

Nātak Samaysaar
Shibir 18
Pravachan – 1 Summary
21-8-2025 – Morning
Episodes 191-193

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.

Natak Samaysar, by Atmarsī Pandit Banarsidasji, is an adhyātmik text. There is a difference between the study of agam (scriptural knowledge) and adhyātma (spiritual knowledge). The subject of adhyātma also, is a part of agam.

	Agam (Scriptural Knowledge)	Adhyātma (Spiritual Knowledge)
Primary Goal	To understand the Jain religion as a whole.	To understand the self or the soul.
Focus	Addresses a wide range of questions and curiosities to know about Jainism.	Focuses on a single thing: "Who am I, and what is my true nature?"
Subject Matter	Six substances (Dravyas): Jiva (soul), Pudgal (matter), Dharmastikay (medium of motion), Adharmastikay (medium of rest), Akash (space), and Kaal (time).	One's own self (Svadravya): "What is my true nature? I don't need to know about all other Jivas or the other five non-living substances."
Scope of Study	Like studying many subjects in high school (e.g., Physics, Chemistry, Biology, History, Geography, Maths). The subjects are numerous.	Like studying a single subject in depth during graduation or a master's degree. The subject is singular.
Concepts	Talks about Jneya (what should be known), Heya (what should	Focuses only on the Upadeya Tattva (what to be adopted) and what is worthy of refuge. It does

	be abandoned), and Upadeya (what should be adopted).	not get stuck in what is to be abandoned or simply known.
Perspective	Describes both the Nischay Naya (Absolute viewpoint) and the Vyavahar Naya (Relative viewpoint). It says "I am," "I want to be," and "How you can be."	Emphasises the Shuddha Nischay Naya (Pure Absolute Viewpoint). Its message is: "I am a pure, peaceful, powerful soul."
Topics	Discusses differences and combinations. For example, it lists 563 types of Jivas. Thus both Dravya (substance) - Paryay (modifications) are covered.	The subject is the pure soul substance, separate from paryay (modifications) - the unchanging, permanent element
Purpose	<p>To establish the order of things and to satisfy curiosity. It will describe the nature of the non-sentient (jad), the nature of the sentient (chetan), their relation and the nature of the world. The ultimate goal is to inspire you towards the soul. It is like a whole orange, including the peel, seeds, pulp, and juice.</p> <p>Agam will call pudgal (matter) as jad (non-sentient). It will say, "Impure feelings arise within the soul. Therefore, they are a form of consciousness."</p>	<p>To achieve the realisation of one's true self. It talks about what is your purpose : self-realisation, and provides a map for how it happens. Only this topic, without negation of anything else. "The soul is the only glorious element" : will keep nurturing this soul-inclination . It creates a taste for it (the soul). It is like the juice of the orange, which is tasty.</p> <p>Adhyatma will call raag (attachment) etc. as a jadbhaav (non-sentient modification). It will say, "Impure feelings arise getting inspired from looking at jad. Therefore, they are to be considered Jadbhav."</p>
View on Karma	States - punya (meritorious karma) leads to favourable circumstances, paap (demerit	States that both Punya and Paap are the same: external. Both are fruits

	karma) leads to unfavourable ones.” It advises one to perform good deeds to acquire merit and avoid bad deeds.	of impurities (vikar) and one must get liberated from both.
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Agam (canons) and adhyatma (spirituality) are not opposites; adhyatma is born from agam. Adhyatma is like cream if agam is milk. First, study agam, and then move towards experience (adhyatma). Don't take it in isolation (ekaante) and reinforce mithyatva (wrong belief). Natak Samaysaar may not emphasize that you shouldn't eat at night or to not eat root vegetables (it is only mentioned at the end). But don't assume that you do not need to do anything after reading this. It is implied that you have already understood all that, good conduct (sadachar) and good vows (sadvrata) have naturally become a part of your life. Thus, this text emphasises on how to attain ātmanubhuti (self-realisation).

