

Kathopanishad  
Shibir - 6  
Adhyay - 2 Valli 1  
Directive to turn within  
Pravachan - 1 17-9-2022 Morning  
Summary

<u>Summary</u>	<u>Second chapter</u>
<ul style="list-style-type: none"> <li>* <u>First chapter - First valli</u> <ul style="list-style-type: none"> <li>- Story of Nachiketa and Yam</li> <li>- Eligibility - basic virtues</li> </ul> </li> <li>* <u>First chapter – Second valli</u> <ul style="list-style-type: none"> <li>- Discernment between beneficial - pleasurable - readiness</li> <li>- Eligibility of listener - speaker</li> </ul> </li> <li>* <u>First chapter – Third valli</u> <ul style="list-style-type: none"> <li>- What is the nature of the soul</li> <li>- What is the method of self-realisation</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* <u>Comprises of 3 vallis</u> 1 (15) 2 (15) 3 (18) Conclusion in December</li> </ul>
<ul style="list-style-type: none"> <li>* According to the authors of some commentaries <ul style="list-style-type: none"> <li>- Kathopanishad concludes here</li> <li>- Concludes with the conclusion of first chapter</li> </ul> </li> <li>* The arguments supporting this are - <ul style="list-style-type: none"> <li>a) At the end of the third valli <ul style="list-style-type: none"> <li>- Describing the fruits of studying the scripture</li> <li>- This is generally at the end of the scripture</li> </ul> </li> <li>b) In last shlok / mantra <ul style="list-style-type: none"> <li>- The words are repeated</li> <li>- This is generally done at the end of the scripture</li> </ul> </li> <li>c) Shantipaath is at the conclusion of the first chapter <ul style="list-style-type: none"> <li>- Generally this is at the end of the scripture</li> </ul> </li> <li>d) In the second chapter <ul style="list-style-type: none"> <li>- No new subject has been introduced</li> <li>- Just supporting the first chapter</li> </ul> </li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* <u>Second chapter – First valli</u> <ul style="list-style-type: none"> <li>- Discusses obstacles in attaining self-realisation</li> <li>- Who hinders? What hinders?</li> </ul> </li> </ul>
	<ul style="list-style-type: none"> <li>* Senses are turned outwards <ul style="list-style-type: none"> <li>- Energy flows outwards – mind attached to senses</li> <li>- Mind also focuses outwards</li> </ul> </li> <li>* Obstacles in self-realisation <ul style="list-style-type: none"> <li>- Senses turned outwards – mind focuses outward</li> <li>- Senses wander – makes mind restless creates disturbance – makes it wander outside</li> <li>- Eg. Cyclone carries boat in the direction it wishes – hits against rocks – destroyed</li> </ul> </li> <li>* Mind becomes impure – unsteady <ul style="list-style-type: none"> <li>- Unable to unite with the supreme</li> <li>- Cannot attain self-realisation</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Wisdom useful to seekers <ul style="list-style-type: none"> <li>- It may be useful</li> <li>- Therefore we shall study it</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Humans are impulsive <ul style="list-style-type: none"> <li>- Lower form of life as animals live</li> <li>- Humans have intellect – consult and become introvert</li> <li>- Due to absence of discernment living an extrovert life</li> </ul> </li> <li>* Senses turned outwards, uncontrolled <ul style="list-style-type: none"> <li>- Senses not controlled – makes the mind impure / unsteady</li> <li>- Discussion regarding that – in this valli</li> </ul> </li> </ul>

Self-realisation is direct

<p style="text-align: center;"><u>How senses are designed</u></p>	<p style="text-align: center;"><u>World paroksh – not direct – self – direct</u></p>
<ul style="list-style-type: none"> <li>* Eg. Through telescope – what is far – not close               <ul style="list-style-type: none"> <li>- Can see stars – not scientist</li> <li>- Designed to grasp distant – not close</li> <li>- Scientist close yet forgotten</li> </ul> </li> <li>* Senses – of the world, not the self               <ul style="list-style-type: none"> <li>- Designed only to see the external</li> <li>- Forgotten the self</li> <li>- Incapable of knowing self</li> </ul> </li> <li>* Senses focused outward               <ul style="list-style-type: none"> <li>- Eg. Spread like the branches of a tree</li> <li>- Ears – nose protruding outwards</li> <li>- Jutting out from the body</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Senses designed this way               <ul style="list-style-type: none"> <li>- By which they can become familiar with the world</li> <li>- Because of which, the one who knows</li> <li>- That remains hidden</li> </ul> </li> <li>* Knower cannot be known by senses               <ul style="list-style-type: none"> <li>- That can be known only by turning within</li> <li>- Not by senses</li> <li>- Knowing which – all is known</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Eg. Can touch other objects with hands               <ul style="list-style-type: none"> <li>- Cannot touch what is within</li> <li>- What is hidden within the body</li> <li>- Outgoing – only external</li> </ul> </li> <li>* When touch other objects               <ul style="list-style-type: none"> <li>- Only hand does not extend outwards</li> <li>- Even consciousness hidden in hand</li> <li>- So consciousness flows outwards</li> </ul> </li> <li>* Want to touch – so extends               <ul style="list-style-type: none"> <li>- Along with hands – even consciousness</li> <li>- I want to touch (desire)</li> <li>- So hands extend outwards</li> </ul> </li> <li>* Three incidents happen               <ul style="list-style-type: none"> <li>- a) Object which is touched – what I touch</li> <li>- b) Hands by which touched – what I touch</li> <li>- I is you – consciousness</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* To know self – senses not required               <ul style="list-style-type: none"> <li>- Eg. Aware of self even in darkness</li> <li>- Can't see anything in darkness</li> <li>- I am – this experience cannot be negated</li> </ul> </li> <li>* Experience of world indirect – of self is direct               <ul style="list-style-type: none"> <li>- Because medium of senses necessary</li> <li>- To know external objects – senses required</li> <li>- Eg. Need a middleman</li> </ul> </li> <li>* Senses can give wrong information also               <ul style="list-style-type: none"> <li>- Eg. Jaundice – will see all yellow</li> <li>- Eg. See snake instead of rope – due to darkness</li> </ul> </li> <li>* Cannot rely on medium               <ul style="list-style-type: none"> <li>- Dependent on medium</li> <li>- Eg. As asking someone – can lie also</li> <li>- Therefore knowledge of world is indirect</li> </ul> </li> <li>* Only self-realisation – is direct               <ul style="list-style-type: none"> <li>- Because do not need medium of senses</li> <li>- No substance in middle to distort it</li> <li>- Direct experience – this shlok is for that</li> </ul> </li> </ul>

