

# Discussion Summary September 20, 2015

In today's class, Swamiji continued verses 11 to 15, of the third section of the second chapter of Kathopanishad. The subject of these verses are nature of paramatma, jivatma/paramtma aikyam and benefits of jivatma paramatma aikyam. Swamiji continued to mention the common features of surya prakasha (sun light) and chaithanyam or atma:

- They both are ekam, only one, without a second
- They both are all pervading
- They both are formless
- They both are indivisible
- They both are not tainted by any impurities; the impurities of sukshma sareeram do not affect atma because atma is higher than sukshma sareeram. This is very similar to the pictures projected on a movie theater screen; the screen is not affected by flood or fire that is projected onto the screen.
- They both illumine everything. Sun light illumines all objects; everything internal and external is known only because of atma or chaithanyam

Consciousness does not need matter for existence; consciousness need body/mind complex only for manifestation, but consciousness can exist without body/mind complex. Consciousness does not depend on matter, but matter needs consciousness. Consciousness remains one but seemingly appear to be many because it manifests into many objects, and as a result we mistakenly think that the consciousness in one person is not the same as the consciousness in another person.

Yama dharma raja says that all pervading consciousness resides in your own self, in the form of witness principle, I the experiencer. Only rare seekers recognize this fact.

Paramatma is neither inside you nor outside you; it is you. The seeker who recognizes this wisdom gets everlasting happiness and permanent fulfillment.

Explaining verse 13, Swamiji states that Paramatma is there in every sentient being in the form of consciousness. This consciousness with the power of Maya is Eeswara, and Eeswara fulfills all desires.

Brahmananda, the superlative, unexplainable, everlasting ananda, is never an object of experience because Brahman is not confined by time and space. Brahmananda is the nature of consciousness itself. One can get Brahmananda in the form of wisdom that Brahmananda is the very consciousness, I myself. Sunlight, moonlight, star lights, flashes of lightening or fire do not illumine consciousness. But all these are illumined and known because of consciousness. Swamiji says everything is known only because of self-evident consciousness.