

Kathopanishad
Shibir - 8
Pravachan - 1 Date: 28.12.22 Morning
Adhyay - 2 3rd Valli
Self-realisation Leads to Immortality

General

<u>Visible - invisible</u>	<u>Invisible - visible</u>
<ul style="list-style-type: none"> * What makes human birth worthwhile? <ul style="list-style-type: none"> - Right effort - Enlightened One's effort - Making the visible invisible (Detachment)/ making the invisible visible (Identification) * Patrank - 648 <ul style="list-style-type: none"> - Enlightened One's words are sweet Eg. No diabetes - Inspiration / instruction Eg. Injection * Concise yet important <ul style="list-style-type: none"> - Eg. Perfume Eg. Telegram Eg. Inoculum (curd) - Destruction of delusion Eg. Fire-water 	<p>II)</p> <ul style="list-style-type: none"> * Soul - body <ul style="list-style-type: none"> - Continuous - close - Same space - in each lifetime * Always remain separate <ul style="list-style-type: none"> - It is just an association - Eg. Shawl Eg. Water oil
<ul style="list-style-type: none"> * By engaging in right thinking <ul style="list-style-type: none"> - Relate - internalise - Eg. Coffee - sugar - stir - sweet * Change in state <ul style="list-style-type: none"> - Eg. Woven like embroidery - State of spiritual practice - state of enlightenment arises 	<ul style="list-style-type: none"> * Due to identification of the self with the body <ul style="list-style-type: none"> - Eg. Banana - skin - pulp - Align your perception to the Fundamental Truths * Invisible hence forgotten <ul style="list-style-type: none"> - Eg. Actor - roles - Change sides * Contemplation on soul - soul-consciousness <ul style="list-style-type: none"> - Thinking - feeling - experience - Constantly in focus
<p>I)</p> <ul style="list-style-type: none"> * World - sansar <ul style="list-style-type: none"> - Brahma / self Eg. Screen projection Eg. Woman - wife - Deluded thoughts create - sansar * According to purpose - interest - belief <ul style="list-style-type: none"> - Knowledge - what is - meaningful registers important useless - Eg. Clothes Eg. Mall Eg. Samvatsari / post box Eg. Ornaments * World one - sansar - one's own world many <ul style="list-style-type: none"> - Eg. Noise / music = entertainment / disturbance - Eg. 7 worlds / 1 roof = trespassing 	<p style="text-align: center;"><u>Conclusion</u></p> <ul style="list-style-type: none"> * Supreme entity invisible - material substances visible <ul style="list-style-type: none"> - When substance invisible - Lord is visible - That day truth is experienced * Thus, in that supreme state, Enlightened One said <ul style="list-style-type: none"> - World is false / an illusion / unreal - Like the ignorant calls God / soul
<ul style="list-style-type: none"> * World as per outlook <ul style="list-style-type: none"> - Per what mind shows Eg. Tulsidas Eg. Varanasi - ironing - Subconscious - Mulla psychiatrist * Projection - attraction <ul style="list-style-type: none"> - Project attract Eg. Cake - Upon awakening world ceases to be seen 	<ul style="list-style-type: none"> * A play of perception <ul style="list-style-type: none"> - For an Enlightened One - the world is shed - An ignorant one - lets go of God * Animal - in bondage <ul style="list-style-type: none"> - Not animal - bound - Bound by delusion * Have to rise above this animal-like state <ul style="list-style-type: none"> - Human birth - is an opportunity - Eg. Headstand - walking straight

Shlok - 1

<u>Introduction of shlok</u>	<u>Ashwattha tree</u>
<ul style="list-style-type: none"> * The fragrance of a flower wafting towards us <ul style="list-style-type: none"> - Indicates not just the presence of a plant / tree - But also the roots that sustain it * Similarly, by contemplating upon names-forms of the world <ul style="list-style-type: none"> - To determine their roots - Scriptures attempt to do that * Thus, the visible and the experienced <ul style="list-style-type: none"> - In order to indicate the invisible cause of the effect * The entire world similar to the Ashvattha tree <ul style="list-style-type: none"> - In the context that it has manifested from truth - A beautiful metaphor has been presented here 	<ul style="list-style-type: none"> * Sansar given the analogy of Ashwattha (Peepal) tree <ul style="list-style-type: none"> - A huge and expansive Peepal tree - Is strong - has a long life * The vastness of the world <ul style="list-style-type: none"> - To compare with it, other than this - There is no other tree whose analogy can be given
<ul style="list-style-type: none"> * To describe the Ashwattha tree <ul style="list-style-type: none"> - Even Maharshi Vyas in Bhagavad Gita - Has used the first 3 verses of the 15th adhyay for it * Metaphor in Bhagavad Gita <ul style="list-style-type: none"> - Is derived from here - Regarding the ultimate reality, underlying reality 	<ul style="list-style-type: none"> * Another reason is that Ashwattha <ul style="list-style-type: none"> - A + shwa + ttha - Won't tomorrow remain - Will not remain in future - impermanent, transient * Indicative of the world having perishable objects <ul style="list-style-type: none"> - Except Brahma, all else is impermanent - Can be transcended by attaining self-realisation (Dissolution takes place in no time - sansar)
<ul style="list-style-type: none"> * Roots are above Branches are below <ul style="list-style-type: none"> - Roots represent the source - Branches represent the manifestation * Can't see roots - infer - from branches <ul style="list-style-type: none"> - Can't see Brahma - infer - By looking at the world * The underlying reality is Brahma <ul style="list-style-type: none"> - Which is uncreated - eternal - Evershining consciousness 	<ul style="list-style-type: none"> * Eternal? <ul style="list-style-type: none"> - It is possible to cut down the tree of sansar, not easy - The tool of dispassion is necessary - Possible only through self-realisation - Can be felled with the axe of discernment / dispassion - Eternal = exists forever - always been there
<ul style="list-style-type: none"> * Different ways of exploring Brahma <ul style="list-style-type: none"> - Eg. Go on shooting - one will hit the target 	<ul style="list-style-type: none"> * It's a strange tree <ul style="list-style-type: none"> - Roots are upwards - Branches go downwards - grows in all directions * Brahma is cause - sansar is effect <ul style="list-style-type: none"> - We go down - stuck in the world - Our actions bind us to the world * Trace the roots of the world <ul style="list-style-type: none"> - Will experience Brahma - Then no coming back * Cut on desires - cultivate detachment <ul style="list-style-type: none"> - You will be one with Brahma - The ultimate reality (by looking within)

<u>Urdhvamoolam - Roots upward</u>	<u>All dependent on it - transgression not possible</u>
<ul style="list-style-type: none"> * Eg. Family tree chart <ul style="list-style-type: none"> - First great grandfather - then sons, daughters - Then branches of grandsons and granddaughters * In the chart, the roots are at the top in tree <ul style="list-style-type: none"> - But here the meaning is not to be taken as 'top' - However, it implies 'respect' - essence / main / source 	<ul style="list-style-type: none"> * The creation - sustenance - destruction of sansar <ul style="list-style-type: none"> - Is dependent on Brahma alone - Nature of truth - bright - pure - luminous * That Brahma <ul style="list-style-type: none"> - Is the root of the sansar tree - It is clear - bright - pure - truth
<ul style="list-style-type: none"> * Roots - being very pure - top <ul style="list-style-type: none"> - From Brahma, the sansar tree - Derives its strength * The base of the entire universe is in 'truth' alone <ul style="list-style-type: none"> - Nourishment from supreme truth alone - Is gained - understand in this way 	<ul style="list-style-type: none"> * Being the cause of sansar - like Brahma <ul style="list-style-type: none"> - A cause can never be transgressed - Hence it is said - Tat na atyeti kashchan * No one can transgress it and all are dependent on it <ul style="list-style-type: none"> - That is Brahma - All impure thoughts depend on it - creation and destruction * No one can go beyond it <ul style="list-style-type: none"> - Nothing transcends Brahma - desires can be transcended - It's the ultimate truth - just sensation of excitement * This is the ultimate truth - Brahma <ul style="list-style-type: none"> - This is what you had asked for - Etad vai tat
<ul style="list-style-type: none"> * Thus, sansar is constantly changing <ul style="list-style-type: none"> - The roots of the tree are on top - subtle - As subtle and invisible, they are on top * What is the main essence - root of the tree of sansar? <ul style="list-style-type: none"> - Which is the cause of the tree of sansar - The creator of the tree of sansar is God * Which is on top - subtle, the essence <ul style="list-style-type: none"> - The root of the sansar tree is Parbrahma or Brahma with associations or Ishwar * It is the worthwhile in the worthless sansar <ul style="list-style-type: none"> - Brahma is - that which has no cause - It is of the nature of truth - immortal - indestructible 	<ul style="list-style-type: none"> * There is no way to transcend this Supreme entity <ul style="list-style-type: none"> - That which is the ultimate truth - beyond which there is nothing - In experiencing it lies blessedness <p>Now in next two mantras</p> <ul style="list-style-type: none"> - Nature of Brahma is shown - Relation between Brahma and world in detail
<ul style="list-style-type: none"> * Thus, the root (cause) is Brahma <ul style="list-style-type: none"> - Sansar is the effect - Brahma is the cause * World - is apparent <ul style="list-style-type: none"> - Brahma - ultimate truth - That alone is worthwhile - true - substance 	

