

Natak Samaysaar
Shibir 4
Pravachan – 3 Summary
3-3-2024 – 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.

We are doing the last swadhyay of Utthanika (introduction) of Natak Samaysar written by Atmarasi Banarasidasji. This shibir is mainly for the introduction of various characters and the various synonyms used for them. Some of the words are from the viewpoint of karmic bondage and some are from the viewpoint of karmic fruit, some describe their nature from the absolute viewpoint and some from the practical or worldly viewpoint.

Karna was the strongest warrior in the war of Mahabharat but Arjun won the war because Shri Krishna was with Arjun. The one who is with Shri Krishna wins the war. The one who is against God loses the war, it does not matter whether you are weak or strong. If you turn away from dharma, you will lose even if you are strong. There is no partiality.

How powerful are your beliefs? What can a belief do in life? Your belief makes you successful. Change and alter your belief and miracles can happen. Whatever your mind believes, you can achieve that.

Have the belief that God will not plant an idea in your mind if you cannot fulfil it. God plants an idea only if you can fulfil it. A simple school teacher was low on confidence. She never had an idea of becoming the head of a school. Once she went out of her convent on the streets of Kolkata and saw people suffering and dying. Something happened outside and she was affected inside. This simple school teacher was Mother Teresa. A shift happened within and Missionaries of Charity was started. They serve 4 million meals a day in Africa. She decided, 'I want to do it and I can do it'. Today we can see thousands of white and blue dress ladies doing seva.

Something happened on the platform of the South Africa railway station and something happened within him. His purpose in life changed. This was Gandhiji, who wanted to do something for the freedom of people. The history of the world changed. People realised that independence can be achieved even by non-violence. We can see Gandhiji's statues in every part of the world. Everyone knows Gandhiji in the world. He was a simple man, a Gujarati person having dal and rice. You should decide, 'I want to do it, I can do it and I will do it.'

Something changes in one incident because of the change in belief. When your belief changes, your life changes. Gandhiji wanted to be a father of four kids but he became the father of the nation and a legendary figure.

Every legendary figure had an ordinary life. Something happened outside, a shift came, something happened within, and belief changed. Even if your past is ordinary, your future

can change. Your future starts right now. You can become a legendary figure. More than your actions, your thoughts are important, and more than your thoughts, your belief is important, so your belief should change.

If you make a mistake again and again, it means that your belief has not changed.

After the war of Kalinga, something shifted in Emperor Ashok and he embraced Buddhism. His two children - Mahindra and Sanghamitra took initiation into Buddhism and spread Buddhism.

What can I do about my potential? How should I manifest my energies? How do I use this energy for the self-welfare and welfare of the world? Internal churning will give the purpose of your life. Become an author of your destiny. If you believe that God or karma is a doer, then you can say that you are the co-author of your destiny. If you go atop a mountain, you will feel that the world has changed. Just scale a few metres high and you will find the world beautiful! A secret lies in understanding the power of belief. If you don't believe you can do it, you will not be able to do it.

Just think, 'If I put in an effort, why can't I attain samyag darshan? Pujyashri Sobhagbhai, Pujyashri Juthabhai, Pujyashri Ambalalbhai, and Pujyashri Lalluji Muni were also ordinary people, but they became Bhakta Ratnas because of the shift in their belief. They attained samyag darshan within 6-7 years after meeting Param Krupalu Dev. This is not an ancient story; this has happened just 150 years ago. If they can do it, why can't you do it?

It is never too late. Just reset the axis on what your life rotates. If you want to improve your relationships, it won't happen till you do not change your belief. In the Delwada temple, Mount Abu, there are Derani-Jethanina gokhla. This place has an excellent carving. In Abu Dhabi, saints have made two gokhla- one for Shri Shastriji Maharaj and the other one for Shri Pramukhswami Maharaj because Shastriji Maharaj had made a resolve to build this temple and Pramukhswami Maharaj accomplished that resolve. They want to do everything for Pramukhswami and they have a strong belief that everything is done by Pramukhswami only. We must appreciate their bhakti for their Guru.

