

Nātak Samaysaar
Shibir 18
Pravachan – 5 Summary
25-8-2025 – Morning
Episodes 202-204

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.

We saw last night what the feelings of a seeker is like. The seeker wants to live on the path to liberation, and wants to walk the path to liberation, even if still engaged in worldly activities. Therefore, "Pratyaksh Sadguru prāptino, gane param upkār" (A true seeker considers the attainment of a living Sadguru to be supremely beneficial). The seeker who has resolved to attain liberation realises that the attainment of a living Sadguru is a supreme blessing. That's why he follows His commands with the unison of all the three energies of mind, speech, and body.

Before obeying the command, your listening must be proper. To understand the importance of the command, to understand the process of discriminative knowledge (bhedjnan), to make a decision about one's own self and other elements (swa-par tattva), the desire and passion for liberation must be so intense that it's like a dry clay pot that immediately soaks up water you sprinkle on it. Or they are like a hot iron pan that immediately absorbs water sprinkled on it. In the same way, the seeker absorbs the essence, if not the exact words of the enlightened one. His inner state and feelings are such that the words keep circulating in his mind, and even if his intelligence is not strong enough, he immediately grasps the essence. This leads to an extremely firm resolve.

There are only two days left of Paryushan, and the discussion of bhedjnan will only happen during these two days. In these two days, greatly increase the glory of the soul. The flow that should continue internally after Paryushan—whether consciously or unconsciously, intentionally or unintentionally—depends on these last two days. If the glory of bhedjnan has grown, you will remain in a witnessing consciousness even while performing aarti. But for that, the glory of the soul must increase, and the glory of bhedjnan must be present as a process.

Bhedjnan is not the direct cause of liberation, but an indirect cause. However, your spiritual vitality is so dormant right now that it's needed. When a poor girl marries a millionaire and realises that her husband is very wealthy, she feels such joy and pride! Her swagger increases. She has not even seen or counted the money yet. So, why do you insist that your happiness will only exist after you experience the soul? Until then, you want to remain weak and helpless. You understand that you were, are, and will remain a pure soul - then why have you not realised it yet? Why are you seeking that happiness in sensory pleasures? Why do you feel pride from worldly achievements? You have heard it, but you have not realised it. "Sadgurunā updeshti, aavyu apurva bhān." (By the teachings of the true Guru, I realised my true self within, which I had never experienced before). It does not say "extraordinary knowledge," which means the realisation is more than intellectual understanding.

Do not connect "realisation" with "self-realisation" only. Do not connect "experience" (anubhuti) with "thoughtless experience" (nirvikalp anubhuti) only. This feeling aspect which gets deeper and deeper, is also an experience. Even the initial feeling or sensation is called a type of experience. The joy that comes from understanding something while listening is also an experience. Why does your swagger not increase? There's the swagger that comes from ego, and then there's the swagger of knowing that "I am a pure being, and all souls are equal to the liberated ones." Maintain that pride. Show your pride in the face of matter (pudgal). If you show it to other people, your ego will be nurtured. When you encounter a worldly object, tell it to go away by saying, "Who would get lost in you?" Now, let's start showing our cleverness in front of matter. When a sweet or your favourite food appears, just say, "Get lost."

Give up the insistence that your happiness and pride will only increase after you experience the soul or have a vision of it. Motherhood begins the moment pregnancy is confirmed. The mother-to-be has not even seen the baby yet, but a sense of care for the baby appears in her way of walking, sitting, eating, and drinking. Her maternal care does not begin after the baby is born; it starts nine months before. The moment you understand from the doctor's words (Sadguru's words) that "I am pure, I am knowledgeable, I am full of consciousness, a self-illuminating flame, and an abode of bliss," your desire for liberation (mumukshuta) should become very strong. People will say, "This person is a seeker of the soul; he does not like or understand anything else. He has not had an experience yet. Who knows if there is happiness in the soul or if the soul even exists?" Your happiness and pride should be so profound that when people see you, they say, "His happiness comes from another source." They should feel, "Even though there is no enjoyment of sensory pleasures right now, and an

unpleasant situation is present, how can he be so happy? This proves that his happiness comes from another door.” That other door is an extremely firm faith in the enlightened being. The firmer your faith, the more that feeling or sensation will start to appear from now on.

