

Kathopanishad
Shibir - 5
Pravachan - 1 24-8-2022 Morning
Adhyay - 1 Valli - 3
Restraint of the Senses-Mind

General

Shlok - 1

supreme soul - entangled soul

<u>General</u>	<u>Introduction</u>
<ul style="list-style-type: none"> * The Power of delusion <ul style="list-style-type: none"> - Eg. Jabalpur - waterfalls - Ignorance - desires - unhappy * Belief of happiness from the inert <ul style="list-style-type: none"> - Eg. Adds own sugar - gets attracted - Eg. See everything - taste nothing * Projection - attraction - experience <ul style="list-style-type: none"> - Eg. Paper - print - currency - Eg. Like cake - not chocolate 	<p>I) <u>Introduction to shlok</u></p> <ul style="list-style-type: none"> - Human birth - an opportunity - Paryushan Parva - Eg. Spring - Make full effort this time
	<ul style="list-style-type: none"> - Last chapter - mention of ultimate goal This chapter - how to attain it <p><u>Called chapter of spiritual pursuit</u></p> <p>Lot of instructions given regarding spiritual pursuit Regarding restraint - turning within- attaining self-realisation</p>
<ul style="list-style-type: none"> * Why expect from others <ul style="list-style-type: none"> a) Wanders - asks - insulted - endures difficulties b) Got food - fear - should not get snatched away c) Goes away - more unhappy than before d) Wishes to get more - gain breeds greed f) If another get then - jealousy 	<ul style="list-style-type: none"> -Through famous metaphor of chariot <p>Metaphysics - ethics Knowledge of fundamental truths - practical method shown 17 shloks - 7 days</p>
<ul style="list-style-type: none"> * Direction of mental tendencies <ul style="list-style-type: none"> - Eg. Letter - address - Eg. History book - Geography label - punishment 	<p>II) <u>Proof of what is written in the Shlok</u></p> <ul style="list-style-type: none"> - All Enlightened Ones have the same opinion And ritualists too - Spiritualists + ritualists - both
<ul style="list-style-type: none"> * Determination of fundamental truths through the teachings <ul style="list-style-type: none"> - Knowledge of the soul from the Guru - Eg. Bank balance not considered own wealth * Practice of turning within <ul style="list-style-type: none"> - Eg. Torch - button - bulb - To meditate - to be aware - Enthusiasm * Beginning - later <ul style="list-style-type: none"> - Eg. School - holiday - happy - don't like - Eg. Cycle - fall - effortless * Accomplishment of the goal <ul style="list-style-type: none"> - Energy follows interest - Without getting affected by obstacles 	<p>III) <u>Rutam Pibantau - Enjoyers of the fruits of karma</u></p> <ul style="list-style-type: none"> - Two entities in cave of heart - cave of intellect - Enjoy the fruits of karma in this world - Law of karma - have to bear fruits of karma Knowingly - intentionally - publicly Unknowingly - unintentionally - privately
	<ul style="list-style-type: none"> - Pibantau = dual - 2 entities Which are the two entities? - Supreme soul and entangled soul Different from each other - light / shadow One enjoyer - one witness (appears to be enjoyer)

<p align="center"><u>2 Entities</u></p>	<p align="center"><u>Difference - Oneness</u></p>
<p>IV) <u>Who are the two entities?</u></p> <ul style="list-style-type: none"> - Entangled soul = enjoyer Supreme soul = witness - appears to be enjoyer - Both reside in cave of intellect within the body - one enjoyer, one witness - Eg. Maxim of the men with umbrellas - group - one has umbrella yet called the group with umbrellas - Eg. Travellers - only one ochre clad See those in ochre clothes are passing by - Eg. Kitchen - 1 cook - others help but all called cooks - Mandukya Upanishad story Eg. Tree - 2 birds - lower one enjoyer higher one witness - appears as both birds are enjoyers - One is the doer and enjoyer - other is a witness only the knower Eg. Thief - robbing - knows I am robbing 	<p>VI) <u>Are they two or one?</u></p> <ul style="list-style-type: none"> - Fundamentally speaking - one - called two entities It is the soul - because of identification with associations jeev Eg. Supreme soul + BMI (body, mind, intellect) = Entangled soul - Jeevatma Eg. Character + role = actor - Due to ignorance appear as two - fundamentally speaking one Due to identity crisis - false identification 'I' attached to BMI = jeevatma - It is formless - appears as with form Therefore 2 entities - enjoyer, witness
<p>V) <u>Relation of 2 entities</u></p> <ul style="list-style-type: none"> - Eg. One is the origin - other reflection Eg. Sun and reflection Pure self - contaminated state Conscious entity - Mental tendencies Witness - doer - enjoyer - Conscious entity is witness Mental tendencies - is contaminated soul Reflection of soul in mind - jeevatma - Entangled soul (jeevatma) = supreme soul + association Eg. Crystal + red flower = red crystal Eg. Electricity + gadget = TV Eg. Soul + role = entangled soul - jeevatma Eg. Coloured bottle + water = appear coloured - So 2 existing = original + reflection Supreme soul passing through mind - entangled soul - jeevatma 	<p>VII) <u>Like light and shadow</u></p> <ul style="list-style-type: none"> - Supreme soul light - entangled soul shadow - Different and same If no light then how shadow? That which does not exist without light Light obstructed - shadow created - Contradictory nature - enjoyer, witness - Independent existence (Sat) dependent existence (mithya) - Eg. Man married - became husband Said to be born - date of birth is same Appears different because of different associations (wife - husband, son - father, grandson - grandfather) - It is one yet searching for it Eg. 10 people crossing river - lost - found Only forgotten - not lost - How to find? Eg. Thief - police man's house - uniform - catch the thief How catch - mirror of satsang Discard uniform of body etc. - All practices for annihilating feeling of duality - Eg. Pot not real - only clay - pot clay is one - Appears so - because of ignorance - illusion Eg. Horizon Eg. Railway line Eg. Stick bent Eg. Sun Eg. Sick person Eg. Old Eg. Angry person Eg. Hungry person

Shlok – 2

Auspicious are a bridge

<u>Prayer</u>	<u>The auspicious are a bridge</u>
<p>I) <u>Prayer</u></p> <ul style="list-style-type: none"> * Before beginning of detailed discussion on the path of knowledge - this mantra is like a prayer * Bless us that all rituals (Nachiketa agni yajna) become like a bridge to reach shores of self-realisation * May we become powerful that rituals conducted with an aim - to cross the ocean of samsar * Bless us both knowledge (yajna/ Brahma) so bring end to sorrows 	<p>IV) <u>Purpose of rituals</u></p> <ul style="list-style-type: none"> * How can rituals help to attain Brahma? * It cannot - only prepares you for purification of the mind - but not get rid of body-identification * Only being in contemplation on the soul, soul consciousness - can attain self-realisation
<p>II) <u>Aim of Prayers</u></p> <ul style="list-style-type: none"> * Prayer for God's grace * Through the grace of Krishna, the speechless gains speech and lame climbs a mountain - I bow to such a Lord 	<p>V) <u>Relation is like a bridge</u></p> <ul style="list-style-type: none"> * Need to pass over bridge and go beyond it * Lower religion - ritualistic * Higher religion - spiritualistic * First is the foundation but need to build on it
<ul style="list-style-type: none"> * Grace coupled with sincere effort certainly leads to attainment of the goal * Hence this prayer for the coming together of both 	<ul style="list-style-type: none"> * So learn knowledge of both <ul style="list-style-type: none"> a) Knowledge of Nachiketa Yajna = Beginners b) Knowledge of self-realisation = advanced seekers * Who are highly evolved - qualified - have attained purification of mind are worthy of knowledge of self-realisation
<p>III) <u>Prayer in this mantra</u></p> <p>O Lord! Bless us that by performing rituals, we purify the mind and attain enlightenment</p> <ul style="list-style-type: none"> * Meaning the rituals serve as bridges and we are able to cross over the ocean of misery and attain a state free of fear 	<p>VI) <u>Conclusion</u></p> <ul style="list-style-type: none"> * If rituals are conducted sincerely with right aim - with awareness - with faith * Then eventually will certainly lead to self-realisation * If conducted without an aim then will lead to attaining heaven then it did not become a bridge

Worth negating - practising?

