

Kathopanishad

Shibir - 3

Pravachan - 1 11-6-2022 Morning

Adhyay - 1 Valli – 2 Shloks 1-13

Discretion between Beneficial and Pleasurable

Shlok – 1

<u>Introductory</u>	<u>Various Objectives</u>																		
<ul style="list-style-type: none"> * Yam after testing <ul style="list-style-type: none"> - Having determined Nachiketa is eligible to gain knowledge of the soul- Begins to impart knowledge of the soul * Imparting knowledge of soul can start only if <ul style="list-style-type: none"> - No inclination towards the external remains - Readiness to go within – only this one inclination 	<ul style="list-style-type: none"> * All inclinations and activities for happiness <ul style="list-style-type: none"> - Purpose to gain more happiness - activities - All activities – according to outcome - - Classified into two categories (shreya - beneficial - preya - pleasurable) * Making right choice is <ul style="list-style-type: none"> - Fundamental for spiritual progress - Want worldly pleasures / spiritual joy - Then only can inward journey start 																		
<ul style="list-style-type: none"> * Yam – boon – temptation – to a child <ul style="list-style-type: none"> - Established in dispassion – No wish, desire arose - Desirous of liberation – on a quest for the soul * Had firm determination - fearless <ul style="list-style-type: none"> - Wavering if doubtful – resolute if doubtless - Incident – dialogue – shaken - if immature * Believer - Atheist <ul style="list-style-type: none"> - Insincere believer fears an atheist - Waves arise – doubt, desire, curiosity * If bad company influences you, realise <ul style="list-style-type: none"> - Influence of satsang is weak - Not a true believer yet * Big obstruction – soul's indecisiveness (Param Krupalu Dev) <ul style="list-style-type: none"> - So falters in temptations / pain - One with firm determination does not falter 	<ul style="list-style-type: none"> * 2 paths opposed to each other - binding to 2 different goals <ul style="list-style-type: none"> - Objectives and goals are different / opposite - Choose beneficial = dedicate to higher purpose - Choose pleasurable = deviate from higher purpose * What is Shreyas - Preyas? <table> <tr> <th><u>Preyas</u></th><th><u>Shreyas</u></th></tr> <tr> <td>- Pleasurable - preya</td><td>beneficial - shreya</td></tr> <tr> <td>- Like to do (you desire)</td><td>right thing to do</td></tr> <tr> <td>- Luxurious life</td><td>Self-realisation / liberation</td></tr> <tr> <td>- Becomes scoundrel</td><td>Becomes Sadhu / Sadhak</td></tr> <tr> <td>- Fetches world</td><td>Fetches liberation</td></tr> <tr> <td>- Temporary happiness</td><td>Permanent happiness</td></tr> <tr> <td>- Downfall</td><td>Welfare</td></tr> <tr> <td>- Mind is happy</td><td>Soul is uplifted</td></tr> </table> 	<u>Preyas</u>	<u>Shreyas</u>	- Pleasurable - preya	beneficial - shreya	- Like to do (you desire)	right thing to do	- Luxurious life	Self-realisation / liberation	- Becomes scoundrel	Becomes Sadhu / Sadhak	- Fetches world	Fetches liberation	- Temporary happiness	Permanent happiness	- Downfall	Welfare	- Mind is happy	Soul is uplifted
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<ul style="list-style-type: none"> * Yam – numerous efforts – tried his best <ul style="list-style-type: none"> - If immature – impurities will arise - Realised dispassionate – firm determination – fearless - Most eligible to receive knowledge of soul – ready to go within * No request – complaint – fear <ul style="list-style-type: none"> - Eg. Chuangtzu - was minister - renunciation - attitude towards king - Greed – Greed – No greed – All – By nothing therein therefore left same can it be lies fear king snatched 	<ul style="list-style-type: none"> * Mind chooses pleasurable – Intellect chooses beneficial 																		
<ul style="list-style-type: none"> * Start His preaching from <ul style="list-style-type: none"> - Preparation for the path – Enlightened One – glory of the soul - Spiritual practice – state beyond thoughts (Shri Atmasiddhi Shastra: Verse 108 - 113) 	<ul style="list-style-type: none"> 3 combinations <ol style="list-style-type: none"> 1) Both in same direction eg. seva eg. yoga 2) Mind (no) Intellect (yes) eg. get up early 3) Mind (yes) Intellect (no) eg. junk food * Constant tug of war <ul style="list-style-type: none"> - Stronger wins - Make intellect stronger by satsang 																		

<u>Seeker of the beneficial - pleasure seeker want</u>	<u>Different fruits - goal</u>
<ul style="list-style-type: none"> * Pleasure seeker wants <ul style="list-style-type: none"> - Sensual pleasures – means of means of fulfilling desires - sense objects - Three types of worldly desires - Expectation / desire / effort / attainment in the non-self * Seeker of the beneficial <ul style="list-style-type: none"> - End of transmigration – spiritual welfare - Eternal peace – happiness that transcends senses - Spiritual bliss through knowledge of how to attain the soul 	<ul style="list-style-type: none"> * Both cause bondage (2 meanings) <ul style="list-style-type: none"> a) Leads (gets engaged) to specific goal / fruit Bondage – liberation a) Creates bondage – pulls towards self Sadhubhavi = one choosing beneficial attains welfare Hiyate = downfall of one who accepts the pleasurable / remains deprived
<ul style="list-style-type: none"> * Pleasure seeker wants <ul style="list-style-type: none"> - External changes – contacts - Wants to change world - Find solutions outside 	<ul style="list-style-type: none"> b) Auspicious and inauspicious both are bondage because both are doings / attachment b) Auspicious path with desire for fruits is cause of heaven Meritorious karma is also bondage – cause of transmigration b) Helpful in upliftment – so one's duty
<ul style="list-style-type: none"> * Seeker of the beneficial wants <ul style="list-style-type: none"> - Internal changes - no contact - State of mind by good thoughts - If mind pure, peaceful, joyous – only then abidance in self - Find solutions inside - Environmental dependency decrease 	<ul style="list-style-type: none"> * What is the result of both? <u>Pleasure seeker</u> <ul style="list-style-type: none"> - Sensual pleasures – temporary – followed by misery - Sinful inclinations – crime – downfall - Cycle of birth and death – transmigration <u>Seeker of the beneficial</u> <ul style="list-style-type: none"> - No expectation – self-realisation – effort – moulding - Supreme bliss – spiritual welfare – upliftment - Liberation (impurities – karma – body)
<ul style="list-style-type: none"> * Goal of pleasure seeker → worldly acquisitions Goal of one seeking the beneficial → spiritual (self-realisation) 	<ul style="list-style-type: none"> * Want both – can't <ul style="list-style-type: none"> - Opposed to each other Eg. Light – have to give up darkness - Eg. Ant - grain of rice in mouth - yellow grain of chana - tempted - but must give up one * For some time both can stay - Finally need to choose one - Eg. Democrat Labour left Republican Conservative right materialistic – chooses pleasurable spiritual – chooses beneficial - Eg. staircase - Inclination towards only one other seems boring – can have association of wife, house - Be farsighted not impulsive - Eg. marshmallow discerning
<ul style="list-style-type: none"> * Check your choice eg. When someone insults / hurts you <ul style="list-style-type: none"> a) Work within or outside b) Calamity into opportunity to grow or react c) Bitterness for him or gratitude towards him * Pleasure seeker = complain – change Seeker of the beneficial = introspect – improve 	

