

ESSENCE OF KENA UPANISHAD

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Essence of Puranas:

Maha Bhagavata, Vishnu, Matsya, Kurma, Varaha, Vamana, Narada, Padma, Shiva, Linga, Skanda, Markandeya, Devi Bhagavata, Brahma, Brahma Vaivarta, Brahmanda, Agni, Bhavishya, Nilamata, Shri Kamakshi Vilasa

Dwadasha Divya Sahasra Naama:

a) Devi Chaturdha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri b) Chaturdha Shiva Sahasra naama: Linga-Shiva-Brahma Puranas and Maha Bharata c) Trividha Vishnu and Yugala Radha Krishna Sahasra Naama from Padma- Skanda- Narada Puranas and Maha Bharata

Storta Kavacha- A Shield of Prayers

Purana Saaraamsha

Select Stories from Puranas

Essence of Dharma Sindhu

Essence of Paraahara Smriti

Essence of Amarnath Yatra

Essence of Pradhana Tirthas

Essence of Brahma Sutras

Essence of Dharma Bindu

Essence of Upanishads: Brihadaraanyaka, Chhandogya, Katha, Taittiriya, Aitareya, Isha, Mundaka, Prashna and Kena

[Note: All the above works already released by the website of kamakoti. Org/news]

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Contents	Page
Introduction	4
Who indeed is the Instructor to direct Individual Beings and Mind	5
Is reverse response possible to the Instructor and what is the process of Learning	6
To know one does not know but desire to know the yet Unknown	8
It is Maya the Yakshi seeking to mislead even Devas of the Truth	10
Devi Uma explains to Devas about the nature and implications of Brahma Vidya	12
Awareness of Brahman from the cosmic and Individual Levels	13
Scope of accomplishment	

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*Om aapyaayantu mamaangaani vaak praanas chakshuh shrotram atho balam indriaani cha sarvaani/
Sarvam brahmopanishadam maaham brahma niraakuryaam maa maa brahma niraakarot anivaraa
kaaranam astu aneeraakaaranam mestu/ Tad aatmaani nirate ya upanishatsu dharmaaste mayi santu/
Aum Shanti Shanti Shantih/*

(Let my physical parts and senses be strong, my vital energy, speech, vision, and hearing capacity be fortified. May this Life and Well Being be dedicated to Brahman and just as Brahman be deep rooted in my thoughts and prayers may Brahman not reject me ever. May never ever be any time for Him to leave me support less but shower blessings and fortunes always. Let the Truths and Principles of Virtue contained in Upanishads guide me and steer clear safe passage of Samsara to auspicious and happy destinations. Om, Peace, Peace and Peace again!)

Introduction:

‘Keneshitam’ or by whom is this directed to and the inevitable answer is that the directive is to ‘Manas’ or the Mind by the Outstanding Instructor Parameshvara Himself. What is the purport and message of the Instruction: the contents of the Teaching are two folded viz. the Paraa Vidya and Aparaa Vidya. The former Knowledge is intended to ‘Sadyo Mukti’ or of the short term Liberation and Aparaa Vidya aims at Superior Learning to accomplish ‘Krama Mukti’. The Paraa Vidya seeks to overcome desires by of *withdrawal* of Mind from the pulls and pressures of material desires by way of abstinence and Sacrifices, Charities and such other ‘Karma Kaanda’ or KarmaYoga, while Aparaa Vidya necessarily involves elevated levels of ‘Atma Samskaara’ or *purification* of mind and focus on Inner Consciousness by the demolition of of the thick blanket of Ignorance and by way of ‘Samyak Drishti’ or Inward Vision as reflected into unification with the Supreme, leading up to the ladder of Krama Mukti. Paraa Vidya is essentially enabled by Saama Veda of the ‘Gayatra Saamas’ highlighting Sacrifices, Rites and Meditations controlled by Mind and Praana the Vital Force as further controlling actions and their far-reaching effects. Brihadaranyaka Upanishad vide I.v.16 explains: *Atha trayo vaava lokaah, manushya lokah, pitru lokah, deva loka iti/ Soyam manushya lokah putrenaiva jayyah, naanyena karmanaa; karmanaa pitru lokah, vidyayaa deva lokah, deva loka vai lokaanaam shreshthah: tasmaad vidyaamprashamshanti/* or there are three lokas attainable viz. the manushya, pitru, deva lokaas; the world of humans is to be attained through sons alone, that of pitru devas by way of Sacrifices and Deeds of Virtue, and the worlds of Devas by high learning or knowledge and hence knowledge is the most preferred). Having explained thus, the Brihadaranyaka vide IV.iv.22 further states that while the Individual Self is unaffected by the deeds of virtue or vice, Brahmanas seek to upgrade themselves by the study of Vedas, by yajnas, daanas, sacrifices, penances, fastings and such other works. Karmakaanda attains offspring, wealth, fulfillment of material ends, and finally turns persons as ascetics and terminates their lives; yet the Self is unattached and whatever the body and mind do has no bearing on the karma phala, be it good or bad. Hence in the ultimate analysis, the return of the Self, be it from Swarga Loka or Pitru loka, albeit by intermission of time is only to postpone the process of rebirth after the exhaustion of the temporary liberation, but why not one indeed seek ‘Aparaa Vidya’ or Superior Learning to earn

‘Krama Mukti’ and secure ‘taadaatmya’ or Unification of Jeevatma into Paramatma by way of Self Realisation! Having complimented Nachiketū as the sincerest Seeker of the Ultimate Truth with his steadfastness and unique resolve, Yama Dharma Raja conveys vide I.ii.8 Katha Upanishad : *Na narenaa varena prokta esha sunijneyo bahudhaa chintamaanah/ Anyaprokte gatiratra naasti aneeyaa hi atarkyam anu pramaanaat/* or the Self is indeed such that he is not available for hearing and even if he hears is unable to understand him; blessed be he who understands this from an efficient Instructor. The Self has to be such that one could appropriately assimilate and that he certainly not be an inferior person. On the contrary, the person not able to understand properly might misinterpret the essence of Truth. There could be no argument about this Truth as that would be too subtle to digest. It could be ‘ananya prokte’ as the Supreme is identical to the Self; ‘na asti ara gatih; or when transmigration is not referred to; and ‘na agatih’ or of non realisation! In other words no interpretation is possible by logic and argument as being subtle than the atomic quantity, is but only taught by Self-experience! Hence the distinction of Paraa Vidya and Aparaa Vidya!

