

**Natak Samaysaar**  
**Shibir 5 (Jeevdwar chhand 1 – 6)**  
**Pravachan – 1 Summary**  
**20-4-2024 – Morning**  
**Episodes 38 - 40**

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 Kundkundacaryaji directly listened to the divine sermon of Simandharswami and he composed Shri Samaysarji. Acharya Shri Amrutchandradev wrote a commentary (teeka) after one thousand years. The kalash was also composed. Based on Rajmal Pandeyji's commentary, Atmarasi (the one who is engrossed in the soul consciousness) samyag drashti (one with the right belief) Shri Banarasidasji composed 'Natak Samaysar' based on his experience.

We have done Utthanika (introduction) so far. There are twelve chapters (dwaar). The first one is 'Jeevdwaar'. We are starting it today. You will get something shocking here.

Most of the people have studied Nav Tattva (nine fundamentals) either in short or in great detail. You might have done it based on Tattvarth Sutra etc. But the soul is not like that. Samaysar is a spiritual scripture. You have to understand it from a spiritual perspective. Those who insist upon the Agam style will face a lot of difficulties. The person who insists that he should stay in the refuge of the enlightened one and understand it from Him will understand it very easily.

You may say anything but you trust Agam more than the enlightened one because Agam is Agam. It is the speech of Bhagwan. The enlightened one is new. Until the right recognition of the soul is done, you will show reverence towards the enlightened one, but you have supreme reverence for Agam. This will be your state of mind. When you turn towards spirituality, you will feel that you should sing the glory and have importance for the enlightened one and those who have obtained His grace (raajipo).

If you insist on the Agam style, you will feel that the soul will seem very different. The soul of Samaysar will seem different from the soul of Tattvarth Sutra. If you listen to the spiritual style, you will feel that it is like this only. Why was something else taught? Param Krupalu Dev prepared us for this spirituality.

Now, we are starting with the description of the eternal soul substance. The prerequisite is - understanding the impermanence rightly (anityatano sachot bodh). The lesser the understanding of the impermanence, the lesser you will have the glory of the eternal. You will understand everything but you won't feel that everything else is inferior to the soul. You'll be frustrated that you understand it and still, you don't feel the importance of the soul.

You buy an earthen pot and a garland of flowers. The garland of flowers dries up by the evening, it is called garbage, you don't feel sorry, and you don't feel that money was wasted.

The pot also breaks on the same day and you feel bad. For the garland, you are mentally prepared to throw it away by the evening. But you feel that the pot should have lasted longer. Both are inanimate things only. Still, you expect the pot to last longer. Both are impermanent, why do you feel bad for one and nothing for the other? The modification changes at every moment. The moment when you don't have an intellect of impermanence in the pot; the pot is an inanimate thing, rotting and destructing are its dharma only. Why should you feel bad when something that was going to happen happened? You cannot be unhappy under any circumstances because the nature of a thing is such. You feel unhappy only if you have not understood the arrangement of the substance. Otherwise, permanent will remain permanent. Impermanent will remain impermanent. Permanent won't become impermanent and impermanent won't become permanent.

Napoleon said, "My dictionary does not have the word 'impossible'. But he was wrong. We quote this quote many times when it comes to willpower. But from a spiritual perspective, you will put a triple cross on Napoleon. He could do the impossible, that is, he not make an impermanent permanent. He lived with the intellect of making an impermanent permanent. He wanted his kingdom to remain permanent. In the end, he died on the island of St. Helena alone.

Nowadays Dubai is totally flooded and 900 flights were cancelled. Only Sadgurudev is stable and permanent, the rest of everything has a changing nature, and it will change. When you see the towers of Dubai, some people feel 'wow' and some feel that it is a big heap of garbage. The bigger the tower, the bigger the heap of garbage because he feels that the whole world is like a leftover food or dream. From this example, cultivate spiritual desire (tattva jignasa). The person who feels that a beautiful tower is like garbage must be feeling great within. The enlightened one must have had such conviction and must have experienced the permanent substance so beautifully that what seems beautiful to the ignorant one seems like garbage to the enlightened one.