Shlok – 2

<u>Need to choose</u>	<u>Need discernment</u>
<ul style="list-style-type: none"> * Humans get beneficial and pleasurable both <ul style="list-style-type: none"> - Both good and pleasant approach the mortal men - Both paths come to all * Events continually occur in life <ul style="list-style-type: none"> In the present situation – - Should I do this or not - Retain or give up / grasp – renounce * Temptations will come – decide using discernment <ul style="list-style-type: none"> - Not without thinking – thoughtfulness required - In every situation eg. downwards – pleasurable <li style="padding-left: 100px;">At every turning uphill – beneficial * Both come to humans <ul style="list-style-type: none"> - Both options come to all - Have to make choice 100 times a day - not once 	<ul style="list-style-type: none"> * Real test of man when <ul style="list-style-type: none"> - In the face of favourable – unfavourable circumstances - How is his discerning ability? * Should choose rightly <ul style="list-style-type: none"> - Eg. menu card – many variety - According to what is pleasurable / beneficial
<ul style="list-style-type: none"> * Deliberate choice needed <ul style="list-style-type: none"> - For spiritual progress - Clear about your goal * In your spiritual journey Eg. school <ul style="list-style-type: none"> - Primary = right choice - Secondary = knowledge of the soul * Use your intellect in making choice <ul style="list-style-type: none"> - Eg. not what billboards say - What intellect says (nourished by Guru's teachings) * Need to examine the fruits <ul style="list-style-type: none"> - Decide the way - Choose correctly * As the mythological goose <ul style="list-style-type: none"> - Discriminates – drinks milk - Leaves water behind 	<ul style="list-style-type: none"> * To become enlightened is more important <ul style="list-style-type: none"> - Than being Ambani – Adani - Nachiketa chooses self-realisation * Discernment should be your – Guru <ul style="list-style-type: none"> - Governing force - Important than bookish knowledge * In the light of discernment <ul style="list-style-type: none"> - Every decision – action - Which is beneficial for soul * Discernment will tell you <ul style="list-style-type: none"> - What? when? why? - Thinks of the consequences * So Param Krupalu Dev has said <ul style="list-style-type: none"> - 'Kar vichar toh paam' – if you think then you will attain - Discernment will lead to dispassion

<u>Wise - foolish</u>	<u>Why choose pleasurable?</u>
<ul style="list-style-type: none"> * Both paths come to all <ul style="list-style-type: none"> - But wise and foolish - Choose differently * Wise man - examines thoroughly (contemplates on its nature) Discriminates - chooses beneficial But ignorant chooses pleasurable (means of sensual gratification) because impulsive 	<ul style="list-style-type: none"> * To attain bliss of soul – choosing beneficial is must <ul style="list-style-type: none"> - Necessary to sever the bondage (attachment) of all relationships - For infinite – give up fruits which have an end * In worldly pursuits also Eg. education / career – goes abroad household - parents – migrates from one's country Eg. marriage – separation from daughter – leaves home
<ul style="list-style-type: none"> * Wise – intelligent – discerning – 'dheer' <ul style="list-style-type: none"> - Thoroughly – analyses – chooses examines both situation / goal beneficial - Farsighted - knows the fruits the way chooses - Eg. ant – mixture of sand – chooses sugar sugar - After contemplation – stick to path of spiritual welfare * Ignorant – less intelligent – foolish – 'mandah' <ul style="list-style-type: none"> - Does not analyse (does not use discretion) – reacts according to mood - Tendencies – past impressions = without thinking 	<ul style="list-style-type: none"> * But we miss out on the path of supreme truth Eg. karma - knowledge - mind - intellect – soul * Why choose pleasurable – majority do so <ul style="list-style-type: none"> - Majority are foolish - Have not received satsang – have not made firm resolve - Ordinary people don't have capacity to think of spiritual welfare - Lack ability to discern between true and false * Everyone runs after majority <ul style="list-style-type: none"> - Imitate – peer pressure - Eg. local train – gets down – pulled back - Need courage – against public opinion
<ul style="list-style-type: none"> - Choose short term happiness – pleasurable – can't choose correctly - Intellect captured by delusion - gets confused 	<ul style="list-style-type: none"> * Only he can choose the beneficial <ul style="list-style-type: none"> a) Who has divine wealth of discernment, dispassion, desire for liberation b) Subsidence of passions etc. c) Patrank-816: immense karmic merit / pure intellect / subtle intelligence / intense dispassion / association of Enlightened One d) Past impressions – learning's of the past Eg. fallen from practices – foolish can't
<ul style="list-style-type: none"> * Every situation handled in 2 ways <ul style="list-style-type: none"> a) Wise analyses pros / cons <ul style="list-style-type: none"> - Will help in spiritual growth / obstruct - Short term happiness / long term happiness b) Foolish does not think of <ul style="list-style-type: none"> - Defects of sensual pleasures - impermanent uncertain - Becomes dependent / slave 	<ul style="list-style-type: none"> * Shlok = indication for spiritual aspirant <ul style="list-style-type: none"> - Shows ideal path - Do not get entangled in impulses and cravings - Adhere to the goal – honest effort - Catch the best path for attaining the soul
<ul style="list-style-type: none"> * Foolish - not bad people but <ul style="list-style-type: none"> - Overpowered by past impressions of sensual gratification - Want easy and instant - Satisfies the demands of the hungry senses - Reaches condemnable state 	<ul style="list-style-type: none"> * One choosing the beneficial – will stay in world <ul style="list-style-type: none"> - Out of duty – not out of desire - As a witness – not as an enjoyer

