

Nātak Samaysaar
Shibir 18
Pravachan – 4 Summary
24-8-2025 – Morning
Episodes 199-201

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.

Jinvani (Speech of Jineshwar Bhagwan) is called like a mother. We say "Jinvani Maat ki Jai." Why is Jinvani called a mother? There are two reasons.

1. A mother only wishes for the well-being of her child; no matter how naughty the child is, she only wishes for their good. Similarly, Jinvani only wishes for the spiritual well-being of the seekers.
2. A mother doesn't lie. Her methods may change, her style may change, but she never lies. In the same way, Jinvani adopts four different styles but never lies. These four styles are the four Anuyog.

Anuyogs are the four different styles or methods of imparting the absolute truth. These styles may seem very different from each other, but the difference is only in the style. The purpose is only one: to cultivate the feeling of dispassion (Vitarag bhav). The purpose is to cultivate the feeling starting from a state of subsidence (Upsham bhav) to a state of dispassion, but the methods are very different. There are four anuyog (expositions)

- **Prathananuyog/ Kathanuyog : conveys through religious stories, fables, biographies etc.**
- **Karananuyog/ Ganitanuyog : expositions related to etiology (karma) and cosmology and different calculations**
- **Charananuyog : expositions related to conduct / ethics**
- **Dravyanuyog : expositions related to metaphysics and substance.**

Let's understand these four with an example. The elder brother spoke very rudely to his younger sister. He also uttered some bad words to her. His mother didn't like it, but he wouldn't stop. A few days later, the boy was walking on the

road. A thorn pricked his foot. He was in a lot of pain and went to tell his mother. The mother wants to remove the child's pain. See the different methods.

The mother takes a chance to connect this incident with the previous one so that he learns a lesson. "You don't speak properly with your sister, that's why you got hurt." This is not a lie; it's a style or method. It's about connecting with such an incident to finally stop him. The purpose is to somehow make him realise that "I did something wrong, that's why the thorn pricked and I am in pain." This is Prathamanyog, or Kathanyog. Through Kathanyog, one learns equanimity, compassion, and staying connected to the self. So, a story is told, with the purpose to make you learn something.

Other method : "Son, you were looking up and not looking down while walking, that's why you got a thorn in your foot." This is a different style because if someone walks around with arrogance, looking up, they won't look down. The mother wanted to give this advice, and she got a chance. This is also a style. This is Charanyog. Charanyog guides towards right conduct. Do's and don'ts. This do's-and-don'ts style is Charanyog.

Third method : "Son, you must have hurt someone in a previous life. This is an echo from the past : that's why you got pricked by a thorn in this life. Now don't hurt anyone in this life, especially your sister. If you don't hurt anyone now, then this will not echo in future." This is also a style. She is relating the current incident of him getting hurt to past karma. This is called Karanyog or Gananyog.

Fourth : "The Omniscient Lords (Kevali Bhagwan) had seen in their knowledge that you were going to get pricked by a thorn, and it happened." By connecting it with the Kevali Bhagwan, it is shown that what was supposed to happen, happened. Your mind labels a thing good or bad. But at the appointed time, only what is meant to happen, happens. This is the style of Dravyanyog. Here, it talks about the substance (dravya) and its modifications, or fixed sequential modifications. By saying, "It was as seen in the knowledge of the Kevali Bhagwan," it connects the incident to the Kevali's knowledge and also gives the advice to have a calm, accepting attitude towards what happened at that moment. Since it was going to happen, it had already got reflected in Kevali Bhagwan's knowledge. It's not vice versa that because Kevali Bhagwan saw it, it happened. As, if you understand it that way, you will consider the Kevali as the doer. Kevali Bhagwan is the Enlightened Being (Jnani), a knower (Jnata), not the doer. If you say it a little differently, the meaning will change. What was going to happen, that got reflected. The Kevali Bhagwan has no interest in putting a thorn in your foot or causing you pain.