If you accept it in isolation, it will be like "Lope sadvyavhārne, sādhan rahit thāy." (One forgoes the right conduct and becomes devoid of the means of self-realisation). You don't have the state of pure knowledge, and you will lose the means to achieve it, and thus "Bude bhavjal māhi." (drown in the ocean of transmigration).

Adhyatma and agam are not against each other though it may seem so. Our focus has not gone to what is the main thing to do during scriptural studies. We have studied many scriptures on various topics, like the Tattvarth Sutra, and it was interesting. But in the end, if it was concluded or realised that 'I must certainly experience the soul', then you are ready for adhyatma. Agam inspires one towards the soul, whereas adhyatma nurtures the interest in the soul. The interest for the soul must increase so much that our entire focus changes direction. Yesterday, we talked about the stage of nirnay (determination), mahima (glory), and ruchi (interest). Now, after ruchi, comes drashti (focus), vrutti (tendencies), and upyog (awareness). First the focus goes towards the soul, then the tendencies go there, and then the entire knowledge makes the self its only object of knowledge (jneya), and the awareness changes its direction completely. Although it may seem difficult, even if we pick up this message from Pujya Gurudevshri's joy and bliss that 'It seems He loves the soul very much, and He feels that the soul is only very important,' it's enough.

Agam will call jad (insentient) as pudgal (matter) or vice versa. Adhyatma will call raag (attachment) also as insentient. Though they are feelings arising in the soul, they aren't of the nature of the soul; so adhyatma calls it as insentient.

Such feelings arise upon seeing the insentient; hence, they are considered to be of that category. When such topics are addressed, don't believe it to be different from agam, but understand the viewpoint.

Agam will define other souls as jeev (sentient) also. Adhyatma will call everything other than itself as ajeev (non-sentient). For example, "I am a soul, and he is ajeev," from the viewpoint that he is not "I". Many Jains don't call anyone Hindu or Muslim. They will only divide people into two parts: Jain and non-Jain. For them, all those who are not Jain are non-Jain. If you ask a Muslim, "Are you non-Jain?" he will say, "No, I am a Muslim." Similarly, in adhyatma, everything that is not "I" is non-sentient. Even if another substance has consciousness, it will be called non-sentient because it is not "I." Agam will not say this. Agam says, "That which is devoid of consciousness is insentient." Adhyatma says, "Everything that is not 'I' is ajeev -non-sentient."

If seeing these subtle differences makes you happy, your self-realisation is near. If it causes confusion, it is a little far. And if it feels wrong, then self-realisation is very far away. But if you are happy believing that this is correct and this is what the Vitrag Bhagwan (Dispassionate Lord) explained, then your samkit is nearer. The Sarvajna Bhagwan (Omniscient One) has explained everything, the Vitrag Bhagwan only speaks of what is necessary: to become detached.

Yesterday, Pujya Gurudevshri met approximately 200-250 people from 10-11 pm. Everyone, from youngsters to elders, newer to older learned seekers, found the talk about being vitraag (free from attachment) to be the best. A target has been set: be free from attachments in all aspects. Society is ready. Society doesn't only want just moral values or stories; it wants deep spiritual knowledge on the base of which meditation can begin. But this base has to be strong. Even for a plane to take off, it needs a strong ground: a runway. A helicopter can fly straight up, but a plane requires a strong ground; it cannot be soft. Once the right conclusion is reached, you can forget everything else and start your meditative journey.

If this isn't understood, during meditation, doubts may arise: "I don't think I'm a pure soul; my mind is in such a mess right now." But from what perspective are you saying this? Where are you looking and calling it messy? Once there is clarity, when you sit for meditation, you will let the thoughts come. "I am separate from this body and mind." I have already divorced them. After a divorce, it doesn't matter where the other person is eating or what they are doing. Since I am separate from the body and mind, how does it matter to me what is happening in the body or the mind? If you understand this, your meditation is always wonderful. Even when you have a lot of thoughts, you are

sleepy, or you are very focused, all meditations will be good, because 'I just have to be a witness.' If you doze off, be a witness to the dozing. You do not have to be scared. Try to be a witness. Pujya Gurudevshri remains a witness even in the state of rest— He observes, "I am watching this fellow lying down." The conviction (pratiti) continues even in His sleep. It is possible.

