

**Natak Samaysaar**  
**Shibir 17**  
**Pravachan – 3 Summary**  
**25-5-2025 – Morning**  
**Episodes 187-190**

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.

To realise the soul, it is important to understand three things

1. Parijnan- knowledge: The principle or siddhant.
2. Prayog- experimentation: The spiritual practice or sadhana.
3. Prapti- attainment: The achievement or siddhi.

First of all, it is necessary to take the knowledge of the soul substance from Shri Guru. Before starting experimentation, parijnan- knowledge of the substance is a must. Pari means from all four sides. So, take knowledge from all sides and then a determination should be reached because you will face many ups and downs in your spiritual practice. But if you have right faith in the fundamentals (tattvani yatharth shraddha), you can pave the path. In the second stage of experimentation, you must remember the spiritual practice. It means how to keep constant awareness of it and for that purpose, you should do whatever is essential. But if your means (sadhan) are mechanical, how can you have awareness? In your spiritual practice, if you have stability, only then can you expect awareness. Sadhana or spiritual practice can only be done with the support of your parijnan - knowledge. By doing sadhana, as your impurities of the layers of ignorance covering knowledge or understanding diminish, spiritual accomplishment (siddhi) is attained.

First of all, it is necessary to take the right knowledge (yatharth parijnan) of the soul substance from Shri Guru. In this, there are two stages (Bhumika).

1. A right understanding of the separateness of the soul and the body. This does not mean only intellectual understanding or memorising logic and examples. This needs to be in your faith (shraddhan).

2. Separateness of the true nature of the soul and impure modes (swabhaav vibhaavni bhinnata). Here, you need a little subtlety.

In a coconut, the inner shell (kachli) and the kernel (kopru) appear as one because of the water inside — though they are different, they seem alike. When the water dries up, they both seem separate. The effort to dry the water will happen only when the determination has been made that the shell and the kernel are indeed separate. It is due to their intense association that the illusion (of oneness) exists. So, if you try to dry the water, then you will be able to experience the distinction between the two. That is why it is said: When you gain true knowledge of the fundamentals (tattva) from the Guru, you will also receive the correct method for practice and the enthusiasm to apply it.

When you see the sugarcane, you can perceive the sugarcane. When you put sugarcane in the juicer (sancho), juice (ras) comes out from one side and pulp (kucho) from the other. At that time, we realised that they were separate, otherwise, how would they separate from each other?

Param Krupalu Dev also said in Shri Atmasiddhi Shastra, “Jem asi ne myān” (like the sword and the sheath). The sheath and sword are separate and you can know it by “pragat lakshane bhān” (can be identified by their distinct characteristics). If a room is dark, everything seems the same. But the moment you switch on the light, everything seems different. In the darkness of ignorance, the body and the soul seem one. But Shri Guru lights the lamp of knowledge, and at the intellectual level, you realise that they both are separate. You immediately understand that you are not the body. But then who are you? For that, you need a lot of practice. Once you keep practising, you will start experiencing (bhaasan). Understanding is one thing and experiencing is another.

Param Krupalu Dev used the word ‘bhāsyu’ (experienced) instead of ‘jānvu’ (knowing). Instead of ‘jnan’ (knowledge), He used the word ‘bhān’ (realisation). When the disciple starts saying thanks to Guru in Shri Atmasiddhi Shastra, he talks about what he experienced. He is revising six fundamentals while expressing his gratitude.

The fire has three characteristics.

1. It gives light (prakashak guna).
2. It helps in digestion (pachak guna).
3. It has the power to burn (daahak guna).

In the same way, the soul has three virtues.

1. Jnan guna - virtue of knowledge. It is like the fire giving light (prakashak guna) because of which self and non-self can be known.
2. Darshan guna - virtue of faith. It is like the fire helping in digestion (pachak guna). You realise the separateness of self and non-self.
3. Chaaritra guna - virtue of conduct. It is like the fire having the power to burn (daahak guna). It burns the impure modes (vibhaav) of the soul.

