

Nātak Samaysaar
Shibir 20 – Nirjarā Adhikār
Pravachan – 2 Summary
19-10-2025 – Afternoon
Episodes – 224-227

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 are facing conflicts in life. But which movie is without a conflict? Which movie or TV serial is interesting if nothing goes wrong in it? Then why should life be without conflicts? If a movie is straightforward, it feels boring. But if it has twists and turns, it becomes enjoyable. In the morning, we talked about what bhakti (devotion) means in challenging times. What kind of thoughts should a devotee have in challenging times? What kind of thoughts should they not have?

We are living in a complex civilization where things are constantly changing. Change is the nature of a substance (padarth). But we see weird, unexpected changes. We barely learned computers, and just when we thought we had become modern, AI arrived. Things are constantly changing, and your mental narratives have become too important to you. Your self-will (swachhand), opinion (mat), and insistence (agraha) tell you that you haven't made any mistake, and it's not your fault. If all this is very strong, you are going to face a lot of problems in life. You think, "Why are people not understanding?" But the only solution is: "Why are you not understanding?"

Your self-will is so strong that you immediately start believing your mental narratives—whatever your mind tells you. Only if the faith delusion (darshan moha) is mild can the enlightened one's teachings be accepted. If the passions (kashay) are mild, then one can accept what others say, realising that there is truth in their words too. Otherwise, you make every situation a problem.

Who calls 13 cards in a game a problem? If you call it a problem, why did you sit down to play? You always take the game as a challenge. Even if you don't win, you try to not lose. You enjoy the game. But why can't you enjoy the game of life?

The complexity outside keeps increasing, and the self-will inside keeps increasing. Mental narratives are so important to you that you want to doubt everyone except yourself.

If you were a 1% holder of Nvidia and said you didn't see the company's message, that wouldn't be acceptable. That's where the entry of darshan moha (faith delusion) is said to start.

Everything needs more attention. But the universe is so wonderful. Pujya Gurudevshri uses the word 'universe' because for the people abroad, there is no concept of soul or anything else.

They use the word, 'destiny'. But who wrote destiny, they do not know. They don't know whether they wrote it themselves (it is called karma) or if God did and things happen according to His will. They do not have the knowledge of the six fundamental principles: 1. The soul exists. 2. The soul is eternal. 3. The soul is the doer. 4. The soul is the receiver. 5. Liberation exists. 6.

There is a means to liberation. We have this clarity, but everyone in the world is not so fortunate. They say, "It was destined to happen." What does 'destined to happen' mean? What is the universe—is it matter (pudgal), is it consciousness (chaitanya), or what? There is no clarity about this.

Getting the Jain philosophy is very rare; it is subtle, and it can be proven through logic and experience. But it is very difficult to understand that why, even after getting it, our state remains the same. If you know the science of karma, why should you be agitated? If you have faith in the knowledge of the omniscient Lords, why should you be agitated? If Infinite omniscient Lords have already seen it; why do you want to try to change it?

In America, people use the word 'universe'. Pujya Gurudevshri also uses the word 'universe' there. When certain events occur, our sequence, ego, etc., break. The universe wants to clean you up. Let it clean. Don't argue. We need a reunion with the higher self. Connect to the higher Self. You are here for a deeper reason—to ignite the spiritual dimension within you.

A bird sits on a branch and the branch is about to break. Does it fear falling? It is a bird. It can fly. You don't need to fall; you can fly. There is no need to be afraid. Change your attitude and fly. You don't need to fear that you will fall. This is the spiritual dimension.

