

** Kena Upaniṣad **

● **Paramahansa Nithyananda** ●

with original samskrit verses, transliteration and translation



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Content

Preface					
First Section - Prathamah	Khandah	8	Third Section - Tritiya Khandah 63
<i>Kenesitam, By Whom</i>	● <i>Willed & Caused</i>			<i>Brahman, Consciousness Appears as Yaksha, a divine being to Devas</i>	
Second Section - Dvitiya	Khandah	41	Fourth Section - Caturtah Kha	● ndah.....102
<i>Guru urges disciple to enquire & directly 'Know' Brahman</i>				<i>Brahman Manifests as Devi</i>	<i>Umā, The Cosmic Energy</i>



Kena Upaniṣad or Kenopaniṣad is the second principle (mukhya) Upaniṣad as per the Muktikopaniṣad order of 108 Upaniṣads. It appears as the 9th chapter in Talavalara Brāhmaṇa of the Sāma Veda and also named Talavakāra Upaniṣad or Jaimini Brāhmaṇa, containing in it 35 mantras (sacred verses).

From the primeval enquiry “Kena ● Iṣṭam - by whom willed?” begins Kenopaniṣad, directing the flow of all ● thought currents into the Truth, the Source of all that is. A brief Upaniṣad, and yet one of the most concise, complete analytical studies of the Advaita ● Satya, Non-dual Truth, through a series of profound, direct enquiries that present to a sincere seeker – the unflinching quest and urgency of the Upaniṣadic Rṣis into Seeking and Seeing the Source, direct!

*Studying this Upaniṣad is to fully iron out one's intellect and senses, and intensely direct one's logical quest to **SEEK THE SOURCE**, to reach the Immortal space of oneness with Brahman, the Source. Here, appears Brahman Itself veiled as a Yakṣa, to destroy the false pride of the Devas, the gods of mind-senses, who acclaim their powers and victory to themselves; and ● thus we learn the objective limitations of the mind, intellect, senses, ego, ● that themselves derive their source, power, and doership from Brahman, the Subjective Reality — as explained “It is the Ear of the ear , the Mind of the mind, śrotrasya śrotram manaso mano yad”. Later, is glorified, Devi Umā, the cosmic power and manifestation of Brahman, who ultimately reveals the Nature and Existence of Brahman.*

ॐ ॥ अथ केनोपनिषद् ॥

● aum̐ ॥ atha kenopanīṣad ॥ sāmavedāya kenopanīṣad ●

aum̐. this is the kenopanīṣad of the Sāmaveda.

Keneṣitam - By Whom Willed & Caused

● ❁ प्रथमः खण्डः ❁ *prathamah khaṇḍah* ●

Now, the first section of Kenopaniṣad.

śānti pāṭhaḥ
peace
invocation

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः

निराकरोदनिराकरणमस्त्वनिराकरणं

ॐ शान्तिः शान्तिः शान्तिः ॥

श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मोपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म

मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ।

aum̐ āpyāyantu mamāṅgāni vākprāṇaścakśuḥ śrotram-athobalam-indriyāṇi ca sarvāṇi | sarvaṁ brahmopniṣadam

śānti pāṭhaḥ mā'ham brahma nirākuryāmmāmābrahma nirākaroḍ-anirākaraṇamstva- nirākaraṇam me'stu | tadātmani

peace invocation nirate ya upaniṣatsu ● dharmāste mayi santu te mayi santu | aum̐ śāntiḥ śāntiḥ ● śāntiḥ || ¹⁰

śānti pāṭhaḥ
peace
invocation

AUM! May my limbs, speech, vital life-energy (prāṇa), eyes (sight), ears (hearing), strength; and all the senses be fully matured and be enriched [āpyāyantu] with power and energy. All is Brahman, Consciousness that is revealed in the Upaniṣads. [sarvam brahmopniṣadam]. May I never deny the existence of Brahman. May I never have incompleteness with Brahman, Consciousness. [māham brahma nirākuryām] May Brahman never deny me or withdraw Its grace from me. [mā mā brahma nirākarod]. Let there be no separation (from Brahman);

śānti pāṭhaḥ
peace
invocation

Let me have Completion with Brahman, Consciousness. And let Brahman be complete with me. So be it. [*anirākaraṇam astu anirākaraṇam me astu*]. May all Dharmas, the Sacred Truths declared by Upaniṣads be fully manifest and radiate in me, who am integrated and authentically devoted to knowing and experiencing that Truth, Ātmā, the Complete Self. [*tad ātmani nirate ya upaniṣatsu dharmāste*]. May they manifest and radiate in me! [*mayi santu te mayi santu*].

¹²

ॐ AUM. Let there be PEACE (in the inner space), PEACE (in the nature), PEACE (in the divine forces).

ॐ केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः । केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥ ❀

verse
1.1

keneṣitaṃ patati preṣitaṃ ● manaḥ kena prāṇaḥ prathamah praiti yuktaḥ । ●

keneṣitāṃ vācamimāṃ vadanti ● cakṣuḥ śrotaṃ ka u devo yunakti ॥ 1 ॥

[enquiry...]

verse ❁ By whom [kena] willed and caused [iṣitam], does the mind go towards (thinks) its object? By whom directed [preṣitam] and
1.1 united with which, does the first vital life–energy, the chief cause [prathamam prāṇa] comes forth (towards its activities)? At whose will
does this speech get activated and speaks? Enlivened and directed by what luminious, divine power (by what invisible cause), indeed, do
the eyes and the ears engage in their functions? ¹⁴

verse

1.1

kena: by whom; **iṣitam:** willed, caused, animated; **patati:** falls, flows, goes towards; **preṣitam (pra+iṣtam):** directed; **manaḥ:** mind; **kena:** by whom; **prāṇaḥ:** life-energy; **prathamāḥ:** first, foremost; **praiti:** comes forth or goes; **yuktaḥ:** united with, engaged with; **kena:** by whom, by whose; **iṣitam:** will; **vācamimām:** this speech; **vadanti:** speaks, talks; **cakṣuḥ:** ● eyes; **śrotam:** ears; **kau:** what, who indeed; **devaḥ:** illumining, divine ● power, divinity, light; **yunakti:** engaged