Who indeed is the Instructor to direct the Individual and his Mind!

I.1) *Om Keneshitam patati preshitam Manah kena praanah prathamah pratyuktah, Keneshitaam vaachamimaam vadanti chakshu shrotram ka u devo yunakti/*

(Who instructs one’s own mind to reach and react to any object or situation so that it further directs one of the ‘Panchendriyas’ or ‘jnanendriyas’ - the sensory organs and ‘karmendriyas’ or the functionary organs to act! Who is the foremost to activate Praana the Vital Energy and demand the obedience of mind to revitalize for setting the action-reaction cycle! Who again is the original source that rejuvenates speech to utter and ears and hear! ‘Ka u devo yunakti vaacham chakshu shrotram!’ or who indeed is that unique and ever resplendent Being directing towards their sensory recipients of speech, vision and hearing organs!)

I.2) *Shrotrasya shrotram manaso mano yad vaacho ha vaacham sa u praanasya praanah, Chakshusha chakshuratiomuchya dheeraah pretyasmaah lokaadamritaah bhavanti/*

(Since that Great Source of Energy and Effulgence is the Ear of all ears with the faculty of hearing, the Mind of the minds, the Speech of speech, the Life of lives, the Eye of all eyes and so on the persons of High Learning do realise that all the organs and senses are essentially Self Born- albeit against the principle of self sufficiency in a body- since Self Realisation or Awareness is clearly distinguishable from the body faculties! Brihadaranyaka Upanishad vide IV.iii.6 clarifies that it is due to the light of the Self that one is able to sit: *Astam ita Aaditye, chandramasi astam ite, shaante agnou, shaantaayam vaachi, kim jyotir evaayam purusha iti/ Atmaivaasya jyotir bhavati aatmanaivaayam jyotishaaste, palyaayate, karma kurute, vipalyeti iti/* or if Sun, Moon, Fire and Speech were non existent, then how human beings could manage their actions! The reply would be that the Self serves as his light that would enable the human to sit, go about, work and return home. Thus the light is within the body itself yet indeed distinct from it; the awareness or the consciousness is different from the organs and senses; there is light within other than the body, yet that Self itself! *Katama Atmeti! Yoyam vijnaanamayah; praaneshu hridayaan –tarajjotih purushah/* or the person called the Self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc all directed to and emerging from its own radiance and illumination within. Katha Upanishad-II.i.13- is quoted: *Nityonityaanaam chetanaschetanaanaam eko bahunaam yo vidadhaati kaamaan, tamaatmasthanu enu pashyanti dheeraah tesaam shaantih shasvatonetareshaam/* or the Inner Self as the Supreme is totally independent, unique and All Pervasive yet creates myriad forms of

all the homogeneous and untarnished purity called Consciousness; it is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses. May there be eternal peace and contentment to withdraw themselves into introspection and discard frivolities and absorb the magnificence of the Self! Now having talked of the faculties of shrotra-vaacha-chakshu-manasa, an elaboration is attempted on 'Praana' the vital energy. Taittiriya Upanishad-II.vii.1-describes that at the beginning, Brahman was Self Created : *Yat vai sukrutam rasou vai sah, rasam hi evaayam labhavaanandi bhavati, kah hi eva anyaat kah pranyaat/* or the Self-Creator was the source of happiness; who indeed would inhale and exhale and if this source of major joy were non-existent, how could the supreme space within the heart would have sustained! Katha Upanishad-II.ii.3-further describes: *Urthvam Praanam unnayahati apaanam pratyagasyati, madhye vaamanamaaseenam vishve devaa upaasate/* or the Self is the driving force of Praana as the upward breathing and Apaana as the downward breathing; indeed Praana or the Vital Force energises the body parts and senses like speech, vision, hearing and thinking by mind. The Self is seated in the middle part of the body yet all expansive and is worshipped by all the Devas; in the Universal context, the Self moves about like the Swan compared to Sun as a swan symbolising all pervasive consciousness).

Reverse reply as to the Source and Process of Knowing THAT would involve cycle of births and rebirths

I.3) Na tatra chakshurgacchati na vaangacchati no manah, na vidyo na vijaaneemo yathayait adnushihshyaat/

(To the opening question as to which was the Original and Foremost Source that directed the Mind and the Vital Force to activate the body organs and senses of a Being to be fully functional, the explanation has been provided in the paragraphs above. This being so, the reverse process is not relevant as the body parts and senses are impossible to reach the Original Radiance which directed praana-mind-and the physique quite distinguished from the Inner Self which is the Supreme Itself. Neither the vision of the eyes, nor the faculties of speech and so on, besides 'manas' or mind the internal controller of limbs and senses could never ever see, hear, feel, speak about and even think, comprehend, imagine that Original Source.