Napoleon tried to make impermanent modification a permanent one and that was his mistake. He had all the power and karmic merit, but he could not change impermanent to permanent. When we do 12 Bhavna- 12 contemplations, the first one is Anitya Bhavna - Feeling of impermanence. Then come all the other bhavnas like ashara bhavna (reflection on No one provides protection), ekatva bhavna (reflection on the solitude of the soul), anyatva bhavna (reflection on separateness), sansar bhavna (reflection on no permanent relationship in the universe), etc. You should be clear about the feeling of impermanence first, once that perception has become strong, only then, you can go ahead towards the soul substance. If this impermanence is not clear, you will be stuck in modifications of the soul too. You will keep saying that you have attachments, aversion, etc. The feeling of impermanence is not only for inanimate things but also for your modifications. Cultivate your realisation of impermanence.

Mulla Naseeruddin got divorced twice and was getting married for the third time. He kept a function for the wedding. He wrote on the invitation card, 'No boxed gift please.' People were bored of attending his wedding functions and felt that they would have to give gifts again. They were thinking about what to give. One of the guests gave a special gift - a board with the writing, 'Victory of hope over experience.' The world is so impermanent and

unstable. Still, you want to make it stable. You want to make unstable stable- your passion (samveg) is appreciable. But Param Krupalu Dev has said, "Je swarup samajya vina, pamyo dukh anant." (The soul has been enduring sorrow since infinite time without realising the true nature of the Self). Param Krupalu Dev did not say, "Je swarup janya vin" Janya vina means without knowing. He wrote 'samajya vina', which means knowing and realising. Knowing has your ears and head working. But when you realise, there is conviction too. Your conviction is added when you know, understand, and realise. This is not only your samyak jnan (right knowledge) but also samyak darshan (right faith). Think about your spiritual path. Think about your spiritual progress. Do not show off your horizontal movement. Your hair has turned grey now, soon death will take you along.

Since you have not realised or understood rightly, you try to make the impermanent permanent and leave permanent for the impermanent. You should look at eternal. You are a lady and you are an eternal substance too. You cannot minus any of them. You have to decide where you want to focus- this is your only option.

You may have the best quality curtains from Spain in your house. But someone might only look at a vase kept on a table and not curtains; it depends on his interest. It is your choice whether you want to focus on being a lady or focus on the eternally pure soul. Your focus depends on your liking or interest. Focus on ever pure substance.

The contemplation of the knower should be deep, constant, and stable, and then your comprehension of the impermanence should be strong. If someone asks you where you were born, just say, "I was never born." If you name the place, where you were born, it means that you are still identifying with the body and your name. Even your half-dead body should say, "I am not dead, I am not going to die, and I am not going to take birth. I am always there." The soul is never born and it never dies.

Why do we not have moksha bhavna in 12 bhavna (12 contemplations)? Because we have bodhi durlabh bhavna (reflection on rarity of right faith,), which says that bodhi- samyag darshan is rare (durlabh). The moment you reflect on the right faith (samyag darshan), you will attain liberation. Once samyag darshan is attained, moksha gets pulled towards you, so why should you reflect on moksha? The enlightened ones have said such wonderful things. Param Krupalu Dev has given the essence of scriptures in Vachanamrutji. I see three things in Apurva Vaani (unprecedented speech).

1. The enlightened one shows mysteries of scriptures, which are not there in your brain. Then that speech is unprecedented.
2. Your doubts are cleared without asking. Then that speech is unprecedented.
3. This unprecedented speech increases the attraction of samyak darshan and the path of moksha to a great extent.

But all these three need to be cancelled. If you have unprecedented feelings and thoughts, only then, that instrumental factor (nimit) is called unprecedented speech. This is cause and effect (nimit-naimittik). In the proximity of the enlightened one, such emotions start arising, which have never arisen while doing your swadhyay. The instrumental factor is a formality but the whole thing is dependent on the principal cause (upadanlakshi). The enlightened one

can save you with unprecedented speech (Apurva vaani) and supreme knowledge of scriptures (paramshrut). With these two virtues, you can understand the essence of the scriptures, your doubts are cleared, and your attraction for the path of moksha increases many fold.

