



ब्रह्मविद्या **Brahma Vidya**

केनोपनिषत्

Kena Upanishad
Chapter 1 (Continued)
Volume 2

ओं केनेषितं पतति प्रेषितं मनः

om keneṣitaṁ patati preṣitaṁ manaḥ

केन प्राणः प्रथमः प्रैति युक्तः ।

kena prāṇaḥ prathamah praiti yuktaḥ ।

केनेषिता वाचमिमां वदन्ति

keneṣitaṁ vācamimāṁ vadanti

चक्षुः श्रोत्रं क उ देवो युनक्ति ॥

1 - 1

cakṣuḥ śrotraṁ ka u devo yunakti ॥

श्रोत्रस्य श्रोत्रं मनसो मनो यत्

śrotrasya śrotraṁ manaso mano yat

वाचो ह वाचं स उ प्राणस्य प्राणः ।

vāco ha vācaṁ sa u prāṇasya prāṇaḥ ।

चक्षुषश्चक्षुः अतिमुच्य धीराः

cakṣuṣaścakṣuḥ atimucya dhīrāḥ

प्रेत्य अस्माल्लोकात् अमृता भवन्ति ॥

1 - 2

pretya asmāllokāt amṛtā bhavanti ॥

न तत्र चक्षुर् गच्छति न वाग् गच्छति नो मनः ।

na tatra cakṣur gacchati na vāg gacchati no manaḥ ।

न विद्मो न विजानीमो यथा एतत् अनुशिष्यात् ॥

1 - 3

na vidmo na vijānīmo yathā etat anuśiṣyāt ॥

अन्यत् एव तत् विदितात् अथो अविदितात् अधि ।

anyat eva tat viditāt atho aviditāt adhi ।

इति शुश्रुम पूर्वेषां ये नस्तत् व्याचक्षिरे ॥

1 - 4

iti śuśrūma pūrveṣāṁ ye nastat vyācākṣire ॥



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

Every Upanishad has its own style of communicating Upanishad knowledge and each style brings its own impact on an enquiring mind. The केनोपनिषत् *kenopanishat* starts with the words केन *kena*, which means "By Whom" or "By What"? Thus the Upanishad starts with an enquiry in the form of a series of questions, all of which are concerned with the nature of one's own self, which we generally take for granted.

Among the Upanishads, this is an advanced Upanishad in the sense that the students involved are advanced in their spiritual maturity. Therefore the very way the student asks the question points also to its answer, which is later confirmed and further enlightened by the teacher. We will see how the word केन *kena* which is used to raise a question, on reflection, points to the answer to the question, which indicates that the distance between the teacher and the student is a short one in terms of विद्यं *vidyam* - the flow of Vedantic Knowledge. The Upanishad opens with this verse of questions from the student.

केनेषितं पतति प्रेषितं मनः
keneṣitaṁ patati preṣitaṁ manaḥ
केन प्राणः प्रथमः प्रैति युक्तः ।
kena prāṇaḥ prathamah praiti yuktaḥ ।
केनेषिता वाचमिमां वदन्ति
keneṣitaṁ vācamimāṁ vadanti
चक्षुः श्रोत्रं क उ देवो युनक्ति ॥
caḥṣuḥ śrotraṁ ka u devo yunakti ॥

We saw this verse in some detail last time. Briefly recalling those details,

केनेषितं पतति प्रेषितं मनः *keneṣitaṁ patati preṣitaṁ manaḥ* - Wished by whom does the mind entertain thoughts. Willed by whom does the mind entertain specific thoughts. Wishing and willing, my mind moves from object to object. By what power does this mind movement take place?

केन प्राणः प्रथमः प्रैति युक्तः *kena prāṇaḥ prathamah praiti yuktaḥ* - Directed by whom, controlled by whom, does breathing take place methodically and spontaneously? By what power does breathing take place naturally by itself? By what power have I gained this level of maturity in my spiritual progress to be able to ask these questions?

केन इषिता वाचं इमां वदन्ति *kena iṣitaṁ vācam imāṁ vadanti* - By whose wish, by whose power is my organ of speech able to speak words?



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

चक्षुः श्रोत्रं क उ देवो युनक्ति *caṅṣuḥ śrotram ka u devo yunakti* - Who is That Supreme Being by whose power my organs of perception and action are able to function as they do naturally. This live body functions naturally as it does. The question is केन *kena* - by whom are these functions ordered.

कः देव *kaḥ deva* - which Supreme Being is the power behind all these functions?

By the very words केन *kena*, कः देवः *kaḥ deva* - the spiritually conscious student recognizes the presence of the Supreme Being in one's own self, and is yet unable to reach That Supreme Being by the instruments of perception and action available to him. He needs help, and he seeks the help of the teacher in his endeavour to reach God.

In essence, he tells the teacher, "O! Teacher, looking at myself, I am simply amazed. I find that I am not only able to think, I am able to think of God. I am able to concentrate my mind exclusively on God-knowledge, and while I am doing so, I find that all my essential physiological functions are naturally taken care of, almost in spite of myself.

I am not only able to see and hear, I am able to enjoy the Glory of God in all forms and sounds. Thus I intuitively and intensely feel the presence of God in every fiber of my body. Still I am not able to reach God, see God, touch God, or think about God in concrete terms. In spite of my absolute conviction, I am not able to gain a firm grip on the Reality of God. O! Teacher, I need your help, please tell me. Am I correct in my intuition that God exists. If I am correct, what can you say about God, so that my intuition can gain a firm grip on the Reality of God and I can thus reach God?"

That is the student's question. This very question shows that any spiritually conscious person can intuitively feel the presence of God in one's own life. At the same time, this feeling alone cannot be fulfilling enough for the person. One naturally wants to realize God, because realization of God is Total Fulfillment in life.

While faith in God is necessary for Realization of God, faith in God is only an intermediate step in the process of realization of God. For such God realization, you need help, and when you are ready, you will certainly seek help. When you do seek help, our Upanishads are already waiting there to help you. That is the Nature of विद्यं *vidyam*, the flow of Upanishad knowledge.

