Upanishads. Kena-upanishad
Kena-Upanishad
OM

KENA-UPANISHAD

Translated by
Pt. GANGA PRASADJI, M.A., M.R.A.S.,
Retired Chief Justice.

Price As. 4 only.
OM

KENA-UPANISHAD

Translated by

Pt. GANGA PRASADJI, M.A., M.R.A.S.
Retired Chief Justice.
President Sarvadeshik Arya Pratinidhi Sabha
(International Aryan League).
DELHI.

1st Edition. 1000 Copies. Prise As. 4 only.
Kena-Upanishad.

(1) **Upanishad** (उप + नि + पद्) literally means 'sitting near God'. The word is applied to books teaching "Knowledge of God", आत्म-विद्या or "Spiritual Knowledge", आत्म-विद्या.

(2) **Kena-Upanishad** Comes second among the ten Upanishads, (viz. Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Aitareya Taittiriya, Chhandogya, and Vrihadaranyaka), which are regarded as the most ancient and authoritative. It forms part of the *Talavakara Brahman* of the Sama Veda, and its proper name is "Talavakara-Upanishad". It is called "Kena Upanishad" from its first word *Kena*, as the first or Vajasaneyi Upanishad is called *Isha* Upanishad because it begins with the word "Isha".

(3) The Upanishad has for its basis a Sukta in the Atharva Veda (x 2) which is also called *Kena* from the first word of the Sukta.
FIRST SECTION. प्रथम खण्ड

In this section it has been taught that ‘God’ being not the object of the senses cannot be perceived by them nor be apprehended by the mind. On the other hand it is by His Power that they all perform their respective functions. The section begins with a question as to who controls the functions of the mind and the senses.

MANTRA 1.

केनेषितं पतति प्रेषितं मन्त्; केन प्राणः प्रथमः प्रैति युक्तः। केनेषितां वाचमिमां वदन्ति चच्छ: श्रोत्रं क उ देवो युनक्ति।

केन = by whom
इष्टितं = wished
पतति = falls, goes
towards its object
प्रेषितं = appointed
मनः = mind
केन = by whom
प्राणः = breath, life
प्रथमः = first
प्रैति = goes forth
युक्तः = appointed, ordained

केन = by whom
इष्टितं = wished
वाचं = speech
इमा = this
वदन्ति = speak, utter
चच्छः = eye
श्रोत्रं = ear
कः = what
र = verily
देवः = shining one
युनक्तिः = directs
By whom ordained does the mind go towards its wished for object, by whom ordained does the first breath or Prana go forth; by whom ordained they utter this wished for speech; which deva does verily direct the eye, and the ear?

MANTRA 2.

श्रोत्रस्य श्रोत्रं मनसो मनो यद्राचो ह वाचं स उ प्राणस्य प्राणं: । चन्द्रपश्चचन्तुरितिष्ठुच्य धीरः प्रेर्यास्मात् लोकादमृतः: भवन्ति || २||

श्रोत्रस्य = of the ear
श्रोत्रं = ear
मनसः = of the mind
मनः = the mind
यदृ = which
वाचः = of the speech
ह = verily
वाचं = Speech
स = he
उ = verily
प्राणस्य = of the breath
or life

प्राणः = life
चन्द्रः = of the eye
चन्द्रुः = the eye
चतुरिष्ठुच्य = being free
dीरः = the wise
प्रेर्य = departing
अस्मात् = from this
लोकात् = world
अमृतः = immortal
भवन्ति = become

He (Brahma or Atma) is ear of the ear, mind of the mind, speech of the speech, verily He is life of life and eye of the eye. The wise
(on knowing Him) are freed and on departing from this world become immortal (i.e. attain *mukti*).

**MANTRA 3**

न तत्र चचुःगच्छति न वागच्छति नो मनो न विद्वृमो न विज्ञानीमो यथेतद्विशिष्यादन्यदेव तदू विदितादथो अतिदितादथि। इति शुभ्रम पूर्वेण येनस्तदू व्याच-चलिरे॥३॥

न = not  
तत्र = there  
चचुः = the eye  
गच्छति = goes  
न = nor, not  
बाकः = speech  
गच्छ त = goes  
नो = nor  
मन: = mind  
न = not  
विद्वृम: = we know  
न = nor  
विज्ञानीम: = we comprehend  
श्रान्यदू = different  
एव = indeed  
तदू = that  
विदितादः = from the known  
उ = verily  
ऋथ = and, also  
ऋचिदितादः = from the unknown  
ऋधि = above  
ऋति = this  
ऋषुभ्रम: = we have heard  
पूर्वेण = from the ancients  
यथा = so that  
एतदू = this  
ऋषुशिष्यादः = may explain or teach  
के = who  
न: = to us  
तदू = this; him  
व्याच चलिरे = have taught
The eye does not reach there, nor does the speech reach, nor the mind. We do not know, nor comprehend Him, so as to be able to teach or explain Him. He is different from the known and also above the unknown. Thus have we heard from the ancients (i.e. kishis) who have taught Him to us.

**MANTRA 4.**

यदृ वाचान्युदितं येन वागस्युदात ।
तदेव वहा त्वं विद्वे नेदं यदिद्मुपासते ॥

| यदृ     | what, who |
| वाचा    | by speech |
| अन्युदितं | is not expressed |
| येन     | by whom |
| वाचे   | speech |
| अन्युदाते | is expressed or uttered |
| तदृ     | that, him |
| अव     | alone |
| व्रह्म    | God |
| त्वं     | thou |
| विद्वे   | know |
| न       | not |
| इदं    | this |
| उपासते | worships |

Who cannot be expressed by speech, but by whose power speech is uttered, Him alone know thou as God, not this which this speech worships (or expresses).

