Kena Upanishad

Part One

1. om. keneShitaM patati preShitaM manaH kena prANaH prathamaH praiti yuktaH keneShitAM vAcamimAM vadanti cakShuH shrotraM ka u devo yunakti

kena: by what agent; being
iShitam: willed,directed ; root iSh, desiring; suffix it
manaH: the mind
patati: goes
pra: prefix with sense of directing
prANaH: the vital force, being
yuktaH: engaged, directed
praiti: goes, towards its own activity?
pratahamaH: first, should be an adjective of the vital force, for the activities of all the organs are preceded by it
imAm vAcam: this speech, consisting of words, as ordinary people;
vadanti: they utter
kaH u devah: by which effulgent being
yunakti: engages, directs towards their respective objects
cakShuH shrotram: the eyes and ears

2. shrotasya shrotaM manaso mano yad.h vAco ha vAcaM sa u prANasya prANaH cakShuShashcakShuratimucya dhIrAH pretyaasmAllokAdamR^itA bhavanti

shrotasya shrotaM: the Ear of the ear
manasaH: of the mind manaH: (He is) the Mind
yad vAco ha vAcaM: because the Speech of the speech saH u prANasya prANaH: Life of life
cakShuShaH cakShuH: the Eye of the eye atimucya: giving up self-identification with the ear etc.
pretya: desisting, separating from this body
asmAt lokAt : from this world of empirical dealings involving 'I and mine'.
bhavanti: they become
amritaH: immortal

3. na tatra caShurgacchati na vAggacchati no manaH
   na vidmo na vijAnImo yathaitadanushiShyAta.h

tatra: there, to that Brahman
cShuH: the eye
na gacchati: it does not go; for it is not possible to
go oneself
na vAk gacchati: speech does not go
no manaH: nor the mind
na vidmaH: we do not know
na vijAnimaH: we are not aware of
yathA: the process by which
etat: this
anushiShyAt: should be taught, instructed to a
disciple

4. anyadeva tadviditAdatho aviditAdadhi
   iti shushruma pUrveShAM ye nastad.hvyAcacakShare

anyat eva: different indeed
tat: that
atho: again
aviditAt: from the unknown, from that which consists
of the unmanifested ignorance
adhi: used in the sense of ‘above’ but usually is
‘different’.
iti: such (was that)
shushruma: we heard
pUrveSham: of the ancient teachers
ye: who
naH: to us
tat: that Brahman
vyAcacakShiire: explained, spoke clearly

5. yadvAcA.anahyuditaM yena vAgbhyudyate
tadeva brahma tvaM viddhi nedaM yadidamupAsate

yat: that which, whose essence consists of
consciousness alone
vAk: speech
a: is all speech (ie. The letter ‘a’ contains all
letters in itself)
anabhyuditam: not expressed, uttered
yena: that by which
vAk: speech
abhyudyate: is uttered
tat eva: that indeed
tvam: you
viddhi: know as
brahma:
na idam: this is not,
brahma:
yat: which
upAsate: meditate (contemplate) on
idam: this

6. yanmanasA na manute yenAhrirmano mataM
tadeva brahma tvAM viddhi nedaM yadidamupAsate
yat: that which...light of consciousness that illumines the mind
manas: means the internal organ, mind and intellect
taken as one entity
na manute: does not think or determine
yena: by which
AhuH: they say
manas: the mind
matam: is thought of, encompassed
viddhi: know
tat eva: that very one, the Self of the mind
the rest is as above

7. yacchakshuShA na pashyati yena chakShu.NShi pashyati
tadeva brahma tvAM viddhi nedaM yadidamupAsate
yat: that which
cakShuShA: with the eye
na pashyati: (man) does not see
yena: that by which
pashyati: (man) sees, encompasses,through the light of consciousness
cakShuUMShi: the activities of the eye
rest as above

