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ब्रह्मविद्या **Brahma Vidya**

केनोपनिषत्

Kena Upanishad

Chapters 3 & 4

Volume 5

The Upasana part of केनोपनिषत् *kenopanishat* takes the form of a story for reflection and contemplation. The story starts in Chapter 3 and continues in Chapter 4. Briefly, the story is the following.

Once upon a time, there was a war between असुरs *asuras* and देवs *devas* who are eternal enemies. In Vedantic mythology, असुरs *asuras* represent the forces of evil and देवs *devas* represent the forces of good. When the देव forces were pressed hard by their enemies, ब्रह्मन् *brahman* came to the rescue of the देवs *devas* to ensure their survival and victory for the welfare of the world. By the grace of ब्रह्मन् *brahman*, the देवs *devas* won the war.

However, on gaining victory in the war, the देवs *devas* became so egoistic that they attributed their victory to their own powers, not recognizing that real power behind their victory was that of ब्रह्मन् *brahman*. ब्रह्मन् *brahman* wanted to teach the देवs *devas* a lesson and bring enlightenment to them on the source of the real power behind their own powers. What ब्रह्मन् *brahman* did, we will see in the story.

The student is listening. The teacher is telling the story, just for reflection and contemplation.

ब्रह्म ह देवेभ्यः विजिग्ये ।

brahma ha devebhyaḥ vijigye ।

तस्य ह ब्रह्मणः विजये देवाः अमहीयन्त ।

tasya ha brahmaṇaḥ vijaye devāḥ amahīyanta ।

ते ऐक्षन्त अस्माकं एव अयं विजयः ।

te ekṣanta asmākaṁ eva ayaṁ vijayaḥ ।

अस्माकं एव अयं महिमा इति ॥

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asmākaṁ eva ayaṁ mahimā iti ॥



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The story goes that ब्रह्मन् *brahman* obtained a victory for the देवस *devas* in their battle with असुरस *asuras*. Though the victory was entirely due to the power of ब्रह्मन् *brahman*, the देवस *devas*, became excessively elated by their victory and thought "This victory is due to us only, our power only. This glory belongs to us only".

तत् ह एषाम् विजज्ञौ तेभ्यः ह प्रादुर्बभूव ।

tat ha eṣām vijajñau tebhyaḥ ha prādurba bhūva |

तत् न व्यजानत किं इदं यक्षं इति ॥

3 - 2

tat na vyajānata kiṁ idaṁ yakṣaṁ iti ||

Seeing the देवस *devas* indulging in their self-glory on their victory, and in order to bring enlightenment to them about the real power behind their victory, ब्रह्मन् *brahman* suddenly and unexpectedly appeared before them in the form of a यक्ष *yakṣa* - an extraordinary celestial being never seen before by anyone.

The देवस *devas* could not recognize who was that यक्ष *yakṣa* confronting them. Therefore they decided to depute one among themselves to interview the यक्ष *yakṣa*. They chose Agni for the mission.

ते अग्निं अब्रुवन् । "जातवेद एतत् विजानीहि

te agniṁ abruvan | "jātaveda etat vijānihi

किं एतत् यक्षं" इति । "तथा" इति ॥

3 - 3

kiṁ etat yakṣaṁ" iti | "tathā" iti ||

They said to Agni "O! जातवेद *jātaveda* - The all-knower, please go and find out who this यक्ष *yakṣa* is, what is his nature, what is his power, etc." Agni agreed to the mission enthusiastically.

तत् अभ्यद्रवत् । तं अभ्यवदत् "कः असि" इति ।

tat abhyadravat | taṁ abhyavadat "kaḥ asi" iti |

"अग्निं वा अहं अस्मि" इति अब्रवीत्

"agnih vā ahaṁ asmi" iti abravīt

"जातवेदा वा अहं अस्मि" इति ।

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"jātavedā vā ahaṁ asmi" iti |



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Agni hastened to the place where the यक्ष *yakṣa* was. The यक्ष *yakṣa* asked Agni who he was. Agni replied in a haughty tone " I am indeed Agni देवता *devatā* - Lord Agni. I am also well-known in the world as जातवेद *jātaveda* - The All-knower - The Omniscient" hoping to impress the visitor.