**MANTRA 5.**

यन्मनसा न प्रतुते, येनाहर्षीनो पतमु ।
तदेव इदं त्वं विद्वे, नेदं यदिद्मुपासते ॥५॥
Who does not think by the mind, but by Whose power the mind thinks, Him alone know thou as God, not this which this mind worships (or thinks about).

**MANTRA 6.**

\[\text{यथाचुः दा पश्यति, थेन चचूःंपि पश्यन्ति।} \]
\[\text{तदेव ब्रह्म त्वं विद्ध्र, नेत्रं यदिदमुपासते॥६॥} \]
Who does not see with eyes, by whose power the eyes see, That alone known thou as God, not this which the eye worships (or sees)

MANTRA 7.

यच्छ्रोत्रेषां न भूषणोति, चेन श्रोत्रमिद् शुतम्।
तदेव ब्रह्म त्वं विद्व, नेदं यदिद्युपासते॥७॥

यत्—what, who
श्रोत्रेषा—by ear
न—not
भूषणोति—hears
चेन—by whom
श्रोत्रं—ear
ह्रदं—this
श्रुतं—is heard, hears
वदू—that
एव—alone
ब्रह्म—God
त्वं—thou
विद्व—know
न—not
ह्रदं—this
यदू—which
वदूं—this
उपासते—worships

Who does not hear with ear, by whose power that ear hears this, Him alone know thou as God, not this which this ear worships (or hears)

MANTRA 8.

यत्राशेन न प्राशिति, चेन प्राशः प्राशीयते॥
तदेव ब्रह्म त्वं विद्वि, नेदं यदिद्युपासते॥८॥
Who does not breathe with breath, by whose power breath is directed; Him alone know thou as God, not this which this Prana worships (or breathes).
SECOND SECTION. द्वितीय खण्ड

Having emphasised in the first Section that God is not an object of the senses or the mind, this section further stresses the mysterious nature of Brahma which cannot be fully comprehended by man. Some scholars seek to read in it what is called agnosticism. This would be a serious mistake. The first 3 Mantras speak of the enigmas of character of Brahma, or the incomplete knowledge of man about Him. The 4th Mantra, however, says clearly how the knowledge derived from द्वितीय खण्ड or constant meditation leads to immortality. The 5th, or the last Mantra goes so far as to assert that if a man fails to acquire knowledge of Brahma in this life then it is verily "a great calamity" महती चिन्तितः. This is certainly not what is understood by modern agnosticism according to which God, (if he exists) is quite unknowable, and it is a vain pursuit to seek His knowledge.

What is intended to be emphasised in the first 3 Mantras in beautiful and poetic language is that man’s knowledge about Brahma can not
be complete or perfect, (except of course in the state of mukti or the highest yoga). This should be self evident. For man's soul and intellect are finite and limited, while God is infinite and absolute. From the very nature of things our knowledge of Him must be imperfect, and be who pretends to know Him fully, "he verily knows Him not", as the 2nd and 3rd Mantras say.

MANTRA 1.

यदि प्रायः सुवैदेति, दश्यभावापि नूनं त्वं वेत्थ अज्ञातो रूपम् ।
यदस्य त्वं यदस्य देवेष्वध नु मीमांस्यमेव तेन प्रायः

यदि If
मन्यसे Thou thinkest
सुवेदि I know well
इति Thus
द्वस्त्र Little
प्राप्त Indeed
अपि But
नूनं Certainlly
त्वं Thou
वेत्थ Knowest

ऋष्य Of His
लवं thou
यदू What
ऋष्य Of his
देवेषु Among devas
ऋथ Therefore
नु Now
मीमांस्यम् Worth thinking

* Another reading is द्वहर which also means "little"
If thou thinkest “I know God well”, then thou certainly knowest but little of God’s nature. What thou knowest of God, and what is known about Him among Devas, (Learned people), I think that it is indeed worth thinking about.

MANTRA 2.

I do not believe that I know Him well, nor that I do not know Him. I know Him. He among us who says he knows Him (fully) knows Him not; he who says he does not know Him fully, knows Him.
MANTRA 3.

by whom
he is not understood
by him
he is understood
he is understood
by whom
not
knows

He is understood by those who think they do not understand Him; he does not know who says he understands Him. He is unknown to those who profess to know Him, and is known to those who do not profess to know Him.

MANTRA 4.

Constant meditation
Known
Knowledge
Immortality
Verily
Obtains

By self or self exertion
Obtains
Strength
By Knowledge
Obtains
Immortality
Knowledge of God derived by constant meditation leads to immortality. By self exertion man obtains strength, by knowledge (of God) he obtains immortality.

*Note:*—Bodha (Bodha) means ordinary knowledge, knowledge derived from the senses and the intellect, when the mind is working out-side and dealing with the outer world, the world of matter. Pratibodha means higher knowledge, knowledge derived from the intuition and introspection, when the mind is working inside and dealing with the inner world, the world of spirit, i.e., Atma and Paramatma.

The latter or higher knowledge Pratibodha is acquired by Yoga the most authoritative work on which is Patanjali's Yoga-Sutra. There are two principal grades of meditations taught in yoga viz:—

(1) समप्रज्ञात वा सब्जी समाधि Samprajnyat-Samadhi also called Sabija Samadhi, because the seeds of past knowledge are retained therein.