VII) Rituals are not worth negating

- * Rituals - undesirable - worth giving up
Teaching is to uplift
Not to give up the meritorious and engage
sinful acts - pure acts
- * Mokshamargprakashak says -
Decreased passions - intense passions
Eg. Giving up bitter medicine - do not
consume poison
Eg. Happy paying fine to police - escaped
bigger one
- * Faith - enthusiasm - duty = with an aim
Eg. Stairs to reach the terrace
Eg. Bridge to reach the other end
- * Far from external show - with the practice of
inner work
- Increase purification of mind by adding
Introspection - contemplation - meditation
- * Constant satsang - refuge of Sadguru
Guru's commands - aim of self-realisation
Patience - enthusiasm - sincerely done then
- * Sequential progress - goal is attained
else progress is impossible
Eg. Pilot - 150 - still stopped
Eg. Treadmill

VII) How to do

- * Enlightened and ignorant both do -
but difference
- No liking - not stop - aim of self-realisation
- Difference in belief - difference in result
- * Karmic merit - not attracted to heaven
- Eg. Banarasidas Akbar - not call
- Eg. Heaven - jail - only to become established
in the self
- * Finally to go beyond
- Eg. Golden pot - must be put down -
to become free of the weight

Pravachan - 2 25-8-22 Morning

Types of auspicious acts

* Attention on the auspicious

- 3 types
Action - devotion - contemplation
- Each has two types
Satisfayroop - Niratishayroop
- One with satisfay type of auspicious awareness certainly attains purity
One with niratishay without making it satisfay cannot attain purity

* Satisfayta - Niratishayta

- Performs auspicious activities - expresses devotion toward God and Guru, contemplates on Fundamental Truth
- However, he gets involved in auspicious thought does not focus on the consciousness that is distinct from thoughts
- No satisfayta in it
Cannot attain welfare of soul

- Harboured the niratishay type of auspicious acts several times - however the focus was overpowered by attachment - therefore goal not accomplished
- Auspicious acts - therefore, will continue to get that which is auspicious
Perhaps in the future, may progress and accomplish his own work
Maybe in future will progress further - achieve working towards self...

* Emphasis on attention in auspicious attention

- Not on auspicious - emphasis on attention
Then can realise the true nature
- When attention knowledge becomes stronger than attachment - then it becomes satisfay
- If there is an aim of attaining the self then strength of the soul increases / attachment decreases - becomes satisfay

<u>Metaphor of chariot</u>	<u>Metaphor in detail</u>
<p>* <u>Why metaphor of chariot</u></p> <ul style="list-style-type: none"> - While explaining Fundamental Truth takes turn ... through metaphor of chariot in two mantras - Discussion of both practices the beneficial/pleasurable An attempt towards seeker's welfare <hr/> <ul style="list-style-type: none"> - Journey from lower self to higher self of jeevatma - contaminated soul by metaphor of chariot - Used in philosophical scriptures of Hinduism, Gita (taken 10 shloks) Buddhist, Greeks (ancient symbol of India) - As no automobile (cars) in that period only chariot as vehicle - Rishis gave simple analogy What we see - we understand easily - Picture is worth 1000 words With a picture - subtle message given - Practical and easy way to explain Whole metaphor is important 	<p>1) <u>Gross body - chariot - physical body</u></p> <ul style="list-style-type: none"> - Chariot remains in motion - called 'chal' Body also from birth till death undertakes voyage of development <hr/> <p>2) <u>As chariot driven by horses - just as horses-senses run towards sense objects</u></p> <ul style="list-style-type: none"> - Senses designed to follow objects - As per the desire - that sense-horse pulls the chariot in that direction - indulgence - Eg. Horse - eyes - chariot - towards beauty Horse - tongue - chariot - towards taste Nose - skin - Ears fragrance experience sound of touch (music) - Experiences of external world - received through senses - Pulls in different directions - what will become of the chariot?
<p>* <u>Metaphor of chariot</u></p> <ol style="list-style-type: none"> 1) Chariot = Physical body Vehicle-chariot - human body (apt for reaching destination) 2) Rathinam = Jeevatma - contaminated soul Master - owner - passenger - possessor 3) Sarthi - Intellect Charioteer - driver - servant of owner 4) Pragraham (reins) = mind 5) Ashva-horses = senses / motor organs - 10 Pulls the chariot - energy that propels 6) Gocharaan (path) = sense objects Roads - where it travels 	<p>3) <u>Just as reins to control horses mind to control senses</u></p> <ul style="list-style-type: none"> - Mind = thoughts, emotions, perception Faculty of volitions and irresolutions - Unique - functions in all 10 - one end horses other charioteer <hr/> <p>4) <u>Reins in hands of charioteer just as charioteer of body's chariot is intellect</u></p> <ul style="list-style-type: none"> - Intellect = analyse - evaluate - decision maker - If discerning then decided destination - If undiscerning then in the pit <hr/> <p>5) <u>As chariot has master, body's master is jeevatma - contaminated soul</u></p> <ul style="list-style-type: none"> - Jeevatma through the five senses enjoys sense objects <hr/> <p>6) <u>As path/road of chariot - runs in 5 sense objects</u></p> <ul style="list-style-type: none"> - Turns towards sense objects and enjoys them Gets attracted - World of sense objects - in 5 subjects of the senses

Options - Duty	Contaminated soul is enjoyer
<p>* <u>Only two options remain</u></p> <ul style="list-style-type: none"> - Either become outwardly focused - enjoy sensual pleasures Or turn inwards - stop the chase - Turn inwards - endeavour to attain self-realisation <p>* <u>Intellect decides in which direction to proceed</u></p> <ul style="list-style-type: none"> - If discerning - then takes beneficial path - not pleasurable path - If undiscerning no discernment - then takes pleasurable path - Intellect alone decides - therefore necessary to be discerning - If discerning then does not go in direction of sensual pleasures Stops - goes towards the true nature - If undiscerning then unrestrained - goes after sensual pleasures - falls in a pit - caught in cycles of transmigration <p>* <u>If owner of the chariot</u></p> <ul style="list-style-type: none"> - Abides by the decisions of charioteer - the discerning intellect then will be successful - Will become free from cycles of birth and death 	<p>* <u>Jeevatma is owner of chariot in the form of the body</u></p> <ul style="list-style-type: none"> - Believes I am the body - Feels 'my-ness' with respect to the senses - Feels 'my-ness' with respect to the body <hr/> <ul style="list-style-type: none"> - Therefore becomes the doer of karma - Becomes the enjoyer of the sensual pleasures - Experiences happiness - unhappiness <hr/> <p>* <u>Jeevatma considers himself body, senses, mind</u></p> <ul style="list-style-type: none"> - Believes - due to strong identification Jeevatma becomes doer and enjoyer - It is not pure consciousness but is a limited soul (limited by body, mind the pure soul + BMI = Jeevatma - contaminated soul) - One who identifies is called contaminated soul That is called doer enjoyer <hr/> <ul style="list-style-type: none"> - But in truth it is the pure soul Which is not the owner of the body non-attached - untouched - distinct - separate It is to be experienced / believed <hr/> <p>* <u>Pure consciousness is the non-doer - non-enjoyer of karma</u></p> <ul style="list-style-type: none"> - Separate from the body etc., non-attached - is only an association no identification - Is only a witness - Association = in whose presence appears different Eg. Crystal flower - Because of identification due to association believes himself as the owner - therefore called jeevatma - contaminated soul - Thus, within us is the witness and enjoyer like eg. Light and shadow - Jeev is the soul - the soul is not jeev
<p>* Mind - documents information of senses Intellect - analyse, evaluate, takes decisions Consciousness - Experiences happiness unhappiness bliss Ego - reacting / associates sense of individuality</p> <p>* If driver (intellect) is drunkard (undiscerning) deaf or blind</p> <ul style="list-style-type: none"> - How will ride be = accidents occur - Horses pulling chariot in wrong direction = falls in pit - Master the mind - consulting discerning intellect to train the horses - Senses should be tamed / trained to avoid accidents 	<hr/> <p>* <u>Enlightened - Established in the Soul</u></p> <ul style="list-style-type: none"> - Knows self to be the witnessing consciousness - Believes he is non-attached - not the owner - free from I-ness and my-ness - Only performs worldly interactions through the body - In reality is non-worldly - not performing worldly interactions - not of the body <hr/> <p>* <u>Next five sutras</u></p> <ul style="list-style-type: none"> - The basis of the contaminated soul's happiness-unhappiness - is the charioteer in the form of the intellect. This will be described