Shlok – 3

<u>Praising / complimenting</u>	<u>Thoughtfully renounced</u>
<ul style="list-style-type: none"> * Deliberate choice needed <ul style="list-style-type: none"> - For spiritual goal - Foundation and clarity is very important 	<ul style="list-style-type: none"> * You are a true spiritual aspirant <ul style="list-style-type: none"> - Because you have discerning ability - Discernment + dispassion = proved worthiness
<ul style="list-style-type: none"> * Yamraj is praising, complimenting Nachiketa <ul style="list-style-type: none"> - Thoughtfully discarded pleasurable - Chose beneficial over pleasurable 	<ul style="list-style-type: none"> * Foolish – ignorant – less intelligent <ul style="list-style-type: none"> - Indulge in that – get trapped in it - Drown – go into lower forms of existence
<ul style="list-style-type: none"> * Disowned worldly pleasures <ul style="list-style-type: none"> - With perfect thinking - Analysing the nature of worldly objects 	<ul style="list-style-type: none"> * Where majority fall <ul style="list-style-type: none"> - You remained firm - Out of thousands only some can do
<ul style="list-style-type: none"> * Evaluated and rejected <ul style="list-style-type: none"> - All temptations offered - Understanding them as temporary - worthless 	<ul style="list-style-type: none"> * You are really deserving of accolades <ul style="list-style-type: none"> - Great are you - You will attain supreme welfare
<ul style="list-style-type: none"> * In this shlok - explosion of praise <ul style="list-style-type: none"> - Temptations of sons, celestial damsels, kingdom - Considering them as trifle and worthless 	<ul style="list-style-type: none"> * Rejected thoughtfully <ul style="list-style-type: none"> - Or will come back again - Keep turning back and seeing
<ul style="list-style-type: none"> * Resisted temptations <ul style="list-style-type: none"> - Passed the test - For Yam this became an occasion of joy / giving compliments 	<ul style="list-style-type: none"> * Not rejected – blindly <ul style="list-style-type: none"> - Renunciation from fire of discernment - Doubtlessly is eligible for self-realisation
<ul style="list-style-type: none"> * Says - remarkable is your intellect <ul style="list-style-type: none"> - Though I tempted - persisted - You held on to the path of beneficial 	<ul style="list-style-type: none"> * Dispassion due to different reasons:- <ul style="list-style-type: none"> Ⓐ <u>Out of ignorance</u> Eg. child – chocolate – 1 crore cheque Ⓑ <u>Out of dejection</u> Eg. sick Eg. death of near ones Ⓒ <u>Inspired by satsang</u> Eg. temporary dispassion Eg. maternity ward
<ul style="list-style-type: none"> * Where worldly people would <ul style="list-style-type: none"> - Cling - indulge - deviate - You rejected it 	
<ul style="list-style-type: none"> * Entire human race easily <ul style="list-style-type: none"> - Would have fallen prey to it - You remained firm 	
<ul style="list-style-type: none"> * Foolish indulge – drowned <ul style="list-style-type: none"> - Eg. mosquito – oversucking - killed - Not went with public opinion 	<ul style="list-style-type: none"> * If renunciation is without contemplation Eg. Washerman's dog Eg. Like Trishanku Not have worldly pleasures or higher pleasures

Shlok – 4

<u>Knowledge – ignorance</u>	<u>He is a true student</u>
<ul style="list-style-type: none"> * Showers more praise <ul style="list-style-type: none"> - Not shaken – chooses beneficial - Desirous of knowledge to attain the soul – true student 	<ul style="list-style-type: none"> * I consider you as <ul style="list-style-type: none"> - Desirous of (soul) knowledge / beneficial path - Aspirant of knowledge – student
<ul style="list-style-type: none"> * Earlier what was called beneficial and pleasant <ul style="list-style-type: none"> - Here that is sequentially called knowledge – ignorance - Path of liberation – path of worldliness * - Both paths are opposite <ul style="list-style-type: none"> - Taking to different goals * Both mutually opposite in <ul style="list-style-type: none"> - Objective and results - Contradictory – not parallel * Can't have inclination of both <ul style="list-style-type: none"> - Eg. watching TV – sleeping - Eg. running – standing * Can't simultaneously focus on both <ul style="list-style-type: none"> - Takes pleasures from both - Believe both necessary 	<ul style="list-style-type: none"> * As you were not deluded / shaken <ul style="list-style-type: none"> - By my offers of worldly enjoyment - Not tempted by trivial things * Did not deviate from path of righteousness <ul style="list-style-type: none"> - Eg. Father's charity of cows - Eg. my offers / temptations * Did not fall in the trap <ul style="list-style-type: none"> - Showing dispassion – yearning for liberation - Courage – bravery – subtle intellect * Not desirous of sensual gratification – but student <ul style="list-style-type: none"> - Want only knowledge to attain soul - By which can attain supreme welfare * Not becoming unsteady – wavering <ul style="list-style-type: none"> - Remained untouched - Zeal and commitment – remarkable * Did not choose circular route <ul style="list-style-type: none"> - Of material desires - Desirous of liberation – Desirous of knowledge * Proved your eligibility – by choosing knowledge of how to attain the soul <ul style="list-style-type: none"> - Sincere devotee – worthy disciple - Proved eligibility for knowledge of soul * Don't want less happiness <ul style="list-style-type: none"> - Nothing less than knowledge of soul - Proclaim you qualified student / having thirst for knowledge
<ul style="list-style-type: none"> * Meaning of knowledge - ignorance <ul style="list-style-type: none"> - Ignorance = not less knowledge - Knowledge = not more knowledge - Ignorance = Foolishness – delusion - Knowledge = Destruction / subsidence of delusion * Ignorance chooses the path of pleasurable <ul style="list-style-type: none"> - Wealth and sensual desires – temporary happiness - Pursuit of pleasurable is due to ignorance * Knowledge chooses beneficial path <ul style="list-style-type: none"> - Dharma and liberation – permanent happiness - Pursuit of beneficial due to knowledge (discernment) 	<ul style="list-style-type: none"> * If you feel guilty after indulgence in sense pleasures <ul style="list-style-type: none"> - You are desirous of beneficial path - Makes you alert next time – bounce back - Succeed

