

Nātak Samaysaar
Shibir 30
Pravachan - 1 Summary
17-10-2026 - Morning
Episodes - 391-392

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.

The soul, whose inherent nature is pure knowledge (jnan swabhāvi), exists in an impure state in association with karmas. It is not as though karma was not there earlier and arrived later. In a gold mine, gold has always existed mixed with earth from the very beginning; later, through chemical refining processes, the impurities are gradually removed, and it manifests as pure gold. It is not that it was pure first, became impure later, and then became pure again. It has always existed in association with karma.

Because the soul has the association of karma, as a result of that karma, it acquires one physical body or another; and as a consequence of identifying with karmic fruitions, acquires impurities (vikaar). The only mistake the living being (jeev) makes is that it mistakes the body acquired through the fruition of karma as its own self (atma). Here, 'atma' does not mean the pure conscious substance (shuddh chaitanya dravya); rather, in Sanskrit language, the word 'ātman' simply means 'oneself' (potey) or myself. He thinks that the body is the soul. If he knew the difference between the body and the soul, he would have bhedjnān (discretion between the self and non-self). The soul mistakes that body for itself. In its intrinsic nature, it is indeed eternally pure and timeless (trikāli). Yet, because of association with karma, it attained one physical body or another; and due to ignorance, it became entangled in the fruition of karma, which gave rise to impurities and passions (vikār).

However, one cannot claim that this happened solely because of karma, because even Param Krupalu Dev currently has association of the four non-destructive karmas (aghāti karmas), yet passions and impurities do not arise in Him. Despite the presence of the body and these tendencies, if the soul remains aware of its true self, meaning, its intrinsic nature, there is no problem at all.

What happens is that ignorant ones consider the body to be the soul, or believe, "I am the body." They mistake the arising impurities, attachments, and passions as their true nature. This is where the error lies.

Impurities arise, and transformations (parivartan) take place as well. Transformation occurs because that is the inherent nature of a modification (paryāy). But one after another impurities arise amid that transformation is the soul's own mistake. The transformation itself is not an error; that is simply the nature of a modification, but the arising of impurities during that transformation is entirely the soul's own fault.

Despite all these impurities and transformations, the fundamental nature of the soul remains completely unaffected. Termites cannot infest fire; and no matter how old gold may be, whether kept in a damp place, locked in a safe, or fallen into mud, wherever it may lie, gold never rusts. In the exact same way, the soul's intrinsic nature never becomes impure. It has been in association with karma ever since it was in the mine (in nigod, where infinite souls share one body). Through the fruition of that karma, a body was obtained. By identifying with that fruition of karma, impurities arose. Passions were so severe that one even bound the lifespan of the seventh hell. Yet, the soul's primal, essential nature was never rusted, obscured, diminished, or rendered impure.

See the walls of your houses. You have whitewashed them. You feel that the entire wall is white. It is not so, because behind this whitewash, there are only bricks or stones. Whitewash is applied only to the surface layer of the wall. You merely feel that the wall is white.

In the same way, when attachment and impurities arise in the modification (paryāy), you assume, "I am an attached, lowest laid fallen soul." But that is merely the surface layer. Within lies the brown brick, i.e. the pure, knowledgeable, full of consciousness (chaitanyaghan), self-luminous soul substance, an abode of bliss.

The immutable, eternal fundamental substance lies deep within the bedrock beneath the modification. You will have to go within. You only need to focus deep within. You simply need to focus on the pure self, so why do you hesitate?

The power to shatter beginningless, infinite worldly wandering (anant kāl-paribhraman) lies in faith (shraddhā). Faith is what is needed. For that, not even complete stability of conduct is required. Achieving steady conduct will annihilate millions of years of transmigration, but the power to annihilate the infinite transmigration lies entirely in faith.

To make this faith right, there is no need for even a single ayambil or austerity; there is no need for any charity, nor any need to sing hymns. Understand this game of inner conviction (abhiprāy): if your mind is bent on preventing your liberation, it will keep playing within that distorted conviction.