The यक्ष *yakṣa* did not seem to be much impressed by the credentials of Agni.

"तस्मिन् त्वयि किं वीर्यं" इति ।

"*tasmin na tvayi kiṁ vīryam*" iti ।

"अपि इदं सर्वं दहेयं यत् इदं पृथिव्यां" इति । 3 - 5

"*api idaṁ sarvaṁ daheyaṁ yat idaṁ pṛthivyām*" iti ।

The यक्ष *yakṣa* asked again "What is the power in you that is so glorious that you are famous about?"

Agni replied " I, being अग्नि देवता *agni devatā* - Lord Agni, I can burn everything, whatever there is on earth."

तस्मै तृणं निदधौ ।" एतत् दह "इति ।

tasmai tṛṇaṁ nidadhau । "etat daha" iti ।

तत् उपप्रेयाय सर्वजवेन । तत् न शशाक दग्धुं ।

tat upapreyāya sarvajavena । *tat na śaśāka dagdhum* ।

स तत एव निववृते । " न एतत् अशकं

sa tat eva nivavṛte । " na etat aśakaṁ

विज्ञातुं यत् एतत् यक्ष " इति । 3 - 6

viññātum yat etat yakṣam" iti ।

The यक्ष *yakṣa* placed a blade of dry grass (straw) before Agni and said to him "please burn this blade of grass". (This was of course an insult to Agni; still Agni obeyed the order, because the order really came from ब्रह्मन् *brahman*, even though Agni did not know it).

Agni attacked the blade of grass with all its force but still he could not burn it, much to his own surprise and disappointment. So he withdrew from the यक्ष *yakṣa* and returned to the देव *devas*, and reported saying "I could not find out who that यक्ष *yakṣa* is".



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Agni's ego was terribly bruised by his experience with the यक्ष yakṣa and he became dejected and dispirited by the discovery that his power was so limited.

अथ वायुं अब्रुवन् । "वायो एतत् विजानीहि
atha vāyūṃ abruvan । "vāyo etat vijānihi
किं एतत् यक्षं " इति । " तथा " इति ।
kiṃ etat yakṣaṃ " iti । " tathā " iti ।

3 - 7

Then the देवs devas told वायु vāyu "O! वायु vāyu, please go and find out who this यक्ष yakṣa is, what is his nature, what is his power, etc.". वायु vāyu agreed to the mission enthusiastically.

तत् अभ्यद्रवत् । तं अभ्यवदत् " कः असि " इति ।
tat abhyadravat । taṃ abhyavadat "kaḥ asi" iti ।
"वायुः वा अहं अस्मि " इति अब्रवीत्
"vāyuh vā ahaṃ asmi " iti abravīt
"मातरिष्या वा अहं अस्मि " इति ।
"mātariṣvā vā ahaṃ asmi " iti ।

3 - 8

वायु vāyu hastened to the place where the यक्ष yakṣa was. The यक्ष yakṣa asked वायु vāyu who he was. वायु vāyu replied in a haughty tone "I am indeed वायु देवता vāyu devatā - Lord Vayu. I am also well known in the world as मातरिष्या mātariṣvā - the all-mover", hoping to impress the visitor. The यक्ष yakṣa did not seem to be much impressed by the credentials of वायु vāyu either.

"तस्मिन् त्वयि किं वीर्यं" इति ।
"tasmin tvayi kiṃ vīryaṃ" iti ।
" अपि इदं सर्वं आददीय यत् इदं पृथिव्यां इति । 3 - 9
" api idaṃ sarvaṃ ādadiya yat idaṃ pṛthivyāṃ iti ।

The यक्ष yakṣa asked वायु vāyu "What is the power in you that is so glorious that you are famous about?"



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वायु vāyu replied "I, being वायु देवता vāyu devatā, Lord Vayu, I can blow away anything, whatever there is on this earth.