Shlok – 5

<u>Dry intellectualist</u>	<u>Blind untrue Guru</u>
<ul style="list-style-type: none"> * Yam tells Nachiketa <ul style="list-style-type: none"> - You are desirous for knowledge – dispassionate - Firmly determined – not tempted by desires 	<ul style="list-style-type: none"> * When such people who are <ul style="list-style-type: none"> - full of ignorance + desirous of sensual pleasures - Ego – unaware of self * Because of scriptural knowledge, they <ul style="list-style-type: none"> - think they are enlightened – lead society - considered as leaders in society * Leaders – drivers of society – guides <ul style="list-style-type: none"> - Need to be detached – alert - Eg. bus driver – dozing
<ul style="list-style-type: none"> * But there are people in society <ul style="list-style-type: none"> - Who have lot of scriptural knowledge - Who think they are wise / smart * Scholars – dry intellectualists <ul style="list-style-type: none"> - Who consider themselves learned - Intelligent – well-read – learned * But they are blinded by desires <ul style="list-style-type: none"> - Deluded by sensual pleasures - Roaming in circles – desires * In midst of ignorance <ul style="list-style-type: none"> - Overwhelmed by ignorance - Wandering in worldly pleasures * Well-read – but not awakened <ul style="list-style-type: none"> - Misled by attachments - eg. Duryodhan – I understand righteousness * Caught in the pleasurable (2 types) <ul style="list-style-type: none"> - Arth = wealth, power, status, prestige - Kaam = sensual pleasures * Fail to discover <ul style="list-style-type: none"> - True source of happiness - Accumulate karma – are foolish 	<ul style="list-style-type: none"> * Will be like blind guiding blind <ul style="list-style-type: none"> - Eg. blind leading blind - Misled and mislead - Can't see – still show * Wandering in world <ul style="list-style-type: none"> - Eg. don't know diamonds – makes you collect stones – by their desires – teachings – acts = are wrong * Asurik = indulgence in sensual pleasures Rakshas = harm others Foolish = deluded Wicked = use immoral means * Pull you back from spirituality <ul style="list-style-type: none"> - Discourages you by wrong advice - Does not foster inner growth – engages you in the external
<ul style="list-style-type: none"> * Seeker should be dispassionate <ul style="list-style-type: none"> - Eg. fruit – tree – gravity - When matures / ripens fall because of dispassion * If you want to prove God <ul style="list-style-type: none"> - Improve yourself - When qualified you gravitate – so cultivate dispassion 	<ul style="list-style-type: none"> * Causes downfall of oneself – others <ul style="list-style-type: none"> - Pathetical ridiculous situation - Blind leads the blind – falls in pit * If you are true – does not happen <ul style="list-style-type: none"> - Dispassion / yearning for liberation - Eg. Jibran tells a story – escape * Only greedy can be misled <ul style="list-style-type: none"> - Eg. miracle Eg. politician - Won't happen with Nachiketa – as he is true

Shlok – 6

<u>Indolent and foolish</u>	<u>Repeated birth and death</u>
<ul style="list-style-type: none"> * Indolent and foolish are those who <ul style="list-style-type: none"> - Ignore path of beneficial / knowledge of soul / self-realisation - Because they leave the beneficial, attracted by the pleasurable * Wealth – desires – indulgence in sensual pleasures <ul style="list-style-type: none"> - Cannot think of anything but inclinations and activities - Lazy – busy – crazy * They are busy in <ul style="list-style-type: none"> - Earning – acquiring – hoarding - Gross lowly intellect – thoughtless decisions - No thirst for self-realisation 	<ul style="list-style-type: none"> * Because of their materialism <ul style="list-style-type: none"> - Do not attain purity of mind - Only purified mind can grasp - Impure don't get attracted to knowledge of soul * Because of their inclinations – activities <ul style="list-style-type: none"> - Do not attain higher realms of existence - Do not attain human birth, satsang * Undergo repeated birth and death <ul style="list-style-type: none"> - Repeatedly come under my control - Due of unfulfilled desires, those foolish ones - Are caught in my sway – noose /are bound by me * - Because of desires <ul style="list-style-type: none"> - Take birth and die again and again - Come to Yam – take another birth * They come in my control <ul style="list-style-type: none"> - Die and be reborn again - Caught in cycle of suffering * Go on repeating like <ul style="list-style-type: none"> - eg. merry go round – again and again - desires – actions – fruits – desires – go on and on * Do not believe in a higher ideal life <ul style="list-style-type: none"> - Ineligible of contemplating on fundamentals - Live worthless life – dies – takes birth again
<ul style="list-style-type: none"> * Such materialist feel <ul style="list-style-type: none"> a) Matter is only reality – nothing beyond it b) Want happiness from material objects c) Life is only for sensual enjoyment d) Whatever is evident, perceived by senses, that alone is true e) No faith, interest in what happens after death, soul etc. 	
<ul style="list-style-type: none"> f) So not interested in spiritual means g) Believe there is nothing after this birth 	
<ul style="list-style-type: none"> * Such souls are called childish <ul style="list-style-type: none"> - Not innocent – but immature - Unintelligent – foolish * Higher truth not revealed to kids <ul style="list-style-type: none"> - Spiritually immature – deluded by desires - Making same mistakes again and again * Don't have farsightedness <ul style="list-style-type: none"> - Tempted by desires - Not capable for knowledge of how to attain the soul - Because of attachment and - Excitement of worldly pleasures 	<ul style="list-style-type: none"> * One should do pratikraman – revisit the past – Review your childhood experiences (toys) <ul style="list-style-type: none"> - Will help in awakening of soul * What actually gained by increase of wealth and status? <ul style="list-style-type: none"> - Analyse your effort – gain - Pursue knowledge of self – life worthwhile