This living being (jeev) is ignorant of its intrinsic nature, and that is why it suffers. What happened in 1896 across the whole world? It was simply the end of 1895. It is that simple. In the same way, "I am a pure, complete soul, whose inherent nature is pure knowledge," this truth is just as simple.

The darkness of these attachments and impurities merely trickles onto the surface layer. One must observe that darkness, even acknowledge and accept its presence, and while accepting it, maintain the constant awareness, 'This is not me; this is not my true nature.' If it were my intrinsic nature, it could never be removed. If it were truly my nature, then 'once attached, always attached'; 'once angry, always angry' would have occurred. This is so simple and obvious that simple logic alone refutes it; there is no need even to open the Jain scriptures (Jināgam) to prove it. If it were your true nature, it could never leave. If it leaves, it simply means it is not your true nature. Nemiji quips at Pujya Gurudevshri, "Nobody can match You in logic." Pujya Gurudevshri replies, "I have a degree in logic."

These things are very simple, but you keep thinking and do not arrive at the answer. If someone tells you, "I am a soul whose inherent nature is pure knowledge," just accept it. And you will realise that automatically discernment (bhed) will begin to happen, because whatever is not this soul is neither you nor yours. In this manner, you practice bhedajnān, and as you practice it, everything that is not truly yours falls away and distances itself, allowing you to become anchored in your intrinsic knowing nature. The path lies in this single sentence: you just practice it, and keep doing it.

Every entity has both general and specific attributes (sāmānya-viśeṣātmak). That which changes constitutes its specific attribute (visheṣh guṇa). And that which never changes; that is its general, universal attribute (sāmānya guṇa). When you hear something new, it feels exceptional or specific. You wonder, "Am I eternally pure?" This 'eternally pure' is the general, underlying truth, whereas that which keeps shifting is specific.

The scriptures state that whatever changes is specific (visheṣh), and whatever never changes is general (sāmānya). In other words, substance (dravya) and modifications (paryāy). That means the eternal being (puran puruṣh) is termed as general; the one which endures forever can only be called general. That

which just changed and will change again is specific. Thus, every entity is a synthesis of the general and the specific (sāmānya-visheshātmak).

There is a gold crown; you melt it down and make a necklace. You break that necklace and make a bangle. All of these are distinct, specific forms (vishesh). Yet within them, their 'gold-ness (sonapanu)' never changes. We failed to see that gold-ness; we only saw the crown, the necklace, or the bangle. But it is only gold throughout.

One whose focus is set on the general (sāmānya) and not on the specific (vishesh) will see nothing but gold. Whoever wants gold focuses on the gold; whoever wants the specific, the distinct forms, focuses on the shapes. If I seek something that never changes, I will constantly focus on that unchanging element within myself and outside.

It does not mean that you shut your eyes for your entire life and live that way. No, you have to keep your eyes wide open. If you are eating pudding, see the element in the pudding which never changes. When you see something, see that fundamental reality (tattva) that never changes. When you see yourself, see that fundamental reality which never changes.

A child becomes a teenager, then an adult, matures, and eventually grows old. But human-ness (manushyatva) has remained constant. Something has changed and something has not changed. These changes happen continuously, and they will happen continuously. You do not suddenly become an old man one fine day. The change occurs gradually. Those shifts are so subtle that they are realised only after many years pass by. Only when knee pain strikes for the first time, you realise that youth and middle age are gone; now, you are entering old age.

How can a person just become old? Ageing happens moment by moment; one fine day, you realise that the hair has turned grey, wrinkles have appeared, the lower back aches, problems arise across all organs, and so forth.. You realise, 'I have very little time left with a healthy body.' In spiritual practice (sādhana), nothing is needed except enthusiasm. But in old age, there is difficulty in hearing, seeing, or sitting for long periods.

