

Kena Upaniṣhad

Translated and commentary by Pt. Ganga Prasadji (1900)

(1) *Upaniṣhad* literally means 'sitting near God'. The word is applied to books teaching Knowledge of God – *Brahma Vidyā* or Spiritual Knowledge – *Ātmā Vidyā*.

(2) *Kena-Upaniṣhad* comes second among the ten *Upaniṣhads*, (viz. *Isha*, *Kena*, *Katha*, *Prashna*, *Mundaka*, *Mandukya*, *Aitareya*, *Taittiriya*, *Chhandogya* and *Brihadaranyaka*), which are regarded as the most ancient and authoritative. It forms part of the *Talavakara Brahman* of the *Sama Veda*, and its proper name is '*Talavakara-Upaniṣhad*'. It is called '*Kena Upaniṣhad*' from its first word *Kena* – 'By whom?', as the first or *Vajasaneyi Upaniṣhad* is called *Isha Upaniṣhad* because it begins with the word '*Isha*'

(3) The *Upaniṣhad* has for its basis a *Sukta* in the *Atharva Veda* which is also called *Kena* from the first word of the *Sukta*.

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FIRST SECTION

In this section it is been taught that 'God' being not the object of the senses cannot be perceived by them nor be apprehended by the mind. On the other hand it is by His Power that they all perform their respective functions. The section begins with a question as to who controls the functions of the mind and the senses.

Verse 1.

By whom ordained does the mind go towards its wished-for object, by whom ordained does the first breath or *Prāṇa* go forth: by whom ordained they utter this wished for speech; which *Deva* does verily direct the eye and the ear?

Verse 2.

He (*Brahma* or *Ātma*) is ear of the ear, mind of the mind, speech of the speech, verily He is life of life and eye of the eye. The wise (on knowing Him) are freed and on departing from this world become immortal (i.e. attain *mukti*)

Verse 3.

The eye does not reach there, nor does the speech reach, nor the mind. We do not know nor comprehend Him, so as to be able to teach or explain Him. He is different from the known and also above the unknown. Thus have we heard from the ancients (i.e. *Rishis*) who have taught Him to us.

Verse 4.

Who cannot be expressed by speech, but by whose power speech is uttered, Him alone know thou as God, not this which this speech worships (or expresses).

Verse 5.

Who does not think by the mind, but by Whose power the mind thinks, Him alone know thou as God, not this which this mind worships (or thinks about).

Verse 6.

Who does not see with eyes, by whose power the eyes see, That alone known thou as God, not this which the eye worships (or sees}

Verse 7.

Who does not hear with ear, by whose power that ear hears this, Him alone know thou as God, not this which this ear worships (or hears)

Verse 8.

Who does not breathe with breath, by Whose power breath is directed: Him alone know thou as God, not this which this *Prāṇa* worships (or breathes).

SECOND SECTION

Having emphasised in the first Section that God is not an object of the senses or the mind, this section further stresses the mysterious nature of Brahma which cannot be fully comprehended by man. Some scholars seek to read in it what is called Gnosticism. This would be a serious mistake. The first 3 Verses speak of the enigmatical character of *Brahma*, or the incomplete knowledge of man about Him. The 4th Verse, however, says clearly how the knowledge derived from *Pratibodha* or constant meditation leads to immortality.

The 5th or the last Verse goes so far as to assert that if a man fails to acquire knowledge of *Brahma* in this life then it is verily 'a great calamity' This is certainly not what is understood by modern agnosticism according to which God, (if He exists) is quite unknowable and it is a vain pursuit to seek His knowledge. What is intended to be emphasised in the first 3 Verses in beautiful and poetic language is that man's knowledge about *Brahma* cannot be complete or perfect, (except of course in the state of *mukti* or the highest *Yoga*). This should be self-evident. For man's soul and intellect are finite and limited, while God is infinite and absolute. From the very nature of things our knowledge of Him must be imperfect, and he who pretends to know Him fully, 'he verily knows Him not', as the 2nd and 3rd Verses say.

Verse 1.

If thou thinkest 'I know God well' then thou certainly knowest but little of God's Nature. What thou knowest of God, and what is known about Him among *Devas*, (learned people), I think that it is indeed worth thinking about.

Verse 2.

I do not believe that I know Him well, nor that I do not know Him. I know Him. He among us who says he knows Him (fully) knows Him not; he who says he does not know Him fully, knows Him.