These are the different styles. If there had been only one style, what would have been the problem? Sometimes, if one style does not work or it fails to uplift and elevate your spiritual state (bhaavdasha), you can use another style. Sometimes, if you tell the child that a great person like Gajsukumar also suffered ordeals, burning embers were placed on His head. You just got a thorn. But this may not work with the son because he is in so much pain that he says, "Whatever was the body strength of Gajasukumarji, but I am in a lot of pain." So sometimes, Kathanuyog might not work. But the karma theory may make him understand, or the do's and don'ts make him understand. Sometimes, just the thought that "These are fruits of my past actions" and it is enough to make you calm. Sometimes, upon comparing a similar incident that happened to a great person with what happened in your life, you get inspired by their life, thinking, "They maintained equanimity; I should also maintain equanimity." Sometimes, you think, "I create the wrong reasons myself, that's why this happens. What if I just take proper care?" Sometimes, a calm acceptance is possible by thinking that it was destined that the transformation of the substance was to happen in this particular way, at this particular time, at this particular place.

Do not deny any anuyog (expositions). Now, we are doing the Natak Samaysar scripture, which is a subject of Dravyanuyog. Do not say, "I am not interested in stories anymore." Pujya Gurudevshri studies one anuyog every month. This August, He took up Dravyanuyog, in which He studied Pravachansaar. Dravyanuyog which helps to increase steadiness in the self, but He didn't deny Prathamanyog. In Satsang also, Pujya Gurudevshri gives different kinds of examples. This month, He did Dravyanuyog; next month, to balance it, He will study a scripture of Charananuyog.

Param Krupalu Dev has even said which Anuyog to study in which state:

When you have passions (kashay), study Prathamanyog; when indolent, study Charananyog; when have doubts, study Dravyanuyog; when the mind is dull, study complicated topics like Gunsthanak (stages of spiritual development), karma prakriti (types of karma). When you are angry and say, "I am innocent, so why did this happen to me?" then Kathanuyog shows that Sati Anjana or Sati Seeta went into exile, were kidnapped, and Seetaji went into exile again during pregnancy when Lav and Kush were in the womb. Seeta gave an ordeal by fire despite having committed no fault, took initiation, was absorbed into the earth. Such stories help you during anger by making you think, "What pain do I have? I don't have the pain of the Pandavas. I don't have the pain of Ramchandrajji. I haven't had even a moment of pain like Gajsukumar, yet I'm complaining so

much." So, by comparison, the problem might be solved. So, when the mind is full of passions, stories help you the best.

When you become indolent (pramadi), study Charananuyog. At such a time, study books related to do's and don'ts. "What is my duty? How can I be lazy?"

When the mind becomes dull (jad), study Ganitanuyog. Study topics like Gunsthanak and Karma Prakriti.

When the mind becomes doubtful, study Dravyanuyog.

A man told this story to Gurudev: He was traveling out of town on a train. In front of him was a Muslim couple. At 8:30 PM, the Muslim couple sat down to eat and asked the man if he could eat their food because it was vegetarian. The man said no. The Muslim man then said, "You must be a Jain, so you must have eaten before sunset, right? That's why you are not eating this." That man had brought his tiffin and was going to eat at 9:30 or 10:00 at night. Hearing this, he was astonished. The man reached Dharampur at 11.30 and took a lifelong vow of abstaining from eating at night from Pujya Gurudevshri, saying that non-Jains have so much high regards for Jains, so he wants to follow this.

Pujya Gurudevshri feels that it is right for Him to become vegan. He doesn't want any cruelty towards animals. He got the idea of becoming vegan after watching a video of how milk is extracted from cows and buffalo. Pujya Gurudevshri said that when He goes to USA, He will ask the seekers who are vegan what the exact cruelty towards animals is according to them. Either He will stop the cruelty in cow shelters or He will become vegan himself.

