

KENOPANISHAD

Commentary by Swami Paramarthananda

Transcribed by Sri T. Srinivasan &
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NOTE: Swami Paramarthananda has not verified the transcription of talks. The transcriptions have been done with Swamiji's blessings by his disciples.



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Kenopaniṣad commentary

By Swami Paramarthananda

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Contents

Class 1 - Introduction - 13th Sep 2015	3
Introduction [contd] and śāntipāṭhaḥ	16
Class 3 - 11th Oct 2015 - Śāntipāṭhaḥ and mantrās 1 & 2.....	29
Class 4 - 18th Oct 2015 - Mantrā 2.....	43
Class 5 - 25th Oct 2015 - Chapter-1 Mantrās 2 - 5	55
Class 6 - 1st Nov 2015 - Chapter-1 mantrās 4 - 5.....	69
Class 7 - 8th Nov 2015 - Chapter-1 Mantrās 5 - 9	82
Class 8 - 22nd Nov 2015 - Chapter-2 mantrās 1 - 3.....	95
Class 9 - 29th Nov 2015 - Chapter-2 - Mantrās 3 - 4	106
Class 10 - 13th Dec 2015 - Chapter-2 - Mantrās 4 - 5.....	116
Class 11 - 20th Dec 2015 - Chapter-2 - mantrā-5 / Chapter-3 - Mantrā-1	128
Class 12 - 27th Dec 2015 - Chapter- 3 - Mantrās -1 to 7.....	140
Class 13 - 3rd Jan 2016 - Chapter-3 - Mantrās-7 to 12	153
Class 14 - 10th Jan 2016 - Chapter-3 / 4 - Mantrās- 12 / 1 - 4.....	166
Class 15 - 17th Jan 2016 - Chapter- 4 - Mantrās- 4 - 9.....	180
Class 16 - 24th Jan 2016 - Summary.....	193
Kenopaniṣad – Devnagari text	208

Class 1 - Introduction - 13th Sep 2015

[In the last class we completed the Muṇḍaka upaniṣad, with a summary of the upaniṣad. And while giving the summary I gave references to some important śloka in each chapter. With regard to those mantras I want to mention a few corrections; because, the number in our book is different from the number that I had given. So based on our book I would like to give some corrections. In Muṇḍaka upaniṣad second chapter, first section, I had given three important mantras – 1.2.9. Instead of 9, it should be 10. 1.2.10. Then, in the second chapter, second section, I had given three mantras - 8,10 and 11. It should be changed as 9,11,12. One, one should be added. Instead of 8,10,11, it should 9,11,12. Other numbers are okay.]

As I had announced, we will take up the Kena upaniṣad [kenopaniṣad] as our second upaniṣad for study. I will start with a *general introduction* and then we can go to the text. In the śvetasvatara upaniṣad, there is a mantra which is often quoted.

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै । तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥
yō brahmāṇam vidadhāti pūrvam yō vai vēdāṁśca prahiṇōti tasmai | taṁ ha dēvaṁ
ātmabuddhiprakāśam mumukṣurvai śaraṇamaham prapadyē ||

And this mantrā points out that the Lord created Brahmā first. yaḥ brahmāṇam vidadhāti pūrvam. After creating brahmā, Bhagavān handed over the vedic scriptures to brahmā, indicating that, along with the CREATION, Bhagavān has given the vedic scriptures also. Indicating that, vedās are not later inventions of the *created* humanity. Vedās are not the later inventions of the *created* humanity; but, vedās have been coming down from the Lord Himself. And the same idea we saw in Muṇḍaka upaniṣad also. While talking about sṛṣṭi, it was mentioned, तस्मादृचः साम यजूंषि दीक्षा - tasmādr̥caḥ sāma yajūṁṣi dīkṣā. So, ṛg vedā, yajur vedā, sāma vedā, atharvaṇa vedā - they were also CREATED not by humanity; but, CREATED along with humanity by the Lord Himself.

And why did Bhagavān give the vedās *along with* the humanity? The idea is, vedās should serve as a *roadmap* or as a *guide book* for the human beings. Just as, along

with all gadgets, an *user manual* is also given, bhagavān has given for the human beings, a user manual also. A roadmap also. A GPS also. Global Positioning System, to guide us. And whoever accepts the vedās as the guide for his or her life, is called a vaidikāḥ. Vaidikā is a human being who accepts vedā as the roadmap for determining his goals and also as the means for attaining them. And this vaidikā alone, in modern language, we call a hindu. So, the definition of a vaidikā or a hindu is, 'that person, wherever he is born, may be in India or South America or Europe or Japan - WHEREVER A PERSON IS BORN, WHOEVER ACCEPTS VEDĀ AS THE GUIDE IN HIS LIFE, IS CALLED A VAIDIKĀ OR HINDU.

And the vedās are known by the name śāstram. śāstram means, that which guides the humanity, by educating the humanity. śās+tram is śāstram. śāsanāt trāyate iti śāstram. śāsanam means, education or instruction regarding *life*, regarding the *goals* of life; and regarding the *means* of attaining those goals. Life, its goals and the means - whatever educates, is called śāstram. And by educating the human being, the vedās save the humanity from several problems. If you do not know a particular address in the city, you will go round and round. But, if there is someone to guide you, you can save yourself from lot of hassles and problems. Thus, vedās are called śāstram; because, it guides the humanity. In Viṣṇu sahasra nāmā, there is a ślokā chanted by many people -

satyam satyam punaḥ satyam uddhṛtya bhujā ucyate | vedāḥ śāstram param nāsti na daivam keśavāt paraḥ ||

satyam satyam punaḥ satyam. WE ARE DECLARING THE GREATEST TRUTH TO THE HUMANITY. Uddhṛtya/utkṣipta bhujam means, raising/throwing-up the hand, we loudly proclaim to the humanity. What do we proclaim? satyam satyam punaḥ satyam. "THIS IS THE TRUTH, WHOLE TRUTH BUT NOTHING BUT TRUTH!" What is that? vedāḥ śāstram param nāsti. THERE IS NO GUIDE FOR HUMANITY BETTER THAN THE VEDĀS. Thus, we, the Hindus, the vaidikās, are supposed to accept vedā as our guide map, our road map.

And these vedās are four in number. ṛg vedā, yajur vedā, sāma vedā, atharvaṇa vedā. They are broadly divided in to two branches or two sciences. Even though the vedic book is one, it is divided in to two śāstrams. veda pūrva śāstram and veda anta

śāstram. That is why two great ṛṣīs have analysed veda pūrva and veda anta. Jaimini maharṣī has written pūrva mīmāṃsā sūtrās. Pūrva mīmāṃsā means, analysing the veda pūrva bhāgam. And, Vyāsācāryā has written uttara mīmāṃsā sūtrā, analysing veda anta. Indicating that, they are two separate branches of science. Even though both come in one book, we divide them into two śāstrams. veda pūrva and veda anta śāstrams. Śāṅkarācāryā raises a question in his commentary. "What is the basis for dividing one vedā in to two śāstrams? It is a very big enquiry. Whether vedā should be treated as one science; or, it should be treated as two sciences? aika śāstrīya vāda & śāstra dvaya vāda. A very big enquiry is done.

And Śāṅkarācāryā and all the traditional ācāryās, through lot of arguments, establish that, 'they are two separate branches'. And, what is the reason for this segregation. The reason given is, anubandha catuṣṭaya bhedaṭ, śāstra bhedaḥ. *Not capriciously or arbitrarily divided. There is a basis for this division.* And what is the basis? Anubandha catuṣṭayam is different for veda pūrva and anubandha catuṣṭayam is different for veda anta. Naturally, what will be your next question? [Do not say, 'we have no question'. You are supposed have the next question].

If anubandha catuṣṭayam is the basis for this segregation, what is this blessed anubandha catuṣṭayam? Anubandham can be roughly translated as "relevance determining factors" RDF! Whenever you look in to any branch of science, what is the question that comes to our mind? "What is the relevance of that śāstram to humanity?" Is vedā relevant? Is vedā relevant in the 21st century? Therefore, always, human mind asks about "relevance" in general to humanity. Relevance in modern times. And later, we ask the question, "Is it relevant to me? Should I come to next class or not? What is the relevance of attending the classes?"

For determining anubandham, the relevance, of any śāstram, tradition mentions four factors. FOUR FACTORS DETERMINE WHETHER A PARTICULAR ŚĀSTRAM IS RELEVANT OR NON-RELEVANT. Therefore, 'anubandha catuṣṭayam' means, relevance determining factors. RDF is anubandha. Since these factors are four in number, we call it catuṣṭayam. The tradition holds, veda pūrva has got four RDF; veda anta has got four RDF. These four

RDF are different with regard to veda pūrva and veda anta. Therefore, they are segregated. Now, the next question is, "WHAT ARE THE FOUR FACTORS WHICH DETERMINE THE RELEVANCE OF ANY ŚĀSTRAM?"

1. The first one is, the subject matter discussed in that śāstram. Is it 'aero dynamics'? What is the subject matter?

In modern days, we have got newer and newer branches of science. We do not even know what it is? To understand that itself, we need to study a lot. The subject matter is one.

2. The second one is, the benefit one can derive by studying the subject matter. What is the benefit that I derive. In Sanskrit, prayojanam. Viśayaḥ is, subject matter. Prayojanam is, the benefit that I will get.

3. Third factor is sambandhaḥ, the connection between the study and the benefit. The connection between study and benefit. In what way the study will give me that particular benefit. So, viśaya, prayojana and sambandha.

4. And the fourth and most important factor. 'What is the audience or group that the śāstram addresses or directs'. The target group.

Whenever a business manufactures something, they do market analysis, to find out the target group. [Sometimes my calling bell rings. I do not have anybody to attend the door. Therefore, I go hurriedly and open. The caller will ask, "Sir, do you need a sārī?!" Looking at me, should he not understand? They will say, "Sir, it will be nice; please buy". What is the target group for a sari should not they know? Or, shampoo! Should not they know - looking at me, whether I need shampoo or not?!] Therefore, even for sari or shampoo, there is a target group. Similarly, veda pūrva has a target group. Veda anta also has a got a target group. They are called adhikārī. So all these four - viśaya, prayojana, sambandha and adhikārī - with regard to veda pūrva & veda anta, we should know.

Let us take up the veda pūrva first. What is the subject matter. veda pūrva talks about varieties of karmās or works or actions we can do. That is why veda pūrva is called karma kāṇḍam. Karma kāṇḍam means, what? A section of the vedā which talks about varieties of actions or karmā or works we can do. Karmā can be done at the physical level. Kāyikam karmā. Karmā that can be done at the oral or verbal level; like, pārāyaṇam, japam etc. Or, karmā that can be done at the mental level. Kāyika, vācika, mānasa karmāṇi. That is why we chant the ślokā, "karacaraṇa kṛtaṃ vāk kāyajam karmajam vā, śravaṇanayanajam vā mānasaṃ vāparādham" [śiva mānasa pūja], 'jam' means, born out of these organs, varieties of karmā. Kāyika, vācika, mānasa karmāṇi. While physical and verbal actions are called karmā, all mental actions are called upāsanā, dhyānam or meditation. So, this is the subject matter of veda pūrva bhāga. Karmā.

What is the benefit that we can derive from these karmās? The veda pūrva talks about three fold benefits, karma phalam trividham. What are they? Artha, kāma and dharma. Artha, kāma and dharma. Many vaidika karmās are prescribed for getting wealth. In Taittirīya upaniṣad, there is a homā called āvahantī homaḥ. In tradition, that homā is very popular; because, it is meant for lot of wealth; lot of food; lot of water [we need it very much]. Food, clothing, shelter - all these are asked.

आवहन्ती वितन्वाना ॥ कुर्वाणाऽचीरमात्मनः । वासासि मम गावश्च । अन्नपाने च सर्वदा । ततो मे श्रियमावह ।
āvahantī vitanvānā ॥ kurvāṇā'cīramātmanaḥ । vāsāsi mama gāvaśca । annapāne ca sarvadā । tato me śriyamāvaha । - taittirīya 1.4.1,2

Śri means, plenty of wealth. Thus, they all come under what? artha, wealth, for security or our basic living. And so, human beings are interested in that. காசேதான் கடவுளடா! [Money alone is God!] In an autoriksha there was a slogan, "கல்லறைவரை சில்லறை தேவை!" [Money is a necessity till one gets buried!] கல்லறை means, the burial ground. சில்லறை means, money. You require money for even entering that. Artha.

The next one is, kāmahaḥ - entertainment and pleasures. Once the basic needs are fulfilled, we look for varieties of entertainment. That will come under kāmahaḥ. Then, the next one is called, dharma. Dharma means, puṇyam. puṇyam means, that Exchange. Exchange currency we say. When you are entering any other country you have to convert your money, the currency of your country, into that country's currency. Currency Exchange agencies are there. They publish the Exchange rates. Similarly, you require Currency for next janmā's artha and kāma. Because, in your future janmās also, you are interested in what? Wealth and Entertainment. For that, you require the relevant currency. And that is called puṇyam. So many karmās are prescribed for generating puṇyam, which will not help in the current janmā. But, it will give you better body, better environment, better family, better security and pleasures. This dharma or puṇyam is the third benefit. All these three put together is called preyaḥ. In Kathopaniṣad, it is called preyaḥ. श्रेयश्च प्रेयश्च मनुष्यमेतः तौ सम्परीत्य विविनक्ति धीरः । [katha 1.2.2] śreyaśca preyaśca manuṣyametaḥ tau samparītya vivinakti dhīraḥ ।

So, what is the prayojanam? Dharma artha kāma is the karma phalam. So, karmā is the subject matter. Dharma, artha, kāma is the benefit, prayojanam. Next, what is the connection between the study of veda pūrva and the prayojanam? This study itself will not directly give any benefit; like, studying yogā. One week course. He studies varieties of āsanās/exercises. And after several years, he continues to be like a football. Round! We see no use from his study of yogā. So, it is *not enough* you attend the courses. You get the knowledge. But, that knowledge must be used in anuṣṭhānam. Karma jñānam cannot produce the benefit. karmā anuṣṭhānam or abhyāsā alone will produce the benefit. Therefore, study will benefit. But, not directly. Indirectly, through the anuṣṭhānam. This is called paramparā sambandha. No direct benefit; but, indirect benefit.

And what is the intermediary factor? We have to do that. Sandhyā vandanam is supposed to the best vaidikā karmā for all round benefit. Like, the kamalajadayitāṣṭakam we are chanting. It is one of the best prayers. sandhyā

vandanam is also considered to be the best vedic prayer. *But, it will give the benefit only when it is performed. Otherwise, no benefit.* This is called paramparā sambandhaḥ. Thus, viṣaya, prayojanam and sambandha; these are the three RDF.

And the fourth one is adhikārī. Who is the target audience? The target audience are those who fulfill the following conditions. The first condition is what? DESIRE. For veda pūrva, the first qualification is what? Desire. "yadyadapi kurute karma tatat kāmasya ceṣṭitam". Desire must be there. Desire for what? Dharma artha and kāma. I want wealth; I want property; I want all these things; and I want to enjoy life. [We see advertisements. "Enjoy! Desire!"] So, desire. dharma icchā, artha icchā, kāma icchā. Otherwise, in Kathopaniṣad, 'preyorti'. preyaḥ arthayate iti preyorti. In Viṣṇu sahasranāmam, "dharmārthī prāpnuyāt dharmam, arthārthī ca artham āpnuyāt, kāmān avāpnuyāt kāmī, prajārthī cāpnuyāt prajāṃ" you can understand. Dharmārthī arthārthī. arthī means, what? A seeker; a desirer. May you chant Viṣṇu sahasranāma. For getting what? dharma, artha and kāma. And one of the desires is what? prajārthī cāpnuyāt prajāṃ - do you want children? Chant viṣṇu sahasranāma. So, first qualification for the adhikārī is *desire*. arthī. arthitvam it is called in veda pūrva bhāga. And the second qualification is, *Resources* for doing the karmā.

The most important, basic resource is *faith* in vedic rituals. If I do not have śraddhā. If I say, "rituals are hotchpotch!". Therefore, śraddhā is very important; śraddhā in vedā; śraddhā in veda pūrva; śraddhā in vaidikā karmā. That is why 'śraddham' itself is called 'śraddham'. A person can do 'śraddham' only if he has got faith in the ceremony. If I say, "I do not believe in the survival of the forefathers or punar janmā"; or, "how can something offered in the fire *here* will benefit somebody, somewhere?" "I do not know *whether* he is there or where?" So, *if faith is not there, entire vedā is irrelevant.* Therefore, what is the first *resource*? śraddhā. That is why brahmacārī is asked to chant this prayer, "śraddhāṃ medhāṃ yaśa prajñāṃ vidyāṃ buddhiṃ śriyaṃ balaṃ āyuṣyaṃ teja ārogyaṃ dehi me havya vāhana" - Oh Lord give me faith. "mayi medhām, mayi prajāṃ ... mayi śraddhām dadātu. What is the first resource? Faith in the vedic ritual. Śraddhā.

Then, what other *resources* are required for doing the karmā? The knowledge, the skill and the wealth. Bigger the karmā, more wealth is also required. Therefore, knowledge, skill and wealth *put together* it is called dakṣatā. Dakṣatvam. Dakṣatvam means, what? All the necessary *resources*. And when we say *resource*, not only the money; but, the skill, the faith, the knowledge etc are also included. This is the second qualification for the adhikārī.

And the third qualification mentioned in the veda pūrva bhāga is *vedic permit*. For everything, licence is required. If you want to build a house, you have to apply to the Corporation and get the licence or permit. Which means, you are required to give lot of dakṣinā. Permit, licence. For vedic rituals, we require vedic licence. Vedic licence is *traditionally*, varṇa-āśrama designation. I should belong to the relevant varṇa; and to the relevant āśrama; because, kṣatriyās can do certain rituals, which a brāhmaṇā cannot do. The well known rājasūya yāgaḥ; that, only kṣatriyās can do. Brāhmaṇā cannot do that. Similarly, vaiśyatomaḥ there is a ritual. As the very word shows, it can be done by whom? The name itself is vaiśyatomaḥ. Thus, varṇa designation should permit; and the other one is, āśrama designation. Putrakāmeṣṭi yāga should be done by brahmacārī, gr̥hasthā, vānaprashta or sanyāsī? Sanyāsī cannot say, "I will do putrakāmeṣṭi yāgam. Most of the rituals can be done by gr̥hasthā only.

A very important rule we should remember. In most of the vedic rituals, the target audience is not male. Many people think vedā is catering only to male; that there is gender discrimination in the vedās. This is the wide spread misconception. 95% of the vedic rituals are neither addressed to males nor addressed to females. They are addressed to dampati, couples. Couple means what? Generally, now a days, there are many meanings. Couple means, generally, dampati, husband and wife. Therefore, remember, females are never omitted. All the vaidika karmās are for male-female couple only. Each plays different; but, complementary roles. Together *they* perform. A male cannot perform most of the rituals, without a female companion; and a female cannot do any ritual, without the male. Therefore, the āśramā also is important. Thus, varṇa āśrama designation I should have. Which is called what? vedic licence. Technically, they call it aparyudastatvam. I have not said this before. Aparyudastatvam

means, NOC. NOC do you know? No objection certificate. From the vedā is called aparyudastatvam; vedic sanction. Thus, arthitvam, dakṣatvam, aparyudastatvam. This threefold qualification whoever has, he alone is the candidate for veda pūrva. In Sanskrit, adhikārī. Thus, we have seen adhikārī - viṣaya - prayojana - sambandha for the veda pūrva bhāga. RDF.

Now, we have to know "what is the RDF [relevance determining factors] for veda anta?" First one is what? The subject matter, viṣayaḥ. The subject matter is not at all karmā; it is not dealing with any action at all. No action is involved. That is why, it is not called karma kāṇḍam. The subject matter is knowledge. Knowledge regarding what? My own real nature. Self-knowledge is the subject matter. Otherwise called, ātma vidyā. The knowledge of the real nature of myself. Why does vedāntā talk about *self knowledge*? Because, vedā is very clear that, 'we do not know ourselves!'

"But, Swāmīji, we know. My problem is, 'others do not know me'. My wife does not understand me even after silver jubilee of marriage!" Thus, we say, 'others do not understand, but, we know our Self'. Vedā says, WE THINK WE KNOW; BUT, UNFORTUNATELY, IT IS JUST OUR ASSUMPTION. If one thing we have taken for granted, it is ourselves. We have never asked the question, "WHO AM I?" Therefore, we think, we know; but, our knowledge of ourselves is a misconception.

Just because there is a popular idea, it need not be knowledge. WHAT IS POPULAR, NEED NOT BE RIGHT KNOWLEDGE. Because, popular misconceptions are also possible. I give this example. For several years they thought, the sun is going around the earth. And it took lot of time for humanity to understand that, 'the sun is not going around the earth; but, the earth only is going around'. And when a scientist declared that, he was mocked by humanity. They did parihāsam. It took lot of time for humanity to accept that. Thus, WHAT IS POPULAR NEED NOT BE TRUE. Therefore, vedāntā says, [Muṇḍaka upaniṣad I am quoting. Only that upaniṣad we have seen here] -

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।

avidyāyāmantare vartamānāḥ svayaṃ dhīrāḥ paṇḍitaṃ manyamānāḥ । [muṇḍaka 1.2.8]

"The entire humanity is steeped in self ignorance and self misconception". If ignorance and misconception should go, we should have self knowledge. Therefore what is the viśayaḥ. ātmā is the viśayaḥ.

Then, what is prayojanam? What is the *benefit* that I get? Very important. Benefit, what is that? Muktiḥ or mokṣaḥ or freedom. Mokṣaḥ is otherwise called, śreyaḥ. In veda pūrva we said, preyaḥ. Here śreyaḥ is the benefit of veda antaḥ. So, freedom *from what?* Freedom from what? Freedom from emotional dependence on dharma, artha and kāma.

In veda pūrva, I was seeking what? In veda pūrva, I was running after dharma, artha, kāma. And why was I running after them? Because, I had concluded that '*without them my life is empty*'. *Not worthy*. Therefore, *to add to my worth*, I wanted a house in the city to add to self-worth, self-esteem. [A particular car's name is '*Esteem*'. Now whether it is there or not, I do not know]. Why they called it *Esteem*? Because, I concluded, *only if you have that car*; not the miserable māruti 800; but, you should have that car; you should bring it to class; everyone should see that. They should become envious. Owner's pride; neighbour's envy! Therefore, work for the car, work for the house, work for *appropriate* wife. You have to take her to parties; everybody should look at her! What all things! All these things. We think we require many things to add to our self-worth. Dharma artha kāma pursuit is *a struggle for self-worth*. And therefore I need them. Emotional dependence is the desire for them.

But, Self-knowledge tells me that, 'I DO NOT REQUIRE ANYTHING TO ADD TO MY WORTH. IN MY REAL NATURE, I AM THE WORTHIEST ONE IN THE ENTIRE CREATION. I AM SO WORTHY THAT I ADD WORTH TO THE ENTIRE CREATION, BY DONATING THREE THINGS'. Same Muṇḍaka upaniṣad we should remember. I donate three things to the entire CREATION. What are those three? Do you remember.? (1) Sat. I lend EXISTENCE to the world; (2) Cit. I lend CONSCIOUSNESS to the body-mind complex. (3) ānanda. HAPPINESS. And if anybody is happy anywhere, I alone lend REFLECTED HAPPINESS to all those minds. SAT-CIT-ĀNANDA SVARŪPAḤ AHAM ASMI.

Therefore, I do not depend upon dharma, artha, kāma. This freedom from emotional dependence, in Sanskrit, it is called anapekṣā.

Apekṣā means, *dependence, expectation*. Expecting email from various family members. 'He is not sending email'; 'he is not calling'. Therefore, I expect love from others; care from others. And if three children love me; but, one does not, then I miss that! I keep on missing things. NOT MISSING ANYTHING IS CALLED MOKṢĀ. Lord Kṛṣṇā defines a mukta as, the one who does not depend anything from outside; the one who is happy with himself!

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः । सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ gītā 12-16

anapekṣaḥ śucirdakṣa udāsīno gatavyathaḥ । sarvārambhaparityāgī yo madbhaktaḥ sa me priyaḥ.

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ Gītā 2-55

prajahāti yadā kāmānsarvānpārtha manogatān । ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate ॥

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः । आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ Gītā 3-17

yastvātmaratireva syādātmatṛptaśca mānavaḥ । ātmanyeva ca santuṣṭastasya kāryam na vidyate ॥

[tuṣṭaḥ, careful; not duṣṭaḥ!] The one who does not depend upon a mobile phone! [Without that, we lose our lives!] So, the prayojanam is mokṣā. *Freedom from emotional dependence*. Physical dependence we cannot avoid. We require food, clothing etc. But, emotional dependence goes away; which is called mokṣaḥ.

What is the next factor? sambandhaḥ. viṣaya is ātma vidyā. prayojanam is mokṣā. What is the connection [between, viṣaya & prayojanam]? In the case of karma kāṇḍa, knowledge *by itself* does not give the benefit; but, you have to do work, do sādhanā. But, in the case of jñāna kāṇḍa, the advantage is, jñānam itself gives that fulfillment.

Because, the knowledge is, "I AM WORTHY BY MYSELF. I AM THE ESSENCE OF THE ENTIRE UNIVERSE!" We will see more and more such mantrās. 'ahaṃ vṛkṣasya rivā!' Beautiful mantrās. Vedā says, "why are you running behind people, name, fame, position, possession? You do not need anything; because, you are worthy by yourself. So, that sambandha, connection is, what? jñāna mātrena mokṣaḥ! Direct benefit. There is no question of paramparā sambandha; but, SĀKṢĀT SAMBANDHA. That is, in-between, karmā is not required. In karma kāṇḍa, knowledge - action - benefit. In jñāna kāṇḍa. KNOWLEDGE - BENEFIT. This is sambandha; sākṣāt sambandha.

Then what is the next factor? Adhikāri. What/who is the target audience? What is the first qualification? Desire. Here also, desire is required. Desire is common factor in both [veda pūrva & veda anta]. But, desire for what? Not, desire for dharma - artha - kāma. If I have desire for dharma - artha - kāma, I will be a candidate for veda pūrva. Here, in veda anta, I should have desire for mokṣā. That is qualification number one. Then, the second qualification is, I should *know the limitations* of dharma, artha and kāma. I should know the limitations of dharma, artha, kāma. If I do not know the limitation, I will have desire for them. Therefore, knowing the limitation of dharma, artha, kāma, I should *become desire-less*.

So, two qualifications. I should have desire; and, I should be desire-less. Swāmiji, are you all right? I should have desire and I should be desire-less?! Swāmiji, are you all right? I am all right. I will explain. Desire with regard to mokṣā; desire-less with regard to dharma, artha, kāma. Because, as long as I have desire for dharma, artha, kāma, my attention will be turned towards them; and therefore, divided. You ride two horses and fall. Therefore, śreya icchā and, preya vairāgyam. Desire is called viveka; desirelessness is called vairāgyam. Desire with regard to mokṣā is, viveka. Desirelessness with regard to dharma, artha, kāma is, *freedom*.

How do I get desirelessness? By knowing the limitations. And what is the limitation? [All this we have seen in other classes]. They are all finite and perishable. They are finite and perishable. To remember our three doṣās - they are, (1) duḥkha miśritam, mixed with pain. (2) atrptikaratvam - they will never give total satisfaction; because, if you

have Benz car, after Benz, Rolls Royce or whatever! There is no total satisfaction. (3) bandhakatvam - above all, they will make you dependent on them. All worldly objects are dependence causing drugs. Thus, knowing their limitations will help me *turn away* from them. Therefore, desire and desirelessness both are equally important.

Next qualification is, the discipline for systematic study. Because, this is a knowledge-centric pursuit. It is not an action-packed movie. [There are people who want action-packed movies]. jñāna kāṇḍa is not action-centric; it is study-centric. Analysis-centric. Understanding-centric. Therefore, THERE MUST BE LOT OF INTERNAL DISCIPLINE FOR COMMITTED ŚRAVAṆAM, MANANAM AND NIDIDHYĀSANAM. Focus is required. Therefore, discipline.

So, viveka, vairāgya, ṣaṭka sampattiḥ and mumukṣutvam. In Tattva Bodha, we used the word 4D. Discrimination, Dispassion, Discipline and Desire. Discrimination [viveka] to know difference between dharma-ārtha-kāma and mokṣā. Dispassion [vairāgyam] with regard to dharma-ārtha-kāma. Discipline [ṣaṭka sampattiḥ] for study. And, Desire for mokṣā [mumukṣutvam]. If these four are there, I am a candidate for veda anta. And the aim of hinduism is, '*transforming every Hindu from veda pūrva candidate to veda anta candidate*'.

We are all natural candidates of veda pūrva. Why? Because, dharma-ārtha-kāma desire we have. The transformation should take place, so that, from veda pūrva adhikārī to veda anta adhikārī every Hindu gets transformed! Then alone, he will find the relevance of āstika samājam class. And, if a person does not see the relevance, how to see that? That, we will see, in the next class.

ॐ पूर्णमदः पूर्ण मदं पूर्णात्पूर्णमुदच्यते I पूर्णस्य पूर्णमादाय पूर्णमेवाव शष्यते I ॐ शान्तिः शान्तिः शान्तिः ॥

Introduction [contd] and śāntipaṭhaḥ

In the last class, giving a general introduction to Kenopaniṣad, I pointed out that the vedic scriptures have been broadly classified into veda pūrva and veda anta. Otherwise called, karma kāṇḍam and jñāna kāṇḍam; and they are treated as two separate śāstrās or sciences. And the reason for segregating them into śāstra dvayam also we saw. The reason being, anubandha catuṣṭaya bhedaḥ. The four factors associated with these two śāstrās are different. And the four factors also we saw. The candidates are different; the benefits accrued are also different; the subject matter dealt with also are different; and finally the connection between the study and the benefit is also different. Adhikārī, prayojanam, viśayaḥ and sambandhaḥ. In English, candidate, benefit, subject matter and connection. For remembering, C, B, S & C. C standing for candidate; B standing for benefit; S standing for subject matter; and, final C standing for connection. And CBSC you can remember; because, one of the school boards in India is CBSE. "Our grandchild is in CBSE!" CBSE you remember very well. Only a small change, there it is CBSE, here it is CBSC. But for hearing both will be same only!

In what way these four are different also we saw. The candidate for karma kāṇḍa is one who is *primarily interested* in dharma artha kāma. Therefore, he is dharma artha kāma pradhāna. His priorities is in dharma artha kāma. Mokṣa he may be interested. But, it is only a lukewarm interest. If Bhagavān gives it *free of cost*, let it come. But his priority is dharma artha kāma. Therefore dharma artha kāma pradhānaḥ is the candidate here. Whereas, for jñāna kāṇḍam, the candidate is mokṣa pradhānaḥ. mokṣa - the spiritual goal - is his top priority. You should not merely say it is one of his goals; it is his top priority. Priorities are different in the life of these two people; and so, the benefit also will be proportionately different. For dharma artha kāma pradhāna, the benefit will be what? dharma artha kāma! puṇyam, wealth and sense pleasures. Whereas, the benefit in jñāna kāṇḍa is, mokṣa - the spiritual goal. So, candidates are different; benefits are different; subject matters are different.

In karma kāṇḍam - as the very word shows, karmā is the subject matter. Varieties of things to be done. Done, done, done. Do, do, do. Making a person extrovert in nature. Whereas, in jñāna kāṇḍam, the subject matter is, knowing - *through enquiry*. Knowing one's own real nature. Which means, it is not an extrovert pursuit. It is turning more inwards. Bahirmukhatvam is the subject matter there. Antarmukhatvam is the subject matter here. These two words you might be familiar. "antarmukha samārādhyā, bahirmukha sudurlabhā" - during navarātri you may read Lalithā sahasranāma. Therefore, subject matter is different. And finally, the connection between the study and the benefit also are different. In karma kāṇḍam, the connection is indirect connection. Study will not directly give the benefit. We have to do the karma. anuṣṭhāna dvārā prayojanam. Whereas, in the jñāna kāṇḍam, study and benefit are directly connected. There is no intermediary anuṣṭhānam. jñāna mātṛeṇa mokṣaḥ. Thus, there is a difference between these two.

And the aim of Hinduism is converting all the Hindus from candidate one status to candidate two status, which is a major and important transformation in the life of every Hindu. And candidate one, I will call as 'religious-materialistic person'. Candidate two, I will call as 'religious-spiritual person'. Both are religious people; but, the employment of religion, prayer, pūjā, japam, pilgrimage - how they employ - there is a difference. The first candidate uses religion for everything else, other than for spiritual benefit. When you use religion for non-spiritual benefit, it is called religious-materialism. The person is religious-materialistic person. Whereas candidate two also uses the religion; but the purpose is, spiritual growth. This is religious-spirituality; and he is, a religious-spiritual person. Conversion of religious-materialist to religious-spiritual person. Assuming that one is religious!

Suppose a person is irreligious person then what to do? Then you have to do add one more step. Convert non-religious person into religious-materialistic person. So, I will put in this language, non-religious-materialistic person you convert in to religious-materialistic person. Then, convert religious-materialistic-person in to religious-spiritual person. This conversion is a major step, which will take days, weeks, months, years, decades.

Then the next question is, how does this conversion takes place? I am not talking about religious conversion! That is taking place. I do not want to deal with that hot topic, which can create lot of problems. I am not talking about religious conversion; I am talking about this conversion.

Several methods are there, I will recommend based on the scriptures themselves. Four methods for this important conversion.

1] The first method is regularly and repeatedly read śaṅkarācāryā's bhaja govindam work. Regularly and repeatedly read śaṅkarācāryā's bhaja govindam work. Not pāraṇam; but, with the meaning or commentary. Because, Śaṅkarācāryā has written that work *for this internal conversion*. So, method number one.

2] Then the second method is, read regularly and repeatedly read the sixteenth chapter of the Gītā. Read regularly and repeatedly the 16th chapter of the Gītā titled "daiva āsura sampad vibhaga yogaḥ". Because Lord Kṛṣṇā has designed that chapter for *internal conversion*. They are called *conversion* text books.

3] Then the third one is, regularly and repeatedly read the seventeenth chapter of the Gītā. Called "śraddhātraya vibhaga yogaḥ" the faith that we have must be converted. Now, we have got faith in what? Money. காசேதான் கடவுளடா! [Money alone is God!], there was a movie. That śraddhā, everybody has got faith. The problem is not lack of faith. But, the question is, faith in what? Internal conversion involves faith, conversion. Lord Kṛṣṇā talks about that in the 17th chapter. Therefore, what is the third conversion program? Regularly and repeatedly read the 17th chapter of the Gītā, not mechanically as pāraṇam. Not that you read and complete it, thinking of breakfast! That is not what is prescribed. With any commentary. Read or hear. Whatever it is. This is the third conversion program.

4] And the fourth and the most important capping program is merely reading and understanding is not enough. All these three books, conversion books, talk about or

give certain instructions to be implemented or followed. They are meant for practicing or implementation. Therefore, we have to regularly see the connection between what we know and what we are! Our day-to-day behaviour, day-to-day attitude etc, the practice and the percept. In English we have an expression, *percept and practice*. The gap between these should become lesser and lesser. We need not bother about the rate of progress; because, the rate will vary from individual to individual. And *never compare* the rate of progress also. How the other students are, do not judge. Therefore, neither comparing nor judging, without bothering about the rate of progress sincerely trying to follow the instructions, this is called anuṣṭhānam. So svādhyāya and anuṣṭhānam of these three text books will gradually convert the religious materialist into RM to RS. [All code words!] Religious-materialist to religious-spiritualist.

As this conversion takes place, what happens? Will there be an extra glow in the skin? It is called Brahma tejas. It is true Brahma tejas will also come. Do not look for that. We are not interested in that. What are the indications of this internal conversion? Bṛhadāraṇyaka upaniṣad presents this beautifully. 'tametam vedānu vacanena brāhmaṇā vividiṣanti yajñena dānena tapasā anāśakena'. As this internal conversion takes place, a person will be interested in self knowledge, more & more. So, more interest in scriptural study. In spiritual scriptural studies more interest will come. Lord Kṛṣṇā calls it jijñāsu bhaktiḥ. Vividiṣa, is the Bṛhadāraṇyaka word. Jijñāsuḥ is bhagavat Gītā word. Both indicate *interest in studying the spiritual scriptures*. What type of study? Consistent and systematic study of spiritual scriptures for a length of time. And what do you mean by spiritual scriptures? Three are considered to be important. Prasthāna trayam. Three-fold spiritual courses. One is the entire bhagavat Gītā. The 16th and 17th chapters do not talk about self knowledge. Very careful. 16th and 17th chapters deal with what? *Internal conversion only*. We have to study the other chapters like - 13th, 14th, 15th, 2nd, 7th, 9th. They all deal with, "who am 'I'?, in reality". "Who is god?, in reality" "What is world?, in reality". jīva jagat īśvara svarūpa jñānam is spiritual knowledge. Bhagavat Gītā deals with this subject matter. Therefore, that is course number one. That is like, undergraduate course.

Then we have to go to graduate course which is called the Upaniṣadic study, which are the source for Bhagavat Gītā itself. Bhagavat Gītā is said to be "sarva upaniṣadaḥ gāvaḥ dogdhā gopāla- nandanah" - Gītā itself has borrowed self knowledge from the upaniṣad. Therefore, a upaniṣad course is important. That is why, after a Gītā course, I generally prescribe a course on Upaniṣad for Gītā students. Gītā should have been completed; and I assume, all the students are coming to graduate, after under-graduation. Graduation is generally sufficient; but, if a person is more interested, we have a post-graduate course also; which is called Brahma sūtrā. These three courses - Prasthāna trayam; one has to thoroughly enquire into, not as an academic scholarship; but, for *receiving* self knowledge, *retaining* self knowledge and *assimilating* self knowledge. That alone gives liberation.

And interest in prasthāna traya vicāra will come only when the conversion takes place. Therefore, desire to study is one indication. You are all attending the classes; that means what? Internal conversion has taken place, at least to some extent; otherwise, attending these classes and surviving is not easy; and there are some students who are great canvassers. Like political campaigns, they will call their friends also. You will always see some friends come and stick. Some will come and they will get vairāgyam. vairāgyam, for what? These classes! 'There is nothing here', they will say. Without internal conversion, you cannot come. Even if you come, you cannot survive. So, desire is one indication. Desire for study. And the second indication of internal conversion is, opportunity for the study also comes; because of īśvara anugraḥ.

दुर्लभं त्रयमेवैतत् दैवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ - विवेकचूडामणि

durlabham trayamyevaitat daivānugraḥ hetukam ।

manuṣyatvam mumukṣutvam mahāpuruṣa saṁśrayaḥ ॥ Vivekacūḍamaṇi

Desire for vedantic study and opportunity for vedantic study - both will come when the internal conversion has reasonably taken place. Need not be perfect; but, reasonable. Desire, without opportunity, is useless. Opportunity in the neighbourhood, without

desire, is also useless. Both of them come. Īśvara anugrahād eva puṃsām advaita vāsanā etc it is said. And once desire and opportunity come, what should one do ? Lord Kṛṣṇā said in the Gītā -

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

tadviddhi praṇipātena paripraśnena sevayā ।

upadekṣyanti te jñānaṃ jñāninastattvadarśinaḥ ॥ 4-34 ॥

- go to a competent ācāryā and absorb the teachings of the śāstra. Not the guru's teaching. If guru gives *his own philosophy*, never go! Guru must give the teaching given in the śāstram. That is why guru is called śrotriya Brahmaniṣṭha. Śrotriya means, what? Who has absorbed in the śāstric message. From whom? From his guru. Then he hands over to the disciple. The same idea was said in Muṇḍaka upaniṣad also, [which we are supposed to have studied!] in the famous mantrā -

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥

parīkṣya lokān karmacitān brāhmaṇo nirvedamāyānnāstyakṛtaḥ kṛtena ।

tadvijñānārthaṃ sa gurumevābhigacchet samitpāṇiḥ śrotriyaṃ Brahmaniṣṭham ॥ 1.2.12

Once the competent ācāryā and competent śiṣyā come together the channel is open for this wisdom transference. Then that communication is ātma vidyā. Therefore, in all the upaniṣads we will find a śiṣyā. What type of śiṣyā? *Internally converted śiṣyā* approaches an ācāryā and in the form of a dialogue, self knowledge is given. Muṇḍaka upaniṣad belonging to atharvaṇa veda is a dialogue between such a guru and a śiṣyā. Do you remember their names? पाण्डु! [poor thing!] Do you remember? Śaunaka is the disciple and Āngiras is the ācāryā. If you forget the name do not feel guilty and all. Just I am naming them. Whether you remember names or not, try to remember the message, *rather than those details*.

Now we are going to enter the second Upaniṣad called Kena upaniṣad which is also a dialogue between a guru and śiṣyā only. But here, the names are not known.

Advantageous to us. Why? We need not remember! This Kena upaniṣad belongs to sāma vedāḥ. Generally we study 10 upaniṣads or at least six. These upaniṣads are extracted from the four vedās, indicating that, all the vedās have got the same content, message. There is consensus, conformity; there is no vigānam. In Brahma sūtrā, there is an adhikaraṇam specially dealing with this topic - "The upaniṣads do not contradict. There is harmony". So this is from sāma veda. Chāndogya and Kena upaniṣad are from sāma veda.

The upaniṣad is called Kena upaniṣad because it starts with the word "Kena". Upaniṣad names are given differently, based on the different reasons. Muṇḍaka upaniṣad does not begin with the word muṇḍaka. There, is it is, 'primary'. Muṇḍaka means 'head'. That is why we study it first also. Dāyānanda Swāmīji always starts with Muṇḍaka. It is a very beautiful and comprehensive upaniṣad. Many people start with Īśāvāsya upaniṣad, because the list [of daśa upaniṣads] starts with Īśāvāsya. We should never start with Īśāvāsya you will get vairāgyam for the rest of the upaniṣads! Because, in Īśāvāsya, every word has got a unique, peculiar and non conventional meaning. Anyway, I do not want to go to those details of Īśāvāsya. Therefore, never study Īśāvāsya in the beginning. One can start with Katha or Kena, all right; but, Muṇḍaka upaniṣad is ideal. It is a primary upaniṣad. Therefore only, it is called Muṇḍaka upaniṣad. Here, it is Kena; because, it starts with the word Kena.

It is relatively a smaller upaniṣad consisting of 35 mantrās only, unlike Muṇḍaka which has 65 mantrās. This is shorter. 35 mantrās, spread over 4 chapters. Each chapter is called an adhyāyaḥ. So, four adhyāyās and 35 mantrās. But, even though it is a small upaniṣad, it is *a very, very significant and profound* upaniṣad. Often they compare this to *ஊசி மிளகாய்* [a variety of tiny chilli].

This chilli will look innocent. It is available in Kotagiri. We went for a camp in Kotagiri. There, we visited some places. [One of the rules for the camps is that they have to do some shopping. Vedanta we study or not, once you go out of Chennai, shopping is important!] In Kotagiri what will you get? So, we visited some farms. And in one farm there was this small chilli. And one lady said, "I can take any amount of this chilli". She

just bit one and started jumping up and down! So, ஊசி மிளகாய்! kena upaniṣad is an ஊசி மிளகாய் upaniṣad. Very, very beautiful and profound.

All the upaniṣads have got a śāntipāṭhaḥ also, which depends on the type of veda. All Atharvaṇa veda upaniṣads will have what śāntipāṭha? We have studied model one. "Bhadraṃ karṇebhiḥ". All sāma veda upaniṣads, like Kena and Chāndogya, [Chāndogya also belongs to sāma veda]. They have another śāntipāṭha. Which is given in the beginning. And with this background we will start with śāntipāṭha. We will read. I will read, you repeat after me. For Bhadraṃ karṇebhiḥ śāntipāṭha, there is a vedic svaram. But, here, there is no svara. So, we will read it like prose.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु । ॐ शान्तिः शान्तिः शान्तिः ॥

om āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi । sarvaṃ Brahmaupaniṣadam mā'haṃ Brahma nirākuryāṃ mā mā Brahma nirākarod anirākaraṇamast- vanirākaraṇam me'stu । tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu । om śāntiḥ śāntiḥ śāntiḥ ॥

All the upaniṣadic śāntipāṭhās are very, very beautiful prayers. Thus, we have got five śāntipāṭhās. Even though vedās are only four in number, Yajur veda has two branches. Kṛṣṇa yajur veda and Śukla yajur veda. And therefore, in Yajur veda, we have two śāntipāṭhās. Thus, totally five śāntipāṭhās are there. And, they are beautiful prayers; we can include them in our daily prayers also. If we do not have, we can start them also. Very beautiful. There also certain prayers are very general prayers, applicable to entire humanity. Like, Bhadraṃ karṇebhiḥ is a very, very general prayer applicable to the entire humanity, including vedāntic students. But there are certain śāntipāṭhās which are specifically applicable to vedāntic students. Thus, very useful for vedāntic students. This āpyāyantu mamāṅgāni is the equivalent of kamalajadayitāṣṭakam. Very beautiful

prayer for vedāntic students. Similarly, Sahanāvavatu is a very specific prayer for students.

We will now see the meaning of this Śāntipāṭhā. Very beautiful. First the student asks 'all my organs and bodies must be very, very healthy'. You know why! Because, even to come to the class and sit for one hour without back-pain, front pain, knee pain etc. If I have to sit for one hour, I need basic health; otherwise, body will draw the attention and the poor teacher will be doing vana-rodanam. Vanarodanam means what? 'Crying in the wilderness', because students' attention will not be there! Therefore, the student says, sarvāṇi mamāṅgāni āpyāyantu - all the limbs of my body should grow; if not growth, at least be healthy. The word grow is used assuming the students are young. But now-a-days generally they come at a age when degeneration has started. Where is the question of growing and all?! So let us slightly change. *At least let them be steady.* āpyāyana - literally means, grow.

And what are some of the limbs? A few limbs are enumerated. vāk - the organ of speech. Why the organ of speech? On the part of the guru, the organ of speech is important during śravaṇam; and on the part of student, the organ of speech is important during mananam. When he has to think and clarify the doubts, it becomes a dialogue. First, śravaṇam for a few years. Do not ask doubt in the first class itself! *First few years or at least first few texts, never ask any question. Always, jot down your questions in a separate notebook. Question book. You will find, generally, most of the doubts will be clarified as you study further and further and after a few years or at least after a few months if there are still strong doubts you are allowed to meet the guru and ask for clarification. Therefore, for that the śiṣyā must have the communication skills to present the doubt properly. Otherwise, guru will answer the question for 15 minutes and then the śiṣyā says, this is not my doubt! Therefore, communication skill is very important for the guru as well as for the śiṣyā.*

Therefore, vāk. Then Prāṇaḥ you know. Prāṇaḥ is very important. We have to survive. Then cakṣuḥ the eyes for reading the text properly and śrotram more important. Because for śravaṇam we require reasonably healthy ears at least with hearing aid.

Therefore, śrotram. Then, indiryāṇi. indiryāṇi means, all other organs also. Unsaid organs. And balam. balam means, strength or vitality. śakti. Let all of them be in good condition.

Then, in the very Śāntipāṭha itself, the essence of vedāntā is summarised. In just one sentence, consisting two words. The essence of Prasthāna trayam, the huge scriptures is summarised in just two words. What is that? "sarvam Brahma". sadāśiva brahmendrā wrote a beautiful song, 'sarvam Brahmamayam re re' - there is only Brahman; there is no second thing, other than Brahman. If you remember Muṇḍaka upaniṣad there was a mantrā,

Brahmaivedamamṛtaṃ purastād Brahma paścād Brahma dakṣiṇataścottareṇa |

adhaścordhvaṃ ca prasṛtaṃ Brahmaivedaṃ viśvamiḍaṃ variṣṭhaṃ || 2.2.12 ||

- there is only advaitam Brahma! Then what is the plurality that I experience? All the plurality is nothing but different names & forms; they are nothing but, different names and forms. They are not substances in themselves. Substance is only one. That is Brahman. Thus, beautifully the vidyā is given. 'sarvam Brahma'.

Okay, then the next question is, "how to recognise that Brahman?" Because all our organs are designed to recognise plurality only. Unfortunately, all our organs including logic, including science. Science is nothing but, analysis of the data collected by the sense organs. And sense organs deal with what? nāma rūpa. And science does what? Collect data. What is the data? nāma rūpa data. So, what will be the truth they will discover. Another nāma - rūpā only. Therefore, science - which is based on sensory data - is dealing with nāma rūpa mithyā. Hence, whatever truth they will arrive at also will be mithyā. That is why their truth is continuously changing. They say, 'atom is the truth', for some time. Thereafter, 'sub-atomic particles'. Then, they will say 'energy'. They keep on *changing*. Therefore, if you want to know the Brahman *behind the* nāma - rūpa, you have to come to the upaniṣads only. Only through upaniṣads, Brahman can be known. Either upaniṣads or upaniṣad-*based* scriptures. Gītā comes not under upaniṣad; Gītā comes under upaniṣad-*based* scriptures. Brahma sūtrā is not upaniṣad;

but, it is a upaniṣad-*based* scripture. Upaniṣad alone can tell you what is Brahman and how to discern that Brahman.

Since Brahman can be known only through upaniṣad, Brahman is given a title. A very, very significant title, which Śāṅkarācāryā uses very often. A title which is given in Bṛhadāraṇyaka upaniṣad, 3rd chapter, 9th section, Śākalya brāhmaṇam. A title is given, which this Śāntipāṭha mentions. What is that title? 'aupaniṣadam Brahma'. aupaniṣadam. aupaniṣadam means, what? Knowable only through upaniṣad. In Bṛhadāraṇyaka, it is called 'aupaniṣada puruṣaḥ'. Here, it is called 'aupaniṣadam Brahma'. Therefore the prayer is, "through the study of upaniṣad, let me recognise that non-dual reality, which is neither nāma, nor rūpa; but, that which is behind the nāma rūpa. Anāmakam-arūpakam Brahma. In Māṇḍūkya, it is called anāmakam arūpakam. So, the student says, "everything is Brahman" knowable through upaniṣad, which I now propose to know.

Since Brahman cannot be known through any other means of knowledge, the *tendency* of majority of people is to *negate* the existence of Brahman. Why? Because, it is not knowable through the sense organs; not knowable through modern science. We are facing a crisis; because, the modern generation has kept the modern science as the *ultimate* authority. Once you take modern science as the ultimate authority, whatever science can reveal *alone* we accept. Whatever science cannot reveal we *refuse* to accept. Brahman - otherwise, God - can never be revealed by modern science! And all the so-called rational people, who depend on *reason*, do not have sufficient reasoning power, to know the *limitation of reasoning*! We say, a rational person is one, who knows the limitations of reason. But, the *so called rationalist people*, who depend upon modern science, say, 'we do not believe in god'. Now, the present generation is facing this problem. Their own children are refusing to accept God, temples, religion, religious activities etc; because, modern education is promoting what? "Rational thinking". And anything outside that, is called, *Superstition*. God comes under superstition! Brahman comes under superstition! Look at the tragedy. Upaniṣad comes under superstition! Swāmīs come under *promoters of superstition*. All the students come under what?

Victims of the cheating Swāmīs. This is modern education! And our own children and grand children are gradually sucked in to this kind of so called rational system.

We have to study a lot of vedāntā, *to understand the limitation of reason*. If you want only one argument, there is only one argument. "All our instruments are designed to study only the objective world. But the very enquiring "subject" is never available for objectification. Therefore, a science which is using all kinds of instruments to analyse the objective world, how can it ever study the "enquirer"?" Therefore, Bṛhadāraṇyaka makes a powerful statement "*the enquirer can never be enquired into!*" All this we have seen very often. When the eyes that can see everything else cannot see themselves, how can they see the conscious "I", who is behind the eye? The eyes cannot see the eyes themselves! You need a mirror for that. When the eyes cannot see the eyes themselves, how can the eyes see "the seer", *behind the eye*? The seer can never be seen with any amount of instrument. The Bṛhadāraṇyaka vākyam is, "vijñātāram are kena vijānīyāt". *With what instrument you can know the knower?* What a question! With what instrument you can know the knower? That is why the consciousness is an eternal mystery for modern science. The more they study consciousness, the more the number of theories! Another scientist enters, he introduces another set of theories. At the end what do we get? Confusion! This we have to understand. There are some scientists who have recognised the limitation of science, and they have started saying "perhaps the truth may be an eternal mystery". ἘΠΙΠΙΛ? [how?!] '*Perhaps the truth may be an eternal mystery*'. They say so, because they do not come to upaniṣad. If we come to upaniṣad, the truth will not be a mystery. We can know Brahman.