8. yacchotroNa na shR^inoti yena shrotramidaM shrutaM
tadeva brahma tvAM viddhi nedaM yadidamupAsate
yat shrotreNa na shR^inoti: that which man does not hear with the ear
yena: that by which
idam shrotram shrutam: this well-known ear is encompassed
rest as above

9. yatprANena na prANiti yena prANaH praNIyate
tadeva brahma tvA m viddhi nedaM yadidamupAsate

prANena: by the organ of smell, associated with the vital breath (force)
yat: that which
na prANiti: does not smell, does not comprehend like smell
yena: that by which (the light of the Self)
prANah: the organ of smell, being illumined as an object
praNIyate: is impelled
rest as above

iti kenepaniShdi prathmaH khaNDa

Part Two

1. yadi manyase suvedeti daharamevApi nUnaM tvaM vettha brahmaNaH rUpaM
yadasya tvaM yadasya deveShvatha nu mImANsyameva
te manye viditam.h

yadi: if, perchance
manyase: you think
su veda iti: I know brahman well enough
tvam: you
vettha: know
nUnaM: certainly
daharam rUpaM eva api: the very little form, expression
brahmaNaH: of brahman
yat asya: thereby
brahmanah rUpaM: that form of brahman which
deveshu vettha: know among the gods
atha nu: therefore
manye: I think
te: for you; even now
mImANsyam eva: certainly to be deliberated on
manye: (now) I think
viditam: (brahman) is known

2. nAhaM manye suvedeti no na vedeti deva ca
 yo nastadveda tadveda no na vedeti deva ca

na aham manye suveda iti: I do not think that I know
brahman well enough
no na veda iti, veda ca: not that I do not know
brahman; and I know too.
na veda ca: and I do not know as well
yah: anyone who
nah: among us
veda: knows in reality
tat: that (sentence uttered by me)
veda: he knows
tat: brahman

3. yasyAmataM tasya mataM yasya na veda saH
 avij~nAtaM vijAnatAM vi~jnAtamavijAnatAM

yasya: to whom
amatam: unknown
tasya: to him
matam: is known
yasya: he to whom
saH: he
na veda: does not know
avij~nAtam: not known
vijAnatam: to the people that know
vij~nAtam: known
avijAnatam: to those who do not know

4. pratibodhaviditaM matamamR^tatvaM hi vindate
 AtmanA vindate vIryaMvidyayA vindate.amR^itam.h

pratibodha-viditam: known with reference to each state
of intelligence
matam: complete realisation
amR^itam: immortality
hi: because
vindate: one attains
amR\^itam: immortality (existence in one’s own self)
AtmanA: through one’s own self
vindate: one attains
vIryam: strength, vitality
vidyayA: through knowledge about the Self
vindate: one attains
amR\^itam: immortality

5. iha cedavedIdatha satyamsti na cedihAvedInmahatI
vinaShTiH
bhUteShu bhUteShu vicitya dhIrAH
pretyAsmAlLokAdamR\^itA bhavanti

cet: if
avedit: has known
iha: here
atha: then
asti satyam: there is truth
iha: here
cet: if
na avedit: has not realised
mahatI: great
vinaShtiH: destruction
dhIrAH: wise
vicitya: having known
bhUteShu bhUteShu: in all beings moving and unmoving
pretya: turning away from (I and mine)
amR\^itAH bhavanti: they become immortal

iti kenopanishadi dvitIyaH khandaH

Part Three

1. brahma ha devebhyo vijigye tasya ha brahmaNo vijaye
deva amahIyanta

brahma: brahman
ha: verily
devebhyA: for the sake of the gods
vijigye: achieved victory
tasya ha brahmaNo vijaye: in that victory which was
indeed brahman’s
devAH: the gods
amahIyanta: became elated