(2) असमप्रज्ञात वा निर्बीज समाधि Asamprajnyat Samadhi also called Nirbija Samadhi because the seeds of past knowledge are destroyed therein. There are several kinds of the former, the
highest being निर्विचार Nirvichar Samadhi. Its effects are thus described in Yoga Sutras:

निर्विचार वैशारयेवध्यातमप्रसादः।

On attaining efficiency in Nirvichar one obtains purification and cheerfulness of the inner self.

सृष्टं भरा तत्र प्रभा।
Therein he gets unerring intellect or intuitive sight.

अदानुमान प्रभाभ्यामन्यविषयविशेषाध्येतवात्।

The knowledge gained from this intuitive sight is quite different from that gained by testimony or inference.

तदन्तः संस्कारोऽन्य संस्कार प्रतिवबन्धी।

The impressions gained by the unerring intuitive sight will neutralise or remove all other impressions or Sanskaras.

तस्यापि निराेचे सर्वे निरोधानिर्विभें ज: समाधिः:

When even the impressions of this intuitive sight are restrained, all other impressions having also been restrained the Yogi attains to Nirbija or seedless Samadhi.

( Yoga I, 47 to 51 )
The reader will now have some idea as to how pratiṣṭhā or Knowledge derived from yogic meditations leads to Nirbija Samadhi, and thence to immortality. The subject is, however, large and too technical to be adequately described in a brief note like this.

**MANTRA 5.**

इह चेदवेदीद्व सत्यमस्ति, न चेदिवेदीदीन् महती विनाष्टि:। भूतेषु भूतेषु विचिन्त्य धीरा: प्रेत्यास्माल्लोकादस्तुता भवनित्॥१५॥

इह Here, in this life  
चेद् If  
चेदवेदीद्व च विनाष्टि: ।  
अच भूतेषु भूतेषु विचिन्त्य धीरा: प्रेत्यास्माल्लोकादस्तुता भवनित्॥१५॥

महती Great  
विनाष्टि: Calamity  
भूतेषु भूतेषु In all things  
विचिन्त्य Having realised  
धीरा: The wise  
प्रेत्य Departing  
अस्मान् From this  
लोकात् World  
अमृता: Immortal  
भवनित Become

If a man Knows Him in this life, then well and good; if he does not know Him here, then it is a great calamity. The wise having realised Him (as pervading) all things, become immortal on departing from this world.
Third Section. तृतीय-खंड

This section teaches in the form of a beautiful allegory that all physical forces and also all mental faculties, which are called devas, derive their powers from Brahma or God. It will incidentally show how unreasonable is the opinion of some European scholars that the Vedic religion teaches worship of a plurality of devas or “Gods”.

MANTRA 1.

ब्रह्म ह देवेभ्यो निजिग्ये, तस्यह ब्रह्मणो निजिग्ये देवा अपमहीयन्त। त ऐचन्तास्माकमेवायं निजिग्योस्माकमेवायं महिमेति॥||

ब्रह्म God
ह Verily
देवेभ्य: For the devas *
निजिग्ये Obtained victory
तस्य His
ह Verily
ब्रह्मण: of God
निजिग्ये Victory, triumph
देवा: Devas
अपमहीयन्त Felt proud
ते They
God verily obtained victory for devas* or good forces (against evil forces). The devas felt proud in this victory of God. They thought “this victory is our own, this is our own greatness”.

**MANTRA 2**

तद्वैव विज्ञान, तेष्यो ह प्रादृवेभूव । तब्ब व्यज्ञानन्त किमिदं यथामिति ॥२॥

तन्न  हे
हे  वरिष्ण न  न
एषा  तेष्यो (thought or pride)
विज्ञान  किम
तेष्यः  तेष्यः
ह  तद  तन
प्रादृवेभूव  प्रादृवेभूव

God verily knew about their pride and appeared to them. They did not know who this adorable one (Yaksha) was.

*The word deva in Vedic literature does not necessarily mean “God”. It is used in a very wide sense and literally means “shining” from the root div to shine. For a detailed dissertation on this subject see the writer’s “Fountainhead of Religion” Chapter V Sections 5 and 6.
They said to Agni "O, all knower! find him out, who this adorable one is." Agni answered "let it be so."

MANTRA 4

He Approached Him. He answered Art thou (He answered) Fire

The Four Dharmas of Yajur Veda are:

1. Agni
2. Mantra
3. Chants of the Priest
4. Sacrificial Fire
He approached (Yaksha) who said to him, “Who are thou”? Agni replied, “I am Agni or I am Jataveda (All knower)”. 

MANTRA 5.

तस्मिन्त्वयथि किं वीयामतियपिद्
सर्वं दुहेयं यदिंं प्रथिन्यामिति ॥ ५ ॥

In that In thee What Power Thus Verily This
All I can burn What This On the earth

(Yaksha said) “What power is in thee so styled?” (Agni answered) “I can burn all that is on this earth”.

MANTRA 6.

तस्मै द्रुणं निद्धावेतदहेति, तदुप्प्रेयायं सर्वज्वेन तन्न
शशाक द्रुधुं। स तत् एव निवद्दते, नैनदशकं विज्ञातं
यदेतदर्वचमिति ॥ ६ ॥

To him A straw Put
To burn He From that
**MANTRA 7.**

अथ वायुमुन्नवन्न वायवेतद्विजानिनि किमेतद्वजामिति;

तथेति ॥१॥

अथ Then ।
वाय  To vayu ।
अनुवर्तन् They said ।
वायो O, vayu ! ।
एतत् This ।
विजानीहि Find out ।

किः What ।
एतत् This ।
यत्र Adorable one ।
इति Is ।
तथा Yes. ।

(The yaksha) put a straw before him (Agni), and said: “burn this”. Agni approached it with all its might, but was not able to burn it. He at once desisted from it, and (said to devas). “I was unable to find out who this adorable one is.”
Then they said to Vayu, "O, Vayu find this out, who this adorable one is."

