



Keno Upanishad

Introduction

1. Introduction :

- Sama Veda, 4 Chapters.
- 1st Word “Kena” hence called Keno Upanishad.
- Guru – Sishya Samvada (Without Names).
- Shankara has written 2 Commentaries – Pada Bhashyam and Vakya Bhashyam

2. Shanti Mantra :

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।
सर्वं ब्रह्मोपनिषदम् । 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 ।
sarvaṁ brahmopaniṣadam । māhaṁ brahma nirākuryāṁ mā mā brahma
nirākarodanirākaranam astvanirākaraṇaṁ me'stu । tadātmani nirate ya upaniṣatsu
dharmāste mayi santu te mayi santu । om śāntiḥ śāntiḥ śāntiḥ ॥*

May my limbs, speech, Prana, eye, ear and power of all my senses grow vigorous! All is the pure Brahman of the Upanishads. May I never deny that Brahman! May that Brahman never desert me! Let that relationship endure. Let the virtues recited in the Upanishads be rooted in me. May they repose in me! Om peace. peace. peace!

a) Om :

- Rememberance of Lord.

b) Apyayantu Mam Angani :

- May my limbs be healthy.

c) Vak, Prana, Caksuh, Srotram atho balam indriyani ca sarvani :

- Let all my sense organs and organs of action be healthy.

d) Sarvam brahma Upanisad, Ma Aham Nirakuryam :

- May I never deny existence of Brahman revealed by upanishad as my own nature.

e) Ma ma brahma Nirakaroah :

- May Brahman, Ishvara not keep me away. I may forget you but you don't forget or deny me your grace and blessing.

f) Anirakaranam Astu :

- May I be devoted to Paramatma.

g) Anira Karanam me Astu :

- May Brahman not deny his existence to me.

h) Ya Upanishadsu Dharma, Atmani Nirate :

- May the Virtues enumerated in the Upanishads repose in me, abide in me.
- Viveka, Vairagyam, Mumukshutvam.

i) Te mei santu – Repeated :

- Let virtues be with me in fullness (100%) because I want the knowledge of the self.
- Virtues like honesty, integrity, punctuality, dispassion should be 100%.
- Prayer for highest purpose of life.

Mundak Upanishad :

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।

यमेवैष वृणुते तेन लभ्य- स्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ ३ ॥

Nayam-atma pravacanena labhyo na medhaya na bahuna srutena I

yame-vaiva vrute tena labhyah tasyaisa atma vivrnute tanum svam II 3 II

The Self is not attained through discourses nor through memorizing scriptural texts, nor through much learning. It is gained only by him who wishes to attain it with his whole heart. To such a one, the Self reveals its true nature. [III – II – 3]

- Self not gained by weak.

Chapter 1

Verse 1 :

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

*Kenesitam patati presitam manah, Kena pranah prathamah praitt yuktah
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [Chapter 1 – Verse 1]

a) Kena Ishitam :

- Willed by whom, desired by whom, propelled by whom.

b) Patati Preshitam Manaha :

- Mind goes to objects.
- Mind going to objects means mind thinking on objects.

c) Kena Prana Prathama Praiti Yuktah :

- Engaged by whom Prana functions.

d) Kena Ishitam Vacham Imam Vadanti :

- Desired by whom people speak.

e) Chakshu Srotram Ka U Devo Yunakti :

- Who is the God or being which engages eyes and ears in their respective functions.
- What is the enlivening factor of 5 sense organs, 5 organs of action, 4 functions of mind, 5 Pranas?

- What kindles the Sukshma Shariram?
- Student not interested to know the Anatomy, physiology, functions of world of objects.
- What is that because of which Upadhis are able to function?

Inert	Body – Mind
<ul style="list-style-type: none"> - No movement - No thinking, talking 	<ul style="list-style-type: none"> - Thinks, talks, walks, hears, Breathes. - Body is an assemblage of parts put together like a car or house. - Who is the owner of this body for which all organs function? - What factor makes body function? - Question of transcendental reality not names and forms.

Question :

- Is there an entity – or not in this body – master controller?
- What is its nature?
- What is my relationship with that?
- Am I one with it, identical, or I am different from it.
- How can I realise this truth?

Verse 2 :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 2]

a) Srotasya Srotram :

- Ear of ear.

b) Mananso Maniyat :

- Mind of mind.

c) Vacho hi vacham :

- Speech of the speech.

d) Sa U Pranasya Pranaha :

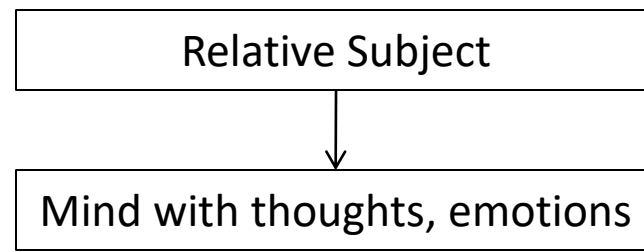
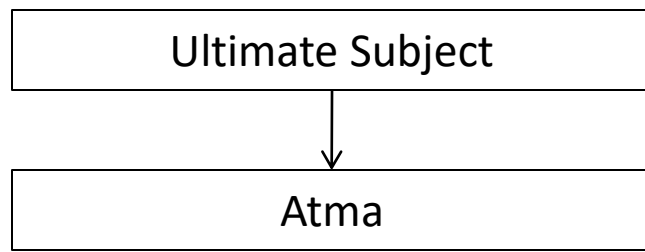
- Life of life.

e) Chakshusha Chakshuhu :

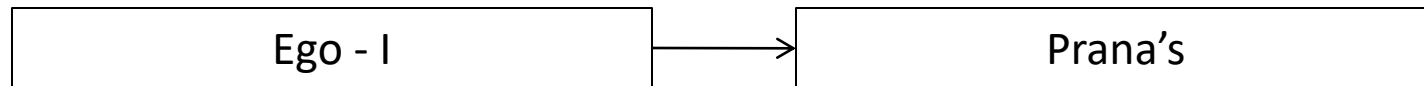
- Eye of the eye.

f) Pretya Asman Lokat, Atimuchya Dhira, Amrta Bavanti :

- Renouncing, Abandoning the sense of self – “I”ness in these instruments, wise become dead to the world and become immortal.