तस्मै तृणं निदधौ । "एतत् आदत्स्य" इति ।
tasmai tṛṇam nidadhau । "etat ādatsva" iti ।
तत् उपप्रेयाय सर्वं जवेन । तत् न शाशाक आदातुं ।
tat upapreyāya sarva javena । tat na śāśāka ādātum ।
स तत एव निववृते ।" न एतत् अशकं विज्ञातुं
sa tat eva nivavṛte ।" na etat aśakaṁ vijñātum
यत् एतत् यक्षं इति । 3 - 10
yat etat yakṣam iti ।

The यक्ष yakṣa placed a blade of grass before वायु vāyu and said, "Please blow this away". वायु vāyu attacked the blade of grass with all his force, and still he could not move it even a little bit, much to his surprise and disappointment. So he withdrew from the यक्ष yakṣa, returned to the देवs devas and reported to them saying "I could not ascertain who this यक्ष yakṣa is". Obviously, वायु's vāyu's ego was also terribly bruised by his experience with the यक्ष yakṣa.

अथ इन्द्रं अब्रुवन् । "मघवन् एतत् विजीनीहि
atha indram abruvan । "maghavan etat vijīnihi
किं एतत् यक्षं " इति । " तथा" इति ।
kiṁ etat yakṣam " iti । " tathā" iti ।
तत् अभ्यद्रवत् । तस्मात् तिरोदधे । 3 - 11
tat abhyadravat । tasmāt tirodadhe ।

The देवs devas then decided to request their leader इन्द्र indra to solve the mystery. They addressed इन्द्रः indrah "O! मघवन् maghavan meaning भगवन् bhagavan O! Lord, please ascertain who this यक्ष yakṣa is". Indra agreed to the mission and hastened to the place where the यक्ष yakṣa was. But the यक्ष yakṣa disappeared from his view. Indra was baffled, but his perplexity turned into amazement a few moments later as the next sentence tells us.

सः तस्मिन् एव आकाशे स्त्रियं आजगाम



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saḥ tasmin eva ākāśe striyaṁ ājagāma

बहुशोभमानां उमाँ हैमवतीं तां ह उवाच

bahu śobha mānām umāṁ haimavatīm tām ha uvāca

" किं एतत् यक्षं " इति ।

3 - 12

"kim etat yakṣaṁ" iti ।

In that very spot where the यक्ष *yakṣa* was before, इन्द्र *indra* saw an exquisitely beautiful woman, the extraordinarily effulgent goddess UMA Haimavati, the daughter of Himavan, who is ever in association with the Omniscient परमेश्वर *parameśvar*. Indra approached her and asked her respectfully, "Please tell me what is this यक्ष *yakṣa* who showed itself and vanished?"

इति तृतीय खण्ड *iti tṛtiya khaṇḍa* - Thus ends Chapter 3 of केनोपनिषत् *kenopaniṣat*

The story continues in Chapter 4. Before we go to Chapter 4, let us briefly reflect on what happened in Chapter 3. Essentially three questions arise.

- ❖ Why ब्रह्मन् *brahman* chose to appear before the देवस *devas* in the first place
- ❖ Why ब्रह्मन् *brahman* disappeared from the vision of इन्द्र *indra*
- ❖ What is the significance of the appearance of Goddess UMA before इन्द्र *indra*

First, it must be noted that the vision of ब्रह्मन् *brahman*, with form or no form, became possible only when the देवस *devas* gained victory over the असुरस *asuras*, meaning, only when the forces of good gained victory over the forces of evil within oneself. Now with reference to the story itself.

Why ब्रह्मन् *brahman* chose to appear before the देवस *devas* in the first place? For the welfare of the entire creation, and also for their own spiritual progress, it is absolutely important that all द्यतास *devatas* - the presiding deities of natural laws, do their allotted duties with full आत्म ज्ञानं *ātma jñānaṁ* - Total God consciousness at all times.