**MANTRA 8.**

![Verse](image)

He (Vayu) approached (yaksha who said): "Who art thou" Vayu answered, "I am Vayu, indeed, I am Matarishva (mover in space)

**MANTRA 9**

![Verse](image)
What carry away

Thus

Certainly

This

(The Yaksha said): "What power is there in thee so styled?" (Vayu answered) "I can blow or carry away all that exists on this earth".

**MANTRA 10**

तत्स्मि तु श्रेयं निद्धाबेतदादत्सैति तदुपप्रेयाय सर्वज्वेन
tam tasya vidha vayu-praya sarvajvan
तन्म शशाकादातुं। स तततेव निव्यथते नैतदशांकं विज्ञातुं
that shakadantu. sa tatvam ev nibhyathate na-tadasarka vijnantu
यदेत्यदचमिति।।१०।।
yade tyadachamitya

To him

A straw

Put

This

Carry away

Thus

That

Approached

With all might

That

Not

Was able

To carry away

He

From that

Desisted

Not

This

Am able

To find out

Who

This

Adorable one

is
(The Yaksha) put a straw to him (and said) “blow this away.” He approached it with all his strength, but was not able to carry it away, He desisted from it, (and said to devas): “I am unable to find out who this adorable one is”.

MANTRA 11.

अथ तद्भवनमनवन यथवर्रुततदिजानीहि किमेतदचामिति ।
तथेति तदभवतचसमाचिरोधे॥६॥

अथ Then यच्च Adoable
इन्द्रे To Indra इति Is
भ्रुवन They said तथा Be it so
मघवन O. mighty one इति Thus
एतत् This तल् He
विजानीहि Find out अभ्यद्रवत् Approached
कि Who तस्मात् From him
एतत् This तिराद्ये disappeared

Then they said to Indra, “O. Mighty one! find this out who this adorable one is.” ‘Be it so, (said Indra) He approached Yaksha who disappeared from there.

MANTRA 12.

स तस्मिनेवाकाशे स्यायमाजगाम बहुशोभमानाश्रयां
हैमवती तां होवाच किमेतदचामिति॥६॥
In that very space he came near a fair woman, Uma well adorned and decked in gold. He asked her, "who is this adorable one."

Note:—उमा हैमबती Uma Haimavati here allegorically stands for विद्वत्वी ‘spiritual knowledge’.

There is a well known maxim of Vedanta viz, यथा पिटेल तथा विज्ञानें i.e this human body which is aptly described as a microcosm or "little world" is an exact prototype of the macrocosm or the bigger world. All physical forces have their counterparts among the mental powers. Both are called devas in Vedic phraseology.

Of the three devas mentioned above Agni (the fire, heat or light) corresponds to the eye; Vayu (the air) corresponds to the ear, and Indra (the Electricity) corresponds to the
mind. Mantras 4 & 5 in 4th Section of this very Upanishad say that the mind मनस् is the counterpart in the mental world of electricity विद्या in the physical world. Indra is the king of devas, as electricity is the prince of all physical forces, and mind is the controller or ruler of all senses.

It is the mental or चाल्द्यात्मिक interpretation (as distinguished from the physical or चाल्द्याध्यात्मिक one) which shows more appropriately the significance of उमा हैमवति or (the spiritual knowledge) appearing to Indra or the mind and helping him in his great quest after Brahma. Of the three devas mentioned above, Agni and Vayu approached Yaksha but in vain. This means that the eye and the ear are quite incapable of perceiving God. Indra or mind was also unsuccessful, but as the reader will see from the next section Uma Haimavati enabled him to know God.

Swami Shankaracharyya in his commentary has interpreted Uma Haimavati as Vidya-saying: विद्या उमा लक्षिणा परादुर्मूत्त्र त्वो रूपा i.e. Vidya appeared in the form of a woman or Uma. He has also given the alternative interpretation
tion उमा एव हिमवतो दुहिता हैमवती i.e. "Uma, the daughter of Himavat or the Parvati who is the consort of Shiva in Puranic mythology. A well known writer Pandit Sridhara Shastri characterising the second interpretation as a Puranik myth "पौराणिक कल्पना" has expressed the opinion that it is an interpolation in Shankara’s commentary. Pt. Sripad Damodar Satvaleker in his commentry on this Upanishad discredits Pt. Sridhar Shastri’s suggestion, and has given an interesting and rational explanation of Parvati who is described in the Puranas as daughter of “Himalaya” Parvat, and consort of the god, Shiva, by identifying the same with Kundalini force so well known in later yogic literature. A note on this subject is given in the appendix, followed by a note on Raja yoga.

Sri Aurobindo in his commentary on this Upanishad which appeared in the Arya says: “Here the three gods, Indra, Vayu, Agni, represent the cosmic Divine on each of the three planes, Indra on the mental, Vayu on the vital, and Agni on the material.

About Uma he says:—

"Uma is the Supreme Nature from whom..."
the whole cosmic action takes its birth; she is the pure summit and highest power of the one who here shines out in many forms. From this Supreme Nature which is also the Supreme Consciousness, the gods must learn their truth."
Fourth Section. चतुर्थ-खंड

This section sums up the final teaching of the Upanishad the gist being contained in Mantra 8.

