
KENO UPANISHAD

VERSEWISE

Kena Upanishad (34 Verses)

Introduction

- 1) Same Veda
- 2) Who is deva – which lends life to Body?

Answer :

- Chaitanyam
- Deha vilakshana Vastu
- Inferred

Manana Pradhana :

- Do you know Brahman?
- Brahman not known / unknown category.
- OM Upasana

Chapter 1 (8 Verses)

- What is behind mind, Prana, Speech, Eyes, Ears which make them function?

Consciousness :

- Not part / Product / Property of body.
- Independent, pervades body
- Exists beyond boundaries
- Survives death.
- Not available for transaction
- Self evident witness available in all experiences (Pratibodha Veditam)

Chapter 2 (5 Verses)

Chapter 3 (12 Verses)

Story :

- Yaksha – Truth
- Lord Agni, Vayu, Indra learnt manifestation + unmanifestation of world from Yaksha / Truth.

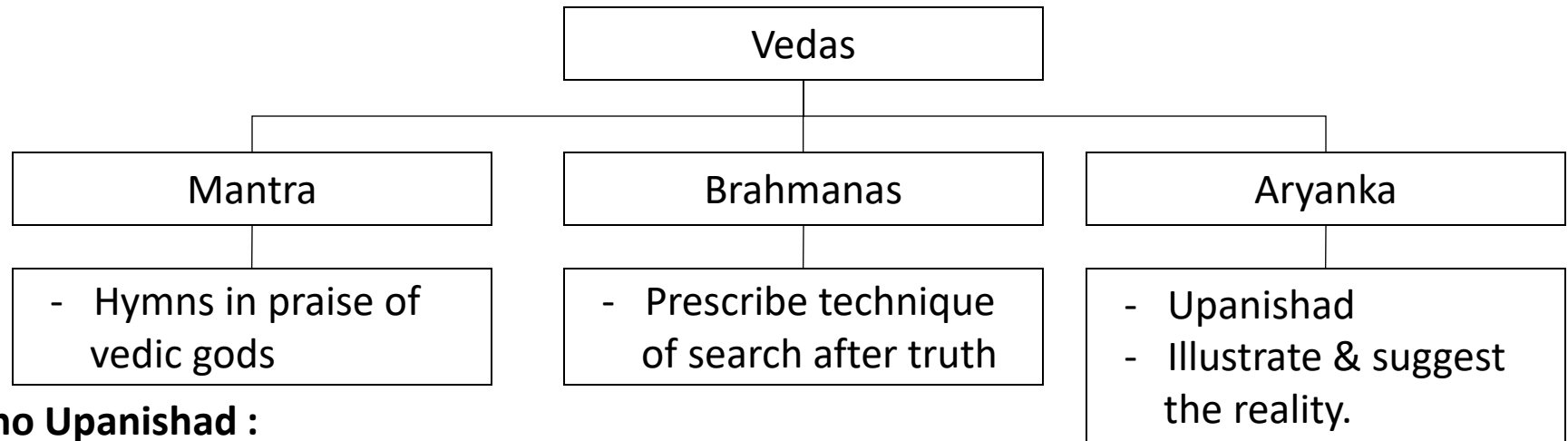
Chapter 4 (9 Verses)

4 Upasanas :

- Lightning
- Winking
- Thought
- Fill pervading power
- How to purify?
- Tapah / Damah
- Satsanga

Introduction : (Gurudev)

- Upanishads are serious attempts to know the truth and experience it.



Keno Upanishad :

- Enquiry into nature of reality, truth (Brahman).
- Seeker expected to realize truth by following technique prescribed.

What are the questions of a fully grown up soul?

- Where did I come from?
- Where do I go?
- Why have I come?
- Is life a meaningless incident?
- Has life a purpose.
- What is Mission life?

- Supreme is in man himself and by removing misunderstandings, about his own identity, can recognise himself as the eternal.
- Instead of standing and looking outwards into the deepening darkness, and loneliness outside, upanishad urges you to walk into lit-up peace and bliss, halls of Joy, within.
- Everyone's experience of world outside differs – Joy or sorrow.
- Jnani – unmoved, unagitated, his heart an ocean of peace, (Santi) rest (Samadhana) and Joy (Sukham).

Path :

- Renounce ego and its variations.
- Our real nature is pure knowledge, bliss.
- Wake up! Arise! Awake!.
- Stop not till the goal is reached.

There are in us 2 personalities :

Godhood	Manhood
<ul style="list-style-type: none"> - Immortal, limitless by Nature - Start attaching to god within 	<ul style="list-style-type: none"> - Experiences limitations, death. - Detach and end ego driven life. - Ego is the enemy. Let us spy on him closely.

What is the ego sense in me?

- Total retained memories, experiences of past.
- I concept includes hopes for the future.
- They have a reality of dead past or unborn future. It has no existence in the present moment.
- It's a dream, non-entity, myth, insubstantial nothing, false shadow of our reality.
- All sorrows and mortality belongs to this false shadow of our reality.
- We have given up our original sakshi nature and surrendered thoughtlessly to our shadow ego.
- Kill the tyrant within us and real Ramayana will shine in our bosom. This is the call of vedanta.
- Every spiritual practice is an attempt to the total elimination of this shadow nothingness within us.
- Vedanta teaches us the unreality of the non-existent.
- By superimposition the unreal veils the real. A trick of the mind, mind misunderstands ego to be real.

Example : Serpent on Rope.

- Serpent rose from ignorance of the Rope.

- When ignorance is removed by knowledge, serpent born of ignorance is removed.
- With the knowledge of Atma, painful agonies of ego (Jiva) end. Claim Santi our real nature.
- Samadhi state = Self living in full detachment from ego, in the self, as the self.
- All Sadhanas are for eliminating the egos of Sadhakas
- How to Annihilate ego?

a) Act without expectation of fruits of actions (Self surrender) – Karma Yoga

- Don't be hypnotised by your own expectations.
- Don't waste worrying about the unborn future.
- Act on, acting, in the living present.
- Action is ours. Fruits are given by the lord.
- Surrendering to his will, living as his instrument, we forget the false ego in us.
- Fall flat at his feet and the shadow is no more.

b) Stop dreaming : Looking within is Upasana Yoga

- I am rich, I am mortal
- I am wise, I am samsarin.
- Gaze in which light I am seeing all these thoughts.

- Cleanse your bosom of all desires. Detach the ego from true self. Detach the mind from memories and hopes.
- What is our relationship with absolute spirit?

According to our self – Conciousness.

Hanuman says in Ramayana

I am thy – slave

Identifying with body

Sri Madhavacharya

Dualism

When Jnani feels physical pains

I am a part of thee

Identifying with mind and intellect

Sri Ramanuja

Visishta Advaita

When Jnani becomes aware of his creative mental power within him

I am thyself

Identifying as sprit

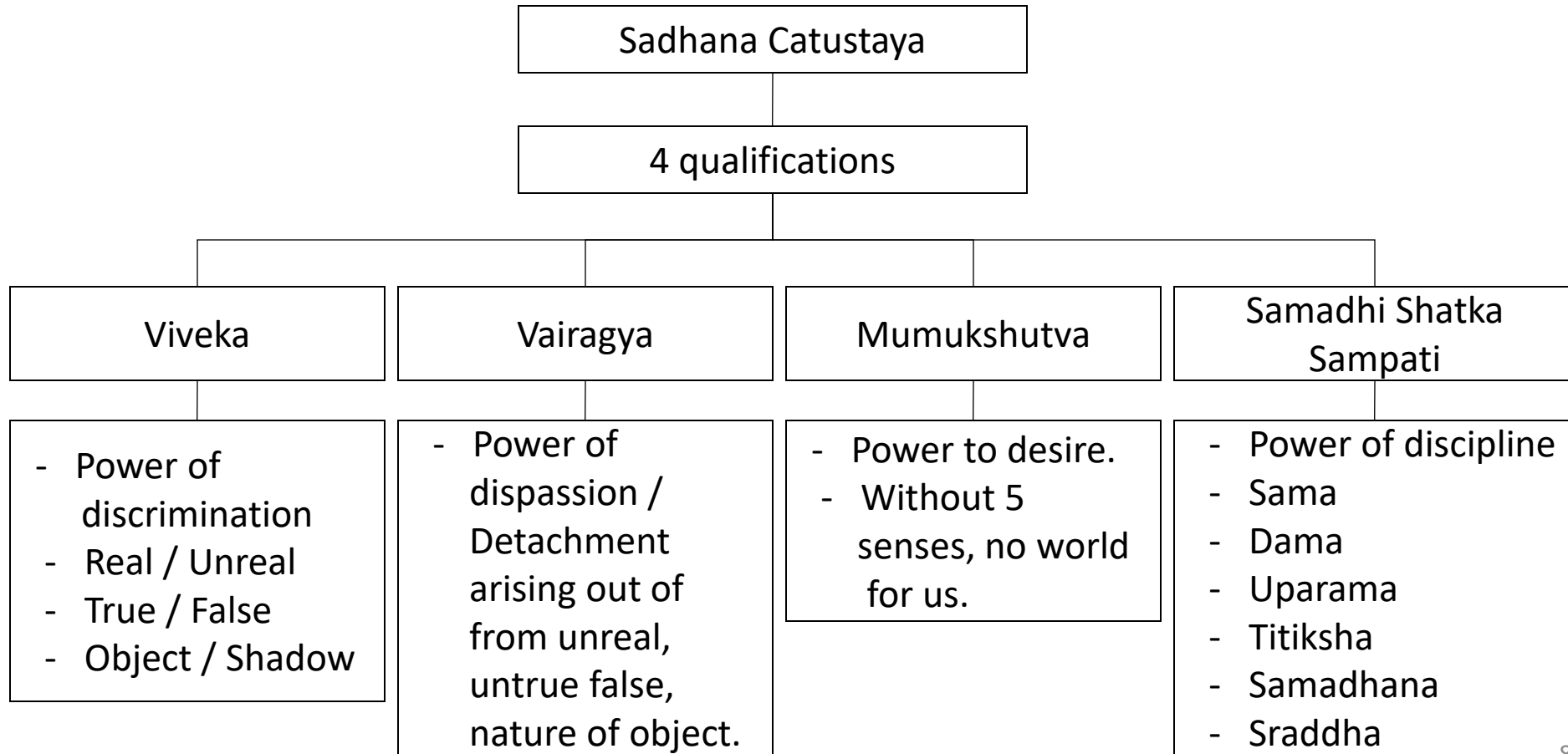
Sri Shankara

Advaitam

When Jnani cries “Sivoham”

Individual and absolute constitute one perfect whole

- We must go, through all three stages in our Journey of self discovery.
- What is the source of all life?
- What is the truth from which arise the world and our experiences, in which they exist, and into which they get resolved, moment to moment?
- It is the fundamental Substratum behind the seeming appearances.
- What are the qualifications necessary to receive knowledge?



How to do enquiry?

Gross World

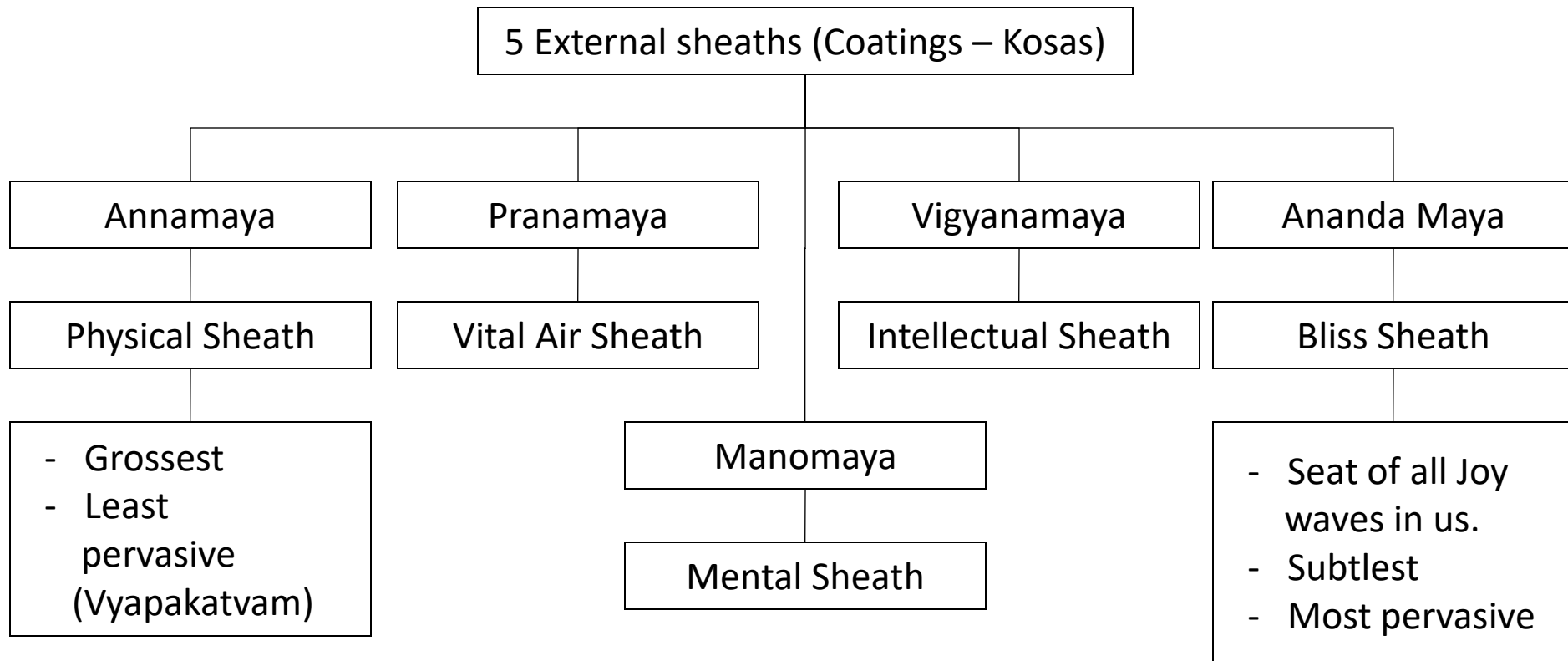
- Where has the world come from.
- Where will it go.