Verse 3.

He is understood by those who think they do not understand Him; he does not know who says he understands Him. He is unknown to those who profess to know Him and is known to those who do not profess to know Him.

Verse 4.

Knowledge of God derived by constant meditation leads to immortality. By self-exertion man obtains strength, by knowledge (of God) he obtains immortality.

Verse 5.

If a man knows Him in this life, then well and good; if he does not know Him here, then it is a great calamity. The wise having realised Him (as pervading) all things, become immortal on departing from this world.

Note:- *Bodha* means ordinary knowledge, knowledge derived from the senses and the intellect, when the mind is working outside and dealing with the outer world, the world of matter. *Pratibodha* means higher knowledge, knowledge derived from the intuition and Introspection, when the mind is working inside and dealing with the inner world, the world of spirit, i.e. *Ātma* and *Paramātmā*.

The latter or higher knowledge is acquired by *Yoga* the most authoritative work on which is *Patañjali's Yoga-Sutra*. There are two principal grades of meditations taught in *Yoga*; viz:-

(1) *Samprajnyāt Samādhi* also called *Sabīja Samādhi*, because the seeds of past knowledge are retained therein.

(2) *Asamprajnāt Samādhi* also called *Nirbīja Samādhi* because the seeds of past knowledge are destroyed therein. There are several kinds of the former, the highest being *Nirvichār Samādhi*. Its effects are thus described in *Yoga Sutras*:

‘On attaining efficiency in *Nirvichār* one obtains purification and cheerfulness of the inner self. Therein he gets unerring intellect or intuitive sight.

The knowledge gained from this intuitive sight is quite different from that gained by testimony or inference. The impressions gained by the unerring intuitive sight, will neutralise or remove all other impressions or *Saṁskāras*.

When even the impressions of this intuitive sight are restrained, all other impressions having also been restrained the Yogi attains to *Nirbīja* or seedless *Samādhi*.' (*Yoga I, 47 - 61*)

The reader will now have some idea as to how Knowledge derived from yogic meditations leads to *Nirbīja Samādhi*, and thence to immortality. The subject is, however, large and too technical to be adequately described in a brief note like this.

THIRD SECTION

This section teaches in the form of a beautiful allegory that all physical forces and also all mental faculties, which are called *Devas*, derive their powers from *Brahma* or God. It will incidentally show how unreasonable is the opinion of some European scholars that the Vedic religion teaches worship of a plurality of *Devas* or 'Gods'.

Verse 1.

God verily obtained victory for the *Devas** or good forces (against evil forces). The *Devas* felt proud in this victory of God. They thought 'this victory is our own, this is our own greatness'.

Verse 2.

God verily knew about their pride and appeared to them. They did not know who this adorable one (*Yaksha*) was.

'The word Deva in Vedic literature does not necessarily mean 'God', It is used in a very wide sense and literally means 'shining' from the root div – 'to shine'.

Verse 3.

They said to *Agni* 'O, all-knower! Find him out, who this adorable one is,'
Agni answered 'Let it be so.'

Verse 4.

He approached (*Yaksha*) who said to him, 'Who are thou?' *Agni* replied, 'I am *Agni* or I am *Jataveda* (All knower).'

Verse 5.

(*Yaksha* said) 'What power is in thee so styled?' (*Agni* answered) 'I can burn all that is on this earth'.

Verse 6.

The *Yaksha* put a straw before him (*Agni*) and said: 'Burn this', *Agni* approached it with all its might, but was not able to burn it. He at once desisted from it, and (said to the *Devas*) 'I was unable to find out who this adorable one is.'

Verse 7.

Then they said to *Vāyu*. 'O, *Vāyu* find this out, who this adorable one is.'

Verse 8.

He (*Vāyu*) approached (*Yaksha* who said): 'Who art thou?' *VĀYU* answered, 'I am *Vāyu* indeed. I am *Matarishva* (mover in space)

Verse 9.

(The *Yaksha* said): 'What power is there in thee so styled?' (*Vāyu* answered) 'I can blow or carry away all that exists on this earth'.

Verse 10.

(The *Yaksha*) put a straw to him (and said) ‘Blow this away.’ He approached it with all his strength, but was not able to carry it away, He desisted from it, (and said to *Devas*): ‘ I am unable to find out who this adorable one is.’

