Nātak Samaysaar

Shibir 31

Pravachan - 4 Summary

10-11-2026 Morning

Episodes - 411-413

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.

In the internal state, there is neither waxing nor waning, neither increase nor decrease. Today, we shall perform the pujan of the inner life (abhyantar jivan) of Param Krupalu Dev, who abides in such a steady and unshakeable state.

Pujya Gurudevshri shares a key insight through which Nemiji turned inward and attained his present state. Pujya Gurudevshri reflected upon and retraced the journey between 2008 (the year of Nemiji's diksha) and now. Nemiji embraced four "R"s in his life, which ultimately culminated in renunciation (tyaag), detachment (vairagya), devotion (bhakti), discretion between the self and non-self (bhedjnan), contemplation on the fundamental truths (tattva vicharna), and soul consciousness (atam bhavna). A striking difference came into his devotion after 2013. These four Rs can serve as our teaching for the New Year.

1. Remember

Remember Him (God or Guru) across all activities and in every setting - not merely within the temple or when seated in His physical presence. In fact, the intensity of remembrance ought to be even greater when you are physically apart from Him. This defining quality elevated Nemiji to where he is today; his Guru remains ever-present at the forefront of his consciousness.

Pujya Gurudevshri tested Nemiji extensively and could find no trace of lust, anger, jealousy, or pride. The purity of one's thoughts and conduct directly fosters pure devotion. Nemiji harboured no suppressed tendencies that might surface in isolation or when he was away from Pujya Gurudevshri. Naturally, such flaws do not manifest when facing the Guru, but one's mind often wanders when apart. Through Nemiji's thoughts, conduct, and subtle vibrations, Pujya Gurudevshri observed absence of these impurities. He maintains constant remembrance of Pujya Gurudevshri everywhere.

2. Reliance

Complete dependence and surrender unto the Sadguru. Nemiji possesses every worldly advantage - stature, education, talent, intellect, discernment, and capability - yet his reliance rests entirely on his Sadguru. Nemiji reflects: "I feel deeply secure in Pujya Gurudevshri's presence." We have all witnessed this unwavering reliance and sense of refuge; he carries deep gratitude and surrender through every circumstance.

This reflects in his selfless service (seva) as well. He delegates responsibilities so that others may feel engaged and connected, seamlessly harmonising all facets of the work in a way few others can. He provides clear vision, explains tasks thoroughly, and grants people the freedom to execute them. If necessary, he stays awake through the night to ensure everyone understands the path forward. His execution is never disjointed; it flows organically.

The production of Aho Gurudev originated entirely from Nemiji's vision, without any suggestions from Pujya Gurudevshri. Every volunteer worked diligently with total clarity of purpose. Nemiji never shifts blame onto others; instead, he takes full responsibility. He readily admits, "The fault is mine." He never points fingers and ensures seamless coordination so that everyone on stage knows their role precisely, leaving every volunteer fulfilled. While Nemiji says, "I learned this from Pujya Gurudevshri," Pujya Gurudevshri remarks, "Nemiji did not just learn; he absorbed it." In the early days, Pujya Gurudevshri gave many corrections. But once Nemiji's inner passion blossomed, everything he touched turned into an exemplary offering.

A betel-leaf vendor (paanwaala) is a straightforward soul who asks directly, "Should I apply the lime (choona)?" Everyone else applies 'choona' - duping you - without ever telling you.

There once was a grumpy paanwaala who could never get along with anyone. His language was curt and harsh. If he spoke, he spoke bitterly, and otherwise, he chose not to speak at all. A man went up to him and said, "Your hands are like God's hands. How beautifully you bring everything together to create something so wonderful!" The paanwaala either offered no response at all or simply muttered dismissively, "Fine, fine." The man's friends asked him, "He doesn't care in the slightest for your compliments, so why do you bother praising him?" The man replied, "My life is not governed by other people's reactions. A paanwaala will not dictate how I should speak to him; I will decide that myself. I will talk to him just as my Guru has taught me."