I.4) Anyat eva tadviditaadatho aviditaadadhi, iti shushruma purveshaam ye nas tad vaacha chakshure/

(Indeed that Supreme Brahman is far beyond comprehension and is unknown; yet the Self is possibly different from the known yet unknown or the 'Vyaktaavyakta Swarupa' as the Self is Supreme. Having prefaced that the Letter AUM is Brahma, Maandukya Upanishad's second stanza affirms: *Sarvam etat Brahma ayam atmaa brahma sah ayam aatmaa chatushpat/* or as all this is being talked about, this Self is Brahman and is possessed of four quarters as Vishvaanara the Virat Purusha, Tajasa or the Subtlety signifying Hiranyagarbha, Prajna or the State of Bliss and Turiya or Tadaatmya or the Unity of the Self or 'Antaratma' as the Reflection of Paramatma! Brihadaranyaka Upanishad vide III.iv.1 explains: *Yat saakshaad aparokshaad Brahma, ya aatmaa sarvaantarah tam me vyaa chaksveti, esha ta aatmaa sarvaantarah, yah praanena praaniti, saa atmaa sarvaantarah yah praanena praaniti sa ta aatmaasarvaantarah yopaanenaa paaniti sa ta aatmaa sarvaantarah yo vyaanena vyaaniti, sa ta aatmma sarvaantarah, ya udaanena udaaniti, sa ta aatmaa sarvaantarah, esha ta aatmaa sarvaantarah/* or the Self within all is That which breathes through the Praana or the Life Force is that which is in all; that which moves downwards is the Self within all; that which pervades through the

vyana is the Self that is within all; that which goes out through the Udaana is the Self again within all! What one hears or knows by way of vision, capacity to hear, think, comprehend viz. the gross body consisting of organs and senses is perishable, but the 'Antaratma' or the Self Consciousness is imperishable and everlasting.

I.5) *Yad vaacha nabhyuditam yena vaag abhyudyate, tad eva brahma tvam viddhi nedam yad idam upaasate/*

(It is that essence of Inner-Consciousness alone which is the Reality and Truth but what is expressed by Speech is certainly not as the latter is submerged with the body organs and senses viz. the root of the tongue, throat, head, teeth, nose, lips and stomach. Brihadaranyaka Upanishad vide III.vii.17 states: *Yo vaachaa tishthan vaachontarah, yam vaang na veda, yasya vaak shariram, yo vaachamaantaro yamayati, esha taatmaanana antarayaam amritah/* or that entity who resides in the mouth as the organ of speech and stays right within it is oblivious of it, but its full form is within it and is in full command of its actions as is indeed the master of that organ being Brahman himself! *Tadeva tvam brahma -tmam viddhi* or that Truth is what the inner consciousness is fully aware of this.)

I.6) *Yanmanasaa na manute yenaahur manomatam, tadeva brahmatvam viddhi nedam yadidam upaasate/*

('Manas' or mind, which too is among the body organs representing thoughts, intellectual power and depth of comprehension is no doubt different from speech as described above. Yet as in the case of speech is also disabled to visualise about the Inner-Self. It certainly does control all the limbs and senses of the body regime like speech, but is not what Brahman nor its alternate version of the Conscience that could replace even certainly the ability of speech. May it be that mind in the driver's seat of the limbs and senses that might coordinate the body functions but in the context of bodily instincts alone it is unable to see, hear about, feel, smell and speak of Brahman nor is qualified to reach the Inner Consciousness. Brihadaranyaka Upanishad vide I.v.3 describes vividly about mind, speech and the life force and the comparative virtues of these major players in Life: *Triney atamaa kuruta idi- mano vaacham praanam, tanyaatmane kurutaa; anyatra manaa abhuvan naadarshanam, anyatra manaa abhuvam naashrousham iti; manasaa hi eva pashyati manasaa shrunoti, kaamaah sankalpo vichikhsaa shraddhaashraddhaa, dhurutiradhrutir dheeraadheeryeti sarvam manasaa eva/ tasmaadapi pratishthaaprapratiseesh pushtat upaspushtho manasaa vijnaanaati/* or Prajapati designed three items viz. the mind, the organ of speech and praana the vital force; normally it is stated by many that they are absent minded, or that they have not noticed, or they have not properly heard; thus it is through one's mind that one hears, notices or sees. Mind is the deposit of desire, resolve, doubt, faith or want of these faculties, steadiness or wavering, sense of shame or shamelessness, intelligence or dullness, fear or courage and so on. Mind reacts if one is touched or sees or hears and so on. Notwithstanding the high status in the context of body based faculties, mind is indeed however not qualified to think deep about Brahman)

I.7-9) *Yacchakshushaa na pashyati yena chakshuushi pashyati, tad ev a brahma tvam nedam yadidam upaasate// Yacchoshrena na shrunoti yenaashrotramidam shrutam, tad eva brahma viddhi nedam yadadim upaasate// Yatpraanena na praaniti yena praanah praneetate, tad eva brahmatvam viddhi nedam yadidam upaasate/Iti Kenopanishadi Prathama khandah//*

(Whatever is seen by the eyes or recognized and observed by way of one's own consciousness in innumerable forms, features, and dimensions in correlation with other body parts and senses as also ably

aided by mental faculties and ‘praana’ does not indeed by any stretch of imagination would be possible to visualise the Self or Brahman. Similarly, that person is unable to hear with his ears, the sound waves that are basically enabled by and originated from ‘Aakaasha’ which is connected with the activity of the mind and about the actuality of the form and essence of the Inner consciousness as stated as a reflection of Brahman himself! Equally true is the faculty of smell as enabled by Praana and Vayu that could in no way realise what Antaraatma is the identity of which being that of the Supreme itself!)

[This is the close of the First Chapter of Kena Upanishad]

To know one does not know but desires to know yet remains unknown is all what all one knows!