We have nirjara bhavna (reflection on shedding of karma) and samvar bhavna (reflection on stoppage of influx of karma) in 12 bhavnas, why not moksha bhavna? Because bodhi durlabh bhavna says that bodhi- samyag darshan is rare (durlabh). The moment you attain samyag darshan, you will attain liberation too.

When you sit down, you feel uncomfortable within a short time. Why do you not feel uncomfortable with the thought of infinite transmigration? If you suddenly have a toothache at night, you want the night to get over to go to the dentist. When you cannot tolerate this much pain, how will you tolerate the pain of a hellish abode? Look at your thoughts, speech, behaviour, priorities, instincts, addictions, and food habits. The doors of hellish abode are open for you.

Do not be narrow-minded or short-sighted. Short-sighted means you can see 75-80 years hence. You think about your insurance and social security. But what will happen after death? You cannot practice being a witness here, how will you do it in a hellish abode? You have to decide that you want to get rid of transmigration.

How much time will you take to attain samyag darshan? There is a checklist. If you see your phone within half an hour or fifteen minutes of satsang, your samyag darshan is quite far. You have to forget that there is a gadget like a phone and some messages are there on that phone. If you do not see your phone for at least fifteen minutes, only then, you have a chance of attaining samyag darshan in this birth. If you see your phone within that time, it means that you have the fruition of karmic merit to listen to satsang but you lack interest. Your interest is not checked with your claps in the satsang, it is checked by how fast you go back to worldly matters, sense objects, and passions.

After the PET scan, you become passive physically and mentally because of radiation and the environment of the place. You are worried that you may be diagnosed with cancer. Don't you feel this much during the satsang? You have received the biggest mail from Shri Kundkundacaryaji and you do not want to read that and read your emails. You will be caught in Samaysar - Are you here because of the fruition of meritorious karma or because of your interest?

You have a lot of merit karma hence you are born as a human being. But to believe that you are a human is the fruition of demerit karma because that is false belief (mithyatva). Param Krupalu Dev wrote, "Bahu punya kera punjthi, shubh deha manavno malyo." (This auspicious human life is obtained as a result of accumulated meritorious karma). He had this clarity at the age of sixteen that He wrote the word 'malyo' – obtained, He did not say, 'Thayo' - became. You are the eternal unchanging pure consciousness. You may have sung this line thousands of times but never focused on 'malyo' – that He said it's just an association and if there is an association, there is going to be a separation. Then what are you so happy about?

If Gautamswami, Sudharmaswami, and Jambuswami can attain moksha in the fifth era, why can't you attain it? Do not talk about the era. Pujya Yashovijayji Maharajsaheb also said, "Aaro saaro re muj paanchmo, Tum darshan Dev. Chotho aaro re firi aavyo ganu." (The fifth era is great for me as I got Your darshan. I feel the fourth era has come back). Then why are you giving excuses that you cannot attain moksha?

In Jeevdwaar of Natak Samaysar, there are 35 chhands - stanzas. Pandit Banarasidasji is a poet, so he is sensationalising the scripture, he wont start it so you remain curious about what is coming up next. In the first three chhands, Pandit Banarasidasji is doing maangalik - he is starting the chapter by venerating the blissful consciousness, the Siddha Bhagwan – Liberated Ones, and Jinvaani – words of Jineshwar Bhagwan. This is a spiritual scripture, so the pure soul comes first, not the Arihant or Siddha Bhagwan. If it was not so, first would have been venerating Arihant or Siddha Bhagwan or the Sadguru. However, these are all modifications, so here, first will come the pure soul which is separate from all modifications, so first of all, Pandit Banarasidasji is bowing down to the pure soul. Then is venerated the Siddha Bhagwan - the best modification, and then shall come the eulogy of the words of Jineshwar Bhagwan.