Verse 11.

Then they said to *Indra*, ‘O, Mighty one! Find this out who this adorable one is.’ ‘Be it so,’ (said *Indra*) He approached *Yaksha* who disappeared from there.

Verse 12.

In that very space he came near a fair woman, *Umā*, well adored and decked in gold. He asked her, ‘Who is this adorable one?’

Note: *Umā Haimavatī* here allegorically stands for ‘Spiritual Knowledge’.

There is a well known maxim of *Vedanta*; viz, ‘This human body which is aptly described as a microcosm or ‘little world’ is an exact prototype of the Macrocosm or the bigger world. All physical forces have their counterparts among the Mental powers. Both are called *Devas* in Vedic phraseology.

Of the three *Devas* mentioned above *Agni* (the fire, heat or light) corresponds to the eye, *Vāyu* (the air) corresponds to the ear, and *Indra* (the Electricity) corresponds to the mind. Verses 4 & 5 in 4th Section of this very *Upaniṣhad* say that the *mind* *Manas* is the counterpart in the mental world of *electricity* in the physical world. *Indra* is the king of *Devas*, as electricity is the prince of all physical forces, and mind is the controller or ruler of all senses.

It is the mental or *ādhyātmika* Interpretation (as distinguished from the physical or *ādhidevika* one) which shows more appropriately the significance of *Umā Haimavatī* or (the spiritual knowledge) appearing to *Indra* or the mind and helping him in his great quest after *Brahma*. Of the three *Devas* mentioned above, *Agni* and *Vāyu* approached *Yaksha* but in vain. This means that the eye and the ear are quite incapable of perceiving God. *Indra* or mind was also unsuccessful, but as the reader will see from the next section *Umā Haimavatī* enabled him to know God.

Swami Shankaracharya in his commentary has interpreted *Umā Haimavatī* as *Vidya*, saying: 'Vidya appeared in the form of a woman or *Umā*'

He has also given the alternative interpretation 'Umā the daughter of *Himavat* or the *Pārvatī* who is the consort of *Shiva* in *Puranic* mythology'. A well known writer *Pandit Sridhara Shastri* characterising the second Interpretation as a *Puranik* myth has expressed the opinion that it is an interpolation in *Shankara's* commentary.

Pt. Sripad Damodar Satvaleker in his commentary on this *Upaniṣhad* discredits *Pt. Sridhar Shastri's* suggestion, and has given an interesting and rational explanation of *Pārvatī* who is described in the *Puranas* as daughter of 'Himalaya' *Parvat*, and consort of the god *Shiva*, by identifying the same with *Kundalini* force so well known in later yogic literature. A note on this subject is given in the appendix, followed by a note on *Raja Yoga*.

Sri Aurobindo in his commentary on this *Upaniṣhad* which appeared in the *Arya* says: 'Here the three gods, *Indra*, *Vāyu*, *Agni*, represent the cosmic Divine on each of the three planes, *Indra* on the Mental, *Vāyu* on the Vital, and *Agni* on the Material.

About *Umā* he says:- '*Umā* is the Supreme Nature from whom the whole cosmic action takes its birth ; she is the pure summit and highest power of the one who here shines out in many forms. From this Supreme Nature which is also the Supreme Consciousness, the gods must learn their truth.'

FOURTH SECTION

This section sums up the final teaching of the *Upaniṣhad*; the gist being contained in Verse 8.

Verse 1.

She (*Umā*) said, 'He is verily God; verily in the victory of God you have your greatness.' Thence *Indra* knew that it was God.

Verse 2

Therefore these *Devas* ie. *Agni*, *Vāyu*, & *Indra* are as it were superior to other *Devas*. For they approached him nearest, and verily they first knew it was God.

Note: The eye and the ear are superior to other senses, as they convey to us more knowledge of the physical world which manifests the glory of God. The mind is superior even to these two senses, because it alone is able to know God by the aid of spiritual knowledge gained by regular contemplation. This has been stated in the next Verse.

Verse 3

Therefore *Indra* also is superior to other *Devas*. He approached him nearest, he verily first knew him to be God.

Verse 4

This is his teaching in the physical world when the lightning flashes forth and the eyes are closed, which excite wonder.

Verse 5

Now (His teaching) in the mental world when this mind goes forth as it were, it recollects, and constantly reflects.

