

Kenopaniṣad

*Om āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotramatho
balamindriyāṇi ca sarvāṇi. sarvaṃ brahmaUpanishadam.
māhaṃ brahmanirākuryām. māmā brahma nirākarot.
anirākaraṇamastvanirākaraṇam me astu. tadātmani
nirate ya upaniṣatsu dharmāste mayi santu,
te mayi santu. Om śantiḥ, śantiḥ, śantiḥ*

May my limbs such as speech, eyes, and ears, my strength and all other organs grow (in efficiency). Everything is Brahman, known through (the study of) the Upanishad. May I not reject Brahman; may Brahman not reject me. Let there be no rejection for me. May all the attitudes and values (of a qualified disciple) mentioned in the Upanishads abide in me, who is committed (to the pursuit of Brahman).

Om Let there be peace.

Part 1

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

om keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamah praiti
yuktaḥ | keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo
yunakti || 1 ||

1. By whom willed and directed does the mind light on its subjects? By whom commanded does prana, the first, move? By whose will do men speak this speech? What Intelligence directs the eye and the ear?

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

śrotrasya śrotraṃ manaso mano yadvāco ha vācaṃ sa u prāṇasya
prāṇaścakṣuṣaścakṣuḥ | atimucya dhīrāḥ pretyāsmāllokādamṛtā
bhavanti || 2 ||

2. It is the ear of the ear, mind of the mind, tongue of the tongue, and also life of the life and eye of the eye. Being disabused of the false notion, the wise, having left this body, become immortal.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो न विद्मो न विजानीमो यथैतदनुशिष्यादन्यदेव
तद्विदितादथो अविदितादधि | इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ॥ ३ ॥

na tatra cakṣurgacchati na vāggacchati no mano na vidmo na
vijānīmo yathaitadanuśiṣyādanyadeva tadviditādatho
aviditādadhi | iti śuśruma pūrveṣāṃ ye nastadvyācacakṣire ॥ 3 ॥

3. The eye does not go there, nor speech, nor mind. We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it so stated by preceptors who taught us that. (3).

यद्वाचानभ्युदितं येन वाग्भ्युद्यते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ४ ॥

yadvācānabhyuditam yena vāgabhyudyate |

tadeva brahma tvam viddhi nedaṃ yadidamupāsate ॥ 4 ॥

4. What speech does not enlighten, but what enlightens speech, know that alone to be the Brahman, not this which (people) here worship.

यन्मनसा न मनुते येनाहुर्मनो मतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५ ॥

yanmanasā na manute yenāhurmano matam |

tadeva brahma tvam viddhi nedaṃ yadidamupāsate ॥ 5 ॥

5. What one cannot think with the mind, but by which they say the mind is made to think, know That alone to be the Brahman, not this which (people) here worship. (5)

यच्चक्षुषा न पश्यति येन चक्षूषि पश्यति ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ६ ॥

yaccakṣuṣā na paśyati yena cakṣūṣi paśyati |

tadeva brahma tvam viddhi nedaṃ yadidamupāsate ॥ 6 ॥

6. What cannot be seen by the eye, but by which the eyes are able to see. That alone know thou to be the Brahman; not this which (people) here worship.

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिंश्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ७ ॥

yacchrotreṇa na śṛṇoti yena śrotramimśrutam |
tadeva brahma tvaṃ viddhi nedaṃ yadidamupāsate || 7 ||

7. What cannot be heard with the ear, but by which the ears are able to hear, That alone know thou to be the Brahman; not this which (people) here worship.

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ८ ॥

yatprāṇena na prāṇiti yena prāṇaḥ praṇīyate |
tadeva brahma tvaṃ viddhi nedaṃ yadidamupāsate || 8 ||

8. What none breathes with the breath, but by which breath is in-breathed, That alone know thou to be the Brahman; not this which (people) here worship.

Part 2

यदि मन्यसे सुवेदेति दहरमेवापि नूनम् ।
त्वं वेत्थ ब्रह्मणो रूपम् यदस्य त्वं यदस्य देवेष्वथ नु मीमामँयेमेव ते मन्ये विदितम् ॥ ९ ॥

yadi manyase suvedeti daharamevāpi nūnam |
tvaṃ vettha brahmaṇo rūpam yadasya tvaṃ yadasya deveṣvatha
nu mīmāṃsyemeva te manye viditam || 9 ||

9. If thou thinkest 'I know well' it is certainly but little—the form of the Brahman thou hast known, as also the form in the Devas. Therefore I think that what thou thinkest known is still to be ascertained.

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ १० ॥

nāhaṃ manye suvedeti no na vedeti veda ca |
yo nastadveda tadveda no na vedeti veda ca || 10 ||

10. I do not think I know well; I know too; not that I do not know. He of us who knows that, knows that as also what is meant by 'I know too; not that I do not know.'