#### **Chhand 1:**

**Shobhit nij anubhooti jut chidānand Bhagwān,**

**Sār padārath ātamā, sakal padārath jān.**

**Meaning: The all-knower soul substance is shining brightly because of its self-experiencing state. In all substances of the universe, the soul substance is excellent. It knows all the substances of the universe.**

This scripture was forgotten but Param Krupalu Dev brought it back in light. He has quoted it frequently in Vachanamrutji. In the beginning, He wrote, 'Natak Samaysar', but then He started writing 'Samaysaar' only – the verse would be of Natak Samaysaar and He would write Samaysaar only, so much He considered it to be synonymous. In Digambar tradition also, Samaysaar is considered greater as they feel that an Acharya has written it while Natak Samaysaar was written by a self-realised one householder.

These chhands are almost word to word paraphrase (padyaanuvaad) of Samaysaar Kalash. Acharya Amrutchandradevji had written Atmakhyati Teeka first in Sanskrit, which is difficult to understand and then he composed Kalash's on some verses which are so sweet that one would feel that if these verses are so sweet, how sweet his emotions must be when he composed them!

Here, Atmarasi Banarasidasji is venerating Chidanand Bhagwan (blissful consciousness). How is the soul substance? It is beautiful with the experience. It is filled with knowledge and bliss chidanand – consciousness and bliss, or knowledge and bliss. This is its nature. You look beautiful only after applying makeup. But the soul is not beautiful because of some achievement – it's not that it shall become beautiful when it attains moksha etc. It is eternally beautiful due to its nature itself. The nature of the soul is 'Chidanand'. You must understand and enjoy this Natak Samaysaar now itself, you don't know whether you will be able to hear tomorrow's chhands. Think that only these 3 chhands are the entire Samaysaar and in that you have to attain spiritual welfare. There world is so impermanent. This impermanence is

extremely terrible. People do not understand this impermanence and getting entangled in that, they miss out on the eternal.

Your nature is Chidanand - it means you are filled with knowledge and bliss. There is a lot of bliss in the soul. If you get connected with the soul, there is only bliss, bliss, and bliss. But how can you have bliss without knowledge? The soul is always a knowledge incarnate. At the time of ignorance also, the soul is full of knowledge. Ignorance is the modification. If you say that you are ignorant, possessing wrong knowledge, it is a good sign because that shows that you are not an inanimate substance and you are alive. To modify as ignorance, you should be a possessor (dhaarak) of the virtue of knowledge. Pure modification is the bliss of the soul. When you have an impure mode, you say, "Joy, happiness," but when your modification is pure, you say, "Bliss of the soul."

Chidanand implies what you are and what you are not. You are not the body or auspicious and inauspicious modes. You are knowledge and bliss incarnate and nothing else. You are eternally pure knowledge incarnate. You are nothing else but Chidanand. The ignorant person can understand this with inference and with the support of scriptures and enlightened one's words. The enlightened one can understand it with the help of His own experience (pratyaksh anubhav). You don't need to experience, start the process with the inference. You are only a Chidanand substance. Everything outside Chidanand is not you, even if it is very close to you. How can you be present without Chidanand? You are never born.

The soul is incarnate of knowledge and bliss. That's the very nature of the soul. The soul always looks elegant with its Chidanand (knowledge and blissful) nature. Chidanandatva (having knowledge and bliss) is not an achievement, it is your very nature. Getting involved in the impure mode, auspicious mode, or inauspicious mode is not my nature. In fact, when you do not focus on your true nature, you get into the impure modes. The moment you focus on your true nature, your impure modes will vanish. If you remain in your true nature, impurities will not arise only.

My nature is devoid of three karmas. This means my nature does not have nokarma - quasi karma, I am devoid of body, etc. I am not dravya karma – material karma, where I do not have knowledge obstructing karma, etc. other karmas. I am not bhaav karma – impure feelings. I am devoid of auspicious and inauspicious modes, attachment, aversion, ego, etc. I am an incarnate Chidanand – filled with knowledge and bliss. This Chidanand Prabhu looks elegant with his own experience.

Of all the substances, the worthy one is the soul substance. The soul substance is the knower of all the substances. In six substances, there is only one substance, which is a knower. Because the knower says, I believe that 'dharmastikaay'- medium of motion, 'pudgal' – inanimate substance exist. If 'I' - the soul was not there, nothing else would have been known. A tower or Taj Mahal cannot be known unless there is a seer. The soul is worth embracing (upaadeva). The pure soul (shuddhaatma) or jeev is the essence (saar) of samay (substances) . Shuddhatma or jeev is the soul.

