

## KENOPANISHAD

## FIRST PART

With whose inspiration the mind, is attracted towards object of concern? Who appoints (praan) vital life to start pulsating one is born? With whose inspiration do we talk with this faculty of speech? Which divine power fixes the functions of eyes and ears?—(1)

O inquisitive one! He is the very ear of ear, He is the very mind of mind, He is the very speech of speech, He is the vital life of praan, He is the very eye of eye. Recognising this,

ॐ केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

om keneshitam patati preshitam manah kena praanah prathamah praiti yuktah. keneshitaam vaacha-mimaam vadanti chakshuh-shrotram ka-u devo yunakti—(1)

Om—God (remembering God as an auspicious observance); **kena**—from whom; **ishitam**—desired, inspired; **patati**—falls (is attracted); **preshitam**—sent, inspired; **manah**—mind; **kena**—by whom; **praanah**—vital breath—praan, nose; **prathamah**—first, main; **praiti**—functions properly; **yuktah**—appointed, fixed; **kena**—from whom; **ishitaam**—desired, inspired; **vaacham**—to speech; **imaam**—to this; **vadanti**—speaks; **chakshuh**—to eye; **shrotram**—to ear; **kah**—who, **u**—with certainty; **devah**—divine power; **unakti**—appoints, fixes—(1)

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचः स उ प्राणस्य प्राणः ।

चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

shrotrasya shrotram manaso mano yadwaacho-ha vaacham sa-u praanasya praanah. chakshushash-chakshu-atimuchya dheeraah pretya-asmaad-lokaat-amritaah bhavanti—(2)

shrotrasya—of the sense of hearing; shrotram—ear;

wise folk abandon worldly pleasures and after death become immortal—(2)

The eye does not reach there, neither the speech, nor the mind. We are not even aware how devotees can be counselled regarding Him. He is different from the known, He is different from the unknown. Known is the one who we perceive—we do not know Him, therefore, He is different from the known. Unknown is the one who we do not perceive—it is not that we do not know Him altogether, due to this vast universe even a staunch atheist has an inkling of Him, therefore He is different from the unknown. We have

**manasah**—of mind; **manah**—mind; **yad**—who; **vaachah**—of speech; **vaacham**—speech; **sah**—he; **u**—certainly; **praanasya**—of vital breath (praan), nose; **praanah**—is praan; **chakshushah**—of the eye; **chakshuh**—eye; **atimuchya**—(the company of worldly pleasures) abandoning; **dheeraah**—learned folks; **pretya**—after death, depart; **asmaad**—this, from this; **lokaat**—from the world; **amritaah**—immortal; **bhavanti**—become—(2)

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो न विदमो न विजानीमो यथैतदनुशिष्यादन्यदेव तद्विदितादथो अविदितादधि। इति शुश्रुम पूर्वेषां ये नस्तद् व्याचक्षिरे ॥ ३ ॥

**na tatra chakshur-gachchhati na vaag-gachchhati no mano na-vidmo na-vijaanimo yathaa-etad-anushishyaat-anyad-eva tad-viditaat-atho aviditaadadhi. iti shushruma poorveshaam ye nastad vyaacha-chakshire**—(3)

**na**—does not; **tatra**—there; **chakshuh**—eye; **gachchhati**—can go, can reach; **na**—neither; **vaag**—speech; **gachchhati**—can reach; **na**—nor; **manah**—mind; **na**—does not; **vidmah**—can know; **na**—does not; **vijaaneemah**—can know, can specially know; **yathaa**—like, just as; **etad**—to this (of); **anushishyaat**—to counsel, to be told; **anyad**—another, different, separate; **eva**—alone; **tad**—he; **viditaat**—from the

been hearing this from the rishis before us interpreting Him as such—(3)

Speech cannot reveal Him, the one who causes speech to appear, perceive that alone as 'brahm', not the one who people worship—(4)

The one who does not reflect with mind, but through whom the mind reflects, know that alone as 'brahm', not the one who people adore—(5)

known; **atha u**—and; **aviditaat**—from the unknown; **adhi**—about the subject; **iti**—this, like this; **shushrum**—have heard; **poorveshaam**—(from us) who were earlier living (the learned); **ye**—who; **nah**—to us; **tad**—that, (of that); **vyaacha chakshire**—had explained, interpreted—(3)

यद्वाचानभ्युदितं येन वागभ्युद्यते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ४ ॥

**yad-vaacha-na-abhyuditam yena-vaag-abhyudyate. tadeva brahma-tvam viddhi nedam yadi-damupaasate**—(4)

**yad**—who; **vaacha**—with speech; **anabhyuditam**—cannot be revealed, inexpressible; **yena**—from whom; **vaag**—speech; **abhyudyate**—is expressed, is capable of expressing ideas; **tad**—to him; **eva**—alone; **brahm**—brahm; **twam**—you; **viddhi**—understand; **na**—not; **idam**—this; **yad**—the one who, to whom; **idam**—he, to him; (**yad idam**—to that this); **upaasete**—is worshipped—(4)

यन्मनसा न मनुते येनाहुर्मनो मतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५ ॥

**yan-manasaa na-manute yena-a-hur-mano matam. tadeva brahmatvam viddhi nedam yadi-dam-upaasate**—(5)

**yat**—who, to whom; **mansaa**—with mind; **na**—does not; **manute**—carefully thinks; **yena**—through whom; **aahuh**—it is said; **manah**—mind; **matam**—carefully studied; **tad eva brahm twam viddhi na idam yad idam upaasate**—perceive that as 'brahm' not the one that (people) worship—(5)

