Kena-Upanishad

With Sanskrit Text; Paraphrase with word-for-word literal translation, English rendering and comments

by

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KENA-UPANISHAD.

INTRODUCTION.

This Upanishad is so named because it begins with the word Kena; it is also called "Alavakara-Upanishad" as it forms, according to Sankara and other commentators, the ninth chapter of "Alavakara Brahmana"; but according to Dr. Burnell's MS. of the Brahmana (which is also sometimes known as Jaiminia Brahmana), the Upanishad forms the tenth Anuvak of the fourth chapter.

The most interesting and peculiar characteristic of this Upanishad lies in its subtle psychological analysis which is so suggestive that any one who would follow it closely, is sure to find himself, at last taken to the very gate of the transcendent.

The book is divided into four parts. The first two parts are in a dialogic form and explain in an indicative way the phenomena of perception, and apperception of the Soul. They suggest that the Atman or the absolute consciousness can be apperceived by detaching it from the functions of the mind and the senses. It can be done only by the intuitive faculty
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of the Atman itself, for the senses are utterly incapable to perceive it. In the third part, the assumptions of the first two parts are only described in an allegorical form. There the devas stand for the senses. In the fourth part, the Upanishad speaks in a general way how Brahman should be meditated upon,—either subjectively or objectively, and also of the results of such meditation.

In this connection we may tell our readers that if they want to get a real understanding of the truth described in these Upanishads and thereby be benefited in life, then they must deeply meditate upon the significance of each Mantram. The subject is so subtle and abstruse, that any superficial attempt to grasp it, is sure to be unsuccessful. The more one will dive deep into the matter, the more he will be over-joyed to see the truth of the Upanishadic lore.
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|| दुः सरस ||

सहनावत्वात् सह नौ शुनकु त सह वीर्यं करवावहे |
तेजस्विनाशवोधीतस्मि या विद्विपावहे ||

अः शान्ति: || शान्ति: || शान्ति: ||

sah-together nā us both strācita protect sah together
nā us both śūnaka nourish sah together vīryam with great
energy karavahē may work tejasvī vigorous nā to us both
śrīvatsa study śanku may be mā not vidvipahe may
hate each other.

May Brahman protect us both together.
May He nourish us both together. May we
both work together with great energy. May
our study be vigorous and effective. May we
not hate each other.

Om Peace ! Peace ! Peace !

[Us both—the preceptor and the disciple.

May He nourish us—the literal translation of the text
is “May He enjoy us both,” but Sankārāchārya
interprets it in the above manner.]
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[The thrice repetition of the peace invocations signifies that may there be no Adhyatmic (bodily), Adhilhoutic (terrestrial), Adhidaibic (heavenly) obstacles in the study.]

अण्वायन्त्रु ‘यमाङ्गल्लि वाक्माणवछुः श्वातम्यो वळलिन्दिवाणिनि न सर्वांणि सर्व ब्रह्मापनिपदः माहं ब्रह्म निराकुर्यां मा मा य ब्रह्म निराकरोद्दिनराकरणमस्वस्वनिरा करण मेस्तु तदात्मनि निरते य ज्ञानिष्ठस्तु धर्मस्कृतेमयि सन्तु ते मयि सन्तु।

अः शान्ति: I शान्ति: I शान्ति: I

मम my अः अः मे लिंब्स वाक्य speech भाषा: vital energy आः eyes, श्वातम्यो ear सत्य and अः अः मे strength अः also, सर्वांणि all भौन्दिवाणिनि senses अण्वायन्त्रु may become strong ब्रह्मापनिपदः of the Upanishads ब्रह्म the Brahman सर्वे (is) all. मा मा I ब्रह्म The Brahman मा मा not निराकुर्यां may deny. ब्रह्म The Brahman मा मा not निराकरोद्दिनराकरणमस्वस्वनिरा may reject. अनिराकरयं non-denial अस्तु let there be अनिराकरयं non-denial से from (lit. in) me अस्तु let there be. ज्ञानिष्ठस्तु in the Upanishads, वे what धर्मस्कृतेमयि virtues (सत्य dwell,) ते they all तदात्मनि to that अत्मान्निरते devoted मयि in me सन्तु let reside.

May my limbs, speech, energy, eyes, ear, and vitality as well as all the other senses.
become more vigorous. All are that Brahman of the Upanishads. May I never deny Brahman, nor may Brahman deny me. Let there be no denial at all; let there be no denial at least from me. May all the virtues that dwell in the Upanishads reside in me, who am devoted to the Atman.

Om Peace ! Peace ! Peace !