Currently, Gurudev does not use the word "experience" (vedan) because it requires a lot of preparation and the blossoming of many qualities like calmness (upsham), detachment (vairagya) to turn inward. But at least have faith. Where does faith require you to go hungry or donate money? You have to give up your self-will (swachhand), opinions (mat), and stubbornness (agraha) from your intellect and put your faith in the enlightened one. You do not have to do anything else. “Swachhand, mat āgrah taji, varte Sadgurulaksh; Samkit tene bhākhiyu” - Giving up self-will and insistence of opinions, when one acts as per the guidance of a Sadguru, he is said to have right faith” Here, samyak darshan is mentioned and samyak darshan is called the first step on path to liberation.

In Patrank- 505, the word "conviction" (nishchay) appears so many times! **“This is the supreme essence, may this conviction be with me, forever. May its true nature illumine my heart, and from the bondage of birth, death, etc. may I become completely free!”** The scriptures say the same thing. First, have faith in Dev, Guru, and dharma; then, faith in the elements of fundamentals (tattva); then, the science of discrimination between self and non-self (swa-par bhedvijan); faith in one’s own self and other substances (swa-par tattva); and then, faith in the soul, followed by settling into it. How clear the path to liberation becomes.

Since you are taking so much interest, how deep are the impressions (sanskars) being made on you? Even if the task of nishchay samyak darshan does not happen in this life. Even so, in some future life, when you hear a word like bhedjnan, you will have the same interest you have now.

Pujya Gurudevshri makes a humble request: You have so much interest. If you exert a little more energy, everything can be completed in this life. Even if indolence gets in the way and it does not happen in this birth, the impressions (sanskars) of all these things which are being made every single second will take you ahead in the next birth or next life."

When Gurudev was eight years old, if someone read any letter from Vachanamrutji, He felt as if He had heard it before, even though He did not know how to read or write Gujarati then. He memorised "He Prabhu, Yam Niyam, Kshamapana" and so on by listening to cassettes by Induben Dhanak. He also memorised Atmasiddhi the same way. When He would read any of

Krupalu Dev's sayings, Gurudev would feel as if He had heard them before, that He had danced upon getting them. At that time, Gurudev felt that this subject was very familiar. Since Gurudev grew up in a traditional sect (sampraday), He did not have this kind of spiritual understanding. He mostly heard about earning merit (punya). Amidst this, He found these amazing letters: "O Noble ones! Without turning inward..." Gurudev felt, "I have heard, understood, and had faith in these letters many times."

This is the power of sanskars (impressions), and it doesn't only happen with Gurudev. Even if you are in a celestial realm (devlok) and happen to hear the word bhedjnan, the same interest you have now will be awakened at that time. So, make your listening very focused and profound so that the impressions are deep. It should go into your subconscious that **"This is the supreme essence, may this conviction be with me, forever."** Not only that, **"May its true nature illumine my heart, and from the bondage of birth, death, etc. may I become completely free!"** Now, when you read this letter, you will find yourself mesmerised by some of the lines. That's why Laghuraj Swami placed this letter (Patrank-505) in the nitya kram; if you can feel the way you speak, you will continuously move closer to right faith (samyak darshan).

In the beginning, the process of discriminative knowledge (bhedvijnan) will happen consciously. Meaning - in every encounter or situation, remembering that "I am the knower." You must program this into your mind. This much is what you can do consciously. At first, you will not be able to remain as the knower effortlessly. But in any encounter or situation, continuously remind yourself that "I am just the observer, I am just the witness." So the programming happens. I have a Sadguru in life, and the goal of realising the soul as well, so everything else is fine. "Now, why don't I sincerely contemplate? (Ab kyaun na bicharat hai manse?)." The fruition of karma happens at every moment. But at that time, you will begin to feel that there's no loss or gain in you. When a disease comes, you won't feel a loss, and when you receive an award, you won't feel a gain. Thus, there is no longer any joy or sorrow in worldly affairs. The only effort is to remember "I am the knower." This is the jaap of a bhed jnani.