He does not see with the eye, but through whom the eye sees, perceive that alone as 'brahm' not the one who people revere—(6)

He does not hear with the ear, but through whom the ear listens, perceive that alone as 'brahm' not the one who people service—(7)

The one who does not breathe with vital-air, but through

यच्चक्षुषा न पश्यति येन चक्षूषि पश्यति ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ६ ॥

yat-chakshushaa na pashyati yena chakshoonshi pashyati. tadeva brahmatwam viddhi nedam yadi-dam-upaasate—(6)

yat—who, to whom; chakshushaa—with eyes; na—does not; pashyati—see; yena—through whom; chakshoonshi—to eyes; pashyati—looks; tad eva brahma twam viddhi na idam yad idam upaasate—perceive that alone as 'brahm' not this (to this) which (people) worship—(6)

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ७ ॥

yat-shrotrana na shrinoti yena shrotram-idam shrutam. tadeva brahmatwam viddhi nedam yadi-dam-upaasate—(7)

yat—who, to whom; shrotrana—with ear; na—does not; shrinoti—hear; yena—through whom; shrotram—ear; idam—this; shrutam—is heard; tad eva brahm twam viddhi na idam yad idam upaasate—perceive that alone as 'brahm' not this which (people) worship—(7)

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ८ ॥

yat-praanena na praaniti yena praanah praneeyate. tadeva brahmatwam viddhi nedam yadi-dam-upaasate—(8)

yat—who, to whom; praanena—with vital breath—praan

whom vital-life breathes, consider that alone as 'brahm', not the one who people worship—(8)

(This sentence has been repeated five times in this part that the one who people worship is not 'brahm', the real 'brahm' is another (different). We do not look beyond this world but consider it as everything, we are fully engrossed in it, and worship it. The rishis repeatedly repeat—do not just keep on worshipping this world—the basic directing force of the universe alone is 'brahm'—the greatness, eminence of the universe is through Him, hence worship Him, not this universe, He alone is 'brahm').

## SECOND PART

If you believe that you know the identity of 'brahm' then you know very little about his identity. That identity which you perceive, or that identity which is revealed amongst the

(with the sense of smell—the nose); **na**—does not; **praaniti**—breathe; **yena**—with which; **praanah**—praan vital breath; **praneeyate**—is drawn in; **tad eva brahma twam viddhi na-idam yad-idam upaasate**—perceive that alone as 'brahm' not this which (people) worship—(8)

यदि मन्यसे सुवेदेति दध्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।

यदस्य त्वं यदस्य च देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् ॥ १ ॥

**yadi manyase suve-deti dabhram-evaapi noonam twam vettha brahmano roopam. yadasya twam yadasya cha deveshva-tha nu-mimaansyam-eva tey manye viditam**—(1)

**yadi**—if; **manyase**—accepts, understands; **su**—reasonably; **veda**—I know; **iti**—as such; **dabhram**—slight, very little; **eva**—alone; **api**—also; **noonam**—with certainty; **twam**—you; **vettha**—know; **brahmanah**—of brahm; **roopam**—identity; **yad**—who; **asya**—to this; **twam**—you; **yad**—who; **asya**—to this; **cha**—and; **deveshu**—in the divine, in senses, in the learned; **atha**—and; **nu**—certainly; **mimaansyam**—worthy

revered or the learned, it deserves to be examined—it is not clear, it is uncertain—(1)

I do not admit that I know Him properly, nor do I say that I do not perceive, since I also know to some degree. He who thinks amongst us that he understands Him—he just ascertains Him merely that much—does not recognise, yet recognises Him—(2)

He who admits that he could not fathom Him, he has grasped Him, he who thinks he has understood Him, he has not understood Him. He is unknown to those who know and

of deliberation, reflection on pros and cons—indecisive; **eva**—alone; **tey**—for you, to you, your, they; **many**e—I understand; **viditam**—known, to already known—(1)

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।

यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ २ ॥

**naaham manye suve-deti no-na-vedeti veda-cha.**  
**yo nastad-veda tad-veda no-na vedeti veda-cha**—(2)

**na**—do not; **aham**—I; **many**e—admit; **su**—properly; **veda**—am aware; **iti**—as such; **no**—do not; **na**—do not; **veda**—I know; **iti**—like this; **veda**—I know; **cha**—and; **yah**—who; **nah**—amongst us; **tad**—to him; (thinks that he); **veda**—is aware, he **tadved**—knows that much; **no**—does not; **na**—never; **veda**—is aware of; **iti**—like this; **veda**—understands; **cha**—and—(2)

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।

अविज्ञातं विज्ञानतां विज्ञातमविज्ञानताम् ॥ ३ ॥

**yasyaa-matam tasya matam matam yasya na veda sah.**  
**avijyaatam vijaanataam vijyaatam-avijaanataam**—(3)

**yasya**—whose; **amatam**—not known (which is known understood); **tasya**—his; **matam**—(in fact) known; **matam**—known; **yasya**—whose; (**matam yasya**=who thinks he knows); **na**—does not; **veda**—is aware of; **sah**—he; **avijyaatam**—is not known; **vijaanataam**—(who are proud

known to those who do not know. Because only this can be known about Him that He cannot be known—(3)