Shlok - 2

Relation between Brahma and world - Operational due to fear of Brahma

<u>Operational due to fear of Brahma</u>	<u>Attains immortality</u>
<p>I) <u>Brahma cause of the world</u></p> <ul style="list-style-type: none"> * World manifested only from Brahma which is of the nature of pran <ul style="list-style-type: none"> - Even in Brihadaranyaka / Kenopanishad said - Brahma is said to be the pran of pran * All five types of breath <ul style="list-style-type: none"> - Pran / apan / saman / udan / vyan - One's actions - take place due to Brahma's presence * Pran is inanimate - it cannot do any activity <ul style="list-style-type: none"> - It becomes functional by the presence of Brahma alone - Even senses - so Brahma called the pran of pran <hr/> <ul style="list-style-type: none"> * Thus, Brahma alone is cause of world's actions <ul style="list-style-type: none"> - It is the cause of activities of all beings - Whole world is play of Brahma * Entire universe is manifestation <ul style="list-style-type: none"> - Of the absolute Brahma - World dances on the tune of Brahma * Pran = Brahma - root of the world <ul style="list-style-type: none"> - Today existence - tomorrow annihilated - such a world - From where it has originated - that eternal truth is Brahma <hr/> <ul style="list-style-type: none"> * Param Krupalu Dev <ul style="list-style-type: none"> - Eg. Created due to delusion... dissolution takes no time - Impure feelings from soul - entire sansar due to impure feelings 	<ul style="list-style-type: none"> * Thus, of the world's activities <ul style="list-style-type: none"> - The originator / controller is Brahma alone - Fearing that, all remain engrossed in their respective activities * Brahma is symbol of power - source of great fear <ul style="list-style-type: none"> - Eg. Road - speed limit - police waiting - give ticket - so follow rules out of fear * Metaphorically said - out of fear - follow rules <ul style="list-style-type: none"> - Eg. Teacher's presence - kids behave well - No one dares to disobey * Because of fear of Brahma - all follow <ul style="list-style-type: none"> - Everything is orchestrated properly - Universal / ecological balance is maintained <hr/> <ul style="list-style-type: none"> * There is one law in the universe - everything follows that <ul style="list-style-type: none"> - Nothing disorderly - everything is systematic - All controlled by the law * This law - called Brahma <ul style="list-style-type: none"> - Eg. As though someone is holding a whip and standing behind (karma bears fruits by its nature)
<p>II) <u>Of the nature of fear</u></p> <ul style="list-style-type: none"> * Brahma of the nature of pran - is the cause of great fear (Mahat bhayam) <ul style="list-style-type: none"> - Eg. As if standing armed with a thunderbolt - All actions in the world out of its fear - Continues without delay - without hindrance - without rest * The cycle of transmigration remains in motion - out of this fear <ul style="list-style-type: none"> - Sun shines / rivers flow / moon illuminates / wind blows / earth rotates on its axis / day and night take place / earth revolves around sun / seasons change / rain falls / crops ripen etc. 	<p>III) <u>Immortality</u></p> <ul style="list-style-type: none"> * The play (root) of change - unchanging Brahma <ul style="list-style-type: none"> - One who experiences it, attains immortality - One who realises Brahma is free from life and death * Those who understand Brahma <ul style="list-style-type: none"> - As source of laws of Brahma - Become immortal <hr/> <ul style="list-style-type: none"> * By not knowing Brahma - we get attached to body <ul style="list-style-type: none"> - One who experiences Brahma - does not get attached to body - Hence no death - free from fear of death * One who, according to soul - disciplines life <ul style="list-style-type: none"> - Lives as a witness - Becomes free from life and death

Shlok - 3

Out of fear of Brahma all forces operational

<u>Sun functions out of fear of Brahma</u>	<u>Surrender to His will</u>
<p>* 1 2 3 4 5</p> <p>Sun / fire / wind / Indra / God of death</p> <ul style="list-style-type: none"> - In spite of all being capable celestial beings - None are capable of independent functioning <p>* Brahma alone is the controller of them all</p> <ul style="list-style-type: none"> - He alone accords them power / energy - Due to fear of him, all engage in their own functions <p>* All celestial beings, their individual functions</p> <ul style="list-style-type: none"> - Out of fear of Brahma have to perform - They are under the control of Brahma only 	<p>* All celestial beings</p> <ul style="list-style-type: none"> - Are engaged in performing their own functions - Because all are fearful of Brahma <p>* Thus, Parabrahma is everyone's controller</p> <ul style="list-style-type: none"> - And out of His fear, all celestial beings - Are engaged in their own functions <p>* The irreversible laws of nature created by the Supreme Being</p> <ul style="list-style-type: none"> - Everyone has to follow them - No one has the freedom to do otherwise <p>* Brahma alone is everyone's ruler-controller</p>
<p>* <u>Sun - shines</u></p> <ul style="list-style-type: none"> - Remains in the sky - Planets revolve around it - It rises and sets - Which gives rise to night and day - The world gets different seasons 	<ul style="list-style-type: none"> - Even though nature / illusion perform the activities of the world - Parabrahma's supervision is necessary - Brahma alone creates illusion - Brahma alone creates the laws - Accordingly, everyone has to always remain active to perform their activities
<p>* <u>Fire - burns</u></p> <ul style="list-style-type: none"> - Has to give out heat - Can never become cold 	<p>* Due to power and fear of Brahma</p> <ul style="list-style-type: none"> - Fire burns - sun shines - wind blows - Indra rules - death runs after you
<p>* <u>Wind - traverses the sky</u></p> <ul style="list-style-type: none"> - Has to push the clouds - From one place to another - Has to cause rainfall in different directions - Has to blow continuously 	<p>* By all the forces of nature - operation so systematically</p> <ul style="list-style-type: none"> - You can infer the existence of Brahma - The underlying reality
<p>* <u>Indra - controls</u></p> <ul style="list-style-type: none"> - In spite of being the king, to supervise the work of other celestial beings has to hold the thunderbolt 	<p>* Thus, one should see hand of God in everything</p> <ul style="list-style-type: none"> - Stay in surrendership to His will and glad acceptance Eg. Uketamo - Then Brahma will reveal itself to you
<p>* <u>God of death - chases living beings</u></p> <ul style="list-style-type: none"> - Has to run incessantly to take lives of beings - Has to make arrangements to annihilate beings 	

General

<u>Two streams</u>	<u>Wise parenting</u>
<ul style="list-style-type: none"> * Journey towards the Supreme Being - two streams <ul style="list-style-type: none"> - Supreme Being is - of the nature of love, of the nature of fear - Both are contrary to each other * Saint Tulsidas - Jesus <ul style="list-style-type: none"> - Eg. No love without fear - Eg. God is love - where fear no love 	<ul style="list-style-type: none"> * Parents should keep balance <ul style="list-style-type: none"> - Very strict - suppressed, distorted - Very lenient - self-willed, stubborn * Parenting is an art <ul style="list-style-type: none"> - Psychologists say - balance - Eg. Tightrope walker on rope * Not lose balance <ul style="list-style-type: none"> - Only love - gets it without a price, so self-willed - Only discipline - becomes rebellious * Wise parenting - When? How? <ul style="list-style-type: none"> - If fearful then love - of the nature of love - If self-willed then fear - of the nature of fear
<ul style="list-style-type: none"> * Let's understand <ul style="list-style-type: none"> - Eg. Father-mother * <u>Father's love</u> - conditional - so fear <ul style="list-style-type: none"> - Eg. Did not pass exam - stop loving - So respect and fear - both exist * <u>Mother's love</u> - unconditional - no fear <ul style="list-style-type: none"> - Eg. Fails - still not stop loving - So no fear exists * In the west - in the east <ul style="list-style-type: none"> - Supreme Being as father - O Father! - Supreme Being as mother - Hey Guruma! 	<ul style="list-style-type: none"> * Opposites Christianity - Judaism <ul style="list-style-type: none"> - God is of the nature of love - Christianity - God is of the nature of fear - Judaism * Jews as Yam said <ul style="list-style-type: none"> - Weapon in hand - punish if even small mistake - If slightly displeased then angry * Supreme energy is terrifying <ul style="list-style-type: none"> - If do not act as per that - then not benevolent - Will destroy * Religion is like science / maths <ul style="list-style-type: none"> - Not as poetry / romance - But law Eg. Gravitation - if do opposite then bones break
<ul style="list-style-type: none"> * Without the experience of love - destructive <ul style="list-style-type: none"> - Eg. Hitler didn't receive from parents - Was empty - violent - world war * Experience of love - creative <ul style="list-style-type: none"> - Eg. Young man loves a lady - decorates home - Love is creative - where it is absent, there is destruction 	
<ul style="list-style-type: none"> * Only love - no advice - to kids no discipline <ul style="list-style-type: none"> - Only love - becomes poisonous - Love - is my right, entitlement, no duties * - Only discipline - then no love <ul style="list-style-type: none"> - Rebellion - conflict - suppression - Goes on begging for love in world 	<ul style="list-style-type: none"> * Law does not have love <ul style="list-style-type: none"> - God is the eternal law - Follow the law or will be harmed * There are two viewpoints <div> <div> Followers of the path of knowledge - see as law Followers of path of devotion - see as compassionate </div> <div> But not enemy for both </div> </div>

Depends on you	God is neutral
<ul style="list-style-type: none"> * Supreme Entity considered as eternal law <ul style="list-style-type: none"> - Only praises - acts contrary - Will have to endure the consequences * Its cause - message <ul style="list-style-type: none"> - Change yourself - don't just pray - Not flattery - change your conduct * Eg. River's flow <ul style="list-style-type: none"> - If conducive then sea - liberation - If against will not be able to reach - sansar * Reason for calling it of the nature of fear <ul style="list-style-type: none"> - Do not fight through thoughts - Surrender lovingly 	<ul style="list-style-type: none"> * Ego induces fear - therefore <ul style="list-style-type: none"> - Again on the old bank - becomes an atheist - Religious yet always fearful * Due to an attempt to save the ego <ul style="list-style-type: none"> - God is perceived to be of the nature of fear - It's only your projection - He is neutral
<ul style="list-style-type: none"> * God is not of the nature of fear <ul style="list-style-type: none"> - Ego - is fearful of God - delusion - Eg. Drop - sea - because it will get destroyed * Drop merges in the sea - two viewpoints <ul style="list-style-type: none"> - Drop destroyed - will become vast - There will be fear - there will be love 	<ul style="list-style-type: none"> * God is neutral - neither fearsome <ul style="list-style-type: none"> - nor loving - Our frame of mind - understanding of tendencies - readiness - Whether scared or yearning... * God - is a neutral energy - Entity <ul style="list-style-type: none"> - He is not on any side - It is our perception - choice * As we come closer <ul style="list-style-type: none"> - Will perceive as untainted - Neither fearsome, nor loving * Both are incomplete viewpoints <ul style="list-style-type: none"> - Yam's (death - of the nature of fear) ... annihilation of ego - Brahma's (new life - loving) ... pure state arises
<ul style="list-style-type: none"> * Of the nature of fear or love <ul style="list-style-type: none"> - Depends on us - (our viewpoint) - Not the - your nature nature of God your readiness * One willing to die - nature of love <ul style="list-style-type: none"> - One unwilling to die - nature of fear - Depends on your readiness - Eg. Jesus ready to die - on the cross - So His definition is He is of the nature of love - Our concepts - definition of God - our mental reflection * Meaning of love is annihilation <ul style="list-style-type: none"> - Readiness to dissolve / get destroyed - Annihilation of ego * If not ready - fearsome <ul style="list-style-type: none"> - Won't be able to love - Will not experience peace / happiness 	