With only this much, you will feel there is nothing like joy or sorrow. There is a state of tranquility, calmness, and peace; the bliss experienced in this state never existed in joy or sorrow. This should be your experience. This experience can happen even in your current stage. Even amidst the changing states, feelings associated with external, fruition of karma, and even passions, the nature of my pure knowledge (jnan swaroop) remains detached. It feels as if there are two separate flows: the flow of attachment (raagdhara) and the flow of knowledge

(jnandhara) due to discriminative knowledge (bhedjnan). The one who knows this attachment is also knowledge itself. Attachment cannot know anything; only knowledge can. Who knows that, 'I am getting attached?' If I get angry, who knows this anger? Anger itself cannot know. During anger, ask yourself, 'Who knows this anger?' My knowledge knows it, so knowledge is who I am. I am not anger. Automatically, you will begin to step back. Until now, your attention was on the one who "caused the anger," but now you "know the anger." This is still an incomplete state. Moving ahead, not just separation, but you need to be completely absorbed in the soul, in the nature of knowingness. Right now, it's a process begun consciously. This task should be done with enthusiasm, so that the knower is perceived in every situation, in every action, and at every moment. Perceiving the knower is indirect, and experiencing the knower is direct. Slowly, you will move toward direct experience of the self.

A pregnant woman finds out she is pregnant after a month or two. But she may think, "I don't feel anything; I only believe it because the doctor says so." After 3 or 4 months, she begins to realise the presence of the embryo growing inside, and towards the latter months feels the kicks as well. The actual experience of a baby will only happen after nine and a half months, when the time has ripened.

The essence of all principles is: Reject impure feelings and give prominence to knowledge and the state of being the knower. Is it very difficult? At first, when karma manifests, very few times will you be able to remain detached from it. Otherwise, you will get carried away. You must immediately recognise the impure feelings and, by rejecting them, give prominence to knowledge and the state of being the knower. The purpose of all scriptural listening and reading is to develop a deep interest in this process and to remain alert in it. Only if there is a continuous flow of this process will the internal experience remain steady.

If this process of discriminative knowledge (bhedvijnan) does not begin within you, then all your scriptural knowledge and all your rituals are useless. You are cheating yourself. You clap in satsangs, you rejoice in the discussion of bhedjnan, and then your joy gets trapped in worldly gains and problems—you are cheating yourself. Param Krupalu Dev's words are, **"This is the supreme essence, may this conviction be with me, forever. May its true nature illumine my heart, and from the bondage of birth, death, etc. may I become completely free!"**

It must become your unbroken chant. It shouldn't be something you have to memorise. Your own stream of consciousness should flow naturally. The mantra from Patrank - 692 should gradually shorten from: "I am not the body, etc. The body, wife, son, etc., are not mine," to "I am the pure, eternal, and indestructible

soul, ” to simply “I am.” The mantra should not be very long; it should be shorter than what has been given. This doesn't require a lot of intellectual prowess or memory. You want to decrease the knowledge-obscuring karma, so knowledge will increase, but delusion won't decrease by that.

Bhedjnan (discriminative knowledge) works like lightning striking a mountain and splitting it into two pieces. No matter how much you try to weld them back together, it's not possible. The split within also happens so completely that no matter what kind of karmas manifest, they will not become one again.

In Patrank-128, Param Krupalu Dev said, **“No matter what happens, how many difficulties have to be faced, how many calamities have to be endured, how many ordeals have to be endured, how many physical problems have to be endured, how many circumstantial difficulties may come, how many mental afflictions may come, even if the lifespan is only for a moment, and is ill-fated; still, this must be done.”**

When Gajsukumar realised that burning coals were being placed on his head and his skull would soon burst, he knew his death was one moment away. Yet, he did not falter from his spiritual state.

An enthusiastic, effortless effort should happen naturally; the spiritual effort towards your true nature doesn't have to be forced, but happens on its own. You will even observe that effort. You will be so detached that you will realise, “Look, he is performing bhedjnan (discriminative knowledge)right now.”

To achieve your goal, first make this resolution: “I am a conscious being, distinct from any associations and passions. This is my absolute conviction, and may my love be for this alone.” At one point, you will feel like you don't even have to put in any effort anymore. Your love for the pure consciousness does not decrease. Now, even while you recite the prayer for forgiveness: “O Lord, I have forgotten too much; I did not heed your invaluable words,” you will become the observer. Such a natural spiritual effort will flow within. You will simply be: “I am the conscious self.”