He can be known only when he is perceived through enlightenment. When the senses turn to worldly pleasures and be aware of them, that is perception (bodh); when they reverse and return within from worldly pleasures—that perception is called enlightenment. With this enlightenment man attains salvation. This stage comes when man is vigorous, without vigour there is no enlightenment. He who is entrapped in worldly pleasures is vigour-less. He sinks deep in such pleasures. To get out of this cycle, the only recourse for enlightenment is to awaken the inner or spiritual strength. To get tied to the world one does not gain vigour, the inner-spirit (atma) generates vigour and energy. Shunning of senses and turning to atma creates vigour and strength. This is the stage of awakening—enlightenment. ‘Pratibodh’ is knowledge, real knowledge—this knowledge leads to immortality—(4)

of what they know), who know; **vijyaatam**—of known; **avijaanataam**—to those who do not know (for those who think of brahm as unknowable,) agnostics—(3)

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।

आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ ४ ॥

**pratibodha-viditam matam-amritatwam hi-vindate. aatmanaa vindate veeryam vidyayaa vindate-amritam**—(4)

**pratibodhah**—wisdom gained through introspective senses; **pratibodha-viditam**—perception only from introspective senses; **matam**—known, wisdom; **amritatwam**—to immortality; release from rebirth; **hi**—with certainty; **vindate**—obtains; **aatmanaa**—from atma; from inner strength; **vindate**—obtains; **veeryam**—to vigour, to energy; **vidyayaa**—from knowledge, from enlightenment; from introspective wisdom; **vindate**—attains; **amritam**—to immortality—(4)

It is satisfying and fine if you perceive Him here in this birth—or else it is complete ruin. Solemn and stable people have reached only to this conclusion after pondering over each element, each inanimate and animate object of the universe that the fundamental principle (mool-tattva) is He alone. Such solemn people become immortal after death from this world. (*Kath. 6-4; Brihad. 4-4-14*)—(5)

(It is said in the first part that the cycle of creation is not moving on its own, there is some other power causing it to move. That energy cannot be seen by the eye, it causes the eye to see; it has no voice, the speech can only eulogise it. This part says—then what is that power, how can we know it? The rishis state that one can only get an inkling of that power in every object of the world, each one can get that impression, the vastness of this universe is enough to get that effect, but to understand that we know Him due to that inkling is a fallacy. The inkling that we get looking at this world happens to all—this is ‘bodh’—to know His real-form ‘pratibodh’—

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।

भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ ५ ॥

**iha cheda-vedeet-atha-satya-masti na-chediha-vedeen-mahatee vinashtih. bhooteshu bhooteshu vichitya dheeraah pretya-asmaat-lokaat-amritaah bhavanti—(5)**

**iha**—here, in this, in this world, in this birth; **chet**—if; **avedeet**—have understood; **atha**—then; **satyam**—truth, only proper; **asti**—is; **na**—never; **chet**—if; **iha**—in this birth; **avedeet**—understood; **mahati**—great; **vinashti**—damage, destruction, loss; **bhooteshu**—**bhooteshu**—(of the universe) in animate and inanimate objects; **vichitya**—well thought out reflection—after understanding; **dheeraah**—wise persons; **pretya**—after death; **asmaat**—this, from this; **lokaat**—from the world, from birth; **amritaah**—released from rebirth immortal; **bhavanti**—become—(5).



awakening is required. Pratibodh, that is to say, the state where the senses free of sensual pleasures and return within, precisely with that His realisation happens.)

### THIRD PART

<sup>1</sup>Agni, vaayu, indra etc. deities are famous in this world, they are proclaimed all over, (*prashn* 2-3; *Brihad.* 1-3; 3-1). Actually it is 'brahm' who has got this triumph for the deities. Because of brahm the deities triumph, but the deities considering this as their own triumph understood it as their own exaltation, they forgot the cause of their dignity is 'brahm'. They viewed this as their own triumph, their own exaltation—(1)

Brahm understood this matter of the deities. He emerged out of them—he withdrew his power from them, and stood

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त ।

त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥ १ ॥

**brahma ha devebhyo vijigye tasya ha brahmano vijaye devaa ama-heeyanta. ta aikshanta-asmaaka-mevaayam vijayo-asmaakam-evaayam mahimeti—(1)**

**brahm**—brahm; **ha**—with certainty; **devebhyah**—for the deities; **vijigye**—won triumph; **tasya**—of that (brahm); **ha**—certainly; **vijaye**—in triumph; **devaah**—indra, varun etc. deities; **amaheeyant**—considered themselves great, eminent; **tey**—they; **ekshant**—saw, thought; **asmaakam**—ours; **eva**—alone is; **ayam**—this; **vijay**—is triumph, conquest; **asmaakam**—ours; **eva**—is only; **ayam**—this; **mahimaa**—superiority, importance (is); **iti**—in this manner—(1)

तद्वैष्णं विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानत किमिदं यक्षमिति ॥ २ ॥

**taddheshaam vijajyou tebhyo-ha praadur-babhoova tanna vyajaanat-kimidam yaksham-iti—(2)**

**tad**—he, that (brahm); **ha**—definitely; **eshaam**—their (to

before them in the sky in the form of 'yaksh' (a kind of demi-god). The deities were perplexed as to who is this 'yaksh' before them—(2)