Shlok - 4

Without self-realisation rebirth time and again

<u>Self-realisation before the body drops</u>	<u>If not attained then transmigration</u>
<ul style="list-style-type: none"> * Due to ignorance of true self <ul style="list-style-type: none"> - Identification with body etc. - did not understand nature - Undergone infinite suffering Eg. Shri Atmasiddhi Shastra - Verse 1 * End of suffering through self-realisation <ul style="list-style-type: none"> - Identification with the nature of the soul - It is the ultimate accomplishment of human birth * Explaining the importance of human life, He says <ul style="list-style-type: none"> - Before the body drops / death - Intense efforts should be made and self-realisation attained * On attaining self-realisation <ul style="list-style-type: none"> - End of suffering of birth, death etc. - Not trapped in transmigration again * Eg. After waking up from a dream <ul style="list-style-type: none"> - No effort required to gain freedom from the tiger chasing you in your dream 	<ul style="list-style-type: none"> * If unable to attain during lifetime <ul style="list-style-type: none"> - Then will not attain liberation - But will get cycles of birth and death * Because of ignorance <ul style="list-style-type: none"> - For the unfulfilled desires - Will have to wander in several life forms * Will attain transmigration in 84 lakh life forms <ul style="list-style-type: none"> - Go to different loks - realms - heaven, hell - Animal - bird or even stone * If not able to attain before death <ul style="list-style-type: none"> - Fit for getting new body - Subject to rebirth
<ul style="list-style-type: none"> * In this life if one realises <ul style="list-style-type: none"> - The true self - before death - Will be free from worldly bondage * Attachment gone - if karma left <ul style="list-style-type: none"> - May have to take few births - For complete freedom from karma * But will attain liberation <ul style="list-style-type: none"> - In the presence of the body - So called jeevanmukt * Thus, before the body drops (death) <ul style="list-style-type: none"> - If you realise Brahma - Then you will be free from sansar * After accumulated karma are destroyed <ul style="list-style-type: none"> - Attains videhmukti - freedom from karma and body - If pre-ordained karma left, still jeevanmukti 	<ul style="list-style-type: none"> * Human birth will be in vain <ul style="list-style-type: none"> - Therefore, put in effort at any cost - Eg. Pearl in sea * Make good use of - this rare human birth <ul style="list-style-type: none"> - Because in human form one has the freedom to choose one's karma - There is high intellectual power * Other life forms are those where one must endure <ul style="list-style-type: none"> - As celestial or hellish beings - No time for inner purity * In the human birth which is like a flash of lightning <ul style="list-style-type: none"> - Without wasting any time - sacrifice everything - Make efforts towards self-realisation * Endeavour till the last moment <ul style="list-style-type: none"> - Ceaselessly keep at it - Eg. Like Shri Saubhagbhai - Right and great efforts put * To put in intense effort <ul style="list-style-type: none"> - This mantra encourages - Use the opportunity wisely

Shlok - 5

Variations in perception of the soul due to difference in realms

<u>In human realm - mirror</u>	<u>In Pitru lok - heaven - dream</u> <u>In Gandharvalok - higher heaven - reflection in water</u>
<ul style="list-style-type: none"> * In previous mantra <ul style="list-style-type: none"> - We should experience our true nature - That is life's greatest accomplishment * In this mantra <ul style="list-style-type: none"> - Experience in human form is purer - Than in other realms - talking about different realms 	<ul style="list-style-type: none"> * In Pitru lok Eg. 1 star hotel <ul style="list-style-type: none"> - Attained as a result of meritorious karmas - Actions performed with desires beget Pitru lok * Perceiving Brahma there Eg. As seen in a dream <ul style="list-style-type: none"> - Unclear - short-lived - Because there is an absence of dispassion there
<ul style="list-style-type: none"> * On earth - as human beings <ul style="list-style-type: none"> - Received the best mind / intellect as instruments - Clear - complete - satisfactory - experience of soul is possible * Eg. Just as clear reflection can be seen in mirror <ul style="list-style-type: none"> - Because mirror's surface - Has no movement 	<ul style="list-style-type: none"> * Whose mind is engrossed in sensual pleasures - is disturbed <ul style="list-style-type: none"> - Runs after material objects - He cannot experience the soul clearly * There one can experience <ul style="list-style-type: none"> - Soul indistinctly as in dream
<ul style="list-style-type: none"> * Similarly, the inner pure mind within the human body <ul style="list-style-type: none"> - That too is without any movement - If free of disturbance, then Brahma is perceived clearly * In a pure mind free of impurity and disturbance <ul style="list-style-type: none"> - Brahma is perceived clearly - Therefore, one should experience Brahma, before the body drops * Such a birth is not attained again and again, thus <ul style="list-style-type: none"> - One must make good use of it - only some unfortunate - Foolish one does not make good use of it, and invites birth and death time and again * One who has a disturbed mind, his <ul style="list-style-type: none"> - Mind runs constantly, therefore, perceiving Brahma is impossible - Give up this running, make an effort to attain self-realisation * Thus, one who has a pure mind like a clear mirror <ul style="list-style-type: none"> - He can experience Brahma - human body is extremely valuable - It should be used to experience Brahma * In this birth, you can see Brahma <ul style="list-style-type: none"> - As you see reflection in mirror - Yatha adarshe tatha armani - as for the mirror, so for the soul 	<ul style="list-style-type: none"> * In Gandharvalok 5 star hotel (place of celestial maidens) <ul style="list-style-type: none"> - Is a better heaven than - Pitru lok, but perception of Brahma there * Is like Eg. Reflection in water <ul style="list-style-type: none"> - Dirty - unsteady - unclear - Because the surface of the water is not still * If the surface is unsteady and dirty <ul style="list-style-type: none"> - Those who attain Gandharvalok, they - Have mind that is unsteady, disturbed, attracted to sensual pleasures * Therefore, the soul cannot be perceived clearly there <ul style="list-style-type: none"> - It's like looking in water - There will be ripples - Image is indistinct and shattered * In Gandharvalok - lost in pleasures <ul style="list-style-type: none"> - So mind attracted to sensual pleasures and disturbed, always excited - So perceiving Brahma is difficult - As seeing your reflection in running water

<u>Brahmalok - highest heaven - Light and shadow</u>	<u>Clarion call of the Upanishads</u>
<ul style="list-style-type: none"> * In Brahmalok 7 star hotel <ul style="list-style-type: none"> - Clear and pure perception of Brahma is possible - It is called higher life form * Perception of soul there Eg. As light and shadow <ul style="list-style-type: none"> - Clearly known as separate - Because attained through profound spiritual practice and excellent meritorious karmas * Thus, the mind is pure there <ul style="list-style-type: none"> - It is without impurities - it is awakened - Thus, perception of Brahma is possible * In Brahmalok, perceiving the soul is <ul style="list-style-type: none"> - Absolutely clear as shadow and light - But need great merits to go there 	<ul style="list-style-type: none"> * In heavens - experience of the self <ul style="list-style-type: none"> - Lower heavens - unclear - Higher heaven - clear * Do it in this life - but if could not <ul style="list-style-type: none"> - Possible in next life - in higher heaven - May gain enlightenment there * But Brahmalok can be attained only by <ul style="list-style-type: none"> - Extraordinary meritorious karma and purity - Not very easily attainable * Therefore, self-realisation should be attained <ul style="list-style-type: none"> - Here and now - Difficult in heaven
<ul style="list-style-type: none"> * Doubt: If in Brahmalok clear perception of soul is possible, then why <ul style="list-style-type: none"> - Not attain Brahmalok? * Solution: Attaining Brahmalok <ul style="list-style-type: none"> - Profound deeds and difficult practices - Attained by that * After attaining Brahmalok, for years <ul style="list-style-type: none"> - One must remain there to enjoy the result of meritorious karma - Till they are completely over - Till the kalpa - eon, comes to an end - One must remain there till then * For such an extremely long period of time <ul style="list-style-type: none"> - Instead of staying in Brahmalok - In human birth, by listening to the Guru - By inner purification, self-realisation - To attain that is simple, because - Having attained self-realisation - Liberation is possible without delay, instantly 	<ul style="list-style-type: none"> * So make great efforts in <ul style="list-style-type: none"> - This birth - here and now - Don't wait for another birth * Don't know which birth <ul style="list-style-type: none"> - Don't delay - no indolence - Don't know when body will fall * Work hard <ul style="list-style-type: none"> - Great and right effort - Experience is easier and clear here * This is clarion call of Upanishads <ul style="list-style-type: none"> - Do it now and here - Don't take it lightly