Agam will call other souls as 'jeev' - sentient. Adhyatma will call other souls 'ajeev' -non-sentient. The funny thing is that you will say yes to both. From the perspective of agam, this is correct, and from the perspective of adhyatma, that is correct. Agam will explain clearly that getting comforts is the fruit of meritorious karma (punya), and getting hardships is the fruit of demerit (paap). Auspicious emotions lead to the bondage of punya, and inauspicious emotions lead to the bondage of demerit. They are different. Adhyatma will say they are of the same category; both are external, both are impurities (vikaar), and both are fruits of vikaar. If you say that both are right, it is a sign that your knowledge is becoming correct (samyak). Your realisation is becoming correct. You can now understand from which perspective these two statements are made.

Yesterday, someone who attended the satsang with their niece, who has Deravasi and Stanakvasi families (different sects of Jainism), emailed Pujya Gurudevshri. A very ritualistic family. She asked, "What does raag (attachment) mean?" The thing that seems like common sense to us by His grace, is so uncommon to them. Imagine so many rituals and penances are performed, and the word "raag" has to be googled. How fortunate we are! But our journey is not just to become fortunate; it is to become God. Be aware of that goal.

In agam, there are conduct described for non-violence, e.g. not to kill insects, not to be cruel to animals, not eat root vegetables, and not to eat at night, as its physical violence. In adhyatma, the spiritual death (bhavmaran) is considered to be violence; just be free from positive and negative feelings. If there are no positive or negative feelings within you, no violence will happen externally. Violence is there because of negative feelings. Yesterday in the satsang, even positive feelings were called violent. In agam, both things will be discussed, while in adhyatma, only one thing will be discussed.

So why are 'purposeless things' included in agam? We had to study two things - first agam, then adhyatma. What was the problem with only including things about how to attain self-realisation within agam? Agam also contains things like: How many heavenly realms are there? How many hells are there? What is the opulence of these heavenly realms? What is the name of the Indras? What is the grandeur of a Chakravarti? These things are not purposeful for my self-realisation, so from that perspective, they are called purposeless.

Agam is necessary to understand Jain dharma (ethics)—dos and don'ts, and Jain darshan (metaphysics)—nature of the self and God (jaat and Jagdish). Why is it necessary? One reason is to satisfy curiosity. In Gandharvad, one Ganadhar (chief disciple) had a question: "Heavenly realms don't exist." First, that curiosity has to be satisfied, and then it is said, "All this is not important." If you say at the beginning that all this is not important, the person in front of you will have a doubt that you don't know anything. If someone asks Bhagwan Mahavir about heavenly realms and He says, "All this is not important, only the soul is important," the first doubt that will arise is whether He is an Omniscient God (Kevaljnani) or not. It is fine to understand Jain darshan or to satisfy others' curiosity, but do not make it your purpose.

You should definitely respect agam, but keep adhyatma as your priority. Request that - now we do not want general talk; now serve us pure spirituality.

In the Natak Samaysar text, we were discussing the seven fundamental elements. So far, we have seen the Utthanika (prologue), Jeev Adhikar (chapter on the soul), Ajeev Adhikar (chapter on the non-sentient), Karta-Kriya-Karma Adhikar (doer-act-action chapter), Punya-Paap Adhikar (merit-demerit chapter), and Āshrav Adhikar (inflow of karma chapter) to understand their interrelationship. Today, we will begin the Samvar Adhikar (stoppage of karma chapter). Among the nine elements, jeev and ajeev are for gaining knowledge of fundamentals, and the remaining five— āshrav (inflow of karma), samvar (stoppage of karma), nirjarā (dissociation of karma), bandh (bondage of karma), and moksha (liberation)—are for understanding the path to liberation.