There is a separateness between the inanimate body and the soul, which is knowledge incarnate. This whole scripture is based on bhedjnan (discretion between the self and non-self). ‘When I go ahead from the body and the soul, I can know and experience my auspicious and inauspicious feelings. But that is not me. I am separate from them also. I am the pure, peaceful, powerful, and conscious energy. I am the knower substance.’

When you check: How is the soul’s modification (parinami rahyo chhe) now? You find only two things. Either it is auspicious or inauspicious. The enlightened make you aware by saying: Look at it subtly, you will also find knowledge. You are that knowledge substance and not the auspicious or inauspicious modes. You are not the thought (vikalp) but you are the knower of your thought. You can see family members and guests in the house. But you have an attachment with the family member and only social interaction with guests. In the same way, you should have the intellect of ‘I’ (jnanma hu buddhi) in your knowledge and the intellect of renouncing the impure modes (vibhaav).

Hot water seems like one substance. Someone comes and says: But the nature of the water is coolness. You will say: What you are saying is right but I cannot understand it. Either explain it to me or make me experience it. Shri Guru says, “I can only make you understand. The more you yourself realise the glory of your true nature and become one with it, the more you will progress.”

It is natural that you do not understand that the water has the nature of coolness when it is hot because you have never searched for it, or you have never brought such purity in your knowledge. You have always been busy (vyast) and engrossed (mast) in external situations. Param Krupalu Dev has used the word, “Kā aho rāchi raho?” (Why then relish indulging in it)? You may remain busy (vyast) because of the manifested karma but don't have attachment. Param Krupalu Dev was so detached that the whole incident of marriage occurred only for His parents. His mother repented a lot after Chaitra Vad 5 when He left His mortal body. She felt: that I pressurised Him and got Him married. If He did not get married, He would have lived for 80 years - this is what the astrologers had said. “Jivto jogi barane aavat and hu ene bhiksha aapat.” (If Param Krupalu Dev

had become a monk, one day He may have gone to His mother for alms and his mother would have got to offer Him food).

When the procession of the wedding started with Raaman Divo in the hands of Param Krupalu Dev, He was detached. Gandhiji said: In my association with Kavishri, I never saw even a small line of delusion (Mohani lakir). Gandhiji also said, “Shrimad Rajchandra ae aakhaa jivanma jetlo raag nathi karyo etlo ajnani manas ek divasma kare chhe.” (Param Krupalu Dev’s feeling of attachment was so little that He did not harbour that much attachment in his whole life that an ignorant person would harbour in one day). Param Krupalu Dev must be so detached, focused within, and His determination of the fundamentals (tattva nirnay) must be so strong! He not only had a frozen nature but His state of the soul was also frozen. When someone saw Him doing business, that scene was even more astonishing than witnessing the darshan of a Tirthankar Bhagwan adorned with the eight miraculous wonders. He was in a frozen state but He was doing business as a closing ceremony in Bharat Kshetra. The closing ceremony of the Olympics and the enlightened one is very interesting.

The seeker feels: If I met a charlatan (kuguru), I would have been led astray, but I found a Sadguru, so it feels like I’ve found my own mother. That’s why the reward of 500 rupees mentioned in the example in the previous pravachan is given to the policeman. ‘I achieved my goal because I was under the refuge of my Sadguru. If I was in the refuge of any kuguru, I would not have attained anything.’

The nature of the ‘hot’ water is coolness. It is very difficult to believe it. If you had said, “This hot water can get cooler,” it could be believed. But if you say, “Just now also, the nature of this ‘hot’ water is coolness,” one cannot understand it. But one needs to think a little deeply:

1. Was this hot water hot only or did it need some instrumental factor to become hot? You do not need any instrumental factor when you go towards the true nature (swabhaav). To go towards the impure mode (vibhaav), you need an instrumental factor. ‘Why did I fall sick?’ Sickness is not one’s nature, so you will immediately ask, “Did you have an ice cream to get this cold?” The water became hot because of the fire. This shows that heat is not the nature of the water.
2. Pour this hot water on the fire. Here, heat plus heat is not equal to heat. Here the fire will get extinguished because of the water. This means that the water has the virtue of coolness.