Shlok - 6

Knowing oneself separate from senses - go beyond grief


One who knows the separateness of soul from senses	That Wise One does not grieve
<ul style="list-style-type: none"> * Established within us <ul style="list-style-type: none"> - From the eternal - constant existence - nature of the soul - Senses are distinctly separate 	<ul style="list-style-type: none"> * Thus, senses are themselves separate <ul style="list-style-type: none"> - Because of different causes they ^{arise / set}, are created / disappear
<ul style="list-style-type: none"> ① Various causes from which senses arise <ul style="list-style-type: none"> - While soul has no cause - It is a natural substance - unborn beginningless * Senses have originated <ul style="list-style-type: none"> - They are active and indulge in sensual pleasures - Soul is inert / inactive * Senses are inactive in deep sleep state <ul style="list-style-type: none"> - Arise in waking state - Soul does not rise / set * Even before the senses and body were born <ul style="list-style-type: none"> - Soul was there - never was it absent - It is not absent even after death * Senses arise and disappear <ul style="list-style-type: none"> - 5 senses and mind Deep sleep... dream... awake All 6 go... all 5 go... all 6 there 	<ul style="list-style-type: none"> * While soul is <ul style="list-style-type: none"> - Unborn - undying - Only witness - of the nature of knowledge * The discerning one who knows the distinction between senses / soul <ul style="list-style-type: none"> - He never grieves - Suffering and grief do not have any existence at all * He, forever, goes beyond all suffering <ul style="list-style-type: none"> - He crosses over the ocean of suffering - Remains immersed in the detached, witnessing soul * Having understood / realised the <ul style="list-style-type: none"> - Separateness of senses from soul - Wise don't identify / get attached to it * In absence of identification with <ul style="list-style-type: none"> - 5 senses - no physical pain felt - Mind - no mental / emotional pain felt * Any karma-created circumstances <ul style="list-style-type: none"> - Stays witness not participant not get affected by it - Eg. Difficulty suffering Eg. Crystal seems coloured but is not affected by it * Knows as separate - not as oneself <ul style="list-style-type: none"> - Therefore consciousness remains calm / stable - Does not become unhappy - goes beyond grief
<ul style="list-style-type: none"> ② 5 different senses but <ul style="list-style-type: none"> - Are different from each other - in action, in duty, in enjoyment - Nature different - limited powers only * All 5 senses, their 5 subjects <ul style="list-style-type: none"> - Grasp separately - Eg. Eyes - ears - nose - tongue - skin form sound smell taste touch * Each sense - grasps its own subject <ul style="list-style-type: none"> - Soul is detached from all - Just the witness - not the enjoyer * In the actions - enjoyment of the senses <ul style="list-style-type: none"> - Soul simply knows as a witness - Remains distinctly separate 	<ul style="list-style-type: none"> * Senses distract - leads to indulgence <ul style="list-style-type: none"> - Lot of energy leakage - no energy for Brahma - Pleasure also temporary - so fluctuations, impurity * Wise withdraw focus from sense objects <ul style="list-style-type: none"> - Eg. Like a turtle and not get - Identified / attached / entangled in it

General

<u>Animal - celestial being - human</u>	<u>Inner happiness is instant</u>
<ul style="list-style-type: none"> * There is a speciality of the human birth <ul style="list-style-type: none"> - It lies in the middle - crossroad - Below hell - above celestial beings - can go both animal * Below misery - above happiness <ul style="list-style-type: none"> - Only misery - no hope of freedom from misery - Only happiness - no desire to be free * Only one in middle - can be revolutionary <ul style="list-style-type: none"> - Aware of misery - hope of happiness - Perception of misery - dream of happiness 	<ul style="list-style-type: none"> * Happiness and misery - both are excitement <ul style="list-style-type: none"> - Mind distracted - wavering in both - Seeker of bliss = desires freedom from both types of excitement * In happiness - such excitement <ul style="list-style-type: none"> - People die - Eg. Heart failure leading to death - Eg. Not among the poor - Shocked by sudden happiness - Eg. 10 Crore lottery
<ul style="list-style-type: none"> * Indian freedom struggle revolutionaries <ul style="list-style-type: none"> - Eg. Gandhiji, Pt. Nehru, Shri Arvind - Those who returned - educated in west - Realised and wished freedom * Netaji Subhashchandra wrote in his memoirs <ul style="list-style-type: none"> - When saw whites polishing his shoes - Not necessary to remain slaves - can attain freedom 	<ul style="list-style-type: none"> * Happiness is - intense excitement - desired <ul style="list-style-type: none"> - God is forgotten - At least remembers in misery * Devotee - desires suffering (Junaid, Kunti) <ul style="list-style-type: none"> - So that there is the desire to attain freedom - God is remembered
<ul style="list-style-type: none"> * Celestial beings - material happiness - no effort towards liberation <ul style="list-style-type: none"> - Does not want change - no revolution - Eg. So British gave ministry - satisfied - no revolution * Happy - don't want transformation <ul style="list-style-type: none"> - So celestial beings - engrossed in celestial maidens - No spiritual efforts for liberation - do not attain freedom * Animal - no effort for liberation - hell, extremely miserable <ul style="list-style-type: none"> - Intense ignorance - no hope for happiness - Therefore, no revolution 	<ul style="list-style-type: none"> * If understand that <ul style="list-style-type: none"> - Happiness is followed by misery - Then will make efforts towards true bliss * Three pathways open in human birth - <ul style="list-style-type: none"> - Misery - happiness - freedom - Transmigration or liberation * If fails to put in effort for liberation <ul style="list-style-type: none"> - When will human birth be attained again - Misses the crossroad * Eg. How far is Delhi <ul style="list-style-type: none"> - It depends - from where you are facing - Very far - if change then it is very close * Man keeps running fast swiftly <ul style="list-style-type: none"> - If circumstances - externally focused - very long - If soul - turn within - immediately * Jeevanmukt - videhmukt <ul style="list-style-type: none"> - At present - liberated while living - After leaving the body - on Siddhshila - abode of liberated ones
<ul style="list-style-type: none"> * In excessive misery or happiness <ul style="list-style-type: none"> - No aspiration / effort takes place - Human being - aspires for transformation * Experiences - so aspires <ul style="list-style-type: none"> - Pain of misery - boredom in happiness - Eg. Moon - news - bored 	

·Shlok - 7, 8

Distinct from all - on realising this and becomes free / attains self-realisation

<u>Superior and distinct</u>	<u>Genderless - all-prevalent = Having awakened is free / attains self-realisation</u>
<p>* Purpose of these two mantras</p> <ul style="list-style-type: none"> - In inner journey, seeker goes beyond senses - mind - intellect - Attains 'Purush' - soul, and becomes Jeevanmukt 	<p>* All-prevalent - ①</p> <ul style="list-style-type: none"> - Best - subtle - expansive - finest - All-prevalent
<p>* As inside out - so outside in</p> <ul style="list-style-type: none"> - Eg. Coming to Dharampur - road same - direction - Eg. Climb down a ladder - Climb up a ladder - direction - Eg. Ice - water - vapour = heating Vapour - water - ice = cooling - Journey in the reverse direction 	<p>* Aling ②</p> <ul style="list-style-type: none"> - No sign or mark - Eg. Can infer fire from smoke <p>* No physical indicator </p> <ul style="list-style-type: none"> - Which can be grasped by senses - Without distinguishing characteristics, colourless - Can't say female, male - Can't say red or blue - No physical attributes
<p>* Must move from senses to soul</p> <ul style="list-style-type: none"> - The focus that has moved to the senses - Has to be sequentially turned back from them <p>* Only then will he</p> <ul style="list-style-type: none"> - Attain liberation - immortality - bliss - peace - The order for that has been explained here <p>* Mantra 7 and the first half of mantra 8</p> <ul style="list-style-type: none"> - Detailed discussion on indicated subjects - Has been undertaken in Chapter 1 - Valli 3 (Paryushan) - so in short 	<p>* Does not mean it does not exist</p> <ul style="list-style-type: none"> - Or grasped or experienced - It's self shining - need subtle intellect to grasp
<p>* The word here is 'param' - which means</p> <ul style="list-style-type: none"> - Superior or subtler - Senses more than gross body - Mind more than senses - Intellect more than mind - Pure soul (nature) more than intellect <p>* Eg. Horse - reins - charioteer - master-owner</p> <ul style="list-style-type: none"> Senses - mind - intellect - soul - Body is the chariot 	<p>* By realising which, the embodied soul / living person</p> <ul style="list-style-type: none"> a) Becomes Jeevanmukt b) Attains the immortal Brahma / becomes Brahma <p>* With help of scriptures / Guru</p> <ul style="list-style-type: none"> - It can be grasped by - Pure - peaceful - subtle intellect
<p>* Purush - Parmatma - nature of pure soul is</p> <ul style="list-style-type: none"> - All pervading and no physical signs - What is the fruit of knowing this is shown in latter half of mantra 8 	<p>* Upon direct experience -</p> <ul style="list-style-type: none"> - Will be free from bondage of hridaygranthi - inner knots - And attain immortality <p>* Living person - despite being embodied, is free</p> <ul style="list-style-type: none"> - While living - liberation here and now - No more rebirth <p>* After death - Videhmukti</p> <ul style="list-style-type: none"> - Attains the immortal Brahma - I am Brahma - experiences this

Shlok - 9

How to experience soul which has no physical signs

<u>Not with eyes - by subtle intellect - becomes immortal</u>	<u>Through reflection / contemplation - meditation</u>
<p>I)</p> <ul style="list-style-type: none"> * Not the subject of senses like eyes etc. <ul style="list-style-type: none"> - 'Eyes' - used to symbolise all the senses - It's used in that context here * Cannot be seen by physical eyes <ul style="list-style-type: none"> - Cannot know soul through sense organs - Soul cannot be perceived by the senses * Senses are incapable of perceiving the soul <ul style="list-style-type: none"> - Physical eyes cannot see the soul - Can't see the soul as other physical objects * Soul cannot be seen as a form or shape <ul style="list-style-type: none"> - Cannot be grasped by - Eyes, ears, smell, taste, touch 	<ul style="list-style-type: none"> * Manan - repetition, chintan - original <ul style="list-style-type: none"> - Not borrowed - but own thinking - Then becomes conviction * Not commands - own discerning ability manifests <ul style="list-style-type: none"> - Your conviction - your belief - What is memorised will all be forgotten * Not due to family religion - people's opinions <ul style="list-style-type: none"> - Due to inner search - inner yearning - Eyes open towards the truth * Fearless - enthusiastic - industrious <ul style="list-style-type: none"> - Reaches the level of reflection - Then reaches experience through experimentation
<p>II)</p> <ul style="list-style-type: none"> * Question arises that if soul perception <ul style="list-style-type: none"> - Is impossible by the senses - Then how can the soul be perceived * Soul being beyond words - indescribable <ul style="list-style-type: none"> - Mind - intellect - speech can also - Not know it * The meaning should be understood that <ul style="list-style-type: none"> - Perception of soul impossible by gross intellect - Only attained by subtle intellect * Through peaceful - pure - subtle intellect <ul style="list-style-type: none"> - Self-realisation is possible - Soul made available by subtle intellect * One who experiences the soul - attains immortality <ul style="list-style-type: none"> - Becomes immortal / free from life and death - Does not mean will remain in body forever <ul style="list-style-type: none"> - no fear of death * By contemplation - meditation <ul style="list-style-type: none"> - Going beyond listening and reflection, realises it - Lastly feels it - directly experiences it 	<ul style="list-style-type: none"> * Medicine - contemplation, meditation <ul style="list-style-type: none"> - Eg. Car - till house - in the house - Realises - experiences * Safeguards witnessing state even during activities <ul style="list-style-type: none"> - Eg. Like a pregnant woman - Constant remembrance - awareness * Anandghanji - Kabirji said <ul style="list-style-type: none"> - Eg. Attention of village girl fetching water - mindfulness Mahatma Buddha - Guru Nanak said to always have constant surti <ul style="list-style-type: none"> - smriti - remembrance * Meditation - not morning session - but <ul style="list-style-type: none"> - Remembrance continues throughout the day - ceaselessly continues within - Is fruit - of inner purity - not a discipline * As awareness increases - become more aware <ul style="list-style-type: none"> - Free from the clutches of desires - Unaffected in karmic manifestations - destruction of past impressions * Awareness becomes deeper <ul style="list-style-type: none"> - Eventually experiences the immortal substance - Attains omniscience - irreversible effortless

Shlok - 10

Which state is called the supreme state?
How to attain supreme state?