How much is sugar? As much as the sweetness it contains. The dirt on top of the sugar, though connected, is not sugar. If there's no consciousness in the body, then that's not me. If a passion is not of my nature, then that's not me.

Today, two verses will be taken. One contains the principle of bhedvijnan, and the other contains an example for it. This example was a favourite of Pujya Kanji Swami. He would give it at least once in every three lectures:

The head of a matchstick has the power to burst into flame; that is its nature. It just needs to be struck. When you strike it, omniscience (kevaljnan) will manifest. Even when omniscience manifests, He will not let you celebrate it, as this was your true nature. Your passing thoughts are like guests. If someone asks you who lives in your house, you will name your family members, but you won't name any guests, even if they are staying with you. Guests come and go. Just decide this much. The passions that come and go are not my nature. Only what is always present is mine. Everything else is a guest. What is so difficult in this? Bhedjnan has become so easy.

The result of bhedjnan is like chloroform anaesthesia. When you have surgery and chloroform is administered, you become unconscious. The surgery is happening, but the patient doesn't experience it. The brain does not process the pain. The brain does not evaluate it as pain. Even for a while after the surgery, the pain is not experienced. The same thing will happen when you are immersed in soul consciousness (atmabhaavna). Your body will age, there may be pain and disease, but because of soul consciousness, you will remain unaffected.

Think of a pot and the space within the pot (ghataakash). Even if the pot breaks, how much gain or loss is there in space? The space within it does not change. You will become like the space within the pot. Now, no matter what happens to your associations, it won't make a difference. You will say, "It is a good thing that this association is gone; I have merged into the vast sky. Otherwise I was limited like the pot" You will not be affected by anything. Your conviction will tell you that there is no change in you.

The head of a matchstick has the power to burst into flame, but this burst will only happen after you strike it. The soul is like the head of a matchstick. The matchbox itself does not have the power to burst into flame. Similarly, the body does not have the power to generate omniscience (kevaljnan). So, how can kevaljnan arise from physical actions? When the box has no power, no matter how much you rub it, it will not burst into flame. The back of the matchstick also does not have the power to be ignited, no matter how much one strikes it. Similarly, remaining in positive-negative feelings (shubh-ashubh bhaav) will not lead anywhere. This example is sufficient to make a fundamental decision: The power is in the top of the matchstick alone. It is not in its back end. It is not in the box, it is in the top only. No matter how many physical actions you perform, understand that nothing will come of it. No matter how many positive or negative feelings you have, or you may move from negative to positive, but this will not lead to (kevaljnan) omniscience. "When positive and negative feelings are destroyed, the true nature of the soul manifests."

Without negating any external actions, keep your focus on the realisation of the true self (swaroop bodh), conviction in the true self (swaroop pratiti), and absorption in the true self (swaroop leenta). "Nishchay rākhi lakshmā, sādhan karvā soy." (The means should be pursued, keeping the absolute viewpoint in the mind). There is no negation of any means (sadhan). "Lope sadvyavhārne, sādhan rahit thāy." (He negates the right conduct and becomes devoid of the means of self-realisation).

Detachment without the aim of the soul is also not acceptable to the enlightened ones. The enlightened ones refer to such a state as "suppressed passions" (rundhaayelo kashay). Is the desire to attain self-realisation the reason for one to want to come to Dharampur from abroad, or is it because you could find domestic help easily in India, and was tired of managing such a large house? As the milk boils, it seems like it will spill over, but its volume does not increase. The enlightened one calls your detachment suppressed passions, a dislike for all things. This is a pendulum effect. Before, you liked something a lot, and now you do not like it at all. Do you have love and conviction for the conscious self (chaitanya)? Do you have love for the means which nourish the feelings of love and conviction for the conscious self?

Bhedjnan leads to completeness. Right now, you are a piece of rock. Through the process of bhedjnan, with the help of the chisel of wisdom (prajna chhini) and the hammer of discretion (vivek hathodi), bhedjnan happens. Separating oneself from nokarma (body etc.), dravya karma (material karma), and bhaavkarma (impure feelings) in the form of passions; a sculpture of the supreme soul appears. A simple piece of stone, the process of discriminative knowledge, and from it a beautiful sculpture—the Lord—will emerge. By the process of bhedjnan you will be able to surface the Lord from yourself.