The victory of the देवस *devas* over the असुरस *asuras* in the story was not due to the inherent power of the देवस *devas* themselves, as separate limited cosmic entities, but it was due to the ONE all-inclusive Divine power - the power of ब्रह्मन् *brahman*, which



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sustains all powers in all beings. Intoxicated by their victory, the देवस *devas* temporarily forgot that eternal truth, namely आत्मना विन्दते वीर्यं *ātmanā vindate vīryam* and they were indulging in ignorance-born vanity of their individual cosmic powers. For the welfare of the world, and for their own welfare ब्रह्मन् *brahman* wanted to uplift the देवस *devas* from their spiritual degradation and bring Enlightenment to their बुद्धि *buddhi*. That is why ब्रह्मन् *brahman* chose to appear before the देवस *devas*. Then

Why ब्रह्मन् *brahman* disappeared from the vision of इन्द्र *indra* ? By the very fact that अग्नि *agni* and वायु *vāyu* had to return defeated in their mission to ascertain the nature of that यक्ष *yakṣa*, इन्द्र *indra* recognized the folly of the egoistic vanity of the देवस *devas*, including himself, and became deeply God conscious, prayerful and totally committed to the pursuit of the truth about that यक्ष *yakṣa*, who was ब्रह्मन् *brahman* itself, even though he did not know it. As a result of his changed attitude, the purity of his अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, was restored, and he became his natural self namely, the very embodiment of pure जीव *jīva* uplifted from all its diverging ego personalities.

As we saw in ईशावास्य उपनिषत् *īśāvāsya upaniṣat* - Pure जीव *jīva* is identical with Formless ब्रह्मन् *brahman* - अकायं अन्नं अस्नाविरम् *akāyam annam asnāviraṁ* - ब्रह्मन् *brahman* with no शरीर *śarīra*. Consequently the Form of ब्रह्मन् *brahman* as a यक्ष *yakṣa* disappeared from the vision of इन्द्र *indra*. By the disappearance of यक्ष *yakṣa* from the vision of इन्द्र *indra*, the Upanishad story indicates the experience of a sincere devotee at the final stage of self-realization through self enquiry (आत्म विचार *ātma vicāra*).

The significance of the appearance of Goddess UMA before इन्द्र *indra* As इन्द्र *indra* hastened towards the place where that यक्ष *yakṣa* was, the यक्ष *yakṣa* disappeared from his sight. इन्द्र *indra* was baffled at this inexplicable event. While he was still contemplating on the nature of that यक्ष *yakṣa*, he was experiencing a profound spiritual upliftment in himself. Unlike अग्नि *agni* and वायु *vāyu*, इन्द्र *indra* did not accept defeat and withdraw. He continued his search of truth even deeper. Seeing this devotion to truth in the heart of इन्द्र *indra*, spiritual knowledge itself, ब्रह्मविद्या-ज्ञान



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लक्ष्मी *brahmavidyā-jñāna lakṣmī* - Herself appeared before इन्द्र *indra* in the form of Goddess UMA to bless Indra in his endeavours. Goddess UMA is aptly described in the story as बहु शोभमाना *bahu śobhamānā*, meaning

सर्वेषां शोभनानां शोभतमा *sarveṣāṃ śobhanānāṃ śobhatamā* - विद्या *vidyā* - The most extraordinarily effulgent among all beings in this creation which is indeed विद्या *vidyā* - ब्रह्मविद्या *brahmavidyā* - ज्ञान लक्ष्मी *jñāna lakṣmī* Goddess Spiritual Knowledge Herself.

This spiritual Knowledge, personified as Uma Haimavati in the story, now reveals to इन्द्र *indra* the truth about the यक्ष *yakṣa* in the next and the last chapter in केनोपनिषत् *kenopaniṣat*. Now we go to the next chapter, Chapter 4.

सा "ब्रह्म" इति ह उवाच । " ब्रह्मणः वा एतत्
sā "brahma" iti ha uvāca । " brahmaṇaḥ vā etat
विजये महीयध्वं " इति । ततः ह एव
vijaye mahīyadhvaṃ" iti । tataḥ ha eva
चिदाञ्चकार "ब्रह्म" इति ॥ 4 - 1
vidāñcakāra "brahma" iti ॥

"That यक्ष *yakṣa* was ब्रह्मन् *brahman* " said She (Goddess UMA). "It was through the victory of ब्रह्मन् *brahman* that you achieved this glory" It was from the words of Uma that Indra understood that the यक्ष *yakṣa* was ब्रह्मन् *brahman*.

