darva;

Dravin arath ityādi bahu,

vastu nām ye sarv.

Meaning of Shlok 35:

Bhāv (emotions), padārth (objects, things), samay (time), dhan (wealth of the soul), tattva (element), vasu (soul is gold), dravya (substance), dravin (modification), money (soul as wealth), etc. are the names of vastu/ objects.

The above are all similar words. If you understand them now, it will be easier for you to understand the Natak Samaysaar. Every word is used in the right place as per its situation. If we are talking with women, Abhaybhai will be known as Mrudulaben's husband and not the president of the Mission. If he is sitting with trustees, he is a president, and that is more important than being Mrudulaben's husband. Though we mean Abhaybhai only, you have to use his name in the appropriate context.

This is a Natak (drama), and natak should be dramatic. For the word 'vastu' (objects), there are ten synonyms. Vastu means the one that has infinite qualities. Vastu not only means the soul, but all six substances are vastu. The inanimate substances have their own qualities and animate substances have their own qualities. There are ten different names in this Natak for the word 'vastu'.

For the word 'vastu', the word 'bhāv' will be used. Acharya Amrutchandradev started Samaysaar with the following shlok, "Namah! Samaysārāya, Swānubhutaya Chakasate, chittswabhāvāya, bhāvayā." I will talk about the nature of the mind; I will talk about vastu. Param Krupalu Dev says, "Bhakti is the supreme path and it is the object (padārth) that can lead to moksha if the person surrenders at the lotus feet of the enlightened one." One may feel, 'How can bhāv and padārth be used for vastu?' Yes, both bhāv and padārth are used for

the word 'vastu'. The word 'bhāv' is used by earlier enlightened ones as well as in Natak Samaysaar. The 'atma vastu'- the soul as an object is of pure, knowledge, and blissful nature.

The word 'padārth' (objects, things) is also used for the word 'vastu'.

The word 'samay' is also used for vastu. Usually, we use the word 'samay' for time. But samay means sam+ay; sam is samyak (right)- the one that is transformed in the right way. The inanimate substance transforms itself into an inanimate substance. The animate substance transforms itself into an animate substance. They transform themselves as per their characteristics. So, that is samay. Saar (the essence) of samay is the soul but all six substances are samay. In some places, instead of using the word 'dravya' (substance), the word 'samay' will be used. Swasamay means self (swadravya) and parsamay means non-self (pardravya).

Dhan, vasu, vitt means wealth and money: In Samaysaar Natak, vasu, vitt, dhan means atma dhan (wealth of the soul). But an atom can also be called 'dhan', as it belongs to itself. The owner of the atom is the atom. You are the owner of your soul. The one who is the owner, vastu that belongs to him can be called dhan. Dhan, vasu, or vitt will be used for any substance and not only for the soul substance.

Tattva (element):Vastu is also called tattva.

Dravya (substance): A lump of infinite qualities is called dravya (substance) and vastu is also known as dravya. The soul and an atom; both are dravya. An atom also is a dravya. Only the Omniscient Lord has seen an atom, but that is also a dravya. Any eternal substance, can be an animate substance or an inanimate substance; it is called dravya.

Dravin (modification): The one that modifies is modification (drave te dravin). For the word vastu, the word 'dravin', or 'paryay', or modification is used in some places. To show the flow and to differentiate between animate substance and an inanimate substance, the word 'dravin' will be used.

The poetic art of Pandit Banarasidasji is going to flow beautifully in this scripture.

Arth: When we use 'padārth', pad means sentence and its meaning is arth. 'Sugar' is vāchak (indicates) and actual sugar is vāchya (intended).

So, all these words will be used as the word 'vastu'.

Name of the pure soul substance

Shlok 36:

**Parampurush paramesaur paramajyoti,
Parabrahma Pooran param paradhān hai.**

**Anādi anant avigat avināshi aj,
Niradund mukt Mukund amalān hai.**

Nirābādh nigam Niranjan niravikār,

Nirākār sansārshiromani sujān hai.

Saravadarasee saravajna siddha swami siv,
Dhanee nāth is jagadees bhagwān hai.

