

Natak Samaysaar

Shibir 5

Pravachan – 2 Summary

20-4-2024 – Afternoon

Episodes 41 -42

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.

You have a diamond in your hand but you have forgotten that you have a diamond in your hand. You are the ocean of bliss, the abode of bliss, and you are looking for bliss outside because you have forgotten about this fact. Saying that you can become rich is also a vyavahar (formality). Except for the eternal, pure consciousness, everything else is vyavahar and it will keep changing. You are wearing a diamond necklace and in the light of that necklace, you are looking out for your diamond necklace. You are looking for yourself in the light of yourself. The 'process' and 'attainment' happen in the light of the self only. Your knowledge will only catch hold of the knowledge incarnate. You need not remain dependent on others. You do not need external support, a person, an inanimate substance etc.

Atmarasi Banarasidasji has composed the first three chhands as maangalik or auspicious prayer venerating – the pure blissful soul, the Siddh Bhagwan, and the Jinvani (speech of Jineshwar Bhagwan). We are studying Natak Samaysaar, where trikaali chidanand atma (eternal knowing and blissful soul) is placed before Arihant and Siddh Bhagwan. In the first chhand of Jeevdwaar, he venerated the soul. In the second chhand, he venerated Siddh Bhagwan, as He has manifested the purest modification. In the third chhand, he is venerating Jinvani (speech of Jineshwar Bhagwan). Then he will start the topic. In Siddh Bhagwan, he has included Dev and Guru. In Jinvani, he is talking about the scriptures.

Samyag darshan is like the 'beejno chandra' - moon on the second day of the waxing lunar fortnight. Omniscience is the full moon. The moment you see the moon the beejno Chandra, you can grasp the whole moon. Samyag darshan (right faith) is the seed of omniscience. The enlightened one has grasped out the whole moon from the viewpoint of faith. Because of a little instability, from the

viewpoint of conduct, there might be thoughts of attachment, etc. so you may not call it the full moon, but you can call it the beejno chandra.

Kewali Bhagwan possesses the four infinite virtues while enlightened one is called 'shraddhano swami' - has complete faith which is called 'sarvagunanshe samyaktva' (right faith is accompanied by manifestation of all virtues partially).

Here, Jinvani (speech of Jineshwar Bhagwan) is venerated. So, Siddh Bhagwan and Ayogi Kewali (One on the 14th stage of spiritual development) will not be included here. Jinvani means the medium by which, Arihant Bhagwan or Sayogi Kewali (Omniscient Lord) preaches for the spiritual welfare of the world. Here, stuti (veneration) of Jinvani is done. Before singing 'Hey Prabhu, Hey Prabhu,' we sing Jineshwar Bhagwan's stuti.

Someone with a conservative mind told Pujya Gurudevshri, "There should be no changes in the words of the enlightened one. In Shri Atmasiddhi shastra, 'Teh Prabhuno deen' is written and not 'Aap Prabhuno deen'. Instead of singing 'Teh jnanina charanma' You sing, 'aa jnanina charanma'. Why so? Pujya Gurudevshri said, "Never, nobody has a right to change the words of the enlightened one. Why do you add a line in 'Anant anant' by saying, 'Guru Raj Tani vani jaani tene jaani chhe'? Param Krupalu Dev has not written this in the 107th chapter of Mokshmala." He said, "Because Prabhushriji said so." Pujya Gurudevshri said, "I agree. But then the principle becomes – addition can be done, because making it personalised is spirituality." Keep that much respect that first you should sing the way it is written, and then sing your personalised line.

Bhagwan's divine speech goes on for seven hours and twelve minutes every day in the samavasaran (holy assembly hall). When Bhagwan Himself is sitting in samavasaran and is blessing the listeners, many celestial beings also come. So many come to the samavasaran to listen to Bhagwan that the scriptures say – the celestial abode becomes empty at that time.

If you want to benefit, you should listen to the satsang, then paravartana (revision sessions), and then listen to the satsang again. You will realise that you have become rich not only with knowledge and information but also with your inner state (bhaavdasha). You will feel that you have grown. You must understand the satsang, and more than that, you should enjoy it. Whatever you listen to in the satsang, contemplate over it. That way, your understanding will increase. But contemplation alone will not help. You have to make it emotional. With this, your depth and height will increase. You will feel that your height has increased as you accept everything peacefully and effortlessly. You

won't get moved in any situation. You will ask yourself, 'Have you become spiritless or what?' Nothing happens to you in any situation, whether big or small. Nothing touches you in a sad situation or happy situation. You feel that you have started becoming inanimate. But if you feel happy in the speech of the enlightened one, everything is fine, you are not depressed. The satsang becomes emotional only when you start having fun and interest in it.

