

Nātak Samaysaar
Shibir - 18
Pravachan – 6 Summary
26-8-2025 – Morning
Episodes 205-207

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.

There are four things that are essential for the journey within: the **4 P's**.

- **Purpose**
- **Priority**
- **Process**
- **Purusharth (Effort)**

Purpose:

Find your **purpose**, or you may realise that you don't have one. A simple way to find it is to ask "why?" five times for any action.

- Why did you come to the satsang this morning? : **To get elevated.**
- Why do you want to get elevated? : **To progress on the journey.**
- Why do you want to progress on the journey? : **For the benefit of the self.**
- Why do you want yourself to benefit? : **Because that is the true worth.**

As you continue to ask "why," you will either realise you have no purpose or you will find your true purpose. What do you really want? After that you will realise that, when you sit in satsang for an hour and a quarter, what should you have achieved, as per your purpose.

You might say, "I want to be happy," and then ask yourself, "Why do you want to be happy?" So as you go deep, you will realise you either don't have a purpose or you need to change your purpose. This is a very beautiful way to find it. We are often more interested in the "how," but the enlightened ones say, "First, clarify your 'why.' Why do you want to do it?" Then the "how" will come in the process. The stronger your "why," the more stable you will be during challenging moments, because you know your purpose. This applies in favourable and unfavourable situations, and during intense karmic occurrences like the manifestation of antaray karma (obstructive karma) or vedniya karma (karma producing pleasant/ painful experience), which are always happening.

Our feelings are so unstable that you will see both the high and low feelings in an hour and a quarter. You get a spiritual high during one verse, and then a low during the next. According to the feelings, you will bind a karma, which will accordingly bear fruit. Say even in positive feelings, your stability lasts only 20 minutes. So the result is according to that. Later when obstructive karma, ashata vedniya karma (unpleasant feeling producing karma), etc., will come your way. If your purpose is clear, you will be able to make an inner spiritual effort, negating the impurities that arise.

Once you find your purpose, you become passionate about it. You start having painful, passionate dreams. You should feel a sense of pain, a void, until that dream is fulfilled. "It's ok, let's see when it happens; or it will happen when it happens" won't do. The experience of the soul is even simpler than making khichdi, a rice preparation. So, if I didn't experience the soul today, when will I? This will get you thinking. This passion is essential.

Priority:

Once you connect your purpose with passion and pain, **priority** comes in. The realisation that I may have everything else, but my purpose was something else, will create a pain. You have money but no peace, so a void is experienced inside for that peace. Slowly, that becomes a priority. When we feel the need to answer nature's call, our entire mind is focused there. If we feel an urgency for nature's call, why don't we feel it for a divine call? The divine call is to attain an understanding of the soul and focus within in this lifetime. So why is your attention stuck on earning and indulging?

You may be forced to make time, but Param Krupalu Dev Himself showed us that they were four partners in business —Revashankar Jagjivan, Maneklal Ghelabhai, Naginchand Kapurchand, and Param Krupalu Dev Himself. He had four children and four bhakta ratna. He could handle everything. He was a good disciple, a good Guru, a good partner, and a good father. He could balance everything.

One of Param Krupalu Dev's partners was Naginchand Kapurchand from Surat. He was Pujya Gurudevshri's maternal grandmother's grandfather. His grandmother used to tell Pujya Gurudevshri that her grandmother said that when Kavishri visited Surat, they would create a festive atmosphere like Diwali. For three days prior, the entire house would be cleaned, and every light in the house would be lit. They had a lot of reverence for Kavishri. They would light up the whole house, even if Kavishri did not go to those rooms. Pujya Gurudevshri's maternal grandmother remembered only this. When Pujya Gurudevshri said that Param Krupalu Dev was His Guru, His grandmother shared this story. So as per how each regarded Him, accordingly appropriate reverence they were able to show for Param Krupalu Dev.

A king went out hunting. He stayed in the forest overnight. A tent was set up in the forest. The king's throne was placed in the centre of the tent. The king was very happy with the tent. But on one side of the tent, there were a few wrinkles. The perfectionist king was mentally disturbed. Now if a little adversity (wrinkles) can disturb your mind, then there will come a moment when the entire tent will be blown away by the storm of death. At that time, what will be the state of your mind? A little adversity comes, or something doesn't happen as planned, or something unexpected happens, one gets disturbed. At such times you have only

two options: 1. Get upset, complain, about what didn't happen. 2. Accept that this was already in the knowledge of the omniscient one. You have this choice every time: to be reactive or to remain calm.