Therefore, what is the prayer? Oh Lord, let me not negate Brahman. Let me not become an atheist. Becoming an atheist is considered to be the result of a serious pūrva janma pāpam. According to tradition, [there is a ślokā. I will quote it later; I do not remember it now], one of the results or *the worst result of the worst pāpam is nāstika grahaḥ*. Therefore, what do we pray to god? Oh lord, let me not negate you. I do not know who you are.

There is another ślokā. That ślokā is also beautiful. Daily after the pūjā he says, "I do not know, Oh Lord, what is your nature! Whether you are a male or female [or in modern day, other categories also] - I do not know to which category you belong to. But, whatever be the category you belong to, I do nāmaskārā to you.

तव तत्त्वं न जानामि कीदृशोऽसि महेश्वर । यादृशोऽसि महादेव तादृशाय नमो नमः ॥

tava tatvaṃ na jānāmi kīdṛśo:'si maheśvara | yādṛśo:'si mahādeva tādṛśāya namo namaḥ ||

"I do not know where you are how you are; but, whatever be your tattvam I do not know, but I do not want to negate you. I offer my nāmaskāram to you. Let me know your nature at the right time".

Therefore what is the prayer here? Mā'haṃ Brahma nirākuryāṃ; let me not negate god, let me not negate Brahman. Let me be āstikaḥ. nirākuryāṃ. And similarly, let not God also desert me. mā mā Brahma nirākarod - may not, let not, Brahman also negate me. First mā is, "let not", second mā is, "me". One mā is indeclinable. Second mā is a pronoun. 'me'. [dakārāntaḥ triṣu liṅgeṣu samānaḥ "asmad" śabdaḥ, dvitīyā ekavacanam. mām/mā avām/nau asmān/naḥ]. And they are two separate words. Do not take it as मातामाता! 'mama'. Nothing to do with our मातामाता! So, "Let not Īśvara desert me" means, "Let me have the grace of the lord also!" More we will see in the next class.

ॐ पूर्णमदः पूर्ण मदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवाव शष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

Class 3 - 11th Oct 2015 - Śāntipāṭhaḥ and mantrās 1 & 2

We will chant the Śāntipāṭhaḥ together.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बल मन्द्रिया ण च सर्वा ण । सर्वं ब्रह्मोपनिषदं
माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य
उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु । ॐ शान्तिः शान्तिः शान्तिः ॥

om āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi ।
sarvaṃ Brahmaupaniṣadaṃ mā'haṃ Brahma nirākuryāṃ mā mā Brahma nirākarod
anirākaraṇamast- vanirākaraṇaṃ me'stu । tadātmani nirate ya upaniṣatsu dharmāste
mayi santu te mayi santu । om śāntiḥ śāntiḥ śāntiḥ ॥

In the last class, we were seeing the meaning of this Śāntipāṭha. First, the spiritual student asks for the total fitness of the body mind complex so that the student can pursue jñāna yogā and attain the knowledge. Therefore he says, mama aṅgāni vāk prāṇaḥ cakṣuḥ śrotram indriyāṇi ca sarvāṇi - may all of them be strong and fit. āpyāyantu - means, grow in their strength. Then what he wants to learn through the upaniṣad the student seems to be knowing in advance. This is an informed student. Therefore, he has got the parokṣa jñānam.

And, what is the message of the upaniṣad, he presents in one sentence, I said in the last class. That message is, sarvaṃ Brahma. What we see, everything we see as the universe is really not the universe at all. Seeing the universe is a form of misperception asamyak darśanam. If you have the right knowledge you will see the universe as what? 'sarvaṃ Brahma mayam rere'. Everything is Brahman. What is Brahman for the wise person, is the universe for the ignorant person. What is rope for the wise person, you can fill up the blank, is the snake for the ignorant person. There is no rope and snake. There is only one thing. Which is seen rightly and wrongly. Similarly, there is only one thing; not Brahman and world. There is only one truth; which is seen as 'Brahman' by

the wise and misperceived as 'the world' by the otherwise. And the student wants to correct his vision, so that, he will also be able to see Brahmārpaṇam Brahmahaviḥ Brahmāgnau Brahmaṇāhutam. Therefore, he says, 'sarvaṃ Brahma'.

How can we get this knowledge? This knowledge cannot be gained through any of the conventional instruments we have. Just to give an example, according to modern science what you see as mike is not mike; but, atoms in very fast motion. But, the eyes are not designed to see the fact of atomness. Our eyes are designed to see what? The mike alone. But the truth, according to modern science is, there is no mike at all; but, only atoms or energy in high motion. But, the eyes cannot see it. For that, you require modern science.

Similarly, according to vedāntā, the world is nothing but Brahman. But, the eyes are not designed for that. For that, you require another science; that is called śāstra pramāṇam. Therefore, Brahman is called 'aupaniṣadaṃ Brahma' - that which can be seen only through upaniṣad-o-scope; like telescope, microscope! Through the upaniṣad-o-scope if you see, everything is Brahman. Therefore, Brahman is titled aupaniṣadaṃ. Very important word I said in the last class. And what is the meaning of the word aupaniṣadaṃ? Upaniṣad mātra jñeyam. Knowable only through upaniṣad, is called aupaniṣadaṃ. "Until I study the upaniṣad thoroughly, I will not know Brahman. But, even though I have not yet understood", the student says, "let me not negate Brahman". Mā'haṃ Brahma nirākuryāṃ. It will be intellectual arrogance to negate what I do not know.

What is there in the world? 'Whatever I know is there'. 'svargam is not there'. Why? 'I do not know it'. 'Naraka is not there'. Why? 'I do not know it'. This statement, vedāntā says, is intellectual arrogance. Just because my instruments do not recognise something, what right I have to negate that? If I do not know svargam, the conclusion must not be 'svargam is not there'; the conclusion must be what? A modest intellect's conclusion should be, "I do not have the instrument to recognise the existence of svargam". Without that humility, that intellectual humility, one cannot understand

vedāntā. Therefore, the student says, mā'haṃ Brahma nirākuryāṃ. Let me not negate Brahman just because my puny intellect cannot know it by itself!

"Not only am I humble, I am a devotee of the Lord also. Therefore, I pray to the Lord, 'may not Lord also negate me, let the grace of the Lord be with me, until I recognise God'. [In one of the Śivarātri talks I said, 'with regard to God, Hinduism has got two levels of approach. In the veda pūrva bhāga, we worship God, based on the faith in the existence of God. Therefore, the first level is God worship is based not on the knowledge of God; but, based on faith in God. With faith in God, worship God, and get intellectual refinement. Then, by the grace of the Lord, you go to the second level. In the second level of upaniṣadic study, faith in God will get converted into, [can you fill up the blank?] knowledge of God which happens by the grace of God. So, faith based karmā; then, jñānam based vision. We do not start with jñānam; we start with faith. Therefore, the student says, "I have faith in you, Oh Lord. May you shower your grace, so that my faith gets converted into knowledge". And once Ívara jñānam comes, I will never have doubt regarding the existence of God. You know why? [I can give it to you as homework]. Once Ívara jñānam comes, you will never have doubt regarding the existence of God. You know why? Do not tell this outside. These are all secrets within the four walls of āstika samājam.

The ultimate Ívara jñānam is, "that Ívarā aham asmi". Once it is understood as 'I' - with the appropriate meaning of 'I' - okay, not the body with the knee-joint pain! I mean, the 'I' properly understood is that Ívarā. When Ívara jñānam is, "that Ívarā aham asmi", how can I ever have doubt regarding His existence? Because, I never doubt my own existence! Why? You need logic in all places. Why I do not doubt my existence? Because, to doubt my existence, I should exist! And therefore, once Ívara jñānam comes, faith will reach its fulfillment. "aham Brahma asmi".

Therefore, the student says, "mā mā Brahma nirākarod - let me not negate Brahman; Let not Brahman also reject me!" This śraddhā and bhakti are extremely important. "śraddhā bhakti dhyāna yogād āvaihi" - in Kaivalya upaniṣad. Śraddhā and bhakti are

considered the foundation. Therefore, the student repeats that. anirākaraṇam astu anirākaraṇam me astu. Let me not reject God, let not God reject me. Therefore twice.

Then, the next important prayer is, "I may be willing to study the upaniṣad, and the guru may also be willing to communicate the message. But, the question is, 'is my intellect prepared to receive the message?'" Like, Bhagīratha prayatnam! Ganga devī was willing to come down from the heaven to earth. But, Bhagīrathā faced a problem again. What was that? Ganga may come down; but, who will have the strength to receive her? Then, he had to go to Lord Śivā, again. Similarly, upaniṣad may be willing to give the knowledge; guru may be willing to give the message. "Do I have intellectual refinement to claim, 'I am the adhiṣṭhānam of the entire universe!' What a mind boggling message! And the truth is, we do not have the qualification.

Thus, the student understands the limitations. Therefore, what does he do? Oh Lord, I give another contract work to you! What is that? "You should bless me with all the required qualifications also". What a beautiful prayer?! "vidyām śuddhāñca buddhiṃ kamalajadayite satvaram dehi". That is the prayer here. upaniṣatsu dharmāḥ - all the qualifications mentioned in the upaniṣad - and which have been extracted by Lord kṛṣṇā in the 13th chapter of the gītā - 20 of them have been enumerated. You are supposed to be Gītā students! Revise them. "amānitvam adambhitvam ahiṃsā kṣāntiḥ ārjavam". Again, Lord Kṛṣṇā repeats them in the 16th chapter. Daivī sampad - there, 26 virtues are enumerated. They should not just be in the pustakam but they must be in the mastakam! Do you understand? Pustakam is in the book. No use. It must be in my mastakam - head, mind. Not only I should remember them, I should try to practise them also. Therefore, upaniṣatsu uktaḥ dharmāḥ, te mayi santu te mayi santu - let them be all there in me.

And what type of me? tadātmani nirate. nirataḥ means, 'who am committed'; who am sincerely pursuing ātmani - that atmā, that Brahman. So, the essence is, 'I am a serious spiritual seeker. I need all these virtues. Oh Lord, bless me with them'. om śāntiḥ śāntiḥ śāntiḥ - let there not be obstacles for this coming from inside - ādhyātmika pratibandha. Let them not be there. ādhi bhautika pratibandha - let there not be obstacles from

surrounding people, neighbourhood. ādhi daivika pratibandha - let there not be obstacle coming from devatās, in the form of natural forces - like, rain, power cut etc. Current going-off suddenly, like that, let there not be any obstacles. This is the beautiful Śāntipāṭhaḥ, specially designed for vedāntic seekers. Therefore, worth reading, regularly. We will now enter in to the text proper.

ॐ केने षतं पतति प्रे षतं मनः केन प्राणः प्रथमः प्रैति युक्तः । केने षतां वाच ममां वदन्ति चक्षुः श्रोत्रं क
उ देवो युनक्ति ॥

Oṃ keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamah praiti yuktaḥ ।
keneṣitāṃ vācamimāṃ vādanti cakṣuḥ śrotraṃ ka u devo yunakti ॥ mantrā-1

As I said in the introduction, the upaniṣad has got 4 chapters. Each chapter is called a khaṇḍaḥ. We are entering the first khaṇḍa, first mantrā. And generally, the upaniṣads present the teaching in the form of guru śiṣya saṃvāda only, to indicate, 'never read the translations of the upaniṣad and try to understand. They have to be interpreted appropriately.' And there is an interpretational tradition also. Dictionary meaning will not work at all. There is an interpretational tradition called, guru śiṣya samparadāyaḥ - which is the key to open the upaniṣad. And the key will be there only with a sampradāyavid. Therefore, approach a sampradāyavid guruḥ - who has got the key from His guru, and learn only from such a guru.

To indicate that, the upaniṣads are presented in the form of saṃvādaḥ. Muṇḍaka upaniṣad also was a saṃvāda. Kena upaniṣad is also a saṃvāda. A reverential discussion. saṃ prefix indicates it is not a vāda. vāda means, heated argument. But, here it is a reverential, respectful dialogue, keeping the upaniṣad in the centre and producing enlightenment, not heat. Therefore, vāda is different from saṃvāda. In vedāntā class, the atmosphere is saṃvāda. The only difference between Muṇḍaka and Kena is, there, the name of the guru and śiṣya we know. We may remember! guru is aṅgiras. śiṣya is śaunakaḥ. Here, we do not have the names of guru and śiṣya.

Therefore, we have to supply, one śiṣya approached one guru and asked the following questions. So, you have to supply "śiṣyaḥ uvāca", before the first mantrā.

And the first mantrā begins with what word? Kena iṣitaṃ patati. Since the first word is Kena, the upaniṣad is called Kena upaniṣad. What is the question? The question is a question coming from an informed student, who has already done lot of independent research. Therefore, he is able to ask a crystallised and targeted question. If you have not rehearsed properly, the question itself you will ask for 45 minutes! An intelligent student can ask a question in one or two sentences. Otherwise, not only it will be a meandering question; but, once the guru gives the answer for half an hour, the śiṣya will say, "this is not what I asked!" That is why, remember, not only guru requires communication skills, śiṣya also must have communication skills. That is why they studied tarka, mīmāṃsa etc, only for the sake of this communication skill. Śiṣya asked a targeted question, based on research. Therefore, I have to give an introduction to the question itself!

Śiṣya has thoroughly researched and understood that, 'this body is alive and sentient. The sentiency and the consciousness of the body cannot be natural'. This, the śiṣya had thoroughly analysed and understood. What is that? Body cannot be naturally sentient. Therefore, in the body, there must be some other principle, to make the body alive & sentient. Like, the fan cannot naturally move. There must be some principle - other than the fan, which is an invisible principle. Fan is visible; but, behind it there is an invisible principle, which makes the fan rotate. That means, I already know what? Fan cannot rotate by itself. In the fan example, it is relatively easy. But, here, we have to do some analysis. This śiṣya has done that analysis. How?

We have seen this before; but, we have to remember in this context. We experience an inert world in front of us. The wall is there, the pillar is there, the road is there, the mountain is there, the river is there. We experience a world which is inert in nature. acetanaḥ prapañcaḥ. And when you study this physical body, we find that the physical body also has got all the features very, very similar to the external world. Whatever features acetana prapañca has got, all the features are there for the physical body also.

Therefore, logically, the physical body also must be what? acetanam. So śarīram acetanam. acetana dharmatvāt acetana prapañcavat. śarīram acetanam, acetana dharmatvāt acetana prapañcavat.

And what are the acetana dharma? We had seen the 5 features of the acetana prapañca. What are the 5 features? dr̥ṣyatvam, bhautikatvam, saguṇatvam savikāratvam and āgamāpāyitvam.

Dr̥ṣyatvam means what? It is an object of experience. We will have corresponding English expression. Too many Sanskrit words people may find it difficult. First, it is an object. We will keep the letter 'O'. The body is also object O, that we will see later. First we will see the world.

1. It is an object of experience 'O'.
2. the world is made-up of matter. It is material. 'M' It is object, it is material.
3. The third one is, the world has got varieties of attributes perceptible to the sense organs. It has got śadba, sparsa, rūpa, rasa and gandha. attributes are there. Therefore, experienceable. Endowed with attributes. We will use the letter 'A'.
4. Then fourth one is what? It is subject to change. World is continuously changing, at the micro level, atom is changing. At the macro level, the biggest star is changing. Not only changing, dying! Our sun, [put the spelling correctly! Do not worry!] Sun is dying. The only good news is, it will take a few million years. Therefore, we are safe. Therefore, micro or macro, they are all changing. Fourth feature is 'C'. OMAC.
5. Finally, the world is temporary, or, 'T'. āgamāpāyitvam.

So, dr̥ṣyatvam, bhautikatvam, saguṇatvam savikāratvam and āgamāpāyitvam. OMACT. OMACT are the five features of the world.

And, when we say the world is temporary, the "temporariness" of the world can be understood in two different ways. We talk about the end of the world; but, we do not experience it. Because, when the world will end scientist themselves do not know. They talk about 'big bang' and they are visualising a 'big crunch'. But, scientifically, they have

not seen it. So, the end of the world as a 'perceptual experience'; one day slowly dying, we do not have.

Therefore, vedāntā talks about the arrival and departure of the world, in a different manner, which is also worth noting. And what is that? The world is available only when you are in the waking state. Suppose the waking state ends, [I hope it will not end in the class!], suppose it ends, that means what? You doze off! The moment you go to dream state or sleep state, there is NO world. You may argue the world is there for others. But remember, even for others, the world will be there only when they are in the waking state. Not only that, you can talk about others also only in the waking state. Therefore, vedāntā says, 'world "appears" when you enter the waking and the world "disappears" when the waking state ends'.

When you go to dream state what happens? Another world appears. When the dream state ends, that goes. That each world - waking or dream - has got "arrival and departure", depending upon your own state of experience. Therefore, we call it āgamāpāyitvam. That means, the temporariness of the world lasts as long as your jāgrat avasthā lasts! This is the fifth feature. Thus, the five features of the world are - It is object O. It is material M. It is attributed A. It is changing C. It is temporary T. OMACT are the 5 features of the world. If you can remember in Sanskrit, I prefer that. dr̥ṣyatvam, bhautikatvam, saṅuṇatvam savikāratvam, āgamāpāyitvam. I love that; but, since people may find Sanskrit too much, remember OMACT.

All this, this student has researched. These five features of the world we see in the physical body also. The body also is an intimate object of experience. Therefore, we see the hunger, thirst, the pain - the knee joint pain, the back pain, the tooth pain etc. They are all experienced or not? Clearly, intimately experienced. Therefore, body has got 'O'; feature number one. Body is material or not? My God! It is material, made out of matter only. They say carbon material. All organic things are carbon material. Carbon means, கரிக்கடடை. Body is கரி! It is 'M', pāñca bhautikam. Number 3, it is 'A'. 'A' means, what? Endowed with śadba, sparsa, rūpa, rasa and gandha. Remember,

perfume industry survives only because of that! A is there. Then, 'C'. C means, it is continuously changing. asti, jāyate, vardhate, vipariṇamate, apakṣiyate and vinaṣyati. Finally, it is also 'T' - āgamāpāyī.

It is temporary; in two different meanings. One is physical. It is born; date of birth DOB is there. It will have DOD also. But, from śāstric angle, we talk about the temporariness, in another way. What is that? It is available for you only in jāgrat avasthā. Waking state. Once you go to dream, what do you do? You drop this body and you have got a spare body, like the denture! When you enter the dream, you use a totally different body. Therefore, body lasts only for one jāgrat avasthā!! Finally, it is also āgamāpāyī. Therefore, what is the conclusion? Body is inert because it has got the same five features of the world. Exactly the five features of the inert world.

This you can extend to the sense organs also. The mind also. In short, the body-mind-sense complex is acetanam, naturally. But what is our experience? Even though it is naturally insentient, now, temporarily it is sentient. I say, temporarily; because, a dead body after death will not have sentiency. If the body, after death, does not have natural sentiency; but, now it is sentient, what is the conclusion? There must be some other principle which lends life to the body. There must be an invisible principle; like, the electricity in the fan. Behind the body, there must be a principle. Can it be a material principle? If it is a material principle again it will have what? OMACT. When I say OMACT, will you understand and shake your head? So, if it is a material principle, it will also have OMACT. Therefore, it cannot bless the body. So, there must be a non-material, spiritual principle, which makes the insentient body a sentient one.

The student wants to know "what is that invisible, spiritual principle which makes the body alive and sentient". And because, it is a sacred, spiritual principle, He uses the word devaḥ. Where? In the mantrā. [I am supposed to be introducing the mantrā!] Look at the fourth line. ka u devaḥ? What is that mysterious, invisible, sacred, spiritual principle, because of which principle, the visible body is working, as though it is non material. It is material; but, it is unlike the statues in the Marina beach. I have already told you, in the Marina beach, Gandhi statue is there. He has got a stick also; and on

his head what is there? A crow. You know what a crow usually does! Why cannot Gandhiji drive it away with the stick? Something is missing; there is a difference between that statue and this body. ka u devaḥ yunakti? - "which spiritual principle enlivens the body?" is the question. That is elaborated in the first 3 lines. Now, look at the mantrā.

Kena iṣitāṃ preṣitaṃ - propelled, activated, impelled, enlivened by which spiritual principle, [how do you translate the word spiritual?! I have told you, take it in the right spirit]. Spiritual means, non-material. Remember the word 'spiritual' means, non-material. This translation is very important; because, all our conventional instruments, including modern scientific instruments, they are designed to study only material things. That is why we call it materialism. Science can work only in the material field. vedāntā is working in non-material, spiritual field. Therefore, enlivened by which spiritual, non-material principle manaḥ patati - mind functions? patati - literally means, falls. Falls means, functions in the field of objects. Now, your mind is functioning in the field of my words. I am only producing some sound. Scientifically speaking, some sound waves are generated. And it is travelling all over and you are all sitting. I am only seeing your physical body. I do not see your mind. I can only hope and pray, your mind is in āstika samājam! That mind is sensing, grasping and understanding. What makes the mind sentient? iṣitāṃ preṣitaṃ iva - as though the mind is goaded, forced by the ātmā. As though goaded, as though forced, the mind functions. kena yuktaḥ prāṇaḥ praiti. kena yuktaḥ means - enlivened by which spiritual principle? What is the name of that principle? devaḥ. Here itself, the word devaḥ is used to indicate that God is not someone sitting beyond the clouds, to be proved by science. But, God in the upaniṣad is a principle which is in your own body. devaḥ is otherwise called, ātmā. "ahamātmā guḍākeśa sarvabhūtā- śayasthitaḥ" - Arjunā, do not search for God outside. He is sitting inside. Doing what? Enlivening. prāṇaḥ - the prāṇa tattvam. praiti - functions in the form of five-fold physiological systems.

What type of prāṇaḥ? prathamāḥ. prathamāḥ means, the most important principle. Because, only if prāṇā is there, there is relevance for all jñānendriyams, karmendriyams & antaḥkaraṇam. Suppose prāṇā is not there; but, sense organs only are there, what is

the use? Therefore, prāṇā is considered to be the most important principle. Therefore, it is titled prathamah. Without the sense organs, prāṇā can exist. That is why even in a vegetative state when a person survives, the sense organs do not function; but, prāṇā exists. Without sense organs, prāṇā can exist; but, without prāṇā, sense organs cannot. Therefore, among all organs, prāṇah is sreṣṭah.

Recently, in Praśna upaniṣad, second chapter, we had an elaborate story. Those who have studied can connect to that. Prathamah prāṇah, the pre eminent prāṇā, functions because of which spiritual principle? Kena iṣitām imām vācam vādanti - the very teaching itself is taking place because of some spiritual principle. So, kena iṣitām - enlivened by which spiritual principle, imām vācam, these words, [because the śiṣya is listening], so, imām vācam guravaḥ vadanti, acāryāḥ vadanti. What is that? Finally, cakṣuḥ śrotram. Means, the eyes & ears. ka u devaḥ yunakti? - they also function because of which principle? pañca jñāna, pañca karma and catvāri antaḥkaraṇāni, pañca prāṇah - all of these function, because of what principle?

Here, an aside note. Normally, we say the body is alive, because of prāṇā. This is a superficial answer we give to a junior student. Body is alive because of what? prāṇā. When prāṇā goes, death is called what? ப்ராணன் போச்சு! prāṇan pochu. When somebody gives too much trouble, we say, ப்ராணனை வாங்காதே! Therefore, the superficial answer in karma kāṇḍa is, 'as long as prāṇā is there in the body, body will be alive. When prāṇā goes, body will be dead. Therefore, prāṇā enlivens the body' - is the answer in the karma kāṇḍa, for the junior student. "prāṇā enlivens the body", is the superficial answer given in the veda pūrva bhāga to a junior student.

But, if a person becomes a senior student [like you], our answer goes one more step further. No doubt, body is enlivened by prāṇā; but, even prāṇā does not have a life of its own. Because, prāṇā is also matter only. prāṇa vāyu tattvam. It is vāyu tattvam. That is also matter. Therefore, body is enlivened by prāṇā. prāṇā itself is enlivened by another principle. Now, the student is asking for that principle which enlivens prāṇā. That is why in Kaṭhopeniṣad, Yama dharma rājā says -

na prāṇena nāpānena martyo jīvati kaścana | itareṇa tu jīvanti yasminnetāvupāśritau ||
2.2.5 - "Oh Naciketas, do not think the body is alive because of prāṇā. Remember, prāṇā itself is alive because of ātma tattvam.

It is that ātmā, the student wants to know. Thus, a very intelligent question. In one line, what is the question? "What is that spiritual principle which enlivens the material body?" What is the spiritual principle which enlivens the material body? Now, the teacher is going to answer. The rest of the upaniṣad is answer to that question only. We will enter mantrā 2.

श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः । चक्षुषश्चक्षुरतिमुच्य धीराः
प्रेत्यास्माल्लोकादमृता भवन्ति ॥

śrotrasya śrotraṃ manaso mano yad vāco ha vācaṃ sa u prāṇasya prāṇaḥ |
cakṣuṣaścakṣuratimucya dhīrāḥ pretyāsmāllokādamṛtā bhavanti || mantrā-2

The teacher gives the targeted answer in one profound mantrā. And the rest of the upaniṣad is the expansion of this one mantrā answer only. This is the saṅkṣepa uttaram. The essence. Which is commented later in the other mantrās. A very profound mantrā. It defines ātmā. It talks about ātma jñānam; and it also talks about the benefit of that knowledge. Thus, three topics are packed into this capsule mantrā. [1] ātma svarūpam; [2] ātma jñānam; [3] ātma jñāna phalam. In fact, Kenopaniṣad is over! svarūpam, jñānam, phalam.

Now, what is the essence of the answer? Again, I have to give an introduction. We can guess the answer to some extent. The principle which enlivens the body cannot be a material principle, I said. Because, the material principle will have what? OMACT! Therefore, that also will be acetanam. One acetanam principle cannot make another acetanam into cetanam. Therefore, it should be non-material. And if it is a non-material principle, it must have features which are diagonally opposite to those of the material principle. Therefore, devaḥ must have five features which will be opposite of the five,

the OMACT. Or, non-OMACT. Very simple. You need not do anything. Non-OMACT. Okay, what are they? We shall study. First letter is O; Object. Now, that spiritual principle cannot be an object. Do not search for that. You can search for what? Only objects! Therefore, this spiritual principle will have to be the subject, which is consciousness of all the objects. This spiritual principle has to be the subject, which is consciousness. Of what? Of all the inert objects. Therefore, the first feature is what? It is subject. So, adṛṣyam.

As a subject, it must be what? Conscious or inert? It has to be a conscious principle only. What is the second feature of the world? You can do homework. M is the feature. bhautikatvam. Therefore, the spiritual principle must be non-M. Thus, it is non-material. Consciousness is neither matter nor energy. Many people think, consciousness is a form of energy. Very carefully note, 'conscious-ness is not matter' means, it cannot be energy also; because, energy is after all what? A transformed form of matter only! Matter & energy are inter-convertible based on $e=mc^2$. Therefore, what is non-matter, has to be non-energy also. Therefore, is consciousness matter? NO. Is it energy? It is NOT. Then, what is it? It is consciousness. Full-stop! Therefore, it is a non-material, non-energy principle. Or, abhautikam.

Then, what is the third one? A. A means, full of attributes. śadba, sparsa, rūpa, rasa and gandha. And devaḥ, the ātmā, must be what? In Kaṭopaniṣad, Yama dharma rājā will say - "aśabdam asparśam arūpam avyayaṃ tathā'rasaṃ nityam agandhavacca yat" - ātmā does not have any of these five. [dṛṣyatvam, bhautikatvam, saguṇatvam, savikāratvam and āgamāpāyitvam]. Therefore, it is nirguṇam.

'C' is the fourth letter in OMACT. 'C' means, changing. Change is the nature of matter and energy. Matter and energy constantly change. Consciousness - which is neither matter nor energy - does not undergo any change. It is the non-changing witness of all changes. It is non-changing witness of all changes. This is the fourth feature. Non-changing or nirvikāratvam.

What is the final one? 'T'. T means, what? Temporary. That is available in one avasthā. jāgrat prapañca is available in which avasthā? Waker's universe is available in the waking state! Dream universe is in the dream state! Each one is available only in that respective state. But, what about ātmā? It is avasthā traya sāṅkṣi. Not arriving; not departing. When the avasthās change, the state will come and go; whereas, ātmā is not within the avasthā; but, it transcends avasthā trayam. Not arriving; not departing. Or, anāgamāpāyitvam.

So, the five features of the ātmā must be - adṛṣyatvam, abhautikatvam, nirguṇatvam, nirvikāratvam and anāgamāpāyitvam. And, they belong to consciousness principle. Therefore, the answer to the student's question ["What is that spiritual principle which enlivens the material body?"] is what? Consciousness is that spiritual principle. The exact meaning we will see in the next class.

ॐ पूर्णमदः पूर्ण मदं पूर्णात्पूर्णमुदच्यते I पूर्णस्य पूर्णमादाय पूर्णमेवाव शष्यते I ॐ शान्तिः शान्तिः
शान्तिः ॥

Class 4 - 18th Oct 2015 - Mantrā 2

ॐ केने षतं पतति प्रे षतं मनः केन प्राणः प्रथमः प्रैति युक्तः । केने षतां वाच ममां वदन्ति चक्षुः श्रोत्रं क
उ देवो युनक्ति ॥

om keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamāḥ praiti yuktaḥ ।

keneṣitāṃ vācamimāṃ vādanti cakṣuḥ śrotraṃ ka u devo yunakti ॥ mantrā-1

श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः । चक्षुषश्चक्षुरतिमुच्य धीराः
प्रेत्यास्माल्लोकादमृता भवन्ति ॥

śrotrasya śrotraṃ manaso mano yad vāco ha vācaṃ sa u prāṇasya prāṇaḥ ।

cakṣuṣaścakṣuratimucya dhīrāḥ pretyāsmāllokādamṛtā bhavanti ॥ mantrā-2

In the first mantrā of this upaniṣad, the student asks a question to the teacher. A profound question, based on the homework which he has already done. What was the thinking process of the student we saw in the last class. He understands, [1] the world is inert in nature; [2] the world has got five features; [3] our own body mind also have got the same five features; and, [4] Therefore, the body mind complex also must be logically inert, like the world. So, kārya kāraṇa saṅgātaḥ acetanaḥ. Pañca acetana dharmātvāt, prapañcavat. The body mind complex is inert because it has got all the features of inertness, exactly like the features of the inert world. And the 5 features we were seeing in the last class. Remember, OMACT? In Sanskrit I have used five words. dr̥ṣyatvam, bhautikatvam, saṅgātvaṃ savikāratvaṃ and āgamāpāyitvaṃ. For those people who find Sanskrit words difficult, I have used the word OMACT. 'O' meaning object; 'M' meaning material; material means, made up of matter. 'A' means attributed. Attributed means, endowed with attribute. 'C' means, changing. 'T' means temporary, transitory etc.

World is an object. 'Object' means, object of experience. Note this, 'object' means, object of our experience. World is made up of matter. World has got attributes. World is changing. World is transitory. By transitory, vedāntā means, it is available only in jāgrat avasthā. Vedāntic definition of the temporariness of the world is, 'it is available only in

jāgrat avasthā'. Either, in my own jāgrat avasthā; or, in someone else's jāgrat avasthā alone it is available.

Having noted these 5 features [OMACT] in the world, the student extended this to the body, sense organs and the mind; because, they also are objects of experience. No doubt they are intimate objects. Not only they are intimate objects, they are the medium for our worldly transactions. Even though they are intimate and even though they are instruments of transaction, body-mind complex continues to be an intimate, but, object of experience. I give the example of the spectacles. It is very, very close to my body. It is so close that I ignore its existence. It is so close to me and it is a medium or instrument through which I register your presence. It is an intimate instrument; but, remember still it is an object of experience. In fact, before wearing the spectacles, what is the first thing I do? I make it an object. I remove vibhūti and all from it [by cleaning]. So, first it is an object. Then, it becomes an instrument. It is an instrumental object; or, objective instrument.

Similarly, when I wake up in the morning, first I experience the mind. And then, like the spectacles, through the mind I experience the world. When I wake up, I experience the body first; and through the body I experience the world. Similarly, I experience the sense organs first. First, I make them object; and then alone, it becomes an instrument. Therefore, what I want to say is, body mind complex is very intimate; but, still, it is not the subject. It is an object only. Therefore, the student's conclusion is, they are also acetanam. This is the first step of thinking.

The next step is, even though they are logically acetanam, they appear to be cetanam or sentient for my experience. Even though logically they are acetanam, naturally acetanam, they seem to be cetanam; because, I find the body to be sentient. If you have doubt you can pinch yourself! And from that, he makes an inference. 'Body does not have natural sentiency; but, body appears sentient. Therefore, it must have borrowed sentiency'. This is the steps of thinking. Body does not have natural sentiency. But now it is endowed with sentiency. Therefore it must have borrowed sentiency. Like what? The example - [all we have seen before; in this context you

should remember] 'on a paurṇami night, moon is bright. I know that moon does not have natural light. But moon is bright now! But it does not have natural light. Therefore, what is the conclusion? It must have borrowed light. Similarly, body must be borrowing caitanyam from some other source. Sense organs must have borrowed sentiency. Mind must have borrowed sentiency. This is the second step of reasoning.

Third step of reasoning is, if body-mind-complex must borrow, the borrowing is possible only when there is someone to lend. A denā bank is necessary for lenā customer. lenā is not possible without denā. Therefore, his question is, 'what is that mysterious entity which enlivens the body mind sense complex, which makes the material body mind sense complex in to sentient one?' He used the word devaḥ. The question in short - 'What is the enlivening principle in the individual?'

By using our thinking itself, we can guess the answer. There must be something. What must be the feature or features of that something we can guess. And in the last class [being important, I am repeating. I hope you will have patience]; in the last class, we guessed the features. What should be the features [of that enlivening principle]? The features must be the opposite of the world, body and mind. Because world is acetanam, the lending principle must be acetanam or cetanam? If the lending one is also acetanam, it cannot lend consciousness. Therefore, that mysterious lending principle must be cetanam, must have sentiency. Therefore, it must have features which are opposed to acetana prapañca, acetana śarīra, acetana antaḥkāraṇa, acetana indriya vilakṣaṇa dharmāt. It must have vilakṣaṇa dharmāḥ. Vilakṣaṇam means, what? The opposite features!

And we saw, the opposite features must be what? Non-OMACT. It should be Non-OMACT. If you apply that, the first message is what? It cannot be an object of experience. Therefore, searching for that is a fundamental trap; because, the very search is based on the orientation that the mysterious one is an object. Vedāntā says, 'first stop your search; because it is not an object. But, it is there. So, what should it be? kaun banegā crorepati question! It is not an object; and, it is not non-existent also. Why so? It is lending life to the body mind complex. Therefore, it does exist. And it is

not an object. Therefore, choicelessly, it has to be the subject of experience only! Anyway we will see that later. Note this much. It is non-object; non-'O'.

Then the second feature is what? It is non-material; non-'M'. It is beyond science. That is why it is beyond science. It will always be beyond science; because, science is designed to study matter and material. Because all the instruments at our beck and call, all our instruments are designed to study matter and material. What is this devaḥ? [the word devaḥ I am using, because the student has asked the question ka u devaḥ?] What is that divine principle? That divine principle is non-material.

What is the 3rd feature? It is non-attributed. non-'O'. To put it in another language, it is attribute less. "aśabdāṃ asparśāṃ arūpāṃ avyayaṃ tathā'rasaṃ nityaṃ agandhāvaccāyat" - kaṭopaniṣad.

What is the fourth feature? [keep OMACT in mind]. Fourth one is, it is non-changing. Whatever is changing is not that divine principle. So, it is neither matter, nor it is a form of energy. Very careful. It is not a form of energy also. Non-material, non-energy. Both of them are subject to change. Matter & energy are subject to change. In the last class I said, both are inter-convertible.

Then, fifth & finally, what? It is not temporary, obtaining only in jāgrat avasthā. It is something available in waking. Available in dream. Available in deep sleep state also! What is that? That, only vedāntā can reveal. That is the consciousness principle. The non-material consciousness, which is the witness of, experiencer of, avasthā trayam. So, what should be the answer? avasthā traya sākṣi caitanyam is devaḥ.

In Lalitā sahasranāma it comes - "suptā prājñātmikā turyā sarvāvasthā-vivarjitā" Therefore, avasthā traya sākṣi bhūtāyai namaḥ. That devī - since we are not able to see it as non-material subject - until we are ready to claim that, temporarily what do we do? The non-material, attribute-less divine consciousness, we temporarily represent as devī. If it is Rāma navamī, then Rāma! None of the that is the real one; because, they are all what? Objects you worship. The real one is, not an object you worship; but, it is the very worshipper, the subject himself! That is why one of the dhyāna ślokās is -

aruṇāṃ karuṇā taraṅgitākṣiṃ dhṛta pāśāṅkuśa puṣpa bāṇacāpām |

aṇimādibhiḥ āvṛtāṃ mayūkhaiḥ aham ityeva vibhāvaye bhavānīm ||

Because it is navarāthṛī, I am quoting! What is the fourth line? aham iti eva vibhāvaye bhavānīm!

That is the ultimate goal. So, what is the devaḥ? avasthā traya sākṣi caitanyam. That is going to be defined in this second mantrā by the ācāryā. A very profound mantrā which contains the entire vedānta śāstram. That means, the mantrā deals with three topics. One is, deva svarūpam, [For devaḥ, another word is ātmā]. ātma svarūpam is defined here. ātma svarūpa jñānam is talked about. ātma svarūpa jñāna phalam is also mentioned. svarūpa, jñāna, phalāni. Kena upaniṣad is over!

Now, we will go to the text proper. Which part is the definition of devaḥ? śrotrasya śrotraṃ onwards, up to the third line, cakṣuṣaścakṣuḥ. saḥ devaḥ. devaḥ we have to supply. saḥ devaḥ - that ātmā, the divine principle, is what? śrotrasya śrotraṃ manaso mano yad vāco ha vācaṃ prāṇasya prāṇaḥ cakṣuṣaścakṣuḥ - is the definition of devaḥ, the ātmā.

The 2nd topic, jñānam is not directly mentioned. You have to supply that; because, jñāna phalam is given. jñānam you have to add; because, jñāna phalam cannot come without jñānam. Therefore, jñātvā we have to supply in the mantrā, after managing to gain the jñānam of that devaḥ. This is the second topic.

What is the 3rd topic? The phalam. atimucya asmān lokāt pretya amṛtāḥ bhavanti - is the jñāna phalam.

Now, we will take this up, step by step. What is the definition of the divine principle. The teacher is forced to give the definition in an indirect manner; because of certain difficulties in defining. Suppose the teacher says, 'Consciousness is the divine principle which enlivens the body-mind-complex, caitanyam or consciousness is the divine principle', suppose the teacher says, what will the śiṣyā do? Everything he has learnt in

his life is by objectification. First he learns about that; and then, directly he experiences that.

Suppose he asks the question 'What is kedārnāth?' And I say, 'it is a pilgrim centre'. Then he asks, 'how to know it?' Then, I give the [details of the] place. He goes there and experiences it. What do you mean by experiencing? Objectification. Thus, throughout life, we have been knowing things only by objectifying. Therefore, once the teacher says 'consciousness is the divine principle. What will the student do? How to experience that? He will look for objectifying the consciousness, by doing something. Should I go to Vaiṣṇava? First, he will look outward for objectifying consciousness. Outward, whatever he experiences is what? OMACT. Endowed with OMACT only. Then, he decides, 'consciousness is not outside. Consciousness is inside!' Then, he will tightly close the eyes and look for the arrival of the divine consciousness! எப்படி வருவாரோ?! Then, he thinks, 'because there is pressure of thoughts, I am not able to see the consciousness'. So, he removes all the thoughts, and waits for what? Consciousness to come! Therefore, either I want to objectify consciousness outside or I try to objectify consciousness inside. Both I will miserably fail; because, consciousness is neither an external object nor an internal object.

Then what is it? It is me. The more you try to realise the ātmā by sitting in meditation, the more you will miserably fail. Like that person who said, 'Swāmīji I have practising "who am I" meditation for the last 12 years. I am able to reach up to state of mental blankness. I am able to remove all the thoughts. But, after thoughts, nothing happens!' What is the answer? Nothing will happen; because, you - the one who is searching for that divine one - are the consciousness. Therefore, if I name it as consciousness, the student will immediately close his eyes. [Many students while listening to the class try to meditate]. Dayānanda Swāmīji says, 'never, never meditate during the class. Because, the class will be out. Listen'. If you listen with closed eyes, it does not matter. But, do not meditate in the class; because, it is not an object to be experienced at one time.

Therefore, 'consciousness' if the teacher says, what is the problem? Śiṣyā will look for that. To avoid this objectification problem, the teacher can say, 'you are the divine principle. It not an object. But it is you who are the divine principle'. But, once the teacher says, 'you are the divine principle', what is the problem? Śiṣyā has got a concept of 'I'. Like, 'I am a miserable individual'. 'I am either the body or the mind or sense organs'. So, if I say, 'you are the divine principle', he will mistake the body mind complex as the 'I'. If I say, 'consciousness is the divine principle', what will be the problem? [You should understand the problem in both]. If I say, 'consciousness is the divine principle', you will start looking for consciousness. And, you will never find the consciousness.

Since both types of direct methods will not work, the teacher has to catch the nose in a roundabout way. And that is what the teacher does. He says, the divine principle is, śrotrasya śrotram - it is the ear of the ear. manaso manaḥ - it is the mind of the mind. vāco ha vācaḥ. vācaḥ should be converted in prathamā vibhakti. vāco ha vāk - it is the speech of the speech. prāṇasya prāṇaḥ - it is the life of life. prāṇā of prāṇā. Finally, it is cakṣuṣaścakṣuḥ - it is the eye of the eye. What do we understand? Teacher does not want you to understand; because, the moment you understand you will be objectifying. Understanding is objectification. Therefore, the teacher wants you to understand without objectification. Understanding the ātmā without objectification is success in vedāntā. Understanding the ātmā without objectification is success in vedāntā. The teacher has to keep on talking and the student must understand, without objectification. This is the toughest task for the teacher also; for the student also. Therefore only, we have several courses of vedāntā; hoping that at some point in time the student will understand, without objectification.

What is the message to be given by these? The word śrotrasya śrotram conveys 3 messages. That ātmā is that consciousness principle, which is different from the ear. It is the ear of the ear; means, it is different from the ear. It is in & through the ear and it makes the ear an ear, a hearing instrument. It is the consciousness principle which is different from the ear, which pervades the ear and which makes the ear the ear. Similarly, mind of the mind means what? It is the consciousness which is different from

the mind, which pervades the mind which makes the mind, minding. That is, sensing. Similarly, the other organs also - prāṇā also; vāk also. In short, the message given is, it is the consciousness principle. From this way of definition, the teacher accomplishes another thing also. It is the consciousness principle all right. And by saying, it is the ear of the ear, the teacher wants to say that, the consciousness principle alone makes the ear the ear. What is that that makes the ear the ear? If you analyse, it is 'I' alone by identifying with the sense organs make the sense organs function. Only when 'I' identify with the ears, the ears become ears. The moment, in the middle of the class, you get some sms message. [Many people keep their cell phones active. It may be in silent mode; but, it is in vibration mode! Thus, it will do something in the hand or in the pocket.] So, when you get an important message, your mind is no more behind the ears. And, when 'you' do not identify with the ears, even though the ears are very effective and even though the ears are in the class, [as I often say] 'you are here; but, you do not hear!'

Therefore, it [the ātmā] is the consciousness principle - different from the body mind complex. And, it is not an object; but, it happens to be 'I' myself. Therefore, what is devaḥ, the divine principle? It is the consciousness which is 'I', who is aware of the body, who is aware of the sense organs and who is aware of the mind. That witness consciousness principle is the devaḥ. Once this definition you get, you can connect it with the five features of consciousness that I have given before. [1] Consciousness is not a part, product or property of the body. [2] Consciousness is an independent principle which pervades and enlivens the body. [3] Consciousness is not limited by the boundaries of the body. [4] Consciousness survives even after the fall of the body. [5] The surviving pure consciousness is not accessible to anyone. that consciousness - which is non material and which is not an object and which is 'I' - is the ātmā. Thus, we have to claim, 'I am the ātmā'. At the time of so claiming, you should exclude the body, mind and sense organs.

What is the teaching? I should claim, 'I am the divine principle. And at the time of claiming, I should exclude the body. I should use the body-mind-sense organs; but, I should exclude the body, mind & sense organs and claim, "'I' am the non-material, un-

objectifiable, witness conscious-ness principle". This is what the teacher is struggling to convey. saḥ eva devaḥ - this is the definition of ātmā. Now, jñātvā - a student must claim this. What is the claiming? 'I am the ātmā', which is the non-material, unobjectifiable, consciousness principle. iti jñātvā - so, may you claim.

Then, what is the next topic? We will take the word dhīrāḥ. Very important word. dhīrāḥ means, a qualified candidate. sādhana catuṣṭaya saṃpanna adhikārī. Very profound word. dhīrāḥ, the dictionary meaning is, courageous one; or, strong one. In vedāntic context, dhīrāḥ does not mean courageous or strong. dhīrāḥ means, sādhana catuṣṭaya saṃpanna adhikārī who has got a very subtle intellect to conceive a non-material, non objectifiable consciousness. To conceive of that, we require what? A very, very sensitive mind. The upaniṣad does not say how a person becomes a qualified candidate. We have to supply. By long karmā yogā.

And what is karmā yogā? C/o the third chapter of the gītā. The upaniṣad students are supposed to have completed Bhagavad Gītā! If you come only for upaniṣad, there will be problems. They must have completed and must be practising the karmā yogā very, very sincerely. Then, upāsana yogā also again c/o Bhagavad Gītā madhyama ṣaṭkam - 8 & 9th chapter in that. In upāsana yogā, one of the upāsanās that we have talked about is ākāśa upāsana - meditating upon the space, which is the subtlest object that we can imagine. In the 13th chapter, two meditations are prescribed, ākāśa dhyānam and prakāśa dhyānam. Meditate on prakāśa, the light [not the source of light. Source of light has got a form]. Meditation on prakāśa & meditation on ākāśa, will make the mind sensitive enough to conceive of a formless, changeless, non-material, consciousness principle.

Therefore, long karmā yogā and long upāsana yogā makes a person dhīrāḥ. This dhīrā must claim, 'I am the consciousness principle'. Then what is the phalam? Three levels are talked about. The first level is, learning to drop ahamkāra and mamakāra in the material world. This is indicated by the word atimucya. atimucya means ahamkāra mamakāra dvayam sanyasya. Śāṅkarācāryā interprets atimucya as 'taking sanyāsā'. [But, I do not want to say that. Then, from next class, you will give sanyāsā to the

class!] We are so strongly attached to pañca anātmā. All I am bringing to the mind. What are the pañca anātmā? Possessions, profession, family, these are the first three anātmās where we have got strong mamakāra. My family, my profession, my possession. That is one. mamakārā. And the next two anātmā are body and mind, where we have got ahamkārā.

The strong ahamkāra and mamakāra in the pañca anātmā's must be given up. And they must be handed over to Visvarūpa Īśvarā of the 11th chapter of the Gītā. Dropping ahamkāra mamakārā -which is called internal sanyāsā, is dropping ownership and controllership. The more I own things, the more I want to be in control. There is a desperate struggle to control these five anātmās. Unfortunate fact is, we do not have control over anything. We are only users and contributors. We use; but, we never own. We contribute; but, we never control anything. Therefore, understanding this fact, I drop ownership and controllership and keep on doing, without any expectation with regard to the future. Because, what I expect may happen; or often, may not happen. This is called internal sanyāsā. ahamkāra-mamakāra tyāga. Ownership controllership renunciation. This internal sanyāsā I talked about in one guru pūrṇimā. CLASP rejection.

And how do we know I have renounced ahamkāra-mamakāra? Whether I am an inner sanyāsī or not, how do I know? External sanyāsā is very easy. Kāvi is enough. But external renunciation never gives liberation. It might have some practical advantage like, having more time. But what really matters is, internal renunciation. What is the indication? FIR reduction with regard to anxiety and fear. Anxiety and fear are insecurity. They are powerful expressions of saṃsārā. Insecurity, anxiety, and fear; either with regard to myself or ahamkārā-centred fear. Or, " Swāmījī, I am not worried about myself! I want you to give special blessing to my daughter, give special blessing to my son, my grandchild in California. Grandchild should not be here! California, invariably! 10,000 miles away; but, mamakārā stretches. Therefore, ahamkārā-centric insecurity, mamakārā-centric insecurity, anxiety, fear, all these three. With FIR reduction [frequency, intensity and recovery period] it should not come. Even if it comes, it is not a panic attack; and it does not stay long in the mind.

In short, the mental state is,
samaduḥkhasukhaḥ svasthaḥ samaloṣṭāśmakāñcanaḥ |
tulya priyā priyo dhīrah stulya nindātma samṣtutiḥ ||
mānāpamānayostulyastulyo mitrāripakṣayoḥ |

You know where all these words come, they are all wonderful descriptions of an internal sanyāsī in the gītā. In short, general equanimity of the mind. I use the expression CCC. [Let me say everything today!] CCC means, calm, cheerful & confident of facing the future. Unknown, unpredict-able future. Especially as we age, the future seems to be disturbing. Thus, jñānam leads to internal sanyāsā. Internal sanyāsā leads to mental calmness samatvam, which is called jīvan mukti. So, what is the first benefit? jīvan mukti, through internal sanyāsā. This is indicated by what? atimucya. each word is profound.

In fact, this is the essence of Kena upaniṣad. all the following verses are only commentary on this sañkṣepa mantraḥ. this is called sūtra bhūta mantraḥ. This is elaborated.

Then what will happen? This person enjoys jīvan mukti. He does not have problem with life also. He does not have problem with death also. No rāga dveśā with regard to life also, no rāga dveśā with regard to death also. Therefore, as a jīvan muktā, he is ready to live as long as the prārabdhā keeps him. He does not ask the question, 'how long?' Or, 'Oh lord, take me quickly' - all these prayers is called escapist mokṣā. All these prayers indicate ahamkāra and mamakāra. What has to happen let it happen! I am fine. Everything is okay. What is mokṣā? No complaints.

Then, what happens? Prārabdham ends. prārabdham ends for what? Not for the ātmā! ātmā does not have sañcita, āgāmi or prārabdham. Body's karmā ends; and the body goes away. That is said here. asmāt lokāt pretya. After dropping this body and world, maraṇa kāle, amṛtā bhavanti - they become one with īśvarā or brahman. They attain videha muktiḥ. Amṛtāḥ means, videha muktaḥ bhavanti. What do you mean by videha mukti? Since they do not have any karmā, [all these are c/o Tattva Bodha. sañcita

karmā burnt; āgāmi karmā avoided; Prārabdha karmā exhausted. sañcita karmā burnt; āgāmi karmā avoided; prārabdha karmā exhausted. And, if you do not remember these three words, revise tattva bodha, once again. All the upaniṣad students must regularly revise tattva bodha].

In short, at the time of death, the karmā balance shows what? There is no income, no more tax. Tax is there only if there is income. Nil balance. Therefore, there is no question of punar janama. sūkṣma śarīram taking another sthūla śarīram does not exist. All the three śarīrams merge in to three prapañcās. viśva merges into virāt; taijasa merges into hiraṇyagarbha; prājñā merges into īśvarā. [If these words you do not know, revise Tattva Bodha].

In short, like the iceberg melting in the sunlight and merging into ocean, the jīvā iceberg melts in the light of jñāna sūryaḥ melts and merges into the paramātma sāgaraḥ. jīvātmā iceberg melts in jñāna sūryaḥ and merges into paramātma sāgaraḥ. This is the phalam. jīvan mukti and videha muktiḥ. Thus, the entire vedāntā has been summarised in this ślokā. More in the next class.