A Jain Muni asked in an assembly, "How many of you have done a Maaskhamana (fast for one month) in your life?" 115 people raised their hands. The monk called them onto the stage and applauded them. Then he asked, "How many of you do not eat at night?" Everyone except 15 people got off the stage. It is easy to do a Maaskhamana once, but the pacification of desires for lifelong abstinence from night eating is a matter of faith in God. If you have not given up night eating, you may have done Maaskhamana for the sake of praise. If you can see the violence against living beings caused by night eating through the "Agam chakshu" (divine eyes) of God and give up eating at night for life, then you have true faith.

Sometimes kathanuyog is helpful, and sometimes another Anuyog is helpful. A seeker of liberation heard yesterday that one should not eat tomatoes during Paryushan or on certain auspicious dates, and she immediately stopped eating them. Sometimes do's help you, sometimes don'ts help you, sometimes understanding principles helps. Sometimes, the greatness of samyak darshan

(right belief) awakens the thought, "Oh, even if I do all this, I am still at the first spiritual stage (gunsthanak). If I attain samyak darshan, I will reach the fourth gunsthanak." (stage of spiritual development). One should understand and practice what is appropriate where .

When Pujya Gurudevshri was in the ICU. He was on a lot of medication and sedation and was experiencing some hallucinations. He was slowly recovering from it. But He did not feel very fresh. Yet, He never skipped His two hours of scriptural studies. He didn't have the strength to read, so He called Aniruddhbhai and asked him to download something of Kathanuyog for Him on His mobile so He could hear that and do His swadhyay. He did His meditation and prayers too. You should assess what style of scripture you need for your study at the moment. But the study of Jinavani must happen.

Either you should be at the twelfth gunsthanak or be studying the scriptures. You should tell yourself, "You are not studying today, which means either you are at the twelfth gunsthanak or you are being lazy." Up to the twelfth gunsthanak, you need the support of scriptural knowledge. The purpose of the study is not just to know, but to keep creating and maintaining interest. I also need to grow and increase my interest. You do not know when a particular situation will arise and you can get dragged into a downfall. Vishwamitra encountered Menaka and fell. Arjun met Urvashi in heaven but was not affected. Vishwamitra was a hermit who lived on a diet of leaves and fruits, and had taken vows, yet he got entangled with Menaka. Arjun was a householder but did not get entangled in the heavenly world.

If you misuse these anuyog, it is like giving a monkey a knife. If you give a monkey a knife, it will cut off its own nose.

Two brothers were fighting over wealth and land. Pujya Gurudevshri asked them to stop fighting. The brothers replied to Pujya Gurudevshri that even Bharat and Bahubali had fought with each other. Pujya Gurudevshri told them, "You are right, but Bharat and Bahubali took initiation after later. If you are going to later take initiation, then you can fight." Do not take only half the story. "Arjun also did this for the truth, so I will do the same." Do not say such things.

In society, Kathanuyog and Charananuyog are studied. Lesser number of people study Karananuyog. Earning crores is a child's play for you, but you are not interested in reading about Karma Granth (scriptures related to karma theory). You haven't even heard names of scriptures like Jambudweep Prajnapti etc. You study the stock exchange so much, now study this.

Now when you feel like reading something, read Gommatsar scripture. Because of Gommatar, the one-sided wrong belief (ekant mithyatva) of Banarasidasji was destroyed. He had found Rajmal Pandey's commentary on Samaysaar, which could have abided in the self. Instead, he got caught up in one-sided wrong belief. Later, Gommatar stabilised him. Don't deny any scripture.

There is very little study of Dravyanuyog in society. Even if it is studied, it remains limited to verbal knowledge and does not reach the understanding level. Listen to it, believe it, experiment with it, hear it, understand it, and practice it. If you load sandalwood on a donkey, the donkey does not experience any fragrance. Similarly, if donkeys study Dravyanuyog, it has no effect on them. When Nemiji had just been initiated in 2008, he loved discussing spiritual principles and felt that only the Nischay Nay (absolute point of view) was correct. What is the use of Vyavahar Nay (relative point of view)? Gurudev used to have many discussions with him about how a balance of both is needed.