Shlok – 5
Lacking discernment

<u>Lacking knowledge - not integrated</u>	<u>Weak Charioteer - destruction</u>
<p>* Now implication shown</p> <ul style="list-style-type: none"> - Metaphor explained - now its implication - If purpose of the metaphor not clarified then only a play of words for the indolent - The style of Upanishads is to be concise - an important rule - not a word more - Purpose is shown in 5 shloks (5 - 9) - practical implication 	<p>* <u>Significance</u></p> <ul style="list-style-type: none"> - Eg. Ignorant driver on steering wheel Charioteer lacking expertise - slackened reins horses unrestrained - intoxicated - break the chariot into pieces - Makes you fall in pit - injures - makes you suffer - harms - Undiscerning intellect - weakens the mind - excessive indulgence in sensual pleasures harms body and soul - Seeker must therefore maintain discerning intellect Stable mind - control over senses (restrained)
<p>* <u>Charioteer lacking spiritual knowledge</u></p> <ul style="list-style-type: none"> - If chariot of the body - has charioteer of undiscerning intellect - unable to control the mind - Therefore the chariot does not follow beneficial path as the charioteer cannot steer it on the desired path - Horses of the undiscerning charioteer choose the subject of words etc., - run around uncontrolled - Horses choose only the pleasurable path therefore go astray from the path of upliftment - Cannot differentiate between beneficial and pleasurable 	<p>* <u>Charioteer should be knowledgeable / alert</u></p> <ul style="list-style-type: none"> - Intelligence which is ignorant Non-cooperating mind / senses - Senses become indisciplined / wild not in control - overthrow the charioteer - Charioteer should be knowledgeable / alert Eg. Unique horse - 2 commands only To make it run - say I am saved To stop - say save me Ran fast - edge of mountain - save me - saved
<p>* <u>Not integrated with the mind</u></p> <ul style="list-style-type: none"> - Reason for downfall - mind is not integrated It is unrestrained - non-cooperating - One with an uncontrolled mind, his sense-horses are focused outwards and attracted to sensual pleasures - Run towards the world for sensual pleasures. Blinded, they lead the chariot into the garbage of the world and destroy it - A non integrated uncontrolled mind always contemplates upon sensual pleasures - is attracted by sensual pleasures and ultimately invites doom - Driver drops the reins Horses uncontrolled - wander all over 	<p>* <u>Why strong / enlightened intellect</u></p> <ul style="list-style-type: none"> - Mind wants happiness - is ignorant so wants worldly pleasures from senses - So favours senses - runs in sense objects indulges - inclined towards it - Mind supports sense - as its not knowledgeable - so no options - Sensual pleasures - lots of defects finite - limited - repulsion - thereafter - dissatisfaction addictive - (dependency) destructive - (distracted) - Sense indulgence is like Eg. Rolling stone downhill - effortlessly - Need knowledgeable intellect - to convince the mind

Pravachan - 3 26-8-22 Morning

Shlok - 6

One with discernment

<u>Having spiritual knowledge - integrated</u>	<u>Should be skilful</u>
<p>* <u>Last shlok - this shlok</u></p> <ul style="list-style-type: none"> - One lacking spiritual knowledge - unintegrated = undiscerning - One having spiritual knowledge - integrated = discerning <p>* <u>Charioteer with spiritual knowledge (wise and alert)</u></p> <ul style="list-style-type: none"> - If charioteer with discerning intellect his senses do not turn towards sense objects / focus outwards - Senses in charioteer's control traverse on the beneficial path 	<p>* <u>Charioteer should be skilful / knowledgeable</u></p> <ul style="list-style-type: none"> - Look after the chariot - physical health Take care - not damage or pamper - Not over indulgence in sense gratification, not over austerities also - scriptural studies (boring) prayers (mechanical) austerities (burden) <hr/> <ul style="list-style-type: none"> - Should see mind consults intellect or else, after pleasurable - wanders away - Intellect should train impulsive mind Repetition is the training - with alertness - Practice - habit - natural can change habits (Intellect - knowledgeable Mind - focused Senses - trained) <hr/> <p>* <u>Spiritual knowledge - absolutely necessary</u></p> <ul style="list-style-type: none"> - Spiritual knowledge - absolutely unavoidable - if want to experience supreme self - witnessing entity - Intellect takes right decisions - informs mind disciplines senses - crosses ocean of transmigration - Knowledgeable and alert intellect - convinces mind with clarity and confidence - Persuades the mind to withdraw from sensual indulgence - Eg. From happiness of sense objects to spiritual bliss - When mind co-operates - is united - obeys intellect - goes towards pure joy - Mind not <u>suppressed</u> - or will explode - integrated - so mind drops <hr/> <ul style="list-style-type: none"> - Co-operation possible - by regular satsangs and alertness and introspection - Climb the ladder - senses obey / disciplined become blessed - fulfilled - mastered
<ul style="list-style-type: none"> - Intelligent charioteer uses reins skilfully - Draws the horses on the path the Master wants to take - Leads his life - towards divinity safeguards it from downfall 	
<p>* <u>One with an integrated mind</u></p> <ul style="list-style-type: none"> - Becomes focused / calm on the path of knowledge of self - integration of intellect - mind needed - Charioteer of discerning intellect - does not lead the master of the chariot-body - to lower births - Rather, focuses within becomes dispassionate 	
<ul style="list-style-type: none"> - Mind-intellect should be united - then reins tight - horses disciplined - Not change the roads (world) mind - by the help of intellect - Intellect should be clear my goal is liberation - Should be knowledgeable and alert 	

General

<p style="text-align: center;"><u>Conflict between intellect and mind</u></p> <p>* <u>Mind and intellect</u></p> <ul style="list-style-type: none"> - Mind is used to oscillating between several thoughts Intellect - takes one final decision from many - If adjustment and synchronisation between mind and intellect, can traverse on beneficial path unobstructed 	<p style="text-align: center;"><u>Three types of Intellect</u></p> <p>* <u>Why commit sins even if we don't want to do it?</u></p> <ul style="list-style-type: none"> - Under the influence of mind's past impressions - Keep the horses in your control - Tame the horses with reins of mind - consulting charioteer - intellect
<p>* <u>There is constant conflict</u></p> <ul style="list-style-type: none"> - Eg. Intellect decides - no smoking, will wake up early No speculation - no anger, no lies - If mind does not cooperate - one last smoke - no smoking from tomorrow - let me tell a lie today then never again - Mind looks for excuses - is restless - nullifies intellect's decisions 	<p>* <u>Skill of intellect</u></p> <ul style="list-style-type: none"> - Intellect has to train 5 horses - senses - Constant Eg. Tug of war Intellect pulls - senses pull <ul style="list-style-type: none"> - If intellect with spiritual knowledge no confusion - wins - But should have clarity and work instantly - As mind very impulsive - Mind does not consult intellect because wants instant gratification (pleasurable path)
<p>* <u>Thus charioteer should be discerning</u></p> <ul style="list-style-type: none"> - Charioteer of discerning intellect must hold mind's rein - By which can exercise control and draw the chariot on beneficial path - Stop it from taking the pleasurable path - no harm occurs - Should be alert - in favourable / unfavourable situations reins tight 	<p>* <u>Three types of Intellect</u></p> <ol style="list-style-type: none"> 1) Satvik = discriminates correctly between - beneficial-pleasurable, religious-irreligious, right-wrong activities, permanent-temporary, inanimate-consciousness 2) Rajsik = Misunderstands / not understand confused - deluded 3) Tamsik = Takes wrong decisions Does opposite because of ignorance Eg. Say no to kids - they will do it <p>* <u>Intellect driver - blind - deaf - not drunkard</u></p> <ul style="list-style-type: none"> - Accidents will occur - Let intellect be guided by God / Guru
<p>* <u>Implication</u></p> <ul style="list-style-type: none"> - As discerning / stable is the charioteer of intellect that is how strong / firm the mind will be - Then with the strength of dispassion - attains liberation effortlessly (annihilation of delusion = liberation) 	

General

<u>Intellect is responsible</u>	<u>Right process</u>
<p>* <u>Charioteer responsible - for chariot / well-being of owner</u></p> <ul style="list-style-type: none"> - Intellect should have <u>right knowledge</u> of destination / route / chariot / horses - <u>How to manage them</u> Face obstacles (of mind) - solutions (spiritual pursuits) - <u>Source of knowledge</u> is Scriptures - Enlightened One - own experiences - Should have <u>clarity / confidence</u> Take right decisions and make mind obey it (implement) 	<p>* Only one sorrow - that which has not been attained - this birth to attain that</p> <p>Only one joy - that attainment for which this birth</p>
<p>* <u>Weak / strong charioteer</u></p> <ul style="list-style-type: none"> - Weak - mind follows horses - Strong - horses follow mind / intellect - If controlled by discerning intellect - then spiritual welfare 	<p>* <u>Right method - order - steps shown</u></p> <ul style="list-style-type: none"> - Don't start with training senses - Fight with it - suppressed / perverted - Eg. 4 times vow of lifelong celibacy <p>* <u>Why fight with lower? Dignity?</u></p> <ul style="list-style-type: none"> - Eg. Fighting with servants / kids stop crying - If servant feels the same like owner - fight again and again - Once lost - they will feel strong / can disobey - You will lose confidence - Eg. Fighting with cigarettes - scared
<ul style="list-style-type: none"> - Eg. Father (intellect) mother (mind) kid (senses) - stubborn - mother compels father - nags him - weak father gives in - Senses addicted - mind favours them - mind dictates intellect - Eg. Advertisements - horses Attracted - mind persuades intellect - Don't complain about senses - fault of charioteer 	<p>* <u>Start with intellect - change belief</u></p> <ul style="list-style-type: none"> - Make it knowledgeable - attentive - Learn the art - make intellect skilful - Makes the mind obey - convinces it <p>* <u>Awaken discernment - don't fight (vows)</u></p> <ul style="list-style-type: none"> - Intellect stronger - make it right - Don't waste time / energy on senses - Don't indulge / harm them - Learn the trick of the trade from Guru
<p>* <u>Skill of charioteer</u></p> <ul style="list-style-type: none"> - Has to pull reins and discipline horses - to reach destination - If not controlled / tamed / trained can throw you in pit - Mistake of intellect - not of the horses - natural tendency to do it - Charioteer - should be alert - vigilant 	<p>* <u>Lot of time wasted</u></p> <ul style="list-style-type: none"> - 60 years - 1/3 sleep - 20 years - Lot in desires - fear - Lot in wrong way of training / fighting <ul style="list-style-type: none"> - Hardly any awareness - counted in minutes - Only when accident occurs - Discerning intellect awakens - desires - disappear - Eg. Light of discernment - thief won't come - No one external to be blamed - only your intellect