Subtle World

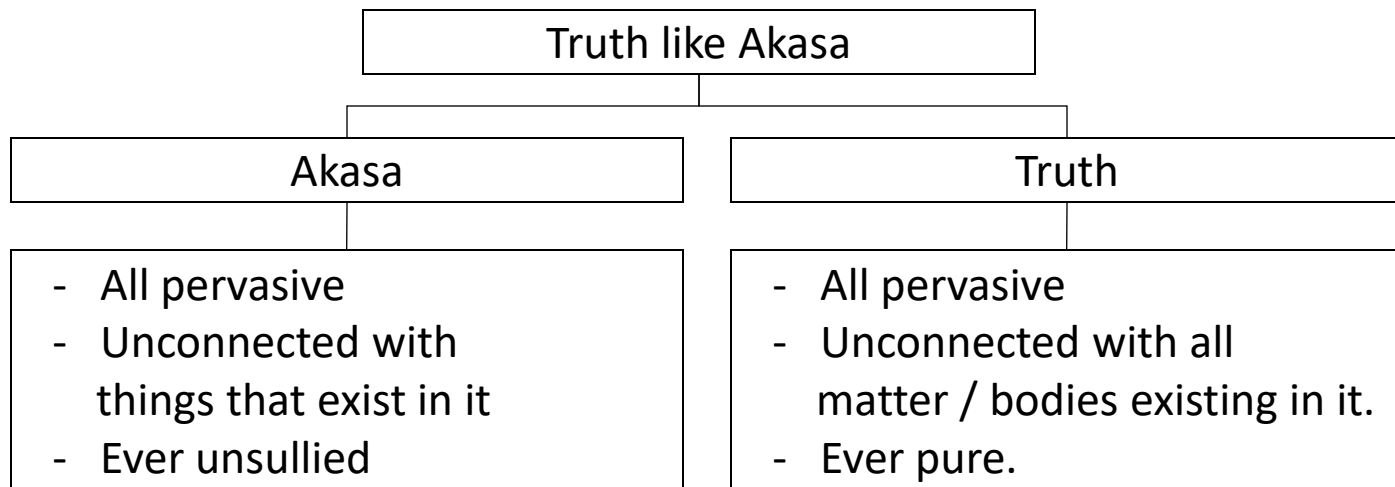
- Body
- Sense organs
- Without indriyam, No world for me.
- World will appear as existing nothing.
- How mind works?
- How intellect functions.
- Where joy element bubbles forth in him?

Inner spirit

- Sheath encases sword
- Spirit encases in world of matter.



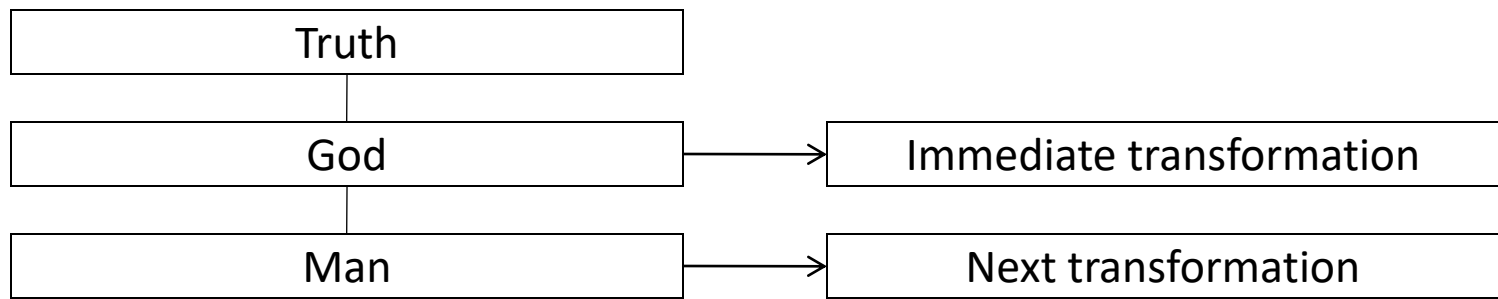
- World has existence in ourselves we have full freedom from thralldom of all sorrows, disappointments, successes failures and come to enjoy voiceless joy of perfection, (Shokah Nivritti and Sukha Prapti). State of immortality, Godhood, divine spark in us.
- Analyse Jiva, Jagat, Ishvara (Total causal body – Karana Sharira – of the universe, total concept, god principle) and the relationship between these 3 and the reality.
- Sum total of all intellect of all is concept of god.



- What is the relationship between reality and Jiva – Jagat – Isvara.

Reality	Jiva – Jagat – Isvara
<ul style="list-style-type: none"> - Threads in a cloth - Isvarah Sarva butanah, I sit in the heart of everybody and hold them together. - No Jiva, Jagat, without god. 	<ul style="list-style-type: none"> - Patterns in a cloth - Cloth exists on threads. - Cloth is the thread but while seeing, we see patterns. - Sense organs report the external world only.

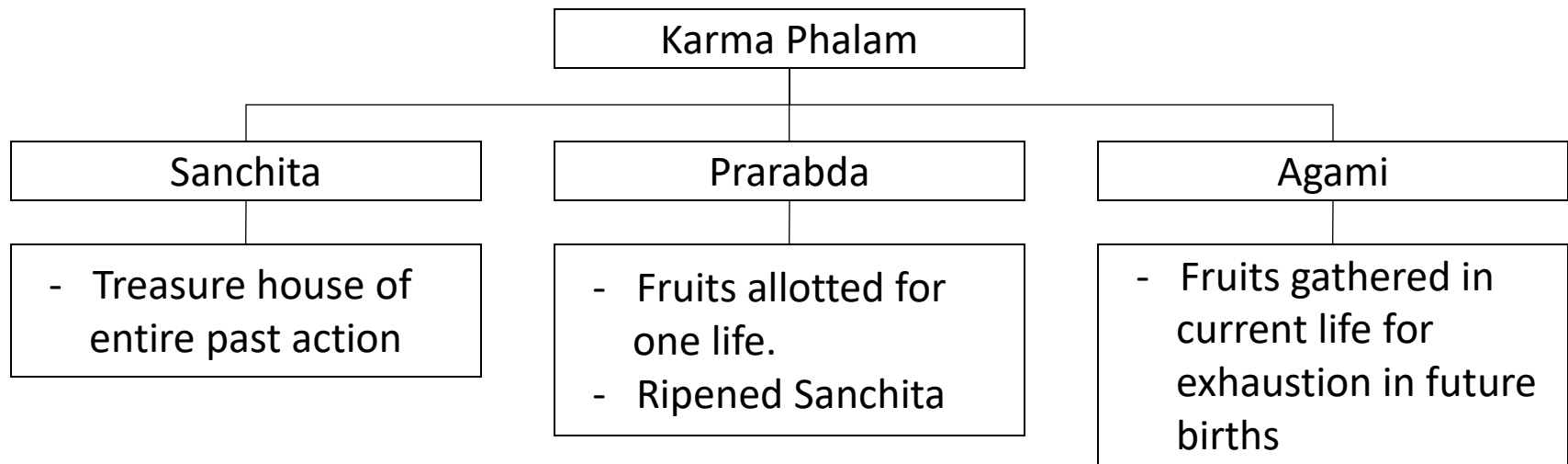
Truth / Reality	Thread / Cotton
<ul style="list-style-type: none"> - Sat Chit Ananda reality – cause of Ishvara. - Life is nothing but truth principle, subjective principle “I” in us. 	<ul style="list-style-type: none"> - Thread comes from cotton (cause). - Thread exists & rises from cotton. - Cloth nothing but cotton.



- See plurality – in cloth – world
- See oneness – in cotton – truth.
- The power of veiling the truth in vedanta is called “Maya”.

Law of Karma :

- This life is not an end in itself but a little incident in the eternal existence of each one of us.
- Each ego lives its special life of Joys and sorrows.
- **Example :**
See life / painting from near – illogical, unrythemic.
See life / painting as totality – vision different.
- **Loka :** Special world in which I live in my own inner experiences.



- Divine gives limited freedom “Purusharta” to live life fully, even though one has taken body to live a fixed Prarabda.
- At each moment, we have a choice :

Path of Good	Pleasant Path
- Satsang	- Cinema
- Get full Satisfaction (Trupti)	- Get partial satisfaction
- Gain peace of mind.	- No fulfillment in the end.

How to deal with Anger?

Suppress	Sublimate
<ul style="list-style-type: none"> - Will burst out Again - Don't succumb to anger weakness by saying “It is my Prarabda”. 	<ul style="list-style-type: none"> - Divert energy to satsang, chanting. - Feel sorrowful and repentant about it.

- When one performs some actions, repeatedly, ones mind gets fixed with certain impressions.
- We live in a world of responses to outer world of objects.
- Mind is ordered and set by the various impressions it has gathered in its different transactions in life.
- Prarabda – Self effort of past.
- Human intellect cannot rest without seeking the cause of things.

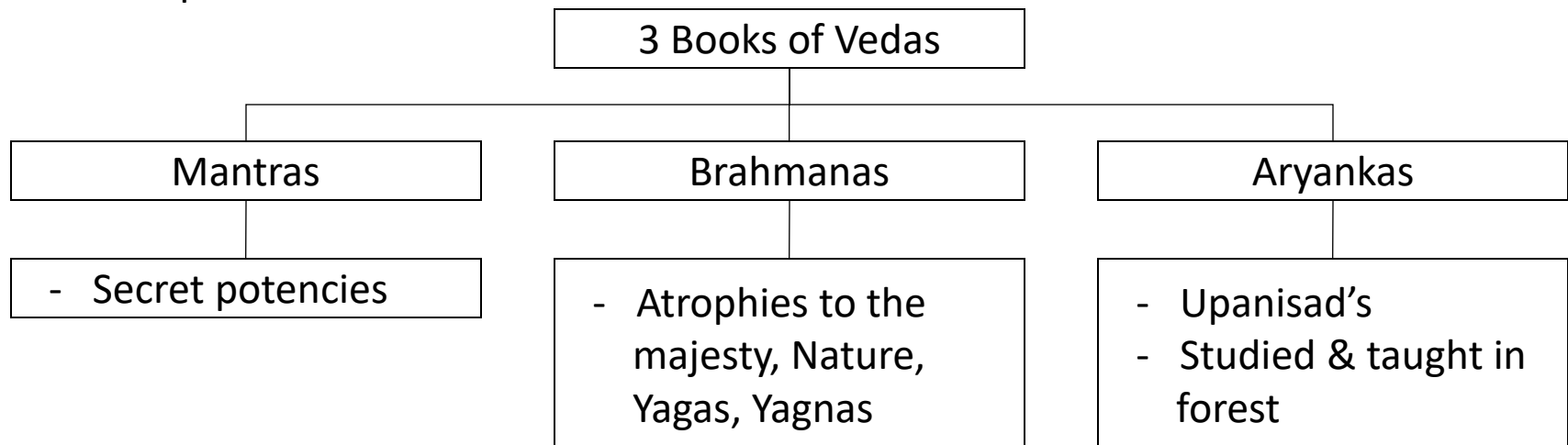
Cause	Effect
Seed	Tree
Cotton	Cloth
Father	Child
Anterior	Posterior

- Past modified in the present alone is the future.
- Purushartha is to modify the present and to create a future with self – effort.
- Log floats in river... prarabda.
- Log with motor – has limited freedom of movement.
- Plants and animals like log float as per instincts and mere impulses.
- Man has reasoning + discriminating capacity to shape his life.

- Present has no existence. It is mingling of the past and future.
- Passage of past to the future is present (tomb of past, womb of future = present).
- There is no slavery, not full freedom.
- There is limited freedom. Which can redeem us from entanglements.
- Law of Karma makes us architects of our future.
- Be god of your own future by taking present into your hands.

Upanishads :

- Veda – Vid to know.
– Knowledge.
- Gravitational force, energy content of each atom = Eternal.
- The absolute truth is not imagined or rationally determined. It is intuitively experienced.



- Require a special inner energy to concentrate and contemplate upon the subtler factors in our own make up.
- This energy is gained only when we live a noble life of ethical and moral values.
- Pancha kosas, 3 sharirams, 3 Avastas are suggestions, indicators.
- There are wonderful assertions of truths and negations of untruths... we are face to face with the truth even before we are conscious of the very vision.
- After having discovered the crescent, one can with ease see in one look both the leaves and the crescent.
- Keno upanishad is the 9th chapter of the Talavakara Branch in Samaveda.
- Chapter 1 – 8 deal with ritual and upasana.
- **Prana Upasana :**
Breath in our body is breath that vitalises and keeps entire community of living beings vibrant with life.
- **Goal :**
Eternal state of Bliss, wisdom, power. Perfection is the very stuff of the infinite.
- **Example :**
Musk deer – Runs miles seeking source of musk scent, emitting from its own special glands.
We are all seeking permanent joys from impermanent things and fall into our grave.

Santi – Mantras :

1)

ॐ सह नाववतु सह नौ भुनक्तु
सह वीर्यं कर्वावहै ।
तेजस्वि नावधीतमस्तु
मा विद्विषावहै ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

**Om Saha navavtu Saha nau Bhunaktu
Saha viryam karavavahai
Tejasvi na vadhitam - astu
Ma vidvisa - vahai
Om Santih! Santih! Santih!**

Om. May he protect us both (the teacher and the pupil). May He cause us both to enjoy (the Supreme). May we both exert together (to discover the true inner meaning of the Scriptures). May our studies be thorough and faithful. We may never misunderstand each other.

- The first peace – verse gives idea of team spirit between teacher and taught.