If a relationship between two sisters-in-law (derani-jethani) is not good, your mind will say, 'I am trying to improve this relationship. But nothing happens.' But within yourself, if you tell yourself, 'She is boisterous.' This way, you can never improve your relationship. Instead of calling your sister-in-law boisterous, turn it positively, and you can tell yourself, 'She is so clear in her thinking.' Only then you can develop a loving relationship with her.

In a relationship between a mother-in-law and daughter-in-law also, if a daughter-in-law feels that the mother-in-law is taunting a lot and she is dominant. If you keep this belief, then you will fail in this relationship. You need to change your beliefs. If you do not check and change your beliefs, you cannot improve your relations.

You should enjoy this life. Be proud of your life. Abusing the gift is abusing the giver. As the giver is God, you are abusing the gift called life, which means you are abusing God, the giver of life. If you abuse God, you should have a bondage of faith delusion. Your belief will shape

your journey and decide your life. Expand your belief to expand your mind to expand your life.

Dr Bijal was born and brought up in Surat. She went to Loni[near Shirdi] for her medical education. She was very low in confidence. But something happened in life and she felt something within. Because of this, there was a shift in her belief, and now Dr Bijal is invited to the Philippines, LA, Singapore, etc. She believed and then life expands. The shift has come from her inner belief. I want to do it and I can do it is her philosophy of life. Then if 'Krishna' goes with her, miracles happen. Dr Bijal was not an extraordinary person. Now, she is an important person in the Mission. She is always with dignitaries and guests.

My future starts now. Change something within. I want to do something for my Guru and my spiritual welfare. I want to attain samyag darshan much before my death. I want to enjoy my life as a samyag drashti soul. I want to experience how my Guru is living His life. I want to live and enjoy how a samyag drashti soul lives in this world and still is beyond the world by remaining detached.

God is someone on whom you impose your beliefs. E.g. Many people come to see the Jain temple of Dharampur. This includes people from all religions. For Muslims, Lord Mahavir's idol is a beautiful sculpture but for you, that same idol is God! The other person only sees the carving of the temple but you get connected with the idol. If the enlightened one, Sadguru is in front of you and if you can't see a Sadguru as 'Sajeevanmurti', your association with Him will not be fruitful. Belief changes with maturity.

God also cannot give you more than your belief. The rainwater will fill your pot but it depends on the size of the pot, and how much rainwater will be filled in it. God's grace keeps flowing. God just completes the sentence that we have begun. You write as much as you can as per your energy, He will complete it. Just say, "I want to become a bhakta ratna." Do not say, "How can I do this?" Work with positive feelings.

Miracles will happen by your beliefs. We need to change the belief to love miracles in life. Your belief will do miracles. I can and I will. Your faith will do miracles.

Gandhi was the only person who fought with the Britishers without considering them enemies. He was such a great man. He could smile at them, and go for breakfast with them. Still, he inspired people to fight against the British. 15th August 1947 came and the prime minister of India was decided. There was a discussion, "Who should hoist the flag?" Unanimously, everyone said, "Gandhiji." But Gandhiji said no because to hoist the Indian flag, the British flag needed to be brought down. He felt that it would be insulting to the British. He said that bringing down the flag in front of Lord Mount Baton was insulting to him and his country. Nehru and Sardar Patel said that if Gandhiji did not do it, they would have to do it, and they would insult the British if that thought process was used. Gandhiji was called Bapu by Subhas Chandra Bose and Mahatma by Rabindranath Tagore. Gandhiji then suggested that Lord Mount Baton should only do the honour of hoisting an Indian flag. So, the whole thing happened that way. Gandhiji's mentor was Param Krupalu Dev.

Gandhiji had a strong belief that you should fight for your rights without creating enmity. This value has touched Puja Gurudevshri's heart. Because of the lack of enmity, there is no ego during the happiness of winning. Gandhiji never wanted to hurt anyone. Lord Mount Baton went back to England with good feelings.