Transformation is continuous and subtle. The individual moment (samay) is an object of the Omniscient God's knowledge (Kevali's jnān); it is beyond the direct grasp of even a non-omniscient self-realised one (ātmajnāni). The soul's primary error is that it identifies itself with the specific modification (vishesh); its focus never turns toward the general, eternal nature (sāmānya guṇa).

How are you feeling today? Are you feeling healthy? Whatever comes will certainly go. Whatever does not arrive, whatever is inherent, remains forever. The living being's biggest blunder is that it pays attention to the specific and ignores the general. Had its focus turned toward the general, the work of liberation would have been accomplished by now.

If you focus on the specific or the external, attachment and impurities will multiply. If you focus on the general, attachment and impurities will diminish and, eventually, cease to exist altogether. If you struggle or wrestle with attachment, it might temporarily subside or calm down for a short while, but that is not a permanent solution. But once your focus shifts to the general, attachment will inevitably fall away.

Someone once said to Swami Ramdas, "Swami, you have many devotees. But two devotees - Ranka and Banka, who are husband and wife possess extraordinary detachment (nispruhātā). Looking at them, one can see how pure their detachment is." Swami Ramdas said, "Is it so? I would like to meet them too." He had thousands of followers and was unaware that Ranka and Banka were among them. Now, seeing that a true virtue had blossomed in them, he felt like seeing them.

Ranka and Banka were poor farmers and were unaware that Swami Ramdas wished to meet them. Ranka was walking ahead, and Banka was walking slightly behind him. Swami Ramdas was following them. Banka noticed that Ranka paused for a moment and then continued walking. She wondered, "Why did my husband stop and then resume walking?" As she walked on, her foot struck something, and she saw a gold ornament partially covered with dust. She connected the dots as to why her husband had stopped. She realised that he had spotted the gold ornament, used his foot to kick dirt over it to hide it, and walked on. She rushed forward quickly and asked her husband, "What were you doing back there?" The husband replied, "To be honest, it was a gold earring. It holds no value for me, but I thought, what if my wife comes from behind and desires it? We are farmers and could never afford it. That is why I kicked dirt over it in an attempt to hide it." Banka replied, "You threw dirt upon dirt?"

Swami Ramdas was right behind them. He observed all this and said, "Both are indeed detached, but Banka's detachment is rooted in fundamental truths (tāttvik). Ranka still sees gold and dirt as distinct; he differentiated within matter (pudgal), believing 'this is gold and that is dirt.' He drew a distinction within matter itself. But Banka sees only dirt; she differentiated herself from matter as a whole." One saw gold and threw dirt over it, whereas the other saw it all as only dirt.

There is an immense difference between merely understanding intellectually and genuinely experiencing or perceiving the truth within. At an intellectual level, one understands that all of this is transient and worthless. Suppose you do lose a piece of jewellery. Even then, only think, "My duty is to search for it; if I find it, very well, and if not, I will not buy a new one." That is all fine. You perform your practical duty in the best possible way; you need to look for it. But if you do not find it, you do not even give a second thought to the entire incident. Only one initial thought arises: "I have lost it; I should look for it." That single thought is fine because that is worldly conduct (vyavahār). But not a second thought, because it should not hold even that much value in your heart.

The living being is entirely engrossed in the game of transient modifications (paryāy). Even when one turns religious, the thought is: "Now I must eradicate this attachment (rāg)." This too is just getting trapped in the modification. What will you eradicate? That attachment which you noticed has already vanished on its own, and the new attachment has not yet arisen; so, what will you eradicate? Right now, what is there to destroy? The attachment you observed is gone; right now, you only have the awareness that "I do not want to indulge in attachment," meaning only knowledge is present. So, what should you eradicate now - should you destroy knowledge? What will you pacify? Speaking of pacifying passions (kaṣhāy) are the expositions related to ethics (charaṇānuyog). Looking at the expositions related to metaphysics (dravyānuyog), what will you calm? That which does not exist, or that which has not yet arrived, that which is not even born? What will you destroy? So, just remain alert within.

