

**Kathopanishad**  
**Shibir - 7**  
**Pravachan-1 Date: 24.10.22 Afternoon**  
**Adhyay 2 2nd Valli**

**Secret Teachings of the Soul**

**Upanishad's approach towards body**

<u>Sages approach - towards the body</u>	<u>Two uses of body</u>
<ul style="list-style-type: none"> <li>* Upanishad's sages – approach, belief regarding body <ul style="list-style-type: none"> <li>- Not condemning – respecting</li> <li>- Eg. Temple – in which God resides</li> </ul> </li> <li>* Body pure – not impure <ul style="list-style-type: none"> <li>- Impure – aversion – condemn</li> <li>- Doorway to hell – not this viewpoint</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* We show honour - respect - admiration <ul style="list-style-type: none"> <li>- Ignorance – I am the body</li> <li>- Eg. Thrashing the car– took you to wrong place</li> </ul> </li> <li>* Body is a chariot – owner, charioteer <ul style="list-style-type: none"> <li>- Your intellect takes you - brothel, temple</li> <li>- Why torture the chariot – when intellect on steering wheel</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Not the cause of misery - pain <ul style="list-style-type: none"> <li>- Body not holding on to you</li> <li>- You are holding on to body</li> </ul> </li> <li>* You have chosen – your desire <ul style="list-style-type: none"> <li>- It's a tangible manifestation of desires of the past lives</li> <li>- You have got what you desired</li> </ul> </li> <li>* Don't realise that because <ul style="list-style-type: none"> <li>- Eg. Seed – sprouts = forgot sown</li> <li>- Eg. African tribes = can't relate</li> </ul> </li> <li>* Because of long time gap <ul style="list-style-type: none"> <li>- Causes have been effective</li> <li>- Result of your desires alone</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Why harm senses <ul style="list-style-type: none"> <li>- Eg. Cuts hand – destroys eyes – harms genitals</li> <li>- It's you who is desiring</li> </ul> </li> </ul> <hr/> <ul style="list-style-type: none"> <li>* Two uses of the body <ul style="list-style-type: none"> <li>- To forget the self = desires</li> <li>- To remember the self = meditation</li> </ul> </li> </ul> <hr/> <ul style="list-style-type: none"> <li>* Lowly pleasures – attempt to forget <ul style="list-style-type: none"> <li>- Eg. Alcohol – music – fulfilling carnal desires – food</li> <li>- Attempts to forget self</li> </ul> </li> <li>* Path of desires – path of forgetting the soul <ul style="list-style-type: none"> <li>- Remembrance of soul remains further off</li> <li>- Goes far from God</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* The day – stop holding on to body <ul style="list-style-type: none"> <li>- That is the day of leaving the body</li> <li>- Liberated while living Eg. Not Chaitra Vad 5</li> </ul> </li> </ul>	
<ul style="list-style-type: none"> <li>* No need to harass body <ul style="list-style-type: none"> <li>- Body is not enemy – it's a tool</li> <li>- Have to remove identification with body</li> </ul> </li> <li>* Sects hostile to body <ul style="list-style-type: none"> <li>- Eg. Christian – whips self</li> <li>- Footwear with spikes - belt with spikes</li> <li>- Hungry – on one leg in the sun</li> <li>- Masochists – religious!!</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Use body, mind – to cultivate awareness <ul style="list-style-type: none"> <li>- As more awareness – body feels distinct separate, distant</li> <li>- Eg. Petrol for car – food for body</li> </ul> </li> <li>* Everything will happen as an observer <ul style="list-style-type: none"> <li>- By contemplation of the soul / meditation – enter the realm of the soul</li> <li>- Though within body – free from body identification</li> </ul> </li> <li>* This is state of being liberated while in body <ul style="list-style-type: none"> <li>- Liberated while living</li> <li>- On leaving the body – complete liberation – videhmukti</li> </ul> </li> </ul>

Shlok - 1  
Why soul called Purush?  
Free of grief by meditation  
Jeevanmukt – Videhmukt

<u>City - body of 11 gates</u>	<u>Never born / die - unchanging</u>
<p>(I) <u>Puram ekadash dwaram</u></p> <p>* Why is the soul called purush?</p> <ul style="list-style-type: none"> <li>- Resting in body which is like a city = Puru + sh</li> <li>- Body compared to Pur / Puri / Puram / Nagari - city</li> </ul> <hr/> <p>* - Fort around city - many doors</p> <p>- Body has 11 doors / openings</p> <p style="text-align: center;">2 - 2 - 2 - 1 - 1 - 2 - 1</p> <p>Ears eyes nostrils mouth navel excretory crown  <span style="display: block; text-align: center;">organs of the head</span></p> <ul style="list-style-type: none"> <li>- City of 11 gates called pur / puram</li> <li>- 11 subtle apertures through which soul leaves body</li> <li>- olden city were called</li> <li>times - fortified - puri - puram</li> </ul> <p>* King of city - from one place - governs</p> <ul style="list-style-type: none"> <li>- In body with 11 doors - present in the heart centre</li> <li>- Soul is known to manage while remaining a witness</li> </ul> <p>* Chief Minister of the city - breath in body</p> <p>* Ministries - construction - administration - finance</p> <p>of the city ministry ministry ministry</p> <ul style="list-style-type: none"> <li>- In the body - digestive system - respiratory system</li> <li>- circulatory system</li> </ul> <p>* Doors of the city closed at night - no movement</p> <ul style="list-style-type: none"> <li>- In the city-like body senses close at night</li> <li>- Eg. Eyes closed - mouth closed</li> </ul> <hr/> <p>* Thus</p> <ul style="list-style-type: none"> <li>- In upper half- 7</li> <li>- In lower half- 3</li> <li>- Crown of head - 1</li> </ul> <p>* In our body</p> <ul style="list-style-type: none"> <li>- Doors - gatekeeper- palace - king exists</li> <li>- Attendants follow king's orders</li> <li>- Soul whose nature is consciousness, like king, happily reposes (as a witness)</li> </ul> <p>* To call the body a city - is appropriate</p> <ul style="list-style-type: none"> <li>- Body is truly like a city</li> <li>- Highly populated</li> </ul> <p>* Made of 700 crore cells</p> <ul style="list-style-type: none"> <li>- If cells - one on top of other</li> <li>- eg. Similar to large city like London</li> </ul> <p>* As in London</p> <ul style="list-style-type: none"> <li>- Roads / river / police / citizens</li> <li>- Bones / blood / white blood cell / cells</li> </ul>	<p>(II) <u>Ajasya avakrachetsah</u></p> <p>* As a king is called master of the city</p> <ul style="list-style-type: none"> <li>- Similarly, soul is called master of city-like body</li> <li>- That which is not born - never dies</li> </ul> <p>* Is avakra - free of changes</p> <ul style="list-style-type: none"> <li>- Free of impurities - untainted - unchanging</li> <li>- In all as the same - always remains same</li> </ul> <p>* By soul's presence / energy</p> <ul style="list-style-type: none"> <li>- Body's systems function</li> <li>- Soul - In its - body, senses etc.</li> <li>Inactive presence active</li> </ul> <p>* Body is only like clothes</p> <ul style="list-style-type: none"> <li>- Just as clothes are separate from body</li> <li>- Soul separate from body</li> <li>- Eg. Don't make it skin</li> </ul> <p>* Clothes change - body changes</p> <ul style="list-style-type: none"> <li>- Nature of soul is unchanging, untainted</li> <li>- Is free of troubles - flawless - eternal</li> </ul>

<u>Meditate - free from sorrow</u>	<u>Jeevanmukt – Videhmukt</u>
<p>(III) <u>Anushthay na shohti</u></p> <ul style="list-style-type: none"> <li>* Soul described above           <ul style="list-style-type: none"> <li>- One must perform rituals/ meditate on it</li> <li>- He does not grieve - transcends</li> </ul> </li> </ul>	<p>(IV) <u>Vimuktashch vimuchyate</u></p> <ul style="list-style-type: none"> <li>* By meditating on the soul - can become jeevanmukt           <ul style="list-style-type: none"> <li>- Liberated while alive - jeevanmukt</li> <li>- After death / after body destroyed - videhmukt (liberated on death)</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Contemplation - reflection - connection with the soul           <ul style="list-style-type: none"> <li>- Medicine: contemplation - meditation</li> </ul> </li> <li>* Mind pure - peaceful - then focused           <ul style="list-style-type: none"> <li>- Free it of of desires - contemplation of the soul</li> <li>- Then one can be free of ego arising from ignorance</li> </ul> </li> <li>* Then experience of the true self can be attained           <ul style="list-style-type: none"> <li>- Free of doubt - full of faith, self-realisation attained</li> <li>- By which one can be free of grief</li> </ul> </li> <li>* Connection with self strengthens - separate from karmic manifestations / body           <ul style="list-style-type: none"> <li>- Experiences freedom from delusion - grief</li> <li>- Sequentially becomes free from entanglement of birth and death</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Steady in contemplation of Brahma           <ul style="list-style-type: none"> <li>- Liberated while alive - despite having association of body</li> <li>- Despite being in body remains unattached / unbound / only a witness</li> </ul> </li> <li>* On attaining self-realisation - association of body is not destroyed           <ul style="list-style-type: none"> <li>- Body / past karma not obstacle for Enlightened One</li> <li>- Not a cause of bondage / not affected by it</li> </ul> </li> <li>* In knowledge - free of body - body annihilated           <ul style="list-style-type: none"> <li>- When separated from body also - videhmukt</li> <li>- No rebirth - as no karma remain</li> </ul> </li> </ul> <hr/> <ul style="list-style-type: none"> <li>* Jeevanmukt - stays in body to endure past karma           <ul style="list-style-type: none"> <li>- Eg. Lord Mahavir - 30 years</li> <li>- Eg. Mahatma Buddha - 40 years</li> <li>- Not - to endure - use for others' desire past karma upliftment (compassion)</li> </ul> </li> <li>* Mahatma Buddha said - after enlightenment           <ul style="list-style-type: none"> <li>- O desires! No more will you have to make a house for me</li> <li>- No desires left - so no body needed</li> </ul> </li> <li>* As such, free of body as soon as become jeevanmukt           <ul style="list-style-type: none"> <li>- Identification given up - body seems separate</li> <li>- Eg. On Chaitra Vad 5 or in 1947? Eg. Janak Videhi</li> </ul> </li> <li>* When even entanglement of body gone           <ul style="list-style-type: none"> <li>- Then world believes as liberated</li> <li>- Eg. Pot breaks - space of pot into vast sky</li> </ul> </li> </ul> <hr/> <ul style="list-style-type: none"> <li>* Etat vai tat           <ul style="list-style-type: none"> <li>- Certainly this alone is that Brahma</li> <li>- This is what - you had asked for</li> </ul> </li> </ul>