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।

अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ ११ ॥

yasyāmatam tasya matam matam yasya na veda saḥ |

avijñātam vijānatām vijñātamavijānatām || 11 ||

11. It is Known to him to whom it is Unknown;. he knows it not to whom it is known. (It is) Unknown to those who know, and Known to those who do not know. (11)

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।

आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ १२ ॥

pratibodhaviditam matamamṛtatvam hi vindate |

ātmanā vindate vīryam vidyayā vindate'mṛtam || 12 ||

12. (The Brahman) is known well, when it is known as the witness of every state of consciousness; for (by such knowledge) one attains immortality. By his Self he attains strength and by knowledge, immortality.

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।

भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ १३ ॥

iha cedavedīdatha satyamasti na cedihāvedīnmahatī vinaṣṭiḥ |

bhūteṣu bhūteṣu vicitya dhīrāḥ pretyāsmāllokādamṛtā bhavanti || 13 ||

13. If one knows (That) here, then there is truth. If one knows not (That) here, there will be great loss. The wise, seeing the one Atman in all created things, having turned away from this world, become immortal. (13)

Part 3

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त ।

त अइक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥ १४ ॥

brahma ha devebhyo vijigye tasya ha brahmaṇo vijaye devā

amahīyanta | ta aikṣantāsmākamevāyaṁ vijayo'smākamevāyaṁ

mahimeti || 14 ||

14. The Brahman won a victory for the Devas and in that victory of the Brahman the Devas attained glory. They thought 'the victory is ours and this glory is ours alone.'

तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानत किमिदं यक्षमिति ॥ १५ ॥

taddhaiṣāṃ vijajñau tebhyo ha prādurbabhūva tanna vyajānata
kimidaṃ yakṣamiti ॥ 15 ॥

15. He knew this notion of theirs and appeared before them. What that Great Spirit was they did not know.

तेऽग्निमब्रुवन् जातवेद एतद्विजानीहि किमेतद्यक्षमिति तथेति ॥ १६ ॥

तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥ १७ ॥

तस्मिँस्त्वयि किं वीर्यमित्यपीदँसर्वं दहेयं यदिदं पृथिव्यामिति ॥ १८ ॥

तस्मै तृणं निदधावेतद्दहेति तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं स तत एव निववृते
नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ १९ ॥

te'gnimabruvan jātaveda etadvijānīhi kimetadyakṣamiti tatheti ॥

16 ॥ tadabhyadravattamabhyavadatko'sītyagnirvā

ahamasmītyabravījjātavedā vā ahamasmīti ॥ 17 ॥

tasmimṅstvayi kiṃ vīryamityapīdaṃsarvaṃ daheyaṃ yadidaṃ

prṥthivyāmīti ॥ 18 ॥ tasmai tṛṇaṃ nidadhāvetaddaheti

tadupapreyāya sarvajavena tanna śaśāka dagdhuṃ sa tata eva

nivavṛte naitadaśakaṃ vijñātuṃ yadetadyakṣamiti ॥ 19 ॥

16. They addressed the Fire thus "O Jataveda! Find out what this Great Spirit is." He said "yes."

17. He ran to That. That said to him "who art thou?" He replied "I am Agni or I am Jataveda."

18. That said "what power, in thee so named, is lodged." He replied "I can burn even all this, on the earth."

19. That placed a straw before him and said: 'Burn this.' He approached it with all haste but was not able to burn it. He immediately returned from thence to the Devas and said I was not able to learn what this Great Spirit is."

अथ वायुमब्रुवन्वायवेतद्विजानीहि किमेतद्यक्षमिति तथेति ॥ २० ॥

तदभ्यद्रवत्तमभ्यवदत्कोऽसीति वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥ २१ ॥

तस्मिँस्त्वयि किं वीर्यमित्यपीदँसर्वमाददीय यदिदं पृथिव्यामिति ॥ २२ ॥

तस्मै तृणं निदधावेतदादत्स्वेति तदुपप्रेयाय सर्वजवेन तन्न शशाकाऽऽदतुं स तत एव निववृते
नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ २३ ॥

atha vāyumabruvanvāyavetadvijānīhi kimetadyakṣamiti tatheti ॥ 20 ॥
tadabhyadravattamabhyavadatko'sīti vāyurvāhamasmītyabravīn-
mātariśvā vā ahamasmīti ॥ 21 ॥ tasmimṣtvayi kiṃ
vīryamityapīdaṃsarvamādadiya yadidaṃ pṛthivyāmiti ॥ 22 ॥
tasmai tṛṇaṃ nidadhāvetadādatsveti tadupapreyāya sarvajavena
tanna śaśākā" datum sa tata eva nivavr̥te naitadaśakaṃ vijñātuṃ
yadetadyakṣamiti ॥ 23 ॥

20. The Devas then said to Vayu: "Learn O Vayu! what this Great Spirit is" He said: "yes."

21. He ran to That. That said: "who art thou"? He replied: "I am Vayu or Matarisva."

22. That said "what power is in thee; so well known?" He replied: "I can blow away all the universe and all that is on the earth."