<u>Senses, mind stop</u>	<u>Intellect too - attainment of ultimate state</u>
<ul style="list-style-type: none"> * Supreme state - state of tranquillity <ul style="list-style-type: none"> - Who is eligible for self-realisation or the supreme state - Vivid picture - has been portrayed here * It is explained in this mantra that <ul style="list-style-type: none"> - Perceiving Brahma possible by subtle intellect - So how does one attain such a subtle intellect? 	<ul style="list-style-type: none"> * One who possesses a discerning intellect <ul style="list-style-type: none"> - Stops / restrains mind from running after sense objects - Discerning intellect important to calm mind's unsteadiness / disturbance * When mind is controlled by discerning intellect, then <ul style="list-style-type: none"> - Sham = thoughts quieten down - Dam = Senses become regulated / controlled * With mind - senses under control <ul style="list-style-type: none"> - They retire from their respective activities / quieten down - Become focused on the soul
<ul style="list-style-type: none"> * Jnanani means - not knowledge - but senses <ul style="list-style-type: none"> - When sense organs and motor organs cease - Being enjoyers of their sense objects * Nature of senses is that <ul style="list-style-type: none"> - Run to where they have attachment - run away from where they have aversion - Senses are constantly running * So long as they continue indulging in sense objects <ul style="list-style-type: none"> - The mind too gets pulled in that direction - It keeps running * Therefore, the mind remains disturbed <ul style="list-style-type: none"> - By controlling the senses, the mind's - Activities reduce by 90% * Then, once memories and imagination <ul style="list-style-type: none"> - Come under control along with the mind - All sense organs come to rest 	<ul style="list-style-type: none"> * Then the intellect makes no movement <ul style="list-style-type: none"> - Motionless intellect alone is the subtle intellect - One with such an intellect does not even strive for self-realisation * When the intellect does not make any movement <ul style="list-style-type: none"> - It stops performing its functions as well - It becomes quiet - does not throb at all * That state is the ultimate state That condition is supreme state <ul style="list-style-type: none"> - Self-realisation - direct experience - Scriptures describe it as such
<ul style="list-style-type: none"> * Therefore it is said - Jnanani manasa sah <ul style="list-style-type: none"> - Sense organs along with the mind rest / cease - When the mind stops focusing outwards and turns within * In such an inwardly focused mind, thoughts <ul style="list-style-type: none"> - Become absent - disturbances quieten down - One-pointedness increases * Then one becomes eligible for beholding Brahma <ul style="list-style-type: none"> - But just senses and mind ceasing - is - Not enough Intellect also should come to rest 	<ul style="list-style-type: none"> * Ultimate goal / destination achieved <ul style="list-style-type: none"> - On cessation of senses - mind - intellect - Discipline - contemplating satsang - meditation <div style="display: flex; justify-content: space-around; margin: 5px 0;"> senses mind intellect </div> <div style="text-align: right; margin-right: 20px;">restrained</div> a) When senses and mind <ul style="list-style-type: none"> - Do not wander, run behind objects but become - Steady - silent - quiet - focused b) When activity of intellect also stops <ul style="list-style-type: none"> - Aham Brahmasmi - I am Brahma - which started as mental activity - Becomes a living experience - Absorbed in Brahma - effortlessly
	<ul style="list-style-type: none"> * Motionless as a stone - established in the self <ul style="list-style-type: none"> - Supreme state is attained - Only pure consciousness remains - without thoughts / emotions - Only consciousness remains - in pure feelings

<ul style="list-style-type: none"> * As mind becomes purer <ul style="list-style-type: none"> - Energy flowing through senses - No useless leakage * If energy towards oneself <ul style="list-style-type: none"> - Focus turns within - Turns towards self - becomes steady * Senses <ul style="list-style-type: none"> - Focus - in activity Distracted indulges - No energy for attaining self-realisation * Wise withdraw focus <ul style="list-style-type: none"> - Eg. Like a turtle - Not identify / attached / entangled 	<ul style="list-style-type: none"> * Yog says <ul style="list-style-type: none"> - When transfer within - Experience divine - Fragrance / sound / sight * Kabirji said <ul style="list-style-type: none"> - In transcendental experience - Eg. 1000 suns rising at the same time * Energy of all senses <ul style="list-style-type: none"> - Turns within - divine experience - Intoxication of bliss of the self * In that intoxication - supreme engrossment <ul style="list-style-type: none"> - Everything external insipid - Appears worthless
<ul style="list-style-type: none"> * One sense - energy gets less transferred <ul style="list-style-type: none"> - Eg. Blind better musician than normal people * Eg. Helen Keller <ul style="list-style-type: none"> - Blind - deaf - mute - Entire energy through hands - Could recognise by touching people - Once touched - even after 10 years - Hands - extremely sensitive * Science also believes <ul style="list-style-type: none"> - Transfer of energy - One opening to other 	

Pravachan - 4 Date 29-12-22 Afternoon

General

<u>Steadfast in non-doing - attains bliss</u>	<u>Attained by stopping</u>
<ul style="list-style-type: none"> * When all activities cease <ul style="list-style-type: none"> - Body - senses - mind - intellect - No movement / vibration / action * When there is complete inactivity <ul style="list-style-type: none"> - No doing or becoming - Experiences the being * That is termed as the supreme state <ul style="list-style-type: none"> - Where all movement ceases - So long as there is movement, there is lowly existence 	<ul style="list-style-type: none"> * In the world, you attain by running <ul style="list-style-type: none"> - In spirituality you attain by stopping - One who has become steadfast - he has reached * To attain the material - activity is required <ul style="list-style-type: none"> - To attain the supreme - One has to cease all activities (Choiceless effortless awareness)
<ul style="list-style-type: none"> * Nature - only to be unveiled - not acquired <ul style="list-style-type: none"> - Eg. Veil has to be lifted - Eg. Stone blocking the spring - it has to be removed * Nature of the soul is - existence, consciousness, bliss <ul style="list-style-type: none"> - It will not be attained by doing anything - It is attained / manifests through non-doing 	<ul style="list-style-type: none"> * One who makes effort drowns <ul style="list-style-type: none"> - Eg. Effort in river - drowns - Alive - dead body - floats on the surface - Cause of drowning in river - Is not the river - it's our movement - Motionless (corpse) will float
<ul style="list-style-type: none"> * All meditation practices - activities (dynamic meditation) <ul style="list-style-type: none"> - So you get exhausted - Body - mind - intellect just stop * The steps before the meditation practice <ul style="list-style-type: none"> - Are for preparation to - Slip into state of non-doing 	<ul style="list-style-type: none"> * Religion - choiceless, effortless <ul style="list-style-type: none"> - Choice, effort - path of worldliness - Choiceless, effortless - path of liberation
<ul style="list-style-type: none"> * When activities of body - mind - intellect stop <ul style="list-style-type: none"> - There is tuning with the self - Eg. Radio - tuning - music starts 	

Shlok 11

What is real yog?

<u>What is yog?</u>	<u>Constant practice</u>
<ul style="list-style-type: none"> * In order to go within <ul style="list-style-type: none"> - Process - practice - method - That has been pointed out in this mantra * If done correctly <ul style="list-style-type: none"> - Divinity manifests - Suffering ends * Yog = steadfastness in the soul <ul style="list-style-type: none"> - Where there is inactivity of - Body senses - mind - intellect (BMI) * Purpose of yog - should be right <ul style="list-style-type: none"> - Steadfastness in self - nothing else - Eg. Vishwamitra - cow - Vasishtha 	<ul style="list-style-type: none"> * Apramattah tadaa bhavti <ul style="list-style-type: none"> - Pramatt - Senses used for indulging in sense objects - Apramatt - Senses not used for sense indulgences mind is calm * Indolent is one who is <ul style="list-style-type: none"> - Engrossed in business - attached to sensual pleasures - Mind disturbed = is outwardly focused * Apramadi - one who is aware <ul style="list-style-type: none"> - Is free from indolence - senses, mind, intellect are inactive - He alone is eligible for self-realisation
<ul style="list-style-type: none"> * Due to identification with the body <ul style="list-style-type: none"> - Believes himself to have beginning and end - that is the nature of the body - Soul is beginningless and endless * Due to identification with the senses <ul style="list-style-type: none"> - Believes himself to be the doer and enjoyer - that is the nature of the senses - Soul is non-doer and non-enjoyer of non-self * Due to identification with mind <ul style="list-style-type: none"> - Believes himself to be happy or sad - that is the nature of mind - Soul is always detached 	<ul style="list-style-type: none"> * Yog is subject to growth / decay <ul style="list-style-type: none"> - Rises - sets so - Practice firmly * There is no rising-setting in soul <ul style="list-style-type: none"> - But state of tranquillity attained through yog subject to growth / decay - Therefore, practice without indolence * Since yog subject to growth and decay <ul style="list-style-type: none"> - Firm practice - Ceaseless awareness * With continuous hammering <ul style="list-style-type: none"> - Eg. Stone also turns into sand - Eg. Constant friction with rope - marks are formed
<ul style="list-style-type: none"> * If in state of - yog then <ul style="list-style-type: none"> - Goes beyond body - senses - mind - Established in self (devoid of activity) * Senses mind are inactive <ul style="list-style-type: none"> - Steady - state State = control of senses - Sthiram indriyadharanam - Firm control of the senses 	<ul style="list-style-type: none"> * Till meditation - not become like breathing <ul style="list-style-type: none"> - Goes on continuously - effortlessly - Till then faith / sincerity - effort * On attaining this state again and again <ul style="list-style-type: none"> - Attains supreme state - Attains effortless state * Effortlessly remains in state of tranquillity - supreme state <ul style="list-style-type: none"> - Till then constantly practice - Till do not attain state of effortlessness * State where there is no growth - decay <ul style="list-style-type: none"> - Irreversible yog - Till then practice without indolence