Shlok - 2

The same soul alone pervades all

Resides in self / in all

<u>Essence of mantra - fundamental meaning</u>	<u>List of different creations</u>
<ul style="list-style-type: none"> <li>* In previous mantra               <ul style="list-style-type: none"> <li>- Understanding of the soul residing in human body was given</li> </ul> </li> <li>* In this mantra               <ul style="list-style-type: none"> <li>- The same soul is in all - this is explained</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* <u>Hans</u> = sun (moves)               <ul style="list-style-type: none"> <li>- Hans shuchishat - Sun residing in sky</li> <li>- Hans - which moves = sun</li> <li>- Stays in heaven as sun</li> <li>- Soul in association with sun constantly moves in the sky</li> <li>- Soul is like sun which moves in sky</li> </ul> <p>In form of sun, moves in sky</p> </li> </ul>
<p><u>Vedant belief</u></p> <ul style="list-style-type: none"> <li>* Only one soul is the world's               <ul style="list-style-type: none"> <li>- All-pervading cause</li> <li>- That soul is one - non-dual</li> </ul> </li> <li>* Brahma is everywhere               <ul style="list-style-type: none"> <li>- Look    Look</li> <li>      within    out</li> <li>- Same soul in different forms (body)</li> </ul> </li> <li>* Brahma is the               <ul style="list-style-type: none"> <li>- Underlying reality of everything</li> <li>- Eg. Clay in different pots</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* <u>Vasu</u> = air               <p><u>Vasuh antarikshat</u></p> <ul style="list-style-type: none"> <li>- Travels in sky in form of wind</li> <li>- Wanders in space</li> <li>- Soul manifests as wind and keeps travelling everywhere</li> <li>- Like sun dwells in heaven</li> </ul> <p>Like air dwells in skies</p> </li> </ul>
<ul style="list-style-type: none"> <li>* At all places               <p>Here - there / below - above / outside - within</p> <p>It's the same substance</p> </li> <li>* This will be understood when               <ul style="list-style-type: none"> <li>- Experience that in oneself</li> <li>- Eg. Inner space of 1000 pots</li> </ul> </li> <li>* Focus on pot - then 1000               <ul style="list-style-type: none"> <li>- Focus on space within pot - one space</li> <li>- Body like pot - soul like space</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* <u>Hota</u> = Vedic fire               <p><u>Hota vedishat</u></p> <ul style="list-style-type: none"> <li>- Offering given by pandits in sacrifices called Hota</li> <li>- Fire considered celestial being of earth</li> <li>- Wind considered celestial being of space</li> <li>- Sun considered celestial being of heaven</li> <li>- Thus, fire - wind - sun</li> </ul> <p>All are the soul only</p> <li>- Fundamentally everything stems from soul</li> <li>- This kind of teaching</li> <li>- It's like fire that dwells in sacrificial altar</li> <li>- As fire always pious does not get tainted by what it burns</li> <li>- soul always pure</li> </li></ul>
<ul style="list-style-type: none"> <li>* Among world's living creations               <ul style="list-style-type: none"> <li>- Systematic remembrance</li> <li>- Is presented in this mantra -</li> </ul> </li> </ul>	

<p>* <u>Atithi = (guest) stays at home</u></p> <p><u>Atithihi duronasat</u></p> <ul style="list-style-type: none"> <li>- Dwells like a guest in homes</li> <li>- Like guest comes and goes soul is visitor</li> <li>- Does not feel correct as home permanent</li> </ul>	<p>* Thus, those residing in humans - celestial beings Born in sky - water - earth - mountains As the true nature are greatest of all</p> <p>* Bruhat - great Great as is the cause of all Is substratum</p> <p>* Conclusion The soul alone which has no birth manifests in all Yet substratum of worldly entanglements</p>
<ul style="list-style-type: none"> <li>- Another meaning: Soul is like nectar in kalash</li> <li>- Kalash = big pot in which nectar is filled</li> <li>- Soul in duronasat (kalash) dwells as nectar</li> <li>- Like nectar in space of pot soul dwells in space of heart</li> </ul>	<p>* In short It is the truth and is great</p> <p>* You are not the wretched one But limitless pure conscious entity called soul</p>
<p>* <b>Nrushad</b> - dwells in humans</p> <p>* <b>Varsat</b> - dwells in celestial beings</p> <p>* <b>Rutsat</b> - dwells in yajna - sacrificial fire</p> <p>* <b>Vyomsat</b> - dwells in sky (aerial)</p>	
<p>* <b>Abja</b> - dwells / born in water conch, shells, fish, alligator (aquatic)</p> <p>* <b>Goja</b> - dwells / born in earth - Rice, barley, grains (earthly) created from earth</p> <p>* <b>Rutja</b> - dwells / born in yajna - Soul manifests in yajna as part of yajna</p> <p>* <b>Adrija</b> - dwells / born from mountains - Manifests in mountains as rivers, streams</p>	

Shlok - 3Soul - controller of windWorthy of reverence - served by celestial beings

<u>Soul - controller of breath</u>	<u>Celestial beings worship it</u>
<ul style="list-style-type: none"> <li>* Akin to 'centre of life' in body               <ul style="list-style-type: none"> <li>- If soul were absent</li> <li>- Body would be unable to breathe</li> </ul> </li> <li>* Hence it can be said that soul alone               <ul style="list-style-type: none"> <li>- Moving the different types of prana - life force in the body</li> <li>- Keeps it alive and active till death</li> </ul> </li> <li>* Due to the 5 types of life force moving through the body               <ul style="list-style-type: none"> <li>- Material body becomes active</li> <li>- Though being same, known by 5 names due to the different functions they perform</li> </ul> </li> <li>* These 5 pran are -               <ol style="list-style-type: none"> <li>1. Pran - energy expressed through lungs and breathing organs (respiratory system) Located in chest</li> <li>2. Apan - energy active in anus and urinary bladder (Excretory system) Located in pelvis</li> <li>3. Saman - energy active in digestion (Digestive system) - Located in navel</li> <li>4. Udan - energy expressed in body through swallowing, speech, facial expressions Located in throat</li> <li>5. Vyan - energy expressed in body through flow of blood (circulatory system) Located in whole body</li> </ol> </li> <li>* These 5               <ul style="list-style-type: none"> <li>- Govern different areas of the body</li> <li>- And different physical and subtle activities</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Breath is the energy in the body               <ul style="list-style-type: none"> <li>- Soul is the controller</li> <li>- Not because of oxygen / lungs / nose</li> </ul> </li> <li>* Soul remains as witness - but due to its presence               <ul style="list-style-type: none"> <li>- They function due to presence of soul</li> <li>- In presence of soul - breath becomes active</li> </ul> </li> <li>* Hence said that the soul only               <ul style="list-style-type: none"> <li>- Pushes pran from heart to head</li> <li>- And apan from waist to the lower part</li> </ul> </li> </ul>
	<ul style="list-style-type: none"> <li>* Soul alone is the supreme - is revered               <ul style="list-style-type: none"> <li>- Vamanam - is most supreme and revered</li> <li>- Is beautiful and magnificent</li> </ul> </li> <li>* Resides in space of heart in the body               <ul style="list-style-type: none"> <li>- Angusht praman - size of thumb - in space of heart</li> <li>- Seated in the heart (not physical heart)</li> <li>- Activates breath etc.</li> </ul> </li> </ul>
	<ul style="list-style-type: none"> <li>* Vishwe devah upasate               <ul style="list-style-type: none"> <li>- All celestial beings worship it</li> <li>- Vamanroop (small but powerful)</li> <li>- Praised and worshiped by celestial beings</li> <li>- As it's the ultimate truth by which all exist</li> </ul> </li> </ul>
	<ul style="list-style-type: none"> <li>* Devas - also means sense organs               <ul style="list-style-type: none"> <li>- They become active due to presence of soul</li> <li>- Hence said that devas worship it</li> <li>- Senses serve the soul                   <ol style="list-style-type: none"> <li>1. Eyes - gives knowledge of form / colour / shape</li> <li>2. Tongue - gives knowledge of taste etc.</li> </ol> </li> <li>- By providing knowledge of words etc., they serve the soul</li> </ul> </li> <li>* Breath, senses all               <ul style="list-style-type: none"> <li>- Take support of the soul to stay active</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* It's the soul that               <ul style="list-style-type: none"> <li>- Sends the breath upwards - throws downwards</li> <li>- Inhalation and exhalation</li> </ul> </li> <li>* Whole pran system functions               <ul style="list-style-type: none"> <li>- Because of soul</li> <li>- Controller of pran</li> </ul> </li> </ul>	