Now, what is the Reality of God? What can one say about God by which one's intuitive knowledge can gain a firm grip on the reality of God? For that let us read the first line of the first verse again.

केनेषितं पतति प्रेषितं मनः

keneṣitam patati preṣitam manaḥ |



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

केन इषितं केन प्रेषितं मनः पतति

kena iṣitam kena preṣitam manaḥ patati ।

Wished by whom, and willed by whom does my mind entertain thoughts? Now, what is "wishing" and "willing"? That is also a thought entertained by a Mind. That means that there is another mind which makes thoughts possible for my mind. Now what is that another mind?

Whatever that is, that is the mind of my mind. That is indeed the answer to the question केन *kena* - By whom. That Supreme being - That God, about whom we are talking, **does exist**, and that is

The Mind of my mind

The Mind of all minds

The प्राण *prāṇa* of all प्राणसु *prāṇas*

The वाक् इन्द्रिय *vāk indriya* of all वाक् इन्द्रियसु *vāk indriyas*

The eye of all eyes. The ear of all ears

That Supreme Being, That God, That देवता *devatā* of all देवतासु *devatās* **is**. That God does exist, and all इन्द्रियसु *indriyas*, all organs of perception and action in the Universe derive their powers only from that God. That is indeed the answer to the question केन *kena*, "By Whom" कः देवः *kaḥ devaḥ* "Which Supreme being". This answer, which emerges directly from the question itself, is confirmed by the teacher in the next verse. The teacher says

श्रोत्रस्य श्रोत्रं मनसो मनो यत् वाचो ह वाचं स उ प्राणस्य प्राणः ।

śrotrasya śrotram manaso mano yat vāco ha vācam sa u prāṇasya prāṇaḥ ।

चक्षुषश्चक्षुः अतिमुच्य धीराः प्रेत्य अस्माल्लोकात् अमृता भवन्ति ॥ 1 - 2

cakṣuṣaścakṣuḥ atimucya dhīrāḥ pretya asmāllokāt amṛtā bhavanti ॥

This verse is an extraordinary verse in our scriptures. It is a complete answer to the questions raised in the first verse. What is said here is not only the essential teaching of the entire Upanishad, it is also the essential teaching of all Upanishads. Let us now try to understand what it says.

To the question केन *kena* - By whom कः देवः *kaḥ devaḥ* Which Supreme being - or Is there a Supreme Being, the teacher replies:



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

यत् सः *yat saḥ* meaning यत् त्वया पृष्टः सः *yat tvayā pṛṣṭaḥ saḥ* - The ONE about whom you are asking , THAT IS - (what That is the teacher is going to say)

By saying THAT IS, the teacher confirms the student's intuition about the existence of That Supreme Being as the overriding cause of all causes - **That Supreme being does exist.** That is the first message. Then what can one say about that Supreme Being? The teacher says

That Supreme Being **is** (*not has, but is*)

श्रोत्रस्य श्रोत्रं *śrotrasya śrotram* - The ear of the ear

मनसः मनः *manasaḥ manaḥ* -The Mind of the mind

ह *ha* - indeed

वाचः वाचं *vācaḥ vācam* - The Word of the word.

The वाक् इन्द्रिय *vāk indriya* of the वाक् इन्द्रिय *vāk indriya* - The organ of speech of the organ of speech

उ *u*- amazingly also

प्राणस्य प्राणः *prāṇasya prāṇaḥ* - The Prana of the prana - the Breathing of the breathing.

चक्षुषः चक्षुः च *caḥ cakṣuṣaḥ cakṣuḥ ca* - also the Eye of the eye

That Supreme being is the ONE which is all. That Supreme being, about which we are talking, That is unlike any इन्द्रिय *indriya*, that is unlike any organ of perception or action.

That is not an ear. That is not a mind. That is not an organ of speech That is not a प्राण *prāṇa*. That is not an eye. That is not an इन्द्रिय *indriya* of any kind.

At the same time, That is all ears, all minds, all प्राणs *prāṇas*, all eyes, and indeed all इन्द्रियs *indriya* in ONE. That is the ONE source from which all इन्द्रियs *indriyas* derive their powers to function as they do.

That इन्द्रिय *indriya* of all इन्द्रियs *indriya* is not an object possessed by a Supreme Being. That is Supreme Being Itself. That Supreme Being Itself is the subject. That Supreme Being has none of the limitations of any of the इन्द्रियs *indriya*. That Supreme Being is Limitlessness Itself, is Formlessness Itself, is all Forms in ONE, is all Powers in ONE, is all Powerfullness Itself.



ब्रह्मविद्या Brahma Vidya

That Supreme Being is in every self.

Such is the nature of that Supreme Being which our Upanishads refer to by various pointer words such as ब्रह्मन् *brahman*, आत्मा *ātma*, परमेश्वर *parameśvar*, पुरुष *puruṣa*, नारायण *nārāyaṇ*, etc. In chapter 13 of the भगवत् गीता *bhagavat gītā*, Sri Krishna gives the same message in the following words.

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखं ।
sarvataḥ pāṇipādam tat sarvato'kṣiśiro mukhaṁ ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ G 13 -13
sarvataḥ śrutimalloke sarvamāvṛtya tiṣṭhati ॥

सर्वेन्द्रिय गुणाभासं सर्वेन्द्रिय विवर्जितम् ।
sarvendriya guṇābhāsaṁ sarvendriya vivarjitam ।
असक्तं सर्व भृच्चैव निर्गुणं गुणभोक्तृ च ॥ G 13 -14
asaktaṁ sarva bhṛccaiva nirguṇaṁ guṇa bhokṭṛ ca ॥

तत् तिष्ठति *tat tiṣṭhati* -That Supreme Being, That ब्रह्मन् *brahman* exists, exists at all times, unmoving and immovable, in everything. How?

