

## Pravachan-3 8-5-22 Morning

### Shlok - 26

<u>Nachiketa's response</u>	<u>His selflessness</u>
<p>* <u>In this shlok</u></p> <ul style="list-style-type: none"> <li>- Nachiketa's response – Yam's offer</li> <li>- Limitations of sensual pleasures – shows them himself</li> <li>- Shows his discernment – dispassion</li> <li>- Clear decision regarding direction</li> <li>- Shows he is contemplative</li> </ul>	<p>* <u>Lifespan is always short</u></p> <ul style="list-style-type: none"> <li>- No matter how long the lifespan – it's considered short</li> <li>- Because it ends – no contentment</li> </ul>
<p>* <u>Are insignificant – get destroyed</u></p> <p style="text-align: center;">perishable – impermanent</p> <p>All offered by You = momentary</p> <ul style="list-style-type: none"> <li>- Permanence of happiness – not possible</li> </ul>	<ul style="list-style-type: none"> <li>- Even long lifespan ends</li> <li>- Longest lifespan also seems short</li> </ul>
<ul style="list-style-type: none"> <li>- Whatever is followed by unhappiness is not happiness – separation certain</li> <li>- On destruction or completion of lifespan – separation inevitable</li> <li>- Eg. Expelled from hotel – karmic merits over</li> <li>- What does not remain tomorrow – Its dependency causes pain</li> </ul>	<p>* <u>Keep all with You</u></p> <ul style="list-style-type: none"> <li>- All offered by You</li> <li>- Impermanent – Untrue      Appears so</li> <li>Has end                      False</li> <li>   Illusory</li> </ul>
<ul style="list-style-type: none"> <li>- All offered by You is by nature impermanent and uncertain</li> </ul>	<ul style="list-style-type: none"> <li>- Offering me      Eg. Peanuts</li> <li>- Keep with You – don't want it</li> </ul>
<p>* <u>Senses become weak</u></p> <ul style="list-style-type: none"> <li>- Indulgence in it – decays the vigour of senses</li> <li>- Senses become numb</li> <li>- Excitement of mind reduces</li> </ul>	<ul style="list-style-type: none"> <li>- Desires block intellect – can't think rightly</li> <li>- It's misery in the guise of happiness</li> </ul>
<p style="text-align: center;">Jnanendriya - Sense organs      Strength decreases</p> <ul style="list-style-type: none"> <li>- Karmendriya - Motor organs</li> <li>- By indulging in sensual pleasures – mental, physical, worldly afflictions possible</li> <li>- We don't enjoy sensual pleasures</li> <li>Objects of sensual pleasures enjoy us</li> </ul>	<p>* <u>Conclusion</u></p> <ul style="list-style-type: none"> <li>- All You offer – wears out</li> <li>- Unsteady – perishable</li> </ul>
<ul style="list-style-type: none"> <li>- Will destroy me – Eg. Fear of disease due to sensual indulgence</li> <li>Over indulgence due to desires which opens new doorways for diseases</li> <li>- You want to bless me or destroy me?</li> </ul>	<ul style="list-style-type: none"> <li>- Not conducive for spiritual welfare</li> <li>- Lose the precious opportunity</li> </ul>
	<ul style="list-style-type: none"> <li>- Sensual pleasures appear as poison</li> <li>- No affection for illusory</li> <li>- Eg. Honey on razor blade while licking – tongue gets cut</li> </ul>
	<ul style="list-style-type: none"> <li>- Nachiketa's reply helpful and inspirational for those taking strides on the path of liberation</li> </ul>

## Shlok - 27

<u>Wealth does not give contentment</u>	<u>His firm resolve</u>
* <u>Nachiketa's character</u> - Young age – strong discernment - Firm resolve – welfare of soul	- Money can buy Books       – not self-realisation Pills       – not sleep Food       – not health Bodyguards – not fearlessness - Modern man is comfortably miserable
- Dispassion because of discernment - Only desire for liberation – not what offered	- Always remain discontent Eg. Ghee in fire – indulging desires - In happy or sad situations – reactive mental state - Gets arrogant – bad habits Addiction – desires multiply – stress worry - No contentment – king too beggar so don't want it
- Clear what he wants - Not confused – not tempted	* <u>Long lifespan – in your hands</u> - It's in Your hands – if pleased can give long life - I want immortality by self-realisation... show knowledge to attain self - Don't want wealth or long lifespan Want only knowledge of self – not tempted
* <u>Wealthy simply by beholding</u> - Senses content by beholding You - You are wealth - You are happy – can get all sense pleasures, wealth - But want only self-realisation - Eg. Having found ocean – why not drink of knowledge from it - Why desire wealth? Eg. Why fall in a puddle Why ask for worthless? - Eg. Ask for jewels from a jeweller - Poverty of lifetimes will be eradicated - Why worldly – when can get the transcendental - Why beggar – when You are ready to give anything	* <u>Want only this boon</u> - Bless me with knowledge - No satisfaction in wealth – want satisfying self-realisation
* <u>Wealth does not give contentment</u> <u>Limitation of wealth</u> - Money has exchange value All sensual pleasures attained – so need money - If you have money – you can all pleasures – luxuries – fame future secured - Wealth has utility value but not happiness value - Has power to give comforts but not happiness	Eg. Breathing can't be your goal - Wealth, lust can't be goal of life - Nachiketa's Emphasis – Enthusiasm – Persistence - Shows his desire for liberation