<p>Qualified teacher <u>Speaker – rare</u></p>	<p>Qualified student <u>Listener – rare</u></p>
<p>* Rare is the speaker who can explain the soul</p> <ul style="list-style-type: none"> - Experienced – is able to explain - Difficult to find 	<p>* Self-realised disciple is rare</p> <ul style="list-style-type: none"> - The knowledge that was attained – experiences it - Intense yearning for liberation is rare
<p>① One who is preaching – abiding in self, has scriptural knowledge</p> <ul style="list-style-type: none"> - Direct experience of soul (self-realisation) - Well-versed in the essence of scriptures (supreme knowledge of scriptures) <p>* Many scholars – few are experienced</p> <ul style="list-style-type: none"> - Scholars only studied scriptures – - Have not understood its mysteries – ignorant about essence - Speech by the ignorant – no impact 	<p>① Need worthiness</p> <ul style="list-style-type: none"> - Thirst for knowledge needed – interest in self-realisation - Disciplined and committed <p>② Four means of practice</p> <ul style="list-style-type: none"> - Discernment – dispassion – subsidence – yearning for liberation - Purpose and passion <p>③ To entertain people – to end transmigration</p> <ul style="list-style-type: none"> - No desire to show off eg. why dieting? - Reason within or outside <p>④ Not copying – one's own inclination</p> <ul style="list-style-type: none"> - Eg. Bird chirps why? - Confused – desirous of liberation
<p>② Experienced – speak</p> <ul style="list-style-type: none"> - Don't speak - Don't know <p>* Ready to speak</p> <ul style="list-style-type: none"> - Eg. Buddha = no desires – cannot be expressed in words – Speaker no longer remains - Eg. Kabir – My mind is intoxicated with joy, why should I speak? <p>* Become adventurous – have courage</p> <ul style="list-style-type: none"> - Capacity of intellect – capacity of speech = difficult in words - Tries to explain in words 	<p>* True Guru – true disciple</p> <ul style="list-style-type: none"> - Both rare – few - Association of both is rare <p>* Qualified teacher – qualified student Proficient giver – proficient receiver Rare – wonder – incredible event</p> <p>* Guru abiding in self – worthy disciple</p> <ul style="list-style-type: none"> - Listen – faith – realisation - Great wonder <p>* Enlightened speaker – true aspirant</p> <ul style="list-style-type: none"> - Pair is very rare - Rarity of going deeper within you <p>* Vivekchudamani says</p> <ul style="list-style-type: none"> - Human birth – yearning for liberation – association of Enlightened One - Liberation is easily attainable
<p>③ Experienced and skilful</p> <ul style="list-style-type: none"> - Matter and methodology - Way He imparts and conveys <p>* Should make interesting / inspiring</p> <ul style="list-style-type: none"> - Transfers knowledge – subtle to grasp - Teaching style – unprecedented speech – elimination of all doubts <p>* Should be skilful</p> <ul style="list-style-type: none"> - Eg. No clothes worn – washerman's shop To bald person – sell comb - Eg. Swimming against the current – who desired pleasure like beneficial 	
<p>④ Don't go on external appearances</p> <ul style="list-style-type: none"> - Beard – clothes – etc. external signs - Should have 5 characteristics Eg. Guru Brahma, Vishnu, Mahesh 	

Pravachan - 3 12-6-22 Morning

General

<u>Beneficial - Pleasurable</u>	<u>Transformation – Rarity of satsang</u>
<ul style="list-style-type: none"> * Two directions are open in life - <ul style="list-style-type: none"> a) Shreya = Which is beneficial Preya = Which is pleasurable b) Shreya = By which passions get eliminated Preya = By which passions are enhanced c) Shreya = Soul experiences bliss (consciousness) Preya = Mind feels happy (heart) d) Shreya = Know things as they are (non-deluded perception) Preya = Know things coloured by passions (deluded perception) e) Shreya = Knows it as mirage (not satisfying) Preya = Knows it as lake (feels satisfied) * Soul influenced by past impressions <ul style="list-style-type: none"> - Loves non-self – no thoughts that it's not beneficial - Chases one pleasurable thing after another - Again and again yet does not change direction - Because of illusion 	<ul style="list-style-type: none"> * Embark towards transformation <ul style="list-style-type: none"> - Through satsang understood will give misery - Realise own foolishness * More and more satsang - introspection <ul style="list-style-type: none"> - Application of teachings in situations - Inner transformation occurs * 6 steps <ol style="list-style-type: none"> 1) There is happiness in the world – I feel it 2) I feel it so – may not be there – my viewpoint 3) No happiness – my delusion 4) It's only in turning within – I don't feel it 5) Feel happiness in going within 6) Abidance within
<ul style="list-style-type: none"> * On the pleasurable path, happiness at first – then misery <ul style="list-style-type: none"> - Because it's projected happiness - Separation inevitable (feels joyous) * Beneficial path gives misery at first – then happiness <ul style="list-style-type: none"> - As not conducive to mind - Path of pain, austerity (finds difficult) * Pleasurable path <ul style="list-style-type: none"> - Eg. Sugar-coated bitter medicine Sweet in the beginning then bitter - Eg. Fish – hook flour Gets cut - Eg. Like rainbow - attractive but worthless * Beneficial path <ul style="list-style-type: none"> - Control of mind - so difficult in beginning - But with faith, sincerity, patience, enthusiasm Connection with soul – Infinite bliss of self - Eg. Param Krupalu Dev: Infinite bliss namesake misery 	<ul style="list-style-type: none"> * Importance of satsang <ul style="list-style-type: none"> - Beneficial means – to awaken / remain awakened - Eg. school - classwork and homework * Do constant satsang <ul style="list-style-type: none"> - Strong impressions of delusion - need inspiration - One's awakening – becomes cause of others' awakening * Importance of Guru <ul style="list-style-type: none"> - Guru's work is to awaken – appears an enemy - Fell in love – work accomplished - Eg. Ouspensky book – offered to Gurdjieff One who awakened me from slumber * To listen is rare – preacher – listener rare <ul style="list-style-type: none"> - Experienced One preaches - Aspirant listens with interest - Wondrous when pair meets * Invisible bond between Guru and disciple <ul style="list-style-type: none"> - Eg. Mother nurtures in womb – dependency (initially) Separation after 9 months – growth (not attached)