Process

The world is full of **clash** (klesh). The common meaning of klesh is conflict, but yesterday, Pujya Gurudevshri defined it as sorrow. The inner turmoil, the discomfort of emotions, is what He called klesh. May my energy now not be used for such conflict/sorrow. Let all my energy now be redirected to the journey within. Patrank- 460 has the mantra, "For no reason must one feel distressed (klesh) in this world." So, no type of reason is acceptable. Do not defend or justify yourself in front of the enlightened one. Whether someone has made a false accusation against you or thrown a stone at you, no reasons or stories will be accepted. The first three words are: "For no reason." If you get into a 'klesh', you are not on the path of the enlightened ones. If you have a glad acceptance, you are on the path of liberation.

Even if someone is 103% at fault, you cannot be in a state of klesh. This klesh includes all mental oscillations and causes of pain. The world is full of suffering for you because your projection is wrong. Param Krupalu Dev has explained why the other person is not to be blamed, for your karma; The problems are all in our projections.

When a child lets go of the finger of her mother's hand, she starts crying. Similarly, if you stay connected to your true nature, you will feel that calm and security. As soon as your connection to your true nature is broken, emotional distress, mental turmoil, and mental oscillations begin. You will realise that there is a lot of traffic in your mind. The cause might be minor, but the traffic has increased. Sometimes the cause is major, but the traffic is minimal if you're aware. And there'll then be a time when no matter what happens outside, there is no traffic in your mind.

When we look at the hardships the great beings went through, we feel like asking, "O Lord Mahavir, with all this happening, didn't You feel like You should explain to that shepherd? I'm not at fault, it wasn't Your responsibility to protect his sheep and goats. Why didn't You say anything?" The Lord says, "For no reason must one feel distressed in the world."

What must have been going on within the enlightened one?

Our focus is only on the body. We adorn the body, feed the body, and worry about its appearance and care. Since your focus is only on the body, you will attain a state where there are 18 births and 17 deaths in a single breath—you will go to nigod (the lowest form of life). Do you want a birth where there is no awareness of the soul, devotion, service, or anything else? Such a state is totally useless and a waste. You will have to spend millions of years in such a nigod state. Since you are so attached to your body, because you have so much attachment to the body, you get so many bodies. If you get so many bodies in a single breath, how many would you get in a year? You should not even get a human body like this spanning 70, 80, 90. years; you are better off in nigod. If you get human birth, it is for the liberation of the soul.

"Bring an end, bring an end to this pain-ridden transmigration." To do this, you do not have to do anything else; you just need the right understanding. Then, worldly emotions and circumstances will fall away, like sand. When we sit on a beach and then leave, the sand that has stuck to our clothes falls off when we shake them. In the same way, the entire worldliness will fall away from your mind.

What must be the state of an enlightened one? In the *Uttaradhyayan Sutra*, in the story of Mrugaputra, upon hearing Bhagwan's words, a transformation occurred in him. Just as a snake sheds its skin and never looks back, Mrugaputra left his home and attained initiation, never looking back. This example of not looking back means no memories (mud mudke na dekh). Based on the words of the enlightened one, he must have devalued the world so much that when you go to the washroom, you do not want to look at what is being shed. So much devaluation of the world - one who has done this, in His refuge, try to understand the nature of the world and the soul.

We feel that we just keep listening to these talks on discriminative knowledge (bhedjnan). The more you find it to be true and simple, the more it will become natural for you. You don't 'have' to do bhedjnan. Understand it, and it should feel true and simple. When your brain processes this, while eating, drinking, sitting, or standing, you will suddenly realise that you are the witness of walking, talking, eating, etc. But the idea that it is true and simple must be ingrained in your mind. Does this happen?

When we are told that we have to make a lot of spiritual effort (purusharth), we think that we will have to go hungry a lot or climb mountains. In a lot of spiritual effort, you will only need to bring subtlety in your feelings, and in your knowledge. Then, the discriminative knowledge of one's own substance and other substances, of one's own modes and impure modes, will seem to happen naturally.

Let's look at an example of how a task is done when it becomes a priority. If someone asks you to break down a door, you might refuse because your hand will get fractured. But if you are offered 50 crore rupees to break down the same door, you will immediately be ready to do it. A hand fracture is fine, even if it requires a cast for 3-4 months. You will do it. What is the verification that your purpose is clear? Your purpose becomes a priority. If it does, then you have a purpose in your life; otherwise, you have a goal. A goal can turn into a dream and stay there. A purpose comes directly to the surface.