Subject	Perceives
Eyes	Form & Colour
Ears	Sound
Nose	Smell
Tongue	Taste
Skin	Touch



1st Lesson :

- Such entity is there, called subject. It can't be defined directly. Hence teacher puts it indirectly.

2nd Lesson :

- Subject is a knowing factor, sentient factor, can't be inert.
- It is of the nature of consciousness not Jadam. It illumines all objects of knowledge and ignorance.

3rd Lesson :

- It is different from all Upadhis – mediums – sense organs, organs of action, mind, Pranas. It is limitless.
- Not affected by time, Place, Objects.
- Limitations exist only in Objects.

4th Lesson :

- It is not part of the Body but independent entity.
- One who knows this reality becomes immortal.

Drk Drishya viveka :

रूपं दृश्यं लोचनं दृक् तद्दृश्यं दृक्तु मानसं ।
दृश्याधीवृत्तयस्साक्षी दृगेव न तु दृश्यते ॥ १ ॥

Rupam Drishyam Lochanam Drik Tad Drishyam Driktu Manasam I

Drishya Dhivrittayah Sakshi Drigeva Na Tu Drishyat II 1 II

The form is perceived and the eye is its perceiver. It (eye) is perceived and the mind is its perceiver. The mind with its modifications is perceived and the Witness (the Self) is verily the perceiver. But It (the Witness) is not perceived (by any other). [Verse 1]

a) Rupam Drishyam Lochanam Drk :

Drk / Subject / Lochanam	Drishyam / Object of Knowledge
Eyes	Rupam

b) Tat Drishyam Tatu Manasam :

Drk	Drishyam
Mind	Eyes

- Seer of eyes, and its conditions.

Atma	Mind
Seer	Anger, Compassion, Desire, Passion

c) Sakshi Drik eva na drishyate :

- Who is the knower of chaitanyam?
- Sakshi is self illuminator, not object of anything.
- Objects can't know consciousness, the subject – I – Self – Atma.
- What is the benefit of this knowledge of the subject, Sakshi?
- You come to discover that you are the eternal timeless reality.
- At empirical level immortality means to be free from fear of death (Become fearless).

Pret Asmat Lokat :

- Free from attachment to world of name, fame, wealth, relations, home, properties, you become immortal.

Atimuchyanti :

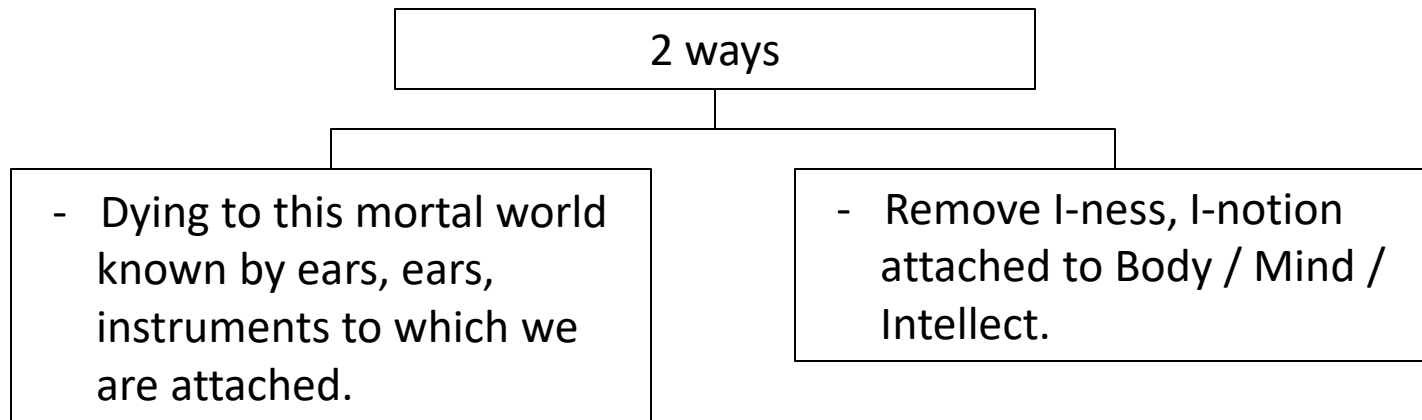
- Means freeing themselves from sense of I-ness and my-ness with Body / Mind / Intellect.

Who can do this?

- Wise with discrimination + Dispassion can discover truth within themselves.
- Why upanishad does not say directly – Atma enlivens everything.