2)

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो
बलमिन्द्रियाणि च सर्वाणि
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोद
निराकरणमस्त्वनिराकरणं मेऽस्तु
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु
ॐ शान्तिः शान्तिः शान्तिः

*Om apyayantu mamangani vak pranascaksuh
srotramatho balamindriyani ca sarvani
Sarvam Brahmaupanisadam ma'ham Brahma nirakuryam ma ma Brahma nirakarot
anirakaranamastvanirakaranam me stu
Tadatmani nirate ya Upanisatsu dharmah te mayi santu te mayi santu
Om Santih! Santih! Santih!*

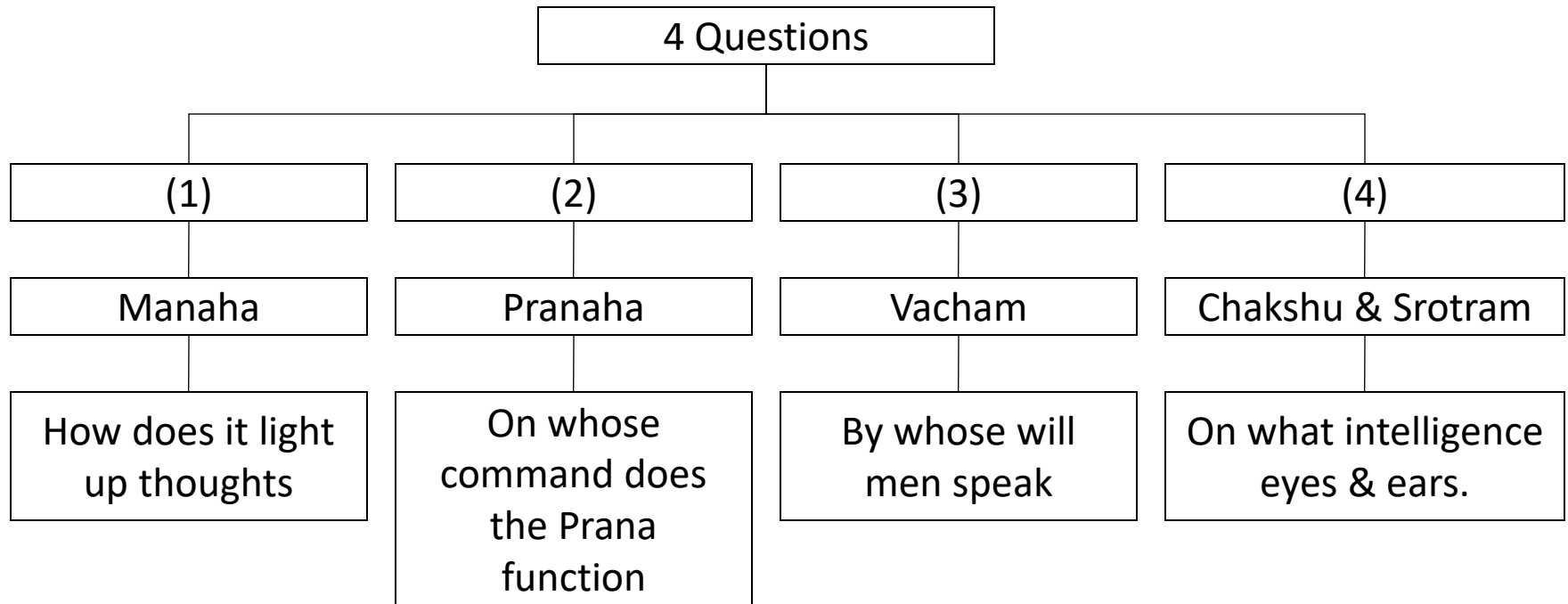
May my limbs, speech, prana (vital air) eye, ear, strength of all my senses grow vigorous. All (everything) is the Brahman of the Upanishad-s. May I never deny the Brahman. May the Brahman never spurn me. May there be no denial of the Brahman. May there be no spurning by the Brahman. Let all the virtues recited by the Upanishad-s repose in me delighting in the Atman! May they in me repose! Om Peace! Peace! Peace!

- In the second peace – chanting, sadhaka prays for harmonious personality of all physical, psychological and spiritual entities in him.
- May I never deny the Brahman.
- May the Brahman never spurn me.

Verse 1 :

Students question :

- What principle makes our organs function?
- What is that invisible principle because of which inert body, senses, mind behave as sentient.



- Student impatient with finite Joys, discards sense objects, rejects the false and starts enquiry upon himself.
- Finds that neither his mind, intellect, assembly of limbs can function without a vitalising principle behind them all.

- Scriptures discuss eternal reality in life, the goal of existence, the meaning and purpose of life.
- Sense organs and mind – intellect equipment made of matter – insentient.
- Eternal truth not realised because of our pre – occupation with our ego.
- Eliminate the ego in self – surrender to the Lord through Sadhanas, reflections on Mahavakyas.
- End false little I - ego and discover big I – Sivoham.
- Guru turns the gaze of student towards the self (Atma) which is ever shining within him.
- Guru should be Srotriya, Brahma Nishta. (Well versed in scriptures – as in Benaras, and established living constantly in the full awareness of self, as in the Himalayas).

Gurudev's question to his Guru :

- Can the mind be stopped and truth realised?
- To climb the spiritual ladder, the mind + intellect equipment has to become fit.

Bhakta	Disciple	Guru
- Sees his beloved Siva in the Linga (Not as a stone)	- Sees no faults in the Guru but as pure Consciousness.	- One who evokes feeling of faith + devotion.

- With inner purity, Sadhaka acquires a wealth of purity to be guided more and more by the pure intellect in him.
- To a vedantin, real Guru is the pure intellect within. Purified, deeply aspiring mind is the disciple.
- Most important thing is our own self effort. Guru reaches us by eternal law of the all witnessing lord.
- Patati – implies the Vedantic theory of perception. Atma chaitanyam riding the mind flows out through the sense organs and reaches the sense objects (Sound, touch, form, smell, taste) and mind takes the form of the object.
- When the chaitanya in the pot embraces the chaitanya Vritti in our mind, we come to know it is a pot.
- What is the dynamic, vital force behind the mind that makes it vibrant with life and activity.
- Only a few disciples feel the restlessness of the soul.
- Sub-consciously, we all know that our real nature is more perfect than we Consciously feel now. There is in our nature an infinite perfection waiting for realisation and fulfillment.
- Man has come to forget his own real nature. We are living as a separate ego in a suffocating sphere of endless limitations.
- Guru – Sishya samvada must be within ourselves to move to higher realms of truth.

- Atman in us has come to dream a dream world, hence our feeling of limitations and imperfections.
- We are unpolluted, undiminished, unmodified supreme reality.
- What light illumines our Vritti?
- It is light of Consciousness, wisdom, and intelligence. When dead mental wave is ridden by the wisdom light, it gets potency to persecute us.
- Stop the mind and there is no world (Samsara). Wake up with help of Shastra.
- When we reach that chamber of Consciousness, lord within us, we become one with him.
- We need a pure mind to delve into the depths of the truth behind the sense – organs.
- We fail to earn the real Santi because of our selfish egocentric activities.

Verse 2 :

Guru :

- Direct definition of infinite, eternal life principle is not possible.
- External organs are motivated by a power within.
- Student must renounce the sense or reality attached to the perception of gross indriyas and the mind.
- Purpose of life is to discover the truth of life.
- Truth is the seer or knower himself, the subject, not what is seen, heard or understood by the intellect.
- Truth is lying unperceived.
- Experience of truth is gift of ones own self effort.
- Sruti first takes you to the inner perception of your intellect before you can independently come to grasp the subtlest of the subtle.

Immortality / Moksha :

- 2 schools of thought.

a) Dualism :

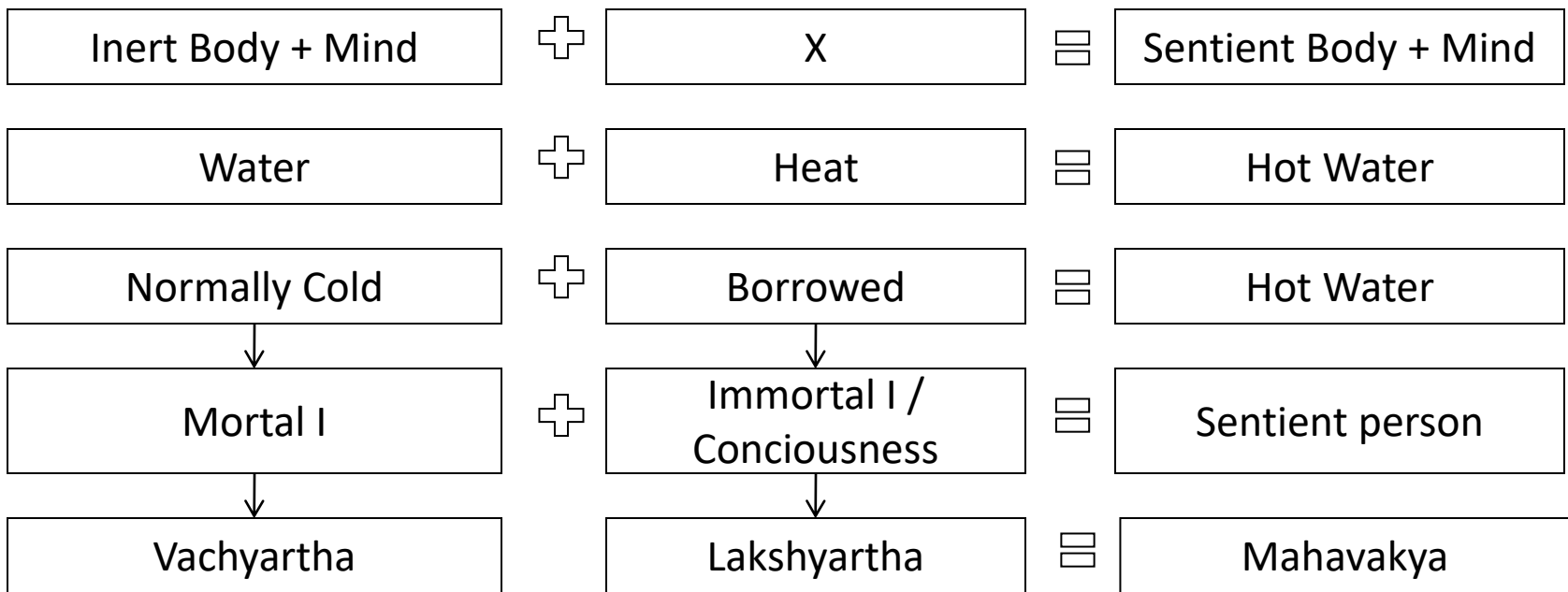
- Continue Karma till death and attain perfection. Meditate on Upanishad mantras. After death, experience truth.

b) Advaitam : Shankara

- If above is true we cannot get perfect Guru. Surrender ego and grosser world to get to the Consciousness of homogeneous truth. We create our own pains and sorrows through the intellect. We live life of false values, false attachments to finite, ephemeral, and say its our destiny.
- How to realise truth? World of perfection?
- Stop attachment to false values.
- Gross world impressions gained by gross indriyas.
- **Cognise the source of life – Mind of Mind :**
By transcending thoughts in our intellect, reach Psychological perfection.
- Perfection is only in return to our real nature.
- Principle of life is Consciousness – unseen, makes everything sentient.

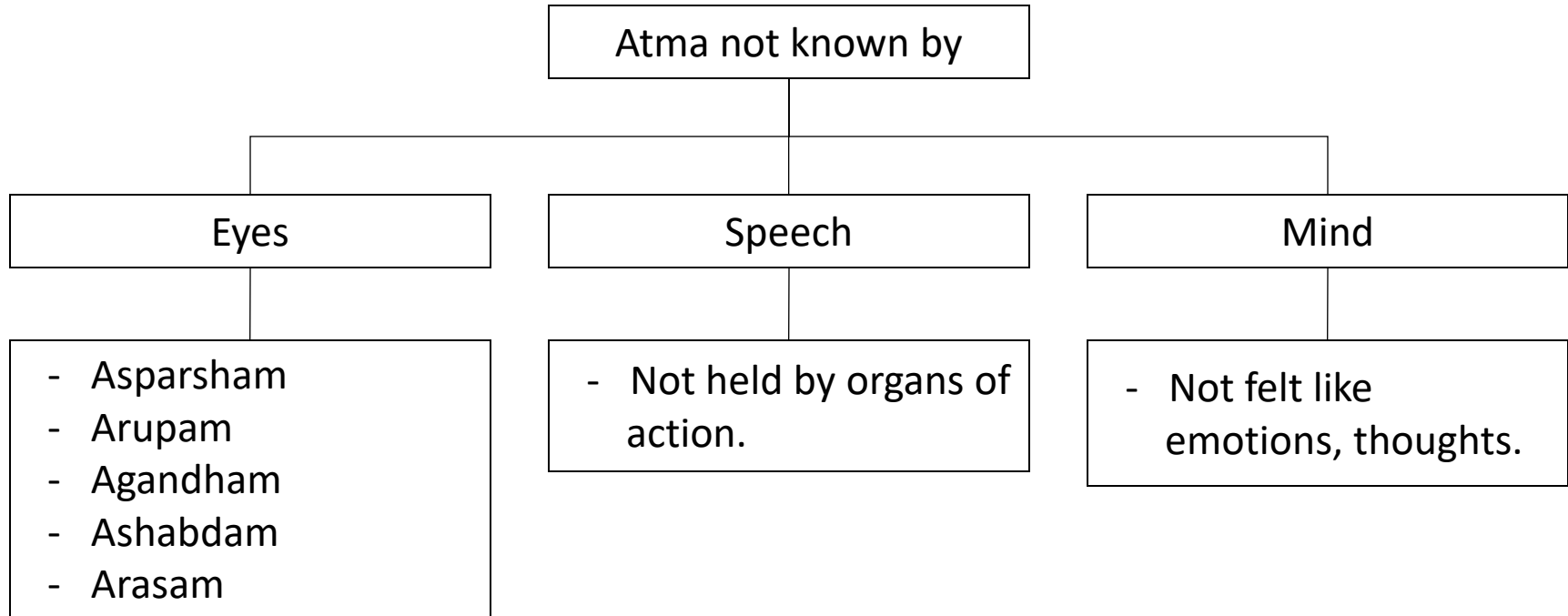
Example :

- Salt in water.
- Electricity in bulbs.



