

**Kathopanishad**  
**Shibir 5 Summary**  
**Pravachan 6 (29.8.2022)**

Please Note: This is an English summary of the pravachan by a seeker, Rimaben Dhanky and has been uploaded here for the benefit of the English reader.

The philosophical idea may be extremely idealistic, but till the time, there is a practical method, the soul does not get satisfied. Without a practical method, this philosophical idea loses its importance. The mantra/ shlok 13 gives us guidance on how to experience the supreme state. In the 12<sup>th</sup> mantra, we learned that you need sharpness and subtleness to grasp Brahma. How do you make your intellect that way? This mantra is explaining that to us. To become samvegi – motivated, 14<sup>th</sup> mantra is there, which says, “uttīṣṭhata jāgrata prāpya varān nibodhata: kṣurasya dhārā niśītā duratyayā; durgam pathas tat kavayo vadanti.”

In the 13<sup>th</sup> mantra, Adhyatmayoga – the path of spirituality is described. If your knowledge is from pustak (book) to mastak (head, intellect) without any transformation, it becomes a burden. It becomes a reason for many thoughts. You need to transform your knowledge into virtues. If you have something within you, then you need not carry the burden. If you have something outside you, then you have to carry the luggage.

The words of the Enlightened Ones are like a bird. He gives you the bird of truth in a cage of words. This bird means thoughts and feelings. You appreciate the cage of His words, but do not bother about the bird - thoughts, and feelings? The Enlightened One is taking the help of a spoon of words to give you medicine of truth. He knows that 80% of His effort would be futile, but still, out of His compassion, He gives this medicine. Your life is filled with darkness, when the Enlightened One speaks, there is light in your life. When you forget Him, again, you are in darkness. Again, if you remember Him, there is a ray of light in life. His words are like grains, there is no use of them if you collect them in the storehouse. This grain should be cooked. You should chew it with your teeth and digest it inside your digestive system, it should change into blood in the end. When hot gulab jamun gets served, its freshness is different. When the Enlightened One is in front of you, the joy of listening to Him is something different. That environment and inner state are different. You should eat fresh gulab jamun.

The words of Enlightened One draw a line to moksh for a seeker. When you get delighted listening to the words of the Enlightened One, you truly believe the consciousness and the inanimate are separate. You experience what is temporary and what is permanent. You realise beneficial - shreya and pleasurable - preya is

different. Activities and non-activities, religion-irreligion are seen as separate things clearly in faith. When you experience it and have faith in it, you can abide in the self. When eligibility increases, the person becomes dispassionate, focuses inwards, and when this inward focus gets developed, karma gets dissociated and you attain liberation.

The whole mantra shows the process of withdrawal, inward focus, and one needs to practice the process of withdrawal. Let the wise merge his speech into the mind, the mind into the intellect, and the intellect into the great Atman, and the great Atman into the peaceful Atman, you have to abide in that. You are doing your meditation as per this mantra only, but you have never learned this mantra. You have to check your perseverance when you are doing this mantra. It will depend on your dispassion and yearning for liberation. When you are rooted in self, the unchanging, pure consciousness, just witness the changing mind, body, senses, and sense objects.

### **Shlok 13:**

**Let the wise sink his speech into the mind, the mind into the intellect, and the intellect into the great Atman, and the great Atman into the peaceful Atman.**

The aspirant wants to focus within. He is dispassionate, an explorer, and a spiritual seeker. He wants to be introverted. This is a beautiful process. We can find this in Hathnondh of Param Krupalu Dev, where He has written, “You have to control senses, speech, mind, and intellect to abide in the soul.” He is telling us, “I have passed through this process.”

**Let the wise sink his speech into the mind:** Here speech represents all the ten organs- five sense organs and five motor organs. Our five sense organs are touch, taste, smell, sight, and hearing. Our five motor organs are hands, feet, speech, excretory and reproductive organs. There are two functions of the tongue – to taste and to talk. All the senses should sink into the mind. When you are performing the spiritual practice of withdrawing from speech, there is silence.