Inner reliance fosters true spiritual alignment. Pure intellect alone cannot take you there, no matter how clever you may be. When Nemiji first joined, he lacked worldly sense; his interest lay entirely in the doctrinal scriptures (siddhant granth), and he would engage in philosophical discussions with Pujya Gurudevshri. It was his inner purity (shuddhi) that brought him from immaturity to true maturity - not merely the academic study of sacred texts.

3. Renunciation

What must one renounce? Renounce anything and everything that takes you away from Him. If it is self-will (swachchhand), abandon self-will. If it is indolence (pramaad), abandon indolence. If it is a gulab jamun, give up the gulab jamun. You must discern which open window is letting the draft in, and simply close that window.

There is another, far more profound form of renunciation: When you genuinely mature on the spiritual path, your past begins to drop away. This is a supreme renunciation (mahaan tyaag). When your past drops away, you experience true metamorphosis - a complete inner transformation. We first encountered the term "metamorphosis" in school when learning about the life cycle of a butterfly: Caterpillar, cocoon, pupa, and finally the butterfly. That was merely theoretical back then; today, we directly experience this inner emptying. It feels as though one's personal memory has receded. As the past falls away, false beliefs, conditioned likes and dislikes dissolve alongside it. That dissolution is what matters most. One who achieves this renunciation is far more genuinely detached than someone who says, "This is my fifty-first oli (a type of austerity)." Undertaking an oli may provide an excellent physical detox, but that alone does not constitute true renunciation.

Pujya Gurudevshri was reading a history of ‘Jews in India,’ written by Professor Ori from South India. Pujya Gurudevshri enjoys studying such diverse perspectives, as it aids spiritual contemplation. Consider a follower of Judaism: Under kosher dietary laws, they never consume meat and dairy together. When asked why the two cannot be mixed, a Jew might simply answer, "I do not know the exact reason, but it is our sacred tradition." To an outsider, that may seem mindless; yet we, too, remain oblivious to the rationale behind many of our own practices while continuing to call ourselves Jains.

In his work, Professor Ori asserts, "Hinduism also embraces violence." Pujya Gurudevshri felt compelled to read further to understand why he made such a claim. Etymologically, the term "Hindu" derived from the River Sindhu, but an

esoteric definition states: "Hinsathi dubhaay" - one whose heart aches and grieves at the sight of violence (hinsa) is a Hindu.

Professor Ori challenges this by asking in his book: "What transpired at Kurukshetra?" At the end of the day, Shri Krishna in the Bhagavad Gita steered Arjun directly toward warfare, urging him not to flee to the Himalayas, but to wage battle. He had to convince Arjun to fight, and ultimately, Arjun fought. Whether framed as a warrior's duty (kshatriya dharma) or the triumph of righteousness over unrighteousness (dharma against adharma), what is war at its core? War is violence. If righteous warfare is sanctioned within Hinduism, on what moral grounds do you criticise the Israelis? They view themselves as fighting on the side of dharma against adharma; Israel is fighting against Palestine, upholding their own duty as warriors defending their people.

This statement gave Pujya Gurudevshri pause, because we have traditionally studied the Bhagavad Gita through an entirely different lens. Shri Krishna believed righteousness stood on their side and convinced Arjun accordingly. From a worldly perspective, if Shri Krishna is seen as a mortal, upright, and moral figure who concluded that righteousness must triumph over unrighteousness through war, then Jews ask: what wrong are we committing?

Impulsively and rashly, we pass judgment on everyone: "This person is wrong; that person is bad." Yet what is deemed good or bad is ultimately dictated often by your own subjective standards.

Only 2,500 to 2,600 years have passed in this fifth era (Pancham kaal), and human inclinations have already grown so fickle and distorted. Even if a man was married to Miss Universe, his wandering gaze strays outside. Nothing in this world can cure this affliction except the refuge of a Sadguru - the transformative love of the Sadguru!

4. Relation

It is fundamentally about relationship: Are you experiencing true inner closeness (sameepta)? You might be thousands of miles away, or standing just three feet in front of Him - but are you feeling that deep intimacy from within? You may not have spoken a single word to Him, yet do you feel that profound connection? It is this very closeness that fosters reliance, inspires continuous remembrance, and culminates in true renunciation.