Due to mithyatva (false belief), the soul makes mistakes with jeev and ajeev. The mistake is that it doesn't have the knowledge that "I am the soul." But this is a small problem. The bigger ignorance is the belief that "I am the body." There is an unawareness that "I am the soul." There is a wrong knowledge that "I am the body." When you believe, "I am the body," your search also stops. If you don't know "I am the soul" but you know "I am not the body," your search will continue to find "Who am I?" Not knowing "I am the soul" and having a strong belief that "I am the body" is agruhit mithyatva (wrong belief since infinity) and it is nourished by charlatans (gruhit mithyatva - wrong belief acquired from the instruction of false Gurus etc.). This way, this wrong belief gets stronger. Your entire religion also becomes stronger based on this: "You have the self and the body, make the body do these things. Keep it hungry, make it go round and round here." In reality, the main point is that "I am separate from the body", and this is not discussed. The discussion here is not about stopping good activities being performed by the body, but about being aware that "I am separate from

it." Know, "This is standing; I am the knower of that. This is hungry; I am the knower of this body." Even during breaking a fast, "I am the knower of this one breaking the fast." Do not become an enjoyer (bhokta) at the time of breaking the fast. In one, you become the doer of the fast, and in the other, you become the enjoyer of the breaking of the fast. But you are just the knower of it. If you add this much, you can see how spiritual transformation occurs within you with this little awareness .

You still create a sense of 'I' and 'I-ness' outside or in modifications, or in the body, or in attachment. Due to mithyatva (false belief), the soul makes mistakes regarding jeev and ajeev. Today, we will do only two verses. In the first, there is a pledge, and the second is a veneration to knowledge.

To understand the cause of happiness and sorrow, you must understand the principle of upadan and nimitt (principal cause and instrumental cause). Only when you understand the contribution of the nimit can you understand the true cause of happiness and sorrow. You may feel that to understand the soul, you need to understand nischay (absolute viewpoint) and vyavahar (relative viewpoint). But why is the concept of upadan and nimitt there? In Patrank-505, this concept will come later: Due to one's ineligibility, and without the association with an enlightened one will be discussed. Upadan-nimit are very important for understanding your happiness and sorrow.

Are you firm in your decision that your wife cannot make you unhappy? Even if the lady is bad, one substance cannot do anything to another substance. This is clear. Even if she is bad, you become unhappy only due to yourself (your thinking). So now, do not try to make her good. Without understanding upadan-nimit, you will not have a correct understanding of happiness and sorrow. It was already messy, but now you make it messier by **ABC**—accusing, blaming, and condemning, criticizing, complaining.

Have you realised that you need others to be unhappy? (that too as an instrumental cause) But you don't need anyone to be happy. We believe the exact opposite. We think we need others to be happy.

The inert substance remains in its own nature and modifies in itself. Why do we falter under its influence? Because there is no support of the soul, no refuge in consciousness. This text will make you take refuge in consciousness. If you don't want to be unhappy, remain absorbed in the soul. If it is raining and you don't want to get wet, stand under an umbrella or a roof. If you remain in the self, you will not have attachment or aversion. You will not get wet. Therefore, the nature of jeev and ajeev must be understood, and their relation must be

understood through the concept of upadan-nimit. Only then, will you understand the true nature of happiness and sorrow and proceed on the path to liberation.

A drunk person might mistake his mother for his wife. Similarly, when a soul is intoxicated by darshan moh (faith delusion), it starts to consider itself as the body. The body feels hunger; the mind evaluates that this is a matter of great sorrow; the soul experiences it. Because of the oneness with the body and mind, it experiences this. If there were no oneness and the soul was established in its own nature, it would be absorbed in its own bliss. Hunger doesn't actually cause sorrow. But hunger plus the passions related to hunger that arise in the mind causes sorrow. The body is hungry, but the mind it feels, "I am hungry and so am unhappy." Due to the oneness with these two, you experience it.

This seems so clear, but it has come with so many lectures and experiments. The fever is in the body, the mind says "I am sick, I have a lot of weakness." Because of your oneness with the body and mind, you say, "I am weak." If your oneness was with your own nature, you would say, "I am a pure, peaceful, and powerful soul."