II.1) *Yadi manyase suvediti daharamevaapi nyuunam tvam vettha brahmano rupam, yadasya twam yadasya deveshu atha nu meenaasyameva te manthe viditam/*

(The teacher poses a question to the student whether he knows much about Brahman and exclaims that the latter might perhaps realise an outline but not in depth; the student said that he knew not much that he claims that optimal knowledge might still delude him; the student might have to deliberate to further perfect the Realisation. Indeed, as in Brihadaranyaka Upanishad vide III.viii.11, Maharshi Yagnyavalkya instructs Gargi: *Tad vaa etad aksharam, Gargi, adrushtam drushtar, ashrutam shrutur, amantam mantar, avijnaanam vijnaatur, naanyadatosti drashtu, naanyadatosti shrotru, nanyadastoti mantru nanyadatosti vijnaastru; etasminnu khalyakshare Gargya aakaash otascha protashcheti/* or ‘Gargi! this Absolute Power is never seen by anybody as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly It is never heard as it is not an object of hearing but is the Singular Hearer and the embodiment of hearing itself; It is never the Thought as the object of Thinking Ability but the personification of Thought and Intellect by itself; It is this Absolute Power that the unmanifested Ether is permeated all over. Brahman or the Supreme Energy is indeed the direct and instantaneous Self within all the species and yet, is beyond and afar the attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of the Truth!’)

II.2-3) *Naaham manye suvedti no na vediti veda cha, yo naastadveda no a vediti veda cha/ Yasyaa matam tasyaha matam yasya na veda sah, anijnaatam vijaanataam vijnaatamavijnaantaam//*

(The disciple agrees that he does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone. Brihadaranyaka Upanishad III.iv.2 : *evam evatad vyaapadishtam bhavati, yadeva saakshaad aparokshaad Brahma ya aatmaa sarvaanatah/ Na drishter drashtaaram pashye, na shrute shrotaaram shrunuyaat, na maater maantaram manaveetaah na vijnaater vijnaataram vijaaneeyaah, esha ta atmaa sarvaantarah, atonyaad aartam/* or Brahman is present in every Being; ‘ you cannot see the one who enables you to see things, since vision enabled normally is different from that particular ‘Self’ enabling to see everything as different. Similarly what one hears or thinks or hears or knows by way of vision, capacity to hear, the thoughts and the knowledge are all self sourced; thus one’s Self within is that very Self; everything else perishable ; this gross body consisting of organs and senses is perishable but the ‘Antaraatma’ or the Consciousness is imperishable and everlasting’. Mundaka Upanishad vide III. ii.3-4 is emphatic in stating

that the Self is not attained by one who has no strength and determination and that the Source of Brahman is unattainable except by the ‘paripaktvata’ or climactic fruition of yoga, karma, tapasya and truthfulness. Further: *Naayamaatmaa pravachanena labhyo namedhaayaa, na medhaayaa na bahinaa shrutena, yamevaisha vrinute tena labhastasyaisha aatmaa vivrinute tanum svayam// Naayamaatmaa balaheenena labhoy na cha pramaadaattaapaso vyapyalingaat, etairupaayair yayate yastu vidvaamstashaisha aatmaa vitate Brahma dhaamaa/* or the Self is not possible of accomplishment either ‘pravachanena’ or by sermons, nor ‘adhyaya’ or extensive and intensive study, nor even by ‘bahudha shrutena’ or by way of extensive teachings of Vidvans or Learned ones of knowledge and erudition; this is available by passionate thirst and unique dedication as a Singular Mission of Life! ‘*esha atmaa tasya vivrinute svayam tarunum*’ or Self Revelation is possible by one’s own gift. All kinds of spiritual disciplines including knowledge, absence of delusions as created by Maya, high level of abstinences are no doubt the pro-active factors, but the Will of Almighty would be the Supreme factor!)

II.5) *Iha ched avedeed atha satyam asti na ched ihaavedin mahatee vinashtih, bhuteshu bhuteshu vichintya dheeraah pretyaasmaal lokaad amritaah bhavanti/ Iti dveteeyakhandah//*

(On Realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the ‘Antaratma’ itself is within itself as the ‘Paramatma’. Those blessed ones who finally realise that the Great Birthless Self is nowhere else but right within would have achieved bliss and Immortality or else would have continued again as the victim of the miserable vortex of the cycle of births and deaths and his endeavours would have been truly infructuous! On the contrary: Mundaka Upanishad vide III.ii.9 describes: *Sa yo havai tatparam brahma veda brahmaiva bhavati, naasyaabrahmavit kule bhavati, tarati shokam tarati paapmaanam guhaa gandhibhyo vimuktomrito bhavati/* or the great accomplisher of the Supreme Brahman hardly realises his status as indeed he is already merged in that flood Radiance. None in his erstwhile clan would ever be aware of that position. Even while alive, he would be as: ‘tarati shokam’ or overcomes grief of mind, ‘tarati paapmaanam’ or in the state of sinlessness, or as the ‘sthitaprajnya’, the one with of unique balance of senses and mind or ‘guhaa grandhi baahya vimukha’ or freed from the knots of the unknown cave hidden in a mortal heart as shrouded by ignorance and Maya of existence; and as ‘Amartah’ or the Immortal and Eternal. Bhagavad Gita in Sankhya Yoga, chapter two, stanzas 55-58 Lord Krishna defines the State of Bliss enjoyed by a ‘Stitha Prajnya’: *Prajahaati yadaa kaamaan sarvaa Partha! manogataan, Atmanyevaatmanaa tushtah sthitaprajnastadochyate// Duhksheshvanudvigna manaah sukheshu vigata spruhaha, Veeta raaga bhaya krodhah sthita dheermuniruchyate// Yah sarvatraanabhi snehah tat tat praapya shubhaashubham, naabhinandati na dveshti tasya prajnaa pratishthitaa// Yadaa samharatechaayam kurmongaaneeva sarvashah, Indriyaaneendriyaardhebyah tasya prajnaa pratishthitaa//* or Parthaa! It is he who demolishes the desires of this and other lokas and is able to maintain balance of mind in a natural and pure state of happiness is known as a ‘Stitha prajna’! He who could withstand floods of problems and difficulties as also quick spells of elation and ecstasies face with even temperament, normalcy and equanimity with no traces of fear, joy or anger is defined as a ‘Sthitaprajna’; he who is able to neither stretch out limbs and senses or nor withdraw these in extreme situations like a tortoise is termed as a ‘Sthitaprajna’!)