Shlok – 8

<u>Less intelligent person</u>	<u>Enlightened One</u>
<ul style="list-style-type: none"> * अवरेण नरेण प्रोक्त - Avren naren prokt <ul style="list-style-type: none"> - Less intelligent / ordinary – person – by his teaching - Cannot understand soul 	<ul style="list-style-type: none"> * अनन्य प्रोक्ते गतिरत्र नास्ति - Ananya prokte gativatra nasti <ul style="list-style-type: none"> - If not preached by Enlightened One - It cannot be understood
<ul style="list-style-type: none"> * Soul described as wonderous previously <ul style="list-style-type: none"> - That less intelligent one – without experience - Eg. thinks of himself as human – how can he explain to others that is God * No self-realisation – not abiding in self <ul style="list-style-type: none"> - To others 'I am Brahma' - how? - Less intelligent / confused / full of doubt / no discernment 	<ul style="list-style-type: none"> * Eg. cook – cook book <ul style="list-style-type: none"> - Has skills to help you come out - And reach your goal * Self-realised explains scriptural mantra <ul style="list-style-type: none"> - Sadguru who is competent / efficient - Clears your doubts – no confusion * Can't learn from <ul style="list-style-type: none"> - Inferior – ignorant - Need Enlightened – experienced
<ul style="list-style-type: none"> * Knowledge given by inferior person <ul style="list-style-type: none"> - Devoid of clarity - Creates confusion and doubts * Listener will <ul style="list-style-type: none"> - Not understand or - Misunderstand * Not possible to learn from <ul style="list-style-type: none"> - Who is full of impurities-disturbance-ignorance - Body conscious - no soul conscious * Bookish knowledge + speaks based on assumption <ul style="list-style-type: none"> - eg. blind speaking of elephant - Deluded - not experienced * Only parroted - imagination <ul style="list-style-type: none"> - Only memorised Eg. vomit out - Speaks from own imagination and opinion Eg. Hasn't attained himself, how will make others attain? 	<ul style="list-style-type: none"> * Ananya prokte <ul style="list-style-type: none"> - Free of dualities - Established in self – one with the truth * Then no doubt left / no confusion <ul style="list-style-type: none"> - Liberated from cycle of birth and death - Provided the student is qualified * Brahmanishth (established in self) Shrotriya (using pointers given by scriptures) <ul style="list-style-type: none"> - Can transfer – need to knowledge listen – contemplate – in disciple meditate
<ul style="list-style-type: none"> * Inferior <ul style="list-style-type: none"> - Not caste - but inner state - Enlightened needed 	<ul style="list-style-type: none"> * Knowledge of soul attained from Enlightened One <ul style="list-style-type: none"> - Even if does not speak – even if not asked Can understand get answer - Eg. wife knows husband's body language * - Doubts cleared in silence <ul style="list-style-type: none"> - Just proximity, eyes – speaking is last resort - One who brings about peace is called a saint * Explains non-duality - realisation of soul <ul style="list-style-type: none"> - Doubts – delusion annihilated – understands importance - Cycles of birth and death end – end of worldly wandering
<ul style="list-style-type: none"> * Swadhyaykars not enlightened are they inferior speakers? <ol style="list-style-type: none"> 1) Talk what learnt from Guru who is enlightened 2) Sincere sadhaks – seekers backed by sadhana – spiritual practices 3) No inferior motives of gaining respect, comforts, services 4) Not for showing off humble - credit to Guru (Have no right over it – all Guru's) 5) Have clarity as remained in proximity of enlightened Guru * So their talks are effective <ul style="list-style-type: none"> - Comes from depth of devotion and what they believe - Thus penetrate the hearts of listeners 	

<p style="text-align: center;"><u>Soul is difficult to comprehend</u></p> <p>* अणीयान् अणुप्रमाणात् अतर्क्यम् - Aniyaan anupramanaat atkaryam</p> <ul style="list-style-type: none"> - Very subtle – subtler than atom - Not subject of logic
<p>* This knowledge is subtler</p> <ul style="list-style-type: none"> - Than an atom so cannot - Be grasped by logical reasoning <p>* So subtle that</p> <p>(sense organs – motor organs – mind – intellect)</p> <ul style="list-style-type: none"> - Senses, logic will not work - Words can't express <p>* Need energy of Enlightened Masters</p> <ul style="list-style-type: none"> - When He explains – becomes - Easy / effortless / enjoyable <p>* Can't grasp by</p> <ul style="list-style-type: none"> - Self-study and logic - Only by grace of Experienced Being
<p>* Knowing the knower is so complex</p> <ul style="list-style-type: none"> - Even to understand because - Not like other objects <p>* Subtle - because no physical properties</p> <ul style="list-style-type: none"> - a) Cannot be known by touch etc. - b) Not gross – so can't be perceived by mind <p>* Need awareness and focus</p> <ul style="list-style-type: none"> - Not by good memory but - By being extremely pure <p>* Pure mind can grasp it</p> <ul style="list-style-type: none"> - Eg. polished – in reflective glass - Reflection – not on a stone <p>* Need purity</p> <ul style="list-style-type: none"> - Cannot be grasped by - Logical analysis or arguments <p>* Experience is necessary – by purity</p> <ul style="list-style-type: none"> - Develop qualities of true seeker - As this knowledge is very subtle - Eg. thread into needle – should be subtle and straight

Shlok - 9

<u>Not by logic - but by Sadguru</u>	<u>May I get disciples like you</u>
<ul style="list-style-type: none"> * Truth obtained by <ul style="list-style-type: none"> Scripture = Gives spiritual map (listening) Logic = Logic for conviction (contemplation) Experience = Favour of Guru – by purifying mind (meditation) 	<ul style="list-style-type: none"> * Preshth – addresses as beloved <ul style="list-style-type: none"> - Beloved – dear one - Appreciates with affection * You have attained purity of intellect <ul style="list-style-type: none"> - Because of your eligibility - Passed in exam – proved to be eligible disciple
<ul style="list-style-type: none"> * Soul substance <ul style="list-style-type: none"> - With mind - speech – senses - Is imperceptible incomprehensible – cannot be attained * - Through senses – cannot be seen <ul style="list-style-type: none"> - Through speech – cannot be described - Through mind – cannot be grasped * Cannot be understood by research or intellectual exercises <ul style="list-style-type: none"> - Logic only in world of sense objects - Only in that boundary – not in realm of truth * Logic needed to know material objects, world <ul style="list-style-type: none"> - Have to go within to know soul - Eg. Eyes can see everything – not itself * Truth cannot be known through mind – intellect <ul style="list-style-type: none"> - Sleeps – logic dies - Transcend – go beyond – then attained 	<ul style="list-style-type: none"> * Satyadhruti = Are true and patient <ul style="list-style-type: none"> - Did not deviate despite many temptations - Discarded the world for self-realisation * Desperation needed <ul style="list-style-type: none"> - Eg. as a drowning man - Purpose – passion – courage * No desires – attachment of worldly <ul style="list-style-type: none"> - Weak-minded have expectation / desires - Yearning for liberation – so eligible for self-realisation
<ul style="list-style-type: none"> * Impossible without help of Guru who abides in self <ul style="list-style-type: none"> - Purity of mind – subtleness of intellect - After obtaining Guru's favour – attained by Guru's grace * Not by rote learning scriptures <ul style="list-style-type: none"> - Not by memorising discourses By repeating (by expressing) - Attained by straightforwardness * In proximity of Guru <ul style="list-style-type: none"> - By attaining gift of knowledge – one with pure mind - Attained by meditation 	<ul style="list-style-type: none"> * You are such a qualified seeker <ul style="list-style-type: none"> - Gaining this knowledge is like a - Eg. catwalk for you * Truth will reveal itself <ul style="list-style-type: none"> - Very easily as you are - Committed
<ul style="list-style-type: none"> * Now Yam speaks <ul style="list-style-type: none"> - From depth of affectionate heart - His outpourings for Nachiketa 	<ul style="list-style-type: none"> * You are blessed – worthy of appreciation <ul style="list-style-type: none"> - Should get disciples like you - May all students be like you * Sadguru waits for – such disciples <ul style="list-style-type: none"> - May I get disciples who ask questions like you - Want students like you - virtuous * Compliments and glorifies <ul style="list-style-type: none"> - His qualities - Shows readiness to impart knowledge of how to attain the soul