If you are taught that the soul with the body is jeev (worldly soul), Samaysar says that you are taught wrongly. The body cannot be associated with the soul. The master of the body is inanimate substance (pudgal). I am the master of myself. How can I be a master of others? If the body and the soul always stay together, how can death interfere? How can the body get burnt? I have the nature of omniscience. I am the knower of three universes and three times.

You do not withdraw money from the bank unnecessarily. When you need money, you withdraw it. When you have money in the bank but if you do not have it right now, you will not be reluctant to ask for the loan, as you know that you can immediately return that money. You know what you have.

The soul is incarnate of bliss. There is no bliss in any other substance except the soul. That's why it is called the best of all the substances. Fun is the gist of everything. You are incarnate of knowledge and you have the nature of omniscience. You are not manifesting your omniscience right now, as you do not need it. Pure soul has the nature, where three times and three universes get reflected in its knowledge. There are fountains of bliss in the soul. Every modification has fountains of bliss.

This pure soul is always looking elegant with its Chidanand (knowledge and blissful) nature including in hellish abode. Just close your eyes and bow down to your pure soul. Bow down to yourself. Anandghanji said it in the stavan of Shantinath Bhagwan – I bow down to myself (namo muj, namo muj).

Now the next verse is the stuti (appreciation) of Siddha Bhagwan but you will feel that it is the stuti of the soul. Atmarasi Banarasisdasji has just written the name of Siddha by saying, "The One who has manifested it in His modification" but he has spoken about the soul only.

**Chhand 2:**

"Jo apani duti āp virājat,  
Hai paradhān padārath nāmi,  
Chetan ank sadā nikalank,  
Mahā sukh sāgarkau visarāmi.  
Jeev ajeev jitey jagamai,  
Tinakau guna jnāyak antarjāmi,  
Tāhi viloki namai sivagāmi."

**Meaning:** Siddh Bhagwans have obtained liberation. They reside in the abode of Siddh. They are the most important souls. They are shining with pure knowledge. They have characteristics of pure consciousness. They are free from all the toxic emotions. They enjoy an eternal blissful state. They are the knower of all universal living and non-living substances. The aspirant souls on the path to liberation know Them and bow down to Them.

From the relative viewpoint (vyavahar), we are bowing down to Siddh Bhagwan. From the absolute viewpoint (paramarth), we bow down to the pure nature of the soul. Siddh Bhagwan has manifested purity in His modification. The eternally pure one is me.



“Siddh samān sadā pad mero” – I am always like Siddh Bhagwan. If we cannot forget this verse, how can Banarasidaji forget it? Even when he takes the name of Siddh, his eyes are closing down, and he is bowing down to his soul. He tells Siddh Bhagwan, “I am bowing down to You with the perception of modification. My modification has attachment and aversion. Your modification is pure, so I bow down to You. But at the subtle level, I feel that both of us are the same.”

When you write in prose, there is a meaning. You are very clear in what you want to state in prose. In prose, the meaning is more important. Duti in this verse means jyoti- light. Here, atmajnan- self-realisation is not the fourth gunasthanak (stage of spiritual development) but it is the knowledge incarnate soul. If you see it in this verse, “Jo apani duti āp virājat, hai paradhān padārath nāmi.” The focus of prose is the clarity of meanings. But the focus of the poem is to raise emotions. Even if you understood a little, you must have started dancing. The main aim of the poem is to drench you fully (tarabol). So, the poet is writing with the pen but its ink is the emotions. You have to enjoy these emotions. You should not realise whether it gets repeated or not. You should feel like clapping or your heart gets choked with emotions. That is the main aim of this poem. It is only classwork, you have to enjoy it right now. That’s the reason why Bhagavad Gita and Shri Atmasiddhi Shastra are in poem forms you must increase your emotions for the subject. The gist of Samaysar comes in one sentence, “Siddh samān sadā pad mero” Now, you only have to enjoy. There is nothing new.