**MANTRA 1**

मा अभोकति होनाच ब्रह्मणो वा एतदबिजये महीयमनिति
ततो हेतु विद्याविकार अभोकति ॥१॥

मा She
ब्रह्म God, Brahma
इति Thus
ह Verily
चवाच Said
ब्रह्मण: Of God
वे Certainly
एतत् this
विज्ञये In Victory

She (Uma) said, "He is verily God; verily in the victory of God you have your greatness." Thence Indra knew that it was God.

**MANTRA 2**

तस्मादाते देवं चातिरामिवन्यान्देववात्जिविनायुः
सिन्द्रस्तेद्वेबन्नेदिष्टं परस्परस्ते हृनत्यथमो विद्याविकार
अभोकति ॥२॥
Therefore these devas i.e. Agni, Vayu, & Indra are as it were superior to other devas. For they approached him nearest, and verily they first knew it was God.

Note: The eye and the ear are superior to other senses, as they convey to us more knowledge of the physical world which manifests the glory of God.

The mind is superior even to these two senses, because it alone is able to know God by the aid of spiritual knowledge gained by regular contemplation. This has been stated in the next Mantra.
Therefore Indra also is superior to other devas. He approached him nearest, he verily first knew him to be God.

MANTRA 4

Thus This Teaching

Closed the eye

Thus Thus

Of him
This is his teaching in the physical world when the lightning flashes forth and the eyes are closed, which excite wonder.

**MANTRA 5**

Now (His teaching) in the mental world when this mind goes forth as it were, it recollects, and constantly reflects.

*Note:*—The functions of the mind in cognising perceptions of the senses which as it were go forth towards their objects, in reflecting on them or recollecting them, and in other acts of memory, and in the acts of volition, are manifestations of divine power on the mental plane or अध्यात्म; as the innumerable wonderful phenomena in the physical world demonstrate his glory on the physical plane or अथिदृश्वत.
Sri Aurobindo thus comments on mantras 4 and 5 in his own inimitable manner. He says that the Divine reflects Himself openly in the Devas or gods. His light takes possession of the mind and the senses. Something of His Supreme image falls upon the world nature and charges it into Divine Nature. He then adds. "All this is not done by a sudden miracle. It comes by flashes, revelations, sudden touches and glimpses; there is as if a leap of the lighting of revelation flaming out from these heavens for a moment and then returning into its secret service,—As if the lifting of the eyelid of an inner vision and its falling again because the eye cannot look long and steadily on the utter light. The repetition of these touches and visitings from the Beyond fixes the gods in their upward gaze and expectation; constant repetition fixes them in a constant passivity; not moving out any longer to grasp at the forms of the Universe; mind life and senses will more and more be fixed in the memory in the understanding, in the joy of the touch and vision of that transcendent glory which they have now restored to make their sole object. To that only they will now res-
pond and not to the touches of outward things. .............. The mind will know nothing but the Brahman; the life will move to, embrace, enjoy nothing but the Brahman; the eye will see, the ear hear, the other senses sense nothing but the Brahman.”

MANTRA 6

तद्र  तद्रन्म  नाम  तदनमित्युपासित्वयं ।  स  य  एतदेवं
बेदाभि  हैं  सर्वाणि  भूतानि  संवाच्छान्ति  ||६५॥

तत्  He
ह  Verily
नाम  Name
बनं  Happiness
इति  Thus
उपासितवय्य  should be
worshipped

स  He
यः  Who
एतद्  This
एवं  Thus
बेद  Knows
ह  Verily
एनं  Him
सर्वाणि  All
भूतानि  Beings
संवाच्छान्ति  Love, desire

He is verily known as, “Vanam” or Happiness
He who thus knows him verily all beings love him.

Sri Aurobindo beautifully comments on this mantra as follows:—

“Vana is the Vedic word for delight or delightful, and Tadvanam means therefore the
transcendent delight, the all-blissful Ananda of which the Taittiriya Upanishad speaks as the highest Brahman from which all existences are born, by which all existences live, and increase, and into which all existences arrive in their passing out of death and birth. It is as this transcendent delight that the Brahman must be worshipped and sought. It is this beautitude therefore which is meant by the immortality of the Upanishads.

He (the knower of Brahman) becomes a centre of the divine delight shedding it on all the world, and attracting all to it as to a fountain of joy and love, and self fulfilment in the universe.”

**MANTRA 7**

उपनिषदं भो ब्रह्मीत्युक्ता त उपनिषदं ब्राह्मि ब्राह्मि त
उपनिषदमब्रूमेति ||७||

उपनिषदं Divne knowledge
भो O, Sir
ब्रह्मि Say, tell
इति Thus
उपनिषदं Has been told
tे Thee

उपनिषदं Divne knowledge
ब्राह्मि Divine
ब्राह्मि Certainlly
उपनिषदं Knowledge
ब्राह्मि We have told
इति Thus
(The pupil says to the teacher) O sir, tell us divine knowledge. (The teacher replies) Divine knowledge has been told thee, certainly we have told thee divine knowledge.

**MANTRA 8**

तस्ये तपो द्रमः कर्मेन्ति प्रतिष्ठा वेदः सत्यमायतनम् \|=11\|

तस्ये For it वेदः Vedas (Rig, तपः Austerity Yajur, Sama and द्रम Control of senses Atharva Vedas) कर्मः action सर्वज्ञानि All bodies इति Thus सत्यं Truth प्रतिष्ठा Basis, आयतनम् Abode foundation

Austerity, control of senses, and good actions are the foundation of Upanishad or divine knowledge; the Vedas are its bodies and truth is its abode.