सर्वम् आवृत्य तिष्ठति *sarvam āvṛtya tiṣṭhati* - Indwelling, permeating, enveloping all beings in this creation, that all-pervading nature of ब्रह्मन् *brahman* is far beyond one's comprehension, because

सर्वतः पाणि पादं *sarvataḥ pāṇi pādāṁ* -That ब्रह्मन् *brahman* is all-hands and all-feet in all beings, everywhere in this creation.

सर्वतः अक्षिशिरो मुखं *sarvataḥ akṣiśiro mukhaṁ* - That ब्रह्मन् *brahman* is all eyes, all heads, all mouths in all beings everywhere in this creation

सर्वतः श्रुतिमत् लोके *sarvataḥ śrutimat loke* - That ब्रह्मन् *brahman* is all ears in all beings in this creation

सर्वेन्द्रिय गुणाभासं सर्वेन्द्रिय विवर्जितम् *sarvendriya guṇābhāsaṁ sarvendriya vivarjitam* - Without any इन्द्रिय *indriya* whatsoever, That ब्रह्मन् *brahman* shines through all the इन्द्रिय *indriyas* and all their गुण *guṇas* in all beings in this creation.

असक्तं सर्व भृक् चैव *asaktaṁ sarva bhṛk caiva* - That ब्रह्मन् *brahman* while remaining uninvolved, unbound and independent, sustains everything in every being in this creation.



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

निर्गुणं गुणभोक्तृ च *nirguṇam guṇabhokṭṛ ca* - That ब्रह्मन् *brahman*, while having no qualities or attributes, indwells, permeates, envelopes and sustains all qualities and attributes in all beings in this creation.

Such is the nature of that ब्रह्मन् *brahman*, that Supreme Being. It is That ब्रह्मन् *brahman* that is referred to as पुरुष *puruṣa* in पुरुष सूक्तं *puruṣa sūktam* by the words

सहस्र शीर्षा पुरुषः *sahasra śīrṣā puruṣaḥ* ।

सहस्राक्ष सहस्रपात् *sahasrākṣa sahasrapāt* ।

and also as Narayana in नारायण सूक्तं *nārāyaṇa sūktam* by the following words

सहस्र शीर्ष देवं विश्वक्षं विश्वशंभुवम् ।

sahasra śīrṣam devam viśvakṣam viśvaśambhuvam ।

विश्वं नारायणं देवं अक्षरं परमं पदम् ॥

viśvam nārāyaṇam devam akṣaram paramam padam ॥

These verses again convey essentially the same message as the Gita verses cited above, which is also the message of the Upanishad here.

That Supreme Being - That ब्रह्मन् *brahman* - That आत्मा *ātmā* - which is the power behind all sense organs, all functions of one's body, mind and intellect, is the innermost core of every person. As the SELF - That ब्रह्मन् *brahman*, That आत्मा *ātmā* **can be realized** and the means for such realization is to diligently cultivate the ability to distinguish It from the body - body parts and body functions (विवेक बुद्धि *vivek buddhi*).

The senses deal with mortal, perishable things of the objective world, while That Supreme Being, That ब्रह्मन् *brahman*, That आत्मा *ātmā* - That SELF is the Eternal subject, changeless and Immortal. Therefore the Teacher adds:

अतिमुच्य धीराः प्रेत्य अस्माल्लोकात् अमृता भवन्ति

atimucya dhīrāḥ pretya asmāllokāt amṛtā bhavanti

अतिमुच्य धीराः *atimucya dhīrāḥ* - The wise people who realize that truth about one's true identity with ब्रह्मन् *brahman*



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

प्रेत्य अस्मात् लोकात् *pretya asmāt lokāt* - get automatically uplifted and released from all the ignorance-born experiences in this ever-changing world. And,
अमृता भवन्ति *amṛtā bhavanti* - they become Immortal, through the Enlightenment of
आत्म ज्ञानं *ātma jñānam* - SELF Knowledge, which means that they gain मोक्ष *mokṣa*
- Total fulfillment in life through self realization.

Thus the second verse of केनोपनिषत् *kenopaniṣat* unfolds the existence and nature of ब्रह्मन् *brahman* in oneself and in every self.

The first two verses of केनोपनिषत् *kenopaniṣat* preceded by the संहित उपासन *saṁhita upāsana* which we talked about last time is called संहित ब्रह्मोपनिषत् *saṁhita brahmopaniṣat* - An Enlightenment on ब्रह्मन् *brahman* - The परमेश्वर *parameśvar* - the आत्मा *ātmā* - The Self, arising from a Meditation on ब्रह्मविद्या *brahma vidyā* flow of Upanishadic knowledge. This संहित ब्रह्मोपनिषत् *saṁhita brahmopaniṣat* which includes ध्यानं *dhyānam* on विद्यं *vidyam* - Meditation on विद्यं *vidyam* followed by the two Peace invocations and the first two verses of केनोपनिषत् *kenopaniṣat*, is an appropriate vehicle for contemplation on ब्रह्मन् *brahman* through meditation on ब्रह्मविद्या *brahma vidyā*.

Let us now continue with the Upanishad.



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

संहित ब्रह्मोपनिषत् saṁhita brahmopaniṣat

For contemplation on ब्रह्मन् brahman through meditation on ब्रह्मविद्या brahma vidyā

ओं om

अथाधि विद्यं । आचार्यः पूर्वरूपम् ।
athādhi vidyaṁ / ācāryaḥ pūrva rūpam /
अन्तेवास्युत्तर रूपं । विद्या सन्धिः ।
antevāsyuttara rūpaṁ / vidyā sandhiḥ /
प्रवचन सन्धानं । इत्यधि विद्यम् ॥
pravacanaṁ sandhānaṁ / ityadhi vidyam //

ओं सहना ववतु । सहनौ भुनक्तु । सहवीर्यं करवावहै ।
om sahanā vavatu / sahanau bhunaktu / sahavīryaṁ karavāvahai /
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥
tejasvi nāva dhītamastu mā vidviṣāvahai //