There should be no urge for the mind to command sensual organs for an activity. There should be no thoughts in the mind that stimulate activities. When the mind does not have many thoughts, it does not let you sing bhajan – a religious hymn with others, you just want to remain with those minimum thoughts. Your sensitivity at that time is higher than singing bhajan. When you are getting involved in any sinful activities of the senses, control them with the help of the mind and make sure that there are no impurities arising in the mind.

Right knowledge is to have equanimity towards all. Instead, the mind differentiates, and that is communicated through speech. The mind is ignorant, so it cannot see commonness in all the souls, and asks the speech to talk about these dualities. When you speak, the mind listens to it, and your subconscious mind gets new impressions of that speech. So, constantly new impressions are getting imprinted. When you are seeing duality, you do not see the clay but you see the pot, earthen lamps, roof tiles, etc. When you can only see the clay, it is non-duality. When you see duality, your speech wants to react, you will keep talking about it, you will be inspired to make changes, and others also start thinking about making changes. If you do not have dispassion, you will not be able to control your instincts.

**“Lahyun Swarup Na Vruttinun, Grahyun Vrat Abhiman;  
Grahe Nahin Paramarthane, Leva Laukik Maan.”**

He does not understand the nature of his tendencies and takes pride in the vows observed by him. He does not understand the spiritual significance and is only interested in worldly honour and misses out on the Supreme Truth.

This is how dharma is not followed properly. “Non-violence is the supreme dharma” has come to the dining table more than the meditation seat. The Enlightened One awakens you. If you control your speech, dualities will be destroyed. If you go on communicating, your thoughts become aggressive. If you control your speech, you can control your thoughts too.

The mind wanders outside when you see the name and shape, and all the senses become active. If you want to get rid of doership and receivership, you must control your senses, then you can get introverted. In Parnam Diksha, you have to follow long hours of silence, which leads to the control of the mind. When your meditation increases, you can control your intellect. Before you learned this mantra, you were doing it in your diksha. All the scriptures get included in the talks of the Enlightened One.

The silence - maun is for no communication. You should not send any messages, which is the worst form of communication. Understand the meaning of silence. The purpose of silence is to control the senses. You should do something that your maun -silence becomes arya maun - noble silence, where you do not even look at the face of the other person. Param Krupalu Dev has insisted that a seeker should control his senses before doing swadhyay.

When Pujya Gurudevshri went to do His 99 yatra to Palitana, He made sure that He had only two pairs of clothes, He washed them Himself, He did not eat outside in the restaurant, and He did not use vehicles. His food was limited to only 5 items in a day including water. He got up at 3.30 am, after His daily prayer, He would climb the mountain twice for His pilgrimage, and then He packed Himself up in

His room for meditation. He strongly believed that awareness should be stable, otherwise, you will keep going up and down the mountain to no avail. When you control your senses or speech, you can control your mind and intellect too. **Let the wise sink his speech into the mind, the mind into the intellect.**

**Sink the mind into the intellect:** The senses may come under the control, but there are two words used here- dam and sham. Dam means to control the senses and sham means to control the mind. We sing this in the following verse too in Devvandan.

**‘Devesu devostu niranjano me, Gurugurusvastu dami sami me,  
Dharmeshu dharmostu daya paro me, trinyeva tattvani bhava bhava me.’**

Immaculate Lord is my God of gods, restrained and calmed saint my Guide of guides, and compassion is my religion of religions; let these three aspects stay with me during every life.

It means that my Guru is such that He does not need any effort to control His mind or senses. This shows His self-restraint and dispassion. When you see a dispassionate person, you feel like bowing down to Him. He is introverted and has attained divinity. The seeker has to have more self-restraint than the Enlightened One. The Enlightened One eats but still does not eat. He walks but still, does not walk. The seeker has to fast to make sure that he does not have thoughts of food. The seeker is at the foot of the mountain and the Enlightened One is at the peak of the mountain.