Indra saw ब्रह्मन् *brahman* with no form and realized the truth of ब्रह्मन् *brahman* through the grace of spiritual knowledge in the form of Uma. The other two देवताs *devatās* Agni and Vayu, also saw ब्रह्मन् *brahman* in the form of यक्ष *yakṣa* and also spoke with him, but they could not recognize who he was. They came to know later through Indra that the यक्ष *yakṣa* was indeed ब्रह्मन् *brahman*.

तस्मात् वा एते देवाः अतितरां इव
tasmāt vā ete devāḥ atitarāṃ iva
अन्यान् देवान् यत् अग्निः वायुः इन्द्रः
anyān devān yat agniḥ vāyuḥ indraḥ



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ते हि एनत् नेदिष्ठं पस्पर्शुः ।

te hi enat nediṣṭham pasparśuḥ ।

ते हि एनत् प्रथमः विदाञ्चाकार ब्रह्म इति ॥

4 - 2

te hi enat prathamah vidāñcākāra brahma iti ॥

Therefore, verily, these देवताs *devatās*, Agni, Vayu and Indra, excel the other देवताs *devatās* because they approached the यक्ष *yakṣa* nearest. They were the first to know him as ब्रह्मन् *brahman*.

तस्मात् वा इन्द्रः अतितरां इव । अन्यान् देवान्

tasmāt vā indraḥ atitarām iva । anyān devān

सः हि एनत् ने दिष्ठं पस्पर्श । सः हि

saḥ hi enat ne diṣṭham pasparśa । saḥ hi

एनत् प्रथमः विदाञ्चाकार ब्रह्म इति ॥

4 - 3

enat prathamah vidāñcākāra brahma iti ॥

Even among the above three देवताs *devatās*, इन्द्र *indra* excels the most because he approached the यक्ष *yakṣa* the nearest through contemplation, and he was the first to know him as ब्रह्मन् *brahman*.

Here ends the story.

This story may be understood in different ways by different people in the light of the Upanishad knowledge presented earlier. To me, this story particularly calls attention to the importance of the earlier teachings, namely आत्मना विन्दते वीर्यं *ātmanā vindate vīryam* - All greatness in action arises only from परमेश्वर *parameśvar*. Whatever greatness, whatever glory, power, success, accomplishment, prosperity, happiness, etc. one is blessed with, the source of all such greatness is only परमेश्वर *parameśvar*. This teaching should never be forgotten. Further, the unbroken realization of this knowledge at all times naturally brings one closer and closer to the परमेश्वर *parameśvar* within oneself, leading to पूर्ण ईश्वर शरणागति *pūrṇa īśvar śaraṇāgati* and ultimately to जीव ब्रह्म ऐक्यं *jīva brahma aikyam* - oneness with परमेश्वर *parameśvar* itself. That is what we learn from this story.



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The teacher is now about to bring his teachings on the nature of ब्रह्मन् *brahman* to a close. Before he does that, he talks about the three well-known methods of meditation and contemplation on ब्रह्मन् *brahman* namely अधिदैवतं *adhidaivatam*, अध्यात्मं *adhyātman* and तद्वन उपासनं *tadvan upāsanam*,

About अधिदैवतं *adhidaivatam*, the teacher says

तस्य एषः आदेशः ।

tasya eṣaḥ ādeśaḥ ।

यत् एतत् विद्युतः व्यद्युतत् आ ।

yat etat vidyutaḥ vyadyutat ā ।

इति इत् न्यमीमिषत् आ । इति अधिदैवतं ॥

4 - 4

iti it nyamimiṣat ā । iti adhidaivatam ॥

This is about अधिदैवतं *adhidaivatam* - Recall पुरुषश्चाधिदैवतम् *puruṣaścādhi daivatam* (G8-4). Therefore अधिदैवतं *adhidaivatam* is contemplation on ब्रह्मन् *brahman* through any extraordinary Form, Name, Event or phenomenon in nature external to oneself. How one experiences the revelation of ब्रह्मन् *brahman* during such contemplation is being pointed out here through an आदेश *ādeśa* - comparison with a natural phenomenon.

तस्य एषः आदेशः *tasya eṣaḥ ādeśaḥ* - For the recognition of that incomparable ब्रह्मन् *brahman*, एषः आदेशः *eṣaḥ ādeśaḥ* this is a comparison. The comparison here is only for understanding.