Chhand 3:

Jog dharai rahai jogsau bhinn,

Anant gunātam kevaljnāni,

Tāsu hridai-drahsau niksi,

Saritāsam vhai shrut-sindhu samāni.

Yātey anant nayātam lachhan,

Satya swaroop sidhant bakhāni.

Buddh lakhai na lakhai durbuddh,

Sadā jagmāhi jagai Jinvāni.

Meaning: The omniscient Lord has perfect complete knowledge. He does have physical form but has separated self from the material body. From His heart-type of lake, a river has come out in the form of spiritual preachings and has merged into the ocean of holy scriptures. Therefore, such doctrines are called ultimate truth, encompassing infinite partial points of views. The aspirant souls end up recognising such principles. The foolish wrong faithed persons fail to identify such truth. May such Jinvani be victorious in the universe!

Kewali Bhagwan (Omniscient Lord) has infinite virtues. He is at the 13th gunasthanak (stage of spiritual development). Two things are said in this chhand about Kewali Bhagwan. 1. He has infinite virtues. 2. He has an association of the mind, speech and body, and still, he is separate from it.

Aakaash (space) has infinite units of space. Kewali Bhagwan possesses more virtues than these infinite units of space. As an ignorant seeker, we say, "Nahi eke sadgun pan, much batavu shuy?" (I do not have a single virtue; how do I show my

face?) Kewali Bhagwan has infinite virtues and that too kshayik bhaave – irrevocable. These virtues do not depend on moods like cherry blossoms, which blossom only in the spring season.

There is a saying, “Kaal kare so aaj kar, aaj kare so ab.” (Do now itself the work that you were planning to do tomorrow). But this is a false statement from the spiritual perspective because nothing needs to be done. You only need to abide in the true nature of the soul. Do not get stuck in small things. Do not become happy in good instincts and feel bad in bad instincts. You are not an instinct, you are a dense mass of bliss and knowledge.

Kewali Bhagwan is sayogi – has yog, meaning, faculties of mind, body and speech and still is separate from them. Morari Bapu said, “The enlightened one is active (sakriya) and still is inactive (akriya).” From a relative viewpoint, Sayogi Kewali has associations. But from the absolute viewpoint, He is separate from the associations. This can be understood with an example: A fly is sitting on a grinding stone. The grinding stone is moving but the fly remains stationary even though locomotion has occurred, as the stone has moved.

When Bhagwan sits in samavasaran, He initiates people every day. Not a single day goes without initiating someone or the other. Thousands of people come over, there are at least 2-3 who are worthy and take vows That environment is so beautiful that you feel people are getting liberated right in front of you. But, He is separate from all His devotees as well as the samavasaran. He is separate from worldly dealings (vyavahar) as well as associations (yog). Bhagwan remains in His true nature of the soul. He moves as per the fruition of His karma. You can see that as compassion, show your reverence, you have all the freedom. But that is from your side, not His.

Bhagwan has omniscience. He knows all three times and the entire universe. He knew that one of the disciples was listening to His sermon for the last time. Bhagwan Mahavir knew that Goshala was going to throw tejoleshya (type of fire) and some Munis would lose their lives. But He had omniscience with dispassion. This dispassion was supreme. The one who loves spirituality will like dispassion more. The one who loves scriptures will like omniscience more. Param Krupalu Dev always insisted on dispassion. He wrote in one of the letters, “Vitragno kahelo param shant rasmay dharma purna satya chhe.” (Hold this conviction that the supreme peaceful blissful religion expounded by the Dispassionate One is the absolute truth). When formal writing was done, Param Krupalu Dev wrote, ‘Sarvajna’ (omniscient one). But when writing to seekers, He always used the word ‘Vitrag’. Param Krupalu Dev had an extraordinary

efficiency. He took the seeker from point A to point B, point B to point C, and point C to point D. He had extraordinary strength to save seekers from drowning in the ocean of transmigration.

From His heart-type of lake, a river has come out in the form of spiritual preachings (Jinvani) and has merged into the ocean of holy scriptures. Bhagwan speaks three words, "Upneva (creation), Vighneva (destruction), Dhuveva (constancy)." This is like a river. But when these words reach the heart of Gandhar Bhagwan, they become 'Dwadashangi' (twelve canons). The scriptures are compared with the ocean here. Jinvani is called the river. The heart of the Omniscient Lord is called the lake. These three words are expanded to such an extent that Dwadashangi is composed.

Therefore, such doctrines are called ultimate truth, encompassing infinite partial points of view. This speech is true and leads to spiritual welfare of the world. You can find this whole chhand in 'Anant Anant Bhaav bhedthi bhareli' composition of Mokshmala.

This poem shows four characteristics of Jinvani.