They spoke to agni, O jaatavedas! (brilliant fire) find out who is this 'yaksh'? Agni said, very well—(3)

Agni came running before yaksh. Yaksh asked—who are you? Agni replied, 'I am agni, I am jaatavedas'—(4)

Yaksh asked, what power do you have? Agni replied, I

that conceit); **vijajyou**—understood; **tebhyah**—for them (in front of them); **ha**—definitely; **praadur-babhoova**—appeared; **tat**—to him; **na**—did not; **vyajaanat**—(the deities) recognised; **kim**—what, who; **idam**—this; **yaksham**—yaksh, revered, mighty-glorious; **iti**—as such—(2)

तेऽग्निमब्रुवज्जातवेद एतद्विजानीहि किमेतद्यक्षमिति तथेति ॥ ३ ॥

**tey-agnim-abruvan-jaataveda etad-vijaaneehi kim-etad-yaksham-iti tatheti**—(3)

**tey**—they (deities); **agnim**—to agni (deity); **abruvan**—talked, spoke; **jaatavedah**—O jaatavedas (omnipresent, omniscient) agni; **etad**—to this; **vijaaneehi**—ascertain; **kim-etad yaksham**—who is this yaksh? **iti**—this; **tathaa iti**—as it is (accept this)—(3)

तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥ ४ ॥

**tad-abhyadravatta-abhyavadat-ko-aseet-agnirvaa aham-asmi-iti-abraveet-jaatavedaa vaa aham-asmi-iti**—(4)

**tad**—that (yaksh); **abhyadravat**—went towards with speed; **tam**—to that (agni); **abhyavadat**—(yaksh) spoke; **ka**—who; **asi**—are you; **iti**—this; **agnih**—agni; **vai**—certainly; **aham**—I; **asmi**—am; **iti**—this; **abraveet**—said; **jaatavedaah**—jaatavedas (of name); **vai**—definitely; **aham asmi**—I am; **iti**—this (also spoke)—(4)

तस्मिंस्त्वयि किं वीर्यमित्यपीदः सर्वं दहेयं यदिदं पृथिव्यामिति ॥ ५ ॥

can burn and reduce all what is there on earth to ash—(5)

Yaksh kept a blade of grass before agni. So burn it! said yaksh. Agni rushed with all its power but could not burn the straw. Agni beat a hasty retreat and said 'I could not find who is this yaksh'—(6)

Now the deities approached vaayu and said O vaayu (air)!

**tasmin-twayi kim veeryam-itya-apeedam sarvam daheyam yadidam prithivyaam iti—(5)**

**tasmin**—that (brilliant fire—agni); **twayi**—in you; **kim**—what; **veeryam**—power (capability); **iti**—this; **api**—also; **idam**—this; **sarvam**—to everything; **daheyam**—can burn; **yad idam**—all that this; **prithivyaam**—on earth (is); **iti**—this (what agni said)—(5)

तस्मै तृणं निदधावेतद्देहि तदुपप्रेयाय सर्वजवेन तत्र शशाक दग्धुं

स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ ६ ॥

**tasmai trinam nidadhaa-vetad-daheti tadupa-preyaaya sarva-javena tanna shashaaka dagdhum sa tat eva niva-vrite naitad-ashkam vijyaatum yad-etad-yaksham-iti—(6)**

**tasmai**—for him (before him); **trinam**—to a blade of grass—straw; **nidadhau**—kept; **etad**—to this; **dah**—burn; **iti**—this (yaksh said); (agni) **tad**—to it; **upa-pra iyaay**—came near; **sarvajaven**—with total power; **tat**—to that (straw); **na**—not; **shashaak**—was competent; **dagdhum**—to burn; **sa**—that (agni); **tat**—from there; **eva**—just; **nivavrite**—returned; **na**—have not; **etad**—to this; **ashkam**—I have been capable; **vijyaatum**—to know; **yad**—that; **etad**—this; **yaksham**—yaksh (is); **iti**—as this (he told the deities)—(6)

अथ वायुमब्रुवन्वायवेतद्विजानीहि किमेतद्यक्षमिति तथेति ॥ ७ ॥

**atha vaayum-abruvan-vaayave-tad-dvijaaneehi kim-etad-yaksham-iti tatheti—(7)**

**atha**—thereafter then; **vaayum**—to vaayu; **abruvan**—spoke; **vaayo**—O vaayu; **etad**—to him; **vijaaneehi**—know;

Find out who is this yaksh! Very well—vaayu replied—(7)

Vaayu came running in front of yaksh. Yaksh enquired—who are you? Vaayu replied 'I am vaayu, I am maatarishwaa (who moves in the sky)—(8)

Yaksh asked, how much power do you have? Vaayu replied, whatever there is on earth, if I want I can collect all and fly it away!—(9)

Yaksh kept a blade of grass in front of vaayu. Said, then show how you can remove this from its place. With its total

**kim**—what who; **etad**—this; **yaksh**—yaksh (is); **iti**—this; **tathaa iti**—just like this (will do, saying this)—(7)

तदभ्यद्रवत्तमभ्यवदत्कोऽसीति वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥ ८ ॥