Shlok – 7

Undiscerning cannot attain the supreme state

<u>Undiscerning - unrestrained</u>	<u>No supreme state - cycle of birth and death</u>
<p>* <u>Whose intellect is non-discerning - mind unrestrained</u></p> <ul style="list-style-type: none"> - One with such impurity within - Constantly wandering in sense pleasures - Focused outwards - always attracted to sensual pleasures - In absence of discernment and dispassion - Behaves like an animal <p>* <u>Vedic period - present</u></p> <ul style="list-style-type: none"> - Even when there was self-restraint this was recommended - In present times this is more prevalent unethical behaviour, corruption, covetousness etc. - Till senses not restrained - controlled - chanting, austerities all futile <p>* <u>Non-cooperation - impure mind</u></p> <ul style="list-style-type: none"> - Whose mind is non-cooperative is always impulsive - Eg. Boat not anchored will be carried away by wind / water - Mind becomes slave of senses indulges in worldly pleasures <p>* <u>Always distracted</u></p> <ul style="list-style-type: none"> - Desires unlimited - objects limited always distracted - restless - dissatisfied - Competition - anger - arrogance wicked - unethical thoughts - To escape from stress resorts to drugs - alcohol - Mind gets quietened but tendency only gets suppressed 	<p>* <u>Ruins his life</u></p> <ul style="list-style-type: none"> - Wasted his life Takes birth again and again - repeated birth and death - Not attain goals but caught in transmigration - Lacks qualities of seeker - Drawn towards pit irreligious activities <p>* <u>Not reach ultimate goal</u></p> <ul style="list-style-type: none"> - Of self-realisation - liberation - bliss - peace - Continues transmigration cycles of birth and death - Eg. Like wheel - Suffering - misery - struggle Worldly transmigration again and again - Rots in cycles of birth and death Eg. Punarapi jananam... janani jathare shayanam <p>* <u>Does not attain supreme state</u></p> <ul style="list-style-type: none"> - Does not attain the supreme state Progress towards the supreme state - devoid of any movement - Eg. Yadgatva na nivartante Eg. Not just Mumbai - Dharampur Mumbai - Dharampur Liberation - ultimate abode - supreme state - not possible - Life heads towards downfall not towards supreme divinity - Because always chosen pleasurable path - When it is his own desire to be animalistic then how can one attain the supreme state?

Shlok – 8 - 9

One with discernment

<u>Shlok - 8</u> <u>No rebirth</u>	<u>Shlok - 9</u> <u>Attains Vishnupad</u>
<p>* <u>Previous shlok - these two</u></p> <ul style="list-style-type: none"> - Undiscerning - unrestrained - animal-like life - tragic end shown - Saying just this much, Upanishad stops Feels disappointed - incomplete To inspire them - This shlok shows if self-restraint is cultivated, one attains eternal success <p>* <u>Intellect discerning - mind controlled</u></p> <ul style="list-style-type: none"> - He becomes detached - focused within - free from sensual attraction - becomes pure - Free of impurities - distractions - ignorance - attains worthiness to gain knowledge of self - Not attached to sense gratification so can remain constantly immersed in thoughts of the supreme - In absence of remembering sensual pleasures Stays focused on soul <hr/> <ul style="list-style-type: none"> - Co-operative and pure and satvik not slave of senses - Clarity of intellect so convinces mind for higher joy - not slave of senses - Avoids impure thoughts / acts <p>* <u>Does not take rebirth</u></p> <ul style="list-style-type: none"> - Attains pure state - supreme state - Discontinues transmigration - Attains liberation - no rebirth - Gets out of cycle of birth - rebirth <hr/> <ul style="list-style-type: none"> - Liberated while living - ultimately completely liberated - Few births to close accounts - Eg. Not come to same class - or come as teacher - helps others - Private coaching or institution Eg. Small boat or big ship - Comes to your level to help you Eg. Lincoln - gets dirty - help a piglet 	<p>* <u>Human birth attained through a great amount of karmic merit</u></p> <ul style="list-style-type: none"> - Through the metaphor of the chariot, from shlok 3 - 9, explained the importance of the rare human birth - Every moment racing towards death So make the best use of the spiritual pursuits and attain the supreme state <p>* <u>Mind - united with intellect</u></p> <ul style="list-style-type: none"> - Intellect knowledgeable - mind attentive Senses disciplined - Get free from bondage - suffering - Charioteer should keep eyes on goal Take care of chariot (physical health - diet, exercise, sleep) Take care of reins (mental, emotional health) Take care of horses (discipline them - not whip them) - Intellect is responsible - no one external is responsible - Drunken driver - destruction of chariot / owner - Discerning intellect wants supreme state - not favourable situations <hr/> <p>* <u>Attains abode of Vishnu - Tad Vishnoh Param Padam</u></p> <ul style="list-style-type: none"> - Will attain ultimate truth - purest state Passenger reaches goal - abode of Vishnu Not person - state - Godliness - Not vaikunth - heaven - celestial plane won't come But self-realisation / enlightenment / union with Brahma / abide within / purest state - Inward journey not external So inner space - state not external place - Vaikunth in Puranas because of ignorant tamsik people Temptation of attaining heaven for them - for seeker liberation - Eg. VIP gets front row seats <hr/> <ul style="list-style-type: none"> - So leaves vices - lives pure life - moves ahead - realises it's something within

Pravachan - 4 27-8-22 Morning

Shlok 10 - 11

Supreme soul is the strongest

Introduction	Order of superiority
<p>* <u>Link</u></p> <ul style="list-style-type: none"> - Previous shlok - Vishnupad - it is not journey on foot - it is journey of discernment - inner journey - In next 2 shloks - Parbrahma is subtle and great - extols its greatness - That alone should be ultimate goal - of seeker - this has been explained 	<ul style="list-style-type: none"> - Light (rays) or sound (noise) cannot be caught by senses - but radar can, so it is subtler than senses - Human senses - nose has limitations dog's is sharper - to catch drugs - Sense objects distract senses Eg. Villager - city - Raymonds - falls in gutter
<p>* <u>Which substance is superior?</u></p> <ol style="list-style-type: none"> 1) Subtle - that which is subtler, which has lesser properties 2) Great - that which is important in functioning 3) Near - that which is closer / nearer 4) Cause - that which is the cause 5) Controller - that which is the controller 	<p>II) <u>Mind is superior to sense objects</u></p> <ul style="list-style-type: none"> - It is subtle - great - nearer - cause - and controller - Impressions of sense objects in mind mind is supporter of all impressions - Eg. Ocean more important than waves existence of these impressions cannot be without mind
<p>I) <u>Sense objects are subtler than and superior to senses</u></p> <ul style="list-style-type: none"> - objects of sound, touch, etc. - subtler than senses, so sense objects are superior - Sense objects reign over senses so superior - Impressions of sense object in mind are nearer than senses - images are subtler Eg. Photo of Taj Mahal - Sense objects lure senses to enjoy sensual pleasures - destroy them - distract them - Sense objects control the senses - drag senses towards them - Attract - distract - confuse them and decide their direction 	<ul style="list-style-type: none"> - In absence of mind senses do not register the contact with sense objects - This is a table, that experience does not arise - Sense objects or senses cannot grasp mind - because subtle - Mind is knower of sense objects - knows certain number of sense objects simultaneously - thus has greater function - Mind - knows sense objects through 5 senses, coordinates - is controller - Sense objects created from 5 gross elements Mind created by tanmatras of 5 subtle elements - In sleep - mind inactive - therefore there is absence of any interaction Thus, it is subtler and superior than sense objects
<ul style="list-style-type: none"> - Sense object has all 5 but each sense can know only its own subject Eg. Eyes only form - thus sense objects are superior 	