### Shlok - 1

#### Externally focused senses – turn them within

<u>Senses are externally focused</u>	<u>Seeker turns them within</u>
<p>* <u>About the shlok</u></p> <ul style="list-style-type: none"> <li>- Very famous – quoted by speakers</li> <li>- Explains – why this state – how to change</li> <li>- 2 words used for senses – Paranchi Khani</li> </ul>	<p>* <u>Kashchit Dheerah</u></p> <ul style="list-style-type: none"> <li>- Some intelligent ones – discerning – true seekers Turn within – experience the soul</li> <li>- Those who turn their senses back from sense objects (turn within)</li> <li>- Cultivate discernment – regarding sense objects Develop dispassion – become free of disturbances</li> <li>- Calm mind – study of the soul</li> <li>- By contemplating / reflecting / meditating, attain self-realisation</li> </ul>
<p>* <u>Paranchi</u> (externally focused)</p> <ul style="list-style-type: none"> <li>- Par = Moving away from the soul</li> <li>- Leaving the soul wandering in sensual pleasures hence called paranchi</li> <li>- Wandering in world – hence called paranchi</li> </ul>	<p>* <u>The task is – challenging</u></p> <ul style="list-style-type: none"> <li>- Very rare – wise people can do it</li> <li>- Due to discernment – choose to attain liberation – become selective</li> <li>- Use intellect and withdraw to discover true source of uninterrupted joy</li> <li>- By withdrawing attention 180° by discernment and dispassion and practice meditation daily to experience soul</li> <li>- It's challenging Eg. Like kids Mind very restless</li> </ul>
<p>* <u>Khani</u> – having openings</p> <ul style="list-style-type: none"> <li>- What is within can go outside through holes</li> <li>- Such doors – openings – holes</li> <li>- Holes – opening – outgoing</li> </ul>	<p>* <u>Like reversing course of river</u></p> <ul style="list-style-type: none"> <li>- Eg. Like changing course of river</li> <li>- Like stopping flow of river towards ocean and making it ascend mountains</li> <li>- Turning senses within is like changing the course of a river</li> <li>- Because it prevents the attainment of self-realisation It kills / harms / hurts the soul Has been called the cause of spiritual death</li> </ul>
<p>* <u>Design of senses</u></p> <ul style="list-style-type: none"> <li>- Senses are designed / programmed Outside to grasp external objects of world</li> <li>- Sense organs – motor organs = nature is to rush towards own respective subject matter</li> <li>- Body = a city with 9 doors Each door – opening – sense</li> <li>- Ears (2) + Nose (2) + Eyes (2) + Tongue (1) Excretory organs (2) (Scriptures – 11 – Crown of head, navel)</li> </ul>	
<p>* <u>Nature of senses</u></p> <ul style="list-style-type: none"> <li>- Senses designed to be externally focused knows – enjoys worldly objects</li> <li>- Mind follows the senses so becomes externally focused</li> <li>- Cannot experience the soul Cannot grasp the soul</li> <li>- Not impossible – consult intellect to withdraw</li> </ul>	

<u>Illusion regarding turning within</u>	<u>Purpose of meditation techniques</u>
<ul style="list-style-type: none"> <li>* To turn back – illusion               <ul style="list-style-type: none"> <li>- Trying to look within through eyes?</li> <li>- Seer – cannot be known through the eyes</li> </ul> </li> <li>* Senses to turn within – means               <ul style="list-style-type: none"> <li>- The energy wandering outside through eyes</li> <li>- Stop that – turn it within</li> </ul> </li> <li>* Not only eyes – all senses               <ul style="list-style-type: none"> <li>- Ears – nose – etc. all senses</li> <li>- To know one's self – behold without the eyes</li> </ul> </li> <li>* Turning senses within – means               <ul style="list-style-type: none"> <li>- Eg. Stream flowing outside</li> <li>- Obstacle – then turns back</li> <li>- Lake is formed (dam)</li> <li>- Water collected – not wasted</li> <li>- Used for irrigation / navigation / electricity production</li> </ul> </li> <li>* The energy – which was going outwards through senses               <ul style="list-style-type: none"> <li>- Lake of energy of consciousness created</li> <li>- Will know self – experience beyond senses</li> </ul> </li> <li>* Not senses – attention               <ul style="list-style-type: none"> <li>- Gaze focus within</li> <li>- Soul cannot be known through eyes</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* To know the soul – senses not required               <ul style="list-style-type: none"> <li>- Even blind / deaf / paralysed</li> <li>- Can know</li> </ul> </li> <li>* Body – senses not required               <ul style="list-style-type: none"> <li>- Body = Strong      healthy      beautiful                  Weak      unhealthy      ugly</li> <li>- Senses = capable / powerful for knowing external objects</li> </ul> </li> <li>* Need senses to know world               <ul style="list-style-type: none"> <li>- Eg. One-sensed beings – knowledge limited to touch</li> <li>- 2 - 3 - 4 - 5 – more knowledge of world</li> </ul> </li> <li>* Animal – blind – knowledge of world limited               <ul style="list-style-type: none"> <li>- 80% eyes 20% by other senses</li> <li>- So more pity for blind – than lame / deaf</li> </ul> </li> <li>* Importance of senses – to know the external               <ul style="list-style-type: none"> <li>- Not needed to know the substance within</li> <li>- If awareness moves away from there – then will go within</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* External objects – soul – opposite               <ul style="list-style-type: none"> <li>- Since they are opposite, both together - impossible - Objects outside – soul within</li> </ul> </li> <li>* Without breaking relation with external objects               <ul style="list-style-type: none"> <li>- Will not join with soul</li> <li>- Satsang very helpful</li> </ul> </li> <li>* Like listening – preparing to be Dheerah               <ul style="list-style-type: none"> <li>- Eg. Looking in the mirror</li> <li>- Looking at the mirror? Looking at yourself?</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Hence awareness through senses               <ul style="list-style-type: none"> <li>- Becomes externally focused, that must be</li> <li>- Turned within through discernment and dispassion</li> </ul> </li> <li>* All meditation techniques / methods for               <ul style="list-style-type: none"> <li>- Calming senses – turn them within</li> <li>- How – differences    Objective – no difference (no dispute)</li> </ul> </li> <li>* Bridge between - world and self               <ul style="list-style-type: none"> <li>- If moves away, then energy flows within</li> <li>- One who attains is called Dheerah</li> </ul> </li> <li>* That technique –               <ul style="list-style-type: none"> <li>- Tire senses so much</li> <li>- That they become calm – go within</li> </ul> </li> <li>* Eg. Kids sit – no – make them run               <ul style="list-style-type: none"> <li>- Tired – rest</li> <li>- In restful state – go within</li> </ul> </li> </ul>