ॐ पूर्णमदः पूर्ण मदं पूर्णात्पूर्णमुदच्यते I पूर्णस्य पूर्णमादाय पूर्णमेवाव शष्यते I ॐ शान्तिः शान्तिः शान्तिः ॥

Class 5 - 25th Oct 2015 - Chapter-1 Mantrās 2 - 5

श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः । चक्षुषश्चक्षुरतिमुच्य धीराः
प्रेत्यास्माल्लोकादमृता भवन्ति ॥

śrotrasya śrotraṃ manaso mano yad vāco ha vācaṃ sa u prāṇasya prāṇaḥ ।
cakṣuṣaścakṣuratimucya dhīrāḥ pretyāsmāllokādamṛtā bhavanti ॥ mantrā 1 . 2

The student raised a question to the teacher in the first mantrā asking about the divine principle which he names 'devaḥ'. "What is that divine principle which is present in all living beings and which makes all living beings alive?" Even though the bodies of all living beings are made up of matter principle only, and we all know matter by nature is only inert, we experience the material body of all living beings is alive, sentient. So, there must be some non-material principle, which he calls 'the divine non-material principle', because of which, the material body becomes alive, sentient and capable of doing so many activities, including the study of Kena upaniṣad; which activities, the chair on which you are sitting does not do. So, there seems to be some difference in the living beings. What is that divine principle?

And for that question, the teacher gave the answer in the second mantrā. A complete answer and a complete mantrā which we studied elaborately in the last class. He defined the divine principle. Keeping consciousness in the mind; but, without using the word consciousness, the teacher gave the answer. 'The divine principle is different from all the organs; but, it is that which makes all the organs alive and sentient'. Normally, we understand, prāṇā is the one which keeps a person alive. In the veda pūrva bhāga we study that, 'prāṇā enlivens a person. In the presence of prāṇā, body is alive and when the prāṇā goes away, body becomes dead; and therefore, prāṇā is the enlivening principle', is the preliminary understanding in the veda pūrva bhāga. That is why every living being is called prāṇi - endowed with prāṇā, which makes the body sentient. But, for senior students, even that answer is not ultimate; because, prāṇā itself does not make the body alive and sentient. Because, prāṇā itself gets life from some other divine principle.

Therefore, the teacher carefully uses the word 'prāṇāsya api prāṇaḥ. That means what? prāṇā enlivens the body not by itself. Prāṇā itself borrows consciousness from somewhere; and that prāṇasya prāṇaḥ, cakṣuṣaścakṣuḥ is the divine principle. Having given this definition, the teacher pointed out that, 'knowing this divine principle is extremely useful for life'. Because, people ask the question, 'why should we study vedāntā?' Therefore, the teacher gives the benefit [of this knowledge] also. If only a person gains this knowledge, the greatest advantage is, one will drop ahamkāra and mamakāra. ahamkāra in the body mind complex, and mamakāra in the external world. When ahamkāra-mamakāra is dropped - which is called atimucya. Dilution of ahamkāra-mamakāra is dilution of rāga and dveśā; because, all likes and dislikes are centered on aham and mama. I am never going to bother about the other people in the world; or, even about other countries in the world. My rāga dveśā are centered on what? Me and my few things!

So, ahamkāra - mamakāra reduction is benefit one. Rāga dveśā reduction is benefit two. When rāga dveśās are neutralised / diluted, all emotional disturbances are heavily diluted. Mind finds peace, security and happiness; because, whenever you are mentally disturbed, it is centered on one object of like or dislike. The disliked object may come, we are worried. Or the liked object may [can you fill up the blank?] Disliked thing may come, liked thing may go! These are our constant worries!

Therefore, what is the benefit? Peace, security and happiness is the benefit, which is called jīvan muktiḥ. So, deva jñānena jīvan muktiḥ. Not only jīvan muktiḥ in the current life. asmāt lokāt pretya, after maraṇam, amṛtā bhavanti - these jīvātmās merge in to īśvarā. They exist as bhagavān Himself. Which means, they do not have punarapi jananam, punarapi maraṇam cycle. Thus, deva svarūpam, deva jñānam, deva jñāna phalam - all these three are given. I am using the word 'devaḥ', because that is the word used here. You should note 'devaḥ' is none other than ātmā, otherwise called, Brahman. So, deva jñānam means, ātma jñānam. ātma jñānam means, brahma jñānam. Up to this we saw in the last class.

Continuing.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः । न वदो न वजानीमः यथैतदनु शष्यात् ॥ mantrā 1.3
na tatra cakṣurgacchati na vāggacchati no manaḥ । na vidmo na vijānīmaḥ
yathaitadanuśiṣyāt ॥

As I said, the second mantrā is the essence of the entire Kenopaniṣad, and the rest of the mantrās are only vyākhyānam, a commentary of this sūtra bhūta mantraḥ. Just as, in Taittirīya, 'brahma vid āpnoti param' is the sūtra mantrā and rest is the commentary; similarly, here also. Here, the teaching that the guru has given is incomplete; because, the teacher has given the definition of devaḥ. 'Who is the devaḥ', is the question? He has given the definition. 'It is the divine principle within the body which makes all our organs alive'. But, the teacher has not pointed out, 'how to identify that divine principle'. That there is a divine principle enlivening the body the definition has been given. But, what is the mode by which that divine principle can be identified? That mode is called pramāṇam. It has not been mentioned. Only lakṣaṇam has been mentioned.

But, to know anything, we require both lakṣaṇam & pramāṇam. There is a maxim 'lakṣaṇa pramāṇābhyām vastu siddhiḥ'. Suppose I ask you to bring one of the objects from a room which has several similar objects. 'Please bring the chair from the hall'. If one has to know the chair and bring the chair, two things are required. First, he should know 'what is a chair'. That means what? The features of the chair must be known. The features are called in Sanskrit as lakṣaṇam. If a person does not know the features of a chair, lakṣaṇa jñāna abhāve, he will go to the hall and in the hall he will find table is there, chair is there, so many objects are there. So, how will he know what is the chair? Either he must already know; or, I should explain what are the features of the chair. [நாற்காலி in Tamil. A cow is also நாற்காலி! (four legged!) Okay, that is a different thing. Whether that definition is right or not I do not want to get in to. The desk also is நாற்காலி!]

Anyway, what is the first condition to bring a chair? lakṣaṇa jñānam is required. Not only lakṣaṇa jñānam; he must also have the relevant sense organ to spot the chair. Suppose I send a person who does not have a functioning eye or properly functioning eye; but, he knows the definition. What is that? The chair will be like that, I have given the definition. But, he is a blind person. So, he also cannot bring a chair. So, one person has got the eye; but, he does not know the lakṣaṇam of a chair. An eyed person, a person with vision cannot bring a chair if he does not know, what? The lakṣaṇam. A blind person who knows the lakṣaṇam, but does not have the eyes to spot, he also cannot. Therefore, who must go to bring a chair? The one who has got the cakṣu pramāṇam and who also knows the lakṣaṇam of a chair. Therefore, our śāstrā says a very important maxim. 'lakṣaṇa pramāṇābhyām vastu siddhiḥ'.

In the second mantrā the teacher has given what? Lakṣaṇam of the ātmā. What is the lakṣaṇam? śrotrasya śrotram manaso mano yad vāco ha vācam prāṇasya prāṇaḥ cakṣuṣaścakṣuḥ. It is the eye of the eye. it is the divine principle enlivening the organ. But, how to identify the pramāṇam has not been mentioned. Therefore, the student is interested in spotting the devaḥ. With what? An appropriate pramāṇam. pramāṇam means what? Instrument of knowledge. So, can we do a surgery - like, identifying pancreas? Those people who want to study for doctor etc. what they have to do? Cut open the body. Thereafter, they identify - this is pancreas, this is liver, the anatomy they identify. Through the book he gets what? lakṣaṇam. By dissection, he has to identify.

Similarly, can we spot the ātmā by cutting open the body? [They say, 'there is a spiritual heart in the right side. Two hearts. One is on left side and on another side, there is another heart. This heart is of the size of the thumb, aṅguṣṭha-mātra puruṣaḥ, in katopaniṣad]. So, if you cut open the body, will you be able to find the spiritual heart and identify the ātmā of the size of the thumb? Not only that. jyotiḥ it is also said. Can one see the jyothi inside? What is the instrument to spot the divine principle? The teacher has given lakṣaṇam; but, not the pramāṇam.

So when the teacher has not mentioned the instrument of knowledge, what will the student do? He will try to employ all the pramāṇams at our disposal; whatever be the instrument we have. What are they? The bāhya karaṇams. There are instruments in the form of sense organs. Then, we have got antaḥkaraṇam - the mind - with which we can experience many things. Therefore, either we will use the sense organs to see outside; or, we will sit in meditation - as I said in the last class, trying to experience Brahman! With the help of what instrument? antaḥkaraṇam. These are the two things we do. Or, we may try to get some data and try to do some inferential logic.

[We will see later how many pramāṇams are there. Some of you might remember. pratyakṣa, anumāna, upamāna, arthāpatti, anupalabdhi & śabda]. Six conventional means of knowledge, our tradition has identified. Six methods of knowledge, six means of knowledge; called, Ṣad pramāṇāni. And all these pramāṇams at our disposal are called Pauruṣeya pramāṇam. Pauruṣeyam means what? Available for human beings.

So, the student will attempt to know the ātmā by looking outside or by meditating. Meditating, meditating, meditating and ending up in maditating! You go mad! Now, the teacher says, 'none of them will work. None of them will work; because, all conventional means of knowledge can never identify, experience, objectify that Brahman'. That is why I say, 'Brahman experience through an instrument does not exist. Brahman experience through a process does not exist'. Why? Because, we are using the conventional pramāṇams. Therefore, the teacher gives a warning. What is that warning? 'Negate the conventional pramāṇams'. This is called neti, neti method.

Now, look at this. Tatra cakṣuḥ na gacchati. cakṣuḥ means, what? The eye. It does not operate in the field of the divine principle. na gacchati means, it does not operate or function. It is non functional. That is why in Muṇḍaka upaniṣad what was the definition given for ātmā? It is very nice to remember at least the definition of ātmā given in each upaniṣad. [I know I am expecting too much from you!] What was the definition in muṇḍaka upaniṣad? Many definitions are there in Muṇḍaka itself. First, an important definition was, [mantrā 1.1.6] -

yattadadreśyamagrāhyamagotramavarṇamacakṣuḥśrotram tadapāñipādam |
nityam vibhum sarvagatam susūkṣmam tadavyayam yadbhūtayoniṃ paripaśyanti dhīrāḥ
||

[You know why people are taking sanyāsā? Because, you can sit and study. I am not asking you to take sanyāsā. sanyāsā means, time availability. That is the idea. But, now sanyāsā also does not work; because, now-a-days, sanyāsīs are busier than gṛhasthas! That is why I do not recommend sanyāsā. My definition of sanyāsā is what? Do not change āśramā or place. Port reduction is sanyāsā! If you remember this definition, it is fine. Otherwise, I do not want to get in to that topic].

So, in that muṇḍaka definition what is the first word? yat tad adreśyam. ātmā cannot be seen by the eye. If anybody says, 'I had darśanam yesterday', Kena upaniṣad will say, 'you had darśanam of something, it is certainly not ātmā!' By saying cakṣuḥ, the upaniṣad negates all the other sense organs also; panca indriya, pratyakṣa pramāṇa, agocaram. So, tatra cakṣuḥ na gacchati. And once it is not available for pratyakṣa pramāṇam, all scientific methods are going to miserably fail. Because, all scientific methods are based on what? Data collected. With the help of what? pratyakṣa pramāṇam. When pratyakṣa pramāṇam cannot function, you cannot collect data. Therefore, all scientific methods cannot function in the case of a non-material principle. Science is very useful with regard to what? The material world. We do not reject it. So, to know the world use the science. But, to know the ātmā, it will not work. Therefore, cakṣuḥ ādi indriyams out.

Then, what about all the descriptions given by the guru? Like, śrotrasya śrotram manaso manaḥ etc? When you listen to these descriptions, what do you understand? 'It is the eye of the eye?!' Previously, I did not know 'what is devaḥ'. Now, I have got five unknown words! Earlier, we did not understand one. devaḥ. Now, we do not understand five words! What are they? śrotrasya śrotram manaso mano vāco ha vācam. So, you only increase unknown words by talking! But, we cannot get it. Therefore, the teacher says, tatra vāk na gacchati. Words also cannot describe that Brahman. Why words cannot describe Brahman? What is the reason? You should

understand the reason. All the words we have coined are based on our experience of the world. When we experience a new object, for the sake of transaction, what do we do? We invent a new word. All the words are based what? Experiences; worldly experiences.

What are the five features of the world? OMACT. [Do you remember? Better, regularly you read the word OMACT, which is a new word I have coined. And I am hoping - and perhaps, I will command - you to remember OMACT, the five features of the world. The words are meant to describe OMACT. And, what is ātmā? Non-OMACT. With the words which can describe the material world, you cannot describe the non-material ātmā. That is why you cannot say, 'ātmā is a thing. You cannot say, ātmā is a being. You cannot say, ātmā is an entity. ātmā is a substance. No word you can use. Because, any word you use you will think of what? One of the things in the creation. Therefore, vāk na gacchati. OMACT abhāvāt. śabda pravṛtti nimitta abhāvāt - is the technical reason.

Then, why cannot I experience that ātmā in meditation? This is what everybody wants. guru says, 'it will not work. You may meditate for millions of years; but, nothing will happen'. Why? manaḥ na gacchati - mind cannot identify ātmā through a specific experience; because, any specific experience deals with a specific inner object or specific outer object. Therefore, no manaḥ. Then, the śiṣyā is disappointed. 'I want to know the ātmā; but, you are negating all the instruments of knowledge. So, better I chant pūrṇamataḥ and go back home! Or, tell me "how to know that ātmā? What is the pramāṇam?" But, guru says, 'na vidmaḥ' - 'I do not know what the pramāṇam is; because, no pramāṇam can work on ātmā!'

That is why one of the names of the ātmā is, aprameyaḥ. In all the Sahasra nāmās, the word aprameya will come. In Viṣṇu sahasra nāmā, 'aprimeyo hr̥ṣīkeśaḥ padmanābhomaraprabhuḥ'. aprimeyaḥ. In Lalithā sahasra nāmā, you may remember; because, navarātri is just over. Aprimeyā svaprakāśā manovācām agocarā. Kenopaniṣad - manovācām agocarā. Therefore, aprimeyaḥ means, 'no instrument can reveal'. Therefore what does the teacher say? na vidmaḥ - 'I do not know any pramāṇam which can reveal the ātmā'. Thus, disappointing the student further.

Not only, 'I do not know'. na vijānīmaḥ yathaitad anuśiṣyāt - it is not that I do not know, but some other guru will know! He says, I do not know whether any other guru knows about a pramāṇam to know that brahma; because, no pramāṇam exists for revealing Brahman! If any pramāṇam reveals, Brahman will become what? It will become prameyaḥ. Whereas, ātmā is what? Aprameyaḥ. Na vijānīmaḥ yathaitad anuśiṣyāt. kaścana guruḥ [we have to supply] - I do not know any guru who will teach you the pramāṇam for ātma jñānam. The student continues to sit there with disappointment. Now, the teacher gives some hope. What is that? That is going to come in the next mantrā.

अन्यदेव तद् वदिताद् अथो अ वदिताद् ध । इति शुश्रुम पूर्वेषां ये नस्तद् व्याचक्षरे ॥ mantrā 1. 4
anyadeva tadviditādatho aviditādadhi । iti śuśruma pūrveṣāṃ ye nastad vyācakashire ॥

The teacher says, 'no pramāṇam can directly reveal Brahman or ātmā. the divine principle. But, even though no pramāṇam can reveal the divine principle directly, there is an indirect method of revealing the divine principle, which can be passed on in the guru śiṣyā paramparā. No pramāṇam can directly reveal; but, there is an indirect method of knowing that Brahman. That indirect pramāṇam has been passed on from guru to śiṣyā. nārāyaṇam padmabhuvam vasiṣṭham śaktim ca tat-putra parāśaram ca. That indirect pramāṇam is, vaidika śabda pramāṇam. The vedic method of revelation. Since it is not a conventional pramāṇam, it is called apauruṣeya śabda pramāṇam. apauruṣeya pramāṇam. śāstra pramāṇam. This apauruṣeya pramāṇam also does not reveal the ātmā; but, it indirectly helps to recognise the ātmā.

Now, what is that indirect method? The guru says, 'the credit does not go to me. I have gathered that indirect apauruṣeya śabda pramāṇam from my guru. I got the secret formula. [Like, Coca cola. Some secret formula, only some people know. One or two only it seems. If you say Coca cola formula is secret, what about the ultimate reality?!] Only very few people will know. I got it not because I am great. I got it from my guru. And is my guru great? You give the credit to the guru. But what will the guru himself

will say? 'No, no, no, it came from my guru!' So, who is the ādi guru? If you ask, nārāyaṇaṃ padmabhuvam vasiṣṭhaṃ or sadāśiva samārambhām. If you are vertical, [means a vaiṣṇavaite], nārāyaṇaṃ padmabhuvam - we say, Viṣṇu. If you are horizontal, [means a śaivaite], sadāśiva samārambhām. viṣṇu or śivā, bhagavān is the source of this knowledge. What is that methodology? In the 2nd line he says, iti śuśrūma. The methodology is given in the first line, that is very important in the entire Kena, the first line is the sampradāyaḥ - the secret key!

From where did the secret key come? The guru says, iti śuśrūma - we have heard these words pūrveṣāṃ, the vedic ṛṣi Himself says that, 'we got it from the ancient one' - pūrveṣāṃ. ye nastadvyācakaṣire. ye - means, which gurus who revealed. naḥ - for us, [very careful, naḥ is 'for us'; not, NO]. tad vyācakaṣire - gave/revealed that methodology.

Now, what is the methodology? Look at the first line. tat - that divine principle, veditād anyat - is something different from all known objects in the creation. veditam means, what? known [objects]. anyat means, different. So, ātmā or devaḥ is different from all known objects. Then, [we conclude] it is unknown. That is what we conclude! That it is an unknown object. But, the guru here says, 'atho aviditād adhi'. atho means, moreover; adhi means, anyat, different. The divine principle is different from all other unknown objects also. Divine principle is different from all known objects & all unknown objects. Putting together, we can put a single word, 'it is different from all knowable objects'. It is different from all knowable objects. That means, it is different from all objects. Because, only knowable objects can be called objects. If its unknowable, its existence itself is not known. Therefore, it is different from known objects; different from unknown objects. Means, different from all knowable objects = different from all objects.

If the divine is different from all objects, there is only one possibility. What is that? It is not there! That seems to be the safest option, so that, one need not struggle. "Now, I know what is that. There is no such thing called God!" That is what? That is the conclusion of the so called rationalist. If god has been existent, they would have found

that! But, none is able to find that, in spite of probing in to the minutest particle, through quantum physics. Or by probing in to all bigger things, through cosmology. Scientists are not able to find god. So, what is the conclusion? god is not there! It is very safe to become a so-called rationalist. But, suppose, vedā says, it exists. The Divine principle exists; but, it is not, not what? Not an object! Then, it can be only one thing. Once you negate all objects, what is left behind is only the subject, the experiencing principle, the conscious principle. The consciousness principle, the non material 'I', the experiencer, alone can be the divine principle. Because, the experiencer alone can never be experienced as an object.

The experiencer alone can never be experienced as an object. In Tattvabodha itself, we have given several examples. (1) With the tip of the finger you can touch everything, except the tip of the finger itself. (2) With the right hand you can wash all over the body except the right hand. Check when you take bath. You cannot. Therefore, what is the rule? The subject is never subject to objectification. Subject is never subject to objectification. Experiencer can never be experienced. Seer can never be seen. And therefore, the divine principle exists only in one form. As 'I' - the experiencer or knower. Therefore, knowing the divine principle is possible only in one way.

Knowing the divine principle is possible only in one way. I have told this several times. I am going to repeat it, register it very well. Otherwise, spirituality can be a very big trip, waiting in meditation for 'experience'. Knowing the divine principle is only in one way. What is that? 'Claiming that I am the divine principle', without trying to objectify. Very important. 'Claiming that I am the divine principle'. For claiming, you use the mind. You use the mouth also, if you need. You use the mind and organs to claim, 'I am the divine principle!' And while so claiming, never try to objectify; because, you will not be able to objectify. Because, I am the consciousness being, the subject. So, what is the first lesson? 'I am the divine one'. 'I am the divine one'. 'I am the divine one'. Claiming, is knowing. This is first important spiritual lesson.

The second important one is, while claiming 'I am the spiritual principle', you should not think of body or sense organ as the meaning of the word 'I', because, in the definition it

is said, 'the divine principle is not the organ, but it is what? śrotrasya śrotram. That means what? 'I' am not the ear. 'I' am the divine principle, who pervades and enlivens the ear. Means, 'I' help the ear, hear. 'I' am not the eye; but, 'I' am the eye of the eye; the consciousness principle, pervading the eye and making the eye eying, seeing someone. 'I' am not any one of the sense organs; but, 'I' am the divine conscious-ness, who am the sense of the sense, pervading every sense organ, and helping the sense organ sense the world. [Can you make some sense?! I hope you are sensible!] Therefore, while claiming, remember 'I' am not the body; 'I' am not the mind; 'I' am not the sense organ; but, 'I' am the consciousness principle.

And based on these upaniṣads alone, I have given the 'five features of consciousness', worth remembering in this context. [1] 'I' am the consciousness, which is different from the body and which is not a part, product or property of the body. [2] 'I' am the consciousness, which is an independent principle, which pervades and enlivens the body & mind, including prāṇā. [3] 'I' am the consciousness principle, which is not limited by the boundaries of the body. [4] 'I' am the consciousness principle, which survives the death of the body. [5] And that 'I', the pure consciousness, in the absence of the body, is not available, is not accessible, for any transaction.

Thus, how do you know the consciousness principle? Not by objectification. Not by seeing. Not even by experiencing; because, when you say, 'I experience the ātmā', the ātmā will become what? An Object of experience. Therefore, you do not experience the ātmā. You claim the ātmā. Mind is used not for experiencing the ātmā; but, Mind is used for claiming the ātmā which is available all the time as what? 'I' am conscious, 'I' am conscious, 'I' am conscious. That 'I', the consciousness, which is experienced all the time as 'I' am 'I' am. That is why Dayānanda Swāmījī says, when I ask you 'whether a particular student has come', you have to look around to find whether he has come or not. If I ask, 'whether there is electricity in the hall', you have to experience it. But when I ask you, 'are you here in the hall?', will you say, 'wait, wait, let me see. Let me use the appropriate instrument and find out whether I am here or not!' You do not use any instrument to know 'I am'; because, even before using the instrument, I am already there, deciding to choose a particular instrument. I do not even infer.

Dayānanda Swāmījī jocularly says, 'I must be existent; because, I am married; and a wife will not marry a non-existent one! And she has married me; I am a husband. Therefore I must exist!' Do you infer like that?

'Are you there?' 'I think, therefore I am!', somebody said. NO. "'I am there', therefore, I think!" Thus, it is the self-evident consciousness principle which does not require an instrument to reveal itself. That self-evident consciousness 'I', am devaḥ. This is called a mahāvākya mantraḥ. Through this mahāvākya mantrā, you do not know Brahman; but, you only claim. Therefore, in this knowledge, Brahman continues to be aprameyaḥ. You have known Brahman, without making it a prameyam. Continuing.

यद्वाचानभ्युदितं येन वागभ्युद्यते । तदेव ब्रह्म त्वं व द्ध नेदं यदिदमुपासते ॥ mantrā 1 . 5

yadvācānabhyuditaṃ yena vāgabhyudyate । tadeva brahma tvaṃ viddhi nedaṃ
yadidamupāsate ॥

So, how we should know Brahman is further clarified. It is a commentary on anyat eva tat veditāt atho aviditāt adhi. As I said, knowing devaḥ is claiming 'I' am devaḥ. But, to claim 'I' am devaḥ, 'I' am God is a very, very, very tough thing. Because, we are very sure that we are a miserable individual! This we have practised for how long? Every experience in our life has lead only to a false conclusion about ourselves. Every experience in life has only led to the false conclusion about ourselves; and the false conclusion is worsening. What is that? I am a useless individual; I am a helpless individual; I am a miserable individual; I am not able to control anything. After marriage you discover this helplessness, more deeply! Because, you find your own children do not listen to you. Thus, as we grow older, our idea about ourselves is what? [Not g - o - d. It is other way around! I do not want to pronounce it!] I am helpless; and so, I require somebody to help me.

That is why religion works very well; because, religion introduces a God who is always available to save. That is why God is introduced also; because, you are helpless & miserable. And they will introduce astrology. Not only you are controlled by the known

ones, astrology introduces the unknown daśā also. Rāhu daśā is coming. We would not know at all. They hold on to the jātakam. He says, pūrva janma pāpam, pūrva janma puṇyam etc. Not only I am controlled by known objects, I am controlled by the unknown also! Thus, I am a helpless creature. Therefore, I require a support. And religion gives God as the support. And introduction of God in to our life is very, very useful. That is what is done in veda pūrva bhāga. Therefore, in the entire veda pūrva bhāga, what have we practised? There is a God, who is very great. And who am I? I am very small. Bhagavān is great, I am small. Therefore, what have I practised? dāsaḥ aham. Bhagavān is master; and, I am bhṛtyaḥ. dāsoham, dāsoham, dāsoham! Throughout my religious life, I have practised pūjā.

Thus, veda pūrva bhāga did a good job. What is the good job? Introducing God. Making me astikā is a good job. But, veda pūrva bhāga's job is incomplete; because, it has introduced God as an object; and it has introduced myself as dāsoham. This is incomplete teaching. In the Upaniṣad alone, from religion we are progressing to spirituality, where we have to revise the dāsoham concept. In this concept two problems are there. What is that? Bhagavān is an object is one wrong concept; and the second mahā wrong concept is, 'I' am small. Now, vedāntā rectifies it by saying, in dāsoham, remove the dā part. Remove the dā part. What is left out? soham. soham means what? That god which I objectified in so many ways - as viṣṇu, as śivā, as devī etc - that god, is not an objectifiable object. That god is none other than 'I', the divine non-material consciousness principle! As Lord Kṛṣṇā said in the gītā, [10.20]

ahamātmā guḍākeśa sarvabhūtāśayasthitaḥ |
ahamādiśca madhyaṃ ca bhūtānāmanta eva ca ||

Arjunā, I am not Mr. Kṛṣṇā with 'adharam madhuram, vadanam madhuram' etc. That is a perishable OMACT object. [I am using OMACT often, so that you will understand]. The body of Kṛṣṇā is also - however beautiful it might be - it is an OMACT object! Therefore, Arjunā, Kṛṣṇa śarīram is not Kṛṣṇā. Who is real Kṛṣṇā? ahamātmā guḍākeśa sarvabhūtāśayasthitaḥ. Thus, from dāsoham coming to soham is self-realisation. God-

realisation. That is what the teacher is attempting in these profound mantrās, the details of which we will see in the following classes.

ॐ पूर्णमदः पूर्ण मदं पूर्णात्पूर्णमुदच्यते I पूर्णस्य पूर्णमादाय पूर्णमेवाव शष्यते I ॐ शान्तिः शान्तिः
शान्तिः ॥

Class 6 - 1st Nov 2015 - Chapter-1 mantrās 4 - 5

अन्यदेव तद् वदिताद् अथो अ वदिताद् ध । इति शुश्रुम पूर्वेषां ये नस्तद् व्याचच क्षरे ॥ mantrā 1 . 4

anyadeva tadviditādatho aviditādadhi । iti śuśruma pūrveṣāṃ ye nastad vyācacakṣire ॥

The student asked about the ātmā tattvam, the spiritual principle in everyone, because of which the inert body mind sense complex is functioning as though it is sentient. That ātmā tattvam the student has named devaḥ, the divine principle. Therefore, the final question is ātmā kaḥ?

The teacher gave the teaching in two stages. In the first stage, he gave the lakṣaṇam of ātmā, the definition. In the second stage, he gave the pramāṇam - through which, ātmā has to be known. Because, 'lakṣaṇa pramāṇābhyām vastu siddhiḥ'. And the lakṣaṇam he gave was, 'śrotrasya śrotram manaso manaḥ' etc. ātmā is the eye of the eye, ear of the ear, mind of the mind etc. Through this indirect definition, what the teacher pointed out is, "essentially, that ātmā is the consciousness principle itself". Śaṅkarācāryā calls it, "caitanya mātra sattāham" - that which is purely consciousness by itself. śrotrasya śrotram etc conveys three ideas. (1) Consciousness is different from every organ. (2) Consciousness pervades every organs. (3) Consciousness makes every organ a sense organ, capable of sensing the surroundings. Minus consciousness, the organs will stop to be sense organs. They will be inert bundle of matter, incapable of knowing themselves as well as the surroundings. Therefore, consciousness is different from every organ; pervades every organ; makes every organ a sense organ. A sentient organ. Sensible organ. Sensing organ - whatever you call! So, what is ātmā? Consciousness. This is the definition.

Now the next question is what is that pramāṇam, the instrument of knowledge, through which the consciousness can be known? For that, the teacher said, "unfortunately, no pramāṇam can give the knowledge of consciousness. No pramāṇam can reveal consciousness. Na tatra cakṣur gacchati na vāggacchati no manaḥ I [v-3] means, no pramāṇam can reveal consciousness. And why do we say, "no pramāṇam can reveal?"

If any pramāṇam reveals consciousness, it [the consciousness] will become a 'revealed object'. In Sanskrit, that which is revealed by a pramāṇam is called, a 'prameyam'. So, consciousness [if revealed by a pramāṇam] also will become, what? A prameyam! One of the objects in the creation. And once it becomes 'one of the objects', it will have all the features. OMACT. OMACT I am using for dr̥ṣyatvam, bhautikatvam, saguṇatvam, savikāratvam and āgamāpāyitvam. All the features of the world, consciousness also will have! Then, it will be not be consciousness; it will be an acetana vastu.

That is why consciousness is called aprameyam. The very word aprameyam means, sarva pramāṇa agocaram. Not available for any instrument. When the teacher said, "consciousness is not knowable through any knowing instrument", the student naturally was disappointed. "Should I have to live my entire life with just faith in consciousness? Is consciousness only a matter of belief?" If something is not knowable, it becomes just a matter of faith.

Then, the teacher gave some hope by pointing out that, "there is a unique pramāṇam, called 'vedānta vākya pramāṇam' / apauruṣeya śabda pramāṇam, which is not conventionally available; but, it has been handed down through guru śiṣya paramparā. What is the glory of that pramāṇam? It is a unique pramāṇam, which will reveal consciousness, without making it a prameyam!

Normally, a pramāṇam reveals everything, how? By converting it into a prameyam, a knowable object. But, the vedānta vākya / mahā vākya reveals the consciousness without making it a prameyam, one of the omacro objects. It is a pramāṇam, without being a pramāṇam. That is why in Tamil they use the expression [about dakṣiṇāmūrti] - "சொல்லாமல் சொன்னவரை, நினையாமல் நினைந்து பவத் தொடக்கை வெல்வாம்!" So, vedāntā is a pramāṇam, without being a pramāṇam! Because, it reveals consciousness, without making it a prameyam, a knowable object. He gave that fantastic definition, anyadeva tadviditād atho aviditād adhi - which is an indirect mahā vākya! The first mahā vākya.

What is the message given by that? ātmā does not come under "known object" category. It does not come under "unknown object" category also! ātmā is neither a known object nor an unknown object. That means what? ātmā is not a knowable object! We have to go step by step. ātmā is not a knowable object. That means what? ātmā is a not an object itself. Still it exists. So, from this, we have to discern the message. ātmā exists; and, it is not an object. That means, what? ātmā has to be the knower subject alone; because, the knower alone can never become known or knowable. Experiencer alone is never experienced or experienceable.

Therefore, without objectifying ātmā, you have to know the ātmā, by claiming it as, 'I' the subject. Without objectifying ātmā, you have to know the ātmā, by claiming it as 'I' the knower, the experiencer, the subject! While claiming 'I' am the ātmā, we have to remember a very important point. The meaning of the word 'I' should not be any one of the sense organs; because, ātmā is not a sense organ. Then what is it? It is the sense organ of the sense organs! So, while claiming 'I' am the ātmā, I should claim, 'I' am the consciousness principle, which is different from every sense organ. Which lends life to every sense organ. So, 'I' am the consciousness which blesses the body, which blesses the mind, which blesses the sense organs. In fact, it enlivens the body.

Based on this, you have to go to the 'five capsules of vedāntā'. [That is derived from this only]. What are the 'five capsules of vedāntā'? "'I' am not the body, mind or sense organ, 'I' am of the nature of eternal and all pervading consciousness principle. What is the second capsule? 'I' am the only source of permanent peace, security and happiness. Not any one of the objects in the world. Objects in the world can give happiness; but not, permanent happiness. Why? Because object itself is not permanent! Therefore the second capsule is, 'I' am the only source of permanent peace security and happiness. Then what is the third capsule? [The five capsules and five features of consciousness you should not mix up. Five features of consciousness I said in the last class. In this class I am not talking of five features; but, I am talking about five capsules. Do not mix up features and capsules]. What is the third capsule? By my mere presence 'I' lend life or sentiency to the inert body - mind - sense complex. 'I' lend life by my mere presence not through an action. By my mere presence 'I' lend sentiency to the body-mind

complex; and through the body-mind complex, 'I' experience the inert world. Body mind complex becomes a medium for me. 'I' am not the body mind complex. It is a costume that 'I' use, for worldly transactions.

Veṣa-hānataḥ svātmā-darśanam |
īśa-darśanaṃ svātmā-rūpataḥ - in Upadeśa sārā -

Ramaṇa Maḥarṣi points out, the body-mind-sense complex is not me; but, it is a costume. Kośa is a short form of costume. pañca kośam means, it is a five layered costume. Let us use the costume; but, let us not take ourselves as the costume. Because, only when 'I' use the costume, the world is available for transaction. The moment 'I' go to deep sleep state, the body costume 'I' do not use; but, 'I' am. Sense organs costume 'I' do not use; but, 'I' am. The mind costume 'I' do not use; but, 'I' am. 'I' am in deep sleep state as what? pure consciousness principle. Use the costume; transact in the world. Withdraw from the costume; and claim that 'I' am the ātmā.

Therefore, costume is not a problem. Employing the costume is not a problem. Identifying with the costume is the problem. The actor should never forget that he is an actor while playing the role of a beggar. Dayānanda Swāmījī says, 'while playing the role of a beggar let him cry. Let him sing a song. [Beggar also will have songs in Indian movies. For every one there is a song! Then only the movie runs for three and half hours! Therefore beggar will sing also!] But, the beggar in a movie should remember, "I am not a beggar; I am an actor who is going to become richer by being beggar!" എപ്പിട! Because, another few crores, [I do not know what is Rajinikant's rate!] Another few crores. God knows how much!]

So, play the roles using the costume. Claim 'I' am the ātmā. The more I claim 'I' am the ātmā, my ahamkāra and mama kāra will get loosened. As aham & mama get loosened, rāga dveśa gets loosened. As rāga dveśa gets loosened, saṃsāra gets loosened. As saṃsāra gets loosened, mokṣa gets, [do not say loosened!] mokṣa gets strengthened. Loosen aham & mama. Loosen rāga dveśa. I use the word loosen because, it is a

gradual process. Every class has to loosen aham & mama. vedāntā is a gradual spiritual evolution; not a revolutionary thing.

Thus, I have to strengthen the ātma jñānam. Strengthening the jñānam is called ātma niṣṭā. śravaṇam & mananam give knowledge. Nididhyāsanam gives niṣṭā. In Vivekacūḍāmaṇi, [we have done Vivekacūḍāmaṇi do you remember?!] I said, ātma bhāva prabalīkaraṇam, jīva bhāva durbalīkaraṇam. As samsārā comes down, FIR also gets reduced. This is our long term project.

And therefore, the teacher said, 'you know the ātmā by claiming 'I' am the ātmā. Up to this we saw in the last class. Being important, I summed up the message. I know you are all ātma niṣṭāḥ; you do not require all these things! If you know it, you take it as nididhyāsanam. If you do not know, it is śravaṇam. The class is śravaṇam for some students, and nididhyāsanam for the veteran, great ones. Okay.

Continuing.

यद्वाचाऽनभ्युदितं येन वागभ्युद्यते । तदेव ब्रह्म त्वं व द्ध नेदं यदिदमुपासते ॥ mantrā 1.5

yadvācā'nabhyuditaṃ yena vāgabhyudyate I tadeva brahma tvaṃ viddhi nedam
yadidamupāsate II

In the following five verses [5 to 9], the corollary of the previous two mantrās, third mantrā and fourth mantrā is being pointed out. ātmā can never be known. ātmā can never be experienced. ātmā has to be claimed as 'I am'. ātmā cannot be seen; ātmā has to be claimed as the seer. ātmā cannot be heard; ātmā should be claimed as hearer. Cannot be known. To be claimed as knower. Cannot be experienced; but, to be claimed as experiencer. Your mind should not go outwards. The mind should fall back on to your own lap. That is why I say, 'vedāntā is world dependence to God dependence to - ultimately coming back to what? - Self dependence. What 'self'? Not the body; not the mind; not the sense organs; but, śrotrasya śrotraṃ etc.

That na tatra cakṣurgacchati na vāggacchati etc and anyadeva tadviditādatho aviditādadhī combined, the corollaries are extracted. What is that? We will see.

Each ślokā here is a mahā vākyam. Kenopaniṣad is a very small upaniṣad all right. But, it is full of profound mahā vākyam statements. yad vācā anabhyuditaṃ - ātmā can never be described through words. What is the reason? I told you in the last class. All words deal with the world, which has got what features? OMACT features. Five OMACT features. Since the words can describe only material world, we do not have any word to talk about consciousness. Even the word consciousness cannot explain the ātmā; because, when I use the word consciousness to a lay person, he understands consciousness as only an attribute of the body. The dictionary word consciousness means only the body; which is now conscious. We use the word 'he is now conscious and then what happened? Then he became unconscious'. Thus, we use the word conscious and unconscious as adjective. And in English grammar, an adjective reveals what? An attribute, a property. Like blueness, which is revealing blue, which is an attribute, consciousness also in English grammar, refers to an attribute. What is that? Now, the body is conscious. After death the body has become unconscious. Remember, the word consciousness also does not reveal the ātmā.

We have to say consciousness is not a part, etc - lot of features we say. After giving the five features, the word consciousness must make sense. Therefore, what I am assuming is, when I am using the word consciousness, you are listening to the word, remembering simultaneously / parallelly, what? Its five features. The moment you forget the five features, the word consciousness will not convey anything. Even the word existence is like that. The word happiness is also like that. All these words should be fortified with five features. Then, each word may communicate for a discerning, alert, intelligent, receptive, active student. It may communicate; because, every time I use the word consciousness, the mind should immediately run the five features and understand. That it is not a property of the body; that it is a space like principle. [I cannot say space like thing; then, it will become an inert object. I cannot say being; then, it becomes body. If I say principle, that is also a problem. People will think it is

like, Archimedes principle! Some word we have to use. If I say, entity, some student will ask a question can you call it an entity?! Something we have to say.

Therefore, it is an independent principle like space which pervades and enlivens the body. So, yad vācā anabhyuditaṃ - it cannot be described at all. Yena vāg abhyudyate - but, because of which the organ of speech is able to speak. Because of which alone the organ of speech is experienced by us; and also is capable of speaking. Yena vāg abhyudyate tad - that five featured consciousness, [let me say like that], that five featured consciousness, tad eva tvam - that consciousness is you! You are not a material body. You are that consciousness itself.

Then, suddenly, the teacher introduces the word Brahma, which has not been introduced until now. The student also has not asked about that. The teacher gives this word brahma. So, when I say, 'I am the consciousness principle pervading and enlivening the body', I do not know what is the size of consciousness; because, one of the features of consciousness is what? It is not part, product or property; it is an independent principle, which pervades and enlivens the body. I know the size of the body; but, what is the size of consciousness has not been mentioned. If the size is not mentioned, a student will conclude what? Everybody has got one, one ātmā! So, your body has got what? One ātmā. What is the nature of your ātmā? Consciousness. And what does your ātmā do? It will illumine or enliven your body. Thus, each one has ātmā. How many consciousnesses are there? A person may conclude that there are so many consciousnesses. Each consciousness enlivening one body.

In fact, this is the conclusion made by several philosophers. sāṅkhya, yoga, nyāya, vaiśeṣika - they are all giant philosophers. They say, 'as many bodies are there, so many souls are there'. [Spell the soul correctly!] As many bodies are there, so many ātmās are there. This is a blunder we may commit. Therefore, the teacher says, consciousness is only one. Like, sūtre maṇigaṇā iva. Bodies are many; there is only one consciousness which is threading all the bodies. If there is one consciousness in & through all the bodies, enlivening everybody, what about the intermediary space?

Between two beads you can see the thread. In a mālā there are so many beads. If you separate two beads, you can see the thread. Similarly, "between the two bodies, is there consciousness or not?" - that will be the question. If there is gap [between one consciousness & the next] what will be the problem? The consciousness will be counted! There one, here one, we will count. So, what is the answer vedāntā gives? In between also, consciousness is there; but, since a body is not there, the consciousness cannot manifest, in between.

Therefore, consciousness is present in between the two bodies, not as consciousness; but, it is available in a different version. For that you have to study another upaniṣad. In this upaniṣad that topic is not there. Chāndogya upaniṣad sixth chapter deals with that. In between, the very same spiritual principle is available as what? The existence principle. Therefore, wherever living beings are there, ātmā is manifest as 'cit'. Wherever living beings are not there, ātmā is available as 'Sat' principle. 'Sat' 'cit' ātmā is all pervading, limitless. Therefore, it is called the limitless principle. In Sanskrit, the word Brahma means, limitless. bṛhat samatvāt brahma. Therefore, that consciousness, pervades the entire creation, lending consciousness in the living beings and lending existence to the non-living beings.

So, who am 'I'? In Vivekacūḍāmaṇi, I said, 'I' am the biggest denā bank! Greatest charitable person, who does the charity of an important thing. What is that? 'I' lend consciousness to all the living beings. 'I' lend existence to all the inert things. Thus, lending 'sat' & 'cit' 'I' am Brahman. Then you have to study another upaniṣad to understand another profound thing. Not only 'I' lend existence and consciousness, what is the other one? It is a good news. In fact that is the happiest news. What is that? yovai bṛhmā. That is discussed in Taittirīya upaniṣad, second chapter, titled ānandavallī. The chapters name itself is ānandavallī! In Chāndogya upaniṣad 7th chapter, yovai bṛhmā tat sukham. The chapter itself is called Bhūma vidyā. Bhūma vidyā means, sukha vidyā. 'I' lend existence. 'I' lend consciousness. 'I' lend ānandā to all the minds, now & then. Not always! Once in a while, whenever you are smiling! Mind does not have happiness of its own. ātmā has.

What is Brahman? Sat cit ānanda. What is ātmā? Sat cit ānanda. Where to find the Sat cit ānanda brahma ātmā? Do not look up, do not look down. You will find Sat cit ānanda brahma ātmā how? By claiming, 'I' am Sat cit ānanda brahma ātmā. I hope you are enjoying this message. 'tad eva brahma tvam!' Note this. 'tat tvam asi' - mahā vākyaṃ. 'tad brahma tvam asi, iti viddhi'. The teacher says, 'know this'. Whether you know other things are not, this is worth knowing.

Not only worth knowing, according to vedāntā, start the morning with this awareness. [Not with cell phone, where all kinds of messages would have come. Not switching on the computer which might have crashed! Not switching on the TV, which talks about murder, theft and all]. Start the day claiming,

"prātasmarāmi hr̥di saṃ spurat ātma tattvaṃ
sat cit sukham paramahansa gatim turīyam
yat svapna jāgara susuptam avaiti nityam
tat brahma niṣkalam aham na ca bhūta saṅgaḥ!"

'I' am that Brahman; na ca bhūta saṅgaḥ - 'I' am not the ageing body. Every day getting up with one pain or the other, as we grow old. Yesterday left hand pained; today it is right one. Yesterday it was left knee; tomorrow it will be the right knee! Therefore, ageing body, degenerating body, never claim as 'me'. Let it come; let it grow; let it go. Who am 'I'? 'na jāyate mriyate vā katā cid'. You have to tie up all. The Upaniṣad - Gītā - Vivekacūḍāmaṇi. And do not merely tie-up and get tied-down! You have to claim, 'I' am that ānandā.

Then, the teacher says, 'nedaṃ yad idam upāsate' - this Brahman has been worshipped as various deities in the veda pūrva bhāga. I had told in the last class, since this Brahman - which is pure existence, consciousness, which is aśabdā, asparśam - is too abstract for a person to understand. Therefore, until the mind becomes mature, the abstract Brahman is presented as concrete deities. Just as bhārata mātā, India, its culture, its knowledge, its heritage - they are all too abstract for us to understand. So, what do we do? We symbolise the great nation with the help of a flag. Flag is not India.

Flag represents everything connected with India. Not mere geography. Its culture, its knowledge, its scriptures. The heritage being abstract, we concretise it with the help of a flag. Sometimes for bhārata mātā, a woman's picture is also given.

Similarly, vedā thinks that, Brahman is too abstract even for students who study vedāntā for years. They say, 'Swāmījī, it is all too abstract'. If they say this after 25 years of study, what about a beginner?! Therefore, vedā concretises nirguṇam brahman in to saguṇa īśvarā. "nirviśeṣam param brahma sākṣāt kartum anīśvarāḥ ye mandaḥ!" We are all born mandaḥ. mandaḥ means, mandu. That is, his buddhi is gross. They cannot understand the nirguṇam nirviśeṣam param brahma. te anukampyante - the scriptures out of compassion, pity for those people, sa viśeṣa nirūpaṇaiḥ. nirguṇam brahman is described as saguṇa Viṣṇu . śāntākāram bhujaga śayanam. There is a lokā called vaikuṇṭha lokā. There is பார்த்தகடல் - the milky ocean. There is what?

Dayānanda Swāmījī says, the first spring cot, you know what is the spring cot? ādiśeṣā. bhagavān also uses coiled bed; and then, bhagavān lies down on ādiśeṣā; and there is lakṣmī devī, massaging His feet. This is the concept for brahman as Viṣṇu. This is presented only for the sake of pūjā and getting citta suddhi. You should not ask too many questions. Use the Viṣṇu form for the pūjā. Do not ask, 'is there really a vaikuṇṭhā? Is there really a milky ocean?' Do not probe in to the details of those lokās. Somebody says, 'it is there'. Okay. Somebody else says, 'it is not there'. It is also okay. As far as vedāntin is concerned, he trims his curiosity. And what is trimming the curiosity? Do not probe in to that. Then, what do you do? Use the Viṣṇu form for sahasranāma arcanā, aṣṭottara arcanā, for doing dhyānam. And by doing arcanā and dhyānam, what do you get? sādhana catuṣṭaya sampatti. And, sooner or later, that Viṣṇu must be recognised as what? aham asmi. Thus, all saguṇa Īśvarā are only for the sake of pūjā. We should never ask, "is really such a God is sitting somewhere?" or, not. Extra cosmic God is not for probing.

But nowadays, people are trying to probe in to that. They read the miracle stories. 'Viṣṇu came, śivā came. Saw, went etc'. All those stories you need not dismiss. You need not confirm it. Neither confirmation nor refutation. Somebody says, 'I saw Viṣṇu

yesterday', good only. Seeing Viṣṇu is better than seeing someone else! Some people say, 'I saw straight'; some people say, 'I saw in dream'. Never, never probe in to that. Never question that. Never reject that. And, are we interested in working for such darśanam also. Vedāntā is interested in citta suddhi. For citta suddhi we require nirguṇam Brahma personified as Rāmā, Kṛṣṇā, devī etc. Forget all the purāṇic stories. Use the navarātri for citta suddhi, use dīpāvalī for citta suddhi. Somehow or the other from saguṇa īśvarā, we have to come to nirguṇam brahma.

For nirguṇa Brahma, you do not require any proof. You do not require any proof for consciousness. Why? Are you a consciousness being or not?! Therefore, once you understand it is 'me' the consciousness principle, 'I' do not have any question 'whether God exists are not?' That question dissolves. Not because I have seen an extra-cosmic God somewhere! For me, the proof for God's existence is, 'I' exist. asan eva sat bhavati. asat brahmeti vedacet. taittirīya upaniṣad says, if a person says, 'God does not exist', it means he does not exist! From that, what do we understand? So, kaun banegā crorepati? Scriptures say, if you say 'God does not exist', it means you do not exist! What does it mean? 'You are God in your real nature'! When I say, 'you', do not look at the perishable body. Thus, saguṇa īśvarā is temporarily presented in karma & upāsanā kāṇḍā. That saguṇa bhakti, dvaita bhakti is very, very important. For getting what? Not jñānam; but, sādhana catuṣṭaya sampatti. That is why in Gītā, Lord Kṛṣṇā talks about the dvaita bhakti.

Three levels of dvaita bhakti do you remember? Initially you worship God for solving the problems. ārtha bhakti. Later, you worship God for success in your ventures. arthārthī bhakti. Later, you worship God for sādhana catuṣṭaya sampatti. jigñāsu bhakti. During these three levels - which may take several years - dāsoham bhakti, dvaita bhakti we should have. But, dvaita bhakti cannot be the ultimate. dvaita bhakti should lead you to advaita bhakti, which is nothing but advaita jñānam. As my favorite statement goes, "without dvaita bhakti advaita bhakti is impossible. Without advaita bhakti dvaita bhakti is incomplete". Therefore, start with dāsoham. But, a stage must come - through śravaṇam, mananam and nididhyāsanam - I should say, 'even a God which is available as an object in front of me, even if such God is available, even if lord kṛṣṇā comes and

gives me darśanam, that Kṛṣṇā, the formed Kṛṣṇā, the sarīra sahita Kṛṣṇā - that Kṛṣṇā cannot be the ultimate reality. It is anātmā. It has got OMACT'.

Remember OMACT? dṛṣyatvam, bhautikatvam, saguṇatvam, savikāratvam and āgamāpāyitvam. āyārām gayārām! That is why at the start of pūjā we say, 'asmin bimbe dhyāyāmi, āvāhayāmi'. At the end, what do we say? 'yathā sthānam prtiṣṭāpayāmi' What type of God is that? He is available for your invitation and dismissal! Therefore, that inevitable, dismissible, objective God has to be only an empirical reality. It cannot be absolute reality! God, in His real nature, is non-different from 'me'. From dāsoham I have to come to soham. But, if any student says, 'I am not ready', perfectly all right. vedāntā is never in a hurry, as long as you want dāsoham bhakti continue. If you want continue for another 10 years. Or, another 10 decades continue. Another 10 janmās continue! But, in one janmā or the other, we have to come to soham; because, dāsoham bhakti, dvaita bhakti cannot give liberation. Upaniṣad is very clear. dviṭiyādvai bhayam bhavati. As long as I live in duality, I am in triangular format. I am a jīvā; and there is a world; and there is Īśvarā. What will be the problem? As long as I am a dāsoham jīvaḥ, sañcita karmās will be there. How much sañcita karmās? anādikāla pravṛttam. Even Bhagavān cannot totally save; because, Bhagavān happens to be karma phala dātā. Therefore, regularly, every morning, He will check His computer. Which all jīvās what all karma has done, He will see! Therefore, He will have to give sukham, duḥkam, janma and maraṇa. As long as we do not come to soham, even bhagavān cannot save you. If you ask bhagavān what should I do? Bhagavān will say, 'do not stay in dāsoham, attend kenopaniṣad class. May you come to soham. That is the only means of liberation'.

Therefore, a very powerful line. nedam yad idam upāsate. The God you worship as an object is not the ultimate reality. The God which is an object of worship is also mithyā. When we say jagan mithyā, it includes the objective God also, which is existing everywhere; including in, vaikunṭhā, kailāsā or brahma lokā! Any objective God. Do you understand objective God? 'Objective God means, God as an object. Is, na. na means what? It is not Brahman; it is not ātmā. Therefore, come to soham.