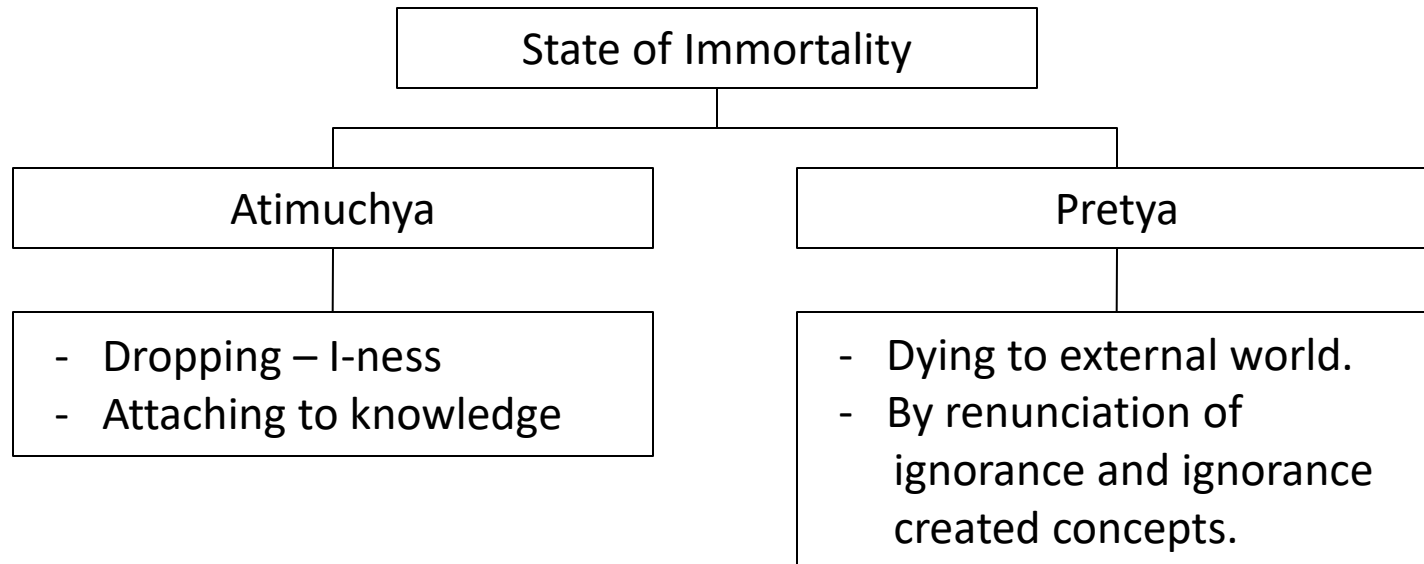
Answer :

- Our next question will be what is nature of Atma. We will have to say – Srotrasya Srotram... with the help of equipment we have to describe Atman, Brahman, life principle – Tatasta Lakshanam – not Svarupa Lakshanam, Lakshyartha not Vachyartha.
- What are the 2 ways to reach immortality?



- There is an entity which experiences itself alone, which existed before creation of the world, which exists now, which will always exist in future because it is beyond time.

- Chaitanyam, is its nature.
- Its not a property of matter.
- It is different from all objects. Hence it is limitless.
- When can you realise the state of immortality?



- What is knowledge?
- Sense objects falling within mind is knowledge.
- Self is never object of mind, mind is object of Atma.
- Student wants Guru to show atma.

Verse 3 :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacsire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.
[Chapter 1 – Verse 3]

a) Na tatra chakshur gachhati :

- Eyes can't see Atma.
- All sense organs can't perceive atma.

b) Na vak gachhati :

- Speech can't describe atma.
- Organs of action can't catch it.

c) Na Manaha :

- Atma not a feeling perceived by the mind.
- Atma not a thought, concept in the mind.

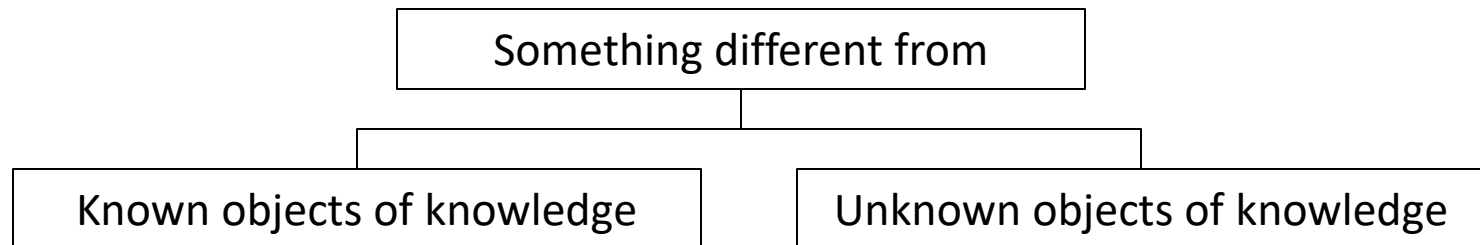
d) Na Vidmaha :

- We don't know Atma.

e) Na Vijani maha – yataitat Anusisyat :

- We don't know how to teach.
- Not Shabda, Sparsha, Rupa, Rasa Gandha – objects of knowledge.
- Demand to present Atma as object is unscientific.
- No way of knowing, may be it is not there.
- **Example :**
 - Pain in the body – not perceived by sense organs.
 - Can't conclude it is not there.
- No question of enlivening factor consciousness not being there.
- 2nd Verse : Consciousness is there.
- 3rd Verse : Not object to be known.

f) Anya deva vididat, atho avidat adhi :



- It is above, other than known and unknown.

g) Iti sushruma purvesham ye natad vyachakshire :

- Our teacher has told us that it is different than known and known – both objects of knowledge are not self.