Due to this slumber, you make mistakes in āshrav, samvar, nirjarā, bandh, and moksha. You are told that by bathing in the Ganges, you will attain liberation. I went to the bank of the Ganges and somehow slipped and fell into the Ganges. So, a slogan could be made: "Fisal jaanese moksh milta hai" (Moksh is attained by slipping). No, "Atmaki sambhal lene se moksh milta hai." (Moksha is attained by taking care of the soul). If you take care of yourself, your liberation will be reserved. So don't fake it by saying that since you bathed in the Ganga, now you will be liberated!

Tapa (austerity) leads to nirjarā (shedding of karmas) is stated in the Tattvarth Sutra. But austerity means stopping desires (iccha rodhan). And it gives you some tips on which causes will help in stopping desires. Fasting, consuming less food than one's capacity, and limiting food are not called austerity by themselves. These are just the nimitt for it. Austerity is the stopping of desires. And it has been said to have 12 types of instrumental causes, so that if you keep any of these around, stopping desires will be very easy. If you miss this point slightly, you will go hungry and fast in vain. You will sleep all day long. You will say, "Today is my fast, so I will only wake up at 11 a.m." How can one attain liberation this way? How can this be an austerity?

You talk about karmic merit and demerit based on favourable or unfavorable material situations. You need to change your emotions, not the circumstances. If you have this much resolve, you are very close to self-realisation. Emotions are

good or bad; circumstances are a result of karma; there is nothing good or bad in them. If you understand this much, you have reached the shores of samyak darshan (right faith). What else does one need for samyak darshan? Understand the self and the world accurately, have the right conviction in the fundamentals - that's Samyak Darshan.

Samvar Adhikar (Chapter on Stoppage of Karma):

Pledge:

Chhand 1:

Āsraṇakau adhikār yah, kahyau jathāvat jem,

Ab samvar varanan karau, Sunahu bhavik dhari prem.

Meaning: I (Atmarasi Banarasidas) have completed the chapter on the inflow element- Āshrav Adhikār. Now, I am going to describe the nature of the stoppage element- Samvar. Please listen to it carefully and with full attention.

Full attention: This is a pledge. The author is committing himself, saying, "I am not tired of you." After presenting so many topics, nothing changes in you. But he takes a vow that he will keep speaking. And you should listen with attention. If you listen to the 11 verses of the Samvar Adhikar (Stoppage of karma Chapter), you will understand the pure nature of Dharma.

The Āshrav Adhikar (Inflow Chapter) has been accurately completed. In the Āshrav Adhikar, we covered three topics:

1. Dravya Āshrav and Bhav Āshrav: The emotions of attachment, aversion, and others are Bhav Āshrav (impure feelings). Due to these, the Pudgal (matter) in the form of karman vargana (karmic particles) is attracted to the soul; that is Dravya Āshrav (material inflow).
2. Bodily actions continue up to the 13th Gunasthanak (stage of spiritual development). The name of that stage is Sayogi Kevali Gunasthanak (the stage of the omniscient with activity). Therefore, āshrav should be present up to the 13th Gunasthanak. But because this is a spiritual text, it calls the soul at the fourth Gunasthanak, the Avirati Samyak Drishti (one who has right perception but hasn't adopted any restraints), as "Nirāshravi" (devoid of attachments). Which implies that mithyatva (wrong belief) and anantanubandhi kashay (intense passion) are the two main inflows. Once they are gone, you become free from bondage (abandh). That is

why the scriptures use the words nirāshravi and abandh for the fourth gunasthanak because the root of all trouble is mithyatva. The process of removing mithyatva is the easiest. It doesn't require fasting, scriptural study, or chanting 24 hours a day; it only requires changing your belief. Even if your conduct does not align with that belief, samkit (right belief) can still remain. Your conduct might not be according to the belief, but the belief itself is, "I am doing wrong, I am thinking wrong. That person is not making me unhappy, but I feel unhappy, so these are my past impressions. No one can make me happy or sad." And if kshayik samkit (irrevocable right faith) is attained, you will attain liberation in three lifetimes. It is not that these things are not present in Agam. Adhyatma can never be against Agam. Adhyatma gives you the cream of Agam.