## Pravachan - 2    25-10-2022    Morning

<u>Apan Vayu - Downward moving air</u>	<u>Pran Vayu - Upward moving air</u>
<ul style="list-style-type: none"> <li>* Indian medicinal texts               <ul style="list-style-type: none"> <li>- Ayurveda - Yog - Tantra = All believe</li> <li>- Air travels in two directions in the body</li> </ul> </li> <li>* Pran - apan               <ul style="list-style-type: none"> <li>- Moving upwards - pran - (towards head)</li> <li>- Moving downwards - apan - (cause of excretion)</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* When fear arises               <ul style="list-style-type: none"> <li>- Breath becomes shallow - not deep</li> <li>- When nervous, superficial (interview)</li> </ul> </li> <li>* Deep breathing with awareness               <ul style="list-style-type: none"> <li>- Helps in spiritual growth</li> <li>- Buddha suggested Anapanasati - mindfulness of breathing</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Through pranayam               <ul style="list-style-type: none"> <li>- Upwards moving stream is strengthened</li> <li>- It expands</li> </ul> </li> <li>* Pran (upward) - apan (downward)               <ul style="list-style-type: none"> <li>- Soul seated in the centre is the controller of both the types of air</li> </ul> </li> <li>* If the breath does not reach very far               <ul style="list-style-type: none"> <li>- If pran / apan weak</li> <li>- Cause of several diseases</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Breath passing nose, nostrils, throat, stomach               <ul style="list-style-type: none"> <li>- Just know</li> <li>- Maintain awareness of breath</li> </ul> </li> <li>* Follow the route of each breath               <ul style="list-style-type: none"> <li>- If done with remembrance of the knower</li> <li>- Mind will start to become calm - pure - focused</li> </ul> </li> <li>* Add remembrance to each breath               <ul style="list-style-type: none"> <li>- As the remembrance deepens - the breath also deepens</li> <li>- An electric current will be experienced in the spine</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* To protect brahmacharya               <ul style="list-style-type: none"> <li>- Increase pran so much - apan decreases</li> <li>- Energy flows upward - not downward</li> </ul> </li> <li>* Carnal energy through pran               <ul style="list-style-type: none"> <li>- Flows upwards and blossoms the lotus in the head</li> </ul> </li> <li>* Due to the thrust of apan, that very energy               <ul style="list-style-type: none"> <li>- Ignites carnal desire</li> <li>- Becomes the cause of procreation</li> </ul> </li> <li>* Soul controls pran-apan               <ul style="list-style-type: none"> <li>- You must decide whether you want energy to go up or down</li> </ul> </li> <li>* In animals - in yogis vice versa               <ul style="list-style-type: none"> <li>- Pran is weak</li> <li>- Apan is strong</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* With constant practice - one day               <ul style="list-style-type: none"> <li>- It will reach sahasrar - crown chakra</li> <li>- There will be different experiences at each chakra - energy centre</li> </ul> </li> <li>* In life               <ul style="list-style-type: none"> <li>- New fragrance - new meaning - new light</li> <li>- new approach - new experience felt</li> </ul> </li> <li>* When passes through ajna chakra - you will experience               <ul style="list-style-type: none"> <li>Body - senses - mind follow your commands</li> <li>You are becoming the master of thoughts, emotions</li> </ul> </li> <li>* When it reaches sahasrar               <ul style="list-style-type: none"> <li>Will experience unprecedented bliss - peace - light</li> <li>As if 1000 petals have unfurled!!</li> </ul> </li> <li>* These two prans (breaths) - pran - apan               <ul style="list-style-type: none"> <li>In the centre dwells the Supreme</li> <li>About which you had enquired</li> </ul> </li> </ul>

Shlok - 4  
Embodied soul itself is life

<p style="text-align: center;"><u>When the soul departs</u></p> <ul style="list-style-type: none"> <li>* When soul residing in the body               <ul style="list-style-type: none"> <li>- Leaves the body and departs to take another birth</li> <li>- Thereafter what remains in the body?</li> </ul> </li> <li>* In the question itself the answer               <ul style="list-style-type: none"> <li>- Is included - nothing remains</li> <li>- Only the carcass of the body remains</li> </ul> </li> </ul>	<p style="text-align: center;"><u>Nothing remains in the dead body</u></p> <ul style="list-style-type: none"> <li>* When the soul leaves the body               <ul style="list-style-type: none"> <li>- Takes mind and senses along with it</li> <li>- Unfulfilled desires accumulated in mind also go along</li> </ul> </li> <li>* Hence said - Kimatra parishishyate               <ul style="list-style-type: none"> <li>- As all go - nothing remains</li> <li>- Except the body</li> </ul> </li> <li>* Between the senses and the world               <ul style="list-style-type: none"> <li>- Interactions / transactions cease</li> <li>- Eg. Eyeballs are present - not the power to see</li> </ul> </li> <li>* Eg. King leaves the kingdom               <ul style="list-style-type: none"> <li>- Inhabitants become powerless - inactive</li> <li>- Limbs lie spiritless</li> </ul> </li> <li>* On whose support all sense organs depend Who is the controller of breath               <ul style="list-style-type: none"> <li>- When it departs from 11-gated city-like body,</li> <li>- Body merges into the earth from which it was created - rots and perishes</li> <li>- Arrives at crematorium on others' shoulders</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Generally there is a doubt that -               <ul style="list-style-type: none"> <li>- Once soul leaves, in the dead body</li> <li>- Is there life or not?</li> </ul> </li> <li>* Through this mantra - it is resolved               <ul style="list-style-type: none"> <li>- At the time of death, soul leaves body</li> <li>- Departs to take another birth</li> </ul> </li> <li>* That time body dies, but               <ul style="list-style-type: none"> <li>- Soul does not die - it is immortal</li> <li>- Soul departs for elsewhere</li> <li>- Body remains inert, inactive, unmoving</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Soul dwells in the body               <ul style="list-style-type: none"> <li>- When it leaves the body</li> <li>- Nothing remains in the body to be called 'living'</li> <li>- No conscious acts are seen</li> <li>- Pile of ashes in the crematorium</li> </ul> </li> <li>* Don't give importance to your Thoughts - emotions - achievements - talents Focus on the soul</li> <li>* This is nature of soul What you asked for Eager to know</li> </ul>
<ul style="list-style-type: none"> <li>* When soul leaves body and departs               <ul style="list-style-type: none"> <li>- It does not go alone but</li> <li>- Takes along the subtle sense organs with it</li> </ul> </li> <li>* Thereby dead body has eyes, ears etc.               <ul style="list-style-type: none"> <li>- Physical sense organs remain, but</li> <li>- Ability to see, hear does not remain</li> </ul> </li> <li>* That power - departs with the soul               <ul style="list-style-type: none"> <li>- And enters physical sense organs of the new body</li> <li>- Energises the new sense organs</li> </ul> </li> <li>* Meaning - As the power of senses leave along with soul               <ul style="list-style-type: none"> <li>- Dead body's eyes, ears, nose etc.</li> <li>- Cannot perform any activity / movement / function</li> <li>- Hence said - nothing remains at all</li> </ul> </li> </ul>	



## Shlok - 5

### Life because of consciousness - not breath (air)

<u>Life because of consciousness</u>	<u>Not breath - depends on soul</u>
<ul style="list-style-type: none"> <li>* Misconception of society that               <ul style="list-style-type: none"> <li>- Breath alone runs the functioning of the body</li> <li>- Hence body becomes inactive when breath stops</li> </ul> </li> <li>* That misconception is seen to be refuted               <ul style="list-style-type: none"> <li>- Because breath has no independent existence</li> <li>- Breath is always dependent on soul</li> <li>- Without soul's support the breath is inert</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Such pran / apan vayu               <ul style="list-style-type: none"> <li>- Depends on embodied soul</li> </ul> </li> <li>* When embodied soul leaves body and transmigrates, that time               <ul style="list-style-type: none"> <li>- Pran / apan leave body along with it</li> <li>- Therefore, lifeless body lies inactive</li> </ul> </li> <li>* Without embodied soul's power / energy / inspiration               <ul style="list-style-type: none"> <li>- Pran / apan - senses etc. independently by themselves can't carry out body's functions / activities</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Life is not because of breath (breathing)               <ul style="list-style-type: none"> <li>- But soul of the nature of consciousness</li> <li>- Breath depends on soul</li> </ul> </li> <li>* You are living so breathing, digesting etc. Not breathing, digesting etc. So living (all organs are merely mediums)</li> <li>* Not living because of biology               <ul style="list-style-type: none"> <li>- But soul - realise this</li> <li>- Think deeply - think subtly</li> <li>- Body / senses / breath all depend on soul</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Because for them all               <ul style="list-style-type: none"> <li>- The one infusing consciousness and activating them</li> <li>- Is someone else only (soul)</li> </ul> </li> <li>* In whose refuge they all exist               <ul style="list-style-type: none"> <li>- That soul alone gives life to all</li> <li>- Due to whom all beings live (every being)</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* This mantra makes it clear               <ul style="list-style-type: none"> <li>- Pran / apan vayu (types of air) exist due to the conscious entity</li> <li>- Due to existence of soul they function - can carry out their activities</li> </ul> </li> <li>* Pran - apan have no independent existence               <ul style="list-style-type: none"> <li>a) Pran = manages blood circulation system</li> <li>b) Apan = manages excretory system</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* <u>Group - for activity / solitude - for attainment of knowledge</u> <ul style="list-style-type: none"> <li>a) Embodied soul for its repeated enjoyment                   <ul style="list-style-type: none"> <li>Gathers - organises senses / breath / mind-intellect</li> <li>Makes them active / functional - enjoys pleasures</li> </ul> </li> <li>b) To perform activities need group / company / organisation / union                   <ul style="list-style-type: none"> <li>To attain knowledge - crowd / gathering not needed</li> <li>Knowledge is attained only in solitude</li> </ul> </li> <li>c) Organisation necessary for ashram, house, factory                   <ul style="list-style-type: none"> <li>Dharma is inner quest - organisation not required</li> </ul> </li> <li>d) Soul takes mind / senses along when it is reborn - but who wants to end transmigration - doesn't need body etc. - he turns within, separates himself, attains in solitude</li> </ul> </li> </ul>