[Denial at least from me.—In fact, Brahman never denies any body, since It is all—It is in all. But we deny It through ignorance, i.e., we remain unaware of Its existence; and that denial of ours,—that ignorance of our mind screens out Brahman from our inner vision. Hence if we ourselves cherish a sincere faith in Brahman and try to realise Its nature, It can never refrain from revealing Itself to us. So the prayer goes out from the heart of the devotee that may there be no denial at least on his part.]
FIRST PART.

मनः mind केन by whom हृषितम् desired (च and) प्रेषितं sent forth (सब being) पतति flows towards (lit. alights upon) its subjects, केन by whom शुकः ordained प्रथम: the chief प्राण: the vital energy प्रैति does proceed (to perform its respective functions) केन by whom द्रविताम् wished हर्मा this चाचं speech (मनुष्याः men) बोधिति speak चेहु: eye भोवं ear कः who व indeed देव: the effulgent one युनक्ति directs.

The Pupil:

By whom desired and set forth does the mind flow towards its subject? At whose bidding again does the chief Prana proceed to its functions? By whom wished do men utter
the speech? What effulgent one, indeed, directs the eye or the ear?

[Note.—The enquirer wants to know if there be anything even behind the mind, that might give the motive power to the mind and all the senses.]

श्रोत्रस्य श्रोतं मनसो मनो यज्ञ वाचो
ह वाचं स छ प्राणस्य प्राणः
चंसुषुच्चलः | अतिशुच्य धीरा:
पेल्यास्मात्कोकादमृता भवनिः || २ ||

that, श्रोत्रस्य of the ear श्रोतं the ear, मनसो: of the mind मनः: the mind, वाचः of the speech ह: indeed, वाचं speech, स: he छ again प्राणस्य of the Prana प्राणः: the Prana, छहः: of the eyes छहः the eye. (पृष्ठ विदित्वा knowing thus श्रोत्रदिष्टा श्रात्तमावं the false identification of the Atman with the senses, etc.) अतिशुच्य having relinquished, धीरा: the wise धीराः this धीराः from world धीराः being departed समृद्ध: immortal समृद्धि become.

The Preceptor:—

It is the ear of the ear, the mind of the mind, the speech of speech, He is also the Prana of the Prana, the eye of the eye. Knowing thus, the wise, having relinquished
all false identification of the self with the senses, become immortal, when departed from this world.

[The ear of the ear, etc.—The Atman is the conscious principle that animates all the senses. The senses in themselves are inert and inactive like all other material objects, but they are quickened into life when rays of consciousness of the Atman fall upon them. Hence, the Atman is described here as the ear of the ear, etc., i.e., it is the supreme director of the senses and the mind. The Atman itself has no attribute by which it can be connoted, so it can be inferred only by logical necessity from the diverse conscious activities of the senses and mind, but it can be intuitively cognised by transcending the senses.]
There goes neither the eye, nor speech, nor mind; we know It not; nor do we see how to teach one about It. Different It is from all that are known, and is beyond the unknown as well,—thus we have heard from the ancient seers who explained That to us.

[The eye cannot go there, etc.—The Atman being, the very consciousness itself that animates the mind and the senses, can never be cognised by the mind as something different from the cogniser, nor It can be perceived by the senses.

We know It not.—Knowledge is possible where there are the two things, the knower and the known—the subject and the object; the Atman being the knower, the subject itself, It cannot become the known, the object, at the same time. So knowledge of the Atman is impossible in the ordinary sense of the word, but one can have intuitive cognisance of its being, what we call Aparokshanubhuti.

Beyond the unknown.—There are two states of existence of this objective world,—the causal or un-
manifested state and the gross or manifested state. Of these we can sense only the manifested state; the unmanifested or causal state cannot be perceived by us, so in some of the Indian Philosophies that causal state of creation is often denoted as unknown. The Atman is beyond that causal state of matter also. In Vedanta that causal matter is identified with Avidya or cosmic-nescience. Or, it may simply mean that the Atman being the knower itself is distinct from all the known and unknown objects.

Nor do we see how to teach.—To explain an object means to classify it by its connotation, and also to show the relation it bears to other objects by its inherent qualities or functions. So an object must have attributes (generic as well as specific) to admit of an explanation. The Atman having no attribute, is unclassifiable and can never be explained or instructed like the objects of sense perception. The above passage signifies the extreme subtlety and ineffability of the Atman and the utter incapacity of the senses to comprehend it.

यद्वाचानभूदित्येन वाकभुज्यते ।
तदेव ब्रह्म सं विद्वि नेदे यदिद्वृपासते॥ ४ ॥

Yaddh what speech by words भूदित्येन unexpressed वेन by which वाक speech भस्युष्टते is expressed, तदृऽ that
FIRST PART.