3. I read an amazing thing: instead of calling the conduct of a Samyak Drishti soul Mithya Charitra (wrong conduct), it should be called "Acharitra" (non-conduct): He is an Avirati Samyak Drishti; His conviction is right, but conduct is wrong—you should never say that. Because for those who occasionally experience their true self, the word Acharitra should be used from the perspective of their conduct. Since they are established in their true self, it should never be called Mithya Charitra (false conduct). A Samyak Drishti soul desires nothing but stability in their true self. Their conviction has already become right! When one marries a Chakravarti (emperor of six continents), she won't keep saying, "My hut, my hut." One who has married the soul will not identify with the five senses, nor bother about favourable or unfavourable circumstances. If a person living in a hut gets sick, even if taken to a five-star hospital and not charged anything, he still longs to go home.

There is a difference between the experiences of a Samyak Drishti and a Mithya Drishti soul. There is a difference in how they experience things. A sick person takes medicine on time. But they are not attached to it at all. A spiritual seeker takes medicine even more on time than a patient, but has no attachment to it. "I am taking this because I need it right now," not because "I like the taste of it." In this way, they remain detached. If you meet a nurse or an air hostess, learn detachment from them. Don't learn how to apply makeup, but learn how detached they are. Both a lotus and a worm are born in the same mud. Do you want to be a worm or a lotus in the mud of this world? Decide that. This was discussed in the Āshrav Adhikar. First, the āshrav of mithyatva will go, then those of avrat (no-vows), pramad (indolence), kashay (passions), and yoga (activities of mind, body, and speech) will go in that order. An ignorant person has nirjarā (shedding of karma), while the enlightened one has the Nirjarā Tattva

(element of shedding karma). Nirjarā without new bondage is Nirjarā Tattva. Nirjarā with new bondage—where something is going away and something is coming in—that is simple nirjarā.

Banarasidasji says, “I have explained the Āshrav Adhikar, and now I will describe the nature of Samvar. O seekers, listen with love.” In English, it is written as "attentively" because everyone does not love ‘love’. The translator might not be very loving, but he is aware. Or the implied meaning of "listen with love" is "attentively." In the Samvar Adhikar, it's said that samvar itself is dharma. When you understand samvar, you will understand what dharma is. Samvar = dharma. The other name of the Samvar Adhikar is the Bhedjnan Adhikar (Chapter on Discerning wisdom). Samvar = Bhedjnan = Dharma.

Think about this: The self-realised beings in the Sarvarthasiddhi Viman (the highest heavenly realm) for 33 Sagaropam (an immense duration of time), have interest only in the soul and discuss only the soul. When their lifespan ends, their discussion is still pending. It is not completed and any discussion on the soul is not repeated. Even after billions of years of such discussion, their gunasthanak (stage of spiritual development) does not change as there is no observance of vows in the heavenly realms so they remain at the 4th gunasthanak only. Despite having so much understanding, they cannot change do so. But a Samyak Drishti animal can change its feelings and reach the 5th gunasthanak - Deshvirati (stage of partial vows). Look at your scope in human birth, you can go even higher. With one-and-a-half-hour discussions, you can change your gunasthanak. It won't happen just by talking; change your emotions. When emotions change, external conduct will also change naturally. You will take minor vows, but with some concessions. Then you will take minor vows (Anuvrat) but you won't be able to take great vows (Mahavrat).

Children build sandcastles on the beach. Children see them as castles, and adults see sand. What an ignorant person sees as a castle, the enlightened one sees as sand. The feelings are completely different.