When lightning strikes a house at a lower level, it causes damage. To prevent this, copper wires are installed on the terrace so the copper can absorb the lightning. The moment you enter the process of discriminative knowledge, your modifications (paryay) will absorb it and supreme bliss will emerge.

We will take two verses. One explains the principle of bhedjan, and the other will have an example.

Chhand 8:

Bhedgyān samvar jinha pāyau, So chetan, Shiv tool kahāyau

Bhedjnan jinhake ghat nahi , Te jad jeev bandhai ghat māhi

Meaning: When one has obtained stoppage element- samvar- with discriminative science (bhed vijnan) then he is considered as having obtained liberation. There are two types of discriminative science. First one is to have separation from the oneness with the inclination of attachment, etc. impure states- raagnu ekatva. The second one is to have separation from instability nature of inclination of attachment etc. state- asthirtano raag. One who is devoid of such bhedjnan is foolish and is bonded with alien objects like material karma and physical body etc.

When we learned about samvar (stoppage of karma) in the scriptural style (Agam shaili), we learned about five types of samvar, their categories and subcategories. Nowhere was bhedjnan (discriminative knowledge) mentioned. Samvar is of five types:

- **Samyaktva** (right faith) stops false faith (**mithyatva**).
- **Virati** (renunciation) stops lack of vows (**avrat**).
- **Apramatta** (non-indolence) stops indolence (**pramad**).
- **Vitrāgata** (dispassion) stops passions (**kashay**).
- **Ayogi Avastha** (beyond mind-body-speech) stops activities of the mind, speech, and body (**yoga**).

Here, there's no mention of bhedjnan. To make chutney, you put coriander leaves, peanuts, lemon, chili, salt, etc., into a mixer, blend them, grind them, and the chutney is ready. The enlightened poet Atmarasi Banarasidas says, "Put the five samvars into a mixer, and the chutney that comes out is what we call bhedjnan." What you learned in the scriptures is not wrong. You simply forgot to grasp what it indicated.

The soul that has attained the Samvar in the form of bhedjnan is said to be moksharoop. All souls are of the nature of liberation - mokshaswaroop. But the soul in whom bhedjnan has manifested, the one in whom the samvar of bhedjnan has appeared, is called moksharoop. "Roop" means a state, and "swaroop" means the nature which is eternal. It is said that by doing bhedjnan, you will attain the moksharoop - state akin to that of liberation.

First two lines are about wise and then two lines about fools who do not perform bhedjnan. For a soul with right perception, the soul is not just an intellectual subject; there is a deep interest in it. Their awareness (upayog) repeatedly goes to the soul because they hold it in such high esteem. You also must increase the glory of the soul. Even if you are in the midst of intense worldly activity, like a wedding or a war, your awareness will repeatedly go to the soul. Even while wearing jewellery, your awareness clings to the soul.

A foolish person who doesn't understand bhedjnan and hasn't manifested it, identifies with external things. "I have become old now." "Today is my birthday." These are all the words of a fool. When you say, "Today is my birthday," you believe you are the body. You say, "I have become old," but you are a puran purush). Puran purush means the eternal, pure soul. How can a puran purush get old? The moment you say you have become old, in the eyes of the enlightened one, you have proven yourself to be a fool. You don't have to fear death. You can only die if you are the body. If you have even a little conviction in the soul through the grace of the enlightened one, you will realise that "I may disappear from the sight of these people, but I will always exist."

We are so foolish that we identify ourselves with external substances, feelings, objects, and even modifications. There was a teacher who gave tuition. One day, she said, "If I get half of Ambani's wealth, I will become richer than Ambani." Someone asked how that was possible, and the teacher replied, "I also have my income from tuitions, don't I?" When we tell you that you are the pure soul, you still only identify yourself with your modifications. Your intellect is limited to the teacher and the tuitions. After becoming Ambani, do you need to give tuition? Do you need to focus on your modifications? If someone tells you that you are the pure soul, in five minutes you'll say, "There is no sinner like me. 'What can I say about what I have done, O Lord, what can I say!'"

Due to the lack of bhedjnan, the life a foolish person lives results in bondage. They become bound by physical karma, mental karma, and quasi karma. That is why it has been said, "All those who have attained, are attaining, or will attain liberation, have done so only because of bhedjnan." It doesn't say "kindness, charity, vows, or penance." It says bhedjnan. Kindness, charity, vows, and penance are external aspects of religion, but no one has attained moksha with just them. Without bhedjnan, there is no liberation.

