

## The Kena-Upaniṣad and its succeeding portions in the Jaiminīya-Upaniṣad-Brāhmaṇa

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The Kena-Upaniṣad (KeU), a small Upaniṣad of the Jaiminīya Sāmaveda, forms a part of the fourth chapter of the Jaiminīya-Upaniṣad-Brāhmaṇa (JUB) (4,18–21), and, at the same time, has been handed down as an independent Upaniṣad with commentaries by Śaṅkara etc. It consists of two parts: KeU 1–2 (JUB 4,18–19) in verse and 3–4 (4,20–21) in prose. The first part is an aphoristic text on the supreme Brāhman beyond and behind the sense organs, containing verses and phrases parallel to those in the BĀU and the ĪśāU, not, however, in the context of Ātman as the latter Upaniṣads, but in the context of Brāhman. The second part is a mythical story of the transcendent Brāhman as a *yakṣa* ‘miraculous phenomenon’, probably based on the use of the word *yakṣá-* for the supreme being in the AV, the BĀU, etc.

After the KeU, the JUB adds two more portions at the end of the text (4,22–26; 27–28). The first portion is a collection of fragmentary passages on the five breaths (*prāṇa*, *apāna*, *vyāna*, *samāna*, *udāna*), enumerations of virtues, mental preparation for death (partly parallel to a Brahmana-like passage in the VādhGS), etc. The second one is a short passage on the meaning of the *sāvitrī* formula and on the way of reciting it. It is noteworthy that 4,18–21 (KeU) and 4,22–26 contain the same sentences of giving an *ādeśa* ‘instruction’: *tasyaiṣa ādeśaḥ* 4,21,4 (KeU 4,4)  $\approx$  4,24,12, and of a dialogue between the pupil and teacher who asks for and teaches an *upaniṣad* ‘doctrine’ respectively: *upaniṣadam bho brūhīti. uktā ta upaniṣat. ... vāva ta upaniṣadam abrūmeti* 4,21,7 (KeU 4,7)  $\approx$  4,23,6.

The Gr̥hyasūtras prescribe a formal request for teaching by the pupil to the teacher (pupil: *sāvitrīm bho anubrūhi* ŚāṅkhGS 2,5,11; ĀpGS 4,11,8; BhārGS 1,9: 9,1; BaudhGS 2,5,39. Cf. KauṣGS 2,3,7; ĀśGS 1,21,4; HirGS 1,6,10; ĀgGS 1,1,3: 10,2; GobhGS 2,10,38), and a ceremonial dialogue between the teacher and pupil at the beginning of every lesson or unit in the Vedic learning (pupil: ... *bho anubrūhi*, teacher: ... *te ’nubravāmi* ŚāṅkhGS 2,7,1ff.  $\approx$  KauṣGS 2,4,1ff. Cf. ŚāṅkhGS 4,8; 6.3. pupil: *adhīhi bhoḥ* at every *kāṇḍa* VārGS 5,24–25). The dialogue in the two portions in question seems to reflect such a ceremonial dialogue between the teacher and pupil performed at the teaching of an *upaniṣad* at that (pre-Gr̥hyasūtra) time. It is probable that these two portions were compiled together as two neighboring texts with the common sentences of giving an *ādeśa* and of the dialogue between the pupil and teacher. The KeU (4,18–21) and its succeeding portion (4,22–26), together with the final portion on the *sāvitrī* formula (4,27–28), were appended to the original JUB (the last part of the whole Brāhmaṇa corpus of the Jaiminīya Sāmaveda) probably as supplementary (fragmentary) teaching/learning materials (to be compared with BĀU 5–6, TU 1, and the Kāṭha-Śikṣā-Upaniṣad).