ॐ पूर्णमदः पूर्ण मदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवाव शष्यते ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

Class 7 - 8th Nov 2015 - Chapter-1 Mantrās 5 - 9

यद्वाचाऽनभ्युदितं येन वागभ्युद्यते । तदेव ब्रह्म त्वं व द्ध नेदं यदिदमुपासते ॥ mantrā 1 . 5

yadvācā'nabhyuditaṃ yena vāgabhyudyate I tadeva brahma tvam viddhi nedam yadidamupāsate II

In these few mantrās, the upaniṣad talks about the real nature of ātmā or Brahman. And then, makes a final statement which can be a disturbing statement to a devotee of God. Because, the upaniṣad says that, Īśvarā or the upāśya devatā, which has been worshipped by you or meditated by you all the time, is not the real Īśvarā. The real Īśvarā is, not an object at all. But, Īśvarā has been presented as an object by the vedā itself, in the beginning. This is called adyāropa-apavāda method. Throughout the teaching, vedā introduces many concepts in the beginning, and vedā itself withdraws those concepts later. The original/final teaching cannot be directly presented in the beginning itself; because, to grasp the original teaching, one has to refine one's personality a lot.

Therefore, in karma kāṇḍā, vedā introduces the Īśvarā with name, form, function etc., and talks about varieties of pūjā & rituals to be done to that Īśvarā. Thus, karma kāṇḍā Īśvarā is worshipped. Īśvarā is worshipped as an object. Then, the upāśanā kāṇḍam also introduces an Īśvarā. And, that is the Īśvarā meant for upāśanā or meditation. Thus, upāśanā kāṇḍā Īśvarā is meditated as Īśvarā; again, with different names, forms and functions. What vedā expects us to do is karma kāṇḍā Īśvarā and upāśanā kāṇḍā Īśvarā must be used for pūjā and meditation. Do not make too much enquiry into that Īśvarā. Whether such an Īśvarā is there in Vaikuṅṭha lokā, Kailāsa lokā? Can four hands be there? Can there be six heads, many heads many hands etc? And also various stories presented in the purāṇā - they are all not meant for probing. In the initial stages, never probe too much into Īśvarā or His name, form, functions, stories etc. Use that Īśvarā for worship. Use that Īśvarā for upāśanā. Use the stories not for probing; but, for developing or understanding virtues. How I can refine myself by the study of

the stories? Certainly not, by probing into the stories. From the story 'what message I can extract?' - without going into the validity or factuality of the story. Take the stories as they are, and ask, 'what values I can gather?'; Enhancing daivī sampad and reducing āsurī sampad. [I hope you would not ask, 'what is daivī sampad and āsurī sampad?!']

Karma kāṇḍa and upāsanā kāṇḍa are not meant for probing into Īśvarā; but, for developing ourselves. Once we have got sādhana catuṣṭaya sampatti - if we get and when we get - only if we use religion properly, we will be able to improve our personality; otherwise, we will be stuck in debate and argument and even quarrels, விஷ்ணுவா சிவனா?! [who is great Viṣṇu or Śivā?!] We will get into all kinds of things, missing the bus. All the religious or karma upāsanā kāṇḍā portions are meant for what? For developing sādhana catuṣṭaya sampatti. And when the intellect is ready for probing, do not use karma kāṇḍa for probing into Īśvarā. Do not use purāṇic stories for probing into Īśvarā. Do not use upāsanā kāṇḍa descriptions for probing into Īśvarā. When you are really ready for probing into the very existence of God and nature of God, vedā says, 'come to jñāna kāṇḍa'. Come to the right place and then probe. If you use your analytical skills in karma - upāsanā kāṇḍa and purāṇic stories, you will lose your faith in God; or, you will question the very existence of God. We should know, 'how to use karma kāṇḍā, upāsanā kāṇḍā & purāṇic stories'. How should they be used? For sādhana catuṣṭaya sampatti. You can use karmā and upāsanā for worldly benefits also. But, Lord Kṛṣṇā has given a warning - 'it may be successful or not'.

All the sakāma pūjās may succeed; but, śāstrā never gives a guarantee that it will succeed. You may do sakāma pūjā; and for one person it may work, [but, not for all]. There is a nitya kalyāṇa perumāḷ here. Swāmījī, we have done several weddings to Bhagavān, [poor Bhagavān. He has to get married every day. Imagine nitya kalyāṇa perumāḷ]. 'Swāmījī, I did so many weddings; but, my daughter never gets married!' Do not probe too much. It may work or it may not work. But, ultimately, karma - upāsanā kāṇḍā is not meant for worldly benefits. Use them for sādhana catuṣṭaya sampatti. Regularly probe into your personality. I have been a devotee - pratyaham pratyavekṣeta narascaritam ātmanaḥ kim nu me paśubhistulyam kim nu satpuruṣair iti -

does religion make me a superior to animal? Does it make me a satpuruṣaḥ? That you look in to.

And when you really want to know 'Is there a God or is it a scriptural imagination?' 'And if there is a jagat kāraṇa Īśvarā, what is its nature?' - if you are very serious about knowing, do not get stuck in karma kāṇḍā or upāsanā kāṇḍā. Come to Prasthānatrayam - 'atātho brahma jijñāsā!' - where there is enough scope for intellectual analysis. Prasthānatrayam we have - Bhagavad Gītā, Upaniṣads and Brahma sūtrā - for those who are over intellectuals. And once you come to jñāna kāṇḍā, the vedā says, 'until now I presented a worshippingable Īśvarā, as an object for you. For the sake of worship. Until now I presented a meditable Īśvarā, as an object for you to meditate. But, really speaking, the real Īśvarā is neither worshippingable nor meditable. It is not the worshiped Īśvarā that is the real Īśvarā. Not the meditated Īśvarā that is the real Īśvarā. Then what is the real Īśvarā? claimed Īśvarā. I have now said three adjectives. Worshippingable Īśvarā, meditable Īśvarā. And what is the third one? claimed Īśvarā. Worshippingable Īśvarā is adyāropa, nāma-rūpā. Meditable Īśvarā is adyāropa, nāma-rūpā. Claimed Īśvarā is - [prātaḥ smaraṇa stotram] -

prātar bhajāmi manasām vacasām aqamyam
vāco vibhānti nikhilā yad anugraheṇa |
yan 'neti neti' vacanair niqamā avocuh
tam deva-devam ajam acyutam āhur agryam ||

- this is not, this is not. Then, who is the real Īśvarā?, 'I' who have been worshipping, and 'I' who have been meditating, 'I' the meditator - worshipper is the real Īśvarā. When I claim 'I' am Īśvarā, the meaning of the word 'I' must be very clear. The jñāna kāṇḍā prepares the student to use the word 'I' in this proper place. When the student comes to the class, he uses the word 'I' for what? The overweight body or sick body. The jñāna kāṇḍā prepares the student for 'manobuddhi ahaṁkāra cittāni na aham'. pañca kośa viveka, avastātraya viveka, śarīratraya viveka etc is to shift the I from the anātmā the kośa pañcakam, śarīratrayam. Avastātrayam we have to shift the eye and one should come to what? avastātraya sākṣi - the five featured consciousness. Once I

add the adjective five features, you mind should quickly run through the five features and remember. That 'I', the newly shifted 'I' - we have changed the house - from annamaya kośa house we have moved to prāṇamaya etc. The fifth and final shifting of the house you want to come to is the real home, real मोक़ा [mokṣā]. Fifth house is the real one. annamaya to prāṇamaya to manomaya to vijñānamaya to ānandamaya to the caitanya ātmā.

And once I can remain in that 'I', I am ready for claiming 'I' am Īśvarā, [the 'I' referring to the consciousness] I can say, Īśvarā is not the worshipped one; Īśvarā is not the meditated one; Īśvarā is 'I' - the sākṣi caitanyam. cidānandarūpaḥ śivaḥ aham. Śivā is not in Kailāsā, with a particular nāma rūpa. Not in Mylapore temple. [Keep going to the temple. I am not saying 'stop visiting the temple']. You can enjoy that pūjā and all; but, understand that Īśvarā does not have nāma, rūpa, karmā; and therefore, a location. That is why a bhaktā who comes to jñāna kāṇḍa and discovers the real God, he gives out a beautiful ślokā. He says, "Oh Lord, in the name of worship and meditation, I attributed so many forms to you. Now only I know, you are without a particular form; because, form limits God". Therefore, giving a form is not glorification of the Lord. Giving a form is actually degrading God. [Do not say it outside!] Giving a form is not glorification. It is degradation. Why? To have a form, is to limit God.

And then, the bhaktā says, "I degraded you by giving you form. And then I degraded you by chanting aṣṭottaram, sahasranāmā etc. When you are yathovāco nivartante, indescribable to words, by giving descriptions, again I limited you". Because, to give a particular description is, to exclude all other things. Even to say, "Bhagavān is good", is not good; because, all the bad will then be excluded from Bhagavān! If you exclude anything from Bhagavān, it is limitation only! exclusion is limitation. Therefore, any word description also limits. "By chanting sahasranāma etc, I thought I am glorifying you. Now I know, I was actually degrading you!" "And then, I conducted pilgrimage after pilgrimage". dvādaśa jyothirliṅgāni and 108 divya kṣetrāṇi, I kept going round & round, thinking that I am glorifying you by approaching and having darśanam. But again, going to a particular place to see God, again is indirectly what? Not glorification;

but, it is again limitation only. Oh, Lord! before coming to jñāna kāṇḍā, I insulted you in the name of worshiping and meditating!

Therefore, aparādha kṣamāpanam kuru. Forgive my insults! This is the advaita bhaktā's apology tendered to Bhagavān.

"रूपम् रूपं ववर्जिताय भवते ध्यानाय यत् कल्पितम्
स्तुत्या निर्वचनीयता खलगुरो दुर्दि क्रता यन्मया ।
व्या पत्वम् च निरावृत्तम् भगवतो यत् त्रितयात्रादिना
क्षन्तव्यम् जगतिंश तद् विकलता दोषत्रयम् मत्कृतम्"

"rūpam rūpa vivarjitāya bhavate dhyānāya yat kalpitam
stutyā nirvacanīyatā khilaguro dūrīkritā yanmayā |
vyāpitvam ca nirākṛtam bhagavato yat tīrtayātrādinā
kṣantavyam jagatīśa tad vikalatā doṣatrayam matkṛtam" ||

Do you understand? rūpam rūpa vivarjitāya bhavate - you are all-pervading; and therefore, formless. And for the sake of meditation, what did I do? dhyānāya yat kalpitam - it is a kalpanā, given by the scriptures, which is called adyāropaḥ. stutyā - by chanting sahasranāma, [all of that you do not stop, continue your chanting] stutyā anirvacanīyatā - you are beyond description. That real nature - akila guro dūrīkrita yanmayā - your anirvacanīyatva glory I dismissed. And, vyāpitvam ca nirākṛtam bhagavathaḥ yat tīrtayātrādinā - by pilgrimages what did I declare? 'Bhagavān is not here!' I never knew, "akkada unde pāṇḍurangadu, ikkada unde". Therefore, I did visit many places, kṣantavyam - 'Oh Lord, after studying kenopaniṣad, and understanding, [hopefully!] Understanding Kenopaniṣad, kṣantavyam jagatīśa tad vikalatā doṣatrayam The three fold doṣās committed by me, matkṛtam - I seek apology.

Of course even after seeking apology, jñānī continues to worship God! But, that is more as an expression of gratitude!

ājīvitam trayam sevyan vedānto gurur īśvaraḥ

ādau jñānāptaye paścāt kṛtagmatva nivṛttayet –

Throughout life you should worship vedāntā, guru and Īśvarā. Initially for jñāna prāpti; thereafter, should I worship? Even after advaita jñānam, continue the pūjā. For what purpose? As an expression of gratitude; with the knowledge that, there is only one truth - that is Brahman - which is 'I' the consciousness. That Brahman alone is appearing as, jīva, jagat and Īśvarā - with different nāma & rūpa. Thereafter, do not probe too much intonāma rūpa prapañca; because, mithyā does not require spending too much time. Learn to abide in satyam.

Therefore, the Upaniṣad says, na idam yad idam upāsate - the worshipped and meditated Īśvarā is not the real one. Then, what is the real one? tadeva brahma tvam viddhi = tvam eva brahma iti viddhi - you, the listening consciousness principle are that. Very, very profound. It is disturbing, if we are emotionally attached to iṣṭa devatā. But, if you are real seekers of truth, the emotions should not disturb. We should be able to claim "aham brahma asmi" vedāntā is jñāna pradhāna, not emotion pradhāna. In the bhakti literature and all, they will repeatedly tell, 'you have to shed tears'. [Even if it does not come on its own, make it come, using onion!] In the bhakti literature, you are supposed to shed tears. Shed tears; no harm. But, remember, we have to grow beyond all of them. From artha, arthārti, jijñāsu may you come to jñānī bhakti, advaita bhakti. This slokā is very, very profound for mature people. Very, very disturbing for immature people.

यन्मनसा न मनुते येनाहूर्मनो मतम् । तदेव ब्रह्म त्वं व द्ध नेदं यदिदमुपासते ॥ mantrā 1.6

yanmanasā na manute yenāhurmano matam I tadeva brahma tvam viddhi nedam yadidamupāsate I

Another very important and profound mantrā, which removes several misconceptions regarding 'self knowledge'. So, here the teacher says, yat manasā na manute - Brahman is that which is not an object of your mind or thought. It is neither knowable as an object; nor, is it experienceable as an object. Neither knowable as an object nor

experienceable as an object. It is neither known nor experienced. So, while it is not an object of the mind, mind itself is an object of that ātmā! Because of the ātmā / Brahman alone, 'I' am aware of my own mind. Mind does not reveal me. On the other hand, 'I' reveal the mind and its conditions. Therefore, it is not an object of the mind; but, it is the subject behind the mind.

Swāmī Chinmayānandā gives a nice example. With a torchlight you can illumine all the objects in the room. It is powerful. But, you cannot use that light to see the battery within the torchlight! Whatever you do, you cannot see the battery. And if you remove the battery and bring it to the other side, what happens? No light! Similarly, suppose you want to bring the ātmā out and clearly experience the ātmā with your mind, the mind will be out. Therefore, remember, it is not an object on the other side of the mind. It is the subject on this side of the mind. It is not the objectified, it is the objectifier of everything; including the mind also. Therefore, yat manasā na manute - that which can never be known or experienced by the mind. And, yena āhuḥ mano matam - because of which consciousness alone, mind itself is known or aware. tat eva - that subject, tat eva tvam, tat tvam eva - that consciousness, which is yourself, brahma iti viddhi - know that is Brahman.

From this mantrā we come to know that, any mystic or ordinary experience that we have, all come under anātmā or ātmā? Whatever you have in the form of ordinary experiences, they are all anātmā. And if a person gains varieties of mystic experiences - which come during meditation and which goes after meditation - that coming going mystic experiences also, will come under anātmā or ātmā? It is anātmā only! 'I' who was there before the mystic experience came; and, 'I' who continues to be even when it is there; and, 'I' which will continue even after the mystic experience disappears, that 'I' is the ātmā. Mystic experiences are there; but, they have nothing to do with spirituality or spiritual knowledge or self knowledge. This is a profound corollary to be extracted out of mantrā. We never negate the possibility of mystic experiences. In deep meditation, we do read in literature, they say, 'we listen to anāhata śabdaḥ'. There is a śabda called anāhata śabda.

Okay, just an aside topic. That idea came; hence, I said that. According to Tarka śāstrā, sound is produced in two different methods. Either by the coming together of two objects called association; or, because of the separation. By separating you are making the sound. When you tear a paper. trrrrr sound comes. Therefore, by union or by disassociation you get a sound. That is called āhata śabdaḥ. āhata śabdaḥ. āhata śabdā alone is manifest to the normal ears. āhata śabdā is manifest to the normal ears. But, there is another śabdā, called anāhata śabdaḥ, which is always there in the ākāśa; because, the guṇa of ākāśa is what? Tattvabodha - ākāśasya śabda guṇaḥ. Therefore, in the ākāśa, anāhata śabda is always there.

The śāstrā says, when a person goes deep in meditation, inside us there is space also. Therefore, a person will be able to hear anāhata oṃkāra śabda. In meditation, you hear oṃ śabda. And similarly, some people say, 'I get varieties of colours; bell ringing sound etc'. All these are said in the Upaniṣad itself. Therefore, varieties of forms and sounds; and sometimes, smell. It is said in Śvetāsvatara upaniṣad. Varieties of smell, form etc. You have extraordinary experiences. Śāstrā does talk about; but, what vedāntā says is, it has nothing to do with spirituality. These have nothing to do with spiritual knowledge. It has nothing to do with self knowledge. What is the self knowledge? 'I' am the reality behind the arriving-departing extraordinary sound and smell.

But, suppose a person says, 'I am interested in the smell', do meditate. You can go after them alright; but, understand that also comes under anātmā pursuit. Even in yoga śāstrā, they talk about vibhūti pāda - in which, varieties of these things are said. And at the end, what does it say? Yoga śāstrā itself says, 'they are obstacles to spirituality'. Going after mystic experiences is the final obstacle to spirituality. In vedāntic meditation, I do not look for any new experience. I do not look for any new experience; because, that also comes under anātmā. In vedāntic meditation, my job is what? 'I' who am all the time available as śarīratraya, avastātraya, pañca kośa sāṅxi - that 'I' happen to be brahma, fortunately or unfortunately. Because, it is not dependent on my rāga dveśa. It is a fact that 'aham brahma asmi'. Thus, a vedāntic student should never work for mystic experiences, either in jāgrat or svapna avastā or suṣupti avastā or samādi

avastā - we are not interested in any one of them. In jāgrat avastā, ஜாக்ரதையா claim, 'aham brahma asmi'.

Therefore, the Kenopaniṣad teacher says, yat manasā na manute - not the object of any type of experience. tat eva brahma tvam viddhi - that witness of the mystic experiences is 'you'. na idam yat idam upāsate - not anything which is āgamāpāyitvam. dṛṣyatvam, bhautikatvam, saḡuṇatvam, savikāratvam and āgamāpāyitvam. And for that, what is the English word? OMACT. [appa! I got liberation! Because you said it right!]. So, OMACT remember. All mystic experiences also will come under OMACT. ātmā is non-OMACT.

Continuing.

यच्चक्षुषा न पश्यति येन चक्षु ष पश्यति । तदेव ब्रह्म त्वं व द्ध नेदं यदिदमुपासते ॥ mantrā 1 . 7
yaccakṣuṣā na paśyati yena cakṣu ṣi paśyati I tadeva brahma tvam viddhi nedam yadidamupāsate I

So, yat cakṣuṣā na paśyati - you can understand. Same pattern only. Whatever you see with your eyes is not real God. We ask only one question, 'did you see?' 'Yes, I saw very well Swāmījī. I saw it was very, very clear', did you say? Then, it is God's avatārā. māyā manuṣya veṣaḥ. 'adharam madhuraṃ vadanam maduram' 'தோள் கண்டார், தோளே கண்டார்! - in Kamba Rāmāyaṇam. The descriptions of God are fantastic. And paurāṇikās do spend a lot of time. In karma kāṇḍā and upāsana kāṇḍā it is required so that we will get attached to iṣṭa devatā. Because, getting attached to iṣṭa devatā is good to deflect the attention from all other worldly attachments. They say, முள்ளை முள்ளால எடுக்கணும்! You use God - iṣṭa devatā attachment - to go out of worldly attachment. But, thereafter, what should you do? We should know that iṣṭa devatā is also an object. பற்றுக் பற்றற்றான் பற்றினை. Therefore, you can have the description and enjoy rāmā's every limb. pādādi keśānta, keśādi pādānta - all these are wonderful. That can be an intermediary stage; but, that cannot be the ultimate

stage. That is all the Upaniṣad says. So, yat cakṣuṣā na paśyati - what you see is not real God. Ramaṇa Maḥarṣi in Saddarśanam says, 'that God is your mental projection'.

यदी शतुर्वीक्षणमी क्षतारं अवीक्ष्य तन्मान सकेक्षणं स्यात् ।
न द्रष्टुरन्यः परमो हि तस्य वीक्षा स्वमूले प्र वलीय निष्ठा ॥

yadīśiturvīkṣaṇamīkṣitāraṃ avīkṣya tan mānasikekṣaṇaṃ syāt ।
na draṣṭuranyaḥ paramo hi tasya vīkṣā svamūle pravilīya niṣṭhā ॥

Without recognising the draṣṭa, if a person sees any God, that vision of God is mānasika īkṣaṇaṃ syāt. Why? na draṣṭuḥ anyaḥ paramaḥ - there is no God other than the draṣṭā - the observer. Therefore, Īśvarā darśanam is what? svamūle pravilīya niṣṭhā - abiding in your nature is Īśvara darśanam. na anyaḥ.

But the problem with some of the Ramaṇā followers is what? They present this teaching in the beginning itself. So, they try to discourage all pūjā and all other things and directly you ask, 'Who am I?' 'Who am I?' What we say is, Ramaṇa maḥarṣi's teaching is jñāna yogā, which is of a higher level. Until we can discover 'I' the draṣṭā is Īśvarā, you require what? iṣṭa devatā is required. After the mind becomes mature, you introduce 'self enquiry'. That is why vedā never presents 'self enquiry' in the beginning. vedā presents 'self enquiry' where? In veda anta bhāga. Therefore, never criticise religion. Never criticise pūjā. Never criticise temple visit. Only say that, 'this is not the end'. You have to come to that. Otherwise, you will become condescending. Do all of you do pūjā?!

Our own students do that sometimes. If one of the students is doing daily pūjā, he is asked, "are you still doing pūjā, even after being Swāmījī's student?" So, therefore, I request the students, if you feel that you have transcended pūjā and you are in nididhyāsanam, continue. But, never mock or criticise other students. The first virtue in vedāntā is, amānitvam. Be humble. Never, never look down upon anyone. vidyā vinaya sampanne. Therefore, yat cakṣuṣā na paśyati - that Brahman which one cannot see with the eyes. yena cakṣūṣi paśyati - with which one is aware of the eyes themselves.

tat eva brahma na idaṃ yat idaṃ. The second line same in all these mantrās. As I said, the second line is mahāvākya mantrā.

Continuing.

यच्छ्रोत्रेण न शृणोति येन श्रोत्रं मद् श्रुतम् । तदेव ब्रह्म त्वं व द्ध नेदं यदिदमुपासते ॥ Mantrā 1.8

yacchrotreṇa na śṛṇoti yena śrotramidaṃ śrutam I tadeva brahma tvaṃ vidधि nedaṃ yadidamupāsate I

So, on the same lines, it is said, śrotreṇa na śṛṇoti - Brahman is that which cannot be objectified through the ears. It cannot be heard. yena śrotram idaṃ śrutam - because of which alone, the ears themselves are known, as functioning or as non functioning. When you go for an audiogram test, the doctor, the audiogram technician, he will never know whether we can hear or not and how much. The audiogram will produce the sound. He will ask, 'do you hear or not?' Here, we are not concentrating on the sound. We are concentrating on which aspect? Whether 'I am able to hear the sound or not'. Here, the ear organ is objectified by me. So, sound is objectified by seeing whether I am able to objectify the sound or not. By that I am making a judgment regarding what? It is not the assessment of the sound. Audiogram is assessment of your ears. From this, what do we know? Ear itself is an object of knowledge. "Who am 'I'?" 'I' am not the śrotram; 'I' am the śrotrasya śrotram. Do you understand the difference? yena śrotram idaṃ śrutam - because of which alone you are able to go to audiogram test. [If you have not done it is good. puṇyavān you are]. So śrotram idaṃ śrutam. tat eva brahma tvaṃ vidधि - that consciousness alone is Brahman, the real God. Now comes the final, concluding mantrā. They are corollaries.

यत्प्राणेन न प्रा णति येन प्राणः प्रणीयते ।

तदेव ब्रह्म त्वं व द्ध नेदं यदिदमुपासते ॥ mantrā 1.9

yatprāṇena na prāṇiti yena prāṇaḥ praṇīyate I

tadeva brahma tvaṃ vidधि nedaṃ yadidamupāsate ॥

So, the last one is prāṇā. Śaṅkarācāryā in His commentary takes the word prāṇā in the context as ghrāṇa prāṇaḥ - the organ of smell. Because, for smelling also what do you do? We breath. Therefore, the word prāṇā has the meaning of pañca prāṇā. Three meanings are there. One meaning is, the popular pañca prāṇā.

The second meaning is, anyone of the sense organs. In Muṇḍaka, "sapta prāṇā prabavanti tasmād" - there the word prāṇā is used in the meaning of 'any sense organ'. And third meaning of the prāṇā is, specifically smelling organ, otherwise called ghrāṇa prāṇaḥ and śaṅkarācāryā takes that meaning in this context. yat prāṇena na prāṇiti - you cannot smell the ātmā. prāṇena na prāṇiti yena prāṇaḥ praṇīyate - because of which alone the smelling organ functions in its field. That consciousness principle, which is yourself, is the ātmā.

So, with this, the teacher completes the teaching process. The first chapter of Kenopaniṣad is over. Until now, the student can be relaxed; because, he is only doing śravaṇam. He is passive. Now alone the student is going to get into problems; because, the teacher is going to conduct a test.

[Now all the students are comfortably coming; because, I am a very, very considerate teacher. I do not give any test to you! Whether you understand or not, you are coming and going! In fact, some people ask, 'Swāmījī, how do you know whether students are gathering something? Should not you have some test and all? In fact, I used to do that in the beginning days when I had less number students. I used to give tests; and then I corrected their notes also. When we went to camps, I use to ask questions regarding the camp subjects. Then, at the end of one of the camps, one student told me, "Swāmījī, last night I never had sleep and I went to bathroom several times". Then, I thought, my God! The camp became a problem because of the test! Therefore, I decided okay no more tests. I will not make you run to the bathroom! Not only that, the number also became too huge. If I have to correct all the papers, that alone I will have to do. I do not want to do that. I assume that, you are all sincere students; therefore, the possible misconceptions only I try to correct.]

But, in the Upaniṣad gurukulam, the teacher regularly tests the students not only in the class. They being resident students, he will watch also; whether any transformation is taking place. So, the second chapter is going to be test for the Kenopaniṣad students. Do not worry; the teacher is going to ask a question. "You asked a question, oh student, 'what is ātmā?'. I have given you the knowledge of ātmā. I have taught the ātmā. Now, do you know the ātmā?" What is the question? "Now do you know the ātmā?" Really, the student is trapped. Why? Whatever he answers, he will be in trouble. [Are you able to understand? Suppose the student says, "I do not know the ātmā", the teacher may say, கரடியாய் கத்தினேனே! and yet you say, 'I do not know the ātmā!' The teacher may run away to Rishikesh. And, suppose the student says, "I know the ātmā", teacher may think, "I have clearly defined the ātmā as 'anya deva tad veditād aho aviditād' - that ātmā is something other than known and unknown. Since the student has understood, there is no need for further teaching!" So, 'I know' also he cannot say. Therefore student has to give the answer in such a way that, he conveys that the communication has worked; and at the same time, he should not fall into the trap also. The teacher is going to ask the question. And also warn of the possible pitfalls. Then, he asks the student to answer. The student comes out with a brilliant answer. [mantrā 2 . 2] -

nāhaṃ manye suvedeti no na vedeti veda ca | yo nastadveda tadveda no na vedeti veda ca ||

Brilliant question, brilliant answer and brilliant summing up by the Upaniṣad itself. The second chapter of Kenopaniṣad is very, very beautiful & profound, which we will enter into in next class.

ॐ पूर्णमदः पूर्ण मदं पूर्णात्पूर्णमुदच्यते I पूर्णस्य पूर्णमादाय पूर्णमेवाव शष्यते I ॐ शान्तिः शान्तिः शान्तिः ॥

Class 8 - 22nd Nov 2015 - Chapter-2 mantrās 1 - 3

यत्प्राणेन न प्रा णति येन प्राणः प्रणीयते । तदेव ब्रह्म त्वं व द्ध नेदं यदिदमुपासते ॥ mantrā 1 . 9

yatprāṇena na prāṇiti yena prāṇaḥ praṇīyate I tadeva Brahma tvam viddhi nedam yadidamupāsate I

With this 9th mantrā which we completed in the last class, the first chapter of Kenopaniṣad is over. And in this first, important chapter, the student raised a question regarding the ātmā; and the teacher presented the answer to the question. The student asked, 'what is that divine principle [which he names as devaḥ]; because of which, the inert body-mind-sense-complex is functioning as though it is sentient?' Since the body-mind-sense-complex is inert by itself, the sentiency cannot be intrinsic to the body. Therefore, there must be some other principle which blesses the body-mind-complex with life. And what is that principle? The teacher gave the answer. Even though he used an indirect definition - as 'the eye of the eye', 'the ear of the ear' etc., we found that the final answer is - it is the non-material consciousness principle. It is the presence of this non-material consciousness - which is called cit, which is called caitanyam, which is called ātmā - because of that alone, the body has got *borrowed* consciousness. Just as, the moon borrows moonlight from the sūryaḥ, the body moon *borrow*s consciousness from the ātma tattvam. And thereafter, the teacher pointed out that consciousness blesses the body mind complex all right; but, the consciousness is not limited by the body-mind-complex. Therefore, ātmā extends beyond the body. And therefore one and same ātmā alone is blessing many bodies. Thus, the bodies are many and all of them borrow sentiency; and one ātmā alone - 'sarva bhūtastham ātmānam', in the Bhagavad Gītā, Lord Kṛṣṇā says, 'sarva bhūtastham ātmānam sarva bhūtānica ātmani' - just as one space alone is enclosed in several containers, one consciousness alone is enclosed in every body and that alone enlivens.

Since the consciousness is not limited by the boundaries of the body, the consciousness is given another title - a very important title - in the śāstram. And that is, Brahman. The

word Brahman is another word for ātmā; and both the words ātmā and Brahman mean the all-pervading one. The word ātmā is derived from several Sanskrit roots. One root is āpnoti iti ātmā. "yaccāpnoti yadādatte yaccātti vishayāniha | yaccāsyā santato bhāvah tasmād ātmeti gīyate||" Four etymological definitions are given. And one is āp. āpnoti - to pervade. And therefore, the consciousness is ātmā, the all pervading one. And it is also known by the name Brahma, which is derived from the Sanskrit root br̥ḥ. br̥ḥmati - to be big. Brahmaṇāt Brahma - that which is infinitely big; therefore, all pervading. It is this ātmā, Brahman, consciousness, which enlivens the body.

And having presented the divine principle as Brahma, ātmā, caitanyam, the teacher also pointed out, 'never try to look for the consciousness; because, no instrument of knowledge will be able to objectify the consciousness. Because, it is never an object of experience. Therefore, ātmā or Brahman has to be claimed as the meaning of the word 'I', the knower. It never comes under the known category. It ever comes under knower category. Therefore it is observer. It is witness. It is sākṣi caitanya 'aham' iti arthaḥ. And when we claim 'aham' Brahma asmi or ātmā asmi, we have to claim only the consciousness part - excluding the inert body material, sense organ material, mind material, thought material - excluding all of them, I have to claim, 'aham' Brahma asmi. Thus, mahāvākya was presented several times as - "tad eva Brahma tvam viddhi" - "That Brahma caitanyam is you". In this manner, knowing has to be in the form of claiming, without attempting to objectify. You should not look here & there! Without attempting to objectify, just claim, "I am that Brahman". This is the teaching the teacher struggled to communicate.

Now, the teacher has to find out whether the communication has been successful or not. Therefore we get the second chapter in which the teacher wants the student to respond to the teaching. Real examination for the student; and a greater examination for the guru Himself! And we find in the Kenopaniṣad the student happens to be a brilliant student [like, all of you!]. Therefore, the student grasps the teaching very well; and he presents the answer also to the full satisfaction of the guru. And by presenting an ideal, model student, the Upaniṣad wants us to check ourselves. "Am I like Kena

student?" We can have a checkup of ourselves also. With this background we will enter the second chapter of Kena Upaniṣad. A small, but very profound chapter! Called dvitīyaḥ khaṇḍaḥ.

यदि मन्यसे सुवेदेति दभ्रमेवा प, नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।
यदस्य त्वं यदस्य देवेष्वथ नु, मीमांस्यमेव ते मन्ये वदितम् ॥

yadi manyase suvedeti dabhram evāpi, nūnaṃ tvaṃ vettha Brahmaṇo rūpam ।
yad asya tvaṃ yad asya deveṣvatha nu, mīmāṃsyem eva te manye veditam ॥ Mantrā
2.1

So, the teacher is expecting a response from the student; and before the student provides the response, the teacher gives a statutory warning to the student. 'Do not be in a hurry to present your reply; because, Brahma jñānam or ātma jñānam is of a totally different type. It is unlike any other knowledge or aparā vidyā'. Therefore, every vedāntic student must change the orientation of his mind while studying & grasping the teaching. Conventional orientation will lead to lot of misconception. Therefore, first, we have to break our orientation.

What is our orientation? We should know. We classify all the objects in the creation into two categories. Any blessed thing in the creation will fall within one of the two categories. What are they? One is, it is an unknown object. I have never seen it or read about it or even heard about it. Therefore, it will come under what? Unknown category. And we keep on learning about newer and newer things; and as even we learn and understand, the object in the unknown category will be shifted into the second category. What is the second category? You do not require a Ph.D for that! It is the known category. Thus, we have got only a two-fold mind set. These are all unknown. And these are known. All our cognitive pursuits are nothing but what? Shifting the objects from unknown category to known category. If we successfully learn, we will transfer it to *known category*. Suppose, after cognitive study, pursued enquiry, we do not understand whatever is taught, we will put it under what category? In unknown category only we keep it. Thus, we keep everything in unknown or known category. We keep on shifting from one category to another. This is our orientation.

Whatever be the branch of science - whether it is physics or astronomy or bio chemistry or whether it is any subject matter - *what we do is shift from unknown to known*. Having this orientation, we come to vedāntā. And vedāntā introduces two words: Brahman and ātman [or, devaḥ]. The moment we hear the word Brahman, what will we do? We take Brahman also as one of the objects in the world. And therefore, initially, it is in what category? *Unknown category*. That is the orientation with which we come to śravaṇam, mananam & nididhyāsanam. And while going through vedānta sādhanā, what is our orientation? The unknown Brahman one day will become what? After doing lot of sādhanā, after doing lot of śravaṇam, after doing lot of dhyānam, at last, I will succeed in transferring the *unknown* Brahman into *known* Brahman category! Would not that day come? அந்த நாளும் வந்திடாதோ?! That "Brahma anubhavam", when it comes, we can categorise into *known* Brahman category! Now, I know that blessed Brahman! This is the orientation. We want to transfer the unknown Brahman into known Brahman.

But, the teacher in the 1st chapter has broken that orientation. By saying that, 'Brahman is that which does not come under unknown category also. Brahman is that which will never come under known category also!' What is that mantrā? Very, very profound and important mantrā.

What is that definition? Do you remember? In Kenopaniṣad, if there are important mantrās these are the ones because they change the orientation. Without orientation changing, you may study vedāntā for 25 billion janmās and yet will remain changeless, like Brahman! Remember, Brahman should be changeless. But, student should change. Therefore, that orientation-breaking mantrā may you note. "anyad eva tad veditād atha aviditād adhi" - Brahman does not come under either known or unknown category. And our aim of study is not to convert Brahman into *known* category. Therefore, you can never say, 'I do not know Brahman'. You can also never say, 'I know Brahman'. So, if you say, 'I do not know Brahman', you are classifying Brahman into *unknown* category. If you say, 'I know Brahman', you are again categorising Brahman under *known* category. Therefore, while replying, you have to be very, very careful. That means

what? I should never say, 'I do not know Brahman' - 'na veda' - I should not say. I should also never say, 'I know Brahman clearly!' Upaniṣad uses the word suveda. su veda means, 'I know Brahman' as an object. na veda means, 'I do not know Brahman'. suveda you should not say; naveda also you should not say.

At the same time, you have to give the answer! Therefore, what does the teacher expect from the student? 'Brahman does not come under known category or unknown category'. Means, Brahman is not an object of knowledge. And therefore, Brahman exists only in the form of one category. *Brahman exists only in the form of one category, which is other than the known category and also other than unknown category. It belongs to a third category. This is the new orientation required.* For those who study vedāntā, the new orientation required is, 'you have to introduce a third category, which is *other than known & unknown.*' And you know what is the third category? Do not say "nothing"! The third category other than known and unknown is what? Knower category. Knower alone is the subject, who will never come under unknown object also; or, known object also. Therefore, the new orientation is, 'there is a category called knower category'.

That means, Brahman exists in what form? As the Knower. And, who is the knower? Do not look up & down. Knower means, the meaning of the word 'I'. Brahman is not a new, extra ordinary entity. Brahman is the most ordinary entity, available as the meaning of the word 'I'. Brahman is not a new entity; but, it is the status of myself. Therefore, I have to understand Brahman as 'that which is neither known, nor unknown; but, it is the knower 'I'. And when I claim, 'I' am Brahman, at that time, the meaning of the word 'I' must be carefully noted. Otherwise, problem! In Brahma jñānam, the most important thing is employing the word 'I' in the right sense. What is the right sense? 'I' am the caitanyam which pervades and enlivens the body.

And this student comes up with a brilliant answer. Before that, the teacher is giving a warning. yadi manyase su veda iti - Oh student, if you say I have known Brahman very clearly as an object, su refers to object, viṣayatayā. As a result of listening to the first chapter, if you say, 'I clearly know Brahman', do not think as a teacher I will be happy!

Normally, when the student says, 'I clearly know', the teacher will be happy. Here, in vedāntā class, if the student says, 'I clearly know', then dabhram eva api, nūnaṃ tvaṃ vettha - then, you know Brahman very, very little! So little, that you do not, in fact know. Little do you know Brahma!

Brahmaṇaḥ rūpam - rūpam means, svarūpam, the real nature. yad asya tvaṃ yad asya deveṣu - so Brahma svarūpam which is obtaining in the human being. The first yad asya refers to Brahma svarūpam in manuṣyeṣu [it is understood]. And so, neither you know the nature of Brahman in jīvā; yad asya deveṣu - nor, do you know the nature of Brahman obtaining in the devās or Īśvarā. That is, neither you know jivātmā very clearly; nor, do you know paramātmā very clearly. You do not know the ātmā, either in the individual or in the totality. This conclusion is under what condition? If you say, "I know". Therefore, atha nu.

Atha nu means, therefore. mīmāṃsyem eva te - before answering or presenting the reply, may you analyse very well. If you want, you can take one more week holiday, [already one week is given; if you want you can take one more week holiday! I am not going to give you; but, I am saying] you take as much time as you need; but, very, very thoughtfully present the answer. So, mīmāṃsyem eva te - after te, full stop. Up to that is the warning giving by the ācāryaḥ. So, you have to write ācārya uvāca in the beginning. And the śiṣyā, what did he do? Śāṅkarācāryā in His commentary says, 'even though the śiṣyā has grasped the teaching very well; because the teacher gave an additional warning, the student withdrew from the teacher and spent some time quietly practising śravaṇam mananam and nididhyāsanam. After that, he felt that he has grasped the teaching very, very well. And therefore, came in front of the teacher. And Śāṅkarācāryā says, jagarja, like a lion, the student roared the answer in front of the teacher; because, the student was so confident!

What is the answer? manye viditam - I think I have clearly grasped your teaching. viditam means, what? Grasped. What has been grasped? The teaching has been grasped. Brahman has been grasped by me very, very clearly; because, your teaching is fantastic. Then, the problem will come if the student says, 'I have grasped Brahman'!

Brahman will again become what? Same problem! It becomes an object of grasping. Thus, this reply may lead to some misunderstanding. Therefore, the student himself elaborates the reply in the next beautiful mantrā. A *very often quoted* mantrā!

नाहं मन्ये सुवेदेति नो न वेदेति वेद च । यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ mantrā 2.2
nāhaṃ manye suvedeti no na vedeti veda ca । yo nastadveda tadveda no na vedeti
veda ca ॥

First, the student points out that he will never fall into the pitfall, which the teacher had given as a warning before hand. Because, the teacher has clearly said, Brahman does not come under known category or unknown category. Therefore, the student says, "I will never say, 'I know Brahman'. I will never commit the mistake of saying, 'I know Brahman'; because, I know, once I say, 'I know Brahman', Brahman will come under known category! Hence, that blunder I will not do". na ahaṃ manye suvedeti - 'I do not consider I know Brahman'. Then, does it mean that, 'I do not know Brahman?' He says, 'that pitfall also, I will never fall into!' I will not say, 'na veda' iti no manye. naveda means, what? 'I do not know' also I will not say. 'I know' I will not say. 'I do not know' also I will not say! Because, Brahman does not come under either of these categories. Look at this mantrā. suveda iti na manye; naveda iti no manye - it does not come under, 'I know'; it does not come under, 'I do not know'. Then, if I will not make either statement, what is the statement I would like to make? veda ca - I do understand Brahman as something other than known and unknown. Veda means, I understand Brahman. I do not use the word known. I understand Brahman as something *other than known and unknown*. That means, what? I understand Brahman as the knower. That means, I understand Brahman as myself. See all the three.

Veda ca has three meanings. I *understand* Brahman as something other than the known & unknown = I *understand* Brahman as the knower = I *understand* Brahman as myself. That means, I learnt to claim that "I am Brahman". "I have learnt to claim, 'I am Brahman', without struggling to experience Brahman as an object". Therefore, veda ca. Here, in this, the teacher is thrilled. The disciple has come up and grasped very

well. Therefore, you have to imagine that the teacher congratulates the student. The student is so confident about his reply. Now what is the reply?

The entire first line should be translated in this manner. "I do not consider I know Brahman. I do not consider I do not know Brahman. I understand Brahman as something other than the known & unknown. I understand Brahman as the knower. I understand Brahman as myself. I claim Brahman as myself". This is the translation of the first half of the ślokā.

Now, there are so many other students sitting in the class. In gurukulam, other students are there. And the student is so confident, he says, "among the students of gurukulam, whichever student understands my reply, all those students also have grasped the teaching very well". Therefore, he says, no na vedeti veda ca [in the second line]. "no na vedeti veda ca" is the student's reply. iti tad veda - this reply of mine, whichever student in the class is able to understand, naḥ - among all those students, whoever understands, saḥ tat veda - that student also has got the message. With this, the student stops communication. Teacher also has stopped communication; because, the teaching is successfully over.

Therefore you have to imagine that teacher & student walk away. Kena Upaniṣad is over. Now, the Upaniṣad itself is very happy with the dialogue. So, in the following mantrās, the Upaniṣad summarises the teaching given through the dialogue. guru uvāca over. śiṣya uvāca over. Hereafter, Upaniṣad uvāca. Upaniṣad will sum up the teaching in the following mantrās. mantrā-3

यस्यामतं तस्य मतं मतं यस्य न वेद सः । अ वज्ञातं वजानतां वज्ञातम वजानताम् ॥ Mantrā 2.3
yasyāmatam tasya matam matam yasya na veda saḥ ।
avijñātam vijñātām vijñātamavijñātām ॥

These are all the words of the Upaniṣad; and through these words, the Upaniṣad brings out the *uniqueness* of Brahma jñānam, by using the language of paradox. Because, Brahma jñānam is a jñānam in which a person knows Brahman, without knowing

Brahman! See if it is correct. Brahman jñānam is a unique jñānam in which a person knows Brahman, *without* knowing Brahman! Do you understand? Why is it said so? Should I explain? Let me explain. I know Brahman, without knowing Brahman; because, if I know Brahman, Brahman will become: What? An object. Therefore, I should know Brahman without making Brahman an object of knowledge. It is a unique knowledge, in which, I know Brahman, without making Brahman as an object of knowledge.

And how do you know Brahman without making it an object of knowledge? By making Brahman the subject of knowledge. Therefore, instead of objectification, subjectification should be done. [Subjectification is my language. Okay]. Therefore, without objectification, I subjectify and claim, 'I am Brahman'. And therefore, the teacher says whoever knows Brahman as an object does not know Brahman; and whoever does not know Brahman as an object alone knows Brahman!

In Tamil, they say, கண்டவர் விண்டிலர், விண்டவர் கண்டிலர். [The one who knows, does not talk; the one who talks, does not know!]. That is the language of paradox the Upaniṣad uses. *yasya amatam* - for whichever jñāni, amatam, Brahman is not known, *tasya matam* - for that jñāni Brahman is known. For whichever jñāni Brahman is not known, as an object, to that jñāni Brahman is known as the very subject itself. *yasya matam saḥ na veda*. Whichever ajñāni knows Brahman *as an object*, that person does not know Brahman. *saḥ na veda*.

That is why we repeatedly say, never work for Brahma anubhava. If you work for Brahma anubhava and one day you get Brahma anubhava, then Brahman will become what? I have told you. There are books where they talk about their extraordinary, mystic Brahma anubhava. "I was sitting", one person writes, "at early morning 0336 a.m samādhi came, nirvikalpaka samādhi came. Then, gradually a white light came. And it just came in front of me, and then it went round the guru's photo, and then it pervaded all over the hall. It totally engulfed me. And I was in that Brahma anubhava for a few seconds. It was over". How much time it was there? 0336 to 0340 or

something. If a light *comes and goes*, how can that mystic light ever be called Brahman? Because, Upaniṣad clearly says, it is not an object of experience.

But, in spite of this clear presentation, 90% of vedāntic students practise nididhyāsanam for Brahma anubhava to come! And they claim, 'I have intellectual knowledge; but, that anubhūti has not come!' All of them should read Kenopaniṣad again & again. Nididhyāsanam is not meant for Brahma anubhava. Nididhyāsanam is for 'claiming "I am that Brahman", which will never come *as an object of experience*. Dropping all expectations for mystic experiences & claiming cidānanda rūpaḥ śivoham, śivoham. That *claiming process* is nididhyāsanam. We never work for any ordinary experience or extra-ordinary experience or mystic experience. Even if mystic experiences come, they have nothing to do with Brahman or Brahma jñānam. śāstrās do talk about extra-ordinary experiences. But, what we point out is, those experiences exist; but, they have *nothing to do* with ātmā jñānam or Brahma jñānam. Hence, even if they come, what should we understand? They also come under anātmā only. nedam yad idam anubhūyate. Instead of upāsate. neti neti vacanaiḥ - whatever experiences come, keep on negating them.

After negating everything, people say, 'there is blankness! Blankness alone is coming, nothing else is coming!' Remember, when there is blankness, claim that 'this blankness is also known because of that awareness principle, which is the illuminator of the blankness', "that śūnya sākṣi eva aham asmi!" śūnyam api na, śūnya sākṣi aham asmi. This is nididhyāsanam. No mystic experience is required. And if anyone claims, 'I did experience', Upaniṣad says, saḥ na veda. He does not know. He is MA. MA means what? mahā asadu! In vedāntā, MA is, mahā asadu! Who says? Upaniṣad says. Because, avijñātaṃ vijānatām - for the knowers of Brahman, Brahman is not known as an object and vijñātam avijānatām - for the ignorant people alone, Brahman becomes *an object of knowledge or experience*.

Next mantrā is also a beautiful sum up of this teaching. A very, very profound mantrā, which we will see in the next class.

ॐ पूर्णमदः पूर्ण मदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवाव शष्यते ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

Class 9 - 29th Nov 2015 - Chapter-2 - Mantrās 3 - 4

यस्यामतं तस्य मतं मतं यस्य न वेद सः । अ

वज्ञातं वजानतां वज्ञातम वजानताम् ॥ mantrā 2 . 3

yasyāmataṃ tasya mataṃ mataṃ yasya na veda saḥ ।

avijñātaṃ vijānatāṃ vijñātamavijānatām ॥

In the first chapter of the Upaniṣad, the student wanted to know about *the divine principle*, "devaḥ" - which is otherwise called, Brahman or ātmā; because of which alone, our body-mind-sense complex is functioning, even though *they are themselves inert in nature!* And the teacher taught him that Brahman, through different types of definitions. The main definition being, "Brahman is something different from everything that is known and everything that is unknown" - veditāḍ aviditāḍ anyat - is the central definition. And thereafter, He elaborated and concluded the teaching. In the second chapter which we have entered into, the teacher wanted to know 'whether the student has received the message or not.' And He gave a warning also - "you should answer my question *clearly and properly*. After my teaching, do you know Brahman now or not?" Then, the student gives the reply in the second mantrā, clearly indicating, he has grasped the teaching. And he makes a brilliant statement - nāhaṃ manye suveda no na veda veda. First he says, "I do not consider 'I know Brahman'; because, once I say, 'I know Brahman', Brahman will fall under '*known*' category. Therefore, I would not say that. At the same time, I do not consider 'I do not know Brahman'; because, once I say, 'I do not know', Brahman will come under '*unknown*' category. Since Brahman is neither, my reply will not be either 'I know' or 'I do not know'. But, at the same time, I have to reply; because, you have taught me; and I have to respond". And therefore, he says, "veda". The significance of the word 'veda', śaṅkarācāryā clearly explains. veda means, 'I understand' Brahman as *something other than known & unknown*. And what does this indicate? '*Other than known & unknown*', there is only one thing in the entire creation. That is, the knower principle. Because, knower alone will not come under *either known or unknown category*. Therefore, I understand Brahman as, the *knower principle*; and, knower means 'I', the self.

That means, I understand Brahman to be 'I' myself. That means I have learnt to claim 'aham brahma asmi'. When I claim, aham brahmāsmi, the meaning of the word 'I' is not the body; not the mind or sense organs. Because, already the student has said, *they are all inert in nature*. Therefore, the meaning of the word 'I' is, the consciousness-component of the individual. And also, the student remembers, that consciousness is not a part, product or property of the body. It is an independent principle. That independent consciousness, which is myself, is Brahman!

And the student is so confident about this reply, that he says, "among the students whoever can appreciate my reply, all those students have also grasped the teaching!" And he does not seem to even wait for guru's approval. He does sāṣṭāṅga namaskārā and walks out. And the Upaniṣad is so thrilled by this dialogue; because, it is one of the most successful spiritual dialogues, *which rarely happens!* Students generally say, "The talk was wonderful; but, I did not understand what he said!" Or, they say, "we are able to understand very well; but, that is only within the class." Something or the other, they say. Clearly nobody says, "I have grasped", and puts a full stop. Here is a *rare example* in Kenopaniṣad. Hence, the Upaniṣad itself is thrilled! Therefore, the Upaniṣad sums-up the teaching, in the following mantrās, beginning from the third up to fifth. 2nd mantrā is student's reply. With that the dialogue is over. Now, the Upaniṣad comes as the master of ceremonies and independently presenting the essence. Of which, the 3rd mantrā we saw in the last class, which is full of paradox. "One who says, he knows Brahman, does not know Brahman; one who says, the Brahman is not known, knows Brahman; because, knowers do not know Brahman; and, non-knowers know Brahman! What did you understand?! That is the teaching. Up to this we saw. Now comes the following two winding up mantrās. Profound mantrās. We will enter in to that.

प्रतिबोध वदितं मतममृतत्वं हि वन्दते । आत्मना वन्दते वीर्यं वद्यया वन्दतेऽमृतम् ॥ mantrā 2.4
pratibodhaviditam matam amṛtatvaṃ hi vindate I ātmanā vindate vīryaṃ vidyayā
vindate'mṛtam II

This is the most profound ślokā of the entire Kena Upaniṣad; in fact, in the entire spiritual literature. A very comprehensive mantrā; and very important; because, the method of gaining Brahma jñānam is presented here. The procedure of gaining Brahman jñānam is presented here, not given in any of the previous mantrās.

And the essence of this *method* I will present in few sentences. Then, I will elaborate. The Upaniṣad says, "Brahman has to be understood or realised as the non-variable consciousness obtaining in the mind; because of which alone, all experiences and all forms of knowledge are possible". I will repeat. "Brahman has to be understood as the non-variable consciousness in the mind; because of which alone, all experiences and all forms of knowledge are possible". Not only Brahman has to be understood as the consciousness; also, one has to understand that consciousness - which is Brahman - as 'I' myself. So, Brahman is non-variable consciousness. Non-variable consciousness is myself! In this manner and in this manner alone, Brahman has to be known. This is the essence of the first part.