The Guru is explaining the whole thing with love, patience, and conviction. There are so many logical arguments and examples that you will start questioning yourself: When there was an impure mode(vibhaav), why didn't my intellect turn toward my true nature (swabhav)? During anger, why did I not look at my true nature? Anger comes and goes but nature is always there. All these things can be explained with logic. How did I consider myself to be angry natured? How did I believe that the soul, which is merely manifesting as anger, is inherently angry? Ask yourself this question.

Take the example of fire and smoke. The smoke is so dense that you may not be able to see the fire. The smoke is not the nature of the fire. But because of wet wood, dense smoke comes out of the fire. If you burn dry wood, there will be no smoke. Increase your focus slightly on your true nature, and impure modes (vibhaav) will no longer arise. Swami Vivekanand kept asking questions, his Guru put His toe on his chest and he went into a trance.

‘I am not in the impure mode, it is not my eternal nature, even though it is with me and it is arising from my soul.’ The impure mode (vibhaav) is a modification of the soul (chetannu parinaman) but the enlightened one says, “It is an inert state (jad bhaav) because what something is illuminating, that reveals its own state.” Jad bhaave jad pariname, chetan chetan bhaav (The inanimate modifies as inanimate, consciousness modifies as consciousness.)

Three logical arguments are given.

1. The one who illumines something reveals its own inner state (jane prasiddhi aapi tena bhaav). A baby is born through a mother's womb but he gets his father's gotra. In the same way, anger etc. feelings also reveal the inanimate substance. Anger reveals the deluding karma (mohaniya karma) and not the pure nature of the soul (shuddha swabhav). Deluding karma is inanimate, so anger is also inanimate.
2. It reflects where one's inclination lie (Je jene jhukta hoy tena bhaav). The soul is eternal. The boy's mother complains that after marriage, the boy has become his wife's. He was born from his mother, yet his inclination is toward his wife — that's why it's said he belongs to the wife. In the same way, it depends on where the inclination lies. If the inclination is towards external factors, emotions like anger arise.
3. It expresses the inner state of the one who either knows the person or through whom the recognition occurs. (Jene e olkhavtu hoy, athva to eni olkhan jenathi thati hoy, ena bhaav). If the girl is famous, then her parents and sister will be known as 'this girl's mother' and 'this girl's elder sister.'

If a son-in-law is known by his father-in-law's name, it is embarrassing for him. In the same way, if your inner state is identified through inert matter — like someone saying, “Oh, he seems to be under the influence of anger-deluding karma right now” — how shameful that is. For your state of being to be defined by karma is truly a matter of great shame.

That’s why the enlightened ones reprimand you, “Don’t you have brains?” Because of the rain, there is mud. If you have to pass through it, you will look out for a stone or a brick to avoid putting your feet in the mud. You have the intelligence that you do not want to become dirty. You not only have an intellect, you are independent too: Should I put my feet in mud or should I put them on the brick? Use the same independence for yourself: Should I let the thoughts of anger increase or should I slip into the knower mode?

A mother had two sons. The elder one was 10 years old and the younger one was 8 years old. One day, the younger one threw a stone at the elder one. The elder one was hurt, so he took a stone and threw it at his younger brother. But the younger one was not hurt. The elder one was very disturbed and he complained to his mother. The mother scolded him, saying, ‘You’ve grown up, and yet you came home beaten by someone younger? You are more powerful than him.’ If we are miserable and go to the enlightened one to tell Him: I have an intense manifestation of karma. I have a financial crisis. My physical health is bad. Then the Enlightened One who scolds you, saying, ‘You are the master of infinite power, and yet you were beaten by karma?’ You can go to bow down to the enlightened one but do not go to Him for a shoulder to cry on. He will not support you, in fact, He will scold you.