15



श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः । चक्षुषश्चक्षुः अतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

verse
1.2

śrotrasya śrotram

cakṣuṣaś-cakṣur-atimucya



manaso mano yad vāco ha vācam sa u prāṇasya

dhīrāḥ pretyāsmālokād-amṛtā bhavanti ॥ 2 ॥

prāṇaḥ ।



(revelation...) ❁ It, Consciousness is the Ear of the ear [*śrotram - that by which one hears*], the Mind of the mind [*manaḥ - the faculty of thinking and intellect*], the Speech of the speech [*vāk - the energy that creates the sound vibration*]. It indeed is the Vital Life of the life-energy [*prāṇaḥ, the power of sustaining life*], and It also is the Eye of the eye [*cakśuḥ, the power of vision*]. The wise, enlightened beings [*dhīrāḥ*], having liberated themselves (from the senses and identifying themselves with the subtle inexhaustible Source), on leaving and rising beyond this ephemeral world, become immortal, eternal [*amṛta bhavanti*]. 18

śrotrasya: of the ears; śrotram: ears, the instrument of hearing, that by which one hears; manaso: of the mind; mano (manaḥ): mind, the faculty of thinking, memory and intellect; yat: that which is; vāco: of the speech; ha: verily, indeed; vācam: speech; sau: it again; prāṇasya: of the life-energy; prāṇaḥ: life-energy, the power of sustaining life; cakṣuḥ: eye; cakṣur: of the eye; atimucya: liberating them (from the context of these senses); dhīrāḥ: the wise, enlightened ones, who have a courageous, undisturbed, stable inner-space; Dhiraḥ is also a person who has the volition to withdraw the mind from objects external and quieten itself within ifrom the subjects of the senses; pretyā: on leaving , after death; asmāt: from this; lokād: (ephemeral) world; amṛtā: immortal, deathless; bhavanti: become.



न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः । न विद्मो न विजानीमो यथैतदनुशिष्यात् ॥ ३ ॥

अन्यदेव तद्विदितादथो अविदितादधि ।

इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ॥ ४ ॥ ❀

21

na tatra cakṣurgacchati

na vāg gacchati no manaḥ । na vidmo na vijānīmo

yathaitadanuśiṣyāt ॥ 3 ॥

anyadeva tadviditādatho aviditādadhi । iti śuśruma pūrveṣāṃ ye nastad vyācacakṣire ॥ 4 ॥

verse 1.3, 1.4 ❁ There the eye goes not, the speech goes not, nor the mind and intellect. We do not know, we do not understand how That Reality, Consciousness can be taught. It is distinct from *the known* (as it is far beyond man's finite 'objective' nature, that is, what the mind, eyes, ears, or speech—the senses can perceive) ● and It is beyond *the unknown* (as it can be known by man's ● Divine infinite 'subjective' nature).²² Thus have we heard from the ancient eternal beings who revealed and explained THAT to us.

verse
1.3,
1.4

na: not; tatra: there; cakṣuḥ: eyes; gacchati: goes; na: not; vāk: speech; gacchati: goes; no: not; manaḥ: mind and intellect; na: not; vidmaḥ: know; na: not; vijānīmah: understand; yatha: how; etat: this; anuśisyāt: should be taught; anyat: distinct, other; eva: surely; tat: that; veditāt: from the known; altho: also; aviditāt: from the unknown; adhi: beyond, superior; iti: thus; śuśrūma: heard, listened; pūrveṣām: from the ancients eternal (masters); ye: they; naḥ: to us; tat: that or consciousness, brahman; vyācakaṣire: revealed and explained



यद्वाचाऽनभ्युदितं येन वागभ्युद्यते । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५ ॥ ❀

verse
1.5

yyad-vācānabhyuditam yena ❀ vāgabhyudyate । tadeva brahma tvam viddhi nedam ❀ yadidamupāsate ॥ 5 ॥

25

❀ That, which speech does not illumine or reveal, but by which the speech [vācā] is illumined or revealed and expressed—you must know That Reality alone as Brahman, Consciousness, and not what people worship and cherish here as this limited object.

verse
1.5

yad (yat): that which is; **vācā:** by word; **anabhyuditam:** not illumine, not express; **yena:** by which; **vāk:** speech; **abhyudyate:** is illumined and expressed; **tat:** that; **eva:** alone; **brahma:** brahman, consciousness; **tvam:** you; **viddhi:** know; **na:** not: as this; **yat:** that which is; **idam:** this (limited object); **upāsate:** worship, cherish

26

यन्मनसा न मनुते येनाहुर्मनो मतम् । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ६ ॥ ❁ yanmanasā na manute yenāhur-mano matam ।

verse
1.6



tadeva brahma tvam viddhi • nedam yadidamupāsate ॥ 6 ॥ •

verse
1.6

✿ That which cannot be thought of by the mind [manas, with its functions of intellect, intelligence, contemplation, cognition]; but by which, they say, the mind is able to think and cognize, being illumined by the light of infinite Cosmic Intelligence—you must know that very Source of Mind, That Reality alone as Brahman, Consciousness, and not this which is worshipped and cherished here as a finite, limited object [*na idam upāsate*].

verse
1.6

yat (yan): that which is; manasā: by the mind, itellect; na: not; manute: thought of; yena: because of which; ahur: they say; mano: mind itself is; matam: thought of, illumined; tad: that reality; eva: alone; brahma: brahman, consciousness; tvam: you; viddhi: know; na: not; idam: this (limited object); yat: that which; idam: this; upāsate: worship



29



verse

1.7

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ७ ॥ ❁ yaccakṣuṣā na paśyati yena cakṣūṁṣi paśyati । tadeva brahma
tvam viddhi nedam yadidamupāsate ॥ 7 ॥

❁ That which is not seen by the eye [cakṣus], but because of which the eye, the organ of sight, is able to see and perceive the seen—³¹
you must know *That Reality* alone as Brahman, Consciousness [*tat-eva brahma tvam viddhi*], and not this which is worshipped
and cherished here as this object.