What no speech can express, but what expresses speech, know that alone as Brahman and not this which people here worship.

[Note.—In this and subsequent four stanzas, \textit{Sruti} tries to indicate the real nature of Brahman by an indirect method since any direct method is ineffectual for the purpose, as told in the preceding \textit{mantram}. Here the import of the \textit{Sruti} is that Brahman is the Soul or Atman of all embodied beings, and so it is the real cognizer in the cognizing mind, and is also the only perceiver in all the perceiving senses. It is the light of consciousness that kindles the mind and the senses and enables them to perform their respective functions; and is not the resultant of the organic life as the materialist thinks.

\textit{Not this which people here worship}.—In the \textit{Yajnas}, generally such gods as Indra, Varuna, Mitra, etc., are worshipped, and the ordinary ignorant mind often mistakes them for the Highest Brahman. So the \textit{Sruti} is asserting here that these gods that the followers of \textit{Karma Marga} generally worship are not Brahman, the highest, because they are only partial manifestations of that Absolute Intelligence, moreover they are conceived, for the very same reason perhaps, as en-
Know that as Brahman.—Here is the clear indication that Atman or the Soul of Beings is Brahman Itself. The literal meaning of 'Brahman' is 'the biggest,' 'the all-pervasive.'

चन्दनसा न मनुष्ये येनाधुर्यनो मतम् ।
तदेव ब्रह्म तव विद्मि नेव यदिदशुपासते ॥ ९ ॥

(जन: People) सनसा with mind यद् what न मनुष्ये
cannot comprehend बैन by whom मनः the mind मनः is comprehended (स्रावविदः the sages) प्राहुः say.

What none can comprehend with the mind, but by which, the sages say, the mind is comprehended, know that alone as Brahman and not this they worship here.

*By which the mind is comprehended.*—Mind comprehends the world and the soul comprehends the mind. Mind receives all the images of objects from the senses, and carries them to the soul, as it were, and when the soul cognises them, then alone the comprehension of the objects becomes complete. Or, it may simply mean that the power of comprehension of the mind is derived from the Atman or Brahman Itself, as in the second: mantram. It has been designated as the mind of the mind.' Here 'mind' is taken not in the sense of Manas only, but the entire Antahkaranā or the mind-stuff.

चचच्चशुपा न पर्यति येन चश्यूषिं पर्यति ॥
तदेव खोलां विद्वि नेदं यत्तिध्युपासते ॥ ६ ॥

(ब्रोकः man) यत् what चह्पा with the eye न पर्यति: sees not, बैन by whom यशिपि eyes पर्यति sees.

What none can see with the eyes, but by-
which one sees the function of the eyes, know that alone as the Brahman and not this they worship here.

यज्ञोवेणि न भृणोति येन औजस्यद्र शुक्लम्।
तदेव ब्रह्म सं विद्धि नेत्रं यदिद्विषुपासते॥ ७ ॥

(बोक: man) यदृ what औजस्य with the ear न भृणोति
hears not, येन by which ह्रुं this औजस्य the hearing
शुक्लम् becomes audible (i.e., is perceived).

What none can hear by the ears, but by which the hearing is perceived,—know that alone as Brahman and not this they worship here.

यज्ञाणैन न भृणिति येन भ्राण! भ्रणियते॥
तदेव ब्रह्म सं विद्धि नेत्रं यदिद्विषुपासते॥ ८ ॥

यदृ what (बोक: man) औजस्य with breath न भृणिति
cannot breathe (or smell), येन by which भ्राण: the
breath प्रविष्ठते is directed.

What none can breathe with breath but by which the breath is directed know that alone as Brahman and not this they worship here.
FIRST PART.

[Prana.—Here it may also mean the sense of smell. In that case, the translation would be: What one smells not by the organ of smell, but by which the smell is directed towards its objects, know that, etc. In the last five mantrams, the preceptor is giving direct answers to the questions raised by the disciple in the first.]

The End of the First Part.
SECOND PART.

यदि मन्यसे सुवेदेति द्भ्रमेवापि दूनसु।
लं वेम्थ ब्रह्मणो रुपः यदस्य सं यदस्य
देवेष्वय तु मीमांस्यन्ते ते मन्ये विदितम् ॥ १ ॥

यदि if manysa (thou) thinkest suveda hiti (I) know it well, sure surely any thou Brahman: of Brahman rupa form dvaras very little eva indeed saa perhaps besvasth knowest. any thou (suteva in the living) parvsa of this (Brahman) yad what (rupa form) (besvasth knowest). aanyi and also deva in the Devas parvsa Its yad what (rupa form besvasth knowest) (tatt sarvapraeva eva they are all little indeed) parv now tu therefore yst bhava Brahman) mimmansa to be ascertained eva still. manysa I think vidvat I have known (Brahman).