If a worm is walking and a stone comes in its way, the worm changes its path and doesn’t get crushed by the stone. In the same way, you must shift your perspective. Things happen to us; things don’t happen in us. You are independent to take the incident within or keep it outside.

Since infinity, you have stayed in the association of the external factors. Despite the changing associations, your impure mode (vibhaav) is constant. From infinite time until now, the value of your true nature has not diminished (swarupnu mulya ghatyu nathi). Your conscious nature has not been tainted. Gold may remain buried in mud for millions of years — its shine might not be visible, that’s a different matter, but its value does not decrease, and gold does not get corroded. There is no lack (unap), impurity (ashuddhi), or covering (aavaran) in the true nature of the soul. You have believed there is a covering — such as the knowledge-obscuring karma and so you have less intelligence — but

that is only from the relative viewpoint. In reality, knowledge always manifests as knowledge.

Borrowed money cannot be counted as your own capital. Whatever you have borrowed, that much is not yours. Delusion and emotions are borrowed. Do not consider those borrowed things as part of your true nature. You are far greater than that. You are of the nature of knowledge, bliss, consciousness. Why do you consider yourself inferior? The musk is hidden inside a musk deer's naval — it experiences the fragrance, but it is not ready to believe that the fragrance comes from its own body, so it wanders. Why do you consider yourself inferior?

You are knowledge and bliss. There is a small baby earthworm and a small baby cobra. They may look the same. But if both of them encounter a stone, the baby earthworm gets scared and the baby cobra starts hissing at it (funfado maare). You are also small but you are always pure. Realise that you are not an earthworm but are a cobra.

Parijnan (knowledge) is necessary before you start prayog (experimentation). The next chhand will take you from parijnan to prayog. If you give a cloth to the tailor, he has to take your measurements first. Only then, he can start cutting the cloth. Do not be in a hurry for experimenting. Before starting meditation, understand the 'why' of meditation rather than the 'how' of meditation. It is easy to understand, if you have understood the viewpoints (naya vivaksha). An 8-year-old child cannot iron his clothes but an 8-year-old can attain self-realisation and omniscience. This proves that attaining omniscience is easier than ironing clothes.

### **Chhand 13:**

**Yaha nichor yā granthkau,**

**Yahai param raspokh.**

**Tajai suddhnay bandh hai,**

**Gahai suddhnay mokh.**

**Meaning of Chhand 13: The essence of this chapter is mentioned. It nurtures the supreme reality.**

**The subject of pure point of view - shuddh naya - is the eternal pure nature of the soul substance. When one leaves behind the method of pure point of view, then it leads to bondage and when one accepts the method of the pure point of view, then he attains liberation.**

This verse contains the essence of this scripture. You must memorise this verse. What have you learned in this scripture? Another verse that also gives us the essence is ‘Shuddhata vichare dhyave, shuddhtame keli kare...’ You need to remember this and this alone. This verse holds the essence, the key message, and the secret of the scripture.

The message of this scripture is: embrace the pure viewpoint (shuddha nay). This scripture states that accepting the pure viewpoint is a cause for liberation and rejecting it is a cause of bondage. Accepting the pure viewpoint means taking refuge in how it expresses its subject - the soul. It has already been mentioned earlier that even the viewpoints are to be ultimately transcended. One must accept not the point of view but the way the soul has been described by that point of view.