ओं आप्यायन्तु ममाङ्गानि । वाक् प्राणश्चक्षुः
om āpyāyantu mamāṅgāni / vāk prāṇaścākṣuḥ
श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।
śrotamatho balam indriyāṇi ca sarvāṇi /
सर्वं ब्रह्मोपनिषदम् । माहं ब्रह्म निराकुर्याम् ।
sarvaṁ brahmopaniṣadam / māhaṁ brahma nirākuryām /
मा मा ब्रह्म निराकरोत् । अनिराकरणं अस्तु । अनिराकरणं मे अस्तु ।
mā mā brahma nirākarot / anirākaraṇaṁ astu / anirākaraṇaṁ me astu /
तदात्मनि निरते य उपनिषत्सु धर्माः ते मयि सन्तु ते मयि सन्तु ॥
tadātmani nirate ya upaniṣatsu dharmāḥ te mayi santu te mayi santu //

ओं केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

om keneṣitam patati preṣitam manaḥ kena prāṇaḥ prathamāḥ praiti yuktaḥ ।

केनेषिता वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥

keneṣitam vācamimāṃ vadanti cakṣuḥ śrotram ka u devo yunakti ॥

श्रोत्रस्य श्रोत्रं मनसो मनो यत् वाचो ह वाचं स उ प्राणस्य प्राणः ।

śrotrasya śrotram manaso mano yat vāco ha vācam sa u prāṇasya prāṇaḥ ।

चक्षुषश्चक्षुः अतिमुच्य धीराः प्रेत्य अस्माल्लोकात् अमृता भवन्ति ॥

cakṣuṣa ścakṣuḥ atimucya dhīrāḥ pretya asmāllokāt amṛtā bhavanti ॥

ओं शान्तिः शान्तिः शान्तिः ॥

om śāntiḥ śāntiḥ śāntiḥ ॥

What is it that makes the ear hear, eyes see, mind think and every other इन्द्रिय *indriya* - organ of perception or action function naturally as it does? That was the question.

That which makes the ear hear is the Ear of the ear, that is also the Eye of the eye, That is also the Mind of the mind, and That is also the इन्द्रिय *indriya* of all इन्द्रिय *indriyas*. That was the answer.

The question was a direct one but the answer did not appear to be equally direct. Why? The Teacher explains.

न तत्र चक्षुर् गच्छति न वाग् गच्छति नो मनः ।

na tatra cakṣura gacchati na vāg gacchati no manaḥ ।

न विद्मो न विजानीमो यथा एतत् अनुशिष्यात् 1 - 3

na vidmo na vijānīmo yathā etat anuśiṣyāt

अन्यत् एव तत् विदितात् अथो अविदितात् अधि ।

anyat eva tat viditāt atho aviditāt adhi ।

इति शुश्रुम पूर्वेषां ये नस्तत् व्याचक्षिरे ॥ 1 - 4

iti śuśrūma pūrveṣāṃ ye nastat vyācacakṣire ॥

The answer could not be any more direct because That about whom the student is asking is not subject to objectification by any sense organ, mind or intellect. For any communication, there should be a common reference point. There is no such reference point with respect to आत्मा *ātmā* or ब्रह्मन् *brahman*, because



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

न तत्र चक्षुः गच्छति *na tatra cakṣuḥ gacchati* - The eyes do not go there. That is not an object which the eye can see. That is free from any form. The eyes are incapable of reaching ब्रह्मन् *brahman*. So also are the organ of speech, the mind and any other इन्द्रिय *indriya*.

न वाग् गच्छति न उ मनः गच्छति *na vāg gacchati na u manaḥ gacchati* - The organ of speech cannot go there, and indeed the Mind also cannot go there. Brahman is beyond the reach of words and beyond the reach of mind. ब्रह्मन् *brahman* is unlike anything else that exists. That cannot be defined or explained by words. That cannot be compared with anything else that exists in creation. That is beyond the capability of the mind to enquire.

न विद्मः *na vidmaḥ* - We the Teachers do not know IT any other way. Without having been unfolded by our teachers as the Ear of the ear, Eye of the eye, Mind of the mind, etc., we do not know ब्रह्मन् *brahman* any other way. We do not know ब्रह्मन् *brahman* as an object projected or imagined by our mind. Even after grasping That knowledge about ब्रह्मन् *brahman* as unfolded by our teachers.

यथा एतत् अनुशिष्यात् तत् न विजानीमः *yathā etat anuśiṣyāt tat na vijānīmaḥ* - We do not know any better way by which That knowledge can be communicated by a teacher to a student.

Now we go to the next verse

अन्यत् एव तत् विदितात् *anyat eva tat veditāt* - That ब्रह्मन् *brahman* is other than everything that is known or knowable.

अथो *atho* meaning अथ उ *atha u* - But then again

तत् अविदितात् अधि *tat aviditāt adhi* - That ब्रह्मन् *brahman* is above the unknown. That ब्रह्मन् *brahman* is different from all that is known, and at the same time, That ब्रह्मन् *brahman* is other than the unknown.

इति शुश्रुम पूर्वेषां *iti śuśrūma pūrveṣāṁ* - It is in this manner that we - The Teacher, have heard about ब्रह्मन् *brahman* from all our previous Teachers. In this succession of teachers (गुरु परंपर *guru parampara*) on ब्रह्मविद्या *brahma vidyā* no one could improve on the method of communicating knowledge about ब्रह्मन् *brahman* which



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

ये नः तत् व्याचक्षिरे *ye naḥ tat vyācākṣire* - Those Teachers taught us, the students, until we grasped the message. The eyes do not reach ब्रह्मन् *brahman*, so are the organs of speech, mind or any other इन्द्रिय *indriya*. Without the help of our teachers who unfolded the knowledge about ब्रह्मन् *brahman* as the Ear of the ear, the Eye of the eyes, the Mind of the mind, we do not know about ब्रह्मन् *brahman*. Even after gaining that knowledge about ब्रह्मन् *brahman* as unfolded by our teachers, we do not know any better way by which That knowledge could be communicated by a Teacher like myself to a student like yourself.