Shlok – 12,13

Journey from ‘That exists’ to ‘I am That’ (Nature of spiritual practice)

<u>Cannot be grasped by - words, mind, eyes</u>	<u>Two steps</u>
<p>a) Soul is beyond words</p> <ul style="list-style-type: none"> - Therefore, soul is not the subject of speech - Speech - cannot describe it - Knows but unable to express <p>* It is indescribable</p> <ul style="list-style-type: none"> - You feel pleased - because before this - You believed that - so it seems sensible to you <p>* Eg. Fed in computer comes back</p> <ul style="list-style-type: none"> - Similarly, what you already knew - ruminate on that 	<p>* Most loftiest mantra</p> <ul style="list-style-type: none"> - In this whole text - This should be the purpose of your life - The journey from ‘That exists’ to ‘I am That’ <p>* Self-realisation - not an external achievement</p> <ol style="list-style-type: none"> a) It is an inner experience b) When senses and mind are withdrawn attempts of logic come to an end c) All the energy is focused within d) When turned within attains direct experience
<p>b) Soul is beyond logic - it's not even the subject of logic</p> <ul style="list-style-type: none"> - It cannot be inferred, therefore - Even the mind cannot know it <p>* Mind can contemplate upon it</p> <ul style="list-style-type: none"> - That which is known by you - Which is unknown - cannot be contemplated <p>* Just repetition of what is memorised</p> <ul style="list-style-type: none"> - What is unknown - mind cannot ruminate over that - It cannot be known without transcending the mind 	<p>* First step - Asti - ‘That exists’</p> <ol style="list-style-type: none"> a) Acceptance of the existence of the soul b) Conviction of is-ness <p>* Consciousness exists</p> <ol style="list-style-type: none"> a) Beyond body - senses - mind - intellect b) Without all entanglements - free of associations c) Untainted - pure - detached d) Separate from associations like body etc. associations - impurities like attachment etc. e) Absolute pure consciousness <p>* Acceptance as a fundamental element</p> <ol style="list-style-type: none"> a) Separate from karma-created thoughts b) Pure consciousness - only a witness
<p>c) Since soul is formless</p> <ul style="list-style-type: none"> - Even the eyes cannot gain knowledge of the soul - Can't be grasped by senses 	<p>* Through scriptures and self-realised Guru</p> <ul style="list-style-type: none"> - As inner purity increases, when its - Existence is accepted, then journey commences
<p style="text-align: center;"><u>Conclusion</u></p> <p>* Thus, not possible to grasp the soul</p> <ul style="list-style-type: none"> - Through words - thoughts - sight - Eg. Words can motivate to look up to see sun - but not reveal the sun 	<p>* Asti iti - Soul exists</p> <ul style="list-style-type: none"> - I exist - as a conscious entity - Realise this conscious entity in all experiences <p>* Through subtle intellect it is understood that</p> <ul style="list-style-type: none"> - Soul exists and will remain for eternity - Such a one attains it <p>* Soul does not exist - is wrong knowledge</p> <ul style="list-style-type: none"> - Those who say soul does not exist - Without consciousness this be known / told Eg. Shri Atmasiddhi Shastra - Verse - 58 - Their saying this itself - proves its existence

<u>Journey starts by accepting existence</u>	<u>Be extremely careful</u>
<ul style="list-style-type: none"> * Second step - Asmi - I am that <ul style="list-style-type: none"> - I am such a soul - An internal acceptance of that * Through scriptures and teachings of the Guru <ul style="list-style-type: none"> - 'That exists' to 'I am that' - Understanding and awareness * This faith leads to spiritual practice <ul style="list-style-type: none"> - Turning within which leads - to experience 	<ul style="list-style-type: none"> * Through contemplation and meditation <ul style="list-style-type: none"> - Constant awareness of pure soul - Leads to living experience * Thus, getting indirect knowledge from scriptures <ul style="list-style-type: none"> - Through the strength of meditation, direct experience of the soul is attained * One who accepts the existence and identifies himself as pure soul <ul style="list-style-type: none"> - Can experience - Brahma is available to them
<ul style="list-style-type: none"> * Thus, first accept with firm conviction <ul style="list-style-type: none"> - There should be firm conviction regarding existence of soul - It should be conviction from the heart * By that - you will keep getting pulled <ul style="list-style-type: none"> - It will become your love - transformation will begin - You will put your life at stake * In order to identify with / experience it <ul style="list-style-type: none"> - You will start dissolving - There will be constant connection 	<ul style="list-style-type: none"> * Constantly being careful is necessary <ul style="list-style-type: none"> - Eg. If you sow seeds, then tree, flowers, fruits grow - Having sown the seeds * Stones are pelted - birds arrive - breeze blows <ul style="list-style-type: none"> - Then difficult to grow - careful nurturing necessary - The feeling is still tender - let no one break it * Be careful of wrong company and indolence <ul style="list-style-type: none"> a) Do not associate with atheists and those steeped in sensual pleasure b) It won't take long to get coloured by their association c) Practice will stop - you will lose faith too d) Let there be no indolence in connection with self e) Do not break continuity in the practice of meditation * One who has not sown the seed - has no fear <ul style="list-style-type: none"> - One who has sown seed - must be very mindful - Constant mindfulness (alertness, awareness) * Seed should not get destroyed <ul style="list-style-type: none"> - Faith - importance - practice should not stop

Shlok – 14

When does one attain immortality? Fruit of this knowledge

<u>By renouncing desires</u>	<u>Attainment of immortality</u>
<ul style="list-style-type: none"> * Now - 2 mantras show <ul style="list-style-type: none"> - Fruit of this knowledge <li style="text-align: center;">↓ - Understanding your true nature * All desires leave you <ul style="list-style-type: none"> - Because of your right belief - They go away from you * Don't need to get rid of it <ul style="list-style-type: none"> - It will go away - It will be shed - By right knowledge / knowledge of the fundamental truth / attaining the fundamental truth * Not controlled / restrained <ul style="list-style-type: none"> - Shows lack of right knowledge - Right understanding → dispassion → direct experience 	<ul style="list-style-type: none"> * Scriptures explain that annihilation of desires <ul style="list-style-type: none"> - That itself is called liberation - because unfulfilled desires alone are the cause of rebirth * In the absence of desires - since there is an absence of rebirth as well, the cycle of birth and death ends <ul style="list-style-type: none"> - Transmigration ends - that itself is called liberation * How to annihilate desires? When? <ul style="list-style-type: none"> - When, through subtle intellect or firm discernment - One understands the transience / worthlessness of sense objects * Then one gives up sense objects <ul style="list-style-type: none"> - Desires find no fields to wander in - Then past impressions of desires are eradicated
<hr/> <ul style="list-style-type: none"> * What are desires? <ul style="list-style-type: none"> - The inclination to attain happiness because - Life is filled with misery - to overcome that 	<hr/> <ul style="list-style-type: none"> * Man can in this life itself <ul style="list-style-type: none"> - Having experienced divinity - Can attain liberation while living Eg. God on earth
<hr/> <ul style="list-style-type: none"> * Seeks happiness from the external / associations <ul style="list-style-type: none"> - This is journey of an atheist / a materialist - Fulfilling desires eradicates misery * A believer believes that <ul style="list-style-type: none"> - Misery ends if desires end - Through the quest for inner happiness - desires dissolve * Inner awareness - then on the external path <ul style="list-style-type: none"> - Running stops - As much profundity - to that extent desires start to wither away 	<hr/> <ul style="list-style-type: none"> * Becomes immortal <ul style="list-style-type: none"> - Body's nature will be to die - But now you don't identify yourself with body - but pure soul
	<hr/> <ul style="list-style-type: none"> * Not talking about body becoming immortal <ul style="list-style-type: none"> - Fear of death goes away * Experience of death is different <ul style="list-style-type: none"> - Because of identification of soul - bodiless - Embodied soul becomes immortal
	<hr/> <ul style="list-style-type: none"> * So be focused <ul style="list-style-type: none"> - Eg. Mine is Girdhar alone... No one else - Only desire is for liberation