Because you remain absorbed in the trap of modifications, the entire underlying substance (dravya) has been obscured; it remains completely unseen. It is understandable if a tiny thing goes unnoticed, but such a vast reality - the eternal, unchanging truth (trikāli dhruv) is not seen! You are so occupied with the play of modifications that the substance remains out of sight! All that is needed is to turn your focus there; it is purely an effort of focusing. For this very purpose, a beautiful chapter begins.

Now you might ask: "The nine fundamentals (Nav Tattva) are already completed. Has a tenth fundamental arrived now?" No, the nine fundamentals are indeed complete. With the completion of the fundamental of liberation (mokṣh tattva), they concluded Nav Tattva. Now, the chapter that begins is called Sarvavishuddhi Dwār (The Chapter of Absolute Purity). Its opening verse sets forth the pledge, and from that, you will understand what you are going to hear at least until March or April next year!

Chhand 1: Pratijnā (Pledge)

Iti Shri Nātak granthmai kahau mokh adhikār,

Ab barnau sanchhepsau, sarva visuddhi dwār.

Meaning of Chhand 1: So far, in Natak Samaysaar, I, Atmarasi Pandit Banarasidas, the author, have finished the chapter on liberation - moksh. Now, I will describe the absolute purity state - Sarva Vishuddhi Dwār in short.

The entire celebration of Aho Gurudev has passed! So, during Paryushan, we had completed Moksh Dwār (the Chapter on Liberation), which you may have forgotten; for seven mornings, we discussed Moksha Dwār and brought it to completion. We have been studying the scripture Nātak Samayasaar for two years now, and we concluded its Moksh Adhikār on the day before Samvatsari. There were 57 verses in Moksh Dwār and now Sarvavishuddhi Dwār (The chapter of the Absolute Purity State) will be expounded in brief. "In brief" means only for four to six months! And after this, three chapters remain before the scripture concludes: Syādvād, Sādhya-Sādhak, and Guṇasthānak. After these, the scripture reaches its conclusion.

Now, the subject matter gets repeated. That is obvious: After covering the nine fundamentals (nava tattvas), nothing else remains in the doctrine. Throughout the last chapters, the soul appeared donning various disguises. Which disguises did it assume? The actor was not appearing in his primal form. It wore the costume of jīv (living being), it wore the costume of ajīv (non-living matter). Then puṇya (meritorious karma), pāp (sin karma), then āshrav (influx of karma), bandh (bondage of karma), then saṁvar (stoppage or karma), nirjarā (shedding of karma), and mokṣh (liberation). None of these nine is the actor himself; they are merely roles and costumes.

Then, just as in our plays where an over-smart host comes on stage after the performance, and the conclusion of the drama itself drags on! He returns and says, "What a marvellous play was staged! And now, I invite the main actor to the stage." In a serial, he appeared as a character but his real identity is say, Amar Upadhyay! So now you are calling out Amar Upadhyay, who played the character so well. The soul who played the role of Jīv Dwār so well, Ajīv Dwār so well, Puṇya, Pāp, Āshrav, Bandh, Saṁvar, Nirjarā, and Mokṣh so well!

So now, Banarasidasji says, "Now let me introduce to you the main person." And who is he? That is Sarvavishuddhi Dwār. Appearing in the guise of saṁvar, he spoke briefly of purity; appearing in the guise of nirjarā, he spoke of purity; appearing as āshrav and bandh, he spoke of impurity. All of this was merely a role. But in reality, what is the nature of that primary character whom we call

the soul (ātmā)? Now, the name itself tells you: Sarvavishuddhi Dwār, that which is pure in every single respect.