Meaning of Shlok 36: Param purush (supreme person, God), Parmeshwar (supreme God), param jyoti (supreme light), param brahma (supreme brahma), purna (complete), param (supreme), pradhān (leader), anādi (eternal), anant (infinite), avyakta (unmanifested), avināshi (indestructible), aj (unborn), nirdwandwa (equanimous/without dualities), mukta (free), Mukund (the one who gives liberation), amalān (clean), nirābādh (uninterrupted), nigam (God), Niranjan (spotless), nirvikār (no impurities), nirākār (formless), sansārshiromani (crest jewel of the universe), sujnān (right knowledge/omniscience), sarvadarshi (all-seeing), sarvajna (omniscient), siddha (liberated), swami (master), shiv (auspicious/welfare), dhani (Lord), nāth (master), niyantrak (controller), ish (God), Jagdish (Lord of the universe), Bhagwan.

We sing, “Hari tārā nām chhe anant” - God, You have infinite names.

Here, various names are given for the pure soul substance. These names will be used to show pure soul substance. In the next shlok, it is said, common names of the soul. This means that it may include the modifications of the soul as well. But this shlok is for the pure soul, eternal soul, or the state of Siddha Bhagwan. For the soul in general, the next shlok is there. This shlok talks about the soul that is devoid of associations and impurities. It talks about the soul element, that is pure and constant. The next shlok includes modifications of the soul. In this shlok, modification has become secondary. We are not looking at the modifications here.

These all are synonyms. Param purush does not mean man here. Here, purush means the soul. Purush means the soul that stays in the body (purma shayan kare te purush).

Parmeshwar: If you talk about the state of being, then Parmeshwar means Tirthankar and if you talk about the nature of the soul, then every soul is Parmeshwar. “Appa so paramappa.” (The soul itself is the supreme soul). Just now, you are a 64 pahori pipar (Pippali -Piper longum fruit is triturated with its own juice for continuous 192 hours (64 prahar, 1 prahar = 3 hours)). Pippali is black in colour and is tasteless. But when you rub it for 64 prahar, then its latent acridness gets manifested. You are also like a 64 pahori pipar. You are Parmatma (supreme soul). If you rub yourself with spiritual practices, your acridness will be manifested. You are pregnant with God. All the souls have the same nature as the nature of Siddha but all the souls are not in the same state.

Param Jyoti: The soul is the self-illuminating. Param jyoti means the illumination of knowledge. It does not need any fuel to exist. Your body needs fuel like food, breath, but the soul does not need any fuel. The body cannot sustain itself without fuel. Someone asked Tulsidasji, “Who did Ram look like?” Tulsidasji said, “Give me a day to give you this answer.” The next day, Tulsidasji said, “Ram looked like Ram only.” To familiarise the soul substance, the word ‘jyoti’ – flame is used.

Parabrahma: Bhagwan; the best. There is nothing better than Brahma. Brahma, Vishnu, and Mahesh came from Parabrahma.

Purna: The soul is complete- purna when we talk about its true nature but it can be apurna (incomplete) when we talk about its state. From the viewpoint of Siddha Bhagwan, it is complete.

Param: Param means supreme. We use Param Krupalu Dev for Krupalu Dev because He is supreme. A lot of people do a lot of favours to us. Our parents, teachers, saints, etc. have done a lot of favours but your single pointed loyalty (ananyata) can be shown only by using the word 'Param'. No one has ever done me a favour like what Krupalu Dev has done for me, so I call Him Param Krupalu Dev. The word 'Param' has your bhakti. The word 'Krupalu' shows His power.

Anādi anant (eternal); We are talking from the viewpoint of existence (astitva). The soul is eternal. From the viewpoint of the state of Siddha, you can say, 'Sādi anant' (has a beginning but without any end). From the flow of Siddhas, you have to use the word 'anādi anant' only. There have always been Siddhas – liberated souls. The pure soul substance is not as small as a modification. In a single modification (paryay) of Siddha, the whole substance (dravya) can be seen. You are always complete.

Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-Puurnnam-Udacyate |
Puurnnasya Puurnnam-Aadaaya Puurnnam-Eva-Avashissyate ||
Om Shaantih Shaantih Shaantih ||

This shlok has all six variations of nouns (vibhakti). If you add purna to purna or subtract purna from purna, it remains purna only.