[This concludes the Second Chapter]

It is Maya the Yakshi ever preventing Jeevas and Devas alike to discover the Truth!

III. 1-2) *Brahma ha devebhyo vijigye tasya ha braahmano vijaye devaa amaheeyanta/Ta ekaikshantaa-
maakam evaayam vijayosmaakamevaayam mahimaa iti// Tadd haishaam vijaaj nau tebhyo ha praadur
babhuva tanna vyajaanat kimidam yakshamiti//*

(Brahman is truly unknown to those who are either not keen to know or those who desire to know but are unable to know despite their high keenness to know and make enormous efforts but still cannot know. It was in this context that the Supreme appeared to have at one stage created Maya or the dense cover of Ignorance over the Devas and allowed them the feeling of victory in the battle of evil forces and of virtues ensuring the stability of the Universe; Devas got elated that the success was their own not realising the magnificence of Brahman the Supreme. The reference to this incident is vividly explained vide Brihadara-nyaka Upanishad I.iii.1-7:*Dvayaah Prajaapatyaah Devesha Asuraascha tatha kaaniiyasaa eva Devaah jyaayasaa asuraah ta eshu lokesv aspardhaanta, te ha Deva uuchuh, hantaasuraan yajgnya udgethenaatyayaameti/* or the descendants of Prajapati are classified as Devas and Asuras and while the former are but a few in number and younger in age, Asuras were larger in number and older. Then Devas decided in mutual agreement to dominate the Lokas by performing Sacrifices viz. Jyotishtoma through ‘Udgita’ or through identity with ‘Praana’ or the Vital Force as prescribed in Scriptures delivered by Brahma Himself as per the repetition of the relevant mantras. Further stanzas of the Brihadaranyaka state: Devas decided that the speech and correct pronunciation and intonation of Udgita was essential for the success of Udgita and the rest of the ‘karmaacharana’ would be equally efficient in respect of Asuras and Devas too any way. Thus Devas took extra care and concentration about Udgita; they asked Praana to chant Udgita, then the nose responded and whatever happiness is possible for the Devas was enjoyed by the chanting but Asuras who realised the game plan of Devas and promptly spoiled by spreading all foul and evil smells. Then the Devas somehow got over the situation and then approached eyes to concentrate while rendering the Udgita; the Asuras played mischief and the rendering priests could with great difficulty resist tempting obscenes; the horrible sounds as spread all around the ears of the renderers of Udgita too were similarly overcome by the grit and resolve of the ears of the renderers. Devas consulted the minds of the Udgita chanters and they obliged with the chantings as their minds were so clean that Devas had no bounds of joy as the minds did not waver at all except the chanting and nothing else; the Devils wondered at the purity of the minds of the chanters though they tried their very best but could not distract. Devas then enquired of the vital force in the throats of the chanters to chant the Udgita for them and the priests readily agreed again and rendered it which was set to perfect rhythm and tempo; it was so attractive that despite the disturbances by demons it was extraordinary; the images of the devils failed and as a piece of earth quivered and quaked as though the Asuras got crushed and perished! *Te aikshanta asmaakameka evaayam vijayosmakam evaayam mahimaa iti/* Devas felt self-elated at their victory even as Brahman was indeed aware of their conceit. They had a vision but none could ever distinguish what precisely that was; was to a Spirit or Yaksha or Yoga Maya or an Imperceptible Embodiment of Trigunas of Satva-Rajas-Tamo gunas! *Tebhyo ha Praadurbhuva tanna vyajaanat kimidam yakshamiti/* or That Manifestation indeed appeared but is surmised that might be like that of Yaksha.)

III.3-4) *Te Agnim abruvan agnim jaataveda etad vijnaaneehi kimidam yakshamiti tatheti// Tad
abhyadavat, tam abhyavadat koseeti, Agnirvaa aham asmi iti abraveet, Jaatavedaa aham asmi iti//*

(Devas when asked the Form of Yaksha to identify itself as it looked like Agni being radiant and sizzling then the Yaksha confirmed that its name was **Jaataveda** another Title of Fire and as was asked again It asserted that It was indeed Agni).

III. 5-6) *Tasminstvayi kim veeryamiti, apeedam sarvam daheyam yadidam prithivyaam iti// Tasmai trinam nidadhauh etad daha iti, tad upa preyaaya sarva javana, tan na shashaakaa dagdhum, sa tata eva vivavrate, naitad, ashakam vijnaatum yadetad yaksham iti/*

(Then Devas asked as to what power was vested in Jaataveda, then the instant reply was that he could burn up anything and everything on Earth. When Devas produced a straw and asked Jataveda to burn it up, then the Yaksha failed to do so and quietly receded into background. Devas made fun of Jaataveda saying that as to what kind of Agni was he!)

III. 7-10) *AthaVaayum abruvan, vaayav etad vijaaneehi kim etad Yaksham iti, tatheti// Tad abhyadravat tam abhayavadat koseeti Vaayur vaa aham asmeeti abraveen maataarishvaa aham asmeeti// Tasmimstvayikim veeryam iti apeedam sarvam aadadeeyam yad idam prithivyaam iti// tasmai trinam nidadhauh etadaadatsveti, tad upapreyaaya sarvajaveny tanna shashaakaadaadum, sa tata eva nivarte natad ashakam vijnaatum yadetad yakshamiti//*

(Devas asked Yakshi-like Maya, having failed to convince them earlier to identify Itself provided another probable opportunity and the latter asserted that It was Vayu Deva the Deity of **Matarishva**, another form of Air. He further asserted that It had all the powers of what Vayu Deva could and that It could blow of even heavy substances including mountains let alone heavy weight objects on Earth! Then Devas kept a blade of grass on earth and asked Matarishva to blow it up. As It could not succeed then Devas heckled Yaksha and joked what kind of Vayu Deva was he!)