Remaining in worldly logic until now has led to a constant cycle of craving (spruha) and fear (bhay). From the spiritual dimension, you realise that "I need not fear." The extent to which the spiritual dimension has awakened in you is the extent to which you have progressed on the path of spirituality. If you receive news of cancer right now, at that very second, the thought should come, "This is happening to the body, and I am the pure soul, free from Vata, Pitta, and Kapha (types of energies according to Ayurveda), free from disease." If you remember this five seconds later, you have failed. This dimension should be in your eyes now. Look at the event, process it through that perspective. Why did it take you so long? "My son is doing this, my daughter is doing this, my mother-in-law is doing this." But you willed this, arranged this; that is

coming to you. Now you decide what you want. Do you want to arrange for liberation, or do you want to arrange only the world? When a financial crisis or any other situation arises, the thought "Why me?" should not occur to the seeker (sadhak). If it does, he is not a seeker.

The spiritual dimension should be ingrained in you so that thoughts arise from it, not from your old sanskars (impressions). They should come from new sanskars. All this should be impressed upon the inner self during favourable times so that right contemplation arises during unfavourable times.

Dhyan (meditation) originated in Bihar. Bhagwan Mahavir showed the method of meditation by the name of Kayotsarg. Buddha gave the method of meditation by the name of Vipassana. As the region's prosperity increased, the interest in meditation decreased, and the interest in wealth, fame, etc., increased. So, meditation was exported to South China. According to their language, it became Chyan. It went to North China, and according to their language, it became Chen. It went to Japan, it became Zen. Zen is nothing but 'dhyan' - meditation. Pujya Gurudevshri jokingly adds that when Zen was imported back into India, it became 'Jain' and if a Jain does not meditate, that would be hypocrisy. Only one who meditates can be called a Jain.

A seeker went to a Zen Master and asked, "How do I enter Zen? How do I become meditative?" The Master asked, "Can you hear me?" The man said, "Yes, Master." The Master asked, "Can you hear the noise of the fan when we are talking?" The man said, "Yes." This ashram was on a mountain. A stream was flowing down the mountain. The Master asked, "Can you hear the sound of the water of the stream?" The man said, "No, Master." The Master said, "When you can hear that sound, then you will be able to enter Zen."

Zen is all about awareness. Awareness of the present moment, awareness of one's thoughts, the strong emotion beneath that, the belief beneath that. When you can hear and see that changeless (aparinaami), eternal (kutasth), constant element (dhruv tattva), when you can hear that, you can enter Zen. You need to tap the pool of silence. You need to experience it. Based on this, the 17th verse follows. This verse gives the advice to experience the Soul.

Anyone can run around. Multitasking is not so great. Curators of the upcoming museum on Param Krupalu Dev were absolutely captivated by Shatavdhan (the feat of attending to a hundred things simultaneously). They wanted to start the museum with Shatavdhan. But Pujya Gurudevshri said, "No way. I don't want Param Krupalu Dev to be known for Shatavdhan. I want the world to know Him for constantly experiencing that stillness, that silence. Shatavdhan is only due to intellectual prowess."

Imagine what the world of a deaf person would be like. He wouldn't hear any sound. The enlightened one is unaffected by any event in the world. He remains mute. Events keep

happening. Raj Katha was not the story of Param Krupalu Dev; it was the story of what was happening around Param Krupalu Dev. Param Krupalu Dev is deep silence. He attained right conviction (kshayik samkit) in 1947, and until 1957 (His physical departure), He neither heard nor saw anything of the world. Nothing affected Him. In Saubhagbhai's last days, he was bedridden. Param Krupalu Dev gave him the example of the bed at that time: Chitrasari nyaari... (The bed is separate is separate from the soul). How exalted was Param Krupalu Dev's kshayopsham jnan! He gave Saubhagbhai the command that this is what must be done: Bhedjnan (discretion between the self and non-self).

Chhand 17:

Jo pad bhaupad bhay harai, so pad seu anoop,

Jihi pad parasat aur pad, lagai āpadāroop.

Meaning of Chhand 17: Over here, an important advice is given to the worthy disciple. It says that getting engrossed in the eternal true nature of the self is an incomparable state. It removes the fear of life and death. Furthermore, accepting such a state makes all worldly objects as burdensome and producing nothing but misery.