## Shlok - 2

### Discerning – undiscerning

<u>Undiscerning – like children</u>	<u>Discerning – Dheera (true seeker)</u>
<p>* <u>Like children</u></p> <ul style="list-style-type: none"> <li>- Spiritually immature Repeat same pattern again and again</li> <li>- Immature – externally focused – undiscerning worthwhile-worthless – transient-permanent – beneficial-pleasurable</li> </ul>	<p>* <u>Dheerah:</u></p> <ul style="list-style-type: none"> <li>- Wise – discerning – clever person thinks What increased by wealth and power</li> <li>- Spiritually mature – realises the science of desires What is happiness? How is it attained?</li> </ul>
<p>* Inner knots not broken</p> <ol style="list-style-type: none"> <li>a) Wrong knowledge – ignorance</li> <li>b) Wishes – desires</li> <li>c) Actions – worldly sensual activities</li> </ol> <p>* Ignorance deep within – when on mental level desires – in external world when expressed then actions</p> <p>* <u>Remains engrossed in external world</u></p> <ul style="list-style-type: none"> <li>- Externally focused due to ignorance</li> <li>- Blinded by worldly pleasures – engrossed therein Eg. Sardar Vallabhbhai Patel, cigar, Pramukh Swami, well</li> <li>- Hence does activities – incurs karmic bondage Has to take birth again to receive fruits of karma</li> <li>- Because of accumulation of karma – born-die Undergoes cycles of birth and death</li> </ul> <p>* <u>Gets caught in jaws of death</u></p> <ul style="list-style-type: none"> <li>- Repeatedly takes birth because of unfulfilled desires – to endure the fruits of karma</li> <li>- Chases them due to absence of discernment – feels disappointed Dissatisfaction / restless driven by desires</li> <li>- Faces death – repeatedly Eg. Falls in trap of death</li> <li>- Eg. Yam throws rope and catches us Cannot escape noose of Yam Can't fool him</li> <li>- Falls in vicious cycle of birth-death Before death experience of the bondage of disease, old age</li> </ul>	<ul style="list-style-type: none"> <li>- Discernment has arisen so saves self from spiritually harmful impulses</li> <li>- Be selective. Eg. Master of one not jack of all</li> <li>- Desires unchanging state of soul – not changing Eg. Boat over water</li> </ul> <p>* <u>No attachment – does not desire</u></p> <ul style="list-style-type: none"> <li>- Does not indulge in temporary sense pleasures Does not desire for children / wealth / fame</li> <li>- Does not seek pleasures outside Not his choice or priority</li> <li>- Childish fasting – then compensates next day - because of lack of inclination</li> <li>- Caters to body – not get distracted wants only eternal state</li> </ul> <p>* <u>Desires only immortal state</u></p> <ul style="list-style-type: none"> <li>- Not even celestial abode etc. because when karmic merits ends – have to leave from there</li> <li>- Long lifespan of celestial beings but not eternal Cycle of birth and death continues</li> </ul> <ul style="list-style-type: none"> <li>- Wants eternal state – supreme state – liberation Not to come back again – free from cycle</li> <li>- Experience of the eternal unchanging – permanent</li> <li>- Only desire of liberation – effort to end all desires</li> <li>- How? Methodology shown in next shlok</li> </ul>

<u>Two types of foolishness</u>	<u>True seeker makes right effort</u>
<ul style="list-style-type: none"> <li>* Childish – immature spiritually               <ul style="list-style-type: none"> <li>- Knowledge of the external – desire to indulge in it</li> <li>- Desire to renounce the external</li> <li>- Attention focused on the external</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Acts as per manifestation of past karma               <ul style="list-style-type: none"> <li>- Does it selflessly</li> <li>- No new bondage</li> <li>- Becomes free of the unnecessary – only necessary remains</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Eg. Ascetic – don't touch money               <ul style="list-style-type: none"> <li>- If by mistake also</li> <li>- Unhappy – angry – bathes</li> <li>- First interested in hoarding – now in giving up</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Attaining self-realisation               <ul style="list-style-type: none"> <li>- Values that – detached from the external</li> <li>- Energy not wasted</li> <li>- Abides in feelings of the self</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Eg. Shirshasan (headstand) on worldly path               <ul style="list-style-type: none"> <li>- First on legs – now on head</li> <li>- First friendliness – now enmity</li> <li>- No difference at all</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Turns within – goes within               <ul style="list-style-type: none"> <li>- Inwardness increases</li> <li>- Connection with the self – steadiness</li> <li>- Experience of going beyond thought</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* External things               <ul style="list-style-type: none"> <li>- Not worth holding on to – not worth giving up</li> <li>- Attachment for that is worth giving up</li> <li>- Holding on to / giving up are both illusions</li> </ul> </li> </ul>	
<ul style="list-style-type: none"> <li>* Eg. House is mine – gave up the house               <ul style="list-style-type: none"> <li>- You were never the owner</li> <li>- Belonged to someone else earlier – in future will be someone else's</li> <li>- Renouncing house. Eg. Renouncing Taj Mahal</li> </ul> </li> </ul>	
<ul style="list-style-type: none"> <li>* Enlightened One – understands the truth that               <ul style="list-style-type: none"> <li>- If I am not the owner then</li> <li>- What should I hold on to? – What should I give up?</li> <li>- Both are foolishness / childishness</li> </ul> </li> </ul>	
<ul style="list-style-type: none"> <li>* Become steady in the depth of the unchanging               <ul style="list-style-type: none"> <li>- If discernment then lets go of desires</li> <li>- Becomes peaceful in external world</li> <li>- Is engrossed within</li> </ul> </li> </ul>	