ब्रह्मन् *brahman* is different from all that is known in this creation. That does not mean that ब्रह्मन् *brahman* is unknown, because ब्रह्मन् *brahman* is more than the unknown, and It is other than the unknown. It is in this manner that we, Teachers, have heard about ब्रह्मन् *brahman* from all our previous teachers who have taught us that knowledge about ब्रह्मन् *brahman*, until our intellect could grasp that knowledge - so says the teacher in the above two verses.

We will see these two verses again next time.



ब्रह्मविद्या **Brahma Vidya**

केनोपनिषत्

Kena Upanishad
Chapter 1 (Continued)
Volume 3

न तत्र चक्षुर गच्छति न वाग् गच्छति नो मनः ।
na tatra cakṣura gacchati na vāg gacchati no manaḥ ।
न विद्मो न विजानीमो यथा एतत् अनुशिष्यात् ॥ 1 - 3
na vidmo na vijānīmo yathā etat anuśiṣyāt ॥

अन्यत् एव तत् विदितात् अथो अविदितात् अधि ।
anyat eva tat viditāt atho aviditāt adhi ।
इति शुश्रुम पूर्वेषां ये नस्तद् व्याचक्षिरे ॥ 1 - 4
iti śuśrūma pūrveṣāṃ ye nastad vyācākṣire ॥

यत् वाचा अनभ्युदितं येन वाग् अभ्युध्यते ।
yat vācā anabhyuditaṃ yena vāg abhyudhyate ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदं उपासते ॥ 1 - 5
tadeva brahma tvam viddhi nedaṃ yadidaṃ upāsate ॥

यन्मनसा न मनुते येन आहुः मनो मतं ।
yanmanasā na manute yena āhuḥ mano mataṃ ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदं उपासते ॥ 1 - 6
tadeva brahma tvam viddhi nedaṃ yadidaṃ upāsate ॥

यच्चक्षुषा न पश्यति येन चक्षुषि पश्यति ।
yaccakṣuṣā na paśyati yena cakṣuṣi paśyati ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदं उपासते ॥ 1 - 7
tadeva brahma tvam viddhi nedaṃ yadidaṃ upāsate ॥

यत् श्रोत्रेण न श्रुणोति येन श्रोत्रं इदं श्रुतम् ।
yat śrotreṇa na śrṇoti yena śrotraṃ idaṃ śrutam ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदं उपासते ॥ 1 - 8
tadeva brahma tvam viddhi nedaṃ yadidaṃ upāsate ॥



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

यत् प्राणेन न प्राणिति येन प्राणः प्रणीयते ।

yat prāṇena na prāṇiti yena prāṇaḥ praṇiyate ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदं उपासते ॥

1 - 9

tadeva brahma tvam viddhi nedam yadidam upāsate ॥

इति प्रथम खण्डः

iti prathama khaṇḍaḥ

केन *kena* - By whom

कः देवः *kaḥ devaḥ* - which is That Supreme being by whose power

- my mind entertains thoughts
- my breathing takes place naturally and spontaneously
- I am able to speak words and
- my eyes and ears function naturally as they do?

That was the question from the student.

That Supreme Being which enables the ear to hear is the Ear of the ear, That is also the Mind of the mind, That is also the Organ of Speech of the Organ of speech, and indeed, That is also the प्राण *prāṇa* of प्राण *prāṇa* and the Eye of the eye. That Supreme Being is the ONE which is all.

That was the answer from the teacher.

The question from the student was a direct one, but the answer from the teacher did not appear to be that direct, because, the answer could not be any more direct. The teacher is now trying to explain that answer in terms of his own experience, but finds it difficult to communicate that experience. Still he is trying to help by saying:

न तत्र चक्षुर् गच्छति न वाग् गच्छति नो मनः ।

na tatra cakṣur gacchati na vāg gacchati no manaḥ ।

न विद्मो न विजानीमो यथा एतत् अनुशिष्यात् ॥

1 - 3

na vidmo na vijānimo yathā etat anuśiṣyāt ॥

अन्यत् एव तत् विदितात् अथो अविदितात् अधि ।

anyat eva tat veditāt atho aviditāt adhi ।

इति शुश्रुम पूर्वेषां ये नस्तद् व्याचक्षिरे ॥

1 - 4

iti śuśrūma pūrveṣām ye nastad vyācākṣire ॥



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

न तत्र चक्षुर् गच्छति न वाग् गच्छति न उ मनः गच्छति *na tatra cakṣur gacchati na vāg gacchati na u manah gacchati* - The eye does not and cannot reach That Supreme Being. Likewise, words, and also the mind do not and cannot reach That Supreme Being. The eyes, ears, words, mind, etc. are just instruments by which one gains knowledge and experience of the world of objects, and also one communicates knowledge and experience about the world of objects. These instruments, by their very nature, cannot reach That Supreme Being because That is not an object in this creation. That is Subject Itself.

न विद्मः *na vidmaḥ* - We do not know, That Supreme being as an object of knowledge
न विजानीमः यथा एतत् अनुशिष्यात् *na vijānīmaḥ yathā etat anuśiṣyāt* - Nor do we know how to communicate the knowledge and experience about That Supreme Being in any better way.

The knowledge and experience involved here is so transcendental that it leaves no tracks behind. Again and again our Upanishads speak of ब्रह्मन् *brahman* as the end of the trackless path, but they do not leave us helpless. The Upanishads assure us that though it is difficult to reach That end, It is not unreachable.

It is not possible to teach about ब्रह्मन् *brahman* in the way one teaches about the different fields of objective knowledge, but the student can be helped and guided in gaining knowledge of ब्रह्मन् *brahman*. Such help and guidance is indeed the very purpose of all Upanishads, especially The Bhagvad Gita. The first requirement for such help and guidance is that the student must have the appropriate frame of mind. What is needed here is cultivated alertness and the capacity to learn from the indicated pointer words.