## Shlok - 6

### What happens to the soul after death

<u>Will tell you about soul</u>	<u>What happens after death</u>
<ul style="list-style-type: none"> <li>* O Nachiketa of the Gautam lineage               <ul style="list-style-type: none"> <li>- As you had asked earlier</li> <li>- What happens to the soul after death?</li> </ul> </li> <li>* Now, I will explain that to you               <ul style="list-style-type: none"> <li>- The mystical nature of the soul and</li> <li>- What happens to the soul after death</li> </ul>               I will explain that             </li> <li>* O Gautam! (Hant te pravakshyami)               <ul style="list-style-type: none"> <li>- Will teach you about nature of the soul (Already talked about it before)</li> <li>- And (now) what happens to it after death</li> </ul> </li> <li>* Gaining this knowledge               <p>One becomes free from cycles of birth and death</p> </li> <li>* Whatever Yamraj said till now               <ul style="list-style-type: none"> <li>- To enter into the subject</li> <li>- This appears to be an introduction</li> </ul> </li> <li>* Now Yamraj lovingly explains to Nachiketa               <ul style="list-style-type: none"> <li>- What happens to one after death</li> <li>- Will grant knowledge of that now</li> </ul> </li> <li>* Body after death - becomes inert and like a stump               <ul style="list-style-type: none"> <li>- But what happens to the soul - will explain that</li> <li>- No one can be a better knower / narrator of this subject than Yamraj</li> </ul> </li> <li>* When body gets destroyed, at that time               <ul style="list-style-type: none"> <li>- No change occurs in the soul</li> <li>- It remains eternally same</li> <li>- Does not perish - undecaying</li> </ul>               Unborn - eternal             </li> </ul>	<ul style="list-style-type: none"> <li>* Guhyam Brahma sanatanam               <ul style="list-style-type: none"> <li>- Brahma or the soul substance is extremely</li> <li>- Mystical - confidential</li> </ul> </li> <li>* Exists in all three periods of time               <ul style="list-style-type: none"> <li>- Not destroyed with time, is eternal</li> <li>- Hence it is called everlasting</li> </ul> </li> <li>* Soul is not absent in in any period of time               <ul style="list-style-type: none"> <li>- Was there in past - is at present - will be in future</li> <li>- At no time is it not present</li> </ul> </li> </ul> <hr/> <ul style="list-style-type: none"> <li>* Knowing about such Brahma - soul               <ul style="list-style-type: none"> <li>- Retirement from entire world takes place</li> <li>- Bondage with world falls away</li> <li>- Goes beyond misery</li> <li>- Transmigration comes to an end</li> </ul> </li> <li>* Detached aspirant on hearing this               <ul style="list-style-type: none"> <li>- Acquires impetus for attaining self-realisation</li> <li>- With that intent I will teach about it</li> </ul> </li> </ul> <hr/> <ul style="list-style-type: none"> <li>* Some truths are such that               <ul style="list-style-type: none"> <li>- They have to be repeated time and again</li> <li>- Because you are so deaf that you cannot grasp it</li> </ul> </li> <li>* Eg. Buddha said same thing               <ul style="list-style-type: none"> <li>- 3 times</li> <li>- Those who translated - used to cancel because it was repetition</li> </ul> </li> <li>* Repetition is needed               <ul style="list-style-type: none"> <li>- Because will not understand in one time</li> <li>- By repeating many times it is grasped / retained</li> </ul> </li> <li>* Will explain               <p>In next mantra</p> </li> </ul>

Shlok - 7  
State of soul after death

<u>Embodied soul's wandering</u> <u>in various forms of life</u>	<u>Yathakarma (according to karma)</u>
<ul style="list-style-type: none"> <li>* Till               <ul style="list-style-type: none"> <li>a) Self-realisation not attained</li> <li>b) Desires not annihilated / ended</li> <li>c) Identification with body (doer-enjoyer) / (I-ness and my-ness) not destroyed</li> <li>d) Delusion about body not destroyed</li> </ul> </li> <li>* Till then embodied soul Transmigrates from one form of life to another</li> <li>* While some souls (ignorant) enter the womb of mother</li> <li>* Others may go (ignorant) in plant life etc.</li> <li>* In 84 lac forms of life Wanders according to karma / desires Human - animal - plant life - celestial - hellish being</li> </ul>	<ul style="list-style-type: none"> <li>* <b>Yathakarma</b> - though this, Yamachary               <ul style="list-style-type: none"> <li>- Reaffirmed the irrevocable principle of karma</li> <li>- Attains birth as per karma</li> </ul> </li> <li>* Eg. Fruits are as per the seed               <ul style="list-style-type: none"> <li>- No exception in the rules of karma</li> <li>- Eg. Dashrath - Shravan - Shri Ram</li> </ul> </li> <li>* Will certainly receive fruit of karma sooner or later               <ul style="list-style-type: none"> <li>- Present karma - future births as per that</li> <li>- It determines that</li> </ul> </li> <li>* Similarly, past karmas               <ul style="list-style-type: none"> <li>- Present body and joy-sorrow are</li> <li>- Determined by them</li> </ul> </li> <li>* Meaning - embodied soul's karmas alone               <ul style="list-style-type: none"> <li>- One's future birth / rebirth are</li> <li>- Determined by them</li> </ul> </li> <li>* Then that birth               <ul style="list-style-type: none"> <li>- May be as tree, mountain, water, fire</li> <li>- May be terrestrial - aerial - aquatic animals</li> <li>- Human or celestial beings</li> </ul> </li> <li>* If amount of merits-demerits similar - human Less karmic merits, more karmic demerits - Tiryanch (animals-birds) More karmic demerits - plant life Intense karmic demerits - hellish beings Intense karmic merits - celestial beings</li> <li>* Eg. Hill station - according to money               <ul style="list-style-type: none"> <li>- Stays according to karmas</li> <li>- Goes again into another state of existence</li> <li>- Life form that is stationary or that can move</li> </ul> </li> <li>* Moves to next house (body)               <ul style="list-style-type: none"> <li>- Giving up this house (body)</li> </ul> </li> <li>* From the 11-gated body               <ul style="list-style-type: none"> <li>- Soul can leave from any door</li> <li>- Last activity takes place at the door from which it exits, like flickering of eyes, toilet, etc.</li> <li>- Can see sweat droplets in that area from where soul has left</li> </ul> </li> <li>* From lower doors - lower forms of existence Higher parts - auspicious birth From head - celestial birth</li> </ul>
	<ul style="list-style-type: none"> <li>* Jain belief - birth within 3-4 moments Hindu belief - birth maximum after 13 days So custom of Tervu - having sweetmeat - disperse Now start your journey - our good wishes are with you From crown of head - liberation</li> </ul>

<u>Yathashrutam - (according to knowledge impressions / desires)</u>	<u>Inspiration - encouragement</u>
<ul style="list-style-type: none"> <li>* Yathashrutam - knowledge / desires / impressions               <ul style="list-style-type: none"> <li>- By scriptures / Guru / listening to teachings</li> <li>- The type of impressions that have been formed</li> <li>- Desires according to those impressions</li> </ul> </li> <li>* As per unfulfilled desires               <ul style="list-style-type: none"> <li>- Different forms of life / bodies acquired</li> </ul> </li> <li>* Thus, depending on one's listening               <ul style="list-style-type: none"> <li>- Those kind of impressions / desires</li> <li>- And that kind of birth obtained</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* As per this rule               <ul style="list-style-type: none"> <li>- Law of karma - principle of rebirth</li> <li>- Has been clearly alluded to</li> </ul> </li> <li>* Centre of Indian Philosophy               <ul style="list-style-type: none"> <li>- Based on Karma theory</li> <li>- On the Doctrine of transmigration / reincarnation</li> </ul> </li> <li>* By saying can go in any state of existence according to karma and desires               <ul style="list-style-type: none"> <li>- Human only becomes human - not animal</li> <li>- Refutes believers of this</li> <li>- It is deluded optimism</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Eg. Three daughters of the king of Kashi               <ul style="list-style-type: none"> <li>- Amba - Ambalika - Ambika</li> <li>- Bhishma kidnaps from swayamvar for Vichitravirya</li> <li>- Amba - Prince Shalva - austerity</li> <li>- Born to Dhruvad as Shikhandi - after self-immolation</li> <li>- Cause of Bhishma's death</li> </ul> </li> <li>* Thus, unfulfilled desires only               <ul style="list-style-type: none"> <li>- Determine the type of birth</li> <li>- As the type of intellect (desire), attained that form of life</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Such thinking gained from scriptures               <ul style="list-style-type: none"> <li>- Encourages human beings to perform good deeds and cultivate good feelings</li> </ul> </li> <li>* So that going into low forms of existence               <ul style="list-style-type: none"> <li>- Can be stopped</li> <li>- Inspiring law to attain higher forms of life</li> </ul> </li> <li>* Giving inspiration to put in supreme effort               <ul style="list-style-type: none"> <li>- Turns into the path of towards annihilating desires</li> <li>- This alone is best way to end transmigration</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Hence it is said that               <ul style="list-style-type: none"> <li>- Future life is based on your knowledge</li> <li>- Rebirth according to impressions, desires</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* <u>Summary</u> <ul style="list-style-type: none"> <li>- Yamraj says that after death New body is donned</li> <li>- Yathakarma - yathashrutam                   <ul style="list-style-type: none"> <li>As a result of past karmas - as per unfulfilled desires</li> <li>Actions and wisdom works and desires</li> </ul> </li> <li>- Different possibilities                   <ul style="list-style-type: none"> <li>According to your karma and knowledge (state)</li> </ul> </li> <li>- Can go into stationary or mobile life-form                   <ul style="list-style-type: none"> <li>Eg. Human - cockroach - tree etc.</li> </ul> </li> </ul> </li> </ul>