**MANTRA 9**

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गं लोके ज्ञेये प्रतिष्ठिति प्रतिष्ठिति \|=11\|
He who acquires this divine knowledge, he certainly having destroyed sin, resides and stays in the greatest endless blissful state, (i.e. moksha).
Note

As has been already stated the gist or substance of the teaching of the Upanishad is given in Mantra 8. It consists of 3 parts viz—

(1) तप Austerity, रूप control of the senses, and कर्म actions are the (प्रतिष्ठा) feet of the Upanishad, the foundation of spiritual wisdom—the first requisites for an aspirant to divine knowledge औद्दिष्ट.

(2) The Vedas are its mainbody.
(3) Truth is its head or abode.

We shall explain them in due order.

(1) Tapā or austerity means plain living, and power of endurance i.e. habit of bearing heat and cold, hunger and thirst and other evils or privations with fortitude. It is one of the chief characteristics which distinguish the Aryan ideal of life from the western life of ease and luxury. It is a powerful aid to yoga, being one of the five niyamas or rules of life viz:—शोच सन्तोष तपः स्वाभ्यावेश्वर प्रतिष्ठानात्तिनि नियमः (Yoga Sutra I 32), cleanliness, contentment, austerity self-study, and surrender to God are “niyamas”.

(141x440)
Its effects or benefits are thus described in *Yoga*: कायचन्द्रिय सिद्धि रशुद्रिकाल्यातपसः (Yoga Sutra I 43) “Austerity leads to strengthening and proper development of the body and the senses by destruction of impurities”.

*Gita* thus describes 3 kinds of Austerity viz. (i) Austerity of body, (ii) Austerity of speech, (iii) Austerity of mind:

देवदिजिगुरु श्रापूजनं शौचाञ्जवयम्।
अन्नमाल्यायां च शारीरं तप: उच्च्यते॥

Respect shown to the learned, to the twice born, to the teachers, and to the wise, purity straightforwardness, continence or chastity, and non-violence are called the *Austerity of the body*.

अनुदेग करं वाक्यं सत्यं प्रियहितं च यत्।
स्वाध्यायायाम्यसं चैव वाङ्गमयंतपउच्च्यते॥

Speech causing no annoyance, truthful, pleasant and beneficial, the practice of the study of scriptures are called the *Austerity of speech*.

मन: प्रसाद: सौम्यतं मौनमात्मविनिग्रहः।
भावसन्धुद्रिरित्येतचयो मानसशुच्यते॥
Mental cheerfulness, equilibrium, silence, self-control, purity of nature this is called the Austerity of mind. (Gita XVII, 14-16).

Like all other acts, austerity is of three varieties, viz. सात्त्विक pure, राजस passionate and तामस of darkness. They are thus described in the Gita:

अद्व्यापर्यां तसं तपस्तत्तत्रत्रिविध्यं: ||
अफलाकांतिरित्येक्तं सात्त्विका परिच्छल्ले: ||

The threefold austerity, performed by man with the utmost faith, without desire for fruit, harmonised, is said to be pure or Satvika.

सत्कार्मान्यूजार्थं तपो दम्भेन चैवयत् ||
क्रियते तद्धिह प्रोक्तं राजसं चलमधु वस् ||

The austerity which is performed with the object of gaining respect, honour and worship, for ostentation is said to be of passion or rajas and is unstable & fleeting.

मृद ग्राहितात्मवं यत्पीड़या क्रियते तपः ||
परस्योत्सादनार्थं वा तत्तामसस्मुदाहरतम् ||

The austerity under a deluded understanding, with self torture, or with the object of
destroying another, that is declared of darkness or Tamasa. (Gita XVII, 17–19)

Control or subduing of senses is essential to virtuous life. Gita has laid great emphasis on it. Sri Krishna thus describes the qualifications of a “man of stable, and harmonised mind” or who in Gita is the same as a yogi:—

Vide gita II, 53

When he withdraws his senses from the objects of senses, as a tortoise draws in on all sides its limbs, then is his understanding well poised.

The objects of senses, but not the relish for them turn away from a person abstaining from food, but velish also turns away from him after the Supreme is seen.
O! Son of Kunti (Arjun)! The excited senses of even a wise man, though he be striving (for control), impetuously carry away his mind.

Having controlled them all, he should sit, harmonised, considering me as his goal; for whose senses are mastered, of him the understanding is well poised.

The man who muses on the objects for senses, contracts an attachment them, from attachment arises desire, from desire anger is born.

From anger proceeds delusion, from delusion confused memory, from confused memory the destruction of reason, and from destruction of reason, he perishes.
But the disciplined self, moving among sense objects with senses free from attachment and repulsion mastered by the self attains peace.

\[
\text{इन्द्रियाणां हि चरतां यन्मोऽनुत्त्रिष्ठीते ।}
\text{तदस्य हरतिश्राश्च वायुर्नाविन्यासामिः ॥}
\]

To whichsoever of the roaming senses the mind yields, that takes away his understanding, just as the gale carries away a ship upon the waters.

\[
\text{तस्मादस्य महावाहो निग्रहीतानि सर्वंशः ।}
\text{इन्द्रियाशीन्द्रियार्थेदृष्टस्य प्रज्ञा प्रतिष्ठिता ॥}
\]

Therefore O, mighty armed (Arjun)! whose senses are fully restrained from the objects of senses, of him the understanding is well poised.