<u>Order of superiority</u>	<u>Importance of soul</u>
<p>III) <u>Intellect superior than mind</u></p> <ul style="list-style-type: none"> - Intellect is the knower - mind object of knowledge therefore subtle - superior - Mind's tendencies / desires / impurities - Is the knower so is separate 	<p>IV) Soul (Purush) is superior to intellect</p> <ul style="list-style-type: none"> - Pure consciousness is superior to intellect (not jeevatma - contaminated soul but shuddhatma - pure consciousness)
<ul style="list-style-type: none"> - Intellect controls mind - orders it - intellect takes firm decision and makes mind execute it - Eg. Mind is like clerk - collects and documents data - dispatches entire account to intellect - Intellect decides based on that account - Evaluates - analyses - decides - sends to mind Mind instructs senses to execute it - activities happen 	<ul style="list-style-type: none"> - 3 states of soul: outwardly focused soul, inwardly focused soul, supreme soul - but that which is always pure - pure nature of soul - Purush - Not changing but unchanging constant nature of soul is superior
<ul style="list-style-type: none"> - Intellect is subtle, greater, nearer, cause and controller - so superior - Intellect is operator of all activities - so superior - Intellect is observer of mind so nearer and subtler - so superior - Cause of functioning of mind - Only after getting permission from intellect can it act - Intellect is controlling the mind 	<ul style="list-style-type: none"> - Purush = One who sleeps in city of body does not do anything - only a witness - it is subtle / superior That is Brahma, that is pure soul - Eg. As umpire is a witness of the game - not a participant - play not possible without him Eg. He is beyond winning - losing - becoming out - Is self-luminous - pure - knowledgeable - compact consciousness - abode of bliss
	<p>* <u>That alone is the most superior</u></p> <ul style="list-style-type: none"> - Nothing is subtler - more superior than it - To identify with it - is the ultimate goal of life
	<ul style="list-style-type: none"> - It is supreme state - supreme abode - supreme position - Realising begets freedom from cycles of birth and death - Nothing else remains to be known / done
	<ul style="list-style-type: none"> - Eg. River in ocean - name-form dissolves - becomes limitless - endless- supreme bliss /end of suffering
	<ul style="list-style-type: none"> - Purush is superior - discriminate between self and non-self till you reach there - Eg. If object - can be witnessed - it's not you - It is the subject - your destination - Eg. Go on discarding clothes till nude - coat, shirt, banyan - similarly go on peeling - investigating going back till seer found - Go on discarding 'seen' till only 'seer' left

Shlok 12

In everyone yet hidden

Available to Enlightened One through subtle intellect

<u>Hidden in everyone</u>	<u>Not visible</u>
<p>* <u>Previous shlok - this shlok</u></p> <ul style="list-style-type: none"> - In previous shlok, Purush as the most superior entity was referred to - This Purush - ultimate reality - Unchanging, unborn, eternal, conscious entity 	<p>* <u>Separate - yet not visible</u></p> <ul style="list-style-type: none"> - Parbrahma is hidden in every being as inwardly focused soul in cave of intellect - Eg. Gold ornaments comprise of gold - it is not seen - because gold itself has taken name
<ul style="list-style-type: none"> - Abides in all - but being subtle not obvious - so profound and concealed - Hidden due to ignorance - difficult to grasp because of delusion - so sorrow 	<ul style="list-style-type: none"> - of the ornament - Yet while selling, the shape has no value 'rate' is spoken of the gold only
<p>* <u>Life's aim</u></p> <ul style="list-style-type: none"> - Jeevatma - contaminated soul - knowledge of union with perfected Parmatma - Individual soul (modification) and all-pervading Parmatma (pure substance) - realise oneness 	<ul style="list-style-type: none"> - Thus, despite gold being real it is not seen as separate from ornaments - Similarly, due to projection of body etc. it is not known through gross vision
<ul style="list-style-type: none"> - Through constant patient spiritual practice one can get free from body identification - When realisation dawns - I am Brahma that is the culmination of spiritual practice 	<p>* <u>Why is it said to be hidden?</u></p> <ul style="list-style-type: none"> - Though formless, having intense identification with association of body - hidden behind veil of ignorance - Believes self as the body - appears to be doer-enjoyer
<ul style="list-style-type: none"> - As hidden - not known to all - Who can know - shown in this shlok 	<ul style="list-style-type: none"> - Eg. Believes self to be mother-father, lawyer, doctor - Associations perceived through gross vision Without subtle vision won't see as soul - so said to be hidden
<p>* <u>Self-realisation by inner search</u></p> <ul style="list-style-type: none"> - Soul is manifest - not hidden - Due to ignorance - identification with associations 	<ul style="list-style-type: none"> - Eg. As the thread joining colourful flowers in a garland is hidden - Due to ignorance realisation that 'I am the supreme soul' is not there
<ul style="list-style-type: none"> - Illusion of snake in rope due to illusion rope is forgotten - Eg. In darkness rope perceived as snake - fear false ego - at time of sense gratification - When ignorance attachment eradicated - perceives as rope - By inner search soul is experienced 	<p>* <u>Beholding soul is not easy - difficult</u></p> <ul style="list-style-type: none"> - If there is someone - who does not have Guru - Not equipped with 4 virtues for spiritual pursuit - Is of gross intellect - impure mind - Has strong identification with body - attachment to body - Intense delusion - absence of satsang - Has not engaged in practice

<u>With subtle and sharp intellect</u>	<u>It is available to the Enlightened Ones</u>
<p>* <u>Who will attain? How?</u></p> <ul style="list-style-type: none"> - One who has discernment between beneficial - pleasurable - soul - non-soul through subtle intellect - Has sharp subtle intellect devoid of desires - peaceful - capable of discriminating between self - non-self - Is doubtless about fundamentals Eager to experiment - filled with vigour - He alone attains direct experience Feels fulfilled in life 	<p>* <u>Who can grasp?</u></p> <ul style="list-style-type: none"> - Subtle and sharp intellect means Not excellent in maths / logic - But pure - peaceful <p>* No impurities left</p> <ul style="list-style-type: none"> - Impurities make intellect gross / outwardly focused - argumentative - filled with passions - traffic jam
<p>* <u>Need pure - subtle intellect</u></p> <ul style="list-style-type: none"> - It can be discovered / grasped by subtle / pure intellect - Sharp - subtle - sharpened - cultivated - prepared intellect - Eg. Knife sharpened - can cut apple - not blunt knife 	<p>* Many saints - not educated - but enlightened</p> <p>Eg. Jesus - Ramakrishna Paramhansa - Narsinh Mehta Carpenter - 2 standard - failed worshipped</p> <p>Kabir - Nanak not street smart no scriptural knowledge</p> <p>* If both - IQ and purity</p> <ul style="list-style-type: none"> - Those become Acharya - Saint - Acharya difference
<ul style="list-style-type: none"> - Pure - focused - one-pointed Intense desire for self-realisation - Not scattered but subtle - pure Eg. Great IQ is not needed - Subtle can grasp soul Eg. Subtle bacteria by microscope subtle vision, not eyes 	<p>* They had piety - purity - innocence</p> <ul style="list-style-type: none"> - Blossoming flower of morning - no thorns - Not hurt anyone <p>* Scientist -breaks things down to make a discovery</p> <ul style="list-style-type: none"> - Understands differences - Connects with true nature and attains
<p>* Intellect that goes towards sense objects Impure and distracted - can't grasp</p> <p>Knife blunt - by wandering in sense objects, so no sharpness in intellect</p> <p>* Withdraw from it - to grasp Brahma</p>	<p>* They have - remembrance and alertness</p> <ul style="list-style-type: none"> - Constant connection - with the soul - Eg. Innocence like a child - so can <p>* Experience possible - love / meditation</p> <ol style="list-style-type: none"> a) Body is forgotten in both b) No 'foreign element' in feelings - no impurity - nothing of a different nature <p>* Only flame remains - no smoke</p> <ul style="list-style-type: none"> - No impurity or feeling of a different nature <p>* How to make it subtle - pure - peaceful</p> <ul style="list-style-type: none"> - Practical method shown in next shlok - 13

Pravachan - 5 28-8-22 Morning

Shlok 14

Tat path: kavya: vadanti

<u>About the shlok</u>	<u>Mantra</u>
<ul style="list-style-type: none">* <u>About the shlok</u><ul style="list-style-type: none">- Clarion call to all spiritual seekers- Most famous - widely used - quoted* <u>Favourite of</u><ul style="list-style-type: none">- Swami Vivekananda- Arise, AwakeStop not till the goal is reached- Accepted is as their Mission statement	<ul style="list-style-type: none">* <u>Arise and Awake</u><ul style="list-style-type: none">- O humans, surrounded by ignorancearise from the deep slumber of ignorance andawaken to supreme nature of the soul- O humans, rotting in worldly muckarise and commence walking on the pathof the Great OnesWalk on that path reach the radiant peak
<ul style="list-style-type: none">* <u>Kavya vadanti</u><ul style="list-style-type: none">- That's what the Wise Ones say- Poets - Enlightened Ones - philosophers -say, demand* <u>Rishis' proclamation</u><ul style="list-style-type: none">- Rishis have attained divine experience of the soulProclamations of that itself are the Upanishads- An ordinary person also on discovering - excited,shares with others- Eg. Newton - apple - gravity - on nose - wasn't sad- Eg. Archimedes - Eureka - runs nude- Similarly Rishis - on experiencing -joyously out of compassion - speak- What is the Truth (Sat)? How is it?How can it be attained? What is the path?- Preached through Upanishadsinspiration to attain spiritual empire- No need to get disheartenedundertake right effort	<ul style="list-style-type: none">* <u>Arise and stay awake</u><ul style="list-style-type: none">- Just getting out of bedis not complete end of sleep- Does not become alert / mindful of worldimmediately - takes time to wake up fully- When accident, tragic experiencewe awaken (temporary detachment)- After a short while its effect dies down- Thus Rishis roar that arise from slumber ofdelusion - and stay awakened towards thatinner empire