III.11) *Athendram abruvan, Maghavan, etad vijaaneeh kim etad Yakshan iti tatheti, tad abhayadravat; tasmaad tirodadhe/*

(As Devas concluded that this Yaksha was indeed a shadow of Maya seeking to fool them, they approached Maghavan or Indra to please investigate the appearance of the Yakshi and even while this occurrence happened the Maya Yakshi disappeared.)

III.12) *Sa tasminnevaakaashe striyam aajagaama bahu shobhamaanaam Umaam Haimavateem taam hovaacha kim etad Yaksham iti/*

(At the very place where Indra visioned on the Sky the Yaksha Svarupa, there appeared an extremely charming and gracious Devi identifying Herself as ‘Uma Haimavati’ who in her sonorous and resonant voice exclaimed *Kim etam Yaksham iti!* ‘or who was this Yaksha you are all excited about’! Markandeya Purana in the Chapter on Devi Sapta Shati II.55 is quoted: *Ittham yadaa yadaa baadhaa daanavotthaa bhavishyati, tadaa tadaavateeraaham karishyaai ari samkshatam/* or as and when demonic influences seek to dominate, the Mother of the Universe would certainly descend to Earth to curb tendencies of demonic disturbances; Devi Durga is represented by Her divine wisdom or Brahma Vidya and protects virtue and justice. Apparently in the context of Devaasura battle at the end of which Devas claimed victory but made them realise that it was not their greatness but indeed of that of the excellence and glory of Brahman himself! Also it was a grim reminder to Devas as certainly applicable to human beings viz. *Karmanyevaadhikaaraste maaphaleshu kadaachana, maa karma phala heturbhuh maa te sangotva*

karmani/ or One has the liberty only to perform duties as prescribed and have no control over the fruits of the works and hence should not neglect the responsibilities since the fruits shall be reaped as per the Nature's laws as Lord Krishna asserted in Bhagavad Gita 's Sankhya Yoga II.47. The moral of the Story would be that as Devas were puffed up by their success in executing the battle with Danavas, they had no achievement of their own but was the Will of Paramatma while Devas as mere instruments of the Act!)

[This concludes Chapter Three of Kena Upanishad]

Devi Uma explains the essential nature and implication of Brahma Vidya

IV.1) *Sa Brahmeti hovaacha, Brahmano vaa etad vijaye maheeyadhvam iti,tato haiva vidaamchakaara brahma iti/*

(Devi Uma explained : Indeed *Brahmanovaa etad vijaye:* it was undoubtedly the victory of Good over Evil as the Supreme had so willed but Devas foolishly claimed as their own and Devas were mere the players in the drama as conducted by of Him, despite the vanity of the latter shouting: *asmaakam eva ayam vijayah, asmaakam eva mahimaa/* or ours is victory, ours is the glory!)

IV.2-3) *Tasmaad vaa ete Devaa atitaraami vaanyaana devaan, sa hyenan nedhishtham pasprushuh, te hyenat prathamo vidaamchakaara brahmeti// Tasmaadvaa Indrotitaraamivaanyaana devaan, sa hyenan nedhishtham pasparsha, sa hyenat prathamo vidaamchakaara brahmeti//*

(Among the various Devas, the three prime of them viz.Agni, Vayu and Indra stand out as they even came proximate to Brahman and in any case visualised him personally. In any case Indra being their Leader, might even have excelled in his proximity and perhaps might have gone very near to Him! Katha Upanishad vide II.ii.9 -10 describes : *Agnir athaiko bhuvanam pratishtho rupam rupam pratirupo babhuva, ekasthaa sarva bhutaantaraatmaa rupam rupa pratirupo bahischa// Vaayurthaiko bhuvanam pratishtho rupam rupam pratirupo babhuva, etasthaa sarva bhutaantaraatmaa rupam rupo bahischa/* (The Self enters inside all the Beings, like Fire enters the world by assuming varied forms and shapes; this is its own raw form just like the Sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings! Similarly Indra too would have too.)

Awareness of Brahman both from cosmic and Individual levels

IV.4) *Tasyaisha aadesho yadetad vidyuto vyadyutadaa iteen nyaamimishadaa, itydhidaivatam/*

(In the divine context, the touch and feel of Brahman is on the analogy of a 'Vidyutah' or a flash of lightning. It is also like a *nyamimishat* or like the flap of an eye or a sudden wink of an illusory vision of the Almighty. Briharanyaka Upanishad vide II.iii.6 explains in the divine context- besides the mortal context the form being of air and atmosphere constituting Praana the vital force and the resultant breathing enabling physical organs and senses- *tasya haitasya purushasya rupam yathaa maharaajanam vaasah yathaa paandv aavikam, yathendragopah, yathaaagnyarchih, yathaa pundariikam, yathaa sakrid vidyuttam; sakrudvidyutteva, ha vaa asya shreer bhavati, ya evam veda/ Athaata aadeshah na iti na iti, na hi etasmaad iti, na ity anyat param asti; atha naama dhyeyam satyasya satyamiti/ Praanaa vai satyam teshaam esha tasyam//* or That Purusha Swarupa is such as he dons a saffron robe; he is like an Indragopa insect, looks like the flames of Fire, as a pure and white lotus flow and like a flash of lightning! This is the Instruction. This indeed is Praana and that is the Truth! As Bhagavad Gita in 'Akshara