- When Raaga / Dvesha is neutralised, acceptance and balance comes = Jivan Mukti.
- For Jnani, Agami doesn't rise, Sanchita burnt, Prarabda exhausted. 3 karmas gone and one is with all pervading Brahman.
- Like pot space merges with total space.
- You call it Jiva and Isvara only with reference to enclosed Conciousness. Enclosure free Conciousness called Brahman. (My Svarupam experienced in sleep).
- **4 Topics in this one verse :**
 - Atma Svarupam
 - Atma Jnanam
 - Jeevan Mukti Phalam
 - Videha Mukti Phalam.

Verse 3 :



- Distinctly different than known and unknown (unmanifest).
- Heard from Rishis.
- Atma can't be conceptualised because it is imperceptible – can't objectify. Does it exist? Yes, as subject.

It is you who is Beyond

Awareness of

Absence of Awareness of

External objects

Internal Concepts

External objects

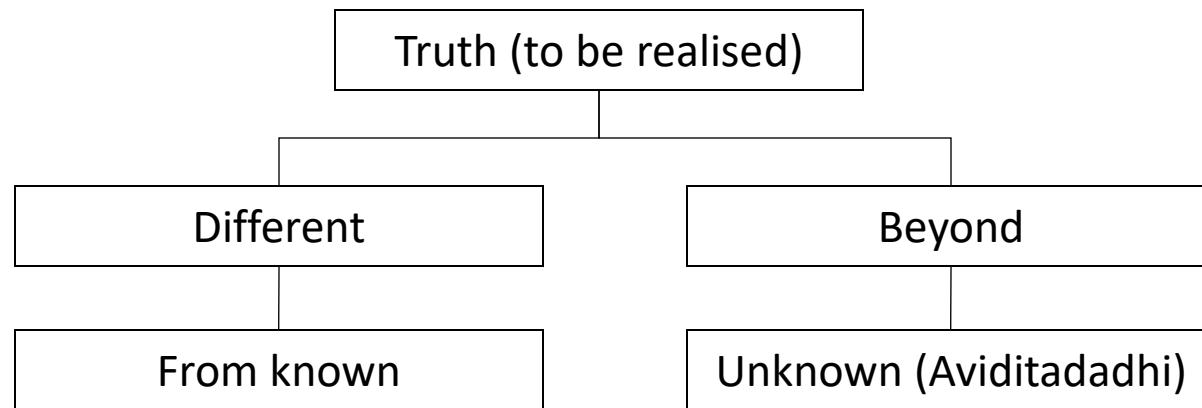
Internal Concepts

- I represents “beyond seer and seen” (seer only if things around).

Na Vidmaha :

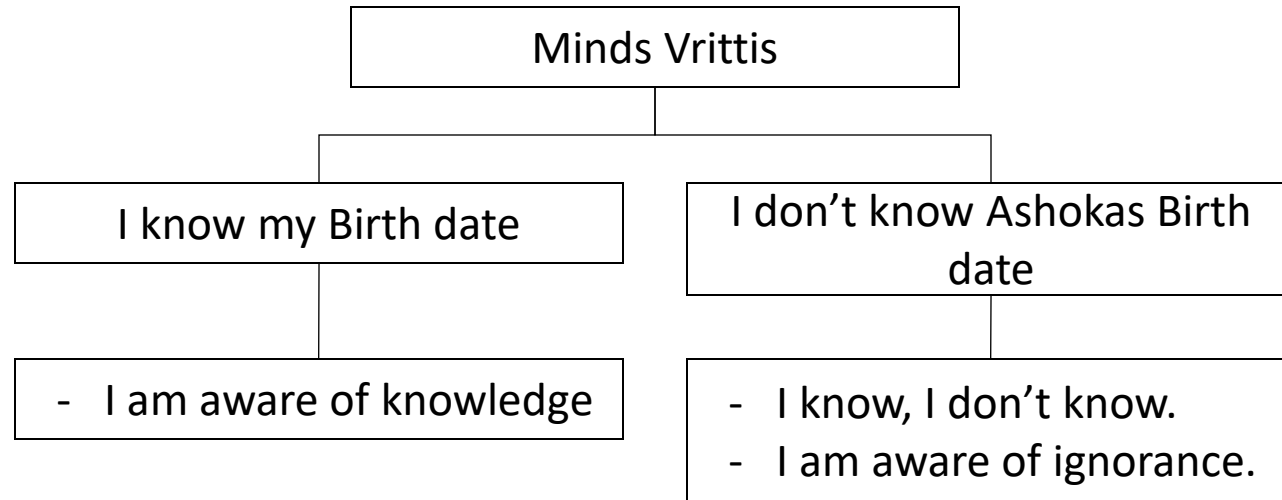
- Teacher says I don't know Atma. I can't teach you. I can't reveal atma.
- There is a method to communicate Atma.
- It is the very Conciousness which makes eyes to see, tongue to speak, legs to walk.
- It is like the observer behind the telescope, Atman is the seer in us. The real eye that sees, hears.
- With the wisdom eye, “intuition”, we experience the truth.
- I am son of... I am eye of eye.
I am Doctor... I am Conciousness.

- Substance has – quality or action.
Substance is – different from me.
Substance can be – seen through sense organs.
- Atma is eternal divine presence without qualities, homogenous, not object of mind and intellect.
- Intuition is already there in us and Atma becomes evident when we keep analysing Sruti (Ninidhyasanam).



- Known, unknown at intellect level.
- Atma Anubava, eternal truth experienced by all Rishis is same. Lived through intuition and cannot be explained.
- I am seer – Body is object, I the seer am different, separate from it.
- All known is cognised only by Indriyas / sense organs.

- Approach sruti in devotion and coax her blessings.
- Knower, perceiver is beyond the known objects and knowing sense organs – instruments.
- Seer of the moon, is not the moon.



- Both ideas are illumined by light of Sakshi / Brahman.
- Knower subject knows known and unknown. That eternal knower is the self, atman.
- Proof about existence of knower, subject, Brahman is only the Shastra and personal experience of Rishis which the teacher says “Iti Susruma Purvesam” heard from his Guru.

Verse 4 :

- What speech can't reveal but what speech reveals is Brahman.
- First time Brahman used in the Upanishad.
- The power of speech is not the instrument of utterance. It is manifestation of Atma – Chaitanyam, dynamic life centre in us.
- Truth, without name and form. Electricity is power running behind filament. Truth manifests as the power behind the speech in the tongue, power behind the sight in the eye, and the power behind hearing.
- Eva, indicates, truth is not conditioned by the instrument – “That alone (eva) is Brahman.
- Self is absolute truth, without any conditioning of body, mind, intellect or the world.
- Self in us is realised as the self of all, the Eternal, unconditioned substratum.
- **Example :**
One-ness in room space and total space.
- Perceiver not perceived.

Conditioned Atma	Absolute Atma
- This & that / here & there / Now & then.	- Perceiver Atma – not conditioned.
- Reflection of Sun / Consciousness	- Original Sun / Consciousness
- Anatma, Ephemeral Vyavaharikam	- Eternal Truth / Paramartikam
- Lord with name & form.	- Lord without Name & form
- I & mine are superimpositions, playing in the atma.	- Lord alone exists.

- Man is but god, as god alone is true, everything else is false.
- Vedanta helps us to move out from painful samsara dream into Joyous realisation of our wakeful personality.
- Bhakti is important – Philosophy without love is madness.

Love without Bhakti is superstition.

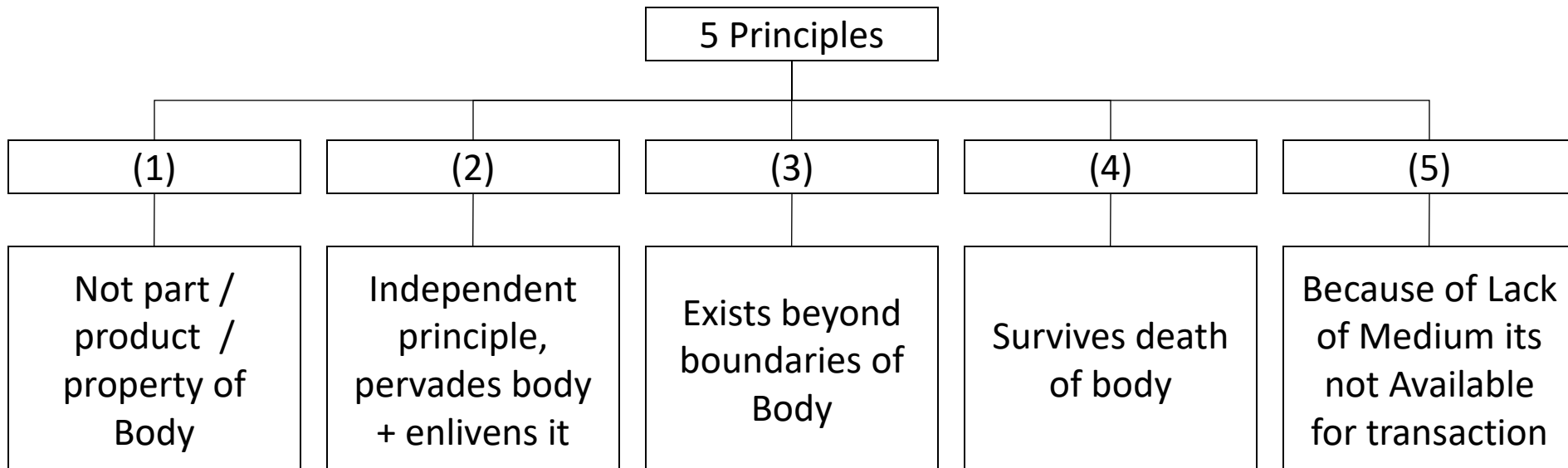
- **What is mind?**
 - Bundle of impressions (Vasanas).
 - Mind is temperament.
 - Mind is unceasing flow of thoughts like a river.
 - Mind is like a brilliant ring of Agarbatti in a circle.
 - Mind is real, solid, luminous to an innocent person.

- To cognise the flow of thoughts we need a light. Thought is not self – effulgent. We can see the flow of thoughts when we close our eyes and not while they are open.
- The mind is illumined for us by the intellect. Thoughts are products of the mind, seem to possess greater vitality than the body.
- Mind is near the centre, the glow of Atman, the light of the soul, the life centre in the body. It has reflected glory and vitality, having the appearance of the real.
- Light which illumines the thought current is “Cit”. It is with help of cit, mind moves about. Mind gets nearer to reality than sense organs.
- Look within and claim the light of truth divines presence. Don't see the reflected beam of thought currents.
- Man is the embodiment of the truth.

Verse 5 :

- Why we don't realise we are Brahman?
- Due to self forgetfulness the spiritual centre, seemingly comes to experience for itself a super – imposed sense of limitation and confusion.
- Ignorance expresses in the intellect as self veiling negative thoughts – (Avarna) and the sense of ignorance is the vikshepa in the mind (Agitations).
- What is the core of vitality in a person?
 - Potency of the mind.
 - Mind made up of food, is vibrant with Consciousness because of its contact with the source of life – the self.
- Bulb by itself has no light bulb + current = light.
- Mind by itself has no feeling of spirituality.
- Mind + spirit – live feeling mind.
- When mind turns to look at itself. “Right – about turn”, to face the conscious principle, it stops perceiving.
- Bereft of the spirit, mind becomes inert like a pot.
- Inner vision of Devata & outer vision of cinema star is only a vision, not the supreme reality.
- That alone is Brahman by which the mind comes to perceive things.

- In the presence of the life centre, consciousness, mind seems to move about and has existence.
- Brahman is the total central life principle of all. It the power behind the unleashing flow of thoughts.
- Japa & dhyana helps to restrict flow of thoughts and transforms our character. What we think, we become.
- One realises, he is enveloped and pervaded in bliss and cries out in intuitive experience “ I am that”.
- Vedanta helps the seeker to reach his nature – “Absolute bliss”.
- Atman is an independent life force which vitalises the eyes, ears, mind and prana. (Full Upanishad based on Verse 2).