## Pravachan - 3 Date 25-10-22 Afternoon

### General

<u>Upanishad / Veda</u>	<u>Jain</u>
<p>* Regarding life's supreme mystery</p> <ul style="list-style-type: none"> <li>- There are three philosophies they are contradictory</li> <li>- Upanishad - Jain - Buddhist = debate is ongoing</li> </ul>	<p>* From the <u>Jain standpoint</u></p> <ul style="list-style-type: none"> <li>- Supreme Entity is not one - but countless</li> <li>- Soul exists, there is no God - all are of the nature of the Supreme soul</li> </ul>
<p>* From the <u>standpoint of the Upanishads</u></p> <ul style="list-style-type: none"> <li>- Supreme entity is only one - not the soul, only the Supreme Being</li> <li>- Everything else is its manifestations</li> </ul> <p>* This was grossly misunderstood</p> <ul style="list-style-type: none"> <li>- If everything is its manifestation then</li> <li>- No difference remains between karmic merit - karmic demerit, thief - monk;</li> </ul> <p>* If He is present in both good and bad</p> <ul style="list-style-type: none"> <li>- Nothing like duty remains</li> <li>- No difference left between auspicious/inauspicious - illusion/Brahma - religion/irreligion</li> </ul>	<p>* Each person is himself a supreme soul</p> <ul style="list-style-type: none"> <li>- Drop does not have to get annihilated in the ocean</li> <li>- The drop has to keep becoming pure</li> </ul> <p>* One Supreme Being - there is no such entity</p> <ul style="list-style-type: none"> <li>- One must become free from the non-self, abide in true nature</li> <li>- Therefore the importance of discernment was stated</li> </ul> <p>* Upanishad stressed on non-duality</p> <p>Jain stressed on discernment between self and non-self</p> <ul style="list-style-type: none"> <li>- Clear knowledge of distinctness for liberation</li> </ul> <p>* Therefore make efforts, rather than pray</p> <ul style="list-style-type: none"> <li>- Supremely pure consciousness itself is God</li> <li>- You are responsible for good and bad</li> </ul>
<p>* As a result, indolence - laziness crept in</p> <ul style="list-style-type: none"> <li>- Those who propounded non-duality</li> <li>- This was not what they meant</li> </ul> <p>* They meant to say that</p> <ul style="list-style-type: none"> <li>- Let go of your ego - I-ness</li> <li>- Dissolve yourself in the Supreme</li> </ul> <p>* If you consider yourself as separate then</p> <ul style="list-style-type: none"> <li>- Doership - need for security - competition</li> <li>- Struggle - anxiety will arise</li> </ul> <p>* But ego not annihilated</p> <ul style="list-style-type: none"> <li>- Will keep chanting - 'Aham Brahmasmi'</li> <li>- Ignorant took it as 'I alone am Brahma'</li> </ul> <p>* The Enlightened One had meant that</p> <ul style="list-style-type: none"> <li>- Dissolving the 'I' - sins will cease</li> <li>- The ignorant could not give up sins</li> </ul>	<p>* Purpose was to overcome indolence</p> <ul style="list-style-type: none"> <li>- To destroy the basis of sin - become discerning</li> <li>- Do not wait for blessings - stand up on own feet</li> </ul> <p>* But did not overcome indolence - ego increased</p> <ul style="list-style-type: none"> <li>- There is no Supreme Being - I only am the supreme</li> <li>- 'I' strengthened - unawareness increased</li> </ul> <p>* Devotion lost - ego increased</p> <ul style="list-style-type: none"> <li>- No surrendership - only resolutions</li> <li>- Humility lost - became egoistic</li> </ul>
	<p>* As theory of Brahma failed</p> <ul style="list-style-type: none"> <li>- I alone am supreme also failed</li> <li>- Indolence and ego increased</li> </ul>

## General

<u>Buddhist</u>	<u>Convergence</u>
<ul style="list-style-type: none"> <li>* From the <span style="border: 1px solid black; padding: 2px;">Buddhist Standpoint</span> <ul style="list-style-type: none"> <li>- There is no soul - nor is there God</li> <li>- There is absolute shunya - emptiness</li> </ul> </li> <li>* Truth = Vast emptiness           <ul style="list-style-type: none"> <li>- There is no God or soul</li> <li>- Realisation of emptiness itself is supreme knowledge</li> </ul> </li> <li>* Did not use words like Brahmaloak, moksh           <ul style="list-style-type: none"> <li>- Used the word nirvan</li> <li>- To extinguish is only supreme attainment</li> </ul> </li> <li>* To attain that emptiness that alone is nirvan           <ul style="list-style-type: none"> <li>- This view so that no indolence, no ego arises</li> <li>- But was taken wrongly</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Seen from the different viewpoints - no difference between the three           <ul style="list-style-type: none"> <li>- Though expositions different - essence not different</li> <li>- Contrary expressions - purpose / intended meaning is same</li> </ul> </li> <li>* One who cannot understand intention           <ul style="list-style-type: none"> <li>- Fails to see oneness</li> <li>- Seeing differences - gets embroiled in arguments</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Ignorant felt           <ul style="list-style-type: none"> <li>- If there is nothing to achieve then why engage in spiritual pursuits?</li> </ul> </li> <li>* Atheism crept in           <ul style="list-style-type: none"> <li>- If there is nothing like eternal bliss then</li> <li>- Why give up temporary happiness?</li> </ul> </li> <li>* Better to indulge because           <ul style="list-style-type: none"> <li>- Ahead lies only emptiness</li> <li>- Due to this, indulgence in sensual pleasures entered</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Value not of theory - value of dharma           <ul style="list-style-type: none"> <li>- Dharma - Enlightened Ones' purport / intent</li> <li>- Should catch the indication</li> </ul> </li> <li>* Intent is the same           <ul style="list-style-type: none"> <li>- You change - become free of ego etc.</li> <li>- Don't catch words - catch divinity</li> </ul> </li> <li>* Don't get stuck in arguments           <ul style="list-style-type: none"> <li>- Reflect and contemplate on the intention</li> <li>- Not just at intellectual level - till the core - then transformation will happen</li> </ul> </li> <li>* Whatever Enlightened One says - cunningness of the ignorant           <ul style="list-style-type: none"> <li>- Finds loopholes for his indolence</li> <li>- Cunningly establishes sects</li> </ul> </li> <li>* True seeker catches the indication           <ul style="list-style-type: none"> <li>- Reaches the truth</li> <li>- Eg. Does not stop at milestones - moves ahead in that direction</li> </ul> </li> <li>* Path is expounded in different ways           <ul style="list-style-type: none"> <li>- Destination is the same</li> <li>- Path is the same</li> </ul> </li> <li>* Different words - methods - devices           <ul style="list-style-type: none"> <li>- Lead to the same silence beyond words</li> <li>- Supreme entity is one</li> </ul> </li> </ul>

## Shlok - 8

### Secret teachings about the soul - creates dream world - all dependent on it

<u>Creates dream world</u>	<u>Entire universe depends on it</u>
<p>I)</p> <ul style="list-style-type: none"> <li>* While giving profound teachings regarding Brahma, Yamraj says               <ul style="list-style-type: none"> <li>- During sleep when senses are inactive</li> <li>- Even at that time soul is awake</li> </ul> </li> <li>* Because whichever objects of enjoyment in dream               <ul style="list-style-type: none"> <li>- Which are needed - soul creates them</li> <li>- Creates characters - objects of dream</li> </ul> </li> <li>* During dream state - with gross body, senses               <ul style="list-style-type: none"> <li>- Relationship breaks yet with thoughts</li> <li>- Creates a dream world</li> </ul> </li> <li>* Purush - soul remains awake in sleep               <ul style="list-style-type: none"> <li>- Shaping objects of desires in dream</li> <li>- Even when we are asleep</li> </ul> </li> <li>* Dream is mental activity               <ul style="list-style-type: none"> <li>- Activity of consciousness (clay material cause)</li> <li>- Through subconscious mind (potter instrumental cause)</li> </ul> </li> <li>* Thus, in sleep - body asleep yet something is awake within               <p>Eg. Hear your name - immediately you wake up</p> <p>Eg. After sleep - had a good sleep</p> </li> <li>* During sleep - creates dream world               <ul style="list-style-type: none"> <li>- Even though body asleep that which is awake</li> <li>- That is the soul</li> </ul> </li> <li>* Dream appears false on waking               <ul style="list-style-type: none"> <li>- It does not feel so while dreaming</li> <li>- Upon waking up, it is false - that realisation dawns</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Human - all 3 states of consciousness               <ul style="list-style-type: none"> <li>- Passes through them every day</li> <li>- Sleeping - dreaming - waking</li> </ul> </li> <li>* Knower of all these three - remains distinct               <ul style="list-style-type: none"> <li>- Eg. That, which is known to always remain separate during all states</li> <li>- That constantly illumined substance is the soul</li> </ul> </li> <li>* Soul - in all three states               <ul style="list-style-type: none"> <li>- Present - separate - remains a witness</li> <li>- Never sleeps nor wakes up</li> </ul> </li> <li>* Eg. Street lamp though illumines them               <ul style="list-style-type: none"> <li>- Remains untouched by transpiring situations</li> <li>- So too, soul also pure (shukram)</li> </ul> </li> </ul> <p>II)</p> <ul style="list-style-type: none"> <li>* Hence it is said entire world / universe               <ul style="list-style-type: none"> <li>- Is dependent on soul</li> <li>- No one can go beyond it</li> </ul> </li> <li>* Dream world and world when awake               <ul style="list-style-type: none"> <li>- Your dream world and your opinion / impressions of world when awake</li> <li>- All dependent on soul - both false</li> </ul> </li> <li>* Brahma / nature of soul               <ul style="list-style-type: none"> <li>- Is pure - knowledgeable - full of consciousness</li> <li>- I am like that - this realisation should dawn</li> </ul> </li> <li>* Worlds exist in consciousness               <ul style="list-style-type: none"> <li>- No one can go beyond it</li> <li>- Stay steady in Aham Brahmasmi - I am the Supreme soul</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Similarly, when attain enlightenment               <ul style="list-style-type: none"> <li>- World of wakeful state also appears false</li> <li>- Soul is the only truth - Brahma whose nature is knowingness</li> </ul> </li> </ul>	<p>III)</p> <ul style="list-style-type: none"> <li>* O Nachiketa               <ul style="list-style-type: none"> <li>- Brahma, soul - is shukra - is pure - is immortal</li> <li>- This alone is the nature of Brahma</li> </ul> </li> <li>* This is what you had               <ul style="list-style-type: none"> <li>- Enquired, asked for</li> <li>- Etad vai tatt</li> </ul> </li> </ul>