There are desires, longings, vigour, and doubts in the mind, which lead to curiosity. If you hear that Newton was from the UK and that apple tree still exists, you want to visit that place. The main thing is to work on the mind. Without working on the mind, you will only suppress your senses. If you want to work on your mind, send it to your discerned mind, which will give instruction to the mind about good and bad. Take permission from your discerned intellect before doing any work. The discerned intellect makes decisions based on what is worthwhile for your spiritual welfare. The bad intellect does not let you settle down. When you benefit somewhere, your greed will increase. This is the science of your mind. You cannot say that you are on the top, you have to climb the ladder of self-realisation.

Let your discerning intellect analyse, evaluate, and decide if this thought is good to harbour and then it commands the mind and senses to go ahead. Once this discerning intellect gives a command, you must stop. The one who has supreme humility in his intellect will only talk about the witnessing mode. You have to control your mind during Paryushan.

When Pujya Gurudevshri went to Hampi, He decided that He would not step out of the ashram for six months. He would walk within the ashram only. Once He had a severe toothache and was advised to go to the dentist. He refused to go out and endured the pain for two months.

You will be tested many times but you should be ready for it. Pujya Gurudevshri used to mix dal, rice, chapati, and vegetable in a bowl and eat that for a day, on the next day, He would eat chapati alone, then vegetable, then dal, and then rice. This was the austerity of ‘vrutti sankshep’- limiting the number of items of food. Even today, He can eat rice without adding anything to it. He could control His mind with this practice and could remain in the witnessing mode.

When you are doing ‘Rastyag’ – overcoming the desire for taste, your aim should be to go into the witnessing mode. Your supreme intellect asks you to remain in the witnessing mode. When you control your mind and senses, your tendencies calm down, focus, and become meditative. You can do the practice of the triangle, where you keep the objects of enjoyment and the enjoyer on two sides, and you remain a witness. This practice of the triangle can be followed anytime and anywhere. During inactivity, you should meditate, and amidst activities remain aware. Meditation means witnessing your thoughts. During work, be aware of the self that witnesses.

**How do you sink the intellect?** When you have an awareness and alertness of ‘I am a witness,’ this ‘I’ also has a subtle ego in it. To sink the intellect, and for the awareness of the witnessing mode, you need to make it effortless, where no suggestions are needed. Till ‘I’ is not destroyed completely, the intellect cannot sink. If ‘I’ is destroyed, you will be able to go into nirvikalpata – state beyond thought and abide in the self. Your true nature was always nirvikalp- beyond thought, but now your state of being also became nirvikalpa. This is easy to understand and practice. When the intellect sinks, you attain self-realisation – aparokshanubhuti.

Param Krupalu Dev had once said, “There is no God like the soul.” If you want to worship someone, worship the soul, as Jineshwar Bhagwan is also worshipped as a soul only. To worship the soul, you must attain the virtue of contentment. In Diwali satsang, we have seen the spiritual significance of all the Devi.

In shloks 10 and 11, we saw that the soul is the supreme being. In the 12<sup>th</sup> shlok, it was said that with subtle intellect, you can attain self-realisation. In this shlok, the path of meditation – dhyanyog is shown.

How do we meditate? 1. Sit in a silent place, make your body straight – this is controlling the body. 2. Close your eyes gently – this is controlling the senses. 3. Before sitting in meditation, Jains say, **‘Taav kayam, thanenam monenam jhanenam, appanam vosirami’**

I perform meditation and keep myself (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence.

You will take some time to settle down, as there are last impressions or last activities, which take time to die down. Keep your mind free before meditation. When you are settled, all the impurities from your unconscious mind will start erupting. You know that dirt is lying within and it will come out. Your black dirt will also come out and that will create nonsense. You will feel that you have just appreciated someone wholeheartedly and only in meditation, you realise you were jealous of him. It shows that old dirt is coming out.

Let the mind instruct the senses that you want to meditate. Consult the intellect that meditation is good for you. You should love meditation before starting to do it. When there is a thought in the mind, send it to the discerning intellect, it will tell you what is beneficial and what is pleasurable. The supreme discernment will ask you to remain a witness. Slowly, the mind will realise that instead of going to the intellect every time, it is better to become a witness and calm down.