verse
1.7

yac (yat): that which is; **cakṣuṣā:** eyes; **na:** not; **paśyati:** see; **yena:** by which; **cakṣūṁṣi:** activities of the eyes, sight; **paśyati:** see; **tad:** that reality; **eva:** alone;
brahma: brahman, consciousness; **tvam:** you; **viddhi:** know; **na:** not; **idam:** this; **yat:** by which; **idam:** this (limited object); **upāsate:** is
worshipped, cherished

verse
1.8

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ८ ॥ ❀ yacchrotreṇa na śṛṇoti yena śrotramidaṁ śrutam । tadeva
brahma tvam viddhi nedam ❀ yadidamupāsate ॥ 8 ॥ ❀ That which cannot be heard by the ear [śrotram], but by which the
ear is able to hear, and the hearing is perceived—you must know *That Reality* indeed as Brahman, Consciousness, and not
this which is worshipped and cherished here as *this* limited object.

verse
1.8 **yac (yat):** that which is; **cakṣuṣā:** eyes; **na:** not; **paśyati:** see; **yena:** by which; **cakṣūṁṣi:** activities of the eyes, sight; **paśyati:** see; **tad:** that reality; **eva:** alone;
brahma: brahma, consciousness; **tvam:** you; **viddhi:** know; **na:** not; **idam:** this; **yat:** by which; **idam:** this (limited object); **upāsate:** is
worshipped

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ९ ॥ ❀ yatprāṇena na prāṇiti yena prāṇaḥ praṇīyate । tadeva brahma

verse
1.9

tvam viddhi nedam ❀ yadidamupāsate ॥ ९ ॥ ❀ That which one breathes not with the breathing, but by which the
breath in-breathes the vital life-energy [prāṇaḥ], being impelled by that Source of Life—you must know *That Reality* alone as

Brahman, Consciousness, and not *this* which is worshipped and cherished here as a limited object.

verse
1.9

✿ That which cannot be smelled or perceived by the organ of smell [*prāneṇa*], the breath; but by which the organ of smell [*prāṇah*] is impelled to smell an object—you must know *That* Reality alone as Brahman, Consciousness, not *this* which is worshipped and cherished here as a limited object. ● ●

36

* (Here *prāneṇā* ‘by the ‘*prāṇa*’ may also be understood to mean ‘the organ of smell’ as the function of smell is enlivened by the

power of prāṇa, the life energy)

verse
1.9 **yat:** that which; **prāṇena:** by life, by
(the organ of smell); **praṇīyate:** ● **prāṇiti:** does not smell; **yena:** ● **prāṇaḥ:** life-energy
impelled to in-breathe; **tat:** that; **eva:** alone; **brahma:** consciousness, ● **tvam:** you; **viddhi:** know; **na:** ³⁷
not; **idam:** this; **yat:** by which; **idam:** this; **upāsate:** worship, cherish



॥ इति केनोपनिषदि प्रथमः खण्डः ॥

● ॥ iti kenopanishadi prathamah khandah ॥ ●

Thus ends the first section of the Kenopanishad.



Guru urges disciple to enquire & directly 'Know' Brahman

● ❁ द्वितीयः खण्डः ❁ *dvitīyaḥ khaṇḍaḥ* ❁ ●

Now, the second section of kenopaniṣad.



यदि मन्यसे सुवेदेति दहरमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् । यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्येमेव ते मन्ये विदितम् ॥ १ ॥ ❀

verse
2.1

yadi manyase suvedeti dabhramevāpi nūnam tvam vettha brahmaṇo rūpam । yadasya tvam yadasya deveṣvatha
nu mīmānsyameva te manye viditam ॥ 1 ॥

verse 2.1 ❁ *[Guru says:]* If you think, ‘I know (Brahman) very well [manyase suveda iti]’, then you certainly have known only very little expression of Brahman’s true nature and form. What you know is conditioned by your limited perception of Brahman’s expression in yourself (human) and Its expression among the Gods too. Therefore, Brahman, Consciousness, the Absolute Truth, even now, is still to be sincerely enquired into, contemplated and intranalyzed [*mīmāṃsyam eva*] by you. ⁴⁴

[disciple now says:] I think Brahman, Consciousness is known to me. [manye viditam]

verse
2.1

yadi: if, perchance; manyase: think; suveda iti: know very well; dabhram: very little; eva: only, indeed; api: also, perhaps; nūnam: certainly, 45
surely; tvam: you; vettha: know; brahmaṇaḥ: brahman, consciousness; rūpam: form or outer expression; yat: that, whatever is; asya:
its; tvam: yourself; yat: what, whatever; asya: is; deveṣvu: in the gods; atha: now; nu: therefore surely; mīmāṃsyam: contemplated

upon; **eva:** still; **te:** they, them; **manye:** I think; **viditam:** know.

verse
2.1

The Guru, by uttering the words **● – “if you think you have known the Brahman very well, then **●** you know very little and experienced nothing...*dabhram eva api nūnam* **●** *tvam vettha bramanaḥ..*” – objects to the falsity of the disciple **●** in holding the delusion that – he knows, and that too, very well, *suveda iti*. These thunderbold like words of the Master, dis-illusion the disciple and purify his seeking to look for the 46

truth of Brahman, the Source within. Although the disciple had heard the Guru and was intellectually convinced of the truth of his words—that is, *verse* he had the *objective knowledge* — discerned by his self-limiting senses and mind, it was now necessary for the disciple, as a seeker *2.1* of truth, to inner investigate, intra- ● analyze and have the direct evidence of *That* knowledge by the ● virtue of having his own *subjective* ⁴⁷ *experience* of what he had heard. Guided and initiated by the Guru, he deeply looked within himself through meditation on the

meaning and essence of Brahman; and having gained a new vision, he approached the Guru once more...]

verse

2.1

Guru: 'How is Brahman known ● to you?'

[Disciple answers....]