In the third verse of the केनोपनिषत् *kenopaniṣat*, the teacher impresses upon the student that the knowledge that he seeks cannot be simply given to him for the asking. He has to gain that knowledge by himself. "I am helpless to communicate it to you in the customary way, but I shall help you with a few pointers" says the teacher. In the next verse the teacher says,

अन्यत् एव तत् विदितात् *anyat eva tat viditāt* - That Supreme Being is indeed other than everything that is known or knowable in this creation. That is the difficulty in teaching about ब्रह्मन् *brahman*. That ब्रह्मन् *brahman* is entirely different from everything known through the senses and the mind. Therefore, all our objective knowledge is not a great help in communicating knowledge about ब्रह्मन् *brahman*. All our objective knowledge is only about the world of changes, दृश्यं *drśyam* - objective



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

world which is subject to change. That Supreme being - That ब्रह्मन् *brahman* we are talking about, is never subject to change. Therefore that ब्रह्मन् *brahman* is not anything that is known or knowable in the world of objects

अथ उ *atha u* - But then again

तत् अविदितात् अधि *tat aviditāt adhi* - That Supreme Being - That ब्रह्मन् *brahman* - is more than the unknown, It is other than the unknown, which means that That ब्रह्मन् *brahman* is different from all that is known, and at the same time different from the unknown.

इति शुश्रुम पूर्वेषां ये नः तत् व्याचक्षिरे *iti śuśruma pūrveṣāṁ ye naḥ tat vyācākṣire* - Thus we have heard from our previous enlightened teachers who have explained IT to us until we truly gained That Knowledge by ourselves, each through one's own process of enquiry on ब्रह्मन् *brahman*, with the help of the pointers provided by them.

By so saying, the teacher now encourages every student to embark upon one's own process of enquiry on the Nature of ब्रह्मन् *brahman* with the help of the pointer already provided to them by the statement

अन्यत् एव तत् विदितात् अथो अविदितात् अधि *anyat eva tat viditāt atho aviditāt adhi* - That ब्रह्मन् *brahman* is different from all that is known. and at the same time, different from all that is Unknown.

Let us reflect on the above pointer to ब्रह्मन् *brahman*.

What is it that can be other than all that is known and also different than all that is unknown. That can only be The knower Itself, because, The Knower is the only one who can say "I know many things, and I also do not know many other things, but I am different from all that I know, and also all that I do not know."

Now who is that Knower? That is one's own self - the I in every person, who is other than all that the person knows, and at the same time, other than all that the person does not know. It is That knower - That "I" in every person which is called आत्मन् *ātman* or ब्रह्मन् *brahman*. It is That Knower that is pointed out by the Upanishad expression:

अन्यत् एव तत् विदितात् अथो अविदितात् अधि



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

anyat eva tat veditāt atho aviditāt adhi

It is that knower that is indicated by the वेद महावाक्य तत् त्वं असि *veda mahāvākya tat tvam asi* - That ब्रह्मन् *brahman* you are, because, You are the only ONE who is other than all that you know, and also all that you do not know.

Thus the Upanishad Pointer for the Knower "I"

अन्यत् एव तत् विदितात् अथो अविदितात् अधि *anyat eva tat veditāt atho aviditāt adhi* has the same significance as the वेद महावाक्य तत् त्वं असि *veda mahāvākya tat tvam asi* That you are.

With reference to an individual जीव *jīva*, That Knower "I" is called आत्मन् *ātman* - The SELF and with reference to the entire creation, which is also a जीव *jīva* - That Knower "I" is called ब्रह्मन् *brahman*. Being the SELF of every self in this creation, That Knower, That ब्रह्मन् *brahman* has infinite dimensions (अनन्त स्वरूपं *ananta svarūpam*). The Upanishad now proceeds to elucidate the infinite Nature of that ब्रह्मन् *brahman* through pointer words in the next five verses.

यत् वाचा अनभ्युदितं येन वाग् अभ्युध्यते ।
yat vācā anabhyuditaṁ yena vāg abhyudhyate ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदं उपासते ॥ 1 - 5
tadeva brahma tvam viddhi nedaṁ yadidaṁ upāsate ॥

यन्मनसा न मनुते येन आहुः मनो मतं ।
yanmanasā na manute yena āhuḥ mano mataṁ ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदं उपासते ॥ 1 - 6
tadeva brahma tvam viddhi nedaṁ yadidaṁ upāsate ॥

यच्चक्षुषा न पश्यति येन चक्षुषि पश्यति ।
yaccakṣuṣā na paśyati yena cakṣuṣi paśyati ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदं उपासते ॥ 1 - 7
tadeva brahma tvam viddhi nedaṁ yadidaṁ upāsate ॥



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

यत् श्रोत्रेण न शृणोति येन श्रोत्रं इदं श्रुतम् ।

yat śrotreṇa na śrīṇoti yena śrotram idaṁ śrutam ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदं उपासते ॥

1 - 8

tadeva brahma tvam viddhi nedam yadidam upāsate ॥

यत् प्राणेन न प्राणिति येन प्राणः प्रणीयते ।

yat prāṇena na prāṇiti yena prāṇaḥ praṇīyate ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदं उपासते ॥

1 - 9

tadeva brahma tvam viddhi nedam yadidam upāsate ॥

You might have noted that the second line in each verse is the same - तदेव ब्रह्म त्वं विद्धि नेदं यदिदं उपासते *tadeva brahma tvam viddhi nedam yadidam upāsate*. It is repeated five times to make sure that the student, you and I, understand clearly what the teacher wants to communicate through the first line in each of the five verses. These five verses, together, direct our attention again to the essential message of this Upanishad, communicated earlier in the first part of the second verse, namely The nature of ब्रह्मन् *brahman* is

श्रोत्रस्य श्रोत्रं मनसो मनो यत्

śrotrasya śrotram manaso mano yat

वाचो ह वाचं स उ प्राणस्य प्राणः ।

vāco ha vācam sa u prāṇasya prāṇaḥ ।

चक्षुष चक्षुः *cakṣuṣa cakṣuḥ* (up to that. The last part of the verse namely अतिमुच्य धीराः प्रेत्य अस्मात् लोकात् अमृता भवन्ति *atimucya dhirāḥ pretya asmāt lokāt amṛtā bhavanti* - this part is dealt with in Chapter 2 of this Upanishad which we will see next time).