### Shlok - 9

#### Soul takes the form of its associations - Eg. Fire

<u>Just as fire</u>	<u>Likewise Brahma / soul</u>
<ul style="list-style-type: none"> <li>* Just as fire though being just one               <ul style="list-style-type: none"> <li>- Is in many types of wood, meaning</li> <li>- As different trees have different forms, it takes same form as them and resides in the wood</li> </ul> </li> <li>* Yet it cannot be inferred that there is no fire other than the wood of those trees because               <ul style="list-style-type: none"> <li>- Other than wood also there is fire in sun, likewise in coal, flintstones (manifests on rubbing)</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Similarly, though soul is one, yet               <ul style="list-style-type: none"> <li>- Resides in every living being's body as its soul</li> <li>- Be it creatures of land / sky / water, whatever the body's shape, soul takes that shape and resides in that body</li> </ul> </li> <li>* In spite of this, soul is one, without any difference, and formless               <ul style="list-style-type: none"> <li>- Individual soul residing in numerous bodies is also found outside of these bodies of beings, in mountains, seas, rivers, sky</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Fire is the same, which is generally called fire               <ul style="list-style-type: none"> <li>- Yet differences perceived in its manifestation Eg. Cooking stove - wood, coal, cow dung, solar, electric stoves</li> </ul> </li> <li>* Though ordinary fire is one               <ul style="list-style-type: none"> <li>- But when it manifests, that time, taking a visible form, it becomes variegated</li> <li>- By whichever association (wood, coal, gas) fire ignites - it takes that form</li> </ul> </li> <li>* <span style="border: 1px solid black; padding: 2px;">Meaning</span> - kindled fire takes on many forms / colours - that is special fire               <ul style="list-style-type: none"> <li>- But fire as substance is one and the same</li> </ul> </li> <li>* Just as fire - though one assumes different forms according to the shape it enters  So does soul in all living beings - take the form according to their shape</li> </ul>	<ul style="list-style-type: none"> <li>* Soul is one only and is ordinarily called consciousness               <ul style="list-style-type: none"> <li>- Yet there is a difference felt in its expression</li> <li>- Eg. In the different shapes of different beings, it appears different</li> </ul> </li> <li>* Eg. Just as water is formless, yet               <ul style="list-style-type: none"> <li>= It adopts the shape of its container - pot, pitcher, bucket</li> <li>= Soul appears to take the shape of whichever body it resides in In reality, its nature is the same only</li> </ul> </li> <li>* It is in the body - outside of it too               <ul style="list-style-type: none"> <li>- Vedant belief - one Brahma which is as the substratum, inside body - also outside</li> <li>- Jain belief - in all embodied souls, outside your body, is the soul of the same nature</li> </ul> </li> <li>* Upanishad's belief               <ul style="list-style-type: none"> <li>- Outside and inside</li> <li>- Eg. Space in pot or pot in space Ghatakash - space in pot – Mahakash - vast space</li> </ul> </li> <li>* Meaning - consciousness is one in all               <ul style="list-style-type: none"> <li>- Nature of soul in all is same - expressed as human, animal, celestial, hellish being</li> <li>- If seen from the point of view of substance - doubts / impurities reduce - get annihilated</li> </ul> </li> </ul>



### Shlok – 10

#### Soul takes the form of its associations - Eg. Air

<u>Just as air</u>	<u>Likewise the soul</u>
<ul style="list-style-type: none"> <li>* Soul has the ability to take the form of its association               <ul style="list-style-type: none"> <li>- Despite being one, appears as many due to its forms</li> <li>- This itself is the soul about which you had enquired</li> </ul> </li> <li>* Earlier principle with a different example in this mantra               <ul style="list-style-type: none"> <li>- Repetition is seen</li> <li>- Another example to reinforce the earlier principle</li> <li>- Another metaphor for the same</li> </ul> </li> <li>* In previous mantra, the ‘one truth’ indicated               <ul style="list-style-type: none"> <li>- Another example to explain its uniqueness</li> <li>- By repetition its importance and beauty are seen</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Just as invisible air is one substance               <ul style="list-style-type: none"> <li>- In spite of that manifests in different bodies</li> <li>- Then, as per associations, appears as different</li> </ul> </li> <li>* Likewise Brahma - as nature of consciousness               <ul style="list-style-type: none"> <li>- Is one and undifferentiated, yet</li> <li>- Takes form like that of terrestrial-aerial-aquatic animals</li> </ul> </li> <li>* In body of an ant, is in the shape of the ant In body of an elephant, is in shape of the elephant And yet, despite soul being one (nature), also exists within / outside the body of living beings</li> </ul>
<ul style="list-style-type: none"> <li>* Invisible air is one substance only               <ul style="list-style-type: none"> <li>- But that air in different forms</li> <li>- Appears as different</li> </ul> </li> <li>* Just as air - though one               <ul style="list-style-type: none"> <li>- Assumes different forms according to the shape it enters</li> </ul> </li> <li>* Air in               <ul style="list-style-type: none"> <li>- Pot - lungs - bladder is same</li> <li>- Cyclone - typhoon - tornado is same</li> <li>- Air in stomach - air in garden is same</li> </ul> </li> <li>* Shapes - functions are different               <ul style="list-style-type: none"> <li>- But it's one air only</li> <li>- Different appearances but internally same</li> </ul> </li> <li>* So is the soul of all living beings - though one               <ul style="list-style-type: none"> <li>- Assumes form according to shape it enters</li> </ul> </li> <li>* Within body - outside of body (other souls)               <ul style="list-style-type: none"> <li>Eg. Vedic belief - exists beyond you there is only consciousness</li> <li>Eg. Jain belief - all souls have the same nature</li> </ul> </li> </ul>	<div style="border-top: 1px solid black; padding-top: 10px;"> <h4 style="text-align: center;"><u>Praises of Kathopanishad</u></h4> <ul style="list-style-type: none"> <li>* Of the accepted 108 Upanishads none are as sweet to the ears               <ul style="list-style-type: none"> <li>- As poetic - as Kathopanishad</li> </ul> </li> <li>* In Sanskrit literature for both poetry and fundamental truths - Kathopanishad is best of all</li> <li>* In Kathopanishad we get to see a beautiful confluence of poetry and spiritual truths</li> <li>* To prove the truth expounded in the earlier statements, these two mantras are sufficient proof - now</li> </ul> </div> <div style="border-top: 1px solid black; padding-top: 10px;"> <h4 style="text-align: center;">3rd metaphor of sun</h4> </div>

## Shlok - 11

### Depiction of soul's detachment - Eg. Sun

#### Not affected by happiness - sorrow

<u>Just as sun</u>	<u>Likewise soul</u>
<ul style="list-style-type: none"> <li>* Sarvalokasya chakshuh               <ul style="list-style-type: none"> <li>- Like eyes of entire world - sun</li> <li>- 3rd metaphor for soul - of sun</li> </ul> </li> <li>* Without sun's illuminating power, in the world               <ul style="list-style-type: none"> <li>- Discerning between various shapes/colours of objects</li> <li>- Cannot happen - hence, sun called world's eye</li> </ul> </li> <li>* Sun - is the eye of whole world               <ul style="list-style-type: none"> <li>- Because eye can see only because of light</li> <li>- Light is assisting agent for eyes to see</li> </ul> </li> <li>* Source of light - the sun               <ul style="list-style-type: none"> <li>- Is not tainted by defects of eyes</li> <li>- Light - never tainted by what remains pure eyes see by it</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* As sun - even soul               <ul style="list-style-type: none"> <li>- Does not become</li> <li>- Pure / impure - holy / dirty</li> </ul> </li> <li>* It is unstained               <ul style="list-style-type: none"> <li>- Always pure</li> <li>- Never tainted by what it knows</li> </ul> </li> <li>* Soul does not become sad / glad               <ul style="list-style-type: none"> <li>- Happiness-sorrow are functions of the mind</li> <li>- Soul is beyond mind</li> </ul> </li> <li>* Soul is pure consciousness               <ul style="list-style-type: none"> <li>- Not tainted by pain / sorrow</li> <li>- What it knows - it knows as a witness</li> </ul> </li> <li>* Thoughts enter mind but               <ul style="list-style-type: none"> <li>- Nothing changes in your consciousness</li> <li>- Nature of soul is unchanging in absence or presence of thoughts</li> </ul> </li> <li>* By karma-created situations - happiness-sorrow arising from the mind               <ul style="list-style-type: none"> <li>- Soul does not get affected</li> <li>- Supreme truth does not get affected by it</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Sun illuminates all, yet               <ul style="list-style-type: none"> <li>- Doesn't get affected by qualities of illumined objects</li> <li>- Always remains detached</li> </ul> </li> <li>* Sunlight               <ul style="list-style-type: none"> <li>- Eg. If falls on River Ganges - doesn't become pure</li> <li>- Eg. If falls on garbage - does not become impure</li> </ul> </li> <li>* Sun does not become flawed due to faults in the external (bahyadoshaih)               <ul style="list-style-type: none"> <li>- Eg. By illuminating coal - does not become black</li> <li>- Eg. By illuminating camphor/sandalwood - does not become fragrant</li> </ul> </li> <li>* On seeing pure - impure               <ul style="list-style-type: none"> <li>- Light of sun is not affected</li> <li>- Does not get contaminated</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Thus, like sun, soul illumines everything               <ul style="list-style-type: none"> <li>- Does not get affected - remains detached</li> <li>- Question arises - then who becomes happy-sad?</li> </ul> </li> <li>* Happiness - sorrow are created due to ignorance               <ul style="list-style-type: none"> <li>- Ignorance is not in soul but</li> <li>- In wrong intellect</li> </ul> </li> <li>* Mind-intellect function due to presence of soul               <ul style="list-style-type: none"> <li>- So it is the soul that is blamed</li> <li>- But it is the intellect that gets tainted</li> </ul> </li> <li>* Soul does not become impure by it               <ul style="list-style-type: none"> <li>- If intellect becomes pure - subtle</li> <li>- Then attains Brahma</li> </ul> </li> </ul>
	<ul style="list-style-type: none"> <li>* According to <b>Vedant</b> belief               <ul style="list-style-type: none"> <li>- Mind-intellect are external to the soul</li> <li>- Soul is unattached - mind-intellect get tainted</li> </ul> </li> <li>* According to <b>Jain</b> belief               <ul style="list-style-type: none"> <li>- Modification of soul gets tainted</li> <li>- Its nature is pure in all three periods of time</li> </ul> </li> </ul>

## Pravachan - 4 Date 26-10-22 Morning

### General

#### Nature is pure

- \* Eg. In Rabindranath Tagore's memoirs
    - Walk on beach - saw potholes
    - In dirty water - in clean water - reflection of sun same
  - \* Reflection does not become dirty
    - No dirt can sully it
    - Modification impure, yet nature not impure
  - \* In thief or monk
    - It is the same - impurity till modification
    - Not touch the pure nature
  - \* Meditation - introspection
    - Focusing on pure nature
    - Focusing on impurity in modification
  - \* Due to self-realisation - peace, bliss
    - Impurity of modification / desires annihilated
    - Basis of sin is removed
- 
- \* Ignorant takes the opposite meaning
    - If never impure, then
    - What is the issue in committing sins?  
What difference does it make?
  - \* Thus - the pure self
    - It does not occur to turn towards it
    - Does not experience it
  - \* The eternally pure substance within
    - Is just a witness - not a doer
    - Doership-enjoyership is a play of modifications
  - \* If, in your actions / tendencies,
    - Start becoming a witness, you'll start slipping towards the self
    - Nature of witnessing will start manifesting
  - \* The more you become aware of it
    - Sins will start reducing
    - Will start exiting from your life