Pujya Gurudevshri is not defining renunciation by outward markers such as ascetic clothing; He defines renunciation as dropping the past. Drop the past not only from your heart but from your memory, to the point where you simply cannot recall it. The detachment should be at that profound level.

Are you progressing from mere proximity (saamipya) to oneness (ekta)? Does that spiritual love awaken genuine dispassion (virakti) within you? Pujya Gurudevshri is not addressing external renunciation; He speaks of inner dispassion. Consider the Shaolin tradition of meditation: Their eyes are never shut completely, but kept half-open. Their entire meditative discipline is structured around this practice.

If you cannot experience close proximity, do not even dream of oneness. A genuine closeness encompasses both humble servitude (daasya bhaav) and fraternal friendship (sakha bhaav) - where through the spirit of servitude, there is complete surrender, while through the bond of friendship you feel free to question and converse. The byproduct of mere servitude can sometimes be an undercurrent of fear, whereas the byproduct of mere casual friendship can be taking the Master for granted. In the ninefold devotion (navadha bhakti), the scriptures never suggest, "Choose any eight forms," or "Just practice listening (shravan) or chanting praises (kirtan)." The directive is unequivocal: Embody the complete ninefold devotion.

Pujya Gurudevshri shared that His own bhakti had been entirely that of the supreme servant (param daas); the aspect of friendship (sakhya) found its expression when Nemiji entered His life; otherwise, Pujya Gurudevshri might have never revealed such tender affection (vaatsalya). Yet reverence alone carries a limitation. True closeness requires the freedom to voice loving complaints (olamnaa), to playfully tease the Divine, and even to affectionately pester Him. If you prepare an exquisite dish of bhel but omit the salt, even three mouthfuls become unpalatable.

Today, He says, He has no taste for any such division; everything within Him has merged into non-duality (abhed). But for a seeker, attending to this aspect of devotional friendship as well, makes the journey faster.

When the spiritual bug truly bites you, dispassion becomes completely effortless. Dropping worldly attachments takes no time at all. In the play we watched yesterday, Bodhidharma won the battle and, in an instant, dropped everything, declaring: "Do not call me Prince Dhamma; call me Bodhidharma." How long did he deliberate? Did he require two or three years of training to decide on renunciation? He resolved it in a single second. When your spiritual practice (sadhana) is rooted in deep meditation and compassion, it endows you with that decisive power.

When the spiritual spark ignites, everything unfolds spontaneously. You are left wondering, "Do I really deserve credit for this transformation when I have made

no effort?" But that is precisely how grace operates. Everything turns so natural and unforced that you feel entirely devoid of personal effort, awed by why such divine grace (prasad) has been bestowed upon you.

Chhand 15:

Jo durmati vikal agyāni,

Jinhi su reeti par reeti na jāni.

Māyā magan bharamke bhartā,

Te jiy bhāv karamke kartā.

Meaning of Chhand 15: The wrong faith being – mithyātvi jeev – has altered thought process – durbuddhi and thereby is having ignorance and perplexity – ajnani and vyakul. He fails to distinguish the separate nature of the self and non-self objects. He is engrossed in illusion (maya) and deluded by ignorance; hence, he is the doer of psychic karma (bhavkarma).

Four characteristics of an evil intellect (durbuddhi) have been laid down. Check for yourself - If these four are present, even your sharpest intellect is nothing but an evil one:

1. Agitated and restless (vyakul)
2. Unaware of the discretion between the modifications of the self and the non-self (swa-par parinati)
3. Engrossed in illusion/ modifications (maya)
4. Deluded by false notions/ illusion (bhram)

A soul possessing these four characteristics is deemed durbuddhi, and such a soul becomes the doer (karta) of impure feelings (bhavkarma).

From the viewpoint of the supremely pure absolute perspective (param shuddha nishchaynay), the soul is not the doer of any modification or transformation (parinati or parinaam). Where, then, does the question of bhavkarma even arise? However, this couplet (doha) is not speaking from param shuddh nishchay naya, because here the soul - even if deluded - is stated to be the doer of bhavkarma.