**tad-abhyadravat-tamabhyavadat-ko-asi-iti vaayurvaa aham-asmi-iti-abraveen-maatarishwaa vaa aham-asmi-iti**—(8)

**tad**—to that (yaksh); **abhyadravat**—went towards; **tam**—to that (vaayu); **abhyavadat**—(yaksh) said; **kah**—who; **asi**—is; **iti**—this; **vaayuh**—vaayu; **vai**—certainly; **aham**—I; **asmi**—am; **iti**—this (vaayu replied and said); **maatarishwaa**—one which/who can move with fast speed in the sky; **vai**—with certainty; **aham asmi**—I am; **iti**—this—(8)

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वमाददीय यदिदं

पृथिव्यामिति ॥ ९ ॥

**tasmin-twayi kim veerya-mitya-peedam sarvam-aadadeeya yadidam prithivyaam-iti**—(9)

**tasmin**—that fast moving vaayu; **twayi**—in you; **kim**—what; **veeryam**—energy, power (is); **iti**—this (yaksh asked); **api**—also; **idam**—this; **sarvam**—all entire; **aadadeeya**—can fly it away; **yadidam**—that this; **prithivyaam**—(is) on earth; **iti**—this (replied vaayu)—(9)

तस्मै तृणं निदधावेतदादत्स्वेति तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुं स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ १० ॥

energy, vaayu rushed but could not shake that blade of straw. This was enough to make him retreat. Wondered who is this yaksh—(10)

Now the gods spoke to Indra, O chief of gods! find out who is this Yaksh? Indra said, very well. Indra ran and stood before Yaksh, but Yaksh disappeared from Indra—(11)

Indra began searching for yaksh in that sky. While

**tasmai trinam nidadhaa-vetad-aadat-sweti tadup-preyaaya sarva-javena tanna-shashaa-kaadaatum sa-tat eva nivavrite naitad-ashakam vijyaatum yad-etad-yaksham-iti—(10)**

**tasmai**—for him (in front of him); **trinam**—to a blade of grass—straw; **nidadhau**—kept; **etad**—to it; **aadatswa**—fly it away; **iti**—this (yaksh said); **tad**—to him; **upa pra iyaay**—went near; **sarvajaven**—with full force; (**jawah**—speed); **tat**—to it; **na**—could not; **shashaak**—was capable; **aadaatum**—for flying it away; **sah**—he (vaayu); **tatah**—from there; **eva**—just; **nivavrite**—returned; **na**—not; **etad**—to him; **ashkam**—was capable, could be; **vijyaatum**—to know; **yad etad yaksham**—who (is) this yaksh; **iti**—this (vaayu told the deities)—(10)

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति ।

तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ॥ ११ ॥

**athendram-abruvan-maghavann-etad-dwi jaaneehi-kim-etad-yakshamiti. tatheti tad-abhyadravat-tasmaat-ati-rodadhe—(11)**

**atha**—after this, again; **indram**—to Indra, to atma; **abruvan**—spoke; **maghavan**—O indra; **etad**—to this; **vijaaneehi**—know; **kim etad yaksham**—who is this yaksh?; **iti**—this; **tathaa iti**—just like this (I will do, after speaking this); **tad**—that (yaksh); **abhyadravat**—proceeded towards; **tasmaat**—from him (Indra); **tirodadhe**—(that yaksh) vanished, hid himself—(11)

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमां हैमवतीं तां होवाच किमेतद्यक्षमिति ॥ १२ ॥

searching he saw a woman, very beautiful and adorned with golden jewellery and was radiant as snow—‘Uma’ was her name. (Uma consists of two words. ‘u’ and ‘maa’. ‘u’ means ‘what’ and ‘maa’ means ‘is not’. Uma means ‘what is not’! What is or is not—this is the job of logic and wisdom, therefore Uma means ‘intellect’. Since yaksh became invisible, Indra, that is, ‘jeeva’ (the soul) talked to ‘Uma’ that is ‘intellect’). Indra asked Uma—who was this yaksh—(12)

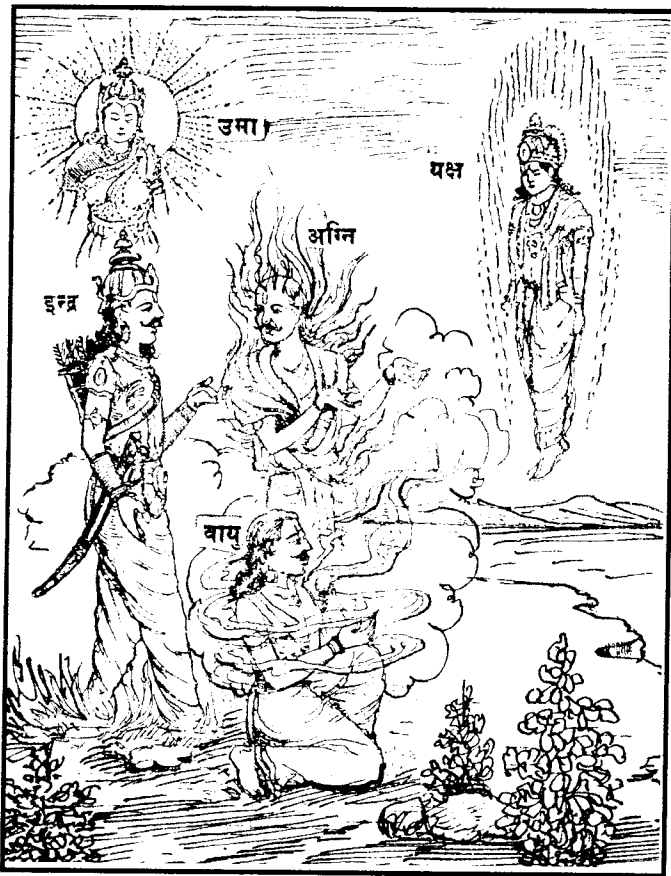
(‘Agni’ and ‘vaayu’ are representative principles (elements) of physical powers in this narrative. ‘Agni’ is a perceptible physical element, ‘Vaayu’ is an imperceptible physical element. But both are inert, inanimate. Indra means ‘jeevaatma’—that is, spiritual element (chetan-tattva). The inanimate (achetan) and animate (chetan) world is mighty because of the power of ‘brahm’ (the all pervading spirit of the universe)—Agni, Vaayu and Indra who represent the inanimate and animate world respectively, overlooked this. Inanimate is inert, therefore, yaksh placed the straw in front of ‘agni’ and ‘vaayu’ and weakened their conceit, but for the ‘animate’—for the jeevaatma, he vanished but sent ‘Uma’—the intellect to make ‘Indra’ understand that his triumph, his grandeur is only due to brahm. Yaksh, who hid himself in space of the mind was given his whereabouts by Uma to Indra, that is by intellect to jeevaatmaa.