(Gita II, 58-64, 67-68)

Or Works are deprecated by the Neo-vedantins who consider them useless or even harmful; for according to their view ज्ञान or knowledge is all that is necessary for attaining मुक्ति emancipation, while works lead to fruits and consequently to rebirth. This is however, not the teaching of the Vedas and Upanishads. Isha Upanishad which stands first among the
upanishads, (as it is also a part of the Vedas being the 40th chapter of the Yajur Veda), thusspeaks emphatically on the subject:

\[ \text{कुर्वे नेवेह कर्माणि जिजीविषेषच्चात् समा:।} \\
\text{एवं त्वाय नान्यथेतो 5 स्ति न कर्मं लिप्ते नरे॥} \]

Only performing works should a man desire to live for 100 years in this world. Thus it is (right) for thee, not otherwise than this, work will not bind that man”. (Isha 2)

That Knowledge and Work are equally essential for attaining salvation is thus inculcated in the same *Upanishad*

\[ \text{अन्यंत्यम् ग्राविशालिन्ये 5 विद्यामुपासते।} \\
\text{ततो भूय इत्यते तमो युद्धविद्यायां रताः॥} \\
\text{अन्येर्वाहुतिधियया उन्धधार्तिधियया।} \\
\text{इति शुश्रुषप्रीरायणशु नस्तदू विचर्चिषे॥} \\
\text{विद्यां चाविद्यांच यस्तदू वेदोभय ै सह।} \\
\text{अविद्याया मृत्युं तीर्वा विद्यामृत मरुते॥} \]

They who perform only works enter into gloomy darkness. Into still greater darkness do go they who pursue only knowledge.

One thing, they say, is obtained by knowledge, another thing by works. Thus have we
heard from the wise who have explained it to us.

He who acquires knowledge and also at the same time performs works, he overcomes death by works, and attains immortality by knowledge. (Isha 9-11).

The Vedic teaching is that works are to be performed without a desire for fruits; thus Isha Upanishad says: "नेनत्यकऽन्त मुन्यिधा: Enjoy life by renunciation". Gita has in several places emphasised the point that where works are thus performed, without a desire for fruit, they do not bind the soul; e.g. see Gita Chapter III and V. 7-9, and Chapter IV V. 18-23 Chapter V V 7-11.

(2) The second part of Mantra 8 is: वेदःसर्वागानि i.e. The Vedas are the whole or main body of the Upanishads. The Vedas which are 4 in number, viz, Rig, Yajur, Sama and Atharva are the repository of all knowledge; the Upanishads spring from them. The Vedic knowledge consists of three parts viz. ज्ञान knowledge proper or cognition, कर्म works, and भक्ति devotion. The Upanishads constitute the essense of the devotional portion of the Vedas, just as Gita is said to be the essense of the Upanishads.
(3) The third part of the Mantra is: सत्यमायतनम् “Truth is the head or abode of the Upanishads”.

Sri Aurobindo remarks:—

“This truth is not merely an intellectual verity......but man’s ultimate human state of true being, true consciousness, right knowledge, right works, right joy of existence,—all indeed that is contrary to the falsehood of egoism and ignorance.”

Mundaka Upanishad says:— “सत्यमेव जयते नान्तम् सत्येन पन्था विततो देवयान:”

“Truth alone conquers, not falsehood. By the truth is spread the divine path called देवयान” (Mundaka III, 1, 6). Manu has said:— नहि सत्यात् परो धर्मो नान्तानु पातकं परम् “There is no virtue higher than truth, and no sin higher than falsehood.”

In many places, the Upanishads say that सत्य or truth is Brahma.
APPENDIX

(1) *Note on Uma Haimavati and Kundalini Force.*

Before describing Pt. Satvalekar’s interpretation of Uma Haimavati or Parvati as the *Kundalini Force* it is necessary to explain briefly what *Kundalini* means.

According to later Yoga the development or manifestation of psychic powers depends on the awakening of Kundalini which otherwise lies dormant at the base of the spinal cord at a point called Muladhar. As its name implies it is serpent-like, lies coiled up until it is awakened by *Pranayama* and other yogic exercises or by other means of spiritual advancement. When awakened it rises through the nerve called *Sushumna सुषुम्न नाड़ी* (so well known in yoga literature) in the spinal cord, ascending by stages from one *Chakra* to another till it reaches the top or the crown which is called *Sahasrara सहस्रार* (in the upper part of the brain). This is accompanied by spiritual illumination of the highest order according to this system of yoga.
There are said to be six *chakras* or nerve centres in the spinal cord besides the last or *sahasrara*. They are as follows:

1. नूतनां चक्र Muladhara, Root or basic chakra at base of spine.
2. स्वाभिमान Swadhisthan, Spleen or Splenic; over the spleen or according to some over the genital organ.
3. मणिपुर Maniipura, Naval or umbilical. At the naval over the solar plexus.
4. अनाहत Anahat, Heart or Cardiac. Near the heart.
5. विशुद्ध Vishuddha, Throat or laryngeal. At the front of throat.
6. अज्ञा Ajna, Brow or frontal; between eyebrows.
7. सहस्रार Sahasrara, Crown or coronal. On the top of head or in large brain.