The Preceptor :

Thou knowest indeed very little of Brahman's form, if thou thinkest I know It well. What thou knowest of this Brahman among the gods is also very little. Therefore the nature of Brahman is still to be ascertained by thee.
SECOND PART.

"(At this, the disciple thought more deeply of Brahman within himself and realized It; then he came to the preceptor and said:) Now I think It has become known to me."

[NOTE.—In the preceding chapter, the preceptor described Brahman as different from all objects of sense-perceptions, and also beyond the conceptions of mind, yet as the real perceiver of all. Hearing this, the disciple might commit the blunder of easily taking the Ego for the Atman or Brahman; as to the ordinary consciousness the Ego appears to be the real subject,—the cognizer of all sense-perceptions and conceptions. But the Ego or Ahamkara is only a modification of the Mahat or Buddhi, or, to put it in the language of the Western psychology, it is the self-determining aspect of the discursive faculty of the mind, and as such, it forms the background of cognition and volition also, judgment being involved in both of them. The very show of this self-determination of the mind is due to the Atman’s reflecting on it. And so it cannot be the Atman which stands at the back of the Buddhi also. Moreover, the Ego is relative and Brahman or the Atman is the Absolute. Hence, the preceptor feels the necessity of warning the disciple not to make the confusion in thinking that he has known Brahman by falsely identifying it with his apperception of the Ego. To know it, he must plunge deeper into the consciousness and transcend even the realm of Buddhi; he must extricate his apperception of consciousness from all possible limi-
tions (i.e., of Time and Space, and necessarily of Causation also), till the residuum of that extreme analysis (vichara) emerges in its own real absolute nature. So the teacher is urging the disciple 'to ascertain' again the real nature of Brahman by pushing his vichara still further.

Or, the whole mantram may mean as follows: Simply by hearing my previous discourse, if you (the disciple) think that you have known Brahman, i.e., you have understood what is Brahman, then surely you are mistaken. Your comprehension of Brahman is only an intellectual one, so it is but a tiny reflection of the reality. You should remember that it is beyond the perception of the senses and the conception of the mind. Its knowledge is impossible. So you must make a further attempt to have its realisation by transcending the mind and the senses.

What thou knowest, etc.—i.e., whatever conception thou might have formed about Brahman's (Adhidâvic) manifestation among the gods in the form of their prowess and knowledge is equally partial like thy knowledge of its (Adhyatmic) expression in the form of Ahamkara, etc.

This fact will be allegorically explained in the next two parts.

Now I think...........known to me.—The disciple still uses here the word 'known,' though in a special sense as will be cleared in the two following mantrams.]
Second Part.

नाहं मन्ये सुवेद्यति नो न वेदेति वेदः च ।
यो नस्त्वेद्यति तद्वेदः नो न वेदेति वेदः च || १० ॥ २ ॥

महं (ब्रह्मा ब्रह्माण्ड) सुवेदः न न वेदः दो not think; न वेदः do not know इति this च also नो वेदः do not know. न: among us च: who च: that वेदः knows नो न वेदेति वेदः च that nor do I know च that I know नत: (स: he) च: That (Brahman) वेदः knows.

The Disciple continues:

I do not think that I know It well, nor do I think that I know It not. He among us knows It truly, who knows this, viz., nor do I know that I know It not.

[Note.—The disciple means that we cannot know Brahman, as we know other objects, by referring them to a class by their inherent qualities and pointing out their differences. But, at the same time, we cannot say that we do not know it absolutely, since it constitutes our very soul. Any knowledge is impossible without it. He, therefore, who knows this double peculiarity of the knowledge of Brahman, knows it as much as it can be known; and he does not know, nor anybody can presume to assert, that he does not know Brahman, since none can say that he does not feel his self-existence.]
वस्त्यायतं तस्य मर्तं मर्तं यस्य न वेदं सः ।
अविज्ञातं विज्ञातं विज्ञातमयविज्ञाताः सः।

(Brahman) वस्य whose (i.e., by whom It is considered) भवतं incomprehensible, unthinkable, तस्य his (i.e., by him) मर्तं is comprehended. यस्य whose (i.e., by whom) मर्तं comprehensible or comprehended सः he न not वेद knows. (यस्मात् because) विज्ञातं to the wise (Brahman) अविज्ञातं unknown, अविज्ञातं to the ignorant विज्ञातं is known.