During Paryushan, even if you have to come early in the morning, your nityakram should still be completed. If that is your purpose, you will certainly make the process happen. This is a matter of external action. But there is no obstacle for the inner state. For the external, you can still make excuses. But what is the obstacle for the inner state? You can remain in the state of a witness and let the snatra happen outside or eating of the food happen. You should stay rooted in your state of being a witness.

Process: Before you cause any commotion, first understand the process correctly. A matchbox has no power to ignite on its own. If you crumble the entire matchbox, it still won't ignite. That is the wrong process. You have to take out a small matchstick and rub it on the surface of the matchbox once; the matchstick will light up. If you don't know the process,

your passion will be wasted. Then you will just be with the list of 'Yam Niyam'. After years, you will think, "What was left out for my spiritual welfare?" You didn't follow the process correctly.

Spiritual Effort- Purusharth: Someone asked Pujya Gurudevshri, "What is destiny, and what is spiritual effort?" At that time, a cricket match was on TV. Pujya Gurudevshri told that person, "The ball that comes to you in cricket is your destiny, and how you bat is your spiritual effort."

Don't keep saying that the ball was thrown in such a way that you got out. You didn't know how to bat. You have to look at your spiritual effort.

After yesterday's satsang, someone went to meet Pujya Gurudevshri. During Covid, he had lent two crore rupees to a friend. The friend was not willing to return the money. In a playful way, as friends do, he often brought up the topic of returning the money, but the friend never responded. A desire lingered. Yesterday, in Pujya Gurudevshri's satsang, he heard that you should not have expectations from anyone. He immediately felt inspired and called his friend. He didn't even wait for Samvatsari and messaged his friend that if he wanted to return the money, he could, but that he himself would not have any expectations and would remain at peace. The friend was also stunned, wondering what had happened to the person who had been asking for money for so many years. The friend repeatedly called him to ask what happened. Check why does satsang touch this person and not me? Why do I hold on to certain events in my mind?

There are three things—the **3 F's**:

- **Fariyad- Complaints** of the past.
- **Ferfar- Change** the present.
- **Fikar- Worry** for the future.

You usually have complaints about the past. You have a tendency to want to change the present according to your intellect. You have worries for the future. These three things make any event misery-ridden and full of sorrow. You have to break free from these tendencies.

In the interplay of spiritual effort and destiny, the other person will throw the ball however he wants. My awareness should be such that my goal is to hit a six.

You have to keep raising your own standards, thinking, "These passions are not acceptable. These sensual desires are not acceptable. Adultery isn't acceptable. There will definitely be renunciation of the seven addictions." And you have to be firm in it. On top of these lay the 35 qualities of a marganusari (seeker on the spiritual path). But what does a person who indulges in the seven addictions have to say? Adultery, visiting prostitutes, and gambling—any religious activity by such a person is not considered as such. There is an entire order of conduct.

The content of charanuyog (conduct) was not meant to be discussed - regarding eating at night (ratribhojan), it was meant to be of dravyanuyog (metaphysics). But after hearing

Rahulbhai's example, many people have emailed Pujya Gurudevshri that they wish to not have food at night once a month, or once a week. When the goal was to stop eating at night completely, so there wasn't any inclination towards it. But when Rahulbhai decided to start with, leaving on the fourteenth day of the lunar month, many were inspired to start. Start with something and then keep blackmailing yourself to do a little more at your pace. For this, there is no need to leave your friend circle or social circle. But you can do this for one day a month for your friend, Param Krupalu Dev. Many youth have been inspired. Not everyone felt this way. The external circumstance was the same, but everyone's internal state was different. As per capacity, once or twice a month is also fine, realise the spirit may go down after Paryushan and the decision should not be regretted.

You have to make a lot of internal spiritual effort. You won't make a lot of effort by climbing mountains outside. The understanding of the soul is the success of a human life. Otherwise, even crows and dogs indulge in sensory pleasures. If your life is spent only on earning and enjoying, what have you done that is more than what crows and dogs do?

In a lake, there is a swan, and the swan loves lotuses very much. But when it sees a female swan, it leaves the lotus and goes to the female swan. You have been shown the female swan; you have been shown consciousness. Now, remove your affection from external objects and nourish this interest every day. Every night before sleeping, check how much you have increased your love for consciousness today.