The easiest is prathamanyog or kathanuyog. Because high-level topics such as abidnce in the self, discriminative knowledge, dispassionate nature, equanimity, the in-depth discussions of karananyog, charananyog, and dravyanuyog are given like bitter medicine mixed into the syrup of patasa (flattened circular sugar cubes). Because it is sweet, one drinks it, and the medicine goes inside. In the same way, while listening to the stories, powerful things go inside; don't think it to be inferior. Children also understand and get interested in it. From children to newcomers to those with less intellect, everyone gets interested by it.

There are many Ramayans. The Jain Ramayan is one of them. Many years ago, when Pujya Gurudevshri had studied Trishasti Shalaka Purush (biographies of 63 famous personages), in its 3rd volume, this is a story from the time of Munisuvrat swami. Pujya Gurudevshri has stayed in the Hampi ashram for His spiritual practice. There is a mention that Munisuvrat swami's samavasarana (holy assembly hall) was created on Matanga Parvat in Hampi. That place, which is now called Hampi, was the city of Kishkindha. There are innumerable monkeys there - one has to remain nonpossessive before leaving their homes. In the ashram, everything was so far away that everyone would go to the temple wearing their worship clothes and would carry an extra pair, which they would change behind the trees before bhakti. But if the monkeys found out, you wouldn't be able to keep the bag with you. The incident of Sugriv and Vali happened on Hemakuta Parvat, opposite the Hampi ashram. The ashram was on Ratnakuta Parvat. The incident of Shabari also took place around here - the entire area known as Kishkindha. Munisuvrat swami Bhagwan descended, was born, took initiation, and attained omniscience in Rajgruhi. He had come to

Bharuch to redeem a horse, and these incidents are in the South. One can imagine His travels and that era.

Munisuvratswami's lifespan was 30,000 years. According to the Jain Ramayan, Ramchandrajī's lifespan was 17,000 years, and Lakshman's was 12,000 years. Pujya Gurudevshri read this text in its original language in 1986 during His Sanskrit studies from 1985. He had only one thought while staying in Dummas: "Why was everyone's next birth different despite being together their whole lives?" That's why He mentioned the lifespans - when He studies kathanuyog, He keeps such facts also in His mind, which may turn out to be helpful. When they have stayed together, for say, 15,000 years, they would be involved in almost the same activities, same circumstances - then shouldn't their next birth also be the same? Ramchandrajī attained liberation (moksha), and Hanumanjī also attained moksha. Sitajī attained the twelfth heavenly realm (devlok) as the Indra. Lakshman and Ravan are currently in the third hell, but in the future, after a few lifetimes, both will become Tirthankars and eventually attain moksha. When Ravan's soul becomes a Tirthankar after 10 births Mahavideh Kshetra (a region per Jain cosmology), Sitajī's soul will become his Gandhar (chief disciple). Bhamandal, Sitajī's brother, did not take initiation, while all others did, so he is currently in a land of enjoyment (bhogbhumi). A thought arose - that although circumstances and activities must be the same, one brother goes to moksh, and the other goes to hell. A strong lesson was learnt: everything happens according to one's inner state, not the circumstances.

Dravyanuyog requires a lot of subtlety. We should not get arrogant from it and think that we are no longer interested in stories. If you have even a little sleeplessness, you will not enjoy talks of dravyanuyog, but you will enjoy talks of kathanuyog. Dravyanuyog may seem tough, but as long as you understand the language, kathanuyog is very easy to understand.

Sometimes when Nemijī dances, Pujya Gurudevshri tells him it was just an act, though his movements were graceful. Other times, it's the same dance, with fewer movements, and He tells him that his devotion was soaring. It's all about the feelings. How did Jain philosophy move from principle to ritual? How did it shift to physical actions instead of focusing on the inner state (parinaam)? The scriptures cry out, urging us to focus on the inner state. It's a good thing we found Param Krupalu Dev who directed our focus toward the soul (atma).