Example :

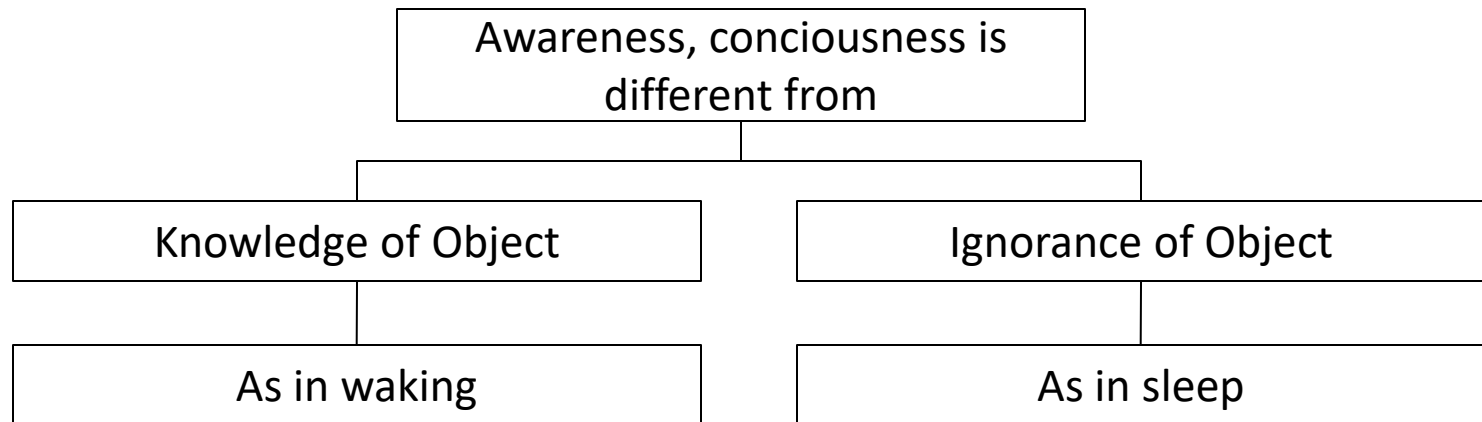
- **Do you know horse, cow?**

Knowledge known.

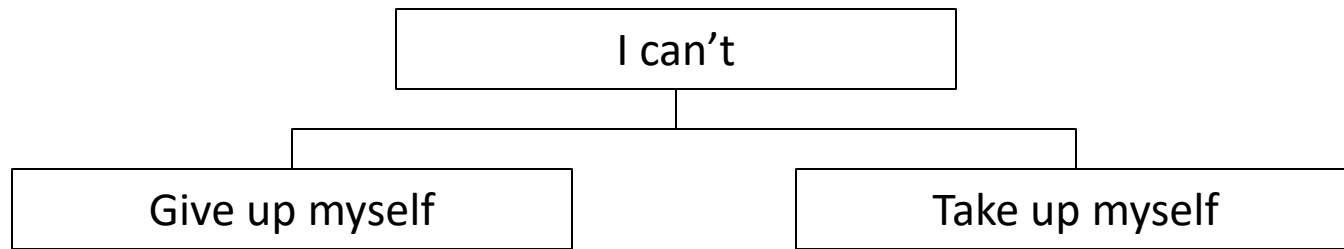
I am aware of my knowledge of cow and horse.

- **Do you know Russian?**

I am aware of the absence of knowledge, or ignorance of Russian.



- It is that awareness, consciousness which is all the time there both in the awareness of objects, and absence of objects of knowledge.
- Objects known, can be grasped, dropped, can travel from unknown to known, taken up, given up.



- Because, it is me myself.
- Atma Aheyam, Upaya vastu not taken or dropped.
- Don't try to see colour, form, hear, see, feel something in Atma.
- Be as consciousness, Awareness which is a different category illumining everything.
- Srotrasya Srotram – elaborated in verse 4 – 8 of Chapter 1 & 2.

Revision

2 Shanti Mantras :

ॐ सह नाववतु । सह नौ भुनक्तु ।

सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu | Saha Nau Bhunaktu |

Saha Viiryam Karavaavahai | Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai |

Om Shaantih Shaantih Shaantih ||

Om, May God Protect us Both (the Teacher and the Student), May God Nourish us Both, May we Work Together with Energy and Vigour, May our Study be Enlightening and not give rise to Hostility, Om, Peace, Peace, Peace.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

सर्वं ब्रह्मोपनिषदम् । 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 |

sarvaṁ brahmopaniṣadam | māhaṁ brahma nirākuryāṁ mā mā brahma

nirākaro danirākaraṇam astvanirākaraṇaṁ me'stu | tadātmani nirate ya upaniṣatsu

dharmāste mayi santu te mayi santu | om śāntiḥ śāntiḥ śāntiḥ ||

May my limbs, speech, Prana, eye, ear and power of all my senses grow vigorous! All is the pure Brahman of the Upanishads. May I never deny that Brahman! May that Brahman never desert me! Let that relationship endure. Let the virtues recited in the Upanishads be rooted in me. May they repose in me! Om peace. peace. peace!

Verse 1 :

- Propelled, impelled, willed by whom sense organs, prana, mind function in respective fields.
- Question to reach the ultimate reality realising which one can gain fulfillment in life.