Pujya Gurudevshri isn't asking about any activity—such as swadhyay, meditation, seva, etc. He only asks, "Did you increase your love for the soul slightly more than yesterday?" There will be lotuses and there will be a female swan. You will have to choose: 'I love the female swan more, and only by removing the focus from the external will my focus go to the female swan.' The example is also so beautiful that you can visualise it. If you want to see the female swan, remove your focus from associations, then it will remain in your true nature.

A man found a wish-fulfilling jewel. He wished for a bed, and he got one. He wished for 56 types of food, and he got them. Then a crow came and started cawing, and the man got so irritated that he threw the wish-fulfilling jewel towards the crow to chase it away. All that he had was also lost, and he didn't get the supreme thing. This example has been heard many times, but does it feel different today?

Why should you get so irritated that you miss your goal of the soul? Why should you get so irritated that you bind a birth in a lower form of life? Why be so careless? If you maintain awareness, your life will be one of attentiveness, not tension. There shouldn't be tension about the soul. The love for the soul will swallow tension. You don't have to do anything; just listen, understand, and increase your love and feeling of importance regarding the soul. Do this much and just keep watching the miracles. You should feel as though your love for the soul is growing.

There was an 80-year-old expert jeweller, having spent his entire life in the field, who correctly evaluated a jewel. The king was very pleased and asked his minister, "What reward should I give him? He has done what no one else could." The minister, a pious man, said, "Give him ten lashes!" The king was astonished: "I was thinking of rewarding him, and you say

he should be punished?" The minister replied, "Yes! Because at the age of 80, he is still interested in inanimate jewels. At an age when he should have learnt to value the soul, he is still valuing external things. He doesn't value the soul but is happy to evaluate the stonelike jewels. So, he should get 10 lashes!"

You keep making promises for tomorrow. There was a bania (merchant). He put up a sign that read, "Today, Banias will dine. Tomorrow, Barots - another community." The Barots came, saw the sign, and thought, "Our turn will come tomorrow." So they left. The next day, they returned and saw the same sign. "Today, Banias will dine. Tomorrow, Barots." A bania's 'tomorrow' never comes, and the Barots never got to eat. Don't put anything off until tomorrow. Just say you don't want to do it or else do it, but don't say tomorrow. A lady had visited Pujya Gurudevshri, and she said, "I will surely try to come to Dharampur." He asked her to either say no or give a date for when she would come, but not use the word "try."

If water gets into a boat, you remove it with both hands. If your life is filled with sense indulgences, parties, and socialising, get rid of it so that your focus remains solely on the pure soul and its upliftment (atmakalyan). Talk of the pure soul as the goal is heard in very few places. Even spiritual welfare is rarely discussed even in religious gatherings. Most of the time, the focus is on accumulating merit. Any activity, e.g., fasting, atonement, etc., is also a mode. Pujya Gurudevshri isn't saying those are wrong, but the vigour should be for bhedjnan (discernment between self and non-self).

Chhand 10:

Jaise rajsodha raj Saudhikai darav kādhai,

Pāvak kanak kādhi dāhat upalakau.

Pankake garbhamai jyau dāriye katak fal,

Neer karai ujjal nitāri dārai malakau.

Dadhikau mathaiyā mathi kādhai jaise mākhankau,

Rājahans jaisai doodh peevai tyagi jalkau.

Taisai gyanvant bhedjnankee sakati sādhi,

Vedai nij sampati uchhedai par-dalakau.

Meaning of Chhand 10: In this stanza, the author describes the importance of discriminative science- bhed vijnan. He says that aspirant soul- jnani – with the strength of bhed vijnan removes the inclination of attachment types of impurities and accepts the purity nature of the eternal soul substance. To strengthen this point, he gives few examples.

1 A person washes dust to find out particles of gold or silver in it. He is known as 'dhooldhoyo'. This person collects the dirt near the ship of a goldsmith. He removes the

dirt and finds the pieces of impure gold particles. Then he passes such particles through fire to separate the pure gold from it.