A lot of energy gets wasted in sensual activities, you need self-restraint. Make sure that you do not have too many urges within, otherwise, you will be suppressed by your instincts.

You need to follow a process. You must believe the consciousness and the inanimate are separate. You experience what is temporary and what is permanent. You should realise that beneficial - shreya and pleasurable - preya is different. Activities and non-activities, religion-irreligion are seen as separate things. Then you should come to bhedjnan – discernment between the self and non-self and come to the point, where you realise that you are the seer. Do not talk about what you are not, talk about what you are. When ‘I am a seer’ thought also dies down, you will come to the state of nirvikalpata – state beyond thought.

You need to be subtle to experience the subtle. Your awareness should be subtle to catch the subtle soul. Make it a habit to make it natural.

Till your intellect has vices, you will have many thoughts, and then it commands the mind to command the intellect to go out. A lot of clouds gather when there are vices in the intellect that cover the sun. With every thought, impressions are created, you are giving impressions to your intellect at every moment. The impressions of satsang are great. When your thoughts go into action, your impressions become deeper.

When a person undertakes a journey and does not have a bath for 3 days, he will have layers of dust on his body. You do not give a bath to your intellect. The bath to the intellect is meditation. You are not doing meditation. Your crooked intellect

gives you wrong thoughts, which build up layers of impressions. If you do not meditate, your intellect becomes impure.

Now that you have decided that you want to meditate, you should keep certain things in your mind. Control the speech: There should be no talking, no sense organs should be active. Guided meditation is actually mis-guiding meditation. When you are in maun -silence, you should keep maun of speech and thoughts, both. You must realise that maun is not just not talking, but it is also not communicating in any way. You must purify your meditation. If you use sign language in meditation, you are cheating yourself.

Remember whatever you speak goes within. Some people always crib, “The markets are down or there is a crisis in the world.” What you speak is what you hear and that affects your decisions. Hitler had said, “When you speak false many times, then it becomes the truth.” Germans were not aware that they were losing the war, radio stations kept telling them that they were winning against the UK. Silence or maun is very important, as when you speak, you create impressions within you.

When you say something worthless ten times, it becomes the most important thing in life. Speak as less as possible. The definition of Muni is the one who has become maun- silent. Muni usually remains in silence. If he speaks, he speaks with bhasha samiti – careful speech. The Muni speaks with alertness and awareness, so when he speaks, we do not call it a lecture, we call it discourse. You have to start with the silence of speech and reach the silence of thoughts.

Jesus remained detached for a few years and went to a secret place. Nobody knows where He was for those 28 years. When He came back, He preached rightly to people. Before revealing the Quran, Prophet Mohammed became silent, where His ‘I’ was annihilated, and then came the message of Allah.

Silence helps you to tune with the soul. Do not cooperate with your mind, the mind should cooperate with the intellect. Do not remain on the side or opposite side of your thoughts, remain detached. When you have thoughts, you will increase your friends and foes. Remain a seer. If the silence of thoughts is there, then only the true silence of senses will arise. If you use sign language, it means you have broken your silence, as you have communicated.

In the western world, the science of body language is very popular. If someone makes this gesture, what does he convey? If someone says in this tone, what is his intent? You can understand who is seeing you with affection and who is seeing you with lust. Your body shows the type of thoughts you have. Your nose can tell others whether you are egoistic or not. If your neighbour is tilting slightly towards

you and talking, he has respect for you. Do not even use body language for communicating in silence.

The way you walk with a person shows whether you are walking with a friend or a helper. When you pass by your Guru, you automatically bow down. You need the silence of all the senses. None of your gestures should communicate in silence. When your mind and senses become silent, you can see your anger dying down. In all your instincts, you should be able to see their birth, their lifespan, and their death, you are only the seer. Your focus should be on the subject and not the object. If you are a witness, do not lock anything in your memory.

Your awareness should be choiceless, effortless, and then you can attain the state of nirvikalpata- beyond thought.