

Kenopanishad -Raksha Bandhan Day

Satsang on Aug-13, 2011

Om shree Gurubhyo namaha
Gurur Brahma Gurur Vishnuhu Gurur Devo Maheshwaraha
Gurur Saakshaat Parabrahma Tasmai Shree Gurave Namaha
[Hari OM]. @@GururBrahmaVerse@@
ॐ श्री गुरुभ्यो नमः ।
गुरुर ब्रह्म गुरुर विष्णुः गुरुर देवो महेश्वरः ।
गुरुर साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ।
हरिः ॐ ॥

Today is [Rakshaa bandhan]. Today is [Naariyal poornima] also, they call it. Today is a day when the ones that are fortunate may have a brother or may have a sister and this day is also called as [Rakshaa bandhan] where the bond of love that exists between a brother and a sister is renewed and re-established. What a wonderful day it is!!

I have been travelling and there are so many events that are happening. Just two days ago here, I am in Carolina, a [mandir] is coming up here. Two years ago when I visited, the local devotees, [Saibaba] devotees, they wanted to have a [Mandir]. They showed me several sites and eventually we chose a site. They bought that site. In the meantime, the [Moorti], the idol of [Saibaba] was also received and the consecration of this [Moorti] and the temple, that occurred the day before yesterday. That was the [Muhurta] given. And now, I'm in transit to the next event. I have stopped on the way just so that we could have this [Satsang]. We preponed the [Satsang], instead of Sunday, to today considering the auspicious nature of today's day.

So, here is this day of the renewal and rejoicing of the love that exists between a brother and a sister. It goes without saying that this bond is sealed forever and cherished forever by any and every brother and sister because this love is of such an immense nature. It is completely without any expectations or any reciprocation. The love that exists between a brother and sister is unconditional.

Now, if we expand this, when all of us that are here today, we too are someone could be a father, brother, uncle, mother, sister, wife, what have you, but these are all of the bodily relations that we understand. We are all the children of One and only Almighty. So, I wish to let each one of you think that, as the father or mother would wish, if asked one single wish, the father or the mother would say that I have hundreds of thousands of children and I wish that my children may love one other unconditionally, without any reservations and without any expectations nor with any judgement. And let us remind ourselves that this is that love, unconditional love that is free of any judgement, free of any expectations and this love is Divine love, It binds all of us, anything and everything, that is truly the substratum of this entire creation.

So having spoken about this, today, considering the nature of my travel and timings, there is something I want to continue. When we had been speaking about the Science of Spirituality, about [Agni], about [Praana] and so many other things, which we concluded last time and I want to introduce [Kenopanishad] - [Kena Upanishad]. [Kenopanishad] is one of the important ones among the most important 18 and among the 18, there are still the most important ones. So [Kenopanishad] is also a part of that.

Why is it called as [Kena]? [Kena] means who or what and there is only one question that is asked in this [Kenopanishad]. When you drive a car, for example, and if you get a speeding ticket, who gets the speeding ticket? The driver gets the speeding ticket, so here when you live your life, you talk and you do so many things and you can hear, you can listen, you perform. You do so many things. So, there is only one question that is asked in the beginning and that question [prashna] is like this:

Keneshitam patati preshitam manaha | kena prānaha prathamaha praiti yuktaha |
Keneshitām vāchamimām vadanti | chakshuhu shrotram ka u devo yunakti || @@keneshitampataverse@@

What that means is, translates: Who motivates the mind? What makes the mind to get attached to wherever or whatever it gets attached to and how does that happen? Now, the breath that flows in the body that gives the body a life, who navigates this [Praana] or this breath or this [Praanic] energy in this body? We all (human beings) speak, the birds speak, the fish also communicate, the winds talk, the trees, do you know, the trees also communicate with one another. So all the living beings they communicate, they talk. How do they talk and who makes them talk? Likewise, the eyes see, the ears hear. What makes them hear? What makes them function?

So often I have given that example of this young man, by name Devadutta, who brought a basket full of fruits and a bunch of flowers. He is so happy, lovely, gay, dancing, singing and he falls, drops dead. Now he has eyes, ears everything but none of them are functioning. What is it that made him operate, made him function, made him love, get upset, all the things that he did? Now that same body, that same person, Devadutta, is dropped dead, motionless and is unable to do any of those. So what is it that made him do what he did and what is it that is not there by virtue of which his body is merely a dead body and racing to the sources from where it came. So we came to this conclusion that it is the soul, in all the unconditional nature of the soul, it can be called as [Aatma] and the [Aatma] as such is not something you can show and tell.

Aatma cannot be indicated like here is that Nissan car and that is a Toyota car. That is Charlie and this is Saishree. That is Sarada and this is Usha and so and so forth. So Aatma's nature cannot be indicated because it is not a thing nor a place, nor a being. It is just something that cannot be understood by the human senses nor can it be understood intellectually. So when we say that Devadutta was a great singer, Devadutta was a great dancer, Devadutta was a great friend, Devadutta was a wonderful son, Devadutta was a great co-worker, now that same body is there, but it is motionless. So who was really the friend, the son and all those things? It is that [Aatma], the soul in its virgin nature, was operating through that body.

Now, this particular [Upanishad], this is a conversation as always. Almost all the knowledge that is given in the scriptures has been in the form of a conversation between a teacher and a taught. But here, the taught or the pupil or the students are also of an exceptional caliber and exceptional spiritual achievements. They are themselves great Rishis and the teacher is also a most venerable, virtuous one and yet, is so very humble.