Brahman is truly comprehended by him who knows It as incomprehensible; he knows It not, who thinks It is comprehended by him. It is unknown to those who know and known to those who do not know.

[NOTE.—The train of thought is the same as that in the previous mantram: The man of realisation knows it truly that Brahman, the Reality, the Self of all, is incomprehensible; It is ever unknown and unknowable to the finite mind. But the ignorant people take this phenomenal world, this play of shadows, as the reality and this body as the real self, so no wonder that they feel cocksure of the knowledge of the real.

Those who do not know.—Sankaracharya holds that the word 'अविज्ञातानां' of the text does not mean the ordinary ignorant people but it refers to those who erroneously consider the Manas, Buddhi and the
senses as the Atman. For, the extreme ignorance of the ordinary people would not allow them to think even of the Atman.

प्रतिवोधविदितं मतमूलतं हि विन्द्वते।
आत्मना विन्द्वते चीर्य विधया विन्द्वतेष्मूलम्॥ १२॥४१

(Yoda when Brahma Brahmam) Pratiwodhavidita cognised in all mentation (bhavati becomes) (tat va then tat that) sarva understood (tasmato from that knowledge) abhyutthanam immortality hi indeed vindtate attain. Atmana by the self char power vindtate is obtained, vidhaya through the knowledge (of the higher Self) abhyutthanam immortality vindtate is attained.

Brahman becomes really known when It is realised in all states of consciousness. Through that knowledge man attains immortality. By the self man attains strength, by the Knowledge immortality.

[When It is realised, etc.—i.e., when Brahma is realised as the pure conscious principle that stands at the back of all mentation as a witness, without being affected in any way by those modifications of the mind. It is thus realised only in the super-conscious or Samadhi state.

Through that knowledge......immortality—because, then only man comes to realise that he is an eternal imperishable substance, different from the perishable body.
By the self man attains strength—i.e., the constant meditation on the transcendental Self brings great vigour both to the body and mind.]

इहेच्छेदेर्दीध तत्पति न चेदाहवर्दीन्यहंति विनिष्टिः।
भूतेषु भूतेषु विचित्य धीरा: मेत्यास्मार्घोकाद्गुङ्गृताभवन्ति॥

(नर: man) हह here चेत if अच्छेदीत् know, अथ तदने खलं truth अखि is, इह here चेत if न अच्छेदीत् does not know (वबा then) महंती great विनिष्टि: destruction.
(तत्स्मात् therefore) धीरा: the wise भूतेषु भूतेषु in all beings (अस्तत्तत्त्वम् the Atman) विचित्य having realised अस्मात् बोकाचे from this world मेत्य on departing जग्न्ताशृऽ मृत्यू: immortal एवम् become.

If a man knows It here, then there is truth; if he does not know this here, then there is the great destruction for him. The wise having realised that Atman in all beings become immortal, on departing from this world.

[Then there is truth—i.e., then he has reached the true goal of life.

Great destruction—i.e., then he has to undergo the ceaseless cycles of birth and death, and taste all their bitter fruits.]

The End of the Second Part
THIRD PART.

Brahman ह they say देवस्य: for the gods विजये obtained a victory. तस्य ब्रह्माः of that Brahmans विजये victory देवा: gods अनंतीयन्त became elated. ते they संतान्त साक्ष्य ours एव verily श्रवं this विजय: victory, श्रस्माक्ष्य ours एव indeed श्रवं this महिष्मा glory च and हि thus.

Once Brahma, they say, obtained a victory for the gods. The gods became elated by that victory of Brahma, and they thought,

Verily is this victory ours, this glory is ours only.

[Victory—i.e., the victory over the asuras (demons).]

तद्रैषां विजयां तेषां ह श्राद्वेषबुधि
तत्राव्यज्ञानं किमिद् यशस्मिति || १५ || २ ||

(श्राद्वेष बुधिः) ए तथा पूरं their तद्वत that (false pride) विजयां understood. तेषां to them (स: He) श्राद्वेषबुधिः appeared. तद्वत that हर्य this बुधि adorable spir- it किं what हि this न ब्रजान्त did not know.
Brahman understood that false pride of theirs, and appeared before them. But they did not know who that adorable spirit was.

They (gods) addressed to Agni (lit. one who leads) and said: O Jatavedas (lit. almost omniscient one), find out this find out whether, so (said Agni).

They said to Agni: 'O Jatavedas, find out who this adorable spirit is.' 'Yes' said Agni:

He ran to It and Brahman asked him: 'Who art thou?' I am the famous Agni; the famous Jatavedas am I.'
THIRD PART.