Three points have been made about the soul (Atmapad) is like:

1. It removes the fear of the world.
2. It is anupam (incomparable)—it cannot be compared to anything in this world.
3. Upon attaining this state, all other external worldly states (bahya pad) and material forms (paugulik roop) seem like misfortune (vipattiroop), or calamity (apadaroop).

You should serve that state, accept it (angikar karo), and become stable in that state. Accept this state—the state that removes the fear of birth and death; meaning, birth and death cease; meaning, no more transmigration. Accept that state. There is a saying that , "The state of an ascetic (Tapeshwari) leads to the state of a king (Rajeshwari), and the state of a king leads to the state of a hell-dweller (Narkeswari)." If one performs a lot of austerities, one might attain the state of a king, etc. If one attains the state of a king, one might go to hell. Even the state of Arihant has to be given up. Only when the state of Arihant is relinquished, the state of the liberated soul is attained.

When an Acharya (head of congregation) wishes to begin the practice of Samadhi Maran (passing away in a state of tranquility), he renounces the Acharya post and return to the Muni (monk) state. They hand over the Acharya post to the successor. They come to the Muni state and bow to the new Acharya. They give up all the thoughts regarding administration of the order even though those are for the practice of the right path. For Samadhi Maran, nothing else will do.

Atmapad is Anupam (incomparable). Odhavji went to give knowledge to the Gopis. He asked the Gopis, "What is Krishna like? Who is he like?" After much thought, a Gopi replied, "Krishna is like Krishna." Krishna is incomparable. Whatever comparison you give will have flaws, because all of them will be material (paugulik), external. Even if they are the best of the best, they will not match the state of the Soul (Atmapad). One might compare the Soul to the ocean, then say that it is not like the ocean. To understand, we have to rely on material things, but the Soul is incomparable.

The company of a enlightened one is also invaluable and incomparable. Never disregard the incomparable (anup), otherwise the universe will disregard you. In karma theory, we say: what you say at the echo point, you will hear back. If you disregard the supreme (Param), the supreme will disregard you. The supreme means not devotion, but science.

Atmapad is that, upon the attainment of which, all other states appear as calamity (aapada-roop), misfortune (vipattiroop). These other states include the Indra Pad (state of a celestial king) of the upper world, the Narendra Pad (state of a human emperor/Chakravarti), and the Dharnendra Pad (state of the Indra of the Bhavanpati celestial beings). All those states also appear as calamity, as misfortune. Even the state of Indra is trivial (tuchha), temporary (anitya), non-essential (asaar), and a calamity—a misfortune—compared to the atmapad. We would never aspire for it.

The one Atmapad—"I bow to the state that has been explained." You can take this 'pad' as the lotus feet of the Sadguru in the sense of the pure state. But Param Krupalu Dev's actual message is to accept the atmapad once. The atmapad should be touched (sparshana). If the focus turns there, and one becomes stabile there, then all other states appear as calamity, misfortune, and suffering (dukhroop). Accept such an atmapad; try to remain stable in it. Although, 'accept it' is also a conventional statement (vyavahar kathan); the focus should simply turn to the eternal element (trikali). The word 'accept' gives the feeling that it is outside and you have to catch hold of it. In reality, you are that. But even to explain the ultimate truth (nishchay), one has to rely on relative expression (vyavahar). All other states are a source of suffering. Even the state of a Prime Minister (PM) or President is a source of suffering.

Right now, you feel like going to the fair. You can go and enjoy yourself there. If a PM feels like it, he cannot go. When the actress Asha Parekh felt like having bhelpuri (Indian street food) at Chowpatty beach, she went wearing a burqa; otherwise, everyone would ask for autographs and photographs constantly. All these states bring calamity, misfortune. You see their luxuries, but the grass is always greener on the other side. When you get the White House, you crave bhelpuri, and when you have bhelpuri, you want the White House. The world of desire is like this: you only desire what you don't have. If you get it, you want the exact opposite. Desire is connected with all other states; with the atmapad, desire itself dissolves. After attaining this state, all other states appear temporary and non-essential. Such an atmapad is eternal and essential.