In the Jain Ramayan, there's no mention of Ramchandrajī's exile (vanvas). The story goes that when his hair turned white, King Dasharath wanted to take diksha (initiation) and decided to make Ramchandrajī the new king. At that time, Bharat also felt a desire to take diksha. This awakened Kaikeyi's

attachment for her son. She did not feel a sense of detachment to take diksha herself. She thought that if Bharat became king, he would get occupied in administrative work and change his mind about diksha. She requested King Dasharath to make Bharat the king, so he decided to think it over. There is no character like Manthara in the Jain Ramayan. All four brothers had a lot of love for each other. Ramchandraji thought that as long as he was there, Bharat would not accept being the king. So he left voluntarily. Sitaji and Lakshman also went with him. There is no mention of a forest exile in the Jain Ramayan. He was on a travel for 14 years - once Bharat was settled in the kingdom, he would return. Everywhere he has stayed in palaces. In other Ramayans, it is explained differently; we have to learn to extract their detachment. Look at the kind of events that happen in the lives of great people, and they don't react.

In the Jain Ramayan, Ravan's name is Dashanan. What happened was - Dashanan desired to lift the entire Kailash Parvat. A Jain muni thought, "There are so many Jinalayas (Jain temples), stupas, and other temples built by Bharat Chakravarti on this mountain (Mount Ashtapad). If Dashanan does this, the temples will be damaged." Using a special spiritual power (vaikriya labdhi) that he had attained, the muni simply pressed his foot down, and Dashanan went into the ground. He started crying out (rava), hence his name became Ravan.

These four anuyog are four styles of expression. Sometimes it may seem that one style is against another, but they can be understood only by understanding the different perspectives. We are incredibly blessed that Param Krupalu Dev has given us the opportunity to study a subtle text like dravyanuyog, and we even enjoy it. You wouldn't have had so much interest in the original Samaysaar. You have become very interested in Natak Samaysaar because it has examples, chantable verses, it is easy to memorise, and the Guru also appears in between. This wouldn't be the case in the original Samaysaar. Therefore, Pujya Gurudevshri chose Natak Samaysaar - so that the knowledge of Samaysaar would be interesting and enjoyable. Religion must be enjoyable.

Chhand 6:

Bhedgyān samvar-nidān nirdosh hai,

Samvarsau nirjarā, anukram mosh hai.

Bhedgyān sivmool, jagatmahi māniye,

Jadapi hey hai tadapi, upadey jāniye.

Meaning: Discriminative science - bhed vijnan is the knowledge of separateness between the self (pure nature of the soul) and non-self entities (soul's impurities in the form – wrong faith and inclination of attachment etc.) This is a reflective thought state - vikalp dasa – as it involves two entities. Bhed vijnan is pure. It is the precursor to the stoppage element – samvar tattva. In turn the samvar tattva is forerunner of the shedding element - nirjara tattva, which is the reason for liberation- moksh tattva. Therefore, conventionally speaking, in the hierarchy state- Parampara, discriminative science is the precursor of liberation state. In the initial spiritual stage as well as in the aspirant state (Sadhak dasa) the state of discriminative knowledge therefore is wholesome - upadey, but it is a reflective thought - vikalp dasa, it ultimately needs to be discarded - hey.

Without Bhedjnan (discriminative knowledge), there is no moksh (liberation), so it is upadey (worthy of acceptance). Once the goal is achieved, it becomes hey (worthy of renouncing). When the glory of the soul (atma) manifests, samvar (stoppage of karmic influx) manifests. Samvar will not manifest from the glory of samvar, but from the glory of the soul. Just as ashraav (karmic influx) is a modification (paryay), samvar is also a modification. If you sing the glory of samvar, you are singing the glory of a modification. You should have the glory of the substance (dravya) or the true nature. And in that, samvar and nirjara (shedding of karma) manifest. Moksh is also a modification. The seeker will say that they do not desire moksh, but they desire their own true nature. To speak of the desire for moksh is to become one who is attached to a state. Samvar, nirjara, and moksh are paryay, modes, or modifications; they are changing, and your focus should not be on what is changing. When your focus shifts to the unchanging element, changes will begin to happen in the modification, and the state of moksh will manifest. The station of moksh will arrive.