2. When one puts alum in dirty water, the dirt settles down and pure water is available for consumption.

3. When one churns the yogurt, then the butter comes out from it.

4. A swan, in its mouth can separate milk from the water and then consumes the milk and discards the water.

In the evening, when a jewellery store is being closed, all the garbage is cleaned thoroughly. While doing so, they examine the trash minutely to see if even a tiny diamond has fallen. Even if one small gem is found, it is considered a great gain. Similarly, the one with discriminative knowledge (Bhedjnani) discards all the waste and grasps the essence of knowledge.

When metal is put into fire, the impurities are removed, and only pure gold remains. In the same way, a Bhedjnani (knower of the distinction between self and non-self) removes the filth of oneness with non-self substances, external influences, associations, passions, etc., and attains the pure soul.

If you drop alum into muddy water, the dirt settles to the bottom, and clear, drinkable water rises to the top. The dirt does not disappear but settles. Similarly, even if material karma still remains, and tendencies from past impressions still persist, discriminative knowledge can help one catch the true nature of the self in the present.

Just like churning curd yields butter—not by looking at it, but by stirring it—you must extract the pure element from within. It is not something to be brought in from outside, so turn inward. Running to Dharampur won't help either. This butter must be churned out by stirring yourself from within. The example of curd is used because butter is not visible directly. With just a little churning using discriminative knowledge, the hidden essence reveals itself. Others won't be able to show you the butter within. The truth must be brought out from within by you yourself.

The Rajhans (type of swan) has a unique property on its tongue—it can separate milk from a mixture of milk and water, drinking only the milk and leaving the water. Similarly, the Bhedjnani holds on to the pure soul and lets go of the external substance and modes. Such an enlightened one, through the power of discriminative knowledge, manifests the wealth of true knowledge and experiences it, giving up all passions like attachment and aversion.

Just as one who obtains a wish-fulfilling gem (chintamani) can wish for anything and it gets fulfilled, the enlightened one feels that he has attained the soul which is like the chintamani gem. Contemplate on the soul and you will attain kevaljnan (omniscience). There is no need to even talk about right faith (samyak darshan); if we talk in terms of the modification (paryay), let us talk about the highest one.

But truly, there is no need to speak of the transient state or modification. Our Guru won't even congratulate us if we attain samyak darshan. When Saubhagyabhai wrote that he had

attained samyak darshan, Param Krupalu Dev did not even respond. You have been striving for this since countless lifetimes, and in this life, you're just restarting. Those who congratulate you do not really know what has happened. The true Guru will say, "This is just a modification (paryay)." He will say, "When your vision settled on the substance (dravya), only then did this state arise. So, should I praise the temporary modifications?" He will not even smile at you for this. Samyak darshan is still an incomplete state. Samyak charitra (right conduct) and kevaljnan (omniscience) are yet to come. In fact if you feel happy about attaining Samyak Darshan, He will insult you, saying that you are happy about something which in reality is not at all a great achievement.

Whatever you are doing—ask yourself: Is this part of the process and the purpose? If not, stop it. Check whether what you're doing right now is taking you toward your goal and purpose. If it is, go ahead. If not, drop it. Do not do things just because it's your 'duty'. Ask the very person for whom you feel obligated whether they actually need you. Most of the time, they'll say they don't need anything from you, so please retire.

In the scripture "Anubhav Prakash," it is written: If someone laughs at you, you feel ashamed and avoid repeating that behaviour. Yet, for infinite time you've been revolving in the cycle of 84 million types of life-forms, driven by deluded thinking. Karma mocks you and says, "Look at you—you have infinite power, and still, you fall in one karmic manifestation," and yet you feel no shame and keep making the same mistake again and again?

The nature of the soul is such that the true nature never leaves, and the deluded nature never stays. If the deluded nature doesn't stay, why worry about it? And if the true nature never leaves, then realise that.

A medical doctor may need to know language, but not necessarily law. The enlightened one may or may not know scriptures, but He must have discriminative knowledge. Scripture knowledge can help yourself and others, but bhedjnan is essential. If you have everything else, it may help in religious influence or building ego, but only bhedjnan is helpful for spiritual welfare.

Chhand 11:

Pragati bhed vijnān, āpaguna paragon jānai,
Par parnati parityāg, suddh anubhau thiti thānai.
Kari anubhau abhyās, sahaj samvar paragāsai,
Āsrav dwār nirodhi, karamdhan-timir vināsai.
Chhay kari vibhāv samabhāv bhaji,
Nirvikalap nij pad gahai.
Niramal visuddhi sāsut suthir,
Param ateendriya sukh lahai.