यत् एतत् विद्युतः व्यद्युतत् आ *yat etat vidyutaḥ vyadyutat ā* -The revelation of that ब्रह्मन् *brahman* is आ *ā* - like विद्युतः व्यद्युतत् *vidyutaḥ vyadyutat* - the flash of lightning which means the recognition of that ब्रह्मन् *brahman* in such mode of contemplation is only momentary.

इति इत् *iti it* - again, another comparison

न्यमीमिषत् आ *nyamimiṣat ā* - It is like the wink of an eye, meaning momentary.

If one chooses to contemplate on ब्रह्मन् *brahman* in the mode of अधिदैवतं *adhidaivatam*, meaning contemplation on ब्रह्मन् *brahman* through any visible glory of परमेश्वर *parameśvar* external to oneself through any extraordinary form, name,



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event or phenomenon in nature external to oneself, the recognition of the revelation of ब्रह्मन् *brahman* in one's बुद्धि *buddhi* in such contemplation can only be momentary and discontinuous like the flash of lightening or the wink of an eye, because of the interference of cognition of external objects by one's mind and बुद्धि *buddhi* during such contemplation. On the other hand,

अथ अध्यात्मं यत् एतत् गच्छति इव च मनः
atha adhyātmaṁ yat etat gacchati iva ca manaḥ
अनेन च एतत् उपस्मरति अभीक्ष्णं सङ्कल्पः ॥ 4 - 5
anena ca etat upasmarati abhikṣṇaṁ saṅkalpaḥ ॥

This is about अध्यात्मं *adhyātmaṁ*. Recall that अध्यात्मं *adhyātmaṁ* is contemplation on ब्रह्मन् *brahman* as प्रत्यग आत्मा *pratyaga ātmā* - as one's innermost self. How one experiences the revelation of ब्रह्मन् *brahman* during such contemplation is being pointed out here.

अथ *atha* - Then अध्यात्मं *adhyātmaṁ* - the description here is about contemplation on ब्रह्मन् *brahman* as प्रत्यग आत्मा *pratyaga ātmā* as the innermost self in oneself.

यत् एतत् गच्छति इव च मनः *yat etat gacchati iva ca manaḥ* - In this mode of contemplation on ब्रह्मन् *brahman*, it is as though the mind is always trying to reach ब्रह्मन् *brahman* and
अनेन च एतत् उपस्मरति अभीक्ष्णं सङ्कल्पः *anena ca etat upasmarati abhikṣṇaṁ saṅkalpaḥ* - by so doing (अनेन *anena*), the mind continuously remembers ब्रह्मन् *brahman*, always trying to bring ब्रह्मन् *brahman* closer and closer to the vision of one's बुद्धि *buddhi*, which means that ब्रह्मन् *brahman* reveals itself continuously to one's बुद्धि *buddhi* simultaneously with every pulsation of the contemplating mind.

Thus if one chooses to contemplate on ब्रह्मन् *brahman* in the mode of अध्यात्मं *adhyātmaṁ* - ब्रह्मन् *brahman* as the innermost self in oneself, the recognition of the revelation of ब्रह्मन् *brahman* in one's बुद्धि *buddhi* in such contemplation is continuous and simultaneous with every pulsation of the contemplating mind. Further,

तत् ह तद्गुणं नाम । तद्गुणं इति उपासितव्यं ।



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tat ha tadvanam nāma | tadvanam iti upāsitavyam |

सः यः एतत् एवं वेद अभि ह एनं सर्वाणि

sah yaḥ etat evam veda abhi ha enam sarvāṇi

भूतानि संवाञ्छन्ति ॥

4 - 6

bhūtāni samvāñchanti ||

तत् ह तद्वनं नाम *tat ha tadvanam nāma* - That ब्रह्मन् *brahman* is well-known by the name तद्वनं *tadvanam*. Therefore,

तद्वनं इति उपासितव्यं *tadvanam iti upāsitavyam* - That ब्रह्मन् *brahman* should be contemplated upon as तद्वनं *tadvanam*

तद्वनं *tadvanam* means तत् वननीयं तत् संभजनीयं संपूजनीयं *tat vananīyam tat sambhajanīyam sampūjanīyam* - That which is to be properly worshipped through भजन्स *bhajans*, पूजास *pūjās*, etc. similar to what we do here.