Chhand 9:

Bhedgyān sāboo bhayau, samaras nirmal neer;

Dhobi antar ātamā, dhauvai nijguna cheer.

Meaning: In this stanza, author Atmarasi Banarasidasji gives an appropriate example. He says: Right faith type of washerman cleans the impure modes of the attribute type of cloth by using discriminative science type of soap and equanimity type of pure water.

Kanji Swami was extremely fond of this verse, any topic would be going on and this example would come: "The dhobi (washerman) - samyak drashti, the soap of discriminative knowledge (bhedjnan), and the pure water of samras—cleanses the garment of the soul's qualities."

The metaphor of soap is so fitting because you have to rub it in and then rub it off. One with right faith (samyak drashti) is compared to a dhobi—one who has a firm conviction in the dharma of dispassionate and a firm faith in His Guru.

The soap of discriminative knowledge: You should not differentiate what is inseparable from you. You can't say, "I'll separate the knowledge quality from the soul." The quality of knowledge is an inseparable part of the soul. Differentiate what is separate from you and has entered into your awareness. If you say, "I am a soul separate from knowledge," you will become a stone.

Some philosophies believe that in moksha, the soul is devoid of knowledge. This might be from the perspective of the modification. The knowledge that was previously directed at external objects now operates on a single, internal subject - the soul. The method is different, so followers of these philosophies believe that as long as there is knowledge, there is a cycle of life. They believe that in a state of moksha, the soul becomes devoid of knowledge. The Nyaya school of thought accepts this. This entire line of reasoning must be done from the perspective of modifications. If we consider this from the perspective of external objects, it makes sense. However, if this was an absolute truth, it would naturally not fit.

Do not differentiate what is inseparable. Differentiate what is separate.

The pure water of samras: First subsidence and then equanimity. Do not try to use discriminative knowledge without subsiding your passions first; it won't work. On the contrary, you will experience a rise in false beliefs (mithyatva). Eg. If one says no one is doing wrong to me, it's my karma, you'll say what rubbish - he did this so I'm hurt. First, dilute your passions, then you will see how the kite of discriminative knowledge soars. If your kite of discriminative knowledge is not flying and you say, "I am practicing discriminative knowledge, but I'm not feeling it," it means your passions are intense. Shri Atmasiddhi Shastra teaches us all these things. You do not have glad acceptance yet, and you say, "I am the pure, conscious, divine soul." Someone will say, "If the soul is like this, I don't want to believe in God." You are wallowing in passions. If you dilute your passions, a subtle process like discriminative knowledge will happen. It will be like threading a needle.

The dhobi (washerwoman) - the soul with right faith, the soap of discriminative knowledge, and the pure water of subsidence-equanimity cleanse the garment of the soul of dirt. Dirt means defects and flaws. With the soap of discriminative knowledge, you must cleanse away your defects.

You already know how to differentiate. After leaving the assembly hall, you will go straight to your own home. You won't go to anyone else's house. This means you know how to differentiate. It is enough for the Guru to teach you what is 'self' and what is 'non-self.' You know the process of discriminative knowledge.

When you go outside and see so many shoes, you say, "These are not mine, these are not mine, and these are mine." You wear your own shoes and go home. This is discriminative knowledge.

This is your wife and this is another person's wife. If you understand this much, you know how to differentiate or do bhedjan. You know how to differentiate in a worldly way. But the discriminative knowledge that leads to moksha is what you must practice—in your nature and impurities, your substance and other substances, in the substance and its modifications, and in the states of attachment and aversion. Even in a state of impure mode, continue to practice discriminative knowledge. Don't worry about the impure mode; just turn on the switch of discriminative knowledge. You get disturbed, thinking, "I committed this flaw again." Try this once: When the flaw has already arisen, turn on the switch of discriminative knowledge and watch the flaw cool down, watch it become peaceful. The enlightened being becomes immersed in the soul through such discriminative knowledge.

When eating sugarcane, you might feel like you are eating both the juice and the fibres. But you just take the juice and spit out the fibres. Watch the enlightened one amidst worldly circumstances, amidst the objects of the five senses, and you will see He only drinks the sugarcane juice of the bliss of the soul.