As long as you remain in viewpoints, you will not reach the absolute perspective, or direct experience. Therefore, to grasp the pure viewpoint means to grasp the soul as expressed through the pure viewpoint. From this viewpoint, the way the soul has been described — I am pure, peaceful, powerful, etc. — is to be accepted and realised. “**Shuddh, buddh, chaitanyaghan, swayamjyoti, sukhdhām.**” (Pure, knowledgeable, full of consciousness, self-luminous, and the abode of bliss). These have been expressed from the pure viewpoint; however, ‘Hey Prabhu, Hey Prabhu!’ expresses ego, lowliness, etc. from the impure viewpoint. Don’t accept this. One should only accept the soul as described by the pure viewpoint. As for the other viewpoints, Param Krupalu Dev has guided us to remain indifferent toward them. The enlightened one is indifferent to viewpoints and He is not interested in discussing viewpoints. If you want to become thoughtless), you have to follow the pure viewpoint, accept the ever pure soul and say ‘thank you’ and ‘goodbye’ to all your thoughts. You should say ‘thank you’ because they have been instrumental in your determining regarding the fundamentals. Then say ‘goodbye’. Don’t say ‘see you again’. Don’t ask them to return.

At the starting level, understanding will happen only through viewpoints. Using the attributed (upacharit), unattributed (anupacharit) relative viewpoints, and pure and impure absolute viewpoints (shuddha and ashuddha nishchay nay), we understood the whole concept through the example of the maker of the pot. We learned how to discern how to accept things from specific viewpoints, and also we should recognise from which viewpoint it is said. If someone says that the potter made the pot or karma made the pot, we should understand from which viewpoint that is being expressed. Viewpoints are necessary. The absolute



viewpoint will say, 'This house, this son, this body aren't yours; the impure state, or even your own pure state isn't you.'

After parijnan (knowledge), you have to decide what you want to do, what kind of state you want. That state comes with meditation and not introspection. In meditation, you must not consider that you are a sinner and the lowliest being, etc. Even when only half the moon is visible, it is still full. Your focus should be on the full moon.

The pure viewpoint says, "I am neither pure nor impure modifications - I am completely distinct from them. I am the eternally pure, unchanging (dhruv) soul substance. It's not that there was a bubble and then it burst, or there was a ripple and then it went away - rather, I am forever still, frozen, I am the eternal, unchanging substance."

Thoughts of the pure viewpoint are also not worth pursuing. Even the thoughts arising from the pure viewpoint are as worthless as those arising from the impure viewpoint. However, the soul — the subject of the pure viewpoint — is worthy of being accepted. That is why it is said that this is the essence of the Samaysaar scripture: grasp the soul as revealed through the pure viewpoint. This scripture nurtures the experience of the Self, the fundamental truth, and the vision of the fundamental truth. Those who have abandoned the pure viewpoint accrue either auspicious or inauspicious bondage. Both auspicious and inauspicious are inflows of karma — this may be understood intellectually — but when we speak of karma bondage, generally only anger etc. inauspicious bondage comes to mind, not auspicious bondage. When bondage occurs, compassion is not what comes to mind.

You are clear with the process but not the destination. The path starts with the process of friendliness, appreciation, compassion, and impartiality. But if you feel that these four are your destination, you are mistaken. Your destination is dispassion. You have been initiated in the 'Vitrag Darshan' (philosophy of Dispassionate Lord). You have received Jain Darshan without having eligibility. You do not have the strength to digest Vitrag Darshan. Now that you have received it, increase your digestive power.

You must know both viewpoints but practice only one. When shooting an arrow, you will first decide upon the target. You will focus with both eyes, take the bow and arrow, and pull the string. Then before releasing, you will close one eye - you will focus only on the target. During practice, you will aim the arrow at the soul substance as revealed by the pure viewpoint. When you are gaining

knowledge, you will need the help of all viewpoints. When practising you have to focus on the subject of the pure viewpoint - the soul.

A bachelor died in a foreign country. He has no immediate next of kin. He left his flat in his nephew's name. The moment his nephew got to know of it, his enthusiasm increased. He doesn't have anything in hand as of yet. He has to sell that house, bring all the money home, and enjoy it later. You must bring enthusiasm now, you will attain happiness after the process. As soon as you get the knowledge, you feel enthused.