Utishathat Jagrat

<u>Arise and Awake</u>	<u>Arise and Awake</u>
<p>* <u>Arise (in dispassion) Awaken (towards the self)</u></p> <ul style="list-style-type: none"> - Awaken from slumber of ignorance and embark towards self-realisation - Arise in dispassion and awaken towards the self - Just the attire of a renunciate is not enough It's about awakening towards reality - You must give up the sleep of entanglement in the visible and awaken towards pure nature of the soul - Constant contemplation - reflection - meditation about the soul for self-realisation - Through dispassion and practice mind comes under control 	<p>* <u>Resolve to awake</u></p> <ul style="list-style-type: none"> - Don't waste time - arise - awake Develop awareness of the pure soul - Sleeping in deep spiritual slumber state of ignorance - dream state I-ness and my-ness in the non-self - Need to realise you are sleeping resolve to awake - Because ignorance is seed of all misery - attachment-aversion Put efforts to awaken <p>* <u>You miserable creature - why suffering</u></p>
<p>* <u>Mind has to awaken - then success</u></p> <ul style="list-style-type: none"> - Mind alone is cause of bondage and liberation Mind continues to sleep in the slumber of delusion - Know - transience worthlessness falseness Become free from its attachment - <u>arise</u> - Know the importance of soul - <u>awaken</u> to its thoughts - remembrance - meditation 	<ul style="list-style-type: none"> - Charioteer goes off to sleep - feels body / world is the destination - get up - Eg. Child gets up - but sleepy - bath - engine starts (so arise and awake) - O miserable creature - arise from sleep of ignorance - awake - turn your attention towards soul - You have been sleeping in deep slumber which is cause of all suffering
<ul style="list-style-type: none"> - Become established in dispassion - practise soul awareness then success guaranteed - By constant meditation when wandering in sense objects decreases / stops, will attain self-realisation 	<p>* <u>It is false - awake</u></p> <ul style="list-style-type: none"> - Name form - actions all are projections because of ignorance - Eg. Pot is false - clay is truth BMI (body-mind-intellect) is false - Brahma is truth
<p>* <u>Then human birth worthwhile</u></p> <ul style="list-style-type: none"> - By lifetimes of karmic merit - human birth Purify mind and attain self-realisation - Don't waste away - most superior life form Other life forms are for indulgence (heaven, hell, animal) - Willpower - volition - imagination - memory... use them well and make this birth a success 	<ul style="list-style-type: none"> - Eg. As water in mirage - Eg. As snake in rope is false - creating attraction and aversion <ul style="list-style-type: none"> - I am pure peaceful soul No I-ness in non-self - Preparatory stage = purity of mind Advanced stage = knowledge of pure soul

Prapya varan nibodhat

<u>Guru is needed</u>	<u>What kind of Guru?</u>
<p>* <u>Importance of Guru shown</u></p> <ul style="list-style-type: none"> - Arise and awake by preaching of Supreme One - You will need intense vigour - not for the indolent Eg. Path of the Lord is for the brave not the cowardly - Innocence of a child Enthusiasm of youth Maturity of the elderly - Need enthusiasm - alertness by Gurugam - Guru's insights (Guru's importance shown) 	<p>* <u>What kind of Guru?</u></p> <ul style="list-style-type: none"> - Need Guru in all areas of life Eg. Swimming - art - school Driving - sport - typewriting - From Guru - without Guru's insights to become doubtless transformation not possible - Varan nibodhat - From an Enlightened Guru Gain knowledge of soul - act as per His commands Attain self-realisation - Brahmanishth = abiding in the soul - experienced Shrotriya = knows the scriptures - can communicate skilfully - Will be free of faults - free of doubts Will attain the soul easily
<p>* <u>Guru is needed</u></p> <ul style="list-style-type: none"> - Can awaken from ignorance seeking guidance of Enlightened teachers - Knowers of truth Need Guru - guide's teaching - Take guidance from those who are worthy of worship - Those who are awakened / wise / adorable / worshipable - Make them your charioteer Eg. Like Arjun did - Shri Krishna - Approach them - serve them - seek solutions - They constantly abide in soul and can skilfully communicate (Brahmanishth + Shrotriya) - Others can transfer Guru can transform - Eg. Kant - kept servants Eg. Ouspensky - dedicates 	<p>* <u>Living Master necessary</u></p> <ul style="list-style-type: none"> - As you go within - path becomes difficult subtle - unknown - secretive - feel alone - If you get Guru's support - easy Eg. Mountainous region - guide
	<ul style="list-style-type: none"> - Living Guru not indirect scriptures Eg. Map will not suffice - latest reassurance own imagination - Living scripture - living Guru necessary blood - always - find and flesh there take refuge
	<ul style="list-style-type: none"> - Own imagination - confusion - longer Eg. Young man - headstand - Need doctor's prescription Eg. pharmacy - medicines
	<ul style="list-style-type: none"> - Ego - not want Guru Eg. Camel - desert - Fear - meet asadguru Eg. Flight, food etc.

Kshurasya dhara nishita duratyaya

<u>Path is difficult</u>	<u>Learn from mistakes</u>
<p>* <u>Why difficult?</u></p> <ul style="list-style-type: none"> - Guidance of wise needed as path is difficult - Eg. Walking on razor edge - sharpened edge of razor path is narrow 	<p>* <u>Alert - will need the company of alertness</u></p> <ul style="list-style-type: none"> - Easy to walk on sword's edge spiritual path is very difficult - Beneficial path is slippery Need self-restraint - discipline - surrendership - Not impossible - no dejection but alertness - need company of the alert
<p>* <u>Why difficult?</u></p> <p>a) Subject matter is subtle</p> <ul style="list-style-type: none"> - Difficult to grasp - formless substance Eg. Advance Mathematics - Can hurt oneself if not balanced - Not understand - misunderstand <p>b) May become dangerous - ego</p> <ul style="list-style-type: none"> - Pride of knowledge - others' praising - inflates your ego - Worship you - strengthens ego <p>c) Many temptations / fear</p> <ul style="list-style-type: none"> - Because of old impressions 	<p>* <u>Reasons for difficulty</u></p> <ul style="list-style-type: none"> - Difficult for them who <ul style="list-style-type: none"> - Don't have subtle intellect - have gross intellect - Do not have discernment of - Beneficial - pleasurable - Devoid of discernment and dispassion - Get quickly dejected and disappointed by failures - Take to the path without eligibility (lack 4-fold attributes) - Vivekchudamani says - Shlok 17 Without 4-fold attributes, very difficult, difficult to access, filled with danger, like a knife's edge
<p>* <u>No mental disease of craving - only desire for liberation</u></p> <ul style="list-style-type: none"> - Eg. Walking on a rope - little distraction falls down - No scope of laziness / casual thinking no confusion - cogent clarity - No distraction - even in the corner of your eye - No mental disease of craving - want only soul can't strive for both - Soul not priority - only choice No other worldly choices 	<p>* <u>Learn from mistakes</u></p> <ul style="list-style-type: none"> - Go slow - but steady - Eg. Kids start walking - wobble - fall - get up (mother should not carry) - Falling is a part of success - Mistake is not a mistake if you have learnt from it - it's a lesson - You will make mistakes - difficulties will come - will face failures - So need Guru to make journey safe - easy - effortless - enjoyable - Teaches you tricks of trade and takes you step by step till you reach goal - So follow path of devotion Eg. Christianity only devotion - Hold the rope to walk on this path Razor's edge - hold His hand - dispassion will be effortless

Pravachan - 6 29-8-22 Morning

Shlok 13

Process of withdrawal

<u>Introduction</u>	<u>Practical method</u>
<ul style="list-style-type: none">* <u>About the shlok subject</u><ul style="list-style-type: none">- Philosophical idea no matter how idealistic yet cannot satisfy- Till a practical method to attain that state is not understood- This mantra gives guidance for experiencing the supreme state	<ul style="list-style-type: none">* <u>Meditation method</u><ul style="list-style-type: none">A)<ul style="list-style-type: none">- Sit in silent place- Make body motionless (body withdrawn)- Close your eyes - withdraw and stay in your mind (senses withdrawn)- Let impressions/ images of world die down (generally takes 20 minutes to settle down)- Then deep desires start coming out - deal with them by your intellectLet mind co-operate
<ul style="list-style-type: none">* <u>Answer to shlok 12</u><ul style="list-style-type: none">- Intellect needs to be subtleNeeds sharpness and subtleness- How subtle? Method shown here	
<ul style="list-style-type: none">* <u>This shlok shows</u><ul style="list-style-type: none">- Spiritual path for self-realisation- If knowledge from books - in head not used for transformation- Becomes burden if have to carry luggage- Should become part of you - as virtues	<ul style="list-style-type: none">B)<ul style="list-style-type: none">- Mind must love to meditateTaking help of instructions of intellect- Withdrawal with love by instructions of intellect- Send tendency to intellect - will analyse and decide - is it worth for spiritual upliftment- Going deeper - subtler from thoughts - desires - quiet them - just observe - let discrimination between self and non-self go on- Then withdraw - just see it pass through you- Experience you are peaceful, pure, subject, consciousness- Merge the intellect and mindCatch the I-ness and abide- Don't focus on objectsOnly the subject
<ul style="list-style-type: none">- This shlok shows process of withdrawal- What to do to go within- Where only abidance in self remains- One needs to resolve to withdraw senses in mind- Mind in intellect - intellect in soul (nature of being beyond thoughts) and abide in it- Stay in the unchanging consciousness which knows the changing conditions of mind (only a witness)	<ul style="list-style-type: none">C)<ul style="list-style-type: none">- Remain in state of samadhiOneness with self - Aham BrahmasmiOnly pure consciousness remains- Rule - Anything you witness - dies downNo thoughts as only witness remainsOnly pure consciousness is left