2. ta aikShantAsmAkamevAyaM vijayo.asmAkamevAyaM
mahimeti
taddhaiShAm vijaj~nau tebhyo ha prAdurbabhUva
tanna vyajAnata kimidaM yakShamiti

te: they
aikShanta: thought
ayam vijayaH: this victory
asmAkam eva: ours indeed
ayam mahimA: this glory
ha: surely
tat: that
vijaj~nau: knew
tebhyaH: to the gods for their sake
ha: indeed
prAdurbabhUva: appeared as an object of perception
na vyajAnata: did not comprehend
tat: that
kim iti: as to what
idam yakSham: this venerable great being

3. te.agnimabruva~njAtaveda etadvijAnIhi kimidaM
yakShamiti tatheti

te: they
agnim: to fire
abruvan: said
jAtavedA: O JatavedA
vijAnIhi: thoroughly find out about
etat: this YakSha in our view
kim etat yakSham iti: as to what this YakSha is

4. tadbhyadravattamabhyavadatko.asItyagnirvA
ahamasmItyabravijAtvedA vA ahamasmIti

tathA: so be it
iti: this much
tat: towards that
adrAvat: approached
tam: to him
abhyavadat: aid
kaH asi iti: who are you
Agnih vai: I am Fire
5. 
		tasmi.Nstvayi kiM vIryamityapIda.N sarvaM daheyaM
		idam sarvam: all this creation
		prithivyAm: on this earth, everything

tasin tvayi: in you who are such
kim vIryam: what power, what ability is there
daheyam: I can burn up
prithivyAm: on this earth, everything

tasmai tR^inam nidadhAvetadhahe
tadupreyaAya sarvajavena tanna shashAka dagdhuM sa
naitadashakaM vij~nAtuM yadetadyakShamiti

tasmai: for him
tR^inam nidadhau: placed a straw
etat: this
daha: burn
tat upapreyayAya: went near that straw
sarvajavena: with the speed born of the fullest
enthusiasm
tat: that
na sasAka dagdhum: he could not burn
tataH eva: from that YakSha
vij~natum: in knowing fully
etat: this
yat etat yakSham: as to what this Yaksha is

7. 
	atha vayumabuvanvAvetadvijAnIhi kimetadyakShamiti

tatheti

8. 

tadabhyadravattamabhyavvdatko.asIti vAyurvA
ahamasmItyavInmAtarishvA

9. 
	tasmi.Nstvayi kiM vIryamityapIda.N sarvamAdadIya

eyadidaM prithivyAmi

10. 
	tasmai tR^inM nidadhAvetadAdatsveti
tadupreyaAya sarvajavena tanna shashAkaAdAtuM sa

atha: after that
mAtarishvA: that which travels (shvayati) in space
(mAtari)
idam sarvam api: all this
AdadIya: I can take up, blow away
Yad idam prithivyAm: see verse 5

11. athendramabruvanmadhavanetadvijAnIhi
kimetdyakShmiti tatheti
tadabhyadravattasmAttirodadhe

atha indram abruvan maghavan etat vijAnIhi: as before
with Indra who is a Great Lord and called maghAva
because of his strength
tat abhyadravat: approached that Yaksha
tasmAt: from him
ttrodadhe: vanished from sight

12. sa tasminnevAkAsho striyamAjagAma
bahushobhamAnAmumAnhaimavatIm
tA.NhovAcha kimetadyakshamiti

tasmin eva AkAshe: in that very space (part of space)
where that Yaksha vanished after revealing itself, and
the space where Indra also was at the time of the
disappearance of Brahman
saH: he
AjagAma: approached
bahushobhamAnAm: superbly charming
tAm: her, UmA
haimavatIm: one who is as though attired in dress of
gold (haimavatI, daughter of Himalayas)
uvAca: said
kim etat yakSham iti: what is this Yaksha

iti kenopanishadi tR^itIyaH khandaH

Part Four

1. sA brahmeti hovAca brahmaNo vA etadvijaye
mahIyadhvamiti tato haiva vidA~nchakAra
brahmeti
sA: she
uvAca ha: said
brahma iti: it was Brahman
brahmaNaH vai vijaye: in the victory of God indeed
asmAkam eva ayam vijayaH eva ayam mahimA: ours is this victory, ours is this glory
tataH ha eva: from that alone, to be sure
vidAMcakAra: learned
brahma iti: that it was Brahman