Definitions of Atma :

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam
nema vidyuto bhanti, kuto'yam agnih,
Tam-eva bhantam anubhati sarvam
tasya bhasa sarvam idam vibhati ॥ 15 ॥

The sun does not shine there, nor does the moon, nor do the stars, nor the lightning's and much less this fire. When He shines, everything shines after him; by His light, all these shine. [II – 2 – 15]

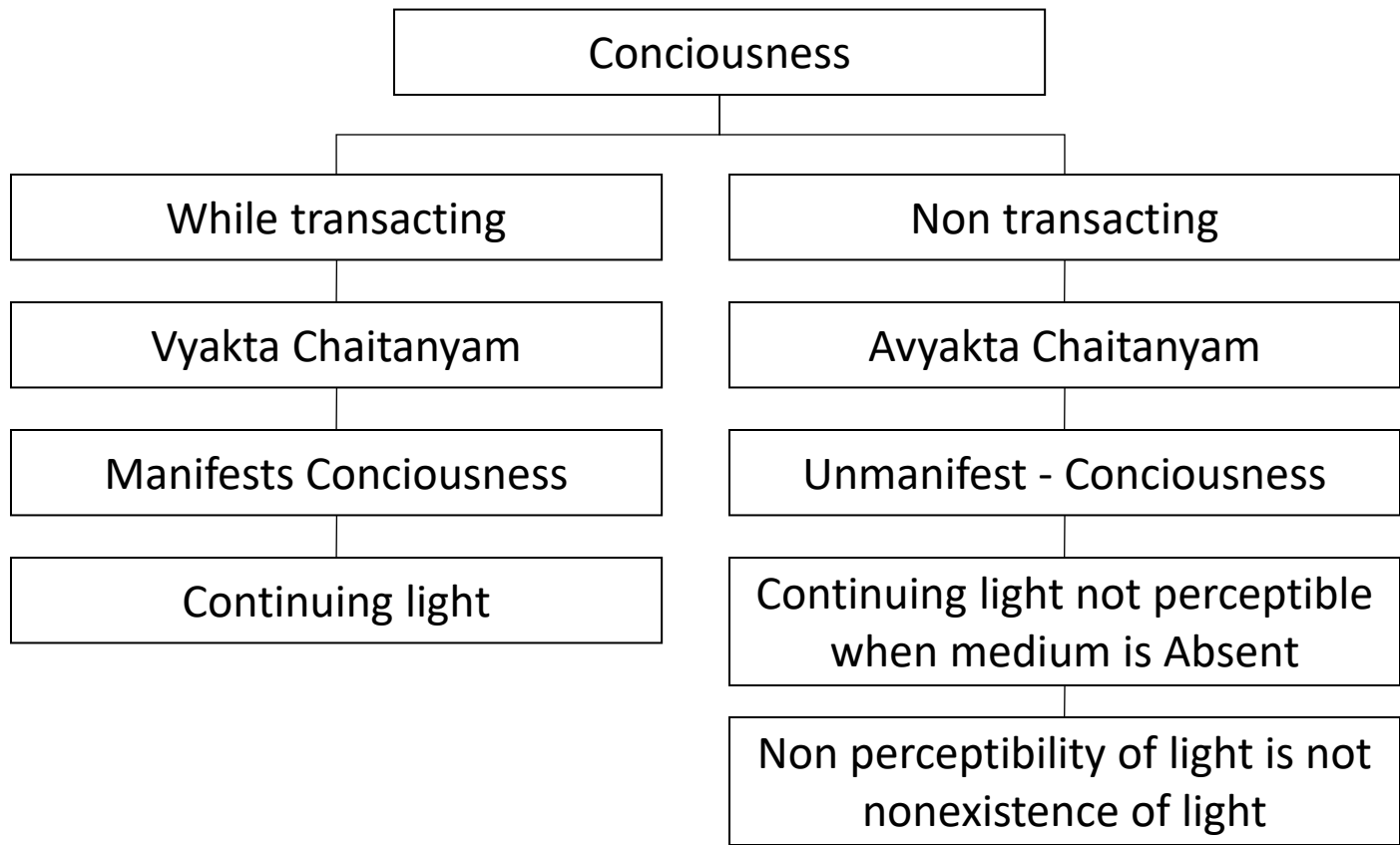
- Conciousness not outside me, inside me, but “Me”.
- I – Conciousness not am different from ear but am responsible for ear to hear.
- I – lend sentience, power to body and mind.

Gita :

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८.६६ ॥

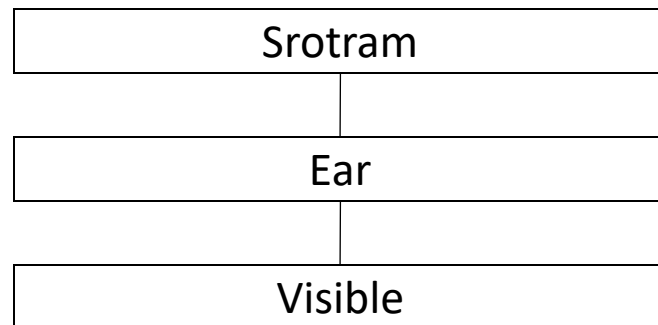
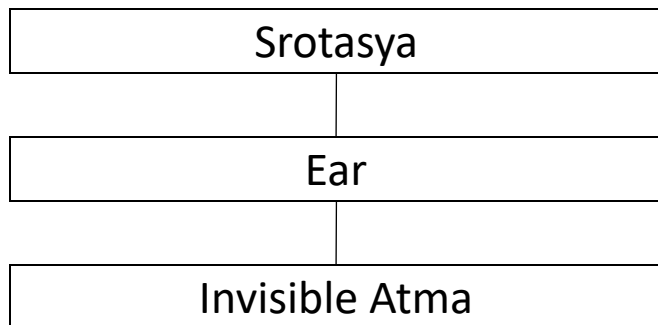
Abandoning all dharmas, (of the body, mind and intellect), take refuge in Me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 – Verse 66]

- Me in this verse is Conciousness.
- Non-transacting Conciousness is not non-existent conciousness.
- It is Avyakta Chaitanyam.

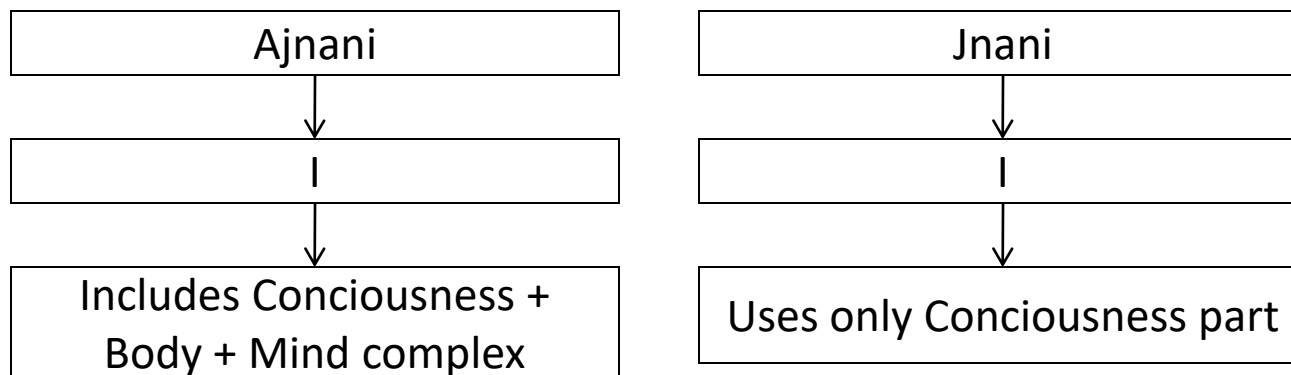


- Independent Consciousness is Devaha enlivening body.

Atma Definition :



- What is without objects and universe in sleep is called Conciousness.
- Every experience deals with object of experience not with subject I (the experiencer principle) which will never come to be experienced.
- I am the Conciousness – not my eyes, ears,... organs...
- Body – mind incidental medium for transaction in waking state, goggle to see waking objects, persons, and the world.
- **Sleep :**
I continue to exist, body – mind stops functioning, relaxing, I have no transactions in sleep (Avyavaharyam). I transcend body + mind + their limitations.
- Mixture of Conciousness + mouth utters “I” am atma.
- I am happy – refers to mind.
- Conciousness factor – I remains constant in all identifications – changeless principle – mind, mouth, eyes, ears are medium of expressions of ever existing Conciousness.
- Excluding body + mind in the meaning of I is called transcendence.



Chapter 1 :

- Atma is Aprameyam + still exists. Only one way it can exist...
- It has to be subject itself.... This is Main revelation.

Step 1 :

- Atma is ever seer / hearer / Thinker / Knower / Experiencer = Pramata.
- Atma is never seen / heard / Thought / Known / Experienced.

Step 2 :

- Pramata Enjoys – status of Pramata only if Prameyam is around....
- Status is incidental.
- If Prameyam is not around, Pramata is Brahman.
- Atma is content of Pramata.
- Consciousness is content of (Knower / Subject).
- Consciousness is Atma by itself, but when there is object of knowledge in front, from object standpoint it is knower.
- In front of object, Atma gets elevated to subject / knower.
- From its own standpoint... Atma is neither object or subject.

1 st Level	2 nd Level	3 rd Level
- Atma is not object	- Conciousness is subject	- Atma is not subject also but very content of – Subject Conciousness principle.

- Brahman is ever subject....
- Brahman is never seen / ever seer.
- Brahman is never known / ever knower.

Verse 6 :

- Seer in the eye, is different than the eye and the conscious principle which is behind the eye is the eternal subject, the fundamental truth sought by the seeker.

Verse 7 :

- Conscious principle behind the ears directs the ears towards its object, the sound.
- Dead man has ear but no hearing capacity.
- Gramophone can't enjoy its own music.

Verse 8 :

- Concious principle which makes breathing possible is Brahman.
- Matter envelopments in themselves are impotent and come in contact with the spark of life – Atman.
- **Example :**
Piece of iron – becomes hot – with heat borrowed from fire.
- Life is not the quality or property of sense organs.
- Indriyas cognise with chaitanya behind them, vitalising them.
- **Example :**
Wire in contact with current gives shock.
Body in contact with Conciousness is alive, sentient.
- We cannot see, experience, the glory of Brahman directly in Body – mind complex. Teacher arranges reflection of Brahman to explain the glory of Brahman, the subject in us.
- All the sense – organs exist and function because of the self.
- Guru has dealt with conditioned Atman, conditioned by Body and mind.
- Pure truth is the absolute self. The reality is absolute because of its infinite nature, inexplicable in words.

- **Example :**

Conditioned Electricity = Light manifested in bulbs.

Conditioned Sunlight = light reflected in the water.

- We can never know the absolute sun but only through its reflection, manifestation of heat and light.
- Atman beyond words known through its manifestation, conditioned Atman expressed through matter vehicles.
- We have gained knowledge of relative reality, not the pure self.
- Seeker has to realise the great truth, by himself, in himself, in an intimate subjective experience.
- 3 Jnana indiryas, ear, eye, mind can't objectify atma.
- Self is Aprameya – but Svaprakasha ever evident in all 3 Avastas.
- Ever evident Conciousness is that Atma that you asked for...
- Brahman is ever knower Conciousness never known or the experienced world.

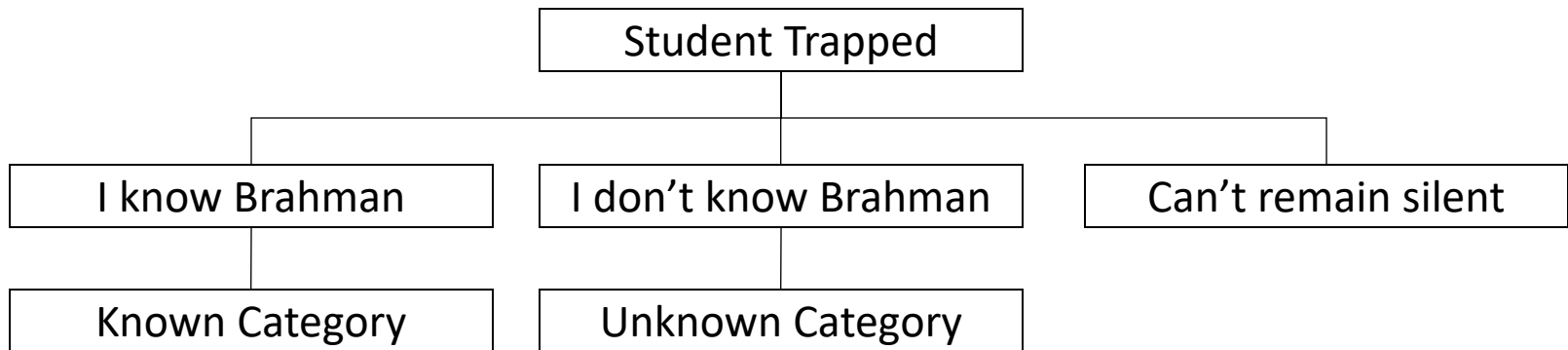
CHAPTER 2

(5 VERSES MANANAM)

Verse 1 :

Teachers question :

Have you known Brahman?



Answer :

- Brahman is known and Brahman is other than known.
- What we see, hear, are all conditioned truths.
- Pure truth lies behind all names and forms. All Names and forms get merged at the realisation of pure existence.

Example :

- Coat and trousers are vitalised by the wearer.
- Police officer gets salute with the dress.
- Physical body respected when the swami, the Atman is within it.

Question :

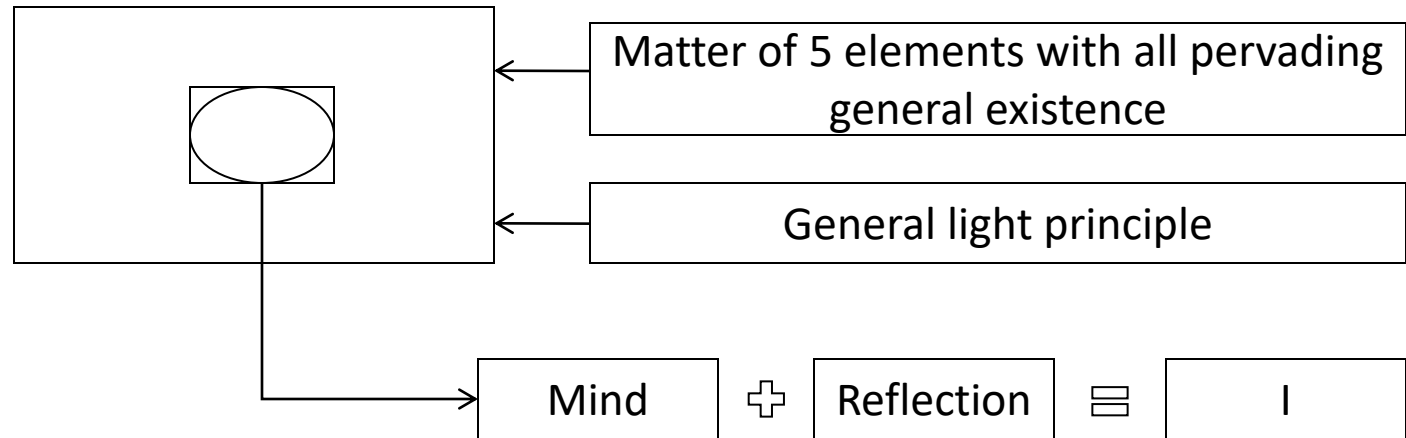
- Are there 2 existences?