Narsinh Mehta of Junagadh wrote, "When I wake up, the world is not visible; in sleep, sense pleasures appear." When I wake up, I see sand, and in sleep, I see a castle. If you see the world as a castle, you are sleeping. If you see pleasures and feel like enjoying them, you are in sleep. "I am a pure conscious element dwelling in the regions of my soul, in my own conscious realm"—if you believe this, you are awake. Narsinh Mehta was such a dunce in academics; he couldn't even understand math. But hundreds of people have done PhDs on him. This line must be quoted everywhere, by Jains and non-Jains: "When I wake up, the world is not visible; in sleep, sense pleasures appear."

I see a castle, and the enlightened one sees sand. If I follow the enlightened one, I will start seeing sand. Then I don't have to give up anything. I will not feel a sense of 'mine' towards sand. Even if I live in a big flat, I will not feel a sense of 'mine' towards it.

Chhand 2:

Ātamjau ahit adhyātamrahit aiso,

Āsraṇ mahātam akhaṇḍ andvat hai.

Tākau visatār gilībekau pargat bhayau,

Brahmaṇḍkau vikāśi brahmaṇḍandvat hai.

Jāmai sab rūp jo sabmai sabarūpasau pai,

Sabaṇisau alipt ākāś-khaṇḍvat hai.

Sohai gyāṇbhāṇ suddh samvarkau bhesh dharai,

Tāki rūchi- rekhakau hamāri dandvat hai.

Meaning: The inflow element – āśraṇ- (wrong faith- auspicious/ inauspicious inclinations) is injurious to the eternal true nature of the soul substance. (This true nature is with knowledge, bliss, peace, and of a passionless state). The inflow is intensely dark and is devoid of the experiencing state of the soul substance. The inflow element, like a whole egg, is unbroken since time infinite. It has encircled and entangled all the worldly living beings.

The stoppage element- samvar tattva – is an embodiment of knowledge and with its purity, is shining like the sun. It penetrates and removes the darkness of the inflow element. The stoppage element with the form of true knowledge is like the light of the sun shining and thereby illuminating the whole universe. Even though the knowledge mode is reflecting the whole universal substances' modes (jneyakaar), it does not enter the object of knowledge. It remains inert like the space points of the universe (ākāś pradeś). I (Banarasidas) bow down to the bright sun type of this pure knowledge.

To show the glory of Shri Ram, you must first show the glory of Ravan. Glory in the sense of strength. That is why it is said that Ravan was so powerful, he achieved this, we have heard the whole story of lifting Kailash. These stories are also there in the Jain Ramayan. The story of Ravan comes in the Jain Ramayan

because it talks about Vasudev and Prativasudev. After showing the glory of Ravan, it is said that such a Ravan was defeated by Shri Ram. This way, Shri Ram's glory can be described in 1 line. Just as the glory of Ravan was shown first, āshrav (inflow of karma) was explained first. Now, the stoppage of this āshrav is samvar, and that is why only 10 verses were needed.

Āshrav was depicted as such a great warrior, and Samvar is the one that defeated such a warrior. Salutations are offered to the pure soul. Samvar is also a state (Paryay). The text will praise samvar for now, but by the end of Paryushan (the chapter on Samvar), it will say that Samvar is also a state, and "I am different even from Samvar." Āshrav was a state, and so is Samvar. A state has been created, but "I am the eternal, unchanging - aparinaami substance." So it says, my humble salutations are to that pure soul, to that pure knowledge who has come in the guise of samvar.

Natak Samaysar is after all a drama. There is only one character: the pure soul. It comes disguised in many forms. It comes as ajeev (non-sentient) from the perspective of the body. It comes as raag (attachment) in the form of bhaav āshrav. It comes as samkit (right belief) in the form of samvar. These are all different forms. In the end, it will say that "I am the one different from all of these." That is why this scripture helps us differentiate soul from the soul. "I am separate from all sentient beings, from all modal states, and from the non-living. I am certainly distinct from the influx of karma because I am a pure, peaceful, powerful soul; but I am also separate from the experience of purity and peace, because that is also a modification."