## Shlok – 12

### Only the self-realised is always happy

<u>Those who experience that soul</u>	<u>Attains eternal happiness</u>
<ul style="list-style-type: none"> <li>* Ekah vashi - One, unparalleled - controller of all               <ul style="list-style-type: none"> <li>- In spite of being one unparalleled, keeps many</li> <li>- Under its control / in check</li> </ul> </li> <li>* Fundamentally speaking - controls all by giving power / energy               <ul style="list-style-type: none"> <li>- Soul = one / all-pervading / self-illuminating / independent / pure / the substratum of all</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* The Wise One who has experienced such oneness               <ul style="list-style-type: none"> <li>- Attains eternal happiness.</li> <li>- One who learns from scriptures / Guru attains constant happiness</li> </ul> </li> <li>* But no one else has that kind of happiness               <ul style="list-style-type: none"> <li>- The ignorant one - without self-realisation</li> <li>- Does not attain it</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Yet, due to associations, appears as many               <ul style="list-style-type: none"> <li>- Multiplicity is false - oneness is reality</li> <li>- Underlying fundamental reality is one - to be experienced</li> </ul> </li> <li>* Even according to <span style="border: 1px solid black; padding: 2px;">Jain belief</span> <ul style="list-style-type: none"> <li>- 'Is'-ness is common in non-living and living</li> <li>- Consciousness - is common in all beings</li> </ul> </li> <li>* One form - many manifestations               <ul style="list-style-type: none"> <li>- Focus on the common</li> <li>- Ignore the differences / multiplicity</li> </ul> </li> <li>* Because it is true only in               <ul style="list-style-type: none"> <li>- State of ignorance (focus on associations / name-form)</li> <li>- When enlightened - same (focus on nature of soul)</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* The ignorant one who               <ul style="list-style-type: none"> <li>- Believes body to be the soul</li> <li>- Extrovert - attracted to the world</li> <li>- Is trapped in ignorance - whose mind is disturbed</li> <li>- Is bereft of Guru's grace</li> <li>- Does not attain eternal happiness</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Soul is one / subtle / itself has no support, is basis of worldly entanglements               <ul style="list-style-type: none"> <li>- Eg. As reflection of a face is seen in a mirror</li> <li>- Basis of the reflected face - not mirror</li> <li>- Face is (object which is reflected) because</li> <li>- When mirror breaks, reflection destroyed - not object</li> <li>- Bring another mirror - reflection seen again</li> </ul> </li> <li>* Similarly, in body / mind - soul's reflection               <ul style="list-style-type: none"> <li>- What appears as embodied soul - it's basis is soul Not body</li> <li>- When body is destroyed / mind is eliminated</li> <li>- Yet self is not destroyed</li> <li>- Eg. When pot breaks, space of pot merges into vast sky</li> <li>- Union of lower self and higher self</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* The wise who perceive such               <ul style="list-style-type: none"> <li>- Soul as oneself</li> <li>- Experience unending happiness</li> </ul> </li> <li>* Only who have experienced the pure soul               <ul style="list-style-type: none"> <li>- Experience permanent happiness</li> <li>- As soul is abode of bliss</li> </ul> </li> <li>* Not available to others               <ol style="list-style-type: none"> <li>1) Who have lot of meritorious karma - no worthiness</li> <li>2) Running after LAPP - achieving it</li> <li>3) By-hearted scriptures like menu card</li> </ol> </li> <li>* On attaining self-realisation               <ul style="list-style-type: none"> <li>- Bliss too is attained along with it</li> <li>- Not attained by one indulging in external objects</li> <li>- Because gives sorrow later / illusory</li> </ul> </li> <li>* Only the discerning - eligible for eternal happiness               <ul style="list-style-type: none"> <li>- Through mind those who see - understand truth</li> <li>- Get confused seeing multiplicity</li> <li>- Only one who knows 'That' is eternally happy</li> </ul> </li> </ul>

## Shlok – 13

### Self-realised alone attains eternal peace

<u>Who sees 3 things</u>	<u>Attains everlasting peace</u>
<p>* <u>Nityonityanam</u></p> <ul style="list-style-type: none"> <li>- In all temporary objects, that which resides as eternal existence</li> <li>- The unchanging amidst the changing World - body - mind - intellect</li> </ul> <p>* The world is constantly changing The body is also constantly changing</p> <ul style="list-style-type: none"> <li>- Science says every 7 years changes completely (old cells destroyed - new created)</li> </ul> <p>* Circumstances change - body changes Mental development - intellectual beliefs change Modifications change</p> <ul style="list-style-type: none"> <li>- Amidst this constant flux, those who focus on the unchanging Eg. See the screen - not film Invisibly present in all that is seen</li> </ul>	<p>* Thus the soul,</p> <ul style="list-style-type: none"> <li>a) In spite of being conscious, resides in inert temporary objects</li> <li>b) Activates body etc. by its presence</li> <li>c) In spite of nature being one, fulfils many desires (Due to its capacity to creating impure modifications - impure feelings - manifestation of material karma - enduring the fruits)</li> </ul> <p>* Such a soul</p> <ul style="list-style-type: none"> <li>a) Eternal among the non-eternal</li> <li>b) Intelligent in the intelligence</li> <li>c) Fulfils all desires (Desires / thoughts arise because of presence of consciousness)</li> </ul>
<p>* <u>Chetaneshwetananam</u> - consciousness of the soul</p> <ul style="list-style-type: none"> <li>- Apparatus of body-mind-intellect is itself inert</li> <li>- They function due to presence of soul</li> <li>- Conscious / active due to soul</li> </ul> <p>* Soul's nature is pure Eg. Hot water in a metal pot - is the pot hot or the water?</p> <p>Heat from what? Not both Neither nature of metal - nor of water Just a state of water - pot hot due to association</p>	<p>* The Wise who</p> <ul style="list-style-type: none"> <li>- Perceives - sees - discovers - experiences gains eternal peace</li> <li>- To them belongs eternal peace and no one else</li> </ul> <p>* If undiscerning - externally focused - having gross intellect</p> <ul style="list-style-type: none"> <li>- Does not attain eternal peace</li> <li>- Netaresham</li> </ul> <p>* Due to attainment of self-realisation</p> <ul style="list-style-type: none"> <li>- <u>Distress of births and deaths</u> ends forever</li> <li>- Due to satisfaction and contentment Absence of <u>thoughts</u></li> <li>- Absence of <u>impure feelings</u> as desires annihilated</li> <li>- Even in difficulties - no self-created sorrow because absence of <u>impurities</u></li> </ul> <p>* First happiness of subsidence due to lessening of thoughts Then spiritual bliss due to absence of thoughts</p> <p>* Desires/thoughts arise in consciousness so can't experience pure soul In their absence - nature of the soul is known - experienced as it is - soul's nature is peace</p> <p>* Shantaham - Nature of the soul is peaceful Peace is not outside - is not unattained - it is just forgotten - have to connect through spiritual practices</p> <p>* One who has conviction in this inner nature Only he attains everlasting peace</p>
<p>* <u>Viddhati kamaan</u></p> <ul style="list-style-type: none"> <li>- Who fulfils human beings' desires</li> <li>- Receives fruits according to the law of karmas</li> <li>- Behind those laws lies the power of supreme consciousness</li> </ul> <p>* Living beings receive fruits according to karma</p> <ul style="list-style-type: none"> <li>- Soul is eternal - endures fruits of what it has done</li> <li>- Then faults of Krutnash - not getting fruits of what one did, and akrutabhyagam - getting fruits of what one did not do, will arise if not eternal - will attain happiness-sorrow</li> <li>- Fruits of joy-sorrow because of material karma Because of impure feelings - which are of the nature of consciousness</li> <li>- Thus, consciousness is beginningless-endless Rebirth - happiness-sorrow due to power of soul</li> </ul>	