Shlok – 10

Fruit of meritorious karma is transitory	I have attained the permanent (from a viewpoint)
<ul style="list-style-type: none"> * Nachiketa – compliments his discernment dispassion <ul style="list-style-type: none"> - By revealing his own past - By comparing foolishness 	<ul style="list-style-type: none"> (I) I performed the sacrificial fire etc. auspicious activities <ul style="list-style-type: none"> - Accumulated meritorious karma - attained - Heaven – position of Yam
<ul style="list-style-type: none"> * Yam says that all I offered <ul style="list-style-type: none"> - Was temporary – not permanent - Tempted to check your discernment / dispassion * All offers were time-bound <ul style="list-style-type: none"> - Separation was certain – impermanent - Eg. Even 2 million lottery gets over one day 	<ul style="list-style-type: none"> * But being fruit of meritorious karma - this also is <ul style="list-style-type: none"> - Impermanent – cannot attain - Permanent by impermanent * I was tempted by pleasures <ul style="list-style-type: none"> - So I performed all this - Became celestial being – which is finite * Unlike you <ul style="list-style-type: none"> - I gave in to temptations - So attained this relatively
<ul style="list-style-type: none"> * Fruit of meritorious karma is also impermanent <ul style="list-style-type: none"> - Fruits of yajna etc. is finite - because actions, materials are finite * - Can give only finite destructible fruit <ul style="list-style-type: none"> - Can't get infinite, endless fruit - I know this * Limited actions cannot produce <ul style="list-style-type: none"> - Limitless result - By charity, austerity, yajna, etc. cannot attain indestructible soul 	<ul style="list-style-type: none"> * Permanent birth as celestial being and <ul style="list-style-type: none"> - Yam Post - Congratulations to you
<ul style="list-style-type: none"> * Can give heaven <ul style="list-style-type: none"> - After fruition of meritorious karma ends - Have to return to world of mortals because they are ignorant / egoistic * As a seeker <ul style="list-style-type: none"> - To attain heavenly bliss, - Chose fire * In heaven, attained position of 'Yam' <ul style="list-style-type: none"> - But in reality that is also impermanent - Because of long lifespan it permanent from a certain point of view (Remains intact till the destruction of the universe) * Position of Yam – Not supreme state <ul style="list-style-type: none"> - One who attains supreme state - Transcends cycles of birth and death 	<ul style="list-style-type: none"> (II) Eternal – attainment of soul not possible <ul style="list-style-type: none"> - By doing meritorious karma – auspicious feelings - Need purity of mind and awareness * Not by doing <ul style="list-style-type: none"> - But by being stable, peaceful - Pure – remaining in soul consciousness
	<ul style="list-style-type: none"> * Through fire of meditation <ul style="list-style-type: none"> - I have attained the permanent - And will surely show you * Attained self-realisation <ul style="list-style-type: none"> - Have realised the permanent - I am experienced and will tell you
	<ul style="list-style-type: none"> * Happy that you didn't choose <ul style="list-style-type: none"> - Material offers or - Auspicious rituals but stuck on knowledge of how to attain the self - Disciple better than Guru in dispassion

Shlok – 11

<u>Complementing Nachiketa</u>	<u>Easily renounced the transient / visible</u>
<ul style="list-style-type: none"> * One absolutely worth complimenting <ul style="list-style-type: none"> - Seeing the virtues of ideal disciple - Guru is enthusiastically expresses His appreciation * Yam extols Nachiketa's <ul style="list-style-type: none"> - Sacrifice – dispassion – detachment – yearning for liberation - Blessed is he – says so – praises / extols * Supreme dispassion – firm detachment <ul style="list-style-type: none"> - Knowing him to be patient – resolute - Announces him eligible for self-realisation 	<ul style="list-style-type: none"> * You know truth is beyond heaven <ul style="list-style-type: none"> - Want everlasting happiness - Through subtle knowledge (knowledge of soul) * Despite temptation of heavenly pleasures <ul style="list-style-type: none"> - Did not get tempted - Yam is impressed, astonished * Not tempted - renounced all <ul style="list-style-type: none"> - Made visible invisible - Quest only to make invisible visible * Your resolve was firm <ul style="list-style-type: none"> - Worthy of praise - Not iota of worldly desire in you * Yam compliments his dispassion <ul style="list-style-type: none"> - Dispassion is only praiseworthy - All description to glorify it
<ul style="list-style-type: none"> * Best you can attain in world <ul style="list-style-type: none"> - Eg. Sports – captainship - Eg. Politics – Prime minister * Greatest joy to ignorant – heaven <ul style="list-style-type: none"> - Indra - highest of celestial beings - Got with lot of meritorious karma by lot of rituals 	<ul style="list-style-type: none"> * Virtues of Guru <ul style="list-style-type: none"> - Sees and values virtues - Appreciates – encourages * Virtues of disciple <ul style="list-style-type: none"> - Discernment – dispassion - Yearning for liberation * See a qualified pair <ul style="list-style-type: none"> - Sadguru – true disciple - Event of self-realisation will certainly occur
<ul style="list-style-type: none"> * You have rejected <ul style="list-style-type: none"> - All offers – even heavens - Want only eternal * Did not even <ul style="list-style-type: none"> - Hesitate or fluctuate - Easily - courageously 	<ul style="list-style-type: none"> * Thus, in shloks 7 - 11 <ul style="list-style-type: none"> - Soul substance simple by Sadguru - Importance of Sadguru - Acceptance of Nachiketa as disciple - In matter of dispassion, Nachiketa better than Yam - Can see this announcement
<ul style="list-style-type: none"> * So you are dhrutya (resolute) <ul style="list-style-type: none"> - Committed to your goal - Right person – eligible for self-realisation * You have dhirah (discerning) <ul style="list-style-type: none"> - Have a discriminative intellect (beneficial-pleasurable) - You are praiseworthy * Giving up momentary for eternal <ul style="list-style-type: none"> - Shows your intelligence - Compliments his discerning ability 	