Chhand 18: The world in every way is untrue.

Jab jeev sovai sab samujhai supan satya,

Vahi jhooth lāgai tab jāgai neend khoikai.

Jāgai kahai yah merau tan meri saunj,

Tāhoo jhooth mānat maran-thiti joikai.

Jānai nij maram maran tab soojhai jhooth,

Boojhai jab aur avtār roop hoikai.

Bāhoo avatāraki dasāmai firi yahai pech,

Yāhee bhānti jhoothau jag dekhyau ham toikai.

Meaning of Chhand 18: A living being is dreaming in his sleep and believing it to be reality. But soon, he wakes up and finds out that it was not a true state. It was simply a dream.

Physical body and affluence are considered to be his own. But when the idea of death comes, then he is convinced that oneness with them to be a false belief.

When one thinks about the true nature of the self, then even the death appears to be a non-true entity.

So, after the present death, when he is born again in a different realm of existence-gati- then again (due to ignorant state), the same confusing thought process continues.

In this pattern, when one really thinks hard about the true nature of the self, then realises that the birth and death type of this miserable transmigration is absolutely wrong.

The name of this verse is 'The world in every way is untrue'. When someone is dreaming at night, the dream seems completely real to him. When he wakes up in the morning, the dream seems false, illusory (mithya). What a great favour the enlightened ones do for us—we are in a dream-like state, and the dream seems real to us, but the enlightened ones prove to us that the dream is false. That is how we wake up.

What is the difference between a kid and a mature adult? The one who does not understand the difference between the dream and the awakened state is a kid. A child sees in a dream that his mother says she will buy him a toy. The dream ends. He wakes up in the morning and tells his mother, "You told me you would get me a toy. Now get it." That was a dream, which was false. But the child does not understand the difference between the dream and the awakened state. The one who understands this difference is the one who we call mature.

Mullaji was tearing bedsheets in the night. His wife woke him up and asked, "Why are you tearing the bedsheets?" Mulla said, "Why did you wake me up? A customer had finally come. After so much bargaining, we had settled on the rate of ₹97. I was measuring and tearing the cloth, and you woke me up."

Our subconscious mind must be so strong that you cry during a dream. You get so emotional. While dreaming, the dream seems real to you. After waking up, the dream seems false, and everything around you seems true. Wife, son, and wealth seem real. But at the thought of death, all this seems false. Everything is like a rainbow. "I am alone; I will only take my inclinations (parinaam) with me."

It was written in a gambling house: "Gamble as much as you want, but when you go out, don't take anything with you; you have to leave everything here." The state of the world is similar.

If you contemplate death, you will understand the glory of time and the essence of dharma. Contemplating upon death makes everything you have done and achieved in your whole life seem false. Beyond the security of death, nothing will come with you except your inner state/inclinations (parinaam). At that point, the entire life seems false. "What was I running for?" Alexander ran his whole life but couldn't even return to his capital city.

When you are in a dream, the dream seems true. When you wake up, the dream seems false. When you are awake, everything visible around you seems true. "This is my mother, this is my father, this is my son, this is my house." All this seems true to you. But at the thought of death, all this seems false, and death seems true. When a new birth occurs, death seems false. Now,

you yourself are not clear whether what seems true to you today will not turn out to be false later.

Then a beautiful instruction is given here: When the vision focuses on the soul (atma tattva), the entire world seems false. Birth, life, and death—all three seem false. When the vision focuses on the constant element (dhruv tattva), both birth and death seem false. When the vision focuses on the soul, external associations (par sanyog) and external states (par bhaav) seem false. Even if you don't call them false, they certainly appear separate. They appear distinct as "This is not 'I' and not 'mine'."