Note:- The functions of the mind in cognizing perceptions of the senses which as it were go forth towards their objects, in reflecting on them or recollecting them, and in other acts of memory, and in the acts of volition are manifestations of Divine Power on the mental plane or *ādhyātma* as the innumerable wonderful phenomena in the physical world demonstrate His Glory on the physical plane or *Adhidaivata*.

Sri Aurobindo thus comments on Verses 4 and 5 in his own inimitable manner. He says that the Divine reflects Himself openly in the *Devas* or Gods. His light takes possession of the mind and the senses. Something of His Supreme image falls upon the world nature and charges it into Divine Nature. He then adds. 'All this is not done by a sudden miracle. It comes by flashes, revelations, sudden touches and glimpses; there is as if a leap of the lighting of revelation flaming out from these heavens for a moment and then returning into its secret service - as if the lifting of the eyelid of an inner vision and its falling again because the eye cannot look long and steadily on the utter light. The repetition of these touches and visitings from the Beyond fixes the gods in their upward gaze and expectation: constant repetition fixes them in a constant passivity: not moving out any longer to grasp at the forms of the Universe, mind, life and senses will more and more be fixed in the memory, in the understanding, in the joy of the touch and vision of that transcendent glory which they have now restored to make their sole object. To that

only they will now respond and not to the touches of outward things.....The mind will know nothing but the *Brahman*; the life will move to, embrace, enjoy nothing but the *Brahman*; the eye will see, the ear hear, the other senses sense nothing but the *Brahman*.'

Verse 6

He is verily known as '*Vanam*' or Happiness He who thus knows him, verily all beings love him.

Sri Aurobindo beautifully comments on this Verse as follows:-

'*Vana* is the Vedic word for *delight* or *delightful*, and *Tadvanam* means therefore the transcendent delight, the all-blissful *Ānanda* of which the *Taittiriya Upaniṣhad* speaks as the highest *Brahman* from which all existences are born, by which all existences live and increase, and into which all existences arrive in their passing out of death and birth. It is as this transcendent delight- that the *Brahman* must be worshipped and sought. It is this beatitude therefore which is meant by the *immortality* of the *Upaniṣhads*, He (the knower of *Brahman*) becomes a centre of the divine delight shedding it on all the world, and attracting all to it as to a fountain of joy and love, and self fulfilment in the Universe.'

Verse 7

(The pupil says to the teacher) O sir, tell us Divine Knowledge. (The teacher replies) Divine Knowledge has been told thee, certainly we have told thee Divine Knowledge.

Verse 8

Austerity, control of senses, and good actions are the foundation of *Upaniṣhad* or Divine Knowledge; the *Vedas* are its bodies and truth is its abode.

Verse 9

He who acquires this Divine Knowledge, he certainly having destroyed sin, resides and stays in the greatest endless blissful state, (i. e. *Moksha*).

Note: As has been already stated the gist or substance of the teaching of the *Upaniṣhad* is given in Verse 8. It consists of 3 parts viz--

(1) *Tapah* - Austerity, *Dama*- control of the senses, and *Karma*- actions are the *Pratishtha* feet of the *Upaniṣhad*, the foundation of spiritual wisdom – the first requisites for an aspirant to Divine Knowledge -*Brahma Vidyā*.

(2) The *Vedas* are its *main body*.

(3) *Truth* is its *head* or abode.

We shall explain them in due order.

(1) *Tapah* or austerity means plain living, and power of endurance i.e. habit of bearing heat and cold, hunger and thirst and other evils or privations with fortitude. It is one of the chief characteristics which distinguish the Aryan ideal of life from the western life of ease and luxury.

It is a powerful aid to *Yoga*, being one of the five *niyamas* or rules of life viz:- 'cleanliness, contentment, austerity, self-study, and surrender to God are '*niyamas*'. (***Yoga Sutra I 32***),

Its effects or benefits are thus described in *Yoga*: 'Austerity leads to strengthening and proper development of the body and the senses by destruction of impurities'. (***Yoga Sutra 1 43***)

Gīta thus describes 3 kinds of Austerity viz.

(i) Austerity of body, (ii) Austerity of speech, (iii) Austerity of mind:-

Respect shown to the learned to the twice born, to the teachers, and to the wise, purity, straightforwardness, continence or chastity, and non-violence are called the *Austerity of the body*.