Verse 2 :

- There is an entity, being, indicated (by Tatastha Lakshananam) as ear of ear, eye of eye.
- It is pure consciousness, infinite in nature, (Svarupa Lakshanam).
- Realising this supreme being one becomes immortal.
- It is timeless nature of ones ownself.
- At empherical level one becomes free from fear of death and change on knowing this being as one self.

Verse 3 :

- Eyes can't see... Atma not object of sense organs or of speech, or mind.
- Don't try to objectify Brahman – like table, chair.
- Don't know how to teach but there is a method of knowing.
- Pay attention to Awareness, consciousness principle which illumine, known – object of knowledge + unknown objects of knowledge called ignorance.
- Withdraw attention from object and turn attention to subject and you are one with it

New Class :

Verse 4 :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

a) **Yad Vacha Anabyuditam :**

- That which cannot be described by speech.

b) **Yena Vag Abyudyate :**

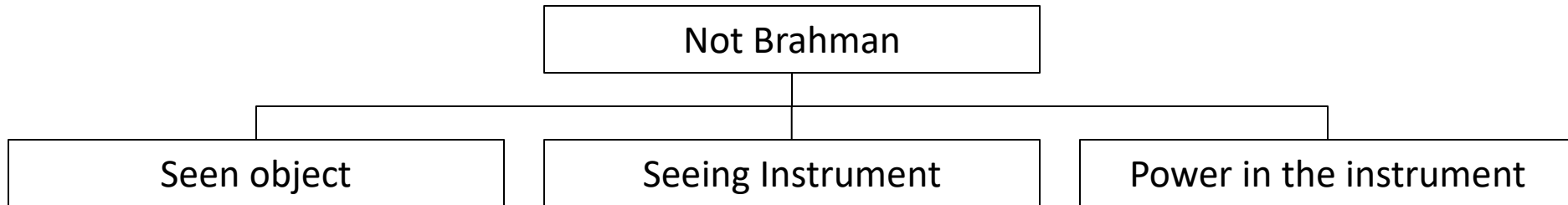
- But by which speech is illumined.

c) **Tad eva Brahma tad vaddhi :**

- Understand that Brahman to be yourself (Mahavakya).


d) **Na idam upasate :**

- Not this what you worship here.



- That because of which there is vision in the eye is Brahman.

Electricity	Brahman
<ul style="list-style-type: none"> - Light in bulb - Bulb - Illumined object 	<ul style="list-style-type: none"> - Life in body - Inert world



Not Brahman

- Life is only reflection, manifestation of Brahman.
- Turn attention from object of knowledge, instrument of knowledge or action, life seen in them because of which they are able to function, that is Brahman.
- Nobody can negate existence. People negate concept of God, not god. I am, is direct experience of all without any conditioning of Body / Mind / Intellect. Pure awareness, is Brahman.
- What we worship is a symbol, statue, idol, not final. They represent the absolute reality who is not outside or inside but it is me.
- Those who see that absolute reality as self do not require any kind of support.
- Upasana and worship leads one inside after purification of mind, to claim the lord within as oneself.
- Without purification of mind can't go to Nirguna Nirakar Ishvara.

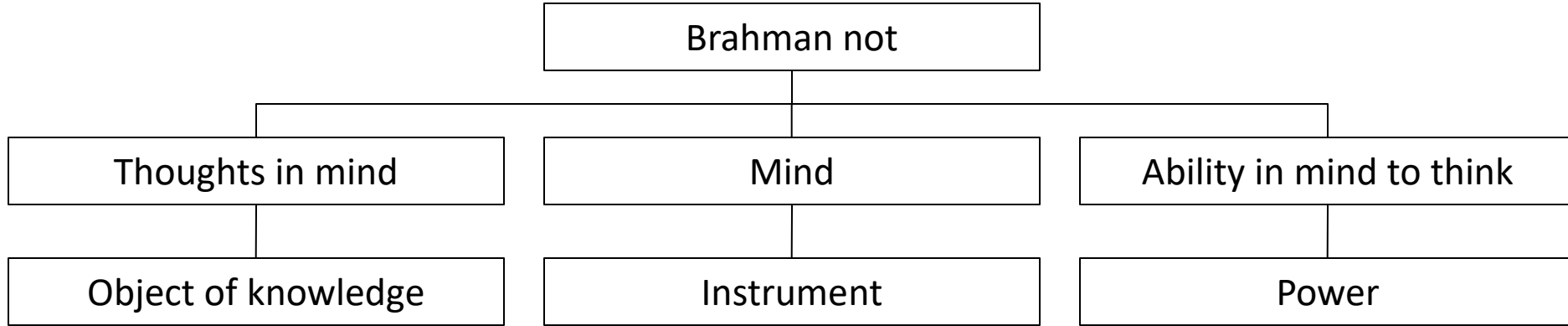
Verse 5 :

यन्मनसा न मनुते येनाहूर्मनो मतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena 'hur mano matam
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here. [Chapter 1 – Verse 5]

- That which is not thought by mind but because which mind thinks and is sentient.



Verse 6 :

यच्चक्षुषा न पश्यति येन चक्षूषि पश्यति
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ६

*Yaccaksusa na pasyati yena caksugmsi pasyati
tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What cannot be seen by the eye, but by which the eyes are able to see... Know That alone as Brahman and not this, which people do worship here. [Chapter 1 – Verse 6]

- Brahman is because of which one sees through the eye.
- Brahman is not the forms seen (idol), eye instrument, ability of eyes to see.