What power is in thee of such fame? the spirit asked. 'I can burn all whatever there is on earth,' he replied.

Brahman put a straw before him saying: 'Burn this.' He approached it with all his might, but he was unable to burn it. Then he returned thence and said: 'I was not able to know who this adorable spirit is.'
अथ वायुमुन्वत् वायु वायनेत्विद्विजानीहि
किमेत्तथसमिति तथेऽति || २० || ७ ||

अथ तदनुस्तो Vayu श्रीमुन्वत् (the gods) said वायो
O Vayu, (lit. one who moves) कस्तं this यथा
adorable spirit यथा this विज्ञानीहि निष्ठाय.

Then the gods said to Vayu: 'O Vayu, find
out who this adorable spirit is.' 'Yes' said
Vayu.

tतद्भवित्त्वम्यम्यवद्वत् कोद्विसति वायुर्वा अहमस्वी
ल्यक्षीयानातिरिप्ता च अहमस्वीति || २१ || ८ ||

(वायुः: Vayu) तदं that श्रव्यवद्वत् ran to तस्मि him
श्रव्यवद्वत् (the spirit) asked कस्तं who श्रव्यमि art (thou).
वायुः Vayu वै famous श्रव्यमि I श्रव्यमि am, मातिरिवा Matariswan (lit.—one who moves through the sky). वै
श्रव्यमि श्रव्यमि am I इति thus (he replied).

He ran towards It and Brahman asked
him: 'Who art thou?' 'I am the famous
Vayu, the famous Matariswan am I,' he re-
plied.

tस्मि स्म्यत्थि किं वैवधित्यप्रेषां सर्वसाद्वृत्तां
यदिदं प्रौढःस्मिति || २२ || ९ ||

स्मि स्म्यत्थि in thee (of such fame) कस्तं वैवधि
power इति thus (the spirit asked). चेव संवें all these-
THIRD PART.

What power is in thee of such fame,' enquired the spirit. 'I can take up all whatever there is on earth,' he replied.

Pūrvān this śādānā put īkthi thus (saying) 'tasmä before him vṛ̥ṇa straw nīdvē̃ put. tathā that upamayāñ (he) approached, sarvaṁ bhījaṁ with all might tād that śādānām to take up nā śāhāk was unable tā tathā he pūrv nīdvē̃ returned. yathā who pūrvān this vṛ̥ṇa adorable spirit etad this bījaṁ to know nā śāhāk was not able īkthi thus (he said to the gods after returning).

-Brahman put a straw before him, saying: 'Take it up.' He approached it and could not take it up with all his might. Thence he returned then and said: 'I was not able to know who this adorable spirit is.'

Third Part.

Then Indra (the literal meaning of Indra is 'one who possesses great wealth') āstvam (the gods)
said भववत्त् O Maghavan (lit. worshipful or the possessor of great wealth) किं what पुत्रः this यद्य ऐ श्राद्धे the adorable spirit पुत्रः this विजानीहि find out. तथा Yes, इति thus (spoke Indra) चतुः to that अब्धि्रचतुः he ran तस्मात् from him तिरोद्वे (It) disappeared.

Then the gods said to Indra: 'O Maghavan, find out who this adorable spirit is.' 'Yes,' said he. He ran towards It, but It disappeared thence.

स तस्मावाकाशे लिङ्गमाजगाम बहुशोभमानासमां हृपवतिर्

तां हवाच फिग्नेतवच्छमिति || २६ || १२ ||

स्त्री he (Indra) तस्मात् in that गाकाशे sky श्रावं to a woman बहुशोभमानाः of great beauty हृपवर्षी well adorned with golden ornaments (or the daughter of the Himalayas) वर्षा Uma (Durga) श्राजगाम came, तां her इवाच said किं what एत्थु this यद्य adorable spirit इति thus.

Then in the same quarter of the sky, he came towards a woman beholding her to be Uma of great beauty and well adorned with golden ornaments. He asked her: 'Who is this adorable spirit?'

The end of the Third Part.
FOURTH PART.

She replied: “It is Brahman. It is through the victory of Brahman indeed, that you have attained the glory.” From that he knew that it was Brahman.

since: Agni, Vayu and Indra these are surely this (Brahman) nearest touched: (स्मात् च हेतोः: and also because) these they first this this Brahman thus.
So these gods, *viz.*, Agni, Vayu and Indra excelled all others, for they approached Brahman nearest and were the first to know that It was Brahman.

And so Indra excelled other gods, for he approached Brahman nearest and first knew It to be Brahman.