Live body	Deadly body
- Existence No. 1 which has walked out.	- Existence no. 2 which remains. - What is left in the body when Conciousness has left the Body?

Answer :

- Light on the wall – general light.
- Patch of light reflected – 2nd light by mirror – particularised in a small portion. More easily distinguishable than general light.
- Beneath the reflected light is the general light.
- Pure existence spread everywhere.
- Reflected pool of light created and collected in the individual – mind – intellect equipment – Antahkarana – ego in each of us.

- Particular entity is no more cognised in the body of the dead. The general all pervading existence is the bones, face, skin...
- All matter have general spread of absolute existence.



- “I” / Ego is the wearer of the coat. The coat in the hanger has no personality so long as the wearer (Atman) is not in it. Once the lord, the Atman has departed, the temple collapses.
- Difference in man and man is caused by reflecting surface – medium. But atman the source of life is same in all.
- Some mind mirrors clean, dusty, convex, and concave.

Conditioned Atman	Pure Atman
- Described by Scriptures	- Experienced by the disciple by himself.
- Lota with water	- Water alone. - Spiritual thirst satisfied only by personal experience.

- Instrument necessary for intuitive experience is pure mind. Tossing's caused by desires, hatred, passion, negativities in mind (Vasanas).
- How to remove vasanas?
By Bakti sadhana – Japa, remembrance of the Lord.
- Lead a life of positivity, be patient, tolerant, serve, love, purify, meditate and realise godly nature.
- Conditioned Atman directs the mind to go forth.
- You are a seeker of Moksa – liberation. Knowledge of self gives supreme satisfaction.
- Truth has nothing to do with the conditioning. Reach it without manifestations.
- If you think, you know well, you know very little – Atman never understood or known.
- Atman is knowing principle, not knowable. There is no I and you remaining in the final moment.

- **3 states of Consciousness :**

What is real in dream not real in waking. In deep sleep, both dream and waking world are not there. Both of them are contradicted.

- Turiya, 4th state of Consciousness, God Consciousness. In this state, we realise all 3 states are long long dream.

Example :

- Salt doll was the ocean, rose from the ocean, for a time it has an identity of its own, reaches it source, that eternally was.
- Salt – doll – ego exists as superimposition upon truth. Pure salt, assumed for a time, certain false names and forms. Gets merged in its Svarupa.
- In the fourth state, there is no instrument for Viksepa (tossing of the mind). The Bliss of our oneness with the universe is experienced.

Om – Upasana :

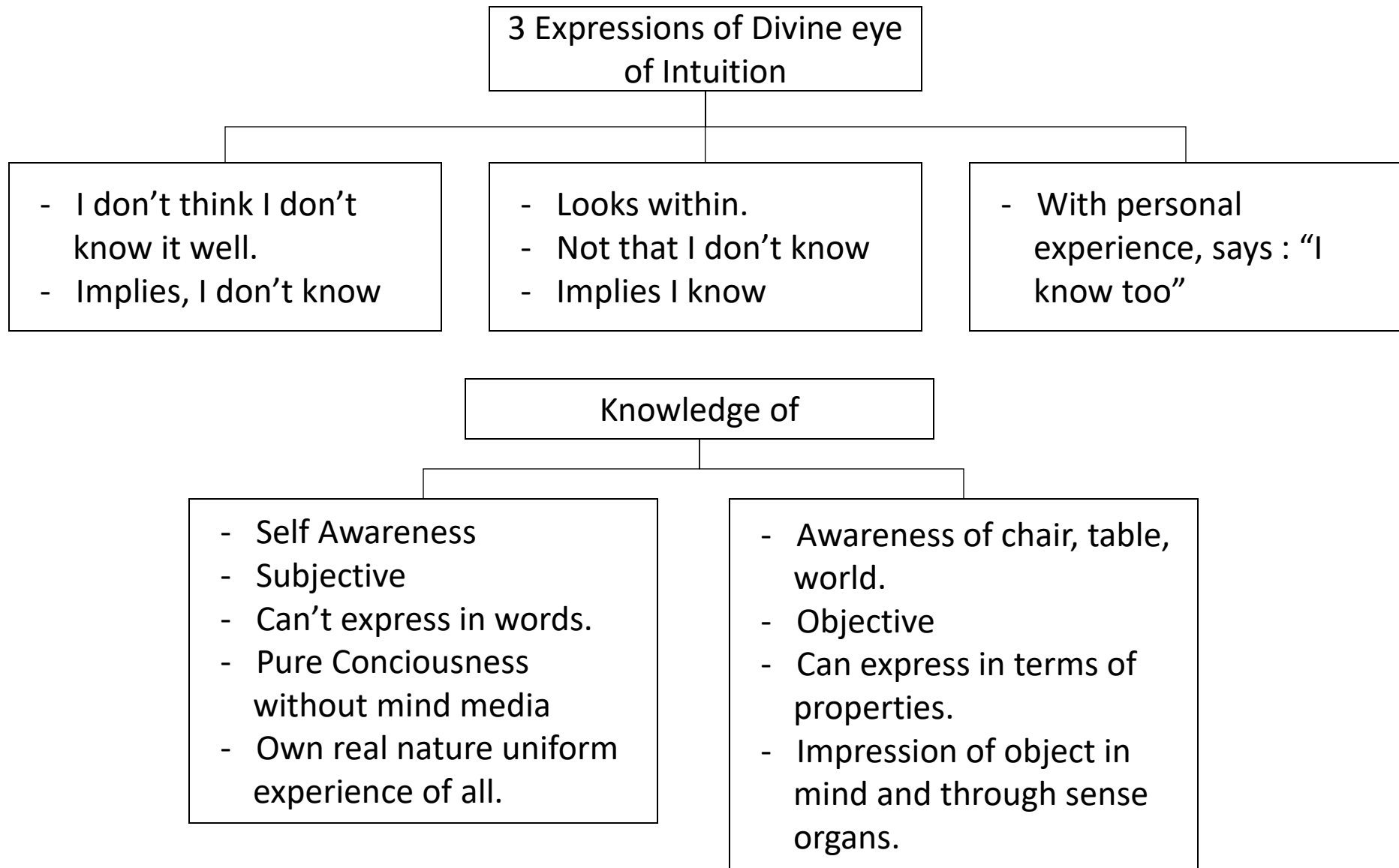
- The M – M – M – M hum of OM represents Turiya state, the silence between each OM chanted is the finest subtlest point to fix the attention of the meditator.
- The subjective experience alone can give us the knowledge of the Pure Atman, truth, without its conditionings.
- In this Atma Anubava is fulfillment of lifes divine mission.

Chidabasa :

- Illumination factor Chaitanya in us is the beam of light striking the mind and producing a pool of reflection. Reflection thrown forth by intellect is called Chidabasa.
- Chidabasa in the mental theatre is the false toy master, ego.
- Supreme intelligence, Atma chaitanya, self – effulgent shines ever bright on the intellect. It gets reflected and our attention is turned outwards.
- A pool of reflected light is thrown, in front of the original supreme light. Chidabasa seems to tremble and dance in mad revelry at times of mental and intellectual agitations.
- In anger, jealousy, passion, lust, the ego centric entity undergoes modifications called Bondage (Nameless, formless unrest of the soul).
- Attempt of Sadhana is to end these limitations and rise to a plane of existence where we shall rest in peace eternally.
- Brahma vidya stops the extrovert nature of the ego-sense. Ending ego is reaching the perfect.
- Enquiry within, helps slowing down of the extrovertedness of the intellect.
- When Intellect raises its serpent hood, in its outward running nature, it throws a pool of reflected Atmic glory called the ego. The Reflection in meditation, merges into the eternal reality. Transcendental experience of our own nature.

- Truth illumines all intellectual experiences.
- “I have understood” is an intermediary step... it is not the final realisation of the Consciousness by which I have recognised the idea I have understood.
- Hence student advised to continue investigation.
- Final experience of our eternal nature is not objective knowledge but intimate subjective experience.
- Taste of sugar, love for child can't be expressed in words.

Verse 2 :



- Who amongst us comprehends it both as the not known and as the known comprehends it.

Transitive Verb	Intransitive verb
<p>- I eat Mango</p> <p>Can't say :</p> <p>- I See Brahman → Object</p> <p>I know Brahman → Object</p> <p>I experience Brahman → Object</p> <p>- Sense organs, mind, intellect used for transitive verbs.</p>	<p>- I am Brahman</p>

No na Veda Vedacha :

- I have grasped the fact that Brahman can't be grasped.

Verse 3 :

- Brahman never known to a person who says Brahman is known to me (As object of knowledge).
- Wise consider it as never known.
- Brahman is knower, subject, content of knower, Consciousness principle.
- Instruments of knowledge are limited and can't grasp the total, the whole.
- Truth expressed is conditioned truth, limited truth.
- Language of intuition alone can soar to the realms of pure consciousness.
- Sun never illuminates itself. It is light itself.

Ego problem :

- Identified with ego, we entertain ideas of "I"-ness & "My"-ness and the consequent sufferings of limitations, finiteness etc.
- Atma Jnanam is the cure for the ego disease. Truth presides all activities outside in the world and inside in our minds.
- Self effulgent supreme light creates the ego pool of reflection and all subsequent problems.
- Melt into Prabhava – beam of the lord, and dissolve the ego at the experience of truth, there is no separate experiencer separate from the experienced, Anything other than the knower is false.
- The moment you perceive the I – ness – you are not experiencing the state of Godhood.

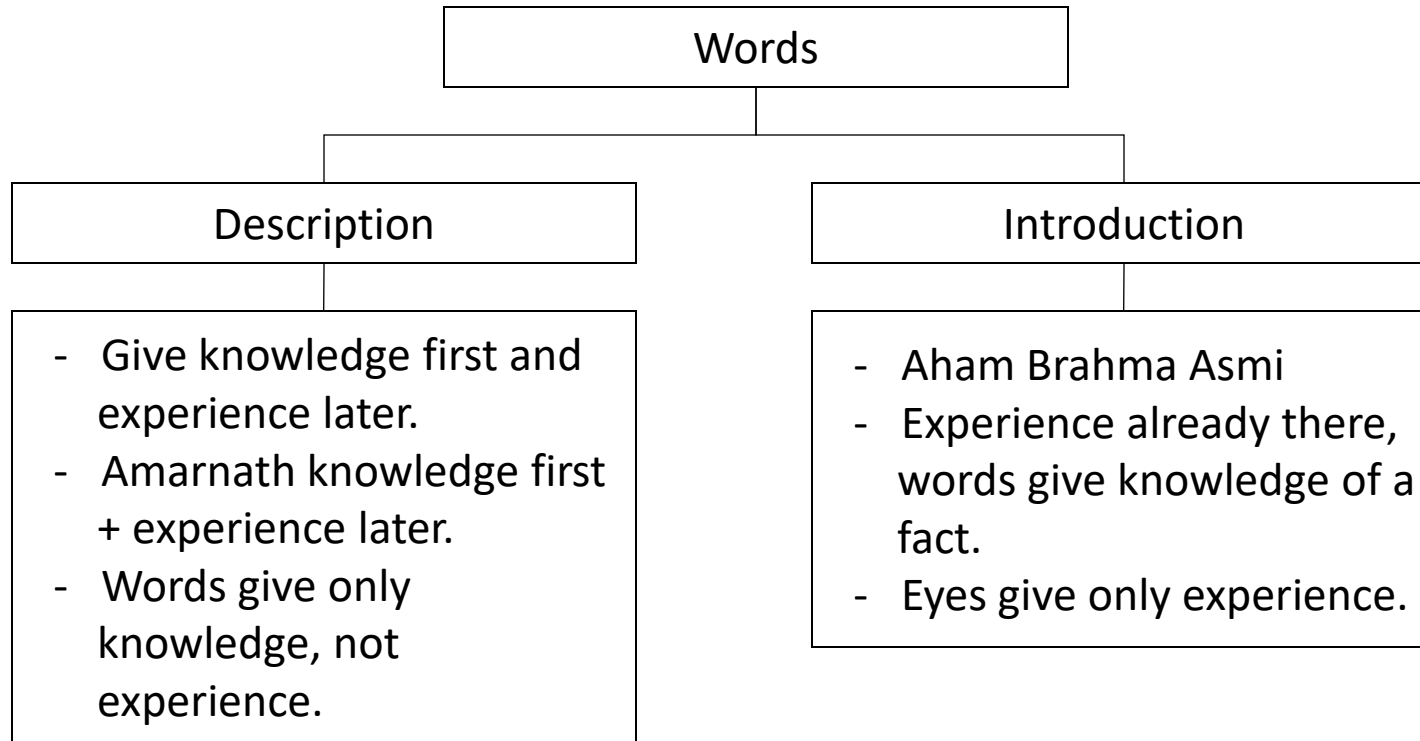
- Moment rope is recognised, serpent is not there.
- Where the ego is felt, god is not there.
- Kill the ego and live the Divine life.
- In dream and sleep state, we are not Conscious of our body and the physical world is negated. Moment we leave our Body Consciousness, we are not aware of the sense of world of objects and their sorrowful persecutions.
- We have to renounce the present way of living, take to cultured values and enjoy the Blessings of Brahma vidya.
- Steps :
 - Drop negative values by will and cultivate life of righteousness.
 - Gain intuition, dormant now.
 - Reach perfection.
- To the ignorant it is the known, to the wise it is perfection itself.
- Philosophy is view and way of life. One must live the vedanta view of life of oneness.
- Equally powerful mind and intellect is the Jnana chaksu, through which the self is experienced.