<u>Withdrawal of senses through silence</u>	<u>Withdrawal of mind / intellect - merge in soul</u>
<p>1) <u>Merge speech in mind</u></p> <ul style="list-style-type: none"> - Guidance is given regarding how a seeker can turn within - Speech represents all 10 senses <hr/> <ul style="list-style-type: none"> - Bring sensory and motor organs under mind's control - No urge of mind to command senses for activity - No thoughts that stimulate sense activity - Speech is used to differentiate Eg. Not see clay - but pot, earthen lamp, toys, tiles - Sees name - form and remains outwardly focused - makes other sense do the same - Becomes doer - enjoyer - harbours attachment - aversion Creates conflict - disquiet <hr/> <ul style="list-style-type: none"> - Speech - represents senses merge it - observe silence - Quietens other senses through silence towards withdrawal - outward focus given up 	<ul style="list-style-type: none"> - Control of senses is dam - going outward ceases Controlling mind's tendencies is sham - outward focus ceases - As mind's distraction / restlessness subside focus / peacefulness increase - Intellect gives suggestions - be witness Thoughts start dying down - When inactive do meditation (witnessing) At the time of activity maintain awareness (witnessing) - If mind becomes calm / inwardly focused only then - It will move from being occupied to withdrawal - mind will merge in intellect <hr/> <p>3) <u>Intellect merges in soul</u></p> <ul style="list-style-type: none"> - Withdrawal of senses = no sensual activity Withdrawal of mind = no urge to command senses Withdrawal of intellect = no command of witnessing Because with constant meditation - effortless
<p>2) <u>Mind merges in intellect</u></p> <ul style="list-style-type: none"> - Means all doubts - desires etc. must be brought in intellect's (power of discrimination) control - Let intellect analyse and command what is in your spiritual benefit - Mind constantly engaged in oscillating thoughts - intellect repeats command of being witness 	<ul style="list-style-type: none"> - Subtle ego also given up - I am being a witness - to witnessing consciousness - Abide in the thought-free nature of soul without any thoughts (no distinction between the witnesser and the witnessed) - I completely dissolves - identification with Brahma duality destroyed - experiences non-dualism - Direct experience in which recognises oneself as 'Supreme Purush' <hr/> <p>* <u>Summary</u></p> <ul style="list-style-type: none"> - In shlok 10 - 13 Importance of soul emphasised - turned within - Through path of meditation experience of divine union was examined

Essence of the shlok

<ul style="list-style-type: none"> * Lot of energy is wasted in sense activity - specially talking (withdrawal from speech) No urge of mind to command senses No excitement * Merge all tendencies into mind Let mind be united (merged) in intellect (withdrawal of mind) No thoughts that stimulate sense activity 	<p style="text-align: center;"><u>Whole process</u></p> <ul style="list-style-type: none"> * Intellect distorted - so lots of thoughts <ul style="list-style-type: none"> - Wrong decisions - lots of thoughts - Eg. Sky covered only by clouds - no sun seen * Wrong belief in intellect <ul style="list-style-type: none"> - Chain of wrong thoughts - just does not stop - Eg. Like peeling onion - layer after layer
<ul style="list-style-type: none"> * Let intellect guide you Discrimination between self - non-self becomes subtle Sharp - subtle - pure * Just be a witness - no thoughts created - only be a witness (withdrawal of intellect) 	<ul style="list-style-type: none"> * Constantly being soiled by impressions <ul style="list-style-type: none"> - Eg. Journey - no bath - mud sticks - Every act / thought leaves impressions * Of lifetimes - meditation is bath of the intellect <ul style="list-style-type: none"> - Long journey - lot of impressions - Meditation - bath of the intellect * When awake - when dreaming <ul style="list-style-type: none"> - Thoughts due to intellect - Because of thoughts impressions constantly formed * Truth covered because of that <ul style="list-style-type: none"> - Several impressions - by thoughts - Seeker tries to break that - how?
<ul style="list-style-type: none"> * What is witnessed - eventually dies down - no thoughts as just witnessed - so pure consciousness remains (abidance in soul) <hr/> <ul style="list-style-type: none"> * It's not actually merging Just knowing reality - as it is * Subtle to experience subtle Be regular in sadhana Soon becomes your habit Percolate inside 	<hr/> <p>l)</p> <ul style="list-style-type: none"> * Withdraw speech etc., all senses in mind <ul style="list-style-type: none"> - Practice silence * Silence means <ul style="list-style-type: none"> - No talking externally / internally - Stop speech / thoughts * Whatever you say forms impressions within <ul style="list-style-type: none"> - Eg. Did not profit - you also listen - Eg. repeated untruth - conditioning - Eg. Useless matters - seem important

<ul style="list-style-type: none"> * Muni - Monk = have become silent <ul style="list-style-type: none"> - Vachangupti - restraint in speech - Bhashasamiti - carefulness in speech - Only Truth - Godliness - Beauty - That is why it is called pravachan - discourse * Not only verbal silence <ul style="list-style-type: none"> - Should withdraw from thoughts too - No thoughts that stimulate activity or past impressions * All Great Beings did <ul style="list-style-type: none"> - Eg. Bhagwan Mahavir for 12 years, Gautam Buddha for 6 years - Eg. Jesus - Mohammad before Quran 	<ul style="list-style-type: none"> * Lot is expressed <ul style="list-style-type: none"> - Eg. Catching hands - to take / to give - Eg. Nose - ego - humility - Eg. With you - bending - with respectfully folded hands * Expressions - gestures <ul style="list-style-type: none"> - Eg. Passing by a servant - Eg. Husband comes home
<ul style="list-style-type: none"> * Helps in tuning with truth <ul style="list-style-type: none"> - Will feel peaceful by emptying yourself relief from speaking - Then there is dirt within * Mind wants to talk <ul style="list-style-type: none"> - Don't co-operate - Be in remembrance or be a witness * Be indifferent to mind <ul style="list-style-type: none"> - If no purpose then stop - Don't let it interfere * Functions only if you show interest <ul style="list-style-type: none"> - Either for it or against it - No struggle - be equanimous 	<p>II)</p> <ul style="list-style-type: none"> * Speech - all senses - merge in mind <ul style="list-style-type: none"> - No movement - No urge within * Then mind merges in intellect <ul style="list-style-type: none"> - In silence not only remain quiet - awaken - I am the seer - clarity / conviction * Know birth - life - death of anger <ul style="list-style-type: none"> - Eg. See smoke rising - settling - Be only a witness * Eg. Gurdjieff father - last advice <ul style="list-style-type: none"> - No reaction till 24 hours - Introspect - be witness
<p><u>Body Language</u></p> <ul style="list-style-type: none"> * Speech merges in mind - words not created <ul style="list-style-type: none"> - Not only speech - all senses - No gestures by hands, eyes also * Body language - speaks a lot <ul style="list-style-type: none"> - Eg. lust or love - woman - Eg. train - body language - telling you * Therefore Mudra science - important - famous <ul style="list-style-type: none"> - Expresses what's within - Psychological effect taking you in that 	<p>III)</p> <ul style="list-style-type: none"> * Then intellect merges in soul <ul style="list-style-type: none"> - No effort even to witness - No doing - only being * Alertness with effort - not right alertness <ul style="list-style-type: none"> - Goal missed - should be effortless - Once learnt then always * Effortless awareness <ul style="list-style-type: none"> - Abide in peaceful nature - with no thoughts - Not even subtle ego - effortlessly