One truly feels like bowing to Banarasidasji. This scripture is less about studying and more about feeling and experiencing. How long will the tactics of true and false continue? What seems true now is bound to feel false later. But when the focus falls on the soul, even the modifications (paryay) seem false. Birth and death are modifications; creation (utpatti) and destruction (vyay) are also modifications. That constant, stillness, silence, which is always present beneath and between the thoughts, is the only reality. Everything else is bound to appear false.

To the enlightened one, the entire world appears false, and therefore, detachment (viraktata) remains. Their focus is on the eternal (trikali), it is internal, and internally it is on the eternal element. Therefore, both the modifications and the external conjunctions appear false to the enlightened one. That is why they remain detached from both the external associations and the external states. Thus, the situations created by karma (karmakrut sthiti) and the emotional states created by karma (karmakrut bhav), meaning attachments etc. (raagadi vikar), both appear temporary (anitya). And what is temporary is false. Only the constant abode (Dhruvdhaam) appears true. Therefore, by focusing their vision there, the enlightened one performs the right spiritual effort (satpurusharth) for stability.

If the truth is the eternal element, then that should be the focus of my vision. Whatever social engagements (sang prasang) and changes come in my practical life, my vision should not shift from the eternal. It should not go to other substances (par dravya), nor to external conjunctions, nor to external states. That is the effort for stability.

Right knowledge (samyak jnan) is not the name of knowledge as a quantity, but as a quality. In Kevaljnan one is able to also know all that is external, but not in - samyak jnan. But knowing that whatever is known externally and to whatever extent it is known - is separate from me—that is samyak jnan. As long as you desire to know the three worlds and the three times, you will not attain omniscience. But knowing that the three worlds and the three times are separate from me will lead to right knowledge, and as stability increases, omniscience will occur. Whatever is known is external, so it is separate from me. This is Right Knowledge. This scripture

says that even omniscience is a modification. If one who has taken away the glory of omniscience will he not take away the glory of your world? Knowing what is to be known as true is right knowledge. Therefore, the highest work happens in your sensory knowledge (matijnan) and scriptural knowledge (shrutjnan). So, forget about clairvoyance (avadhi jnan), telepathy (manahparyav jnan), and omniscience (kevalgnan). You have no interest other than stability in omniscience. You have no interest in knowing the three worlds and the three times.

The entire scripture, Natak Samaysar, speaks only of bhednjan - discretion between the self and non-self. Study it, but even more, try to sing and feel those two lines. This scripture is a great favour, as it has increased the glory (mahima), faith (shraddha), inclination (ruchi), contemplation (vichar), feeling (bhavana), and absorption (leenata) in the soul.

Chhand 19:

**Pandit vivek lahi ektākee tek gahi,
Dundaj avasthākee anekatā hartu hai.
Mati shruti avadhi ityādi vikalap meti,
Nirvikalap gyān mannmai dharatu hai.
Indriyajanit sukh dukhasau vimukh vhaikai,
Paramke roop vhai karam nirjartu hai.
Sahaj samādhi sādhi tyāgee parkee upādhi,
Ātam ārādhi paramātam karatu hai.**

Meaning of Chhand 19: In this stanza, the state of the enlightened soul - samyakjnani jeev - is described from positive as well as negative perspective.

Such living being has achieved discriminative science - bhed vijnan. As a result, his faith is directed to the eternal true nature of the soul substance. He has given up the reflective thoughts – vikalp – of ownership about physical body etc. alien attachments - pudgal parinaman.

He considers only the undivided state of the primary abstract comprehensive knowledge - nirvikalpjnani, the omniscient knowledge - kevaljnani - as the true knowledge of the self. He

considers the sensory knowledge – matijnan, scriptural knowledge - shrutjnan, clairvoyance knowledge - avadhijnan, etc. - as the suppression cum elimination type of disposition - kshayopshamik bhaav - of modal state of the knowledge attribute. Such modal states are from divisional perspectives - bheda apekshae.