नाहं मन्ये सुवेदेति नो न वेदेति वेद च । यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥२॥ ❁

verse
2.2

nāham manye suvedeti no na • vedeti veda ca । yo nastadveda tadveda no na vedeti veda • ca ॥ 2 ॥

verse 2.2 ❁ *[The disciple said:]* I do not think that I know It (Brahman) well and not that I do not know It—‘I know and I do not know as well.’ One, who amongst us, subjectively cognizes and knows That Consciousness to be—‘not that I do not know It’ (the Not-unknown Reality) and also ‘I know It not’ (the Unknown Reality)—truly knows that Brahman, Consciousness. ⁵⁰

verse
2.2

na: not; aham: I; manye: think; suveda: know well; iti: this consciousness; no: not; na: not; veda: do know; iti: thus; veda: know; ca: and; yah: anyone, one
who; nah: among us; tat: that principle; veda: known; tat: that; veda: knows; no: not; na: not; veda iti: as the known; veda: knows; ca:
and

** Thus ends the conversation between the Master and the disciple. Now the Śruti is narrating...*



यस्यामतं तस्य मतं मतं यस्य न वेद सः । अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ ३ ॥ ❀

verse
2.3

yasyāmatam tasya matam • matam yasya na veda saḥ । avijñātam vijānatām • vijñātmavijānatām ॥ 3 ॥

❁ He by whom Brahman, Consciousness is *not known*, to him It is *Known*; he by whom It is known, to him It is not known.

verse Brahman or Consciousness is *unknown* to those who know It well; Brahman or Consciousness is *Known* to those
2.3 who do not know It. ● ● 54

verse 2.3 He who thinks he knows It not, knows It, the Consciousness. He who thinks he knows It, the Consciousness, knows It not. The true knowers think they can never know the Consciousness because of Its infinity and eternity , while the ignorant think they know the Consciousness, using the limited objects of mind and its modifications. 55

verse
2.3

yasya: by whom; amataṁ: not known; tasya: by him, by whom; mataṁ: known, cognized, understood; mataṁ: known; yasya: by whom; na: not; veda: known, cognized; saḥ: him; avijñātam: unknown, knows not; vijānatām: who knows, wise knowers; vijñātam: who knows; avijānatām: unknown, knows not, ignorant

प्रतिबोधविदितं मतममृतत्वं हि विन्दते । आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ ४ ॥ ❀

verse
2.4

pratibodha-viditam matam-



amṛtatvaṁ hi vindate । ātmanā vindate vīryaṁ vidyayā



vindate 'mṛtam ॥ 4 ॥

verse
2.4

❁ It, Brahman, Consciousness is truly known, when the Self is cognized (and subjectively known) to oneself [pratibodha] as the witness to each state of Consciousness with every modification of the (objective or relative) mind and intellect. Through such complete, matured cognition of the witnessing Self, ● is attained Immortality [amṛtatvam]—existence in one's ● own Self. 58

By Ātman, the Self is attained real strength, the space of powerfulness [vīryam] by identifying oneself with the Infinite Self, the power of

verse
2.4

Consciousness. And by Vidyā, complete knowledge of the Self is experienced Immortality [amṛta], which is the true nature of Ātman—the space of oneness with Consciousness (Brahman).

pratibodha: conscious cognition (as ● the Self) to oneself; viditam: awakened, known; matam: known, ● cognized; amṛtatvam: immortality; hi: truly, certainly; vindate: attains, experiences; ātmanā: ātman, self; vindate: attain, experience; vīryam: strength, powerfulness; vidyayā: by knowledge of the

self; **vindate**: experiences; **amṛtam**: nectar of immortality, deathlessness, oneness with brahman

verse
2.4

[note: *Pratibodha*: means that the
implies the different cognitions.
Consciousness.]

● Self is known to oneself, it is known in reference to each state of
Pratibodha implies: from the knowledge of the Self in reference

● Consciousness or intelligence. *Bodha* –
to Self being the witness of each state of

60

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः । भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ ५ ॥ ❀

verse
2.5

iha cedavedīdatha satyamasti
bhūteṣu bhūteṣu vicitya dhīrāḥ

na cedihāvedīnmahatī vinaṣṭiḥ ।
pretyāsmālokādamṛtā bhavanti ॥ 5 ॥

verse 2.5 ❁ If one has *known* and *realized* the Consciousness, Brahman here (even while living) in this world, then there is the Truth [*satyam asti*]. If one does not know and realize the Consciousness (while living) here, then a great destruction (of continuous birth, old age and death) awaits him. Therefore, the wise, ● enlightened beings, having realized the Truth (of Oneness in all ● beings), and being liberated by rising beyond the ephemeral world of duality (and ignorance), become immortal—Consciousness, Brahman indeed [*amṛta bhavanti*]. ⁶²

verse
2.5 **iha:** here; **cet:** if; **avedīt:** has known; **atha:** then; **satyam:** truth; **asti:** is, there is; **na:** not; **cet:** if; **iha:** here; **avedīt:** known; **mahatī:** great; **vinasṭiḥ:** destruction;
bhūteṣu: in all; **bhūteṣu:** beings; **vicitya:** having realized; **dhīrāḥ:** wise, enlightened beings; **pretya:** rising, leaving; **asmāt:** from this; **lokāt:**
ephemeral world (of senses); **amṛtā:** ● immortal, eternal; **bhavanti:** become ● 63

॥ इति केनोपनिषदि द्वितीयः खण्डः ॥

● ॥ iti kenopanishadi dvitayah khandah ॥ ●

Thus ends the second section of the Kenopanishad.

Brahman, Consciousness Appears as Yakṣa, a divine being to the Devas



✿ तृतीयः खण्डः ✿ *tritīyaḥ khaṇḍaḥ* ✿



Now, the third section of the Kenopaniṣad.



ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त । त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥ १ ॥ ❀

verse
3.1

brahma ha devebhyo vijigye
ta aikṣantāsmākamevāyaṁ

● tasya ha brahmaṇo vijaye devā amahīyanta ।
● vijayo'smākamevāyaṁ mahimeti ॥ 1 ॥

verse
3.1

✿ It is said that the Brahman, Consciousness once won a victory for enriching the Devas, Gods (over the demons). Though that victory was of the Brahman, the Devas became elated by it. They thought to themselves, “Ours indeed is this victory. Ours verily is this glory and this greatness.”

verse
3.1 **brahma:** brahman, consciousness; **ha:** it is said; **devebhyaḥ:** for the devas, gods; **vijigye:** won a victory; **tasya:** of that; **ha:** became; **brahmaṇo:** of the brahman;
vijaye: in the victory; **devāḥ:** gods; **amahīyanta:** elated; **te (ta):** they; **aikṣanta:** thought; **asmākam:** ours; **eva:** indeed; **ayaṁ:** this; **vijayaḥ:**
victory; **asmākam:** ours; **eva:** really, ● **verily;** **ayaṁ:** this; **mahimā:** glory, greatness; **iti:** thus ● 67

तद्वैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव । तन्न व्यजानत किमिदं यक्षमिति ॥ २ ॥ ❁

verse
3.2

taddhaisām vijājñau tebhyo ha ● prādurbabhūva । tanna vyajānat kimidaṁ yakṣamiti ॥ ● 2 ॥

verse 3.2 ❁ Then, that Truth, Brahman surely understood this false-pride and vain glory of the gods (Indra, Fire, Wind, etc, divine energies) and out of Its uncompromising compassion for them, It indeed visibly appeared before them, the gods of senses ‘as an object of perception’ with an absolutely graceful, wonderful form created by Brahman’s own power. They did not know or understand That manifest Brahman. ‘What wonderful, great being [yakṣaḥ] is this?’, they thus said. ⁷¹

verse
3.2

tat: that; ha: then; eṣāṁ: their; vijājñau: knew, understood; tebhyaḥ: to them; ha: indeed; prādurbabhūva: appeared, manifested; tat (tan): that; na: not;
vyajānat: know, understand; kim: what; idaṁ: this; yakṣam: divine, wonderful being, spirit; iti: thus.

72

तेऽग्निमब्रुवन् जातवेद एतद्विजानीहि किमिदं यक्षमिति तथेति ॥ ३ ॥ ❁ te'gnim-abruvañ-jātaveda etad vijānīhi kimetad-yakṣamiti tatheti ॥ 3 ॥

verse

3.3

❁ They said to Agni (Fire): 'O ● Jātavedas (all-knower), do find out and know thoroughly ● what this wonderful, divine being is.'

73

‘So be it’, said Agni and agreed.

verse
3.3

te: they, the gods; **agnim:** to agni, fire
kim: what, who; **etat:** this; **yakṣam:**



god; **abruvañ:** said; **jātaveda:** O agni, fire god (representing the ‘all-
spirit, divine being; **iti:** thus; **tathā:** yes; **iti:** so (said Agni).



knower’); etat: this; **vijānīhi:** find out;

74

तद्भ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥ ४ ॥ ❁ tadabhyadravat tamabhyavadat ko'sīti agnirvā

verse
3.4 ahamasmīty-abravījjātavedā ● vā ahamasmīti ॥ 4 ॥

❁ He, Agni ran towards It, ● Brahman. To him, the Brahman spoke: 'Who are you?' "I ● am indeed Agni. I am well known as Jātavedas, the knower of all that is created,' thus he said.

verse
3.4

tat: to that; **abhyadravat:** hastened, run towards; **tam:** him; **abhyavadat:** asked; **kaḥ:** who; **asi:** are you; **iti:** thus; **agnir (agniḥ):** fire; **vai:** verily; **aham:** I; **asmi:** am; **itya (iti):** am; **abravīt:** said; **jātavedā:** agni, knower of all that is created; **vāi:** known; **aham:** I; **asmi:** am; **iti:** so

तस्मिँस्त्वयि किं वीर्यमित्यपीदं सर्वं दहेयं यदिदं पृथिव्यामिति ॥ ५ ॥ ❁

verse
3.5

tasminstvayi kim • vīryamityapīdam sarvaṃ daheyam yadidaṃ • pṛthivyāmiti ॥ 5 ॥

77

❁ Yakṣa (Brahman) asked Agni, the fire-god – ‘What power resides in you, such as you are?’

‘Indeed, I can burn-up and consume everything here—whatever there is on the earth!’ said Agni.

tasmin: in; **tvayi:** you; **kiṁ:** what; **vīryam:** power; **iti:** thus; **api:** also; **idaṁ:** this; **sarvaṁ:** all, everything; **daheyam:** I can burn; **yat:** whatever; **idaṁ:** this;

verse
pr̥thivyām: on earth; **iti:** so (he said)

3.5

78

तस्मै तृणं निदधावेतद्दहेति । तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ ६ ॥ ❀

verse
3.6

tasmai tṛṇam nidadhāvetad • daheti । tadupapreyāya sarvajavena tanna śaśāka • dagdhum sa tat eva nivavrte
naitadaśakam vijñātum • yadetadyakṣamiti ॥ 6 ॥

✿ Brahman placed a straw, a blade of grass before him (agni) and then said: “Burn this.”

verse
3.6 Fire (Agni) rushed towards It with all speed and power, with full enthusiasm, but was not able to burn and consume that mere straw. So, he indeed returned from there and thus said (to the Devas, gods of senses): “I have not been able to know fully or ascertain what this great, mysterious being, Yakṣa is.” ⁸⁰

verse 3.6
tasmai: before him, to him; tṛṇam̐: straw, blade of grass; nidadhau: placed; etat: this, mere straw; daha: burn, in my front; iti: thus, then; tat: that (fire);
upapreyāya: approached, went near; sarvajavena: in all speed, rush; tan (tat): that (brahman); na: not; śaśāka: able, could; dagdhum̐: to burn,
consume; saḥ: he (agni); tataḥ: so, from that; eva: also, indeed; nivavr̥te: returned, withdrew; na: not; etat: this; aśakam̐: succeed; vijñātum̐:
in knowing fully; yat: as to what; etat: this; yakṣam: divine, celestial being; iti: thus

अथ वायुमब्रुवन्वायवेतद्विजानीहि किमेतद्यक्षमिति तथेति ॥ ७ ॥ ❀ atha vāyumabruvan vāyavetad-vijānīhi kimetad-yakṣamiti tatheti ॥ 7 ॥

verse

3.7

❀ Then they, the Gods of senses, ● said to Vāyu (the wind energy or Mātariśvā), the one that ● moves and expands: ‘O Vāyu, do find this out thoroughly and know, what this wonderful celestial being is.’ Vāyu thus agreed and said, ‘So be it.’