Speech causing no annoyance, truthful, pleasant and beneficial, the practice of the study of scriptures are called the *Austerity of speech*.

Mental cheerfulness, equilibrium, silence, self-control, purity of nature this is called the *Austerity of mind*. (***Gīta XVII, 14-16***).

Like all other acts, austerity is of three varieties, viz. *Sāttvik* - pure, *Rājasa* - passionate and *Tāmasa* - of darkness.

They are thus described in the *Gīta* :-

The threefold austerity, performed by man with the utmost faith, without desire for fruit, harmonised, is said to be *pure* or *Sattvika*.

The austerity which is performed with the object of gaining respect, honour and worship, for ostentation is said to be of *passion* or *Rajas* and is unstable & fleeting.

The austerity under a deluded understanding, with self torture, or with the object of destroying another, that is declared of darkness or *Tamasa*. (***Gīta XVII. 17-19***)

Control or subduing of senses is essential to virtuous life. *Gīta* has laid great emphasis on it. *Sri Krishna* thus describes the qualifications of a 'man of stable and harmonised mind' or '*Sthita Pragñya*' – '*Firm in Wisdom*' who in *Gīta* is the same as a *Yogi* :- (***Vide Gīta II, 53***)

When he withdraws his senses from the objects of senses, as a tortoise draws in on all sides its limbs, then is his understanding well poised.

The objects of senses, but not the relish for them turn away from a person abstaining from food, but relish also turns away from him after the Supreme is seen.

O! Son of *Kunti (Arjun)*! The excited senses of even a wise man, though he be striving (for control), impetuously carry away his mind. Having controlled them all, he should sit, harmonised, considering me as his goal; for whose senses are mastered, of him the understanding is well poised.

The man who muses on the objects for senses contracts an attachment them, from attachment arises desire; from desire anger is born. From anger proceeds delusion, from delusion confused memory, from confused memory the destruction of reason, and from destruction of reason, he perishes.

But the disciplined self, moving among sense objects with senses free from attachment and repulsion mastered by the self attains peace.

To whichever of the roaming senses the mind yields that takes away his understanding, just as the gale carries away a ship upon the waters.

Therefore O, mighty-armed (*Arjun*)! whose senses are fully restrained from the objects of senses, of him the understanding is well poised. (***Gīta II, 58-64, 67-68***)

Karma or Works are deprecated by the Neo-vedantins who consider them useless or even harmful; for according to their view *Gñyāna* or knowledge is all that is necessary for attaining *Mukti* –‘emancipation’, while works lead to fruits and consequently to rebirth. This is however, not the teaching of the Vedas and *Upaniṣhads*.

Isha Upaniṣhad which stands first among the *Upaniṣhads*, (as it is also a part of the Vedas being the 40th chapter of the Yajur Veda) thus speaks emphatically on the subject:-

Only performing works should a man desire to live for 100 years in this world. Thus it is (right) for thee, not otherwise than this, work will not bind that man'. (*Isha 2*)

That Knowledge and Work are equally essential for attaining salvation is thus inculcated in the same *Upaniṣhad*

They who perform only works enter into gloomy darkness. Into still greater darkness do go they who pursue only know ledge. One thing, they say, is obtained by knowledge, another thing by works. Thus have we heard from the wise who have explained it to us.

He who acquires knowledge and also at the same time performs works, he overcomes death by works and attains immortality by knowledge, (*Isha 9-11*).

The Vedic teaching is that works are to be performed without a desire for fruits; thus *Isha Upaniṣhad* says: 'Enjoy life by renunciation'. *Gīta* has in several places emphasised the point that where works are thus performed without a desire for fruit, they do not bind the soul; e.g. *see Gīta Chapter III v. 7-9. and Chapter IV v. 18-23, Chapter V v. 1- 11.*

(2) The second part of Verse 8 is: The *Vedas* are the whole or main body of the *Upaniṣhads*. The *Vedas* which are 4 in number, viz, *Rig, Yajur, Sama* and *Atharva* are the repository of all knowledge; the *Upaniṣhads* spring from them. The *Vedic* knowledge consists of three parts viz. *Gñyāna* – knowledge proper or cognition, *Karma* - works, and *Bhakti* - devotion. The *Upaniṣhads* constitute the essence of the devotional portion of the *Vedas*, just as *Gīta* is said to be the essence of the *Upaniṣhads*.