#### **Chhand 14:**

**Karamke chakramai phirat jagvāsee jeev,**

**Vhai rahyau bahirmukh vyāpata vishamatā.**

**Antar sumati āi vimal badāi pāi,**

**Pudgalsau preeti tootee chhootē māyā mamtā.**

**Suddhnai nivās keenau anubhau abhyās leenau,**

**Bhrambhāv chhāndi deenau bheenau chitta samtā.**

**Anādi anant avikalap achal aisau,**

**Pad avlambi avlokai rām ramatā.**

**Meaning of Chhand 14: The transmigratory soul is wandering due to the presence of the psychic karma (bhaav karma of punya and paap). This is the state of wrong faith for him and that has led him to be in the state of impurity - ashuddh dasha.**

**When one has generated the right knowledge within, the pure form of divinity is manifested. Now, the attachment from the physical body has dissipated. The deluding state and inclination of attachment and aversion have been depleted. He has tasted equanimity. He has taken refuge in the object of pure point of view and thereby has experienced the eternal true nature of the soul. His idea of oneness with the modal state has come to an end. He has taken refuge in the eternal true nature of the soul substance, free from any reflective thoughts. He is experiencing and enjoying the eternal blissful state.**

What was the state of the soul before the light of knowledge manifested and how was its state after right knowledge - this is discussed here.

Banarasidasji is explaining how his state was before he attained self-realisation and how his state is now, afterwards. We get touched by the enlightened one's words because His words are His autobiography. When you are deluded, you thought that you got disturbed because of a particular person. Because of mithyatva - delusion, you think, desire, and behave this way. You want to change your unfavourable situations.

Banarasidasji can understand what happens to us when we are deluded, because that was his past. But after awakening, everything has changed. Here, the enlightened one has explained His latent state and awakened state. That's why we get inspired by the enlightened one - it shows us transformation and it also explains the process of transformation. Moreover, it inspires us to transform.

Banarasidasji says, in the universe, King Karma was very powerful when I was in an ignorant state. I wandered due to karma and went into transmigration. I attained favourable and unfavourable situations. I attained the manifestation of auspicious and inauspicious manifestation of karma. I not only had miseries in my life, I also had comforts, luxuries, name, and fame. I kept experiencing misery and happiness. In reality, there is nothing like less happiness. It is only more misery or less misery. A deluded person feels he was happy and is now miserable. If you would have become truly happy once, you would never be miserable again.

The ignorant soul remains externally focused in the auspicious and inauspicious manifestation of karma. Banarasidasji says for his past state that there was a feeling of oneness in auspicious or inauspicious manifestations. By identifying with the impure thoughts, He thought that He was the body, He was attachment, and He was aversion. Due to delusion, all the attachments and aversions can be categorised as intense.

Even if attachment and aversion are purely in the mind, they are called intense because of delusion. So, Param Krupalu Dev has asked us to work on delusion when He has stated “Kashāyni upshāntatā” (subsidence of passions). Even if you do not speak, you will accrue intense bondage through your thoughts due to your false belief.

Once the right knowledge arises, a pure intellect does too. The intellect is the same, but after the right knowledge, it became pure. The amount of kshayopasham (intellectual knowledge) is the same, but the intellect is now called subtle intellect.

Now, the attachment from the physical body has dissipated. External associations remain, but attachment is gone. Oneness from impure feelings has

been removed, and he takes refuge in the subject of the pure viewpoint - the soul. By practising through the association of the pure viewpoint, he takes refuge in purity - 'I am the pure and perfect substance. I was, am and will always be pure. I am such an eternal substance.' By focusing on this, he switches his belief to this aspect. He remains engrossed in his nature.

Conduct refers to the capacity of abidance. Previously, he used to get engrossed in the smallest of karmic manifestations. Now that there is an option to get engrossed in the self, he chooses that instead. The one who is engrossed in the self is Ram and the one who is engrossed in the external is Ravan.