Verse 4 : (Very important verse of Upanishad)

- Absolute truth is understood as witness of 3 states of Consciousness, standing apart without taking part in the 3 states.
- Truth to be eternal has to be non-doer – non enjoyer.
- Same individual remembers waking, dream & sleep experiences.
- To remember one must be experienter. There is an unchanging entity which experiences all 3 states.
- Knower of all thoughts is the light of consciousness – Atman.
- It illumines birth, existence and resolution of all pools of thought.
- Consciousness is intuitively realised as separate from thoughts that it illumines.
- One who realises that I am the changeless, eternal, illuminator of thoughts becomes immortal.
- Change is in the thought flow, not in the light illumining it.
- Identify with the witness and end the thralldom of ego, change, death, sorrow, despair, success, failure, pleasure, pain, love, hate.
- In this identification with the self lies the secret of knowing the atman, as beyond the known and unknown.

Alternative Interpretation :

- This verse is definition of Brahman.



- Words of sastras are words of introduction of something already experienced by me.
- Consciousness already experienced by us in Jagrat, svapna, sushupti (Svaprakasha, Svasiddah).
- Everything experienced because of self evident Consciousness.
- What information sastra gives ?

Ever experienced Consciousness is Brahman.

Like ever experienced Rama is secretary of temple

Consciousness :

- Ever experienced Consciousness is Brahman means Brahman is independent entity. Body mind not experienced in dream and sleep.
- Consciousness not part, product, property of body.
- Not limited by Body.
- Independent entity.
- Continues to exist after fall of body.

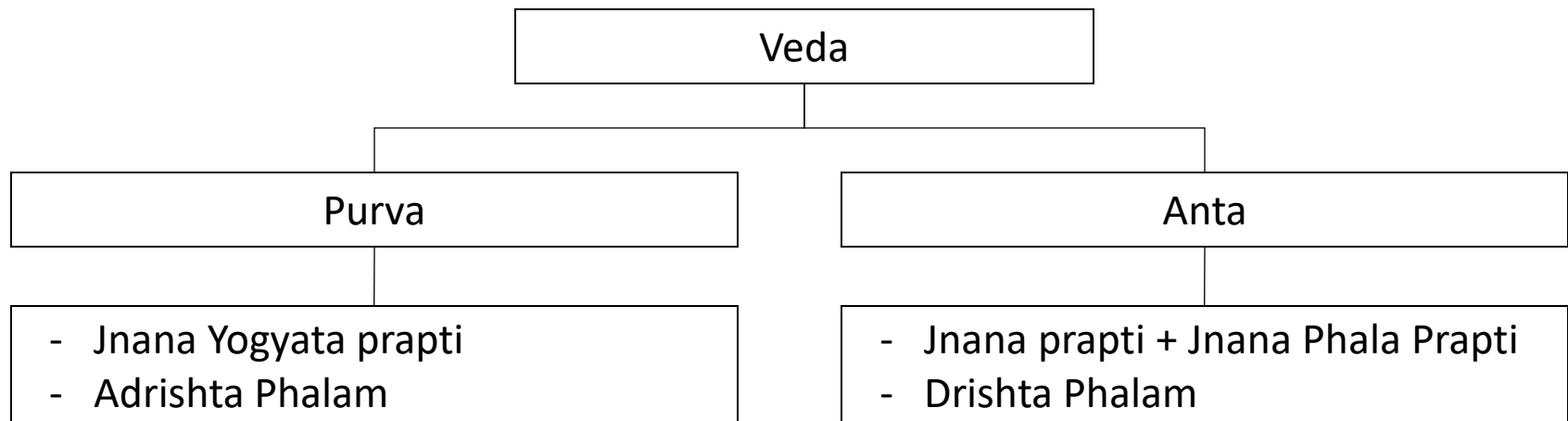
Verse Meaning :

- Brahman has to be known as ever experienced Consciousness.
- Brahman is never known through particular experience in a particular state. It is Consciousness available in every state.
- To recognise person and get new experience turn in the direction of person.
- To recognise light, I need not turn. I recognise light in and through all experiences.
- To have particular experience, change direction of seeing, hearing, touching, tasting.
- Experience of Consciousness is in end through all experiences – “Pratibodham” not a particular experience in a state.
- When I don't experience anything particular, in Jagrat, svapna, sushupti, Consciousness is ever there. Because of Consciousness alone, we say I don't experience anything.

- Pratibodha viditam matam means always that Brahman / Consciousness is known.
- Consciousness is eternal. Brahman is ever known, ever evident, and specific particular experiences come and go when sense organs and mind are operational.
- The external world of Maya prakirti responsible for 3 states – they come & go in changeless Consciousness – (Kutastam). Therefore I am immortal.
- I am not body with Consciousness.
- I am Consciousness with temporary body – mind complex.

Body	Light
- Cut / Burnt / Drowned	- Ever existing - Atom bomb can't destroy

- Through knowledge one obtains Moksha which is not a new experience.
- Amrutatva prapti – is Jnana Phalam.
- Entire veda is relevant.



Verse 5 :

Previously	Now	Next
I am body with Consciousness	I am Consciousness in the body here	I am Consciousness in all bodies

- There is one undivided light in divided objects.
- There is one undivided Atma in divided bodies / objects.
- Divisions belong to bodies not to Consciousness (Akhanda Chaitanyam).
- I & you are different because bodies different, not Consciousness.
- Is body integral part of me or incident media I use?
- If body is integral part of me, cannot drop body (not even in sleep)
- If body not integral part of me, body is a dress – I Consciousness am wearing, dress wears out, get another dress.
- Give up abimana of body – see body objectively.

Asman lokan pretyah :

Vairagya Shatakam :

- At time of death, Jeeva calls 5 elements, you have gifted + maintained body temporarily.. For my use...
- Borrowed stuff because of grace. With your help I was able to gain knowledge of Atma.

- To know I am Consciousness... I need body, to study, I need body.
- To say “Aham Brahmasmi.. Need body. With this gift you made.. I made my life.
- Now time to return body with thanks to 5 elements.
- I return, because I am detached from the Body... and these people are called Asmat Lokan pretyah...
- Give up abimana with body / world / relationships – Jivan Mukti.
- Continue to live till Prarabda.. Is exhausted...
- Duration of body determined by Prarabda oil.. They become one with immortal Brahman.
- Pot space merges with total space, without motion. Already immortal Brahman... merge with immortal Brahman – “as though”.

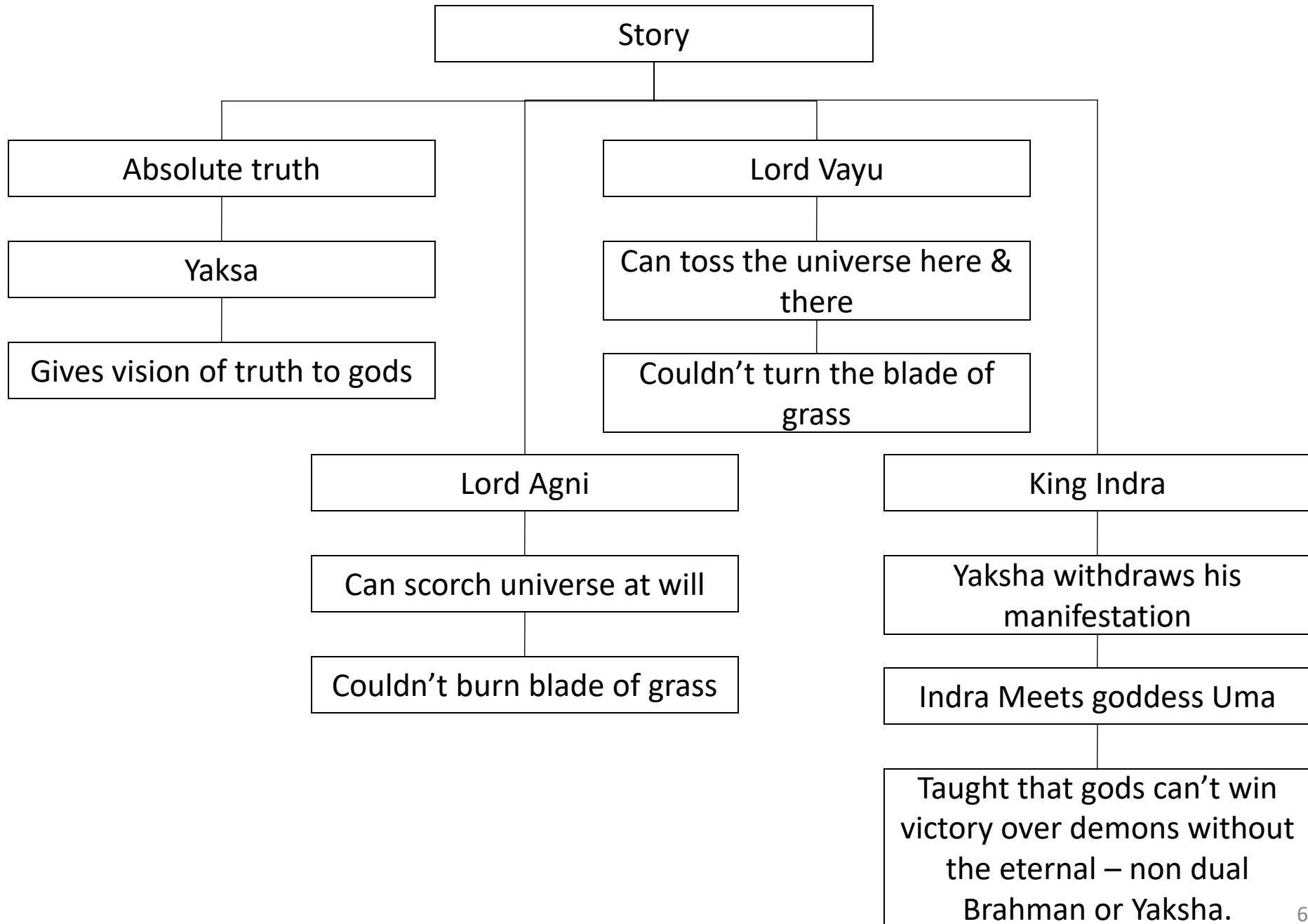
Pot Space	Space – Akasha
Name before	Name After
As long as Body is there - Jivatma	Name Changed to Paramatma
Jeevan Mukti	Videha Mukti

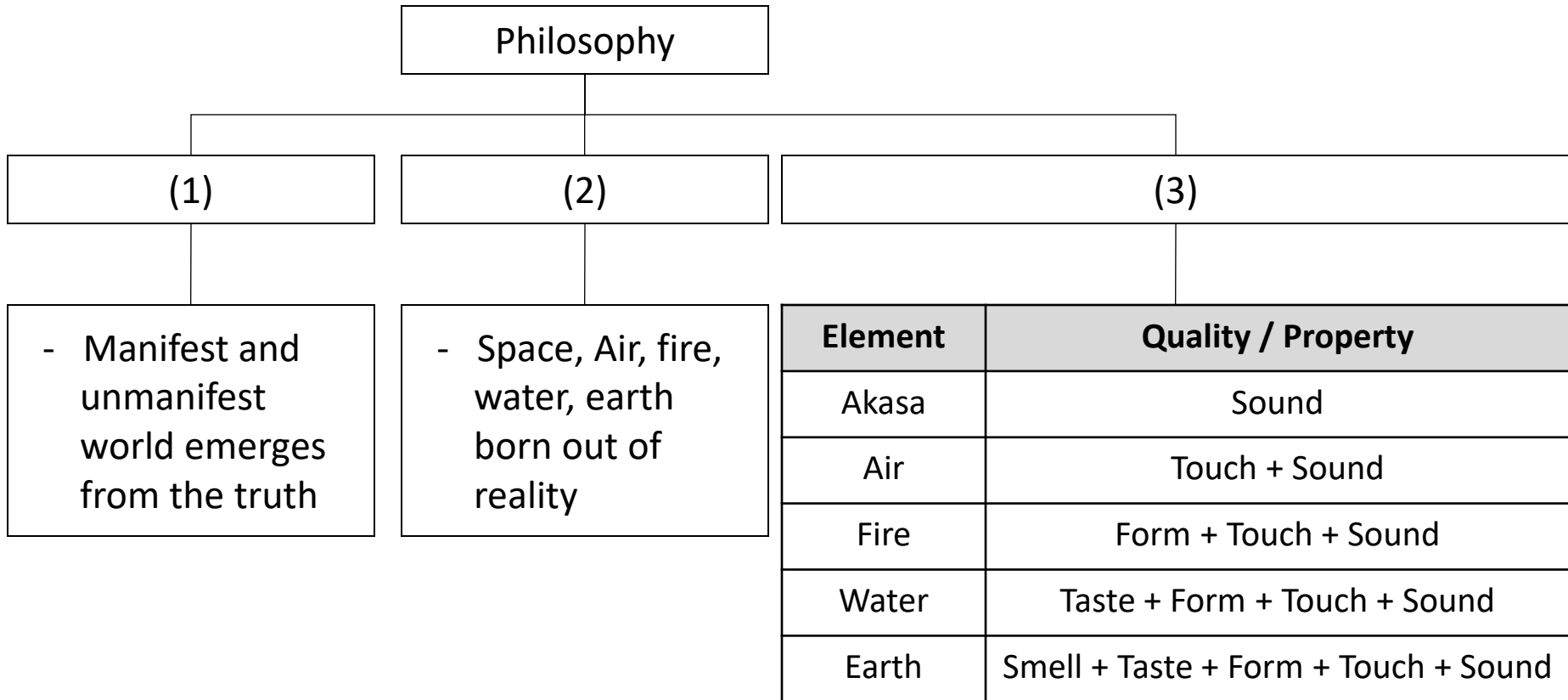
- After Jeevan mukti.. Attain Amruta bavanti - videha mukti.

Gurudev :

- Renounce the Ego and be god now and here.
- In discrimination, learn to see the one truth, that lies self evident, in every name and form.
- **Brahmavit Brahmaiva Bhavati :**
Having met him face to face, we get ourselves merged into him. Having seen god, the man ends by becoming god.
- **Pretyasmanlokat – Amrta Bhavati :**
Having discovered the truth principle, having left this world, one become immortal.
- Self realisation is here and now.