## Shlok - 28

<u>After receiving satsang</u>	<u>Knowing real nature</u>
<p>* <u>Nachiketa's response</u></p> <ul style="list-style-type: none"> <li>- Not out of negativity</li> <li>- But expression of decisions through brilliant thinking</li> <li>- Not induced by grief – deceptive detachment</li> <li>- But induced by knowledge – detachment through discernment</li> <li>- Clear: Whatever is followed by unhappiness is not happiness</li> </ul>	<p>* <u>Who will want destructible stuff?</u></p> <ul style="list-style-type: none"> <li>- Don't want – joy of woman's beauty and service</li> <li>- No attraction – attachment of such</li> <li>- Now no catering to mind's demands</li> <li>- Only spiritual welfare</li> <li>- Who would want to rejoice in worldly – knowing its nature</li> </ul>
<p>* <u>After receiving satsang</u></p> <ul style="list-style-type: none"> <li>- If can get heaven, who would wish for earthly existence? Having received satsang, who would wish for sensual pleasures?</li> <li>- If ready to give boon – discerning one will ask for fruit of liberation</li> <li>- Only a fool asks for the destructible – asks for impermanent</li> </ul>	<p>* <u>Knowing its real nature</u></p> <ul style="list-style-type: none"> <li>- Ignorant revels in worldly pleasures due to ignorance</li> <li>- One who understands higher will not waste in lower</li> <li>- Strive for higher taste Eg. Big people high taste</li> <li>- Show me the higher so that lower goes</li> <li>- Knowing the limitations of worldly pleasures – why run after it</li> </ul>
<ul style="list-style-type: none"> <li>- Eg. Microsoft company owner = Bill Gates Computer? Art?</li> <li>- Eg. Owner of steelmaking company in Britain = Laxmi Mittal Iron rod? Art?</li> <li>- Eg. Born rich Tata / Birla Job in factory? Art?</li> <li>- Eg. If jailor pleased then tasty food? Freedom?</li> <li>- Eg. Sadguru ready to give boon Perishable heavenly happiness? Way to attain self-realisation?</li> </ul>	<p>* <u>Nachiketa's character</u></p> <ul style="list-style-type: none"> <li>- Refuses temptations Firmly asks for self-realisation</li> <li>- Not tempted by temptations Not fall in the trap</li> <li>- Teach me knowledge to attain the self which is secretive / subtle</li> <li>- Want enlightenment to end all my sorrows, misery by ending all my faults</li> </ul>
<ul style="list-style-type: none"> <li>- Nachiketa aspirant – devotee – true seeker Not worldly – but wish for transcendental</li> <li>- Company of Enlightened Want to get Enlightened</li> <li>- Don't want Possessions – means of repeated worldly enjoyments</li> </ul>	

## Shlok - 29

<u>Does not want any other boon</u>	<u>Nachiketa's worthiness</u>
<p>* <u>Narrator speaks</u></p> <ul style="list-style-type: none"> <li>- Scripture says this not part of dialogue</li> <li>- With faith / determination requests knowledge of the self Then 1st chapter ends</li> <li>- Aspirant's thirst and detachment can be seen</li> <li>- Not tempted – but focused tested during temptations and pain</li> <li>- Exposition on the fundamentals begins From next chapter</li> </ul>	<p>* <u>Does not want any other boon</u></p> <ul style="list-style-type: none"> <li>- If truth not known all futile</li> <li>- Loss is incredible not to try is also loss</li> <li>- Qualities as per name: Na = No Chi = thinking of / anxiety of sensual pleasures – no interest Keta = no interest in recognition, reputation / desire for fame, position (Not interested in Naachiket fire wants fire of knowledge only)</li> </ul>
<p>* <u>Wants to understand Fundamental Truth</u></p> <ul style="list-style-type: none"> <li>- Rarity in order Expounder of fundamentals – listeners Those who understand – accept – improve</li> <li>- Got Guru – who can give subtle knowledge</li> <li>- Want experiential knowledge as boon</li> <li>- Life will get purpose and direction</li> </ul>	<p>* <u>Nachiketa's character</u></p> <ol style="list-style-type: none"> <li>1) Very persistent Eg. like satyagrahi - non-violent freedom fighter: do or die ⇒ Shows his yearning for liberation</li> <li>2) Not iota of worldly desires Not get tempted or deviated ⇒ shows his discernment – dispassion</li> <li>3) No anger for father – not tempted Faith in scriptures ⇒ Shows his wealth of 6 virtues</li> <li>4) All four means of spiritual practice Qualities of a real seeker in full amount</li> <li>5) Not choose luxury / luxurious life Not accept worldly offers Does not meander in offers Chooses only knowledge to attain the self</li> </ol>
<ul style="list-style-type: none"> <li>- Compels him to give knowledge of self</li> <li>- More he says no – hides – reluctant eagerness increased</li> <li>- Only that request / prayer Resolution of doubts – burn down ignorance Prosperous from charity – engrossed in only the soul</li> </ul>	