Parabrahma Yoga' reference VIII.3-4 stanzas describe: *Akshharam Brahma Paramam svabhovoddhyaa - tamuchyate, Bhuta bhaavod bhavakaro visargah karma sanjnitah/ Adhibhutam ksharobhaavah Purushaschaadhidaivatam, Adhi yajnohamevaatra dehe dehabhritaam vara/* (Arjuna, dehadhaari shreshtha! Atma which is indestructible and outstanding is Itself calle Brahman and is is His normal trait is to reveal His Universal and of Adhyaatmika Form. His principal task is Srishti-Sthiti-Samhara and hence famed as 'Adhibhuta' and 'Apara Prakriti'; 'Para Prakriti' Purusha is termed as 'Adhi Daivika'! [Adhi bhautika is physique related, Adhi Adhyaatmika is mind related, and Adhi daivika is God made in common parlance]

IV.5) *Athaadhyaatmam, yadetat gacchateena cha manah anena chaitad upasmarati abheekshanam samkalpah/*

(In the Individual context, Devi Uma's Instruction is as follows. *Atha adhyaatmam* or this teaching is in repect of the Indwelling Self or the 'Antaratma'. The Individual Self is always embedded into and anchored onto mind:*Yadetat gacchati iva cha manah/* or Brahman is intimately connected to 'Manas' or the mind. *Anena abheekshanam upasmarati etat sankalpah* or this mind is repeatedly introspective of Brahman. Taittiriya Upanishad vide II.iv.1 emphasises that sharpness of mind and depth of Understanding are the essential inputs to access Mahat/Bliss: *Yato vaacho nivartante, apraapya manasaa saha,anandam brahmano vidvaan, na bibheti kadaachaneti/ Tasyaisha eva sharira aatmaa, yah purasya, tasmaadvaat etasmaan manomayaat, anyontara aatmaa vijnaamayah, tenaisha purnah, sa vaa esha purusha vidha eva, tasya purushavidha pakshah, yoga aatmaa, mahat puccham pratishthaa/* or No person with enlightenment is ever afraid of facing trying situations one he has realised Bliss which is Brahman. This situation follows due to strength of mind even in physical framework of a human being; more so when the internal self is buttressed with knowledge. In such a context, faith is stated as one's head, righteousness is the right side of the body, truth the left side and concentration is the body and 'Mahat' or the first born Intellect or the depth of absorption which is all pervading named Satya Brahman or Prajapati the stabilising tail! Brihadaraanyaka Upanishad vide V.iv.1 is quoted: *Tad vai tat etad eva tadasya Satyameva; sa yo haitam mahad yaksham pradhaamajam veda;Satyambrahmeti; jayaati - malokaan, jita invaasaa asa ya haitam mahad yaksham prathamajam veda;Satyam Brahmeti, Satyam hi eva Brahma/* or meditation is targetted to Prajaapati Brahman who has been described as his hridaya-intellect; further as Truth. That Truth is Satya Brahman. The phrase 'Satyameva' signifies the idioms 'Sat' or 'Tyat' viz. Murta-Gross and 'Amurta'-subtle, the gross being 'Pancha bhutatmika' or of Five Elements as also of 'Arishadvargas' viz. Kama, Krodha, Lobha, Moha, Mada, Matsaraas; indeed Satya Brahman is invincible, the very first born and all pervading!)

Scope of Accomplishment

IV.6) *Taddhah tadvanam naama tadvanam iti upaasitavyam sa ya etad evam vedaabhi hainam sarvaani bhutaani samvaanchanti/*

(Brahman is indeed the most desired, adorable, worshipped and eulogised by each and every Being, alike the human and others with discernment; it is to be meditated upon as such or *tadvanam naama prakhyaatam* or Brahman is distinctly yearned and craved for!

IV.7) *Upanishadam bho bruheetyuktaa ta upanishadraahmi vaava ta upanishadama brumeti/*

(Recalling the earlier query of the disciple request to the Acharya at the beginning of the Second Chapter of this Kenopanishada, the former asked the student whether he had an idea of what Brahman was all about and the sishya with half conceit replied: *meemaamsyameva te manye viditam*/ The reply sounds that after all the process of reasoning would provide ‘Brahma Vidya’ or the knowledge of Brahman! Now at the end of the final chapter one realises that to know of Brahman is what is to be known and that one knows not much but to know what is not known is yet to be known! Thus the Teacher provides the cryptic reply that he has imparted the subtle and secret knowledge: *Upanishadam bho bruheeyuktaa*/ Having received the reply of the teacher, the Student might even retort and say : ‘Is it all this that one could teach to conclude that the intelligent ones should turn away from the material world to realise Brahman!’ Now the probable reply from the Preceptor could as well be: ‘This is all that what one could teach; there is nothing beyond this!’ In Sum, the basics are the Creation of the Universe, the prime support of life is praana, the origin and destination of mortal existence, shodasha kalaas and the Self named as Antaratma or the Conscienc and its True Reflection of Brahman like salt and water! The Prashna Upanishad vide VI-7-8 concludes: *Taan ho vaacha, etaavad evaaham etat param brahma veda, naatah param asti iti/ Te tam archayantah, tvam hi nah pita yosmaakam avidyaayaah param paraam tarayasi iti; namah paramarshibhyo namah parama rishbhyah*/ Maharshi Pippalaada replied to the sixth and final question of Sukesha the son of Sage Bharadvaja about the ‘shodasha kalaas’ of human body and how the sensroy organs are restricted to the physical acts only and once the Self of Glory titled ‘Antaratma’ or the Inner Consciousness jumps from one to another cycle of births and deaths on a repetitive basis, the ‘shodasha kalaas’ get replaced in the subsequent lives again and again. Having so replied, the Maharshi confessed that beyond the stage of Hiranyagarbha, he might not be able to comprehend any further about the Parama Tatva or the Brahman the ‘Avyataavyakta’ or the One Realised and Unrealisable! He hinted to the Seekers of Brahma Vidya that not only one might not be able to ‘seek’ or learn but one would have to be intuitive or self experienced all by themselves. He further commended those glorious Maharshis who had by the dint of their deep faith and dedication accomplished the Supreme Vision and got absorbed into that Unique Truth and the Outstanding Vision Itself!)

IV.8) *Tasyai tapo damah karmeti pratishthaa Vedaah sarvaangaani Satyam aayatanam*/

(Intense concentration coupled with faith in totality, ceaseless renouncement and refrain from sense objects and desires, besides the utmost performance of prescribed duties constitute the cornerstones of Self Discipline; indeed Rites, Sacrifices and the attendant Karma kaanda are the action oriented legs while Vedas represent the ‘sarvangaas’ or the limbs and Truthfulness is the Abode. In this context, the experience of realisation of Brahman by Indra and Virochana representing Devas and Danavas respectively as described by Chhandogya Upanishad VIII.vii-xii is highly relevant. Both of them with the sole objective of dominating the worlds performed severe Tapasya, Sacrifices, Celibacy and extremely severe schedule of karma kanda even without each other’s knowledge. Finally, Prajapati obliged them with his appearance and advised them to attain the state of tranquility and bliss. Both of them entreated Him to learn way and means of attaining so that they could further intensify thier efforts to attain deep knowledge, application of mind and practical abilities. Prajapati smiled and instead of losing composure as neither of the two be disappointed said: *ya esha akshini purushah drishtyaa esha aatmeti*/ That is: the person that is seen in the eye is the Self and that is Immoral, Fearless and that is Brahman indeed! He further quipped: This one clearly seen in water and that one is in the mirror; whom do you think looks clearer! Then he delared in all seriousness: This one is seen very clearly in all these! Truly indeed the Individual Self and the Supreme Self are just the same. Having said thus, Prajapati disappeared. On

seeing their own reflections, both Indra and Virochana saw their own reflections, and while Virochana returned happy and self-believed that indeed he was the unchallenged hero of invincibility of the worlds, Indra knew that there was a catch tried again to vision Prajapati for a clarification and practised Sacrifices with intensified zeal and fervour. In his repeated vision, Prajapati gave the analogy of a dream stage when the Self was unaffected as body organs and senses were withdrawn excepting mind and hence the Self was unaffected since eventually the body would perish but the Self or the 'Antaraatma' was eternal. As Indra was still not convinced and performed tapasya yet again, Prajapati finally explained: the mortal body shrouded by death and destruction is also the abode of the Self which by itself is bodiless yet immortal. The outer covering of the body is subject to pleasures and pains, but the basic inner light has nothing to do with the darkness and some flashes of light. The serene and relaxing Self being established and identified its own image called the Supreme is a witness of the activities of the jnaandriyas and karmendriyas headed by mind. The Immortal Self is like the horse drawing a cart as a spectator to the deeds of the body and all the deeds of the Self are squarely responsible by the body/sensory organs which are mortal and mind is the driver who too is mortal! The eternal horse takes to yet another carriage afresh with another set of organs, senses and a driver too! The Brihadaranyaka Upanishad vide VIII.xii.6 affirms: *Ye te Brahmaalke tam vaa etam Devaa amaanam upaasate, tasmaat tashaam sarve cha lokaa aatthaah sarvecha kamaah, sa sarvaamschalaaaapnoti sarvamscha kaamaan yastam atmaanam anuvidya ijaanaat, iti Prajaapatir uvaacha Prajaapatir uvaacha/* or Undeniably indeed the entire Universe inclusive of all divinities do esteem and worship the Self by the might of knowledge, resolve, introspection backed by Sacrifices, deeds of virtue and unified meditation. He also sees within the secrets of the worlds; this was what Prajapati asserted again and again to Indra/ This magnificent Brahma Vidya about the splendour of the Self is so easy to know but unattainable to digest!)

IV.9) *Yo vaa etamevam vedaapyahatya paapmaanamante svarge loke jyeye pratishthati, pratishthati/*

(Whoever knows all this- as knowledge indeed is the basis- and has dispersed blemishes and sins, as also 'preshitam' or willed and decided by Him, would thus be able to be firmly seated in the boundless bliss called Brahman! The pre- conditions prescribed are: a) knowledge b) sin- lessness and c) Will of Brahman. As regards Knowledge is concerned, Mundaka Upanishad details Para Vidya and Aparaa Vidya. Para Jnaana is the essence of Four Vedas viz. Rig-Yajur-Saama-Athatvanas; Six Vedangas of Shiksha-Kalpa-Vyakarana- Nirukta-Chhandas-Jyotisha, besides Karma Jnana encompassing Sacrifices, Charities, and so on besides Aparaa Vidya essentially about the Role of Maya, Cycle of Births and Deaths, Transmigration of Souls by way of Dakshina-Uttara Marga, Paapa Vimukti and finally the Will of Brahman towards Atma Sakshatkaara or Self Realisation. Besides the Knowledge detailing the Para and Aparaa Vidyas and the climactic sinlessness and even the magnificent input of Brahma Vidya, indeed the Will of the Supreme reflected in one's own Inner Consciousness would prevail finally; indeed the will of the Final Bliss would prevail!)

[This is the Fourth and Final Chapter of Kena Upanishad]

Asato maa sad gamaya, Tamasomaa Jyotirgamaya, Mrityor maamritam gamaya / (Brihadaranyaka Upanishad vide I.iii.28)

(Lead us from Unreal to the Real, from Darkness to Splendour, from Death to Salvation! Lead us from Fantasy to Awareness, Ignorance to Knowledge, and Mortality to Immortality!)