Therefore तद्वन उपासन *tadvana upāsana* is ईश्वर उपासन *īśvar upāsana* contemplation on ब्रह्मन् *brahman* through proper worship of परमेश्वर *parameśvar* by भजन्स *bhajans*, पूजास *pūjās*, etc. Proper worship of परमेश्वर *parameśvar* means worship of परमेश्वर *parameśvar* through ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti* - devotion to परमेश्वर *parameśvar* rooted in the certainty of knowledge of one's identity with ब्रह्मन् *brahman*, gained through ज्ञान निष्ठा *jñāna niṣṭhā*, which Sri Krishna describes in chapter 18 of भगवत् गीता *bhagavat gītā*.

सः यः एतत् एवं वेद *sah yaḥ etat evam veda* - The one who realizes ब्रह्मन् *brahman* in oneself through such तद्वन उपासन *tadvana upāsana* - ईश्वर उपासन *īśvar upāsana*

एनं सर्वाणि भूतानि अभिसंवाञ्छन्ति *enam sarvāṇi bhūtāni abhisamvāñchanti* - All beings love that person indeed. Realization of ब्रह्मन् *brahman* in oneself as the innermost self of all beings through तद्वन उपासन *tadvana upāsana* - ईश्वर उपासन *īśvar upāsana* transforms a person into a ज्ञानी *jñānī* - ब्रह्मन् *brahman* itself, and hence naturally he is loved by all people, indeed all beings.

Thus the teacher has indicated three distinct modes of contemplation on ब्रह्मन् *brahman*, namely अधिदैव उपासन *adhidaiva upāsana*, अध्यात्म उपासन



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adhyātma upāsana and तद्वन उपासन *tadvana upāsana* which is परमेश्वर उपासन *parameśvar upāsana*. There is no suggestion here that one mode of contemplation is superior to the other. One is free to choose whatever mode of contemplation on ब्रह्मन् *brahman* is appropriate to one's own circumstances.

Now follows a brief dialogue between the student and the teacher

"उपनिषदं भोः ब्रूहि " इति ।

"*upaniṣadaṁ bhoḥ brūhi " iti* ।

"उक्ताः त (ते) उपनिषत् ब्राह्मी ।

"*uktaḥ ta (te) upaniṣat brāhmīm* ।

वा च त (ते) उपनिषदं अब्रूम" इति

4 - 7

vā va ta (te) upaniṣadaṁ abrūma" iti

The student asks

भोः *bhoḥ* - Sir

उपनिषदं ब्रूहि *upaniṣadaṁ brūhi* - please teach me उपनिषत् *upaniṣat*

The teacher replies:

उक्ताः त (ते) उपनिषत् ब्राह्मी *uktaḥ ta (te) upaniṣat brāhmīm* - The Upanishad about ब्रह्मन् *brahman* has already been imparted to you.

वा च *vā va* - Indeed

त (ते) उपनिषत् अब्रूम" इति *ta (te) upaniṣat abrūma" iti* - I have already imparted the Upanishad knowledge to you.

The student just wants to know whether the subject matter on ब्रह्मज्ञानं *brahma jñānaṁ* has been imparted to him in full. The teacher however, now chooses to impart some additional knowledge relating to the successful pursuit of ब्रह्मज्ञानं *brahma jñānaṁ*.

तस्यै तपो दमः कर्मेति प्रतिष्ठा ।

tasyai tapo damaḥ karmeti pratiṣṭhā ।

वेदाः सर्व अङ्गानि । सत्यं आयतनं ॥

4 - 8

vedāḥ sarva aṅgāni । *satyaṁ āyatanam* ॥



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तपस् *tapas* - Discipline

काय तपस् *kāya tapas*, वाक् तपस् *vāk tapas*, मानस तपस् *mānas tapas* - Discipline at the body level, at the speech level and at the mind level and

दमः *damaḥ* - control over all levels of physical expressions and कर्म इति *karma iti* - ईश्वर अर्पित कर्म *īśvara arpita karma*, कर्म *karma* totally dedicated to परमेश्वर *parameśvar*.