Do not create psychological blocks. You create a lot of psychological blocks. No darkness is so deep that light cannot shine through. Do not give up. If you give up, it means that you have a weak character. You have Krishna in life.

Your belief itself is a mental rearrangement. Your perceptions and specs have changed. A thermometer shows the temperature of your body. But a doctor's job is to solve your problem. Become a doctor. Do not keep creating problems, solve them. Do not overthink. Identify yourself with a goal, which is larger than you.

Name of the intellect (buddhi)

Shlok 43:

**Prajnā dhisanā semusee, dheer medhā mati buddhi,
Surati maneeshā chetanā, āśay ansh visuddhi.**

Meaning of Shlok 43:

Prajnā, dhishana, semushi, dheer, medha, mati, buddhi, surati, maneeshā, āshay, ansh, and vishuddhi- these are the names of the intellect.

These are all the synonyms for the intellect, which will be used in Natak Samaysar.

Prajnā: Prajna means prakrushta jnan- the one whose intellect is subtle and pure. Prakrushta means excellent. Pandit Banarasidasji did not say it is a lot, he talked about a subtle and pure intellect. Subtle intellect means the intellect that can discern attachment and knowledge. Prajna is not an IQ- Intelligent Quotient. Prajna is an SQ- Spiritual quotient.

Dhisanā: Dhisanā means subtle intellect. The broken shell of the coconut is separate from the kernel of the coconut. The one whose intellect can discern the kernel from the broken shell of a coconut is called dhisanā

Semusee: Semusee means facing. The one whose intellect is facing, is turned towards the true nature of the self and has a good intellect. This has nothing to do with intelligence. Shri Ram hugged monkeys because they had a subtle and pure intellect. The extroverted one, his intellect is not called good intellect.

Dheer: Dheer also means an intellect. The one whose intellect is engrossed in pure consciousness is dheer.

Medhā: The one whose wisdom is used only in spiritual welfare and the one who knows the soul, has medha.

Mati buddhi: Intellect.

Surati: The one who remains in the bliss of the soul is surati.

Maneeshā: Maneeshā means thinker.

Chetanā: One whose knowledge is engrossed in pure consciousness.

Āsay: Āsay means belief or opinion. The one whose belief is that 'my nature is completely pure'.

Ansh: A modification of knowledge. Omniscience is also a modification. I am an eternal consciousness. My completely pure modification is called omniscience. I am greater than omniscience. This scripture not only makes you do bhedjnan from external substances and external modes, but it also makes you do bhedjnan with your modifications.

Visuddhi: The person whose intellect is focused on the true nature within and is pure.

Shlok 44 and 45:

**Nipun vichachchhan vibudh budh, vidyādhār vidwān,
Patu Praveen pandit chatur, sudhee sujan matimān. 44**

**Kalāvant kovid kusal, suman dachchh dheemant,
Jnātā Sajjan brahmavid, tajna guneejan sant. 45**

Meaning of Shlok 44 and 45: Nipun, vichakshan, vibudh, buddha, vidyādhār, vidwān, patu, praveen, pandit, chatur, sudhi, sujan, matimān, kalāvant, kovid, kushal, suman, daksh, dheemant, jnātā (knower), Sajjan, brahmavit, tajna, gunijan, sant (saint)- these are the names of vidwān purush.

These twenty-five names are for an intelligent (vichakshan) person. Who is an intelligent person (buddhishali)? The One who is engrossed in the true nature of the self and is focused on the true nature of the self, and takes the support of the true nature. These are the characteristics of the enlightened one, who has attained samyag darshan (right faith). These words will be used when the enlightened one is mentioned. Here, pundit means the enlightened one.

Nipun: The wise one is called nipun. The one who can discern the soul from thoughts is nipun. The one who can value the soul is nipun. You cannot see that the body and the soul are separate but they are always separate.

Vichakshan: The one who has attained self-realisation is vichakshan. The one who invests his time -kshan in a valuable thing is vichakshan. The most valuable thing is the soul.