When such living being is experiencing state of the undivided eternal true nature of the self, then he has detached self from the perplexity obtained from the indirect knowledge obtained with the help of physical senses and mind. Such state is known as the shedding element - nirjara tattva.

When he gets engrossed in the self in the pure meditative state - Shukla dhyana- and continues his adoration of the self - aradhana - then detaches self from inclination of attachment etc. impure state and ultimately achieves the state of supreme soul - Parmatma.

We will look at this verse in four divisions. In the previous verse, we saw that upon attaining right knowledge (samyak jnan), the entire world appears false. 1. Dream 2. Waking 3. Birth 4. Death.

Getting entangled in all these, and believing them to be true, the soul keeps transmigrating (paribhraman). It keeps taking new births. But with the vision focused on the soul (atma drashti), everything appears completely false, and therefore, the soul remains detached (virakta), stable in right knowledge. In this way, the glory of right knowledge was proclaimed—that it is a quality of knowledge and not a quantity of knowledge.

A samyak jnani (person with the right knowledge) may sometimes not have any scriptures memorised. No matter how much the glory of right knowledge is spoken of, the glory of right knowledge truly comes when the state (dasha) of the samyak jnani (person with the right knowledge) who possesses that right knowledge is described. We need something concrete. The conduct (acharan) of the samyak jnani is the title of this verse. Here, the Pandit means the samyak jnani. They possess bhedjnan (discretion between the self and non-self). They become non-dual (abhed) only with the soul. The thoughts of the numerous states of the body, etc., cease. Whatever state the body, etc., may be in, there will be no thought, because the tool of bhedjnan is such that the soul is grasped by it. Whatever state the body, etc., may be in—old age, relationships, or financial status—due to discrimination (vivek), a flow of knowledge manifests in such a way that even if attachment (raag) arises, it appears separate. The flow of karma, the flow of thoughts, the flow of attachment will remain; you just have to become separate from it. You are at the first Gunasthanak (spiritual stage) and it is one of attachment, so you cannot expect the state of the 13th Gunasthanak at that point. Thinking, "Why did attachment arise in me?" is foolishness. Just take care not to become one with the attachment. Remain separate. From your perspective, only bhedjnan is expected; freedom from attachment

is not expected. Know and see that attachment arose. Remain in the attitude of a witness - Vivekanand Mudra, that "I am merely the knower and seer of it. I am not its doer or experiencer."

Sometimes, one dislikes attachment so much that aversion (dwesh) arises towards the attachment. You remained at the same spot. Aversion towards attachment means you have invited a fall. Earlier, you had aversion towards others; now, you have it towards yourself. Do not do that. Remain separate.

Even while being in the world, remain like a nurse. She performs all her duties. If her shift is from morning to evening—7 to 7—she is on her toes full time. They don't have time to eat. Reports and other things related to the patients keep going on. When the shift ends, she has to hand over the duties.

A nurse runs around but has no attachment. Suddenly, she goes this way in her complete nurse's dress, and then she goes that way in a salwar-kameez. She says, "Goodbye." She leaves. The patient feels like telling her that he is suffering so much; stay back. No. What a way she performs her duties, and she is unattached (nirlep). The samyak drashti soul is like an actor (nat) and a nurse. A nat can mean an actor or those who perform feats. People clap and all, but nothing affects them. They know that they have to balance themselves on the rope. If you clap, and the actor tries to smile at you, he will fall straight down and break his bones. He has to focus his attention properly on the rope with that pole. Here the example of an actor can also be taken; he does everything yet remains unattached.

In the second paragraph, it is said: Mati shruti avadhi ityadi vikalp meti, (Removes the thoughts of sensory knowledge, scriptural knowledge, clairvoyance, etc.)