The exposition here proceeds from the supreme pure absolute standpoint (param shuddha nishchay naya). Until now, there were conventional statements (vyavahār). It is not that conventional perspectives were absent earlier because the moment the Guru appears, convention enters; the moment detachment arises, convention enters; even the thought "I am attached, I am deluded" is conventional. Thus, heaps of conventional descriptions were presented. Even though this is a scripture of the ultimate reality (nishchay), conventional statements were included. The purpose was not to hold on to vyavahār, but to renounce them! Wherever there are conventional statements, that is not what you truly are, let go of them. And wherever statements of ultimate reality are there, that is truly who you are; catch hold of them firmly.

If someone hands you a banana, there is total clarity that you have to peel the skin and throw it away. But the peel will always accompany the banana. So, you cannot say that one should negate conventional practice (vyavahār); it cannot be dismissed outright. Yet, not dismissing convention does not mean getting entangled in practising it. In the same way, one must understand convention only to renounce it: "I am not this, I am not deluded, I am not a human being"; and one must understand absolute viewpoint (nishchay) as: "I am eternally, timelessly pure (trikāli) just as I am."

Whatever is eternal, that is real. Whatever lasts for a short time, that is māyā. Māyā does not mean it is non-existent. Whatever is temporary is māyā; the modification (paryāy) is māyā. The māyā of Vedant corresponds to the paryāy of Jainism. Is this permanent? No, so this is māyā. Thus, Vedant calls it māyā. Preachers explain it this way: "We assign different names, and one may adopt whichever term resonates with you. Māyā carries various meanings: Māyā can mean deceit, or it can mean love and infatuation, as in "You enchant me (māyā)." "I am very attached (māyā) to my grandchildren," here, māyā signifies delusion and attachment (moh). Now, people get very confused by the word māyā, and if they prefer another term, the reply is: Call it paryāy (modification).

So, if you say illusion, it does not mean it is not there. But if it is not permanent, it is māyā. Even if it exists transiently, it is called māyā. Darshan bhed need not cause confusion or the feeling of rejection. The key is to grasp the specific perspective (apekṣhā) from which a statement holds true. And now, all these debates over perspectives seem quite childish. Because the truth itself has stepped out from concealment; it is fully manifested. It is no longer behind the curtain.

Thus, Pujya Gurudevshri finds philosophical disputes and sectarian divisions quite childish. And Param Krupalu Dev, recognised this from the outset; that is why, throughout the six fundamental propositions, He does not even mention the name of any philosophical school (six Darshan). He remained completely unattached to sectarian schools. His inner spiritual state was thoroughly mature, and it was out of that profound inner maturity that the scripture Ātmasiddhi Shāstra emerged.

Natak Samaysaar, as Pujya Gurudevshri stated on the very first day: "Jivthi jivnu bhedjnān karāvto granth - I am distinct even from the empirical living being (jiv) meaning that jiv consists of substance (dravya), attributes (guṇa), and modifications (paryāy). And this scripture, which brings about the bhedajñān of the true self from this empirical jiv. Just wait and see when 'I' - the soul appears in my original form." Today, you have finally grasped this. Now, the original actor, Amar Upadhyay, is being called to the stage. Even though he played a character, when presenting the award, it must be handed to Amar Upadhyay. In the exact same way here: Who assumed all these roles? It is for this revelation that Sarvavishuddhi Dwār exists.

Pujya Gurudevshri reveals that this is actually like an extension of the Kartā - Karma - Kriyā Dwār (Chapter on the doer - karma - action). You are neither the doer of the external, nor are you the doer of mental modifications. You are entirely pure. For the very first time, you will applaud yourself, realising: "Oh! What an extraordinary reality I am! I don't even need to worry about attaining right faith (samyag darshan); why worry over such small things!" When, in essence, I am such an eternal reality, it is truly magnificent. I am not in the form of the body, not in the form of passions, but I exist as the pure soul. I am a solid embodiment of purity; I am pure awareness. You will begin to feel: "I am a pure, peaceful soul" just by listening to it! It is that profound.