2. tasmAdvA ete devA
atitarAmivAnyAndevAnyadagnirvAyurindraste
hyenannediShThaM
pasparshuste hyenatprathamo vidA~nkAra brahmeti
tasmAt: therefore
ete devAH: these gods
atitirAm iva: surpassed greatly, through their own excellence
anyAn devAn: the other gods
yat agniH vAyuH indraH: Fire, Air, Indra
hi: since
te: they
nediShTham pasparsuH: most proximately touched
enat: this Brahman
hi: because
te: they
prathamaH: first, being prominent
enat: this Brahman
vidAMcakAra: knew ( It to be Brahman )

3. tasmAdvA indro.atitarAmivAnyandevAnsa
hyenannedishThaM pasparsha sa
hyenatprathamo vidA~nkAra brahmeti
tasmAt vai indraH atitarAm iva: therefore did Indra excel other deities
hi saH enat nediShTham pasparsha: inasmuch as he touched it most proximately
rest as above

4. tasyaiSha Adesho yadetadvidyuto vyadhyutadA itIn.h
nyamIshadA ityasadhiaivatam.h

Tasya: this
eShaH AdeshaH: this is the instruction though analogy
yat etat: that fact
vidyutaH vyadyutat: the flash of lightning
A: as it were
Iti: meant to call back to memory the word Adesa
nyamimiShat: winked
iti adhaivaVatam: this is the way of showing analogies
of Brahman in a divine context

5. athAdhyAtmaM yadetad.hgacchatiIva ca mano.anena
caitadupasmaratyabhIkShN.N
sa~NkalpaH

atha: after this
adhyAtmam: with regard to the indwelling Self
yat etat: that which is known as fact
gacchati iva ca manaH: as though the mind goes, as
though the mind enters into Brahman
encompasses it as an object
anena: by that mind
abhIkShNam: repeatedly
upasmarati: remembers intimately
etat: this Brahman
saNkalpaH: thought of the mind

6. taddha tadvanaM nAma tadvanamityupAsitavyaM say a
etadevaM vedAbhi haina.N
sarvaNi bhutAni saMvA~nchanti

tat: that
ha: certainly
tadvanam nAma: tadvanam is derived from tasya ( his)
and vanam ( adorable ), it is adorable to all
creatures as it is their indwelling self; through this
name
upAsitavyam: to be meditated upon
saH yah: anyone that
veda: meditates on
etat: the aforesaid Brahman
evam: thus
sarvAni bhutani: all beings
ha: certainly
enam: to him
abhisaMvA~nchant: pray, as (they do ) to brahman

7. upaniShadaM bho brUhItyuktA ta upaniShad.hbrAhmIM vAvA ta upanishadamabrUmeti

bhoH: Sir
brUhi: speak of
upaniShadam: the secret thing
iti: said
tei: to you
upaniShat: the secret knowledge
uktA: has been spoken of
tei; t
upanishadam vAvA abrUma iti: I have spoken the very secret
brAhmIm: relating to Brahman

8. tasyai tapo damaH karmeti pratiShThA vedAH sarva~NgAni satyamAyatanam.h

tasyai: of that (secret teaching)
tapaH: the concentyration of the body and the senses
and the mind
damaH: cessation ( from sense objects)
karma: rites
iti:
pratiShThA: two legs, stands as it were, of that Upanishad
vedAh: the four Vedas
sarvANGAni all the six subsidiaries (vedangas)
beginning with shikSha, all the limbs beginning with the head
satya Ayatanam: satya is the Ayatana, the dwelling place of the secret teaching.

9. yo vA etAmeM veddApahatyapApmAnamanante svarge loke jyeye pratiShThati pratiShThati