Chapter – 3 (12 Verses)





- Elements are presiding dieties of sense organs that illumine these qualities.

Sense organ / Instrument	Receives	Element - Diety
Ear	Quality sound	Space
Eye	Form Quality	Fire

Gods represent higher spiritual values	Demons represent lower Animal values of life
<ul style="list-style-type: none"> - Love, tolerance, patience kindness, charity pity, sympathy. 	<ul style="list-style-type: none"> - Hatred, prejudice, anger. Jealousy, selfishness, egoism vanity.

- With help of eternal self tumble down into misconception and a deluded conceit.
- Seekers try to experience truth as an object other than themselves.
- Eye is blind without the eye of the eye explained by Agni / Vayu's failure.
- Sense organs, organs of action – speech, mind can't experience truth as an object. They are dependent on the life principle.
- **This explains :**
Chapter 1 : Anya deva tad viditat adatho aviditadadadi – It is different from known and unknown (Manifest and unmanifest). It is the knower himself.
- Indra, Lord of sense – organs, mind also can't know.
- When the mind approaches Atma the vision of supreme disappears.
- Quest disappears and may wrongly conclude that truth / yaksa is nonexistent.
- Indra – sthithi is the pure patient satwic mind. Looks at same spot where yaksha / mind disappears.

- At this awakened awareness, yogi cognizes the truth (Aparoksha Jnanam).
- A separative ego sense has hollow vanity.
- Moksa is that state of perfection where the time – space – causality never gains an entry.
- Only by realising that the self in us is the all – self (Brahman) pervading everywhere, then alone can we end our delusion and sorrow.
- Idol is the means, self discovery is the goal.
- It is a means, spring board to heave out of samsara and plunge into ourselves.
- Super – concious state is state of God Conciousness, reached through self surrender and discrimination. Detaching and attaching is technique of yoga.
- It is at this stage alone, when a aspirant recognises himself to be nothing other than self – God Conciousness.
- In that unknown world of new experience, almost instinctively after a few repeated chances to give this unknown and strange experience, one guides easily into the Lords space.

Chapter 4

Verse 1 :

Umadevi :

- “Through Brahmans greatness you have gained greatness” main teaching of Keno Upanishad.
- Gods of the elements are nearest to the supreme truth in its manifestations.

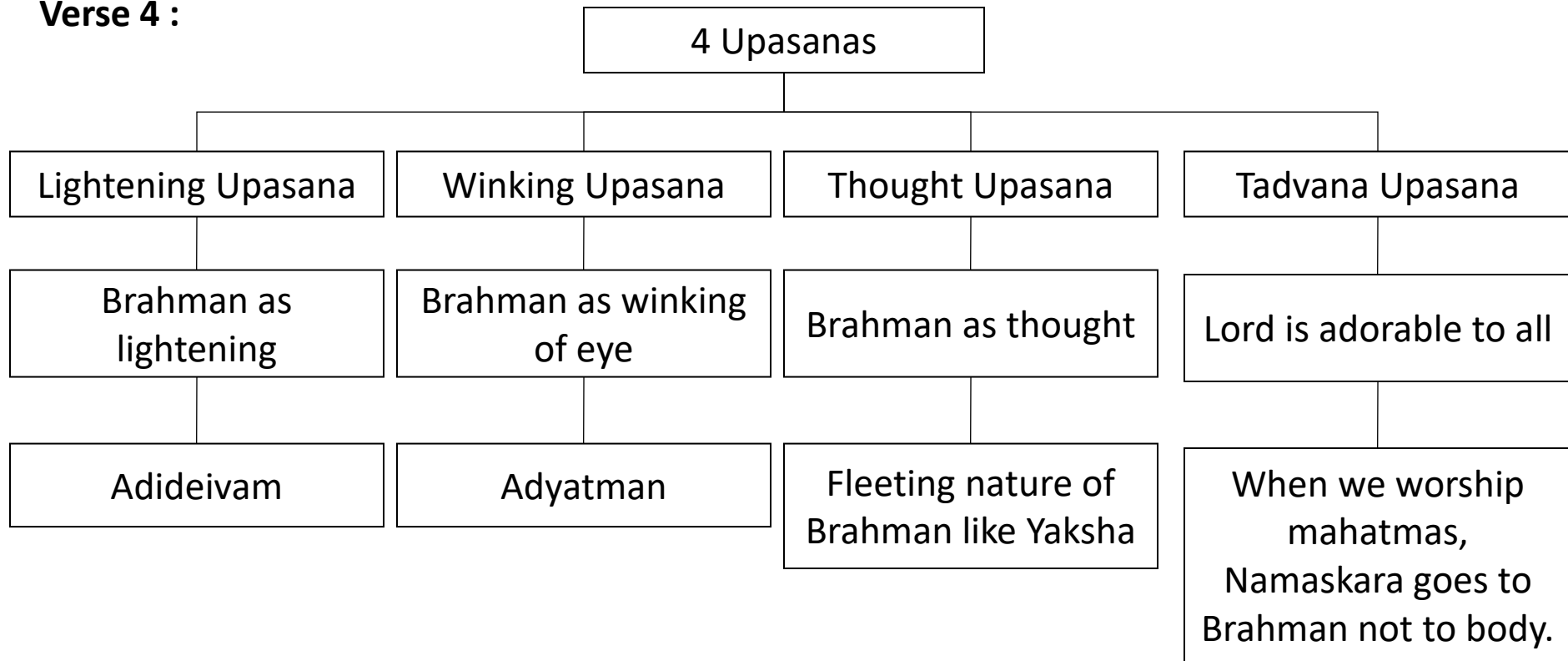
Verse 2 :

- Indra, Agni, Vayu highest among all Gods because they were first to know Brahman. (On getting up from sleep, mind knows its origin and first comes to recognise Brahman).
- Later Yama – Lord of death comes to know and becomes teacher in Katho Upanishad to Nachiketa.

Verse 3 :

- Indra first knew Brahman.
- Aspirant should reach the sacred condition of Indra sthiti (Eagerness, humbleness, selflessness, faith in one success, is Indra sthiti).
- Sacred moment of vision of truth comes in flashes so quick & suddha that mediator needs to sharp not to miss these moments of illumination.

Verse 4 :



Lightening & winking – uniqueness :

- World illumined briefly.
- Draws attention and before we know it, it is gone.
- Darkness before, briefly brightened, darkness again in both lightening and winking.
- Eye does not have light of its own. It is borrowed from Consciousness.
- This is to show Brahman's manifestation in cosmic powers (Macrocosm).

Taittiriya Upanishad :

अथ दैवीः । तृप्तिरिति वृष्टौ ।
बलमिति विद्युति ॥ यश इति पशुषु ।
ज्योतिरिति नक्षत्रेषु ॥ प्रजातिरमृतमानन्द इत्युपस्थे ।
सर्वमित्याकाशे ॥

*atha daivih, trptiriti vrstau,
balamiti vidyuti, yasa iti pasusu
jyotiriti naksatresu, prajatiramrtamananda ityupasthe,
sarvamityakase*

Now follows the meditation upon the adhidaivika, as satisfaction in the rains, as power in the lightning; as fame in the cattle, as light in the stars, as offspring, immortality and joy in the organs of procreation and as all in the akasa. [III – X – 3]

Verse 5 :

- Brahman in microcosm.

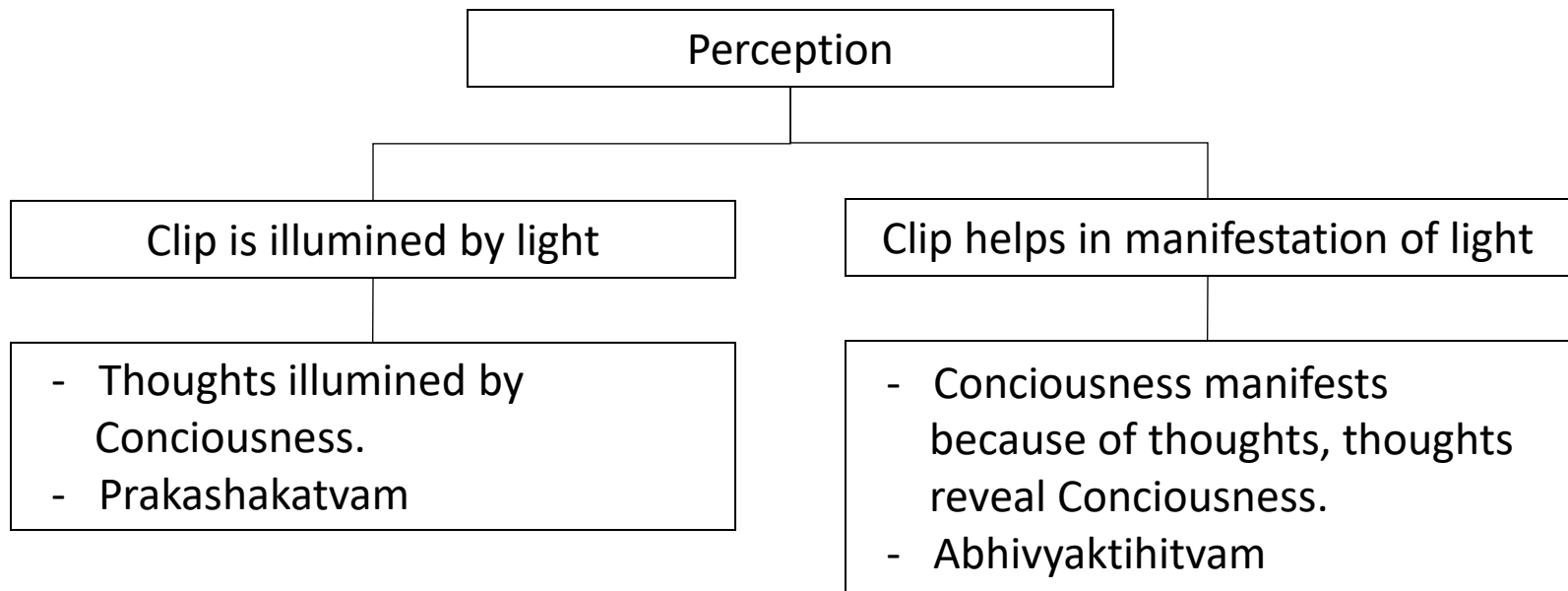
Theory of perception in vedanta :

- a) Mind alive as it were flows out through the Indriyas to the object.
- b) Mind takes the form of objects when the possessor of the mind gains the knowledge.
- c) Mind is doped with tamas in deep sleep state.
- d) Mind is a hall where desire prompted thoughts dance their eternal death dances.
- e) Sea never without waves. Mind never without thoughts.
- f) There is a moment between 2 thoughts, when mind is empty.

When mind is not there Yogi experiences the flashy experiences of truth.

This is similar to sudden lightening moment of experience of truth one gains in ones early meditation.

- g) Every thought is going near, contacting Brahman as it were and revealing Brahman.
- h) Brahman is in the form of Chaitanyam, knowing principle within mind.
- i) Every thought reflects Conciousness, awareness like mirror reflects sunlight.



- In dead body, no thoughts, no manifestation of Consciousness. Table Jadam, inert, because it has no mind to manifest Consciousness.
- Light is always there, objects manifest light.
- Consciousness is eternal, objects manifest Consciousness.
- Mind helps to remember Brahman through thoughts.
- Person visualises Brahman in every thought. In sleep, no thoughts, no world in unmanifest form.

Verse 6 :

- Upasana helps to develop concentration, inner expansion of mind.
- Bhakti, path given by Vyasa through Puranas also to make the mind still.
- Meditate reality as “Tadvana”. Worship and Upasanas are for purifying inner instruments of mind and intellect.
- Meditate lord as the power pervading everywhere and vitalising every being.
- Lord is adorable to all. When we worship Mahatmas, Namaskara goes to Brahman not to body.

Verse 7 :

Disciple :

- What else is there to know from the Upanishads.
- What are the inner purifications required to receive this knowledge?
- Wants more information on technique of self – perfection.

Verse 8 :

4 Techniques of self purification

Self Control – Austerity – “Tapah”

- Physical denial of Indriyas coming into contact with objects with the hope of getting delusory Joy.

Self restraint – “Damah”

- Courage to refuse the courtings of the mind.
- Psychological checking desire Lava

Selfless dedicated work “karma”

- Japa, Dhyana, Satsanga, are all karmas.

- Without self control, self perfection not possible.
- Truths abode is truth. Sadhaka must align thought, word, and action to reach the absolute truth.

Verse 9 :

- To know Brahman is to become Brahman.
- It is in ignorance of our real nature, we live agonising days of choking limitations and delusions.
- We must know the real nature of Atma (rope) to get away from delusions of (Snake) samsara.
- **Example :**
 - Women thinking she lost necklace regains her composure.
 - Similarly we regain our composure on knowing the real nature of Atma.
 - Soul in us misunderstands we are Jiva and suffers all agitations and sorrows, having lost its god hood.
- God hood ever lies with himself as himself. With the knowledge of the self he becomes the self.

Atma	World
<ul style="list-style-type: none"> - Ever self evident. - Can't be known and need not be known. - When experiences are there in Jagrat Conciousness is evident. - When experiences are not there in sushupti, Conciousness is evident. - Absence of experiences is known, because of ever evident Atma. - Conciousness evident when you don't use sense organs and even before operation of sense organs. - Absence of sense organs is evident because of Conciousness principle. - Before mental operations begin, Atma is known. - Blank state of mind evident, because of Conciousness. - Evidence of Conciousness is without operation of any sense organ. 	<ul style="list-style-type: none"> - World known because of operation of sense organs. - Light of Atma illumines sense organs. - Owning up that light of Conciousness is Aim of Brahma - vidya. - Owning up requires thought in mind in Jagrat.