Vibudh: The one with vishesh buddhi- right intellect. He is a pundit- an enlightened one. He is not the knower of the scriptures but He knows the soul. Vishesh means right, not more.

Buddha: He knows the pure nature of the soul.

Vidyādhār (knowledgeable): This word is not used for the type of dev but this word is used here for the person who possesses knowledge of remaining in His eternal nature. Look at the world of Atmarasi Banarasidasji's inner world! His meaning for dharma, artha, kama, and moksha was totally different. You have to go within to be happy and blissful.

Vidwān: The one who knows the soul as a God that is present within.

Patu: The one who is intelligent, brilliant, and has turned towards the true nature of the soul.

Praveen: The one who knows the pure nature. The one who says that he is impure and insignificant is not praveen. The one who says with confidence, "I am a pure and powerful soul," is praveen.

Pundit: He may or may not know the scriptures but He knows the soul.

Chatur: He is clever in annihilating His karma.

Sudhee: The one whose intellect is the right intellect, which does not get engrossed in the world but gets engrossed in the soul.

Sujan: A good person is sujan, who has great importance of the soul. Many kings of kings and scholars became sadhu leaving worldly matters.

Matimān: The One who invests His intellect in spiritual welfare.

Kalāvānt: The one who has the art of connecting with the soul.

Kovid: The one who has soul-consciousness and a peaceful intellect.

Kushal: The one who has attained samyag darshan (right faith) is kushal.

Suman: The one with a good mind and the one whose focus is on the soul.

Daksh: Daksh means perfect. The one who has manifested spiritual welfare and self-awareness.

Dheemant: The one who has the right intellect, the one who has a wealth of the true nature of the self.

Jnātā: The one who is the knower.

Sajjan: The one who stays in the self and not in worldly matters.

Brahmavit: The one who knows and is engrossed the true nature of the self.

Tajna: The one who knows the soul.

Gunijan: The one who has manifested the pure modification of his virtues.

Sant (saint)- Santa Clause annihilates other people's misery and a saint annihilates the misery of transmigration. The saint gives you spiritual happiness. Associate with the Santa Clause and your desire will be fulfilled. Associate with the saint, you will not have desires. The one who can make you feel peaceful is a saint.

Names of Munishwar

Shlok 46:

**Muni mahant t̄apas tapee, bhicchuk charitadhāṁ,
Jatee tapodhan sanyami, vrati sadhu rishi nām.**

Meaning of Shlok 46:

Muni, mahant, t̄apas, tapee, bhikshuk, charitradhām, yati, tapodhan, sanyami, vratee, sādhu, and rishi- these are the names of muni.

Muni: As per our common belief, when we associate with Muni, we ask for his preaching. But the actual meaning of Muni is the one who remains maun (silent). Even while speaking, he is calm. He is the knower of peace.

Mahant: The one who is the master (adhishtata) of the true nature of the soul is a mahant. He is the master of the self. His intellect is occupied with an important thing (soul).

T̄apas: The one who abides in the true nature of the soul, the importance of the soul has increased so much that desires do not arise.

Tapee: He is always turned towards the nectar-like soul. His food is the bliss of the soul.

Bhikshuk: He is in the bliss of the soul and seeks nothing external.

Charitradhām: He abides in the true nature of the soul.

Yati: The one who lives with awareness and protects the nature of the soul.

Tapodhan: Austerity is his wealth, a feeling of bliss has manifested within and is increasing the dignity (shobha) of the soul.

Sanyami: He has a control over his senses.

Vratee: The one who is enveloped in the true nature of the soul.

Sādhu: The best one. He is devoid of external and inner possessions. The one who accomplishes, this is a sadhu (sādhe te sādhu).

Rishi: He has attained the attainment of self-abidance.

Names of darshan

Shlok 47:

Daras vilokani dekhanaun, avalokani dragachāl,
Lakhan drashti nirakhani juvani, chitavani chāhani bhāl.