Bhedjnan (discretion between the self and non-self) is also an incomplete state. Your focus should be on the complete soul substance. When you use a matchstick to burn everything, the matchstick itself also gets burned. Similarly, bhedjnan separates the whole world—the body, attachments, etc.—but in the end, the thoughts of "This is not me" and "This is me" must also go.

The option of bhedjnan is like the peel of an orange. You won't buy or eat an orange without its peel. But to eat the orange, you have to remove the peel. To attain a state of completeness, you have to let go of the peel of bhedjnan. Only when this is released will moksh be attained. But in one's present stage, one must do bhedjnan. If you don't do bhedjnan now, you will not progress.

A priest's (gor maharaj) value is only as long as he is conducting the wedding; he is most important in the wedding ceremony. Only the priest knows how to perform the ceremonial rites; without him, the marriage cannot take place. But once the marriage ceremony is completed, the couple sidelines the priest and move out of the wedding altar. At the initial stage, bhedjnan is most important. At that time, it is upadey (worthy of acceptance). But once other thoughts are annihilated, the thought of bhedjnan also becomes hey (worthy of renouncing).

Chhand 7:

Bhedgyān tabalau bhalau, jabalau muktai na hoi,

Param joti pargat jahān, tahān na vikalap koi.

Meaning: The discriminative science (bheda vijñāna) is praiseworthy till one experiences the soul substance in the primary abstract comprehensive state - nirvikalp anubhūti. In the aspirant state (sādhak dāśha), the process of bheda vijñāna continues and ends when complete purity of the soul in the form of liberation - moksha - occurs. When one obtains complete purity with exquisite type of omniscient knowledge (kevala jñāna), then there are no reflective thoughts (vikalpa) present. Therefore, there is absence of discriminative science – bheda vijñāna - at thirteenth spiritual development stage onwards. Discriminative science is the precursor in hierarchical perspectives - parampara - for obtaining liberation - moksha.

What a wonderful proclamation! Not only attachment (rāga) but also the thought of discriminating knowledge (bheda jñāna) of those attachments must go. Not just attachments, because there is no liberation until then, but even the thought of bheda jñāna regarding attachments will not allow you to achieve the experience of the indivisible (abheda) self. Bheda jñāna is commendable only until the goal has not been achieved.

If you are making khichdi, you have to put it on fire. Once the khichdi is cooked, you have to take it off the fire. Otherwise, the khichdi will burn. The fire is commendable only until the khichdi is cooked. Once complete purity is attained, there is no need for bheda jñāna. After that, if bheda jñāna remains, it will taint the state of the soul.

A car is important until you reach home. But once you arrive, you have to park the car in the compound and go inside the house. Even if the car is wonderful, you will have to get out of it. Even if bheda jñāna is very enjoyable, the very thought of bheda jñāna will hinder the experience of the soul.

If you are travelling by train, you have to show your ticket to the Ticket Checker when they come. Even after that, you have to keep the ticket safely until your

station arrives. Once your station arrives and you get off the train and leave the station, that ticket is a burden; you have to find a dustbin and throw it away.

A devoted wife does not have to chant, "This is my husband, and I love him very much." She is already engrossed in her husband. A person who is absorbed in the soul does not have to chant, "Hu shuddh, chaitanya, avinashi evo atma chhu" (I am a pure, conscious, imperishable soul). You chant because you are attached to your body. But the enlightened one is already absorbed in the soul; do not force Him to do bhedjnan. He is already absorbed in the soul.

When you go shopping, you need a bag. Once you get home, you have to empty the bag and put it aside. The implied meaning of these two verses (chhand) is: Please do bhedjnan. But bhedjnan is also a thought. For experiencing the soul, one has to be free not only from the thought of attachments but also from the thought of bhedjnan. The implied meaning is that even though this verse is to reject bhedjnan, its deeper meaning is that you have to constantly practice bhedjnan until you reach such a state.