For the seeker (sadhak jiv), sensory knowledge (matijnan), scriptural knowledge (shrutjnan), clairvoyance (avadhijnan), telepathy (manahparyav jnan)—all these are dependent on karma. Matijnan arises from the kshayopsham (partial destruction and partial subsidence) of mati jnanavaraniya karma; shrutjnan arises from the kshayopsham of shrut jnanavaraniya karma; avadhijnan—all these are imperfect knowledge. You are not omniscience (Kevaljnan); you are the nature of omniscience (kevaljnan swaroopi). Kevaljnan/ omniscience is a modification (paryay). The nature of omniscience is your eternal nature. Hence, the seeker considers his eternal nature as his own nature. He does not consider himself a matijnani, shrutijnani, avadhijnani, manahparyav jnani, or even a kevalgnani (omniscient). "I was, am, and will remain the nature of Omniscience."

Even in the state of nigod (lowest life form), my nature was omniscience. Omniscience was not manifested. It is like oil in a sesame seed. But "I am the nature of omniscience" means, he

focuses only on that thoughtless, complete, pure nature. He does not focus on how much matijnan or shrutijnan has increased, whether avadhijnan arose, or whether manahparyav jnan arose. That is, he does not focus on lesser or greater knowledge. He is not interested in that.

The seeker says, "I am interested only in complete knowledge. I am interested only in the complete nature. I am the complete nature. I am the pure, peaceful, powerful Soul," and he strengthens his grip on that alone. How much has manifested in the modification is also dependent on karma. My complete nature is not dependent on karma. But the knowledge that manifests is dependent on karma.

Now, why should we only talk about mati, shrut, and avadhi when the verse clearly states otherwise? We will talk about the five knowledges because every knowledge is helping us. In fact, avadhi and manahparyav jnan actually do not help. Matijnan and shrutijnan, as much as they are, help if they are focused inwards. Avadhi and manahparyav jnan—how do they help in your completeness? Not at all.

When we talk only of the complete nature, how much has manifested due to the dependence on karma and the kshayopsham (destruction-subsidence) of knowledge is for the world. "I am connected to knowledge, and I am knowledge. Remaining the knower is my spiritual practice." Or, one should contemplate the knowledge in the enlightened one, meaning, either with special joy, humility, devotion, and reverence towards the enlightened one's state, one should practice knowledge.

The third point talks about bliss. "I will renounce sensual pleasure and focus on the bliss of the soul (atmasukh)." Even if atmasukh has not yet been attained, the goal is only that, and if it has been attained, one will remain absorbed in it. By renouncing the pleasure or pain and impure thoughts (vibhaav) arising from the senses, one connects with one's own nature (swabhav). The more one connects with the soul, the more nirjara (dissociation / shedding) of karma occurs. The soul remains averse to sensual pleasure. The person who has awakened to the fact that bliss does not come from the laddu, he knows, "It is only the imagination (kalpana) I have about the laddu that makes me experience pleasure or pain."

You like laddus, but as soon as it is mentioned that it is a fenugreek (methi) laddu, everyone says no. You are not interested in a methi laddu. The thought of the laddu alone gives you pleasure. "Whenever I am feeling good, it is not going to come from that thing, or place, or person; it is going to come from my thought."

You just need to reset your mind. "Now this is the cheese you will get. You like it or you don't like it. You want to have it or you don't want to have it." The former thing does not even exist.

Nothing was coming from the cheese; it was only coming from our thoughts. So, reset and be happy.

Renounce external states and remain in the mantra of Sahajatma Swaroop Param Guru (My nature is the same as that of the supreme Guru.) This was the mantra in the heart of Pujyashri Ambalalbai. The mantra was formed later, but this was his emotional state. He felt: "The One I am following is the Supreme Guru (Param Guru). He is the one who revels in the pure nature."

By renouncing external states, focusing on the spontaneous nature of the soul, and remaining in that spiritual practice, one brightens the meditation (dhyana). The meditation ascends to the state of supreme and absolute meditation (shukla dhyana) and attains the state of the Supreme Soul (Parmatma Pad).