तस्य प्रतिष्ठा - *tasya pratiṣṭhā* these are the foundations for the successful pursuit of ब्रह्मज्ञानं *brahma jñānam*.

वेदाः सर्व अङ्गानि *vedāḥ sarva aṅgāni* - सर्व वेदाः सर्व अङ्गानि *sarva vedāḥ sarva aṅgāni* - all moral and spiritual values taught by the वेद उपनिषत् मन्त्र *sarva vedāḥ sarva aṅgāni* - basic Vedic teachings, are its limbs, the means, the instruments for the successful pursuit of ब्रह्मज्ञानं *brahma jñānam* and

सत्यं आयतनं *satyaṁ āyatanam* - Realization of Absolute Reality - Realization of Truth is the ultimate Goal of the pursuit of ब्रह्मज्ञानं *brahma jñānam*. Being truthful in thought, word and deed at all times, is The Abode, The Basis, The Alter, The Means for such a Realization.

यो वा एतां एवं वेद अपहत्य पाप्मानं अनन्ते

yo vā etāṁ evaṁ veda apahatya pāpmānam anante

स्वर्गं लोके ज्येये प्रतिष्ठति । प्रतिष्ठति ॥

4 - 9

svarge loke jyeye pratīṣṭhati | pratīṣṭhati ||

यो वा एतां एवं वेद *yo vā etāṁ evaṁ veda* - The one who realizes the knowledge

of ब्रह्मन् *brahman* in this manner - in the manner taught in this Upanishad, that person,

अपहत्य पाप्मानं *apahatya pāpmānam* - overcoming obstacles of every kind

अनन्ते स्वर्गं लोके ज्येये प्रतिष्ठति *anante svarge loke jyeye pratīṣṭhati* - gets

well established in the Infinite Exalted Bliss of ब्रह्मन् *brahman*. Again

प्रतिष्ठति *pratīṣṭhati* - certainly such a person gets well established in the Infinite

Exalted Bliss of ब्रह्मन् *brahman*

इति चतुर्थः खण्डः *iti caturthaḥ khaṇḍaḥ* - Thus ends the fourth and the final chapter of केनोपनिषत् *kenopaniṣat* and the Upanishad now formally concludes with the same Peace Invocation with which it started.



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ओं सहना ववतु । सहनौ भुनक्तु । सहवीर्यं करवावहै ।
om sahanā vavatu / sahanau bhunaktu / sahavīryam karavāvahai /
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥
tejasvināvadhītamastu mā vidviṣāvahai ॥
ओं शान्तिः शान्तिः शान्तिः ॥
om śāntiḥ śāntiḥ śāntiḥ ॥

ओं आप्यायन्तु ममाङ्गानि । वाक् प्राणश्चक्षुः
om āpyāyantu mamāṅgāni / vāk prāṇaścakṣuḥ
श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।
śrotram atho balam indrayāṇi ca sarvāṇi /
सर्वं ब्रह्मोपनिषदम् । माहं ब्रह्म निराकुर्याम् ।
sarvam brahmopaniṣadam / māhaṁ brahma nirākuryaam /
मा मा ब्रह्म निराकरोत् । अनिराकरणं अस्तु । अनिराकरणं मे अस्तु ।
mā mā brahma nirākarot / anirākaraṇam astu / anirākaraṇam me astu /
तदात्मनि निरते य उपनिषत्सु धर्माः ते मयि सन्तु ते मयि सन्तु ॥
tadātmani nirate ya upaniṣatsu dharmāḥ te mayi santu te mayi santu ॥
ओं शान्तिः शान्तिः शान्तिः ॥
om śāntiḥ śāntiḥ śāntiḥ ॥

Thus ends केनोपनिषत् *kenopaniṣat* ॥

We have now completed the first segment of our Readings on Upanishads. We are going to stop here for the time being and return to भगवत् गीता *bhagavat gītā* next time. We will start with chapter 3 of भगवत् गीता *bhagavat gītā* and continue.

After reading chapters 3, 4, 5, and 6 of भगवत् गीता *bhagavat gītā*, we will be returning to further readings on Upanishads.