Go out in the noon. Look at the sun and tell him, “Get lost, you have no powers. You only light up the external world. I can light up the internal and external world. You are showing off only in the Madhya lok - middle universe. I can see all three time periods. The only common thing is both of us do not need fuel.”

You have to emphasise bliss more than understanding. You should feel blissful when there are talks about the soul, it cuts your transmigration. Just by saying, “Namo Siddhanam,” it does not show your love and respect for Siddh Bhagwan. You must understand the nature of Siddh Bhagwan.

The soul substance is the best, so the soul, which has such modifications is also the best. It is illumined with the light of its knowledge. It is the main one in all the substances. Atmajnan here does not mean the enlightened one, it means the nature of the soul. It shines with the majesty (tej) of consciousness (Chaitanya). It is a light (jyoti) of consciousness (chaitanya) or light of knowledge. The soul cannot be known with any of the inanimate substances. Fire is supported by fuel like ghee, oil, wood, gas, etc. Till you add the fuel, the fire remains lighted but the moment you stop giving the fuel, it is extinguished. I shine with the help of my majesty of knowledge. I do not need anyone’s support. I do not need any support for my bliss. If I need any support, it means I am far from myself. The less I need any support, I am near myself. When I do not need it, I am absorbed in myself.

The supreme substance is shining with the knowledge substance. It does not need any external substances. It does not need any fuel from outside. It is self-illuminating. It does not need anyone’s grace or help. Self-illuminating (swayam jyoti). Swayam Jyoti means two things. 1. The soul is illuminating the self and others. 2. It knows all the substances and the



self. Swayam means without the help of others. I do not need any pillars, fuel, etc. I am swayam jyoti. The sun also does not need any fuel and it lights up the world. But the sun does not know itself. I know myself, three times, three universes, and remain clean and unstained. Such is my knowledge incarnate. Go out and tell the sun this way. The sun will be extinguished after billions of years but I will never be extinguished. I can be thrown into the form of an ant, or a plant, or in a hellish abode, my nature of knowledge will never be destroyed.

The distinguishing mark, chihna and surname of myself (pure soul) is knowledge incarnate (chidrup). Nobody can enter my territory and nobody can go out of my territory. This knowledge incarnate or chidrup is not my achievement or history, I am always knowledge incarnate.

I am a pure and blissful soul (nishkalank and anandit). I have no impurities. I am unstained. I am a pure unchanging soul. I am the abode of bliss (sukhdham). When must Param Krupalu Dev have read this scripture? Think about the evening of the composition of Shri Atmasiddhi Shastra. He had all these scriptures in His heart. The precept must have stuck to His heart. Banarasidasji was older than Param Krupalu Dev but we can match their writings to a great extent. All the enlightened ones have the same feelings. If the soul is not blissful, why should you be interested in the soul? I am not a pond or a river, I am the ocean of bliss. The pond or the river can dry up but the ocean can never dry up. My nature is the ocean of bliss. Siddh Bhagwan is resting in His ocean of bliss. Siddh Bhagwan is a receiver of peace.

I am the knower of the attributes of animate and inanimate substances of the world. The One who has manifested it in His modification is Siddh Bhagwan. This verse appreciates the pure soul (myself) and Siddh Bhagwan. The soul knows the pot and the cloth (ghatpat) and the soul is splendid in every living being (ghat ghatma birajmaan chhe). From the viewpoint of Siddh Bhagwan, we can say, "He knows everything about every substance).

Siddh Bhagwan has attained the state of moksha. He is in the state of Siddh. Here, Shivthanak means swarupastha (abiding by the nature of the soul). By recognising Siddh Bhagwan with the perception of knowledge, sivagāmi is bowing down. Sivagāmi means samyag drashti soul (the soul with the right faith), He can be shravak (householder), or Muni. Samyag drashti soul is only interested in the soul. Shravak or a householder has manifested a pure modification to some extent (anshe nirmal paryay) from the viewpoint of conduct. Samyag drashti muni or an ascetic is also going to attain moksha soon. They all bow down to Siddh Bhagwan.