This is the beauty of Adhyatma - spirituality. If you just listen attentively, you will feel that every point makes sense; it will feel like common sense. You do not have to cultivate Samvar; you have to take refuge in the pure soul. And when you take its refuge, samvar will arise on its own. The glory should be of the eternal, pure soul only—not of samvar, nirjarā (shedding of karma), or moksh (liberation), because all three are states. You can say that this text is the cream of cream.

The text speaks of one who is a destroyer of the soul and is devoid of self-experience. A destroyer of the soul means one who harms the soul. Devoid of self-experience means one who has auspicious and inauspicious feelings, but has no experience of the knower, and that is what the nature of āshrav is. In the āshrav chapter, it has been called a great warrior—a soldier. What is this āshrav like? It is a great darkness. It is like an unbroken egg. Just as an egg is unbroken, and troubles the entire world. The āshrav-like warrior deludes the entire universe. Even though the deities have so much power, āshrav still

bothers them. Āshrav bothers those in hell as well. Humans, animals, even a formidable emperor like a Chakravarti—the great warrior in the form of āshrav defeats all ignorant souls like an unbroken egg and entraps them. Āshrav envelops all the souls of the whole universe. Even though so many satsangs are taking place all over the world, the power of āshrav is such that despite so much understanding, the souls continue to attract Karman Vargana (karmic particles) to themselves.

To destroy the āshrav warrior, knowledge must come in the guise of samvar. We want to understand that pure soul which comes in the guise of samvar. We offer our salutations to that pure soul. After this, the exposition on the nature of samvar will begin tomorrow.

To destroy the darkness of āshrav, the sun that spreads across the three worlds is so bright that its light spreads across all three realms. The sun of knowledge is such that it doesn't even need to spread across the three realms. Wherever it is, all three realms are reflected in it. In the knowledge of Kevalgyan (omniscience), all three realms are reflected.

Imagine what the knowledge-state of the Omniscient Lord would be like. They can see the world and beyond (Lokalok), infinite substances, every person, every particle, and the infinite states of the past, present, and future all together. You are listening here with interest, but if the Omniscient Lords were sitting here, they would see you as Siddh, as sitting here right now, and also in the nigod state (lowest form of existence). You have heard of 3D, three dimensions of a single thing; but the Omniscient God can see the all dimensions of every person and all particles infinite modifications all at the same time. The day you recognise the Kevali, you will recognise yourself. Pujya Gurudevshri can understand them from the perspective of the self, that is, as an unbroken flow of knowledge, but He cannot understand all three realms and all three times at the same time from the perspective of others'. Omniscient God can see me in so many different forms. If they were just focused on me, it would be fine, but they see everyone at once - every atom's infinite modifications! Pujya Gurudevshri says that my Bhagwan is a kevaljnani (omniscient), and is very high, that is all He understands vis-a-vis this context. He understands kevaljnan in the context of the self. About Kevaljnan (omniscience), the Lord has said, "Keval nijswabhāvnu, akhand varte jnān; kahiye kevaljnān te, deh chhatā nirvān." (When there is uninterrupted constant absorption in one's nature only, it is known as omniscience. In spite of the association of the body, it is known as a liberated state). This is because all impure feelings have ceased.

The power of knowledge, like the sun that spreads in all three realms, is so great that all three worlds are reflected in it. It reflects all, but the knowledge does not transform into the object. It remains unattached, like space (Akash). The eye does not get hot when it sees fire. The eye does not get cold when it sees snow. Similarly, knowledge knows everything but remains detached. How detached? Like Akash. Akash does not mean "sky." Akash means "space." What you see or feel as the sky is actually matter, because it has colour. Akash does not have colour. The colour of the sky that you see is just the play of molecules. Akash is formless. The nature of Akash is such that when lightning passes through it, it remains unaffected. When a rainbow appears, Akash remains unaffected. A bird flies, but there are no footprints in Akash. Just as Akash remains detached, knowledge knows everything, but that knowledge remains unattached. We offer our humble salutations to such knowledge, which will come in the guise of samvar starting tomorrow. Aum.