Shlok – 15

Essence of scriptures - destroying knots of the heart

<p><u>Destruction of knots of heart destroys desires</u></p> <ul style="list-style-type: none"> * In connection with previous mantra, giving the last teaching, this mantra says <ul style="list-style-type: none"> - For destruction of desires, destroy knots of the heart - Ignorance - sensual desires - actions are together known as hridaygranthi - knots of the heart * Hridaygranthi means - <ul style="list-style-type: none"> - On two sides - tangles in-between are two ends are called knots * Knots of heart - poetic expression <ul style="list-style-type: none"> - Like knot - it's a strong bondage - Cause of all suffering * Need to cut the knot <ul style="list-style-type: none"> - If wrongly try to undo - Becomes tighter - subtler 	<p><u>Attains immortality</u> <u>This alone is the eternal message</u></p> <ul style="list-style-type: none"> * Due to karma attains the fruit of karma <ul style="list-style-type: none"> - Is born again to endure it - Thus the knot of the heart is bondage - severing is necessary * In human birth when it is severed <ul style="list-style-type: none"> - Experiences liberation while living - God on earth!! * When body consciousness goes away <ul style="list-style-type: none"> - Gets rid of desires - mind not wander - In absence of impurity - disturbance - thoughts - gets focused on Brahma * On becoming desireless becomes immortal <ul style="list-style-type: none"> - On becoming desireless - becomes self-realised - Enlightened - He attains liberation while living * If not total destruction - at least <ul style="list-style-type: none"> - Try loosening of the knot in this birth - Faith delusion - conduct delusion
<p>① <u>Avidya - ignorance of soul</u></p> <ul style="list-style-type: none"> - Aham (I body) Mam (my wealth) - Kartutva (I doer) Bhogrutva (I happy-sad) <p>* In absence of knowledge of the eternal nature of the self</p> <ul style="list-style-type: none"> - Identifies with body - senses - mind - intellect - I am a pure soul - that is forgotten <p>② <u>Desires - excitement</u></p> <ul style="list-style-type: none"> - Excitement / desires arise due to ignorance - Eg. Projection of snake on a rope - desire to run <p>③ <u>Actions - activity</u></p> <ul style="list-style-type: none"> - Efforts to fulfil desires - Keeps man outwardly focused 	<ul style="list-style-type: none"> * This is the central / eternal <ul style="list-style-type: none"> - Message of the Upanishads - This is all the teachings - in concise form * This much knowledge - needed, sufficient for liberation <ul style="list-style-type: none"> - Not complicated / not complex - Need the desire for liberation to grasp * Have to be focused - real seeker <ul style="list-style-type: none"> - To grasp it and take it to - Experiential level
<ul style="list-style-type: none"> * Spiritual - mental - level of level level external world <ul style="list-style-type: none"> ↓ ↓ ↓ - Ignorance - desires - action - Action goes - when desire - when ignorance goes goes * To sever knots of heart <ul style="list-style-type: none"> - Main practice is satsang - And practice of turning within 	<ul style="list-style-type: none"> * This is the entire essence of all Vedic scriptures <ul style="list-style-type: none"> - This is the command - teaching - message - There is no greater teaching than that * This alone is the eternal message of the scriptures <ul style="list-style-type: none"> - Destroy the knot of the heart and what is within - Experience that eternal substance

Shlok - 16

Regarding state after death

Introduction of shlok	Science of energy channels - Hathyog
<ul style="list-style-type: none"> * Mantra seems - out of place <ul style="list-style-type: none"> - Not contextual - Need knowledge of Kundalini to understand * This mantra is the basis of Hathyog <ul style="list-style-type: none"> - Difficult to understand its meaning - Many scriptures - dedicated to this knowledge * In the Vedic period - perhaps this knowledge <ul style="list-style-type: none"> - Was prevalent as common knowledge - Hence Yamraj - has made a general mention * A detailed explanation of the mantra <ul style="list-style-type: none"> - Disturbs the flow of the Upanishad - Despite this - we will go over it briefly 	<ul style="list-style-type: none"> * 101 divides into 72,000 nadis <ul style="list-style-type: none"> - Energy channels - throughout the body - Nerves in the body - not seen by eyes * Among these 101 nadis (main) <ul style="list-style-type: none"> - 1 goes till crown of head (brahmarandhra) - 100 go in all directions in body * 1 nadi - called Sushumna nadi <ul style="list-style-type: none"> - Runs completely parallel to the spinal cord - Runs till the centre of the head - Called apex - this nadi is of prime importance
<ul style="list-style-type: none"> * The present mantra - alludes to <ul style="list-style-type: none"> - Explains the state after death - Nachiketa's question - what happens after death? 	<ul style="list-style-type: none"> * Russian philosopher - Kirlian - Kirlian photography <ul style="list-style-type: none"> - Eg. Just as x-ray - photo of bones - Similarly, Kirlian photos - photos of electrical body * Can detect diseases <ul style="list-style-type: none"> - Takes 6 months to reach from electrical to physical body - Disease can be detected 6 months prior * If detect - easily cured <ul style="list-style-type: none"> - Electrical body - energy very sluggish depleted - Eg. Nose cannot be seen etc.
<ul style="list-style-type: none"> * In Hathyog = Science of energy channels is the primary focus <ul style="list-style-type: none"> - It is not present in the physical body - modern medical science does not accept it - It is present in the subtle body - called energy body * Within the physical (gross) - is the electrical (subtle) body <ul style="list-style-type: none"> - It is related to - the gross body - Affects the physical body - Is called electrical body - tejas body - subtle body - astral body * With destruction of physical body - it is not destroyed <ul style="list-style-type: none"> - It stays in the next birth - when liberated - Then it is destroyed - thereafter there is no new birth 	<ul style="list-style-type: none"> * Subtle - electrical - astral - energy body <ul style="list-style-type: none"> - Creates an aura - Through which the inner state can be known * As much energy - directed upwards through Sushumna <ul style="list-style-type: none"> - From the muladhar - root chakra, to the head - from centre of sensual pleasures to the Sahasrar - crown chakra - Transformation takes place - experience of divinity * Hathyog shows different methods <ul style="list-style-type: none"> - Eg. Yoga postures (headstand) - pranayama etc. - By which energy flows towards the head * Gravitation to levitation <ul style="list-style-type: none"> - Eg. Foot on ground - gravitational pull is lost - Eg. Energy enters inner world - Does not touch the world * Gravitation to levitation <ul style="list-style-type: none"> - Feel extraordinary within - Feel divine within
<ul style="list-style-type: none"> * Hathyog says - from man's heart <ul style="list-style-type: none"> - 101 nerves begin from heart - Nadi = energy channels - not veins arteries * Not physical - subtle <ul style="list-style-type: none"> - Not seen in physical body - so can't see - So doctors / surgeons can't see it 	<ul style="list-style-type: none"> * Mind calm - vacuum created <ul style="list-style-type: none"> - Energy runs towards it - Eg. Water pit - water comes * Hathyog - Rajyog <ul style="list-style-type: none"> - Through asan, pranayama, mudra - Through listening - contemplation - meditation - change of beliefs, thoughts * Kathopanishad - primarily Rajyog <ul style="list-style-type: none"> - Path of spirituality - Only 1 mantra for this

<u>At time of death</u>	<u>Omniscient - Enlightened but not omniscient - ignorant</u>
<ul style="list-style-type: none"> * In this mantra - said <ul style="list-style-type: none"> - brahmarandhra - crown chakra - If soul leaves through - 11th gate <ul style="list-style-type: none"> - royal gate - Attains immortality by upward movement * If by other gates <ul style="list-style-type: none"> - Through 100 nadis - Reborn in worldly life 	<ul style="list-style-type: none"> * If attained complete knowledge - despite living <ul style="list-style-type: none"> - Liberated while living (in terms of omniscience) - Scriptures say - all other paths closed * Becomes Brahma himself <ul style="list-style-type: none"> - Such absolute / complete freedom - Is called kaivalya mukti * This is absolute immortality <ul style="list-style-type: none"> - Thereafter, there is no rebirth - Omniscience can't be attained without self-realisation * They have no other movement after death <ul style="list-style-type: none"> - After the death of the body there is liberation - No other state of existence - no attaining Brahmlok
<ul style="list-style-type: none"> * Ignorant One <ul style="list-style-type: none"> - All energy towards sense and motor organs - At death goes from other 10 gates - Attains lower forms of existence / births * Enlightened One <ul style="list-style-type: none"> - If through Sushumna - piercing the brahmarandhra - Attains immortality * Relative immortality <ul style="list-style-type: none"> - Attains - short lived - not absolute Brahmalok limited immortality - Long lasting - attained due to great karmic merits * Residents of Brahmlok <ul style="list-style-type: none"> - Till the end of the eon - Till the time of destruction of the universe - then attain supreme state 	<ul style="list-style-type: none"> * The Omniscient One <ul style="list-style-type: none"> - Does not move towards Brahmlok either - No karma left - so no rebirth * For them, after the death of the body <ul style="list-style-type: none"> - Liberation - There is no other form of existence after death * Enlightened One who has not attained omniscience <ul style="list-style-type: none"> - Energy flows through Sushumna nadi - from the Brahmarandhra - Attains Brahmlok
	<ul style="list-style-type: none"> * Ignorant one <ul style="list-style-type: none"> - The other 100 nadis - 10 gates - Attains other births
	<ul style="list-style-type: none"> * Jeevanmukt (Omniscient) - Absolute liberation <ul style="list-style-type: none"> - Not after death - attains liberation while living - They have been praised * Conclusion - Those whose life energy flows out through Sushumna nadi <ul style="list-style-type: none"> - They move upwards - attain Brahmlok - Others attain lower births - wander in the world