Śaṅkarācāryā writes a very brilliant commentary on this mantrā. The gist of His bāṣyam, I will share. First, we have to note that, every experience and every knowledge that we have throughout the waking hours involve *two factors within the mind*. Every experience or every knowledge happens in the mind because of two important factors. The first factor is, a relevant thought that should arise in the mind. When the mind - through the sense organs - comes in contact with any object, when I look in the direction of that tree, the mind - through the sense organs - come in contact with the tree. And when the mind-tree sambhanda takes place in the mind [if I pay attention to the tree], that is registered in the form of a thought. Merely turning in that direction will not give knowledge; because, in that direction wall is also there. If I focus on the wall, I miss the tree. If I focus on the tree, I miss the wall. That is why I gave you the example. My eyes are open and so many students are there in my front. But, if a particular student's presence has to be known, then I have to focus on the student, and the mind should register, 'Oh this student has come'. If that registration does not take place - through a relevant thought - even though my eyes may contact, I will not know. So, if somebody asks, 'did this student come or not?', my answer will be, 'I did not

notice'. There is a difference between seeing and noticing. That registration has to take place *in the form of* a thought, which is called āntaḥkaraṇa vṛtti. Not only the thought should take place, it should be relevant to the object. If it is a vṛkṣaḥ, vṛkṣa ākāra vṛttiḥ. If there is a rope, what thought it should be? Rope ākāra vṛtti. But, suppose I get snake ākāra vṛtti, then I will not see the rope; I will only experience the snake! Therefore, thought is relevant.

And experiences are continuously changing. And knowledge or forms of knowledge are continuously happening. That means what? Thoughts are continuously changing. Therefore, variable thoughts generate variable experiences and knowledge. So, variable thoughts generate variable experiences and variable knowledge, through-out the waking hours. But, vedāntā says, the thought alone is not enough for gaining knowledge. Because, thought is part of the mind. Mind is a product of pañca bhūtās; and those five elements are inert in nature. Therefore, every thought is also inert; and inert thought cannot give rise to any experience. That is why the inert wall cannot have experience or knowledge. Therefore, thought itself is incapable of having experience or knowledge. Therefore in addition to thought we require another important component; because of which, thought becomes knowledge. Vṛtti becomes vṛtti jñānam. Vṛtti becomes pratyaya. Vṛtti becomes anubhava.

And that factor is what? It is the consciousness principle which pervades the entire body. Therefore, thought and consciousness put together becomes jñānam. Thought - by itself - is not knowledge. Consciousness - by itself - is not knowledge. Thought-consciousness *mixture* alone is knowledge! And once I know that every knowledge and experience is a mixture of thought & consciousness, the question comes, "is the consciousness is also as variable and changing as thought?" And what is the answer? We have to remember, [all these we have to remember for what? Brahma jñānam. இல்லேன்னா புரியவே புரியாது! Otherwise, we will not understand. All these are procedural steps we have to necessarily go through, and be convinced of]. So, thought is a variable component of the mixture. Consciousness is the non-variable, non-changing part of the mixture. Thus, every knowledge consists of changing-thought + changeless-consciousness = anubhava = bodhaḥ, pratibodha. Bodha means, what? [In

Tamil போதை 'bodhai' they say. It is not that!] In Sanskrit, bodha means, every cognition, every knowledge, every experience - which is a mixture of the changing thought and the changeless consciousness principle.

But, since the thought and consciousness are intimately mixed together, many people mistake that consciousness is an integral part of the mind or thought! Because we are experiencing them together; therefore, people think, mistake consciousness is a property of the thought or mind. But, vedāntā wants to make it clear - "*consciousness is in every thought; but, it is not part of a thought. It is not product of a thought. It is not even property of a thought. It is different from thought; but, mixed with the thought*". Exactly like, what? Remember moonlight. Moonlight & Moon we experience together. In fact, we use the word 'moonlight' committing the mistake. We *know* there is *no* such thing called 'moonlight'. Why? Moon does not have light! Then, what is the so called moonlight? It is not a part, product or property of the moon. It is an independent principle, which pervades the moon. It is not limited by the boundaries of the moon. It continues even after the moon is destroyed. Similarly, 'thought' is like the 'moon'; and, 'consciousness' is like the 'moonlight'. They are together; but, they are independent. One is changing; another is non-changing.

And for self-knowledge or Brahma jñānam to take place, *the first step is*, turning the attention from the changing-thought to non-changing-consciousness. I am conscious of the first object or experience; that goes away. The second object comes, I am conscious of; that goes away. Third object comes, that goes away. Thus, all the time I am conscious. Only, what I am conscious of changes; that I am conscious is a non-changing fact. Therefore, turn the attention towards that consciousness principle.

Then the *next step* is what? To turn the attention towards the consciousness principle, I should not look for the consciousness as an object of experience. Consciousness-ஔய காதனோடே! Once I have separated consciousness from the *thought*, I have to understand that "every thought is an object, but, consciousness is not an object; it happens to be 'I' the subject itself!" Therefore, 'I' am the consciousness principle,

mingling with what? Every thought that rises & falls. Not only 'I' bless the thought, 'I' am aware of the thought also. Therefore, thought is an object; non-variable consciousness is the subject 'I'.

Do you understand the steps? Two are there, you should understand. One is changing and the other is non-changing. The non-changing consciousness is not an object. Thoughts are objects; but, the consciousness is 'I', who am aware of the body-mind-thought world. *bālyādiṣvapi jāgradādiṣu tathā sarvāsu avasthāsvapi vyāvṛttāsu anuvartamānam aham iti anthaḥ spurantaṃ sadā* || - you know where it comes?

Dakṣiṇāmūrti stotram. Brilliant line. Everything changes. World changes. Body changes. Mind is violently changing. Thoughts are changing. *vyāvṛttāsu* - in and through all these changing things, there is one changeless witness consciousness principle, because of which I say, 'I was a boy', 'I was a youth', [you decide whether you should say was or am!] 'I was a youth & I am an oldie now'. Thus, that "I am", "I am" - non-variable "I am" refers the non-variable consciousness. Up to this we should come. ஆச்சோ? இல்லை!

Then comes a very, very big & tough leap, which is from Mahāvākya śravaṇam. What is the relationship between 'I' - the non-changing consciousness - and everything else that is changing? Everything else means, what all? The world, the body, the senses, the mind, the thoughts - all these are changing. OMACT. [If you remember OMACT, I am happy. Otherwise, that is also changing!] Therefore, what is the relationship between 'I' the observer, witness-consciousness and everything from the thought onwards - what is the relationship? Consciousness & matter what is sambhanda?.

Here alone most of the philosophers commit blunder. Sāṅkhyā philosophy says, both of them are independent, eternal, parallel realities. Both means, the non-changing consciousness and the changing matter - *puruṣa* and *prakṛti* - both are independent, eternal and parallel realities. They are called *dvaita darśanam*. Whereas, modern science says, there are no two things. Matter and consciousness are related. Sāṅkhyā says, non-related, eternal, parallel entities. Modern science says, they are related, in the

form of cause & effect. Kārya kāraṇa sambhandā between consciousness and matter. And which one is kāraṇam and which one is kāryam? Modern science says, matter is the fundamental reality; Consciousness is a temporary product, which is in your brain now. How long? Until you breathe your last. When I die, what happens? Consciousness also dies! Thus, they talk about kārya kāraṇa sambhanda. Prakṛti becomes kāraṇam; consciousness, caitanyam becomes kāryam. This is the blunder committed by modern science and nyāya vaiśeṣika darśanam. Matter is cause; consciousness is effect.

Now comes vedāntā. Dismissing both sāṅkhya darśanam and nyāya vaiśeṣika darśanam, vedāntā says that, Consciousness & matter are not two parallel, independent realities. They have cause-effect relationship. And what is the cause and what is the effect? [By now you must be knowing the answer. I have *cornered* you to that answer! Do you understand?]. Vedāntā says, consciousness is the ultimate kāraṇam. Satyam jñānam anantam brahma. So, 'I' - the non variable consciousness, am Brahman. And what type of Brahman? [Taittirīya 2.1.1] says –

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः
पृथ्वी । पृथ्व्या ओषधयः । ओधीभ्योन्नम् ।

tasmādvā ētasmādātmana ākāśaḥ sambhūtaḥ | ākāśādvāyuḥ | vāyōragniḥ | agnērāpaḥ
| adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ | oṣadhībhyōnnam |

From 'I', the consciousness - which is Brahman - alone, the entire world is born. Again, [Kaivalya 1.19] says - मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् । मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ - "mayyeva sakalaṃ jātaṃ mayi sarvaṃ pratiṣṭhitam | mayi sarvaṃ layaṃ yāti tadbrahmādvayam asmy aham ॥ - Just as the dream world rises from me, rests in me and resolves in to me, this waker's world also is born out of me, rests in me and resolves in to me! Or, aham kāraṇam Brahman; and, jagat is kāryam! And once you say, 'world is kāryam', *it does not have an independent existence of its own*. Why? A product cannot exist separate from cause. Like what example? Ornaments do not exist separate from gold; furniture do not exist separate from wood. "viśvaṃ darpaṇa

dr̥śyamānanagarī tulyam nijāntargataṃ, paśyan ātmani māyayā bahirivod bhūtaṃ yathā nidrayā" [Dakṣiṇāmūrti stotram]

Thus, Brahma jñānam exists only in one manner. Brahman is consciousness. Consciousness is me. And that 'I' am the cause of the entire creation. aham satyam; jagan mithyā.

And this non-variable consciousness can be recognised at what time? When is it available? These are all important. Do not say, 'in nirvikalapaka samādhi!' Therefore, thoughts come and go. Objects come & go - āgamāpāyi. The non-variable consciousness is anāgamāpāyi; it is always available. Every experience is possible because of that alone. Generally, I give this example. During the day time, suppose you are moving on the road, you are experiencing so many shops, so many vehicles and all. All these experiences, visual perceptions, are possible because of the sunlight. Without the sunlight falling on the object, you cannot have any visual perception. To perceive the car, you have to see in the direction of the car. To perceive the shop, you have to look in the direction of the shop. To experience the sunlight, which direction you should look? Whatever object you perceive, you are experiencing what? Not only the object; *every visual perception includes the experience of the light.*

Meditate on this statement. "Every visual perception includes the experience of the light. No separate effort is required for experiencing the light! Because, in every visual perception light experience is included". Similarly, in every knowledge, what is included? consciousness is included. And, for acknowledging the presence of consciousness, you do not require a special avasthā; you do not require any mystic experience also. Who says? kena Upaniṣad says.

Now, look at this mantrā. Pratibodha - in every experience as the non-changing consciousness; in and through the changing thoughts, pratibodha viditaṃ - Brahman is '*known*', "*experienced*". And when Brahman is *recognised* in & through every experience, then alone Brahman is really known - matam. If anybody claims that, 'at a particular time', 'at a particular place', 'at a particular condition', he had a special

'Brahman experience', then he has committed a blunder. He has experienced some special object; and he has mistaken *that object* as Brahman.

Brahman is never specially experienced. Because, it is available all the time. Therefore, pratibodha viditaṃ eva - only when Brahman is discerned in & through all experiences, then alone, matam - brahma jñānam is attained. When Brahman jñānam is attained in this manner - *not in any other manner*, amṛtatvaṃ hi vindate - then, that Brahma jñāni attains immortality; because, he understands 'I' am kāraṇam Brahma! kāraṇam is mortal or immortal?! kāraṇam is always immortal. kāryam, product alone comes & goes. And therefore, he attains immortality. So, pratibodha viditaṃ matam is, brahma jñānam. amṛtatvaṃ hi vindate is, brahma jñāna phalam.

Then, the Upaniṣad wants to say, "what is Brahma jñāna sādhanam. This śloka gives everything. jñānam, jñāna phalam and jñāna sādhanam. ātmanā vindate vīryaṃ. ātmā means, a refined intellect; a discerning intellect; a discriminative intellect, which can separate consciousness from the thought. Not very easy! It is like separating light from the hand. When you are experiencing the hand, you are experience a mixture of hand and the light. How do you know light is there on the hand? What is the proof? If there is no light, you will not have perception of the hand. So, when you are experiencing the hand, there are two things intimately connected. Of which, the light part alone cannot be *physically* scraped off. If you use a razor and scrape off, only the skin will come! You cannot separate the light, *physically*. You have to cognitively *understand* light is there on the hand. That light is not part, product or property of the hand. It is an independent principle. You require a very, very subtle intellect to separate the formless light from the formed hand.

Similarly, the *formless* consciousness has to be separated from the *formed* thought. This requires a very, very subtle intellect. dr̥syate tu agriyayā buddhyā sūkṣmayā sūkṣma darśibiḥ. And that is said here. ātmanā vindate vīryaṃ, ātmā here means, sādhana catuṣṭaya sampanna āntaḥkaraṇam. An internal organ, the mind, which is endowed with all the refinements required.

Okay, how to get that refinement? That is not said here. That is c/o Bhagavad Gītā. All the karma yogā, all upāsana yogā - both are meant for refining the mind. I have talked about this before. Pañca bhūta dhyānam is prescribed in Chāndogya; and in Taittirīya also it comes. First, meditate on earth. Easier. Then, meditate on jalam. Then, meditate on agni. Up to this is easier; because, they are visible. Then, meditate on vāyu, which is colourless & formless. Then, the toughest meditation is what? In Tamilnadu it is popular. வெட்டவெளி தியானம், there is a group for this. வெட்டவெளி தியானம் means, ākāśa dhyānam, space meditation. More and more you meditate on ākāśā, the mind becomes subtler and subtler. Then, with that mind, you can grasp the caitanyam, which is closest to ākāśaḥ. So, ātmanā - through a qualified mind. vīryam vindate - a person gains the skill for this ātma jñānam. And, vidyayā vindate amṛtam - and through ātma jñānam, one attains immortality. This is the content of this most profound ślokā. [More details we will see in the next class. I am stopping a little bit early].

ॐ पूर्णमदः पूर्ण मदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवाव शष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

Class 10 - 13th Dec 2015 - Chapter-2 - Mantrās 4 - 5

प्रतिबोध वदितं मतममृतत्वं हि वन्दते । आत्मना वन्दते वीर्यं वद्यया वन्दतेऽमृतम् ॥ mantrā 2 .
4

pratibodhaviditaṃ matam amṛtatvaṃ hi vindate । ātmanā vindate vīryaṃ vidyayā
vindate'mṛtam ॥

Up to the 2nd mantrā of this chapter, the Upaniṣad presented the vedāntic teaching, in the form of a dialogue between guru and śiṣyā. And that dialogue is completed with the second mantrā, in which, the śiṣyā clearly expressed his clear understanding of the vedāntic teaching.

"I do not consider Brahman is known by me. I do not consider Brahman is not known by me. Because, Brahman does not come under either a known object or an unknown object. Because, Brahman is not an object at all. And that means, I have understood Brahman as the very subject, 'I' itself. That means, I am able to claim aham Brahma asmi. And while so claiming, I do not take any one of the organs as myself. I am not śrotram; but, I am śrotrasya śrotram. Therefore when I claim "aham Brahma asmi", the meaning of the word 'I' is not the body mind sense complex; but, it is the consciousness which pervades them and enlivens them". With these words of the disciple, the Upaniṣad completes the dialogue.

Then, from the 3rd mantrā up to the end of the second chapter, three mantrās - 3rd, 4th and 5th - the Upaniṣad itself summarises the teaching, which is a very beautiful and significant summary. Of these three verses, I said, the most important and the most profound mantrā is the fourth mantrā, which we saw in the last class. And this mantrā is very significant; because, the Upaniṣad clearly says, "Brahma jñānam does not involve any new experience". Brahma jñānam does not involve any new experience at all. Brahma jñānam does not involve any changed-experience also. Neither does it involve a new experience, nor does it involve a changed-experience. Like, seeing a glow

in all of you! Earlier you were normal; but now, a new glow has come! No such changed-experience also.

Then, what exactly is this blessed Brahma jñānam? This mantrā says: Brahma jñānam is a revised-understanding. Brahma jñānam is a revised-understanding of that factor which is ever experienced by us, in ourselves. I will repeat. Brahma jñānam is a revised-understanding of that factor which is ever experienced by us, within ourselves. Now, what do you mean by that? It is a revised-understanding of an ever-experienced factor, I say. What is that ever-experienced factor? That alone, first the Upaniṣad says. Pratibodhaviditaṃ - there is something which is ever-experienced by you, in & through all the changing experiences. And what is that? In all experiences, the common factor is consciousness. In all experiences - whether it is śabda anubhāva, sparśa anubhāva or rūpa anubhāva - in all experiences, in all perceptions, in all conditions, like, jāgrat svapna and suṣupti - what is the common factor? 'I am conscious of whatever is happening in me and around me'. Thus, the ever-experienced factor is consciousness!

And not only it is ever-experienced factor, it is ever-changeless factor, also. What I experience undergoes change; but, the consciousness itself does not undergo any change. And when consciousness is ever-changelessly experienced, we have got changing experiences in life, because of, consciousness getting mixed with changing thoughts. Thus, all the time, we are experiencing changeless-consciousness and changing-thoughts. Even during this one hour, the words are changing, thoughts are changing and understanding is happening, [I suppose! That word 'suppose' I add!] All these are happening. But, that 'I am conscious' 'conscious' 'conscious'. In Tamil, we have a beautiful word. உணர்வு. உணர்கிறேன். உணர்வு இருக்கா பாரு! - and all we say. First, the Upaniṣad wants us to turn our attention to that changeless-constant-consciousness, which we need not newly experience; but, which is always available.

If consciousness is not experienced, what will happen? Suppose in this hall, my eyes do not experience the light, what will happen? Can you imagine? If my eyes do not experience light, I cannot experience anything. Without experience of light, I cannot

experience you. Because, all experiences; visual experiences; are an experience of a mixture of different people and the uniform light. Every perceptual experience is a mixture of two fold experiences. Different objects and uniform light. Similarly, internally, all our experiences of rāga - dveśa, sukha - duḥkha etc., they are all experiences of different thoughts with the uniform consciousness principle. May you identify this ever-available-consciousness, without looking for a new experience of consciousness; but, as ever-experienced-consciousness. This is the factor to be first noted.

And then, we have to revise our understanding of that ever-available-consciousness. And what is the revised-understanding? It is not a part, it is not a product or it is not a property of the body; but, it is the consciousness which is in my body, which is in all bodies, which is in between the bodies also. This is a revised-understanding, without any change in experience. No modification will be brought out in the experience. What is happening in vedāntā is, a new understanding about what I experience. That is why I give the example of the paurṇami moonlight. After education, moonlight experience will continue; but, I have a revised-understanding. What is the revised-understanding? Moonlight is not moonlight! But, this changed-understanding will not give a changed experience. People who know and people who do not know - both - will have the same experience! After wisdom, I know that, even if moon disappears, the light we will continue to experience. It is wrongly named 'moonlight'; but, it is in fact, the all pervading sunlight.

Similarly, the consciousness in me is not a finite entity; but, it is all-pervading. And once the revised-understanding takes place, the very same consciousness is renamed Brahman. When? After revised-understanding. Just as moonlight is called sunlight, when? After revising my understanding. Somebody has to tell me, "moon does not have any light of its own!" After that education process, moonlight is renamed sunlight. Similarly, after vedāntic education, the consciousness; available where?; in my body, in every body; that consciousness is renamed Brahman. Therefore, I call it Brahma jñānam. It does not involve a revised-experience; it only involves a revised-understanding.

And, in the first chapter, that Brahman has been already revealed as 'I', the knower, the subject. And That and This should be connected. What is That? This consciousness [with the revised-understanding] which is now named, named what? Brahman. This ever-experienced-consciousness, with revised-understanding - and therefore, which is renamed, [after understanding only renaming will happen. Before the child is born, we cannot have nāmakaraṇam!] After revised understanding, this consciousness, which is renamed "Brahman", which is nothing but, 'I', ever the knower; which will never come under known object also; unknown object also. Thus, aham Brahma asmi. aham consciousness asmi. aham ever available asmi. 'I' do not require a new experience for that. Who says? The Upaniṣad says. prati bodha viditaṃ matam.

And in this understanding, what is the benefit that I will get? The benefit also, the Upaniṣad gives. I said this is a complete mantrā. [We have seen it in the last class. But I wonder, after the floods, whether this class would have been washed off or not! I do not know. Therefore, I am deliberately summing up]. What is the benefit? When the meaning of the word 'I' changes, my perspective of myself also will change. When the meaning of the word 'I' changes [what is the new meaning of the word 'I'? Not the body, not the mind, not the sense organs; but, the ever available consciousness, which, in my revised understanding is, Brahman. Once I claim the Brahman as myself, my attitude towards myself changes.

What is the revised or changed attitude towards myself? 'I am a finite, mortal being, going through prārabdhā. Battered by situations'. All these ideas of a miserable jīvā - in vedāntā, we call it, jīva bhāvā - is dropped. In Vivekacūḍāmaṇi, we said, vedāntā is dropping the jīva bhāva and replacing it with what? Brahma bhāva! And what is the primary benefit of that? amṛtatvam hi vindate! asato mā sadgamaya, tamasomā jyothir gamaya, mṛtyormā amṛtam gamaya! Travelling from mortality to immortality is nothing but, revised attitude towards 'me'. Traveling from mortality to immortality is not a transformation. It is a changed attitude towards 'me'. Based on what? The revised understanding. Therefore, until now I said, 'I am ageing. I am growing. I am greying. And, I am going. But, now 'I' can say -

na jāyate mriyate vā kadācit nāyaṃ bhūtvā bhavitā vā na bhūyaḥ ।
ajo nityaḥ śāśvato'yaṃ purāṇo na hanyate hanyamāne śarīre ॥ [Gītā 2.20]

In that ślokā it is śāśvato'yaṃ. But, in nididhyāsanam, vedāntic meditation, that śāśvataḥ ayaṃ we have to convert into śāśvataḥ aham. [Everyone knows Sanskrit!] 'ajo nityaḥ śāśvataḥ aham purāṇaḥ na hanyate hanyamāne śarīre! For, whatever may happen to the body, let it happen. Let the body go through any amount of prārabdhā, which jñānam cannot stop! Body going through prārabdhā cannot be stopped even by any jñāni. Jñāni allows the mortality of the body. He accepts the mortality of the body; but, He claims the immortality of Himself! This claiming of the immortality is called amṛtatvam. And once I claim this, two fold fears will go. Two fears occupy all the religious people; especially, the Hindus. One is the fear of death. Universal. The second is the fear of rebirth, for Hindus. Hindus alone have this problem. Because, in other religions, only one life. Other religion means, not all of them. Hindu-based religions - like, Buddhism and all - accept rebirth. But, in Christianity and Islam and all, after death there is only permanent heaven or hell. They all will go to permanent heaven. We all will go to permanent hell. Because, we did not get converted!

That is why one Swāmījī nicely said: 'one person ('C') came and said, 'you will go to hell, because, you are not a Christian'. Then 'S' asked, 'Are you sure I will go to hell?' 'Yes'. Three times 'S' asked. 'C' said, 'yes', 'yes', 'yes'. Then, 'S' asked the question, 'where will you go?' 'I will go to heaven' said 'C'. 'Are you sure?' 'Yes'. Three times 'S' asked. 'C' said, 'yes', 'yes', 'yes'. [That person ('C') did not know what this Swāmījī is arriving at!]. 'That means, when I go to hell, you would not be there?' 'C' said, 'yes'. 'Then, I prefer hell!' said S! [S - Swāmījī. C - Christian]

Okay. Same way, those religions have only eternal heaven and eternal hell. We Hindus only have the concept of rebirth. Therefore, the second fear for Hindus and similar religions is fear of rebirth! That is why பிறவா வரம் வேண்டாம்!" [I should not be born again!] - how much we pray!

After jñānam, there is neither the fear of death; nor, is there a fear of rebirth. Because, Brahman is free from janana maraṇa cakrā. And that Brahman 'I' am. So, amṛtatvaṃ hi vindate.

Then, ātmanā vindate vīryaṃ. ātmanā - here we have to carefully note. sādhanā catuṣṭaya sampanna antaḥkaraṇena - with a qualified mind. vedāntā will work only for a qualified mind! Why, 'work'? vedāntā will 'appear relevant' only for a qualified mind! All others will say, 'what is the use of வறட்டு வேதாந்தம்!?' [Dry vedāntam!?] Have you heard this? What is the use of dry vedāntā? வறட்டு வேதாந்தம்! வறட்டு வேதாந்தம் பேசாதே. Do not talk dry vedāntā. Many people consider it is irrelevant and of no utility at all. So, first, qualification is required to see the relevance of vedāntā. And with that qualified mind, do vedānta vicārā. And how do you get qualification? Through karma yogā and upāsana yogā.

That is why Śāṅkarācāryā says, along with vedānta vicārā, karma yogā and upāsana should continue. Just because you have started vedānta vicārā, do not drop karmā and upāsana. Because, vicārā will be efficacious only when qualification is there! Qualification will be there only when karmā continues. Once vicārā has become jñānam, thereafter, neither karmā nor upāsana is relevant. jñāna - karma samuccaya is not possible. vicāra - karma samuccaya is compulsory. After vicārā becomes successful, [after passing out of college, college becomes irrelevant] - similarly, until the jñānam is very clear, one has to continue the sādhanās, very carefully. Therefore, with that qualified mind, vīryaṃ vindate, vīryaṃ means, power or skill. Skill for what? Receiving this knowledge. So, ātmanā vindate vīryaṃ.

And, vidyayā - and once the knowledge has come, amṛtam vindate one "attains" immortality. Here also, the word attains must be within inverted commas. Because, immortality can never come. What is mortal can never become immortal. Mortal can only change from mortality to another form of mortality. There is no corridor connecting mortality and immortality. This is one of the fundamental concepts of advaitam. you have to register well and meditate on it. It is a fundamental concept of advaitam. If I

am mortal, advaitam says, no sādhanā is worthy. Because, a mortal can never become immortal. Finite, by any process, cannot become infinite. Then, if I am immortal, can I do sādhanā, to become immortal. Why? 'If I am immortal, I do not require a sādhanā to become immortal'. Similarly, a mortal also does not require sādhanā. Because, he cannot become immortal. Immortal also does not require sādhanā. Why? already immortal! "Then, why are you taking classes? Why did you not tell me before?" All the sādhanā is not to convert me to immortality. All the sādhanās are to revise my understanding about myself. To change the mistake I have committed about myself. And what is that mistake? While I am always immortal, I have mistaken myself to be mortal. All the sādhanās are to drop the notion that 'I am mortal'. Not, to become immortal. All the sādhanās are to drop the notion that 'I am mortal'. Therefore, "attain" immortality = Dropping the notion that 'I am mortal'. That is why, mokṣā is a cognitive process. Dayānanda Swāmī keeps on highlighting this. The mokṣā is in the form of revising or changing a mistake; and understanding a fact. Okay. Very, very profound verse, worth using for nididhyāsanam. Now concluding -

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती वनष्टिः ।
भूतेषु भूतेषु व चत्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥

iha ced aveđīd atha satyam asti na ced ihāvedīnmahatī vinaṣṭiḥ ।
bhūteṣu bhūteṣu vicitya dhīrāḥ pretyāsmāllokād amṛtā bhavanti ॥ Mantrā 2.5

So, here, the Upaniṣad says, the opportunity to gain this knowledge is very, very rare. "durlabham trayam ev'aitad dev'anugraha hetukam, manuṣyatvam mumukṣutvam maha puruṣa samśrayaḥ' [vivekacūḍāmaṇi - mantrā-3]. First opportunity is, manuṣyatvam. Every one of us has got infinite sañcita karmās and these karmās are fit for giving all type of janmās. And according to śāstrā, 84 lac species are there! Not 84 lac jīvās. Very careful. 84 lac species. Even one frog itself there will say 60, 70 and all. That means what? Any jīvā can be born as any one of the 84 lac species! Of that, human being is only one of the species. And therefore, what are the chances?! One in 84 lacs! And therefore, after several such janmās - and of course, in between, we would have taken several human janmās also; but, we did not utilise those human janmās for gaining

knowledge. What is the proof? We are sitting here, கொட்டைப் பாக்கு மாதிரி! Means, this very current janmā is proof that in all other past human janmās, we have successfully pursued everything else, other than mokṣā! But, somehow, we have got this human janmā.

And, there also, only in the vedic culture, this mokṣā concept is there. There may be other cultures where mokṣā concept is not there or it is all funny. The real mokṣā concept is there in vedic culture. Therefore, to be born in this culture, where we talk about dharma artha kāma and mokṣā. And even after knowing about all the puruṣārthās, to have interest in the fourth one - mokṣā, which is called mumukṣutvam, intense desire for mokṣā - is still rare. Manuṣyatvam is rare; mumukṣutvam is rarer; and even after mumukṣutvam comes, many people do not know that mokṣā is only a revised understanding about myself. Not knowing that, they are busy doing so many other things for the sake of mokṣā. For that, I need self-knowledge. Self knowledge means what? Self-correction. Correction of self-understanding. And for that, I need guru śāstrā upadeśa. tad vijñānārthaṃ sa gurum eva abhigacchet samitpāṇiḥ śrotiyam Brahmaniṣṭham [muṇḍaka 1.2.12] - that I require, I should know. And even after knowing, I should have the opportunity and the desire for vedāntic study.

Many people want mokṣā; but, they do not want vedāntā. You should know that. Many want mokṣā; but, they do not have desire for vedāntā. jñānāt eva kaivalyam, they do not know! And they are caught. Therefore, desire for vedānta vicārā and opportunity for vedānta vicārā are the rarest ones. Human birth is rare. Desire for mokṣā is rarer. Desire and opportunity for vedānta vicārā is the rarest thing! And the Upaniṣad is addressing all these Upaniṣad students, "you come under that rarest category. Therefore, make full use of it. For, if you miss this opportunity, we do not know when the next cycle will come!" - even though, Lord Kṛṣṇā gives consolation. What is that? Once you have started attending, [let me say that, so that you will regularly come to the class!] Once you start attending these classes, one definite thing is what? Whether mokṣā or jñānam comes or not, next birth will be human birth! Not only it will be human birth, it will be in an atmosphere where jñānam is possible and desire comes. "tatra taṃ buddhisamyogaṃ labhate paurvadehikam" - in the sixth chapter [6.43] of

the gītā, Lord Kṛṣṇā says. But, being rare, may you know it. Otherwise, the loss is infinite / immense loss.

Look at this. iha ced avedīd - if you gain this knowledge in human birth, in this human birth, atha satyam asti - human birth is valid. Because, Bhagavān has given human birth primarily for spiritual knowledge only. Even though human birth can be utilised for so many other things, it is primarily meant for knowledge only. Because, in all other species, knowledge is not possible. Raising a family is possible in any species. Why do you need to be a human being for that?! Even a buffalo does that well. All other things the other species will accomplish; perhaps, better also! Therefore, human birth is valid only when this knowledge is gained. And therefore, he says, satyam asti - it is valid. na ced ihāvedī - if a person does not make use of this birth for spiritual knowledge, mahatī vinaṣṭiḥ - the loss is infinite. It is the loss of the infinite! Infinite Brahman. mahatī vinaṣṭiḥ. Therefore, may you follow vedānta vicārā.

And what is vedānta vicārā? The Upaniṣad summarises. bhūteṣu bhūteṣu vicitya - may you identify the changeless-consciousness factor in everyone. vicitya means, what? Having identified. vivekam kṛtvā, iti arthaḥ. Why consciousness has to be identified? Because, our problem is not non-availability of consciousness. Our problem is not non-availability of consciousness. Our problem is, it is mixed with the inert materials also. Body, mind, sense organs also. When both of them are mixed together, we are not able to discriminate. And the problem is, one is changing; and the other is, changeless. Our attention is always drawn by the changing features. If you see inside the mind, we do not notice the changeless consciousness; but, the changing emotions only. When we watch a movie also, two factors are there in front of our eyes. Movie characters. Then, there is another factor. What is that? We will think, 'nothing else is there; there are only characters'. No! there is a changeless screen also. When you go to the movie theatre, once the movie starts, even though the screen is all the time available, we are distracted by the movie. Similarly, in life also, we are distracted by the changing factors. May you not get distracted; may you focus your attention on the non-changing consciousness.

Where is this consciousness? Bhūteṣu - in every living being. But, for that, you require very, very subtle mind. Because, consciousness does not have śabda sparśa rūpa rasa and gandha. Therefore, it requires very subtle mind. And the one who has got a subtle mind is called, dhīraḥ. Dhīraḥ means, viveki, sūkṣma buddiḥ. sūkṣma like, light itself. I have given the example. If I ask, 'what are all here?', you will notice the hand, notice the fingers, the lines; and if you are a palmist, you will read the lines also! āyush line is there, other lines are there, etc. Everything you will notice. But, the changeless light falling on the hand, we take for granted!

And then, there is another exercise also. Not mentioned in this Upaniṣad; but, it will have to be done as explained in other Upaniṣads. Brahman as changeless consciousness is available in every living being. But, what about all the inert things. Is Brahman there or not? In other Upaniṣads what will they say? [Do you know the answer? Now, you are all supposed to be at least partly senior students! You have done vivekacūḍāmaṇi; done, muṇḍaka Upaniṣad!] In other inert things, Brahman is available, as what? As the changeless existence principle. Pillar is. Wall is. Tree is. Pillar is different. Wall is different. Tree is different. What is not different? is is is. And when pillar is destroyed and made into rubble, rubble is! So, the consciousness in living beings is the existence in non-living beings, and that is the ānandā, permanently available in a jñāni.

Saccidānandam Brahma vicitya. Having thus discriminated, pretyāsmālokād = asmat lokāt pretya. This is very important. We have to get out of jīva bhāva. Here, asmat lokāt refers to jīva bhāvaḥ. Even though normally the word lokā means world, Śāṅkarācāryā takes this special meaning. lokyate, anubhūyate iti lokaḥ jīva bhāvaḥ. And what does jīva bhāvā consist of? Ahaṁkāraḥ and mama kāraḥ. ahaṁkāraḥ means what? Of the pañca anātmās, claiming the body & mind as myself is ahaṁkāra. And then, there are three other things which we claim mama kāra. What are they? Our possessions. Our professions and the most powerful thing family. So, in possessions, profession & family, mama kāra is there; and in body-mind-sense organs, ahaṁkāra is there. For transactional purposes you can use the words aham and mama. At the end of the class, when you want to take the chappal, if you drop your mama kāra what will happen? You

might take someone else's chappal. After all, no mamakāra is there; everything is the same! Not so. For transactional purposes, you should separate your chappal from others'. Let aham and mama be there for vyāvahārika; but, may you get out of that idea. "I do not own anything. Everything belongs to Bhagavān. Bhagavān decides what has to happen to the family according to the law of karmā".

For a gṛhasthā the greatest obstacle for assimilating vedāntā is family centred anxiety. I am not asking you give up gṛhasthāśramā. Do not infer something else. What I am saying is, because gṛhasthā has duties and responsibilities, he is anxious. 'What will happen to the child, what will happen to the grandson, what will happen to the granddaughter' - such anxiety, regarding family, becomes a very big obstacle. Therefore, we have to do special meditation, practising internal sanyāsā. Family abhimāna tyāgaḥ. Possession abhimāna tyāgaḥ. Profession abhimāna tyāgaḥ. Body-mind abhimāna tyāgaḥ. abhimāna means, what? Identification, obsession. In viveka-cūḍāmaṇi we saw the word obsession. And what Sanskrit word was used there? anucintā. cintā means, 'thinking'. anucintā means thinking the same thing again & again. Son son son, daughter daughter, in law, in law, out law, out law! [Okay, 'out law' is not there!] All these things are obsessions. For doing our duty, we have to think of them. Thinking is different from obsession!

So, as long as ahaṃkāra and mamakāra are strong, all the vedāntic studies may be there as knowledge in the mind; but, that knowledge will not be allowed to fructify in to mokṣā. Knowledge will then not give the benefit. 'What is the use of studying?', you may think. It is because, ahaṃ - mama we have not diluted. And wherever ahaṃ - mama are there, there will be rāga & dveśā. 'These things should happen for me; and, these should not happen for me'. What about neighbours? 'What ever need to happen let it happen'. For neighbours', anything happens it is okay. But, with regard to this small area [what area? Inside, aham mama area] rāga dveśā are there. Dilution of rāga dveśā is also must, if we should reap the benefit of our attending the class. aham-mama rāga- dveśā dilution is compulsory. I am using the word dilution; because, these cannot be eliminated totally. That is why, disturbances also cannot be eliminated. Dilution will result in FIR reduction. The frequency of disturbances, the intensity of

disturbances and the recovery period - all these things we can bring down. Therefore, āsmālokād amṛtā bhavanti means, jīvan muktin anubhūya. As even you dilute them, you will enjoy jīvan mukti. That means, things are okay. Problems will be reduced in to pin pricks. 'In life, all this will be there'. This is jīvan mukti.

Then what? amṛtā bhavanti. 'Once the prārabdhā is over - we do not say - jñāni will die'. Because jñāni has claimed 'I am Brahman', jñāni does not have death. But His body falls at the end of prārabdhā. And in the case of a jñāni, not only the physical body falls, it merges into virāt. Sūkṣma śarīram also will merge into the samaṣṭi sūkṣma śarīram, called hiraṇyagarbha. Kāraṇa śarīram will merge into samaṣṭi kāraṇa śarīram, called antaryāmi. Thus, jñāni becomes one with virāt, hiraṇyagarbha, antaryāmi. All these put together is called Īśvarā. Jñāni becomes Īśvarā from the standpoint of the upādhi. From the standpoint of ātmā, jñāni becomes what? No becoming! he will continue to be. Just as the 'pot space' will be renamed as 'total space', pot space does not become total space. 'Pot space' is renamed as 'total space', after the pot is destroyed. Similarly, jñāni-jīvātmā will be the paramātmā, after death. Therefore, it is said amṛtā bhavanti. They will become immortal. Otherwise called, videha muktāḥ. They are free from punar janmā. So, with this, the important second chapter is over. In fact, with the first two chapters, the central teaching is over. The next two chapters deal with some important allied subjects on vedāntā, which we will see in the next class.

ॐ पूर्णमदः पूर्ण मदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवाव शष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Class 11 - 20th Dec 2015 - Chapter-2 - mantrā-5 / Chapter-3 - Mantrā-1

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती वनष्टिः। भूतेषु भूतेषु व चत्स्य धीराः
प्रेत्यास्माल्लोकादमृता भवन्ति ॥

iha ced avedīṭ atha satyam asti na ced ihāvedīnmahatī vinaṣṭiḥ ।

bhūteṣu bhūteṣu vicitya dhīrāḥ pretyāsmālokād amṛtā bhavanti ॥ Mantrā 2 . 5

In this 5th mantrā, which we completed in the last class, the Upaniṣad winds up the teaching of self-knowledge, given in the first two chapters of Kenopaniṣad. ātmā or Brahman has been clearly revealed by pointing out that, Brahman is not an object at all. It is neither a known object; nor, is it an unknown object. Therefore, it is not an object. So, Brahman has to be claimed in the form of the very subject 'I' only. Even while claiming 'I am Brahman', we should remember the meaning of the word 'I'. It should refer to only the formless consciousness in me, excluding the body part, mind part, sense organs part, thought part - all of them we have to shed. And what should be retained is, the unobjectifiable consciousness, unobjectifiable formless consciousness, which is left over, after removing all the layers. And keeping that consciousness in the mind, I should claim, 'I, the consciousness, am Brahman!' This is the most abstract form of teaching.

And therefore, naturally, all the students may not grasp the teaching. It requires a subtle intellect, sūkṣma buddhi. Even a subtle intellect will grasp, only after several śravaṇams and mananam. That is why, we do not confine to one Upaniṣad. We take several Upaniṣads; because, in each Upaniṣad, the grasping gradually increases. Even a subtle intellect itself requires several śravaṇams & mananam. And, when it is a gross intellect, these two chapters of Kenopaniṣad become a wash out. It becomes too abstract. Therefore, the Upaniṣad wants to consider those students also - called, sthūla buddhayaḥ or manda buddhayaḥ, gross intellect. And for them also, the Upaniṣad wants to cater. So, the following two chapters are for sthūla buddhi. First two chapters

are meant for sūkṣma buddhi. Last two chapters are meant for sthūla buddhi or manda buddhi. Who is sūkṣma buddhi and who is sthūla buddhi, I do not want to say. Do not say, "Swāmījī looked at me!" If you want, I will look up! Only, you have to decide! You are sūkṣma buddhi if the first two chapters have really conveyed a message, and at least we are able to receive it. Assimilation, internalisation we need not bother. If the message we are able to grasp, we are all sūkṣma buddhi. Otherwise, we need not bother. The Upaniṣad gives the following two chapters, to prepare the mind, through several sādhanās, in the form of karmā, in the form of upāsanā, and in the form of values or virtues. Moral virtues are also considered to be an integral part of vedāntic study. All of them are going to be said, hereafter.

With this fifth ślokā, the primary teaching is over. The phalam also has been mentioned. ahaṁkāra mama kāra rāga dveśa dilution. The more diluted these 4 are, stronger is this knowledge. Stronger the knowledge, the more intense or more available is jīvan mukti. This jīvan mukti is the benefit. And, after death, videha mukti or freedom from punar janma is the benefit. pretyāsmālokaḥ is jīvan muktiḥ. amṛtā bhavanti is videha muktiḥ. And the Upaniṣad says, this difficult, rare and life fulfilling knowledge is possible only in human birth. And human birth possibility is, one in 84 lacs! Remember. So many species are there. Therefore, the message is, make use of this rare human birth properly; and that too, we are growing old and not young [even though we may struggle to appear young, that is a different thing], but, we are going old only. Thus, with manuṣya janma praśamsā - with glorification of human birth, the Upaniṣad concludes the second chapter.

Now, we have to enter the third chapter of Kena Upaniṣad [Hope you have brought the correct book!]

ब्रह्म ह देवेभ्यो वजिग्ये तस्य ह ब्रह्मणो वजये देवा अमहीयन्त ।
त ऐक्षन्तास्माकमेवायं वजयः अस्माकमेवायं महिमेति ॥

brahma ha devebhyo vijigye tasya ha brahmaṇo vijaye devā amahīyanta ।
ta aikṣantāsmākam evāyaṁ vijayaḥ asmākam evāyaṁ mahimeti ॥ Mantrā 3 . 1

In this third chapter, consisting of 12 mantrās, the Upaniṣad is presenting a story. A famous story among the Upaniṣadic circles. And through this story, the Upaniṣad wants to convey several messages related to vedāntic study. The story is not meant just for telling story. Because Upaniṣadic students are serious people, they are not interested in time pass, cock & bull stories. Therefore, superficially, it is a story; but, through that, several messages are presented, allied to vedāntic study. The messages are not mentioned by the Upaniṣad; but, Śaṅkarācāryā in his commentary extracts 6 important, relevant messages connected to vedāntic study. To understand the six messages, we should know the outline of the story. Therefore, first I would present this story with bare minimum information. Then, we can go through the mantrā and the details of this story.

What is the story? devānām garva bhaṅgaḥ. Pricking the pride bubble of the devās, is the story. devānām garva bhaṅgaḥ. The Upaniṣad says, devās and asurās will have battle or war at regular intervals; because, they are arch rivals. They have several such wars. Sometimes, devās will win; sometimes, asurās will win. Generally, devās win; because, they are sātāvika devatāḥ. Therefore, they have the support of Īśvarā's blessing. And they go through one such battle and devās win victory over the asurās. They wanted to celebrate vijay divas. [Recently we had. Victory day] And you might imagine a party! amṛtam party [not any other drink, okay!] - they might have had a party. Each devā was claiming, 'the victory is because of me only. I killed so many asurās. I killed so many asurās'. And each one was feeling proud, which is not natural to them.

Normally, devās have got daivī sampad. daivī sampad means, amānitvam, humility. But, somehow, temporarily, because of ajñānam and moha, they got mānitvam or pride. And when they had this pride, Īśvarā thought, He has to destroy that. garva bhaṅgaḥ. bhaṅgaḥ means, what? Destruction. Pricking the bubble, the balloon - called, pride. And when they were celebrating like this, Īśvarā appeared in front of them in the form of a brilliant apparition or a brilliant form, called yakṣa in the Upaniṣad. This yakṣa is

not one of the celestials like, yakṣa, kiṁnara, gandharva, [some such devatās are there]. Not that yakṣa. Here, yakṣa is, Īśvara avatāraḥ.

In fact, Dayānanda Swāmījī says, 'this is the first reference to avatārā of Īśvarā, in the vedā itself! Based on this yakṣa avatārā only, in the purāṇās we have expanded versions of several avatārās. The seed for that is, the yakṣa avatārā of Kena Upaniṣad. And, Bhagavān appeared in such a place that was neither too far away; nor, too close. It was close enough for devās not to miss this yakṣa form, which was too brilliant and too divine. [The very word yakṣa is derived from the root, yaj pūjāyām, yajanam. So, yajana योग्याḥ, pūjā योग्याḥ yakṣaḥ. yakṣam is neuter gender]. Therefore, while they were celebrating, their attention was drawn by this yakṣa; and they knew it was brilliant and divine; but, they did not know 'what exactly it was!' Mystery! If there is something which you do not know, we are always curious to know, 'what it is?!' [They call it 'rubber neck'. Have you heard of rubber neck? It means, extending the neck]. All of them were doing rubber necking to find out who/what that yakṣa was. But, they could not find out. And, Indrā, the leader, was also there. The devās could not accept ignorance; because, already they were too knowledgeable. How can there be something, which they cannot identify? Therefore, Indrā decided to send a representative to explore and find out the identity of the divine and brilliant yakṣa. Agni goes there; because, Agni is the messenger of the devatās. Even when we offer oblations, we do not directly give to devatās. We only offer to Agni. Agni alone carries all of them. Therefore, Agni being dūtaḥ, deva dūtaḥ Agni is sent. He is supposed to be omniscient; and therefore, very proud.

With pride, Agni goes to Īśvarā - yakṣa. And wanted to ask, 'who are you?' But, before Agni could ask, Īśvarā asked, "who are you?" That very question was humiliation for Agni; because, the entire world knows who Agni is! And how can someone ask, 'who are you?' Like, Tendulkar or somebody, whoever is well known, popular, [keep it as Rajnikant!] whoever it is, when the whole world knows, how can one ask, 'who are you?' Agni felt humiliated; but, he swallowed that. And before Agni could ask the second question, Īśvarā asked, "what skill you have? What can you do?" Then Agni said, 'what are you asking? I can burn down the whole creation!' Then, Īśvarā said, 'you

need not do all those things. I will give you a blade of dry grass. Not even green. A blade of dry grass. You burn that'. And Īśvarā placed that in front of Agni. Agni again felt humiliated; because, how can you ask Agni to burn just a blade of grass?! But again, swallowing the second humiliation, Agni tried burning the blade of grass. But, any amount of His effort by increasing the temperature to 50, 100, 5000, 50000 - increasing the temperature, Agni sat on the grass. But, nothing happened! Not even a corner of the blade of glass was even slightly charred. Agni felt so humiliated and helpless. He did not want to stay in front of Īśvarā. Agni came back and said, in feeble tone, "I could not find, I could not know, who that yakṣa is!"

Then, Indrā said to Vāyu, 'If Agni cannot do, may you do', and asks Vāyu devatā to explore. And you know. Vāyu has got lot of air. Therefore, in the very walk itself that pride was written. With all pride, thinking that 'I am superior to Agni; because, the job Agni cannot do, I am given! Therefore, I am still superior to Agni'. With that complex, Vāyu went. And Vāyu also experienced the same humiliation. Before Vāyu could ask, Īśvarā asked "who are you?" What a humiliation! When Vāyu told, 'I am Vāyu, I can travel all over'. Vibhūti yogaḥ. It talked about its vibhūti. Perhaps had not read the Gītā vibhūti yogā - that is the problem! After thus humiliated, again Īśvarā asked Vāyu, "What can you do?" Then Vāyu said, 'I can lift anything!' [During cyclone, even cars are lifted and placed on a tree. In super cyclone]. Then Īśvarā said, 'you need not lift car and all. Same blade of grass which I gave to Agni that is still remaining intact. May you lift this blade of grass'. And Vāyu attempted and attempted! Cyclone, super cyclone, super-super cyclone and all. Again, the blade of grass is not moved even one millimeter. Vāyu also, out for duck!

To understand the story if you know cricket, you can easily compare that. The batsman sometimes they prepare so much before entering the field. Wearing so many accessories for the legs, hand, back, head etc. It is almost like entering a battle field! He does exercise long before entering the ground. Sometimes, they show on the TV. He will be doing exercise. He does exercise before entering the field, does exercise while walking to the pitch; and thereafter, in front of the stumps also he will sit down, get up! All kinds of things he does. Then, standing looks around to see what is the field

arrangement. They want to somehow stand the whole day. And with South Africa, you recently had this experience! And then, the bowler, spin bowler, big problem! Because, you can only see the ball pitching the ground; but, then, you do not know [whether, even Bhagavān knows, we do not know] in which direction it will go! This batsman, intelligently goes forward to block the ball. No connection. When he looks back, the stump is gone! So, out, first ball, after hours of preparation! First ball duck! So, Agni duck out. Vāyu also. Because, bowler is Bhagavān, remember! Both of them got out. Vāyu went back. And the other devatās did not know what happened. Only Agni knew. Therefore Vāyu looked at Agni and Agni looked at Vāyu! He might have mumbled, 'was it the blade of grass?' 'Yes, yes the same blade of grass only!' So, both of them went back.

Then, Indrā - who is more proud than all others; because, Indrā is devānām rājā. He said, 'you are all useless people. And only I can find out'. So, Indrā went. Other devatās at least could have a conversation. But, Indrā could not get even a conversation with Īśvarā; because of his extra pride. The moment Indrā came, Bhagavān disappeared. Where there is pride, Bhagavān cannot be there. Īśvarā disappeared from there. Since Indrā has got lot of satva guṇa, He could very easily learn a lesson. He understood that, we have the problem of pride. Then, immediately getting humiliated, He got humbled and He prayed to Bhagavān. And because of His prayer and mānitvam, Īśvarā appeared in the form of Brahma vidyā.

Because, to know 'who Īśvarā is?' there is only one source of knowledge. pratyakṣa pramāṇam, anumāna pramāṇam, arthāpatti pramāṇam - no pramāṇam can reveal. Only one pramāṇam - the śabda pramāṇam, śāstra pramāṇam, vedavāñī pramāṇam, which is represented as Brahma vidyā devī, Umā devī. So, thus, Īśvarā appeared in the form of Umā devī in front of Indrā. That itself is not enough. We should be humble enough to ask, 'I do not know what God is; and, I can never know what god is, by myself. I want you to teach me' - śiṣyaste'haṃ śādhi māṃ tvāṃ prapannam - without surrendering to a guru, brahma vidyā, you can never understand Brahman. You can never understand Īśvarā. Neither, saguṇam Brahma; nor, nirguṇam Brahma - neither can be understood, without guru śāstra upadeśa. Umā devī representing guru and

śāstrā comes in front of Indrā. He surrenders, becomes śiṣyā, and asks for this knowledge.

Up to this is the third chapter. And the story is continued in the fourth chapter also, in the beginning. There, it said, Indrā knew that yakṣa is saṅuṇa Īśvarā. With attributes, it is saṅuṇa Īśvarā. Without attributes, the same one is, nirṅuṇam Brahma. māyā sahitaḥ is Īśvarā. Māyā rahitam is Brahma. This, Indrā understood and came back. And Indrā became a guru and He taught others also. Because of this Brahma vidyā, Indrā became the most famous among the devās. Thus, the Upaniṣad, in the beginning of the fourth chapter, talks about the name and fame Indrā got. Name and fame Indrā got, because of what reason? Not because of his glory; but, because of the Brahma vidyā which he received. This, in short, is the story.

What are the different messages we can extract from this story? Śāṅkarācāryā presents six of them. In schools, we will have a story and we have to write what is the moral of that story. In those days! Not, nowadays. Similarly, what are the messages. Six of them. We will see, one by one.