82

verse
3.7

atha: then; **vāyum:** to vāyu, wind god; **abruvan:** (gods) said; **vāyo:** O Vāyu (lit. one that moves); **etat:** this; **vijānīhi:** find out thoroughly; **kim:** what; **etat:** this;
yakṣam: divine, celestial being; **iti:** thus; **tathā iti:** yes, so be it, agreed



तद्भ्यद्रवत्तमभ्यवदत्कोऽसीति वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥ ८ ॥ ❀

verse
3.8

t a d a b h y a d r a v a t • tamabhyavadat ko'sīti vāyurvā ahamasmītyabravīn- • mātariśvā vā ahamasmīti ॥ 8 ॥

83

❀ He, Vāyu moved and ran towards It, the Brahman. That being (Brahman) asked Vāyu: “Who are you?”

“I am Vāyu, I am indeed Mātariśvā, the life-energy that moves and expands itself in space,” he (Vayu) thus said.

verse
3.8

tat: that; **abhyadravat:** ran towards; **tam (tat):** that; **abhyavadat:** (the being) asked; **kaḥ:** who; **asi:** is; **iti:** are you; **vāyuh (vāyur):** wind; **vāi:** famous; **aham:** I; **asmi-iti:** I am; **abravīn (abravit):** he replied; **mātariśvā:** life-energy that moves and expands itself in space; **vā (vai):** verily; **aham:** I; **asmi:** am; **iti:** thus

तस्मिँस्त्वयि किं वीर्यमित्यपीदं सर्वमादृशीय यदिदं पृथिव्यामिति ॥ ९ ॥ ❁ tasmiṅstvayi kiṃ vīryamityapīdaṃ sarvamādādiya yadidaṃ pṛthivyāmiti ॥ 9 ॥

verse

3.9

❁ Brahman said: “What power ● is there in you, who are so well known?” ●
Vāyu, the wind energy replied: “I ● can indeed carry off and blow away all this—whatever there ● is on earth.” 87

verse 3.9 **tasmiṅ:** It being so; **tvayi:** in you (of such fame); **kiṁ:** what; **vīryam:** power; **iti:** thus; **api:** indeed; **idaṁ:** this; **sarvam:** all, everything; **ādadiya:** I can take up,
blow away; **yat:** what, whatever; **idaṁ:** this, there is; **pṛthivyām:** on earth; **iti:** so, thus (he replied) ● ●

तस्मै तृणं निदधावेतदादत्स्वेति तदुपप्रेयाय सर्वजवेन तन्न शशाकादतुम् । स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ १० ॥ ❀

verse
3.10

tasmai tṛṇam nidadhāvetad- • ādatsveti tadupapreyāya sarvajavena tanna • śaśākādātum ।

sa tat eva nivavr̥te naitadaśakam vijñātum yadetadyakṣamiti ॥ 10 ॥

verse
3.10

✿ It, Brahman put a straw, a blade of grass before him and said: “Carry this and blow this off.” He, Vāyu, that wind energy, rushed toward IT with all his strength and speed, but could not even move the straw. So, then he indeed returned from the Being (Brahman) and said to the gods of senses: “I could not know fully or ascertain who this great, wonderful Being, Yakṣa is.” ⁹⁰

verse 3.10 **tasmai:** before him; **trṇam̐:** straw, blade of grass; **nidadhau:** placed; **etat:** this (mere straw); **ādatsva:** take up, blow off; **iti:** thus, then; **tat:** that (wind); **upapreyāya:** approached, went near; **sarvajavena:** in all speed, rush; **tan (tat):** that (brahman); **na:** not; **śaśāka:** able, could; **ādātum:** to take up, blow away; **saḥ:** he (wind); **tataḥ:** so, from that; ● **eva:** also, indeed; **nivavr̥te:** returned, withdrew; **na:** not; **etat:** this; ● **aśakam̐:** succeed; **vijñātum̐:** in knowing fully; **yat:** as to what; **etat:** this; **yakṣam:** divine being; **iti:** thus, then. ⁹¹



अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ॥ ११ ॥ ❀

verse
3.11

a t h a - i n d r a m - a b r u v a n ● maghavann-etad-vijānihi kimetad-yakṣamiti tatheti ● tadabhyadravat tasmāt-tirodadhe 93

॥ 11 ॥

verse
3.11

❁ Then they, the gods of senses, said to Indra, the chief of gods — “O Maghavan (Worshipful One with strength)! Do find out thoroughly and know what this mystery, this wonderful Being, Yakṣa is.”
He, Indra agreed and said: “Yes, so ● be it”. He thus approached It and ran towards It, the Brahman; ● but It, Brahman (Consciousness),
unmanifested Itself and thus disappeared from sight before him. ⁹⁴

verse
3.11

atha: then; **indram:** Indra, chief of all god of senses; **abruvan:** (the gods) said; **maghavan:** O Maghavā; **etad (etat):** this; **vijānīhi:** find out thoroughly; **kim:** what;
etat: this; **yakṣam:** Divine being; **iti:** thus; **tathā:** yes; so be; **iti:** thus (spoke); **tat:** that; **abhyadravat:** he ran; **tasmāt:** from him; **tirodadhe:** It
disappeared, vanished (from sight) ● ●



स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमां हैमवतीं ताँहोवाच किमेतद्यक्षमिति ॥ १२ ॥ ❀

verse
3.12

sa tasminn-evākāśe • striyamājagāma bahusobhamānām-umām haimavatīm • tām hovāca kimetad-yakṣamiti ॥ 97