1. Jaghitkarini- beneficial to the entire world.
2. Mohahaarini - removes delusion
3. Taarini bhavaabdhi - helps in crossing over the worldly sea.
4. Mokshcharini – capable of leading to liberation.

The earlier chhand was similar to a verse of Shri Atmasiddhi Shastra. This chhand is like Chapter 107 of Mokshmala. Param Krupalu Dev wrote it at the age of 16 years and 5 months. He wrote the entire Mokshmala in three days. Infinite enlightened ones show only the same one path.

Jinvani encompasses infinite partial points of view. It is not only true, but it also encompasses infinite partial points of view. The aspirant souls end up recognising such principles.

Naya – viewpoints, can be jnanatmak (intellectual) or vachanatmak (words). When Bhagwan speaks, there can be only sankhyaat naya (numerable viewpoints) as that is the limitation of speech. But in knowledge, there are anant naya (infinite viewpoints). Even if a non-omniscient person (chhadmsth) grasps all that is expounded, he can still grasp only sankhyat naya (numerable

viewpoints). Since Bhagwan knows infinite nayas, that's why, Bhagwan's speech is called 'pramani'- reliable, true, and authentic.

We have a limited intellect with very little focus. How much can we comprehend? But we can sing the glory of Jinvani, singing 'Anant, anant,' you can progress in the path of spirituality.

The aspirant souls understand such principles. The foolish wrong faithed persons fail to do so. The one who is samyak drashti and is discerning can understand these principles. Those who have false beliefs or have an intense fruition of faith delusion cannot. You do not have the direct support of Jineshwar Bhagwan but you have Jinvani in the form of scriptures. In Digambar temples, scriptures are always there. They are considered as important as the idols of Bhagwan. They can change the state of your mind. So in Digambar tradition, they say, 'Dev, Guru, and shastra (scriptures)' and in Shwetambar tradition, they say, 'Dev, Guru, and dharma' and dharma includes scriptures. Have a lot of importance for Jinvani and Jineshwar Bhagwan.

The thoughtless person (aviveki) cannot understand because he feels that worldly matters give him happiness. For him, a scripture is just a book and for a seeker, the same scripture is a boat which can save help him cross the ocean of transmigration. Those who are discerning and have samyag darshan can understand the essence of the scriptures.

The one who is Buddha- samyag drashti can understand what is written in the scriptures. But those who have durbuddhi - wrong intellect, cannot understand it. In 'Anant, anant', this is also written: 'Aho! Rajchandra, baal khyaal nathi paamta ae" (the immature people do not understand). 'Durbuddhi' of Natak Samaysar is 'baal' of 'anant anant'.

Pandit Banarasidasji is writing about why he composed Natak Samaysar in the fourth chhand.

Chhand 4:

Hau nihchai tihukāl, suddh chetanmay moorti,

Par parnati sanjog, bhai jadtā visfoorti.

Mohkarma par hetu pāi, Chetan par racchai,

Jyau dhatoor-ras pān karat, nar bahuvidh nacchai.

Ab samaysār varnan karat, param suddhatā hohu mujh,

Anāyās Banārasidās kahi, mitahu sahaj bhamki aroojh.

Meaning: From absolute point of view, I am forever pure and embodiment of consciousness. But with having association with the alien objects of the universe, I have obtained ignorant state. With the deluding karma - mohaniya karma - acting as instrumental cause – nimitt - soul ends up having attachment - anuraag- with alien objects of the universe. Therefore, he is acting like an intoxicated person dancing. Pandit Banarasidasji says: By me describing Samaysar, I wish to have purity generated within me and with that, all my confusion due to wrong faith shall dissipate.

Poet Banarasidasji is talking to us. Just now, he is talking about the absolute viewpoint, etc. because we are new. Later on, only the word soul will be used. From the absolute point of view, I am forever pure and the embodiment of consciousness. In day-to-day life, even if you are a millionaire, you need to keep tension because if the price of one script on the stock exchange goes down, you can become a pauper. In reality, I am forever pure and the embodiment of consciousness (Chaitanyamoorti). Despite any impurities that may arise, you will remain pure forever. Your nature will always remain pure. Banarasidasji has used the word 'Chaitanya murti' (embodiment of consciousness). Usually, we always say that the soul is formless. But here, Chaitanya murti is used because the soul is a dense mass (ghanpind) of knowledge. The soul is formless from the viewpoint of shape. But it is a dense mass of consciousness and knowledge, so it is called Chaitanya murti. It is forever pure Chaitanya murti.