Meaning of Shlok 47: Darshan, vilokan, avlokan, dragchāl, lakhan, drashti, nirikshan, jovu, chitvan, chāhan, bhālvu – these are the names of darshan.

Darshan: To see the self and others.

Vilokan: To look at the self and others.

Avlokan: To observe.

Dragchāl: To see the self and others as it is.

Lakhan: It means characteristics.

Drashti: Perspective someone. Your sister and the other girl are of the same age. But you will see the other girl's body in a different way than your sister's body.

Nirikshan: To see or discern.

Jovu: To see.

Chitvan: To contemplate.

Chāhan, bhālvu: To see.

Names of jnan and chāritra (knowledge and conduct)

Shlok 48:

Gyān bodh avagam manan, jagatbhān jagajān,
Sanjam chārit ācharan, charan vrutti thirvavān.

Meaning of Shlok 48:

Jnan, bodh, avagam, manan, jagatbhānu, jagatjnan, sanjam chārit ācharan, charan vrutti - these are the names of jnan- knowledge.

Sanyam (restraint), chāritra (conduct), ācharan (character), Charan (behaviour), vrutt, sthīrvān- these are the names of chāritra.

The first line has names of knowledge and the second line has names of restraint.

Jnan: To know.

Bodh: Knowledge.

Avagam: To determine. In Nyay Shastra, the word 'avagam' is used for knowledge.

Manan: To concentrate on that subject (of the soul).

Jagatbhānu: Light of consciousness.

Jagatjnan: Knower of the world.

Sanjam chārit ācharan, charan vrutti sthīrvān: The one who is inclined towards the true nature of the self and is abiding in the soul.

Names of satya (truth)

Shlok 49:

**Samyak satya amogh sat, nisandeha niradhār,
Theek jathārath uchit tathya, mithyā ādi akār.**

Meaning of Shlok 49:

Samyak, satya, amogh, sat, nisandeha, niradhār, Theek, yathārth, uchit, tathya- these are the names of satya. In all these words, if you add 'akār' (non), they become the names of untruth.

Samyak: When you know something as it is, it is the right knowledge (samyak jnan). When you see something as it is, it is the right perception (samyak darshan).

Satya: This means truth, not to speak untruth is satya. You can also take the meaning that the soul is 'sat'roop.

Amogh: Amogh means something that never fails.

Sat- Eternal truth.

Nisandeha: Without any doubts or suspicions.

Niradhār: To decide.

Theek, yathārth (real), uchit (proper), tathya (fact): These are the names of satya/ truth.

Names of juth (untruth)

Shlok 50:

**Ajathārath mithyā mrushā, vruthā asatt aleek,
Mudhā mogh nihifal, vitath, anuchit asat atheek.**

Meaning of Shlok 50:

Ayathārth, mithyā, mrushā, vruthā, asatt, aleek, mudhā, mogh, nishfal, vitath, anuchit, asatya, athik- these are the names of juth/ untruth.

Ayathārth: A thing is not known as it is or it is not believed as it is. A characteristic of fire is heat. A characteristic of the water is coolness. These characteristics are independent of the speaker or even the Omniscient Lords. The Omniscient Lord propounds that the characteristic of the water is coolness because the water is cool. They must propound dharma of each thing as it is.

Mithyā: Illusion, imagination, falseness.

Mrushā: Untruth, against the truth.

Vruthā: The Omniscient One does not propound it.

Asatt: That which is not the 'sar' – truth.

Aleek: False.

Mudhā: Foolish, dull/ vacant-minded.

Mogh: The one that is opposite to 'amogh' - unfailing.

Nishfal: It does not bear fruits.

Vitath: Opposite to the fact.

Anuchit: Opposite to uचित, improper.

Asatya: False.

Athik: Not right.

Twelve adhikār (chapters) of Samaysar:

Shlok 51:

Jeev nirajeev karatā karam punna pāp,
Āsrav samvar nirajarābandh mosh hai.
Sarav vishuddhi syādvād sādhyā sādhak,
Duvādas duvār dharai samaysār kosh hai.
Daravānuyog daravānuyog duri karai,
Nigamkau nātak paramarasaposh hai.
Esau paramāgam Banārsi bakhānai jāmai,
Gyāngo nidān suddh chāritakee chosh hai.