(3) The third part of the Verse is : 'Truth is the head or abode of the *Upaniṣhads*'.

Sri Aurobindo remarks:-

'This truth is not merely all intellectual verity but man's ultimate human state of true being, true consciousness, right knowledge, right works, right joy of existence, all indeed that is contrary to the falsehood of egoism and ignorance.'

Mundaka Upaniṣhad says:- 'Truth alone conquers, not falsehood. By the truth is spread the divine path called *Devāyana* –'approaching God'.
[Mundaka III, I, 6).

Manu has said:- 'There is no virtue higher than truth, and no sin higher than falsehood.' In many places, the *Upaniṣhads* say that *Satya* or truth is *Brahma*.

APPENDICES

Appendix (1) Note on *Umā Haimavatī* and *Kundalini Force*.

Before describing *Pt. Satvalekar's* interpretation of *Umā Haimavatī* or *Pārvatī* as the *Kundalini Force* it is necessary to explain briefly what *Kundalini* means.

According to later *Yoga* the development or manifestation of psychic powers depends on the awakening of *Kundalini* which otherwise lies dormant at the base of the spinal cord at a point called *Mūlādār*. As its name implies it is serpent-like, lies coiled up until it is awakened by *Prānāyāma* and other yogic exercises or by other means of spiritual advancement. When awakened it rises through the nerve called *Sushumna Nāḍī* (so well known in *Yoga* literature) in the spinal cord, ascending by stages from one *Chakra* to another till it reaches the top or the crown which is called *Sahasrāra* (in the upper part of the brain). This is accompanied by spiritual illumination of the highest order according to this system of *Yoga*.

There are said to be six *Chakras* or nerve centres in the spinal cord besides the last or *Sahasrāra*, They are as follows :-

- (1) *Muladhar*. Root or basic *Chakra* at base of spine.
- (2) *Swadhishtan*, Spleen or Splenic; over the spleen or according to some over the genital organ.
- (3) *Manipura*. Navel or umbilical, at the navel over the solar plexus.
- (4) *Anahat*. Heart or Cardiac. Near the heart.
- (5) *Vishuddha*, Throat or laryngeal. At the front of the throat.
- (6) *Ajñā*, Brow or frontal; between eyebrows.

(7) *Sahasrāra*, Crown or coronal. On the top of head or in large brain.

There is copious literature on this subject.

The most important and well-known book in English is 'Serpentine Power' by Sir John Woodruff, late judge of the High Court, Calcutta. The Rt. Revd. Leadbeater, late vice-president of the Theosophical Society has also written an interesting monograph on the subject, called the '*Chakras*'. Leadbeater who was reputed to be a great occultist states that the *Chakras* are really situated in the 'Etheric double' or the subtle body, and he claimed that he could see them by his powers of clairvoyance. In his book he speaks of a German Mystic, Johan George Gichtal who saw the *Chakras* in meditation and described them in his book called '*Theosophia Practica*' published in 1696. In a later edition of the book printed in 1710 he gave pictures of the *Chakras* showing the situation just as described by Leadbeater in his book. Leadbeater, however, admits that there are nerve plexuses in the spinal cord corresponding to the *Chakras* in the 'Etheric double' or the subtle body.

'*Kundalini Yoga*' by Swami Shiva Nand Saraswati of Rishikesh also contains much useful information on the subject. He is also of opinion that the *Chakras* are in the *Linga Sharira* (Astral body).

Pt. Satvalekar argues that the spinal cord may be called *Parvat* because it is contained in the back bone which is comprised of vertebra or *Parva*. It is called *Meru-daṇḍa* in *Sanskrit*, and *Meru*, *Sumeru* etc. are names of a mountain. The spine may also be called *Himavat* (lit 'possessing snow') another name of the *Himālaya* which means 'the abode of snow', because it is made of snow-like white nerve substance and is at the top covered by the cerebrum or large brain which may be compared to *Kailash* the snowy abode of *Shiva*. *Kundalini* which is located in the spine is, therefore, *Pārvatī*, i.e. daughter of *Parvat* (*Parvat* means 'mountain'), or

Umā Haimavatī i.e. Daughter of *Himavat* –‘King of *Himālayas*’. As the *Kundalini* rises from one *Chakra* to another there is increasing spiritual progress in the *Yogi*. When it reaches *Sahasrāra* or the crown there is the highest spiritual illumination which may symbolically be described as the 'marriage of *Shiva* with *Pārvatī*', symbolising the union of the *Yogi* with *Kundalini* force.