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**sa tasmin-evaa-kaashe striyam-aajagaama bahu-shobhmaanaam umaam hai-mavateem taam hovaach kim-etad-yaksham-iti—(12)**

**sah**—he (indra); **tasmin eva**—in that very; **aakaashe**—in sky; **striyam**—to a woman (near); **aajagam**—came, reached; **bahushobhamaanaam**—very splendend, beautiful; **umaam**—to uma (whose name was), the intellect that removes doubt; **haima-vateem**—wearing gold ornaments or dazzling like snow flakes; **taam**—to that (lady); **ha**—with assurance; **uvaach**—spoke (asked); **kim etad yaksham**—who is this yaksh; **iti**—this—(12)

(We have clarified in the preface that to understand the mystery of the Upanishads we should clearly understand that whatever their perception is in 'pind'—microcosm—it is the same in 'brahmaand'—macrocosm. Therefore in their descriptive style whichever rule applies to 'pind' is also shown to apply in 'brahmaand'. Keeping 'pind' as an objective, it is said in the first part of this Upanishad that the eye, ear, mind etc. which are sections of 'pind'—are not 'brahm'—brahm is distinct from them; in this part, keeping 'brahmaand' as an objective, it is said that agni, vaayu, indra etc.—are sections of



*Indra, Agni, Vaayu, Yaksha, Uma*

'brahmaand'—but not 'brahm'—brahm is distinct from them. Just as in the second part it is stated that the basic energy of 'pind'—microcosm is distinct from eye, ear, mind etc. and can be perceived with 'pratibodh'—awakening, in the same manner in the third part it is stated that the basic energy of 'brahmaand'—macrocosm is distinct from agni, vaayu, indra etc. and can be perceived with 'uma'—'intellect'. 'pratibodh' and 'Uma' mean the same).

#### FOURTH PART

Uma said—'This yaksh was brahm. The triumph, the grandeur is that of brahm, not yours. Understand as such'. Thus the deities came to know that this 'yaksh' was in fact 'brahm'—(1)

Agni, vaayu, indra are relatively ahead of other deities. The reason they are ahead is because they—from very close—

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति ततो हैव विदांचकार  
ब्रह्मेति ॥ १ ॥

**saa brahmeti hovaach brahmano vaa etad-dwi jaye maheeyad-dhwam iti tato haiva vidaancha-kaara brahmeti—(1)**

**saa**—that (uma-intellect); **brahm**—(this is) brahm; **ha**—this fact without doubt; **uvaach**—said, told; **brahmanah**—of brahm; **vai**—merely; **etadvijaye**—in this triumph; **mahiyadhwam**—understand your status; **tatah**—after that; **ha eva**—without doubt; **vidaanch-kaar**—(Indra) understood; **brahm iti**—this 'yaksh' is brahm—(1)

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रस्ते  
ह्येनत्रेदिष्ठं पस्पृशुस्ते ह्येनत्रथमो विदांचकार ब्रह्मेति ॥ २ ॥

**tasmaad-vaa etey devaa atitaraam-iva-anyaan-devaan-yad-agni-vaayu-indraste hyenat-nedishtam pas-prishuste hyenat-prathamam vidaanchakaara brahmeti—(2)**



quarters—as good as touching—were the first to know that the one who was before them is brahm—(2)

Indra is more advanced than agni and vaayu, because due to very close contact with brahm, he was first to understand that the animate-world is mighty and glorious only because of brahm—(3)

(Agni and vaayu both represent the inanimate world. Agni is visible therefore represents the visible inanimate world, vaayu is invisible, hence it represents the invisible inanimate world. The individual soul—jeevaatma—is Indra, therefore, represents the animate world. This anecdote of