First one is, Brahma astitvam. The existence of Brahman is revealed through this story. How? In the first two chapters, Brahman was described as nirṅuṇa caitanyam. And when Brahman is revealed as nirṅuṇa caitanyam, we will not be able to experience it through the sense organs also. Even when I claim, 'I am Brahman', the meaning of the word 'I' cannot be body-mind etc - anyone of them. And once I negate all of them, what is supposed to be left behind? The formless unobjectifiable consciousness. Note the word, 'formless'. Means, you cannot see. Unobjectifiable consciousness. Many students will think, 'whether such a thing is there at all?' Therefore, most people question the very existence of nirṅuṇam Brahma. In fact, not only common persons, even vedāntic students themselves have got three interpretations of vedāntā, for the same Upaniṣads; advaita vedāntā; viśiṣṭa advaita vedāntā; dvaita vedāntā. All these three are three different interpretations! You find advaita vedāntā alone accepts nirṅuṇam Brahma. Both viśiṣṭa advaitam and dvaitam say that, 'there is no such thing called, nirṅuṇam Brahma. Brahman is saṅuṇam only. Brahman is Īśvarā only! And

Īśvarā is with form and name! From this, it is very clear that, accepting the very existence of nirguṇam Brahma is very, very difficult. Sometimes, we get doubt! 'Swāmījī, is there something? nirguṇa, Brahman and all He says. Is it there or not?' Out of respect, we may nod the head. But, sometimes fundamental doubt! Upaniṣad itself accepts this possibility.

That is why, in Taittirīya Upaniṣad [Brh. vallī - 6.1] it is said - "asanneva sa bhavati I asadbrahmeti veda cet I asti brahmeti cedveda I santamenam tato viduriti". And, also, in Kaṭha Upaniṣad, [2. 3.12 & 13] –

astīti bruvato'nyatra katham tadupalabhyate I astītyevopalabdavyastattvabhāvena
cobhayoḥ I astītyevopalabdhasya tattvabhāvaḥ prasīdati I

So, understanding nirguṇam brahma is, far away. Accepting the very existence of nirguṇam Brahma is difficult. Upaniṣad understands that. Therefore, what the Upaniṣad does - out of compassion is - until we are ready, the Upaniṣad itself represents the nirguṇam Brahma, with the help of saguṇa Īśvarā. The moment saguṇa Īśvarā is talked about, most of the students are अर्जुन, our Viṣṇu has come. My rāmā has come. Who wants Brahman?! My Kṛṣṇā, my Rāmā, my Devī! In fact majority of people feel relaxed, the moment saguṇa Īśvarā comes. Therefore, first two chapters deal with nirguṇam brahma, nirviśeṣam Bbrahma. The third chapter is watered down and brought to saguṇa Īśvarā. The brilliant one! koṭi sūrya prakāśaḥ! Not only He exists; you can have a dialogue also! Because, Agni and Vāyu had a dialogue! Give us the Bhagavān who talks. Who wants the not speaking nirguṇam Brahman?! In fact, if I talk too much, you may yourself reject it! Because, saguṇam is always attractive. Thus, nirguṇam brahma is presented as saguṇa Īśvarā.

And who is that Īśvarā? Agni's burning power is that Īśvarā. Without Īśvarā's blessing, Agni cannot be Agni. Vāyu cannot be Vāyu, without yakṣa. Therefore, what is Īśvarā? thatness of that. Agni-hood of Agni. Vāyu-hood of Vāyu. Table-hood of table. That is why it is called tat tvam. tattvam means, what? tat is, 'that'. tvam means, 'ness'. tattvam means, 'thatness of that'. That is Īśvarā. Therefore, Īśvarā asti. What is the

proof? Agni burns. Vāyu lifts. We talk, you hear. So, brahma asti, yakṣa rūpeṇa. This 'brahma astitvam' is one message.

The second message given is, not only Brahman is there, whose existence itself is very difficult to accept. Even if you accept the existence of Brahman or Īśvarā, knowing that brahma is impossible by ourselves. Only with the grace of Īśvarā - in Tamil they say, அவன் அருளாலே, அவன் தாள் வணங்கி! - similarly, only with Īśvarā's anugraḥ you can know. Without that, you cannot know Brahman. How does the story reveal that? Agni went; but, could not understand who that yakṣa is. Vāyu also failed. Indrā also failed. Only after umā devī came, He could know. Therefore, without Īśvara anugraḥ and sāstram, Īśvara jñānam, Brahma jñānam is not possible!

That is why, I gave one guru pūrṇimā talk "can you be spiritual, without being religious?". Because, now a days, they are promoting 'spirituality, without religiosity'. Because they find religion means lot of problems, quarrels and all. So, they want to remove the religion; and talk about spirituality only. 'Can I be spiritual, without being religious?' On this question, at least Hinduism is very clear. 'Without religiosity, [means what? Īśvara bhakti, Īśvara ārādhanam]. How you worship Īśvarā you have choice. But, you have no choice with regard to Īśvara bhakti and ārādhanam. Because, that alone will give humility. bhakti means humility. bhaktā is humble. Therefore, what is the second message Śāṅkarācāryā gives? Brahmaṇaḥ durvijñeyatvam - impossibility of knowing Brahman with our own effort. This is the second message.

The third message is, a consequence of second. Therefore only, guru apekṣā. Brahma jñānārtham guru apekṣā. guru is compulsory; because, we cannot know, by ourselves. Second and third steps have a cause-effect relationship. Because we cannot know by ourselves, we do require a guru. How does the story reveal that? Indrā prayed; and bhagavān supplied the guru. I have said, Bhagavān has got guru agency! Whenever a śiṣyā becomes humble and prays to god, for Brahma jñānam, Bhagavān will send someone. You go or I go. Some guru or the other will come. Here, Umā devī appeared. Therefore, what is the message? guru apekṣā. Do not close your eyes and ask, 'who am I', 'who am I'. This self-enquiry, many people interpret it as independent, self-enquiry.

Wherever the word self-enquiry is used, never understand it as independent self-enquiry. You have to add self-enquiry, under a guru. And therefore, guru apekṣā. In Muṇḍaka Upaniṣad, 'tad vijñānārthaṃ sa gurumevābhigacchet'. guru apekṣā is the third message.

What is the fourth message? Even if guru is there, that is not enough! I should be qualified to receive the message. guru may be willing to give. But, I should be a receptacle. I should have pātra bhāvaḥ. பாத்திரம் அறிந்து பிச்சை கொடு! - they say. pātratā means, what? I should be a fit receptacle. As in gaṅgā avatāraṇa story, they say, Śivā accepted to give the gaṅgā to the earth. bhagīrathā did tapas and Śivā agreed to give the gaṅgā. śivā represents the guru and gaṅgā represents knowledge. Brahma vidyā sampradāya. There, Śivā represents, dakṣiṇāmūrthi. gaṅgā may come down. Bhagīrathā faced a problem. What is that? Who will receive that. Again Śivā had to come down and He had to help, by taking gaṅgā in His jaṭā. That is a different thing. What I want to say is, knowledge may come. But, I should be yogaḥ. Therefore, what is the fourth message? yogyatā apekṣā - the requirement of qualification.

And, what is the first and foremost qualification? amānitvam - do not be proud. Do not test the guru. 'I came to see if the guru teaches properly!' Therefore, do not test the guru. amānitvam is the first virtue. And what are the others? The list is found elsewhere! Where is the list available? ['Upaniṣadic students have to be Gītā students', I always say. Again, I remind. Never be the student of Upaniṣad only. Always, Upaniṣadic study and Gītā study must be complementary. Therefore if you have not, you have to study the Gītā. And if you have studied, do not relax! I will never allow you to relax. If you have studied, you have to revise]. In the 13th chapter, Lord Kṛṣṇā has given 20 of the virtues. amānitvam adambitvam ahiṃsā kṣāntiḥ ārjavam. And what is the next one? ācārya upāsanam is important. And adhyātma jñāna nityatvam. It is not enough if you do daily pāda pūjā and give bikṣā. You have to do adhyātma jñāna nityatvam. You have to do repeated śravaṇam. They all come under what? Qualification. amānitvam ācārya upāsanam, adhyātma jñāna nityatvam and avyabhicāriṇī bhaktiḥ. Bhakti is also Lord Kṛṣṇā emphasises there. All of them should be there. Then alone, upaniṣadic study will fructify. Therefore, what is the fourth message? yogyatā apekṣā - the requirement of

qualification; adhikāritva apekṣā; sādhana catuṣṭaya sampatti apekṣā. This is the fourth message.

The story is so innocent. But, how many important things! All these are from the third chapter. Based on the fourth chapter, we can extract two more messages. One is, Indrā became glorious because of, Brahma vidyā! Among all the devatās, Indrā, Vāyu & Agni became glorious; because of, Brahma vidyā. Therefore, the message is, Brahma vidyā gives name & fame also. Worldly benefit also. Of course, after mokṣā, nobody is interested in name & fame. But, as a by-product, that person will become a shining-out person. A jñāni will always out-shine all others; because of, the very jñānam. That is the greatness. So, we call it brahma vidyā stutiḥ. Through the story, the glory of Brahma vidyā is known. It gives name, fame & worldly benefit also. This is the 5th message.

And the sixth and final is, upāsanā vidhi aṅgatvam. In the fourth chapter, certain meditations are going to be prescribed. One meditation is, lightning meditation. One meditation is, lightning meditation. Lightning, thunder that lightning. Lightning meditation is not doing meditation like lightning. Meditation on lightning. And the second meditation is, thought meditation. What is the uniqueness of lightning and thought? Both of them are brilliant, illumining things around. And both of them appear & disappear. Lightning also is brilliant and short. While the lightning illumines the entire earth and it disappears, thought also is bright. Because, thought alone illumines the world.

Suppose your sense organs are open and you do not have any thought, then what do you call it? Blank mind or blacked out mind. Without thoughts, the world will not shine for you. Therefore, thought is also what? Capable of illumining things. ghaṭa vṛtti illumines, reveals, illumines means reveals ghaṭaḥ. paṭa vṛtti reveals paṭaḥ. Thus, every thought also is brilliant; illumining the surroundings. And also what? āgamapāyī. Appears & disappears. Like what? Our yakṣa!

For taking up these two upāsanās, the story is the basis. Because, yakṣa also had all these. yakṣa was very brilliant, revealing, illumining, brightening the whole place! And how long He lasted?! āyārām, gayārām. So, Agni went; duck out. Vāyu went; duck out. Indrā went; bowler is not there! Therefore, because of this yakṣa-based upāsanās - what are those upāsanās? Vidyut upāsanā and mana upāsanā. mano vṛtti upāsanā. Thus, the story has the message of upāsanā aṅgatvam. With this background, we can go through the story, in the next class.

ॐ पूर्णमदः पूर्ण मदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवाव शष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Class 12 - 27th Dec 2015 - Chapter- 3 - Mantrās -1 to 7

ब्रह्म ह देवेभ्यो वजिग्ये तस्य ह ब्रह्मणो वजये देवा अमहीयन्त । त ऐक्षन्तास्माकमेवायं वजयः
अस्माकमेवायं महिमेति ॥

Brahma ha devebhyo vijigye tasya ha Brahmaṇo vijaye devā amahīyanta ।
ta aikṣantāsmākam evāyaṃ vijayaḥ asmākam evāyaṃ mahimeti ॥ Mantrā 3 . 1

In this 3rd chapter of Kenopaniṣad, we get a story, whose outline I gave in the last class. The main story occurs in the 3rd chapter; and the conclusion and the final part occurs in the fourth chapter of this upaniṣad. And through the main part of the story in this 3rd chapter, four messages are given with regard to the teaching of Brahman. And another two messages, based on the concluding portion in the fourth chapter. I mentioned the four messages in the last class.

1. Brahmaṇaḥ astitvam. The existence of Brahman, which is taught in the first two chapters. That existence of Brahman is revealed; because, many people doubt the existence of Brahman; whether you name it Brahman or God. Our own children are gradually becoming atheist, questioning the very existence of God. They consider all the scriptures as full of superstitions. Because, they consider themselves rational & scientific. So, through this story, the existence of Brahman is revealed.

2. The second message is, the difficulty in comprehending Brahman is revealed. Not, the impossibility; but, the difficulty in the comprehension of Brahman is revealed through this story.

3. And the third message is, the difficulty can be removed, under two conditions. The difficulty of Brahma jñānam can be removed, under two conditions. That is the 3rd message. 3rd message is, the necessity of qualifications. Relevant qualifications for Brahma jñānam. amānitvādi daivī sampad योग्याता अपेक्षā. In Sanskrit, योग्याता अपेक्षā. अपेक्षā means, necessity. योग्याता means, relevant qualification. Especially, internal. Not, physical qualifications; like, height, weight etc. योग्याता अपेक्षā.

4. The fourth and the most important is, guru apekṣā. The necessity of a spiritual guide for gaining the knowledge of Brahman. If the third & fourth qualifications are there, [what is that? qualification and guru], the 3rd and 4th messages are understood, then the second will be taken care. Difficulty will not go away, difficulty will be reduced. Brahma jñānam is possible. yogyatā apekṣā. guru apekṣā. Thus, Brahmaṇaḥ astitvam, Brahmaṇaḥ durvijñeyatvam, yogyatā apekṣā and guru apekṣā - these are the four messages. The outline of the story I have given in the last class. Now, we can go through the mantrās, relatively easily.

So, the first mantrā points out 'Brahma ha devebhyaḥ vijigye' - in one of the wars - which regularly goes on between the devās and asurās in the heaven, a regular phenomenon. In one of the wars, Brahma vijigya, Brahman or God accomplished a victory over asurās, for the benefit of the devās. So, here, the language must be carefully noted. devās got victory over the asurās is not mentioned. God got victory over asurās, on behalf of the devās. 'nimitta mātraṃ bhava savyasācin' - of the 11th chapter of the Gītā we should remember. That means, Bhagavān's grace was involved. And devās were only instrumental in accomplishing that. Therefore, Brahman won a victory, devebhyaḥ - for the benefit of devās. But, what is the problem? devās did not recognise the grace of God. tasya ha Brahmaṇo vijaye - in the victory of God over asurās - on behalf of the devās; because, God is invisible, God's grace is also invisible! devās did not recognise the grace of the lord. That is called garvaḥ. Problem! Problem begins. That is why Bhagavān has to regularly give kuttu [குட்டு]. He has rings in all his 5 fingers; and is ready. Even if you get kuttu, you should get it from a hand with rings on it, there is a saying! [குட்டுப் பட்டாலும், மோதிரக் கையால குட்டுப் படணும்!]

Regularly, to all the proud people, arrogant people, Bhagavān gives kuttu. Therefore, devā amahīyanta - devās glorified themselves, when they got the victory, claiming that, 'I did this and I did that'. So, what happened? ta aikṣanta. And how did they claim their glory? By having, by entertaining, the following thoughts. ta aikṣanta. aikṣanta means, they entertained the following thoughts. Because of sandhi rule, it is written ta

aikṣanta. If you split the sandhi, it should be read as te aikṣanta. te means, devāḥ [sah tau te. bahu vacanam]. So, te devāḥ aikṣanta - they considered, thought, in this manner. Then, within inverted commas devās' assumption is given.

What is that? 'asmākam eva ayaṃ vijayaḥ'. Chest thumping! And thus, raising their chest, they were claiming, "victory belongs to us only". asmākam evāyaṃ vijayaḥ. Therefore, victory-based glory, mahimā - whether it is reward or award or gold medal or bronze medal, whatever the award, padma sṛī, padma bhūṣan, padma vibhūṣan, bhārat ratnā - any award, here also the victory award, param vīr cakra. [That also you can add since this is a war! So, you have to make it mahāvīr cakra, param vīr cakra, aṣok cakra] - all of them, asmākam eva. They all belong to us only.

Thus, devās had, what problem? mānitvam problem - which is the first obstacle to spiritual growth! Because, amānitvam is the first value. One of the methods of developing amānitvam is by doing namaskārā, regularly. That is why in our culture, left & right, get up in the morning and do namaskārā to deities, parents, elders. Whenever you see elders, irrespective of their qualifications, do namaskārā. Very important. If you look into their qualifications, you will not do namaskārā! Respect them and do namaskārā to elders –

अ भवादन शैलस्य नित्यं वृद्धोपसे वनः ।
चत्वारि तस्य वर्धन्ते आयुर् वद्या यशो बलम्"

abhivādana śīlasya nityaṃ vṛuddhopasevinaḥ ।
catvāri tasya vardhante āyur vidyā yaśo balam" –

Manu smṛti says, 'the one who practises doing namaskārā to all, including elders, he will develop all the virtues mentioned in the śāstrā. Therefore, amānitvam devās did not have. What is the opposite of amānitvam? Not, a-amānitvam. You remove the 'a', mānitvam. And Bhagavān being omniscient, Bhagavān being sarva sākṣi, Bhagavān noted this. Registered in His computer! That is said in the mantrā. After, mahimā, iti is there. iti indicates "... " - the thought of the devās. What did Bhagavān do?

तद्धैषां वज्रौ, तेभ्यो ह प्रादुर्बभूव, तन्न व्यजानत क मदं यक्ष मति ॥ mantrā 3 . 2

taddhaisāṃ vijajñau tebhyo ha prādurbabhūva tanna vyajānata kimidaṃ Yakṣamiti ॥

So, tat dha eṣāṃ vijajñau. tat means, tat Brahma, saṅgam Brahma, Īśvarah. Brahman being neuter gender, tat Brahma. If it is Īśvarā, it will be saḥ Īśvarā. Here, it is, tat Brahma, saṅgam Brahma, the Lord. eṣāṃ [cintanam] vijajñau. [cintanam we have to supply]. cintanam - this thought pattern of, eṣāṃ devānām. [eṣāṃ means, eṣāṃ devānām]. This thought pattern of the arrogant devās, proud devās, vain devās, vijajñau - Bhagavān noticed. The moment Bhagavān noticed, He decided to reform the devās, by teaching them an appropriate lesson. Because, with regard to asurās, they are gone cases. Beyond reformation. Because, they do not want to listen. Like our मां प्रीतिं [son-in-law!] - neither they know; nor, they are available for others' instruction! Therefore, Bhagavān is helpless. Even the omnipotent Bhagavān will be made helpless by some people! But, devās being sātvic, they are available for reformation. Therefore, Bhagavān thought, 'I should do something'. So, He decided to appear in front of the devās in an extraordinary, rare, brilliant form, which the Upaniṣad names as Yakṣa svarūpam.

Yakṣasvarūpāya jaṭādharāya pinākahastāya sanātanāya । divyāya devāya digambarāya tasmai ya kārāya namaḥ śivāya ॥ - in Śiva Pañcākṣara Stotram, in one ślokā, [two readings are there. yagñasvarūpāya is one reading; another is Yakṣasvarūpāya]. From where do we get Yakṣa svarūpam? Kenopaniṣad, third chapter! Thus, Yakṣa. Means, adorable form. yajana yogaḥ, yaj means, adore or worship. And Yakṣaḥ is Yakṣam, napumsakaliṅgam. Yakṣa svarūpeṇa. tebhyaḥ - for the reformation of devās, tebhyaḥ means, devebhyaḥ prayojanāya, teṣāṃ prayojanāya. prādur babhūva - Bhagavān appeared in brilliant form. And appeared in such a position, that neither it was too far, [if it was too far, they will not see], nor it was too near [then, they will see very clearly also!] Therefore, in an intermediary distance, prādur babhūva.

Naturally, the attention of devās was turned towards the Yakṣa. But, when all of them looked at the Yakṣa, tat na vyajānata [devāḥ, we have to supply]. tebhyaḥ [Brahma]

prādur babhūva. For Sanskrit students, lot of homework. You have to supply many words. Brahma, devebhyaḥ prādur babhūva. devāḥ tat na vyajānata - devās could not identify the Yakṣa, which was a surprise for them because, devās - by birth - are supposed to be highly informed. That is why they do not have to go through gurukula vāsa. Without any education. That is why we should be born there! This admission problem is not there. Here, LKG admission is headache. Before marriage you have to plan LKG admission! Even before a child is born! In deva lokā, there is no admission problem. Right at the time of entry, they are all born youthful and almost omniscient. Not absolute omniscient; but, almost omniscient. Therefore, there is nothing they do not know. And when they saw someone - whom they could not identify - they felt a prick within themselves. 'How can there be something that we do not know?!' tan na vyajānata.

Therefore they thought "within" themselves. What was their thinking? "kim idaṃ Yakṣam" iti [aikṣanta]. You have to supply verb - te cintitavantaḥ. They wondered, 'what is this blessed Yakṣa? [We say blessed Yakṣa? Really, blessed Yakṣa! For everything we say blessed; but, this is really blessed Yakṣa! iti cintayāmaṣuḥ. And then, what happened? [So, the upaniṣadic stories are very short, with lots of dots and dashes in-between, which you have to fill up. Whereas, in the purāṇās, one story will run to several chapters and thousands of verses. This is the difference between vedā and purāṇā. The upaniṣad moves fast]. So, what happened next? That is said in mantrā number 3.

तेऽग्निमब्रुवन्, जातवेद एतद् वजानीहि कमेतद्यक्ष मति, तथेति ॥

te'gnim abruvan, jātaveda etad vijānīhi kim etad Yakṣam iti, tatheti ॥ Mantrā 3 . 3

So, all the devās assembled together and were wondering whom to send as a representative to go, explore, find-out and come. Just as Sugrīvā and vānarās assembled to send messengers to find out Sītā, here also, devās assembled to find out who will be the capable representative. And they decided, Agni is the ideal person; because, the very definition of the word Agniḥ is = agra gāmī iti Agniḥ. agre gacchati. As the messenger of devās, he always moves in the front. I said in the last class, even

for receiving oblation for devās, Agni alone comes as a representative, receives our offerings and goes and gives to the correct address. Observing the old number, new number and all!! He has to see everything; and without mistake, he delivers. Agni is the best divine courier service. Therefore, naturally, he knows everything. So, Agnim abruvan - the devās addressed Agni.

And while addressing, to pamper his glory, instead of simply saying, "you go", they addressed him with a title. Like, Padmasrī so & so! Hey, Jātaveda! Jātavedāḥ is the title of Agni. Sanskrit students - sakārāntaḥ puṁliṅgaḥ jātavedas śabdaḥ, jātavedāḥ, jātavedasau, jātavedasaḥ. And the śambhodana prathamā addressing is, 'hey Jātavedaḥ' - with visargaḥ. Hey Jātavedaḥ. Here, Jātavedā means, hey and the visarga is dropped; because of sandhi rule. Hey Jātavedaḥ. What is the meaning of this title? jātam jātam vetti iti jātavedaḥ. Whatever is created, jātam means what? Everything born in the creation, everything that is created by God, in short everything. Jātam means sarvam. vetti means what? Jānāti knows. Therefore, Jātavedaḥ means, sarvajñaḥ - omniscient. Thus, pricking his ego also. 'Your omniscient title you have to defend, by knowing this Yakṣa. If you do not know the Yakṣa, you have to forfeit your omniscient title. Hence, better defend your title!' Therefore, 'hey Jātavedaḥ' - this is devās addressing Agni. etad vijānīhi kim idaṁ Yakṣam iti - may you find out who this Yakṣa is. Etad here means, Yakṣam. [Full of pronouns. The rule of Sanskrit study is, wherever you find a pronoun, you have to stop and ask, 'what this pronoun stands for?' Because, what is a pronoun? Proxy noun is pronoun. It is a proxy for a noun. Therefore, you have to find out, 'what is that noun']. So, etad is pronoun, what is the noun? Yakṣam.

Yakṣam - dviṭīyā vibhakti ekavacanam. etad vijānīhi - may you identify this Yakṣa. kim etad Yakṣam iti - what this Yakṣa is, vijānīhi - may you identify. What did Agni do? He was already proud. He has got this title also! And therefore, very casually, he said, 'Of course I can do that. I have been doing all the work for you. This is also a minor, simple work'. Therefore, tatha - 'so be it. I will do that task'. Then, what happened? [Contrast this with first two chapters. There, one mantrā takes one class. But, in third chapter you can run. Sixer o sixer one can hit. Because, the bowler is soft! We will read.

तदभ्यद्रवत्तमभ्यवदत् , कोऽसीति , अग्निर्वा अहमस्मीत्यब्रवीद् , जातवेदा वा अहमस्मीति ॥ Mantrā
3.4

tad abhyadravat tam abhyavadat ko'sīty Agnirvā aham asmītyabravīd jātavedā vā aham
asmīti ॥

tad abhyadravat [full of pronouns]. tad means, Yakṣam. How do you know it means Yakṣam? It can be Agniḥ?! Because, tat can mean Yakṣa or Agni also! This is all homework for Sanskrit students. tat is neuter gender; and, if it is Agniḥ, it will then be saḥ or tam only. Here, it being neuter gender, it is Yakṣam. tat Yakṣa, that Yakṣa [the subject, you have to supply]. Agniḥ abhyadravat. Agni approached that Yakṣa. Agni walked towards that Yakṣa. Agniḥ tat Yakṣam abhyadravat. [Non Sanskrit students, please do not get irritated. For the benefit of Sanskrit students, I just refer to some of these]. Then, while he was walking, he was planning the interview. How I should talk to the Yakṣa? And how I should ask the question? etc. After reaching that Yakṣa he wanted one minute. Because, he gasped for breath. He has walked the distance; and therefore, he wanted one moment to get back his breath, and ask. But, before he could ask, the Yakṣa shot the first question. tam abhyavadat, [again Sanskrit students, Yakṣam tam Agnim abhyavadat. Here, tam refers to Agni. Yakṣa you have to supply. Yakṣam tam abhyavadat].

Yakṣa shot the first question to Agni. So, first punch is given already. First one itself. So, abhyavadat. And what did Yakṣa ask? ko'sī? kaḥ asi - Who are you? As I said in the last class, Agni is the most powerful, and the most-well known, in all the three lokās. How can somebody ask that Agni, 'who are you?' Therefore, first prick of the bubble of Agni's pride. kaḥ asi? So, until now, Agni was feeling cozy, [English cozy!]. And now, Yakṣa asked, ko'sī. Sanskrit ko'sī. ko'sī means kaḥ asi! When ko'sī came, Agni was not feeling cozy! ko'sī is Sanskrit. kaḥ asi - who are you? Where are you coming from? What is your address? So, 'who are you?' Then, Agni - already humbled - says, Agniḥ vā aham asmī. Still, he has not given up his pride. Agniḥ vā. vā means, emphasis. Why? "Indeed, I am the well known Agni devatā. All the vedās glorify me. The biggest and oldest vedā called ṛg vedā begins with the word "Agnim ile purohitam yajñasya devam

ṛtvījam I hotāraṃ ratnadhātamaṃ" - Vedās talks about Agni. Agni sūktam is there. 'I am so popular. That well known Agni aham asmi'. vā is because of sandhi rule. When you split, it should be vai. vai means emphasis. Indeed, 'I am Agni' - iti abravīd. Agniḥ abravīd. And not only, 'I am Agni; I have got so many titles. And among them, the most important title, is what? Jātavedāḥ. saṅgīta Kalānidhi, we say. How many other titles are there. If you get Kalānidhi, if you get saṅgīta Kalānidhi, that is the top most! Similarly, 'I have got the top most title. sarvajñaḥ - the omniscient one. Jātavedāḥ vai aham asmi'. Thus, proudly, Agni declared his glory. Then, Yakṣa pricked the bubble of arrogance further, by asking the next question.

तस्मिँस्त्वयि किं वीर्यं मति, अपीद सर्वं दहेयं यदिदं पृथव्या मति ॥

tasmiँstvayi kiṃ vīryam iti, apīdaँsarvaṃ daheyam yad idaṃ pṛthivyām iti ॥ mantrā 3.5

tasmiँstvayi. That ँ mark is there. It is unique to veda mantrās. You have to pronounce it as gm. When the following letter is a simple letter, it should be pronounced as gm. But, when the following letter is a conjunct consonant, a double letter, a compound letter, then, instead of gm, it should be gg. So, tasmiggstvayi. And if you split the sandhi, it should be split as tasmin tvayi, tasmin tvayi means, in such a famous you. அப்பேர்ப்பட்ட உன்னிடத்தில். 'அப்பேர்ப்பட்ட' ன்னா, எப்பேர்ப்பட்ட? சர்வக்ஞனாக இருக்கின்ற உன்னிடத்தில், is the translation. In such a glorious you, kiṃ vīryam iti - what skill you have? [So that I can employ you as one of my assistants, perhaps!] What do you know? kiṃ vīryam - what power, what skill, do you possess? Yakṣa is asking Agni, imagine. That means what? Even though Agni is so near Yakṣa, Yakṣa is not feeling the heat. Heat in both sense. Yakṣa is not feeling the heat at all. Otherwise, He would not have asked. So, what faculty, power, skill you have? iti. You have to supply, 'Yakṣam Agnim iti abravīd'. So asked the Yakṣa! Then, again, Agni proudly claimed, api idaँsarvaṃ daheyam. That is why, idagm sarvam you should say. There, we said, tasmigg we said; because, it was followed by a double letter [स्त्व] stva. Here, idaँ is followed by sarvam. And, sa is a single letter. Therefore you should not say idagg sarvam. You should not say, idagg sarvam. But,

say, idagm sarvam. Thus, when certain letters follow [not for all letters] - depending on the type of letter that follows, you have to pronounce it properly. So, idagm sarvam api aham daheyam. I have that much burning power. 'Towering inferno' and all, they say. And also, forest fires and all, in bushes, Australia, California and all those bush fires, when they come, they can burn down even cities and cities. Governments with so many equipments & machines they will not be able to stop the fire. When it is a flame, you can say ॐ pooh. But, when it is a conflagration, Agni is unstoppable. That glory he claims now. idagm sarvam api aham daheyam. And sarvam means, what? yad idaṃ pṛthivyām - whatever is there on earth. And you have to supply, on all the lokās! Because, this is happening in the higher lokās. Therefore, you have to take it as 'all the lokās' whatever is there.

Recently, we had a class on Jāyantēya Gītā ** - Navayogi saṁvāda. There, it talks about the pralaya. During pralaya, how pañca bhūtams becomes gradually powerful. And then, one of the statements is about the fiery nature of the fire. The fire will be in the pātāla lokā. The flames and heat will be felt in bhū lokā, bhuvar lokā and all. Imagine! All that you need to remember here.

{**Jāyantēya gītā means the song of the sons of Jayantī. Jayantī and Ṛṣabhadēva gave birth to King Bharata, in whose honour India is still called Bhārata today. This couple also had nine other sons, called nava-yōgēndra-s, who instructed bhāgavata-dharma - the dharma of devotional service - to King Nimi (King Videha). This episode is described in Śrīmad Bhāgavatam Canto 11, chapters 2-5}.

Therefore, 'I can burn everything down to ashes', said Agni. Yakṣa listened to all these things. What did Yakṣa do? Next mantrā.

तस्मै तृणं निदधावेतद्देहि , तदुपप्रेयाय सर्वजवेन , तन्न शशाक दग्धुं , स तत एव निववृते , नैतदशकं
वज्रातुं यदेतद्यक्ष मति ॥

tasmai tṛṇaṃ nidadhāvetad daheti, tad upapreyāya sarvajavena, tanna śasāka dagdhuṃ, sa tata eva nivavr̥te, naitad aśakaṃ vijñātuṃ yad etad Yakṣam iti || mantrā 3.6

[In that Jāyanteya Gītā, just one thought I am remembering, in that Navayogi Saṃvāda - which occurs in Bhāgavatam Ekādaśa Skandha. How pralayam comes; and how all pañca bhūtās become so powerful and unstoppable, [of course, not all the pañca bhūtās. Ākāśa cannot do anything. The other bhūtās], there, it talks about torrential rains. That thought came, you know why?! Because, we are [now experiencing it] in Chennai! The rain drops will be so thick and Bhāgavatam talks about the size of the rain drops. It is of the size of the trunk of an elephant. May be exaggeration! Whatever it is, the idea is what? So powerful rains. Not for three days or five days, I think for decades or for centuries, the rains will fall, until everything is submerged. Then, the entire pṛthivī will be absorbed into water. Entire water will be absorbed by Agni. That will be absorbed by the Vāyu. That will be absorbed by Ākāśa. That will be absorbed by Īśvarā. Thus, pralayam process. That is an aside note]. This is the power of Agni.

And Īśvarā pricks the pride of Agni by taking a blade of dry grass! Not even a green one. A dry blade of grass Īśvarā takes. tasmai tṛṇaṃ nidadhāv etaddaheti. tasmai means, for Agni. tṛṇaṃ nidadhāu [the subject - Yakṣam - you have to supply]. Yakṣa placed a dry blade of grass in front of this all burning fire. Already, Agni feels humiliated. Prick-o-prick! Now, Yakṣa says, 'etad daha' iti - you need not burn all the buildings, forest and all. You need not do such a big job. I am giving you the simplest of tasks. etad. [Again, pronoun]. etad here means, tṛṇaṃ - this blade of grass, tvam daha. daha means, you burn. iti Yakṣam abravīd. Yakṣa said.

Then, even though Agni felt bad; but, at least a task had been given. He had to do, having come. Therefore, Agni approached that blade of grass and attempted to burn it, thinking that, a small fire, a flame must be enough to do that task. It did not work. Therefore, gradually he increased the temperature. Any amount of heat, nothing happened to the blade of grass.

In Mahābhāratam, the story of Bhīmā's garva bhaṅga comes. When Bhīmā is in the forest, āñjaneya, Bhīmā's brother, wanted to remove Bhīmā's garva; because, they were going to have Mahābhārata yuddham. God's grace is required for that. And therefore, Āñjaneya lies there, stretching his tail. And Bhīmā comes and shouts at Āñjaneya, 'why are you stretching your tail, old one?' and all those. He uses all kinds of words, as he is short tempered, because of his power. Therefore, he asks to remove the tail. Āñjaneya says, 'I am so old and you are so strong. Why cannot you just push it aside? Then, Bhīmā asked the question, 'shall I push it with my gadā?'. Āñjaneya says, 'to do that'. 'But, your tail will get destroyed!' Then Āñjaneya, [in Malayalam there is a Kalyanasaughandhikam of Kalakkathu Kunchan Nambiar. This story is very elaborately said]. Then Āñjaneya asked, 'will my tails be destroyed or your gadā?' So, Bhīmā gets very, very angry and goes and tries to push the tail, aside. But, it does not move. [Here, Swāmījī renders the Malayalam lyrical portions.] Very, very nice slokās. In our childhood we used to get these by-heart. We did not know what to do. They give us these things and asked us to do that. Therefore, even two hairs on the tail did not move. Then, Āñjaneya shows his Viśvarūpam to Bhīmā and all.

Just as Bhīmā's garva bhaṅga, here we get, Agni's garva bhaṅga. So, tat upapreyāya sarva javena. sarva javena means, with all his power and force, upapreyāya - Agni approached the grass, tad means, tṛṇam. And what is the result? tan dagdhuṃ na śāsāka - he was not able to burn even a corner of the blade of grass. That itself is small. Even in that, one corner was not charred. Then at least, with humility, he could have asked. But, he did not feel that at that time. sa tata eva nivavṛte - therefore he withdrew from that place, absolutely humiliated. As I said in the last class, clean bowled after so much show! All the preparation, all exercises, looking this side and that side! Therefore, the batsman stands, spinner comes and middle stump gone! So, he went back to their place. And, 'naita daśakaṃ vijñātuṃ yad etad Yakṣam' iti - I was not able to know who this unique Yakṣa is.

And the vedāntic message is, śrotrasya śrotram, manaso manaḥ etc. In Tattvabodha, we talk about, adhiṣṭhāna devatā for every organ. jñānendriya devatā, karmendriya devatā etc. Therefore, all the celestials represent our indriyams. Jñānendriyam and

karmendriyam. Agni devatā is the presiding deity of what indriyam? Once in a while we have to check Tattvabodha. vāco devatā vahniḥ. So, vāg indriyam - which represents all karmendriyam. Next, Vāyu will come. tvaco vāyuḥ. Vāyu is the presiding deity of sparśa indriyam, which represents all jñānendriyam. Thus, all these devatās are karmendriyams & jñānendriyams. So, when the story says devatās could not understand who this Yakṣa is, we have go to the first chapter. na tatra cakṣur gacchati na vāggacchati no manaḥ ..., all the sense organs cannot see God. devatās must be understood as human instruments of knowledge. Bhagavān can never be known by human instruments of knowledge, by themselves. That is the vedāntic message.

Brahmaṇaḥ durvijñeyatvam - through Agni example. "naita daśakaṃ vijñātuṃ yad etad Yakṣam" iti. Because, Bhagavān is śrotrasya śrotram, manaso manaḥ. Without Bhagavān 's grace, śrotram cannot be śrotram. Manas cannot be manas. Agni cannot be Agni - without the grace of God; because, God is the essence. Essence has another spelling - esns. What is the mobile spelling? The mobile spelling of the word is esns - eka sāra nitya satyam, [hope you have not forgotten!] Bhagavān is the essence of Agni. Without Bhagavān's grace Agni cannot do anything. raso'hamapsu kaunteya prabhāsmi śaśisūryayoḥ I praṇavaḥ sarvavedeṣu śabdaḥ khe pauraṣaṃ nr̥ṣu I [7.8] vibhūti yogā & all those chapters of the Gītā are expansions of this 3rd chapter of kena. Entire vibhūti yogā of bhagavad Gītā 10th chapter is expansion of Kenopaniṣad third chapter. Then what happened? Agni out. Who is the next batsman? Vāyuḥ. Vāyu is addressed.

अथ वायुमब्रुवन् , वायवेतद् वजानीहि कमेतद्यक्ष मति, तथेति ॥

atha vāyum abruvan, vāyavetad vijānihi kim etad Yakṣam iti tatheti ॥ Mantrā 3 . 7

atha vāyumabruvan - Vāyu devatā is more arrogant & more proud also; as Vāyu is superior to Agni, because of one śāstric reason. What is the śāstric reason for the superiority of Vāyu? Taittirīya upaniṣad - [2.1.1] tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ I ākāśadvāyuḥ I vāyorAgniḥ I agnerāpaḥ I adbhyaḥ pṛthivī I

Vāyu is the kāraṇam from which Agni has come. Therefore, kāraṇam being parent, parent is supposed to be superior! [But, children do not agree!] Parents are supposed to be superior; and therefore, respectable. Naturally, Vāyu being agnehe kāraṇam, his pride must be more. That is why we say, 'he has an air!' Therefore, the word, 'air!' It always moves on the clouds. In the 9th cloud! Therefore, always arrogant. Vāyum abruvan. The devatās addressed Vāyu [devaḥ is understood]. Vāyava etad vijānīhi. Because of sandhi rule; we have to split it properly. Hey vayo etad vijānīhi. That sandhi also is vedic sandhi. Because, according to Pāṇinīan grammar, this sandhi should not be made. After sambodhana, sandhi should not be done. But, chāndasa prayoga niamaḥ - Hey vayo - addressing Vāyu. Oh wind God, etad vijānīhi - now that Agni has failed, at least you should hit a ton! He is duck out; you at least hit a century! etad vijānīhi [tvam is understood]. May you find out who this Yakṣa is. That is clarified. kim etad Yakṣam iti vijānīhi - may you know who this Yakṣa is.

And what did Vāyu think? What Agni cannot do, I can do! 'unkā bāp hai' - they say in Hindi. I am that. Therefore, tatha - I will do it effortlessly. I can easily move without gasping; because, I am Vāyu. Movement is easier. iti - so he said. Then, what happened? That we will see in the next class. It is like 5 day test match. It is not a one day match. It will continue!

ॐ पूर्णमदः पूर्ण मदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवाव शष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

Class 13 - 3rd Jan 2016 - Chapter-3 - Mantrās-7 to 12

अथ वायुमब्रुवन्, वायवेतद् वजानीहि कमेतद्यक्ष मति, तथेति ॥

atha vāyum abruvan, vāyavetad vijānīhi kim etad Yakṣam iti tatheti ॥ Mantrā 3 . 7

In this third chapter of Kenopaniṣad, the upaniṣad is presenting a story, through which, some of the IMPORTANT VEDĀNTIC MESSAGES ARE CONVEYED. We were seeing the story in the last class. In one of the deva asura yuddham's - battle between devās and asurās, devās have won a victory and they were celebrating their victory, claiming that, 'victory belongs to us; and the victory based glory also, belongs to us', indicating that devās had become arrogant or proud. And, at that time, to prick the bubble of their pride, for garva bhaṅga, Bhagavān appeared in front of the devās, in the form of a brilliant Yakṣa. And devās were not able to identify the Yakṣa. This itself was the first prick of their pride. Because, devās are supposed to be almost omniscient; and that there is someone or something they do not know, that itself was an humiliating experience. And, they decided to send someone to explore and find out who that Yakṣa is.

And first, Agni went. In the last class, we saw what happened to Agni, even before Agni could start the conversation! In fact, he was dumbfounded! It took a few seconds, seeing the extra-ordinary brilliance of Yakṣa, he could not talk first. Even before that, Yakṣa asked, 'who are you?' and, 'what can you do?' Agni said, "I am the omniscient Agni devatā. I can burn down everything in a trice!" And the Yakṣa placed a dry blade of grass, and Agni attempted to burn it, and miserably failed. Therefore, we get the vedāntic message. As even we read the story, the relevant message should be extracted. THE FIRST MESSAGE IS, THE PRIDE THEY FELT IS AN OBSTACLE TO VEDĀNTĀ. MĀNITVAM JÑĀNA PRATIBANDHAḤ. VEDĀNTIC MESSAGE NUMBER ONE. And, mānitvam includes dambhitvam, himsā, akṣāntiḥ, anārjavam etc mentioned where? In the 13th chapter of the Gītā!

And the second message we get is, Agni is not able to burn, without the grace of Yakṣa; and therefore, the AGNI'S AGNI STATUS IS BECAUSE OF ĪŚVARĀ! Later we will find, Vāyu will not be able to lift that grass. That means, vāyu's lifting power, THE VĀYU STATUS

IS BECAUSE OF ĪŚVARĀ. Therefore, THATNESS OF THAT, chairness of chair, manness of man. In Sanskrit, THATNESS OF THAT is called, tattvam. tattvam meaning, essence. Essence meaning, ESNS - eka sāra nitya satyam! Therefore, in short, BRAHMAN IS THE ESSENCE OF EVERYTHING. Therefore, the existence of Brahman can never be doubted. Doubting Brahman is, doubting the existence of gold, holding several [can you fill up the blank? Doubting the existing of gold holding several] ornaments. How foolish it appears! Doubting the existence of wood, using different furniture.

In fact, there is a Hindi poem which Dayānanda Swāmījī quotes. [I have got only heard knowledge. I am not very good in Hindi. Therefore, I might be pronouncing wrongly. But, the poem is this].

leharu dhūndhne leharu ko kapdā dhūndhne tu,
jīva dhūndhne brahmmko, teenom ũndhke ũndh.

The wave went in search of water, questioning the existence of water! And the cloth went in search of the fibre or thread, questioning the existence of the thread! Jīvā went in search of Brahman, questioning the existence of Brahman! All these three are fools. The first one is a great fool, [first one means what? leharu dhūndhne leharu ko]. The second one is a greater fool. And the jīva dhūndhne brahmmko - the greatest among the fools! Very important. Greatest among the fools. The atheist challenges the existence of GOD, according to our scriptures, every atheist deserves this special award. This is award season. What is that? Greatest among the fools! teenom ũndhke ũndh. [If anyone knowing Hindi and knows this poem also, write in a paper and give me later. At least future classes I can quote correctly. But I have conveyed the idea]. Seeking Brahman is foolishness; because, that is my very essential nature. Therefore, brahmaṇaḥ astitvam - as the vāyuness of Vāyu, Agniness of Agni - is the second message. PRIDE IS AN OBSTACLE IS FIRST MESSAGE. This is the second message.

Then, Agni comes back to the camp of the devās, after scoring a duck. Remember the cricket example. The first batsman out for zero runs; and he tells the other devās

'naitad aśakaṃ vijñātum yad etad Yakṣam iti' - 'I am not able to know who that Yakṣa is'.

Therefore, what is the third message? BRAHMAṆAḤ DURVIJÑEYATVAM - NOBODY CAN KNOW BRAHMAN; because, Brahman is not an object of knowledge. The extended message is, every devatā represents the instrument of knowledge - ṣad pramāṇāni. And when each devatā says, 'I cannot know Brahman', the vedāntic message is, brahma, sarva pramāṇa agocaraḥ - not an object of any instrument of knowledge. pramāṇa agocaratvam is, otherwise called, aprameyatvam. That is why in all sahasranāmās one of the names will be aprameyaḥ. In Viṣṇu sahasranāmā it comes, aprameyo hr̥ṣīkeśah, in masculine gender. In Lalithā sahasranāmā it comes, in feminine gender, aprameyā svaprakāśā.

Therefore, what is the third vedāntic message? That BRAHMAN IS NOT AN OBJECT OF ANY INSTRUMENT. na tatra cakṣur gacchati, na vāg gacchati, no manaḥ, na vidmo, na vijānīmaḥ, yathaitad anuśiṣyāt I [mantrā -1.3] in story form.

After Agni returned with his pride pricked, now Vāyu - with greater pride, is going. Vāyu has greater pride; because of what reason? I told in the last class. I am in the runway, okay. Vāyu felt superior; because, Vāyu is the kāraṇam of Agni. Vāyu is the father of Agni. Therefore, with greater pride, he goes. That is where we are. atha vāyum abruvan [7th mantrā]. atha means, after Agni's pride was destroyed. vāyum abruvan - devatās addressed Vāyu - "etad vijānīhi kim etad Yakṣam", iti - may you find out, who this extra-ordinary Yakṣa is. And now, Vāyu proudly says, "tatha" iti - 'not a very great deal. பண்ணிட்டுப் போச்சு! I will do it and come back'. Up to this we saw in the last class.

Continuing.

Mantrā number 8. All these mantrās are very, very similar to the mantrās of the Agni context. The Upaniṣad repeats the same thing.

तदभ्यद्रवत्तमभ्यवदत्, कोऽसीति, वायुर्वा अहमस्मीत्यब्रवीद्, मातरिश्वा वा अहमस्मीति ॥ Mantrā
3.8

tad abhyadravat tam abhyavadat ko'sīti vāyurvā aham asmīty abravīd, mātariśvā vā
aham asmīti ॥

tad abhyadravat - Vāyu approached Yakṣa, and was dumbfounded, for a second. Not able to address Īśvarā, even though, he had a list of questions. [Sometimes, students say that. 'Swāmījī, we come with several questions; but, when we sit in front, everything goes away. I do not know whether the questions go; or, answers come! It is not there'. I say, 'please write down and come, so that, you do not have problem']. Similarly, Vāyu could not ask anything. Before that, Īśvarā asked, ko'siti? Then, Vāyu answered, vāyurva aham asmi - 'I am the great Vāyu devatā. I have got a title also'. What is the title? mātariśvā aham asmi - 'I move in the sky. I do not touch the ground'. We too say, 'you know, he has got so much pride that he does not walk on the ground itself!' So, Vāyu says, 'I just move in the sky, freely, unquestioned, unchallenged by anyone. I do not require any visa or any passport. I can travel all over.

mātari means, ākāśe. The word mātā has got several meanings. The most popular meaning of the word mātā is, mother. But it has got several other meanings also. One meaning of the word mātā is, ākāśaḥ, sky. mātari is saptamī vibhakti, aluk samāsaḥ. saptamī vibhakti meaning, in the sky. When a vibhakti is retained in a Sanskrit compound, that compound is called, aluk samāsa. The word śvā means one who moves derived from the root śvi, śvayati to move. First conjugation, parasmaipada. mātari ākāśe śvayati iti mātariśva - 'I move everywhere. That well known, I am. Every body must permit me to enter'. Otherwise, what will happen? If Vāyu does not come, we will die. Therefore, everybody welcomes me. 'So great, I am'. iti abravīd.

Again the problem of pride is indicated, which alone obstructs his knowledge. And then, what did Īśvarā do? The same thing! He asked, what are you? We will read.

तस्मिँस्त्वयि कं वीर्यं मति, अपीदं सर्वमाददीय यदिदं पृथ्व्या मति ॥

tasmiggstvayi kiṃ vīryamiti, apīdagṃ sarvam ādadīya yad idam pṛthivyām iti || Mantrā 3.9

tasmiggstvayi - if you split that, it will become tasmin tvayi - in such great you, அப்பேர்ப்பட்ட உன்னிடத்தில், in such a great you, kiṃ vīryam - what power is there? iti. You have to say, Īśvaraḥ iti abravīd - asked. And then, Vāyu answered. sarvam apīdagṃ - idam sarvam api - all these things in the creation, including planets and stars, ādadīya - I can lift and move. ādadīya means, I can take or lift. In case of Agni, it was, sarvam daheyam. Here, it is, sarvam ādadīya. [a+dhā dhātu, third conjugation, ātmanepadi, vidhiliṅ uttamapuruṣaḥ eka vacanam]. I can lift everything. By increasing my velocity into depression, deep depression, cyclone, super cyclone etc., I can take everything off. 'yad idam pṛthivyām' iti - whatever is on earth or above also. And then, what did Īśvarā do? The old grass is still there! He need not even pluck another grass. That grass is very much intact. He is keeping it safe. வல்லவனுக்கு புல்லும் ஆயுதம்! [For the mighty, even a blade of grass is sufficient!] bhagavān requires only a blade of grass for teaching a lesson! Then, what happened ? You know. We will read.

तस्मै तृणं निदधावेतदादत्स्वेति, तदुपप्रेयाय सर्वजवेन, तन्न शशाकादतुं, स तत एव निववृते, नैतदशकं वजातुं यदेतद्यक्ष मति ॥

tasmai tṛṇaṃ nidadhāvetad ādatsveti, tad upapreyāya sarvajavena, tanna śaśākādatuṃ, sa tata eva nivavṛte, naitad aśakaṃ vijñātuṃ yad etad Yakṣam iti || Mantrā 3 . 10

nidadhāvetad, if you split the sandhi, it will become nidadhau + etad. nidadhau [लट् लिट् dhā dhātu prathma puruṣaḥ eka vacanam] - means, He placed the blade of grass and said, 'you need not lift big mountains and trees; just lift this blade of grass off the ground. One inch, one cm you lift that is enough'. [One cm & all is not in the mantrā. I am saying. Okay!] So, etad ādatsva iti, [for Sanskrit students, all nice verbs are there ā dhā dhātu loṭ madhyama puruṣaḥ eka vacanam] - may you lift this blade of grass. Again, tad upapreyāya. upapreyāya is another beautiful verb. [upa+pra+ī dhātu. Second conjugation, लट् लिट् prathma puruṣaḥ eka vacanam. yāya īyatuḥ īyuh - iti rūpāṇi.

upapreyāya means, approached. Approached what? The blade of grass. sarvajavena - with all its force approached. And, tanna śasāka ādatuṃ - was not able to lift that blade of grass. Then what happens? After several attempts, Vāyu also returned. And the walking style now, is different! Remember the batsman - before duck and after duck! So, the very walking style is different.

Dayānanda Swāmījī says, like brahamacārī's walking and householder's walking [அந்த நடையிலேயே வித்தியாசம் தெரியும்!] In the very walking itself, you can find the difference! [Just a joke; do not take seriously]. So, nivavṛte. Again, nivavṛte also is a beautiful verb. [vṛt dhātu, लट् liṭ prathma puruṣaḥ eka vacanam]. naitad aśakaṃ vijñātuṃ - I was not able to know. [śak dhātu is generally fifth conjugation; But, here, it is used as first conjugation]. Therefore, Vāyu also miserably failed. Then what happened? The story continues.