## Pravachan - 2 17-9-2022 Afternoon

### Shlok - 3

#### Through which one knows is the soul

<p><u>Etad vai tat - soul knows</u></p> <p>* <u>Nachiketa had asked the question</u></p> <ul style="list-style-type: none"><li>- What is that which is beyond religion-irreligion cause-effect - past-present?</li><li>- That question is being answered here</li><li>- That which regulates / controls all physical - mental - intellectual activities is the soul</li><li>- Etad vai tat = This is really That (substance)... This is that Supreme entity</li></ul> <p>* <u>Close (this) - far (that) usage of pronoun</u></p> <ul style="list-style-type: none"><li>- That chair - this pen = far - close</li><li>- That body - this mind = far - close</li><li>- This is = The very familiar centre within us - referred to by the pronoun 'this'</li></ul> <hr/> <p>* <u>They all function only due to the soul's presence</u></p> <ul style="list-style-type: none"><li>- Soul stays in human body and gives power - energy to senses-mind-intellect and other parts</li><li>- In the soul's absence they cannot know anything Eg. In soul's presence through which - that is you</li><li>- Soul knows subjects like form - taste - smell - touch - sound through the senses</li></ul> <hr/> <ul style="list-style-type: none"><li>- Eyes themselves do not have power to see Eg. Eyes kept on table If they could then would be able to see they could see Eg. Eyes of dead body can not see despite being open yet cannot see</li><li>- Thus, it is clear that eyes are just instruments for seeing - they are used by the seer who is within Eg. That which is seer of sight Eg. Sense (hardware) soul (software)</li><li>- Eg. Telescope cannot see constellations - the observer observes through the instrument</li></ul>	<p><u>Focus on universal error - having known the soul all is known</u></p> <ul style="list-style-type: none"><li>- Thus, the knower behind eyes etc., is the soul - you are That</li><li>- Soul knows objects through sense organs - knower of all experiences is the soul</li></ul> <hr/> <ul style="list-style-type: none"><li>- Because of which all pleasures are known that soul - is within the body Touch or taste or smell or form are known because of knowing substance - soul Eg. Objects known because of knower soul</li></ul> <p>* <u>Universal error</u></p> <ul style="list-style-type: none"><li>- I am body - senses I know through them - but they are inert Eg. They would react when cremate on pyre - but they are inert Eg. My head is paining - knower of head and pain is separate from them Different ... is the knower</li></ul> <p>* <u>Focus is on experienced - not experiencer</u></p> <ul style="list-style-type: none"><li>- Aware of object - not consciousness Through which it is known</li><li>- Our focus is on known - object not on knower - subject Eg. Flower is beautiful - consciousness is beautiful Neither smell nor flower - soul is valuable</li><li>- Experiencer of all sense objects and happiness This soul is itself is the soul</li><li>- Soul is that conscious entity you asked about - power of teachings</li><li>- Objects - senses are inert Do not know others or themselves Soul knows all and itself Eg. Seer is consciousness - seen is inert Realise I am that seer</li></ul> <hr/> <p>* <u>What remains besides that soul</u></p> <ul style="list-style-type: none"><li>- There is nothing unknown to soul Thus, soul is of the nature of omniscience</li><li>- That which is knower of all - that is soul</li><li>- It is eternal conscious entity Eg. Use this power of consciousness to know soul</li><li>- Who knows soul - nothing else to be known Eg. One who knows the soul - knows all</li></ul>
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## Shlok - 4

### Beyond all mental states

<p style="text-align: center;"><u>Unobstructed experience - in all states</u></p> <p>* <u>Previous shlok - this shlok</u></p> <ul style="list-style-type: none"> <li>- Shlok - 3 - beyond body and senses</li> <li>Shlok - 4 - beyond mental states</li> <li>- Not body or mind, but a conscious entity beyond them</li> </ul>	<p style="text-align: center;"><u>Does not grieve - having known the great</u></p> <p>* <u>Great - all-pervading soul</u></p> <ul style="list-style-type: none"> <li>- How does Self-realised One perceive soul?</li> <li>Mahantam - very best, great</li> <li>Vibhum - all-pervading, all pervading - such a soul is in all</li> <li>It is present - only forgotten</li> <li>- Cover of ignorance has to be removed through knowledge</li> </ul>
<p>* <u>Knower of waking - dream states</u></p> <ul style="list-style-type: none"> <li>- Knower of world as experienced by sense organs during waking state - soul's nature is knowingness</li> <li>- Knower of dream world also is the same conscious entity</li> <li>- Dream or waking state</li> <li>'I am' is common, continuous</li> <li>Eg. Unobstructed experience that remains is soul</li> <li>- Soul experiences both</li> <li>It's experiencer - not experienced</li> <li>- That which remains separate during all states and just knows</li> <li>To know That is turya state - transcendence</li> </ul>	<p>* <u>Self-realised One - goes beyond sorrow</u></p> <ul style="list-style-type: none"> <li>- Knower remains apart (separate) in all states, is only the knower - only witness - he becomes free of sorrow</li> <li>- One who experiences such a soul goes beyond sorrow</li> <li>- Remains detached in changing situations</li> <li>Eg. Kids die - jewels returned</li> <li>- Self-realisation is only way to go beyond sorrow</li> <li>There is no other way</li> </ul>
<ul style="list-style-type: none"> <li>- Dream and waking states are destructible</li> <li>Their knower, witness is indestructible</li> <li>It is separate - unattached</li> </ul>	<ul style="list-style-type: none"> <li>- After knowing the great soul - no incompleteness remains - so no desire - no sorrow</li> <li>Eg. Meal - stomach full - no hunger no sadness</li> </ul>
<p>* <u>Dream</u></p> <ul style="list-style-type: none"> <li>- Dreams seen real in dream state</li> <li>Eg. Beggar - dream of emperor</li> <li>- When awoken - feel false</li> <li>Eg. See yourself in bed</li> <li>- Dream stronger than waking</li> <li>Eg. Chuang Tzu - dreamt he is butterfly</li> <li>- Both contradict each other</li> <li>Eg. Dream - waking - falsifies of waking of dream it</li> <li>- Witness is constant - continuous</li> <li>Seen is untrue - (because destructible)</li> <li>Seer is true (because indestructible)</li> </ul>	<ul style="list-style-type: none"> <li>- No doership - Eg. Kids on steering wheel</li> <li>I am driving</li> <li>- For whom - should I grieve?</li> <li>Eg. Chinese emperor - 1 son - 12 sons!</li> <li>- Just know - the knower</li> <li>No oneness with what is seen - no sorrow</li> <li>- Does not experience any sadness</li> <li>Bliss becomes His effortless state</li> </ul>