Verse 7 :

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ७

*Yacchrotrena na srnoti yena srotram-idam srutam
tadeva Brahma tvam viddhi nedam yadidam-upasate*

What cannot be heard by the ear, but by which the ears are able to hear... know That as Brahman and not this, which people here do worship. [Chapter 1 – Verse 7]

- Brahman is not the ear; heard sound, ability of ear to hear.
- It is not a divine sound.
- In meditation can hear sounds, see form, colour, light but they are not Brahman.

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

*Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate II 15 II*

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- Before sound, during sound, after sound you are there. You are more Nitya than sound.
- What came and went not Brahman.
- You are that awareness in which all sounds come and go.

Verse 8 :

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ८

*Yat pranena na praniti yena pranah praniyate
tadeva Brahma tvam viddhi nedam yadidam-upasate*

That which one breathes not with his breath, but by which breath is breathed... know That to be Brahman and not this, which people do worship here. [Chapter 1 – Verse 8]

- Brahman is not Prana what is breathed in and out. Not object of Prana Kriya, the physiological functions.
- Brahman is that because of which Prana functions.
- Prana also means Ghrana Shakti – Smell.
- You can smell because you Breathe in + out.
- That which can't be smelt but because of which sense organ is able to smell is Brahman.

Example :

- Some close nostril – Not to smell
- Some close nostril – To retain smell of fish!

Conclusion of 1st Chapter :

- There is a reality called Brahman which is of a Nature of Existence, consciousness, realising which you gain immortality.
- Nothing more to be gained for fulfilment in life.

Chapter 2

- Teacher testing students if they have understood Brahman dialogue here.

Verse 1 :

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम्
यदस्य त्वं यदस्य च देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् १

*Yadi manyase suvedeti dabhramevapi nunam tvam vettha brahmano rupam
yadasya tvam yadasya devesvatha nu mimamsyameva te manye viditam*

The preceptor here hastens to warn his disciple : “If you think, ‘I Knew well’, it is certainly but little – the form of the Brahman you have known is also the form of the Deva-s. Therefore, I think that what thou thinkest is still to be ascertained.” [Chapter 2 – verse 1]

a) Yada Manyase Suvedeti :

- If you think you know, you understand Brahman very well, then you don’t know.
- If Brahman is infinite, it should be realised as infinite, as I am.
- If you now, it ill be finite, a very small portion, then you don’t know. Knowledge should be true to nature of object.

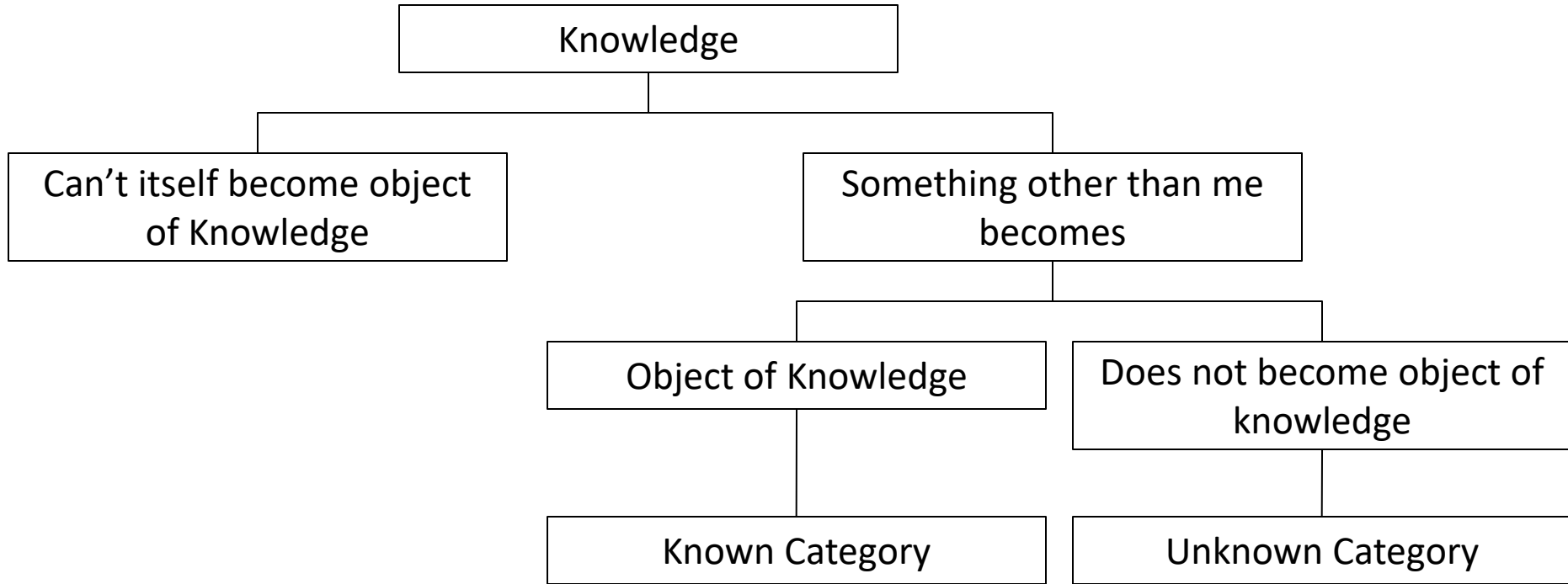
b) Yadasya Brahma Rupa Tvam Vetha :

- What you understand of Brahman is very little.

c) Yad ta asya deva shu :

- Even gods in heaven don’t know
- No question of knowing Brahman, not knowing Brahman, knowing very well. That is me. I am nature of knowledge itself.