अथेन्द्रमब्रुवन्मघवन्नेतद् वजानीहि कमेतद्यक्ष मति तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ॥

athendram abruvan, maghavannetad vijñāñhi kim etad Yakṣam iti, tatheti, tad abhyadravat tasmāt tirodadhe ॥ Mantrā 3.11

atha indram abruvan. Now, devatās understood that this is not an ordinary task. We thought it was simple. PARĀ VIDYĀ IS NOT AS SIMPLE AS APARĀ VIDYĀ. [That is why parā vidyā is called rāja vidyā, rāja guhyam. You should connect all this with different Upaniṣads and Gītā. Rāja vidyā, rāja guhyam pavitram idam uttamam. etc you should connect here]. And since, we devatās, cannot do the job, Indrā alone must attempt; because, Indrā is called deva rājaḥ - the lord of all the devatās. Therefore, Indrā has got superior capacity. So, they decided, 'let us not waste our time sending other devatās. Oh! Indrā, you yourself make the trip'. Previously, Indrā ordered the devatās; now, all the other devatās [you should not say ordered Indrā], all the other devatās requested Indrā! indram abruvan. 'You yourself go'. abhyarthayan. And, they themselves remind Indrā of His status. Everyone has a title, including Indrā. Indrā's title is, maghavā. [Its sambhodana prathmā is maghavan. While addressing, it becomes maghavā]. The title is maghava is derived from the root magh pūjāyām. maghayati to worship. maghavā

means, the one who is worshipped - not only humān beings, Indrā is worshipped even by all the devatās. Why? Because, Indrā is the king of devās. Therefore, He is called the adorable one. maghavā - adorable even to the celestials. 'Since you are the greatest among us, you please go and finish the task'. It is almost like the last surviving batsman. At least you win the match for us. [Dhoni - வெச்சுங்கோளேன் - you can keep it that way!]

maghavannetad vijānīhi kim etad Yakṣam iti, tatheti - and naturally Indrā being the leader, His pride must be bigger than all others. Therefore, Īśvarā wanted to teach a greater lesson to Indrā! Indrā must be a model of humility. Leader can never afford to have pride. In fact, the more power I have, the more humble I should be. Indrā did not have that. Therefore, Īśvarā teaches a greater lesson. What is that? When the others came, at least Īśvarā gave darśan at closer quarters; and had some small conversation. But, when Indrā came, Īśvarā or Yakṣa disappeared. You are not worth even talking to; because, you have got so much arrogance. So, tad abhyadravat [indraḥ - the subject, you have to supply]. Indrā approached Yakṣa. Then, what happened? tasmāt - tasmāt pradeśāt - from that place, tirodadhe - Yakṣa disappeared. [tiraḥ is prefix. dhā, fourth dhā, is the verb. ātmanepada लट् liṭ prathma puruṣaḥ eka vacanam. dadhe dadādhe dhatire - iti rūpāṇi].

So, even though Indrā had greater pride, He had sufficient sattva guṇā to continue to stay there; because, he knew, going back to the camp is useless. After all, we have exhausted all our resources. That means, this knowledge [of Yakṣa or Īśvaraḥ] does not come under pauruṣeya viśayaḥ. When we exhaust all our resources of knowledge, to know GOD, what should be our thinking? There are two types of approaches.

If you say, I am a scientist; and we have used all our instruments to know GOD; and since all our instruments have failed to locate GOD, if you therefore conclude, 'there is no GOD', that is called intellectual arrogance. Scientific arrogance. Then, what is humility? Humility is, if our instruments cannot recognise GOD, you conclude, 'there may

be some other instrument, which is outside our purview'. In Sanskrit, we call it, apauruṣeya pramāṇam.

So, Sāyanācāryā - who gives an introduction to vedā, a vedic commentary, defines vedā in a beautiful ślokā. [This definition is given by Sāyanācāryā in his Veda Bāṣyam, which is famous. He has given a definition in the form of a verse

"pratyakṣenānumithyāvā yat tū pāyo na budhyate enam vidanti vedena; tasmāt, vedasya vedatā"

- what is the very definition of vedā? vedā means, "THAT WHICH GIVES THE KNOWLEDGE OF SUCH A SUBJECT MATTER WHICH IS NOT AVAILABLE FOR ANY OTHER MEANS OF KNOWLEDGE"]. There are so many things in this CREATION which are beyond the instruments of knowledge at our disposal. And when you want to know such things, be humble enough to make use of that instrument. Just as you use a microscope when you want to study the microbes, because the regular eye cannot do that. When you want to study the stars you use what? Telescope, the Hubble telescope, to study the galaxies, millions of light years away. Intelligence is, using the relevant scope. Understand, there is lot of scope to study further!

So, when it comes to apauruṣeya viṣayaḥ regarding, Īśvarā - GOD, puṇyam, pāpam, para loka, ātmā - all these come under what? puṇyam pāpam Īśvaraḥ para lokaḥ, punar janmam, ultimately ātmā - 'I'. I can never observe the ātmā. I can never observe the ātmā. Why? The observer can never be observed. vijñātāram are [अरे], why are [अरे]? Yājñavalkyā addresses Maitreyī. How to address wife? अग्नि! they say. Same way are [अरे]. kena vijānīyāt? How to gain that apauruṣeya viṣaya knowledge? The SELF is always apauruṣeya viṣayaḥ. CONSCIOUSNESS can never be observed, by other means. Therefore, if you want to know the nature of CONSCIOUSNESS, you have to go to veda pramāṇam.

All these are the thinking of Indrā. [How do you know? I know! If you have doubt, contact Him and ask!] The moment He became humble and prayed to Bhagavān, 'I need a pramāṇam to know the Yakṣa'. Once the surrender, śraddhā bhakti dhyāna yogāt avehi. In which Upaniṣad? Kaivalya Upaniṣad. Once amānitvam, [bhakti is amānitvam only] - śraddhā and bhakti comes, Bhagavān brings veda pramāṇa. That is conveyed through the story. Yakṣā disappeared. prameyam disappeared. pramāṇam appeared. That is going to come. Fantastic portion. We will read.

स तस्मिन्नेवाकाशे, स्त्रियमाजगाम बहुशोभमानामुमा ँ हैमवती, ता होवाच कमेतद्यक्ष मति ॥
sa tasminnevākāśe, striyam āiaqāma bahuśobhamānām umāgṃ haimavatīṃ tā gṃ
hovāca kim etad Yakṣam iti ॥ mantrā 3 . 12

tasminn eva ākāśe - in the very same place - where Īśvarā disappeared, there came Īśvarī, the Umā devī, the haimavatī. Husband went, wife came. Īśvarā represents prameyam, Īśvarī represents pramāṇā. Brahma vidyā is represented here. So, tasminn eva ākāśe - in the very same place, striyam sa darśa - Indrā saw a brilliant devatā, who is Umā devī. strī here represents devatā. And what type of Umā devī? bahuśobhamānām - extremely brilliant; because, she represents Brahma vidyā. One of the commentators say, Umā represents Brahma vidyā or Oñkārā. Because, Umā is nothing but, Oñkārā rearranged. [We have a game of letters to be rearranged and a word formed - scramble? I forgot the name. Scrabble.] So, what is Oñkārā? ॐ = अ+उ+म्! om = a+u+m. Now, in a, u, m, the first letter you rearrange. a, u, m is there. Put the 'a' at the end. a,u,m is om. That 'a' put at the end. It will become, u+m+a or, Uma. It will be short 'a'; but, still strī liṅga. Brahma vidyā is strī liṅga. Therefore, Umā is none other than Pārvatī, as Brahma vidyā, as Sarasvatī. And which represents Oñkārā, represents vedā; because, Oñkārā is the essence of vedā. Where did we see this? In the previous course, not in this course. In Taittirīya Upaniṣad śīkṣāvallī - yaśchandasāmṛṣabho viśvarūpaḥ | chandobhyo'dhyamṛtātsambabhūva "।

Therefore, Oñkārā represents vedā. Umā is Oñkārā. Oñkārā is vedā. Vedā is pārvatī. Here, she appeared! And, bahuśobhamānā means, brilliant with all the ornaments that are advertised all over. We see so many ornaments! Imagine, all the ornaments are

hanging on the head and ears and nose and where all it can be hung it is there! This is the physical description.

Vedāntic description is, the glory of the vedā. The more you study vedā SYSTEMATICALLY AND COMPREHENSIVELY, you will know the glory of our scriptures. But, unfortunately, many modern people -who are against our scriptures, who want to degrade the scriptures, they take some portions out of context portions and put those in the internet. In the internet one can put whatever they want, wherever they want! Therefore, upload some half-truths from here and there. And they try to degrade vedā and smṛti, and especially Manu smṛti. Entire Manu smṛti they do not read. In this chapter, this ślokā. Always out of context. We will not understand. Non-understanding the scriptures is not at all a problem. Ignorance is bliss. But, the problem is, because of the circulation of half-truths, our scriptures are the worst misunderstood one.

IF WE REALLY WANT TO KNOW, WITH AN OPEN MIND, SYSTEMATICALLY, WE SHOULD STUDY. THEN, EVERYTHING WILL FALL INTO PLACE. And we have got a tradition which gives you the methodology of systematic study, using six indicatory marks. What are the ṣaḍlīngās? "upakramo upasamhārau abhyāso pūrvatā phalam arthavādo upapattī ca līngam tātparya nirṇaye" - to establish the importance of a certain topic, we use these SIX INDICATORS. That proper method of scriptural study is called Mīmāṃsā. Even purāṇās must be studied like that only. Without mīmāṃsā, if you study the purāṇic story, you will not develop reverence. You only will begin to hate, even the purāṇās. Paraśurāmā's father asked Paraśurāmā to cutoff the head of the mother.

They put this on the internet and say, 'this is your vedā!' Thus, they take portions only. And the motive is what? Neither śraddhā, nor bhakti. This is called asūyā in the vedā. In the Bhagavad Gītā, Lord kṛṣṇā uses one word. idaṃ tu te guhyatamaṃ pravakṣyāmy anasūyave. Asūyā means, guṇeṣu doṣa āviṣkaraṇam - studying something for finding fault. This motive is called asūyā. If you study the scriptures with asūyā, then, you will find infinite number of things to criticise and reject. Therefore, never approach like that. If you do not want to study the scriptures, we never want to impose vedās. Even to Hindus. If you do not want to study vedā, you do not have to! If you want to benefit,

you benefit, by proper study. We are not marketers of the vedā. We have got wonderful scriptures; if you want to make use of and improve the quality of life, you are welcome to study. Otherwise, you need not study; but, if you study, please do not study with the aim of criticism. Who says? Kṛṣṇā says. Several times he uses the word anasūyave. What is one of the qualities? Study as anasūyu.

Dayānanda Swāmījī uses the word proof reader's mind. Proof-reader studies something, for what purpose? What is his job? Not to say, 'it is wonderful'. In fact he is paid to find fault. So, never be a proof reader when you read Rāmāyaṇam. What are the doṣās of Dharmaputrā. What akramam Rāmā did. What all did kṛṣṇā do. Whomever we glorify, they want to study, to find the doṣās. That is the worst form. That is why it was said, never study the scriptures by yourself.

Previously, translations were not available, and people did not know Sanskrit. Therefore, scriptures were safe. Translations not available; Sanskrit unknown. Scriptures were safe. Now, translations are available, often given by asūyūs. Therefore Hinduism is facing a crisis. Hindus themselves do not have respect for Hinduism. And, they say, 'Swāmījī why cannot you write something in the internet?!' I say, 'please attend the class, it is all available'. 'But, we want in one minute'. Because these are all mobile days. 'Therefore Gītā, Swāmījī please take two day crash Gītā program. Your classes are running for years. Who has the time? Take a crash program. I say I do not give crash program. Crash program is a program which crashes the next day!

You should study systematically; because, our scriptures are profound. Therefore, it requires time and commitment. 'I want to study the theory of relativity in half a day!' He is an undergraduate physics failed! And he wants to study theory of relativity in half a day! We have got a syllabus to study the vedā. Anyway, I am getting lost in the topic. Let me come to Kena Upaniṣad.

What I want to say here is, the word bahuśobhamānām. You know the brilliance of the vedā only when you study systematically with śraddhā, bhakti and anasūyā. I am sorry, one more ślokā is coming to my mind. At the end of Gītā 18th chapter, Kṛṣṇā tells,

'Arjunā, never give the Gītā book or translation to the following people. Not that they will be in danger; Gītā will be in danger!

idaṃ te nātapaskāya nābhaktāya kadācana | na cāśuśrūṣave vācyaṃ na ca māṃ
yo'bhyasūyati || 18-67 ||

- four conditions. na atapaskāya - the one who does not have the life style prescribed in the scriptures. tapaḥ refers to vedic lifestyle. na abhaktāya kadācana - the one who does not have reverential attitude towards three - guru, śāstram and Īśvarā. abhaktāya. na ca aśuśrūṣave - the one who does not want to study for learning purposes. The one who studies for criticising purposes. Do not give it to him. bhaktā is the one who wants to learn, wants to learn what vedā wants to convey, not he wants to see. So, na ca aśuśrūṣave. na ca māṃ yaḥ abhyasūyati - fault finder, critical. When other religions - Christianity or Islam, someone is there they say. dhakīr? Therefore, they also study gītā; but, when they study, their aim is what? To say, 'Hinduism is useless!' And their very motive is what? Degrading. When they study and put the translation in the internet, they are not going to give wonderful translations. Therefore, never read such items. Who says? Not me! Kṛṣṇā says, 'never give Gītā to such people' - na ca vācyaṃ.

Okay. bahuśobhamānām means, 'if we have these qualifications, positive qualifications, gītā is the greatest work. vedā is wonderful. Every upaniṣad transforms our life from jīvātmā to paramātmā.

And so, Indrā got a guru now. From this story, what is the other message? GURU IS REQUIRED. NEVER STUDY THE SCRIPTURES THROUGH TRANSLATION. When umā devī - and what is her name? haimavatī. haimavatī - Śāṅkarācāryā gives two interpretations. You can take it as himavataḥ putrī - Pārvatī. Because, pārvatī is, in the purāṇās, described as himavān's daughter, in one of the avatāras. Or, you can take Umā as Sarasvatī devī and Haimavatī will mean, with full of golden ornaments. Hema ābharaṇa bhūṣitā. Either pārvatī or sarasvatī, with all the ornaments. Because, Pārvatī or Sarasvatī - all of them are one only. Representing what? brahma vidyā or guru.

So, the guru came. Then, another message is, not only guru is required, second message is, GURU WILL COME IF YOU HAVE ŚRADDHĀ, BHAKTI AND ŚUŚRŪṢĀ. Because, people ask the question, "how to find the guru?" The answer is, "you do not find the guru, guru will find you at the right time!" You will get an opportunity to study.

Then, the last message is, NO GURU WILL GIVE THE TEACHING VOLUNTARILY. You have to ask for the teaching. So, paripraśna - inquiry - is important. Where does the word paripraśna come? Gītā [4.34] "tat viddhi praṇipādena paripraśnena sevayā". Not only paripraśna. You have to serve the guru, indicating humility. So, tā gṃ hovāca kim etad Yakṣam iti. So Indrā asked the question, 'who is this blessed Yakṣa?' In other words, 'WHO IS GOD if it is in saṃguṇa version?' Or, 'what is Brahman, in His nirguṇa version?' What is saṃguṇa Īśvarā? What is nirguṇam Brahman?

Both can be known only through the scriptures. If you want to know, study the scriptures. Otherwise, you can be an agnostic; but, do not be an atheist. Agnostic is better. At least you say, 'I do not know'. [That we already know!] Therefore, better you say, 'I do not know'. NEVER NEGATE GOD; just because, you do not understand! That is intellectual arrogance. With this, the third chapter is over.

Now, the ground is ready for Umā devī to teach Indrā. What is the teaching? You know. Kenopaniṣad Chapters one and two! That is the teaching.

ॐ पूर्णमदः पूर्ण मदं पूर्णात्पूर्णमुदच्यते I पूर्णस्य पूर्णमादाय पूर्णमेवाव शष्यते I ॐ शान्तिः शान्तिः शान्तिः ॥

Class 14 - 10th Jan 2016 - Chapter-3 / 4 - Mantrās- 12 / 1 - 4

स तस्मिन्नेवाकाशे, स्त्रियमाजगाम बहुशोभमानामुमा ँ हैमवतीं, ता होवाच कमेतद्यक्ष मति ॥

sa tasminnevākāśe, striyam ājagāma bahuśobhamānām umāgṃ haimavatīṃ tā gṃ
hovāca kim etad Yakṣam iti ॥ [mantrā 3 . 12]

In this third chapter, the Upaniṣad presented a story, which we completed in the last class. And through this story, the Upaniṣad gave some of the IMPORTANT MESSAGES REGARDING THE VEDĀNTIC TEACHING. The first message being BRAHMA ASTITVAM, existence of Brahman has to be accepted, even though Brahman is not available for any instrument of knowledge. Non-availability of Brahman for any instrument of knowledge makes us doubt the very existence of Brahman. That is why Taittirīya Upaniṣad said, "asanneva sa bhavati, asad brahmeti veda cet" - [brahmānandavallī]

That is why, even now, majority of people and majority of philosophers do not accept Brahman even as a remote possibility. Accepting nirguṇam Brahman as a possibility first, and thereafter accepting its existence is extremely difficult. Therefore, the Upaniṣad in the third chapter concretised the abstract Brahman in the form of the Yakṣa, for the manda adhikārī. I give the example, when the child has to learn the numbers, in the initial stages, all the numbers are too abstract. Therefore the child will have to use the fingers - ஒண்ணு, ரெண்டு, மூன்று. And having exhausted the 5 fingers on one hand, it uses the 5 on other hand; and then the toes also! Numbers are abstract for children. And it will be so for some time. But, when one grows up, our mind becomes subtle enough to conceive the numbers; and, is able to do add 3+4. It is a great thing. 3 we are able to conceive and hold; 4 we conceive and hold; and combine them to give the answer. [I hope, without calculator!]

Similarly, nirguṇam Brahman is too abstract for manda buddhi. nirviśeṣam param brahma sāṅkṣāt kartuṃ anīśvarāḥ ye mandāḥ te anukampyante sa viśeṣa nirūpanaiḥ -

the abstract Brahman of the first 2 chapters becomes the concrete Yakṣa of the 3rd chapter. Yakṣam asti; tasmāt brahma asti!

Then, the second message is, even though Brahman is there, it is not very easy to recognise. BRAHMAṆAḤ DURVIJÑEYATVAM. That is why Vāyu, Agni & others could not know that Brahman. Brahmaṇaḥ durvijñeyatvam.

And the third message given was, as long as they were arrogant, they could not recognise Yakṣa. And, Indrā was the most arrogant one! That is why He could not even get darśanam and have a small conversation! But, Indrā being the Leader, was more sāt̥tvic. So, the moment He was humiliated by Yakṣa, He understood that Bhagavān was putting up a drama to educate Him! Agni did not understand the lesson; Vāyu did not. Indrā understood there itself. Therefore, instead of returning back to the pavilion, Indrā stood there. And He became humble enough and you have to supply a sentence in the story. Indrā stood there and prayed to Īśvarā.

yo brahmāṇaṃ vidadhāti pūrvaṃ yo vai vedāṃśca prahiṇoti tasmai |

tagm ha devaṃ ātmabuddhiprakāśaṃ mumukṣurvai śaraṇamaham prapadye ||

[śvetāsvatara - mantrā 6.18] –

"Oh, Lord! I am surrendering to you. I want to know; but, I am not able to know. Therefore, I need help!"

Dayānanda Swāmījī says, 'Intelligence is, seeking help when we are helpless', whether it is worldly problems; or, whether it is spiritual issue, surrender to GOD. That is intelligence. Indrā was intelligent enough to say, mumukṣurvai - beautiful prayer. mumukṣurvai śaraṇam aham prapadye! And His surrender worked, immediately.

Therefore, the third message is what? JÑĀNA YOGYATĀ APEKṢĀ. Requirement of jñāna yogyatā. And the primary qualification is, śraddhā, bhakti and śaraṇāgati! Without those, knowledge cannot come. Why knowledge; even opportunity to know will not come!

I have told about my experience about my Public Talk in Shimoga, Karnataka. In those days, I used to give Public Talks in other places. So, I was staying with a Lawyer, very devoted to Sringeri matam and ācāryā. Wonderful person. Well established. He hosted me. And He told me, "I do not want to take the help of anyone for discovering the Truth. I want to find it by myself!" He was a devotee of the Matam; I think he was even a Trustee or something. He used to visit. He respects Swāmīś. Otherwise, he would not have hosted me. எல்லாம் பண்ணுவார். Wonderful conversations. And he will take me to the lecture hall; drop me and come back! ஆனா, நான் பேசறதை கேட்கப்படாது! Why? Because, I do not want to take anyone's help! And he will tell you - "I will not listen to your talk!"

So, therefore, śraddhā, bhakti and śaraṇāgati are required. That is jñāna योग்யatā prāpti. *Arrogance, intellectual arrogance, is the worst obstacle for self-realisation.* Intellectual arrogance, is the worst obstacle for self-realisation. Indrā dropped that. Jñāna योग்யatā came! And the moment Bhagavān saw - after all He is sarva sākṣi! - the moment Bhagavān saw, He sent Umā devī, Haimavatī. And, Umā represents both guru and śāstra, which are complimentary. Guru is invalid, without śāstram; and śāstram is useless without guru. Śāstram will never convey its message; it will never open up without a guru to interpret it appropriately, designed by sampradāya; interpretational sampradāya is there. That is the key to open; guru alone has the key to open the śāstra. And Umā represents both guru and śāstra, Umā appeared, Indrā surrendered, guru-śiṣya channel was established. Therefore, the teaching took place.

And what was the teaching? The Upaniṣad does not give the details of the teaching. Why? Because, the teaching has been given. Where? In the first two chapters. And that is how the third chapter is concluded. We saw, tā gṃ hovāca kim etad Yakṣam iti. Like, śiṣyaste'haṃ śādhi māṃ tvāṃ prapannam [Gītā 2-7]. Please tell me what is Yakṣa? It represents both, saṅgṃ Brahma and nirguṅam Brahma. With this, 3rd chapter ends; now, 4th chapter comes, which concludes the story.

सा ब्रह्मेति होवाच, ब्रह्मणो वा एतद् वजये महीयध्व मति, ततो हैव वदाञ्चकार ब्रह्मेति ॥ [Mantrā - 4.1]

sā brahmeti hovāca, brahmaṇo vā etad vijaye mahīyadhvam iti, tato haiva vidāñcakāra brahmeti I

So, the first three mantrās of this chapter should be joined along with the third chapter, which is the conclusion of the story. Now, the mantrā says, sā. Sā means, Umā devī, Haimavatī - guru cum śāstram. Brahma iti hovāca. And we have to supply the subject, Yakṣam. That Yakṣa - brilliant form - which you experienced but could not identify, that un-identifiable, brilliant Yakṣa is, none other than Brahman. Which Brahman has got two versions. One is the parāmārthika version, called, nirguṇam Brahma; which does not do anything. And the second is, the vyāvahārika version, called, saguṇam Brahma; and that saguṇam Brahma, the vyāvahārika version alone, with māyā śakti, becomes śrṣṭi, sthiti, laya kāraṇam. And being the kāraṇam, all the glories of the kāryam belong to the kāraṇam only. If ornament is shining, the shining belongs to what? The gold alone. If ornament is beautiful, it goes to the gold alone. If ornament is valuable, the belongs to the gold alone. Therefore - yadyadvibhūtimatsattvaṃ śrīmadūrjitameva vā - [Gītā 10-41]. Therefore, whatever glory is there anywhere, Arjunā, may you note that belongs to Īśvarā *only*. Not to nirguṇam brahma; but, to saguṇam brahma, Īśvarā only. Therefore, if you have extra-ordinary talent, that belongs to Īśvarā. And because of that if you get special award, while receiving the award and reward, *remember* Īśvarā. And after receiving, when you go home, the first job is what? Keep that in front of the Lord and do sāṣṭāṅga namaskārā and acknowledge. Therefore, Oh, Indrā, you must have done that. When? When you got victory over the asurās, you must have acknowledged; but, you refused. Therefore, you got a குட்டு. Now, you are குட், good. [In Tamil, both are same! குட்டு - குட் ரெண்டும் ஒண்ணுதான், தமிழ்ல! அதனாலதான் சொன்னேன், நான்!] Therefore, it is your arrogance that created the problem. That Yakṣa is none other than Brahman. And, that is clarified.

brahmaṇaḥ vā etadvijaye - in this victory, which you have recently accomplished and you are celebrating as Vijay Divas - [Kargil victory, is celebrated as Vijay Divas], this

celebration of Vijay Divas is not wrong. You can celebrate; nothing wrong. But, start the celebration with a pūjā to Bhagavān. That is vedic culture. Success, you do pūjā to Bhagavān and acknowledge. And whether you do pūjā in success or not, though it is important for removing arrogance, pūjā is required, after success. You have to do pūjā - in fact, double pūjā - after failure also. pūjā - after failure - is for what purpose? sukhaduḥkhe same kṛtvā lābhālābhau jayājayau [gītā 2-38]. The pūjā gives me the shock-absorber, to accept failure also. Therefore, our culture says, *before you start something*, do pūjā. And, *after the result comes*, you do pūjā, whether the result is positive or negative. Life is pūjā mayam. yadyat karma karomi tattad akhilam śambho tavārādhanam - all these are based on what? Kenopaniṣad story! So, brahmaṇaḥ vā etadvijaye. sagna brahmaṇaḥ vā etadvijaye - in the victory, mahīyadhvam - you are getting the glory. That is why Kṛṣṇa said, nimittamātraṃ bhava savyasācin [gītā 11-33] - 'you are only an instrument. I got victory for you!'

Here, Yakṣa got the victory. And, then the Upaniṣad says, tato haiva. tataḥ - from the teaching of Umā devī. tataḥ - here refers to guru - śāstra upadeśaḥ. apauruṣeya śabda pramāṇāt. Because, Brahma jñānam is śabda pratyakṣam; not, aindriyaka pratyakṣam; or, sāksi pratyakṣam [yesterday's vicāra sāgarā class!] It is śabda pratyakṣam. śabda means, upadeśaḥ - from the upadeśa alone. And whenever in the vedāntic context, we use the word, 'guru upadeśa', what should you understand? Not, *whispering* a mantrā in the right ear! In the veda pūrva bhāga - like, gāyatrī upadeśa - what does it mean? The father whispers the gāyatrī mantrā; and in five minutes the job is over. You are supposed to repeat that. Therefore, in mantrā śāstra, upadeśā means, initiating to a mantrā. And thereafter, śiṣyā has to repeat.

But, in vedānta śāstram, upadeśā does not mean, *whispering* 'Tat tvam asi'. What then is the meaning? You have to register, very well. CONSISTENT AND SYSTEMATIC TEACHING OF VEDĀNTIC SCRIPTURES FOR A LENGTH OF TIME, IS CALLED GURU UPADEŚĀ. So, through teaching of Umā devī. But, here, one advantage. Indrā being a devatā and an advanced student, the teaching does not require a very long time. நமக்கு 25 வருஷம் ஆனாலும், 'I think I may be Brahman'-ன்னு சொல்வோம்! So, we human beings take a long time. For Indrā, it is all short. So, tato haiva - Umā upadeśa ha eva. vidāñcakāra - Indrā

knew, realised, discovered. What? brahma iti. That Yakṣam is none other than Brahman. And, whose original definition is, śrotrasya śrotraṃ manaso mano yad vāco ha vācaṃ sa u prāṇasya prāṇaḥ etc. [mantrā -1.2]

That means what? Yakṣa represents that CONSCIOUSNESS, which is different from every sense organ, which pervades every sense organ, and which makes every sense organ, a sensing organ. Otherwise, it will be non-sense; it cannot give any sense. Therefore, that ABSTRACT CONSCIOUSNESS, which is different from every sense organ, which pervades every sense organ, and which makes the inert sense organ into a sentient sense organ, that ABSTRACT CONSCIOUSNESS is represented by Yakṣa. Yakṣa comes & goes; and, Yakṣa is located; whereas, CONSCIOUSNESS never comes, never goes. It is not located in a place; it is all-pervading. That ALL-PERVADING CONSCIOUSNESS is Brahman. iti vidāñcakāra. [vid वद् dhātu, anu prayoga liṭ, लट् vidāñcakāra is a special verb, it is called periphrastic perfect tense! Means, anu prayoga liṭ. Two types of liṭ, dvitva liṭ & anu prayoga liṭ]. All this is only for Sanskrit students. Others can remain really blissfully ignorant!

तस्माद्वा एते देवा अतितरा मवान्यान्देवान् यदग्निर्वायुरिन्द्रस्ते ह्येनन्नेदिष्ठं पस्पशुः ते ह्येनत्प्रथमो
वदाञ्चकार ब्रह्मेति ॥

tasmād vā ete devā atitarām ivānyān devān, yad AgnirvāyurIndrā ste hyenannediṣṭham
pasparśuḥ te hyenat prathamō vidāñcakāra brahmeti II [mantrā - 4.2]

So, in these 2 mantrās the Upaniṣad wants to convey the glory of Brahma vidyā. Whoever gains this knowledge, becomes excellent. He excels in life; and therefore, he always stands out. Brahma vidyā makes a person the greatest human being. It makes a fundamental difference in his life. ALL OTHER KNOWLEDGE, APARĀ VIDYĀ, CANNOT MAKE THIS TRANSFORMATION. We have seen in Bhagavad Gītā, in several places. Previously, I was a saṃsāri BA. Then, I became MA. But, what MA? saṃsāri - MA. Then, I got double MA. Swāmījī says, मापमा - mama I became! Tamil, மாமா! What double MA? saṃsāri - MAMA. Then, I became a saṃsāri - Doctorate. But, that saṃsāri adjective will never go away. Which will always express in the form of HAFD. HAFD ஞாபகம் இருக்கோ?!

Helplessness, Anger, Frustration, Depression. In the very personality, saṃs large!

he jñā - ātmaratireva syād ātmatṛptaśca mānavaḥ,
 ātmanyeva ca santuṣṭastaḥ 3-17] - rfu
 gl of a jñā refl gl of jñā m.

This BRAHMA VIDYĀ ST IS THE FIFTH MESSAGE of this story. And that is said here -
 tasmādvā ete devā - because of this reason, Agniḥ Vāyuḥ & Indraḥ, atitarām iva -
 , Agni, Vāyu - excelled or surpassed, ānyān devān - [thes
 s. Because of what reason? Because, they had contact
 with Brahman , the Yakṣ ge
 conversation. ete devā - me If t. Agniḥ
 Vāyuḥ ḥ, anyān devān atitarām iva - - they
 alone, definitely, surpassed.

And, what is the reason? te hyenannediṣṭhaṃ pasparśuḥ. te - thos s, enat
 - means, Yakṣam. 'ta'kārāntaḥ napuṃsakaliṅgaḥ nam,
 representing Yakṣam. So, enat Yakṣam nediṣṭhaṃ p uḥ. nediṣṭhaṃ means,
 intimately, very closely. Superlative degree. Very, very closely. -
 pavilion! And only these three came in with
 the bat; came close to the Yakṣ got . An
 refore, they were fa

lly Vāyu & Agni. And not only that, te hyenat prathamo
 vidāñcakāra - and those three alone first knew what the Yakṣa
 knew who the Yakṣa is, first. And then, Indrā went back and taught. guru - ś
 ught Vāyu & Agni

And ught Eve hough of
 jñā jñā s, first. Therefore, te - Agni - hyenat -
 m, etat, etc, got
 forms. etat & enat. dvitīyā eka vacanam, object of vidāñcakāra. And enat literally is,
 'this' - a pronoun. In this context 'this' refers to what? This pronoun refers to Yakṣa.

prathamo vidāñcakāra - they knew first. As what? brahma iti. aguṇ
nirguṇa Brahma.
Continuing.

तस्माद्वा इन्द्रोऽतितरा मवान्यान्देवान् , स ह्येनन्नेदिष्ठं पस्पर्श , स ह्येनत्प्रथमो वदाञ्चकार
ब्रह्मेति ॥

ndro'titarām ivānyān devān, sa hyenan nediṣṭhaṃ pasparśa, sa hyenat
prathamo vidāñcakāra brahmeti ॥ [Mantrā - 4.3]

Among all the devatās, these three are great ones, surpassing others. So, once it is
said, 'these three are great', What will be the next doubt? Curiosity? Among these
three, who is the greatest?! ரெண்டுபேரும் நன்னா பாடுவா. T.M.
கிருஷ்ணாவும் நன்னா பாடுவார். சஞ்சய் சுப்ரமண்யமும் நன்னா பாடுவார்.
'Swāmīrī, உங்களுக்கு, இவா ரெண்டுபேர்ல யார் better? நான், சொல்லப்
போறதில்லை! That is a different thing. But, what I am saying is, once I say, 'both
are great', you want to know, 'who is superior?' Human curiosity! Music season-ல
music example சொன்னா, you will laugh. That is all.

So, among the he greatest? And the Upaniṣad answers, tasmādvā
indro'titarām iva - go சங்கீத கலாநிதி! Okay, இதெல்லாம் நான்
சொல்லப்படாது! S got 'the gre one', atitarām iva.

- on? Even though from one angle,
age did not get an opportunity of conversation with
Yakṣa, even though the other two got.

knew the Yakṣam refore efi
spiritually also superior. Until now, He was superi ? As d. As
rāja. Now, He is not only deva rāja , jñā rāja jaḥ-ன்னு
சொல்லன்னும் rājā rāja . 'na' 'a' a.

atitarām iva anyāndevān - He surpasses If
justifies that by giving the reason, saḥ hyenan nediṣṭhaṃ pasparśa - be
alone came close to Yakṣa; but more than that, sa hi enat prathamo vidāñcakāra -

jñāni, *first*. Therefore gre . And
 gre of ong yogā -
 , jñā m jñā mi.
 ŋga guru
 ng guru uru's gre on-guru
 jñā jñā so great by itself.
 And jñānam comes from haga refore jñā glorious. புரியறதோ?
 ஞானத்துக்கு ரெண்டு g ng one glory. And
 from Bhagavān Himself. T haga n ge ng jñā
 guru vessel. Therefore, I am doing
 , guru must remember! இல்லைன்னா,
 நிறையப்பேர் நமஸ்காரம் பண்ணத்தே என்ன ஆயிடும்? S
 , 'there are some Swāmīs who do not accept namaskārā'. They say, 'once
 comes, it can go to the head. எல்லோரும் என்னை நமஸ்காரம்
 பண்ணா', it can come. Theref eg
 me 'pulling the leg', because, [it is not śiṣyā's mistake], the
 moment the guru *forgets* that, there will be problem. Therefore, a guru - wo
 him; but, he instantaneously - like a
 hot potato - he hands over to his guru! [பக்கத்துலயே நிக்கறாறோல்லியோ!]
 direct guru ஆச்சே! So, he hands over to his guru. A guru
 guru. And ultimately, handover to Bhagavān -
 herefore, by glorifying glorifying
This is the fifth message of the story.

With this, the story part is over. Now, we are going to enter the final, concluding portion.

तस्यैष आदेशो यदेतद् वद्युतो व्यद्युतदा ३ इतीन्न्यमी मषदा ३ इत्य धदैवतम् ॥ - 4.4]
 tasyaiṣ adā (3) ityadhidaivatam ॥

So, there, after the word vyadyutadā number 3 is there. It means, dā should be elongated. Equal to three short vowels. 'a' is short vowel; 'aa' is long vowel; and 'a3' is longer vowel. Equal to 3 short vowels. If you put number 4, it is longerer! Equa

ng of onga

gives certain comparisons for a. Yakṣa of the story is going to be compared to a few examples in this portion. That comparison is indicated by the elongated vowel. In English, it is called, prolated vowel. P R O L A T E.

Okay, what is the following portion? We said, knowing Brahman is very, very difficult. ijñeyatvam. That is why Agni, Vāyu and others found it very difficult.

hat, *even though Brahman knowledge is difficult, it can be made easy.* Like, they give certain '*made easy courses*' also. They say, '*mathematics made easy*'. '*calculus made easy*' etc. Brahma vidyā can be made easy.

If, is neither easy nor diffi

scriptures, in some places it is said to be very difficult; and, in some places it is said to be very easy. What is the example? For senior students, lot of scope for home-work. அப்படினா, தேடணும்னு அர்த்தம். If you are familiar, தேடவே வேண்டாம்; உடனே strike ஆகும். In Kathopaniṣad, kṣurasya dhārā niṣitā duratyayā - Brahman enquiry is like walking on razor's edge! That means what? Very, very difficult. This is Kathopaniṣad. In Bhagavad Gītā, Kṛṣṇā says,

rājavidyā rājaguhyaṃ pavitram idam uttamam | pratyakṣāvagamaṃ dharmyaṃ
susukhaṃ kartum avyayam || Gītā 9-2

He says, 'easy'. Not only ordinary easy, susukhaṃ - very easy! Now, naturally, the question will come, 'how come the scriptures contradict itself, saying, very difficult & very easy?! From that it is very clear that, by itself, it is neither. Under certain conditions, it is difficult; and, under certain other conditions, it becomes easy. By now, you would have guessed what I am arriving at. What is that? For a prepared mind -

ya, susukhaṃ.

ijñeyam. So

yogya So
of If ching is received and retained. If it
ĩ, the teaching is received; but, not retained. After the class,
chappal is gone! So, both happens for
for for
ng goe ng! So of aṃs a,
as you cont refi
yogā - both - should go together.

haga yāṃ, yogā yāṃ -
refers to attending the class; yogā śāstre - refers to other sādhanās for refi . So
- yoga samuccaya. Not, jñāna-ka
ra - yoga samuccaya as even you do, you will find, you are
listening to the same topic alone, திருப்பித் திருப்பி - in the name of
of "Swāmījī
Kenopaniṣad-ல என்ன சொல்லி இருக்கு?" "Brahma-ன சொல்லி இருக்கு."
அப்படியா! "K -ல என்ன சொல்லி இருக்கு?" "brahma-ன சொல்லி
இருக்கு!" S m going to say is same, "Brahma satyam, jaga
ng fi refi
ng 'Swā jī, இன்னைக்குத்தான் எனக்கு
நன்னா புரிஞ்சுது'-ன்னுவா. go
n. Therefore,
refinement should go on, simultaneously.

And for refinement - all these you know, I am only repeating. For refi
yogās - karma yogā and upāsana yogā. Karma yogā consisting of yajñā
not going to And yogā
means, varieties of meditation. Meditation also is highly useful. The going
four upāsanaṅ of Īśvarā. And all the symbols of
varā, as Yakṣa. In what
way they are similar? Yakṣa was very brilliant. Flashy. And the second is what? It was

very brief. Appeared and disappeared. BRILLIANT & BRIEF Yakṣa. Therefore, symbols are chosen in such a way, they are similar to Yakṣa. That is why we said, *the sixth message of the story is it gives certain symbols for upāsana*, based on the Yakṣa story.

So, upāsana yogā is the preparatory sādhanā. And then, towards the end, it talks about karma yogā and values - "tasai tapo damaḥ karmeti pratiṣṭhā vedāḥ sarvāṅgāni satyamāyatanam" [mantrā-4.8]. tapaḥ damaḥ karma iti pratiṣṭhā - thus, karma yogā and upāsana yogā for refinement. REFINEMENT ALSO BY ITSELF, WILL NOT GIVE KNOWLEDGE; VICĀRĀ ALSO BY ITSELF, WILL NOT GIVE KNOWLEDGE. THE COMBINATION OF REFINEMENT AND VICĀRĀ, THE COMBINATION ALONE GIVES THE BENEFIT. And, for that, Śaṅkarācāryā gives an example in Vivekacūḍāmaṇi [verse 53] - which we are supposed to have seen! What is that?

pathyamauśadhasevā ca kriyate yena rogiṇā | ārogyasiddhirdṛṣṭā'sya
nānyānuṣṭhitakarmanā ||

You have to take the medicines; and, you have to follow the do-s and don't-s. If you take insulin from one side and Tirupati football laddu from the other side! That would not work. You have to follow. That is what they call 'lifestyle changing'. That is pathyam. And then you take whatever medicine is required. Thus, karma yogā and upāsana yogā are pathyam. [careful, பத்தியம் not பைத்தியம்!] Jñāna yogā is auśadham. And from this, what is the important message? All the three yogās are compulsory! What is the popular misconception? Follow any one yogā you want to follow. So, people give us option. But, the important message is 'THERE IS NO OPTION PRESENTED BY THE ŚĀSTRAM'. First, karma and upāsana are compulsory for refinement; then, jñāna yogā is compulsory for ignorencodectomy! *-ectomy* means, removal. Here ignorance will have to go. Therefore, we are going to get some upāsana. Four upāsana. The first two are called, adhi daivata upāsana. The third one is, adhyātma upāsana. One only. And the fourth one is guṇa viśiṣṭa upāsana. Totally, four upāsana.

And what are the first two? adhidaivata upāsana. The Upaniṣad says, vidyuto vyadyutadā³ itīn nyamīmiśadā³. All கட்டடா வார்த்தை. vidyutaḥ - means, lightning. vidyut. Its ṣaṣṭhī vibhakti is, vidyutaḥ. takārāntaḥ strīlīṅgaḥ, vidyut śabdaḥ, ṣaṣṭhī eka

vacanam. And, vyadyutadā³ is a verbal form, for which you have to take the abstract noun meaning. vyadyutad means, flash. So, vidyutaḥ vyadyutad means, what? Flash of lightning. Lightning always comes in the form of what? Brief & Brilliant. Yakṣam மாதிரி! Brief & Brilliant. Therefore, we can take 'lightning' as a symbol for Yakṣa -

! So, what upāsana it is? Lightning
in lightning speed, like sandhyāvandanam! If ! அதுவே
tful!] Therefore, 'light ng na' ng ight ng
'up on lightning, as Yakṣa. That is No-1.

'blinking' upāsanam. Certainly, you will blink - what is 'blinking'
nam?! Here, we take the blinking of the eye *as a flash of light*. The blinking of the
eye is like the flash of light. *Very imaginative* upāsanam. How do you say, blinking is
like a flash of light? Okay, now you close the eyes. What do you experience? Nothing!
The world is there in front of you; all of you are sitting in front of me. But, all of you are
enveloped in what? In darkness, now. You are all enveloped in darkness. I briefly open
my eyes. What happens? The whole of āstika samājam

śaḥ. Which spreads, because of what? 'Blinking'. Not continuous opening.
Because, in continuous opening, light continues; whereas, blinking leads to
experiencing a flash of eye-light, which spreads all over you. Even though sun light is
already spread all over you, sun light is not enough to experience you! நம்ம என்ன
சொல்லுவோம்? Sunlight இருந்தா தெரியும்னு சொல்லுவோம்.

Remember, sunlight is not enough; another light, which is called, the light of
- jyotiṣām jyotiḥ, the caitanya jyotiḥ, which comes through
ra ghaṭodarasthita mahādīpa prabhā bhāsvaram - whi
ḥ, the light of CONSCIOUSNESS, when I open the eye-lids, *it spreads all over*

he light of sa, which is a
flash, while blinking. In that flash, you are all shining. Therefore, ṣad. nimeṣaḥ.
Blinking is called nimeṣ aḥ. So, the first one is vidyut śaḥ; the

second one is nimeṣa prakāśaḥ. May you meditate on them as *flashy* Yakṣa! Details in next class.

ॐ पूर्णमदः पूर्ण मदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवाव शष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

Class 15 - 17th Jan 2016 - Chapter- 4 - Mantrās- 4 - 9

तस्यैष आदेशो यदेतद् वद्युतो व्यद्युतदा^३ इतीन्न्यमी मषदा^३ इत्य धदैवतम् ॥ [mantrā - 4.4]

tasyaiṣa ādeśo yad etad vidyuto vyadyutadā^३ itīnnyamīṣadā^३ ityadhidaivatam ॥

After completing the story, now the Upaniṣad comes to the final part of the teaching, by presenting upāsanās & karmā. Upāsanā meaning, meditation on Īśvarā, taking one symbol or the other. And here, the Upaniṣad chooses three symbols for upāsanā. And all of them are based on the Yakṣa story. In the story, Bhagavān came as Yakṣa; which was extremely brilliant, which was briefly there and disappeared. And similar symbols are taken. The first one we saw in the last class, is the 'lightning' - which is extremely brilliant, briefly present and illumines everything. Nobody can miss that. And, vidyuto vyad yutadā^३ means, that flash of lightning, can be compared to the Yakṣa, who represents Bhagavān.

And the second symbol is 'blinking', a highly imaginative example. The 'blinking' is also exactly like the flash of 'lightning'. I explained in the last class that when the eyes are closed, even though you are all sitting here, even though the light is falling upon all of you, still, you are all in darkness, for me, as long as my eyes are closed. And, therefore, for illumining all of you, your presence is not enough, even the pervasion of the light is not enough; but, another light is required, that is the LIGHT OF CONSCIOUSNESS! And, consciousness - my consciousness, I mean - does not spread on all of you as long as my eyes are closed. When I open my eyes, briefly, the consciousness light - nānāchidraghaṭodarasthitamahādīpaprabhābhāsvaram jñānam yasya tu cakṣurādikaraṇadvārā bahiḥ spandate. The consciousness goes out, as it were, and falls over the entire āstika samājam hall. And because of this flash of consciousness, cakṣu prakāśā, all of you are illumined. And suppose, I close the eyes again, that flash is gone; you are not illumined. Thus, every time I 'blink' the eye, open & close the eye, it is like a flash, which reveals and disappears.

And therefore, Yakṣa has to be invoked on the nimeṣā of the eye. Therefore, nyamīmiṣad ā³. nyamīmiṣad - means, winking or blinking of the eye. When it is naturally happening, it is called blinking; and when it is deliberately done, it is called winking. The result is the same, whether it is wink or blink, as long as you do not blink at my statements! Okay. So, nyamīmiṣad ā³. That ā³ is in the meaning of upamā - Bhagavān is like the lightning and blinking of the eye. And, may you meditate upon that. Do not even take your blinking for granted! In lalithā sahasranāma, "unmeṣa nimiṣoṭpanna vipanna bhuvanāvalī". The world itself appears and disappears, just as, when I open the eyes, āstika samājam appears, all of you appear. The moment I close the eyes, these disappear. Similarly, in Īśvarā's, unmeṣa and nimeṣā, the entire Creation appears and disappears. Therefore, it is a symbol for Yakṣa. These two are called, ati daivata upāsanāni. And now, we are entering the third upāsanam, adhyātma upāsanam. Very subtle form of meditation.

अथाध्यात्मं यदेतद् गच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्षणं संकल्पः ॥ [mantrā - 4.5]
athādhyātmaṃ yad etad gacchatīva ca mano'nena caitad upasmaratyabhīkṣṇaṃ
saṅkalpaḥ ॥

So, here is an adhyātma upāsanam, wherein we take our mind and thought for meditating upon Brahman. We have seen before, mind by itself is insensient, mind being matter. Mind has become sensient because of the borrowed consciousness from the ātmā. Therefore, mind is like a mirror; and ātmā - in the form of cidābhāsā, pratibimba caitanyam, is reflected in the mind. Because of that alone, the mind is sentient. And when the mind entertains thoughts, each thought reveals a particular object. ghaṭa vṛtti reveals ghaṭaḥ; [vṛtti means, thought] wall-thought reveals wall; thus, mind, through every flashing thought, reveals the external world. And when that thought goes away, that object also disappears; another thought comes, another object is revealed. Thus, mind - through every thought - reveals the objects of the world; this is *directly* happening. But, *indirectly*, mind's revealing capacity reveals Brahman also; because, without Brahman, the mind cannot have the reflected consciousness. Therefore, the Upaniṣad says, mind reveals the external world *directly*; whereas, the mind *indirectly* reveals the presence of ātmā. MIND DIRECTLY REVEALS THE EXTERNAL WORLD;

AND, INDIRECTLY REVEALS THE PRESENCE OF ĀTMĀ. How? Because, without ātmā, mind cannot have the revealing capacity.

I have given the example before. On a paurṇamī night, the moon and the light reveals the earth. That everybody knows. The moon and the moon-light reveals the earth, on a paurṇamī night. But, the moon is revealing another fact, that we generally do not notice. The moon does not have light of its own. The presence of moonlight *indirectly* reveals the presence of the original light, the sun-light. Therefore, mind reveals Brahman, all the time. Every thought reveals Brahman by reflecting consciousness from Brahman. Just as the mirror, by forming a reflection/image, indirectly reveals my original face, which I do not see. By forming the image, the mirror indirectly reveals the original face. Similarly, every thought, reveals the presence of Brahman, by reflecting the consciousness principle. Therefore, yaddetat manaḥ. This mind, by revealing various objects, etad gacchati iva. etad means, Brahman. It reveals indirectly, by forming the reflected consciousness.

And because of this knowledge, the upāsakā uses the mind and thought for meditating on Brahman. So, anena - through this mind and thought, that is, using the mind as symbol, thought as symbol, the upāsakā - etad upasmaraty - remembers the Original consciousness. By experiencing what? The reflected consciousness. He meditates upon the original. So, anena means, through the mental thought, upasmaraty - remembers the presence of Brahma caitanyam. This is very similar to pratibhodayitam matam we saw in the second chapter.

And, abhīkṣṇagṃ saṅkalpaḥ - when it is repeatedly done, it becomes upāsanā. One thought is memory. Continuous thinking becomes upāsanā. Thus, "mental" Brahma upāsanā some upāsakās do. abhīkṣṇagṃ means, repeated; saṅkalpaḥ means, upāsanam. Therefore, the third meditation is 'thought' meditation. Because, thought is also flashy, brief, brilliant, illumines the external word - exactly like Yakṣa briefly appeared. This is the third meditation. So, what are the three meditations? 'lightning meditation'; 'blinking meditation' and 'thought meditation'. Very subtle meditations.

fourt nā, we will read.

तद्ध तद्वनं नाम तद्वन मत्युपा सतव्यं स य एतदेवं वेदा भ हैन सर्वा ण भूतानि संवाञ्छन्ति ॥
taddha tadvanam nāma tadvanam ityupāsitavyam, sa ya etad evam ve nagm
sarvāṇ ṁvāñchanti ॥ - 4.6]

So, the fourth upāsanā is guṇ

glory or attribute. And gl of indicated by a special word, tadvanam. tadvanam of Īśvarā revealing particular glory. Like, saṅgī - ஒரு title குடுக்கறான்னு வெச்சுங்கோளேன்! gl of . Similarly, Īśvarā's glory is revealed by the title tadvanam.

And, what do you mean by tadvanam? vanam means, adorable, subject to admiration. Adorable to whom? tad. tad means, teṣām devānām - Indrā, Vāyu, agnīnā

m. So, adorable or pūjyam. pūjyam to whom? Indrā, Vāyu, Agni. Why adorable to all of them? Because, Agni discovered, 'my burning power does not belong to me; but, from Bhagavān.' Therefore, Agni developed admiration of aft

Si Vāyu ifting from haga before or glories are coming from y. And from that we can extend, even for all the human beings also, r gl m -

from Bhagavān. Therefore, Bhagavān is one who is pūjyaḥ. pūjya - ணா என்ன ũjyam means adorable. In fact, zero is called pūjyam; ũjya d. zero does not mean nothingness; zero means, everything in potential form. That is zero. And since *everything is potentially there*, it becomes pūjyam, adorable.

So, tadvanam ũjya haga And if haga k of we So, haga

This is the glory. And, if we are adoring anyone ongs haga aṁ toyam yathā gacchati sāga ũjā

you do to anyone, ultimately, legitimately it all belongs to one Īśvarā only. This is indicated by the title, tadvanam.

So, taddha. tad means, that Īśvarā, tadvanam nāma - is known to all by the title tadvanam - *adorable to all*. vanam is derived from the root 'van' - to worship; eighth conjugation, ātmanepada, 'vanute'. From that vanam is karma vyutpatti, vanana yogyaḥ, pūjā yogyaḥ, pūjyaḥ. You should not take the dictionary meaning of vanam, which is forest. Śaṅkarācāryā says, in this context you have to take the etymological meaning, not the popular meaning. Therefore, what is the upāsanā? tadvanam ity upāsitavyam - may you meditate upon Īśvarā as tadvana viśiṣṭaḥ Īśvaraḥ, or, tadvanatva viśiṣṭaḥ Īśvaraḥ!