## Shlok - 5 - 9

<u>Shlok - 5 - 9</u>	<u>Shlok - 5</u>
<ul style="list-style-type: none"> <li>* Establishes oneness with Brahma</li> <li>* Different name-form - different modifications But in fundamentally it is the pure soul only</li> <li>* Eg. Different in terms of bubbles, waves Undifferentiated as mass of water</li> </ul>	<ul style="list-style-type: none"> <li>* One who goes near and understands jeev can Perceives the non-duality of Ishwar-jeev Subtract the modification / associations and see You will find only pure soul</li> </ul>
<ul style="list-style-type: none"> <li>* Establishing oneness with Ishwar Ishwar and embodied soul (jeev) = both pure consciousness Difference only in associations - modifications - body Brahma alone is the reality Ishwar jeev are names of modifications only</li> <li>* Consciousness associated with illusion (maya) - Ishwar Consciousness associated with ignorance - contaminated soul - jeev Consciousness associated with cosmic mind - Hiranyagarbh Consciousness associated with cosmic body - Virat</li> <li>* Fundamentally speaking - Ishwar - Hiranyagarbh - universe - celestial beings - jeev Everything is Brahma alone</li> </ul>	<ul style="list-style-type: none"> <li>* To know oneness will have to go close - are not Self-realised One realises one's ignorance, Then attains fearlessness Does not worry about or desire protection Becomes free of fear, anxiety, fright, grief, worry</li> <li>* Death is perceived as freedom from body like self-created cocoon Situations are perceived as shadows of dream body</li> </ul>
<ul style="list-style-type: none"> <li>* Etad vai tat               <ul style="list-style-type: none"> <li>- This is that substance about which you had asked</li> <li>- This alone is your nature</li> <li>- This is you - O Nachiketa One pure eternal consciousness</li> <li>- What you had asked that is really this only - It is Brahma alone</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Sight moves away from seen Sight turns towards seer Pure soul will be perceived Everything will be known like this only</li> <li>* All same because not seeing modifications - seeing self only</li> </ul>
<ul style="list-style-type: none"> <li>* Lot of Vedantic terminology and principles woven in it which may confuse you</li> <li>* We are here to study spirituality not Vedant</li> <li>* So let's go to shlok 10 to understand nature of soul and methodology to attain it</li> </ul>	<ul style="list-style-type: none"> <li>* Then no criticism or disgust because all perceived as the nature of the Supreme Self</li> <li>* Eg. Rabia - Junaid Quran for me - this no more for me now - so cancelled it</li> <li>* As one experiences in oneself - experiences same in all</li> </ul>

## Shlok - 8

<u>Yajna - worship of fire</u>	<u>Spiritual significance</u>
<p>* <u>In this mantra</u></p> <ul style="list-style-type: none"> <li>- Explains to establish feeling of Brahma in fire and to worship it</li> <li>- Worshippers worship fire - make offerings That is worship of Brahma only</li> </ul>	<p>* <u>Spiritual meaning</u></p> <ul style="list-style-type: none"> <li>- Through rubbing, what is hidden within is manifested</li> <li>- It is not created - it is manifested</li> <li>- Supreme Soul is within us</li> <li>- We will have to rub - spiritual practices / austerities / efforts</li> </ul>
<p>* <u>Ritualistic - do yajna</u></p> <ul style="list-style-type: none"> <li>- Fire is very important / integral part of their practice / ritual / puja</li> <li>- In earlier times, no matchstick to light fire</li> <li>- In Vedic times, pious sacrificial fire was kindled by arni (fire sticks)</li> <li>- Once lit, it was protected from being extinguished</li> <li>- It was taken care of till yajna ended</li> <li>- Eg. Just as pregnant woman takes care, fire was guarded</li> </ul>	<ul style="list-style-type: none"> <li>- Arni has fire but is not visible - it is unmanifest It manifests when rubbed</li> <li>- Similarly soul present in cavity of heart - not visible because unmanifested - but manifests through listening / contemplation / meditation</li> </ul>
<p>* <u>Jaatveda - Vedic fire - how?</u></p> <ul style="list-style-type: none"> <li>- 2 types of sticks One put - other rubbed to light the fire</li> <li>- It was nurtured and protected like a pregnant woman does</li> <li>- Fire worshipped as a symbol of pure consciousness Like Aum is symbol of Brahma - likewise fire also symbol of Brahma</li> </ul>	<ul style="list-style-type: none"> <li>- Supreme Soul is hidden like Fragrance in flower - juice in fruit Fire in wood - Brahma in all manifestations</li> <li>- Manifests by rubbing - not by just keeping in hand</li> <li>- By hidden fire neither cold / nor darkness goes When it manifests, heat and light are obtained</li> <li>- Worship fire - will remember to manifest hidden Supreme Soul</li> <li>- Other reason is - flame rises upwards if lamp inverted Water flows downwards - in association of fire even it leaves its natural attribute and rises up (steam)</li> <li>- This way against gravity - earth cannot pull fire down - fire worshipped to remember to become move upwards</li> <li>- Fire within each one Eg. Like foetus in pregnant woman - but hidden - Brahma hidden in embodied soul (jeev)</li> </ul>

### Pravachan - 3 18-9-2022 Morning

#### Shlok - 10

#### One who sees differences dies at the hands of death

<u>Seeing as one is truth</u>	<u>You are of the nature of the Supreme Soul</u>
<p>* <u>About the shlok</u></p> <ul style="list-style-type: none"><li>- Shankaracharya's most favourite</li><li>- Different interpretations - regarding Oneness of jeev-atma / jeev-Ishwar / jeev-jagat</li><li>- Will be explaining according to Jain viewpoint</li></ul>	<p>* <u>Your nature is same as the Supreme Soul</u></p> <ul style="list-style-type: none"><li>- Some say the Supreme - in heaven on siddhashila Such a one is ignorant - is deluded</li><li>- All - nature of pure consciousness either hidden or manifested</li><li>- Not only when liberated here too - Eg. Need the eyes to see</li><li>- One who cannot see it here will not be able to see it there either</li><li>- If have vision then both - everywhere without vision then nowhere</li><li>- In 5 Supreme Beings or self same nature</li><li>- Try to develop vision to see (nature) (absolute viewpoint)</li><li>- Eg. Zen fakir Rinzai said - living in world and liberation are same</li><li>- Eg. Pure equanimity prevails whether in embodied or liberated state Both are modifications His focus was on the substance</li><li>- Difference because focus is on body / modifications He is blind Has not attained vision to see the substance</li><li>- Enlightened One even when in the world experiences liberation Similarly Sees one - oneness in all Soul with the same divine nature is in all</li></ul>
<p>* . <u>What is here that alone is there</u></p> <ul style="list-style-type: none"><li>- As the nature of the soul is here = in this world So it is there = in state of liberation</li><li>- In this world it is with associations (body, mind) In the body - as worldly - as contaminated soul</li><li>- The very same is there - liberation, in liberated state without body - not worldly - Siddh</li><li>- Without worldly associations - with worldly associations Has no body - is embodied Nature of soul is one - without any difference</li><li>- Both have oneness and differences<ul style="list-style-type: none"><li>a) Oneness = when focusing on the nature, only the Supreme Soul</li><li>b) Difference - from the viewpoint of associations (body, modifications)</li></ul></li><li>- Eg. From the viewpoint of waves, they are different but as water they are one If you see name - form - shape then seem different</li><li>- Eg. In a garland of flowers - flowers are different - the thread is one Different tendencies (modifications) Body (name-form) Eg. Film - different projections screen - one - clean - oneness</li><li>- Why perceived as different? Eg. Due to darkness (ignorance), rope perceived as snake Sees body etc. associations - feels there are many</li><li>- When ignorant - differences in associations - realisation dawns When enlightened - they disappear When delusion is shattered - experiences liberation while living</li></ul>	