Avyakta (unmanifested): The pure soul substance is avyakta. It cannot be known by senses, it can only be known by pure knowledge.

Avināshi (indestructible): The soul cannot get destructed. It is constant. So, if a modification of attachment is destroyed, it cannot be counted under the pure soul substance. Whatever is indestructible, only then it is called avināshi. Modifications get destroyed automatically, as pure soul substance does not get destroyed.

Aj: The one that is never born.

Nirdwandwa: The soul is non-dual. As a pure substance, the soul is non-dual. As a state of the soul, it has a duality.

Mukt (free): The soul substance is neither bound nor free. It is eternally free. Siddhas are liberated from the modification's viewpoint also. But pure soul substance is unbound (abandh) and untouched (asprushta).

Mukund: Mukund means the one that gives liberation. The modification of liberation is manifested from within. From the relative viewpoint, sajeevan murti (enlightened one) is Mukund and from the absolute viewpoint, his own soul is Mukund.

Amalān (clean): The one that is clean and pure is amalān. Your state may not be pure but if you say that you are pure, you are right from the substantial viewpoint. 'I am pure' from the viewpoint of the true nature of the soul. I am a pure, peaceful, and powerful soul- this is regarding the true nature of the soul. You are not the reason for someone's misery and others are not the reason for your misery. You are always pure. To purify the state of the soul, you have to look at the true nature of the soul. This will be taught in Natak Samaysaar.

Nirābādh (uninterrupted): The soul is uninterrupted. It is devoid of pain. The true nature of the soul is devoid of the body and attachment. You have interruption if you have a body and attachment. If you have an attachment, you have a mental pain and if you have a body, you will have a physical pain or age.

Nigam (Beyond senses): The soul cannot be known by senses.

Niranjan (spotless): The soul is spotless and clean as a substance. It is unclean only in its modifications.

Nirvikār (no impurities): You are a pure soul with consciousness and bliss. If you see any impurity, you have to understand that it is not in you, it is in your modification. Impurity is not in your territory.

Nirākār (formless): The soul does not have a form. It is like a liquid, it takes the shape of the vessel. The soul takes the shape of an elephant if it goes into the elephant's body and takes the shape of an ant if it goes into the ant's body.

Sansārshiromani (crest jewel of the universe): From the viewpoint of Siddha, the soul is at the tip of the universe (lokaagre). The soul is endowed with all the virtues (sarvagunasampanna). So, it is the crest jewel of the world.

Sujnān (right knowledge/omniscience): The soul is a mass of consciousness. It has a pure reflecting surface, so all the objects of knowledge are known by the knower.

Sarvadarshi (all-seeing), sarvajna (omniscient): The power of the soul can see and know everything. From the viewpoint of the external, the soul can know three time periods and three worlds in one samay (the smallest measure of time). You have so many virtues. You have so much wealth in your bank (soul) but you are foolish that you are not encashing it.

Siddha (liberated): You are a pure soul like the nature of Siddha. From the viewpoint of modifications, you have to attain this completeness. "Siddha saman sada pad mero." (My soul is always like Siddha's soul). You are eternally siddha. When you say this, you will feel so nice, when you say, "Namo Siddhanam." Bhagwan Mahavir became Siddha on the day of Diwali. But all the souls are always siddha from the substantial viewpoint. In Navkar Mantra, you bow down to all those who have manifested the modification of siddha. Anandghanji said, "Namo mujh, namo mujh" (I bow down to myself). You are an eternal siddha but you have to visualise it.

Swami (Master): You are the master of three worlds and infinite virtues. You are the master of yourself.

Shiv (auspicious/welfare): Your true nature is so pure but you have not bothered to look at it. You have to pray for the enlightened one, that your worldview will disappear. The enlightened one should become the highest in your life. Shiv means the one who leads to welfare, devoid of distress.

Dhani (Lord): You are the master of three universes and infinite virtues. You are the master of yourself and not money.

Nāth (Master): You are the master of the soul as the true nature of the soul is never destroyed.

Ish (God)

Jagdish (Lord of the universe)

Bhagwan: God.

The soul is known by different names and it has the wealth of knowledge and bliss (jnananandni lakshmi). These words will be used for the pure soul substance but in some places, they will be used for Siddha's soul.