[Note—The orthodox commentators take the above story as an eulogistic statement (अर्थावाद) to signify the paramount superiority of Brahman: Even the great gods are powerful through His power. He is the Supreme life of all. Sri Sankaracharya holds that it may also mean an injunction to worship वणुञ्चिक्ष (Brahman with attributes).]
FOURTH PART.

तस्य आदशो यद्देवत्वं न्यौत्तदा १ इत्यविदेशस्य
পদঃ ১ ইত্যবিদেশতম || ২৯ || ৪ ||

वेष्य His (Brahman’s) पपः this आदशः instruction,
यदृश्च what एवत् this बिबृत: lightning न्यौत्तदा flashes या
like (or it can be taken as a prefix of न्यौत्तद) इति
thus ; (यदृच्छ च चः what the eyes also) न्यासिष्टत् wink
या like हृि that also (इति so) अविदेशतम् as regards to
the gods.

This is the instruction about Brahman: That It is like a flash of lightning—that It is
like a wink of the eye. This is the illustration
of Brahman used as regards the gods.

[NOTE.—It is very hard to make out the exact
significance of the mantram owing to the brevity of
the text. It may either mean, as Sankara holds, that
the appearance of Brahman before the Devas was
as sudden and fleeting as a single flash of lightning;
or, it may denote that the whole Nature moves
by Brahman’s command, even in the lightning
flashes is manifest His dominating will. In that
case, the whole rendering should be: “This is His
command that this lightning now flashes forth and
now vanishes again.—Thus He should be understood
through Nature.”

Adhidaivatam—Means primarily “in relation to
the gods,” and secondarily it may mean “in relation
to the different functions of Nature that are presided
over by different gods.”]
अथाध्यायम् यदेतद्रक्षतीव च पनोऽनेन चेतदुपस्मर्त्ये-
भीत्रं संकल्पः ॥ २० ॥ द ॥

Now this is the instruction of Brahman with regard to the Atman within the body,—that this mind as if, goes to It;—and this should be the desire of the devotee that It might be constantly remembered by the mind as very near.

[Note.—The instruction signifies the fact that Brahman is realised or perceived in one's own self when the mind is drawn in and focussed upon It with a determination (संदेह बद्धां नाम तद्दूरभिमित्युपासित्वं स ये बेदाभिः हैंं सर्वाणि भूतानि संवाध्यायिनि ॥ ३१ ॥)

तद्ध चढ़ाबं नाम तदवनमित्तुपासित्वं स ये बेदाभि हैंं सर्वाणि भूतानि संवाध्यायिनि ॥ ३१ ॥

that (Brahman) ह चढ़ा तद्वनम (lit. adorable of all) नाम known. (तस्मात् बहु therefore Brahman चढ़ा इति by the name of Tadvanam, उपासित्वं should
be meditated upon. स: he व: who पुनः this (Brahman) पुनः thus वेद worships,. पुनः this worshipper सर्वानि all भूतानि beings आनंदावन्द्यति love.

That Brahman is called Tadvanam; by the name of Tadvanam It is to be meditated upon. All beings love him who knows It thus.

उपनिषद् भो श्रृं हीत्युक्ता त उपनिषद् ब्राह्मी वाच त उपनिषदमण् मेलि || ३२ || ७ ||

ओ: Sir, उपनिषदं Upanishad मृदि tell (me). ते to you उपनिषदं Upanishad उज्ज्वल has been told; ब्राह्मी of Brahman वाच indeed, उपनिषदं Upanishad ते to you अवृत्त we have told.

(The disciple then said): “Teach me, Sir, Upanishad.

(The preceptor replied): “The Upanishad has been (already) told to thee. We have certainly told thee the Upanishad about Brahman.”

[Upanishad—vide the introduction to the Isavasya Upanishad.]

तत्थः तपो दम: कर्मः प्रतिष्ण वेदा: सर्वाः स्थापानि सत्यास्यततम् || ३३ || ८ ||

तप: penance, दम: self-control कर्म sacrificial rites, तत्थः its (of the Upanishad) प्रतिष्ण feet (on which it stands) वेदा: the Vedas सर्वाः all the limbs स्थापानि truth आनंदावन्द्यति abode.
Penance, self-control, and sacrificial rites are its feet; the Vedas are all its limbs; Truth is its abode.

[Note.—Penance, self-control and sacrificial rites (Karma) have been called as the feet of the Brāhma Vidya (Upanishad), because on the practice of these alone rests the attainment of self-knowledge. These lead to chitta suddhi, which is an absolute necessity for the right comprehension of the Brahma Vidya. The Vedas are all its limbs, for the study of the Vedas helps one to understand it in all its phases. Truth is considered as the abode of the Brahma Vidya, for it can dwell only in that heart that has been purified by Truth.]

