



## Brahman as Totality

### Kena Upanishad

*The student asks:*

What is it that makes the mind think?  
What is it that gives the body its first breath?  
What compels us to utter these words?  
What is that Spirit that directs the eyes and ears?

*The teacher replies:*

It is the ear of the ear, the eye of the eye, the word of the word, the mind of the mind, and the life of the life. Passing beyond the senses, the wise, on departing from this world, become immortal.

There the eye cannot go, nor speech, nor mind. We do not know, we do not understand, how one would teach it. It is above both the known and the unknown—so we have heard from the ancients who have explained this.

That which is not uttered by words, but by which words are uttered—that alone known as Brahman, and not what people worship here.

That which is not thought by the mind, but by which the mind thinks—that alone known as Brahman, and not what people worship here.

That which is not seen by the eye, but by which the eye sees—that alone known as Brahman, and not what people worship here.

That which is not heard by the ear, but by which the ear hears—that alone known as Brahman, and not what people worship here.

That which is not breathed, but by which the breath is breathed—that alone known as Brahman, and not what people worship here.

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*Kena Upanishad* 1.1-8. Trans. by A.J. Grunthal.

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