

## Kenopanishad Q&A session May 22, 2016

Hema Sulliaji

1. Page 58 - 2<sup>nd</sup> paragraph- *when we see a pot, the mind runs through the eye, reaches the spot where the pot is, takes the form of the pot, and when the Chaitanya in the pot thus embraces the Chaitanya-spark in our mind, we come to 'know' that, 'It is a pot'.*

Page 60 last paragraph- *Mind goes out and seeks the object and takes the shape of object.*

When a person sees a snake in the rope why the mind does not perceive the rope as rope and take the shape of the rope. Why does the mind perceive rope as snake? Is it the prior knowledge of the snake makes the mind to perceive a rope as snake? Will a person who has never seen a snake perceive a snake in a rope?

2. This book promised twice "Pretyasmalokat Amrita bhavanti" – *becomes immortal is the fruit promised by shruti for a man who has perfected himself in Vedantic sadhana* (end of page 128 – 129).

In the other books we studied shraavan, manana, nidhidyasan are the steps given for god realization. If the worldly duties do not permit a person to spend enough time to do manana and meditate just having the knowledge will not lead to anything. It feels like "NOW and HERE" may not happen in this birth. Is there a solution for this? What is the suggestion given by srutis? Can having mumukshutvam alone guarantee realization?

3. The phrase "NOW AND HERE" is very promising (page 127). When we try to achieve something to fulfill worldly desires it may become selfish action and hurt others. Just like worldly desires overpower the mind, the desire to make spiritual progress may also affect duties and responsibilities. Will the desire to make spiritual progress be considered selfish?

4. Page 124 - 2<sup>nd</sup> paragraph: *There is an unchanging entity in us who is experiencing all our waking life, dream-world and sleep -bliss.*

*We were told that Brahman is akarta. If both Brahman and Atman are same why Atman is experiencing the thoughts?*

Mahavir Jainji

In the Kenopanishad story about Agni, Vayu and Indra, does Indra represent the mind, or is Indra considered to be deva of mind?

In Tattvabodha, Indra is said to be deva of hands and Moon is the Deva of mind.

So, could you please reconcile these different meanings of the term "Indra"?

### Premal Joshipuraji

Q 1: chapter 1, shloka 1: page 51: Seeker rejecting the world as a field of meaningless strife and material life as an endless race to catch one's own shadow....what makes a person seeker? Is it Ishwara Krupa, Guru Krupa, Atma Krupa and how can one become worthy of these krupas (grace)? Could it be an event in one's life?

Q 2: chapter 1, shloka 4: page 82: Please explain/expound the phrase: "Philosophy without love is madness; Love without philosophy is superstition.

Q 3: chapter 1, Shloka 3: page 75: Please explain the phrase one more time again: It is different from what is known and it is beyond what is unknown. The only way to explain Truth is through Agama (Shastras)

### Shanmugasundaram Kanagasabapthyji

- 1.) What part of the Kenopanishad should I chant/remember/bring to attention on a daily basis so that I don't forget what I have learnt.
- 2.) While practicing/learning about Atman/Brahman, how do we make sure we don't ignore friends/family and act in a normal way, in other words how do i build emotional intelligence and not get too abstract
- 3.) On a same note, how do i avoid distractions, during this journey of practicing and experiencing/learning about Atman/Brahman

### Deepak Mansukhani

Q 1: It is said that during meditation after you have withdrawn your senses from the gross objects that one should observe the procession of thoughts go by. Is it possible for the thoughts to stop marching in the same way as they occur and for the jiva to experience thoughtlessness? It was also mentioned that one has to wait for the thoughts to subside. While one is waiting but still watching the procession, is it advisable to do japa ? Is there any other suggestion how to achieve this important milestone.

Q 2: In Chapter IV Sloka 8

To gain the essence of Kenopanishad knowledge one has to do Tapa, Dama & Karma. There is no sadhna or no mantra required , after getting the knowledge (like milk) the container the body has to be kept clean so one can shine in the Brahma Vidya and abide in the Brahma Vidya obtained, one has to continue to do the practice of Tapa, Dama & Karma which was being done earlier to get the knowledge. This appears to be an oxymoron since once the knowledge has been understood the jiva will abide in it & live it naturally like breathing, so there should be no effort required to abide in it. Would it not be natural to abide in it without having to exert any effort?? Am I missing something here..