Sees oneness in all	Result of seeing manifold
<p>* <u>Nature of soul is one - in all</u></p> <ul style="list-style-type: none"> <li>- What is there - is here What is here - is there Eg. Man here - God there - no Pure soul here also - even when liberated Eg. You are of the nature of liberation</li> <li>- Appears different - because focus on modifications - nature is same</li> <li>- Not see same - if focus on body - mind - achievements - modifications If focus on nature then perceive as one</li> </ul> <hr/> <ul style="list-style-type: none"> <li>- Neither Guru - nor disciple Both are pure souls</li> <li>- Eg. Actor in double role Emperor and beggar But person is one</li> <li>- Need eye of knowledge Vision to see the substance</li> <li>- One who sees manifold One who sees differences - fails to see the underlying reality</li> <li>- Eg. Clay is real - pot is what appears</li> <li>- See yourself and others as pure consciousness - constant entity</li> <li>- Subtract modifications and see yourself and others</li> <li>- He who sees oneness - sees the soul - sees no dualities - has right vision - has subtle vision - attains liberation</li> </ul>	<p>* <u>What is the result of seeing differences?</u></p> <ul style="list-style-type: none"> <li>- Instead of seeing same soul in all, whoever sees manifold / differences</li> <li>- Attains death again and again at the hands of death</li> <li>- Repeatedly wanders in cycles of birth and death alone Eg. Punarapi jananam... time and again in mother's womb - amidst excreta - imprisoned in a dark cell</li> <li>- One who sees self and others by their modifications in the jaws of death - attains birth and death repeatedly</li> <li>- Not seeing self / others as being of the nature of the Supreme Self Entangled in associations - harbours likes and dislikes - transmigrates - wanders in world</li> <li>- Amidst different bodies / states of mind Not seeing pure consciousness - undergoes transmigration</li> </ul> <hr/> <ul style="list-style-type: none"> <li>- Sees as one (knowledge) sees manifold (ignorance) Due to ignorance repeatedly suffers pain of birth and death</li> <li>- If you see yourself limited to body / mind will go through misery Born - die - born - die - from death to death</li> <li>- Worse than 'Go to hell!' Hell is only once - this is cycle of lifetimes</li> <li>- He has wasted his life if not realised the truth</li> <li>- So one goes from death to death who sees differences - is ignorant</li> <li>- Undertake the effort to make vision right - subtle</li> </ul>

Shlok - 11  
With pure mind  
One who sees differences - wanders

<u>Apparent contradiction - through mind</u>	<u>Sees differences - birth-death</u>
<p>* <u>Apparent contradiction</u></p> <ul style="list-style-type: none"> <li>- <u>It is said here</u> - mind is medium for self-realisation</li> <li>- <u>Earlier it was said</u> - self-realisation Can only be attained by transcending mind - intellect</li> <li>- <u>Hence this statement</u> appears contradictory</li> <li>- Mind intellect cannot know the soul</li> <li>- The soul can be known through the mind</li> <li>- Why the contradiction?</li> </ul>	<p>* <u>Impure mind - sees differences</u></p> <ul style="list-style-type: none"> <li>- The mind full of desires - undiscerning It will always see differences</li> <li>- Eg. Broken mirror - sun's reflection fragmented Disintegrated - not one - many</li> <li>- Despite all beings having same nature gets stuck in diversities</li> <li>- Lose sight of underlying reality So impure feelings - spiritual death</li> </ul>
<p>* <u>There is no contradiction</u></p> <ul style="list-style-type: none"> <li>- If mind is pure - it is desireless disturbances have quietened - it can turn towards soul</li> <li>- Free from desires, anger etc. - only calm / pure mind capable of self-realisation</li> </ul>	<ul style="list-style-type: none"> <li>- Cannot grasp - ultimate reality not see unity in diversity</li> <li>- Eg. Level of film - sees diversity Level of screen - sees no diversity</li> </ul>
<ul style="list-style-type: none"> <li>- Only a purified mind can go deeper into inner enquiry</li> <li>- Through auspicious activities - devotion - Guru's teachings etc. mind purified - desire / egolessness</li> <li>- Mind should be pure / sharp to merge in the ultimate truth</li> </ul>	<ul style="list-style-type: none"> <li>- Social behaviour not denied - but not real Absolute viewpoint is real - from viewpoint of nature - one - undifferentiated</li> <li>- Eg. Cow - dog - Brahmin grass flatbread ceremonial gift There can be difference in behaviour - there should be oneness in his belief</li> </ul>
<ul style="list-style-type: none"> <li>- Calm mind - determination of the fundamentals - turn towards self - focus turns within - mind - dissolves</li> <li>- When it identifies with pure consciousness Thoughts reduce... stop - get absorbed</li> </ul>	<p>* <u>He journeys from death to death</u></p> <ul style="list-style-type: none"> <li>- He who sees manifold - through death gets worldly transmigration</li> <li>- Trapped in cycles of birth and death Constant impure feelings - spiritual death</li> </ul>
<ul style="list-style-type: none"> <li>- Mind is only an instrument</li> <li>- The only tool / medium</li> <li>- Before mind dissolves it helps in turning towards the soul Mind pure... mind dissolves...self-realisation</li> </ul>	<ul style="list-style-type: none"> <li>- Warning of Yam - about consequences will run from death to death</li> <li>- Yam will be chasing you in every life snatches you away</li> <li>- So take up spiritual knowledge seriously - sincerely</li> <li>- Life is futile - if going from death to death</li> </ul>