12 ॥

verse 3.12 [Then, in that very space, Indra remained and did manana, deeply contemplated in his mind, what or who this Yakṣa is? Unlike Agni, Vāyu, he did not return back, but remained at that very same space, devoted to knowing the Truth of Brahman, that he had witnessed as the power of Yakṣa. Understanding his sincerity, ● Brahman appeared as Devi Umā, the knowledge, energy and ● active manifestation of Brahman.] ⁹⁸

verse
3.12

❁ Then, he, Indra, in that very same space, came upon and beheld the vision of a woman, wondrously beautiful and exceedingly graceful, who was brightly glowing, adorned in gold—Umā Devi, daughter of Haimāvat, the king of Himālayas or (Brahmavidyā, the pure knowledge of Brahman in the form of Devi Umā). He (Indra) approached Her, Devi Umā and said: ‘Please tell me, what is this wonderful, divine being, Yakṣa? Who could this Yakṣa be, who showed Itself and then disappeared?’ 99

verse 3.12 **sa:** He (Indra); **tasmin:** in that; **eva:** very; **akāśe:** space; **striyam:** woman; **ājagāma:** came upon; **bahu-śobhamānām:** wondrously beautiful, exceedingly graceful (energy of Brahman); **umām:** Devi Umā; **haimavatīm:** well-adorned with golden ornaments, daughter of Haimāvat (the King of Himālayas); **tām:** to Her; **hovāca:** said ; **kim:** what; ● **etat:** this; **yakṣam:** celestial, divine being ; **iti:** thus ● *100*

॥ इति केनोपनिषदि तृतीयः खण्डः ॥

॥ iti kenopanishadi tritīyaḥ khaṇḍaḥ ॥

॥ thus ends the third part of Kenopanishad ॥

Brahman Manifests as Devi Umā, The Cosmic Energy

● ❁ चतुर्थः खण्डः ❁ caturataḥ khaṇḍaḥ ❁ ●

Now, the fourth section of Kenopaniṣad.

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति ततो हैव विदाञ्चकार ब्रह्मेति ॥ १ ॥ ❀

verse
4.1

sā brahmeti hovāca brahmaṇo • vā etadvijaye mahīyadhvamiti tato haiva vidāñcakār • brahmeti ॥ 1 ॥

103

❀ She, Devi Umā said – “It was Brahman, Consciousness. In that victory of Brahman, indeed, you became elated and attained glory thus.” From that utterance alone, Indra learned and understood that – it was Brahman, Consciousness as Yakṣa.

verse
4.1 **sā:** she, Devi Umā; **brahma iti:** Brahman, Consciousness It was; **ha uvāca:** said; **brahmaṇo:** of the Brahman, Consciousness; **vā (vai):** indeed; **etat:** in this way;
vijaye: in the victory; **mahīyadhvam:** became elated and attained glory; **iti:** thus; **tato (tataḥ):** from that; **ha eva:** alone; **vidāñcakār:** he learned, he
knew; **brahma iti:** that It was ● Brahman ●

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रस्ते ह्येनन्नेदिष्ठं पस्पर्शुस्ते ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ २ ॥ ❀

verse

4.2

tasmādvā ete devā atitarām- ● ivānyān devān yadagnir-vāyur-indraste
hyenan-nediṣṭham pasparśuste ● hyenat-prathamō vidāñcakār brahmeti ॥ 2 ॥

verse ❁ Therefore, indeed, these gods, namely Agni, Vāyu and Indra—the fire energy, wind energy and the chief of divine energies—did greatly surpass
4.3 and excel beyond the other gods, because they indeed approached It, saw It, engaged in a conversation with It and thus
touched It, the BRAHMAN, in the nearest and closest space, and they knew ‘It’ first—as ‘Brahman, Consciousness It is. ¹⁰⁶

verse 4.3 **tasmāt:** therefore; **vā:** even excel; **ete:** these; **devā:** gods (of senses); **atitarām iva:** surpassed greatly; **anyān:** other; **devān:** gods; **yat:** since; **agnir:** fire god, wind energy; **vāyur:** wind god, energy; **indraste:** and Indra; **hy (hi):** indeed; **enan (enat):** this; **nediṣṭham:** nearest; **pasparśuḥ:** touched; **te:** they; **hy (hi):** indeed; **enat:** this; **prathamo** ● **(prathamah):** first; **vidāñcakār:** learnt, knew; **brahma iti:** it as ● Brahman ¹⁰⁷



तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान् सह्येनन्नेदिष्ठं पस्पर्श स ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ ३ ॥ ❀

verse
4.3

tasmādvā indro'titarānivānyān • devān sa hyenannediṣṭham pasparśa sa hyenat prathamo • vidāñcakār brahmeti ॥ 3 ॥

107

❀ Therefore, indeed, Indra excels and greatly surpasses the other gods, for he touched It in most nearest space, for he indeed knew 'It' first – as 'Brahman Consciousness It is'

verse

4.3

tasmāt: therefore; **vā (vai):** even excel; **indro (indra):** Indra, chief of gods; **atitarām iva:** surpassed greatly; **anyān:** other; **devān:** gods; **saḥ:** he; **hi (hi):** indeed; **enan (enat):** this (Being); **nediṣṭham:** nearest, closest; **pasparśa:** touched; **saḥ:** he; **hi:** indeed; **enat:** this; **prathamo (prathamah):** first; **vidāñcakār:** learnt, knew; **brahma iti:** ● it as Brahman ●

110

verse
4.4

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा इतीन् न्यमीमिषदा इत्यधिदैवतम् ॥ ४ ॥

ityadhidaivatam ॥ 4 ॥



tasyaaiṣa ādeśo yadetad-vidyuto vyadyutadā itinnyamimiṣadā



verse

4.4

✿ This is the instruction of the Brahman, Consciousness through the analogies [ādesaḥ]. It is like that Truth which is known and revealed at once, like the most striking phenomenon of external Nature – the flash of lightning, and Brahman appears and disappears (manifests and unmanifests) ● swiftly just as the blinking of an eye, which is the most minute, ● insignificant functions in the Nature within a man. Thus, these are the descriptions of Brahman (as the Source, Doer) in the Divine context of Its manifestation in Devas, the cosmic powers [adhidaivatam]. ¹¹²

verse
4.4

Brahman revealed Itself, in the manifested form as Devi Umā, before the Devas as sudden and swiftly as the flash of a heavenly skyward lightning and as the act of blinking of an eye.