Here, this knowledge that is being discussed and imparted is nothing other than the knowledge of Brahma. Brahma is another word for the Supreme One. When we say [Satyam sharanam gachchaamee], [Satya] means that is the Absolute Supreme Truth- unchanging, unwavering, unmoving, all-enveloping, all-knowing, yet beholds all that there is. There is no space around it. It was never born. It never dies. It never shrinks, nor

does it expand because there is no space to expand. However, its power expresses itself in varieties and varieties of ways. Let me give you a simple example. Say, if Srivalli is making some tea. She puts the water to boil on the stove. The fire is there. The cold water that was there in the pot eventually starts boiling. The tea is ready. The fire is turned off. But all that time, the fire that was there, where did it go?

It translated itself into the water by making it boil. So similarly, this [Chaitanya] or the Power that is there may take any form, of anything. So every form that there is, is the form of that Supreme energy, as is the Supreme power, the [Chaitanya] or the Supreme Truth and its power is without any shape, without any colour or that can be understood by the human senses. Even by human intellect it cannot be understood.

Now, that is something where even the stars don't shine, the moon doesn't shine, nor the Sun rays can reach there but surely is that Supreme Truth, that is the creator of the Sun and the infinite number of solar systems together with their respective moons and planets and what have you and the entire creation of life itself. So this is something that can be realized. In other words, we speak with our mouth, using our tongue and our voice; we smell with our nose, we hear with our ears, we see with our eyes, but what if I wanted to see my eye? Will I ever be able to see that? We believe that I saw it with my own eyes that this, this, this happened but the one that sees through the eyes, the seer, is entirely different, unknown, unquantifiable and cannot be understood by our human senses. But sure enough it can be realized. It can be experienced.

I'll give you a wonderful statement given from the Bible. The [Vedic] scriptures say 'Thou Art That' [Tvam Tattvam Asi]. That is what it says- Thou Art That. Likewise, even Christ says 'Thou Art made in the image of Thy Father' i.e. the Creator. He is called the [Poorna Purusha]. The [Purusha Sookta] that we have and the [Poorna Purusha] is the [Tattva] that can be experienced or realized but can never be seen by mortal eyes, human eyes. So the one who hears with the ears but what is it makes the ears to hear and who really hears? When you start analysing these questions, likewise when you eat, taste, and nourish your body, what is it that makes the body to be nourished? Who is the experiencer of the taste, the flavour or the fragrance in the nature that there is? Why is that, that this Devadutta that is lying on the floor motionless, he cannot do any of those things?

So if I relate to myself and I say, one thing is possible for me always and that is to love anything and everything and particularly you all that are here today. I can only do one thing and that is just love you. Why [Guruji]? Because that is the only thing that I can do. That is the only thing that I am. That is the only thing that I have. Yet, I don't know what love is because love never knows what itself is.

Here is a statement from Bible also-No one has seen God. There is a statement like that. Then also, there is another statement-Unless Thy eye is single, you cannot see God. Both seem to be contradictory. But I'll explain the meaning and relate this to this [Upanishad] also. Likewise, when Christ says that the One has seen God. So here coming back to the [Kenopanishad]. If I want to see my eye, I have to have my eye to see the eye. But as is, I cannot see the eye until I pluck my eye out to see the eye. If I pluck my eyes, I cannot see the eye. Similarly, here, the seer of what is being seen, the one that is the hearer of all that is being heard, the one who talks and the one who makes someone to talk, that talker is independent of the lips and the beat and the sound and what have you. So that is the one that has to be discovered. And the nature of that, that is what we are, trying to understand as to what is the nature could be.

I would want to go further in depth into this. I have stopped on the way just to hold this [Satsang]. Considering today's day, I think it was very appropriate and apt to speak to you.

I would urge people who do have an access to this [Kenopanishad], do try and go over it. It is quite possible you may not understand it, yet jot down what you want to know. Second, what you have not understood and need clarification, do [swaadhyaya] and develop your own questionnaire and we could go in depth next time, if that is okay with you.

I could not pass up this opportunity because last Sunday, I had similar such pressing commitment and we missed [Satsang]. What I missed most was- I missed meeting all of you and talking to you and being with you. And I couldn't stay away from you all any longer, so I asked Usha instead of keeping [Satsang] on Sunday, to prepone it and keep it on Saturday. I hope this inconvenience is not much of an inconvenience. And even if it is an inconvenience to you, I still am glad that I am able to talk to you and be with you.

हरि ॐ [Hari OM].

यज्ञ दान तपः कर्म स्वाध्याय निरतो भवेथ

एष एवहि श्रुत्युक्तः सत्य धर्म सनातनः @@yagnyadaanaverse@@

Yagna, Daana, Tapah, karma, Swaadhyaya Nirato Bhaveth

Esha Evahi Shrutyuktaha Satya Dharma Sanaatanaha

Glossary

Hari om Sanskrit phrase of Salutation representing Amen.

Rakshaa bandhan

Naariyal poornima

Mandir

Saibaba

Moorti

Muhurta

Satsang Sat means the Absolute Truth or God. Sat also means the Atma which is the soul or the Self. Sang means in the presence of or in the company of. Hence Satsang is a sacred or holy gathering in the presence of the Absolute Truth where the knowledge essential for soul evolution or Self-Realisation is imparted.

Agni

Praana

Kenopanishad

Kena upanishad

Prashna

Praanic

Aatma

Upanishad

Satyam sharanam gachchaamee

Chaitanya

Vedic

Tvam tattvam asi

Poorna purusha

Purusha sookta

Tattva

Guruji

Swaadhayaaya