Meaning of Chhand 11: The discriminative science - bhed vijnan - gives absolute clarity about the separate nature of the soul substance - self - (like knowledge and bliss, etc. purity modes of all attributes) and of the non-self- alien objects. (Inclination of attachment etc., impure modes of the soul are known as alien object's modes). It separates oneness with the alien objects - par padarth – and gets engrossed in the true nature of the eternal soul substance. It removes the inflow state - ashraav - and ends up removing the darkness of impurities in the soul occurring due to the material karma acting as an instrumental cause. By accepting the equanimity state, one removes the deluding state. Thereby, it ends up generating stoppage element - samvar. One now achieves his purity state. He receives pure, everlasting, stable, supreme super sensuous bliss.

This is a concluding verse. Its title itself is: "The Fundamental Discriminative Knowledge of Liberation." Discriminative knowledge (bhedjnan) is not the root cause; it is an eventual cause (parampara). Even bhedjnan is ultimately to be discarded (hey). In the same chapter (adhikar), the glory of bhedjnan is sung and, at the same time, it is said to be discardable. Yet, we are so influenced by its glory that we feel it is to be embraced. This is simply the effect of a particular style or methodology.

Bhedjnan is discardable—but not right now. The knowledge of both is given in the same chapter. Even when it is said to be discardable, you will still continue practising bhedjnan. Just like no matter how expensive the soap, you apply and rub in the soap and then rub it off and remove it—just as you have to catch hold of the benefit of the soap, you must practice bhedjnan for its benefit.

A substance is known by its attributes. Discriminative knowledge of the self and non-self is attained by understanding the intrinsic and extrinsic qualities. As soon as the intellect says, "This is the external substance," your vision should be withdrawn from the external substance or non-self.

Between a female swan and a lotus flower, if one wants to see the female swan, one has to divert the gaze away from the lotus. Likewise, when you distinguish, "This is the self, this is the non-self," then your attention naturally shifts away from the non-self. Remaining steady in the experience of the pure self, as steadiness deepens, the knowing consciousness (jnata bhaav) manifests, equanimity arises. With continued practice of this experience, the awareness of being the knower grows stronger, and from that, the discriminative knowledge (bhedjnan) as a form of samvar (stoppage of karma) naturally arises.

This leads to the blocking of the influx of karmas (ashraav). Spontaneous awareness of one's true nature begins to arise. As the influx stops, karmic darkness dissolves, deluded perceptions fade, mental fluctuations (vikalpas) decrease. One remains in a state of thoughtlessness (nirvikalpata) for longer durations and in thoughts for shorter durations. Or, even within the thoughts that remain, more will be related to the self, and very few to external or worldly matters. Faith delusion (darshan moh) will be destroyed, and conduct delusion (charitra moh) will be observed.

When one attains this state, nirvikalpata (thoughtlessness) arises. From there, one experiences a pure, flawless, eternal, unshakable, supreme, transcendental bliss. That bliss is the very form of the Siddha (liberated soul). This is what we say in the Namothunam Sutra, where Siddha's bliss is described:

- Sivam – free from disturbances, auspicious in nature
- Ayalam – stable, unchanging
- Aruyam – disease-free
- Anantam – endless
- Akkhaya – indestructible
- Avvabaham – unaffected by any afflictions or obstacles
- Apunaravitti – no return (freedom from the cycle of rebirth)
- Siddhigai Namadheyam – This is the state known as Siddhgati, i.e., liberation or moksh

These are the enjoyments of the Siddhashila (the realm of liberated souls). But if you practice bhedjnana and establish a sense of non-duality (abheda) in the self, you will experience all this bliss here itself—pure, flawless, eternal, stable, supreme, and transcendental.

There are three kinds of pleasures:

1. Sensory pleasure (Indriya sukh)
2. Subsidence happiness (Upsham Sukh) – the peace that comes when passions (kashaya) have significantly subsided
3. The bliss of self-realisation in a state beyond thought (nirvikalp)

Until now, we only knew of sensory pleasures. After studying Atmasiddhi Shastra, we became aware of the peaceful joy of subsidence —this peace also brings joyfulness of the mind. In Natak Samaysaar, we saw the bliss of self-realisation in a nirvikalp state. Now, we feel that sensory pleasures are not worth seeking. We want upsham sukh to sustain. We aim to attain the bliss of self-realisation in the nirvikalp state. This soul-bliss is pure, flawless, eternal, stable, supreme, and beyond the senses.