verse
4.4

tasya: of It, Brahman; **eṣaḥ:** this; **ādeśo (ādeśaḥ):** instruction, teaching through analogy; **yat:** that; **etat:** Truth which (is known); **vidyuto (vidyutaḥ):** from the lightning; **vyadyutat:** that flash of lightning; **ā:** and, or (exclamation sound); **iti:** just as; **nyamīṣad:** act of winking, blinking; **ā:** and; **iti:** this is way (describing); **adhidaivatam:** ● gods or cosmic powers, Divinity. ●

verse
4.5

अथाध्यात्मं यद्देतद्गच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्षणं सङ्कल्पः ॥ ५ ॥ ❁ athādhyātmam yadetad-gacchatīva ca mano'nena
caitadupasmarati abhīkṣṇam • saṅkalpaḥ ॥ 5 ॥ •

verse
4.5

❁ Now is the instruction through the analogy in the individual context of the Self within [adhyātmam]. It is fact that the mind seems to go to this Brahman and encompasses It as an object. And through this mind, by which Brahman gets objectified and seems to be revealed by the different states of mind, (such as thought, memory, contemplation, etc.,) one is again and again in close remembrance of Brahman; as also with intention, the power of thought of Brahman or Consciousness [sankalpaḥ]. ¹¹⁶

[In the Divine context, Adhidaivatam, the Brahman has the attributes of revealing Itself swiftly like a lightening or blinking. And in the context of the Soul or Self, it has the attribute of manifesting Itself simultaneously with the states of the mind. This is the instruction of Brahman through illustrative analogy.]

verse 4.5 ● ● 117

verse
4.5 **atha:** now; **adhyātmanḥ:** with regard to instruction (through analogy) in context of the self (ātman) within; **yat:** that which is (known) as fact; **etat:** in this; **gacchati:** goes (into Brahman); **iva:** though; **ca:** and; **manaḥ (mano):** mind; **anena:** because of this (Brahman); **ca:** also; **etat:** this Brahman; **upasmarati:** remembers closely, deeply; **abhīkṣṇam:** ● always, every moment, again and again; **saṅkalpaḥ:** intention, vow, ● power of thought

verse
4.6

तद् तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ॥ ६ ॥ ❁ taddha tadvanam nama tadvanamityupāsitavyam sa
ya etadevam vedābhi hainam sarvāṇi bhūtāni samvāñchanti ॥ 6 ॥

verse
4.6

❁ Brahman, Consciousness is certainly well known as Tadvanam, the adorable being to all as It is the indwelling Self in all beings and the goal of all beings; hence Brahman is to be worshipped and meditated upon with the name–Tadvanam. Anyone who meditates and knows Brahman in this way, thus becomes established in oneness with Brahman, Consciousness, and radiates Brahman’s sacred all-loving and all-compassionate qualities onto others, and is therefore surely loved and prayed to by all other beings. ¹²⁰

verse
4.6

tat: that; **ha:** certainly; **tadvanam:** lit. adorable as being the ātman of all; **nāma:** known, names; **tadvanam iti:** as tadvanam; **upāsitavyam:** should be meditated upon, worshipped; **saḥ:** he, anyone; **yaḥ:** who; **etat:** this (aforesaid); **evam:** thus; **veda:** knows; **abhi:** do; **ha:** surely; **enam:** to him; **sarvāṇi:** all; **bhūtāni:** beings; **saṁvāñchanti:** pray, ● love. ●



verse
4.7

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद्ब्राह्मीं वाव त उपनिषदमब्रूमेति ॥ ७ ॥ ❁ upaniṣadam̐ bho brūhityuktā ta upaniṣad brāhmīm̐ vāva ta upaniṣadam-
abrūmeti ॥ 7 ॥

[The disciple said:] “O Revered One, please speak about the Upaniṣad, the ultimate knowledge.”


verse

4.7

[Thus, to the disciple, the Master ● replied:] “I have already spoken and revealed to you the ● Upaniṣad. I have certainly imparted ¹²⁴ to you that very Upaniṣad about Brahman, Consciousness—knowledge of the Self.”

upanīṣadam: of the upaniṣad; **bho:** O revered one; **brūhi:** tell, speak; **iti:** so; **uktā:** has been told; **te:** to you; **upanīṣad:** upaniṣad; **brāhmīm:** relating to Brahman,

verse
4.7

Consciousness; **vāva:** certainly,  indeed; **te:** to you; **upanīṣadam:** upaniṣad; **abrūma iti:** we have told  thus.

तसै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम् ॥ ८ ॥ ❀

verse
4.8

tasyai tapo damah karmeti • pratiṣṭhā vedāḥ sarvāṅgāni satyamāyatanam ॥ 8 ॥ •

126

❀ Austerity of the mind, body and senses [tapah], cessation from the sense-objects [damah], and authentic work [karma] are Its feet, the foundation on which the Upaniṣad stands firmly and becomes active. The Vedas [vedāḥ] are all Its limbs. Truth [satya] is Its abode.

tasyai: Its (of the Upaniṣad); **tapaḥ:** austerity; **damah:** cessation from sense-objects; **karma iti:** authentic work; **pratiṣṭhā:** foundation, feet on which It stands;
vedāḥ: the Vedas; **sarvāṅgāni:** all the limbs; **satyam:** truth; **āyatanam:** abode, residence, support.

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ ९ ॥ ❁

verse
4.9

yo vā etāmevaṃ vedāpahatya ● pāpmānamanante svarge loke jyeye pratitiṣṭhati ● pratitiṣṭhati ॥ 9 ॥

verse
4.9

✿ Anyone who thus, truly knows and realizes this Upaniṣad, this pure source of sacred wisdom of Brahman (Consciousness), having destroyed the seed of all incompletions constituted by ignorance, becomes established in the ultimate eternal and blissful abode of Brahman, remains firmly seated in the highest space of Infinity with Brahman.

yah vai: anyone who; etām: this (Upaniṣad); evaṁ: thus; veda: knows; apahatya: having destroyed; pāpmānam: incompleteness, unrighteousness; anante: eternal, limitless; svarge: heavenly, all bliss; loke: world, abode; jyeye: the highest, the greatest; pratitiṣṭhati: resides, firmly establishes, is situated; pratitiṣṭhati: resides, establishes, is situated

॥ इति केनोपनिषदि चतुर्थः खण्डः ॥

॥ iti kenopniṣatsamāptāḥ ॥

॥ thus ends the Kenopaniṣad ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

॥ इति केनोपनिषद् ॥