## Shlok - 12

### Size of the thumb - Purush

### Enlightened in all the periods of time - fearless

<u>Thumb-sized - purush</u>	<u>Eternally Enlightened - fearless</u>
<p>* <u>Controversial principle</u></p> <ul style="list-style-type: none"> <li>- Different beliefs of different philosophies</li> <li><u>Jain</u> = size of the body - size of the universe - (ant - elephant)</li> <li><u>Upanishad</u> = size of the thumb, centre of body, in cavity of the heart</li> <li>- Don't take it literally - take it as indication</li> </ul>	<p>* <u>Said to be purush</u></p> <ul style="list-style-type: none"> <li>- In reality soul has no gender - neither feminine nor masculine - it stays in any body equanimously</li> <li>- It is of the nature of consciousness - not feminine, masculine</li> <li>Purush = Paurushatva, who makes efforts</li> <li>- Thus, if she makes efforts, females can also be called purush (woman, child, youth, elderly)</li> </ul>
<p>* <u>Thumb-sized - in centre of body in cavity of the heart</u></p> <ul style="list-style-type: none"> <li>- Size (thumb) place (centre of heart)</li> <li>Eg. As government in Delhi</li> <li>Eg. Heart of city - middle of heart</li> <li>- Located in heart - energises and illumines the whole body</li> </ul>	<p>* <u>One who reigns over past - future</u></p> <ul style="list-style-type: none"> <li>- One who believes himself to be complete - of the nature of omniscience - knower of past, future, present</li> <li>- Believes himself to be death of time beyond time - he</li> </ul>
<ul style="list-style-type: none"> <li>- Question - soul said to be thumb-shaped soul is formless - then why shape of thumb?</li> <li>- Answer - soul is said to be situated in cave of heart or cavity of heart</li> <li>- Though formless, the ignorant sees it as being in the shape in which it is associated</li> <li>- Space is formless - in heart - cavity of heart</li> <li>Eg. In pot then space of pot</li> <li>- Each person's heart is of the size of the thumb so said to be thumb-sized</li> <li>- In reality it is formless - due to association with heart said to be thumb-sized</li> <li>- In reality Eg. Water is formless, yet takes the shape in which filled - pot, pitcher, bucket, well</li> <li>- Soul though formless, yet being in thumb-sized heart; appears as such</li> </ul>	<p>* <u>Na vijugupsate</u></p> <ul style="list-style-type: none"> <li>- Does not worry about his own protection</li> <li>Does not remain anxious about protecting the body</li> <li>- Does not become worried about the body</li> <li>- Does not criticise - have contempt for anyone</li> <li>- Does not even wish to protect the body</li> <li>- Remains fearless - because - desireless</li> <li>- No fear - experiences fulfilment, gratitude</li> </ul>
<ul style="list-style-type: none"> <li>- Eg. Burning lamp - tiny flame - illumines entire room - fills it with light - light takes the size of room</li> <li>- Similarly thumb-sized but illumines / energises whole body</li> <li>- As per the Upanishads - all-pervading soul - but the contact point within is cavity of the heart - in heart's centre</li> <li>- It is plugged there</li> </ul>	<p>* <u>Etat vai tat</u></p> <ul style="list-style-type: none"> <li>- O Nachiketa! The question you had asked regarding the Supreme Entity - It is this very soul</li> <li>- Certainly this is that Supreme Soul</li> </ul>

Shlok - 13  
Smokeless flame of knowledge  
Never annihilated

<u>Less eligible - smokeless flame</u>	<u>Eternal existence - that is the soul</u>
<p>* <u>Why this shlok?</u></p> <ul style="list-style-type: none"> <li>- Earlier said for the less eligible that it's thumb-sized - example for that</li> <li>- If flame of the soul is formless, how can one meditate? On what?</li> <li>- Keeping the less eligible in mind, said thumb-sized flame</li> <li>- By which one can meditate easily</li> <li>- Eg. As Shivaling is symbol of Shankar Shaligram stone is symbol of Vishnu</li> </ul> <p>Likewise, for the soul it is the thumb-sized smokeless flame</p>	<p>* <u>Ishano bhootbhavyasya</u></p> <ul style="list-style-type: none"> <li>- It reigns / governs past - future - present</li> <li>- It is the Supreme entity - rules over all 3 periods of time</li> <li>- In all three periods of time it is eternal, constant</li> </ul> <p>Time incapable of annihilating the flame of the soul</p>
<ul style="list-style-type: none"> <li>- It's only a symbol - don't take literally so scriptural study should be done under guidance of a living Guru</li> <li>- This symbol is a support to develop focus in the initial stage</li> </ul>	<p>* <u>As it is today, so it shall be tomorrow</u></p> <ul style="list-style-type: none"> <li>- Unchanging, exists in all times</li> <li>- Present in all 3 times - was, is, will be there irrespective of death of body</li> <li>- Eternally of the nature of knowledge - eternally existing</li> <li>- body-mind changes - unchanging soul remains</li> <li>- Will never die because not born</li> <li>- Not dependent on any fuel</li> </ul>
<p>* <u>Smokeless flame</u></p> <ul style="list-style-type: none"> <li>- Soul - smokeless flame</li> <li>- Such a flame that is without the impurity of smoke</li> <li>- Whose light is pure, radiant</li> <li>- Smoke blocks light - creates a veil covers the flame</li> <li>- Soul is flame of knowledge - self-illuminating, nothing can cover it</li> </ul>	<ul style="list-style-type: none"> <li>- As today - the same tomorrow</li> <li>- Not maligned by impurity - unchanging - remains as the same nature</li> <li>- Free from faults like passions - constant entity</li> <li>- Eg. Today bud - tomorrow flower - day after dirt</li> <li>- No such variations - changes - impurities</li> <li>- Unchanging - free from impurity - constant - witness to all changes</li> </ul>
<ul style="list-style-type: none"> <li>- Light without smoke</li> <li>- Eg. Because those days light was from fire along with smoke</li> <li>- It's a conscious entity without thoughts</li> <li>- Pure conscious entity</li> <li>- Size of thumb - located in heart</li> </ul>	<ul style="list-style-type: none"> <li>- Soul is neither born nor dies</li> <li>- Refutes Buddhist doctrine - it is a constant, unchanging entity</li> <li>- Soul as it is today - will remain so tomorrow</li> <li>- Soul is never annihilated</li> </ul>
<ul style="list-style-type: none"> <li>- Why is there smoke? Is it the nature of the flame?</li> <li>- Because of fuel</li> <li>- As wet as the fuel - more smoke</li> <li>- The more dry the fuel - less smoke</li> <li>- Flame of the soul - pure flame of knowledge - self-illuminating</li> <li>- Not by any fuel - so no smoke</li> <li>- It is the pure flame of knowledge</li> </ul>	<p>* <u>Etad vai tat</u></p> <ul style="list-style-type: none"> <li>- This is that soul</li> <li>- Regarding which you had questioned</li> <li>- The soul regarding which you had questioned</li> <li>- That is this very soul</li> <li>- This is that soul - regarding which you had asked</li> <li>- This is what you asked</li> <li>- O Nachiketa</li> </ul>