There is copious literature on this subject. The most important and well-known book in English is "Serpentine Power" by Sir John Woodruff, late judge of the High Court, Calcutta. The Rt. Revd. Leadbeater, late vice-president of the Thesosophical Society has also
written an interesting monograph on the subject, called the "Chakras". Leadbeater who was reputed to be a great occultist states that the Chakras are really situated in the 'Etheric double' or the subtle body, and he claimed that he could see them by his powers of clairvoyance. In his book he speaks of a German Mystic, Johan George Gichtal who saw the Chakras in meditation and described them in his book called 'Theosophia Practica' published in 1696. In a later edition of the book printed in 1710 he gave pictures of the Chakras showing the situation just as described by Leadbeater in his book. Leadbeater, however, admits that there are nerve plexuses in the spinal cord corresponding to the Chakras in the 'Etheric double' or the subtle body.

"Kundalini yoga" by Swami Shiva Nand Saraswati of Rishikesh also contains much useful information on the subject. He is also of opinion that the Chakras are in the Linga Sharira (Astral body).

Pt. Satvalekar argues that the spinal cord may be called Parvat पवत or पवत because it is contained in the back bone which is comp-
rised of vertebra or पर्वे. It is called मेहन्दरक in Sanskrit, and मेह, खुरेद etc. are names of a mountain. The spine may also be called, Himavat हिमावत (lit “possessing snow”) another name of the Himalaya which means “the abode of snow”, because it is made of snow-like white nerve substance and is at the top covered by the cerebrum or large brain which may be compared to Kailash the snowy abode of Shiva. Kundalini which is located in the spine is, therefore, Parvati i.e. daughter of Parvat, or Uma Haimavati उमा हैमावती i.e. daughter of Himavat. As the Kundalini rises from one Chakra to another there is increasing spiritual progress in the yogi. When it reaches Sahasrara or the crown there is the highest spiritual illumination which may symbolically be described as the ‘marriage of Shiva with Parvati’, symbolising the union of the yogi with Kundalini force.

It can thus be understood how Indra or the mind having been first baffled in its attempt to find out God, is at last helped in realising Him by the awakening of Kundalini force, or speaking allegorically by meeting Parvati or उमा हैमावती. This according to Pt. Satvalakar is
the correct interpretation of ईस्वती in Mantra 12 of S. 3.

To this it may be further added that in Puranic mythology Shiva is pictured as a yogi with a serpent intertwined round his neck and with the hood of the serpent covering the top of his head. This may be taken as symbolising an advanced yogi whose Kundalini having been well awakened has risen above the Vishuddha Chakra which is on the neck and has reached the Sahasrara or the crown. The God Shiva is also represented as having a third eye in his forehead which is believed to be opened at the time of destruction of this world. It may be taken to symbolise the eye of spiritual wisdom ज्ञान चक्र opened by attainment of yoga which leads to Mukti or deliverance from this world.

(2) A Note on Raja Yoga.

The Hatha yoga referred to in the note given above prescribes its own methods of rousing the Kundalini, and thereby developing and perfecting psychic powers, and even attaining Mukti.
The *Raja yoga* as taught in Patanjali’s *Yoga Sutras* prescribes an *eightfold path* consisting of the following eight stages धार्मिकः:

(1) यम *Yamas* or five rules of conduct relating to *social* duties, *viz.*

1. अहिंसा Non-violance
2. सत्य Truthfulness
3. अस्तेय Non stealing
4. व्रह्नचयः Chastity or continence
5. अप्रियः Non-covetousness (*Yoga II 30*)

(2) नियम *Niyamas* or 5 rules of conduct relating to *personal* duties;—

1. पवित्र Purity of body and mind
2. संतोष Contentment
3. तपः Austerity, i.e. physical and mental discipline
4. स्वाध्याय Self study
5. ईश्वर प्रणिधान Complete surrender to the will of God. (*Yoga II 32*)

These rules of conduct are the first requisites for an aspirant to *yoga*. This shows yoga is not a system of mere physical and mental exercises. Its chief aim is the perfection of man or the full development of the whole man,
spiritual as well as the mental and physical, which alone can lead to Salvation.

(3) आसन Asanas or right postures which enable an aspirant सार्थक to keep firmly seated, as long as may be desirable, in meditation without being disturbed by physical or mental fatigue. In Patanjali’s Yoga Sutras आसन or Right Pasture has been defined simply as that posture which is stable and comfortable नीरस्युत्सागसनम् (Yoga II 46). The books on Hatha yoga teach about 84 kinds of Asanas or Postures which are mostly meant as physical exercises.

(4) प्राणायाम Pranayama means exercise or control of breath. It is very efficacious for the control of mind. For प्राण breath and मनस् mind are intimately related to each other. It is a matter of common experience how our breathing is affected when our mind is perturbed by anger, fear etc. Patanjali’s Yoga Sutras teach four kinds of Pranayamas (Yoga II 50-51). They have to be properly learnt and practised under guidance of a teacher.

(5) प्रत्याहार Pratyahara means introspection or taking away senses from their external objects.
It gives the aspirant साधक complete control over the senses. (Yoga II 54-55).

The above five stages constitute the external portion of yoga or बहिररंग; while the last three described hereafter form the internal portion or अन्तरंग. (Yoga III 7).

(6) धारणा Dharana means fixing the mind or attention on some particular object or point. (Yoga III, 1).

(7) ध्यान Dhyana means concentration, when the mind is rid of all other thoughts except the object thought of. (Yoga II 2).

(8) समाधि Samadhi means meditation. It is of two kinds, संप्रज्ञात Samprajnat or सबीज Sabija and असंप्रज्ञात Asamprajnat or निर्बीज Nirbija. They have been briefly described in the note on विद्युत Pratibodha in Mantra 8 of Sec. 2, (Page....)