Penance (तपः)—i.e., control of the body, senses and mind.

Self-control (दमः)—i.e., freedom from passion.]

यो वा एतमेवं वेदापह्य पाप्मानमन्ते स्वगं लोके ये वयेच प्रतिनिधित्वे प्रतिनिधित्वे || ३४ || ९ ||

यो वा पूर्ता तिः (Brāhma Vidya) एवं थस वेद योः पाप्मामनस् अपह्रणं having destroyed अनन्ते eternal, लोके the highest; the greatest स्वगं लोके in the blissful heaven प्रतिनिधित्वे resides.

He who knows this Upanishad thus, attains the highest heaven, having destroyed all evil.

The highest Heaven—Sankara takes the word 'Heaven' to mean Brahman and opines that he
who has got the Brahma Vidya, i.e., the Upanishad, attains Brahman or Kaivalya Mukti. But we think it may be taken to signify Brahma-loka (the world of Brahmā) and the whole mantram means that one who has attained the Upanishad Vidya, goes to Brahma-Loka and attains Krama Mukti.

As suggested by the 29th and the 30th mantrams, the story related in the second and third chapters, can be explained in both the Adhidaivic and Adhyatmic senses. The Adhidaivic explanation has already been given hereinbefore. And the following is its Adhyatmic significance:—Microcosm being a part of the Macrocosm, and its exact epitome, all the forces that work in the latter have their counterparts in the former, and all those different aspects of the cosmic Intelligence, known as Devas, who govern these forces of nature, also hold sway on those that work on the person of man: So it was stated by the ancient sages of India that the whole of our bodily existence (including the mind and the senses) is controlled by the gods like Indra, Mitra, Varuna; Agni, Vayu, etc., who have also their manifestations of cosmic activity. And again, Desire and all its evil train are sometimes called Asuras and the pure activities of the senses and mind as the Devas, and the conflict between these two sets is termed as the Devasura War, which allegory has been developed with so much poetry in the Puranas, and stretched to its cosmic aspect.
KENA-UPANISHAD.

Now, the story of the Upanishad first tells that the psychological victory that these Devas of our microcosm win over their antagonists, the Asuras, is not due to their any inherent power, but it is the Atman that wins the laurel for them, but for whom they are nought,—it being the basis and support of all; but this we do not know; we make much of our mental and physical powers and remain satisfied surrendering all the glories of life to them. And the monarch that leads the whole host of Devas that dwell in the microcosm, is Indra, the Jivatman (Indra is another name for Atman). In some psychological moment of soaring intuition, a glimpse is caught of the real self—of the chit within, and at once (because such is the attractive potency of the vision) it sets the whole hierarchy of the Devas amotion to know it. First moves Agni the god of speech, who thinks that he can explain away the whole universe to its causes; but approaching the object of the vision, he fails to comprehend it, much less explain; so he returns shame-faced, without knowing the 'Yaksha. Then goes Vayu, the god of Prana (probably mind is also included here, as in some Upanishads mind is considered as dependent on Prana), who has the self-complacency to think that he can understand and control the whole universe. But he too met the same fate as his predecessor and returned not knowing the adorable Yaksha. Then proceeds Indra, the Jiva himself, to know it, but it vanishes from his presence. This disappearance of the Yaksha before
Indra unlocks the inner significance of the story. By this masterly touch of poetry the Sruti relates the fact that is experienced by the Sadhaka on his way to self-realisation through self-analysis. While within the field of speech and thought, the object of vision still remains in contra-distinctive form among the duality of the relative perceptions, but the moment the intuition is fixed on the Asmita or the ego divested of its divergent personality, the object of former vision melts away with the suspension of the dual perception, and in its stead appears Uma Haimavati, the glorious knowledge—the grace of God of the Bhaktas and the Vidya Sakti of the soul of the Adwaitins—and through her the Jiva realises the Brahman in itself as its very essence. It is also interesting to note in this connection that the appearance of Brahman becomes possible only when the Devas are victorious over the Asuras, i.e., when the animal propensities are under subjugation.

In the above sense the story is an allegorical presentation of the truth related in the first two parts of the Upanishad.

\[
\text{सहस्राब्रधु सहनी शुनकु यह वीर्य करवावहे । }
\text{तेजसिवाय्यायमस्तु ना विद्विपावहे ॥}
\]

\[
\text{ॐ शान्ति: । शान्ति: । शान्ति: ।}
\text{Peace! Peace!! Peace!!!}
\]

End of the Kena-Upanishad.

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