- Fire can't burn itself – It can burn others completely, not fully.
- Water can't drown itself.



Verse 2 :

नाहं मन्ये सुवेदेति नो न वेदेति वेद च
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च २

*Naham manye suvedeti no na vedeti veda ca
yo nastad veda tad veda no na vedeti veda ca*

I do not think that 'I know it well.' But not that I do not know; I know too. Who amongst us comprehends it both as the Not known and as the Known... He comprehends It.

- I don't think I know Brahman – like table, chair, mountain.

- I know Brahman not as an object. It also does not mean I don't know Brahman.
- I know it as my ownself.
- Any concept in mind not Brahman.
- Earlier I formed concepts and I said I know.
- Concepts Born and gone.
- Existence, consciousness my own intrinsic nature, does not come under known, unknown categories of the intellect.

Verse 3 :

यस्यामतं तस्य मतं मतं यस्य न वेद सः
अविज्ञातं विजानतां विज्ञातमविजानताम् ३

*Yasyamatam tasya matam matam yasya na veda sah
Avijnatam vijanatam vijnatam - avijnatam*

(3) He understands It who comprehends It not; and he understands It not, who feels he has comprehended It. It is the unknown to the Master of True Knowledge but to the ignorant It is the known. [Chapter 2 – Verse 3]

- To one, whom Brahman is unknown, to that person, Brahman is known.

Knower of Brahman	One who is ignorant of Brahman
<ul style="list-style-type: none"> - Does not know Brahman - Knower forms concepts of reality and thinks he knows. 	<ul style="list-style-type: none"> - Knows Brahman

- One who knows Brahman never says anything.
- What is method of realisation of Brahman?

Verse 4 :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 – Verse 4]

- This consciousness is known in every thought.
- One who knows it, obtains immortality.

a) Atmana Vindate Veeryam :

- One gets strength by oneself.

b) Vidyaya Vindate Amrutam :

- By knowledge one gains immortality.

c) Pratibodha Veditam Matam :

- Self clearly seen and realised in every thought of knowledge.
- Bodham Prati – How?
- What is in Hand?
 - Light + Book.
 - In darkness don't see book.
 - Mind is focussed on Book and doesn't acknowledge presence of light.

- In the perception of every object, there was experience of light.
- When book goes away, we say there is nothing.
- When perception of body and mind goes away in sleep, we say there is nothing.
- Light of awareness, consciousness is illumining every thought, emotion.
- Light of consciousness, awareness never seen- only body, Mind, world – Objects of awareness cognised and recognised.
- World of objects, experiences come and go. Consciousness is always the same, eternal, Nirvikara.
- If you know that consciousness as you yourself, you become immortal.

d) Amrutatvam hi Vandate :

- Turn attention to that consciousness take attention away from thought and claim you are that eternal consciousness, then you get strength from your inner – self – atma. Never from outside.

e) Vidyaya Vindate Veeryam :

- Fearlessness, immortality is gained by knowledge.
- One more student understood and went away.

Verse 5 :

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५

*Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih
bhutesu bhutesu vicitya dhirah pretya-smallokad-amrta bhavanti*

If one knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal. [Chapter 2 – Verse 5]

Benefit of Atma Jnanam :

a) Eha ched Avedi :

- If a person knows truth while living in this world.

b) Atha Satyam Asti :

- He has gained total fulfilment in life. All is well.

c) Na Ched Avedi :

- If a person does not know this truth.

d) Mahati Vinashti :

- It's a great loss. All is in the well.
- Having come in this human body, we could have liberated ourselves from all bondages but still remain in sense pleasures like in a pigs body.
- One falls to thoughts of false notions and person commits suicide.
- Isavasya Upanishad – also declares same.

e) Buteshu Buteshu Vichitra Dhirah :

- Wise see reality – Sakshat wherever mind goes, they see this reality.
- Pragyanam Brahman – Realised truth in everything.

f) Pretya Asmat Lokat Amruta Bavanti :

- Departed from this world, they become immortal.
- Some students still sitting upanishad going beyond. Ask for a story.

Chapter III

Story :

- 1) Devas and Asuras fight. Go to Parameshwara... we are in trouble because of Lord, were victorious in war.
 - Gods and human are ungrateful, forget Lord, enjoying party going on.
- 2) Bagawan appeared as Yaksha – shining Adorable, enchanting spirit.
 - All gods boasting, I fought, got victory – who is Yaksha – Unknown standing.
- 3) Fire god with fire in the belly rushed.
 - Yaksha stood and asked who are you?
 - Where are you going?
 - **Agni Devata :**
Everybody knows me.
 - I can burn the whole universe. Yaksha asked Agni Devata to burn a blade of grass – nothing happened. Saw only dew drops on that!
- 4) Vayu tried to release Air pressure and move the Blade of Grass. Didn't succeed.
- 5) Captain, Indra went and Yaksha disappeared – like closing door on your face. Indra looked back at where Yaksha was standing. There, saw Parvati.
 - She revealed identity of Paramatma because of whose presence, Gods gained victory.
 - Indra then imparted knowledge to Agni Devata and Vayu devata. Indra gained glory. Agni + Vayu became more powerful.

Meaning of Story :

1) Absolute Brahman not available for worship.

- Brahman with Maya Shakti – as lord of universe is available. Ishvara should be and can be praised. Can't pray to Nirguna Brahman but to Saguna Brahma Ishvara.
- Brahman with Maya shakti can be worshipped. Take help. Not this idol.