## Shlok - 14

### Who sees differences - wanders

#### Eg. Water on mountain top

<u>Metaphor</u>	<u>Result of seeing differences</u>
<p>* <u>About the shlok</u></p> <ul style="list-style-type: none"> <li>- One more famous, well-known mantra Widely quoted - by orators</li> <li>- Another metaphor because a picture is worth 1000 words</li> <li>- Showing the consequences of seeing duality</li> </ul>	<ul style="list-style-type: none"> <li>- Those who see from the viewpoint of the body or modifications, see manifold - see differences bodies are different - humans, animals likewise, modifications are different - but they are destructible, karmic personalities</li> <li>- From absolute viewpoint, they all are the same</li> </ul>
<p>* <u>Metaphor</u></p> <ul style="list-style-type: none"> <li>- When it rains on mountain tops, water flows, runs down - into valleys - as many streams</li> <li>- But it is one mass of water</li> <li>- Ignorant sees as different wise see as one</li> </ul>	<p>* <u>Result of focusing on differences</u></p> <ul style="list-style-type: none"> <li>- Attraction-aversion, likes-dislikes arise in one who sees differences</li> <li>- As a result binds karma and wanders in numerous life forms - takes birth again and again</li> <li>- Sees differences - auspicious-inauspicious feelings - meritorious-unmeritorious karma - auspicious-inauspicious forms of existence</li> <li>- Obtains only cycles of birth and death Wanders in different life forms</li> </ul>
<ul style="list-style-type: none"> <li>- Just as water fallen on mountain top - flows into valley below - as different streams</li> <li>- Water as a substance is the same but is known as different names / forms Ganga, Yamuna, Kaveri etc. Stepwell, lake, well etc. Yet water as a substance is the same</li> <li>- Undiscerning believes they are different due to difference in name-form (direction) Discerning sees them as one</li> </ul>	<p>* <u>Lesson learnt</u></p> <ul style="list-style-type: none"> <li>- One who sees body or mind sees differences One who sees from the absolute viewpoint sees as one - pure consciousness</li> <li>- One who sees differences engaged in likes-dislikes - desires-fear Hence takes birth again and again - lost in the world</li> <li>- Remains deprived of self-realisation Indulging in likes-dislikes wanders in world</li> </ul>
<p>* <u>Explanation</u></p> <ul style="list-style-type: none"> <li>- Similarly, despite all souls being same from the absolute viewpoint - one seeing from perspective of modifications of name-form of body - sees them as different (form - size - colour - height, etc.)</li> </ul>	<ul style="list-style-type: none"> <li>- No greater sin than ignorance no greater dharma than knowledge</li> <li>- No change needed - only destroy your seeing differences - see oneness in all</li> </ul>

Shlok - 15  
Perception of non-duality - oneness  
Eg. Water + water

<u>Gautam - metaphor</u>	<u>Explanation - from absolute viewpoint</u>
<p>* <u>About the shlok</u></p> <ul style="list-style-type: none"> <li>- Last mantra of the fourth section Concluding the first valli</li> <li>- In praise of one seeing no differences - seeing the soul, says -</li> </ul>	<p>* <u>Explanation</u></p> <ul style="list-style-type: none"> <li>- Likewise, O Gautam! If the river-like contaminated soul falls in the sea of consciousness - then entanglement of ignorance is dispelled - realises - I am the sea of consciousness</li> </ul>
<p>* <u>Gautam</u></p> <ul style="list-style-type: none"> <li>- Whoever is born in Gautam lineage is called Gautam (Indrabhuti Gautam)</li> <li>- For Nachiketa it was said - O descendant of Gautam - realise that</li> <li>- Whoever realises Brahma does not remain separate from Brahma becomes Brahma Himself</li> <li>- One who has a direct experience of Brahma does not remain separate from Brahma</li> <li>- O Gautam! This is your nature - this is the method of how to attain it</li> </ul>	<ul style="list-style-type: none"> <li>- Having known oneself as the pure soul, no differences remain</li> <li>- And the jeevatma itself becomes Brahma Attains divine union with the Supreme entity</li> </ul> <p>* <u>Contemplative monk</u></p> <ul style="list-style-type: none"> <li>- The contemplative seeker who rejects projections arising from ignorance (focusing on the body - modifications)</li> <li>- Turns towards the nature of the soul and merges in the pure self</li> </ul> <p>* <u>From absolute viewpoint</u></p> <ul style="list-style-type: none"> <li>- .....‘He becomes Brahma’, but understand from the absolute viewpoint that a contemplative seeker</li> </ul>
<p>* <u>Metaphor</u></p> <ul style="list-style-type: none"> <li>- Just as in pure water or in rivers like Ganga - pure rainwater</li> <li>- Having mixed with it, does not remain separate from it - called Gangaji only</li> <li>- Similarly, Ganga, Yamuna, Saraswati, etc. rivers - meet the sea - having dissolved their name / form - are ultimately called sea only</li> <li>- After meeting the sea, no river - remains separate from the sea</li> </ul>	<ul style="list-style-type: none"> <li>- Does not become Brahma, but was Brahma, yet, due to ignorance felt himself to be the body / modifications</li> <li>- With that ignorance dispelled - in the light of knowledge, truth is realised that I was - am - will always be the pure soul / Brahma</li> </ul> <p>* <u>Summary</u></p> <ul style="list-style-type: none"> <li>- One who does not see differences - such a contemplative monk has No impure feelings - no impurities</li> <li>- Experiences himself as one uniform reality - unchanging soul - the Supreme Being</li> <li>- Wise who understands pure soul in human form Eg. Pure clay in pot form</li> <li>- Becomes one with pure consciousness Experiences Brahmatva (full of knowledge) Backed through and through with consciousness</li> </ul>