Pointing to That ब्रह्मन् *brahman*, the teacher says

यत् वाचा अनभ्युदितं येन वाग् अभ्युध्यते ।

yat vācā anabhyuditam yena vāg abhyudhyate ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदं उपासते ॥

1 - 5

tadeva brahma tvam viddhi nedam yadidam upāsate ॥



ब्रह्मविद्या Brahma Vidya

यत् वाचा अनभ्युदितं *yat vācā anabhyuditam* - That which is not revealed by words as their meaning, but

येन वाग् अभ्युध्यते *yena vāg abhyudhyate* - by which the words reveal their meaning (both to the speaker and to the listener)

त्वं विद्धि *tvam viddhi* - तदेव ब्रह्म *tadeva brahma* - Please understand - That alone is ब्रह्मन् *brahman*, That is indeed ब्रह्मन् *brahman*,

न इदं *na idam* - यत् इदं उपासते *yat idam upāsate* - Not this, not what people worship as an object. That which is not revealed by words, but by which words reveal their meaning, That is ब्रह्मन् *brahman*. That was what was pointed out earlier as वाचो ह वाचं *vāco ha vācam* The word of the word. Again,

यन्मनसा न मनुते येन आहुः मनो मतं ।

yanmanasā na manute yena āhuḥ mano mataṁ ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदं उपासते ॥

1 - 6

tadeva brahma tvam viddhi nedam yadidam upāsate ॥

यत् मनसा न मनुते *yat manasā na manute* - That which cannot be comprehended by the mind, but

येन आहुः मनो मतं *yena āhuḥ mano mataṁ* - by which the mind is able to comprehend the world of objects and changes

त्वं विद्धि *tvam viddhi* - तदेव ब्रह्म *tadeva brahma* Please understand that alone is ब्रह्मन् *brahman*

न इदं यत् इदं उपासते *na idam yat idam upāsate* - Not this, not what people worship as an object. That which cannot be comprehended by the mind, but that by which mind is able to comprehend the world of objects and changes - That is ब्रह्मन् *brahman* - That is what was pointed out earlier as the मनसो मनः *manaso manah*, The mind of the mind. Again,

यच्चक्षुषा न पश्यति येन चक्षुषि पश्यति ।

yaccakṣuṣā na paśyati yena cakṣuṁṣi paśyati ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदं उपासते ॥

1 - 7

tadeva brahma tvam viddhi nedam yadidam upāsate ॥



ब्रह्मविद्या Brahma Vidya

यत् चक्षुषा न पश्यति *yat cakṣuṣā na paśyati* - That which cannot be seen by the eyes, but

येन चक्षुं षि पश्यति *yena cakṣūṁṣi paśyati* - by whose grace eyes are capable of seeing,

त्वं विद्धि *tvam viddhi* - तदेव ब्रह्म *tadeva brahma* Please understand That alone is ब्रह्मन् *brahman*

न इदं यत् इदं उपासते *na idaṁ yat idaṁ upāsate* - Not this, not what people worship as an object. That which cannot be seen by the eyes, but by whose grace the eyes are capable of seeing, That is ब्रह्मन् *brahman*, That is what was pointed out earlier as चक्षुषः चक्षुः *cakṣuṣaḥ cakṣuḥ* - The eye of the eyes. Again,

यत् श्रोत्रेण न शृणोति येन श्रोत्रं इदं श्रुतम् ।

yat śrotreṇa na śrīṇoti yena śrotraṁ idaṁ śrutam ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदं उपासते ॥

1 - 8

tadeva brahma tvam viddhi nedaṁ yadidaṁ upāsate ॥

यत् श्रोत्रेण न शृणोति *yat śrotreṇa na śrīṇoti* - That which is not heard by the ear as a sound, but

येन श्रोत्रं इदं श्रुतम् *yena śrotraṁ idaṁ śrutam* - By which the ear is able to hear whatever is heard

त्वं विद्धि *tvam viddhi* - तदेव ब्रह्म *tadeva brahma* - Please understand That alone is ब्रह्मन् *brahman*

न इदं यत् इदं उपासते *na idaṁ yat idaṁ upāsate* - Not this, not what people worship as an object, That which is not heard by the ear as a Sound, but by which the ear is able to hear this sound -That is ब्रह्मन् *brahman*. That is what was pointed out earlier as श्रोत्रस्य श्रोत्रं *śrotrasya śrotraṁ* the Ear of the ear. Again,

यत् प्राणेन न प्राणिति येन प्राणः प्रणियते ।

yat prāṇena na prāṇiti yena prāṇaḥ praṇiyate ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदं उपासते ॥

1 - 9

tadeva brahma tvam viddhi nedaṁ yadidaṁ upāsate ॥

यत् प्राणेन न प्राणिति *yat prāṇena na prāṇiti* - That which is not sustained by प्राण *prāṇa* but



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

येन प्राणः प्रणीयते *yena prāṇaḥ praṇīyate* - That by which प्राण *prāṇa* is sustained
त्वं विद्धि *tvam viddhi* - तदेव ब्रह्म *tadeva brahma* - Please understand, That alone
is ब्रह्मन् *brahman*

न इदं यत् इदं उपासते *na idaṁ yat idaṁ upāsate* - Not this, not what people
worship as an object. That which is not sustained by प्राण *prāṇa*, but that by which प्राण
prāṇa is sustained, That is ब्रह्मन् *brahman*, That is what was pointed out earlier as
प्राणस्य प्राणः *prāṇasya prāṇaḥ* The प्राण *prāṇa* of the प्राण *prāṇa*

तदेव ब्रह्म *tadeva brahma* - Such is the Nature of that ब्रह्मन् *brahman*

त्वं विद्धि *tvam viddhi* - That is the knowledge about ब्रह्मन् *brahman* that you must
understand, appreciate and absorb in your every day life. The Upanishad emphasizes
नेदं *nedam* - न इदं *na idaṁ* - Never mistake any इदं *idaṁ* - any object in isolation
as ब्रह्मन् *brahman*.