2) When devatas had humility, Paramatma helped. When they became arrogant, Paramtma couldn't help.

- To gain knowledge of Brahman, must have humility.

3) Uma Parvathy represents mother sruti, vedas. From sruti, realise identity of Brahman.

4)

Presiding diety	Organ of
Vayu	Touch
Fire	Speech

- Sense organs + organs of action can't know Brahman. Like Agni, Vayu couldn't know Brahman. When king of senses – Mind, Indra went, Brahman disappeared because Brahman can't become object of mind.
- It is only through mind, one can conduct enquiry.
- That mind with humility alone, can know Brahman.
- Indra stood with faith and devotion, then Uma Parvathy revealed Brahman.

Chapter 4

Upadesh – Chapter 1 & 2	Adesh – This Chapter
- Describe Brahman as it is.	- What is realisation of Brahman like? - Indication of Realisation of Brahman with examples of Sat Phenomena. - Through examples, reveal nature of Brahman.

Verse 4 :

तस्यैष आदेशो
यदेतद्विद्युतो व्यद्युतदा३ इतीन्वमीमिषदा३
इत्यधिदैवतम् ४

*Tasyaisa adesah
yadetad vidyuto vyadyutada 3 itinnyamimisada 3
ityadhi-daivatam*

This is the description of Brahman (description by means of an illustration); He shone forth like the splendour of the lightning; He disappeared within the twinkling of the eye. This is the comparison of the Brahman with reference to the Deva-s. (His manifestation as Cosmic powers). [Chapter 4 – Verse 4]

Lightening :

- Realisation of Brahman like lightening.
- Lightening dispels Darkness and in Darkness everything clearly seen.
- In light of realisation, darkness, ignorance disappears.
- What is known in empirical world is known through knowledge of Brahman.

- **Twinkling of eye :**

Closing and opening of eye is effortless.

- In the beginning realisation like a flash – comes + goes, but later effortless like closing – opening of eyelids.

Verse 5 :

अथाध्यात्मं यदेतद्गच्छतीव च मनो
अनेन चैतदुपस्मरत्यभीक्षणं संकल्पः ५

*Athadhyatmam yadetad gacchativa ca manah
anena caitat-upasamara ty-abhiksnam sankalpah*

Now as regards this description from the point of view of His manifestation as Atman within the body – as one thinks of Brahman by the mind and a speedily as the mind wills. [Chapter 4 – Verse 5]

First :

- Mind as though objectifying Brahman is taken as Brahman.
- Turn attention from mind to Brahman, consciousness, because of which mind instrument is capable of thinking, entertain thoughts.
- Just as mind effortlessly thinks of objects, similarly knowledge of Brahman becomes effortless and person can entertain thought of Brahman and abide in Brahman.
- Person can think of anything and other activities can go on.
- Namō Upasana – Worship with Rama Nama. Suggested for those who can't understand absolute nature of Brahman.

Verse 6 :

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं
स य एतदेवं वेदाभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ६

Taddha tadvanam nama, tadvanam-ityupasitavyam
sa ya etadevam vedabhi hainagm sarvani bhutani samvanchanti

Brahman is well known as Tadvanam, the One who is to be worshipped as the Atman of all living beings. So it is to be meditated upon as Tadvana. All love him who know it thus. [Chapter 4 – Verse 6]

- Tad Vanam.
- Self of all beings is most worshipful one, it is Atma Svarupa.
- One who meditates Brahman as self of all, gets loved by all. Person becomes dear to all.

Verse 7 :

उपनिषदं भो ब्रूहीत्युक्ता य उपनिषद्
ब्राह्मीं वाव त उपनिषदमब्रूमेति ७

Upanisadam bho bruhati, ukta ta Upanisad
brahmim vava ta Upanisadam-abrumeti

Disciple : Sir, teach me the Saving knowledge. Preceptor : The saving knowledge has been imparted to you. Verily, we have imparted the Saving knowledge of Brahman to you. [Chapter 4 – Verse 7]

- Last student.
- Does Brahma Vidya depend on any other quality.

Verse 8 :

तस्यै तपो दमः कर्मेति प्रतिष्ठा
वेदाः सर्वाङ्गानि सत्यमायतनम् ८

**Tasyai tapo damah karmeti pratistha
Vedah sarvanganisatyam-ayatanam**

Austerity, restraint and dedicated work – these are the foundations of It – the Saving Knowledge of the Upanishad-s. The Veda-s are its limb and truth is its abode. [Chapter 4 – Verse 8]

- To gain knowledge, qualifications required.
- Brahma Vidya resides in Satyam. Person who is truthful, that person knows reality – knows veda.
- With Austerity in life, selfless Karma, service, truthfulness, man of knowledge abides in knowledge.
- When Brahma Vidya established in a person, he gains glory.

Verse 9 :

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते
स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ९
इति चतुर्थः खण्डः
ॐ शान्तिः शान्तिः शान्तिः

**Yo va etam-evam vedapahatya papmanam anante
svarge loke jyeye pratisthati pratisthatiti.
Iti Caturthah Khandah
Om Santih! Santih! Santih!**

Verily he who knows it thus, destroys sin and is established in Brahman, the boundless, the highest and the blissful... Yes, he is established in it. [Chapter 4 – Verse 9]

- One who knows Brahma Vidya as expounded here, goes beyond all sins. Gains infinite, Svarga loka. Sukham not in a particular world but as his own Ananda Svarupa.
- Shankara writes Pada and Vakya Bashyam. In Vakya Bashyam before story most enchanting.