Therefore, this discussion is framed from the impure absolute perspective (ashuddh nishchay naya). From ashuddha nishchay naya, the soul can be the doer of attachment, aversion, and other defilements; the doer of bhavkarma.

And what happens when he becomes the doer of bhavkarma? Understand that through fundamental Jain doctrine (siddhant).

There are different styles of exposition and different viewpoints (apeksha); they are not mutually contradictory. If you fail to grasp the classification of viewpoints (naya vibhaag) or lack the knowledge of perspectives (naya jnan), everything will immediately seem contradictory to you. But to truly comprehend the doctrine of the Jina, naya jnan and bringing the appropriate perspective to mind at the exact right moment is of paramount importance. Otherwise, everything will appear flawed; the entire world and all living beings will seem wrong to you. But with naya jnan, you recognise: From this specific viewpoint, this statement is perfectly valid. At times you may not even personally agree, yet you will not deem it false.

From param shuddh nishchay naya, the soul is purely a non-doer (akarta), but from ashuddh nishchay naya, it is the doer of bhavkarma.

The Four Characteristics of the Deluded Soul

1. Agitated and Restless (Vyakul)

The soul is agitated because it is entangled in thoughts, doubts, and ignorance. It remains restless primarily because the deep-rooted notion of doership (kartabhaav) perpetually drives these mental fluctuations.

2. Unaware of the Modifications of Self vs. Non-Self (Swa-Par Parinati)

Such a soul cannot distinguish its intrinsic nature from foreign modifications, thereby mistaking attachment to be its very essence. When you claim, "I am attached," by "I", you refer to the entire soul, don't you? Yet attachment is merely an incidental stain dropping on the surface. Only that which is sweet is sugar; the rest is not sugar. Likewise, to the extent there is conscious knowing, that alone is “I”, everything else belongs to the realm of the non-self (par).

The soul fails to recognise the nature of self and non-self, oblivious to the fact that this passing defilement is not its true nature. You ought to realise this the moment an impure disposition arises - not long after it has passed. The instant it emerges, the awareness must flash: "This is not my true nature. I am inherently powerful and peaceful; this is external." This constant clarity and vigilance regarding the self and non-self must remain unbroken, where ‘par’ (external) denotes not merely external physical substances (pardravya), but also external mental dispositions (parbhaav).

3. Engrossed in Modifications (Maya)

Now, where does the term maya originate? It is primarily a Vedantic term. What does maya mean in Jain philosophy? Here, you are studying Natak Samaysaar. You are not currently studying technical doctrinal texts (siddhant granth) where maya strictly denotes deceit or deceitfulness (kapat). Here, maya means the modification (paryay)—that which is not eternal. The changing scenes that flicker across the screen of your eternal unchanging substance (dhruv) are maya.

Just as scenes on a screen have no independent, lasting reality - they come, and they go - whatever comes and goes, even though it appears upon the screen of consciousness, is not the ultimate truth. Truth (satya) is that which endures eternally; that which does not endure is false; it is maya. Modifications - the flux of transient states such as attachment and anger - come and go; they are never everlasting. You do not even have the capacity to sustain them indefinitely. When you get angry, does that anger last for two or three thousand hours? No, it doesn't. Then why let it cause you so much misery? It has already been established that it is not your eternal nature. If Pujya Gurudevshri commands, "Get angry with me right now," you will say, "It simply does not arise." Thus, maya signifies the transient mode (paryay). Just as one must not get entangled in illusion, one must not get trapped in transient modifications. It means that you should not identify with the temporary state (paryay buddhi). Identifying with the transient modification is being engrossed in maya.

4. Deluded by False Notions (Bhram)

The one trapped in the fallacy of absolute point of view (nishchayabhasi), like the Sankhya philosophy, claims: "The soul is always non-attached; it is prakruti (matter) that creates bondage of karma." This is a one-sided illusion of the absolute viewpoint. The logicians (Naiyayiks) assert: "The soul does nothing; everything happens through divine will (Ishwar)." One leans into the fallacy of the absolute point of view (nishchayabhas), while the other clings to the conventional point of view as real fact rather than believing it as figurative, or unreal interpretation (vyavharabhas), because both adopt rigid and one-sided extremes (ekaant).