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**tasmaad**—from that (time); due to that (reason); **vai**—merely; **etey**—these (agni, vaayu, indra—vaani—speech, praan—vital breath and atma); **devaah**—deities (divine inanimate—animate energies); **atitaraam**—(are) greater; **iva**—as if; **anyaan**—other; **devaan**—(from) deities; **yad**—those; **agnih**—agni; **vaayuh**—vaayu; **indraah**—indra (are) **tey**—they, those; **hi**—merely; **enat**—to this (yaksh); **nedishtham**—from very close, **pasprishuh**—have touched, felt, came near; **tey hi enat**—they alone to him; **prathamah**—being the first; **vidaanchakaar**—perceived, to know him; **brahm iti**—this yaksh (is) brahm—(2)

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स ह्येनन्नेदिष्ठं पस्पर्श स  
ह्येनत्प्रथमो विदांचकार ब्रह्मेति ॥ ३ ॥

**tasmaad-vaa indro-atitaraam-ivaanya-devaan-sah hye-nanney dishtam pas-parsha sa hyenat-prathamam vidaancha-kaara brahmeti**—(3)

**tasmaad vai**—only because of that reason; **indrah**—indra, jeevaatma; **atitaraam**—is greater; **iva**—as if; **anyaan**—other; **devaan**—from deities; **sah**—he; **hi**—alone; **enat**—to this (yaksh); **nedishtham**—from very near; **pasparsah**—touched, reached; **sah hi**—he alone; **enat**—to him (yaksh); **prathamah**—first (of all); **vidaanch-kaar**—perceived; **brahm iti**—this is brahm—(3)

the Upanishad means that the energy of animate-inanimate is due to brahm. First of all the visible and invisible energies of agni and vaayu introduce us to Brahm. How are these great energies? If the energy in Agni and Vaayu is not their own, but of some one else, then how eminent would be the source providing that energy to them! The eminence alone of Agni and Vaayu does not indicate of Brahm, being an absolute pair also indicates Brahm. Agni indicates heat and vaayu indicates cold. Who has created fire-air, winter-summer, heat-cold etc. pairs of complementary conditions? Initially there was no such condition and at the start creation of there was unity-harmony. How did that unity give birth to diversity? There can never be diversity from unity if there is no creator. The origin of diversity from unity commenced when at first two must have born out of one and from two—several, therefore, ‘duality’ is very near that ‘one’ since next to one is two. Therefore, the author of the Upanishad says that the duality of agni and vaayu, because of duality; were very close to brahm, nearness was due to the reason that brahm alone had manifested unity to duality. Indra—the individual soul (jeevaatma) like brahm is animate, hence very near to brahm as compared to others).

The precept of brahm—his praise—is just as the lightning flashes and disappears, just as the eye blinks and observes in that moment. He is perceived like the flash of lightning—entered and disappeared; we see like the blink of an eye—open and shut. Yaksh was also seen like this. Came in front and disappeared, Indra saw and then started search.

This is a spiritual anecdote—(aadhidaivik). Aadhidaivik means concerning deities. Agni—vaayu—indra are deities—

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तस्यैष आदेशो यदेतद्विद्युतो

व्यद्युतदा३इतीन्द्रमीमिषदा३इत्यधिदैवतम् ॥ ४ ॥

tasya-eshah aadeshah yad-etad-vidyuto vyadyutad3  
iteennyamee-mishadaa 3 iteeyadhi-daivatam—(4)

energies with divine virtues. Mention of brahm has been made on the premise of these deities—(4)

Now we talk of a spiritual anecdote—not about agni-vaayu etc. of material world, but relating to spiritual existence, that is about this human body. Apparently, every moment the mind departs and travels afar, either it remembers the past or it resolves for the future—the cause of this is also brahm—(5)

(In the Upanishads ‘aadhidaivik’—(proceeding from divine agency)—means ‘srishti’—creation—that is ‘brahmaand’—macrocosm. Adhyaatm—(spiritual contemplation)—means ‘human body’ (gross body) that is ‘pind’—microcosm. Aadhidaivik and adhyaatm, brahmaand and pind—both are governed by the same laws—this has repeatedly been stressed by the Upanishads.

In the Upanishads, the meaning of ‘adhyaatm’ is not

**tasya**—of that (brahm); **eshah**—this, **aadeshah**—sermon, lecture, example, instruction (is); **yad etad**—that this; **vidyutah**—of lightning; **vyadyutad**—had flashed; sudden brilliant flash; **aa 3 iti**—all over; **id**—alone; **nyamee**—mishad **aa**—hid (after flash) all over; **iti**—this (description, example); **adhidaivatam**—divine agency; that which relates to the in-animate—deities; regarding in-animate—deity—(4)

अथाध्यात्मं यदेतद् गच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्षणं

संकल्पः ॥ ५ ॥

**atha-adhyaatman yadetad gachchhati-iva cha manah-anena cha-etad-upasmarati-abheekshanam sankalpah**—(5)

**atha**—now, hereafter, **adhyaatman**—related to spiritual animate deity (gives example—instruction); **yad etah**—he who; **gachchhati**—proceeds; **iva**—as if, like; **manah**—mind; **anena**—from this (mind); **cha**—and; **etad**—this; **upa-smarati**—remembers; **abheekshanam**—repeatedly, continuously; **sankalpah**—he resolves—(5)

relating to atma, but the abode of atma in that body—is ‘adhi+aatm’, is with that body—with pind. In its own diction, the Upanishads, while commenting on ‘aadhidaivik’—(brahmaand) narrate about ‘adhyaatm’—(pind) and while talking of adhyaatm—(pind) describe aadhidaivik—(brahmaand).

