

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. Silk 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 time 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