Ask them some follow-up questions: "If God does everything and everything unfolds by divine command, then why do we have to endure the suffering? Let God suffer it. If God creates this entire trauma, let Him bear the brunt of it. Why are we suffering?" And the Syadvadamanjari provides 29 to 30 such rigorous dialectical points - one feels like shaking and asking a Sankhya or a Naiyayik, "Why do you propagate such flawed, one-sided tenets?"

In the upcoming shibir, we will be very close to the teachings of Shri Atmasiddhi Shastra; it will be a truly profound subject. These philosophies not entirely wrong in their baseline intuition, but they went astray by grasping truth from an isolated, one-sided extreme, they became one-sided (ekānt).

You must recognise the eternal, unchanging nature (dhruv). Even though your inherent essence is that of the supreme soul (Paramatma), your current state (dasha) has not yet attained that supreme realisation. Your present state is still one of bowing down in reverence before God. Therefore, you must never lose sight of either dimension: "My nature is the same as that of the supreme Guru; I am an unattached, pure knower-seer soul identical to the liberated Siddhas. Yet in my present developmental state, I am still immature and imperfect; hence, I bow before the One whose current state has reached that perfection."

If you fail to remember both dimensions, you will end up completely negating right conduct (sadvyavhaar). That you yourself do not perform a practice is acceptable; that you negate the practice itself is not. If your inner state has genuinely become so elevated that you no longer require scriptural study (swadhyay) or disciplined meditation practice (dhyan abhyas), that is fine. But if you preach such absolute dismissals and undermine traditional disciplines, an ordinary seeker will never be able to climb even the very first step.

The one engrossed in maya is trapped in identification with transient modifications (paryay buddhi). He is the active doer of impure inner states, and because it generates these impure dispositions, it is the doer of bhavkarmas.

Chhand 16 and 17:

Je mithyāmati timirsau, lakhai na jeev ajeev,

Tei bhāvit karamke, kartā hohi sadeev. 16

Je asuddh parnati dharai, karai aham parvān,

Te asuddh parināmke, kartā hohi ajān. 17

Meanings: One who is in the darkness of ignorance – ajnanandhkar, does not perceive the distinctiveness of the true nature of the living separate from the non-living. Thereby he is the becomes the doer – karta of the psychic karma – bhaav karma. 16

One who is in the delusion state – vibhavparinati – experiences the oneness with the non-self objects – par padarth – of the universe. Such type of

ignorant being is the doer of its impure modifications and thereby is the doer-karta – of the psychic karma – bhaav karma. 17.

He who, shrouded in the darkness of false knowledge, fails to discern between the soul (jeev) and matter (ajeev), is perpetually the doer of (bhavkarma).

Even then, he is strictly the doer of bhavkarma alone; he is never the doer of material karma (dravyakarma). What this truly signifies will be explored later, but consider the sheer precision and clarity here: the soul can never be designated the doer of dravyakarmas, as dravyakarmas are modifications of physical matter (pudgal). One primary substance cannot alter or produce the modifications in another substance. Because dravyakarmas belong to physical matter, they are deliberately omitted here. This has nothing to do with the conventional perspective (vyavahar naya); this analysis emerges strictly within the framework of the absolute perspectives (nishchay naya).

From the conventional viewpoint, one can say whatever one likes, but convention (vyavahar) itself is false. If practical circumstances require you to say, "Look, this is my house," go ahead and say it, because the conventional view serves merely utilitarian ends. If someone asks, "Your name is Paresha, not Manisha - is that true or false?" The answer is: Believe whatever serves you, because in our eyes, the external label itself is fundamentally false. It exists merely as a social convenience to identify this person as "Paresha."

Essentially, the conventional perspective does not even enter the picture here. The lowest rung is the impure absolute perspective (ashuddh nishchay naya), which posits that the soul is the doer of bhavkarmas. Above that emerges the soul as the doer of its innate knowing nature (jnan swabhav), and ultimately, the soul as pure non-doer (akarta).

Furthermore, this applies strictly to the soul with a false belief (mithyadrashti). The text explicitly states: "Through the darkness of false beliefs arise bhavkarmas." This implies that an enlightened soul with right perception (samyag drashti) is free from bhavkarmas.