Meaning of Shlok 51:

In the treasure of Samaysārji, soul, non-self, doer of karma, meritorious karma, unmeritorious karma, influx of karma, dissociation of karma, bondage, moksha, all-purified, syādvād (expression of a multiplicity of viewpoints), and accomplishment-seeker (sādhyā-sādhak) - there are twelve adhikār. This is the best scripture and is

written with dravyānuyog- expositions related to metaphysics-for achieving the self, it discerns the soul from the external associations, it means it encourages the soul to go on the path of moksha, this drama of the soul nourishes the supreme peace, it is the reason for the right knowledge and pure conduct, Pandit Banarasidasji is describing it in poetic form.

This utthanika (introduction) was started with the stuti (appreciation) of Bhagwan Parshwanath, Siddha Bhagwan, sadhu, and enlightened ones. Then Banarasidasji spoke about the name of the scripture, its method, and how the whole scripture is composed because of his self-experience, and then he introduced all the characters of this Natak Samaysar. Now, he is talking about how the whole composition is divided into twelve adhikar- chapters.

1. Jeev adhikār – chapter on the soul.
2. Ajeev Adhikār – chapter on an inanimate matter.
3. Kartā – karma adhikār: This adhikār/chapter is about the relationship between the soul and inanimate matter. Are you a doer of your thoughts and feelings (parinām) or are you the doer of other's parinām? The mastery of self-realisation is in this adhikār. If you understand and apply kartā-karma adhikār, samyag darshan is not too far from you. Only a capable person can do this. It resets and rewires everything in you.
4. Punya – pāp adhikār- Chapter on merit karma and demerit karma.
5. Āshrav adhikār – chapter on the influx of karma.
6. Samvar adhikār – chapter on the stoppage of karma.
7. Nirjarā adhikār – chapter on the dissociation of karma.
8. Bandh adhikār – chapter on the bondage of karma.
9. Moksh adhikār – chapter on moksha, liberation.
10. Sarva vishuddhi adhikār – chapter on complete purity.
11. Syādvād adhikār – chapter on multiplicity of viewpoints.
12. Sādhya- sādhak adhikār – chapter on the accomplishment and seeker.

In the original Samaysar (written by Kundkundacharyaji), there are nine adhikār. Syādvād is a practical tips for a seeker. In the original Samaysar, jeev-ajeev and punya-paap adhikār are together. Samaysar is a treasure of knowledge with twelve adhikar. This is the best scripture, it is of dravyānuyog- metaphysics. You will not get the tips on dos and don'ts in this scripture. This scripture will only talk about purposeful things. There are no kathānuyog – expositions related to mythology here, so there will be no stories. Dravyānuyog stabilises you in the soul. This scripture will separate you from external factors, external modes, and modifications.

Nigamkau nātak paramarasaposh hai: This is the drama of the pure soul. It nourishes you with the supreme taste of the soul. Nigam means the one that is filled with knowledge but it has a sense of peace.

Esau paramāgam Banārasi bakhānai jāmai: Pandit Banarasidasji has composed this scripture in a poetic form. Hindi is mixed with Vraj language. You feel like singing these chhand. You sing along with the other singers. It is the cause for knowledge and conduct. It makes you stable in the tranquil nature of the soul. The main aim of the scripture is moksha, so this is the encyclopaedia of moksha.

Gyānko nidān suddh chāritakee chosh hai: Pandit Banarasidasji is requesting everyone not just study this scripture, but enjoy it. This scripture will give you a lot of taste. A food inspector only tastes the food, others enjoy that food. You become an enjoyer (Bhogilal) of the soul. Do not remain a food inspector. In a fun-fair, a chief guest only tastes the food as his duty but you do eat the food nicely. You do not become a chief guest. You do not do your duty, you enjoy this scripture and become an enjoyer.