इदं *idaṁ* - means what? Anything objectifiable is इदं *idaṁ*. Any object, any material,
any possession, any wealth, any power, any glory, any accomplishment, any attribute,
any form, any name or any situation in life - one separate from the other - That is इदं
idaṁ. The Upanishad points out that every such इदं *idaṁ* is limited, and ever subject
to change. Such इदं *idaṁ* is not ब्रह्मन् *brahman*. While no इदं *idaṁ* is non-separate
from ब्रह्मन् *brahman*, no इदं *idaṁ* by itself - no इदं *idaṁ* in isolation is ब्रह्मन्
brahman. ब्रह्मन् *brahman* is Limitless, all-inclusive, all-pervading, ever-existent,
unchanging and unchangeable. It is That ब्रह्मन् *brahman* whom we call ईश्वर *īśvar*.

ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ* - Every इदं *idaṁ* in this creation is
pervaded by ईश्वर *īśvar*, and hence non-separate from ईश्वर *īśvar*, while ईश्वर *īśvar*
Itself exists independent of every इदं *idaṁ* in this creation. It is That ईश्वर *īśvar*, That
ब्रह्मन् *brahman*, whom we worship in different Forms and Names.

The Upanishad says - It is ब्रह्मन् *brahman* - You are; It is ब्रह्मन् *brahman* you want
to be; It is ब्रह्मन् *brahman* you really seek by various forms of worship of ईश्वर *īśvar*.
Who-so-ever you worship, how-so-ever you worship, you are worshipping only That
Limitless, all pervading, all-inclusive, ever-existent ब्रह्मन् *brahman* only, not just any
Form and name, any इदं *idaṁ* in isolation.



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

Directing our बुद्धि *buddhi* towards ब्रह्मन् *brahman*, the Upanishad says repeatedly,

नेदं यदिदं उपासते *nedam yaditam upāsate* - न इदं यत् इदं उपासते *na idam yat idam upāsate* - Not this, what people worship as इदं *idam*, an object in this creation. It is particularly important for us to understand this statement properly. It is not a statement against worship of परमेश्वर *parameśvar* in various Forms and Names. It is not a statement against the so-called idol worship. It is a statement warning against any form of exclusiveness, any form of isolation, any form of fanaticism in the mode of worship of परमेश्वर *parameśvar*.

The Upanishad calls for Enlightenment in the mode of worship of परमेश्वर *parameśvar*, rooted in ईश्वर ज्ञानं *īśvar jñānam* - ईशावास्यं इदं सर्वं ज्ञानं *īśāvāsyam idam sarvam jñānam* - पूर्णं ज्ञानं *pūrṇam jñānam* - Totality of knowledge, namely that परमेश्वर *parameśvar* is All-inclusive, all-pervading, ever-existent, changeless, limitless, all-forms, All Attributes, All Powers, the cause of all causes, Itself being causeless. That परमेश्वर *parameśvar* is the SELF of every self in this creation, animate or inanimate, form or without form, with name or without name. It is that परमेश्वर *parameśvar*, That ब्रह्मन् *brahman*, That आत्मा *ātmā*, That SELF that one worships.

The overriding objective of life is the realization of That SELF in oneself. The भगवत् गीता *bhagavat gītā* teaches us that the means for such self-realization is through अनन्य ईश्वर भक्ति *ananya īśvar bhakti*, devotion to That परमेश्वर *parameśvar* non-separate from oneself, and कर्म योग बुद्धि *karma yoga buddhi* attitude of कर्म योग *karma yoga* in all thought, word and deed. And the most effective way to cultivate अनन्य ईश्वर भक्ति *ananya īśvar bhakti*, and कर्म योग बुद्धि *karma yoga buddhi* is through सगुण ब्रह्म उपासन *saguṇa brahma upāsana*, worship of परमेश्वर *parameśvar* in Forms and Names of one's own choice, recognizing परमेश्वर *parameśvar* as ईशावास्यं इदं सर्वं *īśāvāsyam idam sarvam* and worshipping that परमेश्वर *parameśvar* with श्रद्धा *śraddhā*, unqualified faith in oneself, and also in one's mode of worship of that परमेश्वर *parameśvar*.



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

Such सगुण ब्रह्म उपासन *saguṇa brahma upāsana*, worship of परमेश्वर *parameśvar* in different Forms and names is indeed a necessary pre-requisite for ultimate SELF-Realization - That is Sri Krishna's message to Arjuna, and indeed to all of us. We may recall here some of Sri Krishna's words on ईश्वर उपासन *īśvar upāsana*, - worship of परमेश्वर *parameśvar* in Gita chapters 9 and 12.

सततं कीर्तयन्तो मां यतन्तश्च दृढवृत्ताः ।

satataṁ kīrtayanto mām yatantaśca dṛḍhavṛtāḥ ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ 9 - 14

namasyantaśca mām bhaktyā nityayuktā upāsate ॥

ज्ञान यज्ञेन चाप्यन्ये यजन्तो मां उपासते ।

jñāna yajñena cāpyanye yajanto mām upāsate ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतो मुखम् ॥ 9 - 15

ekatvena pṛthaktvena bahudhā viśvato mukham ॥

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

mayyāveśya mano ye mām nityayukta upāsate ।

श्रद्धया परयोपेताः ते मे युक्ततमा मताः ॥ 12 - 2

śraddhayā parayopetāḥ te me yuktatamā matāḥ ॥

We have seen these verses not too long ago, and we will see them again in detail in their own context a little later in our Scripture Reading. At this time, it is important for us to understand that the Upanishad words

नेदं यदिदं उपासते *nedam yadidam upāsate* - is not a statement against the worship of परमेश्वर *parameśvar* in different Forms and Names, but it is a statement calling for recognition of the infinite dimensions (अनन्त स्वरूपं *ananta svarūpaṁ*) of परमेश्वर *parameśvar* and for Enlightenment in the Mode of Worship of परमेश्वर *parameśvar* to gain SELF-Realization.

Thus ends the first chapter of केनोपनिषत् *kenopanīṣat*. We will go to chapter 2 next time.