Shlok - 17

Conclusion of the teaching - Separateness with illustration

<u>Introduction - soul</u>	<u>Extraction - analogy</u>
<ul style="list-style-type: none"> * Now last 2 mantras <ul style="list-style-type: none"> - Summarises this entire Upanishad - Conclusion of text Eg. Compare with Shri Atmasiddhi Shastra * Dialogue ends here - Yam / Nachiketa <ul style="list-style-type: none"> - Yam's teachings end here - In the next, the conclusion of the legend - by the composer of the Upanishad * Don't get messed up in <ul style="list-style-type: none"> - Hathyog - science of energy channels - Focus on pure soul which is 	<ul style="list-style-type: none"> * To explain discernment between the self and non-self <ul style="list-style-type: none"> - The metaphor / analogy used here - Clearly defines the style of the Upanishad * Nachiketa - through him to all seekers <ul style="list-style-type: none"> - From illusory identification with the body - The teaching to separate the supreme consciousness
<ul style="list-style-type: none"> * As antaratma - soul in man's heart <ul style="list-style-type: none"> - Size of thumb - residing in heart of a person * This statement is from the viewpoint of associations <ul style="list-style-type: none"> - A person's heart is the size of his fist - Thumb is right on top when a fist is made 	<ul style="list-style-type: none"> * With extreme patience like <ul style="list-style-type: none"> - Eg. Like separating the central stalk from 'munj' grass - Without breaking - gently extracting it - can know its nature * Similarly, with patience the soul can <ul style="list-style-type: none"> - From the covering of body and impurities - Separate it - its nature can be known * From the tender leaves of munj grass <ul style="list-style-type: none"> - To remove its extremely tender, subtle core - Is a very delicate / subtle process
<ul style="list-style-type: none"> * Thus, from the point of view of associations, antaratma <ul style="list-style-type: none"> - Is referred to as being the size of a thumb - Is in everyone's heart / in the space of the heart 	<ul style="list-style-type: none"> * Thus, great expertise is required <ul style="list-style-type: none"> - To complete the whole process - So too, discernment between self and non-self requires subtle intellect
<ul style="list-style-type: none"> * In the preliminary stages of the path of meditation <ul style="list-style-type: none"> - With the purpose of facilitating meditation - An idea about the size / shape of the soul has been given * In truth - the soul is <ul style="list-style-type: none"> - Formless - only for seekers - To aid their meditation practice has it been described in this manner 	<ul style="list-style-type: none"> * With great patience and subtlety <ul style="list-style-type: none"> - From body - senses - mind - intellect - The soul has to be separated * I am not body etc. associations - dehbhaav - I am not attachment etc. impurities - jeevbhaav <ul style="list-style-type: none"> - Has to be separated
<ul style="list-style-type: none"> * While preaching to Nachiketa Yam says <ul style="list-style-type: none"> - Soul is beyond the five sheaths - Hence, through discernment in order to separate that divine element - From them - Gives direct command, after which - Yam ends His proclamation 	<ul style="list-style-type: none"> * Lot of patience - concentration - art focus <ul style="list-style-type: none"> - Separate pure consciousness from - Body - senses - mind - intellect - emotions * Dehbhaav, jeevbhaav - to soul consciousness <ul style="list-style-type: none"> - Experience pure consciousness - Devoid of thoughts / emotions / impurities

<u>Discernment to oneness</u>	<u>Inspirational</u>
<ul style="list-style-type: none"> * One should extract pure soul <ul style="list-style-type: none"> - From one's body and emotions - Distinguish between body, impurities - pure soul * Seems like a surgery!! <ul style="list-style-type: none"> - Who am I? Start with - Not this, not this - subtracting all non-self - What remains, it is that alone - Pure immortal soul - Shukram (pure) Amrutam (nature of immortality) 	<ul style="list-style-type: none"> * God is within - ocean is within <ul style="list-style-type: none"> - Eg. Have to dig a well - Then keep removing fresh water - constant ever-new bliss * Will have to remove the covering of sand-pebbles <ul style="list-style-type: none"> - Remove feelings of oneness with body / embodied soul by - Reflection / contemplation - practice of meditation
<ul style="list-style-type: none"> * Start with discernment between self and non-self <ul style="list-style-type: none"> - After extracting it - Become one in pure soul * Experience it <ul style="list-style-type: none"> - Unborn - eternal - undecaying - Unchanging - constant element - Self shining consciousness - Peaceful - powerful - blissful - Know it as existence - consciousness - bliss 	<ul style="list-style-type: none"> * Kabirji said <ul style="list-style-type: none"> - 'Dono haath ulechiye' - give with both hands - Manifestation of the bliss in the modifications
<ul style="list-style-type: none"> * It is pure = without impurities like attachment etc. It is immortal = indestructible It is consciousness = knowledge * For that listen - contemplate - meditate <ul style="list-style-type: none"> a) Do satsang - study of scriptures b) Contemplation reflection c) Meditation with patience <ul style="list-style-type: none"> - Time and again without indolence - Do it without getting discouraged or bored * Don't postpone it <ul style="list-style-type: none"> - Experience it - Here and now 	<ul style="list-style-type: none"> * Pure soul / Supreme Being lies within <ul style="list-style-type: none"> - But extreme closeness / oneness with the body etc. - Identification has taken place * Break the identification <ul style="list-style-type: none"> - End of all suffering - Not attachment - but identification * Eg. Farid was asked about Mansoor <ul style="list-style-type: none"> - When hands leg cut - was laughing Even while dying - was smiling Can't believe - how possible - Tells to bring 2 coconuts - one dry Tells to break fresh and get copra Not possible - possible in dry one - Tells Mansoor was dry coconut Copra shell were separate (in his knowledge) Shell was harmed - not copra
	<ul style="list-style-type: none"> * In your knowledge - extract <ul style="list-style-type: none"> - Pure consciousness from - Association of body etc. - impurities like attachment etc. - Experience the bliss - This is summary of this Upanishad

Shlok - 18

Conclusion of the legend - even you can

<u>About last mantra</u>	<u>Nachiketa attained</u>
<ul style="list-style-type: none"> * In the previous mantra the concluding word 'iti' <ul style="list-style-type: none"> - Indicates that the dialogue ended there - This mantra is by the composer of the Upanishad * Dialogue between Yam and Nachiketa <ul style="list-style-type: none"> - Has come to an end - It's enough - it's sufficient 	<ul style="list-style-type: none"> * Nachiketa absorbed the knowledge of how to attain Brahma <ul style="list-style-type: none"> - Understood and followed - And attained Brahmajnan - self-realisation * He grasped - practised - attained <ul style="list-style-type: none"> - Enlightenment and became immortal - Free from fear of death - desires
<ul style="list-style-type: none"> * All that can be spoken <ul style="list-style-type: none"> - By an eligible teacher - Is spoken clearly * And received / grasped by an <ul style="list-style-type: none"> - Eligible student like Nachiketa - Who has seeker's qualities 	<ul style="list-style-type: none"> * Attained victory over death <ul style="list-style-type: none"> - After this satsang - leaves and goes back - But became immortal (free from fear of death) * Returned from home of death <ul style="list-style-type: none"> - Others don't - he did - Because attained self-realisation - immortality
<ul style="list-style-type: none"> * This spiritual teaching / truth <ul style="list-style-type: none"> - Is called yogvidya Brahavidya - knowledge of how to attain Brahma, because - Nature of Brahma and method to attain it is shown * Vedant is not complex <ul style="list-style-type: none"> - Lot of time is needed to be - Real seeker desirous of liberation and grasp it * Not because Vedant is <ul style="list-style-type: none"> - Complex or complicated - But due to our wrong past impressions * Able disciple - Nachiketa <ul style="list-style-type: none"> - Has been able to absorb - And follow this knowledge of Brahma from Yam 	<ul style="list-style-type: none"> * The teaching of how to attain Brahma was imparted by Acharya Yam <ul style="list-style-type: none"> - Nachiketa listened to it properly - Realised Brahma - the soul and himself became absorbed in the soul - One who knows himself to be same as Brahma becomes Brahma - Through the process of listening - contemplating - meditating he has - Experienced the soul directly * <u>Virajah</u> = Became devoid of impurities <ul style="list-style-type: none"> - Became pure - free from faults, impure feelings, karma - Became free from impurities * <u>Vimrutyuh</u> = Overcame death <ul style="list-style-type: none"> - Realised the soul therefore immortal / beyond the dharma of body - Attained liberation while living - jeevanmukt * Thus, clearly said in the concluding teaching <ul style="list-style-type: none"> - Liberation possible here and now - Don't need to wait for time / place - Self-realisation itself is liberation - Possible instantly - Waiting for time / journey not necessary

<p style="text-align: center;"><u>You also can attain it</u> <u>All can attain it</u></p>	<p style="text-align: center;"><u>Inspirational - my exposition</u></p>
<ul style="list-style-type: none"> * In conclusion, the scripture announces that <ul style="list-style-type: none"> - Just as Nachiketa attained self-realisation in past, in the same way - In present or future, anyone can become eligible to attain self-realisation - This is indisputable * If during Vedic period only one seeker found a Guru like Yamraj and experienced the soul <ul style="list-style-type: none"> - Then we would have considered it a historical accidental event * But the scripture emphasises here with authority that <ul style="list-style-type: none"> - Whoever practises the method of yog - unifying with soul - Will also attain this state - Whoever worships with diligence and patience like Nachiketa - Can even today - attain the direct experience 	<ul style="list-style-type: none"> * What Yam told Nachiketa - I told you <ul style="list-style-type: none"> - What Nachiketa attained - you can also attain * It is an assurance, but only if you make the effort <ul style="list-style-type: none"> - Not by listening or contemplating - by walking - Don't worry that you are weak * By one step at a time - journey of thousands of miles is completed <ul style="list-style-type: none"> - At one time - only one step has to be taken - Eg. Hill - temple - lantern - ascetic - insight * As much as your capacity - do that much <ul style="list-style-type: none"> - Don't keep thinking - make an attempt - What you want to attain - is present within only
<ul style="list-style-type: none"> * One who understands <ul style="list-style-type: none"> - The teachings as grasped by Nachiketa - Will attain immortality * Whoever practises it <ul style="list-style-type: none"> - Will attain self-realisation / direct experience - And become pure, immortal * We are all blessed to <ul style="list-style-type: none"> - Receive the teachings of the - Ancient wisdom of Enlightened Rishis 	<ul style="list-style-type: none"> * Your nature is immortal - you have believed yourself to be mortal <ul style="list-style-type: none"> - The illusion can shatter in a moment - or it's possible that it may not be shattered in infinite lifetimes - It depends on you * Intensity / depth / determination like Nachiketa <ul style="list-style-type: none"> - Are you ready to pay the price / cost? - Are you ready to put it at stake? * Like Nachiketa, even you <ul style="list-style-type: none"> - Can become free of all impurities and be one with Brahma - If you have straightforwardness, innocence, faith, yearning, steadiness amidst temptations, persistence, patience, intense desire for liberation like him - What Nachiketa attained - you also can * Like Nachiketa, you came here to listen <ul style="list-style-type: none"> - Fill yourself like Nachiketa and return - I pray / seek such blessings from Param Krupalu Dev * By Param Krupalu Dev's grace everyone will <ul style="list-style-type: none"> - Certainly attain self-realisation * Let's do the prayer for peace / last prayer <ul style="list-style-type: none"> a) If not understood / or misunderstood May be eliminated - seek forgiveness b) And ask for blessings, so <ul style="list-style-type: none"> - Accept the right and practise it - Last time the prayer for peace