23. That placed a straw before him and said "Blow it away." He approached it with all speed but was not able to blow it. He returned immediately from there and told the Devas "I was not able to learn who this Great Spirit is."

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ॥ २४ ॥

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमाँहैमवतीं ताँहोवाच किमेतद्यक्षमिति ॥ २५ ॥

athendramabruvanmaghavannetadvijānīhi kimetadyakṣamiti tatheti
tadabhyadravattasmāttirodadhe ॥ 24 ॥ sa tasminnevākāse
striyamājagāma bahusobhamānāmumāṃhaimavatīṃ tāṃhovāca
kimetadyakṣamiti ॥25 ॥

24. Then they said to Indra: "Maghavan! learn what this Great Spirit is." He said "yes" and ran to That. That vanished from his view.

25. He beheld in that very spot a woman, Uma, very beautiful and of golden hue, daughter of Himavat. He said to her "What is this Great Spirit?"

Part 4

सा ब्रह्मेति होवाच ब्रह्मणोवा एतद्विजये महीयध्वमिति ततो हैव विदाञ्चकार ब्रह्मेति ॥ २६ ॥

sā brahmeti hovāca brahmaṇovā etadvijaye mahīyadhvamiti tato
haiva vidāñcakāra brahmeti || 26 ||

26. She said "It is Brahman indeed. Attain glory in the victory of Brahman." From her words only, he learned that it was Brahman.

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रस्ते ह्येनन्नेदिष्ठं पस्पर्शुस्ते ह्येनत्प्रथमो
विदाञ्चकार ब्रह्मेति ॥ २७ ॥

tasmādvā ete devā atitarāmivānyāndevānyadagnirvāyurindraste
hyenannediṣṭhaṃ pasparśuste hyenatprathamo vidāñcakāra brahmeti
||27||

27. These Devas Agni, Vayu and Indra therefore much excel others, because they touched the Brahman nearest. They it was who first knew the Spirit to be Brahman.

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स ह्येनन्नेदिष्ठं पस्पर्श स ह्येनत्प्रथमो विदाञ्चकार
ब्रह्मेति ॥ २८ ॥

tasmādvā indro'titarāmivānyāndevānsa hyenannediṣṭhaṃ
pasparśa sa hyenatprathamo vidāñcakāra brahmeti || 28 ||

28. Therefore also does Indra considerably excel other Devas because he approached Brahman nearest and because he first knew the Spirit to be Brahman.

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा उ इतीन् न्यमीमिषदा उ इत्यधिदैवतम् ॥ २९ ॥

tasyaiṣa ādeśo yadetadvidyuto vyadyutadā u itīn nyamīmiṣadā u
ityadhidaivatam || 29 ||

29. Thus is That inculcated by illustration—that it flashed like lightning—that it appeared and vanished as the eye winketh. This is the illustration of the Brahman used in respect to the Devas.

अथाध्यात्मं यद्देतद्गच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्षणम् सङ्कल्पः ॥ 30 ॥

athādhyātmaṃ yaddetadgacchatīva ca mano'nena
caitadupasmaratyabhīkṣṇam saṅkalpaḥ || 30 ||

30. Next illustration, from the Atman within the body—as speedily as the mind goes to Brahman—as speedily as one thinks of Brahman by the mind, and as speedily as the mind wills.

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ॥ ३१ ॥

taddha tadvanaṃ nāma tadvanamityupāsitavyaṃ sa ya etadevaṃ
vedābhi hainaṃ sarvāṇi bhūtāni saṃvāñchanti ॥ 31 ॥

31. The Brahman should be worshipped by all and is hence called Tadvana. As Tadvana, It must be worshipped. Who thus knows Brahman, is loved by all living beings.

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद्ब्राह्मीं वाव त उपनिषदमब्रूमेति ॥ ३२ ॥

upaniṣadaṃ bho brūhītyuktā ta upaniṣadbrāhmīṃ vāva ta
upaniṣadamabrūmeti ॥ 32 ॥

32. (The disciple). (O Preceptor!) "Teach me the Upanishad". (The preceptor). "We have told thee the Upanishad." We have certainly told thee the Upanishad about Brahman"

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम् ॥ ३३ ॥

tasai tapo damaḥ karmeti pratiṣṭhā vedāḥ sarvāṅgāni
satyamāyatanam ॥ 33 ॥

33. Devotion, self-disciple and Karma are her pedestal, as also the Vedas and their supplements. Truth is its abode.

योवा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ ३४ ॥

yovā etāmevaṃ vedāpahatya pāpmānamanante sarge loke
jyeye pratitiṣṭhati pratitiṣṭhati ॥ 34 ॥

34. He who knows this thus, having shaken off all pāpa, lives firmly seated in the endless, blissful and highest Brahman. He lives firmly seated. (34)