The one whose world is the soul – Banarasidasji can naturally write all these things. He has used the word 'anaayaas' – without putting much effort into studying the scriptures. You can realise one thing: The one who has written this, his world is the soul and not Agra. You will not see any example of the Taj Mahal in the whole scripture. You will feel that in every small thing, he keeps appreciating himself, meaning the soul, by saying, "I am pure consciousness. I am a dense mass of knowledge. I am eternal." This was his contemplation, reflection, and experience. This was his world and this was his life. He says, "I am this, you are also this." He will not use the word 'the soul'. He will say, "In reality, I am forever a pure embodiment of consciousness." He is not interested in viewpoints.

Some people see the changing modes like 'I have attachment', or 'I am an angry person', etc. Some people focus on the unchanging eternally pure soul. My state has become impure on account of modifications of attachment and aversion.

With the deluding karma acting as instrumental cause, the soul ends up having attachment to the external. Actually, the deluding karma does not make you do anything. It's due to unawareness that one ends up having attachment to the external objects.

A boy threw a stone at the window of his neighbour. The neighbour saw it and complained to his mother. At first, the mother said, "My son can never throw a stone." But the neighbour said, "I saw him throwing the stone." The mother asked her son and the son said, "Mummy, I did not do it. I threw the stone but Kallu asked me to throw it." As blame was put on Kallu, the neighbour had to go away but then the mother told the boy, "Kallu can ask you to do anything, where had your intellect gone?" Kallu is the fruition of karma. Your faith delusion karma may ask you to do anything but it is just an instrumental factor - nimitt. You must use your intellect. The enlightened one has given you the right intellect. Listen to the enlightened one and not karma. Do not blame karma. Your karma can ask you to do anything, you need to use your discretion.

Imagine a person drinking bhaang – an intoxicant, and then dancing like a crazy person. If he is crying, he continues crying. If he is laughing, he continues laughing. In the fruition of mohaniya karma - delusion karma, the soul becomes crazy. If you do pratikraman of your anger or are jealous, you will realise why you became so angry. Did you drink bhaang that you got so angry? Do pratikraman now. At that time, you felt you were right, right, and right. Your intellect would only try to defend you and prove that you are right. If you do pratikraman today, you will realise, 'I was not right at all. I must have acted in an intoxication of bhaang. Why did I have an intense impulse of lust, anger, etc.?

If an insect falls into a pot, it tosses about in misery. Under the influence of delusion, you also become crazy. It can be happiness, sadness, overthinking, etc. By looking at you, someone would feel that you are acting like that insect. You are restless due to delusion and impurities. This is your condition.

Pandit Banarasidasji says: By me describing Samaysar, I wish to have purity generated within me and with that, all my confusion due to wrong faith shall dissipate. I am forever a pure embodiment of consciousness. The nature of my soul is such that it has a choice of modification. I identify with the external circumstances giving rise to an impure state. If I remained in my true nature, I

would have experienced the pure modification of peace and bliss. But with the instrumental factors - nimitt, I behaved like an intoxicated person.

Banarasidasji is a samyag drashti soul. So here, mithyatva means instability. He wants his instability to dissipate. He has written Samaysaar so that he manifests the maximum purity without much effort. The force of purity is so much that without any effort, instability turns into stability. If this instability is destroyed, one can abide in his true nature. The main aim of Samaysaar is to purify one's emotions. Instability that does not allow me attain the supreme state has to end now. One should have so much passion and purity within he attains my spiritual welfare. One need not get into any dependence on external factors like fasting, charity, etc.

Guru is like an earthquake. When there is an earthquake, the water becomes the land and the land becomes the water. When He comes into life, identification with the body goes and there is identification with the soul.

If you believe, 'I am mithyatvi – one with the false belief' then this belief itself is a false belief (mithyatva). If you reflect on 'I am forever pure embodiment of consciousness,' in the state of mithyatva, you will be able to get rid of your mithyatva. You always say, "I am mithyatvi" but you say it in such a way that you are always going to remain mithyatvi. Mithyatva or false belief is not your nature. It is your impure mode. If you want to talk about your impure mode, talk very fast, and finish it off. Talk about your real nature slowly. Change your habits and you will be pregnant with something; you will feel that something is growing within you.

Remain detached from your state and identify with your true nature. The sun does not have darkness. When you go far from the sun, you will experience darkness or night. When you move away from your true nature, impure modes arise. Right faith always believes that one is pure. "I am separate from the attachment," this is also said by upchaar (conventional usage). If a mode of attachment or aversion is just passing by, why should you say, "I am separate from the attachment?" When you say, "I am separate," it shows that you are crazy, you have an importance of the external factors more. It is common sense that the body is the body and you are you, so why should you say, "I am separate from the body"?

Faith states, "I am an eternally pure substance." Faith will talk about the eternal nature. Knowledge says, "I will see both – the true nature and the temporary

state.” Conduct gets rid of impurities shown by knowledge. So, putting knowledge and conduct to work, faith is enjoying now itself.