And, the Upaniṣad gives the benefit of this upāsanā. It promises a worldly benefit also. What is the worldly benefit? If you meditate upon Īśvarā as the adorable one, you will get - can you guess? You will get, means the upāsakā will become, '*adorable to all*'! He will get wonderful character. Because of that, he will become adorable to all; everybody will love that person. As somebody said, there are two types of people. One group of people give happiness wherever they go; and, another group give happiness whenever they go! வித்தியாசம் புரியறதோ? You will come under the first category-ன்னு அர்த்தம்! That is said here, saḥ ya etad evaṃ veda - that upāsakā, who [veda - here means, upāste, etad means, tadvanatva viśiṣṭa Īśvaram, brahma; etad refers to Brahman, as adorable]. vedaḥ upāste, sarvāṇi bhūtāni hainagṃ abhi saṃ vāñchanti - all beings love him, adore him [him or her - okay, gender discrimination வேண்டாம்!] - love him or her; adore him or her, as a result of this upāsanā. This is the benefit of sakāma upāsanā. If it is niṣkāma upāsanā, he will get all the qualities required for ātmā jñānam. This is the 4th upāsanā. With this, the upāsanā portion is over.

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद् ब्राह्मीं वाव त उपनिषदमब्रूमेति ॥

Upaniṣad aṃ bho brūhītyuktā ta Upaniṣad, brāhmīṃ vāva ta Upaniṣad am abrūmeti ॥
[mantrā - 4.7]

So, here, the mantrā makes a statement. It looks a humorous statement. Or, it has got a deeper meaning also, according to Śāṅkarācāryā. The teacher has taught the teaching in the first two sections. And thereafter, for those who cannot understand, the Upaniṣad has taught the message through a story also. All these things are over. And now a student asks, 'hey guro! can you teach me Upaniṣad?!' நன்னா தூங்கியிருக்காணு தெரியறது! He has slept off in the class. Therefore, after everything is over, including the story, he says, 'Oh, Bhagavān, .. Dayānanda Swāmīji says, 'this person has given rāgam-thānam-pallavi in Kalyāṇi. And he has come to the tukkadā portion. And then, one person sitting in the front - all the time nodding, சபாஷ். பவே எல்லாம் சொல்லி, அதுக்கப்பறம் he gives a chit, saying 'can you sing Kalyāṇi rāgam?'- னா! So, what will the musician feel? All the time this person was nodding his head as though he can admire and appreciate! அது மாதிரி, the teacher has finished everything and now the student asks, 'bho Upaniṣad am brūhi' - may you teach me the Upaniṣad ! And guru also - [why he requires compassion, you can now understand!] has to accommodate all types of students, without laughing at him! அதனாலே சொல்றார், அப்பனே!" te Upaniṣad aṃ uktā' - the primary Upaniṣadic teaching has been given in the first two chapters, Upaniṣad. And what type of Upaniṣad? Brāhmīṃ vāva ta Upaniṣad am abrūma. Brāhmī Upaniṣad means, Brahma vidya; Upaniṣad in the form of knowledge of Brahman; te abrūma. ta is printed because of sandhi rule. If you split it, it will be te - 'to you'. It has already been taught.

But, Śāṅkarācāryā takes it as a meaningful question. And He gives the meaning for the question as follows. 'Is the Upaniṣadic teaching complete? Can this Brahma Vidyā itself give liberation? Or, should Brahma vidyā *be combined with* some other sādhanā - karmā, upāsanā etc? Should we add karmā and upāsanā along with knowledge, for liberation? Or, can knowledge give liberation, by itself? So, kevala jñānena mokṣaḥ vā? karmā, upāsanā samuccita jñānena mokṣaḥ vā? - is the technical question that Śāṅkarācāryā extracts. And from the answers Śāṅkarācāryā says, 'according to the guru, jñānam by itself can give liberation. Karmā and upāsanā are not required *for liberation*. Karmā and upāsanā are not required for liberation. For liberation, jñānam is sufficient. Then, do you mean to say, karmā and upāsanā are *not required at all*? NO!

Karmā and upāsanā *are required*; but, only to prepare the mind. Once the preparation is over, the role of karmā and upāsanā is over. *As for as liberation is concerned, knowledge and knowledge alone is sufficient.* That is the message given. Now comes the final part. We will enter -

तस्यै तपो दमः कर्मति प्रतिष्ठा, वेदाः सर्वाङ्गानि सत्यमायतनम् ॥

tasyai tapo damaḥ karmeti pratiṣṭhā, vedāḥ sarvāṅgāni, satyam āyatanam II [mantrā - 4.8]

Thus, upāsanā has been taught. upāsanā means meditation. Meditation on three symbols. But, it is not compulsory that we do should use *only on* these 3 symbols; we can do any for of upāsanā on anything, including, iṣṭa devatā upāsanā, sūrya upāsanā etc. By practicing one form of upāsanā or the other, we have to prepare the mind, in the form of focus as well as in the form of expansion. Wherever 'nature upāsanā' is talked about, the purpose is, expansion of the mind. So, we require the focusing capacity; and we require mental expansion also! Because, the ultimate knowledge is 'aham brahmāsmi'. *A narrow mind cannot accommodate this wisdom.* Thus, upāsanā gives focus - ekāgratā; and viśālatā - expansion. Can it give liberation? We have said, upāsanā can *only prepare the mind*. It cannot give liberation. upāsanā must be followed by jñānam given in the first two chapters. So, practice upāsana yogā, then go to jñāna yogā, then get liberation.

Now, in the following portion, the Upaniṣad says, upāsana yogā is also *not sufficient*; one more yogā is required. That is karma yogaḥ. Karma yogā means what? The act of contribution to the world. Service to the world, *with a reverential attitude*. The entire gṛhasthāśramā is not for serving the family! அப்படின்து நினைச்சுண்டு இருக்கோம்! Family is only one yajña, pitṛ yajñaḥ. Through pañca mahā yajñaḥ use the gṛhasth-āśramā for serving the world, which service is called karma yogā. Thus, gṛhasthāśramā is for karma yogā; vānaprastha āśramā is for upāsana yogā, and sanyāsa āśramā is for jñāna yogā. Whether we go through the three āśramās or not, we have to go through karma yogā, upāsana yogā and jñāna yogā. karma yogā is for

refinement of the mind, removal of selfishness; ahañkāṛā, mamakāṛā must be diluted. That you dilute only by serving the universe, as viśva rūpa Īśvarā! jagata īśadi yukta sevanaṃ aṣṭa-mūrti bhṛd pūjanam [upadeśa sāram]. Thus, karmā refines the mind. citta saṃskāraḥ. And, karma yogā is mentioned here.

And also we should immediately add, '*karma yogā can refine the mind; but, cannot give liberation!*' '*upāsana yogā can prepare the mind; but, cannot give liberation!*' You have to go through karmā; you have to go through upāsana; you have to go through jñānam. It is yoga traya krama samuccayaḥ - SEQUENTIAL COMBINATION OF THE THREE YOGĀS IS THE SPIRITUAL JOURNEY. போட்டுங்கோ! Sequential combination, not simultaneous. Because, when you are doing karmā, you cannot enquire into the 'self'. Therefore, combination of all three yogās. VEDĀ NEVER GIVES CHOICE AMONG THESE THREE YOGĀS. நீ கர்மாவப் பண்ணு, நீ உபாஸனையைப் பண்ணு, நான் ஞானத்தைப் பண்ணேன்னு - NO. All the three are compulsory for all the people; you have to combine *not, simultaneously, not, sama samuccaya*; but, krama samuccayaḥ.

First half of life is karma-pradhāna. Why? Because, body is fit. After, 50-60 years, you have to go through upāsana.. Why? Standing-up and sitting down itself is a project; so, where is the question of pradakṣiṇa, namaskāṛā and all! Therefore, body is also designed for, first karmā-pradhāna life; and after retirement, [அதனாலதான் எல்லாரும் retirement-க்கு அப்பறம் வரா!] thereafter, upāsana-pradhāna life; then, enquiry-pradhāna life.

And normally, the order is karmā, upāsana; then, jñānam. But here, the Upaniṣad goes in reverse order. So, now, karmā is said. tasyai - for that Upaniṣad ic wisdom to come and stay, if you want to receive the wisdom and retain the wisdom, supportive sādhanās are important. And, what are they?

No.1. tapaḥ - a life of religious discipline, consisting of pañca mahā yajñā. A life of religious discipline; which includes, getting up before or during sun-rise! That is also part of the discipline. So, tapaḥ means, a life of discipline as prescribed by the sāstrām.

Then, No.2. damaḥ - sensory restraint. Never allow the sense organs to become addict to anything, by repeated indulgence. yuktāhāravihārasya yuktaceṣṭasya karmasu [Gītā 6.17]. 'I am not a slave of any sense organ - pañca jñānendriyāṇi, pañca karmendriyāṇi. I am not slave. This sensory restraint is called damaḥ.

And, No.3. karmā means, all the activities - especially in the form of pañca mahā yajñā - prescribed by the śāstrās, which is called niṣkāma karmāṇi. 'We are going to do activities for fulfilling our personal desires; we will earn and enjoy'. That, śāstrā need not teach us! Why? That is instinctive. Pursuit of money & pleasure is instinctive. That, śāstrā need not teach. What śāstrā has to teach is dharma, a life of contribution. To remember Dayānanda Swāmījī's expression, 'do not be a consumer alone; be a contributor also.'

That nitya, naimittika, niṣkāma karmā is said here as karmā. All these three are required to prepare the mind. And such a mind alone can *receive & retain* brahma vidyā. pratiṣṭhā means what? It is the support for tasyai. tasyai means what? brahma vidyāyai. For brahma vidyā.

Otherwise, what will happen? As I say, 'the moment the chappal is on, the teaching is gone!' And, Dayānanda Swāmījī gives a example. Somebody wanted to light a fireplace. And for that he had to bring a burning charcoal from the neighbour. அதுவேந்து அந்த கனலை எடுத்துண்டு வரதுக்காக [He wanted to get that burning charcoal] in some container; and he did not find any. So, he took it on a newspaper! So, what will happen?! You may be able receive it; but, you cannot retain it. Similarly, the knowledge will come in the class; but, it will go away. If it has to stay, spiritual enquiry must be complemented with religious discipline. RELIGION AND SPIRITUALITY ARE COMPLEMENTARY!

So, pratiṣṭhā is the foundation. vedāḥ sarvā aṅgāni - so the four vedās and the veda aṅgās, like the auxilliary sciences, which we saw in muṇḍaka Upaniṣad - śikṣā, kalpa, vyākaraṇam - all of them. That means, scriptural study. So, scriptural study and religious life - all of them are the foundation. That is why generally there is a practise.

After you complete the Upaniṣadic study, they will generally read the first mantrā and end. நாம் அதெல்லாம் பன்றதில்லை gītā-வை முடிச்சதுக்கு அப்பறம், "atha prathamo'dhyāyaḥ I dharmakṣetre kurukṣetre samavetā yuyutsavaḥ I" Then only, "Om, tat sat". Thus, they will conclude. The idea is, gītā is not for *one-time study*; you have to keep on repeating. 'Upaniṣad also I have finished'-ஊ! They are not meant for '*finishing*'. They have to be śravaṇam, mananam, nididhyāsanam. Therefore, all of them are pratiṣṭhā - support!

And among all the disciplines, what is THE MOST IMPORTANT DISCIPLINE? satyam āyatanam. satyam is the protective enclosure, abode! satyam means what? Honesty, integrity, uprightness, truth-fullness, absence of double personality, absence of hidden agenda. That honest, transparent life is called satyam. All the Upaniṣad s emphasise the value of truthfulness. What is the muṇḍaka Upaniṣad mantrā? Do you remember? It has been taken by our government itself. 'satyam eva jayate' - 'truth alone wins' is the *general* statement. In spiritual context, we add one more - 'truth alone wins mokṣā!' 'truth alone wins mokṣā!' Without truthfulness, vedāntā does not work. In yesterday's class I was telling - 'do you speak truth'-ஊ? He replied, 'I speak truth also!' - ன்னான்! புரிஞ்சுதோல்லியோ? That is right. Therefore, satyam āyatanam - satyam is the enclosure in which the Upaniṣad is protected. If that is not there, the Upaniṣad will be encroached and it will go away! satyam āyatanam.

Now, Kena Upaniṣad is complete. Jñāna yogā is there; upāsana yogā is there; karma yogā is there; and values are also mentioned. Satyam represents, amānitvam, adambhitvam, ahimsā, kṣāntiḥ - all of them. Therefore, what is the spiritual journey? karma yogā + upāsana yogā + jñāna yogā + values is the spiritual journey. And even if you do not want mokṣā, karma yogā + upāsana yogā + values is compulsory for every Hindu. We can be called Hindu only when we follow these three. jñāna yogā is optional! If a person says, I do not want mokṣā, வேண்டாம் அப்பா, உனக்கு jñāna yogam வேண்டாம்! But, karmā, upāsanā and values are common to all Hindus. jñāna yogā is meant for those Hindus who value mokṣā as the primary goal of life!

Since the teaching is complete, now the Upaniṣad gives the phalaśruti.

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ [mantrā - 4.9]

yo vā etām evaṃ vedāpahatya pāpmānam anante svarge loke jyeye pratitiṣṭhati pratitiṣṭhati ॥

This is phalaśrutiḥ, the benefit of following the teaching of Kena Upaniṣad. And what do you mean "by following the teaching"? It includes, karma yogā and upāsana yogā and getting jñāna yogyatā. And having attained jñāna yogyatā, go through jñāna yogā, consisting of śravaṇam, mananam, nididhyāsanam; and finally knows Brahman in this manner - yaḥ etām. Upaniṣad am etām veda - knows in this manner, follows the teaching and comes to know the primary teaching - 'brahma satyam, jagan mithyā', [instead of jīvaḥ, we have to replace it by aham] So, 'brahma satyam, jagan mithyā', 'aham brahmaiva nāparaḥ' iti yaḥ veda - suppose we know. And, how much time is given for that? vedā gives enough time. You can take as much time as you want. IF YOU FEEL ONE JANMĀ IS NOT ENOUGH, YOU CAN CARRY FORWARD TO THE NEXT JANMĀ. BUT, ONE TIME OR THE OTHER, 'aham brahmāsmi' WISDOM IS COMPULSORY.

Okay, then what will happen? apahatya pāpmānam - he will remove all the pāpam. And in vedāntic context, the word pāpam has a deeper meaning. It means all the karmās, which are responsible for repeated mortality. What is the cause of repeated mortality - not one-time death - punarapi jananam, punarapi maraṇam? karmā is responsible. sañcita, āgāmi, prārabdha, puṇya, pāpam - *all of them* - are indicated by the word pāpmā. sarva karmāṇi. And not only karmā. The cause for all the karmā, which is ajñānam, self-ignorance. Because of self-ignorance alone, I mistake myself to be the body, because of body-identification alone, I become kartā; because of kartṛtvam alone, I do karmā; because of that alone, I generate puṇya-pāpam.

For all these, what is *the original sin*? According to Hinduism, it is self-ignorance only! And ignorance does not have a natural death. Everything in the creation naturally dies -

āgamāḥ, apāyinaḥ, anityāḥ. But, ignorance never has natural death. *We have to work for the elimination of that.* That ignorance also goes away.

And as a result of that what is the benefit? Two-fold benefit. jīvan mukti and videha mukti. jīvan mukti means, he enjoys freedom & liberation, here & now. Remembering the fifth capsule of vedāntā - [what is the fifth capsule?] - "BY NOT KNOWING [OR KNOWING & FORGETTING] MY REAL NATURE, I CONVERT LIFE INTO A BURDEN; AND, BY KNOWING & REMEMBERING MY REAL NATURE, I CONVERT LIFE INTO A BLESSING!" It is really a blessing, because, only when I am alive, I can claim my glory as Brahman. And, this claiming of the glory - which we will see more & more later in other Upaniṣad s. "aham annam, aham annādaḥ, aham ślokakṛt". "aham vṛkṣasyarervā". "mayyeva sakalam jātam" - etc.. *So many glories we can claim*, while living. And that is called what? jīvan muktiḥ. And once the prārabhdam is over, it is called videha muktiḥ. The jīvātmā merges into paramātmā, *without any movement*, like, the pot space merging into total space when the pot is destroyed, without any movement. And that is called videha muktiḥ. That is said here.

anante jyeye loke. lokaḥ here means, Brahman. svarge loke means, sukha rūpam brahma. Here, you should not take svarga lokā as the heavenly world. svarga lokā has the meaning of 'heavenly world', also. But, śāṅkarācāryā says, that meaning you should not take here; you should take it as sukha rūpam brahma. Why? You cannot give a meaning just like that. There should be a reason for that. Śāṅkarācāryā says that, there is an adjective to that - anante! anante means, limitless or infinite. If you take regular svarga lokā, the adjective will not stick. புரியறதோ? Because, the regular svarga lokā is not anantam; because, it is born and it will be gone. Even the people who go there - te taṃ bhuktvā svargalokaṃ viśālaṃ kṣiṇe puṇye martyalokaṃ viśanti [Gītā 9-21] - coovam lokam viśanti! மறக்காதீங்கோ! Comes back to coovam! Thus, because of the adjective "anantaḥ", Śāṅkarācāryā says, contextual, the meaning of svarga lokā should be taken as brahma lokam. Brahma lokam means, Brahma caitanyam. sukha rūpam Brahma caitanyam. jyeye - means, the ultimate goal. Greatest goal. pratitiṣṭhati - the jñāni abides or merges. And, pratitiṣṭhati - the word is repeated, for emphasis. Definitely *he will attain mokṣā!*

And also to indicate the end of the fourth chapter; and the end of the Kena Upaniṣ
e.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बल मन्द्रिया ण च सर्वा ण । सर्वं ब्रह्मोपनिषदं
माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोत् । अनिराकरणमस्त्वनिराकरणं मे अस्तु । तदात्मनि निरते
य उपनिषत्सु धर्मास्ते मयि सन्तु । ते मयि सन्तु । ॐ शान्तिः शान्तिः शान्तिः ॥

om āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotram atho balam indriyāṇi ca sarvāṇi ।
sarvaṃ brahmaUpaniṣad aṃ । māhaṃ brahma nirākuryāṃ mā mā brahma nirākarot ।
anirākaraṇam astvanirākaraṇaṃ me astu । tadātmani nirate ya upaniṣatsu dharmāste
mayi santu । te mayi santu । om śāntiḥ śāntiḥ śāntiḥ ॥

ॐ पूर्णमदः पूर्ण मदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवाव शष्यते । ॐ शान्तिः शान्तिः
शान्तिः ॥

Class 16 - 24th Jan 2016 - Summary

Today I will give you summary of Kena Upaniṣad, which we completed in the last class. Kena Upaniṣad belongs to the sāmā vedā, like the other great Upaniṣad, Chāndogya Upaniṣad. Both of them belong to sāmā vedā. And it is called Kena Upaniṣad because, the first mantrā in the Upaniṣad begins with the word 'Kena' - "keneṣitaṃ patati preṣitaṃ". So, based on the first word, it is called Kena Upaniṣad. It is a small Upaniṣad consisting of only 35 mantrās, spread over 4 chapters. Of these 4 chapters, the first 2 chapters give the main teaching, namely ātma vidyā. Therefore, important chapters. The third chapter is a dramatisation of the teaching, with the help of a story. And the 4th chapter discusses the sādhanās or preparatory disciplines required for receiving and - *more importantly*, retaining the teaching. And the two disciplines are upāsanā and karmā. This is the broad outline of Kena Upaniṣad. Now, I will summarise each chapter. The first chapter contains the main teaching. It consists of 9 mantrās. ātma vidyā is given in the form of a dialogue. And dialogue method is used generally in all Upaniṣads, to indicate that spiritual knowledge must be received *only from* a guru. Here, the Upaniṣad does not give the name of the guru & the śiṣyā, unlike the muṇḍaka Upaniṣad, where the guru was named கௌஞ்சம் தெ பண்ணட்டுமர்?! where the guru was named aṅgiras and the śiṣyā was named śaunakaḥ. śaunaka-aṅgiras saṃvādā is muṇḍaka Upaniṣad; guru - śiṣyā saṃvāda is Kena Upaniṣad. X guru and Y śiṣyā. Not, 'why' śiṣyā! Okay.

And the śiṣyā in the first mantrā asks a very pertinent question - 'that every individual is made up of Body-Mind-Sense complex; which are all made up of matter; and matter does not have sentiency of its own. Matter does not have sentiency; matter does not have consciousness; matter cannot produce consciousness also. If matter can produce, long-before, in a lab, we would have produced consciousness! So, since matter does not have sentiency; matter cannot produce sentiency, the Body-Mind complex must be naturally, logically be insentient only! But, to our experience, we find that it is sentient. It is a conscious entity; it is a conscious being. From that I can infer, that in the matter,

there is a non-material principle, which non-material principle must be accounting for the sentiency of the Body-Mind'. 'what is that principle that activates?'

Like, normally, the fan cannot rotate by itself; because, when I buy it from the shop, no fan rotates. But, here, I find the fan is rotating. Therefore, there must be some principle, other than the fan, making the fan rotate. Which, we know, is electricity. But, in the case of the individual, you cannot say 'electricity is making a person sentient. [And do not try to pass electricity also! In fact, it will not make insentient sentient; it will make it the other way around! Sentient will be made insentient!] Therefore, in the case of the fan, there is electricity; similarly, in the case of the individual, there must be some non-material principle, which we call spirit.

And in Kena Upaniṣad, the student uses the word devaḥ; the divine, spiritual principle, commonly known as ātmā. And, 'what is that principle that activates?', is the question in the first mantrā. And the teacher gives the reply in the following four mantrās 2 to 5. These four mantrās [2 to 5] are very, very important mantrās of the first chapter. And what is the answer the guru wants to give? It is the ātmā; and ātmā is nothing but, an embodiment of CONSCIOUSNESS itself. We do not say, 'ātmā has consciousness; we do not say, 'ātmā has consciousness; we say [ॐ?] 'ĀTMĀ is CONSCIOUSNESS. And it is this CONSCIOUSNESS PRINCIPLE, which makes the Body-Mind-Sense complex sentient. And He gives an indirect definition to this CONSCIOUSNESS; because, it is not a tangible material, located in a corner; ātmā is not a tangible material, located in one corner of the body; but, it is inherent - like the butter is inherent in the milk, just as the oil is inherent in the oil-seed - similarly, CONSCIOUSNESS is. But, it is not a separate, independent, physically extractable entity. Therefore, *He gives an indirect definition.* That alone is the famous mantrā - "śrotrasya śrotraṃ manaso mano yad vāco ha vācaṃ sa u prāṇasya prāṇaḥ"!

And, what is the essence of this definition? Three ideas are conveyed. CONSCIOUSNESS is different from every sense organ in the body; at the same time, CONSCIOUSNESS pervades every sense organ in the body; and finally, the CONSCIOUSNESS alone makes every sense organ a 'sensing' organ in the body. Therefore, it is different from sense organs; it

pervades the sense organs; and it enlivens the sense organs. That CONSCIOUSNESS principle is devaḥ, the ātmā. And, if you convert it in a different language, it becomes the five features, which we have seen.

And what are those five features? [I know you are tired; but, you have to remember it; therefore, I am reminding]. 1] CONSCIOUSNESS is not a part, product or property of the Body-Mind-Sense complex; 2] CONSCIOUSNESS is an independent principle; it pervades and enlivens them; 3] CONSCIOUSNESS pervades the BMS complex [Body-Mind-Sense complex]; and, more importantly, 4] CONSCIOUSNESS survives this Body. Even if this particular configuration of this body goes away, body dies & dis-integrates, CONSCIOUSNESS survives; it is neither limited by space nor time principle. deśa kāla atītaḥ. And, 5] the surviving PURE CONSCIOUSNESS is not accessible for transactions; because, there is no medium to access it. This PURE CONSCIOUSNESS is 'śrotrasya śrotraṃ' etc.

Then, the next question is - once we say the PURE CONSCIOUSNESS is ātmā, the devaḥ - people will ask, 'how can I know that CONSCIOUSNESS?' 'how can I experience that CONSCIOUSNESS?' 'how can I realise that CONSCIOUSNESS?' 'how can I directly contact?' [sākṣātkāra!] sākṣātkāra means, direct contact. 'how can I have the experience of that CONSCIOUSNESS?' This will be the natural question.

Therefore, the guru gives a warning, 'CONSCIOUSNESS is not *one of the things* in the CREATION, which you can objectify through any instrument of knowledge'. 'CONSCIOUSNESS is not one of the materials in the creation - because, it is not matter! Is not one of the materials in the creation, having the attributes of *materiality* [if I can use that word!] and identifiable through various instruments of knowledge, including enhanced instruments like telescope, microscope - all of them.' Because, all our instruments are designed to objectify only material things. All our instruments - which are made up of matter - are designed to objectify only material things in the creation. guṇāḥ guṇeṣu vartante; indriyāṇi indriyarthēṣu vartante. Matter functions only in matter. And 'CONSCIOUSNESS is not material, made up of matter. The teacher therefore says, 'I cannot tell you how to know the ātmā!'

And when the student is utterly disappointed, the teacher gives a hope, by saying, 'still there is method used in vedāntic tradition, sampradāyā uses that method for one to identify that CONSCIOUSNESS!' There is a method, an ingenious method, handed over from guru to disciple, the tradition originating from 'nārāyaṇaṃ padmabhuvāṃ vasiṣṭhaṃ ... ' if you are a vaiṣṇavā; and, 'sadāśiva samārambhām ...' - if you are a śiva bhaktā! You name whatever! GOD is the originator of this tradition. And, what is that definition? Very important definition. "anyadeva tadviditād atho aviditādadhi!" CONSCIOUSNESS DOES NOT COME UNDER KNOWN CATEGORY; OR, UN-KNOWN CATEGORY! If it is unknown, you have to work for making it - என்ன? - known!

All our attempts to know something is what? Changing the object from un-known category to known! This very attempt will not work in the case of ātmā; because all your struggle is to make the *un-known* ātmā to *known* ātmā. But, it does not come under either of them. Then, is it non-existent? NO. It is not non-existent. We have said, *that is the one that makes the insentient body into a sentient one! So, it is existent. But, it does not come under known or un-known.* In short, it is not a knowable object, and it is existent. Then, what is it? புதிர்! Quiz programme! ātmā is not a knowable object; at the same time, it is existent. Then, what is it?

The answer is what? ātmā happens to be the very 'knower'! 'I am the conscious principle, *ever aware of everything else, never aware of the consciousness itself!* It is 'I' *the ever evident principle.* 'I' am called the CONSCIOUSNESS when 'I' look at myself, as 'myself'. When 'I' include the body-mind complex along with 'me', consciousness, the 'noun', is converted into an 'adjective'! When? When I include the body-mind complex, body-mind becomes 'noun' and consciousness becomes what? 'Adjective'! Therefore only I say, 'I am a conscious being.' எப்ப சொல்றேன்?! body-யையும் mind-யையும் சேர்த்தா, 'I am a conscious individual'; body-யையும் mind-யையும் exclude-பண்ணினா - கஷ்டமா இருக்கும்! body-யையும் mind-யையும் include-பண்ணினா, 'I am a conscious individual'; I exclude the body & mind, I am consciousness itself! Thus, the 'conscious' adjective that appears now, is nothing but, the noun 'consciousness'!

Therefore, 'how to know the ātmā?' [let us come to the bottom-line] 'how to know the ātmā?' Only by one method. That is, by claiming, 'I am the ātmā, the 'CONSCIOUSNESS' principle! And while claiming, 'I am the ātmā', do not *include* the body; because, body is matter, borrowing consciousness. When you claim, 'I am the ātmā', do not *include* the mind; because, mind is also matter, borrowing consciousness. Do not *include* sense organs; because, sense organs also is matter, borrowing consciousness. Exclude the material body; exclude the material sense organs; exclude the material mind; exclude conscio.. நீளக்க exclude பண்ணப்படாது! All material things you exclude. After exclusion of all of them, one thing continues to be there. And that continuing thing is, 'I' the CONSCIOUSNESS PRINCIPLE. TO 'CLAIM' THAT I REQUIRE THE BODY; BUT, 'TO BE', I DO NOT REQUIRE THE BODY! புரியறதா பாருங்கோ! To 'claim' I require the body-mind; but, 'to exist' as CONSCIOUSNESS, what do I require-னா? NOTHING! I AM EVER EXISTENT AS THE CONSCIOUSNESS PRINCIPLE. But, 'to claim', I require what? The matter medium.

And, what is the example I give? The 'light' can be recognised here, only when the hand is placed here; when I remove the hand, light continues to be there or not?! அந்த லைட் இருக்கா இல்லையா? Light is all over the hall; light is there even when I remove the hand; but, that light you are not able to recognise. So, 'claiming' requires matter-medium; 'existence' does not require matter-medium. Therefore, 'what is the ātmā?' 'I' am the ātmā!

So, what does vedāntā say? Do not say, 'I am the body with ātmā.' [This is called nididhyāsanam; means, regular practise.] What is that? 'I am not the degenerating [அந்த adjective-யும் போட்டுங்கோ! நன்னா சொல்லிடறேன்!] - 'I am not the degenerating body with ātmā. Then, who am I? I am the non-degenerating ātmā, *with an incidental body*, which is subject to āgamāḥ, apāyinaḥ, anityāḥ.

And, what should you do with the body-ன்னா? Titikṣasva bhārata! Allow the body to exist and go through its own fate. That is why a Westerner made a beautiful statement; I love quoting that. "YOU ARE NOT A HUMAN-BEING LOOKING FOR SPIRITUAL EXPERIENCE; BUT, YOU

ARE A SPIRITUAL BEING, TEMPORARILY HAVING HUMAN EXPERIENCE!" The human-ness is incidental; because of, the material body. Minus the human-ness, who are you / us? We are none other than the spiritual being!

So, 'kaḥ devaḥ' is the question. 'tat tvam asi' is the answer. So, "anyadeva tadviditād atho aviditādadhi!" is a mahā vākyam, *indirect*. And in the later mantrās also, mahā vākyam is given - "tad eva brahma tvaṃ viddhi nedaṃ yadidam upāsate" - I am not a simple devaḥ or ātmā; I happen to be Brahman itself, which is not only all-pervading; but, which happens to be what? Brahman means, jagat sṛṣṭi sthiti laya kāraṇam! இதைக் கேட்டாலே, 'என்ன ஜோக் அடிக்கிறயா?'-ன்னு கேட்போம்! According to the Upaniṣad, it is not a joke. 'I AM NOT A HUMAN BEING IN THE WORLD; I AM A SPIRITUAL-BEING in whom the world is!' நன்னா இருக்கு பாருங்கோ! என்ன? [எனக்காகவாவது, சும்மா சொல்லி வையுங்கோ, ஒத்துக்கறேனோ இல்லயோ! "Swāmīrī, இதெல்லாம் நன்னா இருக்கு, கேட்கறதுக்கு!" At least, இங்கேயாவது சொல்றோமே, ஒருமணி நேரத்துல!] So, 'I am not a human being in the world; I AM A SPIRITUAL-BEING IN WHOM THE ENTIRE WORLD - ALONG WITH TIME & SPACE - IS!' Later Upaniṣads we are going to say that 'mayyeva sakalam jātam, mayi sarvam pratiṣṭhitam!

This is called 'liberating wisdom'. Only through this wisdom, you can get over the fear of mortality! Two fundamental fears are - fear of mortality & fear of re-birth! Initially, we are afraid of mortality; but, thereafter, facing so many body problems ...! Because, young-ஆ இருக்கும்போது body is welcome; it is an asset. But, as we grow old, the very asset body becomes liability. So, initially, we love the body; but, later, we hate the body! Since old people hate the body, their prayer is what? 'This must be the last body.' அதனாலே, என்ன ப்ரேயர்? பிறவா வரம் வேண்டும், பிறவா வரம் வேண்டும், bhagavāனே! So, fear of death & fear of re-birth - these two are saṃsārā.

This knowledge gives me freedom from both types of fear. Because, 'na jāyate mriyate vā kadācin' - [that is the next Upaniṣad. I will reserve for that. இங்கேயே சொன்னா, அடுத்த க்ளாசுக்கு வர மாட்டேள் நீங்க!] So, in Kathopaniṣad this

famous mantrā comes; which LORD Kṛṣṇā borrows in the gītā [2-20]! With this, the first chapter is over. [I forget this is summary! I get lost in the topic.]

Now comes, the second chapter. A small chapter with 5 mantrās. This is a 'monthly-test' chapter, where the guru gives a test to the disciple - saying, 'I have taught with all my effort, by giving different definitions. I have revealed the ātmā. Now, tell me, 'do you know the ātmā?' புரிந்ததா? And by asking the question, the guru traps the śiṣyā, trying to find out, சிஷ்யன் தேறுவானா? Whether śiṣyā will pass the examination, with flying colours? Because, either way the śiṣyā answers, he will be trapped! He cannot say, 'I know the ātmā'; then it will become an object. He cannot say, 'I do not know the ātmā'; then also it will become what? An object, knowable later!

And śiṣyā happens to be a wonderful disciple - LIKE, ALL OF YOU! And so, he gives a brilliant answer.

nāhaṃ manye suvedeti no na vedeti veda ca I yo nastadveda tadveda no na vedeti veda ca II

"I do not consider I know the ātmā; because, ātmā is not known; I do not consider, I do not know the ātmā; because, ātmā does not come under unknown category also! At the same time 'veda ca' - I understand the ātmā as the knower 'I', ever available as 'I am'! So, veda means, I understand or claim the ātmā as myself. And while claiming the ātmā, I would not include what? Body-mind-sense complex. I will take the consciousness component of body alone, I will take out - intellectually [physically pluck- எல்லாம் பண்ணமுடியாது! Just as you cannot scratch the light from the hand!] I take only the CONSCIOUSNESS component and claim that CONSCIOUSNESS component - in technical language, aham pada lakṣyārthaḥ; not, aham pada vācyārthaḥ! vācyārtham-னு சொன்னா, body include ஆயிடும்; lakṣyārtham-னு சொன்னா, only CONSCIOUSNESS component. And then the śiṣyā says, among the śiṣyās whoever understands my statement, he also has grasped the teaching!

And aft
mant -

s. That is THE MOST IMPORTANT

pratibodhaviditaṃ matamamṛtatvaṃ hi vindate I ātmanā vindate vīryaṃ vidyayā
vindate amṛtam II [the fourth mantrā of the second chapter].

And there, brahma jñānam is beautifully defined. brahma jñā *'revised*
understanding of conscious jñā

is the 'revised understanding of consciousness, which is available in every experience.
So, you need not look for experience of Brahman at a particular time; but, it is available
in every experience. And how is it available? We saw the details; I am only giving the
essence.

Every experience is a mixture of a material thought [thought is material. Why thought is
material? Because, it belongs to the mind. And, what is mind? Mind is material. Why is
mind material? நீள போயிண்டேயிருக்கலாம். Because it is made of

f prakṛti, which is material. எங்கேயிருந்து ஆரம்பிக்கணும்
material; 5 elements are material; mind is material; therefore, thought is material!]
Every experience is made up of one material thought; and the second component is,
the non-material consciousness. Every experience is a mixture; just as when you
experience the hand here, there is a mixture of hand and light. Similarly, every
experience is a mixture of a thought and awareness. Thought is material; consciousness
is non-material.

And, as even experiences change, as even experiences change, that is - wall
experience, pillar experience, student experience, chair experience - while experiences
change, only the thoughts undergo change. What thought? Material thoughts undergo a
change; in wall-experience, wall thought; in hall-experience, hall thought; in pillar-
experience, pillar thought. As even experiences change, material thoughts will undergo
change; but then, what happens to the non-material consciousness? அதுல என்ன

change வரது? குட்டு வாங்காதீங்கோ! The non-experienced consciousness, remains non-changing. That non-changing, non-material consciousness available in every experience is Brahman! brahma-ன எங்கேயோ போய் பாத்து, smile பண்ணி, shake hands பண்ண வேண்டாம்! Reality is intimately available, all the time. You do not require a PARTICULAR experience to know Brahman. You do not require a PARTICULAR experience to know Brahman.

Then, what is "knowing" Brahman? REVISED UNDERSTANDING OF THE NON-CHANGING, NON-MATERIAL CONSCIOUSNESS PRINCIPLE, we have to understand. And, what is the revised understanding? "It is in the thought; but, it does not belong to the thought!" That is 5 features. Revised understanding is the assimilation of the features of the ever available consciousness. Throughout the class, are you conscious or unconscious? Swāmījī, யோசிச்சு சொல்றேன்னு சொல்லாதீங்கோ. Dayānanda Swāmījī says, if I ask, "do you exist or not?" Do not say, 'I will consult and tell!' Dayānanda Swāmījī says, if I ask you a donation, you have to consult the very important department - finance department! You have to consult your wife, if I am asking a donation. But, I am only asking you, 'whether you exist?' So, you are conscious of your existence all the time. That *ever available* consciousness is Brahman. And that consciousness is myself!

Then, the Upaniṣad concludes the second chapter - iha cedavedīdatha satyamasti na ced ihāvedīn mahatī vinaṣṭiḥ. This fantastic, immortalising knowledge is possible only for a human-being; animals are also ātmā alright; animals also have mind alright; but, the animals' mind are not fit for claiming 'aham brahmāsmi'. What is the proof? In the class you do not find any animal attending, asking 'who am I?!' So, Dayānanda Swāmījī says, "animals do not have a DEEP self-awareness; they have only peripheral, instinctive self-awareness to conduct their life. HUMAN-BEINGS HAVE GOT A DEEPER SELF-AWARENESS TO create self-misconception! நான் நன்னாவே இல்லை; I am not satisfied. Dayānanda Swāmījī says, "even in the Miss Universe pageant, when they declare the winner, she does not comfortably receive that. Invariably, she opens the mouth in dis-belief! That means, what? Everybody accepts she is NO.1. Except? Her-self! ஒத்துக்க முடியல்லை! எனக்கா கிடைச்சது? Some mistake அங்க நடந்திருக்கணும்!

So, we are very sure, 'we are not worthy!' That self-degradation is saṃsārā. Self-upgradation is Upaniṣad, mokṣā! [Upaniṣad-ல first ரெண்டு letters என்ன? U&P] Upaniṣad is upgradation! Therefore, Upaniṣad says, human birth is a rare opportunity; therefore 'attend the classes' [அப்பப்ப அதையும் சொல்லிக்கறேன்!] and may you claim, 'aham brahmāsmi'! Never, never look down upon yourself! Body may require some repair. Body is always to be repaired, until it becomes? Irreparable! Then, you change the body. That is nature of the body-mind-sense complex. Therefore, do not bother, use it till it is gone. With this, the second chapter is over. [I forget it is summary!]

Now comes the third chapter, which is a story [I can run fast!] devās got victory over asurās is the story. And devās become very, very arrogant. Bhagavān wants to teach them a lesson. And, nirguṇam Brahma, with māyā śakti, appears as saguṇa yakṣaḥ, a brilliant form. And devās are not able to identify īśvarā. And that itself humbles them; because, they thought they know everything! But, there is something which they cannot identify. And they send messengers to find out 'who that yakṣa is?' agni goes and miserably fails the test given by the yakṣa. What is the test? Burn the blade of grass. agni miserably fails; gets humiliated, returns. So, first match gone; second match gone! புரிஞ்சா சரி, இல்லாட்டா விட்டுடுங்கோ! So every match is gone. The last match at least - okay ஒரு consolation வந்ததுன்னு வெச்சுக்கலாம்! So, agni miserably fails; vāyu is not able to lift the grass; so, vāyu fails.

And Indrā is the most arrogant one. He goes near yakṣa; and, yakṣa dis-appears! indrā gets maximum humiliated; but, because of his satva guṇa, He understands, it is because of the ego bhagavān is giving me குட்டு! Then, he becomes humble and prays to the LORD - which the other two do not do. They only return. But, Indrā's mumukṣutvam or brahma jijñāsā is tīvratamā! And because of His deep brahma jijñāsā, [jijñāsā means, what? *desire to know.*] He prays to GOD. And GOD sends a guru, in the form of umā devī, representing guru & śāstrā. And the teaching is given.

And through this story, what are the messages given?

1. Brahmaṇaḥ astitvam. Brahman is existent; in the form of yakṣa it was proved. Not only existent, Brahman alone lends the burning power, the lifting power etc.

2. And the second lesson is, Brahmaṇaḥ dur-vijñeyatvam. Brahman's incomprehensibility. We can never know GOD, without scriptural help. Science may advance to any extent; but, they can never, never discover GOD. For that one should become humble and go to guru and śāstra. Without that, Brahman is un-knowable. This is the 2nd message.

3. The third message is, jñāna yogyatā apekṣā. brahma jñānam requires several qualifications; including humility - amānitvam. Because, to surrender in front of a guru, I must be humble. The more arrogant I am, the more difficult it is to do namaskāram to others. Therefore, humility is the most important virtue. Representing what? amānitvam, adambhitvam of the 13th chapter of the Gītā. In fact, as we study the Upaniṣad, corresponding gītā portion we should co-relate which is one of the home-works for serious students. So, third one is, jñāna yogyatā apekṣā.

4. Fourth message is guru apekṣā. Without guru, no knowledge is possible. Even material knowledge requires guru. Spiritual knowledge, *very much requires*. Therefore, gurutvam is very, very important. அதனாலே, திட்டறபோதுகூட ஒரு வார்த்தை use பண்ணுவா. I do not want to use here. Therefore, gurutvam is very important. This is the fourth one. And the fifth one is what?

5. Indrā-Vāyu & Agni became famous because of brahma jñānam. Therefore, Brahma jñānam gives name & fame! Even though we should not come for that purpose, it will come; because, many śiṣyās will throng towards a guru. So, yaśa prāpakatvam is the fifth one.

6. And, the sixth message is, the story can be used for practising different upāsanās. It is useful for upāšana abhyāsaḥ. *These are the messages conveyed* through the story in the third chapter.

Then comes the fourth chapter. The fourth chapter is about preparatory disciplines. And these are most important - both at the moral level as well as intellectual level. SPIRITUALITY CAN NEVER BE SEPARATED FROM MORALITY, ACCORDING TO VEDĀNTĀ [OR VEDĀ]. And why the preparatory disciplines are important? Because, Brahman happens to be something that is the subtlest one, since it is not endowed with any attribute, form, colour etc. brahman being nirguṇam, the mind has to be extremely subtle to grasp the nirguṇam brahma. Grasping itself is tougher. And if a person is an intellectual, he may grasp; but, there is a higher stage which is still more tougher.

And what is that higher stage? That nirguṇam brahma, I should claim - *என்ன?* - "I AM!" Because of our strong dehābhimānā, we always feel 'located' individuals! The sense of 'location' & 'limitation' is so strong, because of what? anātma abhimānā. anātma abhimānā should become weaker and weaker; ahaṅkāṛā, mama kāṛā should become weaker and weaker; rāga-dveṣā should become weaker and weaker; then only I can claim, 'aham brahmāsmi'. Otherwise, we will say, 'brahman is wonderful; I am miserable!'

So, what are the preparatory disciplines? One is upāsanā or meditation. And, four meditations were prescribed.

1. 'LIGHTNING' meditation - just as yakṣa brightly appeared & dis-appeared; lightning brilliantly flashes. Therefore, you can meditate upon *lightning* by invoking GOD, in the lightning. So, *lightning* brahma upāsanam. But, upāsanam itself is not done in *lightning* manner! okay. The ālambanam is *lightning*.

2. Then, what is the second one? 'BLINKING' upāsanā. If you tell 'blinking upāsanā' what will people do? Will blink only! Blinking upāsanā. Remember, it is a fantastic imagination. BLINKING IS LIKE FLASHING LIGHT OF CONSCIOUSNESS, ON THE WORLD. Why? Because when I close the eye, I am not conscious of the world. When I open the eye, I become conscious of the world. Therefore, by opening my eyes, what am I doing? I am

flashing consciousness over all of you. Just as sun-light spreads over the earth, when I open my eyes, the cidābhāsa caitanyam, through the vṛtti, is flashed. Why? Because, I am conscious of you. Therefore, blinking is like a flash of consciousness; therefore, may you meditate upon '*blinking*'.

Of course, these are all vedic meditations; vedic meditations are very abstract. That is why now a days there is no sampradāyā of the practise of vedic meditations. They have been replaced by purāṇic meditations - like, narasiṃha. yakṣa-வுக்கு பதிலா என்ன பண்ணணும். narasiṃha avatārā; because, he appeared briefly and disappeared. So, purāṇic upāsanās have replaced vedic upāsanās. But, the idea is what? One upāsanam or the other must be practised for mental refinement. Therefore, the second one is what? '*blinking*' upāsanā. Both of them are called ādi daivika upāsanā.

3. And the third one is 'THOUGHT' meditation. Every thought is like a flash of light. Because every thought reveals a corresponding external object. If tree thought comes, I am aware of the tree; if pillar thought comes, I am aware of the pillar. Every thought is like a flash of light, illumining an object. Therefore, it is also like a brilliant flash. Therefore, invoke GOD in the thought that rises. During the meditation itself, varieties of thoughts come. You can take any thought that comes as bhagavān himself! Son comes in the meditation; okay, son is Bhagavān, even though you doubt! Daughter is Bhagavān; in-law is Bhagavān. Anyone that comes - pratibodhaviditaṃ matam amṛtatvaṃ hi vindate! So, the third one is '*thought*' meditation.

4. And the fourth one is, guṇa viśiṣṭa upāsanā. That GOD is adorable not only to humans; but, also to devās - like indrā, vāyu - adorable to all. The adorability of Īśvarā, pūjyatvam of Īśvarā - you meditate upon. These are all different upāsanās. For what? Neither jñānam nor mokṣā; but, only for preparation of the mind.

Then comes the last preparatory discipline - karma yogaḥ. tasai tapo damaḥ karmeti pratiṣṭhā vedāḥ sarvāṅgāni satyamāyatanam ॥

So, karma iti pratiṣṭhā - karma yogā is very important; especially, karma yogā in the form of contribution; in the form of pañca maha yajña. karma yogā will dilute ahañkāṛā & mamakāṛā. In karmā I serve only the family. I am utterly selfish. Whereas in karma yogā I serve the family also; but, I do not confine to the family, I serve all the infrastructure. piṭṛ yajña, bhūta yajña, manuṣya yajña - and even pañca bhūtās are included. ahañkāṛā & mamakāṛā dilution can never take place without karma yogā. So, that is another preparatory discipline.

And along with that, all moral values are to be included. The most important moral value is satyam. So, Upaniṣad said, satyam is the enclosure in which you have to preserve brahma jñānam. That is the safe-deposit vault. If satyam is not followed - satyam means what? Integrity, honesty, uprightness, transparency, truthfulness etc. If that is not there, jñānam will perhaps come; but, it will not stay. Therefore, [from muṇḍaka Upaniṣad] 'satyam eva jayate' - spiritual victory requires truthfulness. So, with this, the sādhanās are over.

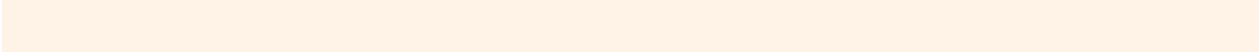
And the last mantrā concludes with the phalaśruti. If we get brahma jñānam, we will enjoy jīvan mukti while we are alive. Life becomes an asset, not a liability. That is called jīvan mukti. And after the death of the body, we will attain videha mukti also. With this phalaśruti, the fourth chapter which has got nine mantrās is also concluded. With this Kena Upaniṣad is over.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बल मन्द्रिया ण च सर्वा ण । सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोत् । अनिराकरणमस्त्वनिराकरणं मे अस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु । ते मयि सन्तु । ॐ शान्तिः शान्तिः शान्तिः ॥

om āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotram atho balam indriyāṇi ca sarvāṇi । sarvaṃ brahmaUpaniṣadaṃ । māhaṃ brahma nirākuryāṃ mā mā brahma nirākarot । lanirākaraṇam astvanirākaraṇam me astu । tadātmani nirate ya upaniṣatsu dharmāste mayi santu । te mayi santu । om śāntiḥ śāntiḥ śāntiḥ ॥

ॐ पूर्णमदः पूर्णं मदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवाव शष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

[NOTE: Transcription by M/s T.Śrīnivāsan & P.Bālasubrahṃanyam. Please communicate corrections to balusha74@gmail.com]



With great thanks to Sanskritdocuments.org

Kenopaniṣad – Devnagari text

॥ केनोपनिषत् ॥

॥ अथ केनोपनिषत् ॥

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः
श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।
सर्वं ब्रह्मोपनिषदं
माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म
निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु ।
तदात्मनि निरते य
उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ।
ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ केनेषितं पतति प्रेषितं मनः
केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति
चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

श्रोत्रस्य श्रोत्रं मनसो मनो यद्
वाचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुरतिमुच्य धीराः
प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।
न विद्मो न विजानीमो यथैतदनुशिष्यात् ॥ ३ ॥

अन्यदेव तद्विदितादथो अविदितादधि ।
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ॥ ४ ॥

यद्वाचाऽनभ्युदितं येन वाग्भ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५ ॥

यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ६ ॥

यच्चक्षुषा न पश्यति येन चक्षूषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ७ ॥

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ८ ॥

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ९ ॥

॥ इति केनोपनिषदि प्रथमः खण्डः ॥

यदि मन्यसे सुवेदेति दहरमेवापि
नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।
यदस्य त्वं यदस्य देवेष्वथ नु
मीमांस्येमेव ते मन्ये विदितम् ॥ १ ॥

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ २ ॥

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ ३ ॥

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ ४ ॥

इह चेदवेदीदथ सत्यमस्ति
न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः
प्रेत्यास्माल्लोकादमृता भवन्ति ॥ ५ ॥

॥ इति केनोपनिषदि द्वितीयः खण्डः ॥

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो
विजये देवा अमहीयन्त ॥ १ ॥

त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ।
तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानत
किमिदं यक्षमिति ॥ २ ॥

तेऽग्निमब्रुवञ्जातवेद एतद्विजानीहि
किमिदं यक्षमिति तथेति ॥ ३ ॥

तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा
अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥ ४ ॥

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वं
दहेयं यदिदं पृथिव्यामिति ॥ ५ ॥

तस्मै तृणं निदधावेतद्दहेति ।
तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं स तत एव
निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ ६ ॥

अथ वायुमब्रुवन्वायवेतद्विजानीहि
किमेतद्यक्षमिति तथेति ॥ ७ ॥

तदभ्यद्रवत्तमभ्यवदत्कोऽसीति वायुर्वा
अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥ ८ ॥

तस्मिंस्त्वयि किं वीर्यमित्यपीदं
सर्वमाददीय यदिदं पृथिव्यामिति ॥ ९ ॥

तस्मै तृणं निदधावेतदादत्स्वेति
तदुपप्रेयाय सर्वजवेन तन्न शशाकादतुं स तत एव
निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ १० ॥

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति तथेति
तदभ्यद्रवत्तस्मात्तिरोदधे ॥ ११ ॥

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमाँ
हैमवतीं ताँहोवाच किमेतद्यक्षमिति ॥ १२ ॥

॥ इति केनोपनिषदि तृतीयः खण्डः ॥

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति
ततो हैव विदाञ्चकार ब्रह्मेति ॥ १ ॥

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रस्ते
ह्येनन्नेदिष्ठं पस्पर्शुस्ते ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ २ ॥

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स
होनन्नेदिष्ठं पस्पर्श स ह्योनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ ३ ॥

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदाः
Extra `A'kAr i s used i n t h e s e n s e o f c o m p a r i s o n
इतीन् न्यमीमिषदाः इत्यधिदैवतम् ॥ ४ ॥

अथाध्यात्मं यद्देतद्गच्छतीव च मनोऽनेन
चैतदुपस्मरत्यभीक्षणं सङ्कल्पः ॥ ५ ॥

तद्ध तद्धनं नाम तद्धनमित्युपासितव्यं स य एतदेवं वेदाभि
हैनं सर्वाणि भूतानि संवाञ्छन्ति ॥ ६ ॥

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद्ब्राह्मीं वाव त
उपनिषदमब्रूमेति ॥ ७ ॥

तसै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि
सत्यमायतनम् ॥ ८ ॥

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गं
लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ ९ ॥

॥ इति केनोपनिषदि चतुर्थः खण्डः ॥

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः
श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।
सर्वं ब्रह्मोपनिषदं
माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म
निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु ।
तदात्मनि निरते य
उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ।

ॐ शान्तिः शान्तिः शान्तिः ॥

॥ इति केनोपनिषत् ॥

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