Pravachan - 7 30-8-22 Morning

Shlok - 15

Knows the soul

Beyond death

<u>Nature of the soul</u>	<u>6 virtues</u>
<p>* <u>Introduction to shlok</u></p> <ul style="list-style-type: none"> - Nachiketa asked what after death? - If says no - wrong - as existence is eternal - If says yes - not satisfied - cannot be seen - So explains nature of soul = 6 	<p>2) <u>Avyayam nityam - unchanging constant</u></p> <ul style="list-style-type: none"> - Eternal - not die - perish or decay Unchanging - undecaying It is an eternal substance - timeless - beyond time
<p>1) <u>Asparshadi - not tangible etc.</u></p> <ul style="list-style-type: none"> - Soul is a reality beyond senses - not inanimate / material - Without any physical form Has no physical properties like touch etc. - So it cannot be heard, seen, smelt, tasted, touched - It is not tangible - gross physical but a conscious entity 	<ul style="list-style-type: none"> - It is an eternal conscious substance It is indestructible substance - No birth - no death Never does it not exist - It exists in all three periods of time It does not have 6 impurities - without impurity - Being without physical properties and formless, free of change - unchanging eternal - If it had form, it would get old waste away or change - it is indestructible
<ul style="list-style-type: none"> - Language of negation used cannot be expressed in words, not-tangible, no-form, no-taste, no-smell as not perceived by senses - but is - It cannot be experienced through sense organs 	<p>3) <u>Anadi - beginningless</u></p> <ul style="list-style-type: none"> - Beginningless - natural substance No cause for its existence - Would be perishable if had cause Eg. Pot breaks - back to cause (clay) - It's beyond cause and effect Not produced or destroyed
<ul style="list-style-type: none"> - Its existence is the presence by which all senses function - It provides consciousness to all as all senses are inanimate - They cannot function independently without the soul - Thus, it is subtler than senses, and beyond them - therefore cannot be perceived by senses 	<ul style="list-style-type: none"> - Language of negation - anadi - anant Without beginning or end - (repetition - for emphasis) - Birth - beginning - start - without origin Not effect of any cause - Independent, natural substance Self-evident - self-luminous - What is beginningless is always endless In next

<p style="text-align: center;"><u>6 virtues</u></p> <p>4) <u>Anantam - endless</u></p> <ul style="list-style-type: none"> - Endless - eternal - not destroyed as it is not effect - It is not a cause - nor effect Not produced - not destroyed - Eg. Screen is reality - not a film Which starts and ends 	<p style="text-align: center;"><u>One who experiences it transcends death</u></p> <p>* <u>One who knows - transcends death</u></p> <ul style="list-style-type: none"> - Having experienced it one is saved (freed) from the jaws of death - Those who realise it do not fear death - rebirth - Of course body dies but they experience oneness with Brahma End of ignorance - free from transmigration - Imagine Yam saying this!!!
<ul style="list-style-type: none"> - It is endless - it does not have an end Not from cause - not into cause - Eg. Gold - ornaments - gold But gold always there 	<ul style="list-style-type: none"> - Free from the jaws of death - from its fear - because of doubtlessness - Can't know it as Eg. table, chair It can be experienced directly - Aham Brahmasmi - has the experience that I am the pure soul Freed from the jaws of death
<p>5) <u>Mahat: param = subtler than intellect</u></p> <ul style="list-style-type: none"> - Superior than intellect Which illuminates the intellect - provider of power - energy - Soul is self-luminous - light of consciousness Which provides light to intellect - Eg. Electricity - bulb 	
<p>6) <u>Dhruvam - unchanging</u></p> <ul style="list-style-type: none"> - Unchanging - constant - without impurity - Eternal but also unchanging Eternal unobstructed truth - In any period of time - state Nature of soul same - In ignorance perceived as changing seems to be modifying - But its nature is unchanging - constant 	

Shlok - 16Listener - speakerEstablished in Brahmalok

<u>Listener - speaker - how?</u>	<u>Established in Brahmalok</u>
<p>* <u>Last 2 shloks</u></p> <ul style="list-style-type: none"> - Shows its fruits - then chapter ends - Get to hear the glory of Upanishads - Singing such praises to inspire the seeker - Then wraps up this chapter 	<p>* <u>Cannot attain by memorising - listening to discourses (shlok 23)</u></p> <ul style="list-style-type: none"> - Previous chapter shlok 23 - said can't be attained - Implied: Importance and alertness - Means not wrong - effective tool - But yearning - feeling - want only soul - Gives clarity - conviction - dispassion
<p>* <u>In this shlok</u></p> <ul style="list-style-type: none"> - The result of listening to / giving discourse on this scripture is Brahmalok - this has been stated - Whoever gives a discourse to others regarding this story narrated by Yam - And whoever listens to it as Nachiketa did - Are both intelligent people Who gives discourses / who listens to them get honoured in Brahmalok 	<p>* <u>Every endeavour is rewarded</u></p> <ul style="list-style-type: none"> - Such eligible listener - speaker - Gains fruit of Brahmalok - Having heard and told - wise people Abide in highest state / exalted state
<p>* <u>How should speaker and listener be</u></p> <ul style="list-style-type: none"> - Listener should be like <u>Nachiketa</u> - a) Devoted to father and having faith in scriptures b) Ready to wait, do austerity - at door of Yam c) Clarity - faithful to truth - not a hypocrite d) Having discernment and dispassion e) Very intelligent - imbibe - remember - reproduce f) Not distracted even by heavenly temptations 	<p>* <u>In Brahmalok</u></p> <ul style="list-style-type: none"> - Those who hear - memorise - give discourses Spread - propagate it, they - Become enjoyers of the supreme bliss of Brahmalok - Become knowers of Brahma - of the nature of Brahma
<p>* <u>Speaker should be like <u>Yam</u></u></p> <ul style="list-style-type: none"> a) Established in Brahma - skilful in transferring knowledge b) Learned and humble c) Respects even a young listener - washed his feet d) Forgetting his position - welcomed e) Capable of conferring boons / knowledge f) Skilful in motivating listeners 	<p>* <u>2 meanings - right one</u></p> <ul style="list-style-type: none"> - Glorifies Brahmalok a) Highest heaven b) Inner experience of Brahma-ness - Chapter of knowledge of Brahma is going on thus, Brahma is the meaning intended - After attaining the nature of the soul / abiding in it - Brings an end to the cycle of birth and death Does not return - Speaker - listener both established in Brahma Rewarded - established - attain it

Shlok 17Assembly of Brahmins - Funeral CeremoniesAttainment of infinite fruit

<u>Assembly of Brahmins</u>	<u>Shraddh - attains indestructible fruits</u>
<p>* <u>Conclusion of the chapter</u></p> <ul style="list-style-type: none"> - This is concluding verse - valli - This subtle supreme reality extraordinary teaching - Whoever recites on 2 occasions Assembly of Brahmins - funeral ceremonies - Is fit for immortality - Praise of teacher - reciter - Kalpate - recited twice signifying chapter is concluding (Glory! Glory!) - Half Upanishad is over 	<p>* <u>Speaker - listener of discourses</u></p> <ul style="list-style-type: none"> - If qualified - eligible listener, then - Speaker - listener both attain supreme welfare - Both receive fruit of endless bliss Depart for Brahmaloak - can become Brahma - Will merge Eg. River in ocean - becomes endless - If teaching - hearing becomes hobby or business - does not attain this fruit
<p>* <u>This knowledge</u></p> <ul style="list-style-type: none"> - This dialogue - its knowledge - teaching - Is subtle - secretive - mysterious - Brief - contemplative - Supreme - secretive - extraordinary teachings 	<p>b) <u>Recited at time of funeral ceremonies</u></p> <ul style="list-style-type: none"> - During death / funeral ceremony - Must be a tradition - during funeral gathering - Serious atmosphere - alert within - Knowledge makes peaceful - focused within - free from grief - For those visitors - soul wanders there for 13 days (beneficial for both) - At such times - discourse / listening to them - is fruitful - understand secret of death - It gives divine fruit to listener and speaker
<ul style="list-style-type: none"> - Needs eligible group - so describes who is eligible - only then attains desired result 	<p>* <u>Why during funeral ceremony - tradition helpful</u></p> <ul style="list-style-type: none"> - To recite during death / funeral ceremonies - must be a tradition - at time of funeral gathering - Hears or not - eats the sweets and departs - By listening to it several times - importance is lost - Should actually listen when alive not also when dying - most often unconscious
<p>a) <u>Brahmansansadi - assembly of brahmins</u></p> <ul style="list-style-type: none"> - Who is a brahmin? Who is brahmin by birth? Dress - tilak - rituals - sacred thread? - Who is brahmin by virtues and actions Control of mind and body, forgiving, loving, etc. endowed with highest virtues Good conduct - following discipline - benevolent - virtuous conduct - Yearns for Brahma - yearning to attain Brahma Qualified seeker - possesses sadhan chatustay - 4 virtues of spiritual practice Devotion - self-restrained - disciplined - Spiritually hungry people - chosen soul (tell them - not near dear ones bored or criticise spirituality) - Seekers of Brahma - desperate - Not those having no thirst Eg. Kids Kama Sutra / fairy tales 	<ul style="list-style-type: none"> - But also helpful at this time - When near one dies - something dies within that vacuum - with knowledge of soul - When facing death - that time what is death? What lies beyond death? - When the yearning is great - deep impressions are formed - 4 important moments in life