## Shlok – 14

### The experience is indescribable - how do I experience it?

<u>It's indescribable</u>	<u>How do I experience?</u>
<p>I) <u>Introduction</u></p> <ul style="list-style-type: none"> <li>* It was explained in the earlier verses               <ul style="list-style-type: none"> <li>- Soul - is beyond senses, mind, intellect</li> <li>- The last two expound on the bliss / peace of soul felt through direct experience</li> </ul> </li> <li>* By this, naturally the seeker will get confused               <ul style="list-style-type: none"> <li>- After listening regarding the soul from Yam</li> <li>- Nachiketa raises an honest query - how can peace - bliss be attained?</li> </ul> </li> </ul>	<p>IV) <u>How</u></p> <ul style="list-style-type: none"> <li>* Therefore Nachiketa says / asks               <ul style="list-style-type: none"> <li>- Katham nu tadvijaniyam</li> <li>- How can I experience the soul directly?</li> </ul> </li> <li>* If it can be perceived / experienced               <ul style="list-style-type: none"> <li>- How do I experience it?</li> <li>- What is its nature?</li> </ul> </li> <li>* To know external objects - need help of light               <ul style="list-style-type: none"> <li>- Is soul self-shining</li> <li>- Or does it have to be illumined by some light</li> </ul> </li> </ul>
<p>II) <u>Enlightened Ones experienced</u></p> <ul style="list-style-type: none"> <li>* Sages / Enlightened Ones having discerning intellect               <ul style="list-style-type: none"> <li>- Transcend senses, mind, intellect and experience it</li> <li>- Experience it directly - attain happiness and peace</li> </ul> </li> <li>* Resolute - Wise - Enlightened               <ul style="list-style-type: none"> <li>- Experience this higher bliss but say</li> <li>- Can be experienced - but not described</li> </ul> </li> </ul>	<p>V) <u>Options</u></p> <ul style="list-style-type: none"> <li>* Kimu bhati - vibhati               <ul style="list-style-type: none"> <li>- Is it self-luminous? Self-illumined?</li> <li>- Or is it illumined by some other light?</li> </ul> </li> <li>* A question arises in Nachiketa's mind that               <ul style="list-style-type: none"> <li>- Light is needed to know the external</li> <li>- Not possible to know in darkness</li> </ul> </li> <li>* Is some other light needed to know the soul               <ul style="list-style-type: none"> <li>- Soul - is it known in the same way as external things and objects are known</li> <li>- Or, it is within and can be experienced without another light</li> </ul> </li> <li>* If like other objects - then search for it outside               <ul style="list-style-type: none"> <li>- Process will change - search outside</li> <li>- Or immerse within (journey or turn within)</li> </ul> </li> <li>* Prayer - meditation... through what?               <ul style="list-style-type: none"> <li>- If by light of worship / prayer - means it's outside</li> <li>- If by meditation - means by going within becoming purer and purer</li> </ul> </li> <li>* Prayer is easy - meditation is the truth               <ul style="list-style-type: none"> <li>- Rituals - light lamp - behold - majority choose this</li> <li>- Beholding by going beyond mind - very few choose this</li> </ul> </li> </ul>
<p>III) <u>Bliss is indescribable</u></p> <ul style="list-style-type: none"> <li>* Joys of sensual pleasures can be               <ul style="list-style-type: none"> <li>- Described - but paramam sukham</li> <li>- Cannot be expressed - Anirdeshyam</li> <li>No language to describe</li> </ul> </li> <li>* Brahma - it cannot be described               <ul style="list-style-type: none"> <li>- Eg. Cannot show it by pointing a finger</li> <li>- It is beyond speech - is indescribable</li> </ul> </li> <li>* It is not evident - it cannot be grasped by intellect               <ul style="list-style-type: none"> <li>- Sense organs cannot see or perceive it</li> <li>- Incomprehensible - not known by mind and intellect</li> </ul> </li> <li>* Through a learned self-realised Guru               <ul style="list-style-type: none"> <li>- What is explained is only indirect knowledge</li> <li>- Cannot result in direct knowledge / experience</li> </ul> </li> <li>* Nachiketa feels that               <ul style="list-style-type: none"> <li>- Even if it is indescribable, yet - self-realised Guru</li> <li>- If shows the means, can certainly experience it</li> </ul> </li> <li>* Because He has experienced directly               <ul style="list-style-type: none"> <li>- He has experienced Aham Brahmasmi - I am Brahma</li> <li>- Even I want to experience it</li> </ul> </li> </ul>	<p>VI) <u>Link with next</u></p> <ul style="list-style-type: none"> <li>* Answer to the question - in the next mantra               <ul style="list-style-type: none"> <li>- Soul knows all / makes others known</li> <li>- Does not get illumined by someone else - that explained now</li> </ul> </li> </ul>



## Shlok – 15

### Soul is self-luminous - everything illumined by it

<u>Sun etc. do not illumine it</u>	<u>Everything illumined by its light</u> <u>It lights - through it - all illumined</u>
<ul style="list-style-type: none"> <li>* We can see things in world               <ul style="list-style-type: none"> <li>- By the light of sun / moon / stars / lightning / fire</li> </ul> </li> <li>* On whatever object external light falls               <ul style="list-style-type: none"> <li>- It illuminates that</li> <li>- No other light needed to illuminate the sun</li> </ul> </li> <li>* Eg. Mulla - sun - dark - take lamp               <ul style="list-style-type: none"> <li>- It is self-luminous - we see other object in the light of the sun</li> <li>- Sun does not require any light</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Light of soul - illumines all other lights               <ul style="list-style-type: none"> <li>- Soul itself illumines sun etc. and other material lights</li> </ul> </li> <li>* Similarly eyes and other sense organs               <ul style="list-style-type: none"> <li>- Eyes etc. can see and know only due to the light of the soul</li> <li>- In its absence, the light of the sun etc. ceases to exist for man</li> </ul> </li> <li>* Till 'life' throbs / light of soul is present               <ul style="list-style-type: none"> <li>- Only till then are there material lights, and</li> <li>- In that light, objects are known</li> </ul> </li> <li>* Thus, it is the bestower of all light               <ul style="list-style-type: none"> <li>- All illumined by its light alone (Everything is illumined because of soul)</li> <li>- Only once the soul illuminates, is all else illumined in its light</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Na tatra suryo bhati               <ul style="list-style-type: none"> <li>- Though the sun illumines the whole world</li> <li>- It cannot illumine the soul</li> </ul> </li> <li>* In reality               <ul style="list-style-type: none"> <li>- Sun is illumined by light of the soul's knowledge</li> <li>- Sun being inert - can neither know soul, nor make it known</li> </ul> </li> <li>* When someone says - I am able to know the sun               <ul style="list-style-type: none"> <li>- This knowledge is due to light of the soul's consciousness</li> <li>- Senses-mind-intellect are inert - not possible through them</li> </ul> </li> <li>* Sun - moon - stars - lightning - fire               <ul style="list-style-type: none"> <li>- Can illumine others - but are inert</li> <li>- Hence neither know themselves - nor the soul</li> </ul> </li> <li>* Thus, no external light               <ul style="list-style-type: none"> <li>- Can illumine the soul</li> <li>- Soul is self-luminous / light of knowledge</li> </ul> </li> <li>* Therefore, it can know even in absence of light               <ul style="list-style-type: none"> <li>- Eg. No external light during dreams, yet</li> <li>- Soul knows dream world</li> </ul> </li> <li>* Soul has light of knowledge / consciousness               <ul style="list-style-type: none"> <li>- Eg. If not so, how can it know dreams</li> <li>- Eg. It knows all the three states</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* First and foremost, light of soul manifests / illumines               <ul style="list-style-type: none"> <li>- In its light of consciousness - body or universe</li> <li>- All are illumined - when soul shines, everything shines after it</li> </ul> </li> <li>* Thus, light in form of consciousness / knowledge               <ul style="list-style-type: none"> <li>- Can know / let others be known</li> <li>- Which is also called light of consciousness</li> </ul> </li> </ul>
	<ul style="list-style-type: none"> <li>* Yam tells Nachiketa that               <ul style="list-style-type: none"> <li>- Light of sun is also illumined by its light</li> <li>- Therefore, it cannot be known by any light</li> </ul> </li> <li>* It is the primary source / basis of all light               <ul style="list-style-type: none"> <li>- Senses, mind know because of soul</li> <li>- Soul not by any external light</li> <li>- Can be known when focus turns within</li> </ul> </li> <li>* To know the soul               <ul style="list-style-type: none"> <li>- Will have to go within</li> <li>- Eyes see through it</li> <li>- External light is known because of it</li> </ul> </li> <li>* To know it, no medium (external light)               <ul style="list-style-type: none"> <li>- Not required - it is the great light - is self-luminous</li> <li>- Consciousness illumines sun - not sun illumines consciousness</li> </ul> </li> </ul>

<u>Soul is self-luminous</u>	<u>During worship - in other Upanishads</u>
<ul style="list-style-type: none"> <li>* Soul illumines self and non-self - it is light of knowledge               <ul style="list-style-type: none"> <li>- It does not require any light - to get illuminated</li> <li>- Light of knowledge - not created - so eternal</li> </ul> </li> <li>* Similarity with fire (flame)               <ul style="list-style-type: none"> <li>- As fire illuminates objects so does soul</li> <li>- Commonness of ability to illuminate hence this analogy</li> </ul> </li> <li>* Different from fire (flame)               <ul style="list-style-type: none"> <li>- Flame is lit when somebody kindles it</li> <li>- By nature, so self-luminous</li> </ul> </li> <li>* As sun is self-luminous, so is soul               <ul style="list-style-type: none"> <li>- Not need fuel - coal, wood, oil</li> <li>- Not need senses, mind, intellect etc.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* This mantra is found in two other main Upanishads               <ul style="list-style-type: none"> <li>- Eg. Mundakopnishad (11-2-10)</li> <li>Shwetashwatar (4 - 14)</li> <li>- Even in Bhagavad Gita (Ch. 15) in little different words</li> </ul> </li> <li>* This very idea has been presented               <ul style="list-style-type: none"> <li>- That shows its importance</li> <li>- Eg. It finds mention in scriptures like Samaysaar etc.</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Due to its power to illuminate others               <ul style="list-style-type: none"> <li>- Living - non-living / beings which can move-cannot move</li> <li>- Knows objects</li> </ul> </li> <li>* Due to its power to illuminate self               <ul style="list-style-type: none"> <li>- It can be experienced</li> <li>- It illuminates itself - can experience itself</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* This mantra is chanted in temples               <ul style="list-style-type: none"> <li>- Repeated after arti</li> <li>- Only then is the ritual concluded</li> </ul> </li> <li>* Very few understand its spiritual meaning               <ul style="list-style-type: none"> <li>- Many know just the meaning of the words</li> <li>- Many don't even know that</li> </ul> </li> <li>* Because of such mechanical rituals               <ul style="list-style-type: none"> <li>- Religion has become hollow and unimportant</li> <li>- One can see it is being reduced to mere parroting</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* If illuminates self and others, then why no experience of self?               <ul style="list-style-type: none"> <li>- Knowledge focuses on object of knowledge - establishes oneness with it</li> <li>- Eg. In attending to guests, host is lost</li> </ul> </li> <li>* Focus engrossed in what is seen               <ul style="list-style-type: none"> <li>- Eg. Identification with character - role - drama</li> <li>- Seer has to maintain awareness</li> </ul> </li> <li>* Experienced to experiencer               <ul style="list-style-type: none"> <li>- From object of knowledge to knower</li> <li>- Can know if focus on the knower</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Now, after understanding this mantra               <ul style="list-style-type: none"> <li>- The instruction to recite it after arti</li> <li>- Can understand the clear intention behind this</li> </ul> </li> <li>* O Lord!               <ul style="list-style-type: none"> <li>- When sun cannot illumine You</li> <li>- How can this lamp illumine You</li> <li>- You are the source of light</li> <li>- You are the light of consciousness</li> <li>- All appears because of You</li> </ul> </li> <li>* O Lord!               <ul style="list-style-type: none"> <li>- Bless me with that experience</li> <li>- Direct experience of the soul</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Thus, because of power to illuminate self and non-self               <ul style="list-style-type: none"> <li>- Illuminates itself</li> <li>- Illuminates the universe</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Second valli ends here               <ul style="list-style-type: none"> <li>- Now last valli in December</li> <li>- Having 18 mantras</li> </ul> </li> </ul>