It can thus be understood how *Indra* or the mind having been first baffled in its attempt to find out God, is at last helped in realising Him by the awakening of *Kundalini* force, or speaking allegorically by meeting *Pārvatī* or *Umā Haimavatī*. This according to *Pt. Satvalakar* is the correct interpretation of *Haimavatī* in Verse 12 of S.3.

To this it may be further added that in *Puranic* mythology *Shiva* is pictured as a *Yogi* with a serpent intertwined round his neck and with the hood of the serpent covering the top of his head. This may be taken as symbolising an advanced *yogi* whose *Kundalini* having been well awakened has risen above the *Vishuddha Chakra* which is on the neck and has reached the *Sahasrāra* or the crown. The God *Shiva* is also represented as having a third eye in his forehead which is believed to be opened at the time of destruction of this world. It may be taken to symbolise the eye of spiritual wisdom *Gñyāna Chakshu* opened by attainment of *Yoga* which leads to *Mukti* or deliverance from this world.

Appendix (2) A Note on Raja Yoga.

The *Hatha Yoga* referred to in the note given above prescribes its own methods of rousing the *Kundalini*, and thereby developing and perfecting psychic powers and even attaining *Mukti*.

The *Raja Yoga* as taught in *Patañjali's Yoga Sūtras* prescribes an *eightfold path* consisting of the following *Ashtāṅga* –‘eight stages’:-

(1) *Yamas* or five rules of conduct relating to *social* duties, viz.

1. *Ahimsā* - Non-violence
2. *Satya* - Truthfulness
3. *Asteya* - Non stealing
4. *Brahmacharya* - Chastity or continence
5. *Aparigraha* - Non-covetousness (***Yoga II 30***)

(2) *Niyamas* or 5 rules of conduct relating to *personal* duties;-

1. *Śhaucha* - Purity of body and mind
2. *Santoṣha* - Contentment
3. *Tapah* - Austerity, i.e. physical and mental discipline
4. *Swādhyāya* - Self study
5. *Īśhvara Praṇidhāna* - Complete surrender to the will of God. (***Yoga II 32***)

These rules of conduct are the first requisites for an aspirant to *Yoga*. This shows *Yoga* is not a system of mere physical and mental exercises. Its chief aim is the perfection of man or the full development of the whole man, spiritual as well as the mental and physical, which alone can lead to Salvation.

(3) *Āsanas* or right postures which enable a *Sādhaka* –‘aspirant’ to keep firmly seated, as long as may be desirable, in meditation without being disturbed by physical or mental fatigue. In *Patañjali’s Yoga Sūtras*, *Āsana* or Right Posture has been defined simply as that posture which is stable and comfortable (***Yoga II 46***). The books on *Hatha Yoga* teach about 84 kinds of *Āsanas* or Postures which are mostly meant as physical exercises.

(4) *Prāṇāyāma* means exercise of control of breath. It is very efficacious for the control of *mind*. For *Prāṇa* – ‘breath’ and *Manas* – ‘mind’ are intimately related to each other. It is a matter of common experience how our breathing is affected when our mind is perturbed by anger, fear, etc. *Patañjali's Yoga Sūtras* teach four kinds of *Prāṇāyāmas* (***Yoga II 50-51***). They have to be properly learnt and practised under guidance of a teacher.

(5) *Pratyāhāra* - means introspection or taking away senses from their external objects. It gives the aspirant complete control over the senses. (***Yoga II 54-55***).

The above five stages constitute the *Bahir-aṅga* – ‘external portion’ of *Yoga* while the last three described hereafter form the *Antar-aṅga* – ‘internal portion’ (***Yoga III 7***).

(6) *Dhāraṇā* means fixing the mind or attention on some particular object or point. (***Yoga III, 1***).

(7) *Dhyāna* means concentration, when the mind is rid of all other thoughts except the object thought of. (***Yoga II 2***).

(8) *Samādhi* means meditation. It is of two kinds, *Samprajnāt* or *Sabīja* and *Asamprajnāt* or *Nirbīja*. They have been briefly described in the note on *Pratibodha* in Verse 8 of Sec. 2. (*Page 5*)