Shlok – 12

<u>Nature of self</u>	<u>Path of spirituality – beyond joy and sorrow</u>
<p>* Nature of self shown here</p> <ul style="list-style-type: none"> - Only wise (committed seeker) attain it - By path of spirituality – go beyond joy and sorrow 	<p>* Such soul (concealed – profound – difficult to comprehend – mysterious)</p> <p>Can attain by path of spirituality</p> <ul style="list-style-type: none"> - Association = To connect, to join - Spirituality = Soul
<p>* ① <u>Durdarsham</u> = far from sight</p> <ul style="list-style-type: none"> - Subtle – invisible – incomprehensible - Cannot be seen _ Cannot be known _ Cannot be expressed by eyes by mind in speech - Grasped by worthiness + Guru's favour - Everything seen by eyes – not the self - Soul sees objects through eyes <p>Shri Atmasiddhi Shastra – that which is the seer of sight...</p>	<p>* To move tendencies away from worldly objects</p> <ul style="list-style-type: none"> - Controlling the inner tendencies - Renouncing focus on the external <p>* Turn towards soul</p> <ul style="list-style-type: none"> - Fix it on pure self - Let it sink within
<p>* ② <u>Gudhmanupravishtam</u> = Unfathomable concealed</p> <ul style="list-style-type: none"> - Hidden in body – senses – mind – intellect - They are all inanimate – Shri Atmasiddhi Shastra – only due to the presence of the soul, they... - It's profound and mysterious – hidden in senses - Eg. Corpse has body, eyes, but no soul - Shri Atmasiddhi Shastra – unobstructed experience... I am I am 	<p>* By meditation</p> <ul style="list-style-type: none"> - Eg. screen – movie – can't see - Need to switch off (dispassion – subsidence) <p>* Deep awareness needed</p> <ul style="list-style-type: none"> - Eg. Spot the object in picture - Hidden - need focus
<p>* ③ <u>Guhahitam</u> = Hidden in cave of heart</p> <ul style="list-style-type: none"> - Is hidden in cave of heart - It's concealed, has to be manifested - Self-luminous – ever shining - Lies within - so search within - in cave of your heart - As within cave of your being - Eg. cave so first will experience darkness sustain – find the light 	<p>* This way, when mind becomes calm – pure – stable</p> <p>Through contemplation and meditation turns within</p> <ul style="list-style-type: none"> - Becoming devoid of tendencies – desires – disturbances <p>* Transcends joy and sorrow</p> <ul style="list-style-type: none"> - Not entangled in situations, remains detached – remains witness - Don't get affected – delusion destroyed <p>* Realise all are just projections on screen</p> <ul style="list-style-type: none"> - So false - not react - No swinging now - equanimity attained
<p>* ④ <u>Gahvreshtham</u> = Seated in midst of impurity / misery</p> <ul style="list-style-type: none"> - Fire of desires, fire of anger, fire of sensual pleasures – stays amongst impurities - Amongst inner enemies - Still untouched, unattached, detached - Will have to struggle to search it 	<p>* No desires of non-self then</p> <ul style="list-style-type: none"> - What joy? What sorrow? - Eg. not tossed like a football - Eg. Nanny – no attachment, expectation, possessiveness
<p>* ⑤ <u>Puranam</u> = Ancient, eternal</p> <ul style="list-style-type: none"> - No birth – no death - Does not become old or new – not old or latest - Eternal – never changing – constant - Beyond time - Was always there and will be - has been ignored 	<p>* He becomes liberated while living</p> <ul style="list-style-type: none"> - In fire of knowledge = Ignorance, karma destroyed - No birth / few births but no going into lower forms of existence

Shlok – 13

<u>Process of self-realisation</u>	<u>Revels - rejoices</u>
<p>* Soul subtle like atom (subtle – not atom)</p> <ul style="list-style-type: none"> - Can be attained by - Scriptures logic experience (Scriptural study) (reasoning) (abidance in soul) Listening contemplation meditation <p>* Process</p> <ul style="list-style-type: none"> - Read / listen – contemplate – reflect - Apply – meditate – experience <p>* Can't be rich by borrowed (loan)</p> <ul style="list-style-type: none"> - Need your own capital – experience - Understand the whole process <p>* Can see all objects – not light</p> <ul style="list-style-type: none"> - Can see the perceived - Not the perceiver 	<p style="text-align: center;"><u>Abode of Liberation wide open for you</u></p> <p>* Thus, through listening, contemplating, meditating</p> <ul style="list-style-type: none"> - Listening – contemplation – meditation - Digesting – conviction – transformation <p>* Wrong intellect destroyed by contemplation on soul</p> <ul style="list-style-type: none"> - I am separate from body etc. (association of five elements) - I am separate from five sheaths, three states <p>* Through contemplation on soul remain engrossed in soul</p> <ul style="list-style-type: none"> - Pure Peaceful Powerful energy - Eg. Like unbroken flow during Abhishek <p>* With constant homogenous flow - experience</p> <ul style="list-style-type: none"> - No other thought – Only one type of flow - By contemplating on nature of soul – attain state beyond thoughts
<p>* Shravan (Listen about soul from Guru)</p> <ul style="list-style-type: none"> - Listen - Guides us in process understand of inner exploration - Gives - provides spiritual map information <p>* Manan (contemplate after getting rid of doubts by reasoning)</p> <ul style="list-style-type: none"> - Grasped in - comprehend gist belief system by reflection contemplation - Absorb it - reflect - internalise <p>* Nididhyasan (meditate on truths obtained)</p> <ul style="list-style-type: none"> - Keep constant awareness - Increasing inner stillness for experience 	<p>* Revels – rejoices – delighted</p> <ul style="list-style-type: none"> - Having grasped completely - Because that's true source of joy <p>* Remains engrossed in bliss of soul – bliss of self</p> <ul style="list-style-type: none"> - Ever happy – experiences fulfilment - Attained what's - known what's to be attained to be known
<p>* Listening to Guru's wisdom – great teachings (central message)</p> <ol style="list-style-type: none"> 1) Assimilate incoming knowledge 2) With state of mind 3) Update upgrade with true knowledge 4) Becomes conviction through logical meaning 5) Eg. I am soul – observer 6) Keep constant awareness – abide in contemplation of self 7) Desires – habitual tendency decreases 8) New habit created – experience transformation 	<p>* Yam tells Nachiketa</p> <ul style="list-style-type: none"> - Doors of liberation have opened for you - You have become eligible for self-realisation (are worthy) <p>* Doors of inner mansion</p> <ul style="list-style-type: none"> - Have opened for you - Eg. Airport – automatic – because of doors your worthiness <p>* You will attain self-realisation</p> <ul style="list-style-type: none"> - Easy and effortlessly - Consider yourself capable for it (are ready) <p>* All compliments paid by Guru to His disciple</p> <ul style="list-style-type: none"> - Sum of all appreciation can be seen here - Has reached the highest level