### **Chhand 15:**

**Jākey pargāsmāi na deesai rāg dwesh moh,**

**Āsraṁ mitat nahi bandhkau taras hai.**

**Tihoo kāl jāmai pratibimbī anantroop,**

**Āphoon anant sattā nantatai saras hai.**

**Bhāvshrut gyān parvān jo vichāri vastu,**

**Anubhau karai na jahā vāneekau paras hai.**

**Atul akhand avichal avināsee dhām,**

**Chidānand nām aisau samyak daras hai.**

**Meaning of Chhand 15: Nature of the right faith is described in this stanza. With the light of right faith, the darkness of delusion and inclination of attachment and aversion go away. The inflow element comes to an end. The suffering of the bondage element dissipates.**

**With the right faith, there is also right knowledge, in which one perceives that the self is the owner of its own infinite attributes and modes. Besides, he knows that the pure knowledge mode has the ability to illuminate all the universal substances, their attributes, and modes of all three times. Furthermore, he knows that the inclination of attachment type of impurities also illuminates in the knowledge mode. That means he is the knower and not the doer of his impurities.**

**The soul is the embodiment of such enlightened faith and knowledge. Therefore, the right faith is incomparable, immutable, everlasting, embodiment of pure knowledge, and with supreme consciousness.**

**If one contemplates such psychic scriptural knowledge - bhaav shrut jnan - then one realises that such an eternal soul substance can be experienced. When one thinks from the perspective of material scriptures (dravya shrut), then it is impossible to describe the entire true nature of the eternal soul substance in words.**

This is the easiest chhand of this ashraav dwaar. The heading of this chhand is 'The pure soul itself is right perception'. The self-realised one doesn't believe Himself to be self-realised; rather, He believes Himself to be the pure soul. Others may believe Him to be a self-realised one. But if you ask Him, He'll say that He is the pure soul.

In the light of the pure soul, by focusing on the pure soul - attachment, aversion, and delusion do not remain; meaning, delusion is annihilated and there is no oneness in attachment or aversion.

Delusion itself is the inflow of karma from the spiritual viewpoint, so it can be said that there is no inflow once delusion is destroyed. According to the scriptures, there are five causes of inflow: delusion (mithyātvā), non-restraint (avirti), indolence (pramāda), passions (kaṣhāyā), and actions related to mind, speech and body (yog). But among these, the latter four can be considered negligible — like comparing 5 paise, 10 paise, 15 paise, and 20 paise respectively to ₹2 million.

From the spiritual viewpoint, once delusion is annihilated, so is infinite transmigration. As such, one can say that the work is done. Hence, when self-realisation is attained, inflow stops. Minor bondages may yet persist but they're trivial because no more can infinite transmigration occur.

When right knowledge reaches completion, it becomes omniscience. When omniscience is attained, all modifications of all substances throughout all three periods of time are illuminated. Such is its capacity. And the soul which itself is the master of infinite attributes and their states, is incomparable. No analogy can be compared with omniscience. The soul is intact, complete and non-dual. It is immovable, constant, and unchanging. It is permanent and invincible. It is of the nature of consciousness and bliss.

When you accept such a soul to be your true self (as 'I'), self-realisation arises. Those who view with a modal viewpoint will call you self-realised, and it's not wrong - your state really is that way. But you believe yourself to be a pure soul. You must lament that they only consider you to be this much. "I am God, but they believe me to be merely a self-realised one?" You must lament. "They call

me self-realised. They refer to me as a one who is at the fourth stage of spiritual development, when I am beyond all of these stages.”

Hold on to the pure soul - whose acceptance brought you self-realisation. Don't think that you've achieved a high state and it's all right for you to view from a modal perspective. Pure soul = self-realisation, because a self-realised one considers himself to be a pure soul and not a self-realised one.

If one contemplates upon the scriptures from the spiritual viewpoint (bhaav shrutjnan) then one realises that such an eternal soul substance can be experienced. Otherwise, by contemplation of just the word meanings of the scriptures (dravya shrutjnan), it is impossible to describe the entire true nature of the eternal soul substance in words.

If one contemplates such bhaav shrutjnan - then one realises that such an eternal soul substance can be experienced (anubhavgamya). If it can be experienced, experience it!