At first glance, this sounds paradoxical - seemingly the exact reverse of the classical karma scriptures (Karmagranth). Those treatises detail how a soul in the 4th spiritual stage (gunasthanak) still binds a certain number of karmic sub-types (prakrutis), fewer in the 5th, fewer still in the 6th, until through progressive attenuation it ascends to the 13th and 14th stages.

If you claim that bhavkarmas belong solely to the deluded soul, meaning the enlightened soul has none, a question arises: Then what is the difference between a soul at the 4th stage and one at the 13th stage? Neither the 4th-stage

soul nor the 13th-stage soul is regarded as the doer of bhavkarmas. As Param Krupalu Dev declares: "Chhoote dehādhyās toh, nahi kartā tu karma; Nahi bhoktā tu tehno, ae ja dharmano marma." (On renouncing the false identification with the body, you no longer remain the doer of karma, nor the receiver of its fruits. This is the essence of religion.). Here, "doer" is viewed strictly through the lens of bhavkarmas. Ceasing to be the doer of bhavkarmas and the enjoyer - receiver of their fruits - that is the essence of religion. Learn dharma from the scriptures; learn its essence (marm) from the Satpurush. How lucidly this has been clarified!

How can one claim this? How can one make a statement that seemingly contradicts core doctrine? Classical doctrine tells us that at the 4th stage, only the fourfold quartet of infinite-binding passions (anantanubandhi kashay) has dissolved. Even an initiated monk still has subtle passions (sanjvalan kashay) and quasi-passions (nokashay). As one ascends each subsequent gunasthanak, purity progressively deepens.

That progressive purification is undeniably true. However, at the 4th stage, the internal disposition is one of discernment and separation (bhinnata), not of identification or oneness (ekatva).

When examined minutely, the two tracks of a railway line never merge. We are looking at the track of conviction and insight, in which there is no attachment whatsoever - in faith (shraddha), attachment cannot reside. We have set aside the track of conduct (charitra) for a moment, examining purely the track of faith and discernment. Therefore, even if minor instability arises in conduct, there is zero identification (ekatva) with it. Identification exists solely on account of false belief (mithyatva). When false belief has been uprooted, identification with the external cannot occur. That state belongs to an entirely different dimension. From the 4th stage onward, the soul's inner state is fundamentally altered because there is awareness of the separateness between the self and non-self (bhedjnan) always.

An enlightened one remains anchored in His knowing nature even while attachment is temporarily present. Due to conduct-deluding karma (charitra mohaniya), attachment may surface within the transient modification, but instead of grasping the attachment, He steadfastly holds to His inherent knowing nature. Consequently, that attachment withers away in short order, and as these transient modes diminish, the soul ascends through the spiritual stages.

The entire root of bondage lies in oneness (ekatva) - in the sense of ownership (malikibhaav). Consider an owner and his accountant. The accountant must

report to work promptly by 9:00 AM, whereas the owner takes his meal at leisure and arrives unhurriedly at the office. The owner leaves whenever he pleases.

One day, a raid takes place, and the police come to make an arrest. Whom will the police arrest? The accountant is right there in the shop, but whom do they take into custody? They arrest the owner because law enforcement detains the proprietor. They will not arrest the accountant, because the accountant's inner disposition remains completely separate from the business, whereas the owner harbours the sense of ownership and personal identification. Thus, the owner is arrested while the accountant walks free.

Become like the accountant! Recognise: "This is not my intrinsic nature; this is not my true modification; none of this belongs to me." When you live with the awareness, "I am merely a witness; none of this is mine," you will never be placed under arrest by the infinite binding passions or deluding karma. To have oneness (ekatva) and attachment (mamatva) with the non-self - all such dispositions are impure states, and on account of these impure states, the ignorant soul remains the doer of bhavkarmas.

A supreme soul (param purush) is one who has no attachment whatsoever. He is a true spiritual conqueror. A lower spiritual state can be compared to one in whom attachment arises, yet refuses to identify with it. The lowest is one in whom attachment arises and he identifies with it.