That ‘brahm’ is ‘van’—meaning worthy of devotion. He should be worshipped in a ‘van’—in solitude in a wood (forest). He who perceives brahm in this image, who longs for him, who is his devotee—all look forward to him, they become his devotees—(6)

The disciple said, ‘O respected one! please deliver a sermon on the Upanishad’. The teacher replies, ‘I have

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाऽभि हैनं  
सर्वाणि भूतानि संवाञ्छन्ति ॥ ६ ॥

**taddha tadwanam naama tadwanam-ityupaasitavyam sa-ya-etad evam vedaabhi hainam sarvaani bhootaani samvaan-chhanti—(6)**

**tad ha**—he alone; **tad**—he, that; **vanam**—worthy of worship, devotion; **naam**—(is) with name; **tadwanam iti**—he is worthy of devotion, or is worth knowing in the solitude of the forest, there fore **upaasitavyam**—(he) should be worshipped; **sah yah etad evam veda**—he who perceives him like this; **ha**—certainly; **enam**—to this (devotee); **sarvaani bhootaani**—all living beings; **abhi samvaanchchhanti**—become fond of, are attracted to him—(6)

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद् ब्राह्मी वाव त उपनिषदमब्रूमेति ॥ ७ ॥

**upanishadam bho broohi-ityuktaa ta upanishad braahmeem-vaa-va-ta upanishadam-abroometi—(7)**

**upanishadam**—to upanishad (knowledge of brahm or veda); **bhoh**—O; **broohi**—speak, explain—interpret; **iti**—in this way; **uktaa**—spoken; **tay**—to you; **upanishad**—upanishad; **braahmeem**—concerning brahm; **vaav**—with certainty; **tay**—

already delivered a sermon to you on the Upanishad. I have already delivered a sermon on the brahm related Upanishad'—(7)

He, who in this manner attains 'brahm' knowledge of spiritual wisdom, his status—his foundation—depends on three factors—'tapa', 'dama' and 'karma'. Whatever energy man possesses, some of it is kept in safe custody, under self-control, it is not put to use, some of it is put to use. That which is taken in control, that is, is not put to use, that is either physical or mental. Physical control is called 'tapa' and mental control is called 'dama'. The energy which is put to use is called 'karma'. The status of 'brahm-jynaan', its basic-pillars, its foundation are these three—'tapa-dama-karma'. Mere tall talk is not 'brahm' knowledge, karma is an essential part of it. That which has status—base—foundation, a structure can be erected on it. That structure is 'veda', all components of Veda—'truth' emerges with the combination of these two! The structure which rests on 'tapa' 'dama' and 'karma' will have veda as its splendid form that is knowledge or philosophy or science—'truth' which originates with the combination of these two—(8)

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to you; **upanishadam**—to upanishad (knowledge of brahm); **abroom**—have spoken, explained; **iti**—this—(7)

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम् ॥ ८ ॥

**tasyai tapo damah karmeti pratishthaa vedaah sarvaangaani satyamaayatanam**—(8)

**tasyai**—for that (knowledge of brahm); **tapah**—physical restraint, five purificatory acts; **damah**—control of mind, five non-violence etc. restraints; **karma**—engaged in karma; **pratishthaa**—base, foundation, which keep firm; **vedaah**—the four vedas—knowledge, philosophy; **sarvaangaani**—education etc. six components of veda, science; **satyam**—truth, existence, health; **aayatanam**—appearance, physique, structure—(8)

He who knows, 'brahm-vidya'—(knowledge of brahm) in this form, he deposes evil and is established in the excellent abode of gods, is definitely established—(9)

(The basis of our life should be 'tapa', 'dama' and 'karma'. The sturcture of this foundation should be of 'satya'—truth which is the outcome of a combination of 'jynaan'—knowledge and 'vijyaan' science. This is the real from of 'brahm'—knowledge—consciousness. Knowledge can be defined as 'philosophy' in modern times, 'Vijyaan'—can be defined as 'science' in modern times. Today, there seems to be a contradiction in them, therefore, forestalling that and bringing about harmony between them is what is 'satya'—truth—ultimate reality. Thus the coordination of knowledge and science in 'truth' is the real feature of 'brahmvidya'—sacred knowledge. In the previous three parts, brahm that has been expounded, has not been limited to talk only, but in this fourth part it has been assimilated in life—in karma. Developing it as a base, guidance is given to erect a structure of a truthful and virtuous life).

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यो वा एतामेवं वेदापहत्य पाप्मानम-( न )-न्ते स्वर्गे लोके ज्येये  
प्रतितिष्ठति प्रतितिष्ठति ॥ ९ ॥

yo-vaa etaam-evam vedaa-pahatya paap-maanam-  
(na)-antey swarge lokey jyeye prati-tishthati  
pratitishthati—(9)

yah—who ever (devotee); vai—with certainty; etaam—to this brahm-vidya; evam—in this manner; veda—perceives; upahatya—drives far away; paapmaanam—to evil; antey—in the end (here 'anantey' is textual difference then 'anantey' would be attributed to this 'lokey'; and the meaning would be—anantey=endless, imperishable); swargey—blissful; lokey—in universe; in state; swargey lokey—in a state of bliss, in salvation; jyeye—the best; prati